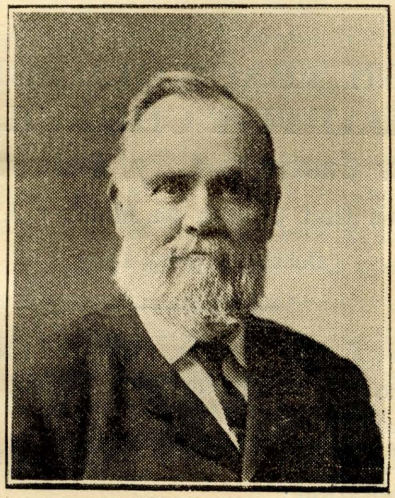
BI-CENTENNIAL CELEBRATION

OF THE

WELSH TRACT CHURCH.

PRICE 15 CENTS.

Welsh Tract Old School Baptist Meeting-House.



ELDER J. G. EUBANKS, PASTOR.

RECORD

OF THE

BI-CENTENNIAL CELEBRATION

OF THE

WELSH TRACT OLD SCHOOL BAPTIST CHURCH,

New Castle County, Delaware,

Held with that Church on Monday Afternoon,

October 19th, 1903.

First. Elder J. G. Eubanks, pastor of the church, was chosen Moderator, and Elder F. A. Chick, of Hopewell, N. J., was chosen Clerk.

Second. Hymn No. 1 (Beebe's collection), was sung by the congregation:

"Eternal Power! whose high abode
Becomes the grandeur of a God;
Infinite lengths, beyond the bounds
Where stars revolve their little rounds.

The lowest step around thy seat
Rises too high for Gabriel's feet;
In vain the favored angel tries
To reach thy height with wondering eyes.

Lord, what shall earth and ashes do?
We would adore our Maker, too;
From sin and dust to thee we cry,
The Great, the Holy and the High!

Earth from afar has heard thy fame,
And worms have learned to lisp thy name;
But O! the glories of thy mind
Leave all our soaring thoughts behind.

God is in heaven, but man below;
Be short our tunes; our words be few;
A sacred reverence checks our songs,
And praise sits silent on our tongues."

Third. Prayer was offered by Elder F. A. Chick.

Fourth. A synopsis of the history of the church, presenting many important incidents occurring during the past two hundred years, was read by Dr. B. F. Coulter, of Philadelphia. The author in his childhood days attended this church with his parents, who were both loved and honored members of it for many years. The address was feelingly read, and commanded the rapt attention of the large audience present.

Fifth. Greetings were read from the Cow Marsh and Bryn Zion churches, of Delaware, who were both of them branches of this church. Also from Shiloh Church, Washington, D. C., some of the members of which spent their youthful days in the bounds of this church, and whose parents were members of it. Also from Shiloh Church of Raton, New Mexico. One of the members of this last named church, Miss Lizzie Boggs, is a grand-

daughter of Elder Boggs, once a pastor of this church, and whose name will be found in the historical sketch included in this record. Also from First Hopewell Church, of Hopewell, New Jersey, which church for nearly forty years, beginning in 1807, was served by Elder John Boggs as pastor, who was a son of the Elder Boggs named above. Also from the Rock Springs Church, of Lancaster Co., Pa., which church was served jointly with this church for many years by Elder Thomas Barton, named in the historical sketch. Also from Salem Church, of Philadelphia, a member of the same association to which Welsh Tract Church belongs. Also from the church in Wilmington, Del., many members of which were present at the bi-centennial exercises.

Sixth. Hymn 142 (Beebe's collection), was then sung:

"'Tis the gospel's joyful tidings,
  Full salvation sweetly sounds;
Grace, to heal thy foul backslidings,
  Sinner, flows from Jesus' wounds.

Are thy sins beyond recounting
  Like the sand the ocean laves?
Jesus is of life the fountain,
  He unto the utmost saves.

Love's abyss there's no exploring,
  'Tis beyond the seraph's ken:
Prostrate at thy feet adoring,
  We revere thy love to men.

