

HISTORY

of the

Manokin Presbyterian Church

Princess Anne, Maryland

BY

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*Member of the Presbyterian Historical Society, Philadelphia*

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To my Grandfather,

ROBERT PATTERSON,

a member of the Manokin Session for nearly fifty years;

To my Mother,

ELIZABETH PATTERSON FORD,

who united with this church at the age of seventeen;

And to all God's children who have in any way aided in making  
the work of this hallowed and venerable organization a  
source of spiritual comfort and blessing along  
the years—this labor of love is affection-  
ately and gratefully dedicated.

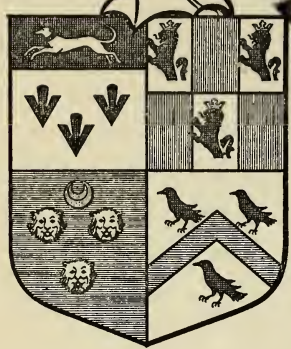
*Manokin West side. Dec 17-1888*

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MEMORANDUM



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History of the Manokin Presbyter-  
ian Church, Princess Anne, Md.

J. my not distant from  
Emerson 13. Roberts  
from his friend,  
H.P. Ford

"have a goodly heritage"  
Psalm 16:6



MANOKIN PRESBYTERIAN CHURCH

Photographed in 1900

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## INTRODUCTORY.

The Manokin Church of Princess Anne, Maryland, is one of the oldest Presbyterian church organizations of our country. "According to reliable tradition," it shares with the Rehoboth, Snow Hill, Pitts Creek and Wicomico churches the honor of having been organized about 1683 by the Rev. Francis Makemie, the recognized founder of organized Presbyterianism in America.

While we have no special desire to claim for this church priority of organization, yet it is certain that one of the first buildings in America used by a Presbyterian congregation stood on or near the site of the present Manokin Church. As is well known, *all* these Makemie churches were, at the time of their organization, in what was then Somerset County, on the Eastern Shore of Maryland; and this, surely, is honor enough for any one section of our land.

It is no small distinction for Somerset to have been thus prominent in the pioneer work of establishing the great Presbyterian Church in America—the Church which inspired and developed the patriotic manhood that made the Revolutionary War not only possible, but successful. The learned historian Bancroft declares that "the Revolution of 1776, so far as it was affected by religion, was a Presbyterian measure;" and again he says: "The first voice raised in America to destroy all connection with Great Britain came from the Scotch-Irish Presbyterians." In "American Church History," Volume VI, page 69, the statement is made that "the members of the Presbyterian Church bore the brunt of the struggle for independence, from the Hudson to the Savannah." We all recall the famous saying of Sir Horace Walpole before the English Parliament: "Cousin America has run off with a Presbyterian parson;" and that of King James: "Presbytery agreeth as well with monarchy as God and the devil."

Somerset County Presbyterians were quick to respond to their country's call in those heroic days, and gladly went forth to fight her battles. Some of them reached high official rank. Colonel George Handy, who subsequently became an honored Elder of the Manokin Church, was on the staff of the famous Light-horse Harry Lee, father of General Robert E. Lee. Those who fought were supported and encouraged by those who remained at home. In speaking of the pastorate of the Rev. Mr. Ker, Dr. A. C. Heaton says: "Tradition has it that both pastor and people espoused warmly the cause of the colonies, and that on the Sabbath, both went to the sanctuary clad in the popular costume, fustian, and unitedly lifted up their prayers for the blessing of God upon their cause."

From the days of the Revolution, many of the most talented and influential men of Maryland have been associated with the Manokin and other Makemie churches.

The church has been always most intimately and helpfully connected with the best interests of the community, and has contributed materially to the intellectual, social and spiritual betterment of the people. Princess Anne is an attractive social centre, with a well-deserved standing for unaffected culture and refinement; and within its borders and surrounding neighborhood have lived, in homes of comfort and affluence, many distinguished and cultured families which have freely dispensed the most gracious and charming hospitality.\*

The writer of this history was not so fortunate as to be a member of the Manokin fold, as he was born, and lived until early manhood, in a distant part of the county, yet because of the loyal devotion of some of his people to the church, it has

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\* In this connection, it will be interesting to read what Dr. Van Rensselaer writes about the hospitality of Princess Anne; and what Rev. Mr. Robinson says about the church and its people. These two references may be found in the chapter, entitled, "Pastors and Stated Supplies."



always been dear to him ; and because they loved it, and because of what the church has stood for throughout the years, he has found pleasure in preparing this brief story of its usefulness.

We are proud of the Eastern Shore, with its noble records of the past ; of Somerset County, which has contributed so much to the best interests of our land ; and especially of the dear old church, which has always steadfastly stood for right culture, godliness, and sound spiritual doctrine. May its blessed influence ever abide !

H. P. FORD.

*Witherspoon Building, Philadelphia, Pa.,  
September, 1910.*

## PASTORS AND STATED SUPPLIES.

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*With a spiritual ancestry drawn from men and women of heroic blood, with a Church history associated with many of the most interesting eras and incidents in the annals of the human race, we should be unworthy of our high descent were we to let the records of the past die away from our memories.*—REV. HENRY C. MCCOOK, D. D.

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So many tender memories cluster about the majority of our old churches, that it does not seem right to let the story of their usefulness and the names of those who were once prominently associated with the work, be forgotten; yet such is all too frequently the case. We are, as a rule, apt to be indifferent to the past, and comparatively little effort is made to preserve the records of the days of old.

Much that would be most interesting in the history of the Manokin Church is now lost beyond recall; by-gone years relentlessly hold the secret of its beginnings; but we are grateful that, even at this late day, much can be gathered and recorded that should be preserved.

Somerset County, Maryland, was organized in 1666, and contained within its bounds what are now known as Worcester and Wicomico counties. It was here that American Presbyterianism had one of its most important beginnings—which culminated, in 1706, in the organization, in Philadelphia, of the first Presbytery, which was, as Dr. William Henry Roberts is careful to emphasize, “the first ecclesiastical organization in America free from European control.”

Even as early as 1666, many settlers had made their homes along the many winding creeks and rivers of the southern portion of the Eastern Shore of Maryland and Virginia. Many of these “were Calvinists in faith and believed in the government of the congregation by Elders.” It is known that in 1672 there

were several places of worship in Somerset County, and one of these, according to Dr. John S. Howk, in "Rehoboth by the River," was "at the house of Christopher Nutter, at Manokin." Rev. Robert Maddux was the preacher; and Dr. Howk says: "We have good ground for claiming Robert Maddux as a Presbyterian."

In his "History of the Presbytery of Philadelphia and Philadelphia Central," page 45, Dr. Alfred Nevin writes: "The Presbyterians had their meeting houses in Snow Hill, Pitts Creek, Wicomico, Manokin and Rehoboth, as early as 1680."

The Rev. Thomas Wilson, whose name does not appear in the "Index of Presbyterian Ministers, 1706-1881," as he labored before the organization of our first Presbytery in 1706, was, "according to records of sister churches," the Pastor of the Manokin Church from 1686 to 1698. It is known that Ephraim Wilson, Sheriff of Somerset County in 1693, was a Presbyterian. He was the ancestor of some of the most prominent families of the country. His granddaughter, Esther, became the wife of the Rev. Jacob Ker.

Dr. McIlvain says, in "Early Presbyterianism in Maryland," "There can be little doubt that he was the Thomas Wilson, Pastor at Killybegs, County Donegal, Ireland, where the poor man was nearly starved to death on twelve pounds a year. Still less doubt can there be, that he is the Thomas Wilson to whom Colonel William Stevens, on May 20th, 1681, assigns 'a parcel of land called Darby, containing 350 acres.'"—*Land Records, Annapolis, Liber 21, p. 314.*

Dr. McIlvain adds this interesting information: "He seems to have been the first 'godly minister' who accepted Stevens' invitation to come to America. To him, then, we owe the founding of the first of the famous Somerset County churches. His career in Maryland is unknown to us outside of the record books. Until very recently, his presence in the county was unknown. He was the first Pastor of the church at Manokin,

now Princess Anne. He appears as its Pastor in several documents, such as the will of John Galbraith, 1691." A copy of this will is found on page 205, "The Days of Makemie," by Dr. L. P. Bowen. The bequest in the will referred to is: "I give and bequeath unto Mr. Thomas Wilson, Minister of the Gospel at Manokin, five thousand pounds of pork, convenient to him or his order within twelve months after my decease." Mr. Galbraith left a similar bequest of five thousand pounds of pork to "Mr. Samuel Davis, Minister at Snow Hill," and also to "Mr. Francis Makemie, Minister of the Gospel at Rehoboth Town."

There are those who believe the Manokin Church to have been organized by Francis Makemie in 1681-83 (see Dr. Heaton's Historical Sermon, first paragraph); although the evidence seems to be very clear that a church was here before he came to America. Makemie returned to Europe for a brief visit in 1704.

In 1684, William Traill and Samuel Davis were in Somerset County. Traill seems to have been a man of much prominence. Robert Traill, his father, was a Scotch clergyman. The son was born in 1640, and came to America in 1682, after having been Moderator of the Irish Presbytery of Laggan. Briggs says: "It is likely that he went to the Eastern Shore of Maryland, whence Colonel Stevens wrote to his Presbytery for a minister."

A marriage celebrated by Samuel Davis on the 26th of February, 1684, is recorded in the Somerset County records. He appears to have labored in Snow Hill from 1686 to 1698—the exact period that the Rev. Thomas Wilson labored in the Manokin Church. McIlvain says: "His name appears as one of the three ministers set apart to form the Presbytery of Snow Hill in 1716." Messrs. John Hampton and John Henry were the other two. (Minutes of the Presbytery of Philadelphia, 1716, page 46.) In 1719 he assisted in "setting apart" Rev. William Stewart for the Gospel ministry in the Manokin Church. This service was held at Rehoboth (Minutes of the Synod of Philadelphia, 1719, p. 55). Mr. Davis died 1724-5.

Sheriff Whittingham, of Somerset County, reported in 1687, to Governor Nicholson's request "that the Sheriffs of this Province return a list of . . . churches, chapples or places of worship" in the county, that there are three dissenting meeting-houses in Somerset—"one in Snow Hill, one on the road going up along the seaside, and one at Manokin, about thirty feet long, plain country buildings." (Dr. McIlvain gives as his authority for this statement, "The Rolls Office, London, Maryland Documents, 111, B. 39.")

Francis Makemie returned from Ireland in 1705, bringing with him John Hampton and George McNish. In November of that year, Makemie waited upon the Somerset County Court, and requested that these ministers might be qualified to serve "the four meeting-houses" in Somerset, of which Manokin was one. "The business was long delayed," says Webster in his "History of the Presbyterian Church in America," "but at last, Governor Seymour issued his order, and McNish and Hampton presented it to the Court and were qualified June 12th, 1706, to preach at the meeting-house near Mr. Edgar's, the meeting-house at the head of Manokin, the meeting-house at Snow Hill, and the meeting-house on Mr. Joseph Venable's land. Captain Venable was at that time one of the Justices on the Bench; his residence was on the Wicomico."

The first mention of the Manokin Church in the official records of the Presbyterian Church is in the Minutes of the Presbytery which met in Philadelphia in May, 1708. Mr. George McNish attended this meeting. The record is, "Ordered that Mr. Taylor write to the people of Manokin and Wicomico, exciting them to their duty to pay what they promise to Mr. McNish."

On the Minutes of the Presbytery for May 11th, 1709, is the following: "A letter from the people of Manokin and Wicomico read and considered. A call also sent from them to Mr. McNish, was not accepted by him." From the Minutes of



the following year, we learn that "Mr. McNish agreed to go down some time before winter to Manokin."

At the direction of Presbytery, Mr. McNish took part in the "inauguration" of Mr. John Hampton over the Snow Hill Church in 1708. He himself was never installed Pastor over the Manokin Church, although he labored there several years.

"As late as 1711," according to Dr. McIlvain, "Rev. Alexander Adams writes to the Bishop of London, that he is the only clergyman of the Church of England in Somerset County, and very poorly paid, while the Presbyterian churches are carefully supplied."

#### REV. THOMAS BRATTON.

In the Minutes of Presbytery, meeting in Philadelphia, September 17th, 1712, we find that "Mr. Robert Wilson, being commissioned, did present a letter from the people of Manokin and Wicomico, relating to their church affairs, in answer to a letter sent to them last year; and also a call to the Rev. Thomas Bratton, with a paper of subscription for his encouragement. And it is ordered that a letter be writ to the said Mr. Thomas Bratton, with respect to the said call, in favor of the people." Thomas Bratton came to Maryland in 1711. Evidently he visited the field and preached to the people of Manokin, but his earthly labors were soon over. He died in October, 1712, shortly after the meeting of Presbytery referred to above.

#### REV. ROBERT LAWSON.

"A call from the people of Manokin and Wicomico to Robert Lawson was presented to the Presbytery by James Caldwell, which, being offered to Mr. Lawson by the Moderator, he took it into consideration, with promise to give the people an answer as soon as the circumstances of his affairs would allow." (From Minutes of Presbytery of Philadelphia, 1713.) Mr. Lawson was a member of the Dumfries Presbytery, Scotland, in 1696. On the early death of Bratton, he came to this country to supply



his place; but, alas! he, too, was destined to an early grave. He died in November, 1713.

REV. WILLIAM STEWART.

The Rev. William Stewart (also written Steward) was received by the Synod of Philadelphia, "from Britain," in 1718. Immediately following his reception, a call was presented to him "from Manokin and Wicomico." It was reported to the Synod of Philadelphia, which met in September, 1719, that he had been "solemnly set apart to the work of the ministry in June, 1719, at Rehoboth, Somerset County." He was the Pastor at Manokin until his death. According to the Minutes of the Synod of Philadelphia, 1735, p. 112, Mr. Stewart died in 1734-5.

REV. PATRICK GLASCOW.

In 1736, the Rev. Patrick Glasgow was ordained and installed Pastor over the Manokin Church, and continued in that relation until 1741, when his name last appears on the Minutes of the Synod of Philadelphia. It is stated that he became the Rector of All-Hallows P. E. Church in Worcester County, and that he died in Snow Hill, March 23d, 1753.

REV. WILLIAM ROBINSON.

William Robinson, the famous revivalist, visited the county, and we are informed that "in 1745, a most glorious display of grace began by his ministry in Wicomico, in Somerset County, Maryland." Again we are informed that when Davies was laboring with Robinson, "the revival was great in..... Somerset County." In 1747, George Whitefield visited the county, and prefaced his coming by writing, "I purpose, God willing, to do a three weeks' circuit in hunting for Maryland sinners." Evidently they were not difficult to find, for later we read, "Maryland is yielding converts to the blessed Gospel."

## REV. CHARLES TENNANT.

In a brief manuscript history of the Manokin Church, Col. Levin Handy wrote: "In the Somerset County Court records of 1747 is the following:

"September 23d, 1747. Whereas, Mr. Charles Tennant, a Presbyterian minister, personally present here in His Lordship's, the Right Honorable the Lord Proprietary of Maryland, County Court of Somerset County, then and there, before His Lordship's Justice in Court, judicially sitting, did take the oath appointed by the Act of Parliament, made the 1st year of King William and Mary, and repeated the declaration directed by the Act of Parliament made the 31st year of King Charles II, and subscribed the same, and declared his approbation of the Articles of Faith of the Church of England, and subscribed the same, except those articles, and part of an article, that is disallowed by all such dissenting ministers."

"At the same time," continues Mr. Handy, "Tennant left the following minute with the clerk:

"Sir: I desire that you will register the several places within mentioned, for public service and preaching of the Gospel of Jesus Christ. The places are as follows: at the meeting-house at Rockawakin, at the head of the Wicomico; at the meeting-house at Oliphant's; at Broad Creek Bridge; at the dwelling of Joshua Caldwell; at Wilson Rider's; and also at the house of James Polk, Princess Anne town, at his lot No. 2."

Mr. Handy adds: "Mr. Polk's house on lot No. 2 was at the south-east corner of Main and Water Streets in Princess Anne." Tennant became Pastor of the Buckingham Church.

## REV. JOHN HAMILTON.

At the meeting of the Synod of Philadelphia in 1745, John Hamilton (also written Hambleton, and thus written in the Manokin Session book), was examined and approved, and was ordained by the Newcastle Presbytery in 1746 as Pastor of the

Manokin Church. He continued to be the Pastor of the church certainly until 1753, when his name last appears on the Sessional records (after which there is no record of a Session meeting until 1758); but, far more probably, until 1755, when his name last appears in the Minutes of the Synod of Philadelphia as a member of the Newcastle Presbytery.

REV. JOHN ERSKINE AND REV. JOHN HARRIS.

The Manokin Church was without a Pastor for a time. During the interval, the Rev. John Erskine and the Rev. John Harris preached occasionally.

REV. HUGH HENRY.

The Rev. Hugh Henry graduated from Princeton in 1748. He was ordained by the Presbytery of Newcastle Pastor of Rehoboth, Wicomico and Manokin in 1758. He died in 1762-3. (Minutes of the Synod of New York and Philadelphia, 1763, p. 322.)

The Rev. J. T. H. Waite, who was the Pastor of the Salisbury Presbyterian Church, the direct successor of the old Wicomico Church, from January, 1856, to May, 1867, prepared, in 1861, an "Historical Sketch of Wicomico Church," which is copied in the Session book now in the possession of the Salisbury, Maryland Church. In this sketch, he says:

"In 1762, the Session gives the first intimation of the death of the Rev. Hugh Henry, in overturing the Session of Manokin to unite in a call to another minister. Whereupon a year of discussion ensued between Wicomico, Manokin and Rehoboth, as to what part of the new minister's time each should have, which resulted in Rehoboth being cast off from this connection, showing that the other two congregations were strong enough to sustain a Pastor between them, each one paying him sixty pounds."

REV. JACOB KER.

The Rev. Jacob Ker was one of the ablest pastors that the church ever had, and his ministry extended over a period of thirty-one years. The call extended to him (see "Interesting Events," 1764) was a very flattering one. He was installed in Princess Anne in November, 1764. Revs. John Harris and John Miller officiated. He continued in this pastorate until his death on the 29th of July, 1795. Mrs. Anne Holden, daughter of Francis Makemie, left him, in her will, the sum of twenty pounds. He was a pronounced patriot, as were also the members of his flock, after the manner of all Presbyterians of that history-making period. His son, Samuel, became a widely known physician, and served the church as an Elder from 1796 to 1818, when he removed to Snow Hill; returning to Princess Anne, he again became a member of the Session in 1830, and served until his death in 1851.

REV. JOHN COLLINS.

The Rev. John Collins served the church as stated supply for a short time in 1796. He declined a call to the pastorate.

REV. JOHN BROWN SLEMONS.

