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Old White Clay Creek Cemetery

Corner of Old Coach & Dewalt Roads
Newark, DE 19711

Certificate Registration Number **DE-2017-02**
Valid September 1, 2016 through August 31, 2021

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Candace Casto
Chief Administrative Officer
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Delaware Cemetery Board

WHITE CLAY CREEK

PRESBYTERIAN CHURCH,

PRESBYTERY OF NEW CASTLE.

REV. WILLIAM D. MACKEY.

I SAMUEL 7: 12. * * *"Hitherto hath the Lord helped us."*

WILMINGTON, DEL. :
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1876.

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PREFACE

The history of a church – living, thriving and growing in a community gives testimony to God's work and faith in Jesus Christ. So it is with White Clay Creek Presbyterian Church and in New Castle County, Delaware, where on the sixth day of June in the year of our Lord 1971 AD, this church celebrates its 250th year of worship.

In the year 1876 Reverend William D. Mackey, then minister of White Clay Creek Presbyterian Church, prepared and had published a history of the church from its inception to the year 1876. This second edition has been prepared to expand the original edition to cover the years from 1776 to 1971.

The second edition of the history of White Clay Creek Presbyterian Church has been prepared by the 250th year celebration committee. Special recognition is given to Mrs. Rebecca Wollaston who conducted the research and writing to make this second edition possible. Appreciation for assistance is given to Miss Hazel Johnston, Mrs. Sara Pennington Evans, The Reverend John W. Christie and John Murray.

DELIVERED, JULY 9TH, 1876, BY THE REV. WILLIAM D. MACKEY.

1. Sam. 7:12. ***Hitherto hath the Lord helped us.*

As it is interesting and profitable for an individual Christian, so it is for a Church, to review and ponder the lessons of the past.

In accordance with the order of our General Assembly and in compliance with the desire of the Session of this Church, we will endeavor to trace out the history of the White Clay Creek congregation from its origin to the present time. We will find much to call forth our gratitude to God, and much to incite and encourage us in future labors.

In the early part of the 18th century, the Scotch-Irish people began to migrate in large numbers to America. These people played an important part in the subsequent history and development of this country. One of their principal landing places was New Castle, situated on the Delaware River. Some of them drifted into the interior and settled on the Christiana, White Clay, Red Clay and Brandywine Creeks. Although there were already Baptists at Welsh Tract, Friends at Newark and Episcopalians at St. James Church, Stanton, this body desired to identify themselves as Presbyterians.

While the want of full and definite information has quickened interest, it has made our investigations more difficult and the results less satisfactory. I found so much contradiction upon important points relating to the early history of this Church, that I was driven to the original authorities, and I have put down nothing as facts which did not appear to be positively established.

Official records printed and in manuscript, the deeds and other documents in possession of this Church, and inscriptions upon tomb-stones, have been carefully examined. Very little has been derived from tradition, and this is accounted for by the fact that few of the names found in our old documents of a century or more ago, or on the old tomb-stones of our cemetery are now represented here among the living.

Our sessional records do not go back further than the year 1815, and hence we are not able to learn much concerning the internal condition of the Church prior to that date, nor even to ascertain the names of many of the Ruling Elders. We can only take the prominent facts which we consider clearly established and reason from these in regard to other things which it would be interesting for us to know more fully. In these researches we have proceeded upon the principle, that when facts apparently contradictory are proved, there must be some mode by which they can be reconciled.

It appears from the records of the Presbytery of Philadelphia, that in 1708 a part of the New Castle congregation, styled "the people of and about White Clay Creek," desired to have the ordinances of the Gospel administered nearer their places of abode, but several persons in the town of New Castle craved that they should not be suffered "to set up a meeting house in the country." The Presbytery ordered that the Rev. Mr. Wilson, the pastor, "preach one Sabbath in New Castle and the other in the country." In 1712 Mr. Wilson died, and in 1713 there is an account of the ordination of Mr. George Gillespie on "a call from the people of White Clay Creek."

It is perfectly natural that historians not acquainted with any facts bearing upon this point except these, should have been misled by the language here employed, and should have taken it for granted that here is the origin of this Church; but there are many facts utterly irreconcilable with this opinion, and the following reasons have convinced us that "the people of and about White Clay Creek" who withdrew from the New Castle Church, and who, in 1713, called the Rev. George Gillespie, were the Founders of the Head of Christiana Church, and not of the present White Clay Creek Church.

1. The following words are taken from the long inscription on Mr. Gillespie's tomb-stone in the cemetery at the Head of Christiana Church:

"Ordained Paster of this Church in 1713."

2. The fact is that there is no hint in the records of the original Presbytery of Philadelphia that Mr. Gillespie ever had any transfer of pastoral relation.

3. The opening statement in the record of the organization of the Presbytery of New Castle in 1717.

"Sessio Prima, The Annual Presbytery at Philadelphia having met the third Thursday of September, Anno Domini 1716, did unanimously agree to constitute themselves into a Synod and accordingly appointed several inferior Presbyteries, of which one was appointed to be held at New Castle or elsewhere, consisting of the ministers of New Castle, Christiana Creek, Welsh Tract, Appoquinimy, Petuxen, Petapsco. In pursuance of which appointment the said Presbytery met at New Castle this 13th day of March 1716-17 where were present

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| <i>MR. JAMES ANDERSON, of New Castle,</i> | } Ministers. |
| <i>MR. GEORGE GILLESPIE, of Christiana Creek,</i> | |
| <i>MR. ROBERT WOTHERSPOON, of Appoquinimy,</i> | |
| <i>MR. DAVID EVANS, of Welsh Tract,</i> | |

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|---|-----------|
| <i>DAVID MILLER, from New Castle,</i> | } Elders. |
| <i>JOHN STEEL, from Christiana Creek,</i> | |
| <i>WILLIAMS, from Welsh Tract,</i> | |

Mr. Daniel MacGill and Mr. Hugh Con, ministers of Petuxen and Petapsco, absent."

In this record, not quite four years after the ordination of Mr. Gillespie, he appears as the minister, and John Steel as the Elder from Christiana Creek, afterwards named Head of Christiana Creek and then Head of Christiana. White Clay Creek is not mentioned, and the name does not appear in the records of either Presbytery or Synod from the time of the call of Mr. Gillespie in 1713, until the year 1721.

4. As the Head of Christiana Church is in White Clay Creek Hundred, and very little more than a mile, at one point, from the Creek, the early designation of the people as "of and about White Clay Creek" was not at all extraordinary.

5. Three Elders who frequently represented the Head of Christiana Church in the Presbytery of New Castle from 1717 to 1731, had also frequently been members of the original Presbytery of Philadelphia up to the formation of the Synod in 1717, and we may infer that then also they represented the same Church.

John Gardener was there in 1707, 1709, 1710 and 1714.

John Steel was there in 1711 and 1716.

Alexander White was there in 1713.

John Gardener is spoken of by Webster as Rev. John Wilson's Elder in 1707. He probably, at first belonged to the New Castle Church and led the movement for establishing the Church in the country.

John Steel was the father of James Steel. He probably owned, until his death, the land where the Head of Christiana Church was built.

Alexander White was one of the six Elders to whom James Steel leased the Head of Christiana Church property in 1732. He and another of them resided in Chester Co., Pa., two of them in Cecil Co., Md., and two of them in New Castle Co., Delaware.

6. When the above mentioned lease was given, there was already there a church building, and a grave yard with a stone wall around it, and the people were about to build a new church. Hence the Church must have already been in existence for a considerable length of time.

7. The origin of the head of Christiana Church is not accounted for except on this theory.

8. The origin of the White Clay Creek Church is accounted for at a later period.

9. No names afterwards connected with the history of the present White Clay Creek Church had ever before appeared upon the records of Presbytery.

We were somewhat surprised by the conclusion at which we have arrived, but it seems to be clear that the Rev. George Gillespie never was pastor of the Church, but, on the contrary, was pastor of the Head of Christiana Church alone, from his ordination in 1713 until his death in 1760, and that there is no original authority whatever for the general statement made by the historians that "his charge seems to have embraced, for several years, besides White Clay, Red Clay, Lower Brandywine, and Elk River."

The first movement of which we have any intimation for the establishment of a Church in this neighborhood occurred in the year 1721, and we infer, from all we can find, that while there were some persons residing on this side of the creek who were connected with the Head of Christiana Church, the movement was made, in the main, by others.

We have not time now to dwell upon the general and special causes which drove our Scotch-Irish ancestors to this country, but there were a number of distinct waves of immigration, all having their origin in the religious persecutions which occurred in Scotland and Ireland. It is evident that one of these waves rolled into this country about the year 1720, for at that time many of our Churches were founded. The Rock Church dates from 1720, and the New London Church sprang from it shortly afterward. *The Upper Octoraro Church dates from 1720, and J. Smith Futhey Esq., in his admirable history of that Church says, that the first

* "The founders of the Rock Church are spoken of, on the records of Presbytery as 'a certain number of people lately come from Ireland.'"

settlement in that region of country was made by the Scotch-Irish about the year 1718. The Lower Brandywine Church sprang up side by side with our own, and appears to have been part of the same movement. The fact that a large portion of these immigrants landed in New Castle accounts for the early planting of so many Presbyterian Churches in this County, and in the adjacent parts of Pennsylvania and Maryland.

Another reason for the opinion that this church was established chiefly by new comers who had had no connection with the neighboring Churches is, that there does not appear to have been any opposition to the organization. New Castle had opposed the organization of Head of Christiana Church, that church in turn opposed the organization of Rock Church, and the Rock Church persistently opposed the organization of the New London Church. In the year 1727, when the people of Middle Octoraro were about to erect a church nine miles from Upper Octoraro, they were required to place it two miles further distant. This church at its old location, one mile North of this, was about five miles from the Head of Christiana, and about nine from New Castle, and, as there was no opposition, we infer that the mass of people who made the movement never had been, and were not likely to be, identified with those Churches.

At a meeting of Presbytery held "in Mr. Gillespie's meeting house at the head of Christiana Creek," August 1st 1721, it is recorded; "It being reported to this Presbytery that James Moorhead, a wandering imposter, (who was publicly disowned by an order and Act of our last Synod,) doth intrude upon some of Mr. Gillespie's people and others between White Clay and Red Clay Creeks; it is therefore by this Presbytery appointed that Mr. MacGill shall preach to said people upon the 3rd Sabbath of this instant, August, and that he shall read to said people the above Act of the Synod, and admonish said people to beware of the said Moorhead." At a meeting a few weeks afterwards, Mr. MacGill reported that he had "performed the appointment to the people of White Clay Creek."

