

By Virtue of a Proprietaries Warrant from Benjamin Ladbarn Surveyor General
Bearing Date at Philadelphia the 22^d Day of August Anno Dom. 1737
Requiring me to Survey and lay out ^{about} 10 Acres of Land, unto James Mott
and several Members of the Presbyterian Congregation; Near a place Called
Cold Spring in Sussex County (Including their Meeting House, Grave Yard
being on the South East Side of Cold Spring Branch, in the County afores.
The which Land, is situate in the County afores. on the West Side of Delaware
Bay, in the both Hundred, lying and being on the South East Side of
the Cold Spring Branch, and on the North West Side of the County Road
near 7 Miles Distant from the Town of Lewis (Including the meeting House
and Grave Yard afores.) Called Cold Spring)

And in Obedience to the afores. Decided Warrant, I have Run
above Described Land, which Bounds, & Courses, are as followeth Viz^t
Beginning at a Corner Spanish Oak Sapling, Standing on the South
Side of the Edge of the County Road, on the Edge of a hill, So Running
from thence South 88 Degrees East 11 perches & 9 feet, to a Corner
Oak, Standing in a Valley, on the North West Side of the County Road
thence North 16 Degrees West 10 perches, thence North 44 Degrees West
23 perches, to a Corner Stake, at the Main Branch, thence up the
Main Branch, South 71 1/2 Degrees West 2 perches, to a Corner Stake
thence South 2 1/4 Degrees West 12 perches; Come to the first Corner
Round Spanish Oak; the first place of Beginning Containing
and laid out for 4 Acres of Land 175 1/2

Surveyed the 29th Day of September Anno. Dom. 1737.

William Shankland, Deputy
Surveyor.

N.B. The above Land was Surveyed for the use of the Congregation afores.
In Instance, of sum of the Clerks; By me, W. Shankland, D.S.

A HISTORY OF THE COOL SPRING PRESBYTERIAN CHURCH

Located in Lewes and Rehoboth Hundred

Sussex County

Delaware

An Address Delivered in the

Church on Sunday, October 10, 1926

by

Henry C. Conrad

Compiled by Henry C. Conrad, State Historian and Albert Waples, an old resident of Coolspring, Delaware. (Not copyrighted)

This is an interesting occasion and we are on hallowed ground. It is to be regretted that the records of this Church have been poorly kept and that the earliest records are missing, so that it is quite impossible to fix the date when this place of worship was organized. The Reverend William Baskett, the Rector of the Episcopal Church at Lewes, who took up his residence in that town about 1720, having come to America under the direction of the Society for the Propagation of the Gospel in Foreign Parts, in a letter addressed to that Society, dated in July 1728, stated that the Presbyterians had two Churches in Sussex County, one at Lewes and one at Coolspring. Assuming that this information is correct, I would place the date of the organization of the Coolspring Church about 1726, thereby making this occasion the two hundredth anniversary of this Church.

Sussex County, in that time, did not contain more than half the area that is embraced within its borders now. A long dispute ensued between William Penn and Lord Baltimore as to state boundaries, the larger part of Sussex County being claimed by Lord Baltimore. It was not until 1765 that the present boundary lines were established and the present shape and area of Sussex County recognized. In the year 1726 Sussex County was estimated to have a population of 1750 people, divided among the religious denominations as follows:- 1075 Episcopalians, 600 Presbyterians, and 65 Quakers. The population was mostly people who emigrated from England. Following the English people came other emigrants from Scotland and North of Ireland. The two latter classes were largely Presbyterians, and it was through their influence that the Presbyterian Church laid its foundation in Delaware. At that time there were about fifty-eight families in Lewes. The country was a dense forest. The farms were large and houses were far apart. The people were greatly isolated from each other. The ordinary crops raised were wheat, rye, Indian corn, and tobacco. They had only one way to ship their crops, - by boat to Philadelphia.

A Quaker meeting, the only one, as far as known, that existed at that time, in Sussex County, had been organized about 1720. It was in Broadkilm Hundred and stood on a plot of ground facing the pond that is used by the Red Mill, about one mile in a north-east direction from this Church. The meeting was long ago discontinued, but some grave-stones and other markers remain as reminders of the old Meeting House. The building stood on land in the rear of the property of Charles J. Truitt.

Not far away from the Quaker Meeting was, in the olden times, the Joppa Church for the use of the colored people. There are people yet living who can remember the Joppa Church in a dilapidated condition, and some who can recall the fact that religious meetings were held there. It occupied a site just opposite the present Coolspring Grange Hall, on land now owned by Charles J. Veasey.

In 1737 James Martin and several other members of the Congregation of Coolspring Church petitioned the proprietor of the land, who at that time was Thomas Penn, the son of William Penn, to grant to the Church a tract of land (adjoining their church and graveyard). This request was granted and authority given to William Shankland, the deputy surveyor for Sussex County, to lay out a tract of land adjoining the Church and burying ground, and Shankland proceeded at once to do this. There is now on file in the Hall of Records at Dover, in this State, the return of Shankland showing that the survey had been made.

James Martin was a Presbyterian minister who had come from Ireland and he is recognized as being the real organizer of this Church and the first preacher to occupy its pulpit. A Presbyterian preacher named Black had been in Lewes as early as 1708, but no information seems to be obtainable as to either Black or Martin. Martin is given the credit of having served the Coolspring Church in conjunction with the Lewes Church, from the time of its organization in 1726 to 1743.

An early pastor of the Presbyterian Church in Lewes, John Thomson, by name, I have no doubt, was fully enlisted in the establishment of the Coolspring Church. He was the organizer of the Lewes Church and the second Church at Lewes, built of brick, during his pastorate, showed his initials, J.T., and the date 1728 on the eastern end.

Dr. Mathew Wilson was minister during the Revolutionary War. He settled in Lewes in 1755 and continued preaching in Coolspring and Lewes for thirty-five years.

Rev. E. A. Snook was minister from 1882 to 1885.

The original Church built on this site about 1726 presumably was constructed of logs, roughly hewn from the large forests hereabouts. How long it held together, no one knows, but it was succeeded, in course of time, by a second Church built of wood, most likely shingled, red in color and very simple in its construction. It stood longwise to the road and had two doors facing the road. The pulpit of this Church faced away from the road and was built against the side of the Church nearest the road. Persons entering the Church from the front doors would necessarily face the audience, whose faces were toward the road. The windows were rather small as compared with windows in this day. A drawing in water color of this second Church was made by Robert B. Hopkins. It now has a place on the walls of the Church.

The Coolspring Presbyterian Church now standing was built in 1854 and was dedicated on January 14, 1855. The dedication sermon was preached by Rev. Isaac W, Handy, from the seventh chapter of Saint Luke and the fifth verse, "For He hath loved our Nation and hath built us a synagogue".

The oldest minute-book of the Church in existence shows the date 1805.

I have no question the Colonel David Hall, who commanded the Delaware Regiment in the Revolutionary War and who became afterwards the Governor of Delaware, was a supporter of this Church. He was a member of the Lewes Church. He became a trustee of the three Churches, Coolspring, Lewes, and Indian River, and so served Coolspring.

The two score of faithful ministers who have served the Cool Spring congregation in the years that are gone, have carried forward the Gospel banner, showing the same inspiring inscription; and the little group of loyal men and women who have stood, side by side, with the leaders and borne the heat and burden of the day, have kept the banner flying and, together, they have made it possible for us to meet and commend the accomplishments of the past and to wish "God speed" to those who are now the active forces in the work.

* * * * *

This is only a part of the history. Lists of names of ministers and congregation were not included. here.

Preacher Mustard was minister here when Grandpa Hudson was four years old (1851) and was still there when Grandpa was twenty-five years old. (1876). Grandpa told me this himself in 1940.

Grandpa, John Burton Hudson, knew the carpenter, Joe Virden, who built this last structure. He told me this also in 1940.

Grandpa said Coolspring was named for a spring, the stream of which runs along the branch and is the dividing line between Broadkill Hundred and Lewes and Rehoboth Hundreds.

Grandpa's first wife, Mary Matilda Vaughan Hudson is buried at this Church. Also his two little children, his parents, his sister, and other relations.

The original William Penn land grant is owned by an old resident near the Church.

The above address by Henry C. Conrad, in booklet form, was owned by Albert Waples of Coolspring, Delaware. He lived next door to Mrs. Florence Vaughan, Eddy Vaughan's widow. While on a visit there in the Fall of 1940, he permitted me to copy the address. Albert Waples passed on in the Spring of 1942.

Nathl Mitchell

1787

Delaware County
Delaware State } Incorporation of Trustees for Sewer, Coolspring, & Indian River Presbytery
 Whereas by an Act of the General Assembly of the Delaware State, passed at Dover on the day of February in the year of Our Lord One thousand seven hundred and Eighty Seven, intituled "to enable all the religious Denominations in this State to Appoint Trustees, who shall be authorized for the purpose of taking care of the Temporalities of their respective Congregations" it is Enacted and declared that Each and every religious Society or Congregation of Christians, of whatsoever Sect, Order, or Name which now are, or hereafter may be, in this State, entitled to protection in the free exercise of their Religion by the Constitution and Laws of this State, shall and are hereby Authorized and empowered respectively to meet and Assemble together, at the usual place of meeting for Public Worship, at any time hereafter to be Agreed upon, giving at least ten days Notice of the time and place of meeting, by Advertisements put up in Public View, at or Near such place of meeting, and being so met and assembled, shall on the Application of a plurality of Voices of those met, being of that Society or Congregation, elect or Chuse any Number of them said Society or Congregation, not exceeding seven, nor less than three, to be Trustees of the same, and such Trustees in Office, are hereby Constituted also by, Sole and Corporate, in the Name, and in Law, to all intents and purposes in this Act herein after set down and expressed, for whatever Name, the said Trustees, Chosen and Elected as aforesaid, shall take and Assume in Matters after directed, and by that name they shall have full power and Authority. Therefore we the Subscribers, in pursuance of the powers and privileges vested in religious Societies by the above recited Act of the General Assembly, do Certify, that after notice being given openly to the tenor of the said Act of the time and place of meeting, a Number of that religious Society of Christians called Presbyterians, met at the house of Public Worship at Coolspring in the County and State aforesaid, on the first day of September in the year of Our Lord One thousand seven hundred and Eighty seven, and being so met, did and then Elect, and Chuse, by the unanimous Voice of those met the Reverend Doctor Matthew Henry Neill, Simon Kollock, Nathaniel Maple, and William Perry Esquires and Doctors of Law, and John Hopkins Gentlemen, to be Trustees for the Presbyterian Congregations of Sewer and Indian River, in the County aforesaid. And we do also Certify that we the said Trustees on the said first day of September, in pursuance of the Powers vested in Trustees Chosen under the Authority of the before recited Act of the General Assembly, have Assented and taken upon Our Selves

name of the "United Presbyterian Congregations of Lewis County and Indian River in Delaware" whereof we have heretofore subscribed our names, and seal affixed, this twenty fourth day of March, the year of Our Lord, One Thousand Seven hundred and Eighty Eight. 1788.

Matthew Wilson (Seal) William Perry (Seal) Simon Roberts
Henry Neill (Seal) Joseph Hall (Seal) N. Maples (Seal)

John Mitchell's Exors. petition for leave of Court etc. to Convey Land etc.
To the honorable the Court of Common Pleas for the County of Sussex. The petition of James Bratton Exor Mitchell John Mitchell Exors of John Mitchell deceased. Humbly sheweth That your Petitioner testifies John Mitchell his life time became bound to a certain John Collins of the County aforesaid to convey him a certain tract of land in the County aforesaid called & known by the name of Banner field, word as the said John Mitchell since dead & also the said John Collins your Petitioner's Exors. as aforesaid pray you Honorable Court to grant them an Order as the Consideration Money for the same is secured to convey the said Land to the Heirs of the said John Collins, agreeably to the Purport of the said Bond & agreeably to an act of the general Assembly of the Delaware State in such Case Made & provided. -

Mitchell Bratton & Mitchell

Sussex County ss:



I do hereby certify that at a Court of Common Pleas held at Sussex for the County aforesaid on the fifth Day of November 1789 the within Petition was read & the prayer thereof granted by the Court In Testimony whereof I have thereto set my hand & Seal of Office the Day & year aforesaid.

Nathl. Mitchell Prothon.

Bond of Conveyance &c. Demick and Thomas Lewis on Matthew assigned to Geo. Mitchell

United States Department of the Interior
National Park Service

National Register of Historic Places
Inventory—Nomination Form

For NPS use only

received JUL 27 1982

date entered

See instructions in How to Complete National Register Forms
Type all entries—complete applicable sections

1. Name

historic Cool Spring Presbyterian Church

and/or common N/A

2. Location

1047 County Road 247

street & number County Road 247

N/A not for publication

city, town Lewes vicinity of ~~Congressional District~~

state Delaware code 10 county Sussex code 005

3. Classification

Category	Ownership	Status	Present Use	
<input type="checkbox"/> district	<input type="checkbox"/> public	<input checked="" type="checkbox"/> occupied	<input type="checkbox"/> agriculture	<input type="checkbox"/> museum
<input checked="" type="checkbox"/> building(s)	<input checked="" type="checkbox"/> private	<input type="checkbox"/> unoccupied	<input type="checkbox"/> commercial	<input type="checkbox"/> park
<input type="checkbox"/> structure	<input type="checkbox"/> both	<input type="checkbox"/> work in progress	<input type="checkbox"/> educational	<input type="checkbox"/> private residence
<input type="checkbox"/> site	Public Acquisition	Accessible	<input type="checkbox"/> entertainment	<input checked="" type="checkbox"/> religious
<input type="checkbox"/> object	<input type="checkbox"/> in process	<input type="checkbox"/> yes: restricted	<input type="checkbox"/> government	<input type="checkbox"/> scientific
	<input type="checkbox"/> being considered	<input checked="" type="checkbox"/> yes: unrestricted	<input type="checkbox"/> industrial	<input type="checkbox"/> transportation
	N/A	<input type="checkbox"/> no	<input type="checkbox"/> military	<input type="checkbox"/> other:

4. Owner of Property (information obtained 1/5/82 from Sussex Co. Tax Records)

name Trustees of Cool Spring Presbyterian Church

street & number c/o The Rev. Donald P. Boardman; Georgetown Presbyterian Church; 203 N. Bedford

city, town Georgetown vicinity of N/A state Delaware

5. Location of Legal Description

courthouse, registry of deeds, etc. Sussex County Courthouse

street & number The Circle

city, town Georgetown state Delaware

6. Representation in Existing Surveys

title Del. Cultural Resource Survey-S-138 has this property been determined eligible? yes no

date 1980 federal state county local

depository for survey records Bureau of Archaeology & Historic Preservation

city, town Dover state Delaware

7. Description

Condition		Check one	Check one
<input checked="" type="checkbox"/> excellent	<input type="checkbox"/> deteriorated	<input type="checkbox"/> unaltered	<input checked="" type="checkbox"/> original site
<input type="checkbox"/> good	<input type="checkbox"/> ruins	<input checked="" type="checkbox"/> altered	<input type="checkbox"/> moved date _____
<input type="checkbox"/> fair	<input type="checkbox"/> unexposed		

Describe the present and original (if known) physical appearance

Situated on County Road 247 near the junction of County Road 281, the Cool Spring Presbyterian Church is located in western Lewes and Rehoboth Hundred in a small rural community named as Cool Spring after the name of the branch running along the northwestern edge of the churchyard. The present frame structure was built in 1854 and stands on the site of two earlier church buildings which have served the congregation since it was established in 1726. The 4.75-acre churchyard was officially granted to the church by Governor Thomas Penn in 1737. Partially enclosed by an early-twentieth-century brick wall, the churchyard contains many graves dating from the earliest history of the congregation. The church and setting are substantially unaltered and provide a clear illustration of the rural Greek Revival style in Sussex County.

The style is reflected more in the building's classic lines and symmetry, its corner pilasters, and the portico effect of the full return on its gable end, than through emphasis on more elaborate Greek Revival design elements. The church is a single-story frame structure, three bays in length, and of extreme symmetry and austerity. It rests on a brick foundation and has a wood-shingled gable roof with a simple molded box cornice and frieze. One of the more distinctive features of the structure is the full return on the gable ends; this feature, although typical of the Greek Revival style, was only rarely seen in Sussex County. The exterior walls are now covered with machine-sawn wood shingles with simple corner pilasters.

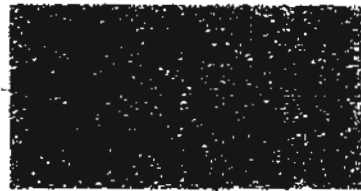
The facade of the building is symmetrical, with six-over-six lights, double-hung sash windows at the gallery level on either side of the entrance. These windows have simple board trim. The facade entrance has wooden double doors with two recessed panels in each, a three-light transom, and heavy molded cornice on simple pilasters. The entrance is shaded by a simple pedimented portico; it has a wood-shingled gabled roof with a molded cornice and frieze, supported by two Doric columns and two flat Doric-style pilasters. The brick stoop and sidewalk are more recent additions.

The east and west sides of the church are penetrated by twelve-over-twelve light double-hung sash windows, three on each side. These large windows have simple trim and black wooden shutters with three recessed panels in each. A simple brick chimney on the exterior of the east side is a later addition.

The north gable end has a small shed-roofed section which accommodates the apse, although that feature has an arched top on the interior. This section was slightly altered in 1950 with the addition of a circular stained-glass window.

**United States Department of the Interior
National Park Service**

**National Register of Historic Places
Inventory—Nomination Form**



Continuation sheet

Item number

7

Page

1

The interior of the church also reflects the extreme symmetry characteristic of the Greek Revival style as used in rural Sussex County. The vestibule is approximately four-and-a-half feet deep and runs across the entire width of the structure. At each end of this space is a semi-circular enclosed staircase with a beaded board and batten door, turned rails, and chamfered newel post. These staircases lead to one of the few remaining church galleries in Sussex County. The gallery is divided into two Sunday school classrooms by a partition running from the outer church wall to the gallery rail. It is otherwise relatively unaltered.

These hardwood pews are plain with simple trim and are built in an unusual, almost semi-circular pattern. Eight rows of pews are divided by an aisle running up the center of the church; there are side aisles as well. Two choir rows are located on either side of the central apse, surrounded by panelled railings. The recessed apse has a rounded arched ceiling; it is surrounded by simple fluted pilasters with bull's-eye trim and with a wooden keystone at the top. The circular stained-glass window was added in 1950. The pulpit is in the center of the building about four feet in front of the apse. It has fluted pilasters and raised panel trim. Architrave trim surrounds the windows and doors on the interior. The interior walls are plastered and are presently painted pale green, with molded chair rail trim about four feet from the floor. Three iron kerosene wall lamps are located on each side wall, and a four-lamp chandelier hangs in the center. All these fixtures are original to the building, but have been converted to electricity.

