

CHAPTER XIII.*

DELAWARE CITY—RELIGIOUS HISTORY—PIONEER CHURCHES—THE CHURCHES OF THE PRESENT
—SECRET AND BENEVOLENT SOCIETIES.

“—— Hear the hymns
Of heaven in all the starry beams, and fill
Glen, vale and wood and mountain with the bright
And glorious visions poured from the deep home
Of an immortal mind.”—*Prentice.*

THE first Presbyterian Church† in Delaware was organized under the authority of the Presbytery of Chillicothe, by Rev. Joseph S. Hughes, in the spring of 1810. It consisted of fourteen members, and was united with Liberty and Radnor under the same church government. Mr. Hughes acted as their stated supply for thirteen years.

Mr. Hughes came to Ohio from Washington, Penn. For a short time he was Chaplain during the war of 1812, and was present at Hull's surrender. The united churches not being able to pay him a supporting salary, he served at different times as Clerk of the Court, as County Recorder, and as editor of a weekly newspaper. He was a man of varied abilities, eccentric in his habits, popular in the social circle, and is described by the old settlers as a most eloquent and effective preacher. He died in the autumn of 1823, of an epidemic fever, and was interred in the old burying-ground, his grave unmarked and unknown.

Mr. Hughes was succeeded in the spring of 1824 by Rev. Henry Van Deman, a licentiate from the Presbytery of Chillicothe. He was ordained and installed as the first settled Pastor of the united churches, and continued in this relation till 1836, when he was released from Liberty and Radnor and gave all his time to the church in Delaware.

About this time the excitement concerning Old and New Schoolism was intense among Presbyterians, and culminated in the division at the General Assembly in Philadelphia in 1838. Rev. H. Van Deman was a commissioner to that body; he voted with the New School men, and he and the church went with the Presbytery of Marion into the New School Assembly. At this time the membership of the church was about two hundred.

In November, 1841, fifty-four members left the First Church and were organized by Presbytery into the Second Church. For a period of twenty-nine years the two bodies must be considered separately. The First Church retained the old stone structure which had been built in 1825. In 1843 this was torn down and a new brick building was erected, which constitutes the main portion of the present neat and commodious house of worship. In 1848, the Pastor and church dissolved their relations with the New School Assembly and united with the Old School. Mr. Van Deman continued his connection with the church till the spring of 1861, when he resigned. His ministry in Delaware extended over a period of thirty-seven years. In August, 1861, Rev. C. W. Mateer became stated supply, and remained till April, 1863, when he went to China as missionary, having given his life to that work. Rev. Milton McMillin was afterward called as Pastor, and remained till the summer of 1867, when he resigned. He was succeeded by Rev. J. L. Lower as stated supply, for one year; and he was followed by Rev. David Kingery, who served the church till the autumn of 1869.

The Second Church, soon after its organization, began to build a frame edifice on Winter street, between Franklin and Sandusky. This was completed and dedicated in 1842. In May of the same year, Rev. Franklin Putnam took charge of the church as stated supply, and continued that relation till August, 1845, when he was succeeded by Rev. Joseph F. Tuttle, who remained till October, 1847. Dr. Tuttle has, for many years, been the successful President of Wabash College, Ind. Rev. Charles W. Torrey then served as stated supply till April, 1850, and Rev. G. Dana till April, 1852. In July, 1852, Rev. C. H. De Long was installed Pastor, which position he resigned, July, 1855, when Rev. O. H. Newton was called and installed pastor, and continued as such till November, 1869. Mr. Newton's pastorate of fourteen years here was followed by his appointment as Chaplain in the Ohio Penitentiary, which post he held for four years, when he was called to

* Contributed by Prof. William G. Williams.

† By the Rev. A. D. Hawn.

Mount Vernon, Ohio, where he died, August, 1878.

The re-union of the two General Assemblies of the Old and New School Presbyterian Churches having taken place at Pittsburgh, Penn., in October, 1869, the First and Second Churches began negotiations looking to a union. On the 7th of June, 1870, the Delaware Presbyterian Church was formed out of the two churches, in accordance with an act of the Legislature of Ohio, passed April 2, 1870, which was ratified by a vote of the congregations. It was also determined to sell the Second Church building and worship in the First.

In February, 1870, Rev. R. F. McLaren began preaching for the united congregations, and was afterward called and installed Pastor. This relation continued till May, 1873, when he resigned. He went to the First Church, of Red Wing, Minn., where he remained till the winter of 1879, when he accepted a call to the Central Church of St. Paul, Minn.

In August, 1873, Rev. N. S. Smith, of Fort Wayne, Ind., visited the church, and was afterward called and installed as its Pastor. This relation continued till October, 1878, when Dr. Smith resigned. During his pastorate, the old First Church building was remodeled, a new front with spire was added, the basement enlarged and improved, and the audience-room rescaled, frescoed and fitted with stained glass windows. The entire improvement cost some \$12,000. Dr. Smith is now Superintendent of the Girls' Industrial Home, White Sulphur Springs, Ohio.

Rev. A. D. Hawn, of Zanesville, Ohio, was called to succeed Dr. Smith in December, 1878, and entered upon his duties the following January, and is the present Pastor. The membership at this date, April 1, 1880, numbers over five hundred, showing a steady and rapid growth since the union of the churches. During the past year, the congregation contributed about \$3,900 for home support and the various objects of benevolence. The different Sunday schools connected with the church have 420 scholars enrolled. All the different services of the church are well attended, while peace, unity and prosperity characterize every department.

St. Peter's Protestant Episcopal Church* was organized in 1817 by the Rev. Philander Chase, who was afterward ordained the first Bishop of the diocese of Ohio. He came to this State in the month of March, 1817, preaching his first

*By Mr. C. Platt.

sermon at Conneaut Creek; thence to Cleveland and other points on the "Reserve," and on down through the interior of the State to Cincinnati, on horseback, preaching and establishing churches, and finally settling in Worthington, where a colony of some forty Episcopal families from New England had settled in 1803.

The following is a copy of the original record in the handwriting of Bishop Chase, written in a strong, bold hand:

Be it remembered, That, on the ninth day of May in the year of our Lord one thousand eight hundred and seventeen, the Rev. Philander Chase, late Rector of Christ Church, in the city of Hartford, Connecticut, preached and performed divine service, according to the Liturgy of the Protestant Episcopal Church in the United States of America, in this town of Delaware. After which, he explained his views in coming to this place, viz., to found and organize churches to the glory of God and the good of human souls. Whereupon the following instrument of Parochial Association was drawn up for signature.

"We, the subscribers, deeply impressed with the truth and importance of the Christian religion, and sincerely desirous of promoting its influence in the hearts and lives of ourselves, our families and neighbors, do hereby associate ourselves together by the name, style and title of 'St. Peter's Church, in the town of Delaware, State of Ohio, in communion with the Protestant Episcopal Church in the United States of America,' the Liturgy, constitution and canons of which we adopt. Signed, William Little, William Mansur, Abner Root, Aaron Strong, Solomon Smith, Thomas Butler, Hezekiah Kilbourn, Caleb Howard, James Wolcott, Robert Jameson, Milo D. Pettibone."

After the foregoing instrument of Parochial Association was signed by several persons the Rev. Mr. Chase, the officiating clergyman, called the Parish to order, himself being in the chair, and [here the handwriting of Mr. Chase stops.] William Little, Secretary.

Resolved, That this parish of St. Peter's Church, Delaware, now proceed to the election of wardens and vestrymen and other officers and delegates, for the ensuing year, ending Easter Monday, A. D. 1818, whereupon the following persons were chosen to their respective offices and duties, viz.: Aaron Strong, William Mansur, Wardens; Wm. Little, Thomas Butler, Abner Root, Vestrymen; Wm. Little, Recording Clerk.

1817—This church was about the fifteenth in the order of organization in the State. Grace Church, Berkshire, was formed in April, 1817, by the Rev. Roger Searl, who came to Ohio one month before Mr. Chase. He too was a very active, hard-working missionary, as was Mr. Chase.

During the summer of this year, small parishes were organized in Radnor and Norton by the Rev. James Kilbourn, of Worthington, who was then in Deacon's orders, which, however, he resigned

in 1820, and was afterward widely known as "Col. Kilbourn."

There were at this time but three Episcopal ministers in the State, all of them doing mission work. Rev. Mr. Chase took under his special charge the parishes of St. John's, Worthington—his place of residence; Trinity, Columbus, organized by him (then a smaller parish than that at Delaware); St. Peter's, Delaware, and the three others above named in Delaware County; making his journeys on horseback, then the safest and most expeditious mode of traveling.

The present generation can hardly realize the great changes that have taken place in our State and county since those primitive times. A letter written by Mr. Chase, July 10, 1817, may serve to illustrate this somewhat. He writes: "Wednesday, I went to Delaware; Thursday to Norton, on the frontier of the United States land, bordering on the Indian possessions, ten miles from Delaware."

Late in the fall, Mr. Chase writes, Worthington occupies half his services, and Delaware and Berkshire each their portion. In these alone, he baptized this year more than one hundred, and before the winter his communion had increased from a very few to sixty-five.

At the first annual convention of the church held in Columbus, June, 1818, Rev. Mr. Chase was elected Bishop of the diocese of Ohio, and thereafter his visits to Delaware were necessarily less frequent, but he still continued, under his special charge, the parishes of Worthington, Columbus, Delaware and Berkshire, of which, in his report to the Convention he says: "In ministering to them I employ all my time, except that which is devoted to diocesan duties and those I owe to the school, as President of Worthington College."