Hail the Lamb who came to save us,
  Hail the love that made him die;

'Tis the gift that God has given us,
We'll proclaim his honors high.

When we join the general chorus
Of the royal blood-bought throng,
Who to glory went before us,
Saved from every tribe and tongue;

Then we'll make the blissful regions
Echo to the Savior's praise;
While the bright angelic legions
Listen to the charming lays."

Seventh. The sermon was then preached by Elder J. G. Eubanks, the pastor of the church, taking as his text Acts ii. 42: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Elder Eubanks began what was to all who heard it, a most forcible and interesting sermon, by giving a brief sketch of his own life and experience of grace, and in the ministry. He referred to the conviction of conscience which was his at the early age of four years, and then spoke of the happy deliverance which he found in Christ while yet a youth in the State of Georgia, which was his native place. He then sketched briefly his experience while in the army of the Confederacy, during the Civil war, until taken prisoner and confined in Fort Delaware, where he was set at liberty in his mind, and preached his first sermon to the soldiers confined there. He sketched then his labors in Georgia, and afterwards in Kentucky, until something more than a year ago he became the pastor of this

church. This part of the sermon was very touching, and held the rapt attention of all. Turning then to the text he presented the circumstances which were then described, and the sermon which was preached before by Peter, and out of which such great results grew at once. He then said that it was evident, from the order of the language of the text, that the doctrine of the apostles was the first and most important thing to be considered. If the disciples continued also in the fellowship of the apostles, the ground of that fellowship was found in adherence to the doctrine taught by them. Indeed, there could be no true fellowship without adherence to the doctrine. It was evident that the sermon recorded in this second chapter of the Acts contained the substance of the doctrine of the apostles. In this sermon the following truths are declared. First, that this wonderful outpouring of the holy Spirit was the fulfillment of prophecy. Second, that Jesus came and suffered and died according to the predeterminate will of God, which will must have been eternal. Third, that Jesus was crucified with wicked hands, men designing it for evil, while God meant it for good. Fourth, that Jesus was raised up from the dead, and so freely and fully justified his people from all their sins, from which sins they could not be justified by the deeds of the law, or by any works of their own. Fifth, that Jesus, having been raised from the dead, had now shed forth the holy Spirit upon his chosen ones. Sixth, that the doctrine of personal and unconditional election is a truth of the gospel, for the promise is to as many, and

only to as many, as the Lord our God shall call. These are evidently the principles of truth taught here by the apostles, and in which they that believed and were baptized continued steadfastly. In connection with this, also the doctrine of baptism was taught as the door of entrance into the visible organization of the church. He then stated that all these principles of truth were believed by the early saints, not merely as a form of doctrine, but as real living truths abiding in the heart, and ministering edification, strength and comfort to believers in all their conflicts and trials, temptations and fears. It was upon these things that the early saints rested, and which were to them daily bread. These principles of truth have been dear to the children of God who have composed the membership of Welsh Tract in all their history of two hundred years as a church. To-day we, said the speaker, stand upon the same principles, and rejoice to believe them, and feel that we are thus in the fellowship of the apostles, as was this early church at Jerusalem. What reason we have for gratitude to our covenant-keeping God for his rich mercy toward us in all these years, and especially to us, the present members of this church, in keeping us in the faith, while so many in former years have departed from the faith, giving heed to specious reasonings, and to practices of carnal and worldly invention.

Eighth. Elder Wm. Grafton, who had at different times, and for several years, supplied the church when they were destitute of a settled pastor, gave a brief and very feeling address, in which he spoke of his long time

pleasant relations with the church, and of the love for them which he had always felt, and of the earnest desire which was his for their prosperity. His remarks were touching, and were listened to by all, while the hearts of many were filled with love and reverence for their aged friend and brother. His presence added not a little to the interest of the happy and solemn occasion.