The Presbytery again record, May 2nd 1722, "An address being made by the people of Brandywine and the people of White Clay and the north side of Red Clay (Ridley?) Creek desiring that they might be erected into a congregation and joined together in order to have the Gospel and ordinances thereof settled amongst them, the Presbytery, after mature deliberation, agreed that as soon as said people can be provided with an orderly Gospel minister, they be erected into a congregation." Mr. Hook was appointed to supply them on the 2nd Sabbath of May, and Mr. Gillespie on the 2nd Sabbath of June; but both in the appointments and the report of their fulfilment the name Brandywine, alone, is used.

Again, Oct. 5th 1722. "Upon a supplication from the people of Brandywine, the Presbytery recommends it to Mr. MacGill to supply said people at his discretion until our next meeting." March 12th 1723, he reported that he had supplied "the people of Brandywine and White Clay Creek as recommended to him." At the same meeting, the Rev. Robert Laing, who is spoken of as "lately come into Somerset County in Maryland," whose credentials had been sent to the Synod and approved, and who had been recommended to supply the people of Snow Hill during the Winter in pursuance of a supplication from them, was appointed to preach at White Clay Creek the 3rd Sabbath of that month, at Brandywine the fourth and fifth, and at White Clay Creek again the first Sabbath of April. The appointment of Mr. Laing to supply the people of Brandywine and White Clay Creek was renewed at several meetings of Presbytery during that summer.

June 5th, 1723. "Appointed that our next Presbytery is to meet at White Clay Creek meeting house the first Wednesday of August next." This is the first mention of a church building belonging to this congregation. The meeting was held on the 13th of August, and "the Presbytery being informed that Mr. Laing had been guilty of profaning the Lord's Day by washing himself in a creek, and he confessing the same, the Presbytery, after having maturely considered the nature of the offence, do agree that the said Mr. Laing be now rebuked by the Moderator coram, and that he be suspended from preaching until our next Presbytery, and that then his cause be considered when the Presbytery is more full. The Moderator, pursuant to the above order, having offered a rebuke to Mr. Laing, and his carriage when rebuked being very unsatisfactory and offensive, the Presbytery do agree that Mr. Laing be deposed from the pastoral office, but withal allow him liberty to apply to the next Presbytery."

Some objection was made to the severity of this discipline. The excuse was given that he was in bad health and had sought relief by water cure, and the Synod took off the sentence and rebuked him; but in 1726, owing to his weakness and deficiency, and by the advice of Synod, he demitted the ministry. Provision was kindly made for him out of the church funds, and he passes out of notice.

Webster (p. 409) says, that "the 22nd of August is noted by the Presbytery for a remarkable freshet of White Clay Creek, as though it had risen in its might to wash away all remembrance of Laing's Sabbath-day bathing." All, however, actually found in the records on this point is under date of August 13th 1723, that "the Presbytery did not meet according to appointment because of a great fresh in White Clay Creek."

The Rev. Daniel McGill again supplied this Church in connection with Octoraro and Brandywine during the latter part of the year, and this brings us to what we consider the first pastorate, in the year 1724.

We may be allowed to pause here and survey the surrounding circumstances.

The Swedes had settled at Fort Christina about the year 1638. "The first Colonists lived near together about Christeen Creek and had their public worship in the fort there." (Ferris, p. 45). This was the first place of Christian worship on the Delaware. In 1651 they built Fort Cassimer on the present site of New Castle, and the Dutch who captured the Swedish settlement in 1655, established a Colony in 1656. The Dutch surrendered to the English in 1664, recaptured their old domain in 1673, but by the treaty of Westminster in 1674 the country was restored to the English. (Acrelius, pp. 103-105.)

For a long time New Castle was the only town in this vicinity. Wilmington, then called Willingtown, was laid out in 1736, and the plot of the town shows about thirty houses there at that date. The first house for divine worship, built in Wilmington after its settlement as a town, was erected by the Society of Friends in the year 1738." (Ferris, p. 298.) The land for the First Presbyterian Church was purchased in 1737 and the house was erected in 1740.

The Church at New Castle is one of the oldest Presbyterian Churches in this country. "It is a succession or rather a continuation of the original Dutch Church founded in 1657." (Rev. J. B. Spotswood, D.D., Historical Discourse, 1854.)

The Welsh Tract Baptist settlement was made in the year 1703. They purchased thirty thousand acres of land from Wm. Davis, David Evans and Wm. Willis, who had obtained it from William Penn. (Benedict's History of the

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Baptists, Vol. 2.) The Welsh Tract Presbyterian settlement from which our Pencader Church sprang, was made about the same time. The same leading family names occur, but I have not been able to learn that the two settlements had any special relation to each other.

The original Charter of Newark was granted in the year 1758, but the town grew very slowly. There was no church there until the erection of a Methodist Episcopal Chapel in 1808. There was an Academy there in 1752.

St. James' Church, near Stanton, was founded in 1720, and sprang from the Episcopal Church in New Castle.

The early prosperity which prevailed in the settlements on the Delaware is easily accounted for. "During the whole period of the Swedish dominion, there is no evidence that a single human being lost his life in hostile contest either between the Swedes and their European neighbors, or between them and the Indians. Rarely has a population, composed of three distinct nations, so unlike in their customs, habits and language, with so many conflicting interests, lived so long together without bloodshed." (Ferris, p. 102.) The religious liberty and peace which prevailed in later times under William Penn, is too well-known to require mention here. All the circumstances were inviting. None of the horrid events of early border warfare took place here.

Land was abundant and cheap, and as the early settlers bought large tracts, until there was time and necessity for subdivision, the population was very much scattered.

Our ecclesiastical ancestors were intelligent. I do not find in the old documents belonging to this Church that any of them had to make their "mark" signing their names. The Church of Scotland early adopted measures for the promotion of general education. Hetherington, under date of 1696, speaks of an Act of Parliament respecting schools, "realizing what had been long and earnestly sought by the Presbyterian Church of Scotland, and by no other Church in Christendom — a school in every parish throughout the whole kingdom, so far supported by the public funds as to render education accessible to even the poorest in the community."

Macaulay, (Vol. 2, p. 100), in speaking of the Protestant settlers in Ireland and comparing them with the native population, says, also, that, "they seem to have been in knowledge, energy and perseverance, rather above than below the average level of the population of the mother country." It was the religious character and intelligence and love of liberty of our ancestors which drove them first from Scotland to Ireland, and then to this country, and which gave them so important an influence in establishing the free institutions which we now enjoy.

THE FIRST PASTORATE, 1724 – 1733

The Rev. Thomas Craighead was the son of the Rev. Robert Craighead, who was a native of Scotland, but was, during thirty years, a pastor in Ireland.

He was educated in Scotland, married the daughter of a Scotch laird, practiced medicine for some time, and then, under a deep sense of duty, studied divinity and preached the Gospel for several years in Ireland.

Influenced by the same causes which drove many other Presbyterians to America, he came to New England in 1715. He attended the meeting of the Presbytery of New Castle, at the Head of Christiana, Jan. 28th, 1724, presented his credentials and was received as a member. At that meeting he received a call from Elk River (now the Rock Church,) which he took into consideration. A month later he declined this call and accepted one presented by John Montgomery and John Campbell, Representatives of the congregation of White Clay Creek, "and whereas White Clay Creek allow Mr. Craighead to supply Brandywine every third Sabbath the Presbytery approve of it." He was not installed until Sept. 22nd. We seek in vain for any distinct account of his labors in this congregation, which continued nine years. The Church, no doubt, prospered under his ministrations. We may presume that the congregation was constantly strengthened by the increasing Scotch-Irish immigration. One fact which seems to imply growth is, that in 1728 this Church asked for the whole of his time. The Presbytery agreed to the request but appointed him to supply the people of Brandywine every fifth Sabbath until their next meeting. "and that he visit and catechise them as formerly."

We need not express a conjecture in regard to why he left here in 1733, but we may relate what led to his settlement elsewhere.

The Rev. Adam Boyd, who had come from Ireland to New England, had made arrangements to return to his native country, and, with this design, had obtained a certificate of good character from the celebrated Cotton Mather, dated June 10th, 1724. Owing, however, to an attachment which he had formed for a daughter of Mr. Craighead, he changed his mind, came down in this direction, connected himself with the Presbytery, July 29th, 1724, and was ordained and installed pastor of the Octoraro and Pequea Churches, Oct. 13th. On this occasion the Rev. Thomas Craighead was Moderator, and the Rev. George Gillespie made the proclamation, in accordance with the custom, three times at the door of the meeting-house of Octoraro, that if any person had anything to object against the ordination of Mr. Adam Boyd, he should make it known to the Presbytery then sitting. Ten days afterwards he was married to Miss Jane Craighead.

Mr. Boyd had a very extensive field of labor. There are now within its original bounds perhaps a dozen of strong Presbyterian Churches. In Oct. 1733, Mr. Craighead received and accepted a call from the Pequea part of his field. After laboring there about two years he went to the vicinity of Carlisle, Pa., and ministered to several churches. It is related that during a protracted meeting at the Big Spring Church, April 1739, "so powerful were the influences of the Spirit that the worshippers felt loth, even after having exhausted their stores of provision, to disperse. Mr. Craighead was delivering a parting discourse; his flow of eloquence seemed supernatural, and his audience were melted to tears. Exhausted, he hurried to pronounce the benediction; waving his hand he exclaimed, farewell! farewell! and sank down and expired to the pulpit." His remains are said to rest under the corner stone of the present house of worship at that place.

The age which Mr. Craighead attained is not known, but his wife, at her death in 1738, was 74 years old. Her tomb still remains in our old cemetery.

The Donegal Presbytery call him "Father Craighead." The records of our Presbytery often style him "Our Reverend Brother," and soon after his reception his name was placed at the head of the roll. He was Moderator of the Synod in 1726. "His theology was strictly conformed to the Westminster Confession, for which he displayed a special attachment, and which he was the first to subscribe, both in New Castle and Donegal Presbyteries." (Dr. Wing, in "Men of Mark.") He had four sons and one daughter, and 550 of his descendants have been traced.

He has had a noble posterity, distinguished in Church and State. Of his descendants, several took a prominent part in the American Revolution, and a large number have been ministers of the Gospel, some of them very distinguished. Of his living descendants I may name here the Rev. James P. Wilson, D.D., of Newark, N. J., the Rev. Andrew Boyd Cross, of Baltimore, Md., and the Rev. James G. Craighead, D.D., Secretary of the Presbyterian Historical Society.

The Rev. Thomas Craighead, as it appears from the County records, bought 402 acres of land from Jonathan Evans, Feb. 8th, 1724: Consideration, 242 pounds, 7 shillings, lawful silver money of the Government. It is evident that the first White Clay Creek Church was on that land. In the deed he is styled "Minister of the Gospel at White Clay Creek Meeting-house." The date, however, shows that he bought the land before he formally accepted the call.

