

The 180th Anniversary

AND

★ HISTORY ★

OF THE

BRANDYWINE BAPTIST CHURCH,

OF

Chadd's Ford, Penna.

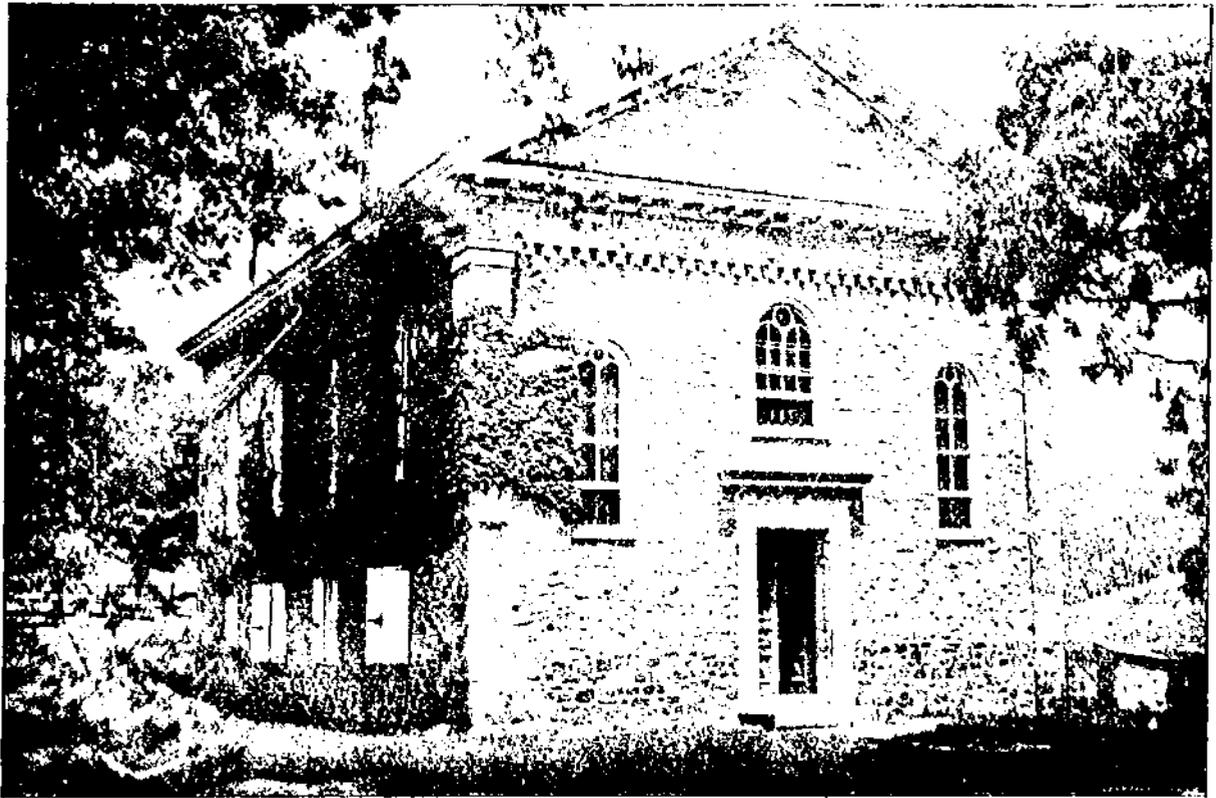
June 14th, 1895.

Rev. A. JUDSON FURMAN, A. M., Pastor.

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1895.



BRANDEWINE BAPTIST CHURCH.

ANNIVERSARY.

THE 180th Anniversary of the Brandywine Baptist Church was celebrated in a becoming manner on the 14th day of June, 1895.

An Executive Committee consisting of Brethren Geo. E. Heyburn, P. Miles Frame, Howard Seal, Thomas Wallace and J. W. Perkins, with Pastor A. J. Furman as Chairman ex-officio, had general supervision of the arrangements. The following account is taken from *The Local News*: A Committee of ladies consisting of Mrs. Mary Bullock, Mrs. Thomas Kellam, Mrs. John Glatts, Mrs. Philena Arment, Miss Annie Jefferis, Miss Letitia Talley, and Mrs. Ada Lancaster had charge of dinner and were assisted by various sub-committees and by the members of the congregation generally.

The grounds were very neatly trimmed up and put in order under the supervision of Mr. Sellers Hoffman. The beautiful country surrounding the place and the neat little grove in which the Church stands, combine with its historic memories to give a charm and fascination to the place that will long linger in the memories of those who spent the day there.

The Church was very prettily and tastefully decorated with flowers and plants of various descriptions, and flags and bunting were gracefully draped about the room. The alcove back of the pulpit was filled with evergreens, in the midst of which was a mock water fall which looked strikingly like the genuine. On the wall above it was a cross of evergreens and flowers and on the left side the date "1715" on the right side "1895." The credit for this part of the work is due to Mrs. Joseph C. Turner. The music for the occasion was furnished by the choir, led by Mr. J. W. Perkins. In many of the selections the congregation joined very heartily.

MORNING SERVICES.

The exercises of the morning opened with singing by the choir of a chant beginning "The Lord is in his Holy Temple."

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The devotional exercises were conducted by Rev. W. R. Patton, pastor of Media Baptist Church. Deacon P. Miles Frame, of Brandywine Church, then delivered an address of welcome in which he gave expression to the warm and cordial feeling that the members of that congregation entertain toward the world generally and especially toward all who had seen fit to accept their invitation to join them in their 180th anniversary.

The pastor of the church, Rev. A. J. Furman, next read a history of the Church which contained much that was valuable. Its reading was listened to with profound interest by the congregation which crowded every part of the building. After the pastor read the history the choir sang: "Zion stands with hills surrounded," etc. He then introduced Rev. C. E. McClellan, pastor of the Hephzibah Church, who gave a pleasant congratulatory address. He said the members of his Church had not forgotten their mother. When he was called to ordination a few years ago they sent to the Mother Church for advice and made your present pastor Moderator of the Council. We are glad to be with you and congratulate you to-day. We are trying to do the work to which you and we were called; extending the knowledge of our dear Lord and Saviour and saving men from death."

When Goshen was called, Rev. Jos. S. Evans, who was prevented from being present on account of the graduation of his son from College on that day, was represented by letter (and delegates). He said: "My heart will be in unison with those who may engage in the services in longing for rich blessings to be upon you all. What a blessed history! What years of work for Jesus! What a glorious throng now in the presence of Jesus, who have learned of the precious blood, that cleanseth from *all sin*," through the instrumentality of God's dear people at Brandywine."

Rev. C. S. Hamilton in closing the session brought pleasant congratulations from the Methodist Church.

AFTERNOON SERVICES.

After dinner was served in the lecture room, Rev. Clarence Larkin conducted the Devotional exercises and was followed by an address from Rev. W. R. Patton, Media. He said: "As is the love of a child for its mother, so of the love which we, who occupy the ground where the organization of this Church took place 180 years

ago, have for the Mother Church; we come with happy greetings that the old church has remained just as loyal to the ordinances of the New Testament as did those who were baptized in Ridley and Crum Creeks, and who broke bread from house to house. Media, now 23 years old, sends hearty and loving greeting to the venerable mother, and an earnest desire to perpetuate this good work on her own soil." In giving

REMINISCENCES

of former pastors, a grand-daughter of Rev. Chas. Moore, Miss Carrie Moore from Vincent, being present, gave loving testimony to the fidelity to truth and the strength of character that her grandfather possessed. She spoke of his giving the first temperance lecture or sermon delivered in Chester County. The occasion was at a funeral soon after the "War of 1812," when, according to the custom of the time, many indulged too freely and became intoxicated. Mr. Moore's righteous indignation o'erstepped the seeming impropriety of the occasion and gave an earnest address in favor of temperance and sobriety, which doubtless did much to abolish the wretched custom of the times.

Dea. David Philips, of Kennett Square, told us that when the good Father Moore passed away, he was sent to Philadelphia to get Rev. Daniel Dodge to preach the Funeral Sermon. He went most of the way on horse back. Dea. R. G. Smith spoke of the earnest work done for the Master in other days and of the ability and fidelity of Rev. I. M. Haldeman who baptized him.

Several present could remember Father Walker who ministered so long to this people. Rev. Miller Jones, who assisted him in special meetings, said: "My acquaintance with him was quite intimate during three years of his pastorate here and I can testify to his uniform excellence of Christian character and devotedness to the work of the ministry. His acquaintance with Scripture and his habits of prayerfulness greatly impressed me. His heart was pure, his speech sound, his judgment remarkably good—his adherence to Baptist principles unwavering. He loved the young and sought to win them to Christ." Rev. W. E. Watkinson said: "He was a courtly gentleman at all times and in all places. He always carried with him a ministerial dignity and yet not repulsive to young or old. An earnest minister—no weather kept him from his duty. His preaching was exceedingly evangelistic." At this point Rev. O. G. Bud-

dington of Wilmington, by request of the Chairman, offered prayer.

Ridley Park, some of whose constituent members went from Brandywine, was represented, but the pastor being unable to be present, wrote saying: "Accept our congratulations at the completion of so many years of honorable history. The church can never grow old so long as it is vivified by the living Christ."

Rev. M. Heath of Wilmington, Del., spoke for the Baptists South of us: "I am happy to express personally my great pleasure in being permitted to enjoy, with this large audience, the exercises of this your 180th Anniversary. I am sure I can present to you the hearty congratulations of our brethren in the State of Delaware, with whom you have worked and worshipped in loving fellowship for many years in the Delaware Union. It is no flattery to say that we honor you for your noble example of long and unswerving adherence to the faith and spirit of the Gospel of Christ. Sixty years ago when the so-called Baptist Churches of Delaware seceded to anti-missionism, you with our other Churches in Delaware, stood firm and faithful to the standard of the Gospel to be preached in all nations; and we rejoice that God has crowned you with such a long and honorable history."

Rev. Clarence Larkin, of Kennett Square, spoke of "Neighbors West of us," and said:

I like the word "neighbor" in my subject, as this church and Kennett have been very neighborly during all my pastorate, and we as good neighbors have loaned to one another our pastors, and the Kennett Church its baptistery for the immersion of half a score of Brandywine's members.

In Acts 11: 22-23, we read that when Barnabas was sent from Jerusalem to Antioch, and came and saw what was going on, that he "exhorted them all, that with purpose of heart they would cleave unto the Lord." Now, Bro. Furman, I would paraphrase that exhortation into the expression—"Fasten Your Grips," and give it to this church as a motto for future work.

1. Fasten your Grip on *Eternal Life*. "Lay hold on Eternal Life," said Paul to Timothy. Lay hold on the promises of God and seek for the full assurance of faith.

2. Fasten your Grip on *The Doctrines of the Gospel*. Between this church and Kennett lies "Longwood Meeting," where only last week the inspiration of the Scriptures, and the resurrection of

Christ from the dead were denied, so I feel that we are set in this part of Chester County for "the defence of the Gospel." I exhort this church therefore to fasten her grips on the cardinal doctrines of the gospel, "The Atonement," "Regeneration," "Justification by Faith," "The Divinity and Resurrection of Christ," etc.

3. Fasten your Grip on *The Promises of God* "A grip of a promise of God is better than a grasp of a bag of gold."

4. Fasten your Grip on your *Trials*. They are the "brand-marks" that designate God as your owner, and as Samson of old found honey in the carcass of a lion he had slain a year before, so you will find sweets in your trials, and like the weights on the tail of a kite they will help you to mount heavenward.

Lastly—Fasten your Grips on *One Another*, and on those about you, and may you still make history in such a manner that future generations shall glory in your record.