Ninth. The doxology was sung by the congregation:

"Praise God, from whom all blessings flow;
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son and Holy Ghost."

The benediction was then pronounced by Elder A. B. Francis, of Delmar, Del.

ELDER J. G. EUBANKS, Moderator.

ELDER F. A. CHICK, Clerk.

LETTERS RECEIVED FROM DIFFERENT CHURCHES.

The Salem Old School Baptist Church, of Philadelphia, Pa., to the Welsh Tract Old School Baptist Church, New Castle Co., Delaware, sends greeting in the Lord.

UPON this, the bi-centennial anniversary of the historic old Welsh Tract Church, we supplicate the blessing of the Lord upon all your deliberations this day. May the sure hand of God guide and direct you yet many years to come, as he has blessed and protected you in the past.

B. F. COULTER, Church Clerk.

Philadelphia, Pa., Oct. 21, 1903.

The First Hopewell Old School Baptist Church, of Hopewell, Mercer Co., N. J., to the Welsh Tract Old School Baptist Church, sends greeting in the Lord.

DEAR BRETHREN:—As the two hundredth anniversary of your existence as an organized church is approaching, and as we learn that you contemplate holding an anniversary meeting, to which you have invited all who desire to come, we desire to extend to you an expression of our interest in your welfare, and of our brotherly love toward you. Our own organization as a church dates back for more than one hundred and eighty-five years, and during all these years the Lord has kept us both in peace, and we have remained steadfast in our faith. Now we desire to extend to you this

expression of continued and abiding interest. Our prayer is that you may be kept steadfast in the faith once delivered to the saints in all coming years.

Brethren, farewell.

F. A. CHICK, Pastor.

October, 1903.

The Rock Springs Old School Baptist Church, of Rock Springs, Pa., to the Welsh Tract Old School Baptist Church, New Castle Co., Delaware, sends greeting in the Lord.

UPON this, the bi-centennial anniversary of the historic old Welsh Tract Church, we desire the love that has blessed his church from the beginning rest upon you this day. May God, who is love, bless you in all spiritual blessings from this day on.

D. M. THOMAS, Church Clerk.

C. J. ROWLAND.

Rock Springs, Pa., Oct. 21, 1903.

The Cow Marsh Old School Baptist Church extends christian greeting to the Welsh Tract Old School Baptist Church at their bi-centennial celebration.

AS a branch of the Welsh Tract Church we desire to perpetuate the memory of the past, and celebrate the faithfulness of our God and Savior in all his mercies past, and his blessings to us now. Let us mutually unite in love and fellowship in exalting his holy and exalted name together.

W. W. MEREDITH, Pastor.

The Shiloh Old School Baptist Church, of Washington, D. C., to the Welsh Tract Old School Baptist Church, of New Castle Co., Delaware, sends greeting in the Lord.

WE send you love and fellowship, and wish a blessing from our Lord and Master upon you in your celebration of this historic event. May you be continued in his favor in the future as in the past.

W. E. FRAZIER, Church Clerk.

Washington, D. C., 1903.

The Wilmington Old School Baptist Church, to the Welsh Tract Old School Baptist Church, Greeting.

DEAR BRETHREN:—We feel in our hearts to congratulate you on this your bi-centennial anniversary. That God who by his grace has kept and sustained you through all these years, may command his blessing upon you for many more, is the sincere prayer of your brethren in Wilmington.

WM. B. TAWRESEY, Church Clerk.

The Shiloh Predestinarian Baptist Church, of Colfax Co., New Mexico, hereby sends greeting to the Welsh Tract Church, of Delaware, on this their bi-centennial anniversary.

MAY Israel's God be with them in all their deliberations on this occasion, and lead them and support them in the future as he has in the past.

G. M. FETTER, Moderator.

A. G. DAWSON, Clerk.

Raton, N. M., Oct. 3, 1903.

HISTORY OF THE WELSH TRACT OLD SCHOOL BAPTIST CHURCH.

