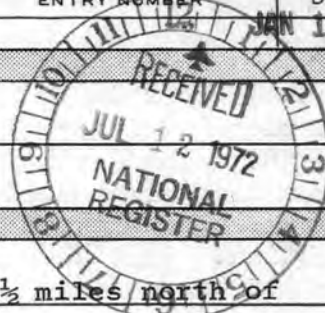


NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY - NOMINATION FORM

(Type all entries - complete applicable sections)

STATE: Delaware	
COUNTY: New Castle	
FOR NPS USE ONLY	
ENTRY NUMBER	DATE
	JAN 18 1973



1. NAME

COMMON:

Old Union Methodist Church

AND/OR HISTORIC:

Union Church

2. LOCATION

STREET AND NUMBER:

On U.S. Route 13 in Appoquinimink Hundred, 1½ miles north of

CITY OR TOWN:

Blackbird crossroads

STATE

Delaware

CODE

10

COUNTY:

New Castle

CODE

003

3. CLASSIFICATION

CATEGORY (Check One)	OWNERSHIP	STATUS	ACCESSIBLE TO THE PUBLIC
<input type="checkbox"/> District <input checked="" type="checkbox"/> Building <input type="checkbox"/> Site <input type="checkbox"/> Structure <input type="checkbox"/> Object	<input type="checkbox"/> Public <input checked="" type="checkbox"/> Private <input type="checkbox"/> Both	Public Acquisition: <input type="checkbox"/> In Process <input type="checkbox"/> Being Considered	<input checked="" type="checkbox"/> Occupied <input type="checkbox"/> Unoccupied <input type="checkbox"/> Preservation work in progress
PRESENT USE (Check One or More as Appropriate)			
<input type="checkbox"/> Agricultural <input type="checkbox"/> Commercial <input type="checkbox"/> Educational <input type="checkbox"/> Entertainment	<input type="checkbox"/> Government <input type="checkbox"/> Industrial <input type="checkbox"/> Military <input type="checkbox"/> Museum	<input type="checkbox"/> Park <input type="checkbox"/> Private Residence <input checked="" type="checkbox"/> Religious <input type="checkbox"/> Scientific	<input type="checkbox"/> Transportation <input type="checkbox"/> Other (Specify) _____ _____ _____ <input type="checkbox"/> Comments _____ _____ _____

4. OWNER OF PROPERTY

OWNER'S NAME:

Old Union Church Society

STREET AND NUMBER:

c/o Mr. W. Charles Money, 5 West Park Place

CITY OR TOWN:

Middletown

STATE:

Delaware

CODE

10

5. LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC:

County Building

STREET AND NUMBER:

Rodney Square

CITY OR TOWN:

Wilmington

STATE

Delaware

CODE

10

6. REPRESENTATION IN EXISTING SURVEYS

TITLE OF SURVEY:

Greater Wilmington Development Council List of Delaware Heritage Bldg

DATE OF SURVEY: 1963

☐ Federal☐ State☐ County☒ Local

DEPOSITORY FOR SURVEY RECORDS:

Greater Wilmington Development Council

STREET AND NUMBER:

300 Delaware Avenue, Suite 1320

CITY OR TOWN:

Wilmington,

STATE:

Delaware

CODE

10

SEE INSTRUCTIONS

STATE:

COUNTY:

FOR NPS USE ONLY
ENTRY NUMBER
JAN 18 1973

DATE

7. DESCRIPTION

CONDITION	(Check One)					
	<input type="checkbox"/> Excellent	<input checked="" type="checkbox"/> Good	<input type="checkbox"/> Fair	<input type="checkbox"/> Deteriorated	<input type="checkbox"/> Ruins	<input type="checkbox"/> Unexposed
	(Check One)			(Check One)		
	<input type="checkbox"/> Altered	<input checked="" type="checkbox"/> Unaltered	<input type="checkbox"/> Moved	<input checked="" type="checkbox"/> Original Site		

DESCRIBE THE PRESENT AND ORIGINAL (if known) PHYSICAL APPEARANCE

Old Union is a brick church, built in 1847 by a congregation that has worshipped here since it was organized in 1789. The interior is divided into two rooms: a vestibule under the gallery, and the main meeting room. The door is in the east wall, where it faces the former highway, which has since been relocated west of the church. Three large windows on each sidewall provide the principal lighting. On either side of the pulpit, in the west wall, are smaller windows.

The interior retains its nineteenth-century appearance, with dark stained and varnished pews, a gothic pulpit, and gothic chairs in the chancel. Surrounding the church and across the old road to the east is an extensive cemetery, in which are buried several important churchmen, including Bishop Levi Scott, a native of the neighborhood.

The bricks for this 40' by 60' building were burnt on the property, which was given to the Methodists in 1789 by Joseph Dickerson. The last major renovation of the present structure was in 1877.

SEE INSTRUCTIONS



8. SIGNIFICANCE

PERIOD (Check One or More as Appropriate)

- | | | | |
|--|---------------------------------------|--|---------------------------------------|
| <input type="checkbox"/> Pre-Columbian | <input type="checkbox"/> 16th Century | <input type="checkbox"/> 18th Century | <input type="checkbox"/> 20th Century |
| <input type="checkbox"/> 15th Century | <input type="checkbox"/> 17th Century | <input checked="" type="checkbox"/> 19th Century | |

SPECIFIC DATE(S) (If Applicable and Known) 1847

AREAS OF SIGNIFICANCE (Check One or More as Appropriate)

- | | | | |
|--|---|---|--|
| <input type="checkbox"/> Aboriginal | <input type="checkbox"/> Education | <input type="checkbox"/> Political | <input type="checkbox"/> Urban Planning |
| <input type="checkbox"/> Prehistoric | <input type="checkbox"/> Engineering | <input checked="" type="checkbox"/> Religion/Philosophy | <input type="checkbox"/> Other (Specify) |
| <input type="checkbox"/> Historic | <input type="checkbox"/> Industry | <input type="checkbox"/> Science | |
| <input type="checkbox"/> Agriculture | <input type="checkbox"/> Invention | <input type="checkbox"/> Sculpture | |
| <input checked="" type="checkbox"/> Architecture | <input type="checkbox"/> Landscape Architecture | <input type="checkbox"/> Social/Humanitarian | |
| <input type="checkbox"/> Art | <input type="checkbox"/> Literature | <input type="checkbox"/> Theater | |
| <input type="checkbox"/> Commerce | <input type="checkbox"/> Military | <input type="checkbox"/> Transportation | |
| <input type="checkbox"/> Communications | <input type="checkbox"/> Music | | |
| <input type="checkbox"/> Conservation | | | |

STATEMENT OF SIGNIFICANCE

Old Union Church is one of the best-preserved specimens of early Delaware Methodist meeting houses, which once were quite common throughout the State. It is preserved by a local preservation society that maintains the graveyard and the church in an excellent state of repair.

Except for gothic interior fittings, the church is without embellishment, in keeping with early Methodist teachings. The proportions of the exterior are reminiscent of the Greek Revival, but without the ornament that usually is associated with that style.