To complete the boundary of the church, Rev. J. H. Chambers, of West Chester, spoke for "Neighbors North of us." He said: "If I had been around 180 years ago to day I could not have enjoyed the unique experience I had this morning while you were listening to Pastor Furman's inspiring historical sketch, sitting comfortably in a chair in West Chester, I was reading it. These beautiful decorations look familiar to me, for I then read a full description of them. Now if a West Chester reporter drove down here last night, and under cover of darkness broke into this church and wrote up that description, and broke into the parsonage and purloined an advance copy of Bro. Furman's historical sketch, I am not the man to bring any accusation against him; I would prefer to call it journalistic enterprise. I am here this afternoon to convey to you the Christian greeting of the First Baptist Church of West Chester. Your brethren there rejoice with you. Reference has been made here to-day several times to the relation sustained by the neighboring Baptist churches to old mother Brandywine. Although the First West Chester was not organized till one hundred and nineteen years after Brandywine, yet we look upon her as our mother-in-law. You will see that I am right when I remind you that at a critical period of your history, when you were greatly in need of a pastor, the First West Chester sent to you one of her own sons—the ever brilliant and successful Rev. I. M. Haldeman. As I passed along the

streets of West Chester to day, I saw the stars and stripes floating everywhere. The same is true all over our nation. This is "Flag Day;" our national emblem was adopted by Congress June 14th, 1777. Who knows but that it was adopted on that particular date, because on that day sixty-two years before, Brandywine Baptist Church, always so loyal, so patriotic, had been organized. There is another banner that Brandywine Church all these years has been loyal to. I refer to the blood-stained banner of the cross. To us in West Chester your devotion to that emblem has been a source of enthusiasm and of strength in all the vicissitudes in our history. We are surrounded by those who ridicule the doctrine of atonement by the blood of Jesus. If ever we were tempted to falter we were animated to contend earnestly for the faith when we saw the banner flying over old Brandywine. God made the founders of this church trustees, to keep this emblem ever conspicuous. "Thou hast given a banner to them that fear thee that it may be displayed because of the truth." In the history of this noble church, this sacred trust has been honored, and every day has been "flag day."

Rev. B. MacMackin, of Philadelphia, who supplied the pulpit of this church for some time while a student at Crozer Seminary, spoke on "Launching out." He exhorted the church to go forward in the work they had begun, "to launch out into the deep, let down their nets, and be winners of souls for the Master."

Rev. Miller Jones spoke for Village Green Church. He said: "The Village Green Baptist Church heartily congratulates the Brandywine Baptist Church on reaching her 180th anniversary, and would unite our thanksgivings with yours, for the gracious and wonderful dealings of the Lord with you throughout your remarkable history. A branch of the Upland Baptist Church, to whom we owe a large share of our church's financial maintenance, especially to one of its members now in glory,—we nevertheless are indebted to this church for some of our best members. A large delegation from you at our Recognition 15 years ago cheered and encouraged us. Our relations have always been of the pleasantest nature. We rejoice in every token of the Lord's favor toward you, and pray that your future may honor the Head of the Church, even more than your past. In our farewell greeting we commend to you Heb. 12th chapter, 1-2 verses."

Dr. H. L. Wayland, being unable to be present, sent the follow-

ing: "I give my cordial greetings to you and to the church, and rejoice that the God of all grace has permitted them for nine score years to labor in his cause, and has granted them the highest honor that could be granted—the honor of usefulness. The church has had a most honorable history and a most faithful succession of pastors.

It must have had very close relations to the events of the Revolution, and no doubt some of its members were in the battle of Brandywine, fought in its immediate vicinity.

The Religious Press, upon which you desire me to speak, had very little show during the early days of the Church, but in the more recent days it has always had friends and supporters in the Brandywine Church and its pastors, and I am sure that in the future the Religious Press will do for its readers and for the Baptists of the State all that they will let it do.

I look hopefully forward to the time, twenty years hence, when the church shall celebrate its 200th anniversary, and when, I trust, we shall all be present to help the church rejoice."

Rev. Dr. G. M. Spratt wrote, regretting his inability to be present: "It would give me great pleasure to be at your anniversary, to give some reminiscences of Father Walker and your own father, and kindred worthies, and it is with sincere regret that I must decline. Give my heartiest regards to the dear church, assuring them of my deep interest in their welfare."

EVENING SERVICES.

The evening service was given to a symposium on the work of the Church. Rev. J. Wesley Sullivan conducted the devotional services, after which Rev. D. J. R. Strayer said:

"The mission of the Church is, 1st. To evangelize, preach the Gospel of the Kingdom; say the kingdom of God is come nigh unto you; Gospelize the people. 2d. To teach. Should lead in all reform; teach the doctrines and ordinances of religion; 'Ye are the light of the world;' 'Teaching them to observe all things whatsoever I have commanded you.' 3d. To conserve doctrine and morals. The Church is the 'pillar and ground of the truth;' 'Ye are the salt of the earth.' 4th. To minister to man's need. Feed the hungry, clothe the naked, heal the sick, cast out devils. 'The son of man came not to be ministered unto, but to minister.'"

The Rev B. C. Needham said:

"I am delighted and thankful to be with you on this auspicious oc

casation. This place has been one of the green spots in my life. Now with all the enjoyableness and good tidings of the past wonderful and glorious history of this church, there is one drawback, and that is we have to put one hundred and eighty years into one day and make only a few brief remarks on the subjects allotted to us. I have been asked to say something on the "future prospects of this church." The traveller climbing up the mountain side ever and anon rests and looks back over the journey he has come, but there are other heights to be reached until he stands on the topmost pinnacle facing the flush of the rising sun; so while you have been advancing, rising to a newness of life and labors, you pause and look back for a moment, and thanking God you make a fresh start.

Then there are greater spiritual heights to be reached until you stand at last bathed in the sheen of that sun that will never set. I see great and glorious prospects before you. I find that there are in this vast audience before me a large number of young people recently gathered into this church, and this is enough to convince me that they will be the means in God's hands of the great prospects which lie before you.

I also see before me a faithful band of Sabbath School teachers who are deeply interested in the salvation of children; also your worthy Sabbath School Superintendent, who takes such interest in the office assigned him, and who with the teachers are successful workers in their labor of love. I also wish to speak of the board of faithful, earnest and devoted Deacons who seek to carry out Paul's instructions to Timothy, "purchasing to themselves a good degree and great boldness in the faith which is in Christ Jesus," and not forgetting your beloved pastor who has been used in the hands of God in bringing so many souls to the Lord Jesus Christ.

Surely the work will prosper through the efforts put forth by these dear ones, so that God's Kingdom will be extended and the manifestation of the King of kings and Lord of lords shall be hastened. Let the motto be, brethren—Forward! launch out into the deep and let down your nets, for "Thy Kingdom is an everlasting Kingdom, and Thy dominion endureth throughout all generations." "He shall see of the travail of His soul and shall be satisfied." God's Word shall not return unto Him void but shall accomplish that whereunto He shall send it; for, beloved, your labor is not in vain in the Lord. Go on then, ye faithful ones, in the fear of the Lord, and souls will

be blessed, sinners saved, and mighty things will be done through the Holy One, Jesus Christ, our Saviour."

Rev. J. Wesley Sullivan, the 10th pastor of the Church, gave the closing address, on "Our Obligations;" but the hour being late, and the congregation weary, he said he could not inflict a long speech upon them. He simply "wished to congratulate the Church and congregation on this bright and successful Anniversary. God has highly honored this good old Church. I look back with joy upon the years I served you as pastor; they were years of profit and blessing to me. As God has blessed you in the past, press on to greater things. One thing you ought to remember, and that is "Loyalty." Be loyal to the Lord Jesus—to his Word. Let your testimony ever be the grand old story of the cross. Be loyal to your Church. Let it be the best church on earth, the dearest place on earth to you. Give it your presence at all times. Let it ever have your support; open wide your pocket-books and lay your gifts upon God's altar. Only a few Christians know how to give. Rightly give and you have God's blessing every time.

Be loyal to your pastor. Always remember that a good pastor is the gift of the Lord to the church. He is God's leader of the people, and when the flock follows the leader with one mind and one heart, God is pleased to send the blessing. I trust the Lord will richly bless you. May you not only be a light set upon a hill, which cannot be hid, but may this Church be a life-saving station where many souls may be rescued from sin and saved for the Kingdom of our Lord and of his Christ. May God ever richly bless you and cause his face to shine upon you. Amen."

The Pastor's remarks were brief. He thanked the friends for their presence and hoped that the inspiring scenes of the day might be a help to the visitors and a blessing to the Church. After singing "God be with you till we meet again," the Benediction was pronounced by Bro. Sullivan, and the congregation dispersed, many of them saying, "this *was* a glorious day."



REV. A. JUDSON FURMAN.

HISTORY

OF THE

Brandywine Baptist Church,

OF

Chadd's Ford, Penna.

By REV. A. JUDSON FURMAN, A. M.

~~123~~ In preparing this Historical Sketch the writer is indebted to Benedict's History of the Baptists, Morgan Edwards' materials, Dr. Cathcart's Encyclopædia, Dr. Cook's Delaware Baptists, History of the Powells and Griffiths, Smith's History of Delaware County, Brandywine Church Records and old letters, papers, etc., in the hands of Bro. P. Miles Frame.

HISTORY.

"History is the essence of innumerable Biographies."—*Carlyle*.

INTRODUCTORY.

AMONG the early settlers of Pennsylvania there were not a few who held and subsequently embraced Baptist sentiments. The Cold Spring Baptist Church near Bristol, was organized in 1685, but soon became extinct. In 1688, Elias Keach organized the Lower Dublin Church at Pennepack, now in Philadelphia. The Great Valley Church in Chester County was organized in 1711. The third church of our faith now existing in Pennsylvania is the Brandywine, organized in 1715. This church, located in Birmingham, in the southwest corner of Delaware County, (then Chester County), included nearly all the Baptists in the State west of Lower Dublin Church, and a number residing in the State of Delaware.

THE BEGINNINGS.

Let us now go back and trace the events which led up to the organization of this church. According to Morgan Edwards, the Brandywine Baptist Church owes its origin to the Keithian Baptists, whose history is associated with the great separation among the Quakers under the leadership of the famous George Keith. He formed societies and meetings in opposition to the regular Quakers, and for a time drew many after him. The societies he had formed continued to exist for many years, but their leader gone, his followers joined other churches, many returning again to the Quaker fold. Large numbers in various parts of the Province became Baptists and were called by some 'Quaker Baptists,' as they retained the plain language and dress. Mr. Edwards says that there was a Society of Keithians in Birmingham, but in Upper Providence they were more persistent in their separation. There they used to meet at the house of one Thomas Powell. As early as June 28th, 1697, a Seventh day

Baptist minister, Abel Noble, baptized a public Friend, named Thomas Martin, in Ridley Creek.

He, it appears from early records, soon after that baptized other Quakers, and a Keithian Society was organized, October 12th, 1697, with 19 members, having Thomas Martin as their minister. There was also with them a certain Wm. Beckingham, once a member of the church at Cohansey, who, it seems, was also a minister, and baptized the well known Richard Miles, of Radnor, whose history is closely associated with many important movements among the early Baptists.¹

Confirmatory of these statements we insert the following, copied from an old book belonging to the Brandywine Church, written in that unique and peculiar style "of y^e olden time:"

"Things transacted by a congregation usually met at Powel's house in Upper Providence in the County of Chester about the year 1692.

Whereas, By God's Providence we transported ourselves into the Province of Pennsylvania, America, from our native countries of England and Wales, by profession (under denomination of) Quakers. In process of time there happened some differences between us in the doctrine at which time it pleased the Lord to incline our hearts to be more like those of Bethlehem or those of Thessalonica, to search the Scriptures, in which search it pleased Him to open our understanding in many things which we were altogether ignorant of before, and that in fundamental as well as in other things pertaining to the Christian religion. After a long continuance of conference and contention between us that were separated from the other party of the said profession we thought it expedient, being persuaded by our hearts through hope by a measure of His spirit, to put in practice what we think to be our duties, especially the ordinances of Baptism and the Lord's Supper.

"Having no administrator and asking the consent of other Friends but without success, for as the record goes 'they being no way assistant to us, only left us to our liberty to choose an administrator to baptize, and after a day set apart to seek the Lord with fasting and prayer and giving ourselves to Him and

¹ Materials pp. 26, 57.

one another, we made choice of our brother Thomas Martin, and to baptize him we judged it fit to choose our brother, Abel Noble, because he was baptized and kept among us all along. Afterwards we were baptized by our brother Thomas Martin. Being desirous to put in practice the Lord's Supper, for an administrator we nominated three persons, viz: Thomas Budd, Thomas Martin and William Beckingham, and cast lots and the lot fell on William Beckingham. We chose him to administer the sacred ordinance of the Lord's Supper, and we appointed a time for receiving it and so sat down together upon conditions as follows, viz: The articles of our faith.' " Then follows a statement of their articles of faith which might be approved by almost any regular Baptist Church.