To the Welsh Tract Old School Baptist Church, and its congregation, and all who are present at this meeting, which is the two hundredth anniversary of the planting of the Baptist Church of Christ on these premises, in New Castle County, the State of Delaware.

It becomes our pleasant duty to address you on this occasion with the hope that we may transmit to you both valuable and interesting information, regarding the life, trials and prosperity of this church, during its two hundred years of life in this country. Its life has been varied, and full of stirring and momentous events, its trials have brought into manifestation the sturdy character and the indomitable will of the Baptist pioneers, who were actuated by the Spirit of the Master, to perpetuate the name of Baptist on Delaware soil, and its adjoining states. With characteristic Welsh determination, these saints of God, in time of war and danger, worshiped in this building, with stacked arms, seeking God in humility, yet with brave hearts, ready for all that awaited them in the providence of their God. And now, their prosperity is a living witness of the power of their faith. For the past seventy-one years, (since the memorable meeting, which convened at Black Rock, Md., Sept. 28th, 1832,) this church, with many others, has been designated as "Old School

or Primitive Baptists." They have been hated and persecuted because they "continued steadfastly in the Apostles' doctrine," and "went (not) in the way of Cain" and "ran (not) greedily after the error of Balaam for reward." Many predictions have gone forth from that time, from those who oppose us, that in a very short time from each prediction, the last Old School Baptist would die, which would have been the end of a sect everywhere spoken against. But instead of that, we are glad to inform you, that from the little seed sown in this country, a little over two hundred years ago, we have now (according to statistics taken from the International Encyclopedia) 1800 churches, 900 ministers, and 45,000 members, under the name of Primitive Baptists. In order to arrive at the origin of this, the first Baptist church in the state of Delaware, we must take you across the ocean, and thence to South Wales, where it had its beginning. In the spring of 1701, sixteen Baptists, in the counties of Pembroke and Carmarthen, South Wales, resolved to go to America. They formed themselves into a church, with Thomas Griffith, one of their number, as Pastor. They embarked at Milford Haven in June, 1701, arriving in Philadelphia September 8th, the same year. In their wanderings they were designated as the "Church Emigrant." They were courteously received by the few Baptists then in Philadelphia, and were advised to settle about Pennepek, a few miles north of Philadelphia, on a creek of that name, which they did, and remained there about a year and a half, during which

time their church membership increased from sixteen to thirty-seven. The names of those who were constituted a church in Wales are as follows: Thomas Griffith, their Pastor, Griffith Nicholas, Evon Edmond, John Edward, Elisha Thomas, Enoch Morgan, Richard David, James David, Lewis Edmond, Elizabeth Griffith, Mary John, Margaret Mathias, Mary Thomas, Jennet David, Elizabeth Griffith, Jennet Morris; in all sixteen. The instrument of their confederation was in being, in 1770, but is now lost, with the exception of one copy in the possession of Isaac Hughes, of Virginia. The members of the body of the church of Christ may truly be compared (as they are in the Scriptures) to a flock of sheep, helpless and unable to care for themselves, needing all the time a shepherd's care. This is especially true in their business qualifications in the churches. And this is the reason that we cannot obtain a complete church history. While much of the important affairs of the church were never recorded, much more was not preserved after being recorded. So far, however, as we have been enabled to gather them together, we present them to you. Copying from the church record, which is translated from the Welsh, by Rev. Morgan Edwards, a Welsh Baptist and truly eminent man, we have the following: In the year 1701, some of us, who were members of the churches of Jesus Christ in the counties of Pembroke and Carmarthen, South Wales, in Great Britain, (professing believers in baptism, laying on of hands, election, and final perseverance in grace), were moved and encouraged in our minds, to come to these parts, namely,