On the 15th of April, 1799, the following call was extended to the Rev. Mr. Slemons:

"The united congregations of Manokin and Wicomico, being, on sufficient grounds, well satisfied of the ministerial qualifications of you, the Rev'd John B. Slemons, and having good hopes from our past experience of your labors, that your ministrations in the Gospel will be profitable to our spiritual interests, do earnestly call and desire you to undertake the pastoral office in said congregations; promising you, in the discharge of your duty, all proper support, encouragement and obedience in the Lord. And that you may be free from all worldly cares and avocations, we hereby promise and oblige ourselves to pay

you the sum of one hundred and eighty pounds, in regular annual payments during the time of your being, and continuing, the regular Pastor of these churches."

This call was signed by eight Elders of the Manokin Church and seven from the Wicomico Church. Mr. Slemmons accepted the invitation, and was installed on the 27th of June, 1799. He resigned in June, 1821, after a service of twenty-one years. (See Dr. Heaton's sermon.) He died in 1832, and, according to the Handy manuscript, "was buried in the burial ground at his son's farm on the Wicomico River, as he had requested in his last will. He left an epitaph, which is inscribed on his tombstone."

The wives of Dr. Charles W. Wainwright and Mr. W. O. Lankford, present Elders of the Manokin Church, are the great grand-daughters of Mr. Slemmons. Dr. Lewis W. Morris, of Salisbury, is also a great grandson of Mr. Slemmons.

#### REV. HENRY BLATCHFORD.

In Irving Spence's "Early History of the Presbyterian Church," pp. 106-111, is a tender and touching tribute to the memory of this gifted young minister, who in his short pastorate of only a few months won the sincere affection of his people. He was born in Devonshire, England, in 1788, and came to America in 1795. He had the honor of being a member of the first class to matriculate in Princeton Theological Seminary. In June, 1822, he accepted an invitation to take charge of the churches at "Snow Hill, Pitts Creek, Rehoboth and Manokin," and entered at once upon the work, in which he was not destined long to continue. He preached in Snow Hill on the 25th of August, 1822, and died in Princess Anne, less than two weeks later—Saturday, September 7th. Spence says, in part, of the funeral service which took place the following day: "You know I have visited Princess Anne very many times, in fact, have spent



much time there; but never did I see that village so quiet on any day as on that one—it was Sabbath stillness indeed. The people of the place of all classes were not only grave, but seemed awed, and their sensibilities were certainly tenderly alive. Princess Anne certainly never looked so lovely. The funeral services were performed in the church, and at the grave. In the absence of a Presbyterian minister, an Episcopal clergyman preached a sermon on the occasion. He was assisted in the other services by two brethren of the Methodist Episcopal Church. I have been in many worshipping assemblies, but that certainly was one of the most solemn and tender congregations of which I ever made a part.”

The four congregations to which he had ministered placed a neat white marble slab over his grave in the Manokin church-yard. A rum-crazed man went into the yard one night and broke the slab in many places. In 1905, the stone was replaced by Mrs. R. C. Scudder, of East Lexington, Mass., a daughter of Mr. Blatchford. It bears this inscription:

In memory of the Reverend Henry Blatchford, A. M., the eldest son of the Reverend Samuel Blatchford, D. D., of Lansingburg, N. Y. He died September 7th, 1822, in the thirty-fourth year of his age. As a son, a brother, a husband and a father, his virtues were eminently conspicuous. As a Christian and a minister, he was distinguished for his humility, his piety and his zeal. All who knew him loved him. He was removed in the midst of his labors in this vicinity, from the work of the vineyard to the rewards of the blessed, and as a pledge of tender Christian regard, this tomb is placed over his remains by the congregations of Manokin, Rehoboth, Pitts Creek and Snow Hill.

The above was the original inscription, to which has been added:

The erection of this memorial stone in 1905 is a restoration of the original stone erected soon after Mr. Blatchford's death, which, in the meantime, had become seriously injured and broken.



## REV. WILLIAM CAMPBELL KIDD.

The Rev. William Campbell Kidd, Principal of the Washington Academy, supplied the pulpit during the winter of 1822-3. In 1823, he attended the meeting of the General Assembly in Philadelphia. The Handy manuscript relates that, while there, "he was invited by Dr. James P. Wilson to preach in his church. Poor man! he failed to perform his promise to Dr. Wilson. He remained absent from Princess Anne three or four months, but did come back to get from the Trustees of the Academy the balance of his salary due him."

## REV. ROBERT MCMORDIE LAIRD.

The Rev. Robert M. Laird supplied the pulpit between October, 1824, and July, 1825. He declined, however, to accept a call, much to the disappointment of the people, with whom he became very popular.

## REV. JOSHUA MOORE.

In the spring of 1826, a call was extended to the Rev. Joshua Moore. He came to Princess Anne in April of that year and was installed Pastor over the church in June. This pastoral relation was dissolved in September, 1828.

In the "Historical Sketch of Wicomico Church," by Rev. Mr Waite, there is the following interesting note. In all probability the same conditions prevailed in the Manokin Church:

"In 1827, it appears that the first stove was set up in the Wicomico meeting-house; and tradition says that the older generations of the church sat during a hundred winters quietly and reverently under the very long prayers and the much longer sermons of those brave old days; and, after eating a cold dinner in the cold, resumed their seats for another two hours' service."

REV. ROBERT MCMORDIE LAIRD.

In November, 1828, the Rev. Robert M. Laird, who had supplied the pulpit in 1824-5, was elected Principal of the Washington Academy, Princess Anne, and in December became the stated supply of the church, although the congregation would gladly have had him become the Pastor. This relation continued until July, 1835, when his dual duties proved more than he could perform, and he was compelled, on account of his impaired health, to remove to a more congenial clime. (See Dr. Heaton's sermon.) Mr. Laird died in 1835.

REV. ENOCH THOMAS.

The Rev. Enoch Thomas was the pulpit supply during the winter of 1835-6. He died shortly afterwards.

REV. JAMES W. STEWART.

The Rev. James W. Stewart served as stated supply for a brief period, but left the field about the first of July, 1837, having declined a call.

REV. FERDINAND JACOBS.

The Rev. Ferdinand Jacobs became the Principal of the Washington Academy, and occasionally supplied the pulpit. On the 10th of June, 1837, he was called to the pastorate, at a salary of \$600.00 per year, the Manokin Church to pay \$360.00, and the Wicomico Church to pay \$240.00. He accepted the call and was installed December 23d, 1837. He remained in charge of the church until November, 1841, when he went to North Carolina.

In a letter to Robert Patterson, one of the Manokin Elders, Mr. Jacobs thus writes from Georgia in 1847:

"You tell me that Washington Academy is declining. I cannot but regret it, both because of the loss to your community,

which its declension involves, and of personal attachment even to the name itself of Washington Academy, originating in my connection with it in 'auld lang syne.' To what use, if any, is the old building appropriated? Sadness would, indeed, be mingled with the pleasure I would enjoy in a visit to Somerset. I have a great desire to meet the congregation once more and to preach to them at least once again in the 'meeting-house at the head of Manokin.' "

#### OLD AND NEW SCHOOL.

On the 9th of April, 1839, a joint meeting of the Sessions of Princess Anne and Wicomico churches was held at the former place, and resolutions in relation to the Old and New Schools were adopted, declaring the adherence of the Sessions to the Old School doctrines. These congregations were then detached by the Synod of Philadelphia and were connected with the Baltimore Presbytery, Old School.

#### DR. CORTLANDT VAN RENSSELAER.

Although not directly connected with the history of the Manokin Church, yet the following description of a visit made to Princess Anne and Rehoboth by Dr. Van Rensselaer in 1841, and which appears on page 222 of *The Presbyterian Magazine* for May, 1859, will be read with interest:

"It fell to the lot of the Editor of this magazine to reopen the old Rehoboth Church for the worship of God, by direction of the Presbytery of Baltimore.

"The appointment for the reopening of Rehoboth was made for the Sabbath, November 22d, 1841. I reached Princess Anne on Saturday night, to fulfil the appointment, and was hospitably entertained at the mansion of the late General George Handy.

"On the following morning, the dear General accompanied me in his carriage to Rehoboth, about fifteen miles, having as a

travelling companion one of those intelligent, beautiful, accomplished and thoroughly Presbyterian young ladies, which no part of our country, more than the South, is privileged to send forth into life to glorify God.

“A large congregation was gathered at Rehoboth. The people had assembled in carriages, on horseback and on foot, far and near, to share in the services of God in the old meeting-house.

“We dined at the house of General Henry (close by the church), a lineal descendant of the Rev. John Henry, who was Makemie’s successor at Rehoboth. I was shown a manuscript volume of the Rev. John Henry’s writings, which, if still in existence, ought to be in the library of the Presbyterian Historical Society.”

On pages 223-5 of the same magazine is a full outline of the sermon preached on that autumn Sabbath morning. It has much historical value.

#### REV. THEODORE WILLIAM SIMPSON.

At a meeting held on the 29th of September, 1841, the Rev. T. W. Simpson received a unanimous call to the pastorate of the church at “a salary of \$600.00 and the use of the manse and the lot adjoining, commencing on the 1st day of December, 1841.” The Manokin Church was to pay \$360.00, and the Wicomico Church \$240.00. He preached his first sermon in the Manokin Church, December 12th, 1841. He was installed on the 12th of June, 1842, and resigned in 1849. He was the last Pastor of the united Manokin and Wicomico churches. The union was dissolved August 3d, 1849. (See “Interesting Events,” 1849.)

It is interesting to note that the wife of the present Pastor, Rev. Lewis R. Watson (1910), is the grand-daughter of the Rev. Mr. Simpson.

REV. JAMES L. VALLANDIGHAM, D. D.

Dr. Vallandigham preached his first sermon in the Manokin Church, October 21st, 1849, and was installed Pastor in 1850. In a letter dated "Princess Anne, November 4th, 1853," and addressed to "Messrs. Robert Patterson, W. T. G. Polk, J. G. Polk, I. D. Jones and J. H. Done, Elders of the Church of Manoken," he wrote asking for a dissolution of the pastoral relation, and added, "It is with no ordinary emotion that I contemplate a separation from a congregation in which, for four years, I have pleasantly labored; from a people to whom I am warmly attached." He also refers in this letter "to the perfect harmony that has ever pervaded our counsels as a Session and to the friendly personal relations that have always subsisted between us." Dr. Vallandigham resigned this charge to accept a call to the "Head of Christiana and White Clay Creek churches." The resignation was regretfully accepted at a congregational meeting held November 14th, 1853.

In a letter to the author of this history, Dr. Vallandigham wrote, under date of November 15th, 1901: "The marriage of your father, Henry A. Ford, to your mother, Elizabeth Pringle Patterson, was the last ministerial act I performed as Pastor of the Manokin Church. The next day, November 30th, 1853, I started for Newark, Delaware, where I have since resided." Dr. Vallandigham died in Newark, April 15th, 1904.

In a letter written to the Hon. William McKinley, in March, 1896, before Mr. McKinley became President, Dr. Vallandigham said: "I was acquainted with three generations of your ancestors. I went to school with your father when we were boys together in our native town. Your grandfather, James McKinley, I knew well. He was an Elder in my father's church, and many a fervent prayer have I heard from his lips. I was well acquainted with your great grandfather, David McKinley, and went to a school which he taught seventy-five years ago. Your grandfather



and grandmother and your great grandfather and great grandmother, were esteemed members of my father's church, and warm friends of the Pastor and his family. I am pleased to learn that the grace that dwelt in the ancestors dwells also in their descendants. I have thought that these brief recollections of your ancestors, in the calm, quiet days gone by, might be interesting to you amid the wild excitements of these stirring times."

In thanking Dr. Vallandigham for his "graciously kind letter," Mr. McKinley said in part: "I have read it over several times, and each time there has been an increasing flood of tender reminiscences. Your familiar acquaintance with my ancestors inclines my heart to you as to one of my own kith and kin."

The call to Dr. Vallandigham is, for several reasons, an interesting one, and is therefore given here:

"The congregations of Manokin and Rehoboth, being desirous that the Word of God may be regularly preached in the ancient churches to which they belong, and being well satisfied with the ministerial qualifications of you, the Rev. James Laird Vallandigham, and hoping from our experience of your labors and ministrations in the Gospel that you will be profitable to our spiritual interests, do earnestly call and desire you to undertake the pastoral office in said congregations.

"We promise you, in the discharge of your duty, all proper support, encouragement and obedience in the Lord; and we, the congregation at Manokin, promise and oblige ourselves to pay to you for your support during the time of your being and continuing the regular Pastor of these churches, annually the sum of three hundred and fifty dollars; and we, the congregation at Rehoboth, promise and oblige ourselves to pay to you for your support, during the same period, annually the sum of one hundred dollars, which shall be in addition to the sum allowed you by the Board of Domestic Missions for your labors in the bounds of the Rehoboth congregation. And we, the congregation at Rehoboth, further promise to use our best endeavors to increase



our contributions until our church shall cease to be a tax upon said Board. And we, the congregation at Manokin, further agree that you may occupy the dwelling house and lot belonging to the congregation, without charge.

“In testimony whereof, we, the committee of the church, on behalf of the congregation of Manokin, subscribe our names this 10th day of February, in the year of our Lord eighteen hundred and fifty; and we, a special committee of the congregation of Rehoboth, subscribe our names this 17th day of February in the same year.”

The representatives of Manokin were: Messrs. Samuel Ker, Robert Patterson, W. T. G. Polk, Jos. G. Polk, George Handy, Isaac Dryden, Robert W. Slemons, J. W. Crisfield, Isaac D. Jones and Samuel K. Handy.

The Rehoboth signers were: Messrs. John Dryden, Whittington Polk, Isaac Marshall, Isaac H. Dryden, James W. Stevenson, Henry Melbourn, William C. Whittington, John E. Blare, George Harges (this name is poorly written), William Dryden, Isaac T. Beauchamp, James D. Adams, Isaac Tilghman, William Porter and Henry W. Matthews.

Dr. Vallandigham wrote on this call: “Tuesday, April 2d, 1850, the Presbytery of Baltimore, being in session in the Presbyterian Church of Princess Anne, Somerset County, Maryland, this call was put into my hands and I accepted it. On the next day I was ordained and installed.” Rev. Messrs. R. C. Galbreath, John M. P. Atkinson, C. L. Moore and Rev. Mr. Huntington, took an active part in the service. Dr. Vallandigham closed his endorsement with these words: “The Lord grant me grace and strength to discharge the solemn and responsible duties I have assumed.”

REV. AUSTIN C. HEATON, D. D.

Dr. Heaton became Pastor of the Manokin Church in 1855, and labored faithfully in that field until 1880—a quarter of a

century. He was born in Thetford, Vermont, May 28th, 1815, and was graduated from Dartmouth College in 1840, and later from Princeton Theological Seminary. At the beginning of his pastorate in the Manokin Church, "it was deemed important to have divine service there every Sabbath, and this course was adopted, though it imposed upon him the necessity of riding from Rehoboth Church to Princess Anne during the interval of the morning and evening worship. This course was continued only three or four years, and this chiefly for the advantage of the Rehoboth congregation. It was decided that the permanent good of the Manokin congregation demanded the entire time of the Pastor, and that stated services should be held in the Manokin Church twice upon every Sabbath. Accordingly, the connection with the Rehoboth congregation was severed." (From Dr. Heaton's Twentieth Anniversary Sermon.)

Early in the year 1856, the practice of systematic contributions to the various Boards of the Church commenced, and in proportion to its membership and means, the congregation was liberal in its offerings.

During his pastorate in the Manokin Church, Dr. Heaton preached some four thousand sermons, officiated at three hundred and fifty funerals, and solemnized two hundred marriages. He died in Middletown, Delaware, December 14th, 1887, at the age of seventy-two. He was a scholarly man of broad culture, sound doctrine and unusual ability, and was held in the highest esteem. One who knew him well thus writes:

"Dr. Heaton was a man of scholarly parts and a stalwart believer in the doctrines of his beloved Church. He was a strong preacher, a genial friend, and a faithful worker in the Master's cause. He expressed the wish that he might pass away tranquilly and in serene peace; and a kind Providence permitted him thus to go. He gave as his last message to his brethren in the Presbytery a charge to preach Christ in the power, purity and simplicity of His love.

“Dr. Heaton was a regular attendant at the meetings of the Presbytery, and was greatly beloved by his brethren. His leading presence and forceful addresses will be much missed. He has left in his faithful work a fragrant memory, which will long be cherished by those who survive him.”

The very interesting and valuable sermon of Dr. Heaton, which forms a chapter of this history, was kindly furnished by his son and daughter, who now reside in Philadelphia.

REV. HENRY VANDER VEER VOORHEES.

The Rev. Mr. Voorhees was descended from godly Dutch ancestry, and as a child was remarkably gifted and precocious. At the age of eight, he stood at the head of his class of one hundred members, and frequently won prizes for advanced scholarship. At the age of ten, he committed to memory, it is said, the one hundred and nineteenth Psalm in two hours. He became Pastor of the Manokin Church in 1881, and continued in that relation until the 26th of May, 1889, when he tendered his resignation. He was a preacher of earnestness and power, and rendered excellent service in the Manokin field, where he made many warm friends by his tender and sympathetic intercourse with his people. He died in the Roosevelt Hospital, New York City, October 10th, 1897, from an attack of pneumonia, after having undergone a successful operation. As a tribute to his memory, the bell of the Manokin Church was tolled when he was being laid to rest in the distant city. During his pastorate in Princess Anne, the parsonage was renovated, the chapel enlarged, and the tower fund begun.

REV. W. L. BAILEY.

The Rev. W. L. Bailey became stated supply in September, 1889, and continued in that position for several months.

## REV. WILLIAM H. LOGAN.

On the 1st of January, 1891, the Rev. William H. Logan became the Pastor of the church, and ministered very acceptably to the people until his resignation in April, 1900. During the summer of 1891, extensive repairs were made to the church, entirely remodelling it. The recess pulpit was built, the present ceiling put in, the walls frescoed, the floor recarpeted, and new chandelier and pulpit lights were added, the cellar excavated, a furnace installed, and the house painted. The expense was \$1,500.00. When Mr. Logan went to the church, the custom was to administer communion at tables placed over the backs of the front pews. This custom ceased when the building was remodelled. Now all are served in the pews. In 1893, the chapel was repaired. It was repainted and papered and a new roof put on. Later, the manse was partly reroofed and painted. During his pastorate, there were approximately one hundred additions to the membership of the church. Mrs. Logan had a Bible class which grew from a membership of one to twenty-five, nearly all men. Many of these men subsequently united with the church.

Mr. Logan writes: "Many of the most prominent members of the church died during my residence there—Judge Irving, William Broughton, Hon. John W. Crisfield, Robert F. Bratton, Esq., Mrs. Mary Handy and her sister, Mrs. Campbell, Mrs. Imogene Polk and her son, Colonel Polk, and Mrs. William P. Rider. The saddest day of all was in 1892, when the four sons of Mr. C. C. Ball, ranging in age from eight to sixteen years, were buried. They were all drowned at the same time. The Sunday school erected a tasteful monument over their graves." When the Presbytery met in the Manokin Church in April, 1892, Mr. Logan was elected a Commissioner to attend the General Assembly, which met the following month in Portland, Oregon.

