

**Indian Mission Methodist Church (M.P.).** Previous to 1880 the Nanticoke Indians worshipped at Harmony Church, pronounced with the accent on "mo." A new preacher was assigned to Harmony Church in the late 1870's. He was of the evangelical type and advocated that the Indians and negroes should mingle in every way, including their religious devotions. Part of the congregation was willing to do this but another group was bitterly opposed to it. The opponents withdrew from the church, in 1881, and built Johnson's Chapel, located less than a mile east of Holleyville. The one-acre church site was donated on Mar. 27, 1884, by Jesse E. Joseph. The chapel was incorporated on May 23, 1915.

In 1921, a new church was built and named "Indian Mission M. P. Church." The old chapel was moved to a farm about one-half mile south where it is used as a farm building. Indian Mission Church with its well-kept graveyard would be a credit to any race and here the Nanticoke Indians hold their religious services and their community activities. The tombstones in the graveyard date back to that of Ann W. Johnson who died on Oct. 7, 1885.

**St. Georges P. E. Chapel,** known locally as "The Brick Chapel," is located one and one-half miles n. e. of Indian Mission Church. On May 8, 1706, Roger Corbett donated one acre of land upon which to build "a religious place of worship." It was located in Angola Neck on the south side of Love Branch. It was subject to a yearly rental of one grain of Indian corn, if demanded. A log church was built that year.

The Rev. Wm. Becket reported that the first church was finished in December, 1719. The frame was of oak, 20 ft. by 25 ft. by 12 ft. high. The walls and roof were covered with red oak boards. There was a gallery. In 1725, the length of the building was increased by 15 ft. This church was destroyed by fire in 1792. In 1794, the present church was built of bricks burned near the church site. After ninety years service, the walls became cracked so that it was necessary to remodel the building in 1883. The height of the building was cut down, part of the galleries were removed and the entire style of architecture was changed.

In 1884, the wall in front of the church was replaced with an iron fence. In 1889-90, a new organ was presented by the Guild. In 1911, a new bell was presented and new chancel furniture was installed. The tower and porch were added in 1916. On June 25, 1916, these improvements and the bell were dedicated by Bishop Frederick J. Kinsman. The church was renovated during the summer of 1927. There is a large graveyard in which many prominent Sussex Countians are buried. There is a broken tombstone leaning against the front wall of the church. It is inscribed to the memory of Thomas Pretyman who died on Jan. 3, 1765. This is the oldest inscribed tombstone in the graveyard. Mr. Pretyman's grave is beneath the present church building.

In recent years the celebration of Rogation Rites has been resumed at St. George's Church. Rogation Days in the Episcopal Calendar are the Monday, Tuesday and Wednesday preceding Ascension Day. This observance, started in the fifth century in old England, consists of prayers of intercession for a good harvest of the crops being planted. There is a tree at St. George's planted in memory of Bishop Philip Cook.

**Unity Methodist Church (M.E.).** On Sept. 22, 1810, Arthur Milby deeded to a board of trustees the land upon which Unity Church is built, at Fairmount. The first church was erected in 1810 and it was rebuilt in 1842. The present church was built in 1887. A homecoming service is held each year in the fall.

all over the place. There is one group of graves surrounded by a brick wall that was originally three or four feet high but which has crumbled down so that one can now step over it. In this plot is the grave of Simon Kollock, Esquire. Mr. Kollock was buried in 1817 at the age of eighty years. It is very evident that Mr. Kollock was a man of consequence as his tombstone states that he was an elder of the church for forty years which is mute evidence that the church was built before 1777. His tombstone also states that he served his State in its Judicial, Legislative and Military Departments. Referring to the State Archives, we find that he was the Speaker of the Delaware House of Representatives in 1782 and that he was Lieut. Col. of the 6th Regiment of the Delaware Militia which was a part of the Revolutionary Army.

It is a pity that someone does not take enough interest to keep these graves and their surroundings in good shape as it would cost but little. It seems a shame that the grave of a former Speaker of the House and Revolutionary Officer should be enveloped in a deep forest, unknown and unseen except by an occasional gunner.

The First Seventh Day Adventist Church, colored, of Millsboro, is located four and one-half miles east and north of Millsboro. Seven acres of land were purchased on Feb. 12, 1924, from Able Ableman. The church was incorporated on Sept. 19, 1925. Additional land was purchased from Burton C. Street on June 10, 1927. The church was built in 1933, previous to which time meetings had been held in private homes. There is a graveyard beside the church.