There being no church building or "meeting house" of any kind in the town, services were held in the court house, which was used as a place of worship by other denominations, all uniting together when there was to be preaching, people from the country bringing their babies, children, and often their dogs. The church-going manners of those early times were quite free and easy; the people, more especially the younger ones, were in the habit of going in and out of "meeting" during any part of the service, as might suit their convenience or whims. This was extremely annoying to Bishop Chase, being so opposed to his views of the "decency and order" with which divine worship should be conducted. This story is told by one now living who witnessed the scene.

Upon one occasion, when the Bishop was conducting service, after several interruptions of the kind above mentioned, a certain young man from the country, who was in the congregation, began slowly to rise up, preparatory to going out, and, being very tall, he attracted the attention of all in the room. The Bishop's patience gave out at this fresh interruption, and, stopping the service, he called out, in his stentorian voice: "Young man, sit down." The narrator adds, the young man sat down quickly, and the service went on without further interruption. The Bishop was a large, muscular man, of commanding will and voice, and not to be trifled with.

1819—The Bishop's visits to Delaware were limited to four or five a year; but the little band of churchmen remained loyal and faithful amidst all the discouragements of the situation, held together by their love for the church and the Bishop's occasional visits.

The Rev. Mr. Morse reports to the convention in June, 1819, that during the winter preceding he had, in the absence of the Bishop, visited the parishes immediately under his charge, including Delaware. With this exception, there is no record of any other minister visiting Delaware until 1821, when the Rev. P. Chase, Jr., (the Bishop's son) reports one visit to Delaware.

The first confirmation service was held on the 8th of August, when the following persons received that holy rite at the hands of the Bishop: James Wolcott, Robert Jameson, William Little, Almon Olmsted, Thomas F. Case, John Minter, Jr., Noah Spaulding, Solomon Smith, Sally Smith, Parthenia Spaulding, Elizabeth Minter, Martha Dildine, Peggy Minter, Malissa Case, Electa Case, Elizabeth Minter—the younger, Nancy Minter. Probably not one of this first confirmation class is now living.

1820—Rev. Mr. Morse reports one visit to Delaware. There is no record that the Bishop visited Delaware this year; but he most likely did so.

1821—The Rev. P. Chase, Jr., reports two visits to Delaware, in the absence of the Bishop. At the Diocesan Convention that met this year the following was adopted:

Resolved, That the Right Rev. the Bishop be requested to prepare and transmit to the Bishops of the respective dioceses of the United States, an address setting forth the great necessities of the church within the diocese of Ohio and soliciting their aid and assistance in procuring missionaries to reside therein.

To the Rev. P. Chase, Jr., was assigned the duty of presenting the address to the General

Convention which met that year in the city of New York, and at the same time to visit the principal cities and towns of the East for the purpose of raising money for the support of the church in Ohio, which duty he performed very faithfully, and succeeded in raising about \$3,000.

At the Annual Convention we find the following names recorded as members of the society auxiliary to the P. E. Missionary Society within and for the Diocese of Ohio, in Delaware—J. L. Webb, William Little, Solomon Smith, Robert Jameson, Noah Spaulding, Caleb Howard, M. D. Pettibone, E. Griswold, Jr., Benjamin Powers, Hezekiah Kilbourn, David E. Jones, R. Dildine, John Minter, Rutherford Hayes, Asahel Welch, Chester Griswold, Moses Byxhe, Jr., Walter Watkins—with their respective subscriptions, amounting to \$72, "to be paid whenever a missionary shall be employed in this and the neighboring parishes." of these men, Mr. Powers is probably the only one living.

1825—The corner-stone of the first church edifice in Delaware was laid on the 1st of May in this year, an account of which is given by the Bishop, in his annual report to the Diocesan Convention, as follows:

"It is one among the most pleasing incidents which I have to relate, that on the 1st of May I conducted the solemnities of laying the corner-stone of St. Peter's Church in Delaware. It will be a neat edifice, entirely of stone, forty feet in length, with a steeple of sixteen feet (breadth of both in proportion), built after a Gothic model kindly presented to me by Mr. Wilson, of Iberry House, near London. Of the £100 sterling given to me by the Right Hon. Countess Dowager of Rosse, for the express purpose of assisting in the erection of a few country chapels, I have promised this parish \$100, provided the church be finished this year; and, on these terms, I have no doubt of their gratefully receiving the money."

It would be natural to suppose the parish records would give a full account of so important an event as this, but they make no mention of it whatever, nor of the church building, or of anything connected with it. The men of those times did not realize the interest that succeeding generations would have in the history they were making if it had been written out at the time. This neglect on the part of the vestry, however, is partially atoned for by Bishop Chase, who, in his address to the annual convention, says: "The parish of St. Peter's, Delaware, deserves the com-

mendation of all who lament the great want of churches in our new country. By the exertions of a few worthy and spirited gentlemen, this village, a few years ago a howling wildwood, is now adorned with a neat Gothic church, 50x40 feet, exclusive of the steeple. It will soon be finished for consecration.

"From Radnor, a Welsh settlement west of Delaware, seven persons attend St. Peter's Church. I mention it here, because of the interest of late excited by the hopes of educating a young Welsh minister, who can preach the Gospel to them in their own language. Such a youth is now in our school fitting for the theological seminary."

[Probably the Rev. B. W. Chidlaw is here referred to. He attended the school in Worthington.]

1826.—This church was consecrated in the latter part of the summer of 1826, an account of which we find in the Bishop's annual report. He says: "On my return from the Eastern States, I consecrated to the service of Almighty God, St. Peter's Church, in Delaware County, a neat and very substantial stone building, truly honorable to its founders and benefactors. In this church, immediately after its consecration, besides the ordination of the Rev. Mr. West to priest's orders, I admitted Mr. Marcus T. C. Wing, a tutor in Kenyon College, to the order of deacons."

The ordination of the Rev. William Sparrow, Professor of Languages in Kenyon College, to the order of priests is mentioned in the same paragraph, but this probably did not occur in Delaware.

After this, these two gentlemen, Messrs. Wing and Sparrow, report giving about one-third of their time each, on Sundays, to the parishes in Delaware and Berkshire.

At this time, there were twenty communicants in Delaware, twelve in Berkshire, twelve in Columbus, and seventy in Worthington.

This church building stood where the present one now does, with the side facing the street, with entrance through the tower at the west end, the pulpit, a very high one, at the east end, and a gallery opposite, for the choir. There was a wide door on the north side, about the middle of the building, used only in the summer-time. There was no basement or cellar under it.

1827.—On the 21st of April, 1827, the first Sunday school in Delaware County was organized in St. Peter's parish by Mr. Isaac N. Whiting, now of Columbus, then of Worthington, who furnished the constitution and by-laws, rules and

regulations for the government of the school, with Mr. C. Howard and Mrs. Webb, Superintendents. It was made auxiliary to the General Protestant Episcopal Sunday School Union, which had but a short time before been established by the General Convention of the Protestant Episcopal Church, and it was the third regularly organized Sunday school in this part of the State. Among its active friends and workers, are mentioned Mr. and Mrs. William Little, Mrs. Harriet Lamb, Mrs. Mary Campbell and others.

As an item of interest to the friends of Sunday schools now, the following paragraph is quoted from a letter written by Mr. Whiting in 1861, giving an account of his first Sunday school mission work in Ohio. He writes, "To show how little confidence was then placed in the success of Sunday schools in this section of the country, I will mention merely one circumstance connected with the incipient measures for the establishment of one in Worthington. Bishop Chase and his family were then residing on his farm in that vicinity, and when I mentioned the subject to them, they thought it was quite a utopian undertaking, and would prove a complete failure. The members of St. John's Church thought it might be a good thing, but did not believe it possible to induce the children to attend. In about six weeks, however, from the commencement, we had over one hundred scholars in regular attendance, and, in the following season, the names of 200 on our roll-book, some of the scholars coming a distance of fourteen miles to attend our Sunday school."

St. Peter's parish was highly favored by having the occasional ministerial services of such an able and pious man as Rev. Mr. Sparrow, after his ordination. He would sometimes remain in the village a few days, visiting and giving godly council and instruction in private, and holding services in the church. In an old family journal kept by the writer's mother, occurs this passage: "January 1, 1828, Mr. and Mrs. Sparrow returned home after spending a week with us. May it be a week long to be remembered by the writer."

To his exertions, under God, was this church indebted for much of its subsequent prosperity. In Bishop McIlvaine's first report to the convention, is a passage bearing testimony to this point. He writes: "On the following Tuesday, left Gambier, accompanied by the Rev. Mr. Sparrow and the Rev. Mr. McKelroy, and rode to Berkshire. Next day arrived at Delaware, and preached at night in St. Peter's Church. I was particularly pleased

with the appearance of the congregations last named. I have seldom seen a more animated and unanimous participation in public worship, or a more earnest attention to the preaching of the Word."

1828.—January 21. The old journal says: "The ladies of Delaware met this day to organize a tract society. It was, indeed, a pleasant beginning." Frequent mention is afterward made of this tract society.

The Rev. Nathan Stem was chosen the first Rector of St. Peter's, Delaware, and of Grace Church, Berkshire, jointly; giving to each its proportion of his services, and each paying its proportion of his salary. Mr. Stem is remembered as a very gentlemanly, pleasant man, a good preacher, and quite popular. The church records make no mention of this event, nor of the time when he came here. But the journal above referred to first mentions his preaching on Sunday, the 13th of April, 1828. Mr. Stem also made frequent ministerial visits to Radnor, usually accompanied by some of the lay members of the church, and occasionally to Norton and Marion. During his absence on these visits, his place would be supplied by clergymen from Gambier or Worthington. Revs. Sparrow, Wing, Bausman, Sanford and Preston are mentioned as frequently being here, sometimes two coming together, and remaining two or three days, holding services and meetings for prayer and preaching. And thus the spiritual interests of these two parishes, Delaware and Berkshire, were well cared for.