Boundary Justification

The boundaries of this nomination enclose the churchyard and cemetery around the church building and total 4.75 acres, according to a 1972 Sussex County field survey for tax assessment purposes. This area is precisely the same as that originally granted to the elders of Cool Spring Church by Governor Thomas Penn in 1726, though it was originally surveyed out at 4.5 acres. Because of their historic origin, the boundaries themselves add to the historic significance of the overall nomination.

8. Significance

Period	Areas of Significance—Check and justify below			
<input type="checkbox"/> prehistoric	<input type="checkbox"/> archeology-prehistoric	<input type="checkbox"/> community planning	<input type="checkbox"/> landscape architecture	<input type="checkbox"/> religion
<input type="checkbox"/> 1400-1499	<input type="checkbox"/> archeology-historic	<input type="checkbox"/> conservation	<input type="checkbox"/> law	<input type="checkbox"/> science
<input type="checkbox"/> 1500-1599	<input type="checkbox"/> agriculture	<input type="checkbox"/> economics	<input type="checkbox"/> literature	<input type="checkbox"/> sculpture
<input type="checkbox"/> 1600-1699	<input checked="" type="checkbox"/> architecture	<input type="checkbox"/> education	<input type="checkbox"/> military	<input type="checkbox"/> social/
<input checked="" type="checkbox"/> 1700-1799	<input type="checkbox"/> art	<input type="checkbox"/> engineering	<input type="checkbox"/> music	<input type="checkbox"/> humanitarian
<input checked="" type="checkbox"/> 1800-1899	<input type="checkbox"/> commerce	<input type="checkbox"/> exploration/settlement	<input type="checkbox"/> philosophy	<input type="checkbox"/> theater
<input type="checkbox"/> 1900-	<input type="checkbox"/> communications	<input type="checkbox"/> industry	<input type="checkbox"/> politics/government	<input type="checkbox"/> transportation
		<input type="checkbox"/> invention		<input checked="" type="checkbox"/> other (specify)
				Local History
Specific dates	1854	Builder/Architect	Unknown	

Statement of Significance (in one paragraph)

Cool Spring Presbyterian Church is architecturally and historically significant as a classic example of the mid-nineteenth-century country churches of southern Delaware. The symmetry and severity of Greek Revival architecture, when shorn of its ornamental friezes and with classical porticos trimmed back, seems to have appealed particularly to the conservative Methodists and Presbyterians of the rural southern section of the state; they continued to build variations of the style up to the turn of the century. Cool Spring Church is particularly illustrative because it survives virtually unaltered, and with an unusual interior gallery. The building and its grounds have substantial historical significance as well. The cemetery surrounding the present building was granted, in its present dimensions, by Governor Thomas Penn upon the petition of the Reverend James Martin, in 1737. As noted in Martin's petition, an earlier church was already standing at the time. The cemetery is the only surviving relic of this eighteenth-century community. It contains the graves of several Revolutionary War veterans, a member of the Continental Congress, a mid-nineteenth-century member of the U. S. Congress (Elisha D. Cullen), and other notable Sussex countians. These qualities of historical association and architectural integrity render the property significant in terms of National Register, criteria B and C. It is associated with the lives of persons significant in our past; and it embodies the distinctive characteristics of a type. The primary significance of the property is derived from these qualities; it is nominated on the basis of them, although it is owned and used by a religious institution.

9. Major Bibliographical References

Conrad, Henry C. "History of Cool Spring Presbyterian Church." (A pamphlet in which is reproduced an address delivered in the church on Oct. 10, 1926). 1926.

10. Geographical Data

Acreeage of nominated property 4.75

Quadrangle name Fairmount

Quadrangle scale 7.5 minute

UMT References

A

18	479205	4287420
Zone	Easting	Northing

B

Zone	Easting	Northing

C

--	--	--

D

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E

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F

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G

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H

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Verbal boundary description and justification The boundaries follow the exact lines of the parcel of land on which the nominated structure is situated. It is illustrated on Sussex Co. Tax Map 3-34-4, parcel No. 33. This parcel has remained unchanged since originally granted by Gov. Thos. Penn in 1726. No metes and bounds description of the property exists.

List all states and counties for properties overlapping state or county boundaries

state NA code county code

state NA code county code

11. Form Prepared By

name/title Richard B. Carter, Phyllis A. Hastings

organization Sussex County Historical Preservation
Planner's Office

date December, 1981

street & number Old Courthouse, South Bedford St.

telephone (302) 856-7701, Ext. 361

city or town Georgetown

state Delaware

12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

national state local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

State Historic Preservation Officer signature

Samuel R. Griffith

title Deputy/ State Historic Preservation Officer

date 7/15/82

For NPS use only

I hereby certify that this property is included in the National Register

Thomas M. Benge

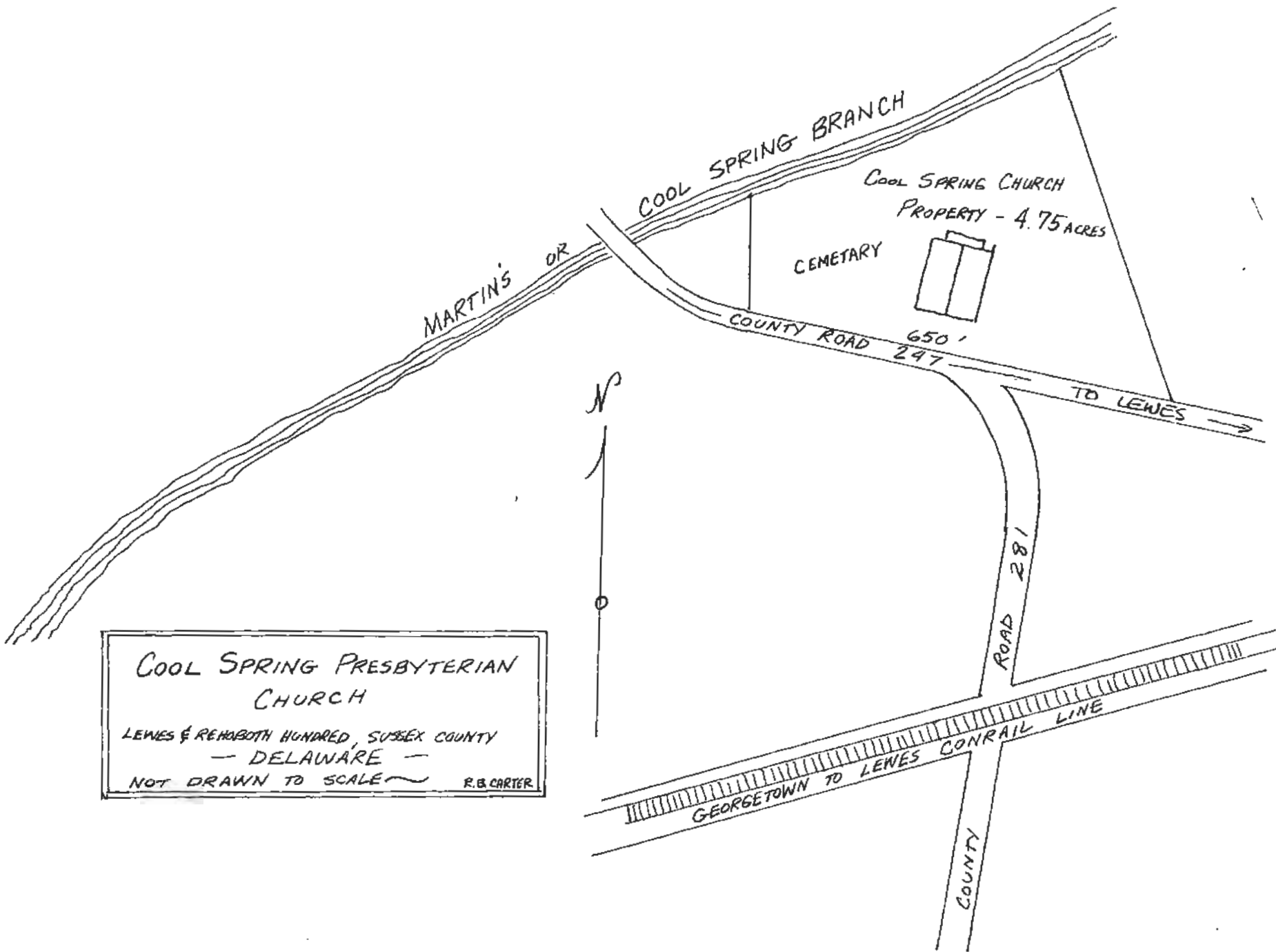
date 8.31.82

Keeper of the National Register

Attest: *Emma Jane Saxe*

date 8-27-82

Chief of Registration



Cool Spring Presbyterian
Church
Lewes & Rehoboth Hundred, Sussex County
— DELAWARE —
NOT DRAWN TO SCALE ~ R.B. CARTER

By Virtue of a Proprietaries Warrant from Benjamin Eastburn Survey General
Bearing Date at Philadelphia the 22nd Day of August Anno Dom. 1737,
Requiring me to Survey and lay out ^{about} 10 Acres of Land, unto James Martin
and several Members of the Presbyterian Congregation, Near a place Called
Cold Spring in Sussex County (Including their Meeting House, Grave Yard)
being on the South East Side of Cold Spring Branch, in the County afores.
The which Land, is situate in the County afores. on the West Side of Delaware
Bay, in Rehoboth Hundred, Lying and Being on the South East Side of
the Cold Spring Branch, and on the North West Side of the County Road
near 7 Miles distant from the Town of Lewis (Including the meeting House
and Grave Yard afores.) Called Cold Spring)

And in Obedience to the afores. Recited Warrant, I have Run the
above Described Land, which Bounds, & Courses, are as followeth Viz^t

Beginning at a Corner Spanish Oak, Sapling, Standing on the South
side of the Edge of the County Road, on the Edge of a hill, So Running
from thence South 85 Degrees East 44 perches & 9 feet, To a Corner Red
Oak, Standing in a Valley, on the North West Side of the County Road
thence North 16 Degrees West 10 perches, thence South 44 Degree West
23 perches, to a Corner Stake, at the Main Branch, thence up the
Main Branch, South 71 $\frac{1}{2}$ Degrees West 26 perches, to a Corner Stake,
thence South 2 $\frac{1}{4}$ Degrees West 14 perches; Home to the first Corner
Bounded Spanish Oak; the first place of Beginning Containing
and laid out for 4 $\frac{1}{2}$ Acres of Land & 135 $\frac{1}{2}$ ft.

Surveyed the 29th Day of September Anno Dom. 1737;

William Shankland, Deputy
Surveyor.

N. B: The above Land was Surveyed for the use of the Congregation afores.
at the Instance of Sum of the Elders; By one, W^m Shankland, D. S.

Supper

Warrant to the Minister
and Presbiterian Congregation
for so lbs

Copied

Ent.
No 595.

Liv

You are to record this

Wm
G. H.
J. S.
J. H. H.

~~Gen. Rel. File~~
~~Folder 1-100~~
No 14

Pennsylvania and
Counties on Delaware

By the Proprietaries

UPON the Petition of James Martine Minister and several Members of the Presbyterian Congregation settled and dwelling near a place called Cold Spring in the County of Sussex that We would be pleased to Grant them a Survey including their Meeting house and Grave Yard on a certain piece about ten Acres of Land lying on the South East Side of Cold Spring branch in the County aforesaid.

We are to Authorize and Require thee to survey or cause to be surveyed unto the Said Congregation according to the lines and bounds of the adjoining Tracts and including their Meeting house and Grave Yard aforesaid the Said Small Tract or piece of ten Acres of Ground and make return thereof unto our Secretarys Office for the Use of the Said Congregation under such Quitrent as shall be reserved for the same and in So doing this shall be thy sufficient Warrant Given under my hand and the Seper Seal at Philadelphia this twenty Second Day of August Anno Dom 1737

To Benjamin Eastburn Surveyor Gen^l

Mr. Ebenezer Empson.....	£1	0s.	0d.
Mr. Benjamin Godfrey.....	1	10	0
Mr. Woodman Stockley.....	1	0	0
Mr. Samuel Lowman.....	1	3	6
Col. John French.....	2	10	0
Capt. John Price.....	1	0	0
Joseph Cord.....	1	0	0
Alberthus Jacobs.....	1	0	0
Nicholas Macclander.....	1	0	0
Jeremiah Claypoole.....	1	0	0
Capt. Joseph Royall.....	2	0	0
William Godwyn.....	1	10	0
Mrs. Martha Johnson.....	2	0	0
John Russell.....	1	0	0
Thomas Stoakley.....	1	0	0
Robert Cornwall.....	1	5	0
	£96	6s.	5¼d.

and since the arrival of the Honourable Patrick Gordon, Esq. when he came to visit this part of his Government he gave five pounds towards finishing the gallery. Mr. Joseph Pemberton also has undertaken as a benediction to this Church to cause the front of the Gallery to be wainscotted with black Walnut at his own proper cost and charge which work is now (1728) going on.

Account of the Building and state of the Churches in Sussex taken from a letter written by Wm. Becket Missionary at Lewes to the Ven-erable Society of England dated Oct. 11th. 1728. "The dimensions of the Church at Lewes is as follows, viz. 40 feet in length 24 broad, the height of the wall between the plate and sill is 15 feet. The Frame is of Wood the Roof is covered with Cypress Shingles and the wall with boards of the same wood. The inside of the Church is not yet finished, only the floor is laid, and the walls wainscotted with Cypress plank as high as the tops of the pews. The Pulpit, reading desk, Communion Table and Rail are handsomely built of black Walnut—and the pews are all made of pine plank.

The situation of this church is very pleasant standing on a rising ground in the middle of the town and having a view of Cape Henlopen grown over with cedar and fine trees which lies beyond the River of Lewes to the Eastward, sheltering the town in a great measure from the violence of the winds that blow off the great Atlantic Ocean. To the Northward and N. West we have a view of the great bay of Delaware. The greatest advantage of this situation is, that the N. West winds blow with full scope down Del. Bay and directly up Lewes river on the town which makes it perhaps one of the healthiest spots on the Globe—but I must not forget that I am writing an ecclesiastical not a natural history, pardon therefore this digression and we proceed——

The number of people frequenting this church I reckon at a mean computation about 150.

The first settlers of this County, were for the far greatest part, originally English, some few however there are of Dutch families, but of late years great numbers of Irish (who usually call themselves

Scotch Irish) have transported themselves and their families from the North of Ireland into the Province of Pennsylvania and have distributed themselves into the several Counties where Lands were to be taken up, many families are settled in the County of Sussex. They are Presbyterians by profession. They have a minister here of the same Nation whom they maintain by contribution and have two meeting houses in this County, one at the Cool Spring, 8 miles distant from Lewes, another in the town of Lewes, which being much decayed they have laid the foundation of another the last year close by the old one, the building is of brick, they are now carrying it on with dilligence so that the roof is likely to be raised, as I am told before the end of this present year. The numbers of people and their respective profession in my parish will be the best seen by inserting the copy of a Letter from Mr. Holt, High Sheriff of this County.

“SIR:—The Taxable inhabitants in Sussex are (at a mean computation) one year with another about 420, of which 350 are heads of families viz.

Churchmen.....	215
Presbyterians.....	120
Quakers.....	15
	—
	350

and allowing 5 persons to each family the number of souls will be 1750. The above is as near the truth as I can possibly come, without a strict Poll was to be taken; I am

“Sr yr very humble Servt.

“JULY, 1728.

“RYVES HOLT”

So that according to this computation, the number of souls is as follows:

Church people.....	1075
Presbyterians.....	600
Quakers.....	75

Whole number.....1750

The Quakers have one meeting house in this County 7 miles distant from Lewes, but at present they have no teacher there, however they hold silent meetings, unless some travelling preacher or “friend” (as they call them) happen to come this way.

The inhabitants here live scattering generally at $\frac{1}{2}$ a mile or a miles distance from one another except in Lewes where 58 families are settled together. The business or employment of the Country Planters is almost the same with that of an English farmer, they commonly raise wheat, Rye, Indian corn and tobacco and have store of Horses, Cows and hogs. The produce they raise is commonly sent to Philada 150 miles from here to purchase such European or West Indian commodities as they may want for their family use—or also to N. York or Boston. The people here have generally the reputation of being more industrious than they of some of the neighbouring counties; this last year there was a great scarcity of corn in Mary-

land and in this government except in this County which supplied them with large quantities in their necessity. This may be looked on as a mark of their care and diligence and an omen of their future Riches & success.

The distance of the Churches from each other is thus computed, from St. Peters at Lewes to St. Georges, South 9 miles, from St. Peters to St. John Baptists West 14 miles and from the said church to St. Matthews near N. West, 25 miles, again from St. Georges to St. John Baptists, 9 miles, from thence in a circuit Road to St. Matthews 12 miles.

But then we are a very great distance from any other churches that are supplied with clergymen—for example my nearest neighbours of the clergy are the Revd. Mr. Fletcher of Somerset County in Maryland 60 miles distant, the Revd. Mr. Adams of the same County and Province 70 miles distant and the nearest Missionary to this place, is the Rev. Mr. Ross at N. Castle 115 miles distant.

The roads in my parish are very commodious for travelling, being level and sandy so that people usually come to church Winter and Summer, some 7 or 8 miles and others 12 or 14 miles which is no strange thing, but very common among the inhabitants of America.

As yet there have been no donations to the Church or Missionary here besides the annual contributions towards his support, which depend entirely upon the pleasure of the contributors; only one which I ought in gratitude to mention in this place which was a Legacy of ten pounds left me in the Last will of Berkley Codd, Esq. One of the Judges of the Supreme Court for this County, who died in the year 1724 and some other Legacies and gifts which have demonstrated, not so much the Riches, as the good will of the Donors. And that the circumstances of the people and their degree of zeal to promote the Christian Religion may be the better judged I have inserted a copy of the last Subscription towards the support of the Societies Missionary at Lewes."

NOTE.—This was omitted by Mr. Beckett in his copy of this letter.
—D. R. K.

And now in answer to the remaining part of the queries, the truth is there is no house nor land provided for the minister nor any Library but that which the Hon. Socy. was pleased to allow, when they sent over the present Missionary, and there is no public school in all the County, the general custom being, for what they call a neighbourhood (which lies some times 4 or 5 miles distant, one part from another) to hire a person for a certain sum and term to teach their children to read and write English, for whose accommodation they meet together at a place agreed upon, cut down a number of trees and build a log house in a few hours, (as illustrious as that in which Pope Sixtus Quintus was born) whither they send their children every day during the term for it ought to be observed by way of commendation of the American Planters nowadays, that whatever pains or charge it may cost, they seldom omit to have their children instructed in Reading & writing the English Tongue.