Mr. Logan officiated at over eighty weddings during his Manokin pastorate, and celebrated his own twenty-fifth wedding anniversary there on the 21st of June, 1896, when above four hundred guests were present during the evening. Mr. and Mrs. Voorhees also celebrated their twenty-fifth wedding anniversary during their stay in Princess Anne.

Of this pastorate, Mr. Logan wrote, shortly before his death in 1910: "We had quiet and peaceful times, and these do not record much history. We remember our life in Princess Anne with great pleasure."

REV. R. A. ROBINSON.

Mr. Robinson acted as stated supply of the Manokin Church during the year 1900-01. He was then Headmaster of Margaret Academy, Onancock, Virginia. He did not see his way clear to accept the first call extended to him by the church, but when it was repeated, he entered upon a short two years' pastorate, 1901-03. Mr. Robinson kindly characterizes it as "one of the happiest of my life." He adds: "The more intimately I came to know the people and their history, the deeper was my interest in them and in the grand old church. In Manokin was made clear to me a criterion of what Presbyterianism as a system of Christianity can be and can do. The influence of the church had molded a people into a type of strength and beauty such as one rarely sees in a new country like our own. The formation of character of a large and beneficent type, a most beautiful blend of the intellectual and the spiritual, had become the experience of two centuries, and the heritage of people of a like kind to-day. Such loyalty, reverence and culture it were difficult to duplicate.

"When my work began, the people of the church were suffering somewhat from discouragement, due, in the main, to serious losses by death; but the spirit of the people was and is invincible. Very soon the old power manifested itself, and un-



der the blessing of God growth became evident in every department, and when I was recalled to the Colley Memorial Church, Norfolk, Virginia, where I now am [April 24th, 1908], the pain of the separation was to me more serious than I can express in words."

REV. LEWIS R. WATSON.

On the 2d of May, 1905, Rev. L. R. Watson began his ministry in the Manokin Church, the installation service taking place October 19th of the same year. Revs. William H. Logan, of Wilmington, Delaware; J. H. Moore, of Pocomoke City, and Dr. Joseph B. North, of Snow Hill, took part in the interesting service. Acetelyne gas has been put in the lecture room, and the young people of the church, after untiring efforts, have added a porch to the manse, at a cost of about \$200.00. This adds very much to the appearance of the manse, as well as to the comfort and pleasure of the Pastor and his family. Forty-nine members have been received within the past five years—thirty-seven on profession of faith, and twelve by certificate of transfer from other churches. Mr. Watson has officiated at forty-seven funerals, and has baptized twenty-two infants. Mr. Robert Adams, a former Elder of Rehoboth Church, elected to the Eldership of this church during Mr. Robinson's pastorate, was installed on November 1st, 1908.



## THE CHURCH BUILDINGS.

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*"Where are the priceless Session books of the Makemie churches? gold mines of historical and biographical wealth, if they could be resurrected. What would I not have given for their precious pages while delving for years in the dust and dark, striving to revive the personality of our founder and his contemporaries, groping in the fogs, picking up a jewel here and there, all his churches bankrupt in records."—DR. L. P. BOWEN, IN "MESSAGE OF THE MONUMENT."*

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Just when or by whom the original building was erected "at the head of the Manokin" will, in all probability, never be known. Somerset County records show that religious services were held in that county as early as 1672, by the Rev. Robert Maddux. Dr. Alfred Nevin claims, in his "History of Philadelphia and Philadelphia Central," page 45, that the Presbyterians had a meeting-house at Manokin as early as 1680; and from the report made by Sheriff Whittingham, of Somerset County, Maryland, in 1697, we learn that "there are three dissenting meeting-houses in Somerset, . . . .one at Manokin, about thirty feet long." Dr. McIlvain quotes this from the "Rolls Office, London, Maryland Documents, III, B. 39." "According to the records of sister churches, Thomas Wilson was the Pastor of the Manokin Church from 1686 to 1698." Many authorities state that the Manokin Church was organized by Francis Makemie in 1683.

"Att a Court" held at Dividing Creek, Somerset County, June 12th, 1706, Messrs. John Hampton and George McNish received permission to preach, among other places, at "the meeting-house at the head of the Monocan."

Spence, in his "Early History of the Presbyterian Church," page 190, says: "In my researches, I find among the records of Somerset County, a deed dated in 1723, to the Rev. William Stewart, the Pastor, and others, the Elders, 'and their successors



MANOKIN CHURCH AND PARSONAGE, 1868



forever, for the use, support, maintenance and continuance of a meeting-house for the worship and service of Almighty God, according to the Presbyterian persuasion, and for no other use whatever,' for 'a part of a tract of land called Nutter's Purchase, lying on the north side of the head of Monokin River, containing one-quarter of an acre.' This is the identical spot whereupon the Presbyterian Church now stands at Princess Anne."

According to the Minutes of Manokin Session, the building standing in 1747 was old enough to be in need of repairs. (See chapter on "Interesting Events," under 1747.)

This seems to be about all that can be reliably ascertained prior to 1747, relative to the original building or buildings.

The church which is now standing was erected in 1765, on the site of the former church or churches.

At a meeting of the Session held in December, 1764, a month after the Rev. Jacob Ker became Pastor, which was attended by him and ten Elders, the following action was taken:

"The Session, finding that the meeting house was decayed, in almost every part, and not worth repairing, and that it is too small to contain the people that often attend, do determine to build a new one of *brick*, 50 by 40, in the clear, 16 feet from the water table to the plate, to be covered with cypress shingles, to have a gallery at each end for Negroes, with such windows, doors, pews and other matters, as shall be convenient."

At a meeting of the Session held in March, 1765, "Mr. James Wilson offered to build the house for 600 pounds, which was accepted by the Session." Singularly enough, no reference is made on the Sessional records of the erection and completion of the building. At a meeting of the Session held on the 23d of December, 1765, it was "Ordered, That Messrs. Nehemiah King and Samuel and David Wilson collect the several sums remaining due for the meeting-house." This church was erected on the site of the old building.

On the 15th of September, 1767, the Session directed Levin

Wilson to "get the windows and doors painted with Turkey-point paint."

December 26th, 1788, Messrs. John and James Wilson and William Jones were appointed a committee by the Session "to have the necessary repairs done to the house."

On the 23d of July, 1799, the Session took the following action: "Ordered, That Mr. John Porter be applied to to build a new Session house and repair the church." The Sessional record further states: "These repairs were completed by May 9th, 1800, and cost 30 pounds, 7 shillings, and 6 pence." It is interesting to note that in the entries relative to the payment of Mr. Porter's bill, the dollar mark (\$) is used for the first time.

From the Sessional records of July 7th, 1801, we learn that "A late break having happened from a crowded gallery, which rendered repairs necessary, a committee was appointed to have the repairs made." Labor was cheap in those days. Workmen were engaged to do the work at "*six and six pence per day.*"

The Session appointed a committee on the 5th of August, 1812, "to inspect the house and have such repairs made as may render it comfortable." The following month (September 2d), the committee reported "that window shutters, bars and bolts were required." The Session also took the following action: "As the ground of the church lies unenclosed, and ye legal title is vested in Mrs. Elizabeth Jackson, who is aged, Resolved, That Messrs. George Handy and Samuel Ker apply to Mrs. Jackson for a transfer of the property to the use of the congregation." On the 13th of May, 1813, it was reported by the committee that Mrs. Jackson had given "a deed to Messrs. George Handy and Samuel Ker, conveying to the congregation any rights which may hereafter be found invested in her."

The following resolution was adopted by the Session August 18th, 1813: "Resolved, That as ye congregation is increasing, and the demand for pews greater than can be met, that there be an addition of at least twenty feet at the western end of the



church, and that some new arrangement of the pulpit and pews takes place."

On the 28th of August, 1815, a committee was appointed by the Session "to prepare a plan for ye enlargement of the Presbyterian Church in Princess Anne." Messrs. Samuel Ker and George Handy were appointed to "prepare a petition to Somerset County, at April term, for a commission to mark and bound the lot of ground on which the church stands."

The following year the Session was still considering the problem of the enlargement of the church. On the 28th of March, 1816, it was "Resolved, That an addition of twenty feet to the west end of the church be agreed upon, and if, upon inspection of the walls, it should be judged practicable, . . . . . that there should be a half or whole story raised upon the old walls; and that the whole interior of the church should be remodelled as to the pews, putting the pulpit in the west end."

At this same meeting (1816), it was "Resolved, That a substantial enclosure be erected around the building."

At a meeting held on the 7th of April, 1817, it was determined that "in consequence of the great scarcity of money," it would be inexpedient to carry out the plans for the enlargement of the church. However, it was determined to appropriate the money already collected for that purpose to "the enclosing of the yard." It was also "Resolved, That the south part of the ground belonging to this church, on which stands a saw house, be exposed to public sale."

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In 1837, the present parsonage and lot, adjoining the church, ~~was~~ purchased of William W. Handy, Esq.

The external woodwork of the church was painted in 1855, and repairs made. The parsonage was also repaired and renovated, at a cost of \$2,500.00.

In the spring of 1860, the congregation raised the sum of \$1,500.00 for the erection and furnishing of the present lecture room.

In a sermon preached on the 12th of September, 1873, Dr. A. C. Heaton, the then Pastor, said:

"In 1872-3, the church was closed to divine worship for fifteen months, undergoing extensive repairs. The first service was held on Sunday morning, September 7th, 1873. The mode of entering, the roof, and the entire internal arrangement of the house, have undergone a change. The galleries, which at one period in the history of the congregation were essentially for the servants of the families worshipping here, have been entirely removed; the number of sittings has been very considerably multiplied, and the convenience and comfort of the house, as a place of sacred worship, very greatly enhanced. Not only has the appearance of this ancient structure been very greatly improved, but it has been rendered far more happily adapted to its sacred uses."

Dr. Heaton speaks of it as being of such "comely proportions, such beautiful simplicity, so rich, ornate and yet so rigidly chaste in all its finish." Continuing, he says: "It was by the indefatigable labors of the ladies of the church that the first money was raised for these improvements, and it was by their skilful and preserving handicraft that the last additions of elegance and comfort were made to these repairs. In addition to this, the thanks of the congregation are due to two of them, whose names I am not permitted to mention here, whose generous contributions have materially aided in the prosecution of this work. We are indebted to a most excellent and worthy gentleman of Philadelphia for the chandelier and lamps with which this house is lighted. The cost of the improvements was above \$4,500.00."

The Rev. William H. Logan, who became pastor of the church in January, 1891, wrote from Wilmington, Delaware, under date of May 1st, 1908:

"During the summer of 1891, extensive repairs were made to the church, entirely remodelling it. The recess pulpit was

enlarged, the present ceiling put in, the walls frescoed, the floor recarpeted, a new chandelier and pulpit lights added, the cellar excavated and furnace put in, and the house painted—all costing about \$1,500.00, which was paid for at the time. (The tower, I think, had been built during Mr. Voorhees' pastorate.) I planted a number of shade trees in 1896. One of the most important improvements to the property was laying the pavement in front of the church and up to the door of the manse. The graveyard was enlarged in 1891, and later the field was taken in, making the fine cemetery that is now such an improvement to the property."

Mr. Logan added this interesting information: "It was the tradition that the body of the Rev. William Stewart, Pastor of the church from 1719 to 1734, was buried under his pulpit—probably the first building erected. It must have been torn down and a kiln of brick burned on the ground and the walls of the present church erected around it, for John W. Crisfield, Esq., informed me that he was one of a committee who had a new floor put in the church now more than sixty years ago, and that they then cleared out the debris of the bricks.

"We had colored men digging out the present cellar in 1891. One morning they ran into the manse in a frightened state and told me that they had come on a grave. I went with them and found their statement true. The top clay was very hard for three feet, and under this the sand, so that the shape of the grave was very plain, and we could see how the fire had burned down into the clay. We found pieces of the wood of the coffin, a skull and other bones. There was, however, not much of the body left after being under ground for some one hundred and fifty years. The bones proved to be a curiosity, and many came to see them. They were carefully placed in a box, together with an outline sketch of the church history, and reburied on the north side of the heater, under the church, for some future delver to find and wonder over."

The exterior walls of the church are much as they were when erected in 1765.

The graveyard surrounding the church is a quiet, beautiful spot, and loving hands and loyal hearts care for it tenderly, for the sake of its hallowed associations. It was enlarged in 1891. It is the resting place of many by whom the old church and its traditions were held sacred, and who labored with unselfish devotion that its blessed influences might be perpetuated. It is for the living to see that their labors were not in vain.

It is a rare privilege to be permitted to write this brief tribute to their worth. May the memory of their faithful living, devoted services and uplifting influences long abide as a blessed benediction and inspiration to us who loved them!

“Daily the tides of life go ebbing and flowing beside them,  
Thousands of throbbing hearts, where theirs are at rest and forever,  
Thousands of aching brains, where theirs no longer are busy,  
Thousands of toiling hands, where theirs have ceased from their labors,  
Thousands of weary feet, where theirs have completed their journey.”

INTERESTING EVENTS.

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It is generally understood that the earlier Sessional records of Manokin, Wicomico and Rehoboth churches, were lost when the house of the Rev. William Stewart, in Princess Anne, was destroyed by fire. Mr. Stewart died in 1734-35. The Rev. J. T. H. Waite, who was Pastor of the Salisbury Church from January, 1856, to May, 1867, thus writes, in an "Historical Sketch of Wicomico Church," prepared in 1861:

"Doubtless the records of Wicomico were either united with those of Manokin, or in a separate book, in the house of Mr. Stewart at the time, and at the same time destroyed; for the two losses—the loss of Mr. Stewart's house and the loss of the Wicomico minute book—are mentioned as occurring about the same time; and it is evident that the Rev. Mr. Stewart was the Pastor of the united congregations of Rehoboth, Manokin and Wicomico, because in the next, or new, Session books of Wicomico and Manokin, these two churches were united under the ministry of the Rev. Hugh Henry, . . . . and no mention is made in either place that the union is anything new. It is without doubt, therefore, that the first Session book of Wicomico was lost, with the first one of Manokin and Rehoboth, in the house of the Rev. Mr. Stewart, who having *one*, was likely to have had *both* the books in the pastoral possession."

The oldest known Sessional records of the Manokin Church date from July 20th, 1747. The following items of special interest are to be found therein:

1747. July 20th. "The congregation of Manokin to Col. Robert King, to repairing the meeting-house and building a study house, fourteen pounds, twelve shillings."

"It is agreed on, by and between the congregation and Captain Henry Waggamon, that the said Waggamon erect a gallery



for Negroes to sit in, in the meeting-house, and that the steps or door of such gallery to enter at the north-west corner of the said house, and to the whole length of the house; the galleries to be ten feet wide, . . . . . the outside steps to be good and substantial."

1747. September 14th. "Being Sacrament Day, the collection amounted to five pounds, five shillings."

1747. December 7th. "The two Sessions of Manokin and Rehoboth met to settle affairs with Rev. John Hambleton, in relation to a glebe or plantation, which the Sessions engaged in their call to Mr. Hambleton to perform, or have in readiness for his use and benefit, so long as he shall continue minister or Pastor of the two congregations. And the Sessions could not, through some disappointments, accomplish this design of getting such a glebe, the Rev. Mr. Hambleton agreed to take, in consideration thereof for the first year, the sum of three pounds, current money; and, for the second year, the sum of four pounds, which sums are ordered him by the two Sessions, it being money due to the two congregations aforesaid for part of their time which the said Mr. Hambleton preached in Snow Hill congregation; and, for the third year, the said Mr. Hambleton agrees to take and be satisfied with whatever rents may be had from a plantation belonging to Captain David Wilson, which was formerly Andrew Thompson's, and that Captain David Wilson shall rent the said plantation to the best advantage."

1748. April 25th. "At a meeting of the Session held on this date, there were present Rev. John Hambleton, and Elders John Gray, David Wilson, Thomas Brown, Henry Waggamon, Thomas Jones and Thomas Pollit." One of the actions taken was this: "It is ordered and consented to that Mr. Thomas Jones accompany the Rev. Mr. Hambleton as Elder to Synod in Philadelphia, which is to sit May 25th, A. D. 1748." An examination of the Minutes of Synod reveals the fact that Messrs. Ham-

bleton and Jones were present, as representatives from the Presbytery of New Castle, at the meeting of Synod.

"The Manokin Session hath complied with their obligation to the Rev. Mr. Hambleton, respecting the three pounds in lieu of the glebe."

"The gallery which Captain Henry Waggamon agreed with the Session to have built is complied with, according to contract, and the cost thereof amounts to the sum of nine pounds, eleven shillings and five pence."

1748. September 5th. Communion service was observed this day. Mr. Hambleton was assisted by the Rev. John Erskine, whose name does not appear in the published list of Presbyterian ministers from 1706 to 1881.

1749. January 24th. The Session took action on three small legacies left to the use of the Manokin congregation: one of fourteen pounds, from Robert Wilson, deceased; one of ten pounds, from John Gray, deceased; and one of seventeen pounds from John Tunstall, deceased.

1750. February 19th. Reference is made to a bequest of ten pounds, being a legacy left to the congregation by Robert Allason, deceased.

1751. September 16th. "This day the Session agreed with Mrs. Geddes to take care of the meeting-house, for which she is to have 15 shillings per annum."

"It is ordered that Mr. Thomas Sloss and his wife have liberty to sit in the pew which formerly belonged to Mr. Thomas Brown."

1752. September 24th. "To the Rev. Hugh Henry, for his assistance at the Sacrament, one pound, twelve shillings and four pence."

1753. April 22d. At the meeting of Session held this day, nine Elders were present, together with the Pastor, Rev. John Hambleton. At this meeting it was "ordered that Nehemiah King, Henry Waggamon and Thomas Jones, at some convenient

time after the date hereof, and in the presence of Zerubbabel King, survey that part of a tract of land purchased by the Session from Zerubbabel King as a glebe for the benefit of Manokin congregation, which lieth on the north side of King's Branch, being part of a tract of land called Gullet's Advisement."

Then follows a statement that on the third day of August, 1753, the land was surveyed and found to contain thirty-eight acres. Twenty-two acres had already been paid for, and the remaining sixteen acres were purchased at twenty shillings an acre.

1758. It was ordered that two of the Elders go to the Presbytery of Lewistown, "with a call to the Rev. Hugh Henry, for the one-half of his labors between the two congregations of Manokin and Rehoboth." The Presbytery was to meet at Cold Springs, in Sussex County, Delaware, July 25th.

It was also agreed at this meeting "that Thomas Jones undertake to have sundry repairs done on the meeting-house and back pews."

1758. The call was approved, and Mr. Henry "took the pastoral care of the congregations of Manokin and Rehoboth" either in August or December of 1758.

1759. January 15th. "Ordered, that William Skirven take into his possession and care ye communion table cloth; also that he take care of and keep clean ye meeting-house and Session house, and keep ye door and ye windows of ye same shut, for which ye Session agree to give him for his trouble fifteen shillings by ye year."

