

# A Traveler's Guide to the Heritage Landmarks of The United Methodist Church



General Commission on Archives and History  
P.O. Box 127, Madison, NJ 07940  
2012



By action of the 2012 General Conference, there are currently forty-six Heritage Landmarks of The United Methodist Church. Five new Heritage Landmarks were designated by the General Conference with three outside the United States. These are in the Philippines, Zimbabwe, and Liberia. The Book of Discipline defines a Heritage Landmark as “a building, location, or structure specifically related to significant events, developments, or personalities in the overall history of The United Methodist Church or its antecedents.”

The Heritage Landmarks of United Methodism remind us of those people and events that have shaped our history. They are tangible reminders of our heritage and their preservation helps keep our denominational legacy alive. For further information about the forty Heritage Landmarks or to learn how a place becomes so designated, please contact the General Secretary, General Commission on Archives and History, P.O. Box 127, Madison, NJ 07940.

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ISBN no. 1-880927-19-5

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Madison, NJ 07940  
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# The Heritage Landmarks of United Methodism *A Traveler's Guide*

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*Look to the rock from which you were hewn...*  
The United Methodist Story in its Heritage Landmarks

**THE WESLEYS IN AMERICA:**

“Friday, February 6, 1736. About eight in the morning we first set foot on American ground. It was a small, uninhabited island, over against Tybee. Mr. Oglethorpe led us to a rising ground, where we all kneeled down to give thanks.” So John Wesley records his arrival on American soil. Today a marker on Cockspur Island commemorates that event. The marker is part of **John Wesley's American Parish** in Savannah, Georgia, which also includes the sites of Wesley's first service (March 7, 1736), his parsonage and gardens, and the Town Hall, where Wesley held regular services. Another point of interest is Christ Church, where Wesley served as rector and established the first Sunday School in America.

John Wesley spent twenty-one months in the Georgia colony. He was an unsuccessful missionary, an unpopular preacher, and a disappointed lover. Yet his American sojourn was an important part of his spiritual and intellectual development.

Charles Wesley accompanied his brother to Georgia, settling on **St. Simons Island** south of Savannah. There he served as General James Oglethorpe's secretary and was pastor to the soldiers and families stationed at Fort Frederica. Charles Wesley's American experience was not a happy one, and he returned to England a few months later.

“Monday, July 26, 1736. The words which concluded the lesson, and my stay in Georgia, were, “Arise, let us go hence.” Accordingly at twelve I took my final leave of Savannah. When the boat put off I was surprised that I felt no more joy in leaving such a scene of sorrows.” Charles Wesley's *Journal*

**AMERICAN BEGINNINGS:**

*Tuesday, August 1, 1769, our conference began at Leeds. On Thursday I mentioned the case of our brethren at New-York....The society at New-York had lately built a commodious preaching-house, and now desired our help, being in great want of money, but much more of preachers. Two of our preachers, Richard Boardman and Joseph Pilmore, willingly offered themselves for the service; by whom we determined to send over fifty pounds, as a token of our brotherly love. John Wesley, Ecclesiastical History*

Methodism returned to America some twenty-five years after the Wesleys' departure. By the 1760s, immigrants began bringing their Methodist beliefs and practices to the American colonies. Barbara Heck and her cousin Philip Embury, Irish immigrants, settled in New York in 1760.

Embury had been a Methodist local preacher in Ireland, but worked as a carpenter and attended a Lutheran church in New York until his cousin Barbara urged him to resume his status as a Methodist preacher. He organized a society in his home that became the **John Street Church** in lower Manhattan, established in 1766, the oldest continuous Methodist congregation in the United States. The present building dates from 1841.

Further south, the **Robert Strawbridge House** in Carroll County, Maryland is the site in about 1764 of the “first Methodist Society in America,” according to Francis Asbury. Strawbridge, also an Irish immigrant, preached and organized in Maryland and Virginia. His home, originally a log cabin, was later enlarged and clapboarded. His first class met there until 1768.

Nearby is the home of John Evans, one of the members of that first society, and a replica of the Strawbridge Log Meetinghouse, built in 1764 and possibly the first Methodist chapel in America.

Robert Strawbridge's influence is also recalled at the **Old Stone Church Site** in Leesburg, Virginia, the first property in America owned by the Methodists. It was deeded to the Methodist Society in Leesburg, May 11, 1766, and the first church building was constructed in 1768. There is little doubt that the Society, the Church, and the church building were the direct results of Robert Strawbridge's missionary zeal. Next to the churchyard is a privately-owned home which was once the first parsonage of the Old Stone Church.

Francis Asbury, the tireless itinerant of American Methodism, spent forty-five years traveling. He visited at least twelve of our historic places, many of them several times. Upon arrival in America in October 1771, his very first stop was at **St. George's Church** in Philadelphia. "October 27, 1771: This day we landed in Philadelphia, where we were directed to the house of one Mr. Francis Harris, who kindly entertained us in the evening, and brought us to a large church, where we met with a considerable congregation. Brother Pilmoor preached. The people looked on us with pleasure, hardly knowing how to show their love sufficiently, bidding us welcome with fervent affection, and receiving us as angels of God. O that we may always walk worthy of the vocation wherewith we are called!" Francis Asbury, *Journal*

St. George's Church was erected in 1763 as a Dutch Reformed church. A Methodist Society later purchased the church, which was dedicated in 1769. Captain Thomas Webb, a veteran of the French and Indian War, was instrumental in the purchase of both St. George's Church and the John Street Church lot. One of the early church's more colorful figures, he was easily recognizable by his eye patch and red uniform, and always preached with a drawn sword laid across the pulpit.

The first conference of Methodist preachers ever held in America met at St. George's:

*Wednesday, July 14, 1773: Our general conference began...There were some debates amongst the preachers in this conference, relative to the conduct of some who had manifested a desire to abide in the cities, and live like gentlemen. Three years out of four have been already spent in the cities. It was also found that money had been wasted, improper leaders appointed, and many of our rules broken.*  
Francis Asbury, *Journal*

In 1784, Richard Allen was licensed to preach by St. George's, the first African American so authorized. Three years later, in reaction to prejudice from white leaders, he led most of the black members out of St. George's; they eventually founded the African Methodist Episcopal Church. Similarly, Peter Williams, born of slaves, was a member of Philip Embury's society and became sexton of the John Street Church. He eventually helped found the African Methodist Episcopal Zion Church.

Not all the African Americans at St. George's Church joined Richard Allen. In 1794, eighteen of the remaining black members began holding religious services of their own. They met in individual homes at first, and then in a building that had previously been a butcher shop. After two years, they acquired a site and built **Zoar African Church** at Fourth and Brown Streets.

Bishop Francis Asbury and the pastor of St. George's helped dedicate the church on August 4, 1796. The church always retained its Methodist Episcopal affiliation, and at least five other United Methodist congregations have organized out of Zoar, giving it the name "Mother Zoar."

*Sunday, October 9, 1796: At Zoar chapel, the church of the second African society, in Campingtown, I enlarged on "Ye were as sheep going astray, but are now returned to the shepherd and bishop of your souls." Francis Asbury, Journal*

## THE METHODISTS ORGANIZE:

In 1780, Phillip Barratt, a member of a Methodist Society north of Frederica, Delaware, donated a parcel of land to the Society. **Barratt's Chapel** was built on the land, and it stands today as the oldest house of worship still extant in the United States built solely for Methodist use.

Here Thomas Coke and Francis Asbury met for the first time on November 14, 1784, and laid plans for the organization of the Methodist Episcopal Church:

*Sunday, November 14, 1784. I came to Barratt's chapel; here, to my great joy, I met these dear men of God, Dr. Coke, and Richard Whatcoat, we were greatly comforted together...The design of organizing the Methodists into an Independent Episcopal Church was opened to the preachers present, and it was agreed to call a general conference, to meet at Baltimore the ensuing Christmas... Francis Asbury, Journal*

That conversation bore fruit at **Lovely Lane Meetinghouse** in Baltimore the following month: "Friday, December 24, 1784: We then rode to Baltimore, where we met a few preachers: it was agreed to form ourselves into an Episcopal Church, and to have superintendents, elders, and deacons. When the conference was seated, Dr. Coke and myself were unanimously elected to the superintendency of the Church, and my ordination followed, after being previously ordained deacon and elder...We spent the whole week in conference, debating freely, and determining all things by a majority of votes... We were in great haste, and did much business in a little time." Francis Asbury, *Journal*

*Sunday, November 14, 1784. About ten o'clock we arrived at Barret's-chapel [sic], so called from the name of our friend that built it, and who went to heaven a few days ago. In this chapel, in the midst of a forest, I had a noble congregation...After the sermon, a plain robust man came up to me in the pulpit, and kissed me: I thought it could be no other than Mr. Asbury, and I was not deceived. I administered the sacrament, after preaching to, I think, five or six hundred communicants, and afterwards we held a love-feast...After dining, in company with eleven of our preachers, at our sister Barret's, about a mile from the chapel; Mr. Asbury and I had a private conversation concerning the future management of our affairs in America...." Thomas Coke, Journal*

Lovely Lane, the second Methodist edifice in the city, was built in 1774 with the enthusiastic involvement of Francis Asbury. "Thursday, February 24, 1774: I . . . was much pleased to hear of the success which William Moore had met with in raising a subscription of more than a hundred pounds for our building. Thus doth the Lord give us favour in the sight of the people. Mr. Rogers took up two lots of ground for the purpose of building; and Mr. Moore seemed determined to prosecute the work at all events. Surely the Lord hath stirred up their minds to this pious enterprise, and will bless them therein." Francis Asbury, *Journal*

The site was later occupied by the Merchants Club, and today the Lovely Lane name is kept alive by the former First Methodist Church of Baltimore.

In April 1785, several months after the organization of the new Methodist Episcopal Church, Major Green Hill, a Revolutionary war officer and Methodist local preacher, opened his home in Louisburg, North Carolina to some twenty preachers from Virginia and North and South Carolina. This was the first annual conference session held after the Christmas Conference in Baltimore, and the **Green Hill House** later hosted annual conferences in 1790, 1791, and 1794. Major Hill later emigrated to Tennessee, where he and his family continued their tradition of hospitality to Methodist preachers.

"Tuesday, April 19, 1785. We came to Brother Greenhill's [sic], where we held our conference. There were about twenty preachers, or more, in one house, and by laying beds on the floors, there was room for all. We spent three days, from Wednesday to Friday inclusive, in conference, and a comfortable time we had together." Thomas Coke, *Journal*

“Tuesday, April 19, 1785: Preached at the Cypress chapel, and had many people to hear. I met Doctor Coke at Green Hill’s that evening: here we held our conference in great peace.” Francis Asbury, *Journal*

### **ALBRIGHT, BOEHM, AND OTTERBEIN:**

The founders of the United Brethren in Christ are remembered at three locations. One of the decisive factors in the eventual formation of the United Brethren in Christ occurred when Philip William Otterbein met Martin Boehm in **Isaac Long’s Barn** in Lancaster County. It is commonly believed to have been held in 1767. At the end of Boehm’s sermon, Otterbein went forward, embraced Boehm and exclaimed, “*Wir sind Brüder!*” (“We are Brethren!”) **Boehm’s Chapel** in Willow Street, Lancaster County, was built in 1791 on land given by Jacob Boehm. His father, Martin, deeded the land to “a Society of Christians calling themselves Methodists.”

*Wednesday, July 31st. 1799. At friend Boehm’s meetinghouse I preached on Isai. XXX, 21. I had a very precious season in preaching, and the power of the Lord was with us; and there were many tears shed by the hearers; thank God for another happy meeting. Then Mr. Asbury preached on Heb. vi. 12. He gave us a good discourse. Jesse Lee, Memoir*

Nine years later, Martin Boehm was elected a bishop of the newly formed United Brethren in Christ, along with Philip William Otterbein, pastor of the German Evangelical Reform Church in Baltimore. Today the church is known as **Old Otterbein Church**, in memory of the man who was its pastor for thirty-nine years. It is the oldest church edifice in Baltimore.

In 1800 the church of the United Brethren in Christ was formed. Important locations connected with its establishment are commemorated by the **United Brethren Founding Sites Cluster** in Frederick and Washington Counties, Maryland.

Also in 1800, Jacob Albright organized three classes among German speaking settlers in his home state of Pennsylvania. Later, “Albright’s People” adopted the name the Evangelical Association. In 1850, on the fiftieth anniversary of their church’s organization, the Evangelical Association erected **Albright Memorial Chapel** in Kleinfeltersville, Pennsylvania. The construction was faulty, and the building had to be rebuilt in 1860, but still stands today in memory of “the honest tile maker,” who is buried in the adjacent cemetery.

New Berlin, Pennsylvania became the headquarters of the Evangelical Association. The first General Conference convened near there on October 14, 1816. The **First Evangelical Church** was erected on this site and dedicated March 2, 1817. The denominational **Publishing House** was built at about the same time.

### **DIVISIONS AND REUNIONS:**

As Methodist Episcopal Church structure developed, some felt that too much power was given to the bishops. They also protested the absence of lay representation in the annual conferences. By 1828, the conflict was serious enough to cause a major breach in the church. On December 19-20, 1828, **Whitaker’s Chapel** in Enfield, North Carolina hosted the first North Carolina Conference of the Methodist Protestant Church. This was two years before the first General Conference of the new denomination. The Methodist Protestants rejoined their Methodist Episcopal cousins in 1939 with the formation of The Methodist Church.

Whitaker’s Chapel was built in 1740 as an Episcopal Church. Methodists appropriated it during the Revolutionary War after it was abandoned by the Anglican clergy of the area.

In 1939 the northern and southern branches of the Methodist Episcopal Church were also reunited, nearly a century after their division over the issue of slavery. In Louisville, Kentucky, the **Site of Organizing of the Methodist Episcopal Church, South** is marked with a plaque that recalls the 1845 organizing convention of the new denomination at the Fourth Street Methodist Episcopal Church.

The followers of Jacob Albright, Philip William Otterbein, and Martin Boehm came together in 1946 when the Evangelical Church and the United Brethren in Christ united to form the Evangelical United Brethren. On November 16, 1946, delegates to the United Brethren General Conference met for the last time, immediately followed by the opening session of the new EUB church. **First Church, Johnstown, Pennsylvania**, hosted the two sessions.

### THE CHURCH MOVES WEST:

As the United States spread westward, so did the forerunners of United Methodism, carried by circuit riding preachers and by settlers. Edward and Sally Meredith Cox moved into Tennessee, and so did their Methodist faith. Edward Cox was the first Methodist local preacher in Tennessee, and his home, near Bluff City, was the site of the first organized class of Methodist worship in Tennessee. Francis Asbury was a guest at the **Edward Cox House** five times.