April 10th, 1727, he sold one acre, a part of the 402 acres, to John Montgomery, William McMechen, William Steel, William Nevin, Hugh Clark and Josiah Ramage, Trustees: Consideration, "one peppercorn, yearly, if demanded." It was for the use of "the people called Presbyterians belonging to the Presbytery meeting at White Clay Creek."

Feb. 5th, 1740, John Montgomery, Hugh Clark and William Steel conveyed this property to other Trustees, viz: James McMeehen, of White Clay Creek Hundred, and William McGaughey, Wm. Nevin, Alexander Montgomery, David Nevin and William Caughran, of Mill Creek Hundred: Consideration, five shillings. There is no allusion in the latter deed to any church building, and I suppose the original building had disappeared.

The earliest date I have assigned to this congregation is 1721, but there are those for whose opinions I have a profound respect, who think that there was a meeting-house here, and public worship held before that time, though, perhaps, not a regularly organized congregation. Two facts give some countenance to this opinion. One is that the original church building was on the land of Jonathan Evans, whose name appears on the roll of Presbytery as an Elder in 1729. He had owned that tract of land for eleven years before he sold it to the Rev. Thomas Craighead in 1724. The other is that the second meeting-house, which was on a half acre adjacent to "the Old Presbyterian meeting-house land," must have been built some time before the death of Thomas Craighead, Jr., in 1735, as it was on his estate. Did the first church stand no longer than fourteen years?

Mrs. Margaret Craighead, his wife, died 1738 and was buried in the old cemetery on Polly Drummond Hill. Some of the family visited that spot when they were at White Clay Creek Church attending service in May 1954.

Evidence of the location of the first church is a few remaining marble slabs of tombstone.

THE SECOND PASTORATE, 1737 – 1763

The Rev. Charles Tennent was licensed by the Presbytery of Philadelphia, September 20th, 1736, and became pastor of this Church in 1737. He was the youngest son of Rev. William Tennent, Sr., and was born in Ireland, May 3rd, 1711. His father came to this country with his family in 1716, and after assigning in writing his reasons for separating himself from the Episcopal Church, was received as a member of the Synod of Philadelphia. It had been necessary for those who wished to enter the ministry of the Presbyterian Church in this country, to obtain their education either in a New England College or in Europe, but Mr. Tennent taught his four sons, -all of whom entered the ministry,- and many others, and the small building which he occupied as a school-room received the celebrated name, "the Log College."

The Tennent family and those associated with them occupy a very important place in the early history of our Church. They cooperated with Whitefield in his evangelistic labors, and their names are prominent in the great Schism of 1741, between the Old and New sides. This division in our Church was a very lamentable one. It entered, and distracted almost every congregation, and divided many of them into separate organizations. The most intensely bitter feeling existed between the two parties; and yet each side asserted its strict adherence to the standards of the Church. The schism grew out of the revival. There was a great demand for preachers of the Gospel, and the friends of the revival favored the introduction into the ministry of those who had studied under the Rev. William Tennent, while the other party insisted upon a more regular and thorough education. The New Brunswick Presbytery was composed of the Tennents and their friends, and they licensed some candidates in violation of the rules which had been adopted by the Synod. The revivalists were denounced as enthusiasts; their opposers, as destitute of vital religion. These things led to the disruption. The New Side part of the New Castle Presbytery held their first meeting at the White Clay Creek Church.

They met under the name of the New Londonderry Presbytery, but returned to that of New Castle, and during the Schism both the Presbyteries claimed that name. The first meeting of the re-united Presbytery was held at Nottingham, May 29th, 1759.

It is said that Whitefield in his journeys was here several times, and there is reason to believe that many persons here were converted and added to the church as a result of these efforts. In November, 1739, he assisted Mr. Tennent at "a four days' meeting" and in the administration of the Lord's Supper. Mrs. Douglass, the niece of Charles Thompson, Secretary of the Continental Congress, who was one of the subjects of the revival and appeared to be an eminently pious woman, told the Rev. Dr. Archibald Alexander, "that while Mr. Whitefield spoke at the tables, in administering the sacrament, he poured forth such a flood of tears that his cambric handkerchief was wetted as if it had been dipped in water, and that it was by far the most glorious day she had ever witnessed." It was estimated that there were eight thousand persons present. The services were held in a large tent such as the churches at that period generally possessed.

Whitefield was here again in 1740, on a similar occasion, and, some opposers being present, he took great pleasure in singing the 23rd Psalm:

*"My table thou hast furnished,
In presence of my foes;
My head thou dost with oil anoint,
And my cup overflows."*

After the schism a reaction set in. Healing efforts were immediately commenced. It is probable that most of the opposers of the revival were convinced that it had accomplished great good, and that most of its friends were constrained to acknowledge that it had been attended by great evils. The New Side had greatly prospered, and had far outstripped the Old Side. After seventeen years the reunion took place.

Dr. Alexander says that "the congregation of White Clay Creek, of which Mr. Tennent was pastor, was situated in the neighborhood of some congregations, the ministers and members of which opposed the revival, and represented the whole as a delusion of the devil." When the union had been effected and Mr. Tennent returned from Synod, the Mrs. Douglass to whom we have referred, said to him: "Oh, Mr. Tennent, how could you consent to enter into communion with those who so wickedly reviled the glorious work of God's grace in this land? As for myself, I never can and I never will, until they profess repentance for their grievous sin in speaking contemptuously of the work of the Holy Spirit." She and some others joined an Associate Presbyterian Church in Pennsylvania.

There is a very slight allusion in the Church histories to the division in this congregation. Webster says that "a separation took place and the Old Side joined with Elk River." We find evidences, however, that there was great dissension here, and that the division was a serious matter.

The statement is made that the Rev. Hamilton Bell was called to White Clay Creek about the year 1742, but declined. That call, of course, was made by the Old Side.

Then again we find the following in the minutes of the Synod of Philadelphia, 1743: - "Upon a supplication brought by Mr. Alison, desiring that Mr. McDowell be joined to the presbytery of New Castle, in order to answer the repeated supplications of Elk River and White Clay Creek, ordered that he be joined to it, and that they supply Nottingham for a year." This official record renders it probable, although it does not prove, that Mr. McDowell was pastor of the Old Side part of this congregation for a number of years. He was pastor of the "Elk River" Church from 1743 to 1760. (History of the Rock Presbyterian Church, 1872, by Rev. J. H. Johns.)

Mr. McDowell was licensed by the Presbytery of Donegal, July 30th, 1740. He was prominent in the Church courts and was distinguished for mental ability and scholarship. He was, during a great part of his life, both teacher and preacher. He is said, in 1767 to have removed the Synod's school, with which he was formerly connected at New London and afterwards at Elk River, to Newark, where it has remained, but has ceased to be a denominational institution. His death took place, January 12th, 1782. His wife and son died about thirty years previously. He left no descendants.

The next name connected with the Old Side part of this congregation is that of the Rev. William McKennan. The inscription on his tombstone at the Red Clay

Creek Church states that he died May 15th, 1809, and that he had been pastor of the White Clay and Red Clay Creek Presbyterian Churches fifty-four years, thirty-four of which in connection with the First Presbyterian Church in Wilmington. The beginning of his pastorate in its relation to this Church is confirmed from another source. Amongst a number of old documents kindly furnished to me by my kinsman, the Rev. Thomas Love, is a sermon on Phil. 2:20 and 1st Peter 5:4, on which is written: - "This was composed and delivered by ye Rev. Mr. Hector Alison yn of Drawgyer's congregation, at ye ordination of William McKennan of White Clay Creek, December 17th, 1755." The sermons of Mr. McKennan in my possession are almost all marked as preached at White Clay Creek, some of them late in his life, but I doubt whether he continued to preach regularly here after the re-union in 1758. There was, probably, never a formal dissolution of his pastoral relation. The congregation may have dwindled away into the other organization, or into Red Clay Creek Church, until he abandoned this part of his field.

There is this record in the Minutes of the Presbytery: "October 21st, 1761, Mr. McCannon reports that by a former agreement made before the Presbytery, he had the half of his time at his own disposal, and having been invited by the people of Wilmington, he agreed to give that part to them for a while, which the Presbytery approve of." It is possible that the time at his own disposal was the time he had given to White Clay Creek.

Amongst the old documents remaining, there is a list of the members of the White Clay Creek congregation which were visited by Mr. McKennan in 1756. This list contains sixty-nine names of families and individuals, and gives us some idea of the strength of the Old Side in the first year of his pastorate.

There is a very important part of the history of this period concerning which it is difficult to form any positive opinion. When the schism took place in 1741, Mr. Tennent, the pastor, went with the New Side, and William McCrea an Elder in this church whose son had studied for the ministry at the Log College, took an active part in all the exciting scenes of the disruption. The impression upon my mind by all the known facts, is that the great majority were on the New Side. Several things incline me to the opinion that for a year or two the Old Side were not organized and active; but we inquire in vain for any definite history of the bitter contention which must have prevailed during the next ten years, until the New Side erected a church at our present location. Tradition says that both parties, each with their pastor, assembled and strove for the possession of the church building, that they went earlier and earlier in the morning, and finally on Saturday evening, in order to have prior occupancy, and that on one occasion, a Mrs. Black was in the pulpit brandishing an axe handle and when her minister entered the door and hesitated she summoned him as a coward to come on and take his place.

Did they make some compromise for a season and use the house alternately? Or, did the New Side, before purchasing this site and erecting a church, withdraw and occupy the building here which was afterward the Session House? An examination of two deeds in the possession of the Church, may, or may not throw some light upon this point.

The first of these was given by Samuel Corry, October 20th, 1741, to John Montgomery, Alexander Montgomery, William Nivin, Thomas Gray, Robert Kirkwood, Hugh Clark, Robert Smith and William McDowell, members of the Presbyterian meeting at White Clay Creek.

It conveyed half an acre, the survey of which stated from a corner of "the old Presbyterian Meeting House land." The consideration was eight pounds current money of America. It does not state whether Samuel Corry received this land, but it reserves to Margaret Craighead, widow of Thomas Craighead, House Carpenter, deceased, and to her heirs forever, a pew in the Presbyterian Meeting House on the said half acre erected.