Observe that these Friends arrived at their conclusions in regard to church ordinances and doctrine simply from the study of the Holy Scriptures.

Then we have also a record of the prosperity that attended them for a time in the persons who united by baptism, taken from a fly-leaf of Brandywine Church Register, as follows:

Date	Month	Day	Names	Administrator	Place
1697	4	28	Thomas Martin	[Abel Noble.]	Ridley Creek.
	6	10	Thos. Powell, Evan Harry	Thomas Martin.	"
			John Palmer Judith Calvert	"	"
			Alice Vestall	"	"
	7	27	Arch'd Dungsworth, Thos. Budd.	"	"
			John Wills, John Poweli	"	"
			David Thomas, John Hannum	"	"
			Marjory Martin, Marjory Hannum	"	"
			Mary Palmer, Elizabeth Powell	"	"
	8	12	John Beckingham	"	"
1698	4	25	Ann Compton	"	"
	6	9	Samuel Miles	"	"
	8	30	Hannah Brunsten	"	Thos. Powell's.
	10	24	William Thomas	"	"
1699	3	27	David Price, Elizabeth Price	"	"
	6	26	Richard Buffington	"	Crum Creek.
			Elizabeth Thomas, Jane Philips	"	"
		27	Edward Lane	"	"
	7	7	Edward Edwards	"	"
	8	29	James Plumley	"	"
1700	2	9	Abram Pratt, Jane Pratt, Richard	"	"
	3	18	Wanfell	"	Pennepack,
	6	25	David Philips, Margaret Philips	"	Crum Creek.
			Elizabeth Pavier	Wm Beckingham.	Ridley.
	8	7	Mary Clark, Elizabeth Hall	Wm Davis.	Pennepack,
	8	30	Martha Deal, Reese Price	"	"

This little band of disciples continued to prosper until 1700, when the Sabbath question broke up the Keithian Society. Those who observed the Seventh day as the Sabbath kept together at Newtown, where they had a small house of worship, not far from the present Newtown Baptist Church. The others worshipped wherever they found most comfort, without any church connexion until 1714, when Abel Morgan, pastor of the united churches of Pennepack and Philadelphia, visited the neighborhood and



REV. ABEL MORGAN.

preached the glad tidings of truth as often as he could visit the place. On the 4th of May, 1715, he baptized Jeremiah Collett, who it appears was settled in Chichester before the arrival of Penn, and in 1684 was sheriff of Cheste. County, and was a man of note in his day. Meeting with the Keithian Baptists, who were as sheep without a shepherd, Mr. Morgan found them to be sincere Christians, and after conference with them, concluded to organize them into a church.

He also discovered that "there were divers persons also in the Township of Providence, Birmingham, and the parts adjacent, that had been baptized, some of them members of the church in Philadelphia, and some of them were of the number that in the year 1690, joined with those of Salem, under the ministry of Rev. Mr Killingsworth." Mr. Morgan therefore resolved to proceed to

THE ORGANIZATION.

A meeting for this purpose was held at the house of John Powell in Providence Township, near where Media now stands, at which Mr. Abel Morgan of Philadelphia, James James and Joseph Eaton of the Welsh Tract Church in Delaware were present. They then proceeded, as the records state, in the following manner: "It being the 14th day of the month vulgarly called June, 1715, the first part of the day was spent in fasting and prayer, to implore the blessing and aid of God upon our proceedings. Having our satisfaction in each other's grace, we further signified our resolution to join together, to carry on the worship of God and the ordinances of the Gospel according to the holy Scriptures, and to further the edification of one another, and to walk in the order of the Gospel. Then we did unanimously resign up our souls to God, by a token of lifting up our hand to be his people and servants, in the name of Jesus Christ our Lord, and then to one another by the will of God, declaring our uniting together in a church relation to each other to be governed by the word of God, taking upon us the title of a Baptized Church of Jesus Christ, holding and maintaining the same principles and practices as the other Baptized Churches in the Provinces of Pennsylvania and New Jersey in America, whereupon we were owned as a sister Church to the aforesaid churches being of the same faith and Gospel order by the above named Brethren."

The names of the fifteen persons who were thus recognized as "the Brandywine Baptist Church," are as follows, viz. : Jeremiah Collett, Edward Butcher, John Powell, Richard Buffington, John Beckingham, Joseph Powell, David Roberts, Thomas George, Elizabeth Powell, Hannah Beckingham, Margery Martin, Hannah Hunter, Mary Robinet, Mary Powell, and Joan Powell.

One of these members, Richard Buffington, resided in Upland (now Chester) as early as 1677. In 1688, he lived in Aston. It

is stated that, in 1739, at the age of 85 years, he assembled at his house in Chester, 115 descendants, his eldest son being then aged 60 years. By his will, made in January, 1748, shortly before his death, he bequeathed "to Owen Thomas, minister of the Anabaptist Society held at John Bentley's in Newlin," five pounds, and to the Society, twenty pounds.¹ As will be observed, many of the constituents of the church were Welsh or Welsh origin, and it was perhaps this fact that led Mr. Morgan and the pastors and ministers of the Welsh Tract Church to visit the neighborhood of Birmingham.

Such was the simple organization of the Brandywine Baptist Church.

At first they met in private houses where their enjoyment and precious seasons of refreshing, richly rewarded them for the long journeys they travelled to reach their place of meeting.

EARLY VICTORIES AND TRIALS.

For many years the church existed in two branches ; the other branch being in Newlin Township, Chester Co., about 12 miles distant from Birmingham, to accommodate the members in that neighborhood. Very frequently, at first, the church had no pastor and depended upon the ministers of Pennepack, Philadelphia, Delaware and New Jersey for the ordinances. At all times from its organization, such men as Enoch Morgan, Abel Morgan, Jenkin Jones, Thomas Brooks, Thomas Killingsworth, Owen Thomas, and Eliphaz Dazey, were ever ready to visit Brandywine and there proclaim the Gospel. This they did cheerfully and without compensation, except their travelling expenses, for the church was surrounded by a peculiar people of Quaker origin and proclivities and hence very difficult to reach.

As we read on, this record then appears : " Upon July 29th, 1715, five persons came under the ordinance of laying on of hands." And the next day John and Robert Chalfont, and James Clempson were baptized. On the 30th of August, following, they celebrated the Lord's Supper, at the house of Jeremiah Collett, Bro. Timothy Brooks of Cohansey, being administrator. With this force the church was admitted into the Philadelphia Baptist Association in the fall 1715.

¹ Smith's History.

In the year 1717, the church held a meeting at the house of Edmund Butcher, for the celebration of the Supper, and on the third day following, Wm. Butcher was baptized, Bro. Abel Morgan being administrator. Some time during this year it was decided to hold their meetings in Birmingham, and at once steps were taken looking to the erection of a house of worship there.

The year 1718 records the baptism of only one person, that of John Scott, by Rev. Elisha Thomas. During that same year the first Baptist meeting house in Birmingham was completed. It was a substantial hewed-log-house, and stood on the very spot where our present house of worship stands. As to its costs we know but little and only this: I found an old subscription paper of that date with paid up pledges amounting to 15 £ 10 s.

The deed for the land on which the house stands was found among valuable papers and documents in possession of Bro. P. M. Frame. The deed, written on parchment, was given by Edmund Butcher, for and in consideration of 20 shillings, lawful money, conveying to John Beckingham, Robert Chalfont, Samuel Scott and John Powell, their heirs and assigns, one acre and 20 perches of land in Birmingham township, joining the lands of Joseph Gelpin, "to the use and behoof of the society or fraternity of the people called Anabaptists, and to and for no other use, purpose or construction whatsoever." In the margin is this explanatory note: "The word anabaptist doth signify the people that do practise the baptism dipping, and professing the doctrine of personal election and final perseverance." It is dated the 20th day of September, in the 6th year of the reign of our Sovereign, Lord George (King) of Great Britain, 1719.

In this year Samuel Scott and John Rentfrow were baptized by Bro. Abel Morgan.

In 1719, Wm. Butcher was called to be the first pastor of the church. He was the fourth person baptized into its fellowship, and was therefore with it from the beginning. He remained but two years when he was called to another field.

Pastor William Butcher was born May 18th, 1699, in Birmingham, Chester County, Pa., and was no doubt a son of Edmund Butcher, one of the constituents of the church. On the 11th day of August, 1717, he was baptized by Abel Morgan, and in 1719, entered the ministry, and continued as pastor until

1721, when he was called to Cohansey, N. J., where he labored with much acceptability, until December 12th, 1724, when he died. Mr. Edwards says, "Mr. Butcher was a popular preacher, and withal very tall and of a majestic presence, which procured for him the name of '*The High Priest*.'" He was a most excellent man, and gave character and standing to the church.

In 1723, Isabel Butcher, Susan Collett and Susan Butcher were baptized by Rev. Jenkin Jones. The next year he baptized Margaret Powell, John and Hannah Heath.

In 1725, E. Burritt was received from old England, and thus closes the first decade. Suming up their work they can report one meeting-house built, 13 persons baptized, 8 received by letter, and a membership of 28.

Second Decade—1725-1735.

From the Church records we learn that Rev. Owen Thomas was acting pastor at this time, and baptized Wm. Beckingham and Jas. James, July 20th, 1726; Francis Pullin, and Amy his wife, the next month; Margaret Garrett in 1728, and John Garrett in 1730; Rebecca McBride in 1734; Mary Shields, Elizabeth Beckingham, Elizabeth Chaltont and Richard Kinbar in 1735.

The Church in 1730 sent up a query to the Philadelphia Association, viz.,—"How may we improve our vacant days of worship when we have no minister?"

The reply was: "that they should meet as often as convenient, read a chapter, sing a psalm, go to prayer and beg God to increase their grace and comfort;" they were also advised "to read sound, profitable and approved sermon books:" but they were cautioned "not to suffer any to exercise their gifts in a mixed multitude until tried and approved by the Church." They evidently had no place in those days for a B. Y. P. U. or a Y. P. S. C. E., such as this Church now has. In 1735 the Church made its first contribution, so far as we know, for the education of young men for the ministry, which was the sum of 2 £ 10 s. During this same year, John Powell, one of their constituent members, having died, left a legacy of three pounds sterling, to John Beckingham as trustee, for the support of the poor of the Church. Thus from its very beginning this church has tenderly cared for its indigent poor.

The decade closed with eleven baptized, one received by letter, and a membership of thirty.

Third Decade—1735-1745.

Walter Downes was baptized in 1737 ; Robert Chalfont, Elizabeth Blackwell and Eleanor Bentley, in 1738 ; Amie Chalfont and Mary Evans, in 1741 ; Priscilla Thomas, Dorothy Chalfont, Ruth Chalfont, Elizabeth Butler, Hannah Cantrell and John Chalfont, in 1742 ; John and Mary Williams in 1743. As many of the members lived in Newlin, about twelve miles farther up the Brandywine, the meetings were held there every alternate month, beginning with 1741 and continuing so for many years. In 1742 they erected a house of worship in Newlin, towards which the members of the Birmingham branch contributed as they felt able.

This decade records the accession of fifteen good members, and Bro. Owen Thomas still at the helm, leading and feeding the devoted flock.

Fourth Decade—1745-1755.

During this period, the following were baptized : George Bentley and David Powell, in May, 1746 ; (David led the singing for many years) : James Burd and Elizabeth Powell, in July following. In 1755 they received into communion and membership, Jeremiah Collett and Mary, his wife, Esther Hopton, Sarah Piper, Margaret Mandle, William Collett and Margaret Baldwin.

We can learn but little of this decade, but enough to show that the historic chain is unbroken. However, eleven had been baptized and four received by letter or experience.

Fifth Decade—1755-1765.

The Rev. Owen Thomas having supplied this Church a long time, at length, by reason of age and declining health, told the Church that he could not longer supply them, and recommended Bro. Abel Griffith as his successor. Mr. Griffith had been providentially with them in April, 1759, and after several visits, with the "advice and consent of Mr. Thomas, they called him to be their minister." He began his pastorate April 12th, 1761. The next year he baptized John and Elizabeth Garrett, James Shields and Margaret, his wife,—(the last two being the great grandparents of our Bro. Frame) Hannah McCracken and Dorcas

Bentley were baptized in 1763, and the next year, James Mundell and Martha Barnet likewise submitted to the ordinance.

