

December 12, 1971

Milton Church Dedicated Sunday

A day never to be forgotten, truly an epic to the "People called Methodist", took place Sunday, December 12, when Goshen United Methodist Church, Milton, was dedicated to the glory of God and to the service of the people, following a decade of planning.

With Bishop John Wesley Lord bringing the sermon, he challenged the people in an extremely fitting and inspiring message to "Build a Highway to God," -- cutting the mountains, filling the valleys, and making the crooked places straight.

Dover District Superintendent G. Wayne Cuff read the Scripture Lesson and gave prayers for continued life and worship.

In "A Service of Recognition," Goshen Minister, John Ronald Owens, recognized Miss Sarah Louise Atkins for more than 50 years of service to the church through always providing for flowers upon the Communion Table and serving in other capacities by presenting her with a large type Bible. Bishop Lord added his blessing upon "Miss Sarah" by giving a bishopric kiss.

Following the "Presentation of the Building" by the Building Committee, Bishop Lord led in "The Act of Dedication," and the burning of the mortgage with W. Paynter Sharp, president, Administrative Board, taking part on behalf of the laymen.

The Senior Choir, under the direction of Miss Helen Brayerton, added to the glory of the day by wearing for the first time royal blue choir robes with white satin stoles.

Adding to the joy of fellowship were several ministers who served the church during the building program. They were the Reverend Conrad Hamer, now retired and living in Seaford, along with Mrs. Hamer and their daughter, Norma; Dr. John Link, also retired, and Mrs. Link who now live in Methodist Manor House, Seaford and Dr. Ellwood Cursey, Minister, Trinity UM Church, Harrington, and Mrs. Cursey.

Also present were numerous former members and friends from distant places.



BUILDING COMMITTEE... Shown here with Rev. Cuff, Rev. Owens and Bishop Lord are the members of the building committee. Left to right, they are Harold C. Betts, Mrs. Dorothy Burton, Ralph Reed, Clyde Betts, Frank Hitchens; back row, Clinton Lofland, W. Paynter Sharp, Mrs. W. Paynter Sharp and Robert Raley. Another member, not in photo, is Dr. James C. White.

The Communion Table and Chancel were resplendent with floral arrangements given as follows:

upon the Table in memory of members who served and are now at rest, by the Administrative Board;

in the Chancel in memory of Mr. and Mrs. J. Leon Black, by Mr. Joseph L. Black and family; in memory of the Rev. and Mrs. T. R. Creamer during whose pastorate the Milton WCTU was organized in 1889; in memory of Walter Lank, by Mrs. Lank and family; in memory of Charles Harris, uncle, by Mrs. Milton Betts and family; in memory of Mr. and Mrs. Frank E. Meigs, by daughter Mrs. W. Layton Reed; in honor of Dedication, by Fisher Bible Class; an arrangement by the Linden Brittingham family.

Following the service, a turkey salad or ham dinner

served in the cafeteria of Mulberry Street School under the leadership of Mrs. William Forst, president, WSCS, and members of the "Planning Committee" who were: Mrs. Marion Collins, Mrs. Irvin C. King, Mrs. William Sammons, Harold C. Betts, Joseph Black, Frank Hitchens, Allen Reed, and Edgar Rust.

Responsible for publicity were Mrs. J. Henry Morgan and Mrs. W. Layton Reed.



RECOGNITION MORE THAN 50 YEARS OF SERVICE... Miss Sarah Atkins receives a "token" from Bishop Lord

Dec. 12, 1971

Church Mortgage Burned



MORTGAGE BURNING... An assimilated burning of the mortgage is carried out by Rev. John Ronald Owens, Rev. G. Wayne Cuff, Bishop John Wesley Lord and Mr. W. Paynter Sharp at Goshen United Methodist Church last Sunday. For details and more photos see Milton page.

Date: 9-21-11

Historic Marker Inspection Report

Marker Name and Number: Goshen United Methodist Church SC-152

Location: 103 Mulberry St. Milton 19968

GPS Coordinates: 38.77466944 -75.31207222

General Overall Conditions: Good

Wear/Damage on Marker: None

Wear/Damage on Pole: None

Any Active Verdigris Visible on Marker: No

Additional Notes:

GOSHEN UNITED METHODIST CHURCH

A local society of Methodists was organized and meeting in this community by the 1790s. The first meetings were held in the homes of its members. On July 7, 1801, the group initiated the subscription of funds to establish a permanent place of worship. The effort was successful, and in January 1802, a parcel of land on Chestnut Street was purchased. A frame chapel was erected soon thereafter and given the name Goshen. The church was incorporated in 1807. The congregation continued to grow and prosper, and in 1874 they purchased land on Federal Street on which to build a new church. Construction was completed in 1879, and the old church was sold and moved the following year. Land where the building once stood became part of the adjoining cemetery. In the 1950s, the needs of the congregation and the deteriorating condition of the second church resulted in an effort to build a new home for the Goshen congregation. Land was secured in 1960, and the present church was formally opened on April 22, 1962.

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SC-152

LOCATION: *Milton, corner of Federal and Mulberry Street*



GOSHEN UNITED METHODIST CHURCH

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Delaware Public Archives – 2001

SC-152

Goshen UM celebrates 200 years; historical marker unveiled

By Jim Cresson

Goshen United Methodist Church in Milton celebrated its 200th anniversary, Nov. 18, with a special service and the unveiling of a state historical marker.

Delaware Public Archives historian Russ McCabe joined Rev. Steven Wallace, the Goshen congregation and Masonic members of Endeavor Lodge No. 17 in the Sunday service, marker dedication and church luncheon.

McCabe opened his remarks with a history of the early years of this nation, taking people back to a time when Milton's inhabitants lived in homes with dirt floors, when disease and illness claimed many children and when people often lost their small farms and were put in prison because of unpaid debts.

"When Methodism began to take root on the Delmarva Peninsula, we were in a state of war," McCabe related. "There was social turmoil, unrest and an absence of spiritual guidance. Methodism filled that void, taking Christianity to the rural areas, to whites and blacks, rich and poor. It was a denomination that valued equality and the individual. Every soul was equal, and that message was very well received here."

Although Methodism had been introduced in America by John and Charles Wesley in the 1730s, it had remained a part of the Anglican Church. At the onset of the American Revolution, Delaware had 29 Presbyterian churches, 12 Anglican churches, 12 Quaker meeting houses, one Lutheran church and one Baptist church. By

giveness," said McCabe. "The founders of the Delaware public school system in the 1820s were Methodists. Methodists preached and practiced the abolition of slavery so convincingly that by 1800, Delaware had the highest percentage of free blacks among all the states. Methodists basically eliminated slavery in Delaware. All that remained after that was a shadow of the former institution."

Goshen founded 1801

During the summer of 1801, the Methodist Society decided it needed a house of worship in Milton. A subscription letter was sent to people and businesses in and around the little village. Goshen was established in the winter of 1802, and the first church was built on Chestnut Street, where the cemetery is located now.

McCabe explained the first Goshen Church was used until the 1870s, when a plan was advanced to build a new church over on Federal Street.

The original church was getting old and some of the congregation thought a newer, bigger church would make sense. But the idea had opposition from those who didn't want to leave the original church building.

"The opposition effectively defeated the construction plan for about three years," explained McCabe.

"A whole lot of expensive timbers and bricks sat unused and deteriorating on the new Federal Street lot, until Rev. Robert W. Todd came to town and saw a need to revive the effort and finish



Jim Cresson photo

After a church service filled with music, a history of Methodism on Delmarva and of Goshen United Methodist Church's 200 years in Milton, the new historical marker was unveiled in front of the church. Shown around the marker are (l-r) Herman Black, Rep. George Carey, Masonic Lodge No. 17 Master David Warrington, Goshen U.M.C. administrative council chairman Harry Wooding and Delaware Public Archives historian Russ McCabe.

laid a cornerstone for the present Goshen Church at the corner of Mulberry and Federal streets. In 1962, the third Goshen Church opened and has served the congregation well since then.

"There have been three churches so far," said McCabe. "But

Goshen is not just buildings. It's the teachings we've learned in church, the values we take out into the community. That's the greater gift of Goshen Church, and that's what we're here to recognize: - 200 years of service in this community."

McCabe, whose family goes back four generations as members of Goshen, speculated with confidence that the values that have kept Goshen active for 200 years will carry it through another 200, with another new church building or two."

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it had remained a part of the Anglican Church. At the onset of the American Revolution, Delaware had 29 Presbyterian churches, 12 Anglican churches, 12 Quaker meeting houses, one Lutheran church and one Baptist church. By the mid-1780s there were 20 Methodist churches in Delaware and numerous other meeting places frequented by itinerant circuit riders such as Francis Asbury. Methodist Bishop Thomas Coke and Asbury formally established the Methodist Episcopal denomination in America after a 1784 meeting at Barratt's Chapel near Frederica and a conference at Baltimore. Delaware became known as "The Cradle of Methodism." and the population of Methodists quickly grew.

As McCabe explained: "The Methodists brought social reform to America. They spearheaded many lifestyle changes during the first 30-40 years of America's independence. Methodists were responsible for bringing an end to debtors' prisons in Delaware. They convinced General Assembly to allow everybody a vote, whether they were rich or poor. And they brought about a public desire to help those less fortunate."

McCabe noted that Methodists achieved many of these reforms by becoming very active in state and local government. Since 1776, more than three quarters of all Delaware's governors have been Methodists.

"Methodists were hard workers, and they preached hope and for-

about three years," explained McCabe.

"A whole lot of expensive timbers and bricks sat unused and deteriorating on the new Federal Street lot, until Rev. Robert W. Todd came to town and saw a need to revive the effort and finish construction."

But that revival task got off to a slow start as the new reverend encountered the stubborn traditional forces opposed to a new church. After a summer of uncertainty, the congregation fell in line behind Rev. Todd and pitched in on the building effort. The second Goshen Church opened in 1879.

Outgrowing the second church, the Milton congregation in 1961

This Deed, Made this

Seventeenth day of *January* in the year of our
 LORD one thousand nine hundred and *thirty one*
 BETWEEN RICHARD E. WAGGON and LENA WAGGON, his wife, of Milton,
 Sussex County, Delaware, parties of the first part,

- and -

GOSWEN METHODIST CHURCH, a religious corporation of the State of Delaware,
 party of the second part.

Witnesseth, That the said parties of the first part, for and in consideration of
 the sum of One Dollar (\$1.00)
 and other good and valuable considerations Current
 Lawful Money of the United States of America, the receipt whereof is hereby
 acknowledged, hereby grant and convey unto the said party of the
 second part,

ALL That certain lot, piece or parcel of land, lying and being situate
 in the Town of Milton, Sussex County and State of Delaware, adjoining a new sixty
 foot street, Waggon's Mill Pond, other lands of Grantors and the heirs of Arthur
 Waggon and more fully described, as follows, to wit: Beginning at an iron pipe
 in the north edge of the said new sixty foot street and one hundred feet westerly
 from a pipe in the west edge of Mulberry Street, thence with the edge of new
 street South eighty-two and three-fourths degrees West one hundred and twenty-
 seven (127) feet to an iron bolt, a corner for lands of the heirs of Arthur
 Waggon, thence with the same North seven and one-fourth degrees West one hundred
 and forty-five feet to the edge of Mill Pond, thence with Mill Pond Northeastly
 to a point, thence South seven and one-fourth degrees East two hundred and fifty
 (250) feet to the beginning, containing five hundred and seventy-six (.576)
 thousandths of an acre of land, be the same more or less.

In trust, that said premises shall be used, kept and maintained as a place
 of divine worship of the Methodist ministry and members of the Methodist Church,
 subject to the discipline, usage, and ministerial appointments of said church as
 from time to time authorized and declared by the General Conference and by the
 Annual Conference within whose bounds the said premises are situated. This
 provision is solely for the benefit of the grantees, and the grantor reserves no
 right or interest in said premises.

Being the same land that was conveyed to Richard E. Waggon by deed of
 Diamond State Roller Mills Inc., a corporation of the State of Delaware, dated
 August 2, 1936 and of record in the Office of the Recorder of Deeds, in and for
 Sussex County, at Georgetown, Delaware, in Deed Book No. 466, page 290.

In Witness Whereof, the said parties of the first part have hereunto set their hands and seals, the day and year aforesaid.

Signed, Sealed and Delivered
in the presence of:
[Signature]
[Signature]

[Signature] (SEAL)
Richard E. Wagoner
[Signature] (SEAL)
Lydia Wagoner



STATE OF DELAWARE, ss.
COUNTY OF SUESEX

1766 day of January in the year of our LORD, one thousand nine hundred and sixty-ONE personally came before me, the Subscriber, a Notary Public for the State and County aforesaid, Richard E. Wagoner and Lydia Wagoner, his wife,

Parties to this Indenture known to me personally to be such, and they acknowledged this Indenture to be their Deed.

AND, the said Lydia Wagoner being at the same time privately examined by me, apart from her husband, acknowledged that she executed the said Indenture willingly without compulsion or threats, or fear of her husband's displeasure.

GIVEN under my Hand and Seal of Office, the day and year aforesaid.

PURCHASER'S REPORT MADE
This 14th day of June 1961
at the County of Sussex County
by Roland Pugh, Clerk
R.E.W.

[Signature]
Notary Public



RECEIVED FOR RECORD

JANUARY 24 A.D. 1961
EDWARD WASEY, Recorder

This Deed, MADE THE

27th day of April

in the year of our LORD,

one thousand nine hundred and eighty-three,

Between FRANCIS M. REED, of 206 Lake Drive, Milton, Delaware, 19968, party of the first part,

- A N D -

COSHEN UNITED METHODIST CHURCH, a religious corporation of the State of Delaware, of Milton, Delaware, 19968, in trust, that said premises shall be kept, maintained, and disposed of for the benefit of The United Methodist Church and subject to the usages and the Discipline of The United Methodist Church. This provision is solely for the benefit of the grantee, and the grantor reserves no right or interest in said premises. Party of the second part.

Witnesseth. That the said party of the first part, for and in consideration of the sum of TWENTY-SEVEN THOUSAND DOLLARS (\$27,000.00)-----
----- lawful money of the United States of America,
the receipt whereof is hereby acknowledged, hereby grants and conveys unto the said party of the second part,

All. THAT CERTAIN Lot, piece and parcel of land situate, lying and being in the Town of Milton, Sussex County, State of Delaware, on the Western side of Federal Street in said town, adjoining lands now or formerly of Mrs. Russell and others, containing about one-half (1/2) acre of ground be the same, more or less.

BEING the same land conveyed unto Ralph M. Reed by deed of Baulah B. Reed, dated June 17, 1976, and of record in the office of the Recorder of Deeds, in and for Sussex County, at Georgetown, Delaware, in Deed Book 795, Page 341.

Ralph M. Reed departed this life on or about January 22, 1980, and under his Last Will and Testament filed for record in the Register of Wills' Office in Georgetown, Sussex County, Delaware, in Will Book 96, Page 305, devised this property to Francis M. Reed.



