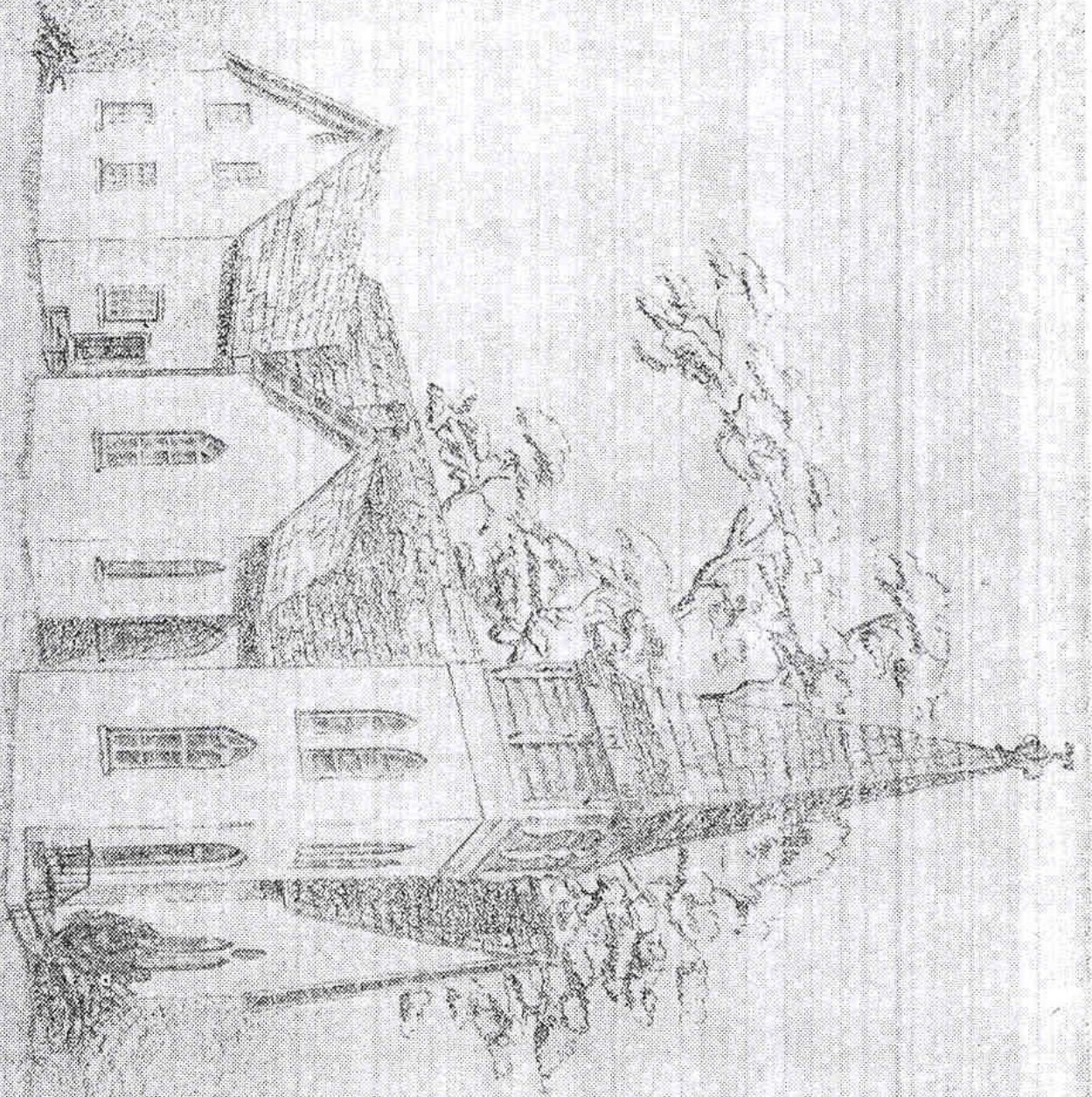


The
173rd
Anniversary
Of
TRAPPE METHODIST CHURCH
1781 - 1954

Anniversary Services

September 12, 1954

J. G. STAPLETON, Minister



TRAPPE METHODIST CHURCH
(Showing the proposed addition)

TRAPPE METHODIST CHURCH

1781

1954

In 1912 under the pastorate of the Reverend John C. B. Hopkins, the Lebanon Methodist Episcopal Church celebrated its 100th anniversary with a series of special services, and the publishing of a booklet recording the growth of the church. Yet, Methodism in Trappe preceded the Lebanon church by 31 years. According to the information compiled by Mr. Hopkins in 1912, "the Society of Methodists was organized in Trappe about 1781, thus giving our united church of today a heritage of 173 years.