The next deed was given by Samuel Corry to Thomas Grey, Robert Montgomery, John Crossan, Robert Kirkwood, William Carson and Samuel Corry, Jr. It conveys half an acre described exactly as in the former deed, and the meeting-house is mentioned. The people are called the Society of Presbyterians at Mill Creek. It is rehearsed in this deed that Thomas Craighead died intestate, that administration was granted to his widow, that she had authority from the Orphan's Court to sell a part of the real estate, and that August 10th, 1741, she sold at Public vendue this half acre to Samuel Corry for eight pounds. This time he sold it for five pounds.

Various reasons might be assigned for these transactions, but inasmuch as in about three months afterwards the New Side purchased the present site and proceeded to erect a Church, it looks as if the design was to place the church building on this half acre, under the control of the Old Side Trustees.

The deed for the present site was given May 25th, 1752, by Joseph England, Miller, to William Steel, John Deal, William McCrea, James McMechen, David English, Evan Rice, William Galogher, Neal Morrison, William McMechin, Charles Black, Robert Boggs and Hugh Randalls, "members of the Presbyterian congregation whereof the Reverend Charles Tennent is, at present, pastor." The survey commenced "at the intersection of two roads, the one leading from White Clay Creek landing to McMechin's mill, the other to England's Mill to Capt. Rice's." Conveying two acres and one hundred perches: Consideration 13 pounds, 2s.6d. The church then erected stood one hundred and three years without enlargement. It was 36 ft. by 60, and contained 69 pews.

Perhaps at that date, more than at present, the size of the church gives an idea of the actual size of the congregation, and hence, taking this with the fact that the upper congregation finally disappeared, we infer that the great majority of the people were with the New Side.

The date-stone of that church which has been placed securely in the wall of a room recently constructed in the basement of this building bears this suggestive inscription:—

A
*PRESBYTERIAN
CHURCH, BUILT
A.D. 1752.
The Lord Did Provide.*

The history of eleven years of great trouble, and the present joy of the quiet possession of their own church, seemed to be all summed up in these few words.

Reference to one other deed will complete this account. It is dated Dec. 8th, 1772, and drawn in the names of Robert Montgomery and Robert Kirkwood,

surviving Trustees, conveying both tracts of land and the house thereon erected to William McMechin, Evan Rice, John Nivin, Alexander Montgomery, Samuel Crossan and Archibald Holmes. The object, as stated, was to secure the acre and a half of land and the meeting-house "to the use of the society of people, or congregation of Presbyterians at Mill Creek." A comparison of names will show that this terminated the schism here. After this date, at least, Mr. McKennan scarcely could have preached here except as any other neighboring minister.

That church which was still standing in 1772, twenty years after the church was built here, no doubt was erected, as we have shown, before the year 1735. Tradition says it was built of logs and stood opposite the old grave-yard, south of the present road there. There are persons still living who remember seeing four large corner stones, upon which it was said that the building rested. The impression is that the size of the church was about 25 feet by 40.

An incident occurred in the year 1750 which serves to illustrate the character of these times.

The Rev. Hector Alison and some young lady in this neighborhood had entered into a marriage engagement. He desired on some accounts to be released from the obligation, but she scrupled the lawfulness of their being loosed from said obligation. The Presbytery of New Castle laid the matter before Synod. When he was called before them he acknowledged that "he was culpable in entering into such rash and unwarrantable methods of engaging." The discussion occupied the Synod almost a whole day, and they "came to a resolution that a rebuke before Synod was necessary to show their detestation of such rash proceedings in young people. A committee of Synod came to White Clay Creek, and in company with him visited the young lady. They had not the full satisfaction of seeing the affair concluded at that time, but the next year the Synod was fully satisfied by credible information that all obligations between said parties were mutually discharged to the satisfaction of both."

It is true, I presume, as is stated in a manuscript history which has come into my hands, that a site for a Presbyterian Church in Christiana village was granted July 28th, 1738, that the church was built about the year 1745, and enlarged in 1751, that the lot of ground was conveyed by deed in 1752, and that that Church was also under the pastoral charge of Mr. Tennent during a part or all of the time from its organization until the year 1756, when it formed a union with the New Castle Church, and called the Rev. Daniel Thane. In 1759 Christiana had 70 or 80 houses, implying a population of about four hundred.

It is probable that the reunion of the Old and New Sides did not promote the comfort of Mr. Tennent in his pastoral charge. Perhaps all concerned thought that there would be greater harmony and prosperity under the ministrations of someone who had not been involved in the local dissensions. Great coolness was manifested towards the pastor. His salary could not be collected. Some intended to join elsewhere. When the Presbytery met here they were discouraged by the small attendance of the people, and with great reluctance dissolved the relation, March 2nd, 1763.

Mr. Tennent was soon afterwards called to the Buckingham Church, Berlin, Maryland.

There he lost his wife, and two sons, aged respectively, 16 and 19 years. His second marriage proved a very unhappy one. Sorrowful circumstances threw a

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his closing days. He died February 25th 1771, and his remains repose in the cemetery.

It is not aware that there is any living descendent of any of the Tennents, the branch in Charleston, S.C., which sprang from William, the brother of

THE THIRD PASTORATE. 1769-1800

John McCrery was ordained May 10th, 1769, at Head of Christiana and installed over that congregation and this one.

In the previous six years, the Church had been dependent upon supplies from the West Indies. It had, at a former time called Mr. McCrery, and also the Rev. Mr. [?], both of whom declined. Mr. McCrery graduated from Princeton in 1764, and was licensed by the Presbytery of New Castle in 1766. He received a very flattering number of calls. In 1769 the Synod, "in consideration of his great services on his mission to the western frontiers" of the South, voted him "an additional five pounds." In 1771 they appointed him on a missionary tour of three months in the South, and provided for the pulpits during his absence. He was however, absent a year. His salary was provided for by the congregations, and the expense of a man and carriage to bring him from North Carolina after a tedious illness. It was said that in the vigor of his life he was absent on supplies near the fourth of his time," and in the last seven years of his ministry he had not been able to officiate for half the time."

A stone wall was built around this church yard in 1785, and cost about fifty dollars.

The church received a new roof and other repairs in 1792. The subscription for these repairs amounted to about 300 pounds, and contains 83 names of

The pastorate of Rev. John McCrery covered the period of the establishment of the United States and the American Revolution. The armies passed through our bounds and a battle was fought near our borders. As the people of this congregation participated nobly in the heroic struggle, it might appear almost unpardonable in these circumstances, to make no mention of this subject. Bancroft says that the voice publicly raised in America to dissolve all connection with Great Britain was from the Scotch-Irish Presbyterians," and that "their training in the West kept the spirit of liberty as fresh in their hearts as if they had been in the East. He preached of Knox or musing over the political creed of the Synod of the Assembly." The spirit and influence of Presbyterian doctrines and discipline were always, everywhere, considered unfriendly to political independence. The British regarded the Revolution as a Presbyterian movement. A Tory wrote: "You will have discovered that I am no friend of the Revolution, and that I fix all the blame for these extraordinary American proceedings upon them." There were no Presbyterian Tories. As our ancestors suffered such suffering and odium in their time, justice requires that they should be credited for it now. Dr. Talmage has recently written: "This is a year when we need be ashamed to float the old blue banner over his roof-tree, or church-spire." The great mass of people in all this neighborhood one hundred years ago were Scotch-Irish Presbyterians. In 1776 the Chairman of the Safety of White Clay Creek Hundred was William Patterson, Esq., a

gloom over his closing days. He died February 25th 1771, and his remains repose in Buckingham Cemetery.

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member of this congregation. The popular pressure for the patriotic cause was so great that the Rev. Morgan Edwards, a man of great learning, who resided in Newark, had to appear before the Committee and make a most humble recantation of what he had rashly and imprudently said against American liberty. The Welsh Tract Baptist Church, of which he was pastor, would not listen to him until a reconciliation took place after the Revolutionary war.

Capt. Kirkwood, than whom not a braver hero ever fought and died for his country, was a man of piety, and the son of an Elder in this Church. Col. George Craighead, (himself a Ruling Elder, and for many years, until he removed West in about 1795, a prominent member of this congregation) who received from Congress a grant of land in Kentucky, ten miles square for his services during the war," was the grandson of the first pastor here. Both of these men trained up under the shadow of the White Clay Creek Church.

Mr. McCrery's death took place June 18, 1800, in the 68th year of his age. He was buried in the Head of Christiana Cemetery and a lengthy epitaph commemorates his virtues. The Presbytery lamented him as "a faithful and zealous minister of the Gospel."

A VACANCY OF TWELVE YEARS 1800-1812

In the beginning of this century our Churches, generally, were in very low condition. For some time after the Revolution there were influences very deleterious to the cause of religion. There had, also, long been a great scarcity of ministers. The Rock Church, 1782, in remonstrating against dismissal of their pastor, the Rev. James Finley, who wished to go West whither several of his children and many of his congregation had already gone, said: "Alas, the laborers in God's vineyards in this part of the country are few. In twenty miles around are only two pastors to administer the sealing ordinances; and where are the candidates?" The New London Church was vacant from 1752 until 1809, except a brief pastorate of seven years commencing in 1771.

In the old section of the present cemetery there were many old tombstones dating back to 1753. These stones were very massive; built of brick and covered the entire grave. A few years ago because of the space they consumed, nearly all of them were replaced by smaller markers.

The stately stone wall encircling the northern part of the cemetery was built in 1785. The stones are from the old building on the hill.

New fields could not be occupied, and pastors were much absent from their own Churches, supplying vacancies. There was so large an emigration to Western Pennsylvania and North Carolina that many of our Churches were threatened with utter extinction.

From 1800 to 1812, this Church again depended upon supplies. The Rev. John Waugh, who was principal of Newark Academy, gave one-half of his time, for about a year, to the Rock Church, and the other half to Head of Christiana and White Clay Creek, but he died, December 15th, 1806. The Rev. Francis Hindman who succeeded him in the Academy, also supplied this Church for some time. About the year 1807 this Church had only two Elders; Robert Crawford and Alexander Guthrie, and they were each about 70 years old.

THE FOURTH PASTORATE 1812-1839

The Rev. Andrew K. Russell came here in the Fall of 1811, and was ordained, and installed pastor of the Head of Christiana and White Clay Creek congregations, April 8, 1812. He was born near Warrior Run, Northumberland County, Pa. in 1780, delivered the valedictory at Dickinson College upon his graduation there in 1806, and was afterwards Professor of Languages in Washington College. He was a man of distinguished intellect and scholarship, of commanding presence, impressive manner and genial disposition. He was popular, laborious and successful, and his memory is still fondly cherished. The Newark Academy, which was also under this charge, was in a flourishing condition. He often preached on Sabbath evening in the Academy and in his own house. He contributed largely of his own means towards the erection of the first Presbyterian Church, though the organization was not effected until some months after his death.