In Witness Whereof, The said party of the first part has hereunto set her hand and seal, the day and year aforesaid.

SEALED AND DELIVERED

in the presence of

[Handwritten signature]

Francis M. Reed (Seal)
Francis M. Reed

_____ (Seal)

State of Delaware,

SUSSEX

County. } ss.

Be It Remembered, that on this 27th day of April in the year of our Lord one thousand nine hundred and eighty-three, personally came before me, the Subscriber, a Notary Public for the State and County aforesaid, FRANCIS M. REED,

Part y to this Indenture, known to me personally to be such, and she did acknowledge this Indenture to be her Deed.

GIVEN under my hand and Seal of Office, the day and year aforesaid

RECEIVED
MARY ANN HARRISON
1983 MAY -3 AM 10:30
RECORDERS OF DELEW
SUSSEX COUNTY

Lester O. Chesser
Notary Public

PURCHASERS REPORT MADE
DAY OF May 1983
ASSESSMENT DIVISION OF SUSSEX COUNTY



This Deed, made this

17th day of *April* in the year of our
LORD one thousand nine hundred and sixty
BETWEEN RALPH REED and MELBA REED, his wife, of Milton, Delaware,
parties of the first part,

- and -

GOSWEN METHODIST CHURCH, Milton, Delaware, a religious corporation,
organized and existing under the Religious Societies Act of the State of Delaware,
party of the second part,

Witnesseth, That the said parties of the first part, for and in consideration of
the sum of **One Dollar (\$1.00)**
and other good and valuable considerations **Current**
Lawful Money of the United States of America, the receipt whereof is hereby
acknowledged, hereby grant and conveys unto the said party of the
second part,

All That certain lot, piece or parcel of land situate, lying and being in
the Town of Milton, Sussex County, Delaware, lying on the Westerly side of
Federal Street and Mill Street in said Town of Milton, and adjoining lands now or
formerly of Henry C. Wagoner and William B. Wagoner on the North and lands formerly
of Elizabeth Millbank on the East, being more particularly described as follows,
to wit:

BEHAVING at a pipe located in the Westerly side of Federal Street, said
pipe being located South 37 degrees 30 minutes W. 50.4 feet from the intersection
of Federal Street and Mill Street; thence by and with the Westerly side of Federal
Street from said pipe, point of beginning, North 39 degrees 30 minutes East 90.4
feet to a point in the Westerly side of Mill Street; thence by and with the
Westerly side of Mill Street, the two following courses: North 1 degree 20 minutes
East 31 feet; North 2 degrees 15 minutes West 245.7 feet to a stake located in
the Westerly side of Mill Street 3 feet South of a fire plug; thence by and
with lands now or formerly of Henry C. Wagoner and others, South 60 degrees 45
minutes West 374 feet to a pipe located in line of lands now or formerly of
Arthur C. Wagoner; thence by and with lands of Arthur C. Wagoner and others, South
56 degrees 45 minutes East 455.3 feet to the pipe located on the Westerly side of
Federal Street, the place of beginning; containing 1.503 acres, be the same, more
or less as surveyed in the year 1959.

In trust, that said premises shall be used, kept and maintained as a place
of divine worship of the Methodist ministry and members of The Methodist Church;
subject to the Discipline, usages, and ministerial appointments of said Church as
from time to time authorized and declared by the General Conference and by the
Annual Conference within whose bounds the said premises are situated. This
provision is solely for the benefit of the grantee, and the grantor reserves no
right or interest in said premises.

Being the same land that was conveyed to Ralph Reed by deed of Anne O.
Conover, widow, et al., dated February 10, 1946 and of record in the Office of the
Recorder of Deeds, in and for Sussex County, at Georgetown, Delaware, in Deed
Book No. 374, page 433.

In Witness Whereof, the said parties of the first part have hereunto set their hands and seals, the day and year aforesaid.

Signed, Sealed and Delivered
in the presence of:

Laura M. Reed
Deulah Reed

Ralph Reed (SEAL)
Ralph Reed
Deulah Reed (SEAL)
Deulah Reed

STATE OF DELAWARE } ss.

19th day of April BE IT REMEMBERED, That on this
in the year of our LORD, one thousand nine
hundred and ~~eighty~~ Sixty personally came before me, The Subscriber, a Notary
Public for the State and County aforesaid, Ralph Reed and Deulah Reed, his wife,

parties to this Indenture known to me personally to be such, and they
acknowledged this Indenture to be their Deed.

AND, the said Deulah Reed
being at the same time privately examined by me, apart from her husband,
acknowledged that she executed the said Indenture willingly without compulsion
or threats, or fear of her husband's displeasure.

GIVEN under my Hand and Seal of Office, the day and year aforesaid.

PURCHASE MONEY MADE

This 19th day of April
Board of Assessors of Sussex County
By [Signature]

[Signature]
Notary Public

RECEIVED FOR RECORD
April 21 1960
C. HOWARD VEASEY, Notary

DELAWARE CHURCH ARCHIVES

building. Present building dedicated 1889. It was remodeled in 1907 and 1935. It is a one story frame building with belfry and bell. First settled clergyman, Rev. J. Dunham, 1801-04.

Minutes, 1801--, 1 vol.; in possession of Harry L. Cannon. Register, 1801--, 2 vols.; in possession of pastor, Rev. John Hopkins. Sunday School, 1880--, 10 vols.; kept in church. Records of incorporation and deeds: Sussex Co. Recorder's office, Deeds Record: vol. AAM60, p. 214; vol. BNO4, p. 104; vol. BBI118, p. 275; vol. BBJ109, p. 437.

*226. GOSHEN METHODIST EPISCOPAL CHURCH, 1802--, Union St., Milton.

Organized 1802 and called Goshen Meeting House. It is an outgrowth of service held in private houses. The first church building was commenced in 1802 but was not completed until 1820. During this period services were held in the incomplete building, which was situated on the site of the present cemetery. Present building dedicated 1879. A two story frame building with bell. First settled clergyman, Rev. Joseph Dare, 1865-95. Sec. Rev. Robert V. Todd, historical sketch of church, in Register, 1886.

Minutes, 1873--, 3 vol.; Register, 1863--, 4 vols.; Sunday School, 1931--, 1 vol.; in possession of pastor, Rev. Howard Davis. Typed transcript of Register 1863-1910, in State Archives. Records of incorporation and deeds; Sussex Co. Recorder's office, Deeds Record; vol. AC26, p. 18; vol. BS92, p. 136; vol. RX97, p. 88; vol. BBQ116, p. 593; vol. DEC181, p. 473

227. ZOAR METHODIST EPISCOPAL CHURCH, 1802--, 6 miles E. of Georgetown.

Organized 1802. Incorporated November 8, 1810. First church, a shingle wall frame structure, was built in 1802 and used until 1894 when a one story frame church replaced it. This building was destroyed by fire in 1910. These two buildings were on the present site. Present building dedicated 1910. A one story cement block structure. This church for many years held a camp meeting each summer but no longer does so. First settled clergyman, unknown.

Minutes, 1890--, 1 vol.; Register, 1890--, 3 vols.; Financial, 1900--, 1 vol.; Sunday School, 1890—1 vol.; in possession of Frank W. Lawson, Georgetown. Records of incorporation and deed: Sussex Co. Recorder's office, Deeds Record; vol. AG30, p.320; vol. BBV121, p. 346; vol. CCF131, p. 53.

228. CENTENARY METHODIST EPISCOPAL CHURCH, Market and Poplar Sts., Laurel.

Organized 1803 and called Zion's Meeting House. First church built in 1803, was on corner of Back and Corn Sts. In 1840 a new building on Isaac W. Birman's land was used. This building was later moved to the site of former church and used until 1866. A two story building on same site was then used until present church was built. Present church dedicated 1912. It is a one story granite building, with basement, bell belfry. First settled clergyman, Rev. Elijah Miller, tenure unknown.

Minutes, 1879--, 3 vols.; Financial, 1912--, 1 vol.; in possession of Frank Sirman. Register, 1679--, 4 vols.; in possession of pastor, Rev. Walter Bearn. Sunday School, 1935--, 1 vol.; kept in church. Records of incorporation and deeds: Sussex Co. Recorder's office, Deeds Record: vol. BR91, p. 200;

1961

On Sunday, October 1, 1961, the cornerstone for our new Goshen Methodist Church was put into place.

Our pastor, Mr. Hill, led the service.

Our district superintendent, the reverend Roy Lawson Tawes, said he was glad we were building a new church.

Mr. Clinton Lofland, member of the building committee, and Mr. John Briggs, the builder, pushed the stone into place.

Mr. Charles Bolton, the architect, was there, too.

There is a bronze box in the center of the stone.

In the bronze box are the following records:

The Holy Bible

The Methodist Hymnal

The Discipline of The Methodist Church

The Journal of the Peninsula Annual Conference (1961 Session)

The Roll of the Members of our Church

The Roll of the Officials of our Church

The Roll of the officers and members of the Woman's Society of Christian Service

The Roll of the officers, teachers and members of the Church School

The Roll of the officers of The Methodist Men

The Roll of officers of the Fisher Bible Class

A folder of the Fund Raising Campaign

The Church Bulletin for October 1, 1961

The Cornerstone Laying Service Bulletin for October 1, 1961

"The Sussex Countian" for September 27, 1961

530 129

This Deed, Made this

Seventeenth day of *January* in the year of our
LORD one thousand nine hundred and *eighty nine*
BETWEEN RICHARD E. WAGONER and LINDA WAGONER, his wife, of Milton,
Sussex County, Delaware, parties of the first part,

- and -

GOSWEN METHODIST CHURCH, a religious corporation of the State of Delaware,
party of the second part.

Witnesseth, That the said parties of the first part, for and in consideration of
the sum of One Dollar (\$1.00)
and other good and valuable considerations Current
Lawful Money of the United States of America, the receipt whereof is hereby
acknowledged, hereby grant and convey unto the said party of the
second part,

ALL That certain lot, piece or parcel of land, lying and being situate
in the Town of Milton, Sussex County and State of Delaware, adjoining a new sixty
foot street, Wagoners Hill Pond, other lands of Grantors and the heirs of Arthur
Wagoner and more fully described, as follows, to wit: Beginning at an iron pipe
in the north edge of the said new sixty foot street and one hundred feet westerly
from a pipe in the west edge of Mulberry Street, thence with the edge of new
street South eighty-two and three-fourths degrees West one hundred and twenty-
seven (127) feet to an iron bolt, a corner for lands of the heirs of Arthur
Wagoner, thence with the same North seven and one-fourth degrees West one hundred
and forty-five feet to the edge of Hill Pond, thence with Hill Pond Northeastly
to a point, thence South seven and one-fourth degrees East two hundred and fifty
(250) feet to the beginning, containing five hundred and seventy-six (.576)
thousandths of an acre of land, be the same more or less.

In trust, that said premises shall be used, kept and maintained as a place
of divine worship of the Methodist ministry and members of the Methodist Church,
subject to the discipline, usage, and ministerial appointments of said church as
from time to time authorized and declared by the General Conference and by the
Annual Conference within whose bounds the said premises are situated. This
provision is solely for the benefit of the grantees, and the grantor reserves no
right or interest in said premises.

Being the same land that was conveyed to Richard E. Wagoner by deed of
Diamond State Roller Mills Inc., a corporation of the State of Delaware, dated
August 2, 1956 and of record in the Office of the Recorder of Deeds, in and for
Sussex County, at Georgetown, Delaware, in Deed Book No. 466, page 290.

PAGE 530 PAGE 130

In Witness Whereof, the said parties of the first part have hereunto set their hand, and seals, the day and year aforesaid.

Signed, Sealed and Delivered in the presence of:
Richard E. Wegman
Lydia Wegman

Richard E. Wegman (SEAL)
Richard E. Wegman
Lydia Wegman (SEAL)
Lydia Wegman



STATE OF DELAWARE } ss.
COUNTY OF SUESEX

17th day of January 1961
BE IT REMEMBERED, That on this day of January in the year of our LORD, one thousand nine hundred and sixty-ONE personally came before me, The Subscriber, a Notary Public for the State and County aforesaid, Richard E. Wegman and Lydia Wegman, his wife,

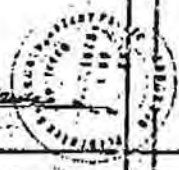
Part unto this Indenture known to me personally to be such, and they acknowledged this Indenture to be their Deed.

AND, the said Lydia Wegman being at the same time privately examined by me, apart from her husband, acknowledged that she executed the said Indenture willingly without compulsion or threats, or fear of her husband's displeasure.

GIVEN under my Hand and Seal of Office, the day and year aforesaid.

FURCHAST'S REPORT MADE
The 14th day of Jan 1961
County of Sussex
Roland Pugh
R.E.W.

Frederick A. Blum
Notary Public



RECEIVED FOR RECORD
January 24th 1961
EDWARD VASEY, Recorder

BOOK 1175 PAGE 343

In Witness Whereof, The said party of the first part has hereunto set her hand and seal, the day and year aforesaid.

SEALED AND DELIVERED

in the presence of

[Signature]

Francis M. Reed (Seal)
Francis M. Reed

_____ (Seal)

State of Delaware,
SUSSEX County, ss.

Be It Remembered, that on this 27th day of April in the year of our Lord one thousand nine hundred and eighty-three, personally came before me, the Subscriber, a Notary Public for the State and County aforesaid, FRANCIS M. REED,

Part y to this Indenture, known to me personally to be such, and she did acknowledge this Indenture to be her Deed.
GIVEN under my hand and Seal of Office, the day and year aforesaid

RECEIVED
MARY ANN HARRISON
1983 MAY -3 AM 10:30
RECORDS OF DEEDS
SUSSEX COUNTY

Lutz D. Chasler
Notary Public

PURCHASERS REPORT MADE
DAY OF May 1983
ASSESSMENT DIVISION OF SUSSEX COUNTY



Callaway
5/12/83

516 H. 300

This Deed, made this

^{18th} day of ^{April} in the year of our
LORD one thousand nine hundred and sixty
BETWEEN RALPH REED and EDUAN REED, his wife, of Milton, Delaware,
parties of the first part,

- and -

GOSWEN METHODIST CHURCH, Milton, Delaware, a religious corporation,
organized and existing under the Religious Societies Act of the State of Delaware,
party of the second part.

Witnesseth, that the said parties of the first part, for and in consideration of
the sum of One Dollar (\$1.00) Current
and other good and valuable considerations
Lawful Money of the United States of America, the receipt whereof is hereby
acknowledged, hereby grant and conveys unto the said party of the
second part.