The history of Methodism in Trappe runs parallel to that of American Methodism, and is marked by divisions, and a re-uniting. Prior to 1850 a Methodist Protestant Church was established, and in 1866 a Methodist Episcopal Church, South, came into being. Then, with the uniting conference of 1939, the Methodist people of this community absolved their differences and once more became a united congregation. We point with pride to our fore-fathers and accept this heritage as a sacred trust to be preserved for all the future generations that will follow in their footsteps.

Since only a few copies of Mr. Hopkins's historical record have been preserved, we are reprinting it here in the belief that it includes a wealth of information that could not be compiled today.

HISTORY

(of Lebanon M. E. Church)

1812

1912

By Rev. John C. B. Hopkins

The Society of Methodists was organized in Trappe about 1781, just eight years after the first Methodist Conference was held in America. There were only 10 traveling preachers reported at this Conference (1773) and 1160 members, 500 of which were in Maryland and 660 in Philadelphia, New York, New Jersey and Virginia.

The lot on which Trappe Church now stands was purchased of Jesse Mullikin, April 21, 1784, for five shillings, on condition that no one be allowed to preach in the meeting house to be erected except such as were appointed by the yearly Conference of Methodists to preach and expound God's word, and to preach no other doctrine than that contained in John Wesley's Notes on the New Testament and four volumes of sermons.

It was a great undertaking and a matter of much importance to build even a modest chapel in those days, but Solomon Martin, Philip Mackey, Abner Parrott, William Brown, Henry Martin, William Alexander, Francis Chaplain, James Mullikin and James Chaplain, with hearts moved by God's spirit and eyes that could penetrate the future said with Ruskin, "When we build, let us think we build forever — let it not be for present delight nor for present use alone—let it be such work as our descendants will thank us for and let us think, as we lay stone on stone that a time is to come when these stones will be held sacred because our hands have touched them, and that men will say as they look upon the labor and wrought substances of them, 'See this our father did for us.' "

The building was 35 by 50 feet, two stories high, with a gallery on two sides and one end. The main entrance was at the South end. The colored people had no church then and were permitted to be members of this church, and had a door on the west side which led to their gallery. The Church was built of brick, the walls being 22 inches thick and required nine years for its erection having been begun in 1803 and completed in 1812. Previous to its completion the people met from time to time in private homes.

Talbot County at this time was a circuit and first appears in the minutes in 1781. Henry Willis and Jeremiah Lambert were the ministers in charge and were located at Easton. The Church then was the best in the County.

On the 9th of June, 1806 in pursuance and by the authority of the Act of Assembly entitled "An Act to Incorporate certain persons in every Christian Church or Congregation in this state" the free white male persons, above 21 years of age, belonging to the Society of Lebanon Chapel, assembled at the said Chapel for the purpose of electing certain sober and discreet persons, not less than 6 or more than 13, to be constituted a body politic or corporate, to act as trustees in the name and behalf of Lebanon Chapel and to manage the estate, property, interest and inheritance of the same.

William Brown, Solomon Martin, James Chaplain, William Jenkins, Benjamin Mullikin, Samuel Abbott, and Abner Parrott received the majority vote.

On March 9, 1857, the trustees, Charles R. Mullikin, John F. Mullikin, T. E. Lloyd, Peter B. Mullikin, H. M. Berridge, John D. Pastorfield, John Baggs and other male members of the Church met to consider the practicability of remodeling and repairing the Church. Bro. Charles R. Mullikin proposed that \$900 in subscriptions be obtained which motion was carried, and building committee appointed. (Later a deficiency of \$65 was found and the following brothers pledged these amounts, John F. Mullikin \$20, Montgomery Lloyd \$10, C. R. Mullikin \$10, John Baggs \$12.50, J. W. Jump, \$12.50). In 1865 Trappe and Oxford were set off from Easton and made a circuit with four Churches. Rev. John Brandredth was sent as pastor.