Our earliest Sessional Records are those of his time, but there are only twenty pages of a small book for the 27 years of his ministry.

The list of members which he gives in 1815 has only 38 names. There were ten added in 1816. The Head of Christiana Church had a larger membership. In 1817 the two churches reported 173 members. There was a constant increase. In 1833, 45 persons were received into the communion of this church.

During the last thirteen years of Mr. Russell's record, the names of Douglass Morrison, Dr. Thomas W. Handy, Alexander Guthrie, Jacob Whiteman and George Springer appear as Ruling Elders.

In 1837, the two churches reported a total membership of 415.

Mr. Russell died Feb. 6, 1839, and was interred at Head of Christiana.

THE FIFTH PASTORATE 1840-1846

The Rev. William R. Work was the next pastor. He was called here and to Newark, but this Church increased the amount of salary offered and procured the whole of his time. He was ordained and installed Dec. 3, 1840. The Rev. Messrs. Morrison, Dickey, Grier and Hamilton conducted the exercises. Mr. Work was married to Miss Mary Ann MacBeth, of Newark. He and his two daughters now reside in Philadelphia.

I have failed to obtain from him the information which I desired, but I believe that he was a native of Lancaster Co., Pa., and afterwards lived in Ohio. He graduated from Washington College, Pa., in 1836, and studied theology at Princeton and Allegheny Seminaries. The pastoral relation of Mr. Work was dissolved at his request, April 8, 1846.

During his ministry here, there were 34 persons added to the Church on examination and 14 on certificate.

In Oct. 1842, James Crawford was elected and installed as a Ruling Elder.

In April 1846, Samuel Barr, Samuel Allen, Samuel Vansant, William Hawthorne and James Springer were elected, ordained and installed as Ruling Elders.

THE SIXTH PASTORATE 1846-1853

The Rev. Joseph Barr was installed pastor of this Church, June 2, 1846, in connection with the Church in Christiana village. He did not become pastor of the Head of Christiana Church until May 8, 1848.

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He was born near New Castle, Del. Dec. 4, 1791, graduated at the University of Pennsylvania in 1811, studied theology under the Rev. John E. Latta and James P. Wilson, D.D., and was licensed by the Presbytery of New Castle in Oct. 1812.

He itinerated for six months on the Peninsula. In the Fall of 1813 he was ordained, and installed pastor of the Norriton and Providence Churches in Montgomery Co., Pa. He organized the Church in Norristown and secured the building of a fine brick church there in 1816. In Oct. 1815, he was married to Sarah, youngest daughter of Dr. Alexander Forrester, of Wilmington, Del.

In 1817, in addition to the churches, he also took charge of the Academy in Norristown. Although of vigorous constitution he could not endure so much work. In the Spring of 1823 he removed to Lancaster Co., Pa. and became pastor of the Leacock and Middle Octoraro Churches. He had led a very laborious life, and his health was greatly impaired when he came here in 1846. At his own request, owing to his feeble health, his relation with the Christiana Church was dissolved in Oct. 2, 1849. His relation with the Christiana Church was dissolved in October 1853. On the 23rd of that month he preached his farewell sermon, and was never again able to attend public worship. He died in Wilmington May 24, 1854. A stone on front of this house marks the place of his interment. He was pious, earnest, active, and unostentatious.

During Mr. Barr's pastorate, 17 persons were received into the communion of this Church on examination and 19 on certificate.

THE SEVENTH PASTORATE. 1853-1875.

The Rev. James L. Vallandigham was called to this Church and the Head of Christiana in Oct., 1853.

The congregations just becoming vacant were apparently ready to extend a call to another, but when Mr. Vallandigham providentially came into the neighborhood and preached to them, the call was given to him. The Lord had a very important work here for him to do.

He commenced his labors on the 1st Sabbath of December. He was called, April 2nd, 1854, to the Church in Newark. He was installed, May 4th, as pastor of the three churches. One-half of his time was devoted to this congregation.

James Laird Vallandigham is a native of New Lisbon, Ohio, a son of the Rev. Clement Vallandigham, who was for 32 years pastor of the 1st Presbyterian Church of that place. His mother's maiden name was Rebecca Laird. His paternal ancestors were Huguenots, and among the early settlers of Virginia. His maternal ancestors were Scotch-Irish, and settled in Pennsylvania. He graduated at Jefferson College, taught a number of years in New Lisbon, and in the Buckingham and Snow Hill Academies, Worcester Co., Md., studied law with Irving Spence, Esq., and the Hon. Andrew W. Loomis, and practiced some five or six years in his native town. He was married, Sept. 24th 1839, to Miss Mary E. Spence, of Snow Hill, Md. Having united with the Church, he relinquished the law and studied theology with his pastor, the Rev. A. O. Patterson, D.D. He was licensed, April 16th, 1845, by the Presbytery of New Lisbon, but continued teaching in various places, and, in the meantime, supplied vacant Churches. He was ordained by the Presbytery of Baltimore, April 3rd, 1850, and installed pastor of the Monokin Church, Princess Anne, Md. Soon afterwards he also became pastor of the Rehoboth Church. His pastoral relation with these Churches was dissolved in Nov. 1853.

As his charge here was very extensive, an assistant was often employed for three or four months in the Summer and Fall. The Rev. Messrs. A. P. De Veure, Etkanah D. Mackey, H. G. Finney, C. E. Lee, S. M. Brace and S. H. Thompson served in this capacity.

In 1860, the membership of the three Churches having increased from about 200 to about 500, Mr. Vallandigham resigned the charge of the Newark Church, as it was about to be strengthened by the addition of the members of the New School Church there, and would then become able, alone, to support a pastor.

During Mr. Vallandigham's pastorate, there were glorious revivals and consequent large additions to all the Churches. In 1854, 77 were received into this Church on examination, and 12 on certificate. There was marked interest again in 1857 and 1858. In 1865 about 60 were received on examination, and 31 of them then baptized. There was special interest again in the Fall of 1869. During the whole period there were 276 admissions to the Church on examination, and 56 on certificate, 71 marriages, 137 adult baptisms, and 133 infant baptisms.

April 4th, 1859, Robert Walker was installed, and Thomas Rankin ordained and installed, as Ruling Elders.

Sept. 6th, 1868, Robert McCoy was installed, and Jacob Rubencame, James R. Foote and George D. Medill ordained and installed as Ruling Elders.

The present church building was erected in 1855. For four months during that Summer, public worship was held under the trees west of the church, and during the following winter in the basement. The new church was dedicated May 1st, 1856, on which occasion the sermon was preached by the Rev. Hugh Steele Clarke.

In 1874 the Presbytery sent a Committee to visit the two Churches and persuade them to separate, that each might have the entire services of a pastor. To this they reluctantly consented, and at a meeting of the Presbytery at Lewes, April 21st, 1875, each Church presented a unanimous call for the old pastor. The call from this Church was pronounced irregular, and the call from the Head of Christiana Church was, by a unanimous decision of Presbytery, placed in his hands. At an adjourned meeting held in Wilmington, May 3rd, the pastoral relation with this Church was dissolved to take effect May 31st.

Mr. Vallandigham still resides in Newark, and enjoys the unabated affection and confidence of this congregation. He faithfully preached the sound Gospel here for nearly 22 years, and was greatly blessed in his work. He left the congregation in a most prosperous and harmonious condition. My long intimacy with him would prompt me to say more, but it is not necessary before this audience, and the bare statements already made are a sufficient eulogium.

The honorary degree of Doctor of Divinity was conferred upon Mr. Vallandigham by the Trustees of Delaware College at the Commencement in 1874, rendering him an exception to the general rule that "a prophet hath no honor in his own country."

The present speaker, who in connection with his professorship in Delaware College had alternated with Dr. Vallandigham in the two Churches for about two years, was appointed by the Presbytery Moderator of the Session when this Church became vacant. He was also invited by the congregation to supply the pulpit, and has continued to do so up to the present time.

During the past year, 18 persons have been added to the Church on examination, and 4 on certificate, and about \$1,000 have been expended on repairs

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and improvements. A small portion of land has been bought in order to extend the bounds on the south to the road, and the cemetery has been extended in that direction and enclosed on the southern end by a neat iron fence. The basement room has been painted and refurnished, and a new room fitted up for the Infant Class and for Sessional and Trustee meetings.

Ministers of the Gospel who sprang from this congregation.

The Rev. Alexander Craighead, son of the Rev. Thomas Craighead, was licensed by the Presbytery of Donegal a few months after his father left White Clay Creek. He became pastor of the Middle Octoraro Church, and afterwards went to North Carolina. He was a man of great independence of thought and was a pioneer of American liberty.

The Rev. James McCrea, son of Wm. McCrea, an active Elder in this Church, studied at the Log College and was licensed by the New Brunswick Presbytery, November 6th, 1739. This was done in disregard of the rules which had been adopted by the Synod and was one of the causes of the schism in 1741. He declined a call to New Castle and Pigeon Run, (which was midway from New Castle to St. Georges) and settled in New Jersey. He died in 1769. The Miss Jane McCrea whose murder near Fort Edward, New York, during the Revolutionary War caused so much excitement and sympathy, was his daughter.

The Rev. William Mackey Tennent, son of Rev. Charles Tennent, graduated at Princeton College in 1763, the year in which his father left White Clay Creek. After teaching in Berlin, Md., he was licensed and ordained. He received the degree of Doctor of Divinity from Yale College in 1794, was moderator of the General Assembly in 1797, and died in 1811.

The Rev. George Morrison, son of Douglass Morrison, for many years an Elder in this Church, was born in 1797, was educated in Newark Academy, was instructed in theology by the Rev. Dr. Samuel Martin, was licensed by the Presbytery of New Castle in 1822, was principal of the Belair Academy and pastor of the Bethel Church in Harford Co., Md., and died in 1837. The Rev. George Morrison, Editor of the Presbyterian weekly, Baltimore, Md. is his son.

The Rev. John McCoy, whose parents are members of this Church, graduated at Jefferson College in 1861, and in Princeton Theological Seminary in 1864, was licensed by New Castle Presbytery, and is now pastor of the Presbyterian Church in Columbia, Pennsylvania.

The old time customs were about the same in all our Churches. The sermons were long and two in a day, with a brief interval. The "Sacrament" was a great occasion and celebrated twice a year, as has been continued in this Church; four days' meetings were frequently held at such times; "tokens" were distributed, the communicants sat at tables placed in the aisles; the minister "fenced" the tables.

Rouse's version of the Psalms was long used. From 1753, during about fifty years, the introduction of Watts' Psalms and Hymns occasioned much controversy in many congregations. The "Clerk" stood in front of the pulpit and "lined out" the hymns. Many persons came long distances on horseback or on foot. The church here had brick floors and was never heated until about the year 1820.

