

HISTORY OF TRAPPE UNITED METHODIST CHURCH Updated July 27, 2014



Our Early Methodist Heritage Compiled by Robert Crowell

“The Society of Methodists is believed to have been organized in the Trappe area about 1780, shortly after the first Methodist Conference was held in America. In his famous "Journal", Bishop Francis Asbury, who was John Wesley's personal representative in America, writes under date of February 9, 1780: 'Have peace, but long to be more employed in public work. I hear the word spreads in Bolingbroke [an area south and east of Trappe] and Talbot. So the Lord leads us through many hindrances'".¹

1781 appears to be the date for the organization of the Talbot [County] Circuit. (Many of the early circuits were organized on the basis of counties.) Therefore this year [2006] could be celebrated as the 225th anniversary of organized Methodism for all Methodists in Talbot County.

The minutes for 1780 have no mention of Talbot Circuit. The circuit first appears as an appointment at the meeting of April 16, 1781, held at Judge White's. Henry Willis and Jeremiah Lambert were appointed to the new circuit. No membership statistics were reported in 1781, but in 1782 Willis and Lambert reported 660 Methodists in Talbot County.

In early Methodism formal organization usually followed the process of preaching and conversion. In other words, the circuit was created because there were already functioning Methodist societies in Talbot County. (No matter how hard Willis and Lambert worked that year, it is unlikely that they made all 660 converts in one year.) If the Methodists of Trappe were buying land for a building in 1784, it is very likely that there were one or more societies in the area in 1781. Of course, early Methodist societies were often not very formally organized, and came and went frequently, according to the interest and convenience of the members. It is impossible to trace individual societies through conference minutes. All reports are given by circuit.

Phil Lawton⁹

E. C. Hallman wrote that Methodism came to the Trappe area and the society was "organized in the home of Dr. Allen, one of the staunch friends of the Methodists, and a place where many of the early itinerants stopped. Bishop Francis Asbury mentions visiting him on

several occasions. We are not certain as to when the church [at Bolingbroke] was built, but it was in existence by 1784, in that we have record that on Dec. 6th of that year".² Bishop Coke preached and administered the sacraments. The church was improved in 1884, and 1899. By 1909 the society had dwindled until it was found necessary to close the church. It was sold and made into a shop. Bishop Asbury preached here on Dec. 5, 1786, Nov. 22, 1787, Nov. 24, 1788, Nov. 23, 1789, Dec. 12, 1790, May 20, 1801, and April 16, 1802.

The exact location of the church at Bolingbroke is unclear, but it was possibly near the intersection of Jamaica Pt., Chancellors Pt. and Barber Roads in the village known as Hughlett, also known as Manasses, and now called Barber. Historical maps document the existence of a "M.E. Ch." at this location circa 1900. The Journal of Thomas Coke recorded,

Dr. Allen's, Monday 6, [December 1784] I preached this day at noon at a place called Bolingbroke. Our chapel is situate in a neighboring forest. Perhaps I have in this little tour baptized more children and adults than I should have done in my whole life, if stationed in an English parish. I had this morning a great escape in crossing a broad ferry [across the Choptank River from Cambridge]. After setting off, Harry persuaded me to return back and leave our horses behind us, to be sent after me the next day, on account of the violence of the wind. I have hardly a doubt but we should have been drowned, if we had taken that step. We were considerable danger as it was: and if my heart did not deceive me, I calmly and sincerely prayed that GOD would drown me and take me to himself, if the peculiar work in which I am engaged, was not for his glory. Dr. Allen is a physician of some eminence in these parts, and a most precious man, of good sense, and of great simplicity. I suppose we have a dozen physicians in our society on this continent. One of the ferrymen, of that dangerous ferry, (who, I suppose, owns the boat) is half a methodist; and he therefore supplied us with a couple of horses to Bolingbroke, which is about seven miles from the ferry: and one William Frazer carried me in his carriage from Bolingbroke to Dr. Allen's.⁷

Undocumented reports indicate that a church was moved from a location on Chancellors Pt. Road to this location. Could this have been the church at Bolingbroke?