Thus in fifty years after their organization, fifty-nine persons had been baptized, and seventeen received by letter and experience, making in all, including constituents, eighty-eight persons who had been members of the Church during these years.

REV. OWEN THOMAS

now passes out of sight. He died Nov. 12th, 1760 Of him it may be said, "The memory of the just is blessed." He supplied this Church "a long time monthly," and baptized at least thirty-six persons and welcomed them into the Church. His remains lie in the Vincent Cemetery, near the house where he long preached the Gospel. On his tomb-stone are these words :

" In yonder house I spent my breath
And now lie slumbering here in death ;
These lips shall wake and then declare
Amen, to truths they publish'd there."

Sixth Decade—1765-1775.

In this decade we find the following record :

" In the year 1767, our Bro. Abel Griffith, seeing no addition for several years—some of the members were dead, and some of the hearers removed to new parts of the country, with only a few remaining, and these far scattered from each other, he could see but little hopes of being further useful here. He then proposed to move away, which being agreed to, we gave him a recommendation to travel in New England. Accordingly, in August he removed his family, and after his return, supplied us several times. In March, 1768, he administered the Lord's Supper here again, and then settled in Salem, N. J., but he reserved six Lord's days in every year to visit Brandywine. On account of sickness he came but a few times that season. Coming over in March, 1769, it was proposed that "all the members should come together at the next meeting in May." They met at the appointed time and then agreed to hold "the next opportunity" at Newlin in July. At that time, they say : "The Lord was pleased to bless us, not only in the communion at the Lord's Table, but also in the addition of four hopeful members."

In June, 1768, James Shields and John Garrett were chosen

deacons, and Jeffrey Bentley and Robert Chalfont, Sr., ruling elders. In 1769, they dismissed James Mundle to the Welsh Tract Church, and in the years 1772 and 1774 they dismissed four members to Baltimore, showing that they faithfully performed the work of the Church

In 1769, the Church received fifteen pounds sterling, the balance of the Richard Buffington legacy, of which Bro. Abel Griffith received his share, which was six pounds ; probably the full amount of his annual salary. In July, 1769, Bro. Griffith baptized John, Robert, Alexander and Elizabeth McKim ; Jane, the wife of David Shields, in September ; and Samuel Richie in November. In May, 1770, he baptized John Baldwin and John Powell ; in 1772, Martha Liget ; and in 1774, Martha Shields.

Thus, amid all their discouragements the baptismal waters were frequently stirred and they could now enroll 29 members.

Seventh Decade—1775-1785.

These were perilous times for the Church, but Bro. Abel Griffith is again pastor. This fact shows that the little flock was tenderly cared for during the dark days of the Revolution. Otherwise we might question the permanence of the Church, for there is a long break in the records from 1775 to 1780. The Church, as well as the country, was engaged in momentous questions. In 1777 occurred the Battle of Brandywine, the thrilling scenes of which were enacted within the parish limits of this Church. From all we can learn, I am satisfied that this Church was loyal to the American cause during the war. Two of their number at least, George Hannum and Edward Simonson were connected with General Washington's army, and tradition says that the former, who knew the country thoroughly, was guide to General Washington from his headquarters here to Birmingham Meeting house where the final struggle took place. Standing in this pulpit, the first house to the right, still standing and owned now by Mr. Joseph C. Turner, was occupied by General Washington as his headquarters during the battle ; and the first house to the left of our property, now occupied by Bro. W. S. Garrett, its general appearance much as it was during the war, was the headquarters of General Lafayette. And the large buttonwood tree at the oblique front of the house tradition points out as the tree against

which General Lafayette leaned after he was wounded in the battle.

It is also worthy of remark that the baptizing place of this church in the Brandywine at Chadds' Ford, for many, many years till the present baptistery was built, was at or very near the spot where General Washington's army crossed that historic stream. And had not the father of our country been deceived by contradictory reports from spies and volunteer scouts as to the feints and position of Knyphausen, Lord Howe and Lord Cornwallis, the fate of the battle would have been different, and probably the then future history of this church would have been greatly changed.

Because of this battle and the occupancy of Philadelphia by the British army soon after this, the Philadelphia Association did not meet in the Fall of 1777, and of course this church was not represented. It certainly must have been a time of great trial to the dear church.

In 1781, they reported 19 members to the Association. In 1783, one was baptized by Bro. Griffith. In 1784, he baptized John Kimbler and Margaret his wife; and in 1785, two. In the Fall of 1785, they were able to report only 5 baptized during the decade, and a total membership of 16.

Thus the little band, cast down but not destroyed, passed through that dark period of our country's history. A few stalwart men and noble women, with a faith in God,

"That did not tremble on the brink
Of any earthly woe,"

kept the Gospel banner unfurled, and some weary ones, amid their dark environment, were directed to shelter and peace and life eternal through the cross of Christ.

Eighth Decade—1785-1795.

In August, 1786, Mrs. Rachel Powell, wife of John Powell, and the daughter of Rev. Abel Griffith, was baptized by her father. One was also baptized in 1787. This year their membership was reduced to fifteen, the same as when constituted, and the lowest ever reached in our history.

In May, 1788, the church gave Bro. Joshua Vaughan a license to preach the Gospel. That year eleven were baptized, viz.,

Jacob King, Sarah Vernen, Jane Cross, Susanna Linville, Robert Frame, Eleanor Frame, Edward Wilke, Jane McLaughlin, Wm. Griffith, Ann Vernen and Sarah Pyle.

In 1789, Noah Cross, Sarah Vernen, Mary Johnson, Catharine Stalkey, Wm. Simonson, Elizabeth Wright and others were baptized, so that they were able to report 37 members. On the 12th of December, Joshua Vaughan was ordained to the work of the ministry; Bro. Abel Griffith preached the sermon; the ordination prayer and laying on of hands were followed by a solemn charge by Bro. Eliphaz Dazey. A brief record should be made of this faithful minister. Rev. Eliphaz Dazey often visited Brandywine and assisted the pastor, and preached when there was none. He was born in Delaware in 1754; was one of the constituent members of the Marcus Hook Church, and was its pastor from 1788 to 1796, when he died. "He was dearly beloved by his young flock." He baptized twelve into the Brandywine Church.

In 1790 the church made another contribution of 9 shillings 4 pence for ministerial education. The same year seven willing converts were received, viz: Jacob Thomas, and Mary his wife, (the first persons baptized by Rev. Joshua Vaughan), Elizabeth and Margaret Shields, Joseph Powell, and Mary his wife, and another, name unknown. In 1791 Joshua Vaughan became pastor of the Church. He soon baptized eight; the next year seventeen; their names were, Martha Withers, Rachael, wife of Thomas Davis, Jane Derrom, Mary Stuba, Lida Lewis, Ruth Strode, Mary Bentley, Duncan McKinley, and Rebecca his wife, Margaret Stevenson, Robert Chalfont, Phebe Chalfont, and Anna her daughter, John Quaintance, Mary Norton, Elizabeth Chandler, John Faddis, Jonathan Harlan, Jane Vaughan, Mary Kibb, Mary Davis, Elizabeth Powell, Lydia Bentley, and Hannah Chalfont. After one of these—a lady—had been baptized, Joseph Powell and his wife objected to receiving her into the Church, because she had an "abusive tongue." But the accused had grace enough when the matter was presented to her to make suitable confession, and then a happy reconciliation was effected.

In 1793 John Garrett, Sr., was elected Ruling Elder. He had served the Church as Deacon for 25 years and was very highly esteemed. William Simonson was elected Deacon in his stead. They were subsequently ordained by Pastor Vaughan amid much

solemnity. At this time the Church bought an Edinburgh edition of the Bible, printed in 1789, still in its possession. In 1795 Sarah Walker was baptized. During this decade seventy-four were baptized ; twenty-four received by letter, thus raising the membership from fifteen to eighty six. What a God-send Pastor Vaughan was to this people !

Here we pause to note the death of the second Pastor, Abel Griffith, who was born December 23d, 1723, in Montgomery County, was baptized April 14th, 1744, and was ordained in 1761. He was the oldest son of Rev. Benjamin Griffith, pastor of the Montgomery Church, and a nephew of Enoch Morgan, of Welsh Tract, and Abel Morgan, of Pennepack and Philadelphia. He remained at Brandywine for six years, and then, owing to failing health, travelled in New England, and, in 1768, settled as pastor at Salem, N. J., where he continued until 1771. In 1775, he returned to Brandywine, where he remained until 1790, when he went to Kentucky, where he died, May 19th, 1793.

Miss Rachel Powell, in her interesting history of the Powells and Griffiths, says that he was a man of mild disposition and was much beloved and respected by the people of his charge.

Of him, John Powell, who joined the Church in 1770, says :

“ It's thirty years of precious time
Since first he came to Brandywine,
During which time God gave him grace
To live with them in love and peace.

His Church was weak and poor withal,
His help from them could be but small,
Which made his best of friends to say,
He'd better quit and go away.

Members increasing more and more
In numbers than they were before,
And hearers came from all around
To hear the Gospel's joyful sound.

It was just now that Vaughan came,
A man of great repute and fame ;
Vaughan and Griffith both agree
And join in love and unity.”

January 16th, 1795.

J. P.

Ninth Decade - 1795-1805.

The prosperity that attended the Church during the last decade evidently stirred up the adversary of souls, and discord reigns at Brandywine. For five years there is but little, if any progress. In 1797 their letter to the Philadelphia Association spoke "respecting existing difficulties" and that body appointed a strong Committee, of which Samuel Jones, D. D., was chairman, to reconcile their difficulties, if possible, and report the next year. They found the church in a "disagreeable situation," "party spirit ran high," and they were not so happy as to secure unity. Another committee was appointed, which was more successful—at least there is no further reference to the matter, and soon they begin to show signs of life, and report accessions to their number, which is a good evidence of harmonious co-operation.

In 1800 Margaret Frame was baptized, and in 1803, sixteen put on Christ. During that year, "It was unanimously agreed that each member shall pay six cents every month to be put to such use as shall be hereafter agreed upon."

In 1804, Frederick Tussey and Catharine his wife, Lydia Springer and Margaret McConnell were baptized. During the year the Church gave \$2.18 for Ministerial Education.

Baptisms occur frequently now, and the decade that was begun in gloom, closes with the smiles of God's goodness resting on the members. The additions during these ten years were 37 by baptism, 12 by letter, and the membership raised to 115.

Tenth Decade—1805-1815.

In 1806, Sarah Baldwin, Jonathan Sturgis, Rebecca Hannum, Ruth Frame, Andrew Thomas, and Margaret his wife, Hannah Armstrong and Sarah Wallington were baptized; in 1807, Sarah Hollingsworth, George Dannum, Rachel Cross; and in 1808, Robert McCay, Jr. In this last year, finding their house of worship too small for their congregations, the Church made arrangements to enlarge their borders and appointed Bro. Frederick Tussey to superintend the work. The only clue we have of the cost of this house is Mr. Tussey's bill for material and work done, which was \$239.50. Subsequently \$110 was raised to finish it. It was built of stone and was for the times a comfortable and commodious meeting-house, as many can still testify who saw it before it was taken down to make

room for our present house. After the new house, came the up-building of the spiritual temple. In 1806, nine were baptized; eighteen in 1807; eleven in 1808.

During the last named year the Church gave \$15 for the support of a poor member. Another member was debarred from the Lord's Table for Intemperance. Very frequently in those days, the Church suspended or debarred from the communion those who were worthy of discipline.

But now sadness reigns throughout the Church. He who has served the people so long and so faithfully passes into rest. Pastor Joshua Vaughan, was born in 1749, near the Yellow Springs, in Chester County, of Welsh parentage. During his boyhood, he learned the trade of a blacksmith; but being of an enquiring mind, he early devoted himself to study and became so well educated that he was appointed sheriff of Chester County, then a high and important office. He at that time resided at Chester, the county-seat, and attended the ministry of Rev. Philip Hughes, who, in 1780 was privileged to baptize him, and he became a member of the First Baptist Church of Philadelphia. He joined the Church at Brandywine by letter, December 9th, 1787, and, on the 9th of August, 1788, was licensed to preach, and on the 12th of December, 1789, was ordained, and, in 1791, became the pastor of Brandywine. He labored with great success for many years. He was greatly beloved, very popular and successful in his ministry. He died August 30th, 1808, and was buried in the grave-yard at Hephzibah. The epitaph marking his resting place speaks of him as "a Christian philanthropist."