The old journal often speaks of the large congregations that attended church, and of people coming from Berkshire and Radnor to attend, and of frequent visits of the people of Delaware to these places, and of the hospitality that prevailed, showing a pleasant interchange of Christian fellowship.

1829.—Sunday, May 17. The journal says: "Mr. Stem held church this day in Berkshire in an orchard. Services were very pleasant; a large concourse of people attended. The next day, Monday, 18th, the corner-stone of Grace Church was laid by Mr. Stem, who preached a sermon to a very large congregation. Truly, it was a very interesting scene."

Through this year the church was favored with frequent ministerial visits from Revs. Sparrow, Preston, Wing and Sanford.

1830.—Early in the summer of this year the first church bell was brought to town and hung in the tower of St. Peter's Church, an event that the

people generally took a lively interest in, as the largest bells ever before heard were the "tavern" bells that surmounted the tops of the "taverns" to call the boarders to meals. This church bell was tolled for the first time August 10, 1830, for the funeral of a Mr. Bishop (as we learn from the old journal) who belonged to the Methodist denomination and was highly esteemed in the community; "a large funeral" says the journal; and thereafter the church bell was tolled for all funerals. It also served the purpose of a town clock for several years, by being rung at 9 o'clock A. M., 12 M. and 9 P. M. The latter was the signal for all persons who might be visiting or attending social evening gatherings, and for all boys playing in the streets, to disperse and go home. This became an inflexible rule, at least in "all well-regulated families." Very often when the social visit, or the boys' games were in the height of enjoyment, the sound of the 9 o'clock bell would be an unwelcome one; but that made no difference—"there's the bell, we must go;" and the tardy boys who were not at home very soon after, might expect their fathers after them, probably with a switch in hand to compel prompt obedience to the rule; and so St. Peter's bell regulated the town, and her keys opened the gates of heaven to many penitent sinners through her prayers and sermons.

1831.—On the 1st of October, the Rev. Mr. Stem resigned his charge as Rector, on account of poor health, and returned to Pennsylvania, preaching his farewell sermon in St. Peter's Church September 16.

In April of this year the ladies of the congregation organized meetings for devotional exercises, which were held at private houses and continued through some years.

After Mr. Stem's resignation the reverend gentlemen before named, Sparrow and Preston, continued their services, sometimes coming together. On August 6 (Saturday), of this year they came, holding a meeting for prayer at a private house Saturday evening, services and sermons on Sunday and a large Sunday-school meeting on Monday, at which both made addresses. The Sunday school is frequently spoken of as large and flourishing.

1832.—In the month of May of this year the Rev. James McElroy was chosen Rector of the parish, and preached his first sermon in the church on Sunday the 27th, from the text, "Except ye be converted and become as little children, ye cannot enter into the kingdom of Heaven." "Marvel

not that I said unto thee, Ye must be born again." "A good sermon to a full church."

On the 5th of December of this year, the Rt. Rev. C. P. McIlvaine, D. D., made his first official visit to the parish, and remained two days, preaching and visiting among the people. He was consecrated Bishop on the 31st of October, 1832.

1844.—In the spring of this year, the old church was taken down, and, on the 10th of July, the corner-stone of the present building, which occupies the same site, was laid with appropriate ceremonies, conducted by the Rev. Mr. Dobb, then Rector of Trinity Church, Columbus, there being at that time a vacancy in the rectorship of this church.

The old church bell was sold to the County Commissioners, and placed in the steeple of the court house, where it was made to do judicial duty.

The Rev. E. H. Canfield, having accepted the call of the Vestry to the rectorship of the church, arrived in town November 1, and, on Sunday, the 3d, read service and preached his first sermon to the congregation in the old stone schoolhouse that stood on the lot now occupied by Mr. Andrew's residence, adjoining the church lot on the east, where services were then held while the new church was being built.

1845.—Sunday, January 5. Services were held this day, in the basement room of the new church, for the first time, when Mr. Canfield preached "to a large congregation."

1846.—The new building was finished during the summer of this year, costing \$8,541, and was consecrated by Bishop McIlvaine, on the 7th of August. He then read the following declaration:

WHEREAS, The Churchwardens and Vestrymen of St. Peter's Church, in the town of Delaware, in the diocese of Ohio, have, by a testament this day presented to me, appropriated and devoted a house of public worship erected by them in the said town, to the worship and service of Almighty God, according to the provisions of the Protestant Episcopal Church in the United States of America; and,

WHEREAS, The said Churchwardens and Vestrymen have, by the same instrument, requested me to take their good house of worship under my spiritual jurisdiction, as Bishop of the diocese of Ohio, and consecrate it by the name of St. Peter's Church, and thereby separate it from all unhallowed, worldly and common uses, and solemnly dedicate it to the holy purposes above mentioned; now, therefore,

Know all men by these presents: That I, Charles Petit McIlvaine, by divine permission Bishop of the diocese of Ohio, acting under the protection of Almighty God, have, on this 7th day of August, in the

year of our Lord one thousand eight hundred and forty-six, taken the above-mentioned house of worship under my spiritual jurisdiction, as Bishop aforesaid, and that of my successors in office; and, in presence of divers of the clergy and a public congregation therein assembled, and according to the form presented by the Episcopal Church in the United States of America, have consecrated the same by the name of St. Peter's Church; and I do hereby pronounce and declare, that the said St. Peter's Church, in the town aforesaid, is consecrated accordingly, and thereby separated henceforth from all unhallowed and common purposes, and is dedicated to the worship and service of Almighty God, the Father, Son and Holy Ghost, for reading and preaching His most Holy Word, for celebrating His Holy Sacraments, for offering to His Glorious Majesty the sacrifice of prayer and praise, and for the performance of all other holy offices agreeable to the terms of the covenant of grace and salvation in our Lord and Savior Jesus Christ, and according to the provisions of the Protestant Episcopal Church in the United States of America, in its doctrine, discipline and worship.

In testimony whereof, I have hereunto affixed my seal and signature, at Delaware, in the year above mentioned, and in the fourteenth year of my consecration.

C. P. McILVAINE. [L. S.]

At this time also, the Diocesan Convention met here and remained from Wednesday, the 5th, until Monday, the 10th, services closing Sunday evening with the very interesting ordination service, when eleven men were ordained to the order of priesthood, and were addressed at the close by the Bishop in a very impressive manner. Some fifty clergymen were present, and upward of two hundred persons participated in the Sacrament of the Lord's Supper, at the morning service. The occasion was one of unusual solemnity and interest in the church, and left its impress for good.

The rectory was built in 1854.

Bishop Bedell's first visit was made to the parish not long after his consecration, in October, 1859, and Bishop Jaggar's, October 5, 1875.

The succession of ministers in this church is as follows: Rev. Nathan Stem, from April, 1828, to October 1, 1831; Rev. James McElroy, from May, 1832, to July, 1835; Rev. John P. Bausman, from November 1, 1835, to April 20, 1836; Rev. James McElroy, from August 23, 1836, to May, 1840; Rev. S. G. Gassaway, from January 1, 1841, to February 21, 1843; Rev. E. H. Canfield, from October 28, 1844, to November 1, 1849; Rev. William C. French, from January, 20, 1850, to October 13, 1851; Rev. James McElroy, from April 12, 1852, to September, 1863; Rev. John Ufford, from December 6, 1863, to March 29,

1880. Rev. Dr. Ufford resigned, to take effect on Easter Monday, 1880.

From its organization, this church has been highly favored in having the ministerial services, both regular and occasional, not only of men of intellectual ability, but of devout Christian character, free from errors in doctrine, able and earnest preachers of the Gospel, who lived as they preached.

To write the statistics of the church from its formation, would require more time than the writer has to give, and would not, perhaps, add materially to the interest of this history. We are, however, enabled to give them partially for the past sixteen years as gathered from Rev. Dr. Ufford's farewell sermon, delivered on Sunday, March 21. Baptisms—adults, 35, infants, 82; communicants added—by confirmation, 153, by transfer, 24; burials, 50; families removed, 28; families added, 6; present number of communicants, 120.

William Street Methodist Episcopal Church* was the first of this denomination organized in the city. Methodism in Delaware is the growth of a little more than six decades. It was planted, in the providence of God, some time in the year 1819, by the Rev. Jacob Hooper, of Hockhocking Circuit, Scioto District, Ohio Conference. The way had been opened for him by the good words and earnest prayers of a few godly persons who had emigrated to Delaware County at an early date in the history of Ohio.

From data as reliable as can be found, a class of seventeen members was organized in this year, composed of the following persons, namely: Abraham Williams and wife, James Osborne and wife, John G. Dewitt and wife, Thomas Galleher and wife, William Sweetser and wife, Ebenezer Durfee, Pardon Sprague, Franklin Spaulding and wife, Stephen Gorman, William Patton, Moses Byxbe, and, possibly, others. Of the original members, Mrs. Spaulding is the only survivor.

From the inception of the society, until the year 1822, the residence of Moses Byxbe and the county court house were the Methodist headquarters. At this time, under a second pastorate of Jacob Hooper, the society decided to build a house of worship, and appointed Stephen Gorman, William Patton, Moses Byxbe, Thomas Galleher, Moses Byxbe, Jr., Elijah Adams, Robert Perry, William Sweetser and Henry Perry as Trustees. An eligible lot on the northwest corner of William and Franklin streets, was given to the society

* By Rev. E. D. Whitlock.

by Moses Byxbe, one of the proprietors of the town of Delaware; and on this, in process of time, the church was erected. The edifice was a plain square structure provided with galleries on the east, south and west sides, and having two rows of windows, which, from an external view, gave it the appearance of a two-story building. The auditorium was entered from the south. At the north end was an elevated, box-like pulpit, which was reached from either side by about eight steps, and, when ascended, gave the preacher full view of his entire congregation, above and below.