"On Sunday Jan 13, 1878, the following persons [8 gentlemen and 9 ladies] gave their names to Rev. R. H. Adams as Members of a Mite Society to be formed at Bolingbroke Church".⁴ Rev. R. H. Adams also pastored Lebanon M. E. Church 1875 – 1877. Although the society of Methodists at the church at Bolingbroke dwindled, several other Methodist congregations grew and flourished in the Trappe area. "There are five ---Methodist Episcopal, Methodist Episcopal South, Methodist Protestant, Protestant Episcopal, and African Methodist Episcopal. The churches have an aggregate seating capacity for over 1,500 persons".⁴

"In the year 1846 William Ozman, William Baker, Lamuel Small, William M. Price and Joesph Bartlett were appointed A^{sic} of ^{sic} Trustees by the Rev. L. Stork, to whom lot of land was deeded by William Baker and wife on old lot Emory's Chapple was erected. In sd year 1846 William M. Price removed from the County[,] Nathaniel Leonard was according to the deed put in his place".⁶ This trustee record continues until December 1892. News articles indicate that *Emory M. E. Church, Bolingbroke* had preaching every other Sabbath, 3 p.m. with Rev. Floyd E. Bloxton, Pastor.⁸ Rev. Floyd E. Bloxton went on to pastor Lebanon M. E. Church from 1901 to 1903. Little else is known to this writer about "Emory Chapple", where it was located, or what happened to it. Did *The Church at Bolingbroke* become *Emory M. E. Church* after the local society became a Methodist charge, or perhaps two or more societies combined to form one church? Many small churches flourished in this area during the 19th century.

.....under date of Saturday, April 27, 1805, Asbury writes: "We crossed (the Choptank) at Dover Ferry and passed through Easton to Lebanon, lodging at brother Brown's." His Sunday entry reads: "I preached at Lebanon chapel, the neatest on this shore; my subject, Isaiah XI, 19, 20..." This is the first reference we have to a new church (or chapel, as Asbury terms it), built at Trappe in 1802 by the Methodists and the first church of that denomination in the village. Evidently it was intended to supplement, not to supplant, the church at Bolingbroke, for the latter remained in vigorous operation at least until the 1850's. Lebanon chapel in Trappe, meanwhile, had become too small for its congregation and steps were taken to enlarge and virtually to rebuild it. Bricks for the enlarged building, now designated a church rather than a chapel, were made from clay obtained from a nearby lot, and dirt to fill the excavation was brought from a nearby woods. The story is that workmen employed in tearing down the scaffold around the new building were granted a gallon of whisky. The church was completed in 1812, and was equipped with a gallery for use by colored people; the main floor of the building was divided as in early Quaker meeting-houses, with men sitting on one side and women on the other. In 1833 a new church was built, bricks from the old one being used in its construction. In the new church the custom of separating male and female worshippers was abandoned.¹

"The division of sentiments brought about by the Civil War, left its mark upon Trappe, as it did upon so many communities. According to the few records that have been preserved by private individuals, a Southern Methodist Congregation was meeting together as early as 1866, when the Reverend F. A. Mercer was appointed to the charge. On May 22, 1867 a deed was recorded placing the property in the hands of [named] trustees of Trinity M. E. Church South. By 1883, the church was well established and under the pastorate of J. W. Grubb".³ (Additional information about Trinity M. E. Church South. Is contained in the separate history of Faith Chapel United Methodist Church.)

In 1939 and 1940, in the true spirit of Methodism, Trinity Methodist Episcopal Church, South, merged its congregation with that of the Lebanon Methodist Episcopal Church, becoming known as the Trappe Methodist Church. The Trinity building was disposed of at public auction and was subsequently destroyed by fire in 1953. This is where the story of Trinity Methodist Episcopal Church, South, ends and a long association between Trappe Methodist Church and Faith Chapel Methodist Church (formerly a part of the Trinity Methodist Episcopal charge) begins. In 1968, when the national church united with the Evangelical United Brethren Church and became the United Methodist Church, both Trappe Methodist Church and Faith Chapel Methodist Church were obliged to add *United Methodist* to their names.

Recent History of Trappe United Methodist Church

BY CHARLES B. ADAMS, JR., Historian 2003

(Edited for publication 2005, 2014)

Recently the Trappe United Methodist Church named Charles B. Adams, Jr. as their Church Historian. Now that I am 70 years old, I want all to know that I am very pleased to be known as the Church Historian. In this short writing, I want to record some of the highlights of our Church history as I may recall them.