SEE INSTRUCTIONS

9. MAJOR BIBLIOGRAPHICAL REFERENCES

J. Thomas Scharf, History of Delaware 1609-1888, 1888, vol. II, p. 1021.

Greater Wilmington Development Council, A List of Delaware Heritage Buildings and Areas in New Castle County, 1963.

10. GEOGRAPHICAL DATA

LATITUDE AND LONGITUDE COORDINATES DEFINING A RECTANGLE LOCATING THE PROPERTY				OR	LATITUDE AND LONGITUDE COORDINATES DEFINING THE CENTER POINT OF A PROPERTY OF LESS THAN TEN ACRES					
CORNER	LATITUDE		LONGITUDE		LATITUDE		LONGITUDE			
	Degrees	Minutes	Seconds	Degrees	Minutes	Seconds	Degrees	Minutes	Seconds	
NW	0		"	0		"	39	0	23	15
NE	0		"	0		"	75	0	39	49
SE	0		"	0		"				
SW	0		"	0		"				

APPROXIMATE ACREAGE OF NOMINATED PROPERTY: five

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE:	CODE	COUNTY	CODE
STATE:	CODE	COUNTY:	CODE
STATE:	CODE	COUNTY:	CODE
STATE:	CODE	COUNTY:	CODE

11. FORM PREPARED BY

NAME AND TITLE:
Mr. Edward F. Heite, Historic Registrar

ORGANIZATION: Division of Historical and Cultural Affairs DATE: May 2, 1972

STREET AND NUMBER:
Hall of Records

CITY OR TOWN: Dover STATE: Delaware CODE: 10

12. STATE LIAISON OFFICER CERTIFICATION

NATIONAL REGISTER VERIFICATION

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

National ☐ State ☐ Local ☒

Name E. Berkeley Tompkins
Dr. E. Berkeley Tompkins
Title State Liaison Officer

Date _____

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

Robert H. Utley
Chief, Office of Archeology and Historic Preservation

Date 1/18/73

ATTEST

William H. Huntz
Keeper of The National Register

Date 1.9.73

SEE INSTRUCTIONS

PROPERTY *Old Union Methodist Church* STATE *Del.*
Working number *7.12.72.1046*

NEW CASTLE

TECH REVIEW
Photos _____
Maps _____

Register Date
1/18/73
Rel # 73000507

REVIEW *No date after SLO's signature. I'm just a beginner but this building doesn't seem to have very much merit to me.* *10-13-72*

HISTORIAN *Woman is right, but it would qualify on age and integrity for local significance. Kate knows Delaware better than I do - OK, but minimal. M. means* *12/21/72* *Olney* *10/18/72*

ARCHEOLOGIST

ARCHITECT

Arch. Hist. Building is very important to Delawarians - OK architecturally, too. *KH 11/28/72*

BRANCH CHIEF *Not enough information in #8.* *Rowland* *10-16-72* *OK R* *1/6/93*

EDITORIAL REVIEW *This might qualify on history of Methodism, but otherwise it is just another old church bldg.* *CDH* *10/24/72*

KEEPER

National Register write-up _____
Federal Register entry *3/6* _____
Acknowledge *7/12/72* _____
Send-back _____
Re-submit _____
Register no. _____





DISTRICT NO 15

ROAD CLASSIFICATION

- Heavy-duty ————— Light-duty —————
- Medium-duty ————— Unimproved dirt —————
- U. S. Route State Route



MIDDLETOWN, DEL.
NW/4 SMYRNA 15' QUADRANGLE
N 3922.5—W 7537.5/7.5

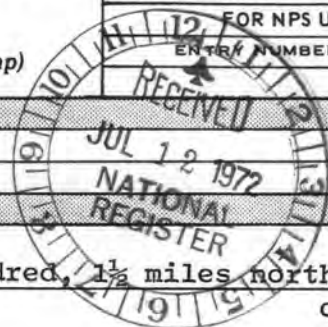
UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

NATIONAL REGISTER OF HISTORIC PLACES

PROPERTY MAP FORM

(Type all entries - attach to or enclose with map)

STATE Delaware	
COUNTY New Castle	
FOR NPS USE ONLY	
ENTRY NUMBER	DATE JAN 18 1973



1. NAME			
COMMON: Old Union Methodist Church			
AND/OR HISTORIC: Union Church			
2. LOCATION			
STREET AND NUMBER: On U.S. Route 13 in Appoquinimink Hundred, 1 1/2 miles north of Blackbird			
CITY OR TOWN: crossroads			
STATE: Delaware	CODE 10	COUNTY: New Castle	CODE 003
3. MAP REFERENCE			
SOURCE: USGS Map, Middletown Quadrangle, 7.5 minute series			
SCALE: 1:24,000			
DATE: 1953			
4. REQUIREMENTS			
TO BE INCLUDED ON ALL MAPS			
1. Property boundaries where required.			
2. North arrow.			
3. Latitude and longitude reference.			

SEE INSTRUCTIONS



STATE OF DELAWARE
DEPARTMENT OF STATE
Division of Historical and Cultural Affairs
Hall of Records
Dover, Delaware 19901

DR. E. BERKELEY TOMPKINS
DIRECTOR

July 5, 1972

Dr. William J. Murtagh
Keeper of the National Register
Room 3209
1100 L Street, N.W.
Washington, D.C. 20005



Dear Bill:

I enclose herewith the nomination form, map, and photograph for Old Union Methodist Church. This nomination was passed by our Review Board at its last meeting.

Sincerely,

E. Berkeley Tompkins, Director
Division of Historical and
Cultural Affairs
State Liaison Officer for the
National Register

EBT:efh:pfl

Enclosures

ENTRIES IN THE NATIONAL REGISTER

STATE DELAWARE

Date Entered JAN 18 1973

Name

Location

Old Union Methodist Church

Blackbird crossroads vicinity
New Castle County

Also Notified

Hon. J. R. Biden
Hon. William V. Roth, Jr.
Hon. Pierre S. du Pont, IV

Director, Northeast Region

State Liaison Officer
Dr. E. Berkeley Tompkins
Director of the Division of
Historical and Cultural Affairs
Department of State
Dover, Delaware 19901

PHR

NRowland:mm

1/22/73

INVENTORY OF THE CHURCH ARCHIVES OF DELAWARE

by the

HISTORICAL RECORDS SURVEY

PRELIMINARY DRAFT NOW BEING
CHECKED FOR FINAL ACCURACY

MARCH 1940

Binder #1

WORK PROJECTS ADMINISTRATION

DIVISION OF PROFESSIONAL AND SERVICE PROJECTS

OLD POST OFFICE BLDG.

WILMINGTON, DELAWARE

213. UNION METHODIST EPISCOPAL CHURCH, 1782--, 1 mile N of Blackbird.

Organized 1782 as "Union Meeting House". Name was changed in 1835. Until 1785, when a log church was built on present site, services were held in homes of members. 1801-47, another log church on same site was used. Present building dedicated 1847. It is a two story brick structure. The graveyard surrounds the church. Here many of the early leaders of Methodism, including Bishop Levi Scott, are buried. The church now has but one service a year. First settled clergyman, Rev. Edward Sanday, 1831-07. See: articles in Wilmington newspapers, Evening Journal, Sept. 8, 1926, Sunday Star, Sept. 13, 1931, Morning News, Sept. 14, 1925.