Pennsylvania. And after obtaining leave of the churches, it seemed good to the Lord, and to us, that we should be formed into church order, as we were a sufficient number, and as one of us was a minister, that was accomplished, and withal letters commendatory were given us, that if we should meet with any congregations or christian people, who held the same faith with us, we might be received with them as brethren in Christ. Our number was sixteen, and after bidding farewell to our brethren in Wales we sailed from Milford Haven in June, 1701, in the ship James and Mary, and landed in Philadelphia on September 8th following. We were received in a loving manner, on account of the gospel, by the congregation, meeting in Philadelphia and Pennepek, who held the same faith with us, (excepting the ordinance of laying on of hands on every particular member) with whom we wished to hold communion at the Lord's table. But we could not be in fellowship with them in the Lord's supper, because they bore not testimony for God touching the forementioned ordinance. There were some among them who believe in the ordinance, but they neither preached nor practised it in that church, for which cause we kept separate from them for some years. We had several meetings on this account, but could not come to any agreement, yet were in union with them (except only in the Lord's supper, and some particulars relative to the church). After our arrival we lived much scattered for about a year and a half, yet kept up our weekly and monthly meetings among ourselves, during which time

it pleased God to add to our numbers about twenty members, in which time we, and many other Welsh people, purchased a tract of land in New Castle County, Delaware, which was called "Welsh Tract." In the year 1703 we began to get our living out of it, and to set our meetings in order, and build a place of worship, which was commonly known by the name of "The Baptist Meeting House by the Iron Hill." In the year 1706, we, and the congregation meeting in Philadelphia and Pennepek, appointed a meeting to come together once more, in order to try at union in the good ways of the Lord, setting up our prayers and supplications on this great occasion, and purposing to do as the Lord should give us light. The following considerations induced us to come to the above conclusions. First, because they and we were so desirous of union in the privileges of the gospel. Second, because we were not likely to gain them by keeping asunder from them. Third, because they without, were taking occasion to mock, because of so much variance among the Baptists. Fourth, because some of our members were far from *us*, and near *them*, and some of their members were far from *them*, and that these members might sit down in the meeting next to them. Fifth, because as we all come to the yearly meetings, we might have a general union at the Lord's table. In the said meeting, (after seeking God by prayers and supplications) we came to the following conclusions, namely: That they with us, and we with them, might hold transient or occasional communion, but that we might not be obliged to receive into mem-

bership, any that were not under laying on of hands. This agreement was set down in writing as follows: At the house of Richard Miles, in Radnor, Chester Co., and province of Pennsylvania, July 22nd, 1706, the agreement of many persons met together, from the congregation late under the care of our brother John Watts, meeting at Pennepek: and the congregation under our brother Thomas Griffith, (both congregations holding believers' baptism) to converse together on the subject of union and brotherly love and occasional communion, we deem it advisable at this point, to depart from reading from the church record, verbatim, and for want of time, to condense this article with such statements from the records that may not be tiresome to you, but profitable and interesting. The result of the above meeting was that the two opposing elements might meet together in what they pleased to call a mixed assembly, to amicably worship together in love and union, according to the dictates of the conscience of each one, to preach and practice that which they believed to be the will of God concerning them, and what they understood to be gospel order. This agreement was signed by twenty-five of the members, their names being placed upon the church book. In 1709, other brethren came to this country from abroad, making it necessary to reconsider the former agreement, some being straitened in their minds as to whether such agreement was according to the will of God, but they came to the conclusion that it was so, because it had been helpful to both parties. This church at that time numbered fifty-