The number of negros (Freemen & Slaves) in this county are 241 according to the exactest calculations that I can get having procured a particular list of them from a person in each hundred who could

then built and named "St. Agnes-by-the-Sea," in honor of the patron saint of the first Mother Superior.

The dedication was arranged to be held on Thurs., Aug. 9, 1906, by the Most Rev. John J. Monaghan. He was assisted by Fathers Wm. J. Bermingham, T. F. Waldron and the Rev. Father Felix.

It was announced on May 9, 1946 that the church had been sold. At the same time the Franciscan Nuns' Summer Home was also purchased by Mrs. Margaret Broeders who planned to convert the property for hotel purposes.

St. Edmond's R. C. Church at Rehoboth Beach. Built of stone, the erection of this church was started in 1939. The corner-stone was laid on July 7, 1939. The church took title to the site on Dec. 15, 1939. The first service was conducted by Bishop Edmond J. FitzMaurice on Sun. May 12, 1940, when he celebrated the Feast of Pentecost.

The church was dedicated on Sept. 1, 1940. The service was conducted by the Most Rev. Edmond J. FitzMaurice, Bishop of Wilmington. He was assisted by Fathers Eugene J. McCarthy, F. J. Hensil, A. Tosick, and C. J. McGinley. The sermon was delivered by the Rev. Dr. Joseph A. Lee. The church was named in honor of Bishop FitzMaurice. The visitors were entertained at lunch at the Hotel Henlopen.

Westminster Presbyterian Church at Rehoboth Beach. On Easter Sunday, 1931, the Presbyterians began to hold meetings in Horn's Theatre. These meetings were continued there and in the Belhaven Hotel until a store-room in the Carmine Building was rented. A church was organized and incorporated on Nov. 1, 1931. The corner-stone of the present brick church was laid on the morning of Sun. July 10, 1932, by Elder A. Victor Hughes. It was dedicated during the afternoon of the same day by the Rev. John Humphrey.

Mt. Pleasant M. E. Church, colored, at Rehoboth Beach. On Apr. 1, 1881, Elijah Burton donated one acre of land for a church site and a graveyard. It was located on the old Rehoboth-Lewes Road. A church was built and it was named "Burton Chapel." At a later date the bodies from the colored section of the Rehoboth Presbyterian Church graveyard at Midway were reinterred in the Burton Chapel graveyard. This graveyard is to the north of the cut-off road entering Rehoboth Beach.

On Aug. 22, 1884, Elijah Burton donated the present one-acre church site and the church was moved to the new location. The old site was then used exclusively as a graveyard. They were incorporated on Jan. 23, 1899, at which time the name "Mt. Pleasant" was adopted. The church was enlarged in 1946.

Cool Spring Presbyterian Church was organized in the early 1700's. It is known to have been in existence on Oct. 11, 1728, at which time the Rev. Wm. Becket reported to the Church of England that there were Presbyterian churches at Lewes and Cool Spring. In 1734, the Cool Spring and Lewes churches were joined as one parish with one minister. A new church was built in 1735. This church was painted red, had two front doors and a gallery. A painting of this church hangs on the front wall of the present church. It was executed by the late R. B. Hopkins, M.D. of Milton. On Aug. 22, 1737, the proprietaries of Pennsylvania issued a warrant that four acres of a plot of ten acres should be granted to the members of the congregation. The survey was made on Sept. 29, 1737, by W. Shankland.

The circuit was incorporated on Sept. 1, 1787, as the "United Presbyterian Congregation of Lewes, Cool Spring and Indian River." The present build-

ing is the third to be erected on this site and it was dedicated on Jan. 14, 1855. At a funeral, late in 1904, difficulty was encountered in getting the casket through the narrow door and Dr. James A. Hopkins, who was present, promised that this would never happen again. He had the two narrow doors replaced with the present wide door and the two side aisles replaced with a center aisle. On the front wall, inside of the church, there is a marble tablet erected in honor of "the Rev. Cornelius H. Mustard, late pastor of Cool Spring, Milton, Blackwater and Oceian View, died Jan. 26, 1870, in the 66th year of his age." There is a large graveyard enclosed with a wall. There are quite a number of tombstones dating back to the middle of the 18th century. The earliest which the writer could find was over the grave of Elizabeth Martin, who died on Sept. 16, 1741.

In recent years one of the good friends and benefactors of Cool Spring Church has been Dr. David M. Hitch of Philadelphia. He had the social-hall built a short distance from the church on the Georgetown-Lewes Highway. It is complete with an auditorium seating 500 persons, stage, rest room, dressing room, dining room and kitchen. This site was formerly known as the "Sunken Gardens," and was donated by Lolitie M. Smith and John F. Perry on Nov. 20, 1928 and May 11, 1929. The dedication services were held on Aug. 1, 1929. Dr. Hitch presented the keys of the building to the trustees and the Rev. Thomas Parker McKee, the pastor, responded. Addresses were made by Col. Robert G. Houston, at that time, a member of Congress and by James M. Tunnell, later, U. S. Senator, both of whom were elders of the Presbyterian Church of Georgetown.

Beaver Dam Methodist Church (M.P.) is located at Harbeson. The first church was built in 1820 upon part of the present graveyard. It was a small one-story building and faced the Georgetown Road. Beaver Dam was the name of the village at that time. A new church was built in 1874 on the graveyard lot but it faced the Milton Road. The old church is believed to have been moved into Cave Neck for the use of another congregation. The second church was remodeled in 1885. They were incorporated on Feb. 3, 1885 and one acre of land was purchased on June 18, 1885. On July 16, 1888, an acre of land was donated by Harbeson Hickman. The church was incorporated on Apr. 1, 1897. More land was purchased from Edgar R. Sipple on Aug. 5, 1897.

In 1927, the church was moved across the road to its present site and an addition for Sunday School purposes was built. On Nov. 8, 1937, the old school property was purchased at a public sale. There is a large walled-in cemetery across the road from the church, the tombstones dating back to 1855.

The Reformer's Church at Beaver Dam. There was a church located at Beaver Dam during the period including 1850 which was known locally as The Reformer's Church. The writer believes that this was the Beaver Dam M. P. group but has been unable to verify this.

Sand Hill Methodist Church (M.E.) is located three and one-half miles n. e. of Georgetown on the road to Milton. The one-acre church site was donated on Mar. 25, 1859, by Dr. Wm. Marshall. The frame of the church was raised on July 2, 1859. It was dedicated on Sun., Nov. 20, 1859 and called "Reed's Chapel" in honor of the pastor of that circuit. Fifty-two perches of land were donated on Jan. 28, 1860, by James Reed. The building was repaired extensively in 1885 and in 1940. There is a well-kept graveyard, the tombstones dating back to 1857. Until more recent times a camp-meeting was conducted in the grove close to the church.

495. COOL SPRINGS PRESBYTERIAN CHURCH, 1728 (?), Cool Spring.

Lewes and Rehoboth Hundred.

The earliest mention of this congregation is found, not in the records of Presbytery of synod, but in a letter (1728) of an Anglican Missionary to Sussex stating that the Presbyterians "have a minister here of the same nation (Irish) and have two Meeting houses in this County, one at Cool Spring, 8 miles distant from Lewes, another in the town of Lewes."

How much earlier than 1728 the first Cool Spring church was built we have no means of knowing. The congregation probably was closely connected with the Lewes church from the beginning. James Martin, a native of Ireland, was pastor at Lewes 1734-1743, and doubtless served during all this time at Cool Spring also. To him, as Minister, and several other Members of the Cool Spring congregation a tract "for 10 acres to enclose their Meet'g House" was granted by Governor Thomas Penn in 1737. Martin may be considered the first settled minister.

From about 1758 to 1860 Cool Spring, Indian River, and Lewes were united, being incorporated in 1788 as "The United Presbyterian Congregations". Nothing is known of the first Cool Spring church building. There is a

Water-color drawing (made from memory) of the second church, a frame building. The third also frame and on the ancient site, was built in 1854.

See: Groving Spence, Letters on the early History of the Presbyterian Church in America, addressed to the late Robert M. Laud (Philadelphia , Henry Perkins; Boston, Perkins and Marvin, 1838, pp. 194-199); Henry C. Conrad, History of Cool Spring Presbyterian Church October 10, 1926 (n. p. n. p. n. d. pp. 3-14)

Minutes (including Financial), 1740--, 4 vols.; Register, 1740--, 4 vols.; in possession of Clarence Johnson. Sunday School, 1930--, 1 vol.; in possession of Genevine Pepper. Records of incorporation and deeds: Sussex Co. Recorder's office, Deeds Record: vol. O14, p. 110; vol. AW45, p. 358; vol. BG80, p. 23; vol. DHO371, p. 442; vol. DHB274, p. 278; Surveys and Warrants, vol. BI776, p. 508. Warrants, vol. CI776, p. 594; Certificates, vol. S18, p. 45.

Copy of minutes and records of the Congregation of Lewes, Indian River and Cool Spring, 1756-1855 ** in Collection of the Genealogical Society of Pennsylvania, vol. 94. Philadelphia, 1905 (in the Pennsylvania Historical Society); Typed inscriptions in the Cool Spring Church-yard (in the Presbyterian Historical Society); Typed inscription in the Cool Spring church yard (in the Presbyterian Historical Society); Incorporators of Cool Spring Presbyterian Church, vol. Journal of the Presbyterian Historical Society.

*(and a "History" of the three churches in the handwriting of the Rev. Francis Hindman)

Coolspring Presbyterian Church

It is God who draws us here,



Appreciating our Past,

Preserving our Heritage,

Stepping forth in Faith,

Trusting God....

*"For where two or three are gathered together in my name,
there am I in the midst of them."*

Matthew 18:20

The original church, built on this site about 1726, was presumably a log structure, roughly hewn from the forests nearby.



In 1735, a second church building was erected, made of frame, red in color, and most likely shingled. The only known record of this building is a watercolor drawing made by Dr. Robert B. Hopkins which hangs in the sanctuary.

The Coolspring Presbyterian Church now standing was built in 1854 on the site of the original log house. The basis for the dedication sermon on January 14, 1855, by Rev. Isaac W. Handy was Luke 7:5 *"For he hath loved our Nation and hath built us a synagogue."* In 1951, there were extensive interior renovations and in 1984, there were major structural renovations. The pews were also refinished and returned to their original natural state.



Coolspring Presbyterian Church is located on Log Cabin Hill Road, just off Route 9 at Josephs Road
(3 miles from Harbeson, 6 miles from Lewes, and 9 miles from Georgetown)
The church mailing address is P O Box 36, Harbeson, DE 19951

Coolspring Presbyterian Church

Historic Marker Dedication

October 25, 2014—2 p.m.

Order of Service

Welcome & Opening Prayer	Rev. Mary Jo Dean
Opening Remarks & Introduction of Guests	Walter Hopkins
Unveiling of Marker	DE Public Archives
Historical Significance of Coolspring Presbyterian Church	Russ McCabe
Closing Comments & Benediction	Rev. Mary Jo Dean

- ❖ Church is open for tours
- ❖ Refreshments will be served at the Community Hall
- ❖ Everyone is welcome to join us
- ❖ Homecoming will be at 2 p.m. on Sunday, October 26 with Rev. Dianne Deming as Guest Speaker

Coolspring Presbyterian Church

Physical Address
28843 Log Cabin Hill Road
Lewes, DE 19958

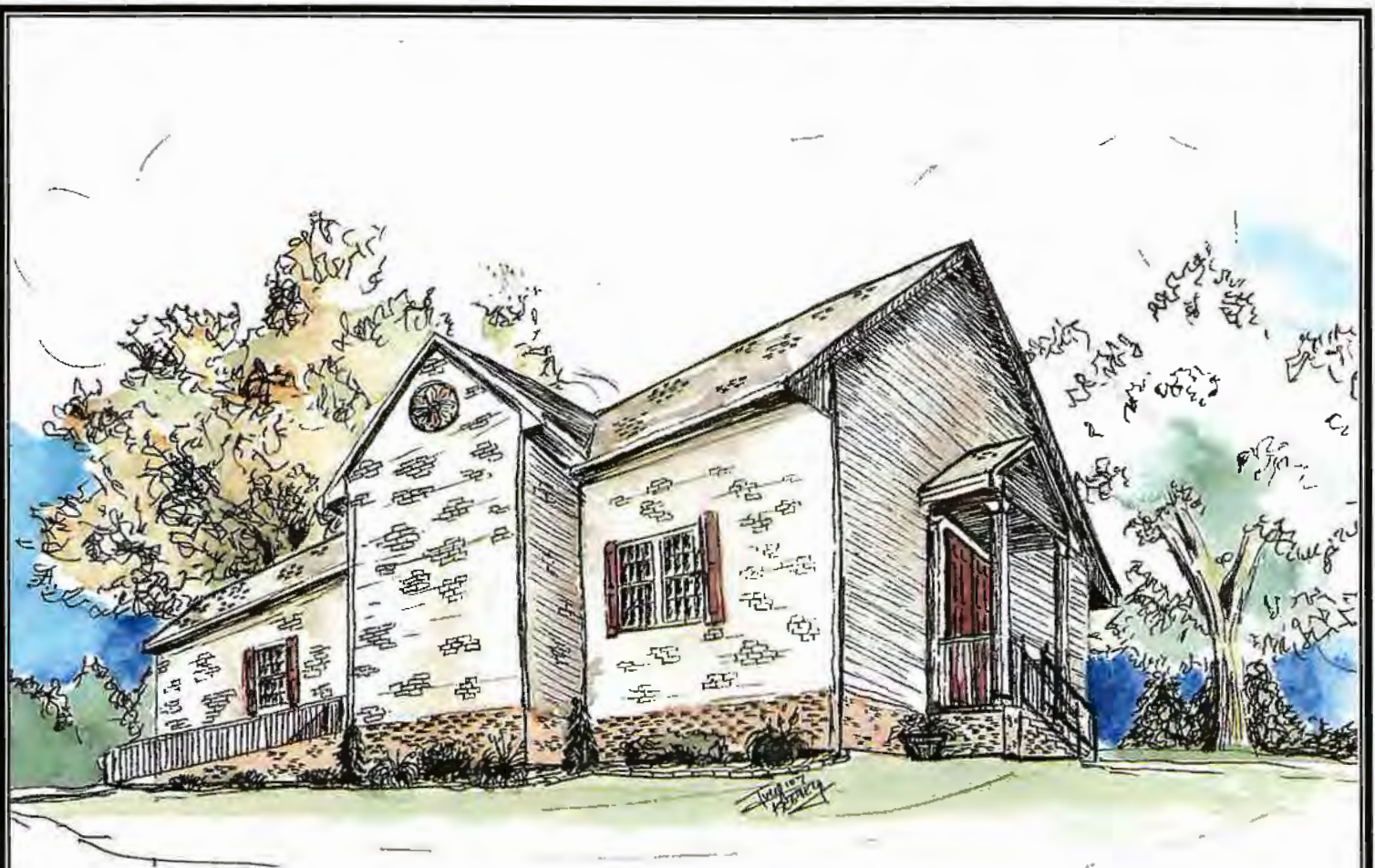
Mailing Address
P O Box 36
Harbeson, DE 19951

Phone Number—302-703-2545

Cool Spring Presbyterian Church

Named for the branch which runs along its northwest edge, Cool Spring Presbyterian Church was established circa 1726. The earliest mention of the congregation is in a letter dated 1728 and written by an Anglican missionary, who stated the Presbyterians "have a minister here of the same nation (Irish) and have two Meeting houses in this County, one at Cool Spring, 8 (eight) miles distant from Lewes..." A new church complete with red exterior, two front doors, and a gallery was built in 1735. At the petition of Reverend James Martin, a warrant was issued by Governor Thomas Penn on August 22, 1737 for a tract of "ten acres to enclose their Meet'g House." The dimensions of this plot include the adjoining cemetery, which is the only remaining vestige of the 18th century community. The cemetery features headstones which date to the mid-18th century and includes the graves of many prominent citizens, including several Revolutionary War veterans, a member of the Continental Congress, a mid-19th century member of the United States Congress, and other notable Sussex County residents. In September 1787, the Cool Spring, Lewes, and Indian River churches were incorporated as the "United Presbyterian Congregations of Lewes, Coolspring, and Indian River" by an Act of the General Assembly; church trustees were also formally established at this time. The present one-story frame church was constructed in 1854 and dedicated on January 14, 1855. As the third church to be established on this site, the building's historical integrity has remained intact and it serves as a classic example of the mid-19th century rural churches of southern Delaware.

Cool Spring Presbyterian Church was named to the National Register of Historic Places in 1982 and continues to serve the needs of its spiritual community.



Community hall Opportunities

- † Classrooms for preschool through adult groups
- † Safe and well designed nursery area for infants
- † Large meeting room with tables and chairs to seat 150 people with stage and serving kitchen adjacent
- † A social hall for church-wide events including Sunday morning fellowship/coffee gatherings
- † Multi-purpose space that will be available for community groups
- † Bathrooms that are accessible and include showers for visiting groups
- † Office space for on-site staff person
- † A contact point for church business, telephone, mail delivery, fax, on-line computer
- † Central air-conditioning and heat that is efficient and cost effective
- † Elevator that will allow easy movement between upper and lower levels

The Heritage of Coolspring Presbyterian Church

Many know Coolspring Presbyterian Church as a quaint white clapboard church nestled against a grove of tall trees and surrounded by the church cemetery. The church's roots are deep; officially going back to 1726. Coolspring Presbyterian Church is one of the oldest chartered and continuously operating churches in the state of Delaware. The current sanctuary, built in 1854, is only the third structure built on this site and is on the National Registry of Historic Places.

Coolspring Presbyterian Church was an established congregation fifty years before the American Revolution and predates Delaware's statehood by sixty-one years. The land was petitioned and granted from its owner, Thomas Penn, son of William Penn. A determined and dedicated Presbyterian minister from Ireland, James Martin, is recognized as our church's first pastor in the year 1726 when Coolspring became part of a yoked field including Lewes Presbyterian and Indian River Presbyterian Churches. For nearly one hundred years Coolspring was yoked with the Georgetown Presbyterian congregation. Since November 2006, Coolspring has been independently supporting our own part time pastor.

Outside, the church is simple and plain, with no steeple or fancy embellishments. Functional green wooden shutters and a small wooden cross are the closest things to an exterior adornment. Inside, worshipers feel the history of this old building, the warmth of the sanctuary and a sense of God's nearness.

Two hundred and eighty-eight years of quiet strength and faithfulness to our Lord and Savior Jesus Christ are the backbone and heritage of Coolspring Presbyterian Church. This simple country church has survived through times of want and plenty, times of joy and turmoil, times of religious fervor and indifference. Today, Coolspring continues to be a gathering place for worship and fellowship with Christian friends. We strive to be a living, inclusive, faithful church, sharing the Good News with everyone, worshiping and learning together and listening for God's inspiration and direction.