Reverend Daniel Prettyman was the first preacher that I remember serving this Church. His wife played the piano and organ for many of the services and later his son, Dan, became a very successful lawyer and judge.

During 1939, the Southern Methodist Church which was located on West Maple Avenue and the Northern Methodist Church on East Maple Avenue united as one Church in the Town of Trappe. They would hold services in one building on one Sunday and then in the other building on the following Sunday. This arrangement went on for several years until 1943 when they discontinued having services in the Southern building and all services were held in the building we are using today.

Reverend Henry Schauer served our Church from 1941 to 1945. He was young, tall and very able; and since this was World War II days, he was called on to do many things in the community besides serving as the Preacher. He was very active in the Trappe Volunteer Fire Company, sometimes he had to deliver the mail, sometimes he was a substitute school teacher, and he could many times be found in one of the Town stores keeping up with what was going on in Trappe.

Reverend Howard McDade served our Church just one year (June 1945 to May 1946). His lasting gift to our Church was the altar table which he made himself out of a round cheese

box and some other materials. His grandson, Reverend Howard Embert, served the Methodist Church in Queen Anne, Maryland.

My closest friend during school days was W. Rembert Simpson, Jr. He and I had the job of cleaning the Church Sanctuary and having a fire going in the two coal stoves that heated the Sanctuary during the fall and winter months. The coal was stored in a small shed behind the Church and each stove would need about 2 buckets of coal for each Sunday. When the weather became warm and we didn't have to light the fires, the grass started growing, and Rembert and I had to cut the grass with push lawnmowers. For all of this work, we each received \$1.00 per week for our janitorial services.

Reverend Jervis Cooke came from duty as a Navy Chaplain to serve our Church in May 1946. These were building years for our Church with many people returning from military service. One of the many marriage ceremonies that Reverend Cooke performed was the marriage of my sister, Hilda Jane, to Ralph L Groves.

After the Southern Church had been closed the four stained glass windows that were in the Southern Church were moved to our present Church. These are the two windows in the back and the two windows on each side at the front of the Church. The other three large stained glass windows, the two round rose windows, the stained glass window in the narthex and the two stained glass windows by the pulpit were all placed in our sanctuary in 1947 while Reverend Jervis Cooke was our preacher.

While Reverend J. Gordon Stapleton was serving our Church in the early 1950's, plans were made and carried out to add on a two story 36 ft. x 66 ft. building to the back of our Church. This addition had a small office, two bathrooms, four Sunday School classrooms downstairs and Asbury Hall with a kitchen upstairs. This was a very much needed addition to our growing Church.

Our Church parsonage has always been across the street from the Church. It was a typical old two story house and it was in very poor repair. In 1958 while Reverend Robert O. Wallace was serving our Church, M. Donovan Adams bought the old house from the Church, moved it around to a location on Greenfield Avenue and built the present brick rancher that is still used as our parsonage. During the six months that this work was going on, Reverend and Mrs. Wallace and their son, Steve, temporarily lived in a small bungalow out on Route 50 that belonged to N.T. Nelson. On October 26, 1958, the parsonage was presented at a special service, and Reverend Wallace and his family moved into the new parsonage.

Reverend Cameron Johnson (1960-61?) and Reverend Dave Paul (1961? -62) were the next ministers to serve our Church. Each only served one year. Reverend Paul was very active in the Trappe Volunteer Fire Company, and I really believe that if the fire siren had blown during one of his sermons, he would have been out the side door, suited up and ready to ride on the fire truck before anyone else!

Probably the most interesting and controversial minister ever to serve our Church was Reverend Don Knight. He served four years, from June 1961 (?) through May 1965. He came as a Student Minister and he came at a time of local unrest. The race riots were going on in Cambridge, and some felt that Reverend Knight seemed sympathetic. Also, he told the Official Board at his first meeting with them that he smoked, but that he would not smoke while performing any duties of the Church. Reverend Don Knight spoke with a "Limie" accent since he had been born in England, and he used his speaking skills very effectively. His ability to antagonize many in the congregation was a great asset that he knew how to use to get high church attendance and some very lively Official Board Meetings. While serving at Trappe, he frequently visited at the Robert Mitchum home at Belmont Farm, and when he finally left Trappe he moved to California to pursue a career in acting with the help of Robert Mitchum. Reverend Don Knight many times either by phone or by letter told me he wanted to come back to see Trappe again, but he never made the trip, and he died in August, 1999. Rev. John Randolph [1965-67] and Rev. Chester Wilcox [1967-70] succeeded Rev. Don Knight.