The actual cost of this first Methodist "meeting-house" in Delaware, is not now known, as very many of the subscriptions were made in materials and labor;* but from the oldest records now accessible, the approximate money cost was a little more than \$870. Although commenced in 1822, the building was not completed until some time in the year 1824, when, with Thomas McCleary as preacher in charge, it was dedicated under the name of the "William Street Church," by Jacob Young, the Presiding Elder of Scioto District, Ohio Conference.

Here the Methodists of Delaware continued to worship until the year 1845, when, by reason of a rapidly increasing membership and the establishment of the Ohio Wesleyan University at this place, the demands were such as to necessitate a larger and more becoming church edifice. Accordingly, under the active and faithful leadership of Henry E. Pilcher, the Pastor, measures were adopted, early in the conference years of 1845-46, to erect a "new house of worship."

Relating to this project, the following records are at hand:

The Board of Trustees of the M. E. Church met at the parsonage in Delaware, Ohio, October 16, 1845. Henry E. Pilcher in the chair. Members present, Benjamin F. Allen, Augustus A. Welch, Abraham Williams and Franklin Spaulding.

The following resolutions were passed:

"First. That it is the sense of the Trustees of the M. E. Church in Delaware, Ohio, that it is expedient to erect a new house of worship.

"Second. That a subscription be opened, and that we use our best efforts to raise the necessary amount to build the church.

"Third. That Henry E. Pilcher, Benjamin F. Allen and John H. Power be a committee to circulate said subscription.

HENRY E. PILCHER, *Chairman.*"

*Among other subscriptions, the memory of which is a local tradition, was one of fifteen gallons of *whisky*, by Rutherford Hayes, the father of the President.

Within a month or two, subscriptions to the amount of about three thousand dollars were secured, and made payable to Abraham Williams, Wilder Joy, John Ross, Franklin Spaulding, Matthias Kinsell, Augustus A. Welch and Benjamin F. Allen, Trustees of the church.

On December 13, 1845, at a meeting of the Board of Trustees, a committee, consisting of Augustus A. Welch, John Wolfley and Henry E. Pilcher, were appointed, with authority to dispose of the old church property which was still occupied by the congregation; and at a meeting of the Board on December 29, 1845, when Franklin Spaulding, Wilder Joy, John Ross, Nathan Chester, John Wolfley and Augustus A. Welch were present, the following report from said committee was adopted, namely:

We, the committee, appointed December 13, 1845, to dispose of the M. E. Church and lot, submit the following:

We met the committee from the school district, and bargained with them to sell them the church building for a schoolhouse, for the sum of \$1,100. \$700 to be paid within one year, and the balance, \$400, to be paid within four years; possession to be given them July 1, 1846.

This building is still standing. It was owned and used by the school board for about ten years, and then sold to the City Council, by whom it is now used for corporation purposes.

At the same meeting a vote prevailed to instruct the Trustees to procure a church site; and accordingly the lot on the northeast corner of William and Franklin streets was purchased of Mrs. Rutherford Hayes, for the sum of \$1,900.

A sufficient subscription having been secured to warrant it, on May 6, 1846, the building committee, consisting of John Wolfley, Nathan Chester and Augustus A. Welch, "let the contract to erect a house of worship," to William Owston. The building was to be a neat, plain church, 50 by 80 feet, and two stories high; with a vestibule in the front end, above and below; the audience-room was to have a gallery across the front end; and furnish sittings for about six hundred persons; the seats and other woodwork, of black walnut.

The church was not finished until some time in the summer of 1847; two additional subscriptions being taken, one in February of that year, and the other in August, to carry on and complete the work. This edifice, for the times in which it was built, was both capacious and architectural. The cost was, as nearly as can be ascertained, about \$5,600. The church was dedicated August 3,

1847, by Bishop Edmund S. Janes, assisted by Rev. Thomas E. Bond, D. D., editor of the *Christian Advocate*, New York.

The lot purchased for the new church was a large one, with sufficient area for a church and a parsonage. An old residence, said to be the oldest brick building in town, stood on it, at the corner of the street. This was converted into the parsonage, and was occupied by the successive pastors as their home, until 1861, when the Rev. Thomas Parker, toward the close of his pastorate, had it replaced by the present comfortable and convenient parsonage. The expense of this building, about \$3,500, was all secured, in good notes, in advance.

Such is the history of William street in church-building. These two churches have been the scene of great and memorable events. The revivals here have been annual, and have been Pentecostal in their power. Of these churches, it may be said, as it was said of Zion by the Psalmist: "The Lord shall count, when he cometh to write up the people, that this man was born there."

Perhaps more conversions have occurred in these two churches than any other within the bounds of Methodism, save in those similarly favored by a Christian college or university. All through our country, filling posts of honor, and plying vocations of great usefulness, are men and women, who, in William Street Church, found new hearts, and commenced Christian lives; while in the dark lands of the Old World may be seen the lofty examples of a heroic and self-sacrificing spirit, begotten in obedient hearts while attending this church and enjoying her influences.

Perhaps no church has been more highly favored in the character of her pulpit ministrations than William Street, not so much because her regular ministers have been men of exceptional type either in ability or prominence; but for the reason, in part, that quite frequently, through all these years, very eminent divines have stood in her sacred desk—men more than ordinary in talent and culture, who from tongues of fire, have spoken words full of heavenly unction. Without invidiousness, we may call special attention to a few who have preached in William Street Church. As they are named, the reader will, perhaps, think of many others, whether pastors or visitors, who were equally choice spirits and rare preachers. For example, there was Russel Bigelow, great in Christian polemics and mighty in eloquence, moving his hearers at will, and carrying them whither he

would. There was Adam Poe, clear in his analysis of truth, and practical in its presentation, who, with credit to himself and honor to the church, filled, in after years until his death, one of the chief offices in the gift of the General Conference. There was William L. Harris, once Pastor of this church, then Professor in the university, afterward Missionary Secretary, and now one of the Bishops of the church, who was eminent for his scripturalness, and logical in his utterances. There was the immortal Thomson, who for many years, while the successful President of the university, and afterward, as occasion served, with a melting and powerful eloquence, a perfection and simplicity of style, swayed, as the wind sways the fragile reed, the hearts of saint and sinner, of believer and infidel. There, too, was the sainted Gurley, who, while pastor and elder in Delaware, and later, while waiting for his sun to go down, set forth the spiritual things of the Word, and the possessions of the Christian, with an imagery almost incomparable, a poetry almost divine, and a fervor more than impassioned. Nor will it be invidious to name, among William Street's more recent ministers, Thomas Parker, who, in the pulpit, was a blazing torch and an unfailing magnet.

With such a history, and with such men in her history, it is only truth to say that the most sacred memories and hallowed associations cluster in and about old William Street.

This church has been an ecclesiastical center for Methodism in Delaware. She is not only older than the other Methodist churches here, but she is their mother. In the year 1852, she gave South Delaware, St. Paul's Church; and, in the year 1860, she had something to do with the origin and "raising" of Grace Church.

It is a church that, without being wealthy, devises liberal things, and its reputation in this regard is spread throughout the conference. The Pastor's salary is \$1,500; the quota toward the Presiding Elder's salary is \$220; and the contributions for other conference claims are usually beyond the amounts assessed. For the connectional and benevolent causes, it contributes liberally, according to its ability. In the past twenty years, it has given a little over \$15,000 to the cause of missions, and in the same ratio to the other claims of church and charity.

William Street has had a varied history in its ecclesiastical connections. From the time of its organization until the year 1840, it was under the jurisdiction of the Ohio Conference. Then

it became a part of the North Ohio Conference, just formed, where it remained until the year 1856, when, by a further re-adjustment of boundaries, it fell into the Central Ohio Conference, of which it is still a part.

While an appointment in the Ohio Conference, it was for four years a part of Scioto District, with Jacob Young as Presiding Elder; from 1823 to 1825, of Lancaster District; from 1825 to 1828, of Sandusky District, with James McMahon as Presiding Elder; from 1828 to 1833, of Portland District, with Russel Bigelow and Greenberry R. Jones as Presiding Elders; from 1833 to 1840, of Columbus District, with Augustus Eddy, Jacob Young and John Ferree as Presiding Elders. In the ecclesiastical year of 1840-41, it became a part of Bellefontaine District, North Ohio Conference, where it remained until the year 1844-45, with William S. Morrow as Presiding Elder. In the year 1845-46, it was assigned to Delaware District, at whose head it has appeared ever since, with the following Presiding Elders: John H. Power (1845-47), John Quigley (1848-51), Samuel Lynch (1852-53), Joseph Ayers (1854), Henry E. Pilcher (1855-58), Thomas H. Wilson (1859-62), Leonard B. Gurley (1863-66), Alexander Harmount (1867-70), Daniel D. Mather (1871-74), David Rutledge (1875-78) and Isaac Newton (1879).

From its foundation, when its membership was about a score of persons, until the ecclesiastical year of 1821-22, it was one of the preaching places on Hockhocking Circuit; from this time until the year 1840-41, it was the head of Delaware Circuit. It had now reached a membership of 296 persons, and at the Conference of 1841 it was declared a "station," and Adam Poe was appointed its Pastor. Since that time, for almost forty years, it has been one of the leading and most flourishing stations in Ohio Methodism.