This congregation, on a review of its history, has good reason, like Samuel and the children of Israel, to say: "Hitherto hath the Lord helped us," and like Paul "to thank God and take courage."

The manifest approval of God in pouring out his spirit here and saving souls, is your great ground of encouragement. At the present interesting period, the congregation is in a most promising condition. The church building is beautiful for situation and well adapted to its purposes.

The finances are sound. You have efficient Boards of Elders and Trustees, an excellent Choir, and a large regular attendance upon public worship. The Sabbath School is flourishing, attended by old and young. There are 205 names of communicants upon the Church rolls. There is a large proportion of young people in the congregation, many of whom are already members of the Church. With a healthful climate, a fertile soil, a diversified surface and living streams flowing through every valley, there is no place on Earth preferable to the locality in which you live. The country is, on many accounts, more desirable than the city. It is likely that this will continue, in the main, a farming district, but that near by, a vast and increasing population will crowd the banks of the Delaware. You are near the great public, but yet somewhat retired.

Your responsibilities are very great. See to it that the Gospel is always preached here in its purity as it has been in the past; live consistent Christian lives; train up your children in the nurture and admonition of the Lord; preserve the harmony for which this congregation has long been distinguished; develop your Christian activity and liberality; let your chief end be "to glorify God and to enjoy Him forever." When you have all been laid in your graves and have gone to your reward, and your posterity meet here at some coming epoch to recount the further history of this Church, they will bless your memories and rejoice in the fruits of your labors.

To Take Up The Account:

Again White Clay Creek Church was without a pastor until 1876 when the Rev. William D. Mackey was appointed by the Presbytery to supply the pulpit. Mr. Mackey was never installed as a minister in White Clay Creek Church but served nine years as a supply.

The members and friends of White Clay Creek Church owe a debt of gratitude to Mr. Mackey for the inspiring and informative piece of literature entitled "White Clay Creek Pres. Church" published in 1876. Mr. Mackey is buried at White Clay Creek. Mr. Mackey stated that he found the church in sound financial status, efficient boards of Elders and Trustees, an excellent choir, large regular attendance to worship services and a flourishing Sunday School.

While Mr. Mackey was serving as pastor about \$1,000.00 was expended on repairs and improvements. The basement room was painted and refurnished, a new room was fitted up for the Infant Class and for Sessional and Trustee meetings. Mr. Mackey enjoyed the environment as well as the people. He made the following remark, "There is no place on earth preferable to the locality in which you live because of the healthful climate, fertile soil, a diversified surface and living streams flowing through every valley".

During Mr. Mackey's term, the Women's Foreign Missionary Society was organized - the oldest organization of the church. The first available minutes are April 11, 1884 with his daughter Laura as secretary. The minister and wife always attended and devotions were led by the pastor or an *elder* - James H. Walker's name appears many times. Later, it became both a Foreign and Home Missionary Society. On October 11, 1923, this group was the first church organization in Mill

Creek Hundred to become a director of the Hockessin branch of the Needlework Guild of America - holding a yearly all-day sewing to make articles. At the first sewing at the home of Mrs. Charles Rubencame, 49 garments were completed with Mrs. Emma Walker Pennington in charge. From that time until now, White Clay has furnished many a pretty dress, numerous handmade patchwork quilts, and other lovely articles of clothing to brighten some child's life or keep someone warm.

From 1795 to 1874 several legacies had been received by the church.

1795. James Black, fifty pounds in specie; the annual interest for the support of the gospel.

1829. Thomas Montgomery, one thousand dollars; the annual interest for the support of the gospel. He also left a lot of about ten acres of land which was to revert to the Church but was never secured.

1852. Mrs. Ellen D. Graham, several shares of bank stock; the annual dividends of which are to be applied to ornament and improve the cemetery. These dividends have amounted to about \$20.00 per year.

1863. Albert G. McIntire, five hundred dollars. There was a collateral tax of \$30.00, leaving \$470.00.

1868. Andrew McIntire, five hundred dollars. This legacy also netted \$470.00.

1865. Miss Mary Russell, three thousand dollars; yielding the Church \$2820, after a deduction of six per cent. The interest to be used for the repairs of the church and the support of the Gospel.

1874. Miss Jane Morrison, fifty dollars for the benefit of the cemetery.

Many other gifts of similar nature have been given more recently.

Considerable repairs were necessary by record of the minutes in 1885, such as repairing the North end of the building at a cost of \$77.50. The wall of the graveyard needed repair. After debating whether to take in more land on the North side or repair the wall it was decided to repair the wall.

About 1887, it was necessary to employ a sexton. By way of comparison, it is interesting to note a few facts and figures. The sexton, Mr. C. Morrison received the following salary:

.25 for opening and taking care of the house for an evening service.

.50 for opening and caring for it at the morning service.

If there were three services the same day, he received \$1.00. His duties were to keep the house in order, do the cleaning, tend to the heating of the building, and see that the lamps were properly taken care of at all times. For digging graves he received \$2.00 for children under 5 years of age. From 5 to 15 years he received \$4.00. Above 15 years for caskets with a case \$5.00 and if the grave was to be walled he got \$7.00. He was to cut the grass and clean up the yard twice a year in June and September.

In that day and age, one had to pay to sit down in church; pew rent was charged from \$2.00 to \$18.00 a pew. If people were in arrears with their rent, they were notified by the Secretary of the Board. Expenses went on and this was one way they had of defraying them. When they needed extra money for repairs, special collections were taken at the church services or by home visits by the trustees.

In 1885 the Rev. James B. Umberger was installed as pastor but due to his strict adherence to the Presbyterian Government and lack of harmony between him and the congregation of differences of view concerning administration, he decided his service would be more valuable somewhere else. He resigned January 1889.

The church was without a pastor for a whole year until Rev. Henry F. Mason was called in 1890.

A manse was the old Strahorn house on East Main Street in Newark. The trustees borrowed \$1,500.00 from G. G. Evans to make necessary repairs. This did not cover the complete deficit so a special collection was asked from the congregation to defray the expenses.

In 1891 the trustees contemplated enclosing a piece of land adjoining the cemetery on the West side for an enlargement to the cemetery. Lots 15 x 16 feet with a walk between every other lot were to sell for \$25.00 a lot or \$15.00 for a half lot. This was not an easy job because trees had to be removed and stumps disposed of. The old wall had to be removed in preparation for an iron fence around two sides of the enclosure. 64 marble markers, 5 inches square 18 to 20 in. long were purchased. All persons holding lots, who were not members of the congregation or contributors to the church, should be assessed \$2.00 a year to be placed in the cemetery fund for necessary repairs. Three important church organizations were formed under Mr. Mason's direction: the Improvement Society, Christian Education and the Aid Society.

From 1902 to 1906 the Rev. Henry Rumer served as pastor. The manse in Newark had been sold for \$2,000.00 in 1905. The trustees and congregation had in mind to purchase a plot of ground nearer the Sanctuary and build a manse. In 1906 an acre, more or less, was bought from Mr. and Mrs. Shepherd on the Kirkwood Highway. Proceedings were immediately started for building and Mr. Arnold Naudain's bid being the lowest, he was awarded the job at \$3,768.00 without heat. Hot water heating bid was awarded to L.B. Jacobs for \$370.00 complete.

With a new manse came a new preacher, Rev. Charles McBride, who served the community from 1906 to 1909. The church had grown steadily spiritually, financially and in membership. Beside a new manse, the church building had been renovated and greatly improved in comfort and appearance under Mr. McBride's pastorate. Mr. McBride brought his bride to the new manse and their daughter Louise, (now Mrs. James Heaps of Street, Md.) has the honor of being the first baby born here.

It was recorded in the minutes of May 2, 1909 that the congregation accepted with regrets his request to dissolve his pastoral relationship with White Clay Creek to accept a call to Disston Memorial Pres. Church of Tacony, Pa. From the minutes "The congregation is united and harmonious. We cheerfully bear witness to Mr. McBride's earnest, able and faithful preaching of the Word; to his tact, zeal, and untiring industry, and we had hoped he would remain much longer with us as our pastor. But as he feels that duty calls him to labor elsewhere, we will follow him with sincere interest and earnest prayer that his future ministry may be abundantly blessed by the Master". In the short time Mr. McBride was at White Clay Creek Church he admitted 36 new members, baptized 7 adults and 20 infants, performed 15 marriages.

The Session asked that The Rev. John D. Blake of Red Clay Creek be appointed Moderator, and that the Session be allowed to supply the pulpit for the next six months.

On April 19, 1910, Rev. John Lowden was installed as pastor of White Clay Creek Church. By this time the manse needed painting and the trustees paid Mr. Del. Buckingham the fabulous sum of .27 ½ cents an hour to do the job.

By 1913 the new part of the cemetery was pretty well developed. It was agreed that the price for lots be \$35.00 to members of the church and \$50.00 to non-members. A concrete walk was laid from the road to the West side of the church.

1914 to 1916 found the church without a minister again. This proved a good time to have a new heater installed in the manse. Mrs. Wm. P. Peach was elected organist of the church this same year.

By 1916 things were looking up financially; the session offered to pay the sexton \$60.00 a year for his services. The following year the manse was painted again and in 1918 they bought a \$1,000.00 Liberty Bond.

Rev. David A. Reed came to this charge in 1916. The Sunday School was reorganized and he was made superintendent and a very capable one. It was during his pastorate that the envelope system was adopted. Pew rentals were abolished around 1918. New Hymn books were purchased. An individual communion set was purchased by the Ladies Improvement Society upon approval of the Session. Choir chairs were purchased. A beautiful Pulpit Bible was presented by the Elizabeth Johnston family for which the congregation was very grateful. Contributions were donated to the Red Cross, The United War Work Campaign, Near East Sufferers Fund, New Era Movement, Churches in Europe and many other funds during World War One.

It was during Mr. Reed's ministry here that the 200th Anniversary of White Clay Creek Church was celebrated with a three day celebration June 5th, 6th and 7th of June 1921. Mr. Reed had the honor conferred upon him by Presbytery, electing him a commissioner to the General Assembly to be held in Des Moines, Iowa May 18-26, 1922. In September 1922, Mr. Reed notified the session of his decision to accept a call to the Presbyterian Church at Gap, Pennsylvania. The church was without a minister for less than a year when Rev. Wm. Reed McElroy came in 1923.

After hearing candidates for five months, the session decided to hold a meeting of the congregation for the purpose of calling a pastor October 4, 1925. He stayed only 2 years. In 1925 The Rev. Samuel L. Irvine was unanimously elected to serve the congregation. About this time the new section of the cemetery bought from the Eastburn farm was ready for the planning of walks and driveways. This was done by a surveyor, Mr. Wilmer Wilson of Newark. The sexton's salary had been raised to \$150.00 a year. The lots were to be sold in this section for \$50.00 without perpetual care; \$150.00 with perpetual care.