“Monday, April 28, 1788: About nine o’clock we came to Andrew Greer’s. After taking a little rest here, we set out next morning for brother Edward Cox’s on Holston River. I had trouble enough. Our route lay through the woods, and my pack-horse would neither follow, lead, nor drive, so fond was he of stopping to feed on the green herbage. I tried the lead, and he pulled back. I tied his head up to prevent his grazing, and he ran back. The weather was excessively warm. I was much fatigued, and my temper not a little tried...Arriving at the river, I was at a loss what to do; but providentially a man came along who conducted me across. This has been an awful journey to me, and this a tiresome day, and now, after riding seventy-five miles, I have thirty-five miles more to General Russell’s. I rest one day to revive man and beast.” Francis Asbury, *Journal*

About two weeks after his memorable trip to the Cox home, Francis Asbury attended the first Methodist Conference west of the Alleghenies. The meeting was held May 13-15, 1788 in the upper room of Stephen Keywood’s (or Cawood’s) log house in Glade Spring, Virginia, and the **Keywood Marker** reminds the visitor of that meeting.

The conference was preceded by several days of evangelistic preaching, which led to the conversion of William and Elizabeth Henry Russell. General Russell, a Revolutionary War veteran, and Madam Russell, sister to Patrick Henry, were prominent citizens, and their conversion was an influential event. General Russell died in 1793; Madam Russell was a great friend to Methodism in Virginia until her own death in 1825.

“May 13-15, 1788: Came to...Keywoods, where we held conference three days, and I preached each day. The weather was cold; the room without fire, and otherwise uncomfortable. We nevertheless made out to keep our seats, until we had finished the essential parts of our business.” Francis Asbury, *Journal*

**Old McKendree Chapel**, near Jackson, Missouri, is probably the oldest Protestant church building standing west of the Mississippi. The church was organized in July 1809 following a camp meeting, and the edifice was built in 1819. The Chapel was almost certainly named for Bishop William McKendree. He is known to have been at the site in 1818, and may have inspired the church’s construction.

Further north, in Union, West Virginia, a Methodist society was organized in 1784 which met for two years in a schoolhouse. In 1786, they built **Old Rehoboth Church**, the oldest extant Protestant church building west of the Alleghenies. The church also hosted the first Methodist ordination ceremony west of the Alleghenies on July 5-6, 1788, conducted by bishop Francis Asbury. Asbury visited Rehoboth several times in the 1790s.

The first Methodist meetinghouse in Tennessee was

*Sunday, May 1, 1796: We came to Acuff’s chapel. I found the family sorrowful and weeping, on account of the death of Francis Acuff, who from a fiddler became a Christian; from a Christian, a preacher; and from a preacher, I trust, a glorified saint. He died in the work of the Lord in Kentucky. I found myself assisted in preaching on Ephes. ii, 1,2. The house was crowded, and I trust they did not come together in vain. Francis Asbury, Journal*

**Acuff's Chapel**, one mile west of Blountville. The land was granted to Acuff for his service in the Revolutionary War, and the chapel was built by Timothy Acuff and his neighbors around 1786.

Methodism was not the only denomination moving west. Most of the members of one of Jacob Albright's first classes migrated to Flat Rock, Ohio from Pennsylvania early in the nineteenth century. John Seybert, first bishop of the Evangelical Association, made the settlement a regular stop in his travels. He died in 1860 in Flat Rock, and was buried in a nearby cemetery, now part of **The Bishop Seybert/Flat Rock Cluster**, as is the Bishop Seybert Museum. This historic place also includes the Old Stone Church, built in 1841, and the Evangelical Association's Ebenezer Orphans' Home, and the Detterman Log Church, constructed in 1848 and one of the last original log structures in Ohio.

Peter Cartwright is one of the most famous frontier preachers of United Methodism. His travels are recollected in his boisterous autobiography, which paints a vivid picture of rough and ready Methodism. The **Peter Cartwright United Methodist Church** in Pleasant Plains, Illinois, grew out of a class Cartwright held in his home from 1824 to 1838. The present building was built in 1857, three years after the town was laid out.

"About this time my wife's health was very poor, so that entertaining preaching every two weeks, and class-meeting every Sunday, became a little too much for her strength. I determined to build a church...Our help amounted to but little, but we commenced, and finally succeeded in building a neat little church, twenty-four by thirty feet, which cost us about six hundred dollars, of which I had to pay about three hundred...Long since our little church became too small, and we have enlarged it so that it is now thirty feet by fifty...See what the Lord has done for us, under all the forbidding circumstances that attended our little history in the last thirty years. Praise the Lord!" Peter Cartwright, *Autobiography*, 1856.

And they kept moving west....In 1831, Samuel Doak McMahan emigrated to Sabine County, Texas from Tennessee. The territory was owned by Mexico, and Protestant preaching was illegal, but James P. Stevenson accepted an invitation to preach at McMahan's home in 1833. Soon a church was formed, called **McMahan Chapel**, which may be the oldest Protestant church with a continuous history in Texas. A pine log house of worship was built around 1838; the present structure is the fourth building on the site.

Methodism spread across the Great Plains as well as the Southwest. Life for circuit riders was hard and sometimes dangerous. **The Deadwood Cluster/Preacher Smith Heritage Center** commemorates the life and death of Rev. Henry Weston Smith, who came to the Black Hills of South Dakota in May 1876. Preacher Smith was murdered enroute to a preaching engagement on August 20, 1876. The Deadwood United Methodist Church, built in 1885, is a living memorial.

As the church moved west it brought the gospel to Native Americans. Samuel Checote answered God's call to bring Christianity to his fellow Mvskoke brethren, at a time when his people were still recovering from the tragic Trail of Tears era. Checote began preaching the gospel to small gatherings of Creek people, despite the persecution that came with the introduction of new beliefs. Checote, along with his congregation at New Town, petitioned the Creek Council to lift the prohibition on preaching. The church building was constructed in 1841 in what was then Indian Territory. The **Newtown Indian United Methodist Church** continues its ministry today.

#### **THE IMPORTANCE OF EDUCATION:**

*It is to receive for education and board the sons of the elders and preachers of the Methodist church, poor orphans, and the sons of the subscribers, and other friends. Plan for Cokesbury College, Baltimore, January 3, 1785; signed by Thomas Coke and Francis Asbury*

The Methodist commitment to education began early. **Cokesbury College** in Abingdon, Maryland, was a joint plan of Francis Asbury and Thomas Coke: "On Tuesday, the 8th of May [1787], Mr. Asbury and I paid a visit to our new college, which will be opened (we expect between this and Christmas; and we trust, will unite together those two great

ornaments of human nature, genuine religion, and extensive learning. The situation pleases me more and more. Our object is (not to raise gospel-ministers but) to serve our pious friends and our married preachers in the proper education of their sons.” Thomas Coke, *Journal*

Cokesbury College opened on December 6, 1787, with an enrollment of twenty-five students and a faculty of three teachers. Destroyed by fire on December 4, 1795, it was never rebuilt.

The first United Brethren school was Otterbein College in Westerville, Ohio. Co-founder was Bishop William Hanby, who is best remembered for his longtime service to the publishing concerns of the denomination. He was also an outspoken abolitionist, and **Hanby House** in Westerville was a station on the Underground Railroad.

William Hanby’s daughter, Amanda Hanby Billheimer, was the first woman foreign missionary of the United Brethren Church to Africa, sailing in 1862. His son, Benjamin Hanby, was a United Brethren pastor, but is better known as a composer. Among his familiar hymns and songs are “Darling Nelly Gray,” “Who is He in Yonder Stall,” and “Up on the Housetop.”

The **Town of Oxford, Georgia** was laid out in 1837, following the establishment of Emory University in 1836. Emory later moved to Atlanta, and the town is now home to Oxford College. Numerous nineteenth century buildings and sites remain, many associated with prominent southern Methodists.

Oxford was the longtime residence of Bishop James O. Andrew, whose slaveholding precipitated the long-anticipated schism between northern and southern Methodism in 1844. Bishop Atticus Haygood was president of Emory, and in 1880 delivered a sermon, “The New South,” which helped launch southern Methodism into a new era of race relations and social reform.

Texas won its independence from Mexico in 1836. Four years later, the Congress of the Republic of Texas chartered Rutersville College, the first Protestant and Methodist college in Texas. That same year, 1840, the Texas Conference was organized in the town. Rutersville, named after the pioneer Methodist missionary Martin Ruter, was later incorporated into the charter of Southwestern University in Georgetown.

The property was purchased by the Southern German Conference of the Methodist Episcopal Church in 1883. The lumber from the frame college building was used to build a church, which served German-speaking Methodists until the 1930s. **The Rutersville Cluster** recalls these several pioneering events in Methodism.

Education for women was an early Methodist priority. Until the late nineteenth century, however, academic rigor was not a notable feature of most women’s education. An early exception was **Wesleyan College**. Founded in Macon, Georgia, in 1836, it was the first college to grant regular collegiate degrees to women. It remains a women’s college today.

Mary McLeod Bethune is one of the best known figures of modern African American history. A Methodist, she was an influential member of Franklin Roosevelt’s “Black Cabinet,” and devoted her life to the betterment of young people. In 1904 she founded the Daytona Normal and Industrial School for Girls, in Daytona Beach, Florida. Today that school continues as Bethune-Cookman College, and **Bethune-Cookman Foundation** on the college campus has turned her home into a museum that recalls her many contributions to her people, her church, and her country.

**The College of West Africa (CWA)**, a college preparatory high school in Monrovia, Liberia, and the second oldest secondary school in the country, has prepared leaders for all levels of government, business, and social services. The school was first envisioned by the Rev. Melville B. Cox who arrived in Monrovia on March 8, 1833. CWA, organized in the 1830s, and formally opened in 1839 as the “Liberia Conference Seminary” with Jabez A. Burton as the principal, eventually became known as the “Monrovia Seminary.” In 1898, the Conference authorized a reorganization of the educational program so that much needed courses in normal and ministerial training could be offered. The name of the school was changed from “Monrovia Seminary” to the “College of West Africa.”

In 1913, the **Wesley Foundation** was chartered at the University of Illinois. Designed to provide Christian ministry to college students, the movement quickly spread to other campuses, and today Wesley Foundations can be found all across the United States as well as overseas.

### **TAKING THE WORD INTO THE WORLD:**

American Methodist missions began in 1816, when John Stewart, of African and Native American descent, felt called to minister to the Wyandott tribe in Upper Sandusky, Ohio. His work prompted the formation of the Methodist Episcopal Missionary Society in 1819. At the Wyandotts' request in 1821, James Finley opened a school, and three years later a church was built with U.S. government funds. The tribe was forced to emigrate to Kansas in 1843, and the **Wyandott Mission** ceased.

In September 1821, the South Carolina Annual Conference sent the Rev. William Capers to Fort Mitchell, Alabama. After negotiations with the chiefs of the Creek Nations, he opened the **Asbury Manual Labor School and Mission** in 1822 to teach Creek children reading, writing, and other "civilized" skills. The school closed in 1830 following the removal to the west of much of the tribe.

By the 1830s, missions to Native Americans were overshadowed by dramatic developments in two far-off places: Liberia and the Pacific Northwest. In 1833, the Rev. Melville Beveridge Cox sailed to Liberia as the first foreign missionary of the Methodist Episcopal Church. Although he died a few months later, he laid the groundwork for the Methodist movement in Liberia. His home church, the **Cox Memorial United Methodist Church** in Hallowell, Maine, honors his memory.

The **Willamette Mission**, north of Salem, Oregon was established in 1834 by Jason Lee. His activities on behalf of the Oregon Country make him an important figure in state and national, as well as church history: "We labour under many disadvantages....But after all, I feel greatly encouraged with regard to this mission. We shall soon be in a way of supporting a large school, and if we get help from home, (I do not speak of money, but of men and women), we shall be able to do a great deal in this way....And if there is a place on the Earth where missionaries are needed, it is here. And I do think if the Lord spares our lives, and gives us health, that we shall lay a foundation for usefulness, that shall tell down to generations yet unborn." Jason Lee to Wilbur Fisk, March 15, 1836

The **Woman's Foreign Missionary Society of the Methodist Episcopal Church founding site** in Boston, Massachusetts, marks the origin of one of the most important missionary organizations in American Methodism. Tracing its beginning to 1869, this society sought "to extend the Gospel to women by women." Its birthplace is the former Tremont Street Church in Boston, now the home of the New Hope Baptist Church. Beautiful stained glass windows commemorate the eight women who played important roles in the society's formation. The Woman's Foreign Missionary Society is one of the predecessors of today's United Methodist Women.

**Old Mutare Mission** in Zimbabwe was originally founded as a town in 1891 but could not be developed so when Cecil Rhodes was asked what he intended to do with the old site, he said, "We will turn it into a Mission." On December 12, 1897, Bishop Joseph Crane Hartzell conducted the first Methodist Service in a general store building. On March 21, 1898, the agreement was signed with the British South Africa Company for the establishment of a mission at the old site, turning over to the Methodist Episcopal Church eight good buildings and 13,000 acres of land. The official opening of the Old Mutare Mission took place on October 7 and 8, 1899. When a location was to be chosen for Africa University following the General Conference of 1988, Old Mutare was chosen, fulfilling the vision of Bishop Hartzell that children with books would be walking in that valley.

Many of the historic places on our list reflect United Methodist history of the late eighteenth and early nineteenth centuries. The **New York Methodist Hospital** in Brooklyn, New York brings us into the era of the Social Gospel. This is the site of the first hospital built by American Methodists. A personal experience by James Monroe Buckley, influential editor of the *Christian Advocate*, inspired its construction.

The hospital was chartered on May 27, 1881 and opened in December 1887. The concept of church involvement in this sort of social service was not without opposition. Many felt the church's money and personnel would be better spent on preaching the gospel solely and leaving schools, hospitals, and similar services to others. Others, however, followed Buckley's example, and United Methodism today is a leading health care provider around the world. Care for seniors was initiated in Philadelphia right after the Civil War with the organization of what would become **Simpson House** with the support of Mrs. Simpson, wife of Bishop Matthew Simpson.

Methodists also organized hospitals outside the United States. **Mary Johnston Hospital** is the only Methodist Church hospital in the whole of the Philippines and has been serving for 105 years in Tondo where the majority of the patients are poor. The establishment of the hospital "Dispensaria Betania" (Bethany Clinic), was the church's response to the lack of sanitation, drinking water and proper nutrition in the Philippines in 1906. The Woman's Foreign Missionary Society sent Dr. Rebecca Parish, from Logansport, Indiana, as a medical missionary and became the first female doctor in the country.