Just one year previous to this Rev. J. B. Merritt was sent as pastor and Rev. T. E. Martindale, who is now one of the ablest ministers of the Wilmington Conference, as Junior preacher. Even at this time Dr. Martindale gave evidence of remarkable ability. In 1880 he was appointed Presiding Elder of Easton District and because of his wisdom and manifest interest soon won the hearts of the people.

In 1867 the trustees met to discuss the advisability of allowing promiscuous sitting during public service, and the matter was of so much importance that it had to be laid over for further consideration.

During the pastorate of Rev. E. H. Hynson (1874) the first organ was secured and placed in the Church. Some of the older members were seriously opposed to such an action but the younger element prevailed.

In the year 1876 Trappe Circuit consisted of the congregations of Trappe, Oxford, Landing Neck and Bolingbrook. The parsonage was a rented house located on the main street of the town of Trappe and adjoining the home of Dr. Lloyd, now deceased. The house was old and inconvenient, the lot low and always flooded with water during heavy rains. Sickness in the pastor's family was frequent.

These conditions created a general desire for a better home and improved surroundings for the minister and his family. With the approval and co-operation of the officials, the Rev. R. H. Adams who was in charge of the circuit, began an active canvass for a subscription to build a new parsonage. In three days he had obtained from Samuel Bratt of Oxford, Charles Sherwood of Landing Neck, and Davis Clark of Trappe a subscription of \$200 each. These subscriptions so inspired the men and women of the Circuit as to insure the early completion of the enterprise. At the quarterly conference held in early Summer, John F. Mullikin, Charles R. Mullikin, Charles Sherwood and Samuel Bratt were appointed to select and purchase a site and proceed to build. A lot opposite the Church was purchased from Mrs. Rebecca Mullikin, wife of Joseph Mullikin. Trees of excellent oak and pine were donated by various members of the Church which supplied sufficient material for framing, fencing and out buildings. With a subscription approximating \$1100.00 being paid promptly, materials was placed on the lot, and plans selected for the building. The ladies of the several congregations arranged to provide for new carpets and additional furniture. Early in January of the same Conference Year the parsonage was ready for occupancy and the pastor and his family were installed, with a general "house-warming" under the direction of his faithful flock.

In 1881 Rev. F. C. MacSoreley was appointed pastor of Trappe Charge and served the work faithfully for two years. He soon learned that the live question with the people was a new church. The old Church, a brick structure with a basement, was in bad repair, the basement being entirely useless because of excessive dampness. He also found that the people were divided into two classes, the "We cans" and the "We can'ts". Without giving public notice he began quietly to ask for subscriptions and met with great encouragement. He was able to present such a favorable report to the Board of Trustees, John F. Mullikin, Edward M. Newnam, J. C. Mullikin, P. B. Mullikin, C. R. Mullikin, G. W. Frampton and Robert T. Mullikin, that he was authorized to secure plans for a new Church from our Church Extension Board. It was at first proposed to build a frame structure but this was over ruled by public sentiment, and plans secured for a brick building. At a meeting of the Board of Trustees, held October 24, 1881 it was resolved to begin at once building the new Church. C. R. Mullikin, John F. Mullikin, and R. H. Kemp were appointed a building committee.

At that time of our need the official members of the Methodist Episcopal Church South, with the cordial support of the pastor, Rev. B. S. Highley came to our help with a fraternal invitation to worship with them until our new house should be ready. The arrangement between the two pastors was that they should preach alternately, reversing the order each Sunday, but as Brother Highley was absent about three months on business connected with his father's estate, it fell to Brother MacSoreley's lot to do the preaching during his absence.

The building of the new Church was slow work as the old Church had to be torn down and the bricks cleaned at they were to be used in constructing the wall of the new house. The cleaning of the bricks was done by negro men and boys, a large number participating in the work. The fact that the walls were built of old bricks made it necessary to cover them on the outside with cement; this not only covered the unsightly walls, but gave them the appearance of being constructed of cement blocks.