ALL That certain lot, piece or parcel of land situate, lying and being in
the Town of Milton, Sussex County, Delaware, lying on the Westerly side of
Federal Street and Mill Street in said Town of Milton, and adjoining lands now or
formerly of Henry C. Wagoner and William B. Wagoner on the North and Lewis formerly
of Elizabeth Milbank on the East, being more particularly described as follows,
to wit:

BEHAVING at a pipe located in the Westerly edge of Federal Street, said
pipe being located South 37 degrees 30 minutes W. 30.4 feet from the intersection
of Federal Street and Mill Street; thence by and with the Westerly side of Federal
Street from said pipe, point of beginning, North 19 degrees 30 minutes East 90.4
feet to a point in the Westerly edge of Mill Street; thence by and with the
Westerly edge of Mill Street, the two following courses: North 1 degree 20 minutes
East 31 feet; North 2 degrees 15 minutes West 245.7 feet to a stake located in
the Westerly edge of Mill Street 3 feet South of a five plug; thence by and
with lands now or formerly of Henry C. Wagoner and others, South 60 degrees 45
minutes West 379 feet to a pipe located in line of lands now or formerly of
Arthur C. Wagoner; thence by and with lands of Arthur C. Wagoner and others, South
56 degrees 45 minutes East 455.3 feet to the pipe located on the Westerly edge of
Federal Street, the place of beginning, containing 1.503 acres, be the same, more
or less as surveyed in the year 1959.

In trust, that said premises shall be used, kept and maintained as a place
of divine worship of the Methodist ministry and members of The Methodist Church;
subject to the Discipline, usage, and ministerial appointments of said Church as
from time to time authorized and declared by the General Conference and by the
Annual Conference within whose bounds the said premises are situated. This
provision is solely for the benefit of the grantee, and the grantor reserves no
right or interest in said premises.

Being the same land that was conveyed to Ralph Reed by deed of Anne G.
Conaway, widow, etal, dated February 10, 1946 and of record in the Office of the
Recorder of Deeds, in and for Sussex County, at Georgetown, Delaware, in Deed
Book No. 374; page 413.

516 m081

In Witness Whereof, the said parties of the first part have hereunto set their hands and seals, the day and year aforesaid.

Signed, Sealed and Delivered
in the presence of:

[Signature] } *Ralph Reed* (SEAL)
[Signature] } *Daulah Reed* (SEAL)

STATE OF DELAWARE ss.

19th day of April BE IT REMEMBERED, that on this hundred and ~~and~~ Sixty personally came before me, the Subscriber, a Notary Public for the State and County aforesaid. Ralph Reed and Daulah Reed, his wife,

Parties to this Indenture known to me personally to be such, and they acknowledged this Indenture to be their Deed.

AND, the said Daulah Reed being at the same time privately examined by me, apart from her husband, acknowledged that she executed the said Indenture willingly without compulsion or threats, or fear of her husband's displeasure.

GIVEN under my Hand and Seal of Office, the day and year aforesaid.

PURCHASE MONEY MADE
 This 19th day of April
 Board of Assessors of Sussex County
 By [Signature]

[Signature]
 Notary Public
 RECEIVED FOR RECORD
[Signature]
 EDWARD VEASEY, Recorder

The following persons have served as collectors :

Wm. H. Fisher.....	1867-69	George Prettyman.....	1877-79
Wm. R. Wilson.....	1869	Joseph C. Wilson.....	1878
Isaac White.....	1870-72	N. W. White.....	1880
E. P. Piner.....	1872	David Lynch.....	1881
E. P. Jones.....	1873	Joshua Bailey.....	1882
Benjamin B. Wharton.....	1874	John C. Wilson.....	1883
E. P. Jones.....	1875	David Lynch.....	1884
George Moore.....	1876		

RELIGIOUS MATTERS.—ST. JOHN BAPTIST PROTESTANT EPISCOPAL CHURCH.—Rev. William Beckett in a letter bearing date September 25, 1729, says, that his churches are in a growing condition, and that “a fourth church, built in a forest, was opened by me about a year ago by the name of St. John Baptist, and there is likely to be a numerous congregation there.” In his last letter, September 26, 1742, he states that his four churches are filled on Sundays, and he was often obliged to preach under the trees. The church building was erected at the fording-place of Long Bridge Branch in the forest of Broadkilm where the road crossed that stream, and which was at that time the main thoroughfare leading to the lower part of the County and into Maryland. It was located on the east side of the pond, between the residence of H. S. Marshall and the school-house. Ex-Gov. James Ponder has in his possession a receipt for twenty shillings, bearing date March 15, 1731, and given to John Ponder, his great-grandfather, “for his subscription to the Church St. John Baptist by me Joseph Harrison.” The church was under the charge of the St. Peter’s Episcopal Church at Lewes, and the building was used as a place of worship until a short time previous to 1800, from which time it was used as a school-house for many years. The families of Ponder, Pettyjohn and Paramore (now Palmer) were all connected with this church, and Ebenezer Pettyjohn at his death, had in his possession the Bible and other articles belonging to the church. George Calhoon, long since deceased, once related that in his early days he attended preaching in the house and in 1800 attended school there, it having been converted to that use a short time previous.

The congregation was later revived, and services were held in the Methodist Episcopal and Methodist Protestant Churches of Milford until June 5, 1877, when the present building was consecrated by Bishop Lee. It is situated on Federal Street, on land purchased of Wm. V. Coulter. It is a one-story frame structure thirty by fifty-six feet, and cost \$2500.

No regular rector is stationed here and the pulpit is supplied by rectors from Milford, Georgetown and Lewes.

Thos. Douglass is superintendent of the Sunday-School.

The present officers of the church are: Wardens, Nehemiah D. Welch, Hon. James Ponder; vestry, Thomas Douglass, John Ponder, E. P. Jones.

Methodist Episcopal Church.—When the first Methodist meetings were held in Milton, or how long they were conducted in private residences, is un-

known. In 1801 the society felt the need of a regular house for worship, and for the purpose of securing funds for the accomplishment of their desire the following paper was passed among the citizens of the town and vicinity: “Whereas the People called Methodists have it in contemplation to Erect a Building at the Head of Broadkilm (Milton), in the county of Sussex and State of Delaware, for the public worship of Almighty God, and being conscious that it’s not only the Duty of the members of their own Society but of all who profess the Christian Name to be willing to contribute for, and to promote the Religion of Jesus; And as such Building cannot be Erected without considerable expense, they therefore Solicit the Patronage of their fellow-citizens who wish the Prosperity of Zion By becoming Subscribers and willing by casting in their Mites to forward the work; the said Building is to be Erected on a Rising ground beautifully Situate for that purpose, lying back of a Lot of ground belonging to Eli Hall, the Dimentions of which as well as the materials to compose the same shall be under the Direction of Bevins Morris, Abel Dutton, Archibald Flemming, John Tinley and Thomas Coulter, who are appointed Managers to conduct, carry on and Complete the Said Building; the Lot of ground on which it is to be Erected shall first be conveyed by a good and sufficient Deed of sale from John S. Conwell and Wife to the said Bevins Morris, Abel Dutton, Archibald Flemming, John Tinley and Thomas Coulter and to their successors in office, for ever, Trustees in trust, Agreeable to the Rules and forms laid down in the form of Discipline of the Methodist Episcopal Church, and for the Raising and Securing the payment of a sum of Money sufficient to Erect and complete the said Building: We, the subscribers oblige ourselves, our Heirs, Executors and Administrators, to pay or cause to be paid to the said Managers, or any of them, the several sums of money to our respective names annexed, to be by them applied in Erecting the Building aforesaid. In witness whereof we have hereto set our hands the 7th day of July, 1801.” On this paper three hundred and twenty-eight dollars were subscribed and one hundred and twelve on another, making a total of four hundred and forty dollars.

On January 16, 1802, the land was granted by John S. Conwell and wife to John Hazzard, Bevins Morris, Isaac Coulter, John Tinley, Samuel Ratcliff, Eli Hall, Morgan Williams and Thomas Coulter. Goshen meeting-house was immediately commenced, but was not fully completed until 1820.

In 1838 a brick wall was built around the church and burying-ground. In 1873 the need of a new church was keenly felt. A lot of land on Federal Street was purchased of G. W. S. Nicholson, and preparations made for the erection of a new building. The foundation was laid in the fall, and in the spring was found to be in bad condition. This discouraged some of the members and nothing further was done

until 1877, when the work was revived and the structure completed the following year. On August 4th of that year the lecture-room was dedicated by Bishop Scott, and January 12, 1879, the auditorium was dedicated by Rev. J. Hough. The building is a two-story frame edifice, forty by sixty feet, and cost six thousand five hundred dollars. A parsonage on the corner of Federal and Coulter Streets was erected in 1885.

The site of the former church is used as a cemetery. The present membership is one hundred and seventy-five. The Sabbath-school, comprising one hundred and twenty-five members, is under the superintendence of L. Jas. Coverdale. The present board of trustees is composed of the following persons: William A. Hazzard, Jno. H. Davidson, Thomas L. Blank, John C. Hazzard, Henry P. Burton, Chas. H. Atkins, James A. Carey, Samuel J. Martin, Samuel L. Goslee. This church was connected with Lewistown, Georgetown and Milton Circuits, and in 1863 was made a separate charge. Since that time the pulpit has been filled by the following pastors: 1863-65, Rev. Joseph Dare; 1865-67, Rev. William B. Walton; 1867, Rev. M. W. Redman; 1868, Rev. George W. Burke; 1869-71, Rev. William Merrill; 1871-73, Rev. W. P. Davis; 1873-75, Rev. E. E. White; 1875-77, Rev. John E. Smith; 1877-79, Rev. Robert W. Todd; 1879-81, Rev. George S. Gassner; 1881-83, Rev. A. W. Lightbourne; 1883-85, Rev. Thomas Williams; 1885, Rev. Walter Underwood; 1886, Rev. Joseph Robinson.

Presbyterian Church.—In 1833 a subscription was taken by the Presbyterians for the purpose of erecting a house of worship in Milton. The nearest church of this denomination at that time was the Cool Spring church, about seven miles distant. The effort met with approval, and in the following year a church was erected on land purchased of Thara Messick. The membership was never very large, but the congregation often numbered several hundred. Services were conducted until about 1865, when the building being dilapidated and the membership too small to erect a new one, the church was dissolved, some going back to the old church and others joining some other denomination. During the season that the church was open services were conducted by Revs. De Witt, Mitchelmore, Fisher, Hayden and Mustard. Among the last families worshipping here were those of Aaron Marshall, Gideon Waples, Samuel Parker and Captain Parker. The building is still standing and is now used for school purposes.

Methodist Protestants.—The first meetings of the Methodist Protestants of Milton were held in the Methodist Episcopal Church. On October 22, 1857, William A. Hazzard conveyed to Thomas A. Moore, Andrew Holland, Bartlette Wilson, John M. Phillips and John D. Rodney, trustees-elect, a lot of land on Union Street, thirty by forty-three feet. On this a church building, covering almost the entire space, was immediately erected. It is a neat one-story frame structure and is still in use. In 1881, under

the pastorate of Rev. D. A. Shermer, a parsonage was erected on Broad Street. The present membership of the church is one hundred and fifteen. J. H. B. Mustard is the superintendent of a flourishing Sunday-school of seventy-five members, connected with this church. The present board of trustees is as follows: J. H. B. Mustard, Andrew Holland, Wallace White, Bateman Lingo, George Warren.

The church was connected with Sussex Circuit until 1868, when the Milton Circuit was formed.

Since that time it has been served by the following pastors: 1868, Rev. Isaac Atkins; 1869-72, Rev. A. T. Melvin; 1872-74, Rev. James H. Ellegood; 1874-76, Rev. Charles M. Thompson; 1876-78, Rev. H. Bruener; 1878-80, Rev. A. A. Harriman; 1880-82, Rev. D. A. Shermer, M.D.; 1882-84, Rev. A. D. Dick; 1884-87, Rev. J. E. Malloy; 1887, Rev. J. A. Wiegand.

SCHOOLS.—Milton Academy.—By an act of assembly passed January 27, 1819, the Milton Academy was incorporated, and Hon. Joseph Maull, Arthur Milby, John D. Smith, Hon. David Hazzard, Eli Hall, Wm. Morgan and Cornelius Carey were appointed commissioners to attend to the matters pertaining to the opening of the school. At a meeting of the stockholders held January 7, 1850, it was announced that the amount necessary to erect the building had been subscribed. Each share was worth five dollars and entitled the holder to a vote. Ex-Governor David Hazzard presided at this meeting, and Peter T. Wright was chosen secretary. John Ponder, Hon. David Hazzard and Cornelius Hazzard were appointed a committee to prepare a constitution, which they accordingly did. The preamble was as follows: "We the Subscribers, in order to form a more perfect Union, ensure Tranquility, promote Learning, and secure the Blessings of Tuition to our Posterity, Do ordain and establish this Constitution for the Milton Academy."

A lot of land on the corner of Appletree (now Chestnut) and Coulter Streets was procured, and a one-story frame building, about twenty by thirty feet, was erected. In this building the subscribers met January 7, 1822, and elected the following persons trustees; Hon. David Hazzard, John Gray, Eli Hall, Cornelius Coulter, Joseph Carey, William Vent and John Ponder. Morgan Rawlins was selected as the first teacher, and school opened January 9, 1822. On April 15th of the same year the examining committee reported that "It consists of about thirty pupils, about one-third studying geography, grammar, etc., the others studying the lower branches." George Middlebrooks, the next teacher, was succeeded in September, 1823, by Shadrach Terry, who continued until September, 1827. While in his charge Mr. Terry advertised in the Wilmington papers as follows: "To those who may resort here for an education notice is given that all branches will be taught." W. Thatcher was the next teacher. For a few years after the adoption of the common school system the academy was abandoned.



History of Methodism
of
Goshen M. E. Church
Milton, Delaware
1911



GOSHEN METHODIST EPISCOPAL CHURCH

MILTON, DELAWARE

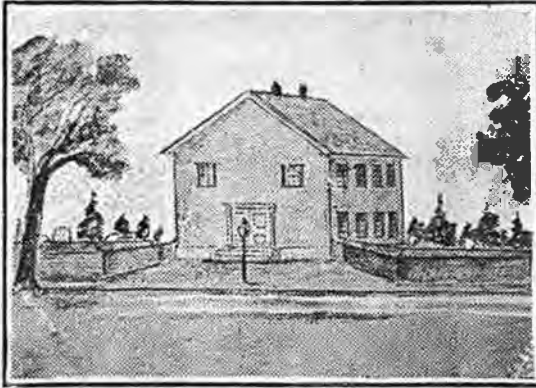
REV. W. O. HURST, A. M., PASTOR

Historical Addresses Delivered on the Occasion of the
Dedication of the New Pipe Organ, Sunday
Afternoon, October 1, 1911

BY

JOSEPH M. LANK, ESQ.; THE HONORABLE JOSEPH M. CAREY,
Governor of Wyoming; JOHN B. WELCH, ESQ.; DR. W. W. W.
WILSON, Brooklyn, N. Y.; W. H. LACEY, ESQ., Philadelphia;
EDGAR LANK, ESQ., Member of the Philadelphia Bar; DR. JOSEPH
CONWELL, Mayor of Vineland, N. J., and others; THE HONORA-
BLE H. C. CONRAD, L. L. D., Resident Judge of Sussex County,
Presiding.