*1928 Coolspring Church
Dave Hitch*



Name: Cool Spring Presbyterian Church

Location: Cool Spring, Sussex County, DE

Photographer: Richard B. Carter

Date: Dec., 1980

Location of Negative: Hall of Records, Dover, De

Description: View of front facade and west side
of church building.

Photograph Numbers: 1 of 7



Name: Cool Spring Presbyterian Church

Location: Cool Spring, Sussex County, DE

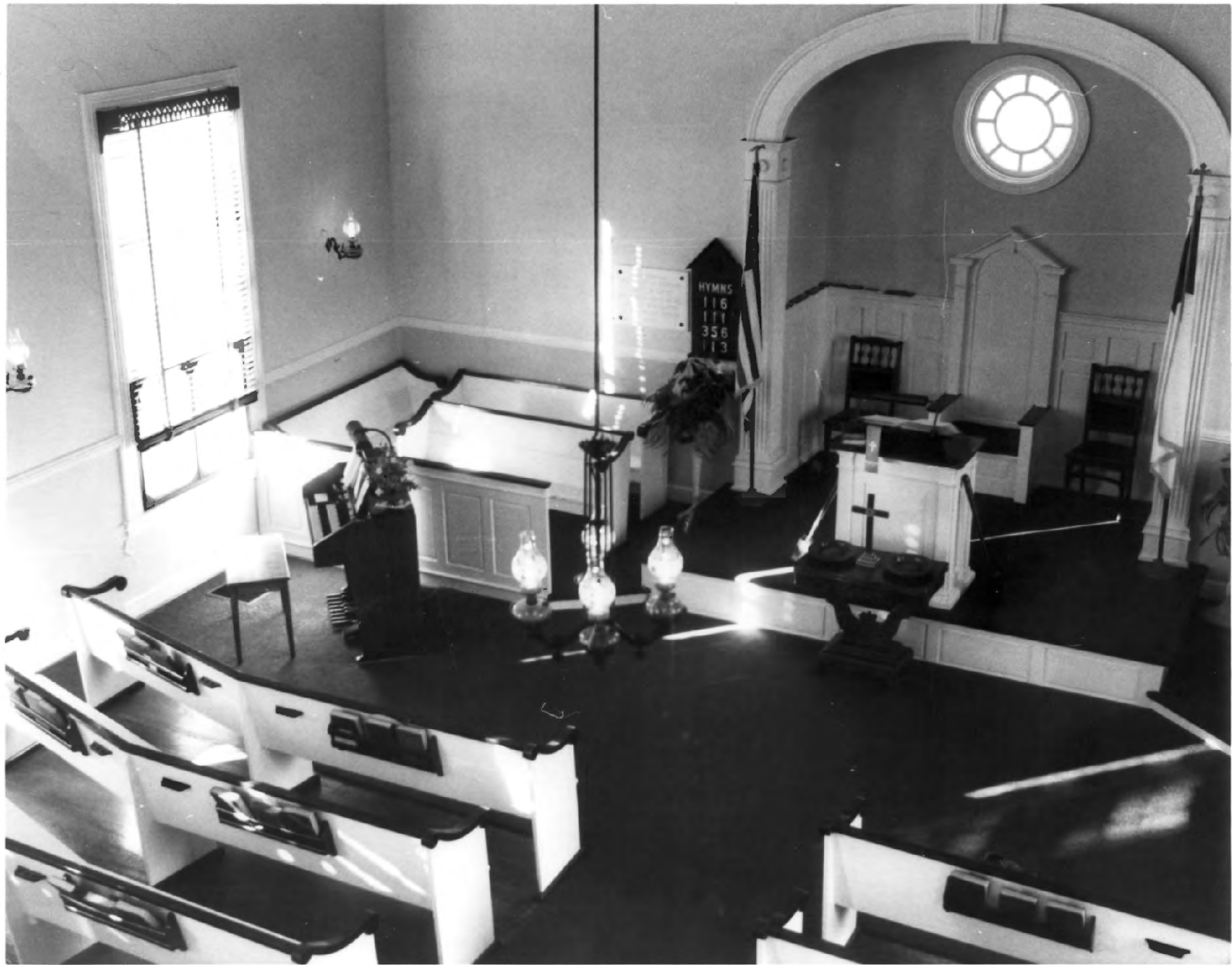
Photographer: Richard B. Carter

Date: December, 1980

Location of Negative: Hall of Records, Dover, DE

Description: View of rear and east side of building.

Photograph Number: 2 of 7



Name: Cool Spring Presbyterian Church

Location: Cool Spring, Sussex County, DE

Photographer: Richard B. Carter

Date: Dec., 1980

Location of Negative: Hall of Records, Dover, DE

Description: View of interior from gallery.

Photograph Number:



Name: Cool Spring Presbyterian Church

Location: Cool Spring, Sussex County, DE

Photographers: Richard B. Carter

Date: Dec., 1980

Location of Negatives: Hall of Records, Dover, DE

Description: Interior view of church showing
construction of pews.

Photograph Numbers

4 of 7



MEMBER LIST

...	9
...	7
...	7
...	3 31
...	4
...	5 70

...

Name: Cool Spring Presbyterian Church

Location: Cool Spring, Sussex County, DE

Photographer: Richard B. Carter

Date: Dec., 1980

Location of Negatives: Hall of Records, Dover, DE

Description: Interior view of church showing
gallery.

Photograph Number: 5 of 7

IN
MEMORY OF
THOMAS COULTER
who departed this life
April 20th 1805;
aged 17 years 8 months
and 12 days.

U.S.D
ESTER his wife
who departed this life
April 13th 1826;
aged 65 years.

*"Blessed are the dead that die
for the Lord for they rest from their
labours."*



THOMAS COULTER
DELAWARE
VT CAPT PERRYS CO DEL MIL
REVOLUTIONARY WAR
13 1757 APRIL 20 1805

Name: Cool Spring Presbyterian Church

Location: Cool Spring, Sussex County, DE

Photographer: Richard B. Carter

Date: Dec., 1980

Location of Negatives: Hall of Records, Dover, DE

Description: Typical example of Rev. War
veteran's tombstone in cemetery
of Cool Spring Church.

Photograph Numbers:

6 of 7



Name: Cool Spring Presbyterian Church

Location: Cool Spring, Sussex County, DE

Photographer: Richard B. Carter

Date: Dec., 1980

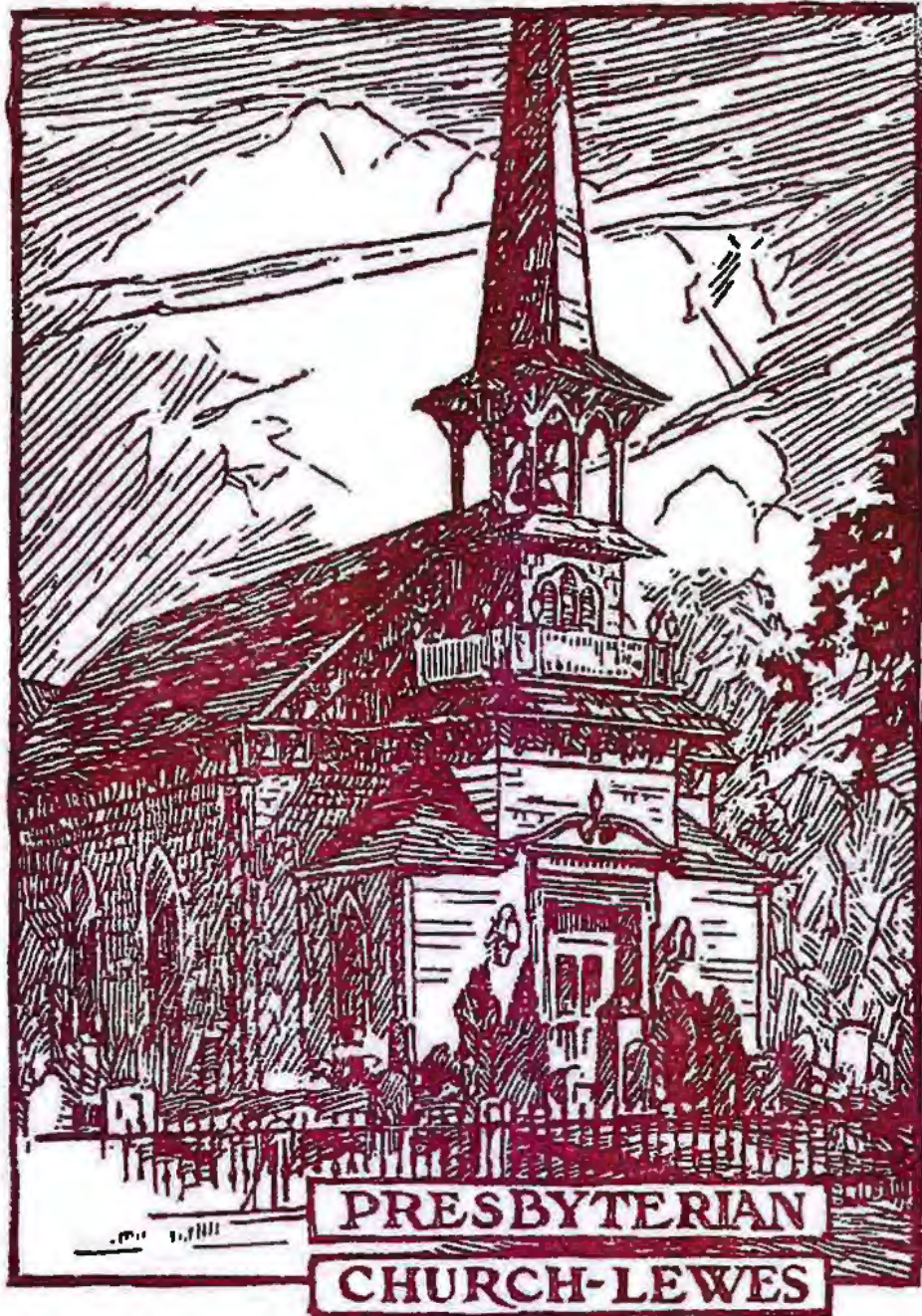
Location of Negative: Hall of Records, Dover, DE

Description: View of front gate of churchyard.

Photograph Numbers

7 of 7





History
of the
United Presbyterian Congregations
of
Lewes, Coolspring and Indian River Churches

Written for the
Two Hundred and Seventy-Fifth Anniversary
by
Elizabeth Russell Atkins

Lewes, Delaware

October 7th and 8th, 1967

REVISITED

Reverend L. P. Bowen, D. D. *

Lewes, hail the Hoorkill Country
As 'twas know in days of old;
Full of reminiscent sunshine
Full of hearts as pure as gold
Mustard, West, and Wolfe and
Lyons,

Viriden, Hickman, Burton, Maull,
Arnell, Warrington and Norman
And our dear old Dr. Hall;
Names vibrating on the air,
Like breezes on the Delaware.
That teacher from the days
departed

Is treading these fair shores again
And these old names come back
and greet him,
The old octogenarian;
The graveyards full-the seasons
sped-
The sleepers live-his dead not
dead.

He stands and preaches in the
pulpit
Where Mustard painted heavenly
joys
And while he preaches softly near
him

Are sleeping his two preacher
boys-
George Wolfe, Hall, gone on before
And beckoning from the eternal
shore.

He misses sore that old Brick
Building
Survivor of the olden days
Where sainted fathers loved and
worshipped

Two hundred years of prayer and
praise;
Oh vandal stroke that struck that
blow
Which laid that grand old temple
low

There Samuel Davis, the church's
founder

Stood forth the gospel seed to sow,
Contemporary of Makemie,
Far back two hundred years ago
Why not have treasured to the last
That priceless landmark of the
past

Beneath that roof the youngster
teacher
Taught all he knew and best he
could,

And in the coming years his pupils
All reached their goal and all
made good;
Did not a blessing, rich, benign,
Rest on us in that old Brick
shrine?

Yound pedagogue likewise was
learning
And gathering many a precious
gem,
For he'd been taught by those
bright scholars

Far more than even he taught
them,
And Lewes with her smiles and
prayers

Was shaping all his future years.
Now fifty-four long floating
seasons

Had run their course and passed
on down
And thinned the ranks and filled
the graveyards

Since he had last beheld the town
But after all those weary miles
He meets six pupils still in smiles
Robert, William, Charlie, Sallie
Joe and Maggie-bless their hearts-
With that rare grace that ne'er
departs

All honored women, honored men,
And we renewed our youth again.
All hail, blue skies of Cape
Henlopen,

Breakwater and the shimmering
bay

And spirits of the dear departed
Hovering still about our way,
The seaside breezes soft and low
And voices of long ago.

All hail the monument up yonder
Where first the prime old settlers
stood;

We raise a monument still nobler
True manhood and true
womanhood,

The children beside these waters
The sons of Lewes and her
daughters

Go on, ye Blue Hen's Chickens
The future all in bloom
With hope and cheer and promise
Of grander things to come.

* Please turn to page 46 for a brief background of Reverend Bowen.

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CORRECTIONS

PAGE 12, paragraph 4 should read, "In memory of all the wonderful people who lie here."

PAGE 41, paragraph 5 should read, "The brass cross, used on the communion table, was presented by the parents of Samuel Coleman Russell in his memory."

**CONSTITUENCY OF THE
LEWES PRESBYTERIAN CHURCH**

Reverend John Burton Shaw, Minister

RULING ELDERS

Raymond R. Atkins	Rupert O. Hall, Clerk of the Session
George F. Chappell	Frank L. Larsen
Walter F. Clavier	John E. McGovern
Ralton H. Dennis	John M. Vessels

BOARD OF TRUSTEES

W. Maclyn Cullum	Claude Hastings
William Lowe	Charles Mitchell
George Lynch	William Beauchamp
Virden Maull	Clifford Trader
William H. Brittingham, Jr.	Frank Tharp
John Warrington	Samuel Russell, President
John Vessels	Treasurer of the Church
Robert Faust	Superintendent of the Sunday School

UNITED PRESBYTERIAN WOMEN

President	Mrs. Lena Hall
Secretary	Mrs. Frank Larsen
Treasurer	Mrs. John McGovern

UNITED PRESBYTERIAN MEN

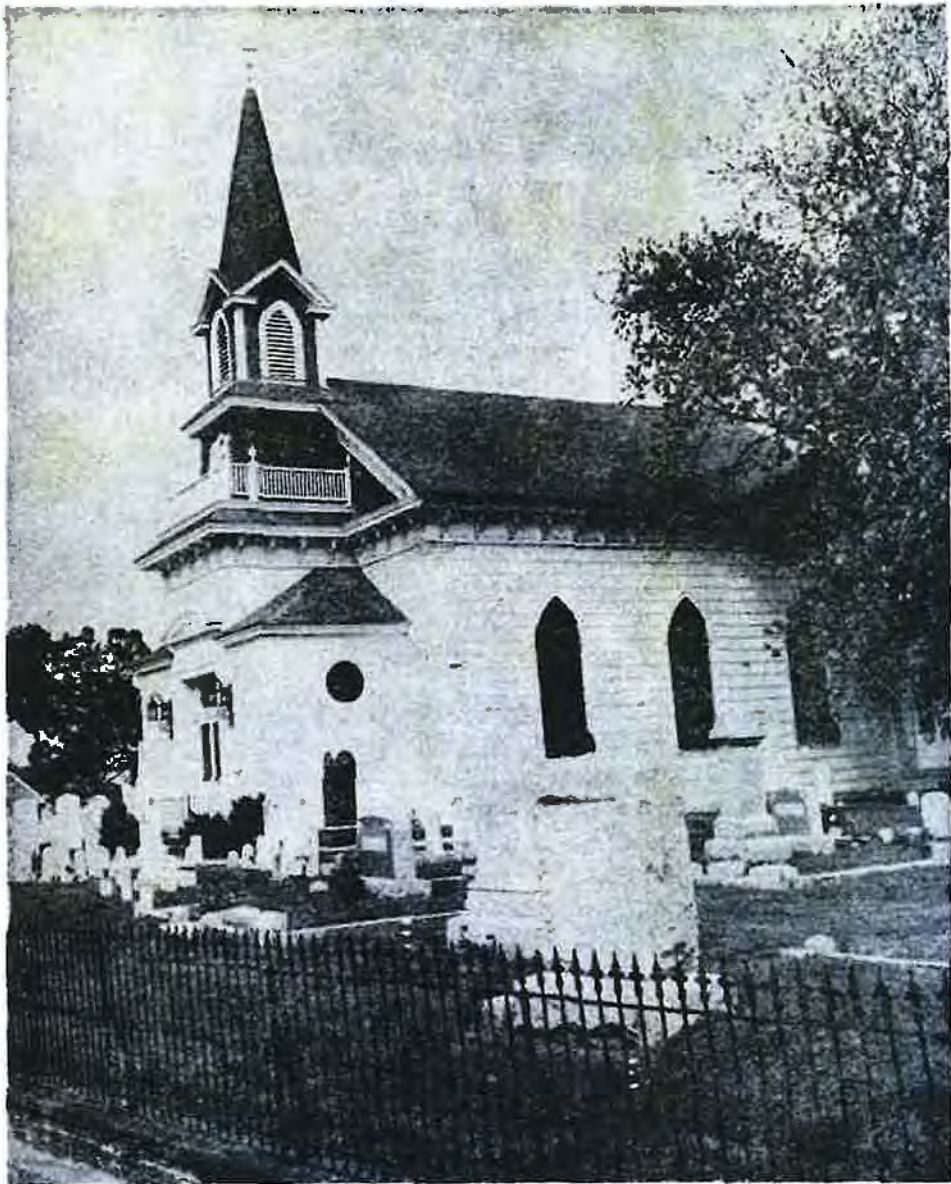
President	Rupert O. Hall
Vice President	John M. Vessels
Secretary	James Brock
Treasurer	Warren S. Schneller

SUNDAY SCHOOL

Superintendent	Robert A. Faust
Secretary	Rupert O. Hall
Treasurer	Mrs. Catherine Sharp

KELLY CLASS

President	Mrs. James Moore
Vice President	Mrs. Robert Yost
Treasurer	Mrs. Theodosia Hockett
Corresponding Secretary	Miss Corneila Hurdle
Recording Secretary	Miss Marguerite Poynter



The Lewes Presbyterian Church

In order to give a comprehensive history of the Lewes Presbyterian Church it is necessary to include that of the other two churches with which it was incorporated to form the United Presbyterian Congregations of Lewes, Coolspring and Indian River churches. Its members were further allied by blood ties and communal interests, as well as religious faith.

The first Presbyterian Church was at New Castle; but since Samuel Davis was preaching to a group of people at Lewes as early as 1692, the second Presbyterian Church is, perhaps, the one at Lewes.