At the first service held in the Church, the cost \$5000, was provided for except \$750. The formal dedication was held in July 1883, during the pastorate of Rev. R. K. Stephenson, when the entire cost was paid except \$500 and \$250 of that amount was provided for.

Mr. John Coburn who had been Superintendent of the Sunday School, died the year the corner stone was laid. His widow, Mrs. Rhoda Coburn gave, in honor of his memory, the handsome altar-rail which now adorns the church.

Dr. Stephenson remained here as pastor three years and by his genial spirit and earnest efforts won a host of a friends. He was very successful in building up the Master's kingdom. In 1909 he was appointed Superintendent of Easton District and served in this capacity one year, when he was transferred to the Dover District.

Mrs. Mary A. Jenkins, who was a most faithful and liberal member of our Church for more than sixty years honored the memory of her husband (who died in 1866) by presenting to the Church a handsome marble pulpit stand, and later on one of the finest reed organs that could be purchased, in memory of her son, George M. Jenkins.

The husband, Mr. George M. Jenkins who was a member and trustee for many years was beloved by all who knew him.

On May 2, 1892, at the suggestion of Mrs. Ella Newnam, a small company of women met at the home of Mrs. J. E. Tarbutton to organize a society which was to keep the interior of the Church in repair. It was called the Pearl Gatherer's Society and the dues were fixed at five cents a month. This seemed a small beginning but the society increased rapidly in membership and during the 20 years of its existence has paid out the sum of \$1,231, for the benefit and improvement of the Church. The Society has had only three presidents, Mrs. Sallie Dexter, Miss Clara Parrott, and Mrs. Maude Slaughter.

On October 20th, 1902, the Board of Trustees, in recognition of the gift of Mr. Edwin W. Hopkins to Lebanon M. E. Church, in memory of his sainted mother passed the following resolution: 'In as much as the filial and generous feeling of Edwin W. Hopkins prompted him to donate and place in our Church a beautiful reflecting chandelier.

Be it resolved, that we extend to Mr. Hopkins our respectful and sincere gratitude for his splendid gift in memory of a Christian mother who honored the Church she loved and of which we now form a part, and we will hold in sacred memory her godly life which may prove to be a light to beckon us onward till we meet in the Church Triumphant.'

Rev. Robert Roe came to Trappe in 1894 and during the three years of his stay proved himself to be a most worthy servant of Jesus Christ. In 1904 he was again sent to Trappe and remained two years. On February 24th, 1905 his wife, who had been in poor health for more than a year, passed quietly to her reward. How fitting that she should go from the parsonage at Trappe where the people cherished for her a warm affection. She had been a Christian from childhood and always stood in the front rank of every forward movement . . .

The Church and community suffered a great loss in the death of Mr. John F. Mullikin who departed this life July 7, 1905, aged 85 years. He was a trustee of the Church for sixty consecutive years, also leader of the Friday night class as long as it existed . . .

During the pastorate of Rev. Harry D. Stewart (1906-1908) the interior of the Church was beautified by a metal ceiling and walls, put on at a cost of \$540. The Pearl Gatherer's Society, as usual, came with willing heart and hand and contributed largely to this cause. While Trappe was Brother Stewart's first charge, the people found him to be an earnest and untiring worker along all lines of the Church work.

The Church and entire community were greatly shocked to hear of the death of Rev. Floyd E. Bloxton on a March 5th, 1908. Brother Bloxton served Trappe charge for three years (1901-1903), during the most trying time of the Church's history. He was a good preacher, clear, sympathetic, and scriptural. His great aim in life was to so preach the Word that believers might be strengthened and sinners converted to Christ . . .

In May 1911, our town and community was privileged to witness one of the greatest revivals of religion in its history. A series of meetings to continue only eight days because of the busy season for the farmers, lasted three weeks, during which time more than sixty persons were converted. Forty-five of this number we added to the Church.

As we review the past and look with hopeful eyes toward the future, we would pour out our hearts in the prayer so beautifully expressed by the poet:

"O Jesus with Thy church abide,
For oft her faith is tried;
O keep her patient to endure
And ever trust Thy promise sure.
Be Thou her Saviour, Lord and Guide;
Be with her all the days
Till, safe from error's devious ways
She sings thy praise.