Minutes, prior to 1845, on single sheets. One each year, several missing; 1846-65, 1 vol.; 1865--, 2 vols.; Register, prior to 1857, on single sheets; 1857-64, 1 vol.; 1865--, 2 vols.; Financial, 1804-42, 3 vols.; 1842-65, single sheets, one each year; 1865--, 2 vols.; Deed of Trust, 1828, signed by George Beaster, Thomas Stephen, and Hyland B. Pennington; at parsonage on Immanuel M. E. Church, Townsend (entry 195)., in custody of Rev. D'Arcy A. Littleton. Records of incorporation and deed: New Castle Co. Recorder's office, Deeds Record: vol. D35, p. 50; vol. V36, p. 58.



14th District Senator James Vaughn was on hand Sunday, Oct. 14 to unveil the new commemorative state marker at Old Union Church near Townsend. The unveiling took place after the church's annual service and meeting. This year's service was dedicated to the late John Dickinson, who was the church society's secretary. (Kristen Newell photo)

A BRIEF HISTORY OF "OLD UNION"

On July 17, 1789, Joseph Dickinson donated to the board of trustees — Lewis Alfree, John Barlow, Abraham Frelas, Elias Naudain, Barnett Van Horn, John Allen, Jacob Alfree, Thomas Skillington, and Francis Kinsley — a tract of land upon which Union Church was built. Completed in 1792, this church, built of logs, was known as "Dickinson's Chapel." In 1798, it was rebuilt, and the record shows that in 1805, the trustees reported that they had a frame church.

In 1847, the cornerstone was laid for the present brick church, and the church was dedicated on December 23, 1847. The brick for the church was manufactured on land near the site. The congregation met in Lee's Chapel during the building of the church. When the church reopened, it had a membership of 150, and 40 members in Sunday school, the superintendent being Frank Reihm. The church at this time was on the same circuit as Friendship Methodist Church located near Fleming's Landing.

The board of trustees at this time was composed of Jacob Van Dyke, John Townsend, William M. Watts, Frank Reihm, John Ellis, Colen Ferguson, Benjamin Money, Joseph C. Hutchison, Purnell T. Jones, and Andrew J. Collins. Services of worship were held every Sunday.

The adjacent cemetery reveals the names of Delaware's early settlers having been Dutch, Swedes, French Huguenots, and English. The oldest tombstone according to Frank R. Zebley's, The Churches of Delaware, is that of Sarah Fields, who died on March 27, 1799.

Due to the development of other churches, such as Scott Methodist in Blackbird and Immanuel Methodist in Townsend, most of the regular attendants transferred their memberships, which made it impossible to keep up the church in a regular way; the church closed around 1900, and annual reunions have kept "OLD UNION" alive these 80 some years.

TRUSTEES AND MEMBERS AS RECORDED IN 1805

John Barlow, Abraham Staats, William Williams, John Buxon, Joseph Rothwell, Arnold Naudain, Jared Rothwell, James Lattomus, Francis Hopkins, Daniel Crouch, Joseph Buckson, John Floyd, William Meredith, Benjamin Howard, Richard Pennington, William Tuff, James Hyatt, Richard Graham, Moses Ginn, and Jacob Varner.

202ND ANNIVERSARY

*"O God, Our Church a Beacon Light, Still Stands Thro
All the Storm and Strife"*

"OLD UNION" METHODIST CHURCH

ORGANIZED 1789

52ND ANNIVERSARY

OLD UNION CHURCH SOCIETY

ORGANIZED 1939



Photo of "Old Union Methodist Church
circa - 1880

ANNUAL MEETING

SUNDAY, OCTOBER 13, 1991

11 A.M. and 2 P.M.

"Old Union" is located in Appoquinimink Hundred, New Castle County, Delaware
on U.S. 13, just north of Blackbird

212. FIRST METHODIST EPISCOPAL CHURCH, 1782--., Thoroughfare Neck, near Sayrna.

Organized 1782. Services were held in log building on present site until 1868. Present building dedicated 1867. It is a frame building with cemetery adjoining. First settled clergyman, Rev. W. Cantwell, tenure unknown. See: Mrs. Edna Duke, an historical sketch, manuscript in possession of Mrs. J. E. Latta, Townsend.

Register (members), 1914--., 1 vol.; in possession of pastor, Rev. Herman C. Benson, Odessa. Records of incorporation and deeds: New Castle Co. Recorder's office, Deeds Record, vol. Y2, p. 440; vol. F7, p. 112; vol. F24, p. 59; Private Acts Records; vol. D1, p. 284.

213. FIRST METHODIST EPISCOPAL CHURCH, 1782--., 1/2 mile N. of Blackbird.

Organized 1782 as "Union Meeting House". Name was changed in 1835. Until 1785, when a log church was built on present site, services were held in homes of members. 1801-47, another log church on same site was used. Present building dedicated 1847. It is a two story brick structure. The graveyard surrounds the church. Here many of the early leaders of Methodism, including Bishop Levi Scott, are buried. The church now has but one service a year. First settled clergyman, Rev. Edward Sanday, 1831-7. See: articles in Wilmington newspapers, Evening Journal, Sept. 8, 1926, Sunday Star, Sept. 13, 1931, Morning News, Sept. 14, 1928.

Minutes, prior to 1845, on single sheets, one each year, several missing; 1845-65, 1 vol.; 1865--., 2 vols.; Register, prior to 1867, on single sheets; 1867-64, 1 vol.; 1868--., 2 vols.; Financial, 1804-42, 3 vols.; 1842-65, single sheets, one each year; 1865--., 2 vols.; Deed of Trust, 1828, signed by George Beaster, Thomas Stephen, and Ryland B. Pennington; at parsonage of Immanuel W. B. Church, Townsend (entry 295), in custody of Rev. D'Arcy A. Wiltaton. Records of incorporation and deeds: New Castle Co. Recorder's office, Deeds Record; vol. D36, p. 50; vol. V38, p. 52.

214. SECOND METHODIST EPISCOPAL CHURCH, 1784--., 5 miles N. of Selbyville.

Organized and first building erected 1784 through the efforts of Freeborn Harratson, who for several years had conducted informal services in this vicinity. It was a frame building with shingled sides and roof, and was located about one mile southeast of the present site. In 1807 the building was repaired and the church incorporated under the name of William's Chapel. Rebuilt 1825. Present building dedicated 1876. Rebuilt 1923. A one story frame building, with belfry and bell. A camp meeting was formerly held in a nearby grove but these meetings have been discontinued for some years past. First settled clergyman, Rev. S. E. Tubbs, 1869-70. See: historical sketch, 1784-1934, manuscript in State Archives.

Minutes, 1878--., 1 vol.; Financial, 1882--., 1 vol.; in possession of Wiley Hudson, R.R., Selbyville. Register, 1878--., 4 vols.; in possession of pastor, Rev. Charles E. Robb, Roxanna. Sunday School, 1933--., 1 vol.; in possession of Miss Grace Lashun, R.F.D., Selbyville. Records of incorporation and deeds: Sussex Co. Recorder's office, Deeds Record; vol. AC26, p. 431; vol. AA062, p. 475; vol. B281, p. 28; vol. B294, p. 355; vol. B2138, p. 418; vol. D20213, p. 439; vol. B20245, p. 42.