nine members, with Thomas Griffith their Pastor. In 1710, by reason of a great addition by letters from churches in Wales, and by admission here, they came to another consideration, and thought best to be constituted again. We will read you the full copy of the new church covenant, as we feel sure it will interest you. It is as follows: The solemn covenant of ye church at its constitution, owned and professed by us whose names are underwritten in ye year 1710. We who desire to walk together in ye fear of ye Lord, do, through ye assistance of his holy Spirit, profess our deep and serious humiliation for all our transgressions, and we do also, solemnly in ye presence of God, and of each other, in ye sense of our unworthiness, give up ourselves to ye Lord, in a church state, according to ye Apostolical constitution, that he may be our God, and we may be his people, through ye everlasting covenant of his free grace, in which alone we hope to be accepted by him, through his blessed Son Jesus Christ, who we hope to be our High Priest, to justify and sanctify us, and our Prophet to teach us, and to be subject to him as our Lawgiver, and ye King of saints. And to conform to all his holy laws and ordinances, for our growth, establishment and consolation, that we may be a holy spouse unto him, and serve him in our generation, and wait for his second appearance, as our glorious Bridegroom. Be fully satisfied in ye way of church communion, and ye growth of grace (as we hope) in some good measure on one another's spirits. We do solemnly join ourselves together in holy union and fellowship,

humbly submitting of ye discipline of gospel, and all holy duties required of a people in such a spiritual relation. We do promise and engage to walk in all holiness and godliness, humility and brotherly love, as much as in us lieth, to render our communion delightful to God, comfortable to ourselves, and to the rest of the Lord's people. We do promise to watch over each other's conversations, and not to suffer sin upon one another, so far as God shall discover it to us, or any of us, and to stir up one another to love and to good works, to warn, rebuke and admonish one another with meekness, according to ye rules left to us of Christ in ye behalf. We do promise in a special manner, to pray for one another, and for his glory, and increase of his church, and for ye presence of God in it, and ye pouring forth of his Spirit on it, and his protection over it to his glory. We do promise to bear one another's burdens, to draw to one another, and to have fellowship with one another, in all conditions, both outward and inward, as God in his providence shall cast any of us into. We do promise to bear with one another's weakness, failings and infirmities, with much tenderness, not discovering to any without the church, nor within, unless according to church rule, and ye order of ye gospel provided in that cause. We do promise to strive together for the truths of the gospel, and purity of God's ways and ordinances, to avoid causes, occasions of divisions, and endeavor to keep the unity of the Spirit in the bond of peace. We do promise to meet together on Lord's days, and at

other times, as the Lord shall give us opportunities, to serve and glorify God in ye way of his worship to edify one another, and to continue in the good of his church. We do promise according to our ability, or as God shall bless us with ye good things of this world, to communicate to ye majesty of ye church. These and all other gospel duties we humbly submit unto promising and purposing to perform, not in our own strength, but conscious of our own weakness, and in ye power and strength of our blessed God, whose we are, and whom we desire to serve, to whom be glory now and forevermore. Amen.

The century confession was in America long before the year 1716, but without the articles which relate to these subjects. In that year (1716) they were added by Abel Morgan, who translated the confession to Welsh. It was signed by 122 Welsh Tract members. The whole was adopted by the Association in 1742. Welsh Tract was the principal, if not the sole means of introducing imposition of hands, ruling Elders, church covenants and singing, into the churches of the middle states. This is a mother church to that of Pedee, London Tract, Duck Creek, Wilmington, Cow Marsh, and others. In 1736, 37 and 41, twenty-eight members were dismissed, to form a church in Pedee, South Carolina. On November 22nd, 1780, about eighteen members of Welsh Tract were constituted a church at London Tract. In 1781, Duck Creek was constituted, and another at Cow Marsh the same year. In 1783 at Mespillion, in 1785 at Wilmington. The land forming the

"Welsh Tract" (about 30,000 acres) was purchased from William Penn, by Messers Davis, Evens and Willits, from whom the Welsh Baptists took up land and settled throughout New Castle County. At the foot of Iron Hill, on this present site, they built a small meeting-house, in which they worshiped until 1746, when the present structure was erected. In the cemetery surrounding this building sleep the successive generations which have in their time and turn worshiped in this place. The present meeting-house is of brick, brought from Wales, and conveyed from the boat at New Castle to this place on pack mules. The lot comprised six acres of ground, four of which were given by James James, one of the first members, his conveyance is dated January 20th, 1709. The rest was purchased from Abraham Emmet, the conveyance of this is dated April 20th, 1868, and signed Andrew Fisher. Joining this lot was a plantation, the bequest of Hugh Morris, with a dwelling house, a suitable residence for the Pastor. In 1743, J. Hugh Morris willed sixty shillings yearly, for the use of the church forever. In 1777 David Lewelen willed a hundred pounds with some land. In 1789 John Bowen gave ten pounds. In 1785 Henry Howell gave a plantation of about twenty-five acres. In 1758 Thomas Edmonds gave twenty pounds. In July, 1803, Abigal Giles gave seventy dollars. Benedict the historian says: The church is very handsomely endowed, which according to Edwards, yielded an annual income of one hundred pounds, or about five hundred dollars. The pulpit was filled with good and