In Mr. Vaughan's day baptism was often ridiculed, and at the water there was sometimes disturbance. On one occasion, a couple of men of the "baser sort," took offense because he baptized a friend of theirs, and swore that the next time Mr. Vaughan baptized in the Brandywine, they would put him under the waters. Mr. Vaughan heard of the threat, and at the next baptism preached a powerful sermon, hoping it would do good, but he only saw on the bank around him, a crowd of enraged men who were evidently leagued with his enemies. As he closed he said he knew what had been threatened, and who were the leaders of the mob that meant to molest him. Quickly throwing off his coat and bearing his stalwart arm, he stood out before them; with his broad chest distended and

his countenance fixed upon them, with a significant gesture, said he was ready for the attack, but warned them, "if they did not fear God, to fear him, for he was determined to hurl the first man that dared to interrupt him to the ground, and plunge him into the stream and grind him under his heel upon its rough rocky bottom." Recollecting many of his feats of strength and daring among hardened outlaws while deputy sheriff and keeper of the prison, the sons of Beliel hesitated, then urged one another to the assault, but soon retired, each charging the other with cowardice, when the faithful servant of the cross, calm and serene, proceeded to baptize the candidate.¹

He baptized 188 into the fellowship of this Church.

His son, John Vaughan, M. D., was a licensed Baptist minister, and a physician of great prominence. He died in Wilmington, Delaware, honored and beloved by the citizens.

OUR ELDEST DAUGHTER.

In 1810, it seemed as though the Church lost her better half and best blood, for ninety-two members were dismissed by letter, fifty of them in one day, to form the Hephzibah Church in the Newlin and East Fallowfield district. Notwithstanding it weakened the Church greatly to set up her eldest daughter in house-keeping, she nevertheless rejoices always in her prosperity, and after an absence of eighty-five years is glad to have her home again, even for a little while.

In 1813, Bro. Charles Moore, who had supplied the Church very acceptably the previous year, was publicly set apart for the work of the Gospel Ministry; Rev. Daniel Dodge of Wilmington assisted in the solemn services.

In 1814, the Church, being perplexed as to how they could raise money to pay off their debts and carry on their work, resolved to lay a capitation tax on the members according to the valuation of their property. A committee of five carried out the plan, which seemed to work well for several years. The assessment seems to have been two mills on the dollar, for the properties of Robert N. Gamble, Thomas Baldwin and Robert Frame, Sr. Each was valued at \$6,000 and they were assessed \$12 each, and the amounts were marked paid.

¹ Futhey's History of Chester County.

In August, 1815, because of the low state of religion, the Church appointed a day of prayer to God for the outpouring of his Spirit upon them. In this year the Church observed the day of Thanksgiving appointed by the President of the United States "for the peace which the Lord hath graciously given us"—meaning the peace which followed the War of 1812. The Church, as it always has been,



REV. CHARLES MOORE.

was loyal to the United States Government during that war. Four of their members, viz., Robert N. Gamble, Samuel Russell, John Frame and another whose name is forgotten, loyally responded to their country's call. The first named of these soldiers was for many years an active member and honored office bearer.

This decade witnessed the baptism of seventy-seven persons and nine received by letter. And notwithstanding they dismissed so many members they were able to report a membership of sixty.

In looking back over the first hundred years of our history, the Church, amid many discouragements, maintained the preaching of the Gospel, built two meeting-houses, enlarged one, baptized 265 persons, received 63 by letter, making in all 328 additions to their number.

Eleventh Decade—1815-1825.

In 1817, Robert Frame, Sr., finished his work and entered into rest. He had been a trusted office bearer many years, and was evidently an exemplary Christian. In 1819, Rev. Charles Moore closed his labors with this Church, having accepted a call to Vincent. In 1822, he was re-called, and served the Church as supply till 1836, during which time he baptized sixty more persons, among whom, in 1821, was Robert Frame, Jr., father of our senior Deacon.

On the 4th day of January, 1825, the Church was incorporated. The trustees in whose names the act was effected, were: Thomas Baldwin, Robert N. Gamble, Robert Frame, William Work, and Thomas Jarmin. The articles were signed by Rev. Charles Moore, Thomas Green, George Baldwin, Thomas Crosby, and the above named trustees. This decade closed with a good degree of hopefulness for the future. Baptized 20, received by letter 7, total membership 44.

Twelfth Decade—1826-1835.

In 1827, the Church again lost much of its strength in granting letters to eleven members to form the Goshen Church. They gave them cheerfully, however, for thereby the work of the Lord was to be extended. In 1829, after some months' deliberation, they formed a Missionary Society. Bro. Thomas Green was elected Treasurer, and Robert Frame, Secretary of the organization. They evidently contributed to that object, but we can not learn how much. In 1830, Thomas Jarlum and wife received letters to help constitute the Church in Ridley, and it is said they were most excellent members.

In 1832, so far as reports show, the Church held their first protracted meeting of three days, which resulted in much good; and the next month, Rev. Charles Moore baptized the following: James Hannum, Robert Baldwin, Abner Kungle, Catharine Kungle, Elizabeth Frittz, Elizabeth Stevenson, Susan Frame, Sidney Burnett, Rachael Gamble, Keziah Hannum, Ann Frame, Hannah Burman, Susan Brinton, Margaret Pyle, Biney Frame and Jane Pyle. Soon

after, Amos Harry, John Frame, Sarah Hampton, and Sarah Brinton followed in the ordinance.

In June, Sarah and Eleanor Frame were baptized by Bro. Moore. In July, Sarah Russell, Margaret Butler and Ann Craig were also baptized; and in September, Alban Dalton and Mary Ann his wife. This grand work of grace put new life into the Church. In the corresponding letter of the Philadelphia Association of that year, we find the following: "This ancient Church (the Brandywine) has had a refreshing from the presence of the Lord; and the cloud that hung over them so long has been dispersed, and they are enabled again to rejoice. As a Church they are in peace and unity."

In November (2d Saturday) following, P. Miles Frame, John Pyle, Rebecca Hannum, Susan Hannum, Sarah Burnett, Mary Smith, Lydia Frame and George Baldwin, were baptized.

In 1834, Hannah Livsey, Nathan, Hulda and Elizabeth Hunt (the last three baptized by Rev. Daniel Trites) and Nathan Frame, put on Christ in baptism.

Up to this time, the pastors and supplies seem to have visited the Church once a month, with occasional sermons from visitors thrown in. In this way, Rev. Daniel Trites, "under the employ of the Pennsylvania Missionary Association," frequently visited them. The desire for preaching every two weeks becoming very strong and Bro. Charles Moore being pastor at Vincent, was unable, we presume, to visit them but once each month, hence he closed his labors with this Church in 1836.

Pastor Charles Moore was born in Philadelphia, January 30th, 1771. He was reared and educated in the Episcopal Church, and united with the *Gloria Dei* Church, commonly known as the Old Swedes or Wicaco Church, of which for many years, he discharged the duties of Clerk. In 1797, when the yellow fever prevailed in Philadelphia, he and his wife were attacked by the disease. Upon their recovery, they removed to Concord, Delaware County, and he connected himself with the nearest Episcopal church. Being without a rector, Mr. Moore was accustomed to act as lay preacher. Occasionally he attended the Baptist church, and under the preaching of Rev. Joshua Vaughan, he was led to study the Bible very carefully. The result was a change in his views, and, in October, 1802, he was baptized by Mr. Vaughan, in the Brandywine at Chadd's Ford, and united with the Brandywine Church. Feeling it to be

his duty to preach, he was licensed by the church in Sept., 1812, and continued to supply Brandywine until October 10th, 1813, when he was ordained as their pastor. It was his delight to visit destitute places, and hold forth the precious truths of the gospel. He remained with the Brandywine Church as pastor until 1819, when he was called to the Vincent Church in Chester County, where he labored faithfully until 1844, when he felt compelled to resign on account of his increasing infirmities. He died in West Vincent Township, July 17th, 1847, in the seventy-seventh year of his age. It is said of him, that when in his sixth year, he was taken to the State House yard in Philadelphia, and heard the Old Bell proclaiming the birth of a new nation.

The families of the Burnetts and Butlers belonging to this church are his great-grandchildren, some of whom I have had the pleasure of baptizing into the fellowship of the same church. Mr. Moore served four score years ago. During this decade the baptisms were 50. Total membership 74.

Thirteenth Decade—1835-1845.

In April, 1836, Rev. Enos Philips acceded to the wishes of the Church for a semi-monthly service and entered on his labors. He served the church faithfully till October, 1838, when he resigned. He baptized six. He was much loved by the people who "regret the dispensations of Providence which render their separation necessary."

Bro. E. M. Barker was invited to supply the church which he did a short time only, evidently not satisfied with the compensation offered. The record says "he left very abruptly."

In 1839, Rev. Joseph Walker accepts the call to labor with the church half-time, which he continues to do for many years.

In 1843, Elizabeth Chandler bequeathed \$100 to the church, of which \$60.25 became available.

Additions, 19 by baptisms, by letter 9; membership 61.

Fourteenth Decade—1845-1855.

Lydia Taylor of Westtown, Chester Co., did by her last will and testament, bequeath to the Brandywine Baptist Church \$100, to be kept invested and the income thereof to be annually applied to the support of the poor of the Church. On March 19th, 1846, that

legacy was paid over to the Church Treasurer, and the provisions carried out.

In April, 1850, Rev. Joseph Walker, after supplying the church eleven years, formally accepted the call to the church as pastor, deposited his letter, and received the hand of fellowship from Deacon Robert Frame. Up to this date, Bro. Walker had been regarded as supply and not pastor. Henceforth he appears in the Associational Minutes as pastor.

Another precious revival was enjoyed by this Church in the fall of 1852. Revs. J. Philips, James Brown, Levi Parmly, also the Presbyterian and Methodist pastors of the neighborhood, rendered valuable assistance. Above all, the Holy Spirit moved mightily on the people and many accepted Christ Jesus as theirs. The following were baptized in November, as a result of this revival: John Warner, William Slaughter, Samuel Barrett, George Hannum, Henry Hannum, Kirk Johnson, I. N. Pyle, Harriet Johnson, Hannah Frame, Huldah T. Frame, Sarah Walton, Sarah Heyburn, Phebe Heyburn, Mary A. Dalton, John Dalton, Alban Dalton, Philena Arment, Bayard Burnett, and Sarah Russell. During the winter and following spring, Henry Davis, Isaiah Miller, Samuel Russell and Sarah Russell were also baptized. Thus the Lord did abundantly bless this earnest people. Baptized 33, received by letter 17, membership 82.

Fifteenth Decade—1855-1865.

An excellent revival was enjoyed by the church in the fall of 1857. Revs. G. M. Slaysman, G. M. Spratt, William Wilder and A. J. Hires assisted the pastor. The Lord abundantly blessed the Word, and as a result 19 members were added to the Church. In the fall of 1858 another protracted meeting was held, when pastor Joseph Walker was aided by Rev. D. Jefferis and Rev. Miller Jones. Six were baptized as a result of that meeting.

In the following year, Revs. Miller Jones and W. E. Watkinson of West Chester, aided the pastor, as a result of which a number of members were received. An event of great interest now occurred, which was the resignation of

REV. JOSEPH WALKER

in 1863. At first the church refused to let him go, but finally yielded to his request.

Pastor Joseph Walker was born February 14th, 1787, in Lower Chichester, Delaware County, and was baptized February 7th, 1806, at Wilmington, Delaware, by Rev. Daniel Dodge. In 1822, he was licensed, and, in 1824, was ordained as pastor of the Marcus Hook Church, and continued there until 1848, but preaching at other places, particularly at Brandywine. In 1850 he was chosen pastor, and remained in office until increasing years compelled him to resign. His labors were blessed, and many were baptized by him into the fellowship of the Brandywine Church. In 1826, he was Clerk, in 1829, Moderator of the Philadelphia Association, and, on October 5th, 1854, he was chosen the fourth President of the Board of Trustees, and so continued until 1863. Upon retiring from that honorable office, the Board of Trustees passed the following resolution: "*Resolved*, That we deeply regret the removal of our Brother Walker from our bounds. He has served the Board of Trustees as its President from its reorganization in 1854, and his fidelity in the office, and his Christian and gentlemanly courtesy, have greatly endeared him to us. Our prayer to God is, that His blessing may accompany him to his intended distant residence, and crown all his future days."