215. FIRST METHODIST EPISCOPAL CHURCH, 1785--., on Delaware-Maryland line, 1 mile from Whitesville.

Organized 1785. Services held in private homes until first building was

Any records 1784-1877 missing E.C.H.

handsome structure was then erected at a cost of \$10,000 and opened for regular services on December 25th of the same year. The present number of communicants is about eighty. A Sunday-school under the superintendence of the rector is connected with the church. In 1883 a rectory was built at a cost of \$3000. The officers of the church at present are: Senior Warden, H. N. Willits; Junior Warden, H. A. Nowland; Vestry, Wm. R. Cochran, W. A. Comegys, Joseph Hanson, John Lockwood, M. N. Willits, E. R. Cochran, Isaac Gibbs.

The following is a list of the rectors since 1791 and the date when they commenced the service:

Rev. Bissel.....	1791	Rev. J. H. Tyng.....	1842
Rev. De Shiel.....	1794	Rev. Thos. J. Ozzanne.....	1844
Rev. Reese.....	1802	Rev. Andrew Freeman.....	1845
Rev. H. Lyon Davis.....	1808	Rev. H. R. Harold.....	1849
Rev. Smith.....	1822	Rev. Thos. Billopp.....	1856
Rev. Willer.....	1824	Rev. Lloyd Goldsborough.....	1858
Rev. Robinson.....		Rev. John W. Brown.....	1866
Rev. Reese.....	1831	Rev. J. C. McCabe, D.D.....	1868
Rev. H. L. Davis.....	1831	Rev. W. C. Butler.....	1873
Rev. McKenny.....	1834	Rev. G. W. Lewis.....	1877
Rev. John Coleman.....	1835	Rev. H. S. H. Gallaudet.....	1884
Rev. Peck.....	1836	Rev. Joseph Beers.....	1885
Rev. J. P. Bausman.....	1838		

The first meeting that led to the erection of Emanuel M. E. Church, at Townsend, was held June 13, 1871. A ten-days' notice had been given by Archibald Finley that a meeting would be called on this date, for the purpose of selecting trustees to procure suitable grounds and erect a church. The trustees were A. Finley, Richard Townsend, Israel P. Hall, Isaac Passwaters, George M. D. Hart, William P. Forest, William Daniels, David S. Lynam and Nehemiah Davis. Of these, Townsend and Davis were appointed to select ground. On July 5, 1871, they purchased one acre, in the midst of a grove, of Samuel B. Ginn. The erection of a frame church, twenty-four feet by thirty-six feet, was immediately begun. It was dedicated on August 20th, of the same year, by Revs. J. F. Clymer, Vaughn Smith and W. C. Prettyman. The membership at this time was fifteen. The church was connected with the Appoquinimink Circuit until 1878, when it was made a separate station. Several additions have been made to the building at various times. The church has been very prosperous, and now has a membership of one hundred and twenty-five. A flourishing Sunday-school of one hundred and fifty scholars, under the superintendence of D. B. Maloney, is connected with the church. The scholars have the use of a well-selected library. On September 2, 1881, two and a half acres of land, about a mile southwest of the town, were purchased of James T. Taylor, and laid out in burying lots, and is under the control of the board of trustees of this church.

The board is at present composed of the following persons: Thomas Maloney, D. B. Maloney, George M. D. Hart, William Daniels, A. L. Quillen, James T. Taylor, H. A. Wilson and William A. Scott.

Since Emanuel Church has been a separate station it has been served by Revs. J. Hestin Willey, Theo-

dore E. Bell, C. K. Morris, E. P. Roberts and S. M. Morgan, the present pastor.

The Independent Methodist Episcopal Church was organized in February, 1883, with a membership of thirty-six. Meetings were held in Vandyke's school-house until 1886, when the present church was erected. It was situated three miles west of Townsend, on a tract of land one hundred by one hundred and twenty-five feet, donated to the congregation by Columbus Watkins. The building is a frame structure, twenty by thirty-four feet, and cost about seven hundred and fifty dollars. The first trustees were David Johnson, Joshua Brown, Thomas Biddle, John Solway and James T. Webb. The church has been prosperous; but owing to the fact that many of the congregation have removed from the vicinity, the membership now numbers twenty-eight. A flourishing Sunday-school, with a membership of thirty-eight, is conducted under the superintendency of Mrs. Sarah Skeggs. Services are held every Sunday afternoon by Rev. J. T. Webb, who has ministered to the congregation since its organization.

William Moore, James T. Webb, William Nowland, Caleb Lewis, Wellington H. Townsend and Sarah Skeggs compose the present board of trustees.

THE FIRST METHODIST CHURCH in the hundred was White's Chapel, which stood between Townsend and Pine Tree. This was succeeded by Dickerson's Chapel, which was near Dexter's corner. On July 17, 1789, Joseph Dickerson donated to Lewis Alfree, John Barlow, Abraham Frelas, Elias Naudain, Barnett Vanhorn, John Allen, Jacob Alfree, Thomas Skillington and Francis Kinsley a tract of land on which the first Union Church was built. This building remained until 1844, when it was removed and the present building erected. During this interval services were held in Lea's Chapel, standing near by. The structure, forty by sixty feet, one story high, was completed in 1848, and cost three thousand eight hundred dollars. The bricks of which the church is built, were manufactured on church property in close proximity to the site of the building. In 1877 the church was closed for repairs, and was reopened in November by Bishop Simpson. The church is in a prosperous condition and has a membership of one hundred and fifty. There are forty members of the Sunday-school, which is under the superintendence of Frank Reems. The church has been connected with the same circuits as Friendship M. E. church, and been served by the same pastors.

The present board of trustees is composed of the following persons: Jacob C. Van Dyke, John Townsend, William M. Watts, Frank Reems, John Ellis, Colen Ferguson, Benjamin Money, J. C. Hutchinson, Purnell T. Jones and Andrew J. Collins. Services are held every Sunday.

Bishop Levi Scott, D.D., born October 11, 1802, at sixteen started to learn the tanning business, but served but four months at that trade; he then went to Georgetown to learn the carpenter trade, which he

Lee's M. E. Chapel, white, was organized and incorporated on Sept. 2, 1824. They met in a place known as the "whitehouse."

Lee's M. E. Chapel, colored, is located at Pine Tree. The land was secured on June 1, 1907, from Martin B. Burris. The church was completed and dedicated in 1907.

White's M. E. Church, located between Townsend and Pine Tree was the first Methodist church to be built in Appoquinimink Hundred. It was succeeded by Dickinson's Chapel, now Union Church.

Union Methodist Church (M.E.) is located five miles below Odessa. On July 17, 1789, Joseph Dickinson donated to a board of trustees, a tract of land upon which Union Church was built. This church, built of logs, was completed in 1792 and was known as "Dickinson's Chapel." It was rebuilt in 1798. In 1805, the trustees reported that they had a frame church. The corner-stone of the present brick building was laid in 1847 and the dedication service was held on Dec. 23, 1847. The bricks were burned close by on the church property. During the building of the church, the congregation met in Lee's Chapel. Alexander McClermont donated land to the church on Apr. 5, 1850.