During the early 70's we had a District Superintendent named Otto Bud Brewer, and he came up with a plan to merge the Trappe Methodist Church and the Oxford Methodist Church into one Charge. At that time, Faith Chapel became a part of the Easton St. Mark's Charge. Reverend Kyle Smith was our Pastor for the four years that we were merged into a Charge with Oxford. Reverend Smith lived in the parsonage at Oxford, and the parsonage at Trappe was rented. Reverend Kyle Smith led a very successful Lay Witness Mission in our Church in November, 1972, and this brought several new families into our church congregation. After four years, Reverend Smith went to a Church in Milford, Delaware, and that meant that a new minister would be coming to the Trappe - Oxford Charge. The people of Trappe told the District Superintendent that since Reverend Smith had lived at Oxford for four years, the next minister should live in Trappe. This was not acceptable to the people at the Oxford Church, and so Oxford and Trappe once again became two different Charges and Faith Chapel became part of the Trappe-Faith Chapel Charge again. Rev. Robert O'Kelley Wallace, who at the time was serving in North Dakota, agreed to come back to the Trappe - Faith Chapel Charge. He had another very successful two year term of service at Trappe-Faith Chapel. Reverend Wallace is the only pastor who served the two churches at two different times, fourteen years apart.

Reverend Ray F. Graham [1976-80] was the next minister to serve the Trappe-Faith Chapel Charge and he served for four years. Sunday, November 18, 1979, was a very important day in the history of Trappe United Methodist Church, for on that day, after months of discussion and planning, a congregational vote was held to determine if the Church would purchase the adjoining property, which was then owned by the Town of Trappe. By a vote of 22 to 16 the Church voted to purchase the property for \$30,000. Reverend Ray Graham was the minister when the vote was taken, but it was left to the era of the "E's" or Pastor Kevin English, Pastor Tom Edwards and Pastor Dale Evans to see the project of Wesley Hall move from plans to completion. At the beginning of the project it was agreed to only move as fast as money was available for the job and not to create a debt of approximately \$250,000 that would have been needed to build the hall by the services of a general contractor. The first activity on the project came when Rumsey Seymour bought the house that was on the lot and moved it about 300

feet over to his lot on Ross Avenue. This cleared the lot, but it was at least another year before the 48 ft. x 120 ft. concrete slab was poured for the building. Ira C. Nelson took the lead in organizing the volunteer work teams that literally built the building. Much of the block laying was done by Bill Hickman and again after the cinder blocks were set, probably another year passed before the roof trusses were set and the roof was completed. Once the building was closed in, the work proceeded faster with many days and nights of volunteer workers doing many different jobs. Henry Outten did all of the plumbing work for the bathrooms and kitchen, as well as installing the heating and cooling systems. Many others donated materials and work. As we look back on this project, one wonders how all of the work was completed and how all of the bills were paid, but many people with many different talents came together and got the job done. The building was first used by the Trappe United Methodist Women when they held their Christmas Bazaar on Saturday, November 21, 1987, in the new hall. The interior paneling was not complete and I am not certain whether the bathrooms were in service, but it was a joyous day for our United Methodist Women! While Reverend Dale Evans was our Minister, Wesley Hall was completed and dedicated by Reverend Bob Whitlock, District Superintendent, on Sunday, May 7, 1989.

Earlier I mentioned the era of the "E's" and by that I mean the time of July 1980 when Reverend Kevin English (1980-85) began his five years of ministry, followed by the three year ministry of Reverend Tom Edwards (1985-88) and finally the four year ministry of Reverend Dale Evans [1988-92]. This was a time of active Sunday School programs, Strawberry Festivals, Sunday School campers, Vacation Bible Schools, and Christmas Programs. The activities of our Church also included programs of United Methodist Women and United Methodist Men.

On July 1, 1992, Reverend Henry Charlton [1992-98] came to serve the Trappe-Faith Chapel Charge while continuing to live at his retirement home in St. Michaels, Md. The Trappe parsonage was rented. Reverend Charlton while not living in the community soon got to know the church families at Trappe and Faith Chapel and he fostered a time of cooperation between the two congregations. In early 1998, Reverend Charlton decided, due to health reasons, that he must retire. At this time the Charge requested a full time minister who would live in the parsonage. On July 1, 1998, Pastor Ruthann Simpson [1998-2004] and husband, George, began their ministry to Trappe-Faith Chapel Charge. On July 11, 2002, Pastor Ruthann and George welcomed the arrival of a daughter, Abigail Ruth Simpson.