Mr. Walker afterwards removed to Allegheny City and there died at the house of his son-in-law, Dr. M. Randall Trevor, February 28th, 1870, loved and honored by all who knew him.

He gave 68 valuable books to the Church library, which are kept in memory of his devotion to the Church, and called "The Walker Library."

In the fall of 1863, Rev. D. J. R. Strayer was invited to supply the Church, but remained only eleven months. He is spoken of as an able and earnest preacher. The closing of this decade witnessed internal troubles again. A council was called to help them adjust matters, for the difficulty involved prominent members. It must be remembered however that they lived in war times—war national, sectional, and in this case ecclesiastical: and the Brandywine Church gave evidence of belonging to the Church militant. These troubles originated, we think, and were maintained by divergent views of national affairs, arbitrary management, disagreement in doctrine as well as lack of grace and brotherly kindness. It is not for us to sit

in judgment over their acts, but believe that the Church has learned to say, with *Garth* :

“ Dissensions like small streams are first begun,
Scarce seen they rise, but gather as they run :
So lines that from their parallel decline,
More they proceed, the more they still disjoin.”

As a consequence of this “ unpleasantness ” the Church, sooner or later, lost some of its most active workers. We trust, however, that all have learned to say the prayer of Milton :

“ Eye me, bless'd Providence, and square my trial
To my proportioned strength.”

Notwithstanding all these dissensions, the Church could report for the previous ten years, 39 baptized and 23 received by letter.

During the war of

THE REBELLION,

this church had its representatives on the field of battle. Caleb R. Watkin, John L. Kitts, Reese Dutton, F. Marion Frame, John L. Wedenn, Menander Slack, and A. J. Furman, were among those who entered the service in defence of their country, and were at some period of their history connected with this church. Bro. Watkin was a most faithful and consistent member, being both Trustee and Deacon at the time of his death. Bro. Slack was one of the best of soldiers; one of the best of church members; and still lives to enjoy a patriot's honors, and ready to do his Master's will. Bro. Pierce was wounded in the service and died happily not long since. Bro. John L. Kitts is still with us an honored, efficient office bearer. During this decade the membership was raised to 92.

Sixteenth Decade—1865-1875.

In January, 1866, Rev. Jesse B. Williams assumed the pastoral care of the church. At once the members are put in working order and surely something will now be done. They bring up recalcitrant members for discipline, whitewash their meeting-house, scrub the floor, put down new carpet and talk up a new house of worship. The Church worked hopefully, excellent members were received—but lo! in 1869 the pastor resigns, after having baptized forty members into the Church.

Pastor Jesse B. Williams was born at Martha Furnace, Cen-

tre County, Pa., November 27th, 1819. About the year 1839 he was baptized, and soon after attended the Huntingdon Academy and became pastor of the Huntingdon Church. Then he settled at Cape May, N. J., and afterwards went to Downingtown, Pa., and New Castle, Del. After this, in 1863, he was called to Cold Point Church, and then in January, 1866, to the Brandywine, which he served until February, 1869. In 1870, he went to Sharon, where he died, aged about 50 years. He was a devoted pastor; preached the Gospel in its purity, and discharged his duties faithfully.

In April, 1869, Rev. S. K. Boyer accepted a call, but resigned the next June and entered the Episcopal Church. His service was so short that he could scarcely be called more than a supply.

THE NEW HOUSE

of worship is now engaging the energies of the Church. Men and women vie with each other in pushing forward the work. A building committee consisting of William Gamble, Joseph Lancaster, William Slaughter, George Drayton, P. Miles Frame and John B. Heyburn had been at work for some time; and the "Ladies Church Edifice Fund Society," with Mrs Susan Lancaster, President, Mrs. Sarah A. Smith, Treasurer, and Mrs. Mary A. Reed, Secretary, had been collecting funds and lending a helping hand in many ways.

The "Corner Stone" was laid with appropriate services May 27th, 1869, Dr. H. G. Weston, of Crozer Seminary, preaching the sermon.

The building fund was augmented by lectures given gratuitously by Revs. Brethren Trickett, Shanafelt, Marsh and Dr. Weston; also by a "Harvest Home," which, with the contribution of the "Ladies Aid Society," enabled them to put \$1000 on interest for one year. The building advanced steadily till January 6th, 1870, when the public assembled for the

DEDICATION.

Rev. W. H. H. Marsh, of Wilmington, had charge of the money raising. The balance of \$2300 was promptly pledged and the dedication services went on. Dr. P. S. Henson, of Philadelphia, preached the sermon, and Dr. Pendleton, of Upland, offered the prayer of dedication.

The net cost of the house, according to the report of the Building Committee, was \$11,690. In addition to this the "Ladies Church Edifice Fund Society" raised \$1935, a part of which was spent for furnishing.

And here our house stands, as on a rock ; and built of rock, to stand for ages. Fronting this House of God, are sturdy oaks beneath whose shades Whitfield preached 125 years ago. Of the monarch of this grove we may say :

"The brave old oak
Who hath ruled in the greenwood long ;
Here's health and renown to his broad green crown,
And his fifty arms so strong.

There's fear in his frown when the sun goes down
And the fire in the west fades out ;
And he showeth his might on a wild midnight
When the storm through his branches shout.

—Chorley.

But the Church *within*—that's the best of all. It is built not of wood or stone nor reared on earthly rocks, but is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Now the members are

READY FOR WORK.

In 1871, the Church extended a call to Bro. Isaac M. Halde- man, who had supplied the pulpit very acceptably for several months. He accepted the call and was ordained that same year to the work of the ministry. Large congregations and many conversions attended this pastorate, and a spirit of revival pervaded the community. The Minutes of the Philadelphia Association for that year say : "Have had a great outpouring of the Spirit. Baptisms every month. Eighteen heads of families have owned Jesus as their Saviour. Have established missions at three school-houses, some miles distant from our meeting-house; services conducted by lay brethren. Are fully alive to the great work in their field." As one instance of the zeal which characterized the membership, Bro. George Drayton would frequently drive fully ten miles to Hickory Hill school-house, conduct the services and return home again that night.

In February, 1871. Robert Frame, who had been deacon since 1827 and clerk from 1827 till 1865, was removed by death. The records say that he bore his afflictions with Christian fortitude and died full of faith in hope of a glorious immortality." His wife, who preceded him about a year, is spoken of as a most estimable Christian woman, a real mother in Israel. Another valuable member, G. G. Heyburn, young, active and faithful, also passes into rest.

In February, 1872, Elwood M. Heyburn received license to preach the Gospel and was subsequently ordained as pastor at Newtown Square. This year the Church built their horse sheds, costing the sum of \$718.85.

Mr. Haldeman remained as pastor four years. It was a brilliant pastorate and characterized with large accessions, 76 having been baptized during his first year.

Pastor Isaac Massey Haldeman was born at Concordville, Delaware County, Pa., February 13th, 1845, and was educated at West Chester. For some years he was engaged in business with his father. In 1866 he was baptized by Rev. James Trickett, and became a member of the West Chester Church. Impressed with the thought that he was called to preach the gospel, he devoted himself to a course of study, and exercised his gifts in the church, and also in other places, and was in the midst of a number of precious revivals. A glorious revival followed his labors from the first, and over 207 persons were baptized during his pastorate, which continued until April, 1875, when he resigned and became pastor of the Delaware Avenue Church in Wilmington. From thence he went to New York City, where he still preaches the word of the Lord.

During the decade now closing 236 were received by baptism and 41 by letter, raising the membership to 296.

Seventeenth Decade—1876-1886.

During this decade the Church seems to have been kept busy calling pastors, no less than six candidates having been before them. The successful candidates, so the records run, were unanimously called, and after a time, by a unanimous vote, were permitted to retire.

Bro. George G. Craft received and accepted the call in July,



ROBERT FRAME



MARTHA PHILIPS FRAME

1876, but closed that relation on the 19th of November following. In April, 1877, Bro. John J. Reader became pastor and was ordained to the work of the ministry at the call of the Church. Though his pastorate was short he welcomed 19 into the Church by baptism, some of whom are still with us.

Pastor John Jordan Reader was born in Wilmington, Delaware, January 29th, 1849. He became a member of a Methodist Church, but insisted on being baptized in the Brandywine. He studied for the ministry, and was duly licensed, but not approving of infant baptism, he severed his connection with the Methodists and united with the Elm Street Baptist Church of Wilmington.

On the 19th of April, 1877, Mr. Reader, then a member of the Memorial Church of Philadelphia, and a licentiate, was called to the pastorate of the Brandywine Church. He accepted and was ordained at Brandywine, May 7th, 1877. He gave himself to the work with much zeal, and preached at school-houses and other out-stations, but in April, 1878, he resigned. He is now in Carrollton, Illinois.

May 12th, 1878, the Church extended a call to Rev. Alexander McArthur of Crozer Seminary.

In January, 1880, the Ladies Aid Society, through their secretary, Miss Mattie Perkins, asked the privilege of putting an organ in the meeting-house for the benefit of the Church, which was heartily agreed to. The next thing in order is the Pastor's

RESIGNATION.

Pastor Alexander MacArthur was born in Scotland, attended Spurgeon's College, became pastor of the Baptist Church in Portsmouth, England, and then came to America. He was graduated from Crozer Theological Seminary in 1878. He was pastor of the Second Church of Wilmington from March, 1874, to September, 1875. On May 12th, 1879, he was called to Brandywine, but only remained until the last of February, 1880. He now resides at Halifax, Nova Scotia.

On the 16th of May, 1880, Rev. J. W. Sullivan assumed the pastoral care of the church, and soon there were valuable accessions to the membership. On the 20th of September following, an event of much interest to the church, and specially to the parties concerned, was the marriage of pastor Sullivan to one of

Wilmington's fair daughters, Miss Emily Hibbard. H. G. Weston, D. D., of Crozer Seminary, performed the ceremony in the meeting-house of the Brandywine Church, in the presence of a large congregation. So far as the record goes, this is the only wedding in their house of worship for 153 years, when Wm.



REV. J. WESLEY SULLIVAN.

Russell and Mary Williams in 1727, were married "according to y^e method of y^e Baptists at their meeting-house upon y^e Brandywine."

In 1883, the church having purchased a lot, began to build a parsonage after \$1,240 had been collected for the purpose. The contract for the house was given to Mr. John Underwood for \$2000.

An "all day meeting" was held October 25th, for the purpose of raising the balance of \$1000, necessary to pay off all debts contracted on account of the parsonage. The enterprise was successful, and through the persuasive ability of Rev. C. H. Thomas, all the money asked for was pledged, with a surplus of \$25. The entire cost of the parsonage and its belongings was about \$2400. Great credit is due to Pastor Sullivan for pushing

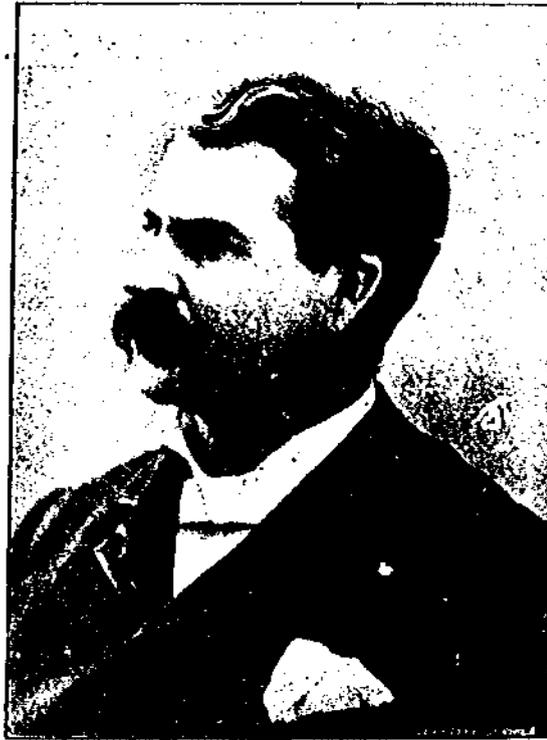


PARSONAGE

the work. The Building Committee, consisting of I. H. Miller, Thomas Hibberd, I. L. Coburn, Wm. Slaughter, and Geo. E. Heyburn, did their work well. The collectors were Mrs. Ada Lancaster, Mrs. Wm. Talley, and David L. Manly, who were very energetic and successful; all of these persons were doubtless satisfied with their work, and thankful when they looked upon their beautiful, completed parsonage.