The appointments to William Street, allowing that name to cover its entire history, are as follows, the years dating from about the last of August, severally: 1818, Jacob Hooper; 1819, Andrew Kinnear; 1820, James Murray; 1821, Jacob Hooper; 1822, Thomas McCleary; 1823, Thomas McCleary and James Roe; 1824, Jacob Dixon; 1825, James Gilruth; 1826, Abner Goff; 1827, James Gilruth and Cyrus Carpenter; 1828, James Gilruth and William Runnels; 1829, David Lewis and Samuel P. Shaw; 1830, Samuel P. Shaw and Alfred M. Lorain; 1831, Alfred M. Lorain and David Cadwallader; 1832, Charles

Goddard and J. M. McDowell; 1833, Leonard B. Gurley and John C. Havens; 1834, John C. Havens and R. Doughty; 1835, Joseph B. Austin and William Morrow; 1836, Nathan Emery and Joseph B. Austin; 1837, John Alexander and Ebenezer T. Webster; 1838, William S. Morrow and John W. White; 1839, William S. Morrow and John Blanpied; 1840 and 1841, Adam Poe; 1842, David Warnock; 1843, Adam Poe; 1844, William L. Harris; 1845 and 1846, Henry E. Pilcher; 1847, Cyrus Sawyer; 1848, E. Yocum; 1849, Horatio S. Bradley; 1850 and 1851, Lorenzo Warner; 1852, Joseph Ayers; 1853, Charles Hartley; 1854 and 1855, Leonard B. Gurley; 1856 and 1857, Alexander Nelson; 1858 and 1859, James M. Morrow; 1860 and 1861, Thomas Parker; 1862, Loring C. Webster; 1863, 1864 and 1865, Alexander Nelson; 1866 to spring of 1869, Wesley G. Waters; from spring of 1869 to the fall of the same year, Park S. Donelson; 1869 and 1870, Daniel D. Mather; 1871 and 1872, Franklin Marriott; 1873, 1874 and 1875, Russel B. Pope; 1876 and 1877, Isaac Newton; 1878 and 1879, Elias D. Whitlock.

The foregoing facts and statements are a part of the interesting history of William Street Church, the parent society of Delaware Methodism. Truly this church has performed a wide mission. It has not only exerted a gracious and salutary influence for the moral elevation and improvement of the community in which it is established, but it has aided in a large degree the great and holy endeavor of the church at large to spread Christianity throughout the country and in many portions of the Old World. Its Quarterly Conferences have enjoyed the presence, and had the counsel, of not a few great preachers and able advisers. Its congregation has been among the most active and benevolent in Methodism in fostering and furthering the great cause of missions; especially has it called into this department of church work, the women, old and young, who with commendable devotion and faithfulness have been abundant in labors to send the word of life to the heathen, and the hope of heaven to the dying. And to-day, after an existence spanning two generations, during which time its members have constantly been changing, it has a membership counting 550, and an outlook encouraging and hopeful; and, if in the near future, this prominent church shall be able to consummate its present designs as to a better and more modern church edifice, the next half-century will be able to record higher successes, and a

brighter history than that which has just closed with so much of gratitude for a kindly Providence and an alway-present Christ.

The early history of the St. Mark's Evangelical Lutheran Church* is largely involved in obscurity. The records now accessible are meager and imperfect; something may, however, be ascertained from tradition, as well as from such written records as are at hand. It is well known that some Lutheran families were scattered here and there among the earliest settlers in Delaware County. Of these pioneer families may be mentioned those of Frederick Weiser, Henry Worline, Mr. Welsch, Andrew Harter and others. They were natives of Pennsylvania, coming here from Northumberland, Bucks and other counties, and were settled in Delaware and the vicinity as early as 1810 and 1811. These few families, many years ago, were more or less regularly favored with the preaching of the gospel. It appears from such data as are within reach, that the Rev. Charles Henkel, of Shenandoah Co., Va., was the first Lutheran minister who visited the Lutheran families along the Olentangy River, between Columbus and Delaware. Before any one dreamed of railroads, before roads were made, when Indian trails and footpaths were the only lines of travel, this pioneer preacher found the few scattered Lutherans in and about the present site of the city of Delaware, and readily succeeded in organizing them into a pioneer congregation. Indeed, they were glad once more to hear the old gospel tidings that had cheered their hearts and had brought peace and gladness into their former homes. It was their delight to bring their little children to Jesus by means of the same old baptism to which they had been so warmly attached in former years, and to appear at the altar where the same old sacrament of the body and blood of the Lord was administered. The old familiar sound made the wilderness in which they had chosen their lot seem to them like a new home. The old tidings of salvation following them into the forests of Ohio, reminded them that God is everywhere present, and pleasantly recalled the old, cheering promise, "Lo, I am with you alway, even unto the end of the world."

But the bloom of civilization did not burst forth in this wilderness without hard labor and severe privation. For a very little while it seemed well enough to have the word preached in the small and inconvenient log dwellings of the settlers.

* By Rev. H. A. Becker.

But soon the need of a place of worship began to be felt. A church was needed, and that meant work. The productiveness of their primitive farms was comparatively limited; market prices were low, and money was hard to get. The people usually found it difficult even to pay their taxes. Accordingly, instead, at first, of building a church, the use of Shoub's Hall, on the present site of the new city hall, was secured as a place of worship. Probably in this hall a permanent organization of the Delaware Lutheran congregation was effected. A constitution was adopted January 28, 1821, and signed by the Rev. Charles Henkel, Pastor, and by fifty-five lay members. During the space of some seven years, Pastor Henkel continued to serve this congregation. He resided at Columbus, Ohio, where he had charge of another congregation, but came to Delaware every four weeks. Great success attended his labors, and he was held in high regard by his hearers. He preached in both the German and the English languages, at first in Shoub's Hall, and then in the old courtroom, which was for some time used as a place of worship.

After Pastor Henkel had been called away from his Columbus and Delaware charge, a period of about fifteen years intervened, during which the congregation made considerable progress in external growth; but the internal growth seems to have been meager. The old constitution was neglected and almost forgotten. The people had almost lost sight of the old landmarks of Lutheranism. Yet, during this period of spiritual carelessness and indifference, quite an amount of activity was displayed. The congregation was served by several successive Pastors. Rev. Mr. Shulz served a very short time, and was followed by Rev. Mr. Weil. Rev. Mr. Snyder, a young man of promising talent and of good repute, preached less than a year; he died in 1835, and his body lies at rest in the old cemetery. Subsequently, the Rev. S. S. Klein served some eight years; and, during his pastorate, the first church was built about the year 1834, on the corner of William and Henry streets, the site now occupied by the German Reformed Church. This church was the property of both the Lutheran and the German Reformed congregations. Quite an amount of real toil and self-denial was required to accomplish the work. The people contributed their money and their time; and the labor of building was shared by both Pastor and people. Mr. Klein worked faithfully and daily until the new church was ready to be occupied. Previous to the

building of this church, the Lutheran people of Delaware had assisted, by their contributions, in building the Episcopal church, in which they also, for a time, conducted their divine service.

The former Pastor, the Rev. Charles Henkel, died at Somerset, February 2, 1841. His death seems to have aroused the minds and hearts of the people to a sense of duty. The truth that had cheered and comforted them in earlier days was once more remembered; and a few weeks after they had heard of the death of their former Pastor, a meeting was held at which the old constitution was once more unanimously adopted, and the blessing of a merciful God invoked upon the congregation. About this time the Rev. Mr. Pope became the Pastor. But things do not seem to have moved along smoothly; the re-adoption of the old constitution made trouble; and some who had learned to love the careless, free-and-easy system of church government, that had for some time prevailed, were not willing to be governed by the old power of Gospel truth. Accordingly, a committee was appointed in November, 1845, to submit a revised form of the constitution, as well as ways and means of having it more stringently enforced. This committee, consisting of John Hoch, George Wachter, Conrad Brougher, John Troutman, Frederick Weiser and Benjamin Ely, met on the 15th of November, and, at a subsequent meeting of the congregation, their work was approved and the revised constitution adopted by a large majority.

In 1848, Mr. Pope removed from Delaware; and, in 1849, the Rev. M. Loy became the Pastor of the congregation. Mr. Loy labored here with much success during a period of some sixteen years. In the first years of this period, the conjoint ownership of the church property on the corner of William and Henry streets was dissolved; and the new stone church on William street was built in 1852, and has since been occupied by the congregation. A new constitution, the one now in use by the congregation, was adopted August 31, 1852. The congregation increased largely in membership, as well as in spiritual prosperity; not, however, without trials and perplexities. Yet, the Lord dealt very graciously with his people, causing many eyes to be opened, so that the truth of His mighty word was recognized and accepted. At this time the contest with secret-societism was successfully waged. This is the history of a Lutheran congregation; and no one should expect, in such a history, to find any

peculiarities omitted. Not, however, in regard to this question only, but in regard to all others, has the congregation taken a truly Lutheran and scriptural position. They who desire to form a more intimate acquaintance with the doctrines of the Lutheran faith, have easy access to them in our Book of Concord; and we constantly challenge comparison of our doctrines with the Holy Scriptures themselves. They are our only rule of faith and practice. This true position came to be occupied more and more during the period of Mr. Loy's ministry. Mr. Loy resigned his pastorate here to accept a professorship of theology in the Capitol University, Columbus, Ohio, where he still remains.

Prof. Loy's successor was the Rev. C. H. L. Schuette, at that time a student of theology in the Capitol University. The last baptism administered by Mr. Loy was on July 16, 1865, and the first by Mr. Schuette was on July 29th following, showing that the vacancy in the pastorate was very short. Mr. Schuette served the people very acceptably during nearly eight years, when he, too, was called to a chair in his Alma Mater. Sometime in the same year, 1873, the Rev. Emanuel Cronenwett accepted a call to this congregation, and his labors here extended from June, 1873, to January, 1877.