THE OLD CHURCH 1802-1879

Pastors of the Old Church

Rev. Edward Page	1821-1822
Rev. Asa Smith	1823-1824
Rev. Alonza White	1825-1826
Rev. Mr. Torbert	1827-
Rev. John Bane	1828-1829
Rev. Billy Barnes	1830-1831
Rev. Daniel Landen	1832-1833
Rev. John Bussy	1834-1835
Rev. James Houston	1835-
Rev. Mr. Ames	1836-1837
Rev. Arthur Milby	1838-1839
Rev. Jeremiah Pasterfield	1840-1842
Rev. Mr. Morell	1842-1844
Rev. John Hazzard	1844-1846
Rev. John Watson	1846-1847
Rev. Daniel Carsons	1848-1849
Rev. J. C. Pancoast	1850-1851
Rev. Q. D. Kempt	1852-1853
Rev. J. Hough	1854-1855
Rev. J. Gracy	1856-1858
Rev. Mr. McClary	1858-1860
Revs. Whvth & Tricketts	1861-1862
Rev. Joseph Dare	1863-1864
Rev. W. B. Walton	1865-1866
Rev. W. W. Redman	1867
Rev. G. W. Burke	1868-
Rev. W. Merrel	1869-1870
Rev. W. P. Davis	1871-1872
Rev. E. E. White	1873-1874
Rev. John Smith	1875-1876
Rev. Robert Todd	1877-1878

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History of Milton Methodism

WRITTEN BY REV. R. W. TODD AND READ BY JOSEPH M. LANK, ESQ.

When and by whom Methodism was introduced into Milton, or, as it was then called "Head of Broadkilkn," I have not been able to ascertain. The facts and circumstances pertaining thereto seem to be among the "lost chapters" of our Methodist history. It was, however, some time prior to the year 1800, and perhaps some time from 1770 to 1780; for before 1800 there seems to have been an influential Society of Methodists in this locality. They probably worshipped in private houses until about 1802.

In the year 1801 a subscription paper for the purpose of securing funds to erect a Methodist house of worship, was circulated and signed as follows:

WHEREAS, The People called Methodists have it in contemplation to Erect a Building at the Head of Broadkilkn, in the County of Sussex and State of Delaware, for the public worship of Almighty God, and being conscious that it's not only the Duty of the Members of their own Society, but of all who profess the Christian Name, to be willing to contribute for, and to promote the Religion of Jesus; And as such a Building cannot be Erected without considerable Expense, they therefore Solicit the Patronage of their fellow Citizens who wish the Prosperity of Zion, By becoming Subscribers and willingly casting in their Mite to forward the work, the said Building is to be Erected on a Rising ground beautifully Situated for that purpose, lying back of a Lot of ground belonging to Eli Hall, the Dimentions of which as well as the materials to compose the same, shall be under the Directions of Bevens Morris, Abel Dutton, Archibald Fleming, John Tinley and Thomas Coulter, who are appointed managers to conduct, carry on, and complete the said Building, the Lot of ground on which it is to be Erected shall first be conveyed by a good and sufficient deed of sale, from John S. Conwell and wife, to the said Bevens Morris, Abel Dutton, Archibald Fleming, John Tinley and Thomas Coulter, and to their successors in office for ever, Trustees in trust, agreeable to the Rules and Forms laid down in the form of Discipline of the Methodist Episcopal Church, and for the Raising and Securing the payment of a sum of money sufficient to erect and complete the said Building. We the subscribers oblige ourselves, our Heirs, Executors and Administrators, to pay or cause to be paid, to the said managers, or any of them, the several sums of money to our respective names annexed, to be by them applied in Erecting the Building aforesaid. In witness whereof we have hereto set our hands the 7th day of July 1801.

On the reverse page of this paper, the following names and amounts were entered: Thos. Fisher \$16 00, Jno. Hazzard \$20.00, Lazarus Turner \$20.00, Isaac Clows \$8.00, John Fisher \$6.00, Zadock Reed \$2.00, Samuel Wright \$2.00, Robt. Houston \$8.00, Benj. Draper \$6.00, Jos. Carey \$4.00 William Martin \$6.00, Samuel Ratcliff \$20.00, John Milby \$20.00, Samuel Morris \$20.00, Jas. N. Hood \$4.00, Hevels Lofland \$2.00, Samuel Taylor, Joshua Glover \$12.00, Eli Hall, \$10.00 Ebenezer Warren \$6 00, Jno. Hand \$2.00, Thos. Steward \$1.00, Parker \$1.00, Morgan \$10.00, Isaac Tull \$2.00, Mager Milman S. R. \$1.00, Bruffet Jones \$8.00, Jas. Collins \$2.00, Mary Furgus \$10.00, James Martin \$4.00, Lewis Hazzard \$3.00, John Conwell "66," \$4.00, Shepard Conwell \$6.00, Thos. Laws \$6 00, Jas. Houston, \$6.00, Jacob Wolfe \$4.00, John Collins \$6.00, John Ingram \$10.00, Stephen Costen \$4.00, Milby Simpler \$6.00, Joseph Mason \$3.00, Leavin ——— (name not legible) \$2.00, Burton Hall \$8.00, John McNeill, \$4.00, Lemuel Hopkins \$4.00, Jas. Pettijohn \$4.00.

On this paper is the following entry: "328 Dollars subscribed on this paper;

the other 112-440." This shows that there was another paper circulated, but it has not been preserved.

As indicated in the Subscription paper the deed was from John Hazzard, Bevins Morris, Isaac Coulter, John Tilney, Samuel Ratcliff, Eli Hall, Morgan Williams and Thomas Coulter, Abel Dutton and Archibald Fleming being substituted by others, and an additional number added, as will appear by comparison of the two lists. The signing was witnessed by John Prettyman and Nancy Phillips. The deed bears date 16th, January 1802; and was acknowledged before Daniel Rodney, Judge of Court of Common Pleas, on the 18th of September, in the same year. It was recorded by Phillip Kolloch, Recorder in Libro 3 No. 22, Folio 465 &c, in the Recorder's Office at Georgetown

The first entry in the original Minute Book of the Board of Trustees bears date March 2nd, 1807, and is in the following words: "The members of the Goshen Meeting House have met, and according to a Law of this State. after advertising the meeting, and have appointed John Hazzard, Archibald Fleming, David Hazzard, Eli Hall, Bevins Morris, John Tilney and Henry Little/Trustees for Goshen M. House in Milton as a Body Politic and John Hazzard was appointed Chairman." They became duly incorporated, as appears from the record in Liber A, C No. 26, page 19, in the following year 1808.

At a meeting of the Board of Trustees March 25th, 1810, Eli Hall and David Hazzard were "appointed to take charge of the burying ground and see that the dead are buried in order." In 1811, John Tilney was elected to attend to the collections on the Sabbath days, and it was decided to charge not exceeding \$2.00 "for burying those who do not belong to the Methodist Church, according as Eli Hall and John Hazzard shall see proper."

January 28th, 1816, Sylvester Deputy appointed Sexton for the present year is to have ten dollars for the year in the same proportion for the time he serves is to be supplied with candles and wood by the congregation."

December 16th, 1816, Arthur Milby and Stringer Tilney were duly elected trustees in place of Archibald Fleming and Henry Little. At the same time a formidable list of By-Laws were adopted that will repay the curious for reading.

February 4th, 1817, we find the following entry:—"Trustees appointed Sylvester Deputy Sexton for the present year and the said S. Deputy, Sexton, is to have twenty-two dollars and he is to find sufficient candles, wood upon his own expence and scower the house once a year until the first day of January next."

January 17th, 1818, Herah Oliver chosen sexton, salary ten dollars was to perform the following service, viz.—"He is to light the candles on meeting nights, and keep them snuffed, to make fires when the weather is cold enough to render it necessary, to scougher the house twist in the year, and to keep the Meeting House swept"

January 2nd, 1819, George Conwell chosen trustee in place of Bevans Morris removed to the Zion Meeting House, July 27th, 1819; among other things it was, "resolved that a subscription be set on foot to pay arrearages due sexton and treasurer, Eli Hall, and as well to finish the Meeting House. George Conwell was appointed to set the subscription on foot, to pay the bills and the residue to apply to the finishing of the Meeting House."

Under date of June 9th, 1820, will be found an account of debts due for Sundry bills and for finishing the Meeting House to the amount of \$234.65, with a balance due on subscription of \$18. On account of dullness of the times, it was considered impossible to raise the amount by subscription, and the trustees divided the debt among themselves according to their ability and willingness, with the understand-

ing that at some future time they would take a subscription to reimburse themselves.

December 23rd, 1821, Trustees met, with Rev. Edward Page, preacher in charge also present. Samuel Cade, on the nomination of the preacher, was elected to fill the vacancy occasioned by the death of John Tilney.

August 1st, 1824, Rev. Asa Smith, preacher in charge, nominated Rev. Daniel Jester, a local preacher, who was elected by the trustees to fill vacancy occasioned by the death of Samuel Cade. From this, it will be seen that they had departed from the mode prescribed by the Law of the State for the election of trustees. This probably vitiated their incorporation.

March 13th, 1826, John Hazzard, having departed this life, Rev. Alward White, the Pastor, nominated and the trustees elected Robert Buxton to fill the vacancy thereby occasioned. Rev Daniel Jester was chosen Prest. of Board. At another Meeting held July 24th the same year, George Hall was, in the same manner, chosen to fill vacancy occasioned by the death of Stringer Tilney. At this meeting a series of Resolutions were passed in reference to digging graves, tolling bell &c, that are interesting, as giving an insight to the customs of the day.

May 26th, 1831, A Meeting was held "of the Members of the Goshen Meeting House," who elected seven trustees "according to Law," Viz David Hazzard, Dr. Wm. Wolfe, Eli Hall, Geo. Hall, Arthur Milby, John Milby, John Grey & John Wilson - a recognition of former errors.

Aug. 5th, 1839, the Trustees met and, themselves, filled vacancies in the Board by electing Cornelius Coulter, Samuel Martin and James Tull, in place of Arthur Milby, John Grey and John Wilson removed. Two days afterward the Trustees met and agreed with Caleb Cerwithen and Samuel Stevenson "for the erection of a brick wall around the Meetinghouse yard."

April 1st, 1851, William A. Hazzard, Houston Hall and Robert L. Lacey were elected trustees according to Law, and at the same time it was resolved "to get up a Subscription to put the church in a state of good repair."

Here the record in the old Minute book stops, until May, 1863, when a pencil note tells us of a meeting at which Samuel Martin, Robert S. Lacey and Houston Hall were appointed a committee to place a new board capping upon the brick wall around the Church yard.

The church at Milton was long included in Lewes Circuit, but afterwards became a part of Georgetown Circuit, until the Spring of 1863, when it became the head of Milton Circuit, with Rev. Joseph Dare as its first Pastor in charge.

* * *

In the Spring of 1871 the charge was reduced to three appointments, served by one preacher. (Milton circuit has always been served by one preacher) and 1878, Zion was made a part of Lincoln circuit, to accommodate R. W. Todd, he not being able to preach three times a day, and Merrill's was dropped for the time being, so that the pastor might give his services to the Sunday School every Sabbath afternoon. He gathered and held an interesting adult class of 20 persons.

For many years the old church at Milton had been too small for the congregation, and in many respects unsuited to the purposes for which it was used. In the latter part of the Conference Year of 1872-3, a subscription paper was circulated and between \$4000 and \$5000 subscribed for the purpose of building a new Church. After the money was subscribed the congregation disagreed on the question of a location, and the enterprise, for the time being, failed. During the contention on the question of location, many imprudent things were said and done; and Rev. E. E. White, the next pastor, deemed it best to begin de novo. According he circu-

lated a subscription paper to build a church, 41x65, with chappel in the rear, 30x50, on the same lot on which the new church was finally erected.

He secured the co-operation of a goodly number and raised a subscription of something over \$3000, and, in the latter part of his second year, began the erection of a church. About \$1000 were expended for lumber, bricks and work; but by the following Spring the foundation walls had become worthless; and, on this account, together with the antagonism of many influential persons, the workers in the good cause became discouraged and the work ceased. Nothing whatever, beyond talking, was done in the two years following. The foundation continued to crumble and several hundred dollars worth of valuable timber, mostly cut ready for framing together, lay, during the entire period, in solid piles as left by the workmen, and was either rotted or considerably damaged by the action of the elements.

In the Spring of 1877, the new pastor, R. W. Todd, carefully observed the situation of affairs, and determined to make another effort to rescue Methodism in Milton from the danger that threatened so seriously its prosperity. On mentioning his purpose to the best friends of the new Church enterprise, the best encouragement offered him was an incredulous smile. No one seemed to think it at all possible to come anywhere near to success.

After talking with the opposition party and securing from them a pledge to do or say nothing to hinder him in his efforts to succeed without their help; he called the Trustees together, and secured their consent that he, together with W. A. Hazzard and Houston Hall, should be a committee to take care of the timber, bricks, &c. on the lot, and preserve them from further waste or damage; that they should ascertain how much of the old subscription could be collected and what amount of new subscription could be secured; that they should design, without cost to the Board of Trustees, a suitable building and ascertain its probable cost.

Accordingly, a short time after, the Pastor secured the assistance of the ship carpenters and others, and put the timbers in position to receive no further damage. He then appointed a day for cleaning bricks, inviting the boys of the Sunday School, and others who could help or send help, to do so. But the zeal that was manifested on the first day appointed, grew smaller by degrees and mournfully less, as the summer increased in heat, until finally, one intensely hot day in July, he and his two little sons were the only persons to accept the invitation to work at the bricks. For two lonely, sad, suffering hours, the parson plied his hatchet with the sweat rolling from his brow, and the blood oozing from his worn finger tips, his thoughts meanwhile busy with the perplexing problem that confronted him, until finally he for one moment reached the conclusion to return to his home with his boys, and give up the effort to build a new church in Milton; fully persuaded that it was both a hopeless and thankless attempt. Instantly some good angel inspired the thoughts: "If I now quit work and go home, I shall never return to the task, and this will be the end of the new Church enterprise, so far as I am concerned; Failure is certain. If I continue trying, success may be possible, and at any rate I cannot properly be blamed for failure—I'll Keep trying." Just at that moment, the well nigh defeated preacher looked up through the blinding perspiration that suffused his eyes, and beheld one of the smaller Sunday School boys coming with his hatchet to the work. He interpreted this as a Providential token of encouragement, that helped him in all the future experience of well nigh hopeless struggle that he encountered. A little pebble may have determined the course and destination of a river.