Extensive repairs were made in 1877 and a reopening service was conducted by Bishop Simpson on Thanksgiving Day, Nov. 29, 1877. On the following Sunday, services were conducted by Bishop Levi Scott and the Revs. J. B. Merritt, Charles Hill and James Carroll, the pastor.

Bishop Levi Scott, a native of this section, who died on July 13, 1882, is buried in the churchyard near the entrance. The inscription on his monument is "His record is his monument." There is a large well-kept graveyard. The oldest tombstone the writer could find is that of Sarah Fields who died on Mar. 27, 1799. Regular services have been discontinued but annual services are held on the second Sunday in September.

Scott's Methodist Church (M.E.) at Blackbird. This church was the outgrowth of a Sunday School started by Mrs. Lottie T. Blockson in 1886. The church was organized and incorporated on May 9, 1898. On Oct. 22, 1898, the church site, containing 9000 sq. ft. was purchased from Theodore Ferguson. The church was built in 1899. It was dedicated on Sun., Sept. 17, 1899. Those taking part in the services were the Revs. L. E. Barrett, D.D., Alfred T. Scott, Dr. I. L. Wood, Wm. Fairies, G. P. Jones and J. B. Coverdale.

Blackbird Presbyterian Church was located three miles n. e. of Walker's School and then to the left about five hundred yards to a point close to Blackbird Creek. It faced a road that at that time followed the course of the creek. It was built previous to 1788, as one of the tombstones records the death of Rachael Haughey on Mar. 10, 1788. By 1809, the church had become dilapidated. The graveyard, at least, was used in 1853 as another tombstone records the death of Isaac Gibbons in 1853. The site is in a dense forest and no evidence of the church remains. A portion of the stone wall surrounding the graveyard is still standing.

Scott M. E. Chapel, colored, was located near Taylor's Bridge on the road to Flemming's Landing. The trustees purchased the church site from Isaac Staats on June 3, 1864 for \$10.00. The church was built and it was dedicated at 10 A. M. on July 21, 1867, by Bishop Levi Scott. It was incorporated on Sept. 26, 1903. Unused for several years the building was torn down in 1944.



UNION METHODIST CHURCH, NR. BLACKBIRD
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the mother and daughters are serious, and the son thoughtful. The weather is oppressively warm, and I feel weary and faint. I was much shut up at Bethel,⁷¹ on 1 Peter iii, 18. Three times have I been here, and always straitened in spirit.

Saturday, 14. Came to Sandstown:⁷² the weather very warm, and the people dull: I administered the sacrament, and rode away to Cooper's ferry,⁷³ where we left our horses and crossed to the city, (Philadelphia:) here I found brother Whatcoat, with whom I took sweet counsel.

Pennsylvania

Sunday, 15. I had some energy in speaking, and at sacrament. In the afternoon it was a feeling time, on "The Lord will give grace and glory."

New Jersey

Monday, 16. Rode to Mount Holly, where I preached on "Come, ye blessed of my Father," &c.; and then at New Mills, on "Suffering affliction with the people of God."

At Burlington I enlarged on, "Neither is there salvation in any other," &c.: these are not a zealous people for religion.

Pennsylvania

Wednesday, 18. We returned to the city of Philadelphia. Next day I preached, and was close and pointed.

Friday, 20. I was led to treat on the sufferings of God's people; as entirely distinct from those they endure in common with other men, and certainly unavoidable by all who are really alive to God. I found it

that "the Ark of the Lord rested at Shiloh." He had two thousand acres of land which he sold to people of his own faith. (*Historic Roadsides in New Jersey*, 38.)

⁷¹ Bethel is the present-day Hurffville. The church was instituted as early as 1771, and ten years later a Methodist society was also started at nearby Paulsboro. Bethel gave its name to one of the circuits in 1790. (Heston: *South Jersey: A History*, I, 444; *Journal* entry for September 29, 1790.)

⁷² Sandtown was the present Mount Royal, New Jersey. Its former designations were Sandstown and also Berkely, a village in Greenwich Township, Gloucester County, on Mantua Creek, four miles southwest from Woodbury. It is not to be confused with the present Sandtown in Burlington County. Atkinson (*op. cit.*, 366) says, "There must have been a society there, or else it does not seem probable he would have held a sacramental service." (Gordon's *Gazetteer of New Jersey*, 1834, 233; Heston, *op. cit.*, I, 397.)

⁷³ Cooper's ferry was at Camden.

necessary to change some official men; and to take proper steps in preparing to defray our church debt, which is now £500. I gave them a sermon on "By this shall all men know that ye are my disciples, if ye love one another."

Sunday, 22. In the afternoon I left the city, and preached in the evening at Chester.

Delaware

Monday, 23. I rode forty-five miles to Dickerson's,⁷⁴ in the Delaware State. Preached at Little Creek,⁷⁵ and then rode five miles to Dover, and preached in the court house. I bless God for peace of mind, and communion with him.

Sunday, 29. I had many to hear at Dover, and had power and liberty in speaking on Gal. i, 5: we also had a good sacramental time. In the afternoon I spoke on the latter part of my text—how and what it is to suffer according to the will of God. Thence to Thomas White's, where I was closely employed.

Maryland

Sunday, November 5. I preached at Cambridge, on "We preach Christ crucified," &c.; little light, and less heat. I was blessed in my own soul, and had liberty in preaching at M'Keel's⁷⁶ in the afternoon, where there is some revival among the people.

Thursday, 9. I rode to Mr. Bartholomew Ennals's;⁷⁷ the notice was short, and the congregation small; the word, nevertheless, reached some hearts. I crossed at Vienna, a dead and dark place for religion.

Friday, 10. We had more than I expected of hearers at Quantico chapel. Thence I went to Wicomico River, and lodged at Captain Conaway's,⁷⁸

⁷⁴ Joseph Dickerson, who in July, 1789, donated land on which a chapel named for him was erected near Dexter's Corner, New Castle County. It was the successor to White's Chapel located between Townsend and Pine Tree. (Scharf, *History of Delaware*, II, 1021.)

⁷⁵ Methodist preaching began in 1778 in Little Creek Hundred, Kent County, Delaware. That year Gum Swamp Chapel was built and occupied its original site until 1875 when the improved structure was moved to Little Creek Landing about a mile distant. (*Ibid.*, II, 1121.)

⁷⁶ John McKeel, or McKell, lived near Cambridge, Dorchester County, Maryland. (Hallman, *op. cit.*, 116; *Journal* of Thomas Haskins, November 26, 1782.)

⁷⁷ Bartholomew Ennalls played an early and conspicuous part in planting Methodism in Dorchester County, Maryland. He was among those who joined in the persecution of Freeborn Garrettson at Cambridge. (Boehm, *op. cit.*, 58; see *Journal* entry for April 18, 1802.)

⁷⁸ Captain Conaway resided in Wicomico County near the river of that name. Richard Whatcoat rode with the captain from Thomas Garrettson's near Vienna to Quantico. (Sweet: *Religion on the American Frontier*, IV, 84; Hallman, *op. cit.*, 108.)

board, and the time for opening the college. On *Friday*, I returned to Baltimore. In the midst of business my mind is calm.