Zoar Methodist Church (M.E.) is located at Zoar, four miles north of Millsboro. Tradition says that it was founded in the late 1700's and that a log church was built. Both Bishop Coke and Bishop Asbury are believed to have preached in this church.

On Apr. 22, 1802, Robert Lacey donated one and one-quarter acres of land on the east side of the road from his house. The church trustees were Wm. B. Ennis, Isaac Atkins, John Morris, Levin Records, Thos. Grice, Bagwell Baker, Jos. Morris, Wm. Harris and Wm. Lacey. A cypress-shingle church was built. The church was incorporated on Nov. 5, 1810.

Another church of similar construction was started in 1894. The cornerstone was laid on Dec. 2, 1894, by the Revs. G. L. Hardesty and C. A. Grise. This building was burned in 1910. The present building, of cement blocks, was started immediately with the Rev. James L. Derrickson, the pastor, doing most of the carpenter work. This building was dedicated on Feb. 19, 1911. In 1805, when camp-meetings were being established, one was built in the grove beside the church. The camp was closed in 1919, yet two of the frame cottages are still standing.

There was a small burying-ground to the rear of the church in early days but all evidence of it has been gone for more than fifty years.

St. John's Methodist Church (M.E.) is located four and one-half miles east of Georgetown. Meetings were first held in private homes and later in the Springfield schoolhouse near Springfield Crossroads. They were incorporated on July 3, 1852, as the "Trustees of Johnson's Society." They were also known as "St. John's M. E. Chapel." The one-acre church site was purchased on July 27, 1852, from James E. Blizzard. The church was built in 1853. Land was donated on Dec. 19, 1874, by Peter Rust and more land was purchased on Aug. 12, 1894, from Chas. H. Joseph. The church was rebuilt in 1907. An attractive graveyard is laid out beside the church, the tombstones dating back to 1857.

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**Hickory Hill** is the name of the Cross Roads where Houston Methodist Episcopal Mission is located. It is frequently called Hickory Hill Methodist Church. For details see Houston in Dagsboro Hundred.

**Horseys Grove Methodist Protestant Church**, Little Creek Hundred, three miles southwest of Laurel, was deeded Dec. 16th, 1895, and built the same year the deed was given. In 1926 they built the Community House at a cost of \$500.00. Rev. Lee Elliott has been their pastor for 19 years, and has been successful in building community houses in every one of the churches he serves. Each of these country churches use their community house for social and recreational purposes. Famed suppers are served every fall and attract crowds from a wide area.

**Houston Mission, Methodist Episcopal Church**, Dagsboro Hundred, was first run as a mission among the people of this neighborhood. It existed for years before they organized or built. From house to house they would go to hold their class meetings. In 1878, they built their first church and again in 1887, they rebuilt. It is still one of the old fashioned organizations that believe in emotion as part of their privilege.

**Indian River Methodist Protestant Church** was organized as a mission among "Forgotten People," commonly called the Moores by Bishop Francis Asbury. The Moores are a mixture of a Nanticoke family of the Lenape tribe, whites and colored. There are three sections of these peoples living on the Peninsula; one of them in Indian River Neck, another at Cheswold and the third between Cheswold and Dover. They are thrifty, self sufficient, and worthy citizens. They love their church and keep it and their homes in excellent shape. At the time that Francis Asbury organized the church, and built a chapel, it is spoken of in history as a "small, unimpressive building." Somehow, the Methodist Protestant Church occupied the building and served these people for several years. A gentleman from this neighborhood had moved to another location, and when he died, and they were straightening up the estate, they found the deed of Indian River Mission, which clearly stated that it belonged to the Methodist Episcopal Church. For a while, it was again under the auspices of the Methodist Episcopal Church, but by another shift, methods unknown, the Methodist Protestants secured possession of the property again. One of the deeds recorded by the Methodist Protestants is under date of March 27th, 1884, but was not recorded until June 22nd, 1897. You will find this deed recorded in Deed Book No. 126, page 33, Sussex County Records. A new church was built in 1921 at a cost of \$5,000.00. Thus, from 1882 when the Methodist Protestant Church secured it for the second time to the days of Unification, it has been successfully operated by the Methodist Protestant Church.

**Jones Methodist Episcopal Church** is located in Little Creek Hundred, near Laurel. We do not know when it was started but evidently early in the nineteenth century. The building is still standing but shows signs of age. It was the former home of the Bethany congregation which built at Lowes Cross Roads in 1917. The present Jones church was the second building. They have an annual home coming service every fall.