1759. April 28th. "It being ye preparation Saturday before ye administration of ye H. S., ye persons following applied for admission to ye H. Table, and, after due examinal, were admitted, viz., Christopher Double, Benjamin Polk, Mary Polk, William Benston and Mary Dunham."

1759. November 5th. "It is agreed that ye Session have a certain fixed time of meeting to be remembered and observed

by all ye members conscientiously, and ye quarterly days on ye Mondays immediately preceding the several County Courts held in this county, on which it is ordered and agreed this Session always meet; and this exclusive of occasional calls it may have besides.

“It is also ordered, that George Irving purchase from Benjamin Burridge a book, well bound, to contain, or in which to insert, ye members and acts of this Session.”

At this meeting of the Session, it was determined that “ye members of the congregation be divided,” and certain Elders be responsible for collecting the subscriptions of the members. The largest subscriber was Nehemiah King, who gave the sum of three pounds, ten shillings, to the current expenses of the church.

1760. June 16th. “Ordered, That Mr. William Skirven purchase a lock and have it fixed to the gallery door; and also to repair the two windows on each side of the pulpit; also to have the racks fixed in the meeting-house yard.”

1760. October 19th. The communion service was observed on this day, and the sum of one pound, six pence, was paid to the Rev. John Harris for assisting the Rev. Hugh Henry, Pastor, in the service.

1761. January 20th. The Session “this day contracted with Mr. David Wilson, and sold him the land, which hath been purchased for the use of the congregation of Manokin, being part of a tract of land called Gullit’s Advise ment, for the sum of forty pounds.”

“It is ordered that Captain Ephraim Wilson use his convenience to recover from Negro Somerset a year’s rent due from him to the congregation, which hath been owing since ye year 1747.”

1761. April 20th. “It is ordered that Nehemiah Bozman sit with Mr. Thomas Sloss in pew No. 4; that John Anderson sit with William Smith in pew No. 12; that John Law sit in the

pew under the stairs, which leads up into the gallery, No. 10. Mrs. Jane Strawbridge is permitted to hold a pew at the S. W. corner of the meeting-house, at the back of Mr. George Irving's pew. Mr. David Wilson is permitted to hold a pew at the S. E. corner of the meeting-house, at the back of Levin and Samuel Wilson's pew."

1761. June 30th. "Whereas, The Session on the 20th of January last, did contract with Mr. David Wilson for the sale of a certain parcel of land formerly purchased by them for a glebe, containing thirty-eight acres, but as the Session since such contract apprehend that they are entitled to other lands which may be contiguous to the former lands, which, if so, the whole might answer the former intended purpose of making a sufficient glebe; and as it is judged that the two congregations of Wicomico and Pocomoke are equally entitled to such suspected lands, it is agreed that the three aforesaid Sessions all meet at the Session house at the head of the Manokin, for which purpose the Rev. Hugh Henry hath undertaken to give notice to the Sessions of Pocomoke and Wicomico. In the interim, Captain James Polk and Mr. William Skirven are ordered to make what inquiry they possibly can into the title of the land aforesaid. To all of which the said David Wilson, being present, consented to."

1761. August 18th. "Pursuant to the business of the last Session, Col. Robert Jenkins Henry, from Pocomoke Session, and Messrs. Benjamin and William Vennibles, from Wicomico Session, appeared, and after full inquiry and examination of all the concerns of the land belonging to the congregation, and mature deliberation thereon, they judge that there is no more land belonging to knowably by any of them, than that part of Gullet's Advisement which they contracted to sell to David Wilson at their meeting the twentieth of January last, and do now recontract with the said David Wilson on the terms agreed on at that session, and order that all the order of the Session be observed."



1762. February 8th. "Since our last sitting, Messrs. Thomas Sloss, Levin Wilson, William Polk, Samuel Wilson and David Wilson are chosen, and regularly set apart. to sit in the capacity and serve in this congregation as Elders."

1762. August 16th. This is the last recorded meeting at which the Rev. Hugh Henry presided. He probably died shortly after this date.

1763. March 18th. "On the day and year above written, was paid by the said Session, the sum of thirty pounds and ten pence to Mr. James Henry, on account of, and in behalf of, the administratrix of the late Rev. Hugh Henry of this county, deceased." Twelve Elders of the church attended this meeting.

1764. May 15th. "The congregation of Manokin, having unanimously approved of the ability of the Rev. Mr. Jacob Ker, and entertaining a good opinion of his piety and integrity, the Session de resolve to give the said Mr. Ker a call to take charge of this congregation, under God, presuming that the Wicomico Session will join in the said call in behalf of this congregation. It is also resolved that the sum of sixty pounds annually be offered in the said call to Mr. Ker, on behalf of this congregation, for his ministerial labors among them. It is ordered that Mr. Samuel K. Wilson attend at the next New Brunswick Presbytery, of which Mr. Ker is a member, and there present their call, together with such member of Wicomico Session as shall by them be sent for that purpose."

1764. June 5th. "Mr. Samuel Wilson reported to the Session, in observance to their order, he, with Captain William Winder, from Wicomico Session, attended the New Brunswick Presbytery, at Elizabeth Town, in West Jersey, where they did present to the said Presbytery a permission from Lewistown Presbytery, to prosecute a call at the New Brunswick Presbytery for the aforesaid Mr. Ker..... Thereon, Mr. Ker obtained his dismissal from that Presbytery, and cheerfully signified his

intention of accepting the call, and proposed being down between the middle and last of this instant.”

1764. July. “The Rev. Mr. Ker, having removed from the New Brunswick Presbytery and settled in this congregation, ever since the second Sabbath this instant, agreed that a call for him be prepared to the Lewistown Presbytery, at their next meeting.”

1764. August 16th. Eleven Elders were present at this meeting. The following was presented:

THE CALL OF PRINCESS ANNE AND WICOMICO TO THE

REV. MR. JACOB KER.

“*Dear Sir—*

“We, the united congregations of Princess Anne and Wicomico, having through the kind Providence of God had the opportunity of hearing you preach sundry times, and observing your instructive conversation and example, we trust to our great comfort and edification, do unanimously and heartily agree to invite and call you, Reverend Sir, to take the present charge and oversight of us in the Lord; and we promise that upon your accepting this our call, we shall, through the grace of God, carefully attend upon, and improve by, each of your ministrations, receiving the Word of the Lord at your mouth as well as submitting to your due exercise of discipline and counsel, if our faults shall be such as will expose us thereto; and that you may attend on the duties of your office without distraction from the cares of this life, we promise you a comfortable and sufficient support, according to our several abilities, particularly that each of the congregations for themselves will give you sixty pounds per annum during your regular incumbency among us.

“Rev. and Dear Sir, the necessitous condition of many souls who are ready to perish for lack of vision, the desires and prayers of God’s children who are hungering after spiritual food, the honor and interest of the Kingdom of Christ, that needs some

one well disposed and well gifted to defend and advance it, as well as the prospect of gaining many souls to the Redeemed, with many other arguments we might offer, all conspire to insure our earnest request that you will accept our call. And we do earnestly request the Rev. Presbytery of Lewistown to concur with us herein, and present this our call to the Rev. Mr. Jacob Ker; and we, your humble supplicants, as in duty bound, shall ever pray.”

This call was signed by thirty-four members of the Manokin congregation. It was “ordered that Mr. James Polk, with such member as shall be appointed by Wicomico congregation, present the said call to the next Presbytery.” Singularly enough, the name of but one woman, Mary Denwood, appears among the thirty-four signers.

1764. August. “Mr. James Polk made report, that according to order of Session, he had, in company with Col. John Henry, appointed by the Wicomico congregation, waited upon the Presbytery at Dover, and presented the call to them, who immediately delivered it to Mr. Ker, and was accepted by him; and that the Presbytery appointed a meeting of the Presbytery at Princess Anne for his installment, on the third Wednesday of November next.”

1764. November. “Ordered that the members of Session sit together in Mr. Sloss’ pew, in order to be convenient to answer together, in behalf of the congregation, at the Installation; and that the Elders of Wicomico congregation be desired to sit in the pew with them.

“The Presbytery proceeded, according to their appointment, to the services of the day suitable to the occasion. The Rev. Mr. Miller preached a sermon from Heb. 13: 17, ‘Obey them that have rule over you, and submit yourselves, for they watch for your souls as they that must give account.’ The Rev. Mr. Harris gave the charge.”

1764. December. "The Session, finding that the meeting-house was decayed, in almost every part, and not worth repairing, and that it is too small to contain the people that often attend, do determine to build a new one of brick, 50 x 40 in the clear, 16 feet from the water table to the plate, to be covered with inch cypress shingles, to have a gallery at each end for Negroes, with such windows, doors, pews and other matters as shall be convenient.

"Ordered that Messrs. George Irving, Thomas Jones and Samuel Wilson give public notice by affixing advertisements, that the building of the said house will be let out publicly to the lowest bidder, and give notice of the time and place in the said advertisement."

1765. January. "Messrs. Irving, Jones and Samuel Wilson having complied with the order of the last meeting of giving notice of letting out the meeting-house, and this being the day, the same was publicly set up and struck off to Samuel Wilson, at the sum of 790 pounds."

1765. March. "The Session, taking into consideration that the sum at which the house was struck off was more than the congregation could afford to give, made application to Mr. Wilson to release them from their obligation, which was obtained, and afterwards Mr. James Wilson offered to build the house for 600 pounds, which was accepted by the Session, and accordingly agreed that bonds, with security, should be given for the performance of the work and payment of the money, which was done."

1765. April. "Mr. Ker informed the Session of an order of Synod for the making of collections in the congregations belonging to it, for the support of two missionaries into the distressed part of North Carolina, and of an Indian school in the Jerseys. Agreed upon it that the same should be complied with, and it was accordingly done to the amount of eight pounds, seven shillings and six pence."

1765. December 23d. "Ordered that Messrs. George Irving and William Skirven collect this year's salary for Mr. Ker." This custom seems to have prevailed for a long time in the church.

1766. March 17th. "It having pleased God to remove Mr. Thomas Jones, the Clerk of this Session, by death, they proceeded to make choice of another, and did appoint Captain Ephraim Wilson for that purpose."

1767. September 15th. "Ordered that Levin Wilson get the windows and doors painted with Turkey-point paint."

Between 1767 and 1788, very few meetings are recorded, and nothing of special interest was done.

1788. December 26th. "Ordered that the sums marked on the different pews shall be annually collected by the persons appointed to collect Mr. Ker's salary, for the purpose of keeping the house in good repair.

"Ordered that Messrs. John Wilson, James Wilson and William Jones be appointed to have the necessary repairs done to the house.

"Ordered that the tax on the pews for the purpose of repairing the house be immediately collected by Messrs. Denwood and James Wilson; and that every collection hereafter becomes due in July, as before directed.

"Ordered that Mr. Denwood Wilson keep the house until July, 1789."

1790. May 8th. "As the mode appointed by Session some time ago for raising a small sum of money to make some repairs on the house, as well as some other purposes, did not give general satisfaction, they have agreed to hand a collection box around the congregation to answer this purpose."

1790. June 19th. "The Session proceeded to count the money received from the congregation for the purpose of making repairs to the meeting-house; there appeared to be nine pounds, eleven shillings and five pence of it, which money the



Session paid to Mr. Ker, as they did not expect to make immediate use of it."

1792. July 21st. "Paid Mr. Hobbs for keeping the meeting-house, 2 pounds, 10 shillings and 3 pence."

1793. July 22d. "Ordered that a collection be made in the congregation as soon as possible, for the purpose of defraying the expense of keeping the meeting-house and cleaning the same."

1794. August 18th. It was ordered "that no person from this time be permitted to hold a pew in this meeting-house who does not contribute and pay annually to the support of the ordinances statedly administered in the same.

"That the pews Nos. 41 and 42 be appropriated to the use and accommodation of such persons as are unable to pay."

At the Session meeting held on the 20th of July, 1795, the Rev. Jacob Ker presided for the last time. He died nine days later, "on Wednesday, the 29th of July, 1795." He had been Pastor of the church since 1764, a period of thirty-one years. His last sermon was from John 15: 8, "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples."

1795. August 18th. "Agreed that Mr. James Wilson wait on the Presbytery at their earliest meeting, and in behalf of this Session, together with such members as may be appointed by the Wicomico Session, make application for the supply of a minister in the room of the Rev. Jacob Ker, deceased.

1796. January 9th. "Mr. Thomas King appointed to apply to the Rev. Mr. Collins to preach *pro tempore*."

1796. April 26th. "Ordered that a collection be taken in the congregation every Sabbath during the time the Rev. John Collins is appointed by Presbytery to preach."

The following is entered upon the Sessional minutes at this time: "The Presbytery. . . . directs that the Rev. John Collins supply every third Sabbath at Rockawaking (Wicomico), Manokin and Rehoboth, in rotation, till the last of August, the rest of his time, until the next sessions, to be at his own discretion.

Beginning the third Sabbath after this, at Rehoboth; the fourth (the 24th of April) at Manokin; the first Sabbath of May, being the first of the month, at Rockawaking (Wicomico). Mr. Rankin is appointed with Mr. Collins, to administer the Sacrament of the Lord's Supper at Rockawaking the second Sabbath in October. Mr. McMaster is appointed to administer the same ordinance, with Mr. Collins, at Manokin on the first Sabbath of June, being the 5th day of that month."

1796. August 29th. "Doctor Ker unanimously elected a member of Session."

Mr. Collins' period for supplying the congregation having elapsed, "Resolved, That the sense of the people be taken relative to Mr. Collins and Mr. McLane, a licentiate from Carlisle Presbytery, who has visited our churches during the last winter, and given abundant satisfaction to the people. The heads of families being now present, they proceeded to ballot, and a majority appeared in favor of Mr. Collins, who was then offered 150 pounds to take the charge of the two churches. Mr. Collins declined to accept the offer. The Session then proceeded to appoint Major Jones, with Major Bailey of the upper church (Wicomico), to address a letter to Mr. McLane, and to make him the same offer. A considerable time elapsed before they received his answer, which was in the negative. In the interim, a Mr. Slemons and Paterson, licentiates from New Castle Presbytery, visited the churches and were highly pleasing. Several members of both Sessions applied to them to settle one of them with us. They could obtain no satisfactory assurance from them. They spent a few Sabbaths only in supplying our churches, and returned. After which, Major Jones from this, and Major Bailey from the upper church, were appointed to write to them, and solicit them to return, one, or each of them. The letters miscarried, and consequently we obtained no answer."

1798. March 24th. Two members of the Session were sent to the meeting of the Presbytery of New Castle, which met in

Wilmington in April. They obtained "a promise from Mr. Paterson to spend four Sabbaths from the middle of April with us; during which period the Session raised, by subscriptions, 175 pounds for him, and he was invited by the Sessions to take charge of the churches and for the above salary. He promised to give an answer in a few weeks, which he did—in the negative.

"The Rev. Mr. Slemons had been most cordially solicited by the commissioners to visit our churches, with a warranted assurance of his being highly acceptable to our people. He accordingly paid us a visit in the succeeding winter, and received a unanimous invitation to take the charge of the churches upon a fixed salary of 180 pounds, with a promisory addition of twenty (200 pounds), if it shall be found practicable to collect it. Mr. Slemons having expressed his willingness to accept the offer, the session means to bring matters to a speedy arrangement. Subscription papers were put into circulation, and the promptness with which they were filled up, practically confirmed the attachment of the people to Mr. Slemons. He was obliged to return to Lancaster, under a promise to return by the first or middle of June, 1799. During the absence of Mr. Slemons, the Sessions requested a special meeting of the Presbytery to be called on June 26th."....."The Presbytery met, agreeably to appointment, Mr. Slemons and the commissioners attending." Mr. Slemons was ordained by Presbytery the next day (June 27th, 1798). Mr. McMaster was appointed to install him in the churches as soon as possible, which he did. The Manokin Session "entered into a bond with Mr. Slemons for one hundred pounds, payable on the first day of June, 1800. The upper Session (Wicomico) bonding for 80 pounds. This Session to endeavor to make up 110 pounds, and the upper Session 90 pounds, to complete the 200 pounds." The names of 71 persons appear attached to the subscription list. John C. Wilson subscribed the sum of 16 pounds, 7 shillings, 6 pence. Those next to him were Thomas King, Samuel Ker and Levin Winder, who subscribed

4 pounds, 10 shillings each. Ten of the subscribers were women.

1799. July 23d. "Ordered that Mr. John Porter be applied to to build a new Session house, and repair the church, by the direction of the Session." These repairs were completed by May 9th, 1800, and cost 30 pounds, 7 shillings and 6 pence. In the entries relative to the payment of Mr. Porter's bill, the dollar mark is used for the first time.

1801. July 7th. "A late break having happened from a crowded gallery, which rendered repairs necessary," a committee was appointed to have the repairs made. Workmen were engaged at "six and six pence per day."

1802. April 24th. Col. George Handy and Mr. George Irving were elected Elders. The request of the Wicomico Session that the two Sessions meet "yearly by committee or otherwise to consult upon measures of general utility to the churches," was approved.

1803. January 29th. "Resolved, That the Treasurer, Samuel Ker, purchase a quarto Bible for the use of the pulpit."

1803. July 23d. Mr. Josiah W. Heath was elected a member of the Session. It was also "Resolved, That our church avail itself of the incorporation law of this State, as it relates to the Church in general, and that a day of meeting to elect Trustees be publicly announced next Lord's Day."

1803. September 23d. "Resolved, That the Sacrament of the Lord's Supper be administered twice a year in each of the churches."

1804. "In consequence of the departure of Mr. George Irving, one of the Ruling Elders of this church, the Session proceeded to elect his successor, Mr. Elias Bagley."

1806. May 6th. Dr. Thomas Handy was elected an Elder in place of William Polk, deceased.

1810. July 10th. "Three vacancies in ye Session having been caused by ye deaths of Mr. Jonathan Pollitt and Mr. James Wilson, and ye removal of Dr. Thomas Handy, Messrs. Jesse

Wainwright, Mr. William Stewart and Dr. Handy Irving were appointed to fill them."

1811. July 25th. It was resolved that Jesse Wainwright and William Stewart "be, as soon as convenient, ordained as Ruling Elders of this church, which has been delayed in consequence of the illness of Mr. Slemons." As Dr. Irving had removed, no action was taken in his case.

1812. August 5th. "Resolved, That Messrs. Wainwright and George Handy be a committee to inspect the house, and have such repairs made as may render it comfortable."

September 2d. The committee reported "that window shutters, bars and bolts were required." "As the ground of the church lies unenclosed, and ye legal title is vested in Mrs. Elizabeth Jackson, who is aged; resolved, that Messrs. George Handy and Samuel Ker apply to Mrs. Jackson for a transfer of the property to the use of the congregation."

At this meeting of Session, Samuel Ker, only surviving son of the late Rev. Jacob Ker, requested permission to remove his father's body "to the family burying ground on his own farm." This was approved.