able men of Welsh extraction, for about seventy years.

In the order of their succession, the names of the Pastors are as follows:

First. Thomas Griffith, who emigrated with the church, which he served as pastor for twenty-five years.

Second. Elisha Thomas, born in Wales in 1674, and emigrated with the church; he died in 1730, and was buried in this churchyard.

Third. Enoch Morgan, born in Wales 1676, died 1740, was buried in this cemetery; he was half brother to Benjamin Griffith, who was for years Moderator of the Philadelphia Association, and a brother of Abel Morgan, author of the Welsh Concordance; their father was a famous Baptist minister in Wales, Morgan ap Ryddarch.

Fourth. Owen Thomas, born in Wales in 1676, and came to America in 1707, he became Pastor in 1740, resigned in 1748 to go to Yellow Springs, where he died November 12th, 1760. He was held in dear remembrance by all who knew him.

Fifth. David Davis, born in Wales 1708, came to America 1710, was baptized 1729, ordained at Welsh Tract 1734, at which time he became Pastor, serving the church thirty-five years; he died 1769, and was buried in this cemetery. Until this time the pastors of this church were Welshmen.

Sixth. John Suttan, the first Pastor of the church that was born in this country, became Pastor November 3rd, 1770, and resigned to go to Virginia in 1777. He was

a native of New Jersey, and a man of considerable distinction.

Seventh. John Boggs, born 1741, baptized at Welsh Tract November 3rd, 1771, was ordained and took charge of the church in 1781, died here and was buried in 1802.

Eighth. Gideon Farrell, born in Talbot County, Md., 1763, served the church about thirty-four years.

Ninth. Stephen W. Wolford was Pastor from 1822 to 1830.

Tenth. Elder Samuel Trott, from 1831 to 1832.

Eleventh. Elder W. K. Robinson, from 1833 to 1836, he died in 1843, and was buried in this cemetery.

Twelfth. Elder Thomas Barton, from 1839 to his death, in March, 1870, about eighty-three years of age. He had been sixty years in the ministry, forty-five of which were spent in the Delaware Association as Pastor of three of its churches.

Thirteenth. Elder George W. Staton, in 1871, till his death, July 14th, 1872.

Fourteenth. Elder John G. Sawin.

Fifteenth. Elder Joseph L. Staton.

Sixteenth. Elder William Grafton.

Seventeenth. Elder John G. Eubanks.

It is generally understood that the title "Elder," instead of "Rev.," was affixed to the names of the ministers in 1831 or 32, while Elder Samuel Trott was Pastor of this church.

In January, 1687, the Pennepek (Lower Dublin) Church was organized, under the pastoral care of Elias

Keach, which was the first Baptist church in Pennsylvania. They were organized with about fourteen members; it was located a few miles north of Philadelphia. It retained its name, and was so designated in the Minutes of the Philadelphia Association until 1694. This little band of disciples continued to prosper, and in 1700 their number had increased to forty-six. The faith of this ancient church has always been that of the New Testament, as set forth in the Philadelphia Confession, which was adopted in 1742. The question of laying of hands caused sharp disputes between them and the Welsh Emigrant Church, which had settled near Pennepek in 1701. Finding they were opposed in this, to them, a most sacred rite, the Welsh church removed, and settled in this present site, which is still known as the "Welsh Tract Baptist Church," which to-day is celebrating its two hundredth anniversary.