**Joppa Methodist Episcopal Church** was the name of Conley's Chapel for a time. For detail see Conleys.

**King's Methodist Episcopal Church**, Little Creek Hundred, was organized in 1842, by Rev. James Hargis in the home of William King. The church was built the same year. In 1885, they built a new church, and a gentleman from Philadelphia by the name of Hepburn, offered them, on the day of dedication, twenty dollars if they would name it after him. This they did, but becoming so dissatisfied with the bargain, two years later, they changed the name to Kings. It was not plastered on the inside until 1848. At one time, this church was called Oak Grove Methodist Episcopal Church. A community building was erected in 1925 at a cost of \$300.00.

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man, Rev. J. G. Sullivan, 1880-81. See: articles in Wilmington Evening Journal, Aug. 18, 1927, Mar. 31, 1930, Oct. 10, 1930.

Minutes, 1921--, 2 vols.; Register, (baptisms), 1905--, (marriages, members, deaths), 1907--, 2 vols.; Financial, 1930--, 1 vol.; Sunday School, 1914--, 1 vol.; in church office. Records of incorporation and deeds; New Castle Co. Recorder's office, Deeds Record; vol. Q11, p. 185; vol. S11, p. 431; vol. N13, p. 30; vol. F29, p. 646; vol. A30, p. 445; vol. Y34, p. 153; vol. T39, p. 163.

449. GREENWOOD METHODIST PROTESTANT CHURCH, 1880--, Main St., Greenwood.

Organized and first building erected in 1880. It was a frame structure and was used until 1902. Incorporated 1902. The following year the present church was dedicated and parsonage built. The latter is the property of the Parsonage of the Greenwood Circuit, a corporation formed at that time. Church is a one story frame structure with a bell. First settled clergyman, Rev. H. S. Johnson, 1891-92.

Minutes, 1890--, 2 vols.; in possession of Mr. E. V. Ocheltree. Register, 1880--, 5 vols.; in possession of pastor, Rev. James Melvin Kay. Financial, 1880--, 1 vol.; in possession of W. S. Lord. Sunday School, 1880--, 2 vols.; in church. Records of incorporation and deeds; Sussex Co. Recorder's office, Deeds Record; vol. BV95, p. 484; vol. BB2125, p. 4; vol. ~~CCB143~~, p. ~~22~~; vol. CCW148, p. 386; Incorporation Record; vol. A1, p. 353.

450. HARRINGTON METHODIST PROTESTANT CHURCH, 1880--, Mispillion and Commerce Sts., Harrington.

*(Now "Trinity" Methodist Church.)*

Organized 1880, holding services in private homes until first church was opened and dedicated August 19, 1881. Frame building. Present church built on same site in 1904. One story brick building with belfry and bell. First settled clergyman, Rev. J. E. Nicholson, 1880-81; educated at Westminster Theological Seminary, Westminster, Md.

Minutes, 1880--, 1 vol.; Register, 1880--, 2 vols.; in possession of pastor, Rev. Gilbert Turner. Financial, 1933--, 1 vol. (destroyed after three years); in possession of Benjamin Knox. Sunday School, 1935--, 1 vol. for each class (destroyed after three years); in possession of superintendent, Marion Collins. Transcript of Register, 1880-1914, in State Archives. Records of incorporation and deed; Kent Co. Recorder's office, Deeds Record; vol. L8, p. 415; vol. I8, p. 106.

451. SHILOH METHODIST PROTESTANT CHURCH, 1880--, near Laurel.

Organized 1880, at which time the present building was opened and dedicated. Incorporated June 19, 1887. A one story frame structure. First settled clergyman, Rev. J. L. Leillah, tenure unknown.

Minutes, 1880--, 2 vols.; Register, 1880--, 1 vol.; in possession of pastor, Rev. Lee Elliott. Financial, 1880--, 1 vol.; in possession of Elwood Chipman. Sunday School, 1880--, 1 vol.; in church office. Records of incorporation and deed; Sussex Co. Recorder's office, Deeds Record; vol. BBC102, p. 269; vol. BBG106, p. 436.

452. INDIAN MISSION METHODIST PROTESTANT CHURCH, 1881--, Highway 5, Fairmount.

Organized and first church built in 1881. It was a one story frame build-

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DELAWARE CHURCH ARCHIVES

ing called Johnson's and was used until present building was dedicated in 1921. Present structure is a one story frame with belfry, bell, and stained glass windows. First settled clergyman, unknown.