1813. May 13th. The committee to wait on Mrs. Jackson reported that she had given "a deed to Messrs. George Handy and Samuel Ker, conveying to the congregation any rights which may hereafter be found invested in her."

1813. August 18th. "Resolved, That as ye congregation is increasing, and the demand for pews greater than can be met, that there be an addition of at least twenty feet at the western end of the church, and that some new arrangement of the pulpit and pews take place."

1815. March 25th. "Resolved, That ye Treasurer place in the hands of Mr. Stewart \$12.00 to be appropriated equally between ye funds of ye Missionary and Education Society of the Presbyterian Church."



1815. August 28th. A committee was appointed "to prepare a plan for ye enlargement of the Presbyterian Church in Princess Anne." At this meeting it was also "Resolved, That Samuel Ker and George Handy be appointed to prepare a petition to Somerset County, at April term, for a commission to mark and bound the lot of ground in which the church stands."

1816. March 28th. "Resolved, That an addition of 20 feet to the west end of the church be agreed upon; and if, upon inspection of the walls, it should be judged practicable, . . . . . that there should be a half or whole story raised upon the old walls; and that the whole interior of the church should be remodelled as to the pews, putting the pulpit in the west end."

"Resolved, That a substantial enclosure be erected around the building." The pews, when the alterations are made, are to be made choice of by the people in accordance with the size of their regular subscriptions to the support of the Gospel. Where the amount is the same, "the parties shall draw lots, in case they cannot agree between themselves."

1817. April 7th. "Resolved, That in consequence of the great scarcity of money, at this time, together with certain difficulties arising from the present circulating medium, it be deemed impracticable to prosecute the work for the present season" of repairing the church. It was determined to appropriate the money already collected "to the enclosing of the yard."

"Resolved, That the south part of the ground belonging to this church, on which stands a saw house, be exposed to public sale."

1817. August 15th. A committee was appointed "to prepare a petition to the next Assembly of this State, to incorporate the Manokin congregation." (See 1831.)

1818. January 29th. Elder Samuel Ker, having removed to Snow Hill, was dismissed to that congregation.

1820. June 7th. Mr. Stephen Collins, Jr., was elected a member of the Session.

Between 1820 and 1829, the Minutes of Session seem to have been very imperfectly kept. The following is a brief history of the church during that period: Mr. Slemons continued to minister to the people until 1821. Rev. W. C. Kidd, Principal in Washington Academy, occupied the pulpit from the fall of 1822 to the spring of 1823. Rev. Robert M. Laird visited Princess Anne and preached several times in the spring of 1823. He then went west. However, he was invited to take charge of the pulpit, and did so on the first Sabbath of October, 1824. He remained until the latter part of July, 1825. Rev. Joshua Moore accepted an invitation and came to Princess Anne in April, 1826, and was installed in June. He remained until September, 1828. In December, 1828, Mr. Laird again entered upon the work as stated supply.

1829. Robert Patterson was ordained an Elder on the 29<sup>th</sup> of July.

1830. May 15th. "Resolved, That in the future, the Lord's Supper be dispensed once in three months, if found convenient."

1831. "By an Act of Incorporation, passed on the 14th of February, 1831, all the temporal concerns of this church are to be conducted by a committee, consisting of the minister, . . . . the elders, and not less than five nor more than twelve lay members." (See 1817.)

The Sessional records were very imperfectly kept between the years 1832-1840. A general summary, however, appears on the Minute Book.

"About the close of the year 1834," the Rev. Robert M. Laird "became so much enfeebled by disease and an over-application of the various duties he had to perform, as to render him utterly unable to fulfill his ministerial duties in the pulpit, so that in July, 1835, it became necessary for him to resign his charges here; and he, with his family, removed from this Peninsula to seek a more congenial climate, but he was soon after called by

death from the Church below to the Church above." He "won the affection and esteem of all," by his "kind, conciliating manner, modest, dignified and ministerial deportment, and his faithful and diligent discharge of his duties."

"The Rev. Ferdinand Jacobs, who was Mr. Laird's successor in the Washington Academy, preached occasionally, but this by no means abated the effort to obtain a stated minister. It was not until the month of December, 1835," that the Rev. Enoch Thomas, a licentiate of the Wilmington Presbytery, was employed for a term of six months. He left "at the expiration of that period."

"In the spring of 1836, the Rev. Samuel B. Jones. . . . . preached here, and a call was unanimously made out for him on the 22d day of June, 1836, but was not accepted."

In the fall, Rev. James P. Stedman visited the churches, and was highly acceptable, but declined to accept a call.

"About the close of the year 1836, the Rev. James M. Stewart was warmly recommended and cordially received." He declined to accept the call tendered him, and left "on or about the 1st of July, 1837."

"On the 10th of June, 1837, the Manokin congregation met . . . . .and unanimously concurred in calling the Rev. Ferdinand Jacobs to the pastoral office in Manokin and Wicomico churches. The call was accepted by Mr. Jacobs, with the understanding that he would not fully enter into the duties of his office until the fall, when he would be released from his engagements with the Trustees of the Washington Academy. Mr. Jacobs' salary commenced on the 15th of November, 1837. The annual sum covenanted to be paid for his services is six hundred dollars—Manokin congregation to pay \$360.00; and Wicomico congregation, \$240.00, in half yearly installments. Since this engagement, the joint congregations have purchased of William W. Handy, Esq., the house and lot adjoining the Manokin Church, for a parsonage, where the Rev. Mr. Jacobs now resides—this house and lot is in addition to the \$600.00 specified in the call."

“On the 23d of December, 1837, the Presbytery of Lewis met at Salisbury for the special purpose of installing Mr. Jacobs as Pastor of the united congregations of Manokin and Salisbury (Wicomico).”

“Mr. Jacobs preaches in this church on every other Sabbath morning, and lectures in the evening of the same day. The Sacrament of the Lord’s Supper is here dispensed twice in the year, namely, in spring and fall.”

“Prayer meeting, on Saturday and Sunday evenings, has been regularly kept up during the period between 1832 and 1840, chiefly by Dr. Samuel Ker, when a goodly number of those members who live convenient attend.”

On the 9th of April, 1839, at a joint meeting of the Sessions of Manokin and Wicomico churches, held in Princess Anne, it was unanimously resolved to remain loyal to the Old School branch of the Church, and to send Mr. Jacobs and Robert Patterson as representatives to Lewis Presbytery, which was to meet in Laurel, Delaware, April 26th, 1839, to urge that Presbytery to acknowledge its allegiance to the Old School branch. The two representatives did the best they could, but they stood alone, the other representatives at Presbytery declaring their adherence to the New School branch of the Church. Mr. Jacobs at once informed them of his intention, and that of his two charges, to follow the direction of the Synod, and withdraw from connection with the Lewis Presbytery and unite with the Baltimore Presbytery, which remained true to the Old School branch.

1840. December 20th. William T. G. Polk and his brother, Joseph G. Polk, were ordained Elders of the Manokin Church.

1841. January 26th. “We, the Session, hereby ordain it as a standing rule in Manokin Church, that two sermons be annually preached, one in favor of Foreign, the other of Domestic Missions.”

1841. August 31st. The Sessions of the Wicomico and

Manokin churches met in Princess Anne and voted "that we accede to the petition of Rev. Ferdinand Jacobs," asking to be released from the "pastoral relation with this people." By direction of the Presbytery, which met in Baltimore on the 7th of September, 1841, the dissolution of the pastoral relation was to take effect November 15th, 1841.

1841. September 29th. "The congregation met, agreeable to notice. Robert Patterson took the chair. The Rev. Theodore W. Simpson, from the Winchester Presbytery, Virginia, was unanimously chosen to succeed the Rev. Ferdinand Jacobs."

1841. The latter part of October, Rev. Messrs. Elias Harrison, Cortlandt Van Rensselaer and John C. Backus held "protracted meetings" in the Wicomico and Manokin churches. The record is: "May the Lord reward them for this labor of love, and for the great earnestness and zeal with which they labored."

1841. The Rev. Theodore W. Simpson, having accepted the invitation to become the Pastor of the united congregations, "arrived with his family on the 30th of November, and commenced his ministerial labors by preaching at Salisbury on Sunday, the 5th of December, and at Princess Anne on the 12th of December."

1842. April 2d. "Agreeable to a previous notice, the Rev. Robert T. Berry preached and moderated the call. Rev. T. W. Simpson received the unanimous call of this congregation to be their minister, on a salary of \$600.00, and the use of the manse and lot—\$360.00 to be raised by this congregation, and \$240.00 by the church at Salisbury (Wicomico), salary commencing the 1st day of December, 1841.

"Mr. Berry stated, in substance, that a proposition had been laid before Presbytery to dissolve the connection now existing between this (Manokin) church and that at Salisbury, and unite Princess Anne and Rehoboth. After giving his views at some length on the proposed alteration he submitted the fol-



lowing question, in substance, to the congregation, *Would they consent to the change?* The reply was to this effect: That we would consent, though reluctantly, to the change, provided the Salisbury congregation were also willing, and provided Presbytery will guarantee to us a permanent sum equivalent to the sum now raised by the church at Salisbury."

1842. April 19th. The Session of the Manokin Church met and adopted several resolutions relative to the proposed dissolution of the relation existing between the Manokin and Wicomico congregations; the third resolution was as follows:

*"Resolved, 3d,* That if, after Presbytery shall have received the report of the Rev. R. T. Berry, and our commissioner shall, if requested, have given them a plain and candid statement of our condition, and the state and prospect of the sister churches, so far as they are known to us, they shall still think it best to dissolve at this time the connection now existing between this church and that of Salisbury, and unite this congregation to the feeble flock at Rehoboth, however painful it may be to sever old ties, and however doubtful we may be of the experiment when made, confiding in the wisdom and prudence of that body, directed by the great Head of the Church, we will consent to the measure provided that Presbytery will guarantee to us the payment of \$240.00 per annum, for an indefinite period of time."

1842. June 12th. Rev. T. W. Simpson was installed Pastor. The sermon was preached by Rev. R. T. Berry, the charge to the people was given by the Rev. Cortlandt Van Rensselaer. He also gave the charge to the Pastor.

1843. April 18th. The Session met to consider the subject of electing Deacons. It was resolved that it is unnecessary and inexpedient at this time to lay this matter before the congregation.

1848. September 18th. At a joint meeting of the Sessions of the Wicomico and Manokin churches, it was "Resolved, That there be a joint meeting of the Sessions at least once a year."

1849. August 3d. No mention is made on the Minutes of the resignation and departure of the Rev. Mr. Simpson. The Minute of this date is:

“Whilst the Sessions of these churches are of opinion that the connection which has heretofore existed between them was dissolved by the dissolution of the pastoral relation, yet in order that each church may understand the views and feelings of the other, the following resolutions were unanimously adopted (this was a joint meeting):

“*Resolved*, That we are of the opinion that the time has come, in the Providence of God, when the connection which has so long existed under one pastoral charge should no longer exist, and that each church should endeavor to support a Pastor.

“*Resolved*, That these churches entertain for each other the same affection that has always existed, and that in separating they are impelled by no other motive than duty to themselves and the prosperity of Presbyterianism in this region.”

1849. “Mr. James Laird Vallandigham preached his first sermon at Manokin on Sabbath morning, October 21st, 1849.”

1850. On the 10th of February, 1850, he was unanimously elected Pastor of Manokin; and on Wednesday, the 3d of April following, was ordained by the Presbytery of Baltimore and installed Pastor of the Manokin Church.

1850. “The church at Rehoboth, desiring to unite with the church of Manokin, for the purpose of forming one charge, did, on Sabbath, February 17th, 1850, also unanimously elect Mr. Vallandigham their Pastor; and on Saturday, the 13th of July, he was installed at Rehoboth by a committee of the Presbytery of Baltimore. Between these churches Mr. Vallandigham divided his time, preaching alternately to each of them.”

1850. November 3d. The Session resolved “To establish a Sabbath school in connection with this church, and Mr. William T. G. Polk was appointed Superintendent.”

1852. October 17th. Messrs. Isaac D. Jones and John H.

Done were ordained to the office of Ruling Elders, and took their seats in the Session.

1863. November 1st. Judge Levin T. H. Irving and James M. Dryden were elected Ruling Elders. Judge Irving was a distinguished jurist, and greatly beloved by all classes of people. He died August 24th, 1892.

1865. February 18th. "A committee was appointed to make arrangements for a centennial celebration of the building of this church."

1870. July 9th. The Session resolved to overture the Presbytery of New Castle "to devise some plan by which an institution for the education of the daughters of our people may be established within the bounds of this Presbytery and within the field of Rev. Francis Makmie's labors—to be called the Makemie School for Girls, or some such memorial name. The Session further overtures Presbytery to fix Princess Anne or its vicinity as the place of the location of such institution."

1870. July 10th. William Broughton and John Elsey Fontaine were ordained as Ruling Elders.

1872. September 2d. The Session met in the court house, where this congregation is at present worshipping, whilst the church is being repaired.

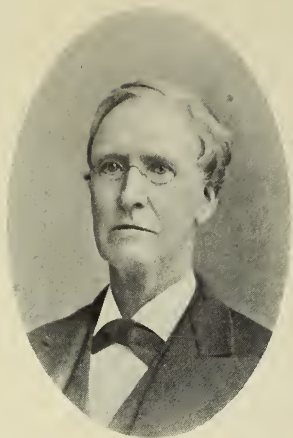
1876. January 15th. Messrs. Rudolph S. Cohn, William C. Fontaine and E. B. Cook, and Dr. A. D. Woodruff, were elected Ruling Elders.

1880. November. "Resolved, That we hereby record our high appreciation of our late Pastor, Rev. A. C. Heaton, whose resignation, after a pastorate of twenty-five years, makes the appointment of a stated supply necessary."

1881. March. Rev. H. V. Voorhees was called to the Pastorate and accepted.

NOTE.—The foregoing records were taken from the oldest book now in possession of the Session.

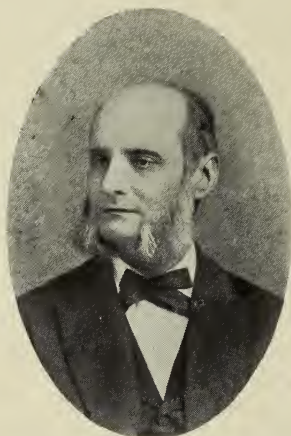




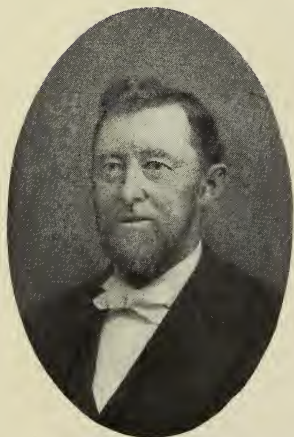
DR. JAMES L. VALLANDIGHAM  
1850-53



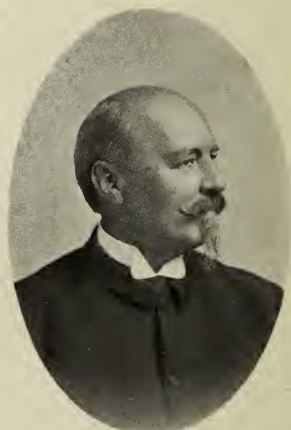
DR. AUSTIN C. HEATON  
1855-80



REV. HENRY V. VOORHEES  
1881-89



REV. WILLIAM H. LOGAN  
1891-1900



REV. R. A. ROBINSON  
1900-03

PASTORS. LENGTH OF SERVICE.



HISTORICAL SERMON DELIVERED BY REV. A. C.  
HEATON, D. D.,  
Sunday, May 4th, 1865.

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[After reviewing the important events which had taken place in the history of the world since the organization of the church, Dr. Heaton, who was the honored Pastor of the Manokin Church from 1855 to 1880, thus continued his very interesting historical discourse.]

It would be exceedingly interesting to go up to the very first organization of this congregation, by Francis Makemie, not long after his arrival in America, which must have been some time in the year 1681,\* and trace its history down under the ministerial labors of McNish, Stewart, Hamilton and Hugh Henry, but our limits will allow us only to commence with the erection of this building, which took place early in the summer of 1765.

At this date, this congregation, in conjunction with the neighboring congregation, Wicomico, was under the pastoral care of the Rev. Jacob Ker, who must have been a gentleman of great personal and professional merit. He, together with the Rev. Dr. Ker, of Goshen, New York, was a grandson of the noted Walter Ker, who, on account of his unwavering adherence to Nonconformity, was banished from the parish of Dalsey, Lanarkshire, Scotland, September 3d, 1685, and on his arrival on this continent settled in Freehold, New Jersey, and who, according to Webster, was greatly serviceable in promoting the interest of religion, and who died in 1744, having lived long enough to witness the great religious awakening for which that period is remarkable. As Mr. Ker was a native of New Jersey, it is presumed that he was educated at Nassau Hall, that he was licensed by the Presbytery of New Brunswick, from which it is recorded

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\* Written before the discovery of the Minutes of Laggan Presbytery. See page 95.

he was transferred, August 24th, 1764, to that of Lewistown, with the commendation that he was "a gentleman of unspotted character, and in good standing with the Presbytery."

It appears from the Sessional records of both churches (Wicomico and Manokin) that Mr. Ker made his first visit to these congregations early in July, 1764, and preached in their respective pulpits, and it must be admitted that his first labors were eminently successful in producing a deep impression upon all for usefulness. This is evident from the fact that early in the following August, a united call was extended to him from both congregations, and from the extraordinary language in which it is expressed. [See page 48.]

The call was signed by a very large delegation from both congregations, embracing many gentlemen of the highest standing in the community.

This call Mr. Ker, after mature deliberation, accepted, and on the third Wednesday of the following November was installed over the united congregations by the Presbytery of Lewistown. Rev. Mr. Miller, father of the late Dr. Samuel Miller, of Duck Creek, now Smyrna, Delaware, preached the sermon; and Mr. Harris, of Indian River, presided and gave the charge to Pastor and people.

It would seem that Mr. Ker entered upon his work in these fields with great earnestness and enterprise, as we find that in the very next month after his installation he stimulated the people of this congregation to commence the work of erecting a new church edifice. The record in the Session Book touching this matter is as follows:

"The Session, finding that the meeting house was decayed in almost every part, and not worth repairing; and that it is too small to contain the people that often attend, do determine to build a new one of brick, 50 by 40 in the clear, 16 feet from the water table to the plate, to be covered with inch cypress shingles, to have a gallery at each end for Negroes, with such

windows, doors, pews and other matters as shall be convenient.”

It will be seen from this record that this building is the second one erected upon this site; and from the fact that the former building was so thoroughly decayed, and as there is recorded evidence that it was standing in 1705, it is but reasonable to suppose that the first house was erected some time anterior to the commencement of the eighteenth century.