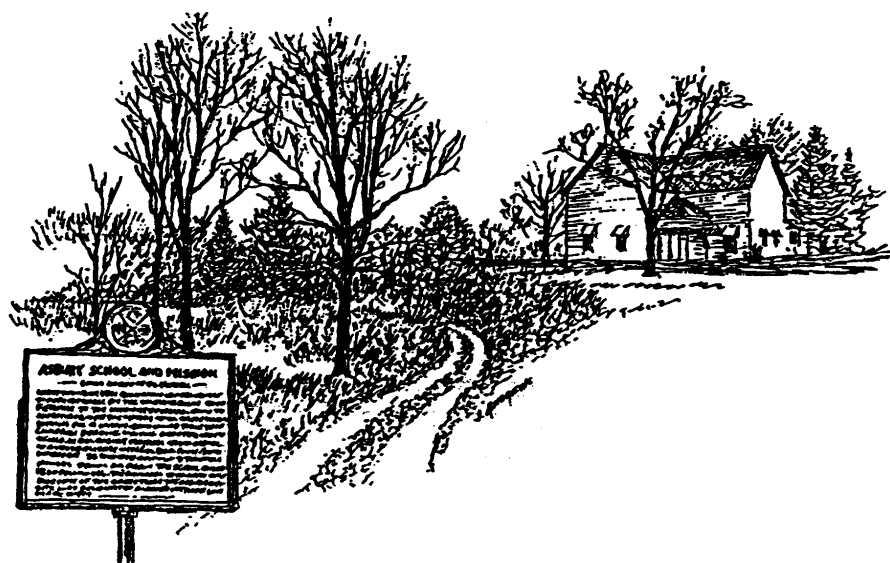
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## Asbury Manual Labor School and Mission Fort Mitchell, Alabama

Heritage Landmark of The United Methodist Church



Fort Mitchell was built by the Georgia militia in 1813 during the Creek War on the main Indian trade route to the Tombigbee River. It was the trading post for the southeast from 1817 to 1820, and a military post until 1840.

In September 1821, the South Carolina Annual Conference sent the Rev. William Capers to Fort Mitchell as “missionary in South Carolina and to the Indians.” After negotiations with the chiefs of the Creek Nations, he opened the Asbury Manual Labor School and Mission in 1822 to teach Creek children reading, writing, and other “civilized” skills.

The mission was one mile north of Fort Mitchell near the Indian village of Coweta and may have been the first formal educational effort in the Chattahoochee Valley. The school opened with twelve pupils under the direction of Rev. Isaac Smith. Throughout its history, the school had, on average, 35 to 50 students. There were soon three teachers, several buildings, and a farm of about 25 acres. The school closed in 1830 with the forced removal to Oklahoma of much of the Creek tribe.

William Capers (1790-1855) was a native of South Carolina. He was the Superintendent of the Asbury Mission from 1821 to 1824, and during most of this time

was also pastor of the Milledgeville, Georgia station. In 1829 he began a mission to slaves in the Charleston district, and later was Superintendent of slave missions on islands off the Georgia coast. Capers was elected Bishop of the Methodist Episcopal Church, South at its first General Conference in 1846. He died at Anderson, South Carolina on January 29, 1855.

Isaac Smith (1758-1834) was a Revolutionary War veteran who crossed the Delaware with Washington. He was General Lafayette’s aide near the end of the Revolution. He was converted by Francis Asbury, and is considered one of the founders of Methodism in South Carolina. In 1796 he left the ministry and became a businessman in Camden, South Carolina.

In 1820, at the age of 62, Smith re-entered the ministry, and the following year was named a presiding elder in Athens, Georgia. He was dubbed the “St. John of the South Georgia Conference.” Smith served the Asbury Manual Labor School until his retirement from the ministry in 1827, at the age of 69. He died seven years later at his daughter’s home in Marion County, Georgia.

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***Points of interest at this Heritage Landmark:***

None of the school or mission buildings still stands, but an historical marker near the site gives a brief summary of its history. Fort Mitchell's foundations may be seen, along with the fort's burial grounds and the area where the Crowell Trading Post and the Agent's home were located. (Col. Crowell was the U.S. Agent for Indian Affairs and was opposed to the school and mission. He was Alabama's only Territorial Delegate and its first member of Congress, and is buried in the fort's cemetery.) Members of the Crowell family are buried at nearby Alexander United Methodist Church. The church was probably founded as a direct result of the Asbury Mission.

***Special events:*** None as of this writing.

***Area attractions:*** In the area are the National Infantry Museum, Fort Benning, Georgia; the Confederate Naval Museum and the Columbus Museum, Columbus, Georgia; and the Little White House Historic Site, Warm Springs, Georgia. The Fort Mitchell Veterans' Cemetery has services on Memorial Day and Veterans' Day. The Chattahoochee Indian Heritage Center at Fort Mitchell County Park is scheduled to open by 1995.

***To visit:***

The marker is at the entrance to Fort Mitchell Park and is accessible during daylight hours. The original location is now privately owned property. With permission, the owners will allow a visit. To obtain permission, contact W. Thad Chesser (see address below).

***Location:*** Within the boundaries of the Alabama-West Florida Annual Conference in Russell County, Alabama. The site is one mile west of the Chattahoochee river and six miles south of Phenix City, Alabama and Columbus, Georgia.

***Food and lodging:*** Restaurants and motels are available in Phenix City and Columbus.

***Directions:*** From Phenix City, take U.S. Route 431 south about five miles, then turn left on State Route 165, proceeding about eight miles to Fort Mitchell. The Fort Mitchell gates are on the left as you travel south just beyond Mount Olive High School. The marker is at the entrance to Fort Mitchell Park, adjacent to the Southeast Veterans Cemetery maintained by the Department of Veterans' Affairs.

***For further information, contact:*** W. Thad Chesser, P.O. Box 50151, Mobile, AL 36605-0151.

***To learn more about United Methodist history in this area:***

Alabama-West Florida Annual Conference Archives, Franklin S. Moseley Depository, Library, Huntingdon College, 1500 E. Fairview Ave., Montgomery, AL 36106-2148; 205-265-0511, ext.413; Mary Ann Pickard, Archivist.

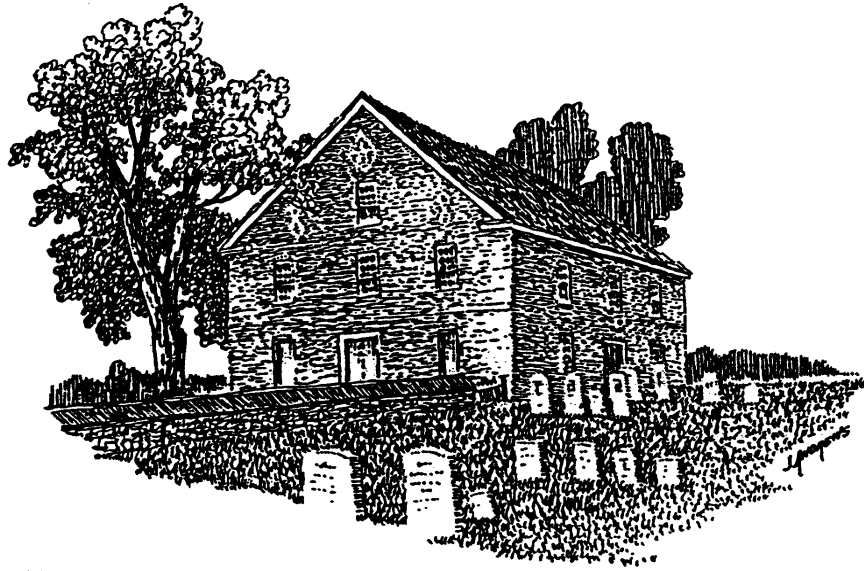
Marion Elias Lazenby, *History of Methodism in Alabama and West Florida* (Nashville(?), 1960).

Anson West, *A History of Methodism in Alabama* (Spartanburg, SC: The Reprint Company, 1983; originally published, Nashville: Publishing House, Methodist Episcopal Church, South, 1893).

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**Barratt's Chapel and Museum**  
**Frederica, Delaware**  
Heritage Landmark of The United Methodist Church



In 1778 a Methodist Society was organized north of Frederica, Delaware under the influence of Freeborn Garrettson, one of Francis Asbury's most energetic preachers. One of the Society members was Phillip Barratt, who owned some 800 acres in Kent County. Barratt was the county sheriff, a farmer, and a merchant. In 1780, he donated a plot of land so the Society could build a preaching house.

The chapel was ready for occupancy in the fall of 1780. It was one of the first churches built in Delaware, and is the oldest house of worship extant in the United States built by and for Methodists.

Barratt's Chapel is remembered as the meeting place of Thomas Coke and Francis Asbury on November 14, 1784. John Wesley ordained Thomas Coke, Richard Whatcoat, and Thomas Vasey on September 1-2, 1784, in Bristol, England, intending that Coke and Francis Asbury would jointly superintend the Methodist work in America.

Coke, Whatcoat, and Vasey landed in New York on November 3. Eleven days later they were at Barratt's Chapel. Coke recorded his experience in his journal: "Sunday, November 14, 1784. About ten o'clock we arrived at Barret's-chapel [*sic*]....

In this chapel, in the midst of a forest, I had a noble congregation.... After the sermon, a plain robust man came up to me in the pulpit, and kissed me: I thought it could be no other than Mr. Asbury, and I was not deceived.... After dining, in company with eleven of our preachers, at our sister Barret's, about a mile from the chapel; Mr. Asbury and I had a private conversation concerning the future management of our affairs in America."

Also on that day, holy communion and baptism were offered for the first time by duly authorized Methodist clergy, Thomas Coke and Richard Whatcoat.

Phillip Barratt died at the age of 55, just two weeks before Coke and Asbury's historic meeting. His widow, Miriam Sipple, nevertheless opened her home to Coke, Asbury, and twelve other preachers for dinner following worship on November 14. It was in an upstairs bedroom after dinner that Coke and Asbury met and planned a conference to be held in Baltimore the following month. History remembers it as the Christmas Conference, when the Methodist Episcopal Church was formally organized as a denomination.

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***Points of interest at this Heritage Landmark:***

The chapel exterior is much as it was in 1784, except for a gable window added on the west end and the conversion of two large first floor windows into doors. On the inside there have been several changes, but a metal star on the floor marks the historic meeting of Thomas Coke and Francis Asbury on November 14, 1784. Some of the original furnishings are in the museum.

The museum focuses on Methodism on the Delmarva Peninsula, and has books, records, letters, and memorabilia on display. There is an eleven acre cemetery with graves dating from 1785 to the present, including Barratt family graves.

Visitors may park on site; restrooms are available at the chapel.

***Special events:*** An anniversary service is held the second Sunday in November, and a Christmas service is held in the chapel on the Sunday before Christmas.

***Area attractions:*** In nearby Wilmington are the Winterthur Museum and the Hagley Museum. Barratt's Chapel is also near several wildlife refuges.

***To visit:***

Barratt's Chapel is open Saturday and Sunday 1:30-4:30 p.m., and at other times by appointment with the site administrator, Barbara Duffin (see address below).

The chapel is owned by the Peninsula-Delaware Annual Conference Commission on Archives and History. You can support the ministry of Barratt's Chapel by joining the Friends of Barratt's Chapel, 6362 Bay Rd., Frederica, DE 19946.

***Location:*** Within the boundaries of the Peninsula-Delaware Annual Conference in Kent County, Delaware. The chapel is ten miles south of Dover and one mile north of Frederica on U.S. Route 113.

***Food and lodging:*** There are hotels and restaurants in Dover and restaurants in Milford on U.S. Route 113.

***Directions:*** Use U.S. Route 113 or State Route 12. The Chapel and Museum are just off Route 113, one mile north of Frederica and eleven miles south of Dover.

***For further information, contact:*** Barbara Duffin, 6362 Bay Rd., Frederica DE 19946; 302-335-5544.

***To learn more about United Methodist history in this area:***

Peninsula-Delaware Annual Conference Archives, Barratt's Chapel, 6362 Bay Rd., Frederica, DE 19946; 302-335-5544; Barbara Duffin, Site Administrator.

Allen B. Clark and Jane Herson, *New Light on Old Barratt's: A History of Barratt's Chapel: A Bicentennial Project* (Commission on Archives and History, Peninsula Conference, 1984).

William Henry Williams, *The Garden of American Methodism: the Delmarva Peninsula, 1769-1820* (Wilmington: Scholarly Resources, 1984).

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## Bethune-Cookman University and Foundation Daytona Beach, Florida

Heritage Landmark of The United Methodist Church



Mary McLeod Bethune (1875-1955) is one of the best known figures of modern African American history. The daughter of former slaves, she graduated from Scotia Seminary (Concord, North Carolina) and Moody Bible Institute.

Bethune was a national figure, an influential member of Franklin Roosevelt's "Black Cabinet," serving from 1936 to 1943 with the National Youth Administration. She was one of three black consultants to the United States delegation that framed the United Nations charter. She founded the National Council of Negro Women. An active Methodist, she was a delegate to four General Conferences.

The focus of Bethune's career, however, was the betterment of African American young people, and the centerpiece of her career was Bethune-Cookman University.

Mary McLeod Bethune taught in the south for several years before founding the Daytona Normal and Industrial Institute for Girls in 1904. The school opened with five little girls and her own son, Albert. Twelve years later, she established the Mary McLeod Hospital and Training School for Nurses, the only nurses' training school for African Americans on the east coast.

Cookman Institute was founded by the Methodist Episcopal Church's Freedmen's Aid Society in 1872. It was the first school established by that denomination in Florida. In 1924, Bethune and Cookman merged, forming the Daytona-Cookman Collegiate Institute. It was renamed Bethune-Cookman College in 1929.

Mary McLeod Bethune was president of the college from 1904 to 1942 and from 1946 to 1947. It was accredited as a junior college in 1934 and became a four-year college in 1941. In 2007, Bethune-Cookman achieved University status. Bethune-Cookman University maintains close ties to The United Methodist Church.

In 1953, Mary McLeod Bethune's home on the campus was dedicated as the Mary McLeod Bethune Foundation. It is now a museum that recalls her many contributions to her people, her church, and her country.

Bethune's last Will and Testament concludes, "If I have a legacy to leave my people, it is my philosophy of living and serving. As I face tomorrow, I am content. I pray now that my philosophy may be helpful to those who share my vision of a world of peace."

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***Points of interest at this Heritage Landmark:***

Mary McLeod Bethune's two-story frame home was built about 1914, and she lived there until her death. The home is now open as a museum with memorabilia from her life and work. Among these are her books, personal papers, trophies, plaques, and photographs. She also had an extensive collection of elephant figurines, an animal she admired for its strength and powers of memory.

Mary McLeod Bethune is buried on the campus, adjacent to the home that she willed to the American people.

***Special events:*** Mary McLeod Bethune's birthday (July 2) is celebrated each year, as is Founder's Day (October 2). Bethune's death (May 18) is also commemorated annually.

***Area attractions:*** In the area are the beaches of Florida's Atlantic coast; Ocala National Forest, just west of Daytona Beach; and Orlando, fifty miles southwest on Interstate 4.

***To visit:***

The home is open Monday and Wednesday, 9:15-11:30 a.m., 1-2 p.m. Tuesday and Thursday, 1-4:30 p.m. Friday, 10:15-11:30 a.m., 3-4:30 p.m. Tours are limited to 20 persons at a time. It is best to visit while school is in session, September through July.

***Location:*** Within the boundaries of the Florida Annual Conference in Volusia County, Florida. The Mary McLeod Bethune Home (headquarters of the Bethune Foundation) and her grave are on the campus of Bethune-Cookman University, 640 Dr. Mary McLeod Bethune Boulevard, Daytona Beach.

***Food and lodging:*** Daytona Beach has numerous restaurants and motels. The Volusia Mall and the Hampton Inn Airport, 1715 Volusia Ave., are near the University.