In 1885, after serving the church faithfully five years, Bro. Sullivan severed his connection with this people. He baptized 29 happy converts, and left the church in a healthy condition.

Pastor J. Wesley Sullivan was born at Wilmington, Delaware,



REV. B. C. NEEDHAM

September 18th, 1855, was baptized there February 16th, 1873, by Rev. Geo. W. Folwell, and became a member of the Delaware Avenue Church. He was ordained by that church, May 10th, 1877, and became pastor at Woodstown, N. J., May 13th,

1877. On the 25th of September, 1878, he entered Crozer Seminary, and was graduated June 9th, 1880. On the 16th of May, 1880, he was called as pastor at Brandywine, and entered on his labors there June 13th, 1880. He resigned in 1885, and became pastor at Pottsville. He has recently celebrated his 9th anniversary of a successful pastorate of the Snyder Avenue Baptist Church of Philadelphia.

In June of that year, Rev. Owen James unanimously declined the call of the church to become its pastor.

On the first Sabbath in September, 1885, Rev. B. C. Needham began to serve the church as the eleventh pastor. He remained three years doing a good work, having baptized 32. From this place he went to Reading, thence to Coatesville, where the Lord has been giving him a large and continuous harvest of souls. During this Decade 52 were received by baptism, and 17 by letter, making the membership 184.

Eighteenth Decade—1885-1895.

Bro. F. C. Warwick (colored), was recommended in 1886, to the Pennsylvania Baptist Education Society as worthy of aid in preparing for the work of the ministry. He entered on his studies at Wayland Seminary, was dismissed to the Oxford Church in 1888, and subsequently entered the ministry.

Rev. I. N. Earle was called to the pastorate in October, 1888, and began work November 4th, the same year. During Bro. Earle's pastorate, the Baptistery now used by the church, was built at a cost of \$162.59. Mrs. Ella Lewis was the first one baptized in it.

The late Wm. Gamble, in his last Will and Testament, dated February 8th, 1890, bequeathed to the Trustees of the church the sum of \$2000, the income of which is to be used in enlarging the cemetery when it can be done, and keeping it in order. Whenever the income is not needed for the above named purpose, it can be used for the general regular expenses of the church.

Rev. I. N. Earle tendered his resignation September 13th, 1891, and closed his labors in November. During his settlement with this church he baptized 20 persons, and received 15 by let-

ter. Bro. Earle was not only an able preacher, but also a close Bible student, and gradually developed and perfected Earle's Bible Charts, which he is now engaged in publishing and selling.



REV. J. N. EARLE

In March, 1892, Rev. A. Judson Furman entered upon his duties as pastor, and still continues in that relation. Up to June, 1895, he had baptized 47 into the church, and received 12 by letter. During this time the pastor has buried over a dozen excellent members. In fact this last Decade has been marked by the large number of members who have been removed by death, most of them having been for many years connected with the church. Their names are: Benjamin Roberts, Joseph Perkins, Joseph Lancaster, Susan Lancaster, Wm. Twaddell, Emma England, Plummer King, Caleb R. Watkin, Ruth Ann Bullock, Solace Glatts, Jane Few, Mary Few, Elizabeth Hibbard, Debbie Hunt, Margaret C. King, Sallie Ann Frame, Eliza Taylor, Wm. Slaughter, Mary A. Cloud, Sallie B. Brinton, Edith Bullock, Elizabeth Bullock, Wm. Riley, and Benjamin Pierce.

We have good reason to believe that all these died in the triumphs of faith. We miss their faces, but their example and influence still live. "Their works do follow them." They have only gone before us to "the better land."

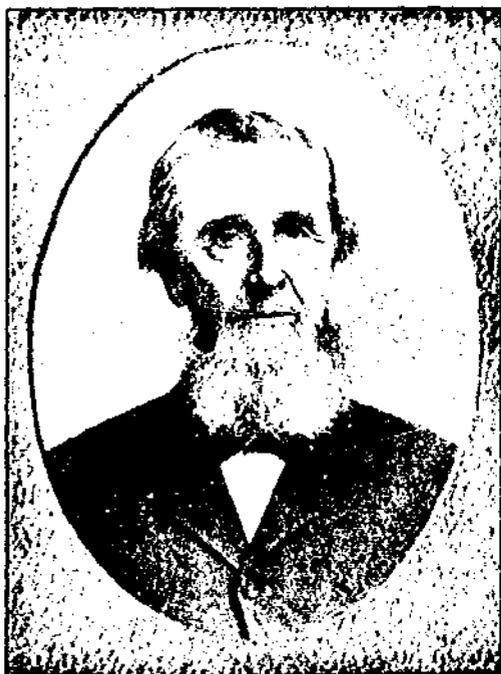
During this last decade of our history, 93 have been baptized, and 50 received by letter, making it the second most prosperous decade in our history.

THE MEMBERSHIP

of the church during these 180 years may be seen in the following table. There may have been many more received, but so much as can be gathered from imperfectly kept records are here presented :

MEMBERSHIP STATISTICS, BY DECADES.

	<i>Rec'd by Baptism.</i>	<i>Rec'd by Letter.</i>	<i>Total.</i>
June 14th, 1715, Constituent Members.		15	
1st Decade, 1715—1725	13	8	28
2d " 1725—1735	11	1	30
3d " 1735—1745	15	.	35
4th " 1745—1755	11	4	31
5th " 1755—1765	9	1	29
6th " 1765—1775	14	3	29
7th " 1775—1785	5	1	16
8th " 1785—1795	74	24	86
9th " 1795—1805	37	12	115
10th " 1805—1815	77	9	60
11th " 1815—1825	20	7	44
12th " 1825—1835	50	11	74
13th " 1835—1845	19	9	61
14th " 1845—1855	33	17	82
15th " 1855—1865	39	23	92
16th " 1865— 875	256	41	296
17th " 1875—1885	52	17	184
18th " 1885—1895	93	21	236
Total,	828	224	. .
Members connected with the Church,			1052



DEA. P. MILRS FRAME



MRS. GALLIE ANN FRAME

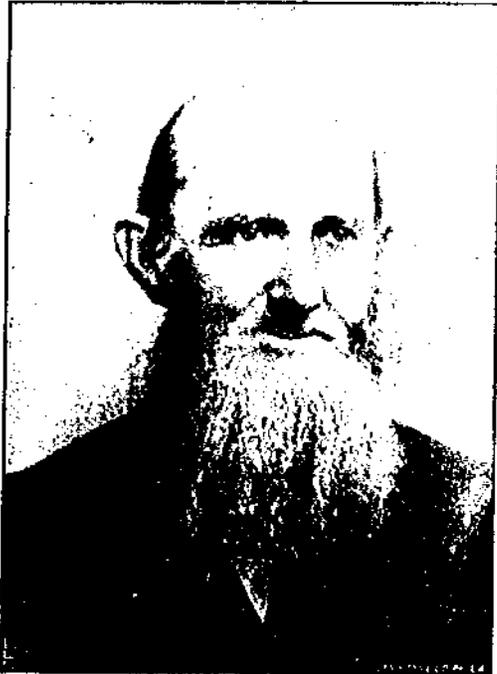
LIST OF PASTORS AND SUPPLIES.

1	Wm. Butcher, from	1719—1721
	Owen Thomas, Supply	1725—1750
2	Abel Griffith	1761—1768
	Also from.....	1775—1790
3	Joshua Vaughan.....	1791—1808
4	Charles Moore.....	1814—1819
	Charles Moore, Supply.....	1822—1835
	Enos Phillips, "	1880—1898
	Joseph Walker, "	1899—1850
5	Joseph Walker.....	1850—1868
	D. J. R. Strayer and D. W. Hunter.....	1869—1866
6	Jesse B Williams.....	1866—1869
	S. K. Boyer, Supply	1860—4 mos
7	Isaac M. Haldeman.....	1871—1875
	Crozer Theological Students	1875—1877
8	John J Reader	1877—1878
9	Alexander MacArthur.....	1878—1880
10	J. Wesley Sullivan.....	1880—1885
11	Benjamin C. Needham	1885—1888
12	I. N. Earle.....	1888—1891
13	A. Judson Furman.....	1892—1895

OUR DEACONS.

John Beckingham and John Powell probably served the church from.....	1715—1760
David Powell.....	1760—1768
James Shields.....	1768—1792
John Garrett.....	1768—1798
Jeffrey Bentley.....	1770—
John Powell.....	1793—1810
Wm. Simonson.....	1793—1810
Robert McCay.....	1806—1823
Wm. Smith.....	1813—1824
Thomas Baldwin.....	1813—1831
Robert N. Gamble.....	1825—1860
Robert Frame, Jr.....	1825—1871
P. Miles Frame ¹	1853—1896
Joseph Newlin.....	1865—1867
Wm. Slaughter.....	1865—1876; 1878—1879
John B. Heyburn.....	1871—1875
Robert G. Smith.....	1871—1878
E. R. Gilpin.....	1871—1876
Isaac L. Coburn ¹	1871—1876; 1878—1896
Joseph Perkins.....	1872—1878
Menander Slack.....	1875—1889
Wm. T. Talley ¹	1876—1896
John L. Kitts ¹	1876—1896
Isalah H. Miller.....	1876—1878
Geo. E. Heyburn ¹	1876—1896
Thomas Hibbard.....	1879—1893
Thos. B. Bullock.....	1879—1885
Caleb R. Watkin.....	1885—1888
Elwood Stern ¹	1888—1896
Howard E. Seal ¹	1894—1896

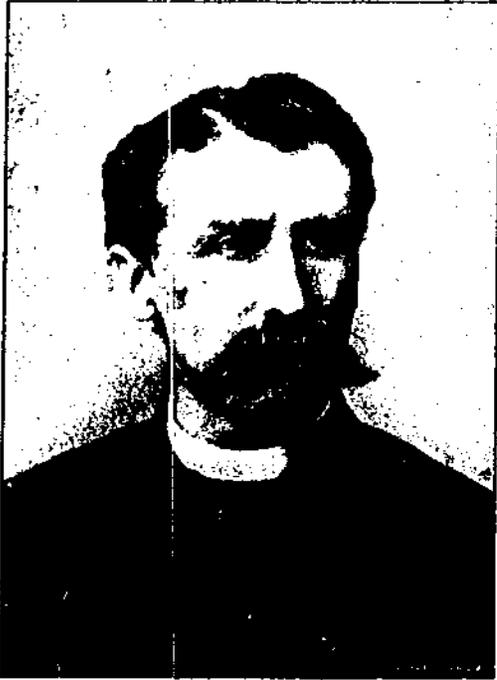
¹ Still in office.



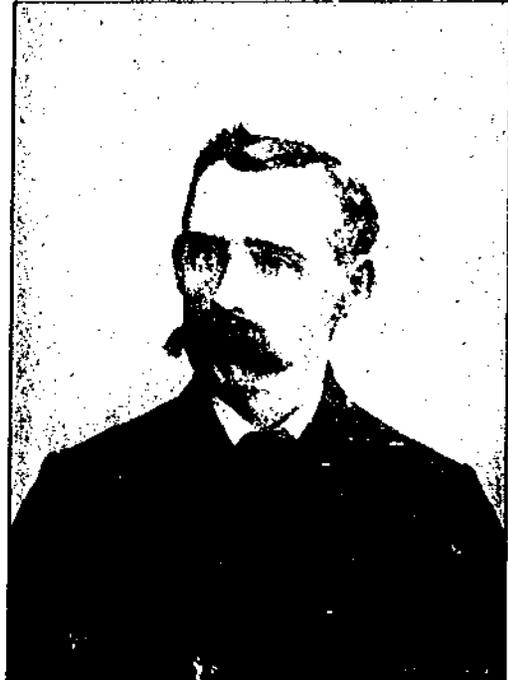
DEA. WILLIAM T. TALLEY.



DEA ISAAC I. COBURN.



DEA. JOHN L. KITTS,



DEA. ELWOOD STERN



DEA. HOWARD E. SEAL

RULING ELDERS.