But our duty to-day is in connection with the present structure; and we find from the records of the Session that it was built on contract by Mr. Samuel Wilson for the sum of 600 pounds. It may not be improper to remark here that the sum which was first agreed upon for the construction of the building was 790 pounds, but the congregation, finding themselves unable to raise the stipulated sum, obtained a release from the contract, and Mr. James Wilson afterward consented to build it for the sum of 600 pounds.

Also from the records of the Session of the Wicomico Church it appears that almost simultaneously with this action of the Manokin congregation, a similar effort was made on the part of that congregation, which resulted in the erection of a large and commodious house of worship in the second year after. Thus it appears that the commencement of Mr. Ker's labors in these two congregations was attended with the happiest results.

Moreover, it must be evident, from the fact that the meeting house was too small to contain the people, that his public ministrations were popular, and that the congregation was in a prosperous and flourishing condition. This would also appear from the size and respectability of the Session. This body, at this time, was composed of Messrs. James Polk, Ephraim Wilson, Thomas Pollitt, David Wilson, Nehemiah King, Thomas Jones, Levin Wilson, Samuel Wilson, William Skirvin, George Irving and William Polk.

To any one who has any familiarity with the history of this part of the State, it cannot be unknown that the majority, if not

the entire number, of these eleven gentlemen, were persons of high social standing and of ample worldly fortunes. And it will by no means be invidious to remark that one of them, Mr. Samuel Wilson, was an accomplished lawyer, having had under his instruction the celebrated Luther Martin, who was Attorney General of the State of Maryland for more than forty years; and the distinguished Hugh Brackenridge, who afterwards became Chief Justice of the State of Pennsylvania. This Mr. Wilson was the founder and chief supporter for many years of that literary institution now known as Washington Academy, and doubtlessly contributed more than any other man of his own or any other time to the educational interests of his native county.

It was Mr. Ker's good fortune, not long after his installation over this congregation, to form a conjugal alliance with Miss Esther Wilson, daughter of David Wilson, Esq., and sister of Messrs. Ephraim, David and Samuel Wilson. This marriage relation was continued until June 16th, 1778, when it was terminated by the death of Mrs. Ker.

By reference to historical dates, it will be found that the commencement of Mr. Ker's labors with these congregations was almost exactly synchronous with the commencement of the troubles between the colonies and the home government. Indeed, it was the very year this church was erected, 1765, that the celebrated Stamp Act passed the British Parliament; and it will also be found, by comparison of dates, that his ministry covered over the whole and extended slightly beyond the period that is embraced between the commencement of hostilities and the adoption of the Federal Constitution. Tradition has it that both pastor and people espoused warmly the cause of the colonies, and that on the Sabbath both went up to the sanctuary clad in the popular costume, fustian, and unitedly lifted up their prayers for the blessing of God upon their cause.

But the time was drawing nigh when this faithful man of God must leave his earthly labors and ascend to his heavenly

reward. On the 29th of July, 1795, Rev. Jacob Ker departed this life, most graciously sustained by a good hope of a glorious immortality. Thus terminated a ministerial career of more than thirty years' duration.

The record which the Presbytery made at their next meeting upon the event of his death, is as follows:

"The loss of this great and good man, who departed this life July 29th, 1795, was sensibly felt by the churches in general, and by this Presbytery in particular. He was a bright luminary in the Church, who lived exemplarily, preached warmly and prayed fervently. A pattern truly worthy the imitation of his brethren."

From the records of the Session, we find that the following gentlemen were successively added to the Session, though there is no mention of the precise time of election or of the mode of induction into office: Messrs. Thomas Irving, Benjamin Polk, William Heath, Thomas King, Denwood Wilson, James Wilson, Sr., James Wilson, Jr., John Wilson, Jonathan Pollitt, Samuel Pollitt and Gillis Polk.

After the decease of Mr. Ker, the pulpit remained vacant for some months; but it appears from both the records of the church Session and those of the Presbytery, that the Rev. John Collins, a former Pastor of the church at Rehoboth, and a son-in-law of Mr. Ker, became their stated supply during the summer of the following year; and it also appears from the Sessional records that on the 29th of August, 1796, Mr. Collins was invited to become the Pastor of the united congregations, at a salary of 150 pounds per annum. But this invitation Mr. Collins declined.

From the same authority we learn that about this time, Dr. Samuel Ker, son of the former pastor, and who for more than half a century adorned the office of Ruling Elder, became a member of the Session.

The next year, 1797, these churches were visited by two licentiates of New Castle Presbytery—Messrs. Slemons and



Patterson; and the result of this visit was that during the following year Mr. John Brown Slemons was called to be the Pastor of the united congregations, at a salary of 180 pounds per annum. This call Mr. Slemons accepted, and in July, 1799, he was installed Pastor of these churches.

The Session at this time was composed of the following gentlemen—Messrs. William Polk, William Jones, James Wilson, Jonathan Pollitt, Samuel Pollitt, John C. Wilson and Samuel Ker.

From the Sessional records, it appears that for several years from this date the congregation had little or no trouble in raising their proportion of the stipulated salary, but that their chief difficulty was in finding and arranging seats for the regular supporters of the Gospel. For many years, Mr. Slemons was a powerful and popular preacher, and his praise was in all the churches. The records of the Session during the pastorate of Mr. Slemons show that the discipline of the church was, in a most commendable degree, enforced, and that public scandals and unworthy members were faithfully removed.

In the year 1816, this congregation became so large that it could not be comfortably accommodated in this house, and it was the determined purpose of the officers of the congregation to enlarge and remodel the whole construction of the building. It was contemplated to raise the walls and extend the length of the building, and place the pulpit in the west end. This purpose was contemplated and discussed for one or two years, but on account of the financial difficulties of the country, it was continually postponed.

Mr. Slemons' pastoral relation terminated in 1821. He continued to reside within the bounds of this congregation and officiated within his sacred office whenever invited. He departed this life in 1832, deeply lamented by a large number of friends, who never ceased to cherish for him the strong affection of a beloved Pastor.

For several years after the sundering of this pastoral relation, the pulpit was unsupplied, except by occasional visits from clergymen from abroad.

In the autumn of 1822, the Rev. William C. Kidd, an emigrant from Scotland, and a reputed son of Professor Kidd of Aberdeen, was appointed Principal of Washington Academy; and having the reputation of being a regularly ordained clergyman, was invited to supply the pulpit. He was a man of brilliant parts, of great personal attractions, and consequently drew large assemblies. Hopes were entertained by not a few that a brighter day was dawning, and that Mr. Kidd would soon become the stated Pastor. But in this the people were doomed to a bitter disappointment. Soon it was found that this man, who had effectually kindled earnest hopes, was very different from what he should be. And thus the prospects of the afflicted church were, if possible, more gloomy.

But although the great Head of the Church had, for a small moment, forsaken these branches of His kingdom, yet it was His intention to gather them with great mercies.

Before entering upon another important era in the history of this congregation, it will be important for us to look back and notice what changes had taken place in the Eldership. During the period which we have just considered, Messrs. William Polk, James Wilson, Jonathan Pollitt and Samuel Pollitt had been removed by death. Col. George Handy, Mr. Josiah W. Heath, Mr. Thomas Pollitt, Mr. Elias Bagley, Dr. Thomas Handy, Mr. Jesse Wainwright and Mr. William Stewart, had been added to the Session.

The only noticeable changes that occurred in the external history of the congregation took place in 1817—the churchyard, which hitherto had been an open common, was enclosed by a substantial railing; and that part of the grounds (that which is embraced in the adjoining lot on the south), was sold.

In 1819, this congregation, by an Act of Legislature, became

an incorporated body, since which time the secular affairs of the congregation have been attended to by a committee of the same rather than the Session of the church.

In May, 1823, Mr. Robert M. Laird, a graduate of Washington College, Pa., and of Princeton Seminary, and a Licentiate of the Presbytery of Ohio, made a visit to the church and preached several times. The impression he made was a very favorable one, and he was earnestly solicited to settle among this people. But as he had his heart upon a missionary field in the extreme northwestern part of our country, he did not then consent to entertain the proposition of becoming their Pastor.

During the following summer, he was ordained in Pittsburgh, and entered upon his missionary labors in that distant land. But while there, he still corresponded with Dr. Ker, and from some intimation in his letters, it was believed that he would accept a call from this people; and, accordingly, a large and harmonious meeting was held in this church in March, 1824, by which an earnest invitation was sent to Mr. Laird to return. This invitation he accepted, and returned from the west and entered upon his labors in this field in October of the same year.

During the ensuing winter and spring, he preached and spent much time in visiting the people, in holding Bible classes, and putting forth direct and personal efforts for promoting the spiritual interests of the congregation. His efforts were attended with much success, and the most sanguine expectations were kindled of an abiding union being formed.

At this time, many important additions were made to the church, but in the autumn of 1825, Mr. Laird, fearing the effects of the climate, determined to leave. This was a matter of deep sadness to the congregation, as the general condition of affairs was becoming very happy.

Some effort was made to induce Mr. Laird to return, but as it was ascertained that they would not result successfully, a

correspondence was opened with the Rev. Joshua Moore, of Washington City, which resulted in his acceptance of the offered charge. Mr. Moore came to Princess Anne in 1826, and commenced his labors. He was very acceptable, and his congregations were commonly large. In June of that year he was, according to the usage of the Presbyterian Church, installed Pastor of these united charges.

For a season, the general affairs of the field seemed to prosper, but it was soon found that this union was one which would not tend to the edification of God's people, and the prosperity of this particular part of His heritage. Accordingly, in September, 1828, by mutual consent of both Pastor and people, this pastoral relation was dissolved.

In November of this year, 1828, Mr. Laird visited this people again in the prosecution of the work of an important agency; and at this time renewed efforts were made to secure his services as Pastor. And as Mr. Laird at this time received an invitation to become Principal of the Washington Academy, he also consented to take charge of these churches. The congregation was anxious to give him a call, but he objected, preferring to labor with them as stated supply.

This was the condition of affairs at the commencement of the year 1829. Mr. Laird was diligently laboring in this field in connection with his duties as a teacher. He continued to discharge his laborious duties with great acceptance, usefulness and success until some time about the close of the year 1834, when his health became so impaired as to compel him to relinquish this field and seek the remedial aid of a more southern climate. He went to Macon, Georgia, where he preached his last sermon. He removed to Montpelier Springs, where the exhausted taper of life, after a few fitful flashes, expired. The Hon. Isaac D. Jones wrote of him, "His kindness of heart and conscientiousness of person greatly endeared him to all who knew him best." The

closing paragraph of his obituary shall be the termination of our record of one whose memory we so fondly love to recall.

“Far from the home of his affections, though kind hearts were open to his claim for sympathy, and hospitable families received him into their homes, no loved one hovered over his dying bed to minister to his wants and perform the last offices of humanity. Stranger hearts received his dying blessings; stranger bosoms pillowed his sinking head, and stranger hands closed his eyes. But in all these bitter trials he was more than conqueror. To the last, his strong mind retained its faculties. Like the dying patriarch, he blessed the friends that wept around, and died in the full assurance of faith, with the exclamation upon his lips, ‘O what a glorious prospect!’”

We find that during the interim embraced between the dissolution of the pastoral relation of Mr. Slemons and the removal of Mr. Laird, Col. George Handy, Mr. George Irving, Mr. Josiah Heath, Mr. Thomas Pollitt, Mr. Elias Bagley, and Mr. Jesse Wainwright, had been removed by death from the Session, and Dr. Thomas Handy by removal from the county. Also we find that Mr. Robert Patterson was, on the 26th of July, 1829, ordained to the office.

After the removal of Mr. Laird, Rev. Ferdinand Jacobs, who was successor of the former as Principal of Washington Academy, occasionally filled the pulpit; and as the Sessional records declare, these occasional services by no means abated the desire to obtain a permanent ministry.

About the close of the year 1835, the Rev. Enoch Thomas, a licentiate of Wilmington Presbytery, was employed for a term of six months, but as his labors did not prove acceptable to the congregation, he left at the expiration of that time. Early in the spring of 1836, this field was visited by the Rev. Samuel B. Jones, a young man of great promise, and who received a call, but he did not accept it. Again, in the autumn of the same year, a Rev. James P. Steadman visited the congregation and proved



highly acceptable to the people, and was urged to accept a call, but he declined the invitation.

Some other candidates came, but no success was secured in obtaining a Pastor until the spring of 1837, when Mr. Jacobs received a unanimous call, at a salary of \$600.00, to become the Pastor of the united charge. Mr. Jacobs did not enter directly upon his labors until the close of the year.

It was about this time that the united congregations took the important step of purchasing a parsonage, and they succeeded in procuring the lot, and a house upon it, in the location where the present Pastor now resides.

As the years 1837 and 1838 are distinguished in the history of American Presbyterianism by the division of the Church and the constitution of two Assemblies, it would be unpardonable not to notice the course taken by these two congregations; and their views and feelings will be best delineated by transcribing a series of resolutions passed at a joint meeting of both Sessions. At a joint meeting of the Sessions of Manokin and Wicomico churches, held in Princess Anne, Tuesday, the 9th of April, 1839, the following resolutions were unanimously adopted:

*“Resolved, First.* As the sense of the united Sessions of Manokin and Wicomico churches, that that Assembly which met in May last, in the Seventh Presbyterian Church, Philadelphia, and which then continued its sessions until its final adjournment, is the true and only General Assembly of the Presbyterian Church in the United States of America.

*“Resolved, Second.* That from love, as we trust, to its Scriptural faith and order, which we value more than silver and gold, we hereby declare our unwavering adherence to the Presbyterian Church, of which the Assembly above described is the true General Assembly, notwithstanding that by the decision [afterwards reversed by the Supreme Court of Pennsylvania] of a civil court, the control and use of its permanent funds and other of its ex-

ternal possessions have been adjudicated to what we cannot but call a foreign body ;

“AND WHEREAS, Lewis Presbytery, under the care of which these churches are at present, has hitherto failed to declare its adherence to the true General Assembly as above described ; and

“WHEREAS, An order was passed by the Synod of Philadelphia, at its last session, directing, in case of the continual failure of Lewis Presbytery to declare its adherence to the General Assembly acknowledged by the Synod, that the ministers and churches within the bounds of the Presbytery that do not adhere to that Assembly, shall be attached to the Baltimore Presbytery ; therefore,

“*Resolved, Third.* That the ministers and delegates from these churches to Presbytery be requested to make another effort to obtain a decision on the question as early as practicable during the approaching spring session.

“*Resolved, Fourth.* That in case the Presbytery fails to declare its adherence to the General Assembly which we now acknowledge, and which the Synod acknowledges to be the true General Assembly, we then apply to be taken under the care of and watch of the Baltimore Presbytery, according to direction of the Synod above specified.

“*Resolved, Fifth.* That Mr. Robert Patterson is hereby appointed the Ruling Elder to represent the congregation of Manokin and Wicomico in the Presbytery of Lewis, which is to meet at Laurel, Delaware, on the 26th of May next.”

The following record in the Session books is to the effect that the Presbytery did at the ensuing meeting fail to make a declaration of its adherence, and the result was that these churches and their Pastor, together with Mr. Jacob W. E. Ker, then a licentiate of Lewis Presbytery, did seek a connection with the Presbytery of Baltimore.

Mr. Jacobs continued to labor pleasantly and acceptably with these charges until the summer of 1841, when from some

apprehension that his ministry was not as grateful as it had been, he felt constrained to seek a dissolution of the pastoral relation. To this the congregation, though somewhat reluctantly, acceded, and accordingly it was dissolved.

It was during the pastorship of Rev. Mr. Jacobs that the Eldership was strengthened by the addition of Messrs. William T. G. Polk and Joseph G. Polk. It was on the 20th of December, 1840, that they were solemnly set apart to this sacred office.

As we have now reached a period which is fresh in the recollection of most of those present, all that propriety will permit us to do is simply to speak of events in their chronological order.

After the termination of the pastorate of the Rev. Mr. Jacobs, the pulpit remained vacant but a short time. Early in the autumn of 1841, the Rev. Theodore W. Simpson, of Winchester Presbytery, Virginia, visited this field, and received a unanimous invitation to become its Pastor.

But before Mr. Simpson came to enter upon the duties of his charge, the Rev. Messrs. Harrison, of Alexandria; Van Rensselaer, of Washington; and Bachus, of Baltimore, made a visit to these churches and preached several days in succession, to the great edification of God's people. This visit will be remembered a long time, as it awakened a new interest and imparted a fresh impulse to the cause of Presbyterianism throughout this entire region. Soon after this visit of these brethren, Mr. Simpson removed his family to this place, and entered upon his ministerial duties.

The pastoral relation now formed continued until some time in the spring of 1849, when, by mutual consent, it was dissolved.

The particular event that occurred during Mr. Simpson's incumbency was the very general and thorough repairing of the church building. This occurred in the year 1847.

After Mr. Simpson's removal, the pulpit remained vacant only a few months. Rev. James L. Vallandigham, a licentiate

of the Presbytery of Baltimore, visited this people, preached and received a cordial invitation to become their Pastor.

I should not omit to mention here that during the interval occurring between Mr. Simpson's removal and Mr. Vallandigham's induction, an important event took place—the sundering of the connection of the two congregations. The cause which led to this separation was the increased demand for ministerial labor in both parts of the church. The action of a meeting of the joint Sessions upon this particular matter is couched in the following resolution:

*“Resolved,* That we are of opinion that the time has come in the providence of God, when the connection which has so long existed under one pastoral charge should no longer exist, and that each church should endeavor to support a Pastor.”

Mr. Vallandigham was installed Pastor of this church on the 3d of April, 1850, and continued his labors with this people and the neighboring congregation of Rehoboth, until the autumn of 1853, when he was dismissed.

During the pastorship of Mr. Vallandigham, a heavy bereavement befell the congregation in the removal, by death, of the venerable and beloved Elder, Dr. Samuel Ker. This occurred on the 8th of December, 1851. For more than fifty years he had discharged the duties of his sacred office with a zeal and fidelity that is worthy of imitation by all who have assumed similar responsibilities. He was an ornament to his office, a pattern to his brethren, a holy and good man, not riper in age than he was in grace for the glories of the New Jerusalem.

The additions to the Session during this pastorship were those of Isaac D. Jones and the late lamented John H. Done. The interval that occurred between the dissolution of the last pastoral relation and the formation of the present one, was somewhat over one year.

It was during this interval that the old and inconvenient residence of the Pastor was removed and the present structure

erected. The accomplishment of this object at that time was an effort of no inconsiderable magnitude; and too much credit cannot be awarded to the members of the Building Committee, which was composed of the late General George Handy and Hon. John W. Crisfield, by whose enterprise and princely liberality the undertaking was brought to a successful completion.

The present pastoral relation was instituted on the 20th of June, 1855, and will, on the 20th proximo, have existed ten years.

1860 During this period, the congregation has added a tower to the church building, procured a bell, and made other repairs and improvements, and built a comfortable and convenient lecture room.

The eldership during this time has been strengthened by the addition of Messrs. James M. Dryden and Levin T. H. Irving.