Minutes, 1921--, 2 vols.; in possession of Lincoln Harmon, R.F.D., Millsboro. Register, 1921--, 2 vols.; in possession of pastor, Rev. Gilbert Ross, Milton. Sunday School, 1921--, 1 vol.; in church

453. HEBRON METHODIST PROTESTANT CHURCH, 1888--, Bridgeville Rd., Georgetown.

Organized 1888 at which time present church was built. It was first a charge of Milton, then of Georgetown, then of Cannon. It was a charge of Dagsboro for one year previous to closing in June 1934. Reopened in October 1935 and since has been served by minister from Georgetown. One story frame building. First settled clergyman, Rev. Franklin H. Mullineaux, 1888-89.

Register (including financial and all records), 1936--, 1 vol.; in possession of pastor, Rev. Russell W. Sapp, Market and King Sts. Records of incorporation and deed; Sussex Co. Recorder's office, Deeds Record; vol. BEM112, pp. 203 and 204.

454. MT. OLIVE METHODIST PROTESTANT CHURCH, 1889--, State St., Delmar.

Organized 1889 as Bethesda Methodist Protestant Church. Services were held in a hall until 1891 when first church was erected. It was a one story frame building. Present church was dedicated in 1893. Name changed to Delmar Methodist Church in 1897. Present name adopted sometime prior to 1918. Church was remodeled in 1933. It is a one story brick veneered frame building with belfry and bell. First settled clergyman, Rev. J. A. Wright, 1893-97; educated at Western Maryland College and Seminary, Westminster, Md.

Minutes, 1889--, 1 vol.; Financial, 1889--, 1 vol.; in possession of treasurer, Ernest F. Williams. Register, 1899--, 3 vols.; in possession of pastor, Rev. Walter A. Donaway, 2nd and Chestnut Sts. Sunday School, 1921--, 1 vol.; in possession of Sunday school secretary, Hazel Tinley. Deed and Charter, 1899, in vault of Bank of Delmar. Records of incorporation and deeds; Sussex Co. Recorder's office, Deeds Record; vol. BBR117, p. 156; vol. BBY124, p. 515; vol. DFG211, p. 373; vol. DEW278, p. 173.

455. DAGSBORO METHODIST PROTESTANT CHURCH, 1890--, Main St., Dagsboro.

Organized and building dedicated 1890. Originally called Vines Neck Methodist Protestant Church. Services were held in private homes for a few months until the church was erected. In 1907 the church was moved from its location, one and one-half miles outside Dagsboro, to its present site and rebuilt. A one story frame structure with belfry. First settled clergyman, Rev. A. Betts, 1890-95.

Minutes, 1907--, 1 vol.; in possession of Mr. Ray Steelman. Register, 1907--, 3 vols.; in possession of pastor, Rev. W. T. Archer. Financial, 1907--, 1 vol.; in possession of George Baker. Sunday School, 1935--, 1 vol.; in church safe. Records of incorporation and deed; Sussex Co. Recorder's office, Deeds Record; vol. CC1134, p. 340; vol. DE0193, p. 394.

456. DOVER METHODIST PROTESTANT CHURCH, 1890--, Governor's Ave., Dover.

Organized 1890, services being held in school building. This later became a part of the present church, which was opened and dedicated in 1893. Rebuilt

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no. 133  
Milton



a short time by the Rev. Moses Little, a union was again effected in 1767, with the churches at Lewes and Cool Spring, and the Rev. Matthew Wilson then became the pastor, serving the three congregations until his death. In 1788 these congregations were incorporated under the provisions of the act of 1787, with the name of "The United Presbyterian Congregations of Lewes, Cool Spring and Indian River." All their temporalities were thus united, and for a number of years "they called and paid their pastors in the name of the trustees of this Directory."

In 1800 the ruling elders of the congregation were Robert Houston, Benjamin Prettyman, David Richards and Jacob Burton. In 1811, Edward Hall and William Rodney were elected, and in 1836 the session was composed of Dr. S. K. Wilson, C. Waples, P. Marvel, Aaron Marvel and Peter Waples. At this time the communicants numbered sixty-eight, and the Rev. Cornelius H. Mustard was the pastor. In 1811 the membership was still stronger, there being seventy-four communicants. After the latter period the congregation appears to have declined very rapidly, and was soon so weak that no regular minister could be maintained, the Rev. Henry Fries being the last to serve in that relation. The Civil War still further disrupted the church, which has not had an active existence since that time.

The place of worship of the congregation was in a meeting-house erected on the Frame farm, one and a half miles about Millsboro', an acre of land in a fine grove having been set aside for this purpose. The first building was replaced by a better frame structure in 1794, which was well finished, the interior being of heart pine, in panel work, while the entire outside was covered with cypress shingles. In 1838 it was repaired for the last time, and after 1866 was practically abandoned. In 1887 the frame of the building was still standing, but most of the lumber entering into the construction of the building had been carried away, and the cemetery was no longer used.