(I am indebted for help in the preparing of this book to Rev. R. H. Adams, Rev. F. C. MacSoreley, Robert F. Mullikin, and Mrs. Kate Framp-

ton.)

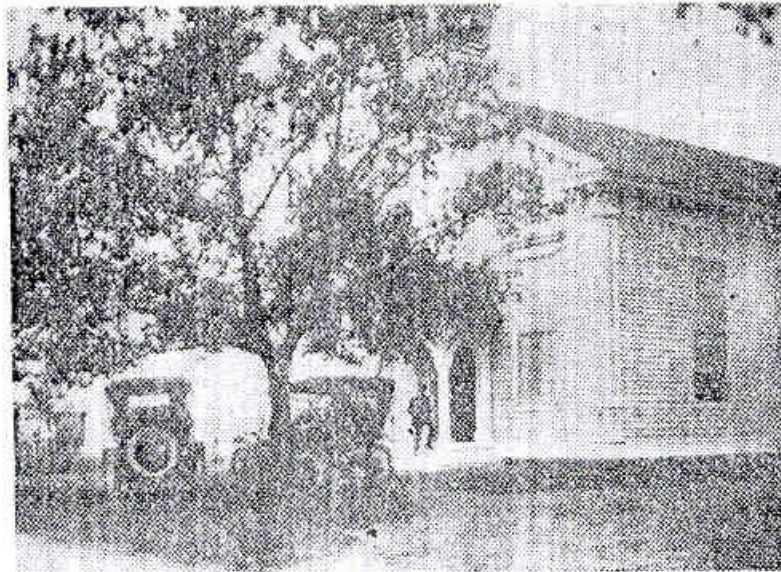
J. C. B. H.

In the years that followed this ministry of Rev. Hopkins, Trappe was served by many faithful and devout laymen and pastors. It is not possible to mention here a specific incident of outstanding importance that was the highlight of each succeeding ministry. In the next 27 years the labors of the men who worked in the church bore fruit. Another interior renovation was completed under the pastorate of the Reverend O. B. Reed, and throughout this period men were still won for Christ, to take their places in the membership of this church. It is sufficient to say that under the ministries of such men as the Reverend D. J. Moore, J. H. Whedbee, W. D. Short, G. E. Wood, J. H. Geoghegan, and others, the church prospered and fulfilled its mission to its membership and the community. When Methodism was ready to reunite, this church and her sister church, Trinity, were among the first to make the spirit of unity a working reality.

TRINITY M. E. CHURCH, SOUTH

1866

1939



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 of this group in the hands of Samuel N. Haddaway, Charles W. Haddaway, Shadrack Lednum, Nicklas Willis, Silas A. Simpson, Edward H. Leonard, James S. Chaplain, Orson Gore, and Greenback Ozman as Trustees of Trinity M. E. Church, South. By 1883, the church was well established and under the pastorate of J. W. Grabb, Faith Chapel, in Bruceville, joined with the church at Trappe to form a circuit.

In March, 1888, the trustees purchased a building and plot of land, located west of Main Street, from Dr. James S. Chaplain, to be used as a parsonage. This building is still standing today and is the property of the united church.

The Church continued rendering active service to the community through the years. In 1915 it was decided that the facilities needed improvement, and under the guidance of the Reverend L. B. Bobbit, the church was completely renovated. Stained glass windows were purchased, the pews rebuilt, fresh coat of paint applied and a new crystal chandelier, all of which did much to improve the interior.

Then, in the year of 1939 and 1940, in the true spirit of Methodism, Trinity merged its congregation with that of Lebanon, reaching a complete merger soon after the general plan was proposed. It is here that the story of Trinity M. E. Church, South ends. One more phase in the growth of Methodism in Trappe.

TRAPPE METHODIST PROTESTANT CHURCH

It is known that, prior to 1850, a Methodist Protestant Church was established in Trappe this church formed a part of a circuit with the Upper Dambury M. P. and Windy Hill M. P. Churches. Apparently there is no complete record of pastors or events that can be recorded here. The best available local sources believe that it had ceased to function by 1912.