Finally the debris was all cleared away. A subscription of over \$3000 was secured, and a building committee consisting of W. A. Hazzard, Houston Hall and

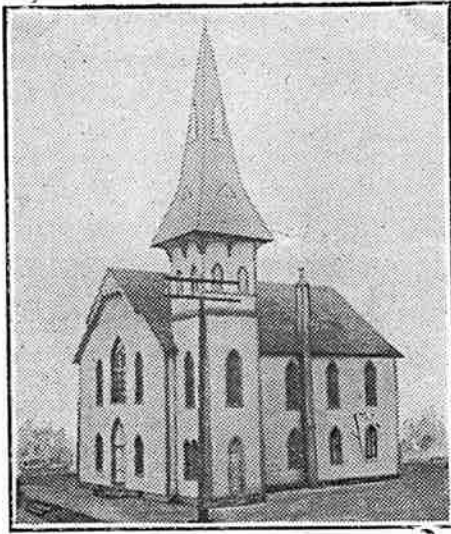
the pastor was appointed by the Quarterly Conference. Preparations were immediately begun for the work, and then it was that the pastor met the beginning of his real difficulties. The antagonizing party, seemingly, had given their promise not to hinder the work, under the impression that it would fail as a matter of course; and when the promise of possible success began to dawn they met it with a strength of opposition, artifice, discouragement and intimidation, that was well nigh overwhelming.

But as entering into detail might be interpreted into personal attacks, the writer forbears mentioning the particulars of the deeply interesting history. H. Hall resigned his membership in the Building Committee and Mr. Jno. C. Hazzard was appointed in his place. Robt. H. Carey, Wm. B. Tomlinson, David H. Atkins, John H. Davidson and W. C. Prettyman were appointed on the Building Committee from time to time, but declined to serve; and finally H. H. Ellingsworth and Samuel J. Martin were appointed and consented to serve. Nearly all the soliciting, collecting, purchasing, paying and supervising was done by the Pastor, who rendered an exact account, which was audited and approved by the Building Committee, after which it was presented to and approved by the Quarterly Conference. Jan. 10, 1879. Robt. J. Betts was the contractor who built the church.

The Lecture Room was dedicated by Bishop Scott on Sabbath, Aug. 4th, 1878, Rev. R. L. Dashfield preaching morning and evening, and conducting the financial operations. The day was stormy (snow and rain) and the audience was small, but determined; and pledges were secured sufficient to cover balance on cost of building. The closing service was signalled by the union of the following persons with the Church on probation viz, John A. Hazzard, Sarah R. Hazzard, Peter P. Atkins and wife and John C. Hazzard of the Building Committee. The large front window is dedicated to Bishop Scott; that upon the right of it to John Hazzard and that to the left to Cornelius Coulter, one hundred and eight dollars being contributed for that purpose by the congregation.

William A. Hazzard, the son of Governor John Hazzard mentioned in the above paragraph, is worthy of his illustrious and sainted sire. He is the never failing friend of the preachers, and the Methodist Episcopal Church. He has contributed, first and last, about \$1000 to the new Church enterprise; and many others, whose names will be found on the subscription lists, have done equally well according to their ability, and will never cease to be gratefully remembered by him whom they so nobly sustained and helped in the greatest struggle and victory of his ministerial life, "While life, or thought or being lasts, or immortality endures."

Milton, March 14th, 1879.



THE NEW CHURCH. DEDICATED 1879.

Pastors of the New Church.

Rev. R. W. Todd	1877-1879
Rev. G. S. Gassner	1879-1886
Rev. A. W. Lightbourn	1880-1882
Rev. T. S. Williams	1882-1884
Rev. Walter Underwood	1885
Rev. Joseph Robinson	1886-1887
Rev. T. R. Creamer	1887-1892
Rev. E. P. Roberts	1892-1895
Rev. W. T. Valiant	1895-1897
Rev. W. J. Duhadway	1897-1901
Rev. L. P. Corkran	1901-1904
Rev. R. T. Coursey	1904-1907
Rev. A. C. McGilton	1907-1910
Rev. I. E. Lusk	1910-1911
Rev. W. O. Hurst	1911-

Letter From Governor Carey.

The Honorable Joseph M. Carey, Governor of Wyoming, Not Being
Able to Be Present, Sent the Following Letter, which was
Read by Dr. T. E. Martindale.

August 31, 1911.

REVEREND W. O. HURST,
Milton, Delaware.

My Dear Sir:—

I thank you very much for your letter of the 23rd instant giving the date of the opening of the new organ in the Methodist Episcopal Church in Milton, and the time of its dedication; also for the information that you are arranging for a "Week-end Home Coming." I regret that I cannot be with you on what must be a joyous occasion.

If I were present I could only talk of the old days. I can scarcely realize that nearly half a century has passed since I left Milton to reside elsewhere.

The First Methodist Episcopal Church of Milton has a great history; it should be written and preserved. The memory of those who crossed its threshold at some period during the first century of the church's existence, should be perpetuated. The most of them have since passed to their long home. In those days there was only one church other than the Methodist—the Presbyterian—and there services were not regularly held. Almost everybody went to the Methodist Church. Methodism then appeared to be indigenous to Delaware soil. It was the old church that I knew, which stood in the churchyard. It was a well constructed building; quite commodious, as it had a gallery on three of its sides. It was usually well filled. Both floors were occupied every Sunday afternoon by those in attendance at the Sunday School. Mrs. Sarah D. W. Maull, who had founded the Sunday School, Houston Hall and Samuel Goslee were always present. May the memory of these and their associates always be green with Milton people. Such as these made a lasting influence upon the young with whom they came in contact. The old church was abandoned reluctantly. Those who worshipped there looked upon it as an old and tried friend; to such it was far more attractive than any new structure. Many whose dead rested in its churchyard disliked to see a new site selected. Fortunately the opposition passed away.

Yes, I remember well the first organ, or melodeon. It was installed amid much opposition. Many protested, especially those who were in the habit of starting the hymns. They honestly considered the old way more churchly and the better way.

The people of Milton in those days were a good people; they lived their lives and did their duty as they saw it, and their children and their children's children have risen up to bless them and have gone out and made good citizens—not only in the home town and State, but scattered over all the States of the American Union. How I should like to mention by name many of those that I respected and loved. I am only deterred by the fact that, in hasty calling to memory, I might miss many and thereby on the surface apparently make invidious distinctions. This I would not do, for too fond am I of those I knew.

My heart and best wishes will be with you, with the hope that the next century of Methodism in Milton shall be equal to the closing one.

Again thanking you for your consideration, I am,

Sincerely yours,

JOSEPH M. CAREY.

THE OLD AND THE NEW.

By J. B. Welch.

We've got a new pipe organ now,
A great big wooden thing;
Its here to help us praise the Lord—
Let all the people sing.

It matters not by note or rote,
Just make these arches ring,
Praise God from whom all blessings flow,
Let everybody sing!

I'm glad I've lived to see this day,
My joy is without bounds;
For forty years we've climbed up hill
To reach these higher grounds.

'Way back in Eighteen and Sixty-eight,
Ten souls with one accord
Fought for an organ to lead the songs
In service of their Lord.

But opposition in those days
Was fierce beyond compare;
They thought it sacrilegious to
Lead singing by a choir.

An organ in the house of God
Was nothing more than sin!
Dollars to keep the old box out,
And nothing to put one in!

Yet these ten souls fought on and begged
Against this discontent,
'Til eighty dollars they had in hand
To buy an instrument.

We bought an organ for that price;
'Twas up to date that day;
We were so proud of our success,
You should have heard us play!

Some said they would not hear it play,
And sat out on the step,
Front of church, at opening songs,
And moaned, and sighed, and wept.

But Reverend Todd, the singing man,
Did preach most lovingly:
"Wash me, cleanse me in the flood
That flows from Calvary."

Then sat down on the organ stool,
His fingers touched each chord,
He played, and sang, most beautifully
The praises of his Lord.

[Playing and singing—old organ and choir.]

“Whiter than snow, yes, whiter than snow,
Wash me and I shall be whiter than snow.”

[Playing and singing—new organ and choir.]

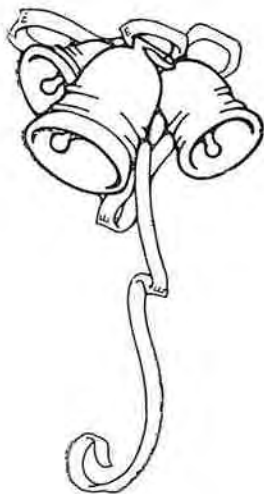
“Lord Jesus look down from thy throne in the sky,” etc.

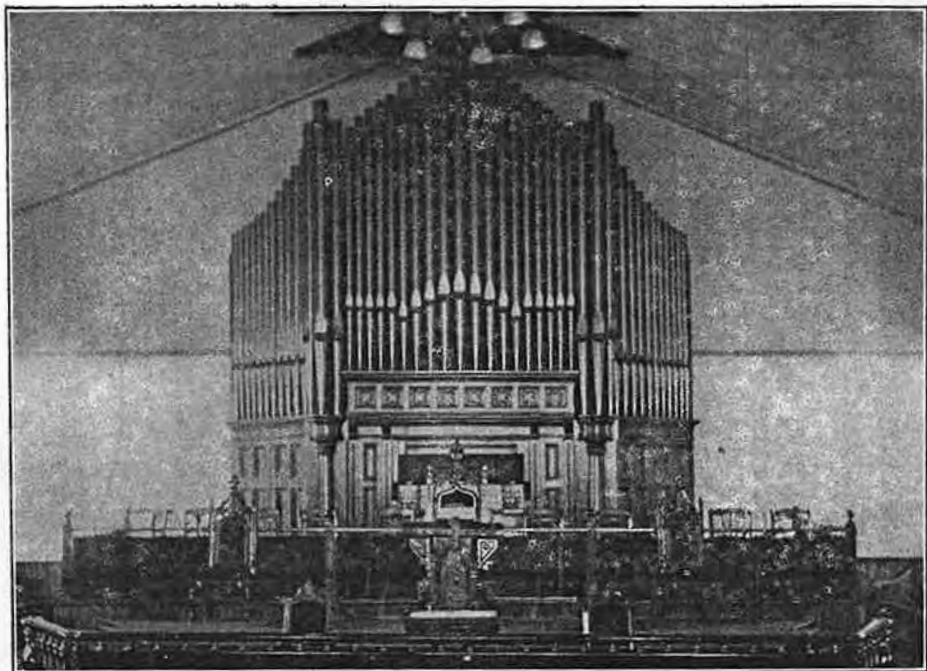
* * * * *

You should have seen those good old men
Get happy 'way back there;
The first I knew they're shaking hands
With each one of our choir,
And said, the devil's in our hearts
Instead of in that thing!
God bless you lads; go on and play,
We love to hear you sing!

* * * * *

I want to say, please note the fact,
We had more work to do
To put the old one in our church
Than you had with the new.





THE TUBULAR-PNEUMATIC ORGAN, OPENED SEPT. 22,
AND DEDICATED SUNDAY, OCTOBER 1, 1911

Heroism of Some of the Ministers and Laymen, Who Have Made Milton Methodism

By the Rev. W. W. W. Wilson, D. D.,
and read by Judge Conrad.

There are few charges of its grade, which have been blessed with greater heroes and heroines than Milton Charge. Which fact makes it all the more difficult to name them, lest in their recital, or in our estimate of them, some should be omitted, which should be included, or included, which should be omitted. Besides, I was not contemporaneous with all of them, having come upon the scene in the last half of the last century, nor have I any available list, ministerial or lay, from which to select them. But barring both the defects of memory, hastily consulted, and my inability, as a boy, to properly judge and weigh men, I will hastily review them in the order in which I recall them.

I. MINISTERIAL HEROES.

The first, which made a lasting impression upon me, either in my observation of him, or hearsay about him, was the witty and eccentric "Billy" Barnes, who, upon his arrival in Milton, was severely criticised for wearing a wig. In justification of such strange conduct, at such a time, so characterized by plainness of dress and manners, on entering the pulpit one Sabbath morning he surprised his audience, which in those days was immense, by referring to the episode, and by seizing his wig and removing it from his head, which was entirely bare, and saying, "Now, here is Billy Barnes without his wag," and replacing it, said, "and here is Billy Barnes with his wag, which will you take?" It is needless to say that further criticism of the witty and redoubtable Irishman ceased. At another time at Zion, an appointment on Milton Circuit, when he knelt in prayer behind the high and boxed-up pulpit, which, when the doors were closed and the kneeling stool was discarded, concealed him entirely from view, he was stung by a wasp. To rid himself of his troublesome assailant he removed his cravat and collar, but not finding it, continued his search, removing his coat, vest, outer and inner shirt, and killing it, readjusted his apparel, and concluded his long and incoherent prayer, saying nothing to his wondering audience as to what had occurred, but leaving them to surmise it, when on his return, before beginning the service, he stared about the room, earnestly inquiring, "Brethren, are there any wasps here?" With all his eccentricities, never praying himself, nor allowing another in the pulpit with him to pray without mentioning the pope and the devil, though, at times, afraid they might be omitted, having to tug at coat skirt of the visiting brother, at which time he would audibly suggest it to him, yet he was a man of wonderful ability, especially when preaching on the Attributes of God. And it is said that whenever he announced as his opening hymn, "Blow ye the trumpet blow," it was a signal that he was ready to blow his, with no uncertain sound. There is somewhere a volume of his sermons on these great subjects, which we have sought time and again to secure.

The Rev Mr. Pastorfield was another, who wrought heroically in this field. It was by him that we, as children, were baptized, and if I mistake not, under whom our parents were converted. There is one incident of his ministry, which

I recall, as told by my father, who, like many other men accustomed to outdoor life, could not endure the sacred atmosphere of the church, pent up from week to week, with no admixture with outside air, without indulging in a little innocent slumber. It was while in such a state of calm repose that the preacher, of whom he was very fond, in discoursing upon the healing of the Demoniack of Gadara, and the entrance of the demons into the herd of swine, which were rushing headlong into the sea, that the owner suddenly cried out to his servant, "Hogs, John, hogs." Supposing that the call was to him, my father sprang to his feet and was in the act of rushing out; when recognizing his surroundings, he sank down into the pew, thoroughly chagrined and mortified at what had happened. Calling upon the preacher at the close of the service, he indignantly demanded of him an explanation why he should call out his name in church when he saw that he was asleep. He assured him that he had no reference to him, but to the swineherd, which for convenience he had so named.

Rev. Thomas B. McClarey, though not a great preacher, was a great evangelist. And when at one time on a very stormy night no one was present, not even the sexton, he conducted a regular service, announcing his hymn, interlining it, as was the custom in those days, and singing it, praying and exhorting, growing happy and shouting to such an extent that those who heard him, not knowing, but that a great revival was in progress did assemble and were greatly blessed.

Rev. Samuel L. Gracey, since of missionary fame, was regarded when a junior preacher here, as a remarkably fastidious, if not ludicrous, young man, as he would come spinning over the roads with a span of blacks to his appointment. But entertaining the people as much with his elegant sermons, as he dazzled them with his splendor, he was popular among them.

But of all men who ever served the Charge, few have left a more lasting impression upon it than the Rev. William B. Walton, then in his zenith, his scholarly colleague, Rev. William T. Trickett, now Dean of Dickinson College Law School, and otherwise honored as a noted authority in his profession. Though diminutive in size and not favored with the advantage of the schools, William B. Walton was a nestor in the pulpit. I have heard him when he seemed to be little less than inspired, and it was to him as a family that we were indebted for the salvation of my sainted brother, for whom for two weeks he continued a dead and unpromising meeting that he might save him, which he did with scores of others. William T. Trickett, nervous, dyspeptic, studying at times in a corner of his room with an unabridged dictionary upon his head to stop its throbbing, wrought out in pain some of the most metaphysical and wonderful sermons ever delivered here. It was under his ministry, at the age of eight, I was saved, and under his professorship in modern language at Dickinson College I was instructed.