The White Clay Creek Cemetery Association was Incorporated on December 1, 1928. A plot of ground 165 x 265 feet was sold to Mr. Frank Morrison for the purpose of building a dwelling in 1927.

Mr. Irvine organized a Young Peoples Group who met once a month with an attendance of about 30. More information about this group will be noted later. Mr.

and Mrs. Irwin enjoyed the Assembly Tour to California in 1927. Mr. Irvine retired from this pulpit in 1929.

The Rev. Clyde E. Rickabaugh replaced Mr. Irvine in 1930. This period seemed to be one of financial trouble. The trustees were helped in meeting their financial obligations by the Sunday School, the Improvement Society, The Women's Association and the Young Peoples Organization. Such help as buying coal, helping with painting jobs, a heater bill and etc. Notices had been sent to all members of the congregation informing them of this situation.

All of this support from the various organizations was greatly appreciated by the Trustees and Elders.

Mr. Rickabaugh was ordained by Presbytery of New Castle October 15, 1930 and installed as pastor of White Clay Creek Church the same evening.

† In order for the members to know the financial status of the church, letters in itemized form of the budget for the coming year were sent to them preceding the Every Member Canvass.

He was the first pastor to be granted four weeks vacation.

The first Boy Scout Troop was organized in 1932.

The White Clay Creek Crusader's Club was organized under the direction of Mr. Willard Jordan who was their Sunday School teacher in 1932.

The first Union Easter Services with Ebenezer Church were held in April, 1942; Communion on Thursday night at White Clay Creek and Good Friday service at Ebenezer.

The old barn on the manse property burned and a new garage was built around 1942.

On Mr. Rickabaugh's 13th anniversary of his pastorate at White Clay Creek Church he requested the congregation to unite with him in asking Presbytery to dissolve his pastoral relation at its next regular session. He requested it become effective on October 15, 1943, the anniversary of his ordination to the Christian Ministry.

From October 15, 1943 until April 5, 1945 a number of supply ministers filled the pulpit; among them was Mr. Hendrick A. Van Dyke, a student at Princeton Seminary. In April 1947 Mr. Van Dyke was called to be the regular pastor after his graduation from seminary.

During Mr. Van Dyke's pastorate at White Clay Creek Church, the first Vacation Bible School was started. In the same year the Ebenezer Methodist Church asked for a joint Daily Vacation Bible School with their church. This was the beginning of a great opportunity for the children of both congregations.

The need for an organ in the Sanctuary had been suggested and at the April 12, 1948 meeting of the session, Mr. Van Dyke announced that the Young Adult Fellowship had voted at their April meeting to donate the proceeds of the Annual Strawberry Festival to an "Organ Fund" subject to the acceptance and approval of the Session, Trustees and the congregation. This was unanimously acceptable to the session and the Young Adult Fellowship was authorized to conduct the campaign and obtain funds to purchase the organ. The 1st meeting was held July 29, 1948 and on December 19, 1948 the dedication service of the New Hammond Organ was held. The Organ Fund had reached its quota by January 1949 of \$2,351.00 but the congregation decided chimes would be an asset at the cost of \$495.00. A friend donated this amount and the chimes were added to the organ.

Mr. Van Dyke didn't stay to see this project to completion, as he was a young pretentious dynamic Christian and was called to another charge.

As this was Mr. Van Dyke's first charge, he felt very close to the people at White Clay Creek and remarked in his letter to the Session that his sojourn with them had been most happy and congenial.

The Rev. James H. Bishop had been supplying the pulpit for sometime after the dissolution of The Rev. Mr. Van Dyke in May 1948, so in September 1948 he was asked to fill the pulpit as a regular pastor. October 1949, Mr. Bishop was received into the Presbytery of New Castle and named pastor of White Clay Creek Church.

Activities by the young people started immediately for on November 20, 1949 at the Thanksgiving Service, two beautiful flags, National and Church, were presented to the church by Hazel Johnston's class of Young People.

The First Candle Light Communion Service was observed on April 6, 1950 which was very well attended and most impressive.

Presbytery was requesting each church to contribute toward a Presbytery Fund to be used to cover the expenses of officially appointed delegates to the assembly of National Organizations of the Presbyterian Churches. The local church share was about \$4.97 which it decided to support.

1950 seemed to be the proper time for improvements at White Clay Creek. A well was dug to furnish water for the church; two new rest rooms and an oil burning heating system installed. The minister very kindly offered to donate two Sundays of his vacation to this cause by only taking two Sundays, therefore, the church would not have supplies to pay.

Celebrations come all too soon as time crept up and now it was the 230th Anniversary of the founding of the church which was celebrated June 24, 1951. The Improvement Society Women served a light lunch between the morning service and the afternoon one. Mr. Hendrick Van Dyke, a former pastor spoke at the afternoon service. There was a large congregation who had come to hear a minister of whom they were very fond.

Modern ideas were creeping in one by one as noted in the minutes as of September 12, 1951. "The Annual Meeting was held following a covered dish Supper at which time all chairmen of organizations gave a report. Mr. Bishop presented a map showing how all the organizations of the church fit into the total church picture.

New stained glass windows were being installed as Memorials. One to the late Thomas C. Claringbold dedicated at the Christmas Sunday Evening service in 1951. Other windows were given by the Improvement Society, April 1952, White Clay Creek Fellowship Group, Mrs. A. Louisa Walker, The Peach Family, Mr. and Mrs. Harold L. Stanley and family. The Levi Murray Memorials are the two front ones. Those who served their country in time of war, presented by Harry Brown. Some of these were dedicated on Easter Sunday morning.

A Christian Education Department was formed in 1953 and the curriculum used was from the Presbyterian Church, U.S.A.

The Women's Association which had formerly been called the Women's Missionary Society started a nursery during Church Hour for the convenience of parents with small children.

The Christian Education Committee plus other ladies of the church made curtains that could be drawn to divide the Sunday School room into separate class rooms.

In 1954 White Clay Creek Church applied for membership in the Mill Creek Hundred Council of churches.

By 1955 the interior of the church was taking on a new look; the front of the sanctuary was remodeled into a divided chancel with a beautiful velvet dossal curtain disguising the door behind it. Against the curtain the Westminster Group had placed a beautiful Celtic Cross. The new chancel was dedicated on the 200th Anniversary of this church building. The pulpit was a memorial to Captain Lawrence Hayward. Beautiful brass candlesticks were donated by Mrs. Miller Darrel; the red curtain by the Evening Circle and Mrs. David Eastburn; the offering plates by Elizabeth, Norris, and Gaylor Brown; the pulpit hanging by Mr. and Mrs. Blaine Goff. Mrs. Mildred Godwin painted and presented to the church a very lovely picture of the church.

Organization has become more and more the trend of the times in 1951. A Board of Deacons was created for the purpose of taking care of Communion, chancel flowers, cheer, and local welfare.

In 1957 the church had complied with the new laws of the Presbyterian Board by setting up a Congregational Nominating Committee. Another law was limiting continuous service, as elected officers, to not more than two three-year terms. As more members were being received into the church, it was necessary to obtain more communion trays. Workshop or officers training program was instituted and what a valuable education for those who were fortunate enough to take it.

The Rev. James H. Bishop served as pastor at White Clay Creek in a time when prosperity was beginning to boom from 1949 to 1958. He surely kept things buzzing around White Clay Creek until he was called to Frankford Presbyterian Church in February 1958.

Only a month or so after Mr. Bishop left proceedings soon started to sell the manse on the Kirkwood Highway and buy a new one. In May 1958, a new one was purchased at Windy Hills.

The Rev. Clarence Hoffman, a retired minister, was asked to be the moderator in the absence of a pastor. In March of 1958 he agreed to supply the pulpit for about four months. In the meantime a Pulpit Nominating Committee had been appointed to help select a new minister.

On Sunday, October 5, 1958 the Rev. Donald Archibold was installed as pastor of White Clay Creek Church.

Active groups outside the church were in need of meeting places. The session agreed to open the church for meetings of Boy Scouts, Girl Scouts and Cub Scouts.

A Greeting Committee was formed to have someone at the entrance of the church to greet the people as they entered the church each Sunday morning.

In November 1958 a new front was added to the entrance of the building. At a congregational meeting on May 18, 1959, it was decided new pews were needed to correspond to the other improvements in the Sanctuary. This called for new carpet which completed the renovating, until a fire escape was added behind the red drape in 1960. White Clay Creek Church had now become a duly constituted member of the United Presbyterian Church of the United States of America. Brochures about work of the New Commission of Ecumenical Missions and Relations are available to members.

Due to changing conditions and ministry of the church, withdrawal from the Mill Creek Hundred Association of Churches was in order. The office of Superintendent of Sunday School was eliminated and all work was handled through the Christian Education Committee Chairman.

With modern people come modern ideas, and some of the older ideas are easily modified. In January 1960 the need for an Educational Building was suggested by the Session. This was brought before the congregation at a meeting of November 6, 1960 and approved by this body. The Annual Congregational Meeting was held in the New Educational Building May 6, 1962.

The Mr. Archibold stayed to see the Educational Building completed, but in June 1962 he left White Clay Creek to obtain his Doctorate.

The church was without a pastor for a very short duration, for in July 1962 The Rev. T. Dennis Walker preached as a candidate for minister of this church. He was immediately accepted to this charge by a unanimous vote, and was ordained to the Christian Ministry and installed as minister of White Clay Creek Church on Sunday Evening September 16, 1962.

The congregation soon learned they had a young minister with young ideas, and plenty of energy to carry them out. Mr. Walker served as director of a Junior Camp at Chesapeake Center, Happy Valley, attended a camp in West Virginia as a councilor for High School Students, attended Youth Conference at Bethany Beach, attended many seminars at Princeton Seminary plus numerous other activities.

Two Missionaries were adopted by White Clay Creek Church around 1963. Two new silver offering plates to match the ones already in use were purchased. A microphone, the gift of Mr. and Mrs. R. I. Hutt was installed for those whose hearing is becoming impaired. Interest in the Inner City project was begun and supported financially by the church. The Newark Day Nursery received a monthly amount from the church.

During Lent two worship services were held each Sunday - 9:45 and 11:00 A.M. with Communion on Maundy Thursday.

Mr. Walker conducted many study groups and workshops such as *Life of Dietrich Bonhoeffer*, Study Guides pertaining to the directory for Worship. The Unicameral form of church government was adopted by November 1965. The Confession of 67 was studied. The four point Stewardship program was accepted.