In ancient times, most Baptist churches in America, at least in the Middle States, were accustomed to have ruling elders, and to practice the rite of laying on of hands on all baptized believers, in accordance with Article XXXI. of the Philadelphia Confession of Faith, which was adopted by the Association in the year 1742.¹

The Minutes of the Brandywine Church show that in 1768, Jeffery Bentley and Robert Chalfont were chosen Ruling elders, and that in 1793, John Garrett was chosen for that office. Since then, the records do not mention that any others were chosen Ruling elders. The John Garrett referred to, was a brother of Levi Garrett of the Philadelphia Church. He married Eleanor Jones, a daughter of Rev. David Jones, of the Great Valley Church. Both Mr. Garrett and wife, in 1804, were dismissed to a church at Warren, Ohio, now known as the Garrettsville Baptist Church.

¹ See Confession of Faith, Sixth Edition.

LAYING ON OF HANDS.

Brandywine also believed and practiced the rite of Laying on of Hands, upon baptized believers, as the records plainly show. In 1715, the records state that five persons "came under the ordinance of laying on of hands." and, in 1833, the present clerk of the Church, P. Miles Frame, and six others "were baptized and received by the laying on of hands, as was the usage of the church in former days," and as late as September, 1837, "William Gault was baptized and received by imposition of hands by Elder Enos M. Phillips." This practice, like that of choosing Ruling elders, is now observed by very few of the churches, although it is a very impressive ordinance, both to the baptized believer and to those who are merely observers.

MINISTERS LICENSED BY THE CHURCH.

William Butcher (probably in 1718) ordained in 1719.
 Joshua Vaughan, August 9th, 1788, ordained in 1789.
 Charles Moore, August 12th, 1812, ordained in September, 1813.
 Simeon Sigfried, May 19th, 1826, ordained at Goshen.
 George H. Mitchell, September, 1834, subsequently ordained.
 Elwood M. Heyburn, Feb., 1872 ordained at Newtown Square.
 S. O. Wood, November 14th, 1875, ordained in West Chester.
 F. G. Warwick, colored student for Ministry in 1888, subsequently ordained.

PASTOR'S SALARIES.

The early Pastors of Brandywine received very small salaries. They had to depend largely upon the labor of their hands for their daily bread. We have no intimation of what the first pastor received. The records show that "Rev. Abel Griffith in 1769, received 6 pounds sterling," probably all that he received that year for preaching the gospel of Jesus Christ. On an old slip of antique paper we find an account of "cash collected at our business meeting September y^e 10th, 1791, put into the hands of our Treasurer, Bro. Wm. Simonson, for the use of our pastor Joshua Vaughan :

	£	s.	d.
John Garrett.....	8	0	0
Thomas Baldwin.....	0	8	9
Wm. Simonson.....	0	16	0
	<hr/>	<hr/>	<hr/>
A total of.....	8	18	9 "

This was probably a large part of his annual receipts.

Rev. Charles Moore received quite uniformly \$50 per annum during all the years he served the church. Sometimes the records give 37½, 50, or 75 cents over and above that sum.

Rev. Joseph Walker received an irregular compensation, evidently due to the fact that he owned a small farm and store. For the first 13 years of his ministry he received an average of \$70 per annum. Then it ran up to \$100. In 1853, he received \$200, and in 1854, \$219, perhaps more. Soon after this the annual salary was advanced to \$300, then to \$400. In 1867, it was raised to \$600, and gradually increased from time to time till \$1000 was reached. Brandywine has always been very kind to her pastors. During the last two or three decades, some of us can testify that the church has not only met her obligations to her pastors, but in many instances has done much more.

CHURCH CLERKS.

Unknown, from	1715—1778
Caleb Way	1778—1788
John Garrett	1795—1808 (?)
Thomas Baldwin	1815—1827
Robert Frame	1827—1865
S. S. Butler	1805—1870
G. G. Heyburn	1870—1871
E. W. Heyburn	1871—1872
Levis Brinton	1872—1880
P. M. Frame	1880—1884
J. W. Perkins	1884—1885
Lewis Craig	1885—1886
G. W. Evans	1886—1888
J. W. Andrews	1888—1890
P. M. Frame	1890—1895



J. WALKER PERKINS, TREASURER.

TREASURERS

Unknown, from	1715—1735
John Beckingham	1735—1742
Robert Chalfont	1742—1791
Wm. Simonson	1791—1807
Robert Frame, Sr.	1807—1817
Wm. Smith	1817—1824
Robert N. Gamble	1824—1887
Robert Frame, Jr.	1887—1887
D. L. Manley	1887—1888
Wm. Slaughter	1888—1870
George Drayton	1870—1878
Edward R. Gelpin	1878—1874
Menander Slack	1874—1880
Thomas Wallace	1880—1890
W. S. Garrett	1890—1891
J. W. Andrews	1891—1892
J. W. Perkins	1892—1898



JOHN GLATTS, TRUSTEE

TRUSTEES.

According to the provisions of the charter, five Trustees were to be elected every year, and the following table gives their names and times of service :

Thomas Baldwin, from	1826—1831
Robert N. Gamble.....	1826—1868
Robert Frame.....	1826—1805
Simeon Selgfried.....	1826—1827
Thomas Jarmin	1826—1820
Thomas Green.....	1827—1838
Nathaniel Armstrong	1830—1858
Peter Harper	1832—1839
James Hannum.....	1838—1835
Albon Dalton.....	1835—1855
G. H. Mitchel.....	1830—1841
John Pyle.....	1841—1855

David Manly.....	1849—1849 ; 1870—1874 &c
P. M. Frame.....	1849—1852 ; 1868—1874 &c
Bayard Burnett.....	1853—1854
Rev. Joseph Walker	1855—1864
Joseph Lancaster	1860—1873
Wm. Slaughter.....	1863—1865 ; 1869—1876 ; 1879—1880 &c
Joseph E. Frame	1864—1865
S. S. Butler.....	1865—1870
I. N. Pyle.....	1865—1869
I. H. Miller.....	1865 - 1869 ; 1880—1881 &c
Joseph Perkins.....	1865—1868
Geo. Drayton	1869—1874
Robert G. Smith.....	1874—1877
W. S. Garrett ¹	1874—1875 ; 1878—1879 &c
Elwood Stern.....	1874—1875 ; 1882—1883 &c
Levis Brinton.....	1874—1875 ; 1876—1877
John B. Heyburn.....	1874—1875
Menander Slack.....	1875—1883
George E. Heyburn.....	1875—1884
Isaac L. Coburn.....	1875—1876 ; 1880—1882 &c
Wm. T. Talley.....	1876—1885
Thomas Hibbard.....	1879—1880 ; 1884—1885 &c
J. W. Perkins ¹	1883—1885 ; 1887—1890
J. H. Talley.....	1885—1888 ; 1892—1894
Caleb R. Watkin	1885—1886
John Brinton, Jr	1885—1886
Jacob Miller.....	1885—1888
Hibbard Miller.....	1885—1886
Thomas Wallace	1887—1889
Howard Seal	1889—1890
J. Lancaster.....	1890—1892
J. R. Johns M. D.....	1893—1894
George S. Bovard ¹	1894—1896
John Glatts ¹	1894—1896
Sellers Hoffman ¹	1895—1896

¹ Still in office.

CONTRIBUTIONS.

Aside from what was raised for the expenses of the church, and of which we have scarcely any trustworthy information, the church began very early to provide for her poor members. At the close of the sixth decade there was given for that object, so far as reported, \$258.60. They probably gave twice that sum, however, for they usually paid "a dollar a week" to each needy person. So far as reported they had given up to this time \$12.50 for the education of young ministers.

The following table, though very imperfect, for very often the Treasurer's reports when audited simply showed the balance sheet without giving the least intimation of the amount of money raised, will, nevertheless, show a gradual advance in benevolence :

CONTRIBUTIONS.

DECADES.	State Missions.	Home Missions.	Foreign Missions.	Ministerial Education	Church Poor.	Miscellaneous.	Church Expenses.
1715—1765 . . . . .	. . . . .	. . . . .	. . . . .	12 50	258 60	2 50	411 75
1765—1775 . . . . .	. . . . .	. . . . .	. . . . .	4 50	. . . . .	. . . . .	60 00
1785—1795 . . . . .	. . . . .	. . . . .	. . . . .	2 33	33 43	. . . . .	75 00
1795—1805 . . . . .	. . . . .	. . . . .	. . . . .	2 18	47 17	. . . . .	145 00
1805—1815	17 00	. . . . .	. . . . .	. . . . .	153 00	. . . . .	353 90
1815—1825 . . . . .	. . . . .	. . . . .	. . . . .	. . . . .	135 00	23 00	534 95
1825—1835	15 00	10 25	6 00	. . . . .	141 75	4 75	499 75
1835—1845	27 00	. . . . .	5 00	. . . . .	166 75	16 50	545 20
1845—1855	129 50	25 00	29 81	9 75	100 84	26 81	585 50
1855—1865	248 21	. . . . .	25 00	186 25	95 08	26 00	650 00
1865—1875	94 12	117 87	113 00	200 28	25 00	175 00	12,935 67
1875—1885	132 07	154 50	99 00	157 73	37 15	398 74	10,243 54
1885—1895	128 19	142 45	97 64	149 18	82 00	657 22	10,250 10
Totals,	591 09	450 07	356 45	718 60	1275 77	1306 52	36,290 36

Grand total, \$47,988 86.

SUNDAY SCHOOLS.

The first Sunday School organized by this church was in 1832, but meeting with little encouragement from the members it passed out of existence after 3 years. The next effort was made in 1849, which was more successful, as it has been continued till now. The school opened with 70 scholars, and Robert Frame, Superintendent. The average attendance for that decade, 1849 to 1859, was 60. The next decade, 1859 to 1869, closed with an average attendance of 140, and P. Miles Frame, Superintendent. The third decade, 1869 to 1879, closed with an average attendance of 118, and D. Duer Philips, Superintendent.

The fourth decade, 1879 to 1889, had an average attendance of 145, and Geo. E. Heyburn, Superintendent. The fifth decade, thus far, has had an average attendance of 170, and Geo. E. Heyburn, who has held the office since 1880, continues as Super-



HON. GEORGE E. HEYBURN, SUPT.

intendent. There has been a library connected with the school from the beginning, varying from 100 volumes up to 700, and once or twice ran up to 1000 volumes.

The teachers have generally been among the most faithful, as evidenced by the many conversions and accessions to the church from their classes. For efficiency and long continued service we may mention Robert Frame, P. Miles Frame, Menander Slack, Sarah P. Frame, Hannah Drayton, Malinda Slaughter, Phebe Worrihow, Mary Bullock, Ruth Anna Jefferis, Ada Lancaster, Wm. Russell, Rachel Hannum, Geo. E. Heyburn, Mary J. Shimer, Sallie Ann Frame, Mattie Perkins, D. Duer Philips, Ruth Craig, Rebe Gamble, and Anna Wallace.

The expenses of the Bible school have ranged from \$25 up to \$145 ; the average being about \$100 per annum.

The benevolent contributions of the school have been irregular and somewhat spasmodic. Sometimes remembering a mission interest, a feeble church, or whatever cause was most strongly presented to them. For the past few years they have frequently contributed to the Baptist Orphanage of Philadelphia.

CONCLUDING REMARKS.

Some who read these pages may say, if they compare it with a modern Institutional Church, "This is a large report of a little church, and the result is insignificant." But remember this was a very small church for the greater part of its existence. It was in a sparsely settled community, and its members traveled on foot or on horse-back long distances to enjoy public worship. The first 75 years was a constant struggle for existence. The next three quarters of a century was a period of weakness and contest for conquest, largely due to the influence of the people among whom they lived and from whom they came, for they not only opposed a "hireling ministry," as they called it, but also hindered many from obeying the commands concerning the ordinances of the Lord's House.

On the other hand, please bear in mind the good performed by the noble men who were licensed by this church to preach the gospel, and were subsequently ordained to the work of the ministry, and the faithful men and women who went out from this church and formed the Hephzibah, Goshen, Ridley Park, Kennett Square, and other churches, thus establishing a multitude of agencies for carrying forward the Lord's work. No, Brandywine Church has not wrought in vain. Her faithful men and women exemplifying the truth as it is in Jesus, teaching in infant class and Bible school, participating in prayer meeting and Young People's Service, and leading men and women, children and youth to Jesus the Saviour, have done and are still doing a work, the excellence of which eternity alone can reveal.

" They who live in history only seem to walk the earth again."

—Longfellow.



BRANDYWINE BAPTIST CHURCH--REAR VIEW