Sunday, 16. Preached at Baltimore and Fell's Point. On *Monday*, the people waited nearly two hours at Daniel Evans's before I arrived, owing to my horse being out of the way: I found he had stuck a nail into his foot, so that I had to leave him. Under these discouraging circumstances I was much exercised: nevertheless, I had liberty in speaking, and there was a melting time among the people. Thence I hastened to Hunt's chapel, where I enlarged on, "I know you, that you have not the love of God in you."

I rode by John Colgate's gate—an old stand of mine. It is now, in two senses, fallen into decay. The want of religion oftentimes causes the want of economy. Ah! how do the persons and fashions of this world pass away!

Tuesday, 18. I found the work of God in a reviving state at G——'s.

Wednesday, 19. I had a liberal opening at John Wilson's, on "Whosoever shall call on the name of the Lord shall be saved." Thence I hastened to the Fork church, and preached on Cant. iii, 1–6. I lamented the gayety of the children of Methodists; but yet they do not appear to be so full of enmity against God and his people as other children.

I hastened to Cokesbury, it being the examination: some gentlemen and some triflers were present. *Friday*, I preached at Josias Dallam's.

Saturday, 22. I preached at Havre de Grace, on Acts ii, 23.

Sunday, 23. I had a large congregation at Elkton, and some power attended the word. In the evening spoke at Isaac Tussey's.

Monday, 24. I had a large, solemn congregation at Wilmington. I feel a persuasion that God will revive his work at this place.

Pennsylvania

Tuesday, 25. I attended at Chester; and next day came to Philadelphia. I had liberty in speaking on Cant. v, 6–10. On *Thursday* and *Friday*, I had not freedom as I wished. I was seized with a violent headache, exceeding anything, as I thought, I had ever felt.

Saturday, 29. I felt a little better. My mind was stayed upon God.

Sunday, 30. We had a good sacramental occasion. In the afternoon brother Willis⁷⁷ preached; and at night I had some enlargement on Ephes. iv, 17–19.

Wednesday, October 3. I met the people, and explained the nature and design of the college.⁷⁸

Thursday, 4. I preached on the primitive design of the Church.

⁷⁷ The Rev. Henry Willis was the elder at New York. He was the first man to be ordained by Asbury. (See *Journal* entry for January 18, 1785.)

⁷⁸ The college was Cokesbury College in Maryland.

Friday, 5. We had an uncommon love feast—a gracious season—much speaking. On *Saturday* I met a class.

Sunday, 7. There was life in the administration of the sacrament. I felt humbled before the Most High. I trust the Lord will revive his work, and make his power known.

Monday, 8. I came to Chester, and preached on, "My grace is sufficient for thee."

Tuesday, 9. I had unusual freedom in speaking at Aaron Matson's. Thence I pushed on through the rain, and was sorely tempted to complain.

Delaware

Wednesday, 10. I was at Wilmington; and next day came late to Joseph Dickerson's.

I visited Duck Creek Cross Roads,⁷⁹ where we have a comfortable house, which cost about two hundred pounds.

Saturday, 13. Came to Dover very unwell, and brother Ira Ellis⁸⁰ preached in my stead.

Sunday, 14. I read prayers, and preached on 2 Tim. iii, 10; and solemnly set apart Jacob Brush⁸¹ and Ira Ellis, for the office of deacon: I trust it was a profitable time. I spent two days at Thomas White's.

Tuesday, 16. I preached the funeral sermon of Joshua Barwick—a faithful steady man, who had followed the Lord about ten years; my text was, "These all died in the faith."

Thursday, 18. I had Divine aid in preaching at Milford's:⁸² the house was open, and the day was cold.

Friday, 19. Came in the evening to Shanklands. Here I found the people in disorder and violence about the election; some had gone so far as to take up fire-arms.

⁷⁹ This was the present Smyrna.

⁸⁰ Ira Ellis, a brother of Reuben Ellis, was then on the Kent Circuit. (For "A Sketch of the Labours and Travels of Ira Ellis," 1781–95, by himself, followed by a certificate of recommendation by Asbury and Whatcoat with a tribute from the former, see *Journal* entry for February 17, 1805; Sweet: *Religion on the American Frontier*, IV, 710, 711.)

⁸¹ Jacob Brush was born near Merrick, Long Island, in 1762 and died of yellow fever in New York City on September 24, 1795. He was interred at the Forsyth Street Church. At the time of Asbury's visit he was on the Dover Circuit. (*General Minutes*, I, 66; Seaman: *Annals of New York Methodism*, 114, 136; Hallman, *op. cit.*, 60; Wakeley, *op. cit.*, 367–70.)

⁸² More than a decade before Milford, Delaware (Sussex County), was laid out in 1787, John Cooper preached in the nearby home of Renyear William. The old Methodist Cemetery, North and Third Streets, was the site of the unfinished chapel to which Asbury refers. Asbury, who preached in the community in 1778, records about eighteen visits to Milford. (Scharf, *op. cit.*, II, 1198; Hallman, *op. cit.*, 117; Lednum, *op. cit.*, 254, 255; Colbert's *Journal, Milford Circuit*, II, 65–115.) Milford Circuit first appears in 1789. (Hynson: *Historical Etchings of Milford and Vicinity*, 47–49.)

New Mills,⁸⁷ both preachers and people appeared to feel, and the watch-night was attended with some breathings after God.

Thursday, 8. We had a poor, dry meeting, at Mount Holly: some were alarmed with fear, lest we should make a noise as we had done in Philadelphia; some dear country friends felt the Lord powerfully, and carried home the flame.

Friday, 9. I felt inward strength at Bethel, on Isa. lxiii, 12. The power was present, but there is not as much religion amongst them as formerly.

Saturday, 10. My ride to Bethel was thirty miles, and thirty miles more brought me to Deerfield;⁸⁸ I spoke very alarmingly, and to little purpose, at the Methodistico-Presbyterian Church.

Sunday, 11. At the Glass-House⁸⁹ I felt myself, and the Lord made others feel—to purpose, I hope. Thence to Salem, at three o'clock: it was levelling work, storm and thunder, whilst I opened and applied Isaiah xxx, 20, 21.

Monday, 12. I returned to Philadelphia, where there were five criminals hanged; one of them professed conversion.

Tuesday, 13. Was the day of election for representatives; preaching in the evening was to little purpose, on, "Arm of the Lord, awake." "O Lord of life! when shall it be?"

Delaware

I preached at Wilmington, on the dedication of our new chapel;⁹⁰ thus far are we come after more than twenty years' labour in this place.

Thursday, 15. I preached at Dickinson's. Here we have a good house days than did James Sterling. He was a prosperous merchant and often accompanied the preachers, rendering valuable assistance in establishing Methodism at other points. His daughter, Mrs. Rebecca Sterling Cowperthwaite, was the founder of the church school. (Pamphlet on 150th Anniversary of Broad Street Methodist Church, 1938; Heston, *op. cit.*, II, 646; Schermerhorn: *History of Burlington*, 195.)

⁸⁷ New Mills was the present Pemberton.