A form of dialogue-sermon between a Methodist Minister, the Rev. Robert Helms, of Ebenezer Church and a Presbyterian minister, Mr. Walker of White Clay Creek was given in both churches during 1967. It was very interesting to hear two different denomination's point of view - both working for the same cause.

A new library was established with books and visual aids material. Mrs. Terrill had given many shares of stock, whose proceeds after sale were to be used for the Library Fund.

In 1966 new choir robes were given by an anonymous donor. As the congregation grew, parking became a problem, so additional space has been properly surfaced and continually used.

Mr. Walker was asked to be the moderator for the Presbyterian Church in Elkton while that church was without a minister. This was Mr. Walker's first charge and he left with many happy memories of his relationship to the people

of White Clay Creek. He was called to the Presbyterian Church at Arlington, Virginia in 1968.

There had been 21 full-time pastors plus numerous supplies up to 1968. The present minister is the Rev. Philip K. Foster who came to White Clay Creek from Easton, Maryland.

Perhaps there are many facts left out of this report, but if it had been all inclusive there wouldn't have been anything for the one who writes up the next 250 years.

The accomplishments of this historic church over the 250 years have been very gratifying. As the ad says "You've come a long, long way baby". So White Clay Creek Church has come a long, long way since 1721. This has involved a great deal of sincere prayer, energy, cooperation, patience and understanding by many devout Christians.

As proof of the above statement let's list the activities of one group mentioned earlier in this history, namely: The Young Peoples Society known later as the Young Adult Fellowship Society. This group was organized in 1928. They were a dynamic group of energetic folk who met once a month in the homes of the members with a devotional period, followed by a business meeting, then games and refreshments. Soon after they were organized they took part in the Home Coming Day, Easter, Christmas and Thanksgiving by singing in the choir. They formed a dramatic group and gave plays at Hockessin, Stanton, Christiana and Richardson Park. They entertained young people from other churches by inviting them to religious lectures such as Joseph A. Cudlipp who was director of Religious Education for Maryland Young People's Division. Members were sent to West Nottingham as delegates to Young People's Conference during the summer. They observed Young Peoples Day with an evening service inviting Ebenezer, Hockessin, Red Clay Creek, Christiana Presbyterian and Methodist Churches and Newark Presbyterian and Methodist. They sent representatives to Pinebrook Camp known as "Percy Crawford's Camp"; held services at Baird Mission in Wilmington, supported Mrs. Bessie Oakley, a missionary, in the Southern mountains by sending Christmas cheer boxes; sent boxes to service men in camp; took care of our church members in the service by sending them magazines and newspapers subscriptions plus church publications; also, sent fruit and food baskets to the boys; sent money to Mr. Palmer at Fort Dix for canteen service; helped the needy families at Christmas time; donated to the American Mission for Lepers; also, donated flowers to this church on Easter and Mother's Day; bought \$100.00 Savings Bonds; worked in cooperation with Improvement Society in repairs to the manse, as roofing and painting; installed new lights in the manse; purchase; pitchers and dish pans for the kitchen; helped clean the kitchen in the evenings; donated money for painting the outside of the church; purchased lights for the Sunday School room; sent flowers and cards to ill members of the congregation; helped defray the expense of planting trees in back of the church; contributed \$100.00 toward refinishing the floor in the Sunday School Room; bought a lawn mower for use at the manse; bought a light for the organ; made a coat rack for the Sunday School Room and bought song books and coal.

Where did they get the money to do all of this? Once a year they had a strawberry festival and served a cold platter (for 35 cents). Rummage sales were in vogue then, so they made some money in that fashion plus their monthly collections.

This is the accomplishment of a young group between 1928 and 1946 (in modern language "Doing Their Thing"). Many of the members of this group can be seen at the Sunday morning service still working for the advancement of the Kingdom of God.

Thus ends the history of the past 250 years, though who knows what the next era will bring, but a rich heritage has been laid down. May the youth of today pick up and carry the torch for even better years in the service of the Master at old White Clay Creek Presbyterian Church.

M. Rebecca Wollaston

My sincere gratitude to the following:

To Dr. John W. Christie for his wisdom and guidance of the early history of the church.

To Sara Pennington Evans for the many notes, newspaper clippings and other publications plus the proof-reading of this article.

To Hazel Johnston for the numerous articles she loaned me.

To John Murray for locating the minute books of the session.

And to the many friends who answered my numerous questions about the church.

**APPENDIX
(1876)**

NAMES OF THE PRESENT RULING ELDERS

| | |
|--------------------------|-------------------------|
| James Springer | Jacob Rubencame |
| William Hawthorne | James R. Foot |
| Robert McCoy | George D. Medill |

TRUSTEES

| | |
|---------------------------|-------------------------|
| James Springer | William Hawthorn |
| Jacob Rubencame | Charles Morrison |
| George Springer | Samuel Lindsey |
| Samuel W. Morrison | Milton Steele |

Mansel Tweed

TREASURER

James Springer

SEXTON

Andrew Mohortor

On Saturday, November 11, 1876, a large number of Centennial Memorial trees were planted by individual members of the congregation in the grounds surrounding the church.

The congregation of White Clay Creek Presbyterian Church would like to acknowledge and express our gratitude to the following:

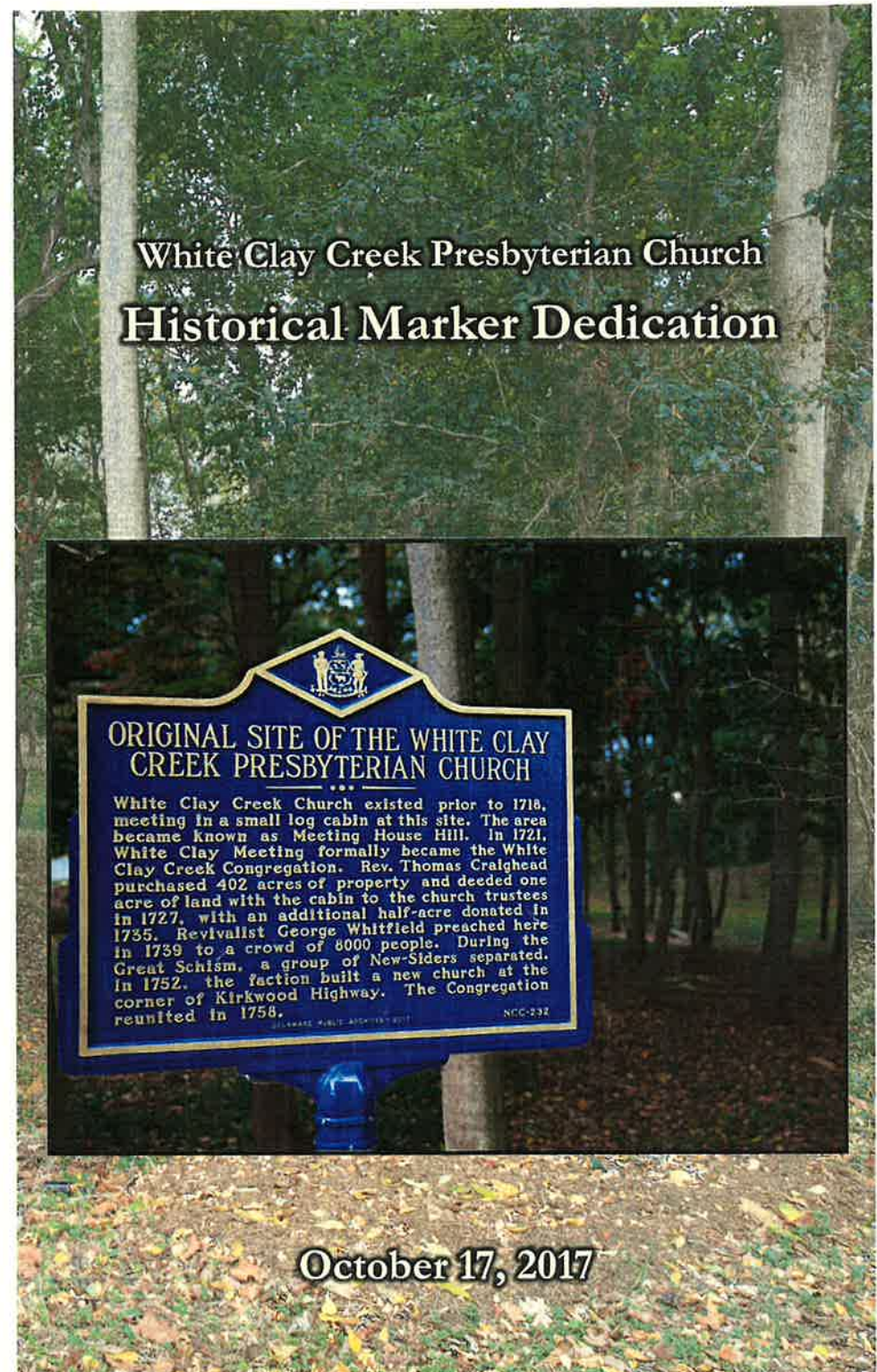
Senator John Walsh, Representative Mike Ramone, and Kevin Barni of the Delaware Public Archive for arranging donations for the cost of the marker and the installation;

Charlanne Brown for chairing the WCCPC Historical Marker Committee;

Wayne Patterson of Patterson Tree Service for donation of time and work clearing the lot;

Mel Chase, Elder, White Clay Creek Presbyterian Church;

Lisa Crawley, Elder, White Clay Creek Presbyterian Church.



White Clay Creek Presbyterian Church
Historical Marker Dedication
October 17, 2017

ORIGINAL SITE OF THE WHITE CLAY
CREEK PRESBYTERIAN CHURCH

White Clay Creek Church existed prior to 1718, meeting in a small log cabin at this site. The area became known as Meeting House Hill. In 1721, White Clay Meeting formally became the White Clay Creek Congregation. Rev. Thomas Craighead purchased 402 acres of property and deeded one acre of land with the cabin to the church trustees in 1727, with an additional half-acre donated in 1735. Revivalist George Whitfield preached here in 1739 to a crowd of 8000 people. During the Great Schism, a group of New-Siders separated. In 1752, the faction built a new church at the corner of Kirkwood Highway. The congregation reunited in 1758.

Welcome, Introduction, Prayer
Reverend Scott Vance

Speakers

Kevin Barni
Delaware Public Archives

Honorable Mike Ramone
Representative of the State of Delaware

Honorable John Walsh
Senator of the State of Delaware

Unveiling of the Marker and Reading of the Text
Charlanne Brown

Closing Prayer
Reverend Scott Vance