The congregation worshipped until 1707 in a small wooden building. This was replaced by one built of bricks which were burned in the churchyard. This building must have been unsubstantially built because at a Session meeting in 1759 it was resolved "to raise and repair it as it was in danger of total ruin and decay." An account of the expense incurred for labor and material, and the names of the subscribers for same are listed in the old session book. This Brick Church, as it was forever after to be known, was presumed to have been built for the Reverend John Thomson. On the eastern side of the building, before it was overlaid, could be seen the letters J T'S and the numerals 1728, which is "as much to say, this house was built for the Reverend John Thomson in the year of our Lord 1728." This quaint Dutch-type structure, with a high hip-roof and galleries extending around three sides of the interior, had no heat other than a fireplace and served both as a meeting place and school for many years. Repaired again in 1818, it was used until 1832, when it was replaced by the present edifice which was begun in 1830 and dedicated on August 26, 1832 during the ministry of John Mitchelmore. The Brick Church stood until 1871, when it was purchased for \$80 by Henry Wolfe, an elder of the church, and demolished. In the vestibule of our church hangs a photograph taken at this time by one John Williams, photographer and barber. During its use as a school, the boys took turns, each a week apiece, opening the school, cutting the firewood and making the fires. The girls remained after school on Wednesday and Friday to sweep and clean.

Presbyterians have always insisted on a high level of learning for their clergy and their members. Wherever they settled a teacher usually accompanied them and a school was established. Most of the early ministers conducted classes in addition to their pastoral duties. Among the teachers at this school were Matthew Wilson, Francis Hindman, Ashbel Srong, Paul Davis, John D. Marshall, James Russell, George Poole and Archibald Moore.

The land upon which the church is located was originally patented to William Dyre, part of which he sold to Thomas Fenwick. It was the latter who appeared in open court, May 6, 1707, and "acknowledged, declared and made over for the use of the Presbyterians professors for a meeting house, school and burial place, a parcel of land butted and bounded at the end of Lewes Town between the County road and the road that goes to Mr. Samuel Davis', his plantation on the hill, containing 100 feet square, according to a deed of settlement bearing date, the ninth day of the instance, May 1707."

Alterations have been made over the years on this third and present building, which was begun the same year the United States Government started the construction of the Breakwater. Formerly the balcony which graces the rear of church continued around both sides with pillars for support. The original windows consisted of three sections of leaded glass panes, two of which were in the sanctuary and the third extended up through the gallery. The Sabbath School was held on the gallery. The organ and choristers rendered their music from there until 1877 when the Session decided to bring them down into the church. Also the section which now contains the choir was walled off and a smaller platform held the pulpit with thirteen steps leading up to it. In 1886 extensive renovations were made and it is thought the side galleries were removed at this time. A steeple, with an open tower, was built by C. T. Burton for \$634; a bell, weighing 1,000 pounds, was purchased in Baltimore; and an organ from Trenton, \$300, was added. A shingle was found with writing as follows: "Henry Wolfe, May 30, 1832," which is about the time the present structure was built. Once there was a large chandelier in the center of the church which burned oil and the sexton had to draw it down by means of a pole to fill the lamps. One Sunday evening in 1901, this chandelier fell to the floor. No lamps were broken but many of the prisms were torn off and smashed. Charles Miller, a negro, who faithfully served for fifty years as sexton, was the only person in the church at the time. The damaged fixture was packed in boxes and placed under the eaves of the church. Finally it was given to an antique dealer who sold it to a negro pastor and it is said to be hanging now in a New Jersey Church. The fine, hand-carved woodwork, handsome furniture and pulpit are presumed to have been made by the Russell Woodworking Firm at Philadelphia.

In 1877 the trustees purchased the old Wesley property, which stood to the left of the church, and there they built a manse. W. D. Paynter was the contractor and it cost \$1,400. The Mustard property, sometimes called Green Hill Parlors, was purchased from Dr. David L. Mustard and his brother, Robert Mustard, and the land was laid out in burial lots with wide avenues. Robert Arnell bought the old buildings which had formerly stood in the cemetery and moved them to his lumberyard nearby. Silver maple trees and evergreens were planted at suitable places and an abutment raised, surmounted by an iron fence which added to the decoration of the grounds. Services were suspended in 1900 when the body of the church was painted steel gray with white trim and a new floor was laid by Salmons and Manlove. The interior was repapered and frescoed and steam heat installed. A new pipe organ,

costing \$1,200, was purchased from Adam Stein of Baltimore in 1903. In the summer of that year two rooms were added to the manse and a stable built; the iron fence was removed from the front and a coping placed in its stead. No great changes or additions to the church were made again until 1914, when the Sunday School Building was built at a cost of \$9,179.98. John Wanamaker, the great Philadelphia merchant and philanthropist was invited to dedicate the new building but was unable to accept the invitation. The Reverend Mr. Aull of Calvary Presbyterian Church at Philadelphia officiated at this ceremony on May twenty-first. At the same time the old church building was redecorated at a cost of \$2,000. Mrs. Adele Herold, wife of the minister, and the Misses Ann Nichols and Catherine Marshall served on the committee.

The six stained glass memorial windows were given by friends and members in memory of their loved ones and were dedicated November 25, 1926. An outstanding musical program was given at this time which was acknowledged by the Session in their minutes. The biblical events depicted by the windows are as follows:

- "Come Unto Me"
- "The Resurrection"
- "The Good Shepherd"
- "Blessing the Children"
- "The Nativity"
- "Walk to Emmaus"

Additions and changes have been made to the entrance several times. The last and present one was built and dedicated on December 6, 1931, and the Reverend Thomas A. Williams of the Wicomico Presbyterian Church of Salisbury was the speaker. The original stone doorstep, which led into the church, lies in the graveyard to the right of the vestibule where it was placed at the time of this addition.

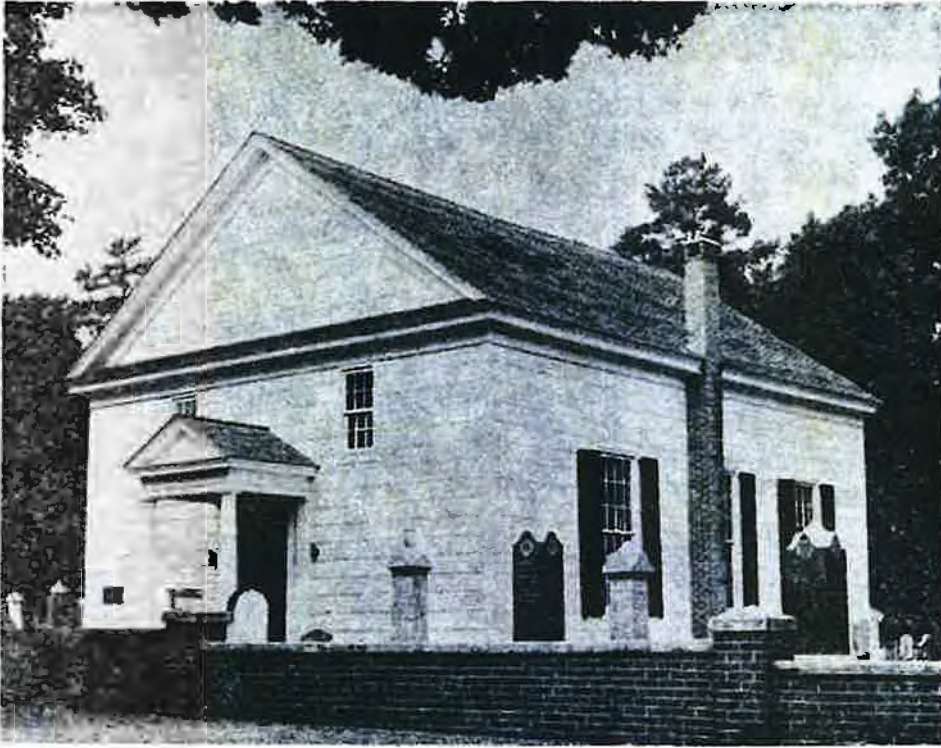
In the late forties the steeple began to show the ravages of time and the elements and was razed. A new one with a closed tower replaced the old one of open structure through which the bell could be seen.

In 1950 steps were taken to refinish, waterproof and decorate the basement of the Sunday School Building for use as a church social and recreation hall. The work was done by the men of the church and the Kelly class provided the furnishings.

Two more stained glass windows were placed in the vestibule in 1965. The one to the left, upon entering the

vestibule, was given in memory of Mrs. Lena (Nichols) Tammany by her sons, William and Samuel Tammany, and was dedicated on October 31, 1965. The circular stained glass window to the right of the vestibule was dedicated on November 21, 1965, and was given in memory of Dr. William Leishman by Mrs. Kelly's Sunday School class.

In 1958, the corner lot was purchased from Benjamin Ableman for \$12,000. The old Dodd House that stood there was torn down. The old manse was moved away and with the addition of this land the cemetery space was greatly augmented. A new manse was built on the corner lot and was first occupied by the Reverend James Arlen Mays and his family in February of 1959. Samuel Russell was the general contractor assisted by George Chappell, Richard Dennis and W. Maclyn Cullum.



The Coolspring Presbyterian Church

Although the earliest records of this church have not been preserved, it appears, from a more contemporary research, that the Presbyterian Church at Cool Spring was founded many years before the time usually given, 1734 to 1737.

In his report to the Venerable Society in London in 1728, the Reverend Becket of St. Peter's Episcopal church said, "The Presbyterians have two churches in Sussex County, one at Cool Spring and the other at Lewes." It is not improbable that a congregation may have been formed as early as 1700, for a number of Presbyterian families lived in the vicinity at that time. To accommodate these with a place of worship, a central location in a forest near a good spring of water was selected. The land was given, however, not to the church, but to James Martin and several members of Presbyterian faith, because at the time of the Warrant and Survey, it was illegal for churches in their own right to hold any property. Thus, the proprietors of Thomas Penn on August 22, 1727, upon request, directed that four acres in a lot of ten acres, including the meeting house and graveyard thereon, located on the southeast side of Cool Spring and on the west side of the County road seven miles distant from the town of Lewes

were to be given those people. The survey was made in September 1737 and for some reason the plot, when surveyed, called for four acres instead of the ten originally mentioned.

About 1782, people became concerned with the loose manner of holding Church property and petitions from all over Delaware were sent to the General Assembly protesting against this situation. The Legislature in 1787, responded with a law permitting Churches to become separate corporate bodies. On September 1, 1787, the Coolspring congregation, which up until this time had formed a parish with Lewes, took action and recorded their proceedings to become a body corporate, the official name to be the "United Presbyterian Congregations of Lewes, Coolspring and Indian River." For years a pleasant and harmonious relationship was maintained, and they were served by the same pastor. Meantime, the Indian River Church ceased to exist, and the Lewes Church reincorporated as a separate body. As a result, the Coolspring Church was the only surviving limb of the original corporate body. In order to preserve a continuous and perfect title to the real estate of the Coolspring Church, the congregation took legal steps and changed the name to "The Coolspring Presbyterian Church."

The minutes of the church indicate that one time the church owned a glebe. This is surprising because the holding of a glebe is peculiar to the Episcopal church for the most part. The glebe belonging to the church consisted of farm lands adjacent to the graveyard and, not proving a satisfactory investment, was disposed of for 250 pounds.

They worshipped first in a small wooden building. This was replaced by a second which was painted red and most likely shingled and very simple in construction. It stood lengthwise to the road and had two doors facing the road. The pulpit faced away from the road and was built against the side of the church facing the road. The windows were rather small as compared with modern windows; the pulpit stood several feet above floor level and was reached by steps. A drawing of this second church, which now hangs on the wall of the church, was made by Dr. Robert B. Hopkins when a young man. His father, Dr. James A. Hopkins, together with his grandfather, Peter J. Hopkins, were for many years trustees, elders and influential members of this church. The drawing was made about 1900, and the facts and description of same were largely derived from his father. This church was repaired in 1818, and the manner by which the funds were raised are listed in the Coolspring records now on file in the Presbyterian Historical Society in Philadelphia. It has

been related that when difficulties were encountered with a casket being too unwieldy to get through the door, Dr. James Hopkins declared, "Never Again", and had the two doors replaced with one, the side aisles removed and a center aisle made.

The present substantial frame house of worship is the third building and was dedicated January 14, 1855.

On Sunday, October 10, 1926, Coolspring celebrated its 200th anniversary with an address delivered by Judge Henry C. Conrad.

Rededication services were held on Sunday, May 27, 1951 to commemorate extensive renovation that was done on the building. A placque on the wall of the church bears the following inscription, "In Memory of James W. Copes, who by his will made the repairs on this church possible in 1950."

In 1965, by the generosity of Benjamin Burton, the roof was refurbished and a bronze placque placed on the outside of the building which reads: "In memory of all the wonderful people who live here."

Five candidates went out from this church and became ministers of the gospel under the auspices of the Presbyterian Church. These were David Coulter, Cornelius H. Mustard, Samuel Peery, Wilson Tait and Russell Paynter.

In the graveyard adjoining the church may be found the tombstones of many of the founding fathers bearing names that are familiar even today such as Martin, Hopkins, Black, Parker, Coulter, Virden, Warrington, Waples, Wolfe, Hudson and Stephenson, to mention just a few. Two Revolutionary soldiers lie here - Thomas Coulter and Major William Peery. Many have brought their loved ones here because as Dr. James Hopkins said, "Bury me at Coolspring, for there the sun shines brighter and the birds sing sweeter."

Space limits coverage in detail of many who were distinguished and worthy of special note. However, one, Major William Peery, was recognized as a man of ability and patriotism. He was appointed Justice of the Peace in 1783 by Governor Van Dyke, four times elected a member of the State House of Representatives, served as Treasurer of Sussex County and was twice elected to Congress. During the Revolution he raised, equipped and commanded a company of volunteers for the defense of the town of Lewes and especially the pilots. He was an attorney and was admitted to the bar at the October term 1775 in Sussex County. His first wife was

Mary Hood, daughter of James Hood, who died the same day as her niece, Nancy Hood, in 1787. The Reverend Matthew Wilson notes in his registry of funerals, "Dear loving relations in life, buried together in one grave." Major Peery married secondly Margaretta Wilson, daughter of the Reverend Matthew Wilson, who survived his death in 1800 and lived until 1822. He lies beside his first wife, Mary, in the Coolspring graveyard and his second wife, Margaretta, is buried in the Lewes cemetery with her father's family.

In 1810, the church had a larger membership than either of the other two churches and for many years was strong in numbers and influence. By 1887, however, there were but forty members and they had no regular pastor. They are now served by the pastor at Georgetown, Delaware.

Indian River Presbyterian Church

The Reverend John Harris is credited with the organization of the first congregation here in 1730. He was a spirited and independent leader and is said to have preached with a gun in the pulpit. For a while he served the church at Indian River at the same time that Matthew Wilson officiated at Lewes and Coolspring. The congregation refused to call Wilson because of their feeling about the New and Old Light doctrine. They were of the new side, while the other two were of the old side persuasion. Because the members were unable to support him, Reverend Harris obtained a regular dismission from his pastoral duties there in 1759. Wilson, no doubt, made several abortive attempts to unite the three churches, but it was not until 1767 that Indian River was so reconciled as to supplicate the Lewes Presbytery for a third part of his time as Stated Supply. They were finally united in the call under the ministry of the Reverend Francis Hindman in 1791.

The first church was situated one and one half miles from Millsboro on the Frame farm overlooking Cow Bridge Branch of Indian River in a grove of trees set aside for this purpose. It was of humble construction and located on one acre of land "being part of the land upon which the meeting house now stands" which Levi Collins sold to John Aydelott and Thomas Harvey, Senior for one pound, seven shillings on February 4, 1776." Later it was replaced by a better frame structure which was well finished, the interior being of heart of pine, with good panel work and the exterior was covered with cypress shingles. The church was repaired in 1838 for

the last time and was practically abandoned after 1866. In 1887 the frame of the building was still standing, but most of the lumber entering into its construction had been carried away by vandals and the cemetery was no longer used.

At the end of a long line of chicken houses on the Revell farm is all that remains of the burying ground. Four vine-covered flat stones mark the graves of Colonel Simon Kollock, his second wife Jane, his grandson, Dr. Simon Kollock Wilson, and his second wife Louisa White. These lie within a brick enclosure, and the inscriptions are as clear as the day they were cut. A few feet away, outside the enclosure, is the headstone of one Hugh Morrison. I could learn little of him other than he had come from New Castle County, had two sons and a wife with the delightful name of Angebird. As for Colonel Kollock—his name is sprinkled through the records of Colonial history, and as ruling elder of the church, he watched over it for more than forty years. He served his country with dignity in the Judicial, Legislative and Military departments and was a friend to liberty. His second wife, Jane Hall, sister of Governor David Hall, had been twice widowed before her marriage to him. Hers was the first grave in the Kollock burying ground when she died in 1804, aged 59. After her death, Colonel Kollock married for a third time Miss Margaret Houston of Concord. Dr. Simon K. Wilson, who also is interred here, was the son of Colonel Kollock's daughter Mary Neill Kollock Wilson and the ill-fated Doctor Theodore Wilson, Son of the Reverend Matthew Wilson.

Upon inquiry I learned that, when church property is involved in a real estate transaction, it is excepted from ownership according to the law and reverts to the Presbytery. Thus this hallowed spot belongs to the New Castle Presbytery today. Considering the deplorable condition of this last resting place of such prominent and devout Presbyterians it would seem a worthy and reverent project for it to clean up and restore it to some semblance of its original condition.

Ministers

In 1691, a London missionary, Samuel Lewes, visited in Lewes and could have formed a congregation. It has been definitely established that one existed when the famous Reverend George Keith visited the Reverend Samuel Davis here in 1692. Francis Hindman states in his brief history of the church in the old session book that "The first Presbyterian clergyman who made any considerable residence in the county was a certain Mr. Black." According to the records of the Greenwich Presbyterian Church in Greenwich, New Jersey, their first minister, Mr. Black, left there for Lewes where he served for ten years, 1707 to 1717. He is thought to have come from Dumfries, Scotland. There was an Anglican priest by the name of William Black residing in the community at that time. It is possible he may have assisted in providing services for all and sundry. Though little is known of his origins it is certain he was here in 1708. He appears to have been a Scot, as most of the early ministers were, and was recommended to the Venerable Society by the Bishop of Edinburgh and by the Lords of the College of Glasgow. He made a hasty flight into Maryland when the French and pirates invaded and plundered the town. In a letter to his superiors in London he attempted to justify his action and spoke also of the inability of the Lewestowners to maintain his stipened and may have served the Presbyterians as he admits to having been "forced to connive at many of their irregular actions. . ."

Four men went out from the Lewes church to become candidates for the ministry of the gospel under the auspices of the Presbyterian church. They were Henry Rodney Hall, George Lewis Wolfe, Joshua Hall McIlvaine and Hugh Kenyon Leishman.