The Methodist Episcopal Church has had an active, aggressive membership in the hundred for more than eighty years, and in 1887 it was stronger numerically than all the other denominations combined. An account of its work in this division embraces the history of five white and three colored churches. Of these, "Zoar" and "Unity" both appear to have been built in 1810; but the organization of the classes occupying them, as parts of old Lewes Circuit, was undoubtedly a number of years earlier.

ZOAR was incorporated November 5, 1810, with fifteen families represented, among them being those of William Ennis, Asa Johnson, Jeremiah Joseph, Thomas Grice, Peter Mayer, John Sharp, Spencer Lacy and Isaac Atkins. A frame, shingle-covered meeting-house was built, on the main road, several miles north of Millsboro'. This house was a regular place of worship many years, but it now stands neglected. Its further regular use was made unnecessary by the changes in population and the building

of Bethesda Church, in Dagsborough Hundred, to accommodate most of the members formerly attendants at Zoar. On the church lot is a small burial lot, and the building is yet occasionally used for funerals and other gatherings.

THE UNITY CHURCH was built on sixty square perches of land deeded Sept. 22, 1810, to Trustees Selick Hazzard, David Hazzard, Perry Pool, James Lingo and Thomas McIlvaine, by Arthur Milby. The original house was rebuilt in 1842, and this, in turn, gave place to a new church, in the fall of 1887. It is a frame house, thirty by forty feet, with eighteen feet posts, and was erected by a building committee composed of Daniel C. Towasend, John H. Prettyman, Robert Burton, Joshua Burton and Rev. Robert Rowe. It was finished plainly and cost one thousand dollars. The church has a central location at the hamlet of Fairmount.

ST. JOHN'S CHURCH is in the northwestern part of the hundred, at Johnson's Cross-Roads, and has a pleasant site in a well-kept cemetery which is inclosed by a substantial brick wall.

The church is a frame building, which was erected during the ministry of the Rev. John Hough, on the Georgetown Circuit, of which it still forms a part. Prior to its occupancy meetings were held at the houses of James Johnson, John Walls and the school-house. John Walls was still living in this locality in the fall of 1887 at the age of eighty-eight years, and was one of the earliest Methodists in this part of the county.

The church was plain but not unattractive, and had these trustees—Albert J. Johnson, John Walls, Josiah Simpler, Paynter Framc, G. S. Walls, K. D. Wilson, Joseph W. Wimbrown, Peter P. Dodd and Peter W. Rust.



CONNELLY'S CHAPEL is at the head of Angola Neck, and was built in 1837, largely through the efforts of the Rev. Connelly, who was a carpenter by trade, and who did much of the work himself. In recognition of his services the first chapel was named for him, and when the present house was built, in 1876, the title was retained. It is a plain frame, with sittings for about one hundred and fifty people, and the surroundings are neatly kept by the community. In 1887 the trustees were William Hopkins, John A. Marsh, Peter Walls, Joseph Walls, Wm. S. Robinson and Peter R. Burton. The appointment is a part of the Nassau Circuit, while the Unity Church and the *Central Church* belong to Millsboro' Circuit. The latter was built in the upper part of Long Neck after 1867, several years elapsing before it was completed. In 1887 it was enlarged and repaired, making it an attractive country place of worship.

The colored people of the hundred maintain churches which bear the names of "Friendship," "Harmony" and Johnson's Meeting-House. The latter was built in 1879. The former has been in use more than fifty years. The churches are plain wooden structures, having good seating capacity.



seals dated the day and year first above written, sealed and  
Delivered in the presence of

J. A. Ellegood,

David H. Reed of J.   
Annie E. Reed, 

State of Delaware } Be it remembered, that on this twenty  
Sussex County } first day of June in the year of our Lord  
one thousand eight hundred and ninety  
seven personally came before me Joshua  
A. Ellegood a Notary Public for the State of  
Delaware David H. Reed of J. and Annie E.  
Reed his wife parties to this indenture, known  
to me personally to be such, and severally ac-  
knowledged this indenture to be their deed, and the said  
Annie E. Reed being at the same time privately examin-  
ed by me, apart from her husband acknowledged that  
she executed the said indenture willingly, without  
compulsion or threats, or fear of her husband's displeas-  
ure, Given under my hand and seal of office, the  
day and year aforesaid.