***Directions:*** Take either Interstate 92 or 95 to Daytona Beach. Take Interstate 92 (Volusia Avenue) to Nova Road. Turn left to Dr. Mary McLeod Bethune Boulevard, and continue on Dr. Mary McLeod Bethune Boulevard to the University.

***For further information, contact:*** Dr. Ashley Robertson, Curator, Bethune-Cookman University and Foundation, 640 Dr. Mary McLeod Bethune Boulevard, Daytona Beach, FL 32114.

***To learn more about United Methodist history in this area:***

Florida Annual Conference Archives, Roux Library, Florida Southern College, Lakeland, FL 33802; Nell Thrift, Annual Conference Commission chairperson.

James P. Brawley, *Two Centuries of Methodist Concern: Bondage, Freedom, and Education of Black People* (New York: Vantage Press, 1974).

Rackham Holt, *Mary McLeod Bethune; A Biography* (New York: Doubleday, 1964).

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## Town of Oxford Oxford, Georgia

Heritage Landmark of The United Methodist Church



### Emory College, Oxford, GA

In 1834, Georgia Methodists established the Georgia Methodist Conference Manual Labor School near Covington. Two years later, the conference decided to expand the school and chartered Emory College, named in honor of Bishop John Emory, who had died the year before.

Early in 1837, 1452 acres of land were purchased two miles from the Manual Labor School. Some 330 acres were set aside for the college town, which was named Oxford in honor of the Wesleys' university. Oxford was the first Methodist collegiate community of its kind in American Methodism.

The town plan was designed by Edward Lloyd Thomas, a Methodist pastor and surveyor who also planned Columbus, Georgia. All of Oxford's streets were named for notable Methodists, and all the main streets converged on the site of the college's central building.

Many prominent southern Methodists were associated with the town and the college. Oxford was the longtime residence of Bishop James O. Andrew, whose slaveholding precipitated the long-anticipated schism between northern and southern Methodism in 1844 (see pp.27-28).

Bishop Atticus Haygood was president of Emory. In 1880 he delivered a Thanksgiving Day sermon to the college community titled "The New South: Gratitude, Amendment, Hope," which helped launch southern Methodism into a new era of race relations and social reform. Haygood declared, "there is one great historic fact which should, in my sober judgment, above all things, excite everywhere in the South profound gratitude to Almighty God: I mean the abolition of African slavery."

More than 20 nineteenth-century buildings and sites related to Methodism are still standing. Among these places are original college buildings and homes. Also, Oxford Cemetery is the resting place for numerous southern Methodist leaders, including eight Presidents of Emory College. The oldest house in Oxford, Alexander Means' House, was built by a Virginian in the early 1820s before the town was laid out.

Emory College moved to Atlanta in 1919 to become the College of Arts and Sciences of Emory University, which was chartered in 1915 by the Methodist Episcopal Church, South. A junior college was founded in Oxford in 1929; today it is called Oxford College of Emory University.

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***Points of interest at this Heritage Landmark:***

A walking tour of the town has been developed, noting some twenty-three buildings and locations related to United Methodist history. College buildings include Seney Hall (1881), Candler Hall (1897), the President's Home (1837), the Prayer Chapel (1875), and Few Hall (1852; an outstanding example of Greek Revival architecture).

Historic homes include the Alexander Means House (ca.1820), Stone House (ca.1837), and Hopkins House (1850). Oxford Cemetery has graves dating from the town's founding, and the Soldiers' Cemetery is the final resting place of twenty-five Confederate soldiers. Visitors may also see "Old Church," whose central section was built in 1841, and the Allen Memorial Methodist Church, built in 1910.

There is ample parking at the college and on city streets. Restroom facilities are available at the college.

***Special events:*** There is a Fourth of July community parade that ends with a picnic at Old Church. Tours of historic homes are occasionally offered.

***Area attractions:*** Oxford is now home to Oxford College of Emory University. The current home of Emory University is in nearby Atlanta, which also has numerous cultural attractions.

***To visit:***

The entire town of Oxford is a Heritage Landmark. None of the historic homes is open to visitors, but all may be viewed from the outside during daylight hours. The cemetery, the churches, and the college buildings are open to visitors. A brochure which maps the location of the many historic buildings in the town is available (see addresses below). President of the Oxford Historical Shrine Society is Roger Gladden, 404-787-5292.

Visitors may wish to contact the Oxford College for a guided tour of the college (Oxford College, Oxford, GA 30267; 404-786-7051).

***Location:*** Within the boundaries of the North Georgia Annual Conference, in Newton County. Oxford is thirty-five miles east of Atlanta on Interstate 20.

***Food and lodging:*** Numerous restaurants and motels are available in Atlanta.

***Directions:*** Leave Interstate 20 at the Covington-Oxford exit and follow signs to Oxford College of Emory University.

***For further information, contact:*** President, Oxford Historical Shrine Society, P.O. Box 245, Oxford, GA 30054; 770-786-7005.

***To learn more about United Methodist history in this area:***

North Georgia Annual Conference Archives, Pitts Theology Library, Emory University, Atlanta, GA 30322; Warren L. Jones, North Georgia Annual Conference Commission chairperson.

Henry M. Bullock, *A History of Emory University* (Atlanta: Cherokee Pub. Co., 1972).

Harold W. Mann, *Atticus Greene Haygood, Methodist Bishop, Editor, and Educator* (Athens: University of Georgia Press, 1965).

Mark Auslander, *The Accidental Slaveowner: Revisiting a Myth of Race and Finding an American Family* (Athens: University of Georgia Press, 2011).

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**John Wesley's American Parish  
Savannah, Georgia**  
Heritage Landmark of The United Methodist Church



Savannah was a planned city, founded in 1733 by philanthropist and reformer General James Oglethorpe and laid out according to his design. In 1735, Oglethorpe invited John Wesley to come to Georgia as the colony's chaplain. Wesley sailed for Georgia on October 14, 1735, along with his brother Charles, who was to serve as Oglethorpe's private secretary.

Others in the party included Benjamin Ingham and Charles Delamotte, members with the Wesleys of "The Holy Club" at Oxford. The faith of a group of Moravian Christians on board the "Simmonds" with the Wesleys made a deep impression on John.

On February 6, 1736, the ship's passengers set foot on Peeper (now Cockspur) Island, and John Wesley led them in a prayer of thanksgiving. (A monument now marks the spot.) Exactly a month later, on March 7, he preached his first sermon in a hut in Savannah that served as both courthouse and a house of worship.

The next two years were very difficult ones for the Wesley brothers. Charles was not temperamentally suited to be Oglethorpe's secretary. He also was not suited to be the parish priest to the new settlement at Fort Frederica on St. Simons Island, about seventy-five miles south of

Savannah (see pp. 19-20). He ran into trouble with the colonists, had bouts of illness, and became so disheartened that he returned to England in August, just six months after their arrival.

John faced his own problems. He, too, was at times unpopular with the colonists, and a disastrous love affair with Sophy Hopkey only made his situation worse. Continued contact with the Moravians led him to question the state of his soul, and he failed to realize his hopes of a mission to the American Indians in Georgia. He wrote in his journal, "I came to convert the Indians, but, oh, who will convert me?"

John Wesley sailed for England on December 2, 1737, discouraged and uncertain about his future. He later said that he was only "beating the air" during his time in Georgia.

However, the time was not wasted. The questions that drove him from Georgia brought him "very unwillingly" to a meeting in Aldersgate Street in May, 1738, where he had his famous "heart-warming" experience. One could say that his months in Georgia were an important apprenticeship for the work that would be his for the next fifty years.

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***Points of interest at this Heritage Landmark:***

There are several places to visit. This first is outside Savannah on Cockspur Island. A marker near historic Fort Pulaski notes the arrival of the Wesley brothers on this island on February 7, 1736. The rest of the places are within easy walking distance of each other in downtown Savannah. The John Wesley Statue in Reynolds Square is identified with a marker. Facing the statue, the site of Wesley's parsonage and garden is on Lincoln and President. The Oliver Sturges house is on the parsonage site at the corner of Julian Street and Abercorn. While Wesley had no church building, the visitor should see Christ Episcopal church on Johnson Square. Continuing around Johnson Square to the right is the site of Wesley's first worship service, now the U.S. Customs House. Look for the plaque on the rear of the Customs House. The site of the Town Hall where Wesley held regular services is now the U.S. Post Office at Wright Square on Bull Street. There is a plaque on the Whitaker Street side of the building.

***Special events:*** None as of this writing.

***Area attractions:*** In addition to Savannah's historical and cultural attractions are the Heritage Landmarks of the South Georgia Annual Conference; St. Simons Island (see pp.21-22) and the Wesleyan College Cluster (see pp.23-24). Bethesda Home for Boys, in the southeast section of the city on Ferguson Avenue, was founded as an orphanage by George Whitefield in 1740.

***To visit:***

The locations are all accessible during daylight hours.

***Location:*** Within the boundaries of the South Georgia Annual Conference, in Chatham County, the Heritage Landmark is a cluster of sites in downtown Savannah at the eastern end of Interstate 16, just off Interstate 95. Cockspur Island is east of Savannah on Highway 80.

***Food and lodging:*** There are many restaurants and hotels in Savannah.

***Directions:*** The main routes into Savannah are Interstates 95 and 16. Exit I95 at the I16 interchange. Follow I16 to its end in downtown Savannah. Continue straight ahead to US 80; turn right on Bay Street. The Wesley sites are clustered near the Wesley statue in Reynolds Square, one block off US 80E (Bay Street) at Abercorn Street.

To visit Cockspur Island, proceed east out of Savannah on Highway 80; follow the signs to Fort Pulaski. The Wesley marker is on a trail just north of Fort Pulaski's parking lot.

***For further information, contact:*** Mary Ann Travers, [cwmat@coastalnow.net](mailto:cwmat@coastalnow.net) or call Trinity United Methodist Church, 225 W. President Street, Savannah, 912-233-4766.

***To learn more about United Methodist history in this area:***

The Arthur J. Moore Methodist Museum, 100 Arthur Moore Drive, St. Simons Island, GA 31522; Judi Fergus, Director, 912-638-4050; [www.mooremethodistmuseum.org](http://www.mooremethodistmuseum.org); [mmmarchives@mooremethodistmuseum.comcastbiz.net](mailto:mmmarchives@mooremethodistmuseum.comcastbiz.net).

Epworth by the Sea, [www.epworthbythesea.org](http://www.epworthbythesea.org), 912-638-8688.

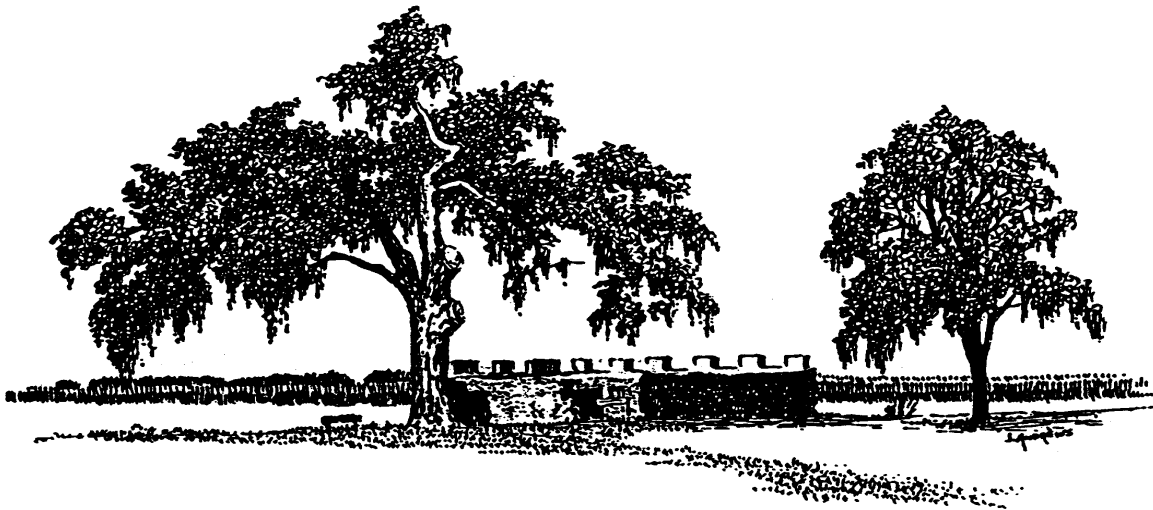
Haygood S. Bowden, *History of Savannah Methodism from John Wesley to Silas Johnson* (Macon: Burke, 1929).

*Our First Visit in America: Early Reports from the Colony of Georgia, 1732-1740*, introduction by Trevor R. Reese (Savannah: Beehive Press, 1974).

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**St. Simons Island**  
**St. Simons Island, Georgia**  
Heritage Landmark of The United Methodist Church



**Fort Frederica, St. Simons Island, GA**

Georgia, the last of the original colonies, was established, in part, to give protection to other colonies against the Spanish invasion from the south. In 1733, under James Oglethorpe's leadership, the city of Savannah was settled. The next year sailing south on the inland waterway he sought a place to build a fort. He chose St. Simons Island at the mouth of the Altamaha River approximately seventy-five miles south of Savannah.

Oglethorpe returned to America in 1736 along with 275 settlers, soldiers, and staff, including John and Charles Wesley. Part of the group stayed at Savannah and the rest, including Oglethorpe, went to St. Simons Island, where they built Fort Frederica.

Charles Wesley was Oglethorpe's secretary and pastor to the Frederica community. His experience was so unhappy that he left St. Simons Island after two months of illness, harrassment by settlers, and disagreements with Oglethorpe. He recorded his feelings in his journal: "Sat., March 27th [1736]. I was sensibly concerned this afternoon at hearing that M.W. is growing more and more like M.H., declares she will be no longer priest-ridden, jests upon prayers, and talks in the loose, scandalous dialect of her friend. In the evening a thought came into my mind of sending Mr. Ingham for my brother. He was

much averse to leaving me in my trials, but was at last persuaded to go."

John Wesley quickly responded to his brother's distress: "Tuesday, March 30 [1736]. Mr. Ingham, coming from Frederica, brought me letters pressing me to go hither... [Saturday, April 10]...Coming on shore [at St. Simons Island] I found my brother exceeding weak, having been for some time ill of a flux. But he mended from the hour he saw me." John Wesley made five trips to the island during his time in Georgia.

Although the Wesley brothers' experiences in Georgia were difficult, they did establish a congregation on the island which was served by Benjamin Ingham and later George Whitefield. Today it is known as Christ Church, Frederica (Episcopal).

Fort Frederica is best known in American history for its role in the War of Jenkins' Ear (1739-1748), when Britain and Spain battled for control of the Southeast. On July 7, 1742, at the Battle of Bloody Marsh on St. Simons Island, the troops of Fort Frederica defeated a Spanish invasion force and permanently assured that Georgia and the Carolinas would remain in British hands.

A fire in 1758 and changing military needs ended Frederica's active life by 1763.

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***Points of interest at this Heritage Landmark:***

Fort Frederica is a National Monument of the National Park Service. There is a visitor center with a museum and visitors may tour Frederica's ruins.