Seven ministers who have either served pastorates or gone forth into the ministry from the church are buried with their wives in the adjoining churchyard. They are as follows: Matthew Wilson, D.D., Cornelius Mustard, George Lewis Wolfe, Julius A. Herold, D.D., Henry Rodney Hall, D.D., William Leishman, D.D., and Joshua McIlvaine, D. D.

Reverend Samuel Davis

1697 - 1706

He came from Ireland, shortly after the great Francis Makemie and was known as "one of Makemie's young men"; and, like Makemie, was more of an Evangelist than a pastor.

He was also a chirurgion or doctor and served the Snow Hill and Buckingham churches from 1696 to 1698. He removed to Lewes in 1692, made several land purchases there and seems to have conducted a business of some kind. He preached at Lewes when "time and the posture of his affairs permitted." He was one of seven men who composed the first Presbytery formed by Francis Makemie in 1706, and later served as its third moderator. His name is inscribed on a tablet at the First Presbyterian Church at Philadelphia, along with fellow members. The first mention of him found in early records is in the will of a Presbyterian merchant, John Galbraith, dated 1691, in which, as pastor of the Snow Hill and Buckingham churches, he was bequeathed a supply of pork, which was recognized as legal tender in those days. He was granted a patent for land in Somerset in September, 1684, and also it is recorded in the Somerset records that "Mr. Samuel Davis, Minister," officiated February 26, 1684 at the marriage of John Broughton and Elizabeth Bradshaw. His first wife was Mary Simpson, either the widow or daughter of Robert Simpson, by whom he had three children; Samuel, Jr., also a doctor, who married Naomi Heather Taylor; Catherine, married to John Donelson; and Mary, married to Phillip Russell, a Lewes attorney. He married secondly, Elizabeth Whittington, fifth wife and widow of Colonel Whittington of Maryland, and it is presumed they had no issue. In 1718, when the Reverend John Hampton was obliged to resign his charge because of poor health, Davis returned to Snow Hill and resumed his pastoral duties there. He resided on a plantation called "Grove", between Berlin and Snow Hill where he quietly spent the remaining years of his life until his death in 1725.

Reverend John Thompson
1717 - 1729

In April of 1717 Reverend Thompson, who had come as a probationer from Ireland in 1715, was ordained and installed at Lewes where he remained until 1729. It was for him the Brick church was built. He was a scholar, publishing at Williamsburg in 1759 an "Explication of the Shorter Catechism", and a "Government of the Church of Christ". He moved to Virginia later in life and then to Centre, North Carolina where he died in 1753. The year before he left Lewes, 1728, he delivered a stirring address to Synod, pleading the adoption of the Westminster Standards. In 1729, due greatly to his efforts, Synod passed the "adopting act", requiring it from all ministers. With certain interpretative amendments this is still the law of the church.

Reverend Josias Martin

1734 - 1743

He, along with his brother James and another brother whose name is unknown, a lad, James J. Martin, supposed to be his son, and a cousin, also named Josias, fled from Scotland to Ireland because of religious persecution. Finding themselves victims of civil oppression there, they decided to emigrate to America and settled near Cool Spring, Delaware. The family was later joined by a sister who became Mrs. Jonathan Stephenson, who moved to Ohio where all trace of her was lost. He organized the Coolspring congregation and served as its pastor as well as pastor of the Brick church in Lewes. He seems to have been a widower and died circa 1743. In accordance with the custom of the day, he was buried beneath the pulpit of the Brick church. He helped to arrange for the visit of the Evangelist George Whitefield to Lewes where he spoke on October 31, 1739 "to a serious and attentive Congregation". Whitefield visited Lewes again twice the next year and spoke to a large and enthusiastic crowd.

Reverend Hector Alison

1743 - 1756

He was ordained by New Castle Presbytery in 1746, probably at White Clay. He was settled at Drawyers from 1753 to 1758. A curious instance occurs in the records of Synod, in 1750, in the omission of the name of a young man *having hastily promised marriage*. The lady was willing to release him; but she had a scruple whether it was lawful for her to do so. The Synod decided it was lawful, and called up the young man, and directed the Reverend John Thomson to rebuke him in the presence of the Synod, "it being necessary to show our detestation of such rash proceedings in young people." He submitted; and Cathcart and Thomson were directed to go with him to the young woman to endeavor to issue the affair. They reported that they went to White Clay about Alison's affair, and that the parties subsequently made a mutual release. In 1750, he was sent for eight Sabbaths to Western Virginia. In 1753, he asked for a dissolution of his pastoral relations. The Presbytery referred it to Synod and a commission was appointed to meet at New London on the first Tuesday of August. They determined the affair, and he probably removed to Drawyers. In 1760, he was allowed to go as chaplain to the Pennsylvania forces; and, in answer to a very pressing application made to Synod in May of that year by the English Presbyterian gentlemen in Albany, he was directed to supply them until July. He joined New Castle Presbytery after the union in 1761, and was released in a

little time from his charge at Appoquinimy. An application was made from Baltimore town on his behalf, a commission was sent there in November who judged that the proposals were so unsatisfactory that it was inexpedient to suffer such a call to be placed in his hands. He was dismissed from the Presbytery in December 1761, probably with a view to joining South Carolina Presbytery, and settled at Williamsburg, South Carolina.

On his removal or death, the congregations were annoyed and divided by Samuel Kennedy, from Dromore Presbytery, who had given no small trouble to Synod; and, although disowned by them, he went south with letters of recommendation from the Second Philadelphia Presbytery.

All of the ministers of the United Congregations have been characterized by exceptional qualities of personal integrity, education and dedication to their charges. The love and respect with which they were held by their parishioners is evidenced by the scores of children who bear their names. Life, at best, was rugged and difficult in the early eighteenth century in Sussex County. Surrounded by dense forests, the farms were large, the houses wide apart and the people isolated from each other and the outside world. The minister's stipends were woefully inadequate; often could not be met and their cares and frustrations were manifold. Each of these good men has his own claim to fame, but again space limits coverage in great detail.

Reverend Matthew Wilson, D.D.

1756 - 1790

He stands out as being a man of impressive stature, not only in his own generation but would be so considered in the twentieth. He was a truly great man: a scholar, teacher, author, a graduate of both medicine and divinity who had also a very great knowledge of law. Born to Irish immigrant parents, James and Jean Wilson, on January 15, 1731 in Chester County, East Nottingham Township, New London, Pennsylvania, he came to Lewes as a young man. His first wife was Hester Gray, widow of Samuel, and they had two children, Matthew and Elizabeth, both of whom died in infancy. He married secondly, Elizabeth Craghead from Maryland, daughter of a Presbyterian minister, Thomas Craghead and his wife Margaret. By this marriage there were five children: James Patriot, Theodore, Mary, Nancy and Margaret. The daughters became wives of Revolutionary officers: Mary married Captain Peter Marsh and had a large family, many of whose descendants live in Sussex County today; Margaret became the second wife of Major William Peery

and they had no children. Nancy was first married to a Mackey and then to Thomas Marsh. Theodore, a practicing physician, married the daughter of Colonel Simon Kollock, Mary Neill Kollock, and they had three sons - James, Matthew and Simon Kollock, who were baptized at Coolspring in 1800. Their father, Theodore, was "shot and murdered by James Wylie, and innkeeper, December 15, 1799." His widow, Mary, became the wife of Dr. Mark Greer in 1802 and they also had three sons. The Reverend Doctor Matthew Wilson received his license to preach from the New Castle Presbytery, was ordained at White Clay Creek October 17, 1755 and installed as pastor of the United Congregation of Lewes and Coolspring in August 1767. Another charge, Indian River, was added to his care in August 1767, which he served as Stated Supply. A fervent patriot, he wore the words "Liberty" written on his cocked hat. Some Delawareans, especially in Tory-infested Sussex County, thought "he carried his public activity in the Great Whig cause rather further than became a minister of the Gospel." It is interesting to note that he was not alone in espousing the American cause, as records show there was not one "Tory" Presbyterian minister in the whole state during the Revolution. Presbyterians were so predominately zealous in the colonies in their advocacy of American independence that King George is said to have referred to the Revolution as "being a Presbyterian rebellion".

About the time of the passage of the Boston Port Bill, his first son was born. This bill greatly aroused the ire and disfavor of the colonists and was the main factor in uniting them against the English government. It was this feeling of antagonism that led the Reverend Wilson to call his boy James Patriot.

The Reverend Dr. Wilson was one of the charter members of the Delaware Medical Society and served as medical surgeon during the Revolutionary War. He was particularly interested in the so-called "winter fevers" which sometimes reached epidemic proportions in lower Delaware. Among his writings in that field was "The Origin, Nature and Cure of Malarial Fevers". In 1786, the University of Pennsylvania conferred upon him Doctor of Divinity. Fifty years before Delaware College was founded, he suggested that an institution of higher learning be established at Newark and laid forth principles of learning to be followed there. At one time he expressed the hope that Congress would "take into their wise consideration the renaming the country in honor of Columbus." He was a prolific reader, correspondent and author. He had an excellent library, even for those times and in his will designated its distribution. He died March 30, 1790, in his sixtieth year, and rests between his two wives in the Lewes burying ground.

Reverend Francis Hindman

1791 - 1795

He was licensed June 24, 1789, accepted the call from the United churches June 21, 1791 and was ordained and installed at the same time at Coolspring October 27, 1791. He conducted one of the first and best classical schools in Lewes, if not the whole country. It was the forerunner of the Lewes Academy. He wrote the "Brief History of the Church's" in the old session book from which most of its early history is authenticated. During his stay in Lewes, a daughter, Mary Sharpe, was baptized by the prominent Reverend Jacob Kerr from Maryland in 1795. Evidently spiritual fervor was at a low ebb during his stay as he commented as clerk of the Lewes Presbytery, "as to the state of religion in the Presbyterian Church of Lewes, the Presbytery would observe that it does not appear to be a time of much divine influence and they apprehend that the most promising expedients for effecting a revival of religion are to preach warmly, live exemplarily and pray fervently." Hindman remained three years and six months and was dismissed to a Pennsylvania church.

Reverend John Burton

1795 - 1803

He was a licentiate from Scotland under the care of the New Castle Presbytery. He came to Lewes from the Presbyterian Church at St. Georges, Delaware, where he had served eight years without being installed. He commenced his ministry on December 10, 1795, but there is no record of his installation here. He remained at Lewes for eight years, and he and his wife, Lydia, had several children during that period. Leaving Lewes, he served as supply for several Delaware churches. He died in 1825, and he is buried at St. Georges Delaware. He was an excellent theologian and linguist, was frank and outspoken and noted for his eccentricities. When the Reverend Mr. Burton advertised a little farm for sale, and a certain party wanted to buy it, he told them, "It was a wet, sorry soil, and they would starve on it." He was so absent-minded he often drove home other people's conveyances, so that his parishioners had to see him safely away from the church after the services.

Reverend James Patriot Wilson

1804 - 1805

He was the elder son of Reverend Matthew Wilson and was installed as minister in December 1804. He had been a lawyer for ten years and was the Surveyor General for the

State of Delaware. It is told that he attempted to retaliate for his brother Theodore's death by shooting his murderer and the gun failed to discharge. Feeling that this was an "Act of God," and, in humble contrition, he gave up the practice of law and entered into the ministry. His first wife, Miss Betty Woods, died three years after their marriage in 1792. She is buried in the Lewes cemetery with other members of his family. By his second wife, Mary Hall, he had several children, one of whom, James Patriot, was president of Delaware College from 1847 to 1850 and later became president of Union Theological Seminary. In 1806 he went to the First Presbyterian Church at Philadelphia where he remained for forty years, being recognized as one of the ablest Presbyterian theologians of his day. He published many works: sermons, grammars in Hebrew, his famous "scribblings", and tracts on theology. He is said to have been a bit eccentric, a tall lanky individual and of sterling worth as a minister. He became so frail that he had to preach from a chair. Born on February 22, 1769, he died December 9, 1830 and is buried at Neshaminy, Pennsylvania, near the grave of William Tennant, founder of Princeton Log College.

Reverend Joseph Copes
1807 - 1822

At the age of 26 he became an elder in the Broad Creek Presbyterian Church near his birthplace. He studied the ministry under James Patriot Wilson and, when Wilson went to Philadelphia in 1806, he became the pastor of Lewes, Coolspring and Indian River churches. He married Jenny Wilkins White and had six children. He was a good preacher and was especially interested in the youth to whom he taught a catechism class every Sunday morning in the church building. While officiating at the funeral of James Dutton, an elder of the church, on a cold raw day on March 22, he caught a chill and flux and lingered until April 6, 1822, when he passed away. He is buried in the Coolspring churchyard along with his wife. Until a few years ago the holly tree, to which he tethered his horses, was still standing. There are many amusing tales told of the relations of this (old side) minister with his people and he became involved in some heated disputes with them. During the War of 1812, the people were in a great state of excitement and many wished to flee. Thomas Rowland said to his wife, "Put your trust in God, bury the tool-chest in the garden and set your face to Copes". The Copes farm was about seven miles from Lewes and quite beyond the range of the guns. Another time he was obliged to hold the Lewes sacrament of the Lord's Supper at Coolspring as "the military was there". His son, Joseph Copes,

became a famous doctor, a vice-president of the Mississippi State Medical Society, President of the New Orleans school board, and administrator of the University of Louisiana.

Reverend Benjamin Ogden

1823 - 1826

Born in Fairfield, New Jersey, he was graduated from Princeton College and became a tutor there. In June 1822, he was ordained at Bensalem, Pennsylvania. After a year there, he came to Lewes and stayed three years, dying later in life at Valparaiso, Indiana, in 1853.

Reverend John Mitchelmore

1827 - 1834

This young man came to Lewes in 1825 as a missionary, having been born near Dartmouth, England in 1793. He was a graduate of Princeton Seminary. Drowned in the Delaware river when the steamboat William Penn blew up on March 4, 1834, he is buried in the cemetery of the First Presbyterian Church in Philadelphia. A cenotaph and portrait on the wall of the Lewes church vestibule commemorates him. His widow, Mary, is buried in the Lewes graveyard. During his pastorate there was a dearth of ministers in the county, and it would appear his energies and services were greatly imposed upon. In a report to the Presbytery, the comment was made that he was "a good man who is extensively useful but his services cannot suffice for a whole county." The present church was built during his ministry.

Reverend Abraham DeWitt

1834 - 1838

He was the son of Abraham and Catharine (Shipman) DeWitt and was born in Greenwich, N. J., December 2, 1798. He studied at Easton, Pennsylvania and Bloomfield, New Jersey and taught for a time. He entered Princeton Seminary in 1829 and took the full course. He was licensed by the Presbytery of Newark and ordained by the same Presbytery, October 6, 1831. After serving churches in Pennsylvania and New York, he came to Lewes in 1834, where he remained four years before returning to Princeton to teach. He resumed his pastoral duties at Rock Church, Cecil County, Maryland. He died at the home of his son, Fair Hill, Maryland on October 2, 1887, in the 89th year of his age. He married at Princeton Miss Anna Terhune on September 27, 1832 and they had two children, a son and a daughter.

Reverend Cornelius Mustard
1839 - 1851, 1852 - 1856

This minister served twice at Lewes, 1839 - 1851, 1852 - 1856. A man named Andrew Thomas supplied the interim. Cornelius Hopkins Mustard was born near Joppa Church at Cool Spring, Delaware, in 1804, the son of David and Lydia Hopkins Mustard. His father was an elder in the church and one of its most faithful and useful officers. Reverend Mustard married Miss Margaret H. West on May 13, 1834, and they had four children, two of whom reached maturity, Doctor David Lewis Mustard and Robert Mustard. His wife died at the age of 28, a few days after her infant son, Irving Spence Mustard. At a meeting of the Snow Hill Presbytery, April 28, 1820, young Cornelius Mustard appeared before the Presbytery "expressing a desire to be under their care with a view to preparing for the gospel ministry." He was ordained by the Presbytery of Lewes and served at some time or other almost every Sussex Presbyterian church: Lewes Coolspring, Indian River, Laurel, Blackwater and Milford in Kent County. He died in 1870 and is interred in the Lewes cemetery with his wife and many of his ancestors and descendants. He was a much beloved man and the progenitor of a family who have consistently through the years served the church as trustees, elders, Sunday School teachers and dedicated and generous members of the Presbyterian congregation. A cenotaph testifying to the affection and esteem felt for this grand old pastor hangs on the wall of the Coolspring church. He was a trustee of Delaware College, as were his son and grandson.

Reverend William C. Handy
1857 - 1859

Born on August 10, 1835 in Northhampton County, Virginia, he was graduated from Theological Seminary at Danville, Kentucky and Princeton Seminary. Licensed by the Presbytery of Baltimore in 1857, his first pastoral charge was Lewes. He married Marie, daughter of his theological professor, the Rev. Robert J. Breckinbridge of Kentucky. He was the father of eight children, six sons and two daughters. Because Lewes was allied with New Castle Presbytery, he came first as an Evangelist. He had a most charming personality and a fruitful career and died December 10, 1901. In 1904, three years after his death, his son, L. Irving Handy, attorney, congressman, teacher and orator, spoke at the invitation of our Usher's Association at a lecture benefiting the organ fund. L. Irving Handy's daughter is Delaware's beloved pediatrician, Dr. Margaret I. Handy. She practices

Seminary in Kentucky and Princeton Seminary. Supplying the Lewes pulpit, he stirred up a controversy and Presbytery had to intervene. He died in Carthage, North Carolina in 1896 and is buried in the Lewes cemetery.

Reverend Daniel Tenney
(supply).

He accepted the call of the United Congregation but had to leave after two months, without being installed, because of poor health.

Reverend William W. Reese
1877 - 1881

He came to Lewes after serving churches in Maryland and Virginia. His wife, Nettie, died in 1879 and is buried in the Lewes churchyard. After leaving here, he served several churches in Maryland and died in Wilmington, Delaware in 1891.

Reverend Austin C. Heaton, D. D.
1881 - 1887

He was born at Thetford, Vermont. After graduating from Dartmouth College, where he attained Phi Beta Kappa, he took the full course at Princeton Seminary and was graduated. He was ordained by the New Brunswick Presbytery and came to Lewes from Princess Anne, Maryland where he had been pastor of the Manokin Presbyterian Church. A daughter, Sallie Stuart, was born to him and his wife Ariana in 1879. He was a very popular and successful minister in Maryland, and many sought his counsel. He took Lewes after it had fallen into proletras, and Nevin reports in 1884: "There his labors have been abundant and successful, and that church, formerly distracted and weakened, has now become very much enlarged and is in a most prosperous condition." When Dr. Heaton died, a prominent notice appeared in the *Presbyterian*, the forerunner of *Presbyterian Life*. For a time he had been pastor at old Rehoboth Presbyterian Church, and their history speaks of his outstanding preaching. He and his family are buried in the graveyard of Manokin Presbyterian Church, Princess Anne, Maryland.