Joshua A. Ellegood  
Notary Public  
Appt. June 13, 1894,  
for 7 years.  
E. H. date  
De la

Received for Record,  
June 22nd, 1897,

Joshua A. Ellegood, N. P.  
Joseph B. Kerns, Recorder,

Deed. This indenture, made the twenty seventh day  
of March in the year of our Lord one thousand eight  
hundred and eighty four between Jesse E. Joseph and Eliza  
with his wife of Indian River Hundred, Sussex  
County and State of Delaware, of the first part  
and Samuel B. Harwood, Whittington Johnson,  
David C. Truitt, James H. Clark, Elisha Wright,  
William A. Johnson and John W. Harmon Trustees  
of The Methodist Episcopal Church Protestant, called  
"Johnson's Chappel" their successors and assigns of  
the second part Witnesseth, that the said parties  
of the first part, for and in consideration of the sum  
of Ten Dollars, lawful money of the United States,  
to them in hand, paid by the said parties of the sec-  
ond part, at or before the sealing and delivery of these  
presents, the receipt whereof is hereby acknowledged  
have granted, bargained, sold, aliened, enfeoffed, re-  
leased, conveyed and confirmed, and by these pres-  
ents do grant, bargain, sell, alien, enfeoff, release,  
convey and confirm unto the said parties of the  
second part, their successors and assigns, All of  
a certain lot piece or parcel of land, lying and being  
situate in Indian River Hundred in the County  
of Sussex and State of Delaware, described as follows



to wit; Being a lot piece and parcel of land situate  
as aforesaid and more fully described as follows, being  
situate on the North East corner of the farm or lands  
of the said Jesse E. Joseph and at a point on the public  
road leading from Millston to St Georges Chapel  
when said road is crossed by a public road leading  
from Long Neck to Millston and where there is now erect-  
ed a church belonging to the denomination above men-  
tioned and adjoining other lands of said Jesse E. Joseph  
lands of William Mc Sloan and Daniel C. Townsend  
and containing one acre of land to the same more or  
less. It being a piece of land separated from the other  
lands of said Jesse E. Joseph by the said public road  
leading from Long Neck to Milton at the point before  
mentioned. Together with all and singular, the buildings  
improvements, fixtures, ways, woods, waters, water-  
courses, rights, liberties, privileges, hereditaments and  
appurtenances whatsoever therunto belonging, or in  
anywise appertaining and the reversions and remaind-  
ers, rents, issues and profits thereof, and all the estates,  
right, title, interest, property, claim, and demand what-  
soever of them the said parties of the first part, at  
law or in equity, of to, in or out of the same, and  
every part and parcel thereof. To have and to hold the  
lands and premises hereby bargained, and sold, or in-  
tended so to be, with the appurtenances unto the said  
parties of the second part, their successors and assigns,  
to and for the only proper use, benefit and behoof of the  
said parties of the second part their successors and as-  
sigs forever. And the said parties of the first part,  
for themselves their heirs, executors, administrators  
do hereby further grant covenant and agree, to and with  
the said parties of of the second part their successors,  
and assigns, that the land and premises hereby bar-  
gained and sold or intended so to be, with the appur-  
tenances against them the said parties of the  
first part their executors, heirs and administrators  
and against all persons claiming, or lawfully to  
claim the same, or any part thereof unto the said  
parties of the second part their successors and assigns  
the said parties of the first part shall and will war-  
rant and forever defend. In witness whereof, they  
the said parties of the first part, have hereunto  
respectively set their hands and seals the day and  
year first herein written. Signed, Sealed and Delivered,  
in the presence of

Hannah Joseph  
William A. Pettyjohn

Elizabeth<sup>her</sup> Joseph,  
Jesse E. <sup>mark</sup> Joseph,



State of Delaware }  
 Sussex County ss } Be it remembered that on this twenty  
 ninth day of March in the year of  
 our Lord one thousand eight hundred and  
 eighty four personally came before me,  
 Joseph B. Lingo a Notary Public, for the  
 State aforesaid, Elizabeth Joseph and Jesse  
 E. Joseph parties to this indenture known  
 to me personally to be such, and acknowl-  
 edged this indenture to be their deed, and the said  
 Elizabeth Joseph being at the same time privately exam-  
 ined by me, apart from her husband acknowledged  
 that she executed the said indenture willingly,  
 without compulsion or threats, or fear of her  
 husband displeasure, Given under my hand and  
 seal of office, the day and year aforesaid.

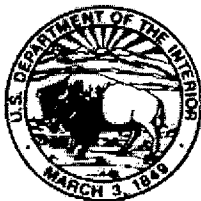
Joseph B. Lingo  
 Notary Public,  
 App. Feb. 14, 1893.  
 Sussex Co.,  
 Del.