Near the fort is Christ Episcopal Church, built in 1808 on the original land grant for church use. Wesley Memorial Garden, a joint memorial to the Wesleys by the South Georgia Conference of The United Methodist Church and Christ Episcopal, is a two acre garden of native trees and shrubs across from the entrance to the fort. The United Methodist marker stands adjacent to the garden. The old military road along which Wesley walked runs between the church and garden.

The Arthur J. Moore Methodist Museum, with exhibit galleries and archival collections, is on the grounds of Epworth By The Sea, the South Georgia Conference Center.

***Special events:*** None as of this writing.

***Area attractions:*** The Bloody Marsh Battle site is located midway on the island and may be seen from the road. A schedule of upcoming events at Epworth By The Sea is available from the South Georgia Conference Center, P.O. Box 20407, St. Simons Island, GA 31522. John Wesley's American Parish (see pp.19-20) and the Wesleyan College Cluster (see pp.23-24) are also in the South Georgia Annual Conference.

***To visit:***

The Arthur J. Moore Methodist Museum, Library, and Archives is open daily from 10:00 am to 4:00 pm Tuesday through Saturday. Guided tours are available for a nominal fee and only by appointment. Please call ahead for groups of 10 or larger.

***Location:*** Within the boundaries of the South Georgia Annual Conference, in Glynn County. St. Simons Island is seventy-five miles south of Savannah and six miles east of Brunswick on the Atlantic coast.

***Food and lodging:*** Epworth By The Sea accommodates individuals and groups. There are also many restaurants and lodging places in all price ranges on St. Simons Island and in Brunswick.

***Directions:*** After reaching Brunswick, Georgia, cross the F. J. Torras Causeway onto St. Simons Island and follow the signs to Sea Island Road. Continue straight through the traffic light and turn left at street marked Methodist Center Booth Gate and then left onto Arthur J. Moore Drive.

***For further information, contact:*** The Arthur J. Moore Methodist Museum, 100 Arthur Moore Drive, Epworth By The Sea, St. Simons Island, GA 31522; Curator; 912-638-4050.

***To learn more about United Methodist history in this area:***

John Capon, *John & Charles Wesley: The Preacher and The Poet* (London: Hodder and Stoughton, 1988).

Webb B. Garrison, *Oglethorpe's folly: the Birth of Georgia* (Lakemont, GA: Copple House Books, 1982).

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**Wesleyan College Cluster**  
**Macon, Georgia**  
Heritage Landmark of The United Methodist Church



The Georgia Female College was established in 1836 by citizens of Macon and members of the Georgia Conference of the Methodist Episcopal Church. The college formally opened on Monday, January 7, 1839 with ninety students; by the end of the first term the student body numbered 168. The curriculum included French, history, mathematics, science, philosophy, religion, and English composition and literature.

Many students had some prior education at academies, making it possible to graduate the first class of eleven young women on July 18, 1840. With this graduation the college became the first chartered to offer regular baccalaureate degrees to women. The college president, George Foster Pierce, delivered the commencement address and told the young women, "Read history - biography - the essayists - philosophy, and I would add, strangely as it may sound upon a fashionable ear, theological works. The intellectual powers cannot be sustained and made vigorous upon dainties. Thought must be replenished...Now is your seed-time - improve it, and the harvest is sure."

The first college building was on the outskirts of Macon. A four story building on four acres, it housed classrooms, offices, chapel, dining room, and dormitory. This building was later expanded.

In 1844 the school's name was changed to Wesleyan Female College and in 1917 the word "Female" was dropped as an anachronism.

Wesleyan College stayed open through most of the Civil War, although it was forced to suspend classes for two weeks in 1864 and for two days in 1865. Refugees and family members boarded at the college, but classes continued.

The main college building was renovated in the 1880s and new buildings were then constructed. As the boundaries of Macon expanded, the college soon found itself without room for further expansion. In 1928, the campus moved six miles north to its present location on 240 acres. The original buildings burned in 1963 and the U. S. Post Office was built on the property.

Wesleyan is also notable as the founder of the first sororities for women, Alpha Delta Pi (originally Adelphean Society) in 1851 and Phi Mu (originally Philomathean Society) in 1852. Both became national organizations, but sororities were abolished at Wesleyan in 1914 as "contrary to the spirit of a democratic age."

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***Points of interest at this Heritage Landmark:***

There is a marker at the site of the original campus, which is now the United States Post Office. The current campus is on 240 acres six miles north of the original location. The college is open to visitors. Willet Memorial Library displays various memorabilia related to the school's history.

Many of the college buildings are named in honor of Methodists, including Candler Alumnae Center, given in memory of the parents of Bishop Warren Candler, and the Porter Family Memorial Fine Arts Building, the gift of James Hyde Porter, Georgia Methodist philanthropist.

***Special events:*** Each April the baccalaureate exercises include a procession from the site of the original college to Mulberry United Methodist Church. Currently, the South Georgia Annual Conference holds its annual meeting at the college in June.

***Area attractions:*** John Wesley's American Parish (see pp.19-20) and St. Simons Island (see pp.21-22) are also in the South Georgia Annual Conference. Macon itself has a number of historical and cultural attractions.

***To visit:***

The marker at the site of the original campus is accessible during daylight hours. Visitors who wish to see the college buildings may arrange a guided tour by contacting the Library of Office of Admissions, Wesleyan College, 4760 Forsyth Road, Macon, GA 31297; 912-477-1110.

***Location:*** Within the boundaries of the South Georgia Annual Conference, in Bibb County. 4760 Forsyth Road, Macon. The original site of the college is just north of downtown Macon on U.S. 41. The present campus is six miles north of downtown Macon on Forsyth Road (U.S. 41).

***Food and lodging:*** Visitors may be able to arrange guest lodging on the college campus. There are also numerous motels and restaurants in the city of Macon.

***Directions:*** The original site of the college is on U.S. 41, ½ mile north of Macon's city center on College Avenue.

The site can also be reached via Interstate 16: exit at Spring Street; go west on Spring Street to Georgia Avenue (U.S. 41); the site is two blocks north on U.S. 41. Continue north from this site for six miles to reach the current campus.

Visitors can also reach the school via Interstate 475: exit at the Zebulon Road/Wesleyan College Exit; turn east on Zebulon Road and travel two miles to U.S. 41; turn south and travel ½ mile to Wesleyan College.

***For further information, contact:*** Sybil McNeil, Willet Memorial Library, Wesleyan College, 4760 Forsyth Rd., Macon, GA 31210; 478-757-5201.

***To learn more about United Methodist history in this area:***

The Arthur J. Moore Methodist Museum, P.O. Box 20407, St. Simons Island, GA 31522; Judi Fergus, archivist.

Samuel Luttrell Akers, *The First Hundred Years of Wesleyan College, 1836-1936* (Macon: Wesleyan College, 1976).

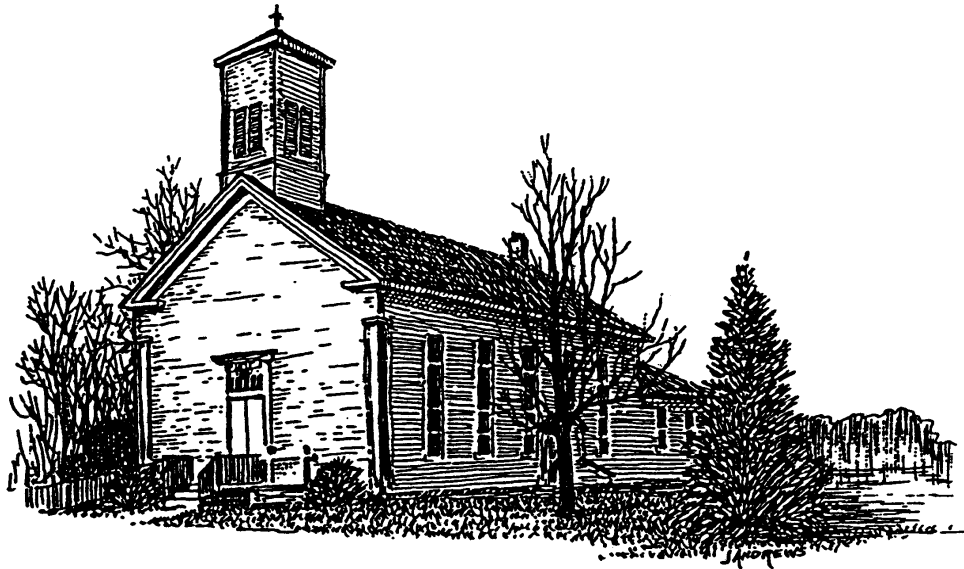
Helen Glen, *And So it Began* (Macon: Wesleyan College, 1958).

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## Peter Cartwright United Methodist Church Pleasant Plains, Illinois

Heritage Landmark of The United Methodist Church



Peter Cartwright (1785-1872) was born in Amherst County, Virginia. The family soon moved to Logan County, Kentucky, where 16 year old Peter was converted at a camp meeting and joined the Methodist Episcopal Church. He became a preacher in 1802 and was later ordained by Francis Asbury and William McKendree. In 1812 he was appointed a presiding elder (now District Superintendent), and he served in that office for the next fifty years.

Cartwright moved from Kentucky to Illinois in 1824. In his autobiography he gave several reasons for this decision. Among them were that in Illinois he “would get entirely clear of the evil of slavery, that he could improve his financial situation and procure lands for my children as they grew up. And...I could carry the Gospel to destitute souls that had, by their removal into some new country, been deprived of the means of grace.”

Cartwright was a founding member of the Illinois Annual Conference in 1824, and remained in Illinois for the rest of his life. He was a towering figure of frontier Methodism and one of the most colorful and energetic preachers the church has produced. He was elected to 13 General Conferences and called himself “God’s Plowman.”

Despite (or perhaps because of) his own background, Cartwright tirelessly promoted Methodist education and helped found McKendree College (Lebanon), MacMurray College (Jacksonville), and Illinois Wesleyan University (Bloomington). He also was active in state affairs. Twice a member of the Illinois legislature, he ran for the United States Congress in 1846, but was defeated by the Springfield lawyer, Abraham Lincoln.

In 1808, Cartwright married Frances Gaines; together they had two sons and seven daughters, one of whom, Cynthia, died on the journey to Illinois.

The present Cartwright Church began in 1824 as a class in the Cartwright home. In 1838, Cartwright donated land and \$300 towards the construction of a log chapel where the congregation worshiped until 1853. By that time, the church had grown so much that it had to divide into two congregations. One moved two miles west and built the Bethel Methodist Episcopal Church (which was torn down in 1953). The other moved into the new village of Pleasant Plains and the current building was constructed in 1857. Two additions have been made, but the sanctuary is nearly the same as it was during Cartwright’s time.

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***Points of interest at this Heritage Landmark:***

Five places make up the Landmark. Most prominent is the Peter Cartwright Church, which has a small museum with family artifacts; Cartwright's pulpit is still used in the church. Peter and Frances Cartwright, their oldest son Madison, and other family members are buried in the Pleasant Plains Cemetery. In addition, visitors can see the site of the log cabin home of Eliza Cartwright Harrison, oldest Cartwright daughter, and the site of original farm home of Peter Cartwright. Bethel Cemetery is the site of Bethel Church and the burial place of Cartwright daughter Mary Jane Mickel. Parking and restroom facilities are available at the Cartwright Church, which is also wheelchair accessible.

***Special events:*** The Peter Cartwright Memorial Sermon is preached on the third Sunday in September. The congregation also places a wreath on Cartwright's grave at the conclusion of the worship service on Memorial Sunday in May.

***Area attractions:*** Pleasant Plains is near a number of Lincoln sites, such as Springfield and Lincoln's New Salem. Jacksonville is 25 miles southwest of Pleasant Plains; it is the site of MacMurray and Illinois Colleges and of the grave of Peter Akers, Methodist preacher in Kentucky and Illinois and the first president of McKendree College.

***To visit:*** The Peter Cartwright Church is an active United Methodist congregation. It is open for regular worship; contact the church if you wish to visit at another time. The cemetery and the site of Bethel Church may be viewed during daylight hours. The site of Eliza Cartwright's house is a private home and is not open to the public. A brochure with a map is available from the church and the Conference Archives (see addresses below).

***Location:*** Within the boundaries of the Illinois Great Rivers Annual Conference of The United Methodist Church, in Sangamon County. Pleasant Plains is sixteen miles west of the state capital, Springfield, on State Route 125.

***Food and lodging:*** There are restaurants in Pleasant Plains and motels and restaurants in Springfield. Lunch may be arranged for groups at the Peter Cartwright Church by prior arrangement with the church.

***Directions:*** Take Interstate 55 to Springfield; take exit 98 to State Route 97; follow 97 to State Route 125 (about seven miles), then take 125 to Pleasant Plains (another eight miles). The church, cemetery, and site of Betsy Cartwright's home are just south off Route 125 in Pleasant Plains. The site Peter Cartwright's farm is ½ mile north of Route 125 west of town, and the site of Bethel Church is west of Pleasant Plains, one mile north of Route 125 on State Route 123.

***For further information, contact:*** Pastor, Peter Cartwright Church, 209 W. Church St., Pleasant Plains, IL 62677.

***To learn more about United Methodist church history in this area:***

Illinois Great Rivers Annual Conference Archives, Illinois Great Rivers Conference Office, P.O. Box 515, Bloomington, IL 61702-0515; Lauretta Scheller, Archivist.

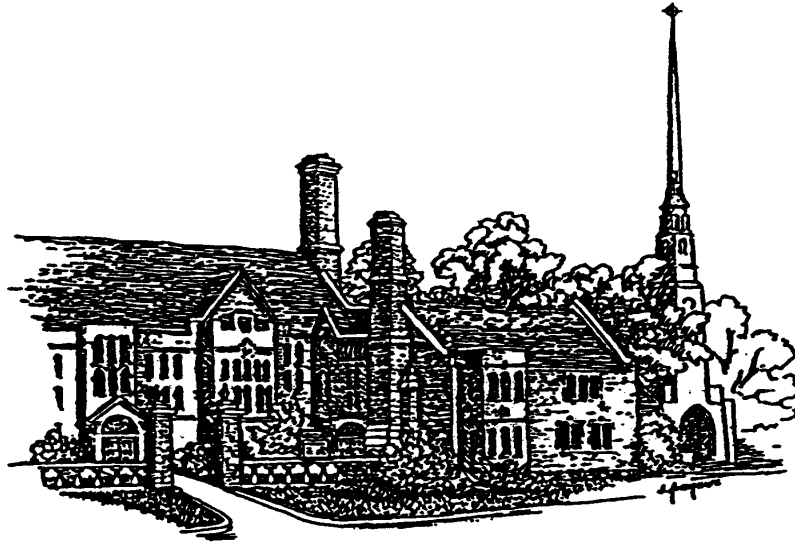
*The Autobiography of Peter Cartwright* (Nashville: Abingdon Press, 1984; originally published in 1856).

J. Gordon Melton, *Log Cabins to Steeples; The Complete Story of the United Methodist Way in Illinois* (Commissions on Archives and History, Northern, Central, and Southern Illinois Conferences, 1974).