Reverend David Hull Laverty, D. D.
1888 - 1893

He was the son of James Hill and Maria (Willeman) Laverty and was born at Clearfield, Pennsylvania, June 20,

1833. He studied at Grove Academy in Ohio and under his brother, the Reverend W. W. Laverty and also at the Buffalo Academy and was graduated from Washington College in 1860. The first two years of his theological course were spent in the Western Theological Seminary, and he took the last year at Princeton Seminary. He served in several churches before coming to Lewes and went from here to Cold Spring Presbyterian Church, Cape May, New Jersey. He died in 1909 in Philadelphia of heart trouble, eight days after completing his 76th birthday and is buried in the Cold Spring Cemetery, Cape May County, New Jersey. He received a doctorate at New Windsor, Maryland in 1890. He was married October 27, 1864 in Pittsburgh, Pennsylvania to Miss Kate E. Smith.

Reverend Lewis Cathell Wainwright
1893 - 1903

He was born in Princess Anne, Maryland. After graduating from Princeton Seminary he served in Wyoming and Pennsylvania and came to Lewes from Butte, Montana. From here he went to Greenwich Presbyterian Church in Cumberland County, New Jersey.

Frank E. Williams
1903 - 1906

He and his wife, Mary Wallace Williams, came to Lewes Presbyterian Church in answer to a call from the church which had been without a pastor for several months. He had been living on his farm near Elkton where he had retired because of ill health. Previous to that he had been the pastor of the Boundary Avenue Presbyterian Church in Baltimore, Maryland, for ten years.

Reverend Julius Adolphus Herold, D. D.
1907 - 1914

He was the son of Julius August Theodore and Julia (Reichel) Herold, and was born March 27, 1861, in Berlin, Germany. He studied under his father and special tutors and at Calvin College in Ohio. He completed his course at Franklin and Marshall College, from which he was graduated in 1882. Entering the Seminary at Princeton in the fall of the same year he took the full course and was graduated in 1885. Licensed the same year by the Presbytery of Warminster, he was ordained by the Presbytery of Mahoning on April 27, 1886. He came to Lewes from Logan Memorial Church in Audubon, New Jersey and stayed seven years

when he resigned to accept the call of the Wicomico Presbyterian Church in Salisbury, Maryland. He died at Ocean City, Maryland of Bright's disease in the fifty-sixth year of his age and is buried in the graveyard at Lewes. He was twice married (1) October 1, 1890 in Philadelphia to Adelaide Read Huston, who died in 1909 and is also buried in the graveyard at Lewes; (2) June 22, 1911 in Lewes, Delaware to Miss Elizabeth Grey Long, daughter of Henry Long. After his death the second Mrs. Herold conducted a very select private school in Salisbury for many years. She died in 1955 and is buried in the Lewes cemetery. The Reverend Mr. Herold had three children by his first marriage, two sons and one daughter.

Reverend Fred A. Kullmar

1915 - 1919

He was born at Jamesburg, New Jersey on February 28, 1886. Educated at Rutgers University, with the Bachelor of Arts and Master of Arts degrees and at Princeton Theological Seminary with the Bachelor of Divinity degree. He was ordained December 10, 1910, in the same service in which he was installed pastor of the Presbyterian Church of Churchville, Maryland. He was married to Miss Mabel Durham of Bel Air, Maryland July 14, 1915. She was a graduate of Western Maryland College, "summa cum laude," class of 1914. Mr. Kullmar's pastorate in Lewes was during World War I, and our church went all out in service to the men in uniform stationed here. Mr. Kullmar was pastor of the Bethel Presbyterian Church, Jarrettsville, Maryland, 1919 - 1926. In the churchyard of the Bethel church are buried Mrs. Kullmar, who died June 17, 1961, Fred A Kullmar, Jr., killed in battle in Germany in 1944 and Colonel Malcolm Kullmar, awarded the Bronze Star, the Silver Star, and the Croix de Guerre, who died in 1963. Mr. Kullmar was pastor of the Warner Memorial Presbyterian Church in Kensington, Maryland, 1926-1937. He was honored as serving Vice Moderator one year and as Moderator one year of the Presbytery of Washington City. Mr. Kullmar was pastor of the First United Presbyterian Church of Lake Worth, Florida, 1937 - 1960, retiring, December 31, 1960, after fifty years in the active pastorate. He has served as Moderator of the Presbytery of Southeast Florida and as Moderator of Synod of Florida. He has traveled extensively in our own country and in Europe, the Holy Land and the Near East. He has a daughter, Dorothy, a son, Kenneth and five grandchildren. He lives in his home at Lake Worth, Florida.

Reverend Isaiah Mench Chambers, D. D.

1920 - 1922

He was born at Mifflinburg, Pennsylvania, May 22, 1865. Educated at Lafayette College and Union Theological Seminary, he was ordained by the Presbytery of West Jersey. Lewes was his second charge; he came here from Merchantville, New Jersey and left after two years. He received his Doctor of Divinity from Lafayette College in 1912. He was a poet of exceptional merit and published a volume of his works.

Reverend William Leishman, D. D.

1923 - 1958

He served the longest pastorate of any minister of the Lewes Church exceeding that of the Reverend Dr. Matthew Wilson by one year. Born in Edinburgh, Scotland on December 13, 1884, he was the son of Robert and Jane (Hurd) Leishman. His preliminary education was gained in Scotland. Emigrating to this country in 1905, he celebrated his twenty-first birthday while travelling on a vessel that took one month of a stormy passage to reach the United States. He attended the Christian and Missionary Alliance Institute at Nyack, New York and was graduated with a Bachelor of Divinity degree from Princeton Seminary. He was ordained by the Presbytery of Monmouth, April 13, 1915. His first charge was at Stewartstown, Pennsylvania and he came to Lewes from Eastlake Presbyterian Church in Wilmington, Delaware. During his term of study at Princeton, he served two Presbyterian Churches, one at Plainsboro, New Jersey and another at Bustleton, New Jersey. Washington College, Tennessee, conferred upon him a Doctorate of Divinity in 1935. He married Ruth Estelle Herrman in West Pittstown, Pennsylvania in September 1907, and they became the parents of five children, three of whom are living. His son, Hugh Kenyon Leishman, is also a Presbyterian minister. In 1926, the congregation sent Dr. Leishman to Scotland to visit his mother whom he had not seen since leaving that country as a youth. He married twice again: (1) Mrs. Blanche Fulton Strawbridge, who died in 1956 and (2) Mrs. Nell Kilgore Posey of Lancaster, Pennsylvania, who survives him. In 1935 he became Clerk of New Castle Presbytery and was active in that position until his death on July 16, 1958. A memorial service, attended by the congregation and members of the clergy, was held on Saturday, July 19, 1958. He is buried in the Lewes Presbyterian churchyard with his first wife and a son, James, who died in early manhood.

Reverend James Arlen Mays
1958 - 1965

He was born September 25, 1933 in Green County, Greenville, Tennessee, the son of James Allen and Willie Gladys Mays. After graduating from Maryville College (cum laude) he received his Bachelor of Divinity at Princeton Theological Seminary. He served one year as Minister to youth at Warminster Presbyterian Church, Warminster, Pennsylvania before coming to Lewes. After seven years at Lewes Church he was dismissed to serve as Development, Organizing Pastor of the Seaford Presbyterian Church. He resides in Seaford with his wife, Bettye Jo, and their two sons and one daughter.

Reverend John Burton Shaw
1965 -

He is the son of Reverend and Mrs. S. Benjamin Shaw and was born in York County, Pennsylvania April 21, 1930. He was graduated from Pennsylvania State College in 1951 and from Princeton Theological Seminary in 1956 and was ordained by the Presbytery of Donegal. He served Presbyterian churches at New Gretna, New Jersey and Greenwich (Cumberland County), New Jersey before he and his wife, Gladys Hansen, came to Lewes with their two young sons to become our present minister.

The Old Session Book

One of the most valued possessions of the Presbyterian Church is the "Session or Record Book of the Affairs of the United Congregation of Lewes Town and Cool Spring in the County of Sussex in the Delaware Government".

It was begun in 1756 by the Reverend Matthew Wilson "in obedience to an act of Synod of Philadelphia, enjoining every congregation to keep exact registry of baptisms, marriages and funerals". He conscientiously performed this Synod injunction throughout the entire thirty-four years of his ministry. The first marriage he entered in the book was that of Captain John Shankland to Sally Marsh, daughter of Peter and Agnes, February 28, 1768. On February 28, 1769, he officiated at the funeral services of Naomi Waranton who had had six husbands. Hundreds of dates are recorded in his small, crabbed hand. Here and there, a relationship, cause of death, identity of an important persons or event is emphasized in red ink, for which he had a penchant. When one considers that a penman two hundred years ago had to shave a goose quill fine enough to write and then mix his own ink, we realize the effort incurred in preserving for posterity these dates that would otherwise have been lost. The book was purchased by Elizabeth Hall, wife of Captain David Hall, Sr., with funds she solicited from the members and presented to the session by her on May 9, 1758. It is 17 inches long, by 7 inches wide, covered in rough, unglazed leather and cost one pound. Some years ago, all the loose leaves were gathered together, laminated and the book rebound. Regrettably many of the pages are missing. Although this means a loss of records for a generation, it is still one of the best sources for such dates of any Delaware church, with the possible exception of those of Old Swede's Church in Wilmington.

In the early 1700's, there was a great migration of Scotch and Irish Presbyterians to America fleeing persecution by the English monarchy. In 1723 there were two hundred Presbyterian families in Delaware with many settling in eastern Sussex County. The church began with one Presbytery in America called the Presbytery and organized at Philadelphia in 1706. Later, in 1716, as the church grew in size, the Presbytery divided into the Presbyteries of Philadelphia, New Castle, Long Island and Snow Hill. When the New Castle Presbytery divided again, the Lewes Presbytery was born and continued until 1838, when it was dissolved. Wherever Presbyterians went they took their Presbyterianism with them and were thoroughly disliked by Anglicans, Quakers and the Pennsylvania Dutch. Their session (church elders) performed the functions of moral courts in regions where they

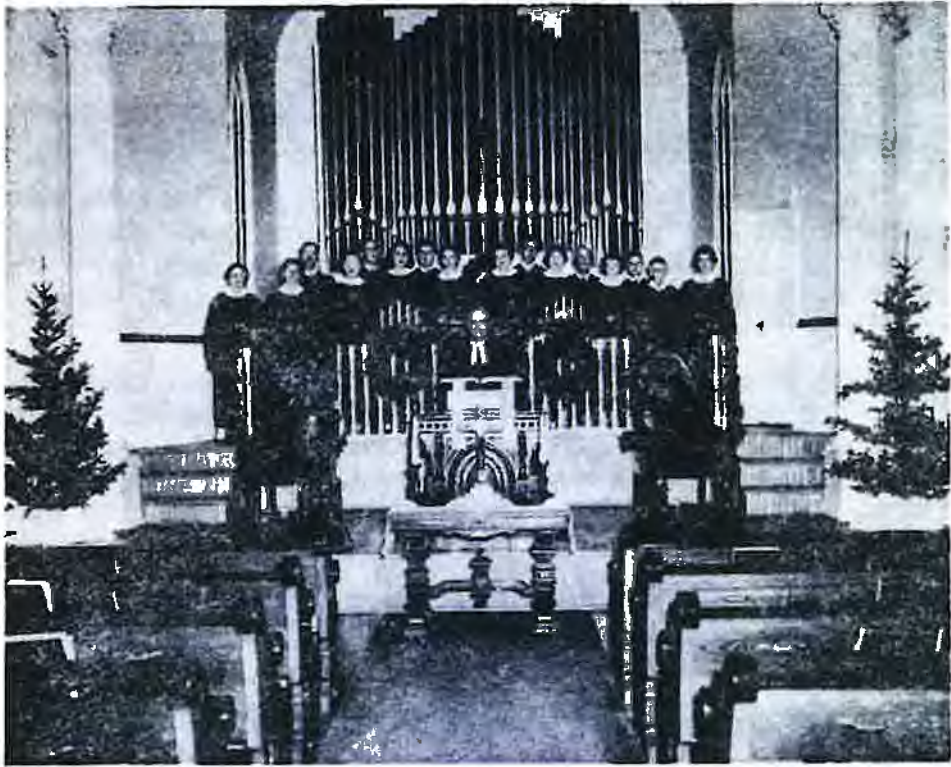
were far more effective than any civil courts could have been. During the pastorate of Joseph Copes, a "Ball or frolick was made in the house of a man not known to the Session as a member of any branch of the Christian Church. At that time and place in 1809 some young people who had been solemnly devoted to God and carefully educated in this church were present and engaged in the heathenish practice of dancing. They were consequently visited by a member of the Session with a view to their conviction, but they appeared before the Session and declared they would make no promise to refrain from the like practice in the future. It was therefore resolved that a written memorial be published in the church concealing their names and that the same be entered in the records of the Session with their names therein annexed."

During Wilson's pastorate "common fame proclaimed greatly to the scandal of the Church of Christ in this place that an elder behaved or conducted himself in an unchristian, unjust and inhuman manner toward a dead man found on the beach of Lewestown." The matter was duly examined and the defendant signed a deposition before a corner's jury held over the said drowned man. He stated that he saw his son and his negro slave, Tomi, find a drowned man on Lewestown beach from whom they took a purple cloth coat with yellow buttons, a jacket, a pair of shoes, one shirt and silk handkerchief from about the neck of the man. In the pocket of the coat there was a box of razors and two pocket handkerchiefs, one gold ring and one assignet of twenty-five livres, all of which have been since delivered up." The Session admonished and rebuked him, and the defendant willingly acknowledged his sin. Therefore he was restored to the full communion of the church and to his former standing as an Elder of the Session.

Temperance was the subject of Presbyterial action. Sessions were advised "that they exercise much vigilance and fidelity in guarding the ordinances of abtism and the Lord's supper from the approach of habitual and occasional drunkards. Many references may be found in the Session book regarding those upon whom citations were served who "walked in an unsteady fashion, were seen in an intoxicated condition or reputed to have indulged in the sinful use of alcohol." The Reverend William C. Handy in 1858 noted in his funeral registry the death of one of his congregation as "thrown from his sulkey at night while intoxicated and dragged for several miles home - dead when found - a frightful accident, full of fearful warning to the inehriate and a fearful responsibility to those who furnished him with the alcohol." Thus the old session book makes for lively reading and abounds with in-

stances of citations served on its members for all manner of irregular behavior such as drunkenness, bastardy trials, scandalous talk, theft, gaming, dancing, card playing and pleasuring on the Sabbath, to cite a few. The offenders were required to appear before the Session to present their defense and profess their penitance. If they failed to do so, or persisted in their misdemeanor, they were refused participation in any of the church's solemnities and sometimes actually dismissed from the congregation. In the days when church discipline meant something, this procedure was taken very seriously indeed. Persons resting under temporary disqualification were summarily refused tokens and thus disbarred. Stern as these measures seem to us today, they were well within the jurisdiction of the session as it existed in that era.

The token itself was a small leaden disc, not larger than a cent, and marked with some device referring to the congregation which owned it. The distribution of the token at the close of Thursday's services, and the "lifting" of them on the Sabbath, when the communicants were seated at the sacramental table, is a minor ceremony that has fallen into disuse. They were greatly honored, even revered, and were looked upon by devout men and women, who had them in their keeping for a day or two, as their passport of entrance into the very holy or holies of their religion.



Historical Notes

One of the most important occasions celebrated by the Lewes Church was the "422's Stated meeting of New Castle Presbytery which was held in Lewes at the Lewes Presbyterian Church, Monday and Tuesday, October first and second, 1928. The popular service held on the evening of the first day was of a historical character. The Lewes Church at this time celebrated the 236th anniversary of its existence as an organization, the 200th anniversary of the building of the Brick church, demolished in 1871, the 96th anniversary of the present edifice. The pastor The Reverend Doctor William Leishman, presided. The Reverend Lewis S. Mudge, D. D., L. L. D., Stated Clerk of the General Assembly of the Presbyterian Church in the United States of America, delivered the address. Other ministers taking part were the Reverends Charles H. Bohner, D. D., A. Boyle and Walter E. Smith, D. D., Moderator of the Presbytery. A reception followed in the Sunday School Assembly room."

Rehoboth Presbyterian Church was erected in 1855 as a chapel to be used as a preaching station. Those most instrumental in building it were Thomas Walker, Joseph Dodd, John Futcher and John Hood. The congregation was first supplied with preaching by the Reverend Daniel Tenney, and

Reverend W. W. Reese became the first pastor. At a meeting of the Session in 1876, application for certificates of membership were accepted and letters of dismissal granted to approximately seventy-five members of the Lewes Church to join the church at Midway.

The Women's Foreign Missionary Society was formed in 1889 with the wife of the pastor, Mrs. David Lavery, elected as its first president. Reorganized in 1901 with 35 members it was renamed "The Ladies Foreign Missionary Society."

A permanent Usher's Association was started February 8, 1904, consisting of all male members, and the dues were fifty cents per annum. They met quarterly, and in addition to their duties as ushers, some sociability was enjoyed. It was the closest thing to a man's organization the church had had up to this time.

A ladies Aid Society existed which fulfilled certain obligations that were important and necessary to the material needs of the church.

Mrs. Kelly's Sunday School class, known as the Kelly Class today, originated as a class of adult young women of the Sunday School with Mrs. George Tunnell as its first teacher. Several other ladies of the church taught at intervals and finally Mrs. James Kelly, who had been superintendent of the Sunday School, took over and shepherded this enterprising group of ladies for many years. They function today as possibly the most vital and active group of women workers in every area of the church's interests.

At one time a Historical Committee was appointed to care for old and valuable papers relating to the church. This committee consisted of Miss Clara Wilson, Mrs. Louis Mustard and Mrs. Lena Tammany. Later Mr. Edwin Marshall and Mrs. Anna Metcalf were added to the group.

The Young People's Association was organized in 1888 and continued actively for over forty years. It is incredible to read in their minutes of their accomplishments and of their generosity to the church.

The first Children's Day service was celebrated on June 12, 1887.

The Christian Endeavor Society was organized in 1915 and was at first combined with the Wednesday evening Service on September the fifteenth of that year.

The Presbyterian Sunday School observed its first Rally Day Service on Sunday, September 26, 1897.

The children's choir was formed and made their first appearance at the morning service on April 8, 1931.

The first Candle Light Service was held on December 16, 1934. This service has become an annual event which affords pleasure and is the source of spiritual uplift to the whole community at Christmas.

The United Presbyterian Women's Association was formed on November 28, 1955, with Mrs. Hannah (Dodd) Thompson elected as its first president.

An organization of men had existed for some years with Raymond Atkins as its first president. However, it was not formally chartered until December 3, 1956 during the presidency of George Chappell.