On May 22, 1877, the present Pastor, the Rev. H. A. Becker removed to Delaware in response to a call extended by the Delaware congregation. The congregation now numbers 450 or more confirmed members, besides a large number of baptized children. The average attendance at public service is encouragingly good, and during the past year the Sunday school has had an average attendance of 120 pupils. Many things are not as they should be, yet it would be exceedingly ungrateful to say that the Lord is doing nothing for us. The congregation owns the church on William street, and the parsonage, No. 194 North Sandusky street, and is free from debt. With the prayers of our people for their own temporal and spiritual welfare ascending to the throne of grace, with their earnest and faithful work for the church, and with their devoted attendance upon the public worship of God at all appointed times, no reason can be seen why the Lutheran congregation of Delaware should not succeed. By the grace of God, some of the evils with which we are contending will be successfully overcome; the coldness and indifference that seems to prevail in some hearts will vanish, and our zeal and earnestness in prayer and work

will increase. Then shall days of greater blessing and of richer prosperity dawn, and God will receive the praise.

Zion's Reformed Church* comes next in the order of organization. Among the pioneer families of Delaware County, there was a considerable number from East Pennsylvania. As they were all of German descent, and were brought up in German communities, they could feel themselves properly at home only in their native German element, and in the use of their own language. Especially was this true in a religious view. A characteristic of the Germans is that they carry Germany with them in their hearts wherever they go, and hence, wherever they put up their tents, there is "Des Deutschen Vaterland." Even the blessed Gospel seems to them more precious when it is proclaimed in the trumpet tones of the language of Luther and Zwingle.

These families generally belonged to the Reformed and Lutheran Churches. They had found rich farms and comfortable homes here, but they were far away from their kindred, and the holy altars where they had been baptized and confirmed. They were not in their natural element. As the fish seeks the clearest water, and the bird the purest air, so these pious souls sought a congenial spiritual home for themselves and their children. Nor did they seek in vain. The longed-for and happy hour came at last, when, in their own consecrated temple and around their own sacred altar, they could thankfully and joyfully unite in their beloved German *Te Deum*,

"Nun danket alle Gott,
Mit Herzen, Mund und Haenden.
Der grosse Dinge thut,
An uns und allen Enden."

In the year 1834, these families united in erecting a church edifice, which was to be the joint property of both the Reformed and Lutherans. This edifice was erected on an acre of ground bought of Milo D. Pettibone for \$50, on what is now the corner of William and Henry streets. It was built of stone, 30x45 feet in size, and cost \$1,300. For three years before they were organized into a church, the Reformed members worshiped in this house, and had the Gospel preached and the sacraments administered to them by the Pastor of the Lutheran congregation. But few, besides themselves knew that they were Reformed

and they were commonly regarded as members of the Lutheran Church.

In 1837, however, they resolved to effect an organization of their own. They secured the services of Rev. C. H. A. Allardt, the necessary steps were taken, an appropriate sermon was preached, and "In the name of God the Father, and the Son, and the Holy Ghost," they were declared to be a Christian church, to be known by the name of Zion's Reformed Church, of Delaware, Ohio. Those who had been chosen to fill the respective offices were now solemnly ordained and installed. The church consisted of eighteen members. Its first elders were Abraham Call and Henry Fegley, and its first deacons, Jacob Miller and Israel Breifogel. The frail little bark was now afloat on the sea.

This congregation stands in connection with "The Reformed Church of the United States," is under its control, "and is in all respects governed by its rules and regulations." The contents of its faith are the Holy Scriptures, as set forth in the Heidelberg Catechism; and its government, both in spirit and form, is strictly presbyterial. Its aim is to cherish and enjoy true Christian freedom, in believing and cheerful obedience to divine authority and law, and to obtain salvation from sin, and eternal life in Jesus Christ—the "Alpha and Omega, the beginning and the end."

From the time of its organization the Reformed congregation occupied the church built in 1834, in common with the Lutherans. And these twin sisters for many years proceeded together as harmoniously and prosperously as could reasonably be expected. Still, their relations were not always and in all respects of the most satisfactory character. At last, it seemed best to both parties to follow the example of Abraham and Lot, and the union which had existed so long was quietly dissolved. The Reformed bought the Lutheran interest in the "Union Church," giving for it all the ground belonging to it, except the lot on which the church stood, and \$400 in cash. These \$400, however, were to liquidate a debt still resting on the property. This dissolution was effected in 1856, during the pastorate of Rev. M. G. I. Stern.

At the same time, they resolved to remove the old edifice, and substitute for it one better suited to their wants. Accordingly, a new brick edifice was erected, 40x55 feet in size, with an end gallery, and a basement arranged for a parsonage and lecture-room. Its cost in money and labor was

* By Rev. J. Vogt.

about \$5,000. In 1868, this was remodeled by building an addition of twelve feet to its front, removing the gallery, etc. Other changes and improvements were made in 1877, costing together \$2,300. This edifice, now 40x67 feet in size, is the one at present occupied by the congregation.

This church has enjoyed the labors and fostering care of eight ministers. Rev. C. H. A. Alardt served it from the time of its organization in 1837 to 1839. He was succeeded in 1841 by Rev. Jacob Van Linge, who prosecuted his work until 1843. In 1844, Rev. Henry Hess took charge of it, and ended his pastorate in 1849. After a vacancy of six months, Rev. S. K. Denius began his pastorate in the same year, and resigned in 1851. Rev. D. Rothrock took charge of it in 1852, and served it one year. In 1854, Rev. M. G. I. Stern became its Pastor, and remained until 1857. In the spring of 1857, Rev. J. B. Thompson began his labors as Pastor, and served it until 1862. On the 1st day of January, 1863, Rev. J. Vogt was settled here, and remains in his responsible pastoral relation at the present time.

Numerous disadvantages and obstacles have impeded its usefulness and progress from the start. Its original union arrangement was never satisfactory, and was, no doubt, a hindrance to both parties. For many years, its services were conducted exclusively in German, and many of its young people, and even entire families, became dissatisfied and sought homes in English churches; while others, whose natural home was the Reformed Church, stood aloof from it on this account. And even when the English language was in part introduced, neither the alternating of the German and English services, nor the mixed services, could be satisfactory, either to the Pastor or the people. The numerous protracted vacancies necessarily had a deleterious effect. From its beginning, also, it was burdened with financial troubles, never becoming clear of debt until 1866. All these difficulties but one, with many others, are overcome, and the only remaining one can continue only a short time longer.

Notwithstanding all these obstacles and burdens, however, this church has made steady and substantial progress, and thus has kept pace with the denomination of which it is a part. In the last third of a century, the Reformed Church in numerical strength, in establishing literary and theological institutions, and in the publication of church periodicals, in literature and in mission work, has more than trebled; and Zion's Church,

like its mother, has steadily grown in numbers, piety and efficiency. It numbers at present 235 members, has a large and efficient Sabbath school, and takes an active part in Christian work generally. May He who has sustained and blessed it thus far, be its rock and guide for all time to come.

The German Methodist Episcopal Church* dates back to 1836. This year, Rev. William Nast, D. D., the first German missionary of the Methodist Episcopal Church, traveled through Central Ohio from the river to the lake, preaching daily to the few German settlers, here and there, who had sought a home in this Western country. On these mission tours, Dr. Nast passed through Delaware and preached to the few of his countrymen who were willing to hear his tidings. About 1844, the Rev. John Barth, the German Pastor at Columbus, traveled through Delaware and Marion Counties, and once more looked up the Germans, in the interest of the Methodist Church. In the revival meetings which he held, many were converted and joined the Methodist Church. This was the beginning of the German church in Delaware.

These people were poor and few, and their meetings were held at first in private houses. When these were filled, they moved, first to the stone schoolhouse at the corner of Franklin and Winter streets, then to the old Methodist church, one square south, and then to the old academy on Hill street. In 1846, the Rev. John Kindler became the Pastor for one year, and, in 1847, the Rev. G. A. Brauning. During his pastorate, a little frame church was built on a lot on Henry street, given by the first member of the church—Father Albright. It was not long, however, that the little building on Henry street was large enough to hold the congregation, and, in 1854, under the pastorate of the Rev. G. Nachtrieb, a lot on Hill street was bought, and the present brick church erected and dedicated in 1855, by Bishop Simpson. From 1845, Delaware and Galion had constituted one mission, but in 1854 Delaware became self-supporting, and was made a separate station. Since the establishment of the mission, twenty-four preachers and assistants have labored in this work. Delaware belonged to the North Ohio Conference until 1865, when the German Conferences were organized, since which time it has been attached to the Central German Conference.

* By Rev. O. C. Klocksiem.

The membership of the church has not been permanent, owing to the constant migration to the West, and the aggregate has never exceeded one hundred and fifty members. The present state of the church is healthy, and, though small, it is exercising a good influence on the German population of Delaware. The present Pastor is the Rev. O. C. Klocksien.

First Congregational (Welsh) Church,* was organized in 1844. The first Welsh sermon preached in Delaware was delivered by Rev. George Lewis, in the year 1841, at the residence of Mr. Henry Thomas, on Washington street, between William and Winter streets. Prayer-meetings were held from time to time at this house, from 1841 till 1844. In this year the congregation was organized, with the Rev. Rees Powell as Pastor, and with twenty-three charter members, as follows: Henry Thomas, Mrs. Henry Thomas, John E. Davis, Mrs. John E. Davis, John Rowlands, Mrs. John Rowlands, John Rowlands, Sr. Reese Price, George Pugh, David Thomas, John L. Jones, Robert Dolby, Thomas Rowlands, William Rowlands, John J. Davis, Edward Williams, John Jones, Evan Jones, Jane Williams, Mary Jones, Elizabeth Jones, Catharine Rowlands, Jane Rowlands.