Mr. Heaton closed his sermon with these words:

‘May I not well come to you and say, ‘Remember the days of old; consider the years of many generations.’ Who is there here this day whose bosom does not swell with deep emotion as all the associations of the past, with the power of a mighty flood, come rushing over him. To-day we stand on holy ground. We are permitted to come up to-day and worship in a sanctuary hallowed to the service of Almighty God one hundred years since. My brethren, I am not insensible that I am standing where great and good men have stood before, and methinks I hear the silent whispers of their sainted spirits saying, ‘Brother, be thou faithful unto death.’ And who of you can occupy these seats which have so long been occupied by the devout worshippers of this sanctuary, without deep emotion. How many feet have trodden these aisles which are now walking the golden streets of Jerusalem! How many voices here sung the praises of God which are now praising Him in higher and nobler strains in the upper courts! How often has the blessed Spirit softened the heart and made the tear of penitence flow! How many hearts have been made to rejoice! How often have the followers of the blessed Jesus here been



comforted, supported and strengthened! To how many solemn vows have these consecrated walls borne witness! How often has the sacramental table been spread here! How many foretastes of heaven have been here experienced! Surely no heart can refrain from blessing God for all His goodness and mercy vouchsafed to His covenanted people. We bless Him for all His providential care and protection of this ancient church, that amid all the mutations and convulsions of more than one hundred and eighty years, He has had here a seed to serve Him.

“Moreover, it is affecting and solemn to think how many successive generations this house has seen pass away.

‘Where many a pious foot hath trod  
That now is dust, beneath the sod;  
Where many a sacred tear was wept,  
From eyes that long in death have slept.  
The temple’s builders, where are they—  
The worshippers? All passed away.  
We rear the perishable wall,  
But ere it crumble, we must fall.’”

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The original manuscript of this sermon is in the Presbyterian Historical Society, Witherspoon Building, Philadelphia.

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In a sermon preached at the close of his twenty-five years’ pastorate, Dr. Heaton asked these pregnant questions:

“What has been the character of my pulpit ministrations? Have I sought to amuse and entertain you at the expense of truth and the Word of life? Have I sought popular applause rather than your present and eternal good? Have I trifled with your immortal interests, lulled you to sleep in your sins and been unmindful of the retributions of eternity? Have I looked upon you as frail and imperfect men, whose depravity consists in not knowing your duty and the only remedy for your guilt and sins more instruction and more light? I feel perfectly confident that no one will allege anything of this kind against my

public teaching and preaching. If there be one sweet reflection in reviewing my ministry in this congregation, it is this, that I have not shunned to declare the whole counsel of God. I have kept back no part of the truth of God. The Gospel of the blessed God has been the great burden of my preaching in this pulpit. That system of doctrine which is revealed in the New Testament, and was re-evolved by the Reformers of the sixteenth century, I have sought to unfold, explain and enforce upon your hearts and consciences. . . . . Most of my sermons I have written out in full, and they are fruits of more than thirty years of study, hard and exhaustive labor. But it has not been my habit to repeat former productions, and indulge in indolence at the expense of my hearers.

“With the profoundest conscientiousness, I can aver that I have loved my work; that I have gloried in preaching the Gospel of Christ, and that no occupation or position on earth is so grateful to my spirit.”

This was a noble declaration, and one in every way worthy of this faithful and devoted servant of God. Dr. Heaton also took this opportunity to pay a high tribute to his Elders :

“I wish to express my great pain in being separated from a Session of such ability, wisdom and uniform kindness and urbanity. Never, from beginning to end, has there ever been an unpleasant word uttered in the deliberations of this body.”

MINISTERS OF THE MANOKIN CHURCH,

CHRONOLOGICALLY ARRANGED.

*"They ceased not to teach and preach Jesus Christ," Acts 5: 42.*

Dr. John S. Howk, in "Rehoboth by the River," writes: "We find it set forth in the Somerset County records, that the Grand Jury in 1672, through their foreman, David Brown, a Scotchman, and certainly a Presbyterian, called Rev. Robert Maddux to preach at four places in the County. . . . We have good ground for claiming Robert Maddux as a Presbyterian." One of the four places referred to above was "at the house of Christopher Nutter, at Manokin."

The Manokin Church is generally supposed to be one of the five churches organized by Francis Makemie, who came to America in 1683, although a church building was certainly here before he came. He died in 1708, at the age of fifty.

By the will of John Galbraith, dated August 12th, 1691, "Mr. Thomas Wilson, minister of the Gospel at Manokin," is given "five thousand pounds of pork." (See Bowen's "Days of Makemie.") Wilson seems to have been in charge of this field from 1686 to 1698.

Rev. George McNish, Stated Supply, 1705-10. Died in 1722.

Rev. Thomas Bratton, Stated Supply, 1711. Died October, 1712.

Rev. Robert Lawson, Stated Supply, 1713. Died November, 1713.

Rev. William Stewart, 1719-1734. Died in 1734-5.

Rev. Patrick Glasgow, 1736-41. Died March 23d, 1753.

Rev. John Hamilton (also written Hambleton), 1746-1755 (*circa*).

During the vacancy that followed, Revs. John Erskine and John Harris officiated in the pulpit.

Rev. Hugh Henry, 1758-1763. Died in 1763.

Rev. Jacob Ker, 1764-1795. Died in 1795.

- Rev. John Collins, Stated Supply, 1796.  
Rev. John Brown Slemons, 1799-1821. Died in 1832.  
Rev. Henry Blatchford, Stated Supply, 1822. Died September 7th, 1822.  
Rev. William Campbell Kidd, Stated Supply, 1822-23.  
Rev. Robert McMordie Laird, Stated Supply, 1824-25.  
Rev. Joshua Moore, 1826-28.  
Rev. Robert McMordie Laird, Stated Supply, 1828-35. Died in 1835.  
Rev. Enoch Thomas, Stated Supply, 1835-36. Died soon after.  
Rev. James W. Stewart, Stated Supply, 1837.  
Rev. Ferdinand Jacobs, 1837-41. Died in Nashville, Tennessee, March 11th, 1894.  
Rev. Theodore William Simpson, 1841-49. Died in Rockville, Md., April 5th, 1890.  
Rev. James L. Vallandigham, 1850-53. Died in Newark, Delaware, April 15th, 1904.  
Rev. Austin Carpenter Heaton, 1855-80. Died in Middletown, Delaware, December 14th, 1887.  
Rev. Henry V. Voorhees, 1881-1889. Died October 10th, 1897.  
Rev. W. L. Bailey, Stated Supply, 1889.  
Rev. William Henry Logan, 1891-1900. Died in Wilmington, Delaware, August 27th, 1910.  
Rev. R. A. Robinson, 1900-1903.  
Rev. Lewis R. Watson, 1905-

## ELDERS OF THE MANOKIN CHURCH.

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*“Let the Elders that rule well be counted worthy of double honor,  
especially they who labor in the Word and doctrine,”*

1 Timothy 5: 6.

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At the first recorded meeting of the Session of the Manokin Church, April 25th, 1748, the following members were present: Rev. John Hambleton, with Elders John Gray, David Wilson, Thomas Brown, Henry Waggamon, Thomas Jones and Thomas Pollit.

This list does not claim to be complete. The date following the name is the time when the Elder's name first appears as a member of Session. The second date is when he died or when his name last appears in the Minutes.

John Gray, 1748.

David Wilson, 1748, 1783.

Thomas Brown, 1748.

Henry Waggamon, 1748.

Thomas Jones, 1748, 1766.

Thomas Pollitt, 1748, 1788.

Nehemiah King, 1749, 1765.

Colonel Robert King, 1749.

Ephraim Wilson, 1749-50, 1774.

John Baird, 1749-50.

George Irving, 1749-50, 1769.

William Skirven, 1749-50, 1774.

Benjamin Townsend, 1750-51.

— James Polk, 1759, 1769.

Thomas Sloss, 1762-63.

— William Polk, 1762, 1801. (Died prior to May 6th, 1806.)

Levin Wilson, 1762, 1769.

Samuel Wilson, 1762, 1789.

(Break here of nine years in Sessional records.)

Thomas Irving, 1783.

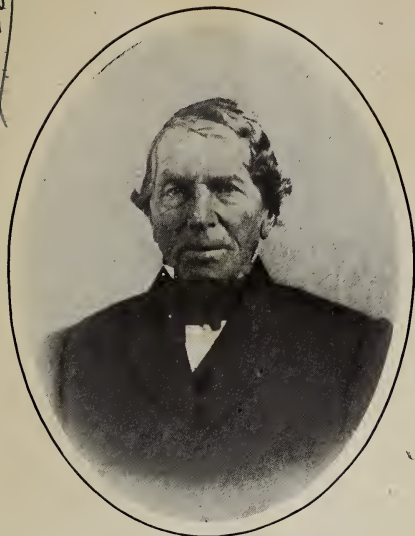
— Benjamin Polk, 1783, 1795.

William Heath, 1783, 1790.

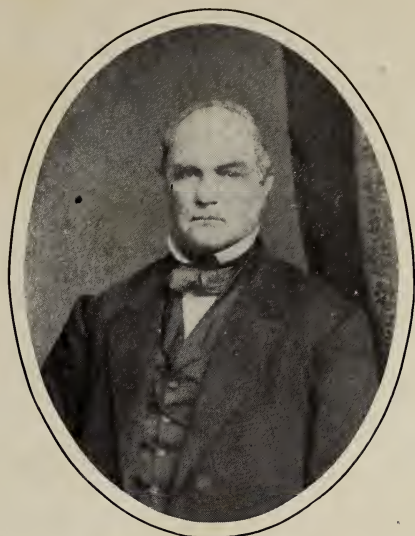
Colonel William Jones, 1788, 1820.



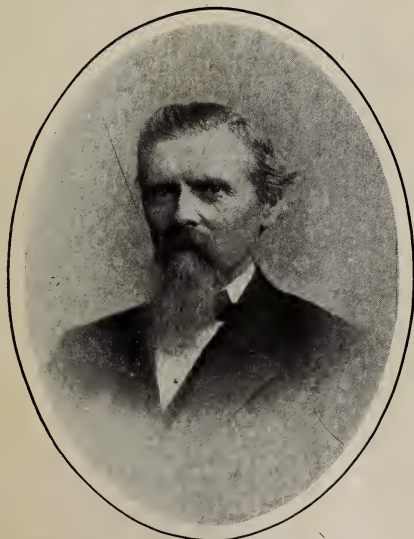
*My Scotch grandfather.*  
*W. P. Patterson*



ROBERT PATTERSON  
1829-78



WILLIAM T. G. POLK  
1840-74



LEVEN T. H. IRVING  
1863-92



RUDOLPH S. COHN  
1876-1909

ELDERS. LENGTH OF SERVICE.



- James Wilson, Sr., 1788, 1796 (?)  
James Wilson, Jr., 1788, 1807. (Died prior to July 10th, 1810.)  
Thomas King, 1788, 1796.  
Denwood Wilson, 1788, 1790.  
John Wilson, 1788, 1796.  
- Jonathan Pollitt, 1788, 1805. (Died prior to July 10th, 1810.)  
- Gillis Polk, 1789, 1793.  
- Samuel Pollitt, 1789, 1802. (Died in 1803.)  
- Benjamin Pollitt, 1794.  
- William Pollitt, Sr., 1796, 1799.  
Colonel John C. Wilson, 1796, 1808.  
Dr. Samuel Ker, 1796, 1818, 1830, 1851.  
Dr. Ker resigned in 1818, when he removed to Snow Hill, Md.  
He returned to Princess Anne and resumed the office of Elder  
in 1830. He died December 8th, 1851.  
Colonel George Handy, 1802, 1820.  
George Irving, 1802. (Died in 1804.)  
Thomas Pollitt, 1803, 1817.  
Josiah W. Heath, 1803, 1817.  
Elias Bailey, 1801, 1817. (Was ordained May 3d, 1805.)  
Dr. Thomas Handy, 1806, 1809. (Removed from Princess Anne in 1810.)  
- Jesse Wainwright, 1810, 1820.  
William Stewart, 1810, 1830. (Died May 29th, 1850.)  
Stephen Collins, 1820.  
(Break in Session records from 1820 to 1829.)  
- Robert Patterson, 1829, 1878. (Died January 13th, 1878.)  
- William T. G. Polk, 1840. (Died December, 1874.)  
- Joseph G. Polk, 1840. (Died November, 1870.)  
Isaac D. Jones, 1852. Dismissed, at his own request, to a church in  
Baltimore, October 9th, 1870.  
John H. Done, 1852. (Took his seat as a member of the Session, but  
does not appear to have served subsequently. He and Mr.  
Jones were ordained October 17th, 1852. He was born March  
29th, 1818, and died July 25th, 1856.)  
Levin T. H. Irving, 1863. (Elected November 1st, 1863. Died August  
24th, 1892.)  
James M. Dryden, 1863, 1867. (Born 1808. Died 1885.)  
William Broughton, 1870. (Ordained July 10th, 1870.)  
John Elzey Fontaine, 1870. (Ordained July 10th, 1870. Died 1874.)  
Rudolph S. Cohn, 1876. (Died in Norfolk, Va., July 5th, 1909, aged 61.)  
William C. Fontaine, 1876.

E. B. Cook, 1876.

Dr. A. D. Woodruff, 1876. Dismissed October, 1880, to a church in  
Georgetown, D. C.

William P. Rider, September 30th, 1894. (Born 1823; Died 1906.)

- Dr. Charles W. Wainwright, September 30th, 1894.

Wilmer O. Lankford, September 30th, 1894.

Robert W. Adams, November 1st, 1908.

MEMBERS OF THE MANOKIN CHURCH IN 1910.

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*"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," 1 Timothy 4: 12.*

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Adams, Robert W.	Dixon, John Alvin.
Adams, Mrs. Robert W.	Elzey, Mrs. Mattie C.
Adams, Eleanor V.	Fitzgerald, Mrs. George B.
Adams, Morris H.	Fitzgerald, Mrs. A. B.
Adams, Mary L.	Fontaine, William C.
Ball, C. C.	Fontaine, Nannie C.
Ball, Mrs. C. C.	Fontaine, Charles W.
Barnes, Mrs. Samuel S.	Gale, Mrs. William H.
Barnes, Mrs. Laura.	Gibbons, Charles James.
Barnes, Samuel Sherwood.	Haines, Mrs. Anna.
Beauchamp, Mrs. O. T.	Handy, C. J.
Beauchamp, Mildred.	Handy, Mrs. C. J.
Beauchamp, Elizabeth M.	Handy, Mrs. George H.
Broughton, Mrs. Mary A.	Handy, Miss Sallie B. W.
Brown, Mrs. George.	Hayman, Ernest.
Cauzey, Alonzo.	Hayman, Mrs. Louisa.
Crisfield, Ellen.	Hickey, Mrs. Ella G.
Crisfield, Mary.	Hickman, Mrs. Milton.
Crisfield, Louise.	Huffington, Ellen.
Carey, E. J.	Handy, Charles F.
Carey, Raymond M.	Handy, Indiana R.
Calloway, Mrs. Isaac.	Jones, Georgia Gelston.
Calloway, Mary V.	Jones, William S.
Cohn, E. Herman.	Jones, Llewella W.
Dougherty, Mrs. Z. J.	Jones, Olivia.
Dale, Mrs. Sallie.	Jones, John H. D.
Dashiell, Mrs. W. H.	Jones, Oscar.
Dryden, Orrie.	Jones, Mrs. Oscar.
Dryden, Mrs. Orrie.	Jones, Mrs. E. Frank.
Dale, Richard.	Lankford, W. O.
Dashiell, Mrs. Hance.	Lankford, Mrs. W. O.
Dixon, Mary W.	Lankford, W. O., Jr.



- Lankford, Mrs. Ida.  
Lankford, Miss Eva.  
Lankford, Mrs. Lizzie.  
Lankford, Clarence P.  
Lankford, Dr. Harry Marshall.  
Lankford, Columbus.  
Lankford, Mrs. Columbus.  
Lankford, Amanda Elizabeth.  
Lankford, Mrs. W. F.  
Lankford, Dr. Catherine F.  
Long, S. C.  
Long, Mrs. S. C.  
Long, Miss E. M.  
Long, Miss S. L.  
Long, William Broughton.  
Long, E. D.  
Long, Mrs. E. D.  
Maddox, Robert Hoblitzel.  
Maddox, Henry R.  
Malone, Sydney G.  
Miller, Mrs. John.  
McAllen, Mrs. Mary.  
Oates, Mrs. E. D.  
Page, Henry.  
Page, Mrs. Henry.  
Page, Anne.  
Pasquith, Henry T.  
Powell, J. H.  
Powell, Mrs. J. H.  
Powell, Cornelia.  
Powell, Miriam Grace.  
Powell, J. Arthur.  
Polk, E. B.  
Polk, Mrs. E. B.  
Pollitt, Mrs. Carrie.  
Pollitt, Mrs. Susan A.  
Pusey, Sydney C.  
Pusey, Mrs. Norman.  
Packard, Alice E.  
Reid, Mrs. Augustus.  
Reid, Mrs. Joseph W.  
Reid, Mrs. Joseph B.  
Reid, Mary S.  
Ross, Lillie F.  
Ross, Clara Emma.  
Ross, Sallie B.  
Ross, Annie.  
Scott, Joseph G.  
Scott, Mrs. Joseph G.  
Smith, Mrs. Frank.  
Smith, Mrs. T. J.  
Wainwright, Dr. C. W.  
Wainwright, Mrs. C. W.  
Wainwright, Charles W.  
Wainwright, Frances N.  
Watson, Mrs. L. R.

# APPENDIX



EARLY PRESBYTERIANISM ON THE EASTERN  
SHORE OF MARYLAND.

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The following quotations will indicate both the sources and the general date of the early Presbyterian settlements on the Eastern Shore of Maryland.

“As the troublous times under these English monarchs [the Jameses and Charleses, 1600-1685] unsettled the English people, the best of them became willing to take refuge in the American wilderness. Along with them came the Reformed Dutch of Holland, and the Huguenots of France. Most of these people—Huguenots, Dutch, English, Scotch and Irish—were essentially Presbyterian. They were Calvinists in faith, and believed in the government of the congregation by elders.”—*“Presbyterians,”* by Dr. George P. Hays.

“During the troublous times from 1670 to 1680, a considerable number of families removed from the North of Ireland to the Barbadoes, Maryland and Virginia.”—*“Rise of Presbyterianism in America,”* by Dr. Charles A. Briggs.

“A large number of Presbyterians settled, from the year 1670 to 1680, in the lower counties of Maryland and established several churches, at least twenty years before the close of the century.”—*“Scotch and Irish Seed in American Soil,”* by Dr. J. G. Craighead.

In all probability, the exact date and the particular place at which the first Presbyterian organization in America was effected will never be known definitely. The Rev. A. T. McGill, D. D., at one time a professor in Princeton Theological Seminary, writes in reference to this beginning:

“Maryland has claimed it, and historians generally concede this claim, because in answer to an application from Colonel

Stevens [of Somerset County, Maryland], in 1680, to the Presbytery of Laggan, Ireland. Francis Makemie came to Maryland in the year 1682, and began to organize churches at once. Beyond all question, Francis Makemie, the Irishman, born in Donegal and educated among the Scottish universities, began the organization of our Church throughout the land, with abounding missionary toil to gather it and amazing skill of administration to settle it."