⁸⁸ Deerfield was the present Deerfield Street. Asbury preached in the Deerfield Stone Church, then used jointly by Presbyterians and Methodists. It was erected in 1771 and is still in use by the Presbyterians. (Gordon's *Gazeteer of New Jersey*, 128; New Jersey Guide—Federal Writers Project, 655; New Jersey Annual Conference *Minutes*, 1954.)

⁸⁹ This was undoubtedly the famous glassmaking center which had been established by Casper Wistar in 1739 and which resulted in the establishment of a manufactory and village known as Wistarburg. Wistarburgh was located on Alloways Creek in Salem County. The New Jersey Guide states that "Casper Wistar's glass factory was founded at Allowaystown," so that may be considered today the successor of the former Wistarburgh, and the Alloways Methodist Church the immediate descendant of Asbury's preaching. (Gordon's *Gazeteer of New Jersey*, 93; New Jersey Guide; Cunningham: *New Jersey: A History of Her Industries*, 17–23; Map of New Jersey, 1822.)

⁹⁰ Methodism in Wilmington, Delaware, introduced in 1767 by Captain Webb at open-air meetings, had advanced through temporary quarters in Joseph Gilpin's storehouse on King Street Wharf and the schoolroom of John Thelwell until 1789 when it

built; and a blessed foundation of living stones fixed on the chief corner-stone. After preaching at Severson's and Duck Creek Cross Roads,⁹¹ we came on *Saturday* to Dover quarterly meeting; here the congregation was large and serious.

Sunday, 18. Preached on, "The Lord whom ye seek shall suddenly come to his temple." Ordained William Jessop and Jacob Brush elders. We have had encouraging intelligence of an opening in New England: we shall send Jacob Brush to assist Jesse Lee, who has been some time visiting those parts.

Reached Judge White's in the evening, and rested there on *Monday*.

Tuesday, 20. Rode to Milford; where we had a great move and noble shouting. I felt myself very unwell. We had a very comfortable love feast next morning. I was taken with a sore throat, and brother Whatcoat supplied my lack of service. I was laid up four days; a violent headache and fever attended the inflammation in my throat, with little or no perspiration. I made use of flaxseed tea, and a very great expectoration followed.

Wednesday, 28. I came to Lowry's,⁹² at the head of Nanticoke. I still feel much pain, with a fever and hoarseness. I must take blame to myself for riding sometimes in the night and cold evenings without an upper coat: I am growing old; and I live much in southern climes. I lodged at brother Hitchen's⁹³ who was ill with a bilious and nervous complaint.

Thursday, 29. Came to Wicomico, and was kindly entertained.

Virginia

Friday, 30. We rode in the rain—it was almost enough to kill healthy men. After steeping our feet in warm water, we came to brother Down-erected its first chapel. It was thirty-five feet square and stood near the southeast corner of Walnut and Third streets on a lot conveyed to the trustees May 12, 1789. The cornerstone was laid by Richard Whatcoat, who as late as June, 1793, in Baltimore "made up 50 dollars for the Wilmington Church." It was named for Bishop Asbury, who preached in Wilmington in 1772. (Lednum, *op. cit.*, 56–59; Scharf, *op. cit.*, I, 717, 718.)

⁹¹ On May 13, 1783, James Severson conveyed to seven trustees the site upon which in 1784 a chapel was erected one and one half miles from Rothwells Landing in Duck Creek Hundred. It was dedicated on December 27, 1784. This 25 × 28 foot structure, preceded by one built of logs, is believed to have been the first frame meetinghouse built by Methodists in Kent County, Delaware. In Asbury's *Journal*, November 30, 1780, the name "Liverson" erroneously appears. Because of changing conditions the church fell into disuse about 1921 and was removed in 1940. (Scharf: *History of Delaware*, II, 1097, 1103; Hallman, *op. cit.*, 120, 257.)

⁹² James Lowry lived at Lowry's Mills, Northwest Fork Hundred. For a day by day account of Asbury's illness during the week before his arrival at Lowry's, see Sweet, *Religion on the American Frontier*, IV, 82, 83.

⁹³ Asbury first preached in the home of Spencer Hitchens January 20, 1780. He lived in Northwest Fork Hundred, Sussex County. (Scharf: *History of Delaware*, II, 1279; Hallman, *op. cit.*, 113.)

Saturday, October 2. As we could not reach New York, I stopped and gave them a discourse at Elizabethtown. We afterward had a safe, although a long passage, by water to New York;¹⁵⁶ and found all in peace.

New York

Sunday, 3. I preached at the old church;¹⁵⁷ and in the afternoon at the new, on Matt. xxv, 31-46. The new church is commodious, elegant, yet plain.¹⁵⁸

Monday, 4. We began our conference,¹⁵⁹ and sat with close application to business until Thursday morning: all was peace, order, and unanimity. On Thursday evening I returned to Elizabethtown.

Friday, 8. Rode twenty-five miles to Trenton, and preached at night. Next day I rode through a heavy rain to Philadelphia.

Pennsylvania

Sunday morning, 10, was rainy. I however preached at St. George's church, and again in the evening. Henry Willis is come hither to settle himself in life, and will probably go into trade. The Church has thereby lost, in part, a faithful servant.

Thursday, 14. I left the city; dined at Chester; and here I saw one whose soul was made dear to me by long acquaintance, now feeble in body, and deeply affected in mind.¹⁶⁰

there. Ezekiel Cooper, who followed the same general itinerary in 1786, says he lodged at Samuel Jaques in Cranberry, and that it is probably the same person Asbury mentions. (Phoebus, *op. cit.*, 28, 44, 71.)

¹⁵⁶ Elizabethtown lay on the shore of New Jersey across the narrow Arthur Kill from the northwest corner of Staten Island. The distance from Elizabethtown to Whitehall at the southern tip of Manhattan Island was approximately fourteen miles.

¹⁵⁷ This was John Street Church, built on the original property purchased by the society in March, 1768.

¹⁵⁸ This new church, the second in New York, was the Forsyth Street Church, referred to by Asbury in numerous *Journal* entries as the Bowery Church or the new church. Thomas Morrell had been appointed in 1789 to raise the funds and build the church. (See letters dated May 20, June 19, October 3, and one undated, 1789; *Journal* entry for May 28, 1789.) It stood on Forsyth near Division streets on seven lots purchased from George Workheart on August 17, 1789, for 350 pounds. The site was on the former estate of James Delancey, which had been forfeited to the state because of his loyalist activities. The church was of blue stucco over rough stone, 50 x 70 feet in size, and cost around \$2,500 exclusive of the lots. It was held by the same board of trustees as the John Street property, a custom which prevailed until 1835. (Seaman, *op. cit.*, 104-14.)

¹⁵⁹ *John Street Records*, I, shows that the church entered wholeheartedly into meeting the costs of the conference. One entry indicates that the church paid the costs of "keeping the preachers' horses" for £26/6/8.

¹⁶⁰ The person referred to was Mrs. Mary Withey. (See note under July 6, 1773.)

Delaware

Reached New Castle, in Delaware, and once more preached there, and had a few serious hearers.