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**Wesley Foundation**  
**University of Illinois, Urbana-Champaign**  
Heritage Landmark of The United Methodist Church



In 1900, the Rev. Willard Nathan Tobie arrived at his new charge. Parks Chapel, a small congregation near the University of Illinois, was just eight years old.

Tobie immediately saw the possibilities of the Chapel's location. About one-quarter of the students enrolled at the University were Methodist, needing spiritual guidance and Christian fellowship.

If the church were to serve these students, it would need a larger sanctuary. The congregation was not wealthy, so Tobie turned to the Methodists of the state, arguing that all Illinois Methodists should support a ministry to Methodist college students.

There was opposition to Tobie's plan, some arguing that Methodist support should only go to Methodist schools. However, Tobie also received significant support, and six years later Trinity Methodist Episcopal Church was dedicated.

Under Tobie's successor, James Chamberlain Baker, the work grew so rapidly that the Trinity church building was soon inadequate. It was Baker's vision to expand the Trinity program to include a social center and a dormitory for Methodist students. In 1909, the Illinois Conference adopted the student enterprise at Trinity as a conference-wide responsibility and in 1913

the "Wesley Foundation" was incorporated, the first legal use of the name.

The present Wesley Foundation building was dedicated in 1921. The structure was modeled closely on Christ Church College at Oxford where John Wesley received his education.

Paul Burt, pastor of the church and director of the Foundation from 1928 to 1961, guided both through the years of the Depression, World War II, and the postwar recovery. In 1956, Trinity Church changed its name to Wesley Church to signify its unique position as the "Church of the Wesley Foundation." In 1959 the church dedicated a new sanctuary, built adjacent to and connected with the Wesley Foundation building.

The movement begun at Urbana soon spread to other college campuses, and eventually overseas. Today, thousands of Methodist college students find support, counsel, and fellowship at over 250 Wesley Foundations in the United States and in other countries. The original Wesley Foundation continues its own ministry to over 1500 students yearly.

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***Points of interest at this Heritage Landmark:***

The Wesley Foundation has been in continuous operation in its current facility since 1920, seven years after its founding by James Baker. Portraits of influential Wesley Foundation leaders Baker, W. N. Tobie, and Paul Burt are displayed. The architecture of both the Foundation and the Wesley United Methodist Church are worth the visitor's attention and appreciation.

***Special events:*** The ceremonial observances of the Foundation are related to the liturgical year, the University and community calendar, and various cultural events.

***Area attractions:*** The Wesley Foundation is on the campus of the University of Illinois at Urbana-Champaign. Several state parks are nearby, and Chicago is to the north.

***To visit:***

This Heritage Landmark is a working Wesley Foundation facility. It is open to the public from 8:00 am to 10:00 pm Sunday through Thursday, 8:00 am to midnight Friday and Saturday when the University is in session. It is open 8:00 am to 5:00 pm Monday through Friday most other times.

***Location:*** Within the boundaries of the Illinois Great Rivers Annual Conference of The United Methodist Church, in Champaign County. The twin cities of Champaign-Urbana are 130 miles south of Chicago on Interstate 57 and east of Bloomington on Interstate 74 and Decatur on Interstate 72.

***Food and lodging:*** Champaign-Urbana offers numerous lodging and eating places.

***Directions:*** Take Interstate 74 to the Lincoln Avenue exit in Urbana. Travel south on Lincoln Avenue about three miles, to Green Street. Turn right on Green Street and travel to the first traffic light, which is Goodwin Street. The Wesley Foundation is at the southwest corner of Green and Goodwin. To park, turn left on Goodwin. The Wesley parking lot is the first driveway on the right.

***For further information, contact:*** Paula Collins, Wesley Foundation, 1203 W. Green Street, Urbana, IL 61801; 217-344-1120.

***To learn more about United Methodist church history in this area:***

Illinois Great Rivers Annual Conference Archives, Illinois Great Rivers Conference Office, P.O. Box 515, Bloomington, IL 61702-0515; Laretta Scheller, Archivist.

J. Gordon Melton, *Log Cabins to Steeples: The Complete Story of the United Methodist Way in Illinois* (Commissions on Archives and History, Northern, Central, and Southern Illinois Conferences, 1974).

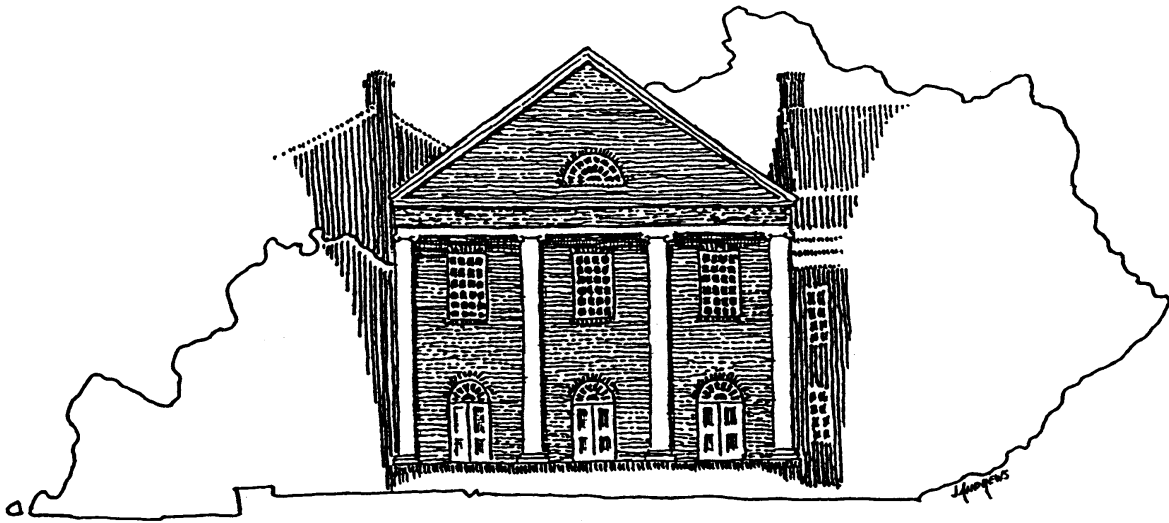
James C. Baker, *The First Wesley Foundation: An Adventure in Christian Higher Education* (Nashville: Parthenon Press, 1960).

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## Site of the Organization of the Methodist Episcopal Church, South Louisville, Kentucky

Heritage Landmark of The United Methodist Church



By the 1840s, slavery was the foremost political and social issue in American society. In the Methodist Episcopal Church, the issue came to a head in 1844.

Bishop James O. Andrew of Georgia married a woman who owned slaves, and that precipitated heated debate at the General Conference over the propriety of a direct episcopal connection to slaveholding. The northern majority demanded that the bishop cease exercising the functions of his office until this impediment was removed, and that led to an impasse with the southern conferences. The final result was a Plan of Separation which provided for two Methodist Episcopal Churches, North and South.

Delegates from the southern conferences met at a Convention at the Fourth Street Church in Louisville, Kentucky, May 1-19, 1845 and organized the Methodist Episcopal Church, South. As recorded in the new denomination's *Book of Discipline*, "The Convention...declared by solemn resolutions, the jurisdiction hitherto exercised by the General Conference of the M. E. Church over the conferences in the slave-holding States, entirely dissolved, and erected the said Annual Conferences into a separate ecclesiastical connection, under the style and title of "The Methodist Episcopal Church, South."

The Methodist Episcopal Church was the largest denomination in the United States, and its division was to many observers an omen of what could happen to the nation as well as to other churches.

"Scarcely any public occurrence has happened for a long time that gave me so much real concern and pain as this menaced separation. I will not say that it would necessarily produce a dissolution of the political union of these States, but the example would be fraught with imminent danger." [Henry Clay to W. A. Booth, reacting to the news of the 1844 Methodist Episcopal General Conference]

The separation in Methodism lasted until 1939, when the northern and southern Methodist Episcopal Churches and the Methodist Protestant Church merged to form The Methodist Church.

The Fourth Street Methodist Episcopal Church, built in 1816, was the second home of the first Methodist society in Louisville (1806). In 1852 it moved to Fifth and Walnut Streets, and after other mergers and closures is now part of Fourth Avenue United Methodist (founded 1888). The site of the 1816 building is now part of the Kentucky International Convention Center.

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***Points of interest at this Heritage Landmark:***

A state historical marker is at the site of the Fourth Street Methodist Episcopal Church and briefly describes its historical importance.

***Special events:*** None

***Area attractions:*** Louisville is home to numerous museums, art galleries, and theaters, and has the largest extant collection of Victorian houses in the USA.

***To visit:***

The plaque is accessible at all hours.

***Location:*** Within the boundaries of the Kentucky Annual Conference, in Jefferson County. The site is on Fourth Street, between Market and Jefferson. The state historical marker is near the southeast corner of Fourth and Market Streets.

***Food and lodging:*** There are numerous restaurants and hotels in the city of Louisville.

***Directions:*** From east, west, and north, take Interstate 65 south to the Hospitals and Jefferson Street exit. Turn west on Jefferson Street (one-way), right onto 5th Street (one-way), and right again onto Market Street (one-way).

From the south, take Interstate 65 north to the Muhammad Ali exit. Turn west on Muhammad Ali, right on 5th Street (one-way), and right again on Market Street (one-way).

***For further information, contact:*** Charles W. Brockwell, Jr., 3907 Ashridge Drive, Louisville, KY 40241

***To learn more about United Methodist church history in this area:***

Louisville Annual Conference Depository, Library Learning Center, Kentucky Wesleyan College, P.O. Box 1039, 3000 Frederica St., Owensboro, KY 42301; Richard Weiss, Archivist.

C. C. Goen, *Broken Churches, Broken Nation: Denominational Schisms and the Coming of the American Civil War* (Macon, GA: Mercer University Press, 1985).

Roy H. Short, *Methodism in Kentucky* (Louisville: Commissions on Archives and History of Kentucky and Louisville Conferences, 1979).

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**Cox Memorial United Methodist Church**  
**Hallowell, Maine**  
Heritage Landmark of The United Methodist Church



Methodism in Hallowell dates from October 13, 1793, when Jesse Lee preached in the town. This was probably the first Methodist sermon ever heard in the Kennebec region of Maine. In 1800, a revival was held by Epaphras Kibby, and the first two converts, Charles and Martha Cox, had their infant twins, Melville and Gershom, baptized.

The Cox family was active in the Methodist Society from its beginning. The Hallowell Church began as a Methodist chapel, constructed around 1802. Melville Cox grew up in the chapel and began preaching by the time he was twenty years old. In March 1821 he was licensed to preach by the Kennebec District Conference, and received his first appointment in 1822. Ill health, however, forced Cox to return to Hallowell in 1825.

During that same period, the church members decided to build a new sanctuary. Melville Cox became secretary of the group of men elected to find and purchase the land for the new church. His handwritten minutes and the deed (signed by Cox) still exist.

Cox moved south in November 1826 to avoid the Maine winter and to recover his health. He preached off and on until 1828, when he married and located. During the next two years he was editor of *The Itinerant*

in Baltimore, until his wife's death in December 1830. Cox returned to local church ministry, although his health was still fragile.

By mid-1831 Cox had become interested in missions. The Methodist Episcopal Church had formed a Missionary Society in 1819, but no suitable foreign missionary had yet been found. Cox offered himself to Bishop Elijah Hedding for the South American field. Instead, Hedding asked if he would go to Liberia, established on Africa's west coast for freed American slaves.

Cox sailed from Norfolk on November 6, 1832, arriving in Monrovia on March 8, 1833. He held a camp meeting, started regular worship and Sunday school, and developed mission strategies all within a few weeks of his arrival, but his health was simply not up to the task, and he died of malaria on July 21, 1833 after three months of decline.

Although his career was painfully brief, Cox's story inspired many in the early missions movement. Before he sailed for Liberia, Cox told a friend that should he die in Africa, the friend should write his epitaph. What, asked the friend, should the epitaph say? Cox replied, "Let a thousand die before Africa be given up."

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***Points of interest at this Heritage Landmark:***

The church features a large stained glass window (installed in 1912) showing Melville Cox preaching to Africans. Other Cox-related memorabilia, including minutes in his handwriting, are on display. A plaque on the lawn notes the church's historical importance.

Parking and restrooms are available at the church. The Cox Memorial church building is now completely handicapped accessible.

***Special events:*** Old Hallowell Days are held annually on the 3<sup>rd</sup> Friday and Saturday of July and the church is usually open for one or more events during this time.

***Area attractions:*** Hallowell is an early sea commerce center with many old homes of captains of both sea and commerce still standing. Directly uphill from the church, the 1813 powder house still stands atop a hill near the granite quarries that sent pre-carved building blocks and statuary to the growing cities of the east coast. The last remaining mill building is now a seniors' residence. Hallowell was known as the antiques capital of Maine. Nearby Augusta is the state capital. Lewiston is to the southwest and Portland, Maine's largest city, is about eighty miles south of Hallowell. The rocky, Maine coast, including Acadia National Park, is a short drive to the east and south. Moosehead Lake is several hours north.

***To visit:*** Cox Memorial United Methodist Church is an active United Methodist congregation. It is open for regular worship. For tours, please contact the church at 207-751-0273 or Harvey and Melicent Versteeg (contact info below).

***Location:*** Within the boundaries of the New England Annual Conference, in Kennebec County, Maine. The church is on the corner of Middle and Central Streets in Hallowell which is two miles south of the state capital.

***Food and lodging:*** There are restaurants in Hallowell, and motels and restaurants in Augusta, just north of Hallowell.

***For further information, contact:*** Harvey & Melicent Versteeg, 81 Church Hill Road, Augusta, Maine 04330, 207-623-3793 or email [hversteg@yahoo.com](mailto:hversteg@yahoo.com).

***To learn more about United Methodist church history in this area:***

Contact Harvey or Melicent Versteeg (see address above).

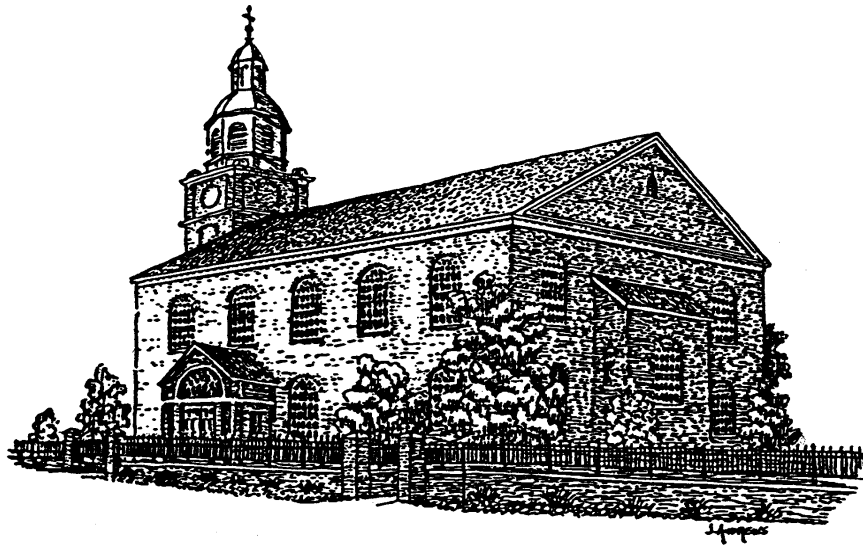
Wade Crawford Barclay, *History of Methodist Missions* (New York: Board of Missions and Church Extension of The Methodist Church, 1949), volume 1.