TRAPPE METHODIST CHURCH

With the merging of the congregations of Lebanon and Trinity, Methodism in this community once more became a solid unit. For a time the services were held in both churches, but soon a decision was made to use the Lebanon Building for all worship services. All property was transferred to a single board of trustees, and was retained for use. Later the Trinity Building was disposed of at public auction and last year it was destroyed by fire. Under the pastorate of the Reverend R. J. Cooke the stained glass windows were removed from Trinity Church and placed in the Lebanon Church, when at the same time more windows were added. Then in 1949, the interior of the Lebanon building was completely renovated, at a cost of \$8000; the finished product being what we see here today. This was completed under the guidance of the Reverend H. N. Nicklas.

We cannot single out every accomplishment of the six ministers that have served the united church, since 1939, but this record would not be complete without an expression of thanks to the Reverend H. H. Schauer, who guided our church through the war years, to H. R. McDade for his labors here, to R. J. Cooke, H. N. Nicklas and R. G. Given for their loyalty and devoted service.

These men and all of their predecessors have tried, by their ministries, to catch the spirit of our forefathers and to make our church a useful part of the Kingdom of God. It is impossible in so few pages to list the name of every minister and layman, who in a century and three-quarters have preserved the Methodist Church in this community. Looking back across the years we can but re-echo the words of Ruskin as we examine our heritage -- "See this our fathers did for us."

As we reflect upon the past let us also keep an eye on the future. We have been brought to the present day by sincere devotion and loyalty to a cause. All of us must make this same cause a part of life, and continue to grow and progress in the spirit of our heritage.

PASTORAL RECORD

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 Aken
1814	James Moore, Lott Warfield
1815	John Woolson, Richard Petherbridge
1816	William Ross, Walter Fountain
1817	Stephen Martindale, William Quinn
1818	Rev. William, Joseph Scull
1819	Thomas Ware, Alwood White
1820	James Smith, William Allen
1821	James Smith, Edward Stehpenon
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
1940-41	John Bell, John W. Henderson, John Ruth
1942-43	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 H. Brisbane, J. M. Huison
1857	Charles Hill, Wm. T. Quinn
1858	Charles Hill, L. B. Hughes
1859	John D. Curtis, J. E. Bryan
1860	John D. Curtis, Daniel George
1861	E. Miller, T. E. Skinner
1862	Elijah Miller, L. C. Ridgway
1863	J. B. Merritt, N. M. Brown
1864	J. B. Merritt, T. E. Martindale
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
1878-80	W. N. Warner
1881-82	F. C. MacSoreley
1883-85	R. K. Stephenson
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	F. T. Bloxton
1904-05	Robert Roe
1906-08	Harry D. Stewart
1909	J. M. Kelso
1910-12	J. C. B. Hopkins
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

TRINITY M. E., SOUTH

1866-67	F. A. Mercer
1868	L. B. Jones
1869	J. M. Grandin
1870-73	W. C. Maloy
1874	J. R. Smith
1875-76	B. W. Bond
1877	P. B. Smith
1878	Josiah H. Temple
1879-80	J. L. Kibler
1881-82	B. S. Highley
1883-86	J. W. Grubb
1886-87	J. M. Follingsbee
1888-89	W. M. Wagner
1891-92	W. L. Dolly
1893-94	F. M. Totten
1895-97	C. W. Mark
1898-1901	G. R. Mays
1902-04	H. M. Reed
1905-07	J. W. Mitchell
1908-11	J. W. Grubb
1912-14	J. A. Rood
1915-17	L. B. Bobbit
1918-21	A. B. Sapp
1922	R. V. Whitehurst
1923	C. M. Sarver
1924	C. L. Reiter
1925-33	F. T. Fairbanks
1934-37	J. S. Swartz
1938-39	S. L. Dulaney

TRAPPE METHODIST CHURCH

1940	D. B. Prettyman
1941-44	H. H. Schauer
1945	H. R. McDade
1946-47	R. J. Cooke
1948-51	H. N. Nicklas
1952	R. G. Given
1953	J. G. Stapleton