Friday, 15. I did not reach Dickinson's in time; however, I spoke a little. I found sister Dickinson¹⁶¹ wrapped in clay, whom I left sick about three weeks ago: she has been an attentive, devoted woman, has washed the saints' feet, and kindly served the dear servants of God; and I trust her soul is now in peace. I spoke a little at Duck Creek Cross Roads, where nearly thirty members have been added to the society since last conference.

Sunday, 17. We had a gracious love feast, and a very powerful meeting; many bore a living testimony; there was great life and shouting among the people of God. In the evening I rode to brother White's.

Monday, 18. At Thomas White's my soul has been made to feel very solemn: a view of the remarkable work of God; the death of some, and the deep spirituality of others; the sending out young men for the ministry; and the providing for the fatherless and widows; these are all weighty matters, and greatly occupied my mind. In the midst of all my soul panteth after God.

Wednesday, 20. We rode twenty miles to Milford quarterly meeting. They have ceiled the chapel, and put the galleries in order; and what is still better, there were many living souls among them.

Thursday, 21. At the love feast many spoke of the dealings of God with their souls. I once more visited B. Williams, and felt my soul powerfully drawn out towards the children. The people are alive; but I fear they are not as much engaged as they were this time last year.

Friday, 22. Came once more to sister Sharkley's;¹⁶² now my dear old friend is gone, perhaps the Gospel must go out of the house: I trust the dear woman is gone to heaven. I then visited the fatherless and the widow (sister Abbitt:) I felt sweet peace, and a solemn sense of the presence of God.

Saturday, 23. Came to Lewiston. There being no preaching appointed, we rode to the light-house:¹⁶³ I could but praise God that the house was kept by people who praise and love him; no drinking or swearing here. Brother Hargus is a Christian and a preacher; and God has owned his labours. An Irish vessel had been cast away with three hundred souls on

¹⁶¹ This was probably the wife of Joseph Dickenson, who in 1789 donated the site for the chapel that bore his name. (Hallman, *op. cit.*, 109, 249.)

¹⁶² This is probably a misspelling of Shockley. Elias Shockley was one of the Trustees to whom a lot for the Milford Church was deeded on December 3, 1787. (Scharf, *op. cit.*, II, 1198.)

¹⁶³ The keeper of historic Henlopen Lighthouse on Cape Henlopen was then J. R. Hargus.

and was very unfit to speak at all. We came to Salisbury, where we rested on *Monday*. Brother Lee preached three times. Here I got bled.

Tuesday, 21. We came to Annessex. My horse began to sweat, swell, and tremble—and died upon the road. Brother Levin Moore²⁶ was with me; we put his horse in the sulky, and both of us rode to Samuel Smith's.

Wednesday, 22. I borrowed a horse of Samuel Smith, and crossed Pocomoke, and rode to Littleton Long's, where I gave an exhortation to a few people. It was a very extraordinary legacy of a living friend that put forty-five dollars into my hands; had I not bought a coat I might have had fifty dollars in my pocket; it would have been a wonder for me to have as much money by me; but one hundred or more might be needful to purchase another horse.

Thursday, 23. We rode to Downing's,²⁷ where I gave a short exhortation, and on *Friday*, 24, we came to John Purnall's;²⁸ he is gone to his long home. Here I gave up my borrowed horse, and the only alternative was to put brother Hardesty's²⁹ horse in the sulky, and wedge ourselves with all our baggage together. We rode by Frederick Conner's, and made it nearly thirty miles, through excessive heat, to the widow Bowen's.

Delaware

Sabbath, 26. I preached at the chapel, and rode home with brother William Leister, living in the north end of Worcester county. This day we enter the State of Delaware. I have had great dejection of mind, and awful calculations of what may be and what may never be. I have now groaned along three hundred miles from Baltimore.

Monday, 27. After preaching at Johnson's we rode to the Sound, and lodged at Arthur Williams's,³⁰ an aged Methodist preacher. I passed the night in great affliction.

Tuesday, 28. We came on to Dagsboro just as the stage was about to set off for Milford. I paid the fare, and sent brother Hardesty along. I called upon William Johnson, a gracious soul. We then came into Milford about eight o'clock, after riding forty-three miles. Here I rested a day.

²⁶ Levin Moore, an itinerant preacher, 1791–1801, was then en route from Harford Circuit to visit numerous relatives near Laurel, Delaware. Samuel Smith lived near Crisfield, Somerset County, Maryland.

²⁷ Downing's was in Virginia near the Maryland line.

²⁸ John Purnall lived near Pocomoke City, Worcester County. At his home Bishop Coke preached during his first visit to America. (Coke, *op. cit.*, 47; Lednum, *op. cit.*, 342; *Maryland, a Guide to the Old Line State*, 441.)

²⁹ William Hardesty, a traveling preacher, 1792–1801, was in 1799 on the Northampton Circuit. (*General Minutes*.)

³⁰ Arthur Williams resided near Assawoman Bay, Sussex County. This name appears as one of the trustees of the deed, dated April, 1784, to the land on which the Sound Church was erected. (Scharf: *History of Delaware*, II, 1343.)

Thursday, 30. I must needs ride twenty miles back to Lewes, principally to see the people.

Friday, 31. Returned back to Milford. I had taken cold. I ordained three deacons and exhorted a little.

Saturday, June 1, was a very cold day; we rode to Dover; the crowds of people were painful to me; I ordained two deacons; was confined in meeting four hours, and attempted to preach, but could not.

Sabbath day, 2. After meeting, I rode to Duck Creek Cross Roads, and called at Doctor Cook's to see Thomas White's children. Doctor Anderson, Doctor Ridgeley, and Doctor Needham considered my case; they advised a total suspension from preaching, fearing a consumption or a dropsy in the breast.

Monday, 3. I ordained one person at the Cross Roads, and another at Dickinson's meeting house. I dined with Mr. Moore near the Appoquinimink bridge, and then rode on to Wilmington; we have made forty miles this day. What with labour and fevers my rest is greatly interrupted.

Pennsylvania

Thursday, 6. We held our conference in Philadelphia. I retired each night to the *Eagleworks, upon Schuylkill*, at Henry Foxall's solitary, social retreat.³¹ The conference was large, and the business very important. Ezekiel Cooper was confirmed in his appointment by me as our agent in the book concern.³²

New Jersey

Wednesday, 12. After the rising of the conference I rode to Burlington; and on *Thursday*, 13, to Milford; on *Friday* to Mr. Drake's,³³ near Amboy; and on *Saturday* to New York.

³¹ The Eagle Iron Works were located on present 23rd Street and Henry Foxall was one of the owners. He was also a local preacher at St. George's Church. The works were established during the Revolutionary War and were used for casting cannon. Here about 1820 were cast some twenty-two-inch iron pipes, which were the largest ever cast in America up to that date. (Scharf and Westcott: *History of Philadelphia*, III, 225.)

³² John Dickins had died in the yellow-fever epidemic the previous year and was succeeded by Ezekiel Cooper.

³³ Benjamin Drake, whose home was a regular preaching place, lived at Piscataway in Middlesex County, New Jersey. (Abstracts of Wills, New Jersey Archives, II, 150. See *Journal* entries for June 15, 1800, and August 6, 1804, and letter to Ezekiel Cooper, March 27, 1801; Phoebe, *op. cit.*, 273.)