The church at Rehoboth (Midway) was dedicated October 6, 1854.

The church at Milton was dedicated June 15, 1834.

The second church at Coolspring was dedicated January 14, 1855.

The Lewes Presbyterian Cemetery

Generations of Presbyterian families lie in the churchyard adjoining the church. Among them are two Governors, two Congressmen, one career Diplomat, physicians, pilots, teachers, soldiers, sailors, lawyers and business men. There are probably more Revolutionary soldiers buried here than in any other Sussex County churchyard. Grave of veterans of the War of 1812 are in surprising number and there are others who fought in the Civil War, Spanish American War, World War I and World War II. The names are listed separately.

Governor David Hall was born January 4, 1752 at Lewes in a home which is still standing and is now owned and occupied by Mr. John Vessels and his family. He was the son of Captain David Hall and Elizabeth, his wife. Governor Hall was commander of the famous Delaware Line in the Continental Army and recruited a company of men to which he was elected captain and later colonel. They participated in the Battles of Brandywine, Germantown and Monmouth and were with Washington at Valley Forge. Colonel Hall is said to have been on such intimate terms with General Washington that he shared his tent while at Valley Forge. After the war he maintained a correspondence with Washington until his death. Colonel Hall was seriously wounded at the battle of Germantown and was unable to resume his command. He had been admitted to the bar in New Castle County in 1773, and, after suffering his injury, resumed the practice of law, was elected Governor in 1802 and served until January 1805. He married Catherine Tingley of New York, and they had several children. He was the friend and counselor of Rodney, Read and McKean who signed the Declaration of Independence and the friend of many other leading patriots.

An amusing reference is found in the old session book wherein he is cited by the Session for gaming by playing backgammon. He said that "though he was not convinced that playing for recreation could be properly called gaming, or was in itself sinful; yet he would henceforth entirely refrain from all such indulgences." He further commented that "some would strain at a gnat and swallow a camel."

Governor Hall died September 18, 1817 and is buried in the Lewes Church graveyard with his wife, who died in 1810.

He was a member of the Order of Cincinnati, Masonic fraternity and an elder of the church for many years. The portrait of General Washington which hangs in the State House was presented to the State by Colonel Hall.

Governor Ebe Walter Tunnell, Ruling Elder of the church, was born at Blackwater, Sussex County, December 31, 1844. His political life began in 1870 when he was elected to the State Legislature overcoming a large opposition majority in his home district. Removing to Lewes in 1872, he engaged in the drug and hardware business with his brother-in-law, Doctor David Lewis Mustard. He was elected as the Democratic candidate for Governor in 1897 and served until 1901. He and several other persons published the forerunner of **The Delaware Pilot** known then as **The Breakwater Light** and now called **The Delaware Coast Press**. **The Breakwater Light** was printed on pink paper. Governor Tunnell never married. He died December 8, 1917 and is buried in the church yard.

Congressman Robert G. Houston was born on October 13, 1867 in Milton, Delaware, the son of Dr. David Henry Houston and his wife Comfort (Hitchens) Houston. He married Margaret White of Lewes on December 20, 1888, and they became the parents of three children: John Wallace, deceased, Mrs. Thomas Robinson and Miss Elizabeth Houston, both of whom reside in Georgetown, Delaware. He achieved a distinguished career as attorney, newspaper editor and Congressman. His death on January 29, 1946 marked the passing of one of the truly notable figures in Delaware life and affairs. He is buried in the Lewes graveyard with his wife and other members of his family. He served as Congressman for three terms from 1925 to 1933.

Honorable John Wallace Houston was born at Concord, Sussex County on May 4, 1814, the son of John and Elizabeth (Wiltbank) Houston. His early education was gained in the schools of his native county, and from there he prepared for college at Newark Academy. In 1830 he entered Yale and was graduated in 1834. At the age of twenty-seven he was appointed Secretary of State and in 1846 was elected representative from Delaware to Congress where he served three successive terms before he was thirty-six years old. After the completion of his last term in Congress he returned to the practice of law and in 1855 was elevated to the bench as Associate Judge of the State of Delaware resident in Kent County. He was the author of a learned and exhaustive paper on the boundary lines between Delaware and each of its adjoining States. He was also ex-officio reporter of the judicial decisions of the courts of Delaware and compiled the volumes known as "Houston's Reports." In 1861 he was elected to the famous Peace Congress held at Washington, D. C. After a long and eminent career, this fine citizen of the State and Nation was laid to rest with his family in the Lewes churchyard.

Ambassador George Strausser Messersmith, Diplomat, was the son of Charles and Sarah (Strausser) Messersmith and was born on October 3, 1883 at Fleetwood, Pennsylvania. He had been referred to as a "schoolmaster turned diplomat" because of his many years in the field of education before becoming consul to Fort Erie, Canada in 1914. He had a remarkable career of service to his country for more than three decades and served for two years as Assistant Secretary of State. He died in Mexico in 1960. He married Marion Lee Mustard, daughter of ~~Deater~~ Lewis West Mustard and Virginia (Hickman) Mustard, on July 22, 1914 at Lewes. He is interred in the Lewes cemetery with his wife who died in 1966.

David Wolfe Brown, was born in Philadelphia in 1835 and received his education there. After a varied career which included the study of law, phonography and the publisher of the **Congressional Globe**, he became the official reporter of the House of Representatives in Washington. His wife was Joanna Wolfe, daughter of Henry Wolfe, Ruling Elder of the church. He died in 1904, and the National Shorthand Reporters' association erected a monument over his grave in the Lewes cemetery in his memory inscribed "In recognition of his great service to the profession."

Social Activities

There are few people living today who can remember when the church was the center of both social and spiritual life. It is with pensive nostalgia that one listens to the accounts of affairs that added not only to the revenue of the church but afforded pleasure and enjoyment to its members: suppers served at Green Hill parlors, Martha Washington teas, strawberry and ice cream festivals, bazaars and skits such as "Aunt Hannah's Quilting Party," to speak of a few.

One reads in the *Delaware Pilot*, of May 1891 of a particularly charming occasion—a lawn party given at the residence of the Misses McIlvaine. This lovely old home was located on Gill's Neck road, furnished with beautiful furniture and occupied by gentle people. "The spacious grounds decked here and there with trees that have withstood the storms for centuries were lighted with torches and Chinese lanterns and decorated with the "Stars and Stripes", which waved gracefully in the evening breeze. The children sported in various plays amid the trees while the elders looked on and talked of the days gone by. Tables here and there were spread on the grounds which were soon filled with those eager for refreshments. No charge was made for the ice cream and cake, but each participant put in a donation as his conscience prompted. Among the pleasures of the evening was the rendering of several selections by the Lewes male quartet. It was a very pretty scene indeed, the assembling of so many of different ages ranging from infancy to late years to enjoy the social hour at this old house."

At a New Year's party in 1898 the main attraction was a novelty tree upon which packages were placed for auction. Neck chains of popcorn with colored ribbons were provided for the gentleman which he was to match with that of a lady at the party. The couple were then weighed, and the difference in their weight cost the man one cent a pound, plus fifteen cents for his partner's supper.

In 1896 an oldtime New England supper was given by the Young People's Association at the Parlors. The heat from the open grate in one room and the open fire in another kindled the memories and reminiscences of the older guests. Ghost stories were told and riddles given to provide the entertainment. The supper menu consisted of Boston baked beans with pork, brown bread, pumpkin pie, dough-nuts and coffee, garnished with New England apples.

They had their musical evenings too, with sometimes as many as eighty guests, such as the one held to celebrate the ninth annual reunion of the Young People's Association in

1897. Instrumental music was played by Professor James Bingham and Miss Bingham, a select reading was given by Miss Beard and vocal solos by Miss Margaret Lyons. The Glee Club also rendered several selections.

A brilliant and unusual scene was presented at the annual Christmas Sunday School party in 1892. Instead of the oft-repeated Christmas tree, a full-rigged ship, beautifully decorated and lighted named "The Star in the East", was placed in front of the choir platform, richly laden with confections and gifts for all.

At Cool Spring Church a Steriopticon was given of Biblical scenes and "other amusing pictures" which was free for members, and a fee of ten cents was charged outsiders to meet expenses.

The annual Sunday School picnic was eagerly anticipated by everyone, young and old. For many years they picnicked in the woods near Coolspring church. Several times a train was chartered to Queenstown, and from there they went to Love's Point, Maryland. Later the automobile made it possible to drive to Oak Orchard on the Indian River for a day's outing.

The Presbyterian women were known far and wide for their excellent cooking and whenever they gave a supper or food sale; customers were never lacking. In 1904 they compiled a booklet entitled "Tested Lewes Recipes." In leafing through one of the copies, which have become rather rare to locate, I found many recipes that are simple to make, indigenous to the locale and sound appetizing to the taste. Each recipe bears the name of the cook who submitted it, most of whom are no longer with us, but in reading their names and the examples of their culinary art, memories are avoked of good eating and pleasant events long gone by.

The benefit projects were legion, and, no matter what the goal, the money was raised and each and every person did his part. An account could be given for pages and might, in some instances, be viewed with amusement. However, at the same time, one wonders if, in today's more sophisticated world, we are not losing out on the very things that make life really worth while, the sharing of work and simple pleasures in a common endeavor with our fellow man.

Gifts

Many gifts have been given to the church by devoted and generous members. One of the earliest on record is that of 150 pounds by David Gray in 1774. This sum was designated in his will to be held by David Hall, Senior, for the use of the Presbyterian churches. David Gray was the husband of Jean Hall, daughter of Captain David Hall, Senior. He was also the stepson of the Reverend Doctor Matthew Wilson, his widowed mother Hester Gray being the first wife of the Reverend Doctor Wilson.

In 1912, a portrait of John Mitchelmore, which now hangs in the vestibule of the church, was accepted from Miss Louisa Maull. A safe to keep church records and valuable papers was given by Mrs. Martha Mustard.

A Communion chair was given by Mrs. Sally Tunnell, in memory of her father, Charles K. Warrington, and her husband, Edward T. Tunnell. The Communion Table is a memorial to William Russell, Ruling Elder of the church, and his wife, Elizabeth Russell.

The Reverend Mr. Fred A. Kullmar was the donor of a Pulpit Bible to the congregation at Christmas time in 1917. The one used by the minister now was given by the Kelly Class. Hymnals have been given at various times in memory of Mrs. Blanche Rout, the Houston family, and the James R. Kelly Family.

Miss Marguerite Poynter and her sister, Mrs. Anthony Ingam, gave the two brass candlesticks in memory of their mother, Fannie Dodd Poynter. The brass cross, used on the communion table, was presented by the parents of Samuel Coleman in his memory.

Two flags, one the American, the other the Christian, were given in 1942 by Mr. and Mrs. Albert D. Keller. The marble baptismal fount was given in memory of William P. and Mary E. Thompson by their children. There are two brass flower vases, one given in memory of the Reverend William Leishman, pastor 1923-1958 and the other given in memory of Ruth Herrman Leishman. A lectern was presented by the Reverend James A. Mays to the congregation.

A new linen communion table cover was given in July 1967 by Miss Marguerite Poynter in memory of her father, Walter Jefferson Poynter. This linen cloth replaced one that was given by Jane Wolfe in 1892.

Many other gifts, too numerous to list, testify to the affection and beneficence of the congregation. Several funds have been established, the first for 5.000 by Kate M. Howard in 1896, followed by those of the Mustard, Lyons, Tunnell and Thompson families.

Organists

The first organist and chorister was William Bingham who performed his services from the gallery of the church. Upon his resignation in 1887, due to ill health, his daughter, Miss Annie Bingham took over, assisted by her sister, Miss Alice Bingham. They were followed by Mrs. H. C. Carpenter, then the Misses Lillie Groom, Lena Nichols, Leila Lyons and Estella Kern. Miss Catherine Marshall served until her marriage to William J. Thompson, when she resigned to move to another locality. Mrs. Freeman played in her absence. In about a year, Mrs. Thompson returned to Lewes to live and resumed her position as organist and director of music. She was assisted by the Misses Long and Margaret Atkins. Mrs. Thompson had an excellent musical education, and appreciation of the able and faithful performance of her duties over a period of fifty years has been spread upon the minutes of the Session several times. It seemed fitting that she would die, during morning services on Sunday, May 3, 1959, while playing the organ. Mrs. Homer Bryan and Mrs. George Macintire played in the interval before Mrs. Frances Clavier became our present organist.

The Lewes Presbyterian Church

Communion Service

A silver communion service, comprising a flagon and two chalices, is a cherished possession of the church. These vessels do not bear an inscription but are known to have been presented by Colonel Samuel Boyer Davis, the defender of Lewes during the bombardment of this town by the British in the War of 1812. He was the great grandson of the Reverend Samuel Davis who preached to the Presbyterians here as early as 1692. "The flagon has a plain cylindrical body with a splayed foot, a long lip, a domed cover, and an ornamental thumb piece. The height of the flagon is 12½ inches and the diameter of its base is 6½ inches. The maker's hall-mark, Bailey & Company, is that of a Philadelphia concern that began work there in 1850. As Colonel Davis died in September of 1854, these silver vessels must have been made shortly before or after his death and, in either case, are among the early examples of the craftsmanship of this firm. Each chalice is 8 inches high and has a bell-shaped cup with a molded edge with a stem sloping for 4½ inches to a splayed foot. The maker's mark on these pieces is the same as the one on the flagon. They may be seen at the Zwaanendael Museum where they are kept for public display.

Veterans Buried in the Lewes Cemetery

This list does not include veterans after the Civil War.

Revolutionary War

Colonel David Hall
(Governor)
Dr. Joseph Hall
Aaron Marshall
Colonel Henry Neill
Joshua Hall
Dr. Matthew Wilson
Hugh Smith
Samuel Leepe
Thomas Marshall
Henry L. McIlvaine
Hugh Dulaney

War of 1812

David McIlvaine
Captain Peter White
Lieutenant Hugh Delany
H. M. Dwyer
Jacob Jeffries
James Rowland
Richard Howard
Benjamin McIlvaine
David Walker

War of 1812 (Continued)

Robert Orr
James McIlvaine
William Shankland
William Russell
Woolsey Waples
Selby Hitchens
John Houston
Thomas Rowland
Thomas Bell
Reece Wolfe
Thomas Howard
Dr. John White
Dr. Henry Fisher Hall

Civil War

Dr. David Henry Houston
John W. Houston
Jacob Art Russell
George Musgrove
Fred Vogel
Alfred Lee Burton

*Ruling Elders of the United Congregation of Lewes,
Coolspring, Indian River and the Lewes Congregation*

Abel Nottingham	1756	Peter Waples	1813
Captain David Hall, Sr.	1756	Dr. Simon K. Wilson	1824
Robert Shankland	1756	Colonel Simon Kollock	1796
John Coulter	1756	Philip Marvel	1832
Gil Belcher Parker	1756	Isaac Waples	1824
John Harmonson	1756	Cornelius Waples	1824
Isaac Fleming	1756	Eli Carey	1835
Hamilton Craig	1756	Stephen Harris	1835
William Rodney	1756	Dr. Henry Fisher Hall	1832
William Waples	1796	Lewis West	1832
Dr. Joseph Hall	1796	David Walker	1832
Nathaniel Waples	1796	John Paynter	1835
Josias Martin	1809	James Fergus Martin	1835
Archibald Hapkins	1792	James Martin	1835
John Martin	1812	William Perry	1835
Emanuel Russell	1792	Gideon Waples	1831
Robert Coulter	1792	Gideon Perry	1835
William Peery	1796	Elisha D. Cullen	1839
Benjamin Prettyman	1796	Robert Waples	1839
John Stockley	1799	Robert Harris	1839
William Virden	1796	Peter J. Hopkins	1840
David Stephenson	1796	David Richards	1844
William Hopkins	1796	Robert B. Houston	1839
Governor David Hall	1801	Benjamin White	1855
Peter White	1801	Thomas Walker	1855
John Orr	1802	Henry Marshall	1850
John Stephenson	1809	Aaron Marshall	1848
Robert Houston	1800	James H. Russell	1854
David Mustard	1800	Henry Wolfe	1855
David Richards	1800	John Futcher	1854
Levi Hargis	1802	Thomas Walker	1854
Aaron Marvel	1811	Edward S. Tunnell	1873
Thomas Marsh	1810	Dr. David H. Houston	1873
Robert Hunter	1817	William E. Bingham	1873
William Shankland	1817	John M. Futcher	1873
John Paynter	1817	Dr. David Hall	1881
Marneux Virden	1796	Dr. David L. Mustard	1881
James Hudson	1817	Edward Russell	1881
William Russell	1817	Thomas B. Schellenger	1885
James Dutton	1793	Alfred L. Burton	1885
James Martin	1787	Governor Ebe Tunnell	1901
Hugh Smith	1808	James Kelly	1901
Anthony Vickars	1808	George Bohm	1901
Captain Joseph Waples	1818	George P. Tunnell	1901
James Newbold	1820	William E. Tunnell	1917
Thomas Rowland	1820	Dr. Joseph Martin	1917

ELDERS -- Continued

Thomas C. Marshall	1924	Halsey Knapp	1958
Edward W. Wiltbank	1924	Thomas Orr	1958
Thomas R. Duffell	1924	Charles E. Mitchell	1958
J. William Hocker	1924	Clifford L. Trader	1959
John M. Thompson	1930	George F. Chappell	1959
Joseph L. Marshall	1940	Robert Faust	1960
Edwin C. Marshall	1940	Richard Dennis	1962
John M. Vessels	1945	Raymond R. Atkins	1962
Dr. Ervin L. Stambaugh	1945	Rupert Hall	1963
Dr. Walter Andress	1945	Ralton Dennis	1964
William D. Collins	1945	Frank Larsen	1965
John E. McGovern	1945	Walter Clavier	1966
Leon H. Farrin	1957		
William T. Atkins	1945		

Reverend Littleton Purnell Bowen, D. D.

The Reverend Littleton Purnell Bowen, D. D. was born June 5, 1833 and lived to the age of ninety-nine years lacking fifty-eight days of being one hundred.

He came to Lewes, Delaware at the age of 18 and taught school in the old Brick church. Upon returning to the scene of his youth, circa 1919, he was inspired to write the poem "Revisited." Our denomination owes a debt of gratitude to him because of his unending search in locating the grave of Francis Makemie under a cow-pound in Virginia. He never rested until he saw the land purchased and the sacred spot dignified by the monument of this great man.

In reviewing the past there is much for which to thank God and especially for the presence of his spirit within us. To quote the words of an early minister, the Reverend William C. Handy, "May he continue to assist us in our work and bless us still more closely and cause this portion of his vineyard to bud and blossom as the rose." May we, in turn, pledge ourselves in united efforts to achieve better attendance in worship services, support our church with time and talent and press on toward the goal of the high calling of God; growing in grace and knowledge of our Lord and Savior, Jesus Christ.

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