*Remains of Melville B. Cox, Late Missionary to Liberia* (New York: Mason and Lane, 1839).

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**Old Otterbein United Methodist Church**  
**Baltimore, Maryland**  
Heritage Landmark of The United Methodist Church



Old Otterbein Church is the mother church of the United Brethren in Christ and the oldest church edifice still standing in the city of Baltimore.

In 1771, a German Evangelical Reformed Church was organized and a temporary chapel erected to house the congregation. (On June 22, 1772, pastor Benedict Schwope lent the chapel to Joseph Pilmore as a place to organize the Lovely Lane Meeting House congregation.)

Schwope and Asbury persuaded Philip William Otterbein (1726-1813) to accept the pastorate in 1774. Otterbein had come from Germany in 1751 as a missionary to German colonists in Pennsylvania. The Baltimore pastorate was his fifth, and he stayed for the rest of his life, a thirty-nine year pastorate.

Otterbein had a close relationship with Francis Asbury; in 1784 he assisted in Asbury's ordination at the Christmas Conference which founded the Methodist Episcopal Church.

Asbury preached at Otterbein's church many times, and on March 24, 1814, some months after Otterbein's death, Asbury wrote the following in his journal: "Forty years have I known the retiring modesty of this man of God; towering majestic above his fellows in learning, wisdom, and grace, yet seeking to be

known only of God and the people of God; he had been sixty years a minister, fifty years a converted one."

Otterbein's evangelical preaching and his increasingly Wesleyan theology led to conflicts with the Reformed Church. An entry from Francis Asbury's journal for June 4, 1786 is evidence of Otterbein's growing interest in the Methodist movement: "I called on Mr. Otterbein: we had some free conversation on the necessity of forming a church among the Dutch [Germans], holding conferences, the order of its government, &c."

Otterbein and Martin Boehm helped found the United Brethren in Christ in 1800, and Otterbein's church in Baltimore became the cradle of the new denomination.

The present church structure was erected in 1785 and the 1811 parsonage stands nearby. Philip William Otterbein is buried in the churchyard and a monument was placed over his grave in 1913. Old Otterbein UMC has the distinction of being the only extant eighteenth century church in the city.

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***Points of interest at this Heritage Landmark:***

Along with the church's significance to United Methodism, the building itself is of historical interest. The sanctuary, erected in 1785-86, was built with \$6000 of ballast bricks discarded by ships in the nearby harbor. All the nails used in construction were hand-made. The church bells, cast in London were installed in 1789 and have been sounded for nearly every important event in American history since the end of the Revolutionary War. The organ was built by Henry Nieman; only five Nieman organs remain, including that in the Otterbein Church. Visitors may also see Otterbein's grave and monument in the churchyard, exhibits on the history of the church and its surrounding neighborhood, and a rare, recently restored, 1869 map of Baltimore.

***Special events:*** Bishop Otterbein Day is observed on the first Sunday of June. A "Souper Supper" is held in November and a Christmas Candlelight Concert in December.

***Area attractions:*** There are many museums and other attractions in the city of Baltimore, a number within walking distance of the church. Of particular interest to United Methodists is the Lovely Lane Museum (see address below). Other Heritage Landmarks in this annual conference are the Robert Strawbridge House (pp.35-36), the Cokesbury College Site (pp.37-38), and the Lovely Lane Meetinghouse Site (pp.39-40).

***To visit:*** This is an active congregation, and visitors are welcome to Sunday morning worship services at 11:00 a.m. To arrange a tour, please contact Rev. Statesman (contact info below).

***Location:*** Within the boundaries of the Baltimore-Washington Annual Conference in Baltimore City, Maryland. The church is on the corner of Sharp and Conway Streets in Baltimore, two blocks from Harborplace, next to the Baltimore Convention Center and across the street (Interstate 395) from Oriole Park at Camden Yards.

***Food and lodging:*** There are many eating places at Harborplace, two blocks from the church, and numerous other restaurants and hotels in Baltimore.

***Directions:*** *From the north:* take Interstate 83 South to the end. Turn right on Lombard Street. Turn left on Light Street to Conway Street.

*From the north, west, or south:* take the Baltimore Beltway (Interstate 695) to Interstate 95 to Interstate 395 to Conway Street.

*From the east:* take U.S. 40 to St. Paul Street. (changes to Light Street at Baltimore Street) south to Conway Street.

***For further information, contact:*** Rev. Jessica Statesman, Old Otterbein UM Church, 112 W. Conway Street, Baltimore, MD 21201-2412; 410-685-4703; or E-mail: [info@oldotterbeinumc.org](mailto:info@oldotterbeinumc.org).

***To learn more about United Methodist church history in this area:***  
Lovely Lane Museum, 2200 St. Paul St., Baltimore, MD 21218.

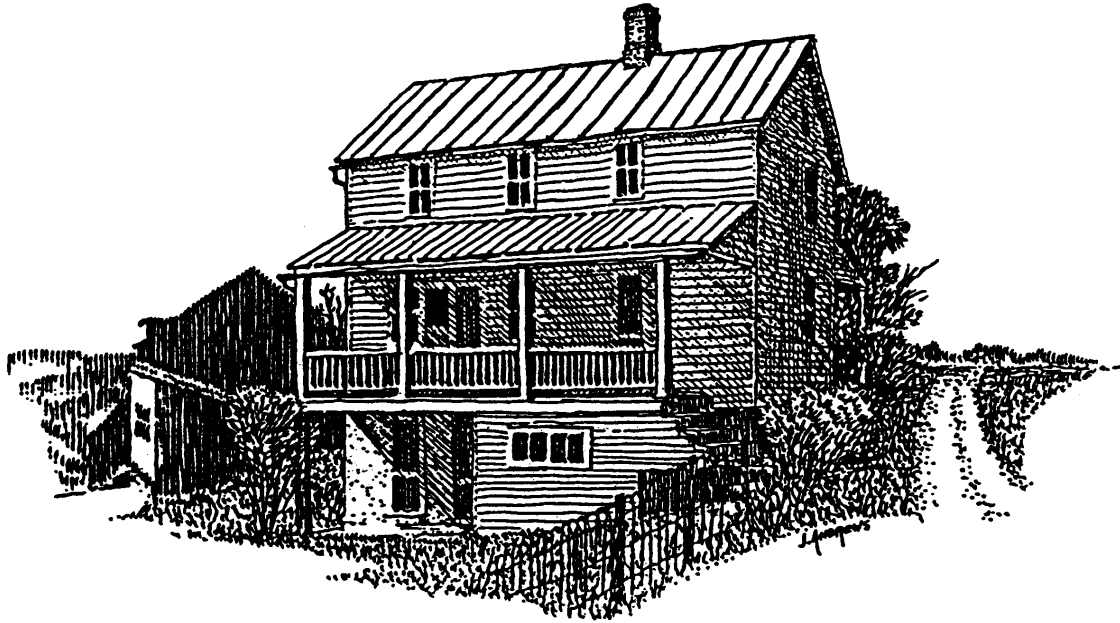
J. Bruce Behney, *The History of the Evangelical United Brethren Church* (Nashville: Abingdon Press, 1979).

Lynn W. Turner, *Philip William Otterbein* (Lake Junaluska, NC: United Methodist Church, Commission on Archives and History, 1976).

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**Robert Strawbridge House**  
**New Windsor, Maryland**  
Heritage Landmark of The United Methodist Church



Robert Strawbridge (? -1781) emigrated from Ireland to Frederick County, Maryland sometime between 1760 and 1766. A Methodist preacher in Ireland, he began preaching in Maryland soon after his arrival, making him the pioneer of Methodism on the American continent.

He preached in his log cabin home and began organizing Methodist societies as early as 1763 or 1764. The first class met in his home and soon a second met at a nearby home. John Evans (1734-1827), one of Strawbridge's converts, led the first class from 1768-1804. These were perhaps the earliest Methodist organizations in American history. Strawbridge also built log meeting houses at Sam's Creek and near Aberdeen.

Strawbridge soon began itinerating in Maryland, Pennsylvania, and Virginia, often preaching the first Methodist sermons heard in a settlement. He established a number of societies, prompted the construction of several Methodist chapels, possibly including the Old Stone Church in Leesburg, Virginia (see pp.81-82). He was tremendously popular and had a major influence on many young preachers.

Strawbridge, who probably was never ordained, nevertheless regularly administered the sacraments. At the first conference of Methodist preachers in America (1773), this practice was condemned, although an exception was made for Strawbridge, who was allowed to continue it under Asbury's direction. Francis Asbury in particular was unhappy about the matter, especially when Strawbridge ignored the conference's action and continued to administer the Lord's Supper as before!

Asbury recorded his frustration in his journal entry for June 24, 1774: "[O]ne of these letters informed me that Mr. Strawbridge was very officious in administering the ordinances. What strange infatuation attends that man! Why will he run before Providence?"

The Strawbridge house passed into other hands and was forgotten until 1915, when a Maryland Methodist historian, Mrs. Arthur Bibbins, identified it. The Strawbridge Shrine Association was organized in 1934 and acquired the property in 1973.

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***Points of interest at this Heritage Landmark:***

Strawbridge's log cabin home was later enlarged and clapboarded; it is this home that visitors can tour. Also part of this Heritage Landmark is the home of John Evans, moved to the Strawbridge property, and a replica of the Strawbridge Log Meetinghouse, built in 1764 and possibly the first Methodist chapel in America and a statue of Robert Strawbridge. There are also several farm outbuildings.

***Special events:*** None

***Area attractions:*** New Windsor is near the historical and cultural attractions of Gettysburg, PA; Baltimore, MD; and Washington, DC. Other Heritage Landmarks in this annual conference are Old Otterbein Church (pp.33-34), the Cokesbury College Site (pp.37-38), and the Lovely Lane Meetinghouse Site (pp.39-40). Visitors will also want to tour the Lovely Lane Museum (see address below). There is also an international gift shop at the Brethren Service Center in New Windsor.

***To visit:***

The buildings may be viewed at any time; appointments for guided tours may be made by contacting the Tour Coordinator at 410-635-2600 or [info@strawbridgeshrine.org](mailto:info@strawbridgeshrine.org).

The property, a thirty-two acre farm, is owned by the Strawbridge Shrine Association. To support the preservation and interpretation of this Heritage Landmark, write to The Strawbridge Shrine Association, Inc., 2650 Strawbridge Lane, New Windsor, MD 21776.

***Location:*** Within the boundaries of the Baltimore-Washington Annual Conference, in Carroll County, Maryland, about 40 miles northwest of Baltimore.

***Food and lodging:*** Nearby food and lodging is available at the Brethren Service Center in New Windsor.

***Directions: From the north:*** travel south on state route 31 from New Windsor to Wakefield Valley Road where there is a state historical marker). Turn right on Wilt Rd. and right on Strawbridge Lane.

***From the south:*** from Interstate 70, travel north for 11 miles on state route 27, then left for four miles on state route 407 and right for one mile to Wakefield Valley Rd. Turn right and go one mile to Wilt Rd., then right for 300 feet to Strawbridge Lane; turn right and go 500 feet to the Heritage Landmark.

***For further information, contact:*** John Strawbridge, Communications Director, Strawbridge Shrine Association, c/o 2200 St. Paul Street, Baltimore, MD 21218-5805; 410-635-2600 or [info@strawbridgeshrine.org](mailto:info@strawbridgeshrine.org).

***To learn more about United Methodist church history in this area:***

Lovely Lane Museum, 2200 St. Paul St., Baltimore, MD 21218; 410-889-4458.

Gordon Pratt Baker, *Those Incredible Methodists: A History of the Baltimore Conference of the United Methodist Church* (Baltimore: Baltimore Conference Commission on Archives and History, 1972).

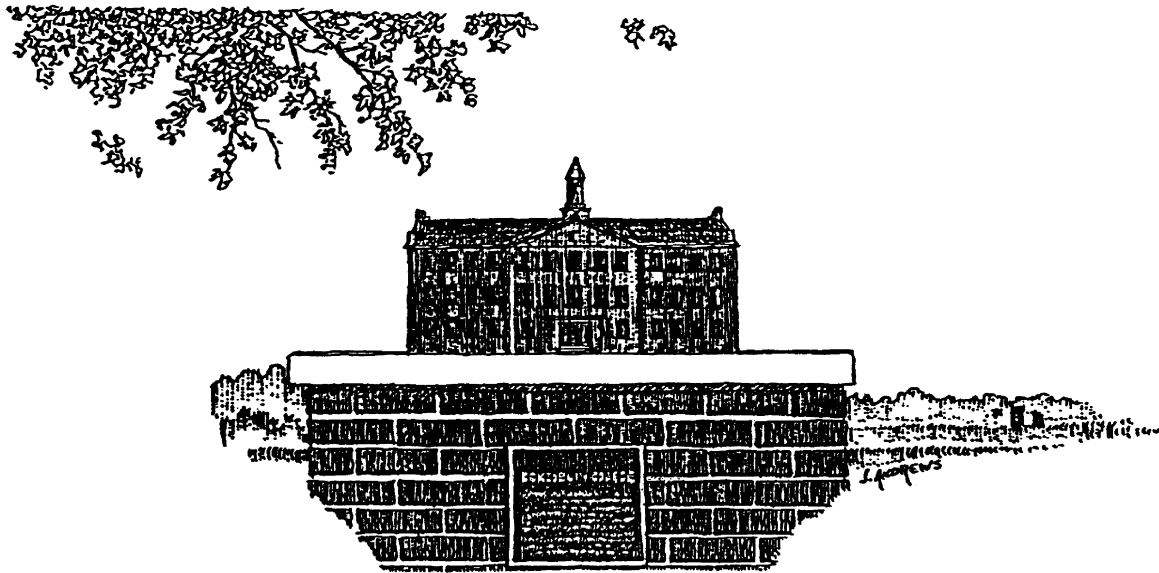
Charles Miller and William Raker, *The Histories of the Pennsylvania and Central Pennsylvania Conferences of the Evangelical United Brethren Church* (York, PA: by the authors, 1968).

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## Cokesbury College Site Abingdon, Maryland

Heritage Landmark of The United Methodist Church



The idea of a Methodist academy in Abingdon, Maryland had been discussed as early as 1782. Thomas Coke (1747-1814) was John Wesley's envoy to American Methodists, making nine voyages to the United States. Coke and Francis Asbury (1745-1816) met at Barratt's Chapel in November 1784 and the following month Coke presided over the Christmas Conference at which the Methodist Episcopal denomination was formed. At their meeting at Barratt's Chapel, Coke and Asbury adopted the plan. The preachers at the Christmas Conference decided to name the school Cokesbury College in honor of the two bishops.