Services were held in a small frame schoolhouse on Union, between William and Winter streets, which for a time was rented for this purpose, but was soon purchased, and served as a place of worship till the year 1858, when the present brick building was erected on Winter street, between Liberty and Elizabeth streets.

Mr. Powell continued the Pastor of the church till 1862, when the Rev. John H. Jones took charge of the church, and remains here up to the present time, March, 1880.

The present membership is twenty-eight. The average Sabbath-school attendance is twenty-five. The first Welsh Sabbath-school in Delaware was held at the residence of John Rowlands, Sr., on West William street, in 1842.

There has been but little variation in the number of members of this church since its first organization. There never have been many Welsh people living in Delaware, and the church has been sustained mostly by immigrants from Wales. The services have formerly been held in the Welsh language exclusively, and the children, who did not learn that language, have dropped away, one

by one, to English churches. But, from this time forward, a better attendance is expected, as the services are now held almost exclusively in the English language.

* Religious services were first held in the houses of the early Catholic settlers by clergymen visiting from distant older Catholic settlements. Among the earliest who celebrated the holy mysteries here, were Fathers Schouat and Meagher; Juncker, of Dayton, afterward Bishop of Alton; Young, of Lancaster, later Bishop of Erie; and Burgess, of Columbus, now Bishop of Detroit.

The frame portion of the present St. Mary's Church was built in 1850, on a lot purchased from Milo Pettibone. In 1856, Archbishop Purcell, of Cincinnati, in whose jurisdiction St. Mary's then was, appointed Rev. Casper Wiese as the first resident Rector. Father Wiese's first work was to establish a school, which he did by building a basement under the frame church and the tower that he had added. He also bought two acres of ground for a cemetery, which Archbishop Purcell blessed in 1857.

In 1860, Father Wiese was removed, and was succeeded by short ministrations from Revs. Joseph and Edward Fitzgerald. In 1863, Rev. Henry Fehlings was appointed, and had charge of St. Mary's and missions up to 1869. He built the brick addition to the old frame in 1865; and also purchased a store, and a dwelling-house adjoining the church. The store he changed into a school, and the dwelling was made the parsonage.

In 1868, St. Mary's fell into the jurisdiction of the new diocese of Columbus, which was established from the largely growing diocese of Cincinnati. Bishop Rosecrans, of Columbus, removed the Rev. H. Fehlings, in 1869, and appointed Rev. J. C. McSweeney as his successor. McSweeney's stay was only of short duration, and he was soon followed by the Rev. Joseph McPhillips, who died here in February, 1874. Fathers A. O. Walker and Goldschmidt also remained only a short while after their appointment. The present incumbent, Rev. N. E. Pilger, took charge in 1875.

At present (1880) the church has about 700 communicants.

St. Paul's Methodist Episcopal Church† was originally embraced in the North Ohio Conference.

* By Rev. N. E. Pilger.

† By the Rev. J. C. Jackson.

* By Rev. John H. Jones.

In the fall of 1852, the Rev. John Quigley was appointed, by said conference, to organize a church in South Delaware, for the purpose of occupying more completely that part of the city, and to accommodate the resident membership, for whom it would be convenient. About thirty members constituted the nucleus to begin with. They met to worship, during the two years of Mr. Quigley's pastorate, in the old Delaware Academy building, which, at that day, was used for a ladies' seminary, under the superintendency of the Rev. Samuel L. Yourtee. The official records of this interesting period are lost, so that only the general facts can be given. In the fall of 1854, the Rev. Thompson F. Hildreth was appointed Pastor, and found his congregation without a house for worship, as the seminary had, by this time, been sold to the Presbyterians. A vacant storeroom near by was procured, in which to hold class and prayer meetings, while, for preaching services, the congregation itinerated from place to place, as accommodations best allowed. The plans for church building were now rapidly forwarded, and, before the close of Mr. Hildreth's second year, a substantial and commodious brick building was erected on the site of the present one. It was dedicated by Bishop Morris.

The Rev. L. B. Gurley was next sent as Pastor, in the fall of 1856, and found the society with sixty-five members, and a debt of \$2,500. His efficient labors, during two years, were crowned with abundant success. He was warmly supported by an active membership; the women especially, through their sewing circles, and by every available Christian effort, raising funds to meet their indebtedness. The close of Mr. Gurley's second year found them with a largely increased membership and a greatly diminished debt; for the people had a mind to work. The Rev. Jacob Caples followed as Pastor, and had charge one year. He was succeeded, in the fall of 1859, by the Rev. Horatio S. Bradley. Authentic records begin with this date. Among the prominent names of members we find President Edward Thomson and Prof. F. Merrick, who, from the first, belonged to this Quarterly Conference. The General Conference of 1860 transferred St. Paul's to the Ohio Conference. The Quarterly Conference minutes, for the opening year of 1860-61, show, among official names, the following: Samuel Burkholder, William Cruikshank, Hiram Hull, Charles Neil, Prof. H. M. Perkins, Prof. Godman, Samuel Finley, Werts Atkinson, J. A. Clippinger,

Jason Waterman and Paul Randall. The Pastor's salary this year was \$530, and the Presiding Elder's claim \$79. This Quarterly Conference licensed, among others, Thomas J. Scott, the present missionary to India, and Michael J. Cramer, now the United States Ambassador at the court of Denmark. L. J. Powell appears as one of the leaders, since then Professor of Natural Science in Willamette University, Oregon. In 1860, the Rev. James F. Given was appointed as Pastor. These were the troublous times of war excitement, and the Pastor, unfortunately, sympathized with the rebellion. An enraged populace significantly hung a coil of rope at his door, and, on another occasion, were only restrained from open violence by the mediation of Prof. Merrick. At the next session of the Ohio Conference, Mr. Given withdrew from the church, and was succeeded in his pastorate by the Rev. T. H. Phillips. The membership, at this time, was still not over two hundred, and the church and parsonage indebtedness was \$1,560. In the year of 1862-63, Prof. F. S. Hoyt was appointed, by the Presiding Elder, to serve as Pastor, generously bestowing his services gratuitously. A good Sabbath-school has gradually been growing up with the church, and appears, for a number of years, under the superintendency of J. A. Clippinger, with Prof. Godman as assistant. The Rev. James M. Jameson next came to the work, as Pastor, in the fall of 1863, serving two years, during which time the Stratford appointment was connected with this charge. Among those licensed to preach at this time, appear the names of John F. Thomson, the South American missionary, and George Lansing Taylor, the poet and divine. Two other names have, for a year or two, been occurring on official boards, viz., those of Profs. John P. Lacroix and A. S. B. Newton. The former, by his extensive and scholarly writings, stamped himself indelibly on the records of Methodism, and both, alas, died young.

The Rev. A. H. Windsor came as Pastor in the fall of 1865. The growing ability of the society is shown in the salary this year being \$700 and parsonage. The opening of the conference year 1866-67, ushers in Rev. George W. Brush as Pastor. The church at this time reports out of debt, and the ministerial allowance for the succeeding year is \$1,200. After the decease of Rev. Brush, in the second year of his pastorate, Rev. L. B. Gurley, D. D., was appointed to fill the unexpired term. The Rev. David H. Moore took charge in the fall of 1868, and continued through

two successful years. The present parsonage was purchased in the second winter of Mr. Moore's pastorate, and furnished by the funds of the Ladies' Industrial Societies.

The Rev. Joseph H. Creighton entered on his work in the fall of 1870, and remained Pastor for three years. Mr. Creighton took active measures for establishing a Mission Church in the adjacent territory of South Delaware, and a flourishing Sunday school was opened, which is still sustained mainly by workers from the university.

This charge elected as its delegate to the first Lay Electoral Conference of 1871, Thomas Evans, Jr. The Sunday school was large, provided with a good library, under the superintendency of Z. L. White. The Rev. Isaac Crook became Pastor in the fall of 1873. An effort to enlarge the church in the spring of 1874, to accommodate the overflowing Bible school, now under the enthusiastic leadership of Prof. J. P. Patterson, resulted disastrously to the building, and necessitated a new church at once. The society rallied to the task, and, under the energetic direction of Dr. F. Merrick, in the Board of Trustees, the present edifice was erected, and the lecture-room dedicated in the fall of 1874. Dr. R. Hills, the late Superintendent of the Girls' State Reform School, was the architect. The dedicatory sermon was preached by the Rev. Robert W. Manley, the new Pastor for this year. Services were held in the university chapel during the interim of tearing down and rebuilding the church. In the fall of 1875, the Rev. Samuel A. Keen was appointed Pastor, and remained through three eminently successful years. The present Pastor, Rev. John C. Jackson, came to the work in the fall of 1878.

The status of the church now is a membership of 500, about 150 of whom are students. The new church is large, and when completed will be a beautiful structure. It has been built to its present state of completion at a cost of \$13,000. The basement portion is at present used for all church services, being admirably constructed for convenience, capacity and taste. A small indebtedness still lingers, covered by subscription, and rapidly disappearing under the tireless energy of the Ladies' Aid and Debt Fund Association. A good parsonage, well furnished, stands on the adjacent lot to the east, valued at \$3,000. Measures will soon be taken to complete the church, when it will be the largest, and, from its commanding position, the most conspicuous church in the city.

St. Paul's has always been largely patronized by the students, and over 100 of them have been licensed here and sent out as preachers or missionaries to foreign lands. Among the latter are Dr. T. J. Scott, John F. Thomson, H. H. Lowry, N. J. Plumb, A. Gilruth, C. W. Drees, L. R. Janney, and others. Five of the Alumni of the university have returned to serve St. Paul's as Pastors, viz.: George W. Brush, of the class of 1849; Isaac Crook, of 1859; S. A. Keen, 1868; J. C. Jackson, 1874; and I. F. King, 1858, Presiding Elder.