The Rev. J. William McIlvain, D. D., in his paper on "Early Presbyterianism in Maryland," prepared for "Notes Supplementary to the Johns Hopkins University Studies in Historical and Political Science, 1890," states:

"In writing an account of the Presbyterians in Maryland prior to 1706, a great difficulty presents itself at the very outset. This is the entire absence of any church records. All that we know of the existence of any church organization is to be gathered from a few meagre hints in the public documents of the colony, an occasional letter, or a passing notice by some secular historian. So fragmentary is the knowledge gathered from these sources, that the historian longs for the skill of the geologist, who is able to reconstruct for us the living animal from a single bone."

Dr. William Henry Roberts writes, in his "Sketch of the History of the Presbyterian Church:"

"In 1680, the Presbytery of Laggan, Ireland, received a letter from Colonel William Stevens, a member of the Council of the Province of Maryland, entreating that ministers be sent to that colony and Virginia. In compliance with this request, the Rev. Francis Makemie, a native of Rathmelton, Ireland, came to Maryland in 1683. Mr. Makemie's landing marked a new era in the development of American Presbyterianism. At the time of his advent, isolated Presbyterian ministers, and churches in large part dependent upon an itinerant ministry, were scattered from Long Island to the Carolinas. He organ-



ized churches at Snow Hill, Pitts Creek, Manokin, Wicomico and Rehoboth, in 1683."

These churches were, at the time of their organization, in Somerset County, Maryland. This county was organized in 1666. Since that time, two counties have been erected from portions of it—Worcester and Wicomico. Dr. John S. Howk, in "Rehoboth by the River," writes:

"We find it set forth on the Somerset County records, that the Grand Jury in 1672, through their foreman, David Brown, a Scotchman, and certainly a Presbyterian, called Rev. Robert Maddux to preach at four places in the county."

One of these places was "at the house of Christopher Nutter at Manokin." Dr. Howk says: "We have good ground for claiming Robert Maddux as a Presbyterian."

Evidently a large number of people were in this neighborhood, for we are informed by Colonel Stevens that on the 23d of January, 1673, the distinguished Quaker, George Fox, preached to "several thousand whites and Indians."

Francis Makemie, "to whom," says the Rev. Willard Martin Rice, D. D., in his "Introduction" to "The Presbyterian Church in Philadelphia," "belongs the honor of laying the foundations of the Presbyterian Church, as an organized body, in this country," was at Rehoboth in 1683. He was about twenty-three years of age. He labored with indefatigable zeal for the spiritual uplift of the people of this region. "Here," says Dr. Gillett, in his "History of the Presbyterian Church," "in the narrow neck of land between the Chesapeake and the ocean, sheltered by the mild laws of a colony founded by a Roman Catholic nobleman, the Presbyterian Church of America began its existence." According to "reliable tradition," Makemie organized churches at several points, one of them being known as Manokin and another as Wicomico. For many years these two churches were united under one pastorate.

## CHRONOLOGICAL OUTLINE OF THE LIFE OF FRANCIS MAKEMIE.

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“By all means include your Outline of the Life of Makemie in the *Manokin History*.”—REV. L. P. BOWEN, D. D.

“Born and brought up in Ireland, among the descendants of old Scotia; ordained in troublous times of prelatie persecutions; of uncompromising orthodoxy in doctrine, according to the straightest sect; of undaunted zeal and energy in prosecuting evangelistic efforts; an enemy of popery and all forms of error; boldly defending his religious system and his conduct, face to face, before royal governors; living for the souls of men, and dying with a solemn declaration of attachment to his mother Kirk—certainly we do not wish the father of the faithful in this country to have been any other man, or any other sort of a man, than Francis Makemie.”—CORTLANDT VAN RENSSELAER, *Presbyterian Magazine*, 1853, p. 93.

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[In the preparation of this chapter, many authorities, other than those quoted, have been consulted. I have, with some diligence, “compared history with history,” and have thus been enabled to prepare, what is difficult to find, a consecutive and fairly accurate, although far from exhaustive, outline of the life of Francis Makemie.—H. P. F.]

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1658.—Approximate date of birth. Born of Scotch parentage, in Ramelton, County Donegal, Ireland. “His birth was probably shortly before the accession of Charles II.”—*Presbyterian Magazine*, 1853, p. 93.

“He became hopefully pious at the age of fourteen.”—Sprague, *Annals of Presbyterian Pulpit*, Vol. I, p. 1.

1675.—“He is enrolled as a student at the University of Glasgow, in the third class, February, 1675-6.”—Briggs, *American Presbyterianism*. Appendix IX.

1679-80.—He appears before the Presbytery of Laggan, St. Johnstown, Ireland, January 28, “with a recommendation from

Mr. Thomas Drummond," his minister.—From Minutes of Presbytery of Laggan.

1681.—St. Johnstown, May 25, "Mr. Francis Mackemy delivered his private Homily on Matth. 11: 28, & is approven." From Minutes of Presbytery of Laggan.

1681.—St. Johnstown, July 13. "The Meeting see it fit to lay aside their ordinary business at this extraordinary meeting: onely we will, if time permit, hear the exegesis of the two young men [Francis Makemie and Alexander Marshall] who are upon their trials."—From Minutes of Presbytery of Laggan.

There is a blank in the Minutes of the Presbytery of Laggan from this date to 1690. See extracts from Minutes in Presbyterian Historical Society, Philadelphia.

1681.—"He [Makemie] was licensed about 1681."—Hays, *Presbyterians*, p. 67.

1682.—"He was ordained by the Presbytery of Laggan in 1682, that he might go to America. He reached this country in 1683."—Hays, *Presbyterians*, p. 67.

1682.—He preached for Mr. Hempton, in Burt, Ireland, April 2, 1682.—Bowen, *Days of Makemie*, p. 61.

1683.—"He was certainly in Ireland as late as April, 1682, and was at Rehoboth in 1683."—Dr. J. S. Howk, *Rehoboth by the River*, p. 8.

1682-83.—He arrived "in this country, by the way of Barbadoes, either in 1682 or 1683."—Dr. J. G. Craighead, *Scotch and Irish Seeds in American Soil*, p. 287.

1683.—"Francis Makemie, a native of Rathmelton, Ireland, came to Maryland in 1683. Mr. Makemie's landing marked a new era in the development of American Presbyterianism."—William H. Roberts, D. D., *History of the Presbyterian Church: A Sketch*, p. 6.

1683.—"Makemie arrived in Somerset some time in the year 1683."—J. William McIlvain, D. D., *Early Presbyterianism in Maryland*, p. 16.

1683.—“In the fall of 1683, he travelled by land as far as Norfolk, and proceeded to Carolina.”—Webster, *History of the Presbyterian Church*, p. 298.

1684.—“In May of this year, he was in North Carolina.”—Briggs, *American Presbyterianism*, p. 116.

1684-85.—In letters dated July 22, 1684, and July 28, 1685, Makemie wrote to Increase Mather, Boston, from Elizabeth River, Virginia. These letters are printed in Webster's *History of the Presbyterian Church*, pp. 297, 298; and in the *Presbyterian Magazine*, 1852, pp. 217, 218.

1686.—“About 1686, Makemie departed on a preaching tour southward. . . . In 1690, Makemie, who had returned to the Eastern Shore, was living at Matchatank, Virginia.”—Dr. J. S. Howk, *Rehoboth by the River*, p. 10.

1690.—February 17. Makemie's name first appears on the Court records of Accomac County, Virginia. See JOURNAL OF THE PRESBYTERIAN HISTORICAL SOCIETY, March, 1907, p. 15.

1690.—In this year, or the following year, according to Dr. L. P. Bowen's *Days of Makemie*, p. 529; and “about the latter part of the year 1697, or the beginning of 1698,” according to Dr. William Hill, in *A History of the Rise, etc., of American Presbyterianism*, p. 127, Makemie married Naomi Anderson.

1690.—“In 1690, Makemie was residing in Accomac County, Virginia. . . . The next year he visited London.”—Webster, *History of the Presbyterian Church*, p. 299. (See Briggs, *American Presbyterianism*, p. 117.)

1691.—John Galbraith's Will (made August 12, 1691) refers to Makemie as “minister of the Gospel at Rehoboth Town.”—Bowen, *Days of Makemie*, p. 205.

1691.—There is direct record evidence (see Dr. Bowen's *Days of Makemie*, pp. 193, 529), preserved in a Court trial, of Makemie's again preaching at Rehoboth Church, April 2, 1691.

1691.—“In 1691, Mr. Makemie made a visit to England,

and returned either the same year or the beginning of the next.”—Sprague, *Annals*, p. 1.

1692.—“It was at the Barbadoes store in Philadelphia [N. W. corner of Second and Chestnut streets] that Makemie preached the first Presbyterian sermon in Philadelphia.”—Dr. Alexander T. McGill, *Centennial Historical Discourses*, p. 17.

1692.—“In 1692, Mr. Makemie visited Philadelphia and planted the seeds of Presbyterianism here.”—Dr. Willard M. Rice, Introduction to *The Presbyterian Church in Philadelphia*.

1692.—Mr. Makemie was in Philadelphia in August of this year. Dr. Bowen’s *Days of Makemie*, p. 215.

1692.—Prior to this time, Makemie had written his Catechism.—Sprague, *Annals*, p. 1.

1692.—“In 1690 he returned to the Eastern Shore. . . . and became the Pastor of the church at Rehoboth in 1691. He did not remain very long, but left in 1692 for Philadelphia, and afterwards went to the Barbadoes, where he remained for several years. Again, in 1698, he returned to his old home on the Eastern Shore, and made it his home until he died.”—Rev. J. William McIlvain, D. D., *Early Presbyterianism in Maryland*, p. 16.

1696.—There are letters preserved of Makemie written from Barbadoes, December 28, 1696; January 17, 1697-8; and February 12, 1697-8.—Briggs, *American Presbyterianism*. Appendix X.

1698.—William Anderson’s Will was signed July 23, and recorded October 10. He refers to “Mr. Francis Makemie and Naomie, his wife, my eldest Daughter,” showing that Mr. Makemie was married at this date. Again the Will says, “If my daughter Naomie have no issue,” showing that no children were born to her at this time. (See JOURNAL OF THE PRESBYTERIAN HISTORICAL SOCIETY, March, 1907, pp. 16-24.)

1698.—Makemie’s “name does not appear on the Records



of Accomac County, Virginia, from February 21, 1692, to October 4, 1698."—Briggs, *American Presbyterianism*, p. 118.

1699.—"In October, 1699, Mr. Makemie obtained a formal license to preach, agreeably to the requirements of the Toleration Act, having previously received a certificate of his qualifications at Barbadoes."—Sprague, *Annals*, p. 2. (See Dr. Bowen's *Days of Makemie*, p. 309.)

1703.—The day before the death of Mrs. Mary Anderson (William's second wife), on the 12th of November, she spoke of Elizabeth Makemie, the first child of Francis Makemie. This, together with William Anderson's Will, proves that Elizabeth was born between the years 1698 and 1703.—JOURNAL OF THE PRESBYTERIAN HISTORICAL SOCIETY, September, 1907, p. 111.

1703.—Contemplating "a Voyage to England," Makemie gives his wife, Naomi, power of attorney, to manage his affairs during his absence; but, for some reason, seems to have postponed his voyage.—JOURNAL OF THE PRESBYTERIAN HISTORICAL SOCIETY, September, 1907, p. 109.

1704.—Executed a power of attorney to his wife, May 30, reciting that he was about to depart for Europe.—JOURNAL OF THE PRESBYTERIAN HISTORICAL SOCIETY, September, 1907, p. 115.

1705.—Returned from Europe, bringing with him "John Hampton, an Irishman, and George McNish, a Scotchman."—Briggs, *American Presbyterianism*, p. 139.

1705.—"There is record evidence of the fact, that there were five church edifices, and as many organized Presbyterian congregations, in Somerset County, on the 13th day of March, 1705. . . . . The Presbyterian Church in America owes a debt to the memory of Francis Makemie which has never been discharged."—Spence, *Early History of the Presbyterian Church*, pp. 82, 83.

1706.—"In 1706, Makemie had the new church building at

Rehoboth, which is the one still standing, erected on his own land.”—Dr. J. S. Howk, *Rehoboth by the River*, p. 10.

1706.—Dr. Alfred Nevin, in *History of the Presbytery of Philadelphia*, p. 64, says that the first meeting of the Presbytery was “in the spring of 1706.” Dr. B. L. Agnew, in *Westminster Anniversary Addresses*, p. 165, also states that “the first classical assembly organized in this country was organized under the name of ‘The Presbytery,’ March 22, 1706.” Presumably the meeting was held in the building of the First Presbyterian Church, erected before 1705, at Market and Bank Streets, Philadelphia. It is believed that Makemie was the first Moderator. His name is the first to appear on the oldest record extant. (*Records of the Presbyterian Church*, p. 9.) For an able presentation of this subject, see JOURNAL OF THE PRESBYTERIAN HISTORICAL SOCIETY, March, 1905, pp. 9-24.

1706.—“After the adjournment of the Presbytery of Philadelphia, October 27, 1706, Francis Makemie took with him John Hampton, and set out on a journey to Boston.”—Briggs, *American Presbyterianism*, p. 152.

1707.—On reaching New York, and preaching there, he was, in January, arrested by order of Lord Cornbury, for being, as alleged by Cornbury, “a strolling preacher,” and “spreading pernicious doctrines.” After spending nearly two months in prison, he was released on bail.—Bowen, *Days of Makemie*, pp. 420-448.

1707.—On his way home to Virginia, he stopped in Philadelphia, and attended the meeting of Presbytery, March 25. (See photographic copy of letter to Colman, in Presbyterian Historical Society, dated “Philadelphia, March 28, 1707.”)

1707.—In June, Mr. Makemie “returned from Virginia to New York to stand his trial.”—Sprague, *Annals*, p. 3.

1707.—“The Supreme Court met on Tuesday, March 11,” at which time Makemie was present. “The grand jury examined four witnesses, who testified that Makemie preached no false

doctrine. . . . . The trial was set down for the June term; and Makemie, on his own bonds and those previously given, was allowed to depart. . . . . The law of the Province was, that all persons professing faith in God by Jesus Christ His only Son, may freely meet at convenient places and worship according to their respective persuasions." It will be seen from this that Makemie, in preaching in New York, was acting well within his legal rights.—Webster, *History of the Presbyterian Church in America*, pp. 304, 305.

1707.—"Notwithstanding his acquittal, his bail was not discharged until he had paid the whole cost of the prosecution, amounting to the sum of eighty-three pounds, seven shillings and six pence."—Spence, *Early History of the Presbyterian Church*, p. 72.

1707.—"The result of the trial was an acquittal by the jury. . . . . He seems to have pursued his journey to New England, as he addressed a letter to Lord Cornbury from Boston, in July, 1707."—Sprague, *Annals*, p. 4. (See Dr. Bowen's *Days of Makemie*, pp. 477, 478.)

A bequest in Makemie's Will, made soon after, would indicate that Dr. Sprague had reached right conclusions, from the fact that "Mr. Jedediah Andrews, Minister at Philadelphia," is given "my new Cane bought and fixed in Boston."

1708.—Makemie's Will was signed April 27. In it reference is made to his wife and two daughters—his "Eldest Daughter, Elizabeth Makemie," and his "youngest Daughter, Anne Makemie."—JOURNAL OF THE PRESBYTERIAN HISTORICAL SOCIETY, September, 1907, pp. 125-130.

1708.—The Will was ordered to be recorded August 4, showing that Makemie died between April 27 and August 4, at the age of fifty.

1708.—Elizabeth, the older daughter, died during the summer. She was probably about nine years of age. Her mother,

Naomi Makemie, petitioned the Accomac County, Virginia, Court for administration papers on the 6th of October, 1708, "on the estate of Elizabeth Makemie, her daughter, late deceased, she dying intestate."—*JOURNAL OF THE PRESBYTERIAN HISTORICAL SOCIETY*, December, 1907, p. 165.

1787-8.—Makemie's younger daughter, Anne Makemie Holden, died, having been thrice married. She left no children, therefore Makemie has no lineal descendants. Mrs. Holden's Will is dated November 15, 1787, and was probated January 29, 1788. Between these two dates she died.—*JOURNAL OF THE PRESBYTERIAN HISTORICAL SOCIETY*, December, 1907, pp. 193-197.

1831.—The only portrait of Makemie known to have been in existence (see Mrs. Holden's Will) was destroyed in the burning of the home of Rev. Stephen Bloomer Balch, D. D., Georgetown, D. C., in 1831.—*The Westminster*, May 16, 1908, p. 10.

1888.—July 1st, a tablet containing the following inscription was unveiled in the Rehoboth church by Rev. James Conway, D. D.:

To  
FRANCIS MAKEMIE,  
FATHER OF THE  
AMERICAN PRESBYTERIAN CHURCH,  
REHOBOTH,  
HIS FIRST AND FAVORITE CHILD:  
FOUNDED A. D. 1683.

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These Sacred Grounds were  
Given by Him.

He said:

"Everything should tend Heavenward."

1908.—On the 14th of May, a handsome stone monument was dedicated by the Presbyterian Historical Society, through the efforts of Dr. Henry C. McCook, to the memory of Francis Makemie, on the site of his grave, on the banks of Holden's

Creek, Accomac County, Virginia. The following is the inscription on the monument:

ERECTED IN GRATITUDE TO GOD

And in grateful remembrance of His servant and minister

FRANCIS MAKEMIE

who was born in Ramelton, County Donegal, Ireland, A. D. 1658 (?), was educated at Glasgow University, Scotland, and came as an ordained Evangelist to the American Colonies, A. D. 1683, at the request of Col. William Stevens, of Rehoboth, Maryland. A devoted and able preacher of our Lord's Gospel, he labored faithfully and freely for twenty-five years in Maryland, Virginia, the Barbadoes and elsewhere. A Christian gentleman, an enterprising man of affairs, a public-spirited citizen, a distinguished advocate of Religious Liberty, for which he suffered under the Governor of New York, he is especially remembered as

THE CHIEF FOUNDER OF ORGANIZED PRESBYTERY IN AMERICA, A. D. 1706,  
AND AS THE FIRST MODERATOR OF THE GENERAL PRESBYTERY.

He died at his home, whose site is nearby, in Accomack County, Virginia, in the summer of A. D. 1708, and was buried in his family cemetery, located on this spot, now recovered from a long desecration and dedicated with this monument to his memory A. D. 1908, by the American "Presbyterian Historical Society," seated at Philadelphia, Pennsylvania.

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NOTE.—The sources of information from which this chapter is compiled may be found in the library of The Presbyterian Historical Society, Witherspoon Building, Philadelphia, Pennsylvania.