Rev. Henry Colclazier, who lived to an enviable old age, was a polished shaft in the armory of God, whose sweet spirit and rich personal experience of Christian assurance, about which he so eloquently wrote, endeared him to all hearts.

Rev. William Potter Davis, under whose ministry, as I recall it, the organ was first introduced, which took the place of the tuning fork, so liberally used in those days to give the pitch, and under the skillful touch of Miss Jennie Tomlinson, now Mrs. Charles H. Atkins, seemed to be a whole choir, let loose in leading the service of song, can never be forgotten; for his able and interesting sermons, which he uniformly preached and whose ministry in Milton gave him such an impetus that few men have shot to the front of any Conference as he did in this, and few men have encountered in the end such a congestion of appointments, as he did, returning him to his first Circuit, the Dorchester, as Senior Preacher, where he

began his ministry a few years before as a Junior. But Providence opened his way to the New Jersey Conference, where he was soon transferred, taking front rank there and maintaining a ministry, which has been as pleasing to his friends as to himself.

The Rev. William Merrill and his amiable and beautiful wife, not only wrought faithfully in the pastorate here, but conducted a Classical School of rare merit, in which it was our privilege with others to prepare for college and for the various businesses and occupations of life.

Among the veritable heroes of this church must ever stand the name of Rev. Robert W. Todd, to whose indefatigable labors and indomitable perseverance this church stands to day as a beacon light on the most eligible site the town affords for such a commanding structure. Only those, who were permitted to witness it, can appreciate what this asthmatic sufferer went through to provide such a church home for the present and future generations to enjoy. He literally sacrificed himself to do it and should be honored with a tablet somewhere in this structure to perpetuate the memory of his almost superhuman efforts.

The Rev. W. J. Dubadaway materially improved it, and your present pastor astonishes us all in projecting immediately upon his arrival the introduction of so fine an organ and otherwise decorating and adorning the buiding inside and out.

There are others, who have wrought here, whom time would fail me to recount, who have left their mark indelibly upon the hearts and lives of the people, whom we with you delight to honor.

Besides the pastors of the church, I recall such Presiding Elders as Adam Wallace, who was afterward editor the Home Journal, a holiness paper in Philadelphia, and of the Ocean Grove Record, which made him such a familiar figure to his many friends at that great seaside resort.

Also Vaughn Smith, a remarkably original and powerful preacher, whose voice had a carrying quality, which few voices possessed, and which seemed to be so well adapted to all the purposes to which it was applied.

And Rev. T. J. Thompson, under whom I was licensed to preach and through whose influence I was committed to the tender care of Dr. R. L. Dashiell, President of Dickinson College, and thus materially aided in my college course. In answer to a grateful letter I afterward sent him, he kindly said, "If anything I have done to aid you to a college course shall make of you a faithful and worthy minister of the Lord Jesus. I shall be pleased and amply repaid." He was a great scholar, reading readily his Hebrew and Greek Testaments and lacked but three votes of being made Bishop when Levi Scott, his life-long friend, was raised to the Episcopancy. His son, Henry L. Thompson, is still an active member of this Conference.

II. LAY HEROES AND HEROINES.

The personnel of the Milton Church in my boyhood days can never be forgotten. It was the day of great dignity, when the open and high shirt collar reached to the tip of the ears, rendering one uncomfortable, lest serious injury should be done that delicate organ, or sounds excluded, which should be admitted. The clawhammer coat was not alone confined to evening dress; but was the familiar attire on all public occasions, being noticeably present in the church services on those, who could afford such a luxury. It was a time of great urbanity and courtly manners. The typical old gentlemen, so seldom seen today, being everywhere in evidence. To imitate them was the ambition of every aspiring youth. They

were the ideals of manhood, which we were supposed to copy, and if we failed, as most of us did, we lay it to the transitional period in which we were born, where things became more practical and less ideal.

Among the dignitaries, who occupied the Amen Corner, I recall the dignified and portly form of Governor Hazzard, whose life was so beautifully delineated by Dr. Adam Wallace, at his funeral that his address was so much appreciated by the family that they issued it in pamphlet form, a copy of which I have preserved, which I appreciate, as much as I do "The Parson of the Islands," though of different trend, from the same author. He had a worthy subject in this, as in the other case, and worthily did he do his work.

There was also Dr. William Wells Wolfe, our family physician, after whom I was named, who led such an exemplary life, that at its close he said, "While I do not claim to be perfect, I do not see, if I had my life to go over, wherein I could improve it. I have always tried to do the best I could, and if I had to live it over again, I do not see that I could do more." To bear such a name, though in combination with my own, entails upon me four Ws, which may seem an oddity to others, I deem an honor, though I never can hope to duplicate his character, as unfolded in such a statement.

There were other old-time gentlemen, who occupied this honored place set apart for the saints, of which Alfred J. Hough, in recent years, has so frequently written, but those for their great dignity and reserve made a lasting impression upon me.

There were others, who succeeded them and were contemporaneous with them, who should not be omitted, though time and memory would fail me to speak of all.

William A. Hazzard, the son of the Governor, was ever an interesting personality to me. His home was ever a "stopping place," as it was then called, for Presiding Elders and preachers. He was liberal, as well as hospitable. In those days, which tried men's hearts, in the erection of this church, no subterfuge ever prevented him from the faithful discharge of his duty. He loved to give, as he did to pray. I can hear him now as, borne on the tide of fervency, he lifted his heart to heaven, never failing to inspire others, as he himself became inspired.

Robert D. Carey was not behind the rest in faithful attendance upon the services of his church and ever brought, as did others, his family with him, the results of which can be seen in the splendid and honorable record they have achieved. James A. Carey, his brother, was similarly devoted and quiet like himself.

Robert D. Lacey, the squire of the town, was for a time my Sabbath School teacher, to whose influence I am indebted for much, which I enjoy today. It was through his tearful persuasion I signed my first temperance pledge. Samuel Gosley was another, who wrought valiantly in this sphere. It was his custom, when called upon to open the school with prayer, to pray for each scholar in his class by name, and doing this once for my brother, he went home and asked why Mr. Gosley should pray for him in public, and his own father never prayed for him at all. It was that which brought my father under conviction, resulting in his own conversion and in my mother's conversion, and indirectly was the means of saving the whole family.

Houston Hall, for so long a time the Superintendent of the Sunday School and an exhorter, if not a local preacher, was a man of rare talent, who could in prayer exhortation at the close of a sermon so dovetail all its salient and practical points together as to make a lasting impression upon all who heard him. Caleb Morris and Benton Johnson were noted for their power in exhortation, George Baynum for re-

markable tact and success as a class leader, and Thomas B. Kellum for appropriateness and effectiveness in song, and Samuel Martin, Sr., for the faithfulness with which he cared for the finances of the church.

Among the quiet, yet liberal supporters of the cause stood Joseph H. Adkins, Noah Magee and William B. Prettyman and others, who are too numerous to mention, for their names are legion, and who have, no doubt, been suggested to you, as I have proceeded, and whom I will leave you to supply, using this as a mere outline, which you can fill in at pleasure.

I cannot consent to close without mentioning some of the heroines who have faithfully wrought in this fertile field. There was Mrs. Mary Maull, that remarkable woman, who devoted herself so assiduously to the Sabbath School that her name became synonymous with it as is also true of Eliza Fisher and Margaret Pettyman.

It was at the suggestion of the latter that I prepared and delivered here a few years ago a lecture on "When I Was A Boy," which, though originally and solely written for my home community, has been equally as kindly and enthusiastically received elsewhere. I regret exceedingly that I cannot be with you to-day to enjoy the rich intellectual and spiritual repast, which will be spread before you, and to hear the sweet strains of the organ, which as if by magic or the touch of Midas' fingers, has suddenly risen up and taken its place among you, but I must content myself with the pen pictures of it, which will, no doubt, embody themselves in prose or verse, for you have among you ready writers of both. Biding my time, which I hope may not be long, when in person I may be permitted to preach again in the dear old church, so beautifully renovated and to listen to the peals of the organ and voices of the choir, as in sweetest melody, under skillful leadership, they shall beautifully and artistically blend.

Brooklyn, N. Y., Sept. 12, 1911.

Letter from W. H. Lacey, Esq.

Read by Dr. R. K. Stephenson, District Superintendent.

REV. W. O. HURST—

Rev, and Dear Sir: I regret that because of illness, I will not be able to accept the invitation contained in your letter of the 14th inst, to be present at the dedication of the new organ in Goshen M. E. Church on Oct. 1st.

I have been a comparative "shut in" for quite a long while, and I assure you that only the physical impossibility prevents my attendance, for I would like to show by my presence, my appreciation and gratitude to those who founded the church in Milton, and to those who have assisted in its successful growth.

I note that you have called my attention to that part of the program devoted to the afternoon, and an examination only adds to my regret. There are many members that I would particularly like to hear. It will no doubt be a season of great enjoyment and spiritual refreshment. If I could be there, it would be to me a day of most holy memories. I feel that however grand and sweet in tone the new organ might be, however, in spicing the exercises, or however enjoyable the surroundings, there would yet remain a large place in my heart for the old church. Memory would sweep away an interval of 40 or 50 years, and I would be a boy again, hearing the strong sonorous voice of Mr. Houston Hall, and the beautiful contralto of Mrs. Samuel Goslee, leading the congregation in singing that grand old Hymn:

"Before Jehovah's awful throne,"
and though added years and experience have clothed the lines;

"We are his people; we his care,
Our souls, and all our mortal frame,"

with a deeper significance, yet they would linger and remain as a greater benediction and a greater solace.

I feel it a great privilege to have been born in Milton, and to have fallen under the spiritual influence of those prominent in the religious life of the town, and the time. They were true, earnest, God-fearing Christians, having a deep spiritual feeling, and a high tone of religious character; and if we define Faith as "A Spiritual Conviction," they had an abundant Faith. *They had no doubts! They knew!*

Their names are too many to mention, but to ministers and laymen alike I offer this expression of deep gratitude and thankfulness for such an influence.

I think I may mention, without appearing partial or forgetful, my Sunday School teachers, Mrs. Eliza A. Fisher, my father, Robert L. Lacey, and Mr. Samuel Goslee as having an especial influence for good in my life.

The faith of Mr. Samuel Goslee has always appealed to me as a revelation. He was *so good* he saw *only* good in others. All were to him God's children, and his spiritual conviction was *so* strong that it seemed that there was no problem in Christian life that was incapable of solution. *Blessed be his memory.*

To one schooled by such teachers. "Evolution," "The Higher Criticism," and the prevalent philosophy, which has wrecked the faith of so many, makes no successful appeal. Their faith, shining steady as a beacon light, as an example, makes one feel that though they have not attained all spiritual knowledge, Christ is the absolute Truth, the Inspiration of the Holy Scriptures undoubted, the Resurrection a certain fact, and that all the teachings of the Bible will be "testified to in due time."

Such examples have kept me steadfast, and I am greatly their debtor. I often recall with pleasure, the sermons of Rev. Vaughan Smith, abounding with the Love of God for sinners; the scholarly logic of Rev. Wm. Trickett, the fatherliness of Rev. Mr. Hargis, the discourses of the Rev. Mr. Dare, the Rev. Mr. Irwin, and many, many others.

The prayer meetings, the experience meetings, the revivals, the camp meetings, and indeed, the whole religious life of Milton, as it passes in review before me, leaves only delightful memories and a godly influence, and I wish to offer through you my tribute of praise and thankfulness for such a Godly influence, and for all the benefits I have received, and to acknowledge with a grateful heart the *great* debt I owe, I send the most kindly and fraternal greetings to all, especially to those who know and remember me.

I congratulate you on the completion of the organ, and hope your future works will be greatly blessed.

I thank you for your thoughtfulness in sending me an invitation. I am
Sincerely yours,

W. H. LACEY.

Philadelphia, Pa., Sept. 23, 1911.

Those Who Have Gone Out From Milton, and What They Have Done For Church and State.

An Address by
EDGAR W. LANK, ESQ.,

Member of Philadelphia Bar.

FRIENDS AND DISTINGUISHED VISITORS:—

The year 1874 is memorable in his history so far as Milton and I are concerned, because of the happening of two great events. One was the commencement of this magnificent temple, and the second, the birth, on a bleak December day, of the one who is addressing you, and the resulting joy to his anxious and expectant parents.

The old Methodist Church, which stood in the graveyard, was built by our forefathers and used until the year 1879, when it was removed to the business section of Milton, where it was subsequently used as a store. This old temple sheltered me for several years, while I acted as a clerk for those who had obtained the old edifice and like the Jews of old "turned God's house into a place for money-changers" but it was not to be for long. Towards the close of the year 1891, Milton had its first great fire, and the seasoned timbers of our ancient place of worship fed the flames till every vestige of it disappeared.

I was the last to leave the old structure, and as I turned the key in the door in the stillness of that winter night, and bade good night to the toils of the day, little did I think before the gray dawn of the morrow nothing would remain of the sacred place, but smouldering ruins.

I loved the memory of the old church, not only for its service to the Master's cause, but because my mother and father were married and worshipped within its sacred walls.

The new Methodist Church, which is dressed in gay attire to-day, is growing old with us of the younger generation. We cannot prevent the finger marks of Father Time from showing on this perishable frame of ours, for even now "silver threads among the gold shine upon our brows to-day," but this church, by frequent renovations at the hands of the loving flock, is able to conceal the milestones and shines forth to-day in all her beauty and splendor as of yore.

Perhaps, some of you members remember the first days of this new edifice—how times have changed and improvements have come. From unsightly heaters you have heat thrown out from radiators that are ornaments. From the evil-smelling and dim oil lights you have electricity; from the melodeon and organ you have this magnificent pipe organ, which not only gives you improved and beautiful music, but brings your preacher closer to and among you.

May the organ you have brought to your midst prove a blessing from God, and may the sweet melody of the inspired hymns of Methodism cause the wanderer to return and restore the lost sheep to the Master's fold.

My mother has informed me that she played the first musical instrument in this new edifice—it was a melodeon—how sweet is the sound of that melodeon today—we have it in the old home; and when I come to this dear town, my mother always plays it for me. We gather around it and sing all the old songs and hymns that bring back fond recollections to us.

I attended Sunday School from early childhood days till my seventeenth year in this present church, and as I look back upon those happy days I long again to be as I was then and find myself going over these beautiful words:

“Backward, turn backward, oh, time, in thy flight,
Make me a child again just for one night.”