Received for Record,  
 June 22 A.D. 1897,

Joseph B. Lingo, N.P.  
 Joseph B. Stearn, Recorder,

Deed. Mrs. Kizzie Ewing to Waller D. Donoho.  
 This indenture, made the twenty third day of June in  
 the year of our Lord one thousand eight hundred and  
 ninety seven Between Kizzie Ewing, widow of Ezekiel  
 Ewing Decd. of the City of Philadelphia and State of Penn-  
 sylvania of the first part and Waller Donoho of the  
 town of Seaford, County of Sussex and State of Delaware  
 party of the second part; Witnesseth, that the said  
 party of the first part, for and in consideration of the  
 sum of Six Hundred Dollars current lawful money  
 of the United States of America, unto his will and  
 truly paid by the said party of the second part, at and  
 before the sealing and delivery of these presents, the re-  
 ceipt whereof is hereby acknowledged, has granted, bar-  
 gained, sold, aliened, enfeoffed, released, conveyed and con-  
 firmed, and by these presents does grant, bargain,  
 sell, alien, enfeoff, release, convey and confirm unto the  
 said party of the second part, his heirs and assigns,  
 All that certain lot, tract, piece or parcel of land lying  
 and being in Seaford Hundred, Sussex County and  
 State of Delaware, bounded and described as follows to  
 wit. Beginning at a stake on the West side of a road  
 and at the N.E. corner of L.E. Martins land, and at the  
 S.E. corner of this tract, thence running S. 72 1/2° N. 17.80  
 perches thence S. 81 1/2° N. 50.80 perches by and with J.E. Davis  
 thence S. 63° N. 19





## United States Department of the Interior

NATIONAL PARK SERVICE  
1849 C Street, N.W.  
Washington, D.C. 20240

The attached property, the Indian Mission Church, as part of the Nanticoke Indian Community, in Sussex County, Delaware, reference number 79003307, was listed in the National Register of Historic Places by the Keeper of the National Register on 4/26/1979, as evidenced by the FEDERAL REGISTER/WEEKLY LIST notice of Tuesday, March 18, 1980, Part II, Vol.45, No. 54, page 17451. The attached nomination form is a copy of the original documentation provided to the Keeper at the time of listing.

  
Keeper of the National Register of Historic Places

9/8/2004  
Date



UNITED STATES DEPARTMENT OF THE INTERIOR  
NATIONAL PARK SERVICE

FOR NPS USE ONLY

RECEIVED

DATE ENTERED

NATIONAL REGISTER OF HISTORIC PLACES  
INVENTORY -- NOMINATION FORM

Nanticoke Indian Community

CONTINUATION SHEET

ITEM NUMBER 7 PAGE 2

PROPERTY INVENTORY

NANTICOKE INDIAN COMMUNITY

1. Indian Mission Church (S-759)

Location: Intersection of Route 5 and County Road 48.

Description: Indian Mission Church is an early-twentieth century religious structure that retains its original use. It is a wood frame, clapboard-covered, gothic style, building typical of rural churches in southern Delaware. The gable front has a large lancet window with intersecting tracery. The main entrance is through the base of a two-story, hipped-roof tower with a bracket cornice. The double door and window above from a lancet opening with y-tracery. Side windows are simple lancets. All windows have stained glass borders with textured glass center panes.

Significance: The present Indian Mission Church replaced the simple chapel constructed after the strongly Indian families of the Nanticoke community separated from Harmony church over the hiring of a black minister. It continues to serve the separatist faction of the community, and illustrates the effort to maintain ethnic identity through institutional separation.

Acreage: One acre.

Verbal Boundary Description: The nominated property is all that land owned by the United Methodist Church, Peninsula Conference, and includes the church grounds and neighboring graveyard.