As a mother church, numerous branches have sprung up, among these were Middletown, Piscataqua, Cohansy, Burlington and Salem, in New Jersey; Philadelphia, Montgomery, Southampton, Brandywine, Frankford and Holmesburg, in Pennsylvania. The Philadelphia Baptist Association was originated under the auspices of this church. This was the first body, or gathering of people, that was called an association. The churches uniting to form this first association in America were Pennepek, Welsh Tract, Middletown, Piscataqua and Cohansy. It is still known as the Philadelphia Association.

In 1774 the Circular Letter was adopted by the Phil-

adelphia Association for the first time, on the suggestion of Abel Morgan, Jr., A. M. He was one of the most noted Baptist ministers of his day. He was Moderator of the Philadelphia Association in 1772. One of his books was printed by Benjamin Franklin in 1747, now valued at $15 per copy.

The Delaware Association was organized in 1795. According to the Minutes of the Philadelphia Association, in 1794 Welsh Tract, Cow Marsh, Duck Creek and Wilmington churches requested "approbation and dismission" from the association to join another; consent was granted. The Philadelphia Association sent both letter and messenger to them in 1796, which was the first meeting held after the organization. The Delaware Association in 1801, was composed of five churches and 293 members; in 1825, of nine churches and 596 members; in 1879, seven churches and 197 members. The falling off which you notice between 1825 and 1879 was due to the division which took place in 1832. Bethel was a branch of Welsh Tract Church, started in 1786, the house stands on the eastern limit of the Welsh Tract; it was dissolved in 1871.

From 1800 to 1830 the Baptists became very much entangled with the Missionary and Tract societies. In 1831 Elder Samuel Trott became Pastor at Welsh Tract, and in his corresponding letter he says: We receive Christ as our pattern, hence we do not walk in the observance of many things which have been introduced among the Baptists generally, and received as great importance in advancing the cause of religion, &c. We

desire to keep in his footsteps, believing it to be the safest path. We rely on his wisdom and power to gather in his elect and extend the knowledge of his salvation. In the Circular Letter in 1832, he condemns missions, salaried ministers and Theological Seminaries. Elder Thomas Barton in 1832 writes: We hope none of us are prepared to adopt the invitation of Jehu: "Come, see my zeal for the Lord of hosts," but with humility would acknowledge our shortcomings; we know the work of salvation is of God, and why he does not convert more sinners among us we leave to him. In 1836 the association refused by vote to receive into fellowship persons baptized by those who are engaged in the new-fangled systems of the day. In 1856, for the first time, the association was called in the Minutes, "The Delaware Old School Baptist Association."

At a session of the Baltimore Association in 1831, Elder Thomas Barton suggested the propriety of a convention, to consult as to what was to be done. The Baptists had become a divided house, professed ministers came to the meetings with another doctrine, and confusion stared us in the face. The brethren of the church at Black Rock acted on our proposition, and invited the convention to be held with them; a general response followed. An article was drawn up and adopted, planting themselves firmly upon the faith and practice of the fathers; it was unanimously signed. This was the memorable convention at Black Rock.

In conclusion, I desire to state that the greater part of the historical information in these pages has been

collected (with much labor and carefulness) by Miss Sarah A. Campbell, a sister in this church. With love in her heart for this historic old church and the precious memories connected with it, she has devoted much time and patience, both to research and formulary. The present condition of the church is about as it has been for the last half century. The Minutes to the association this year report a membership of forty. Elder John G. Eubanks, the present Pastor, is now in his second year of the pastoral care of the church. Like his predecessors, he contends for the faith once delivered to the saints.

And now we feel that the highest tribute that we can pay to this old Welsh Tract Church, and its sister churches, is that they "continue steadfastly in the apostles' doctrine." And as the generations multiply that go in and out at this place, may God continue to be glorified, and his name be exalted and have all the praise.