As I recall those days, there comes to my mind the memory of those beautiful Christian characters representing the older types of Methodism, the pillars of our church, the patriarchs of our town—Caleb Morris, Samuel Goslee, William Hazzard William C. Prettyman, Benton Johnson, Houston Hall, William A. Hazzard, John Cord Hazzard, Samuel J. Martin, John H. Wiltbank and Henry Ellingsworth. All of these fathers have been called home except two—John Cord Hazzard and Samuel J. Martin, and it gives me great pleasure to congratulate them to-day on being present and seeing the wonderful improvements that have been installed in this church as a result of the great industry of its pastor and congregation. All of these names I have mentioned were great lights in the early days of this church, and how I remember when a boy, early on each Sunday morning, through the stillness of our beautiful country village, I could hear the sound of their voices in song and prayer as they worshipped their Heavenly Father.

And now my friends, to the subject that has been assigned to me—“Those who have gone out of Milton and what they have done for Church and State.”

Milton has always been blessed with parents who have obeyed the scriptural injunction, “Be ye fruitful and multiply,” and if I were to be asked what is the principal product of Milton, I should say that she produces men. Men whose influence has been felt from the broad Atlantic to the turbulent Pacific and from the Northern Lakes with their chilling blasts to the Southern Gulf with its gentle zephyrs.

In church work Milton has sent forth sons who have attained great eminence in their own State as ministers and teachers. Their reputations extended beyond the borders of Delaware, and they were called to greater and more profitable fields; the first I have in mind was one who first followed the winding course of Broadkilm as a sailor. He studied for the ministry, and after doing yeoman’s service as a preacher, was appointed a Presiding Elder for this district. His efficiency as a minister brought him a call from the great State of New York, where he did great service, not only to the church, to the State in weeding out dives and brothels and establishing in their place missions. While thus engaged, and before his work in God’s cause could be rounded out there, he was summoned to the farther shores of the Pacific and continued his great work there. In the prime of life, while journeying along life’s highway and laboring in the field of the Great Master. becoming weary for a moment, laid down by the wayside to rest and using his burden for a pillow fell into that dreamless sleep that kisses down his eyelids still. I speak of our friend and loved one, Brother John A. B. Wilson, whom you all remember as a big man, with a big heart and a big mind:

“Green be the turf above thee friend
Of our better days
None knew thee but to love thee
Nor named thee but to praise.”

We have with us to-day another great preacher, who came from Milton. ’Tis useless for me to tell you of my regard for him. You all know him, and we are all agreed as to his usefulness in God’s service. He, like his brother, was too large for this State and has received calls to larger fields. There are other preachers that have been born in Milton and are now engaged in this great work, and I

shall name them: Reverend Walter Ellingsworth, Reverend Charles Atkins, Reverend George Morris and Reverend Alonzo Walls.

These last named are deserving of special mention because they have attained their positions through hard toil and adversity, and in their darkest hours have pinned their faith to and have found consolation in Longfellow's wonderful words:

"The heights by great men reached and kept,
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

As to those who have been useful to the State, there is sufficient material to place Milton in the first rank of the towns of her State. In God's acre within a square of us repose the dust of two, if not three, Governors, who came to the highest honors within the gift of the citizens of this state, Joseph Maull, David Hazzard and James Ponder. These gentlemen were born in Milton, and after fulfilling their duties to their State returned like Cincinnatus of old to the plow and to our beautiful village and passed the remainder of their days along the banks of the Broadkiln.

The State of Wyoming may congratulate itself on having for its present Governor, a gentleman born in Milton, the Honorable Joseph M. Carey. Governor Carey has had a wonderful career. He was born in Milton and spent his boyhood days within her limits. He went away to college, graduated in law and engaged in the practice of his profession in the city of Philadelphia. His health compelled him to seek a different location. He went to Wyoming where he was appointed in their order, District Attorney, Judge, United States Senator, and finally elected to the office of Governor. He still calls Milton his home and still honors us by frequent visits and will honor Milton when he has ceased to dwell on this earth, as he, like Napoleon, has expressed the wish that he desires his ashes to repose along the banks of the Broadkiln, among the Milton people whom he loved so well.

Milton has produced judges as well as lawyers. Governor David Hazzard was elected to preside over the highest court of the State of Delaware previous to his becoming Governor. The Honorable Joseph Carey was appointed a judge of the territory of Wyoming before he became her Governor. Charles Holland, a Milton boy, was a judge in the State of Maryland, and held that office until his death a short time ago. On speaking with Judge Norris S. Barratt, one of the judges of our Common Pleas Courts in Philadelphia, some time ago, I was surprised to learn that his father was born in Milton and had kept a store there for some years, and while the Judge was not born in Milton, yet his father was one of her respected citizens in his early days.

We have also another judge of our Courts of Common Pleas in Philadelphia, whose ancestors came from Milton, Judge William W. Wiltbank. The Wiltbanks are our oldest inhabitants and can possibly trace their ancestors further back than any other of our citizens.

Lawyers and doctors galore first saw the light of day in Milton. It has been said of the gentlemen of these professions, the mistakes of the former always remain with us and are recorded in the legal history of this and other States; the latter see that all their mistakes are buried, where they are securely kept from sight by mortared brick and marble slabs. Whether they have done anything for church and State or not is problematical; they are supported by the public as a necessary evil—few of them die in the poor house, and both classes have been known to assist the brethren who assist the church.

To the legal profession Milton has furnished at least, seven lawyers, Governor

Joseph M. Carey, Judge Charles Holland, Robert C. White, James Ponder, William T. Tomlinson, William W. Smithers and Edgar W. Lank.

To the medical profession Milton has furnished fifteen doctors: Joseph M. Houston, William Wolfe and David Wolfe, George Prettyman, George Welch, Joseph M. Conwell, James A. Hopkins, Robert B. Hopkins, Robt. H. T. Wilson, Walter S. Hunter, Edward Vaughan, William E. Douglas, John F. Carey and William S. Lank.

Milton has also contributed her share of captains who have been the leading men in the maritime history of the last century. They have done great work in transporting the products of the North to the ports of the South. They are numerous as the sands of the seashore and have the ability of retiring in the prime of life, returning to Milton and spending their declining days within the shadow of the tombs of their forefathers and among their friends and affections of childhood. Milton has furnished not less than fifty captains. Some of them have been wrecked in midstream and have gone forth to receive their reward, while others have been spared to be wrecked among the breakers of the farther shore. The following are the captains that I can recall: Captain James Kimney, Captain George Kimney, Captain James Carey, Captain Arthur Carey, Captain Conwell, Captain William H. Megee, Captain George E. Megee, Captain George Hunter, Captain Frank Lacey, Captain James Conwell, Captain Eli Burrows, Captain Hopkins, Captain Charles Atkins, Captain William Lank, Captain Edwin Lank, Captain John Lank, Captain James Lank, Captain William M. Lank, Captain James Darby, Captain William Smithers, Captain Stephen Bennett, Captain Charles T. Megee, and a host of others whose names I cannot now recall.

The business men who have gone out of Milton are in the front ranks in the great cities of our country. I belong to a society called the Sons of Delaware, in Philadelphia, and at our annual dinner one is surprised to find that the highest standard and the largest business men of Philadelphia are men who were born in Delaware and principally waded through the sands of Sussex in order to reach the great cities where they have located.

Milton has also furnished her share of soldiers who have assisted this great country of ours in not only throwing of the yoke of England, but in preserving the union of our States which was threatened by the great Civil War. Some of the soldiers of this war still remain with us and are respected by our citizens. On Memorial Day our graveyard shows by the number of flags planted by their comrades the number of soldiers who have answered to the last roll call. I have not a complete list of the men who so bravely stood by their country in its greatest danger and I shall not name any for fear of neglecting one. Their memory should be honored by our citizens, and we should all say with Daniel Webster:

"I have but one sentiment for the soldiers living and dead,
Cheers for the living and tears for the dead."

Why is it that Milton has produced so many sons that have gone forth and become useful to church and State? I do not feel that all the credit should be given the individual, for we are taught by Holy Writ, as it was with those who go down to the front in battle so shall it be with they who stood by the stuff. We must turn our minds back to our parents. They were God-loving, God-fearing, good-living and industrious people. They lived a correct life, they earned their bread by the sweat of their brow, they developed health and strength by reason thereof, they gave us birth, they started to train us early in life in the right way, they taught us uprightness, honesty, industry and self-reliance, they sent us to school, and then with these qualities they permitted us to strike out in the world for ourselves—with

our heads filled with wholesome advice, and their last gift to us the Holy Bible. Wishing us Godspeed they sent us forth into the world to sink or swim. Few have sunk, others have been able to keep their heads above the water, and I have given you the names of a great many to-day who have not only kept their heads above water, but have succeeded in attaining to the highest pinnacle of their callings. Their lives and actions are monuments to the little town of Milton. Dear old Milton, how we picture you in our dreams, nestling along the banks of the Broadkiln, that stream whose serpentine course has been followed by many sons to the shores of the broad Atlantic where they have found fields of labor and become useful to church and state.

How dear to this heart are the scenes of my childhood,

When fond recollection presents them to view!

The orchard, the meadow, the deep tangled wildwood;

And every loved spot which my infancy knew;

The wide spreading pond, and the mill that stood by it,

The bridge and the gates where the waste water fell;

The home of my father, the church that stood nigh it,

And e'en the rude bucket that hung in the well.

Oh, that home-leaving! Do you remember yours, Governor Carey, of forty years ago? I remember mine of twenty years ago. Do you remember how the neighbors were called in to get our clothes in order. Do you remember the last night with the family, the gathering around the fireside, the old hickory stick crackling in the fireplace and father, mother, brothers, sisters and neighbors gathered around for the last words, prognosticating on the weather that tomorrow's light would bring, wondering whether the morning dew would be lifted by the rays of the rising sun or crushed to earth by falling rain. And then to bed, and after you were tucked away do you remember the mother coming in for a last chat. She puts the oil lamp on a chair and seats herself on the side of the bed, she strokes your brow and gives you her parting words, and under the spell of her sweet voice and gentle touch you drift off into pleasant dreams. Her eyes are not closed that night. And then the early morning departure. I can see them now, all out in front of the cottage, hovering around the front gate, watching for the hack to call around. And then the goodbyes, the embraces, kisses and tears and the wave of the hand.

How beautiful and grand it all is to look back upon. How can we lose out with all these memories of the folks at home, the good advice, the good training and teachings. We go forth with the strength of a Sampson, the bravery of a Daniel, the patience of a Job and the faith of an Abraham.

And now my friends, I will close with a reference to the one hundred and thirty-seventh Psalm, which speaks of the constancy of the Jews even in captivity. For, like them, we who have been led captive from our father's roofs are held in exile by our vocations, are constant:—

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

We hanged our harps upon the willows in the midst thereof

For they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

How shall we sing the Lord's song in a strange land!

If I forget thee, O, Jerusalem, let my right hand forget her cunning.

If I do not remember thee, let my tongue cleave to the roof of my mouth;

If I prefer not Jerusalem above my chief joy."

Address Delivered by Dr. Joseph A. Conwell.

It has been an unspeakable pleasure to me to be here this afternoon. I was invited just before coming here to take some part in the speech-making, but I have been so interested in what others have said that I really forgot to think of anything to say myself.

At a banquet of the Sons of Delaware held in Philadelphia some years ago one of the speakers, Judge Handy, added a new charm to the glories of our little State that I shall never forget. He said that Delaware could boast of many high and rugged hills, one of which was nearly three hundred feet high, but he had seen real mountains that made scenery far more romantic than the land elevations of Kent or New Castle. He knew something of the beauties of the Brandywine, the Murtderkill and the Broadkill rivers and of Jones' creek, but he had seen rivers which in size and majestic beauty far surpassed any of these. He knew that Delaware had some natural and artificial lakes, chiefly used for water-power, of which he thought the Millford millpond the most attractive, but he had seen lakes in both America and Europe more alluring and beautiful than any of these. "But in one particular," exclaimed the Judge, "Delaware was the peer of any and all. The heavenly dome that hangs over Delaware is as attractive, as beautiful, and as enduring as any in the universe. The sun and moon and stars that shine down upon little Delaware were not surpassed in any climate or age." And as I looked up at the heavens last night while waiting for the train at Eldendale, I saw as beautiful a "heavenly dome" as ever greeted the eyes of Abraham or cheered the soul of Job while waiting over his afflictions in the land of Uz. And what I want to say this afternoon is that the brightest star in this wonderful "heavenly dome" hangs over Milton.

During harvest time last summer I rode with a friend through one of the richest farming sections in our land. The farms seemed almost burdened with productive wealth. I told my companion that I felt someone ought to go from house to house and tell the people how happy they were, as I feared they did not realize it. After listening to what has been said about Milton and Miltonians this afternoon I fear we do not appreciate how happy we ought to be.

Milton and Broadkill Neck have, for more than a century, been sending out men and women into the world who have made their impress wherever found. We have come from good old Anglo-Saxon stock, the best blood and brain in the world. This Church with its faithful workers in every department have given Milton boys and girls a training that has followed everyone of us and has been a constant inspiration for good. For myself I can say that every good thing I have done I can trace back to some small, almost forgotten, beginning during my boyhood days. The little book of mine, "Manhood's Morning," can be traced back to a single question asked Milton's then oldest inhabitant, while sitting on a dry-goods box in front of one of your stores. The first address I made in Vineland, that received favorable comment was patterned after an address I wrote in Milton, the occasion being the presentation of a gold watch and chain to Captain Noah W. Meges by several young sea Captains whom he had helped to start in business. I was interested in what Mr. Lank said about Milton Governors. But a slight correction needs to be made. Four Governors have been born here. Broadkilln hundred including Milton are simply one voting precinct. Yet four Governors—

Samuel Paynter, David Hazzard, James Ponder and Joseph M. Carey, present Governor of Wyoming—were all born within its boundaries. Three of them were born on farms almost within sight of each other. I believe we can challenge the nation to find another single voting precinct with such a record. Virginia is the "Mother of Presidents," but Milton, Delaware, is as truly the "Mother of Governors."

The poem of my friend John B. Welch pleased me greatly. Brother Welch and I sat together in school. We all wrote poetry when we were young, but we all quit, except John Welch, when we got married. He kept right on. In fact, he writes better poetry since he married than he did before. Vineland has its poet, my pastor, Rev. Dr. King, and at a recent banquet he was called upon to reply to the toast, "How to write poetry though married." If you have a banquet, to celebrate your success in improving this church, I suggest the same subject for Mr. Welch, because he is not only a recognized poet but has raised a family of nine children, and his opinions upon this subject should be accepted as authority.

Permit me to suggest that this new organ, beautiful as it is, has been purchased to use. May I be bold enough to say that in its making the "Wedding March" was considered and some of its pipes and machinery are specifically for the marriage ceremony. It was my delightful pleasure many years ago to lead a young lady up one of these aisles and give her in marriage at this altar to a splendid young man, and as man and wife they went down the other aisle out into the world to share its joys and trials together. But young people do not seem to keep alive this old custom. I am interested in this subject because I have been tracing up my family history and I have found that for two hundred years the Conwell boys have been coming up from Broadkilm Neck and courting and marrying Milton girls, and it is reasonable to presume that the habit will continue for a century or two more.