There are several things needing additional explanations:

1. The Evelyn O. Carter Room is the room in the southeast corner of the Church School building and it was dedicated to the memory of Evelyn O. Carter who lived from 1902 to May 4, 1975. She was the first grade teacher at Trappe Elementary School for many years, and she was a long time teacher in the Trappe Sunday School, in the room that bears her name.
2. The Gary Metz Room was refinished and dedicated to the memory of Gary Metz, son of Jane and Kirby Metz. Gary died in 1973, while serving in the Navy. This room is located on the east side of the sanctuary and it is now being used as our Archives Room and Church Museum.

3. The Upper Room was finished in 1964 as a Sunday School room and used as a meeting place of the Sunday School Youth Group is located on the third floor above Asbury Hall. I venture to say that there may be some in our Church who do not know that there is a third floor room in our Church.

There are many other items in our Church that have been dedicated in memory of loved ones, and I hope to someday make a list of these memorial gifts to our Church and add it to this record.

I want to close this writing about the history of the Trappe United Methodist Church by relating the funniest thing I ever remember happening in Church. It happened about 1940 when I was about 8 years old and services were being held at both Churches on alternating Sundays. The Southern Church sanctuary had benches about six feet long attached to each side wall and then an aisle on each side with a 16 foot bench between the two aisles. A rather heavy set gentleman always sat by himself on one of these short benches about half way up on the right side. One Sunday, about midway through the service, the short bench just tore loose from the wall and went completely down to the floor. The poor gentleman went down with the bench, and with as much composure as possible, got himself up and moved to the next bench. Nothing was said, as I can remember, but I can assure you all of us children were laughing, and many times after that we would talk about the time when the bench collapsed!

This is a good place to end this "History of the Trappe United Methodist Church". It is my hope that there will be many more pages of history added by me or by someone else in the future.

Charles B. Adams, Jr.
January 17, 2003

PASTORAL RECORD

Lebanon Chapel

1800 William Hardesty, Geo. Armstrong

1801 James Moore, Richard Lyon

1802 James Moore, Daniel Crouch, Robert Sparks 1803 Daniel Crouch

1804 James Smith, Walter Fountain

1805 John McCloskey, Wm. Polemus

1806 Joseph Scull, John Miller

1807 William Fox, W. B. Lacey

1808 John Wilbank, James Bateman

1809 James Ridgway, George Harman
1810 John McCloskey, Avra Melvin
1811 John Sharpley, Thomas Miller
1812 William Bishop, John Emory
1813 John Smith, James Alien
1814 James Moore, Lott Warfield
1815 John Woolson, Richard Petherbridge
1816 William Ross, Walter Fountain
1817 Stephen Maitindale, William Quinn
1818 Rev. William, Joseph Scull
1819 Thomas Ware, Alwood White
1820 James Smith, William Allen
1821 James Smith, Edward Stehpenson
1822-23 George Wolley, Solomon Higgins
1824 William Bishop, T. J. Thompson
1825 William Bishop, William Rider
1826 George Reed, Levi Scott
1827-28 Lot Warfield, T. J. Thompson, James Hanson
1829-30 George Cookman, John Henry, Robert Kemp
1831 Manlove Hazel, John B. Hagany
1832-33 Levi Storks, William Wise, Thomas Hickey
1834 Joshau Humphreys, I. T. Cooper
1835 Joshau Humphreys, John W. Pearson
1836-37 Shepherd Drane, Isaac Adkins, George W. Barton
1838-39 William Allen, John D. Curtis, Charles Shock
1840-41 John Bell, John W. Henderson, John Ruth
1842-43 Enos R. Williams, George Wittshire, John D. Long
1844 James Allen, Milton D. Kurtz
1845 Levi Storks, B. F. Price
1846 B. F. Price, William Rink
1847-48 Thomas J. Quigley, Charles I. Thompson, E. G. Asa
1849 James A. Massey, Charles I. Thompson
1850 James A. Massey, I. Dickerson
1851 G. D. Carrow, J. Caldwell
1852 Samuel Annier, I. H. Alday
1853 John T. Hazzard, I. H. Lightbourne
1854 John T. Hazzard, R. W. Todd
1855 William H. Brisbane, J. P. Duhamel
1856 William If. Brisbane, J. M. Huison
1857 Charles Bill, Wm. T. Quinn
1858 Charles Hill, L. B. Hughes
1859 John D. Curtis, J. E. Bryan
1860 John D. Curtis, Daniel George
1861 E. Mille r, T. E. Skinner