But three members of the original society remain on earth, viz., Dr. F. Merrick and wife, and Margaret Burkholder. May they live long to see the prosperity of their Zion.

The African Methodist Episcopal Church* was organized by the Rev. John M. Brown, under whose fostering care it grew from a few members to quite a respectable congregation, and the cornerstone of the old church was laid in May, 1853. Mr. Brown was followed by the Revs. Davis, Shorter and Devine, all of them men of more than ordinary ability, and of earnest and devout Christian character. Of these first Pastors, Davis and Devine are dead, and two, Brown and Shorter, are now Bishops in the church.

The Rev. G. H. Graham became Pastor in the year 1864. As a pulpit orator, he is the peer of any minister in the connection, and has been deservedly termed the silver-tongued orator. He was beloved by his congregation, and made numerous friends outside of it. Under his efforts the church had a large increase.

After him, the following were pastors: In 1865, T. W. Roberts, loved by his congregation; in 1866, H. A. Jackson, who was both a church lawyer and a pulpit orator; in 1867, William Davidson, an energetic man, and an earnest Christian; in 1868, William B. Lewis, an earnest worker, and a man whose distinguishing characteristic was extreme kindness; in 1869-70, Robert Hurley, a young man of promise and possessed of a bright intellect; in 1871-72, C. T. Shaffer, an excellent preacher and worker, whose friends were found outside the church, as well as among the membership; in 1873, Robert Turner, a young man, who, though zealous, showed the effects of American slavery; in 1874-75, Jesse Asbury, a young man of commanding presence and of intellectual promise, beloved of the people; in 1876,

* By the Rev. W. D. Mitchell.

John W. Lewis, who served the people acceptably; in 1877, J. B. Stansbury, whose ability is well remembered by all in the city. Under his administration the new church reached its present state of completion. In 1878, T. E. Knox was Pastor, and his earnest Christian life was acknowledged by all. In 1879, Rev. W. D. Mitchell, the present Pastor, was appointed to this charge, and his pastoral labors have been crowned with the most gratifying results. The church has passed through a wonderful revival; and many earnest, active and intelligent young men and women have been brought under its influence and into its membership. The African Methodist Episcopal Church of Delaware is trying to do its own work faithfully, and is in a prosperous condition.

The First Baptist Church* was organized August 6, 1853, with thirty-seven members. The Rev. E. G. Wood was soon after called as the first Pastor, and served until May, 1855. The church held its meetings in Templar Hall until its house of worship was built. In March, 1854, the society purchased a lot on North Franklin street; and a church building was here erected, which was dedicated August 1, 1858. Since the first Pastor, the church has had ten regular Pastors, who served as follows: Rev. Elias George, from October, 1855, to April, 1856; Rev. James Harvey, from May, 1856, to April, 1862; Rev. P. P. Kennedy, from May, 1862, to May, 1865; Rev. D. A. Randall, from August, 1866, to April, 1867; Rev. A. J. Lyon, from September, 1867, to April, 1870; Rev. J. B. Toombs, from April, 1870, to July, 1871; Rev. B. J. George, from March, 1873, to March, 1874; Rev. G. T. Stansbury, from November, 1874, to November, 1876; Rev. T. J. Sheppard, from September, 1877, to May, 1878. The Rev. J. W. Icenbarger, the present Pastor, was settled in October, 1878. The present membership of the church is 110.

Grace Methodist Episcopal Church† was organized in January, 1860, by the Rev. Henry E. Pileher, in a small schoolhouse near the grounds of the Agricultural Society. Twelve members in full connection and thirty upon probation constituted the original organization.

When this church was first organized it was in the bounds of the Central Ohio Conference; but,

* By Rev. J. W. Icenbarger.

† By the Rev. S. R. Squier.

at the General Conference of 1860, it was transferred to the North Ohio, where it has since remained. During the year 1861, by perseverance, and not without sacrifice, the membership succeeded in erecting a small frame church. In this the congregation worshiped until 1875. Many glorious outpourings of the Holy Spirit were received by the membership in the little white church; here many weary sinners were moved to repentance, sought pardon, and started upon the way of happiness and usefulness.

The church edifice which is now occupied by the congregation, was begun by the Rev. Charles F. Creighton, in 1872. After many reverses, it was finally completed, and dedicated February 7, 1875, by Rev. Bishop Randolph S. Foster. It is located in the eastern part of the city, at the junction of William and Berkshire streets. It is a neat building of brick, with spire and turret. It will comfortably seat 500 people. The seats are of ash, trimmed with black walnut, and flexed at the sides, giving all the auditors a front view of the pulpit. Its commodious and tasteful arrangement is commended by all who are acquainted with it.

Grace Church includes within its membership and congregation nearly all the English-speaking Methodists on the east side of the river, and many from the west side, but most of its members live in the country. It has never abounded in wealth, but, under liberal and wise management, it has been able to erect a substantial, neat edifice, and to pay annually the average amount of about \$600. It has not increased in membership as rapidly as some other churches more favorably located. It has filled to a considerable extent the place of a mission church, and has exerted much influence upon the fallen, and the lower classes of society. Its members have, however, as a rule, been good, substantial men and women, who have indeed been servants of the Lord. Consequently many revivals have characterized the history of the church. In 1865, the membership had grown to about 100 persons. During the winter of 1871-72, a powerful revival took place, in which many students of the Ohio Wesleyan University took an active part. At the close of this year the membership numbered about 150.

The church has never been a separate parish. From 1860 to 1865, it was included in the bounds of the Woodbury Circuit; in 1865, it was transferred to the Galena Circuit; in 1868, it was made the chief appointment of a newly formed circuit,

called Delaware and Eden Charge. It still belongs to this charge, which now includes also Eden and Cheshire.

The following is a list of the Pastors who have served the church: 1860-61, Revs. Samuel Mower and C. B. Brandebury; 1861-62, Revs. Philip Plummer and John Blanpied; 1862-63, Revs. Chilton Craven and John Blanpied; 1863-64, Revs. John Mitchell and William Jones. Mr. Mitchell died in November, 1863, and Rev. Oliver Burgess was sent to fill the vacancy. 1864-65, Revs. James Wheeler and William Jones; 1865-66, Revs. Allen S. Moffit and Francis M. Searles; 1866-67, Revs. Heman Safford and Jacob S. Albright; 1867-68, Revs. Heman Safford and William Hudson; 1868-69, Rev. Cadwalader H. Owens; 1869-71, Rev. Joseph F. Kennedy. Soon after the commencement of the year 1870-71, Mr. Kennedy was appointed agent of the Ohio Wesleyan Female College, and Rev. Wesley B. Farrah was appointed to fill out the year. 1871-72, Rev. Stephen Fant was Pastor; 1872-73, Rev. Charles F. Creighton; 1873-76, Rev. Benjamin F. Bell; 1876-77, Rev. William L. Phillips; 1877-80, Rev. Samuel R. Squier.

In this chapter, devoted to religious organizations, it is not inappropriate to say a few words of other organizations, founded in truth, and that take for their great light the Bible itself—organizations which teach a "belief in God, hope in immortality and charity to all mankind." There are those, doubtless, who will take issue with us in this, but we know whereof we speak.

The origin of Freemasonry, the most ancient of all the secret societies now in existence, is a point upon which there is much curious speculation among men, and about which there is some contradiction and more conjecture among those distinguished for their knowledge of ancient history. That it originated so long ago that the oldest histories can tell little of its beginning, is true. That Masons are to be found in almost every country subjected to modern discovery, is a point universally admitted. In tribes and countries where letters and arts are extinct, and where commerce and modern improvement have as yet made no impression upon the national character, the grand features of Masonry are found to be correct. This remarkable coincidence is accounted for in various ways by different writers upon the subject. All who have carefully considered the origin of the Order have been convinced that the germ from

which it sprang was coeval with that wonderful command of Jehovah: "Let there be light." At the building of King Solomon's Temple, the Order assumed something like a definite form. We learn from tradition, that, at the erection of that superb model of architecture, there were employed three grand masters, 3,300 masters or overseers of the work, 80,000 fellow-crafts, and 70,000 entered apprentices, who were all systematically arranged according to their grade and rank.

A writer whose intelligence and veracity have never been questioned says: "After the completion of the temple at Jerusalem, most of the Tyrians who had been employed by Solomon, returned to their native country." From the same source we also learn that many of the Jews who had been engaged upon the temple migrated to Phoenicia, a country of which, at that distant period, Tyre was the principal city. For some cause, left unexplained by the historian, this Jewish colony was oppressed by its neighbors, and fled to their friends, the Tyrians, for relief. The latter furnished them with ships and provisions, and they (the Jews) took their departure for a foreign land, and finally settled in Spain. If, as workmen at the temple, they had been invested with secrets not known to others, there can be no doubt but they preserved and carried them wherever they went. Another writer, whose accuracy is surpassed by no author of his time, informs us that about 190 years after the Trojan war, which would be about fifteen years after the completion of the temple, a colony of Jews from Palestine made a permanent settlement on the western coast of Africa. From these three distinctive points, we may follow the march and spread of Masonry throughout the world. In all the countries settled by emigration from these places, or connected with these people, either by alliance or commerce, Masonry is found, her signs the same, her mystic word the same in all. And that it has existed in some form ever since, there is no shadow of doubt in the mind of the educated craftsman. At what precise date it became speculative, and dropped the operative form, is not definitely known. In the early part of the eighteenth century the Grand Lodge of England was established, and, from that day to this, the history of Masonry is familiar to all reading members of the order.

With the early pioneers, Masonry made its advent into Delaware County. The Byxbes, Carpenters, Lambs, Littles, Roots and others of the early settlers were members of the Order.