Well do I remember the Sunday on which this church was dedicated. Dr. P. W. Tomlinson and myself were the secretaries, and the money to pay all debts was soon subscribed. Bishop Scott was here, and Rev. Dr. Dashiell preached the sermon.

That was more than thirty years ago, and what changes have taken place! While Milton has improved, those of us who have been gone so long are better acquainted over in the cemetery than we are among the living.

We all have vivid and endearing recollections of our childhood,

"Be it a weakness, it deserves some praise
To love the play-place of our early days."

My best acquaintance with Milton embraced the fifteen years from 1865 to 1880. As I remember it, these were prosperous years in and around Milton. Shipbuilding was at its height and many were the craft built and launched into the Broadkilm.

To my mind the greatest thing connected with my boyhood in Milton was the Hicks and Wood school in the old Academy. For years they conducted this school and almost revolutionized the interest in education in Sussex county. They possessed a genius for training youth. I know something of schools but I have become acquainted with none where the courses of study, the discipline, the moral tone and the teaching ability displayed equaled the school conducted by Hicks and Wood. Nor have I ever known such interest displayed in education as was manifest in this community during their stay among us. Upon every road leading to Milton came boys and girls seeking instruction under their care. Many a load of grain and many a white oak, hauled by Atkins' string of mules led by "Beck" and steered by "Jerry", came to Milton to be turned into cash to pay school tuition bills during those important and interesting years. And as a result scores of the best and strongest men that ever lived, including many preachers, doctors, lawyers and teachers, went

out into the world from Milton fortified by splendid school training. Many of their names have been mentioned here to-day and we are all proud of the success they have won.

To-day is one of triumph to Milton. It was a happy thought to invite these of us who live away to a "home-coming." I hope you will repeat this feature until we get used to it.

What has impressed me most to-day is the reverence held for those who once lived in this community but who now sleep in yonder graveyard. In the town in which I live there are two societies, each of which hold services every year in memory of those who have died. It is always a beautiful service and inspires a gracious spirit. Our Memorial day is one of the important events of the year. I have seen more than a thousand persons assembled in our cemetery on our annual memorial day. What an improvement it would be if the Milton cemetery was cleaned of weeds and undergrowth, all the mounds leveled, the entire plot seeded with grass and some one employed to use the lawn mower and keep the grounds in good condition. Your graveyard would become the beauty spot of the entire community. Were all the owners of the plots to join in raising an endowment such an improvement would be easy and the care necessary to render the graveyard perpetually beautiful would be assured.

We who seldom come back home love Milton and its people just the same. Captain Kimmey tells me that he loves the horses and dogs of Milton. It shows a noble trait in his character. We all love its chickens; we love its flowers and its trees. When I go down to the old farm I look for the trees of my childhood as I look for friends. When one has disappeared I bring my brother David to task over it. The old cedar and the cherry tree, the cart-house apple tree and the white pine are all gone. Across the road the old dogwood and the wild cherry tree are no more. But the old pear trees, the walnut trees and a few old land-marks remain. The old tree and with its fish-hawk's nest in John Robbins' fields was there when I was born and is there to-day. I have seen few things more beautiful and seldom a devotion more perfect than a parent hawk sailing the heavens with a fish for its nest of young. These old land marks, with their associations, serve a worthy purpose, because they refresh our memory and keep alive the joys of our youth.

So, friends of Milton, take fresh courage to-day. The best in life is yours.



The following accounts of Dedicatory services is taken from Evening Journal, Wilmington, Del., as published Oct. 4, 1911:

Church Organ Free of Debt.

Milton Methodists Hear Music on New Instrument at Delightful Service.

The handsome pipe organ, recently installed in Goshen Methodist Episcopal Church was dedicated on Sunday, with appropriate services. The day began with an old fashioned love feast led by the district superintendent, Dr. R. K. Stephenson. At 10.30 o'clock Dr. T. E. Martindale, pastor of Asbury Methodist Episcopal Church, Salisbury, Md., preached from the text, "Quit Ye Like Men, Be Strong." After the sermon it was announced that the cost of building the organ and other improvements amounted to \$2,700; \$1,500 of which had been previously secured, leaving a balance of \$1,200. \$800 of this amount was subscribed.

An historical meeting was held at 2.30 o'clock, over which the Hon. Henry C. Conrad presided. The history of the church, written by the Rev. R. W. Todd, was read by Joseph M. Lank, secretary and treasurer of the official board. After the reading of the paper a motion was made by the pastor, that John Cord Hazard and Samuel J. Martin, surviving members of the building committee of the church thirty-three years ago, be invited to seats on the platform. As these venerable men came to the front, the audience arose and greeted them with the Chautauqua salute. The Hon. Joseph M. Carey, Governor of Wyoming, was expected to be present and speak, but as the Governor had recently been East three times, he was unable, on account of pressure of business, to take the fourth trip. He sent, however, a paper on "The First Organ in Goshen Church," which was read by Dr. Martindale. An original poem by J. B. Welch on "The Old and the New," was read, and the first organist, Mrs. Marv Lank, and Brother Welch sang "Whiter Than Snow," to the accompaniment of the first organ, or rather melodeon, that was used in the church.

Dr. W. W. W. Wilson, of Brooklyn, being unable to be present, sent a paper on "Heroes of Other Days," in which he paid loving tribute to those who made Milton Methodism. It was read by Judge Conrad.

An oration on "Those Who Have Gone Out From Milton and What They Have Done for Church and State," was delivered by Edgar W. Lank of the Philadelphia bar. He said that the chief product of Milton was men, and from this community have gone six ministers, five governors, four judges, fifteen doctors, seven lawyers, fifty sea captains, a number of soldiers and a host of business men, who have made good in the business world.

Dr. Joseph Conwell, Mayor of Vineland, N. J., and an author of note, was introduced and for twenty minute held the audience spellbound with delightful recollections of other days. Greetings from W. H. Lacey, W. H. Ward, Melville Gambrell and Dr. McGilton were read.

Dr. Stephenson had charge of the evening service. The balance of the money due on the organ was soon raised. As the pastor, the Rev. W. O. Hurst, had given liberally in work and money, it was suggested that his \$25 subscription made at the morning service, be raised by the congregation, which was done.

The organ was dedicated free of debt in the presence of a large and appreciative congregation.

Resolution of Appreciation.

The official board of Milton M. E. Church adopted the following resolution at their regular monthly meeting held Monday evening, November 8th, 1911:

RESOLVED, That the official board of this Church extend to Rev. W. O. Hurst and his wife, our appreciation and praise for their zeal and energy in assisting in the making of improvements to our Church, including a new pipe organ, new carpet, etc., during their first six months stay with us. That a copy of same be printed in the Milton Times.

A similar resolution was adopted by the pipe organ committee, consisting of Joseph L. Black, John C. Ellingsworth and Samuel L. Black.

it was created. Most local residents today would gladly have signed their petitions, knowing the result to be the creation of the beautiful bodies of water which have long been a part of the community's identity.

Among the earliest needs of any young community is the need or desire for religious and educational facilities to service the populace. Milton was no exception to this rule, and during the period 1800-25, these same needs would manifest themselves and lead to the creation of both school and church.

A want for religious institutions was plainly reflected by the relative lack of those institutions in the local area. Presbyterian and Quaker congregations had established places of worship in the Coolspring area by the second quarter of the eighteenth century. These groups attained a measurable amount of importance to the residents of Broadkill Hundred as a whole, but this importance was somewhat reduced by the remoteness of the churches and the cultural diversity of the local population. A significant majority of the persons living in central and northern Broadkill Hundred were English in extraction and consequently members of the Church of England. In 1729, a house of worship had been constructed by local parishioners (known as St. John the Baptist). The success of the congregation has long been questioned, due most to the lack of records for the chapel, and the infrequent references made in contemporary accounts concerning its activity. In any case, the support of the congregation appears to have been limited, and by 1800 the church as an entity had ceased to exist.

During the decades following the American Revolution there was a movement by some Anglican clerics and parishioners towards the purification of their church through the establishment of another religious body - this was known as the Methodist movement.

* Delmarva was apparently ripe for change and the Methodist influence became significant at an early date. Less-than-satisfied members of the older, established religions, were attracted to the movement and 'societies' were formed in a number of areas, including the community in and around the Head of Broadkill. In 1801, a subscription paper was circulated for the purpose of securing funds to erect a Methodist "house of worship" in the village. Sufficient funds were raised by subscribers from as far away as Georgetown. In 1802, John S. Conwell and wife conveyed to the Trustees of the Methodist Episcopal Church "a certain lot or piece of ground, situate, lying and being at the Head of Broadkill called Federal Town"... "beginning at a post standing at the corner of Apple and Second street." The church which was constructed became known at an early date by the biblical name Goshen. Goshen Church and its related groups have continued as a powerful influence in the Milton community since this beginning.

Prior to 1819, educational opportunities in the area had been limited to pay-schools which were usually conducted on a limited basis in private homes. These schools varied in quality and attendance was often based on affordability. As a growing and diversifying community, residents of Milton and the surrounding area early realized the need for better educational facilities for their children. A response to this need was the incorporation of the Milton Academy in 1819, by a group of civic-minded citizens. Following the incorporation, a lot of land on the corner of Appletree (now Chestnut) and Coulter Streets was secured. A one-story, frame building measuring 20'x30' was then erected. The noble experiment proceeded and on Jan. 9, 1822, school was opened with Morgan Rawlins as the first master. The success of the Academy was immediate and by April of its opening year there were 30 pupils enrolled. A wide variety of subjects were taught and through the years the Milton Academy achieved a widely-known reputation for its academic excellence.

As we have heretofore seen, the twenty-five year period from 1800 to 1825, was a time of constant change and growth in the Milton community. Social and economic diversification resulted in the evolvement of the area from a loose configuration of settlement, to an active center of community development. Economic diversity is reflected in the increasing importance of shipbuilding, the construction of more mills, and the growing volume of goods being shipped from the area. Shipment of a new product, low-quality iron ore, began during this period (and will be discussed more fully in the next chapter). Mercantile trade gained at this time and a number of stores became located in the community. By 1814, there were three taverns in the town, and one hotel (operated by Benjamin Benson) to service the needs of travellers. A small number of artisans were located locally, providing services such as shoemaking and repair, blacksmithing, and tailoring. Community identity was further enhanced through the establishment of a church and a school during the period. By 1825, the town of Milton had progressed through its adolescence, and had established itself as a thriving community of growth and development.

Milton church schedules 25th-anniversary service

Washington Area Methodist Bishop Joseph H. Yeakel will preach Sunday afternoon at Goshen United Methodist Church, Milton, during a 2:30 p.m. 25th-anniversary service.

Goshen Church is celebrating 25 years in its building, completed in 1962. The congregation itself goes back almost 200 years.

Joann Campbell Cohen, who attended Goshen Church as a child, will be guest soloist. She lives in North East, Md., where her husband, the Rev. Conrad Cohen, is a Methodist pastor.

Former ministers, ordained pastors who came from Goshen Church and friends have been invited to participate in Sunday's events, which begin with Sunday School at 9:45 a.m.

In addition to the afternoon service and a reception, films of the construction and dedication of the church will be shown during a fellowship meal at Milton Fire Hall at

12:30 p.m.

The present pastor, the Rev. Douglas Ridley, will preach at 11 a.m.

Goshen Church had its beginnings in the late 1700s when a Methodist Society was organized at Head of Broadkill, later named Milton.

On July 7, 1801, a subscription to build a church was started. By 1802, John Conwell had donated land at Second and Apple streets in a section known as Federaltown, according to Frank Zebley's book, "The Churches of Delaware." The church was incorporated Feb. 21, 1807, Zebley says, it was not completed until 1820.

Ridley locates the first church on Chestnut Street and says a second was built in the 1870s on Federal Street. Zebley writes that the cornerstone for the second church was laid Oct. 7, 1877.

The first service in the present building was held on Easter Sunday — April 22, 1962.

Church of England missionary in charge of Sussex County. The church was raised on Mar. 27, 1728. The framework was of white oak, the dimensions being 20 ft. by 30 ft. by 12 ft. high. The roof was of cypress shingles and the sides were sheathed with cypress boards. Missionary Wm. Becket speaks of the church as being in the middle of the forest. The writer believes that this accounts for the belief that there was a Sussex County church named "Forest Church." The church was closed about 1800. It was last mentioned in the records in 1799. The building was used as a school for a number of years. There is no evidence of the church today.

The Rev. Cory Chambers reported that he had reorganized the Milton congregation in July, 1838. Occasional services were held. On May 20, 1847, Bishop Alfred Lee preached at one of these meetings. In 1864, the Rev. J. Leighton McKim, of Milford, started to hold services in the M. P. church. A parish was organized and given the name "St. Mary's" as this was believed to have been the name of the church in the wilderness. It was finally determined, in 1875, that "St. John the Baptist" was the correct name.

The present church building was started with the expectation of having it completed on Oct. 1, 1875. The consecration service was held on June 5, 1877, by Bishop Alfred Lee and the Rev. J. Leighton McKim. During his pastorate, Dr. McKim would very often walk to and fro between Milford and Milton in the performance of his duties. In 1894-95, a window in memory of Harold Hunter was unveiled.

On May 7, 1899, Bishop Leighton Coleman presented a fine brass altar cross to the church. During 1907-08, a mission was conducted in Ellendale. On Mar. 12, 1915, Bishop Frederick J. Kinsman consecrated a Bishop's chair presented by the children of Nehemiah D. and Mary P. Welch. The beautiful window behind the altar, erected in 1929, was a bequest of former U. S. Senator Willard Saulsbury in memory of his mother, Annie Ponder Saulsbury, who was a native of this section. In 1936, extensive remodeling was done including a veneer of brick, making the building much more attractive. The church was consecrated on Jan. 17, 1937, by Bishop Philip Cook.

The parish-house was completed and was dedicated by Bishop Arthur R. McKinstry, assisted by the Rev. Benjamin F. Thompson, B. D., on Monday evening, Oct. 6, 1941.

On Sun., Dec. 1, 1946, Bishop McKinstry dedicated an American flag and a Church flag. They were presented by Mrs. Marcia Winn, in memory of her son, Joseph T. Winn, Jr., of the Merchant Marine, who lost his life in the North Atlantic and the others who served in the armed forces during World War II.

Goshen Methodist Church (M. E.) at Milton. A Methodist Society was organized in Milton previous to 1801. On July 7, 1801, a subscription toward building a church was started. The land was donated Jan. 16, 1802, by John T. Conwell. It was described as being located at Second and Apple Sts., at the Head of Broadkilm known as Federaltown. The church was incorporated on Feb. 21, 1807, at a meeting held in the church. It was 1820 before the church was entirely completed. It was located beside the present graveyard. In 1838, a brick wall was built around the graveyard. On June 18, 1874, a plot of land on Federal St., was purchased from Geo. W. S. Nicholson upon which to build a new church. After a false start in 1874, a new start was made in 1877. The corner-stone was laid on Sun., Oct. 7, 1877, by the Rev. R. W. Todd, the pastor. The church was completed in 1878. It was dedicated on Jan. 12, 1879, by Bishop Levi Scott.