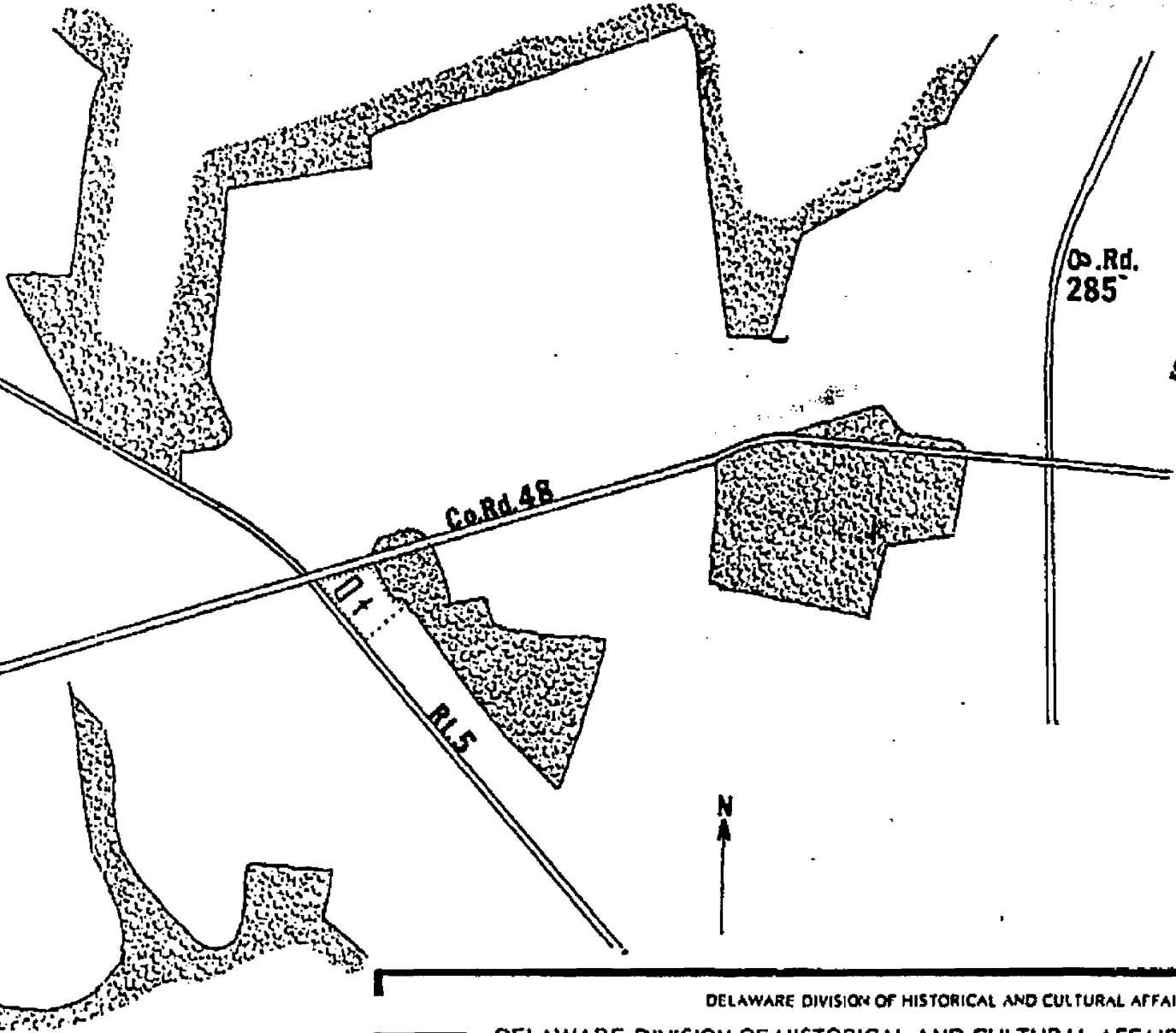
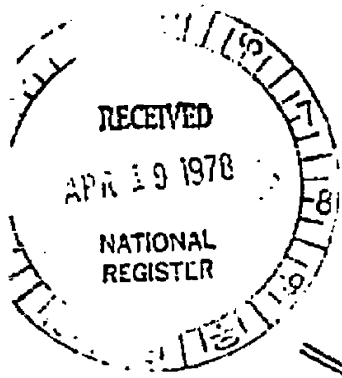
Longitude: 75 14' 05" W

Latitude: 38 40' 25" N

2. Harmony Church (S-753)

Location: Harmony Church is located on the north side of Route 24 about a quarter mile east of County Road 313.

FORM AS SUBMITTED TO O.A.N.P.



FORM AS SUBMITTED TO OAHB

DELAWARE DIVISION OF HISTORICAL AND CULTURAL AFFAIRS

DELAWARE DIVISION OF HISTORICAL AND CULTURAL AFFAIRS

DRAWN BY DRG DATE 4/78 SCALE 1:9600

FILE S-759 TITLE NANTICOKE



Indian Mission Church  
See book #1



Name: Indian Mission Church

Location: Rt. 5 north of Millsboro, Delaware

Photographer: Frank W. Porter, III

Date: December 1977

Location of Negatives: Division of Hist. & Cultural Affairs,  
E/ASHP, Hall of Records, Dover, Delaware 19901

Description: View to northeast

Photograph Numbers 1

FORM AS SUBMITTED TO OAHF