1862 Elijah Miller, L. C. Ridgway
1863 J. B. Merritt, N. M. Brown
1864 T. E. Martindale ([photo available](#))
1865-66 John Brandeth
1867-69 T. S. Williams

Lebanon M. E.

1870-72 Edward Davis
1873-74 E. H. Hynson
1875-77 R. H. Adams ([photo available](#))
1878-80 W. N. Warner
1881-82 F. C. MacSoreley ([photo available](#))
1883-85 R. K. Stephenson ([photo available](#))
1886-88 A. P. Prettyman
1889-90 F. J. Cochran
1891 W. R. McFarland
1892-93 George S. Conaway
1894-96 Robert Roe
1897 J. T. Prouse
1898 John L. Nelson
1899-1900 T. F. Fabler
1901-03 Floyd E. Bloxton
1904-05 Robert Roe
1906-08 Harry D. Swwart
1909 J. M. Kelso
1910-12 J. C. B. Hopkins ([photo available](#))
1913 C. T. Jones
1914-15 D. J. Moore
1916-17 J. D. Reese
1918-19 J. H. Whedbee
1920 A. P. Prettyman
1921-24 D. J. Moore
1925 W. D. Short
1926-28 G, E. Wood
1929-31 J. H. Geohegan
1932 O. B. Reed
1933-39 D. B. Prettyman ([photo available](#))

Trappe Methodist / Faith Chapel

1940 D. B. Prettyman ([photo available](#))
1941-44 H. H. Schauer
1945 Howard R. McDade
1946-47 R. J. Cooke
1948-51 H. Norman Nicklas

1952 R. G. Given
1953-58 J. Gordon Stapleton ([photo available](#))
1958-60 Robert O. Wallace ([photo available](#))
1960-61? Cameron Johnson
1961-62? Dave Paul
1962?-65 Don Knight ([photo available](#))
1965-67 John Randolph
1967-70 Chester Wilcox

Trappe / Oxford

1970-74 Kyle Smith

Trappe Methodist / Faith Chapel

1974-76 Robert O. Wallace ([photo available](#))
1976-80 Ray F. Grahm ([photo available](#))
1980-85 Kevin English
1985-88 Tom Edwards ([photo available](#))
1988-92 Dale Evans ([photo available](#))
1992-98 Henry Charlton ([photo available](#))
1998-2004 Ruthann Simpson ([photo available](#))
2004-2007 Cynthia Burkert ([photo available](#))
2007- 2014 Maleia Ann Rust ([photo available](#))
2014- Mary Catherine Miller ([photo available](#))

The information contained herein is believed by the writers to be correct at the time of writing. Secondary sources have not all been verified.

¹ Excerpt copied from the manuscript of James C. Mullikin's History of Trappe, which was never finished. Circa 1953

² E.C. Hallman; *The Garden of Methodism*; Peninsula Annual Conference, the Methodist Church; [1948]; p. 337.

³ The 173rd Anniversary of Trappe Methodist Church 1781 - 1954, J. G. Stapleton, 1954

⁴ Baltimore Herald, June 3, 1881

⁵ Minutes of the Mite Society at Bolingbroke Church Jan. 13, 1878 – Jan. 24, 1881

⁶ Trustee Record Emory's Chapple 1846 - 1892

⁷ The Journal of Thomas Coke, Bishop of the Methodist-Episcopal Church From September 18, 1784 to June 3, 1785 in *The Arminian Magazine*; Pritchard & Hall; Phil.; 1789; pps 288-289].

⁸ *The Church News*, Published Monthly by Rev. Floyd E. Bloxton, Pastor of Trappe Charge, M. E. Churches, Wilmington Conference.

⁹ Philip Lawton, Conference Historian, Peninsula & Delaware Conference, United Methodist Church.