The school was founded to educate the sons of Methodist preachers, "poor orphans, and the sons of subscribers [financial supporters]." Cokesbury College opened on December 6, 1787, with an enrollment of twenty-five students and a faculty of three teachers.

According to a broadside dated September 15, 1787 and signed by Francis Asbury, Philip William Otterbein, later the first bishop of the United Brethren in Christ (see pp.31-32), had close ties to the school: "That very reverend man Mr. Otterbein has offered freely to visit the College as often as he can, to direct

the use of proper books and best plans of education."

Academic instruction included English, Latin, Greek, Logic, Natural Philosophy, and Astronomy, but the major emphasis was on training students to be "rational scriptural Christians." In the midst of all his other duties, Asbury served the school as de facto president, fund raiser, and administrator. In 1789, Coke donated a library and "philosophical apparatus."

The college had a troubled history. On December 7, 1795, a fire, possibly set deliberately, destroyed the college building and its contents. After the fire, it was decided to move the college to Baltimore. A large building was purchased and Cokesbury became an academy instead of a college. It enrolled some 200 students, but another fire a year later, December 4, 1796, destroyed the college and any further plans of Coke and Asbury.

Despite its brief history, Cokesbury College has the distinction of being the first Methodist college on the American continent. It recalls Methodism's early commitment to education.

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***Points of interest at this Heritage Landmark:***

Cokesbury Memorial United Methodist Church stands near the site of the college. It was erected before the college and survived the 1795 fire.

The church cemetery contains granite markers which indicate the original corners of the college building. Also in the cemetery is a bronze model of the college on top of a monument to the college.

The cemetery is owned by the Cokesbury Memorial United Methodist Church. The lot and model are owned by the Baltimore United Methodist Historical Society.

***Special events:*** On the first Sunday in June, the church commemorates Francis Asbury's laying of the cornerstone of the college.

***Area attractions:*** Baltimore, with its many United Methodist-related historic places and other cultural attractions, is a short drive to the southwest. The Lovely Lane Museum (see address below) houses the Cokesbury College bell, which was replicated for the 1984 bicentennial of Methodism in America. Other Heritage Landmarks in this annual conference are Old Otterbein Church (pp.33-34), the Robert Strawbridge House (pp.35-36), and the Lovely Lane Meetinghouse Site (pp.39-40).

***To visit:***

Cokesbury Memorial United Methodist Church is open for regular worship on Sunday mornings. To tour the site at other times, contact Charles A. Riley (see address below).

***Location:*** Within the boundaries of the Baltimore-Washington Annual Conference, in Harford County, northeast of Baltimore.

***Food and lodging:*** Restaurants and lodging places are available in the Abingdon area.

***Directions:*** Exit 77 from Interstate 95; go south on State Route 24 one mile, then northeast on State Route 7 for two miles. Turn right on Abingdon Road and proceed one block to the church.

***For further information, contact:*** Charles A. Riley, c/o Cokesbury Memorial UM Church, 1304 Abingdon Road, Abingdon, MD 21009-1225; 410-676-6295; or E-mail: cokesburychurch@unitedmethodist.comcast.biz.

***To learn more about United Methodist church history in this area:***

Lovely Lane Museum, 2200 St. Paul St., Baltimore, MD 21218.

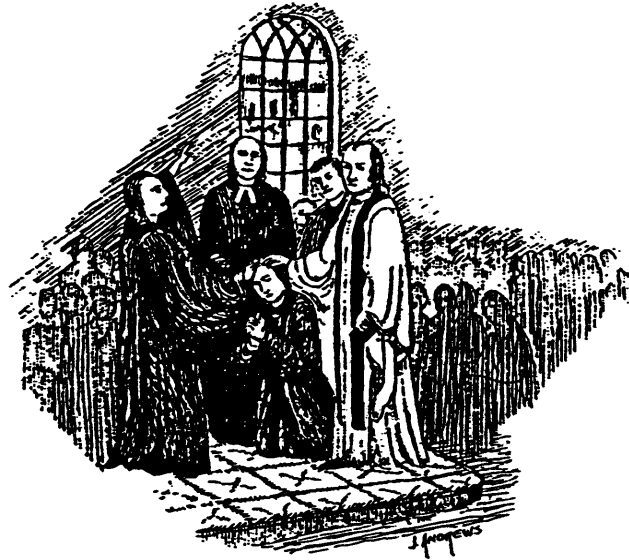
Frank Baker, *From Wesley to Asbury: Studies in Early American Methodism* (Durham, NC: Duke University Press, 1976).

John Owen Gross, *Cokesbury College* (Nashville: Parthenon Press, 1955).

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**Lovely Lane Meetinghouse Site**  
**Baltimore, Maryland**  
Heritage Landmark of The United Methodist Church



The Lovely Lane Chapel was built in 1774. Ten years later the chapel hosted the famous Christmas Conference, where a new denomination was born: the Methodist Episcopal Church.

John Wesley reluctantly agreed to the American Methodists' desire to organize their own church. He sent Thomas Coke to supervise the process and to consecrate Francis Asbury as "general superintendent" of the Methodists in America. When Coke and Asbury met at Barratt's Chapel, Delaware, in November 1784 (see pp.11-12), Asbury refused the appointment unless the preachers elected him. The meeting was scheduled for the next month, December, at Lovely Lane Chapel in Baltimore.

Freeborn Garrettson was sent "like an arrow," in Coke's words, to contact as many preachers as possible to meet in Baltimore. Garrettson recorded in his journal: "My dear Master enabled me to ride about twelve hundred miles in about six weeks; and preach going and coming constantly. The conference began on Christmas day." More than sixty preachers (and numerous visitors) responded to Garrettson's call.

Friday, December 24, 1784: ...[I]t was agreed to form ourselves into an Episcopal Church, and to have superintendents, elders, and deacons.

When the conference was seated, Dr. Coke and myself were unanimously elected to the superintendency of the Church, and my ordination followed ...We spent the whole week in conference, debating freely, and determining all things by a majority of votes... We were in great haste, and did much business in a little time.<sup>1</sup> Francis Asbury, *Journal*.

Besides organizing a church and approving Asbury and Coke as their leaders, the members elected twelve preachers as "elders," Wesley's suggested term for fully ordained clergy. The Conference also formally adopted *The Sunday Service*, Wesley's abridgement of the English *Book of Common Prayer*, as the new church's liturgical guide.

In 1786, the Lovely Lane Chapel relocated to nearby Light Street, and the original site on Lovely Lane (now Redwood Street) was later occupied by the Merchants Club, whose building now houses the Baltimore International College.

Today the Lovely Lane name is kept alive by the continuing congregation, formerly First Methodist Church, now again Lovely Lane United Methodist Church.

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***Points of interest at this Heritage Landmark:***

Nothing remains of the original Lovely Lane Chapel on this site; there is a bronze tablet on the outside of the building located at 206 E. Redwood Street, which may be viewed at any time. A brick from the original Chapel is on display at the Lovely Lane Museum.

***Special events:*** Lovely Lane Church annually celebrates its founding by Joseph Pilmore on June 22, 1772.

***Area attractions:*** The Lovely Lane United Methodist Church, 2200 St. Paul Street, houses the Lovely Lane Museum, which has many artifacts of early American Methodism on display. The church itself is on the National Register of Historic Places, having been designed by Stanford White in 1884. Also in Baltimore is Mt. Olivet Cemetery, where are buried Bishops Asbury, Emory, George, and Waugh; as well as Robert Strawbridge, Jesse Lee, and E. Stanley Jones. Other Heritage Landmarks in this annual conference are Old Otterbein Church (pp.33-34), the Robert Strawbridge House (pp.35-36), and the Cokesbury College Site (pp.37-38), and the United Brethren Founding Sites Cluster (pp. 41-42).

***To visit:***

The Heritage Landmark plaque is on the exterior of the building located on Redwood Street and may be viewed at any time.

***Location:*** Within the boundaries of the Baltimore-Washington Annual Conference, in Baltimore, Maryland.

***Food and lodging:*** Many hotels are within six blocks of the Heritage Landmark, as are restaurants, particularly at Harborplace, two blocks south.

***Directions:*** From the end of Interstate 83: go west on Lombard Street, then north on South Street, then west on Redwood Street. From Interstate 395: go east on Pratt Street, then north on South Street, then west on Redwood Street.

***For further information, contact:*** Rev. Travis Knoll, Lovely Lane UM Church, c/o Lovely Lane Museum, 2200 St. Paul St., Baltimore, MD 21218-5805; 410-889-1512; or E-mail: [LovelyLane.BCS@gmail.com](mailto:LovelyLane.BCS@gmail.com).

***To learn more about United Methodist church history in this area:***

Lovely Lane Museum, 2200 St. Paul St., Baltimore, MD 21218, 410-889-4458.

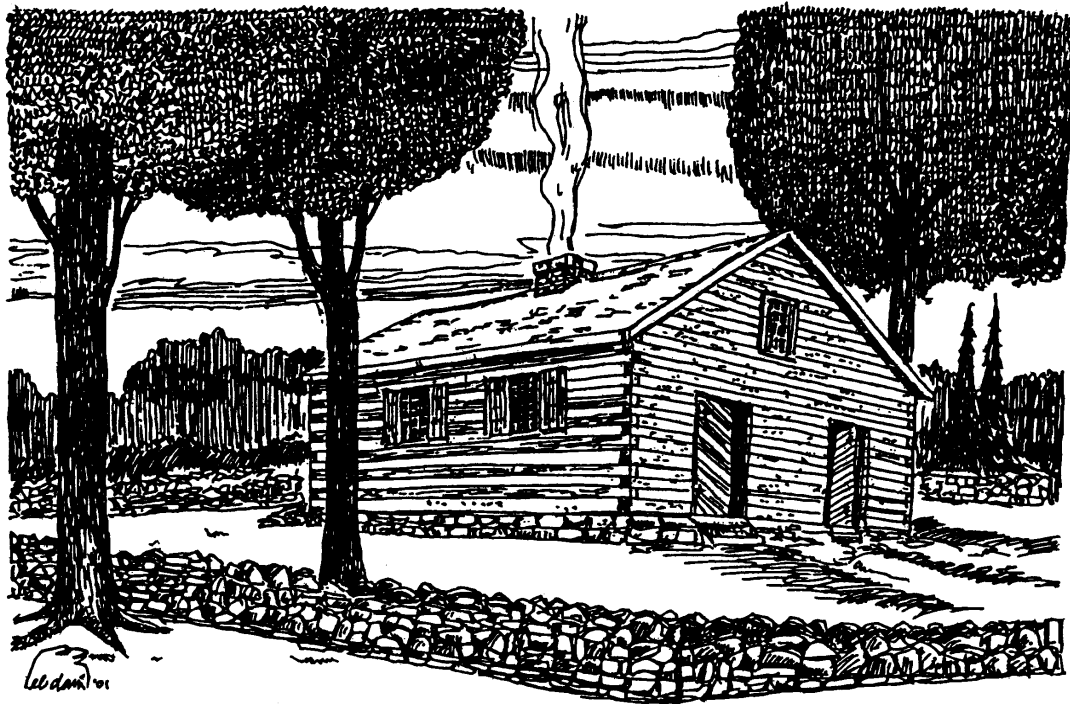
Ruthella Bibbins, *How Methodism Came: The Beginnings of Methodism in America* (Baltimore: Strawbridge Shrine Association, 1987).

Russell E. Richey, *Early American Methodism* (Bloomington: Indiana University Press, 1991).

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**United Brethren Founding Sites Cluster**  
**Frederick and Washington Counties, Maryland**  
Heritage Landmark of The United Methodist Church



**Sketch of Geeting Meeting House, Keedysville, Maryland**

The cluster includes the United Brethren founding place at the Peter Kemp house, homes and graves of Bishops Newcomer and Russell; the Geeting house and Geeting Meetinghouse/Mt. Hebron site continuing as Salem UMC, Keedysville; Trinity United Church of Christ tower and Centennial UMC both in Frederick.

The Geeting Meetinghouse (1774) was succeeded by Mt. Hebron (1845-1880) then by Salem at Keedysville. The conference-owned site has hosted annual Whitsuntide meetings since 1770.

George Adam Geeting (1741-1812) served as pastor from 1774-1812, was ordained by Otterbein in 1783 and served as Conference secretary from 1800-1812. His attractively restored house was a Civil War Hospital and now is a Washington County historical site.

At the Peter Kemp House on September 25, 1800, the Church of the United Brethren in Christ was organized. In 1950, the

Evangelical United Brethren erected a commemorative marker on the lawn.

Bishop Christian Newcomer (1749-1830), preached from 1777, acted as bishop from 1813-30 and consequently extended the church westward. He rests at Beaver Creek cemetery near the Washington County historical site at his former home.

Bishop John Russell (1799-1870), who helped begin United Brethren publishing, also trained preachers at his well-preserved home which was used as a hospital after the Battle of Antietam.

Trinity United Church of Christ, Frederick has a tower erected during Otterbein's 1760s pastorate and Centennial UMC commemorates the United Brethren centennial of 1900.

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***Points of Interest at this Heritage Landmark:***

Frederick, Maryland (1745), the city of spires, Barbara Fritchie, the grave of Francis Scott Key, and the Hessian barracks has a long United Methodist history. The Opera House (once also the City Hall) housed the 1901 United Brethren General Conference. On Second Street are the Calvary and Centennial United Methodist churches and the former Trinity Methodist Episcopal church, South building (now Christian Science). Off Rocky Spring Road are the privately owned Peter Kemp House at #1099 and the former Rocky Spring United Brethren Church.

Keedysville area: The Salem United Methodist Church, at 25 South Main Street, has historical exhibits. At the Mt. Hebron site off Dog Street Road are a historical marker and graves of the Geetings. The Geeting house at Dog Street and Geeting Roads, and the Bishop Russell house further south on Geeting Road are of interesting architecture. Both are privately owned.

Beaver Creek area: The Newcomer house on the south side of US 40 west of MD Route 66 is attractively restored by the new owners. The Brethren Cemetery is one half of a mile west and has a twentieth-century Newcomer stone.

***Special Events:*** Pentecost service is held annually at the Mt. Hebron site near Keedysville.

***Area attractions:*** There are many attractions at Frederick, including a county fair and walking tours. The Strawbridge Shrine, where American Methodism began, is twenty miles northeast near New Windsor where Church World Service packs life-saving drugs and clothing for overseas disaster victims. Antietam battlefield is five miles southwest of Keedysville. Heritage Landmarks in Baltimore include: Old Otterbein United Methodist Church, the Lovely Lane meetinghouse site, and Lovely Lane Museum are but forty miles east while Washington, DC is forty-five miles south.

***To visit:*** The exteriors of all the cluster sites may be visited anytime. The interiors of the private houses, except the Kemp house, are not open. To access Trinity Tower apply at the church, on west Church Street. Contact the pastor of Salem UM Church, Keedysville (contact info below).

***Location:*** The cluster sites are within the Baltimore-Washington Conference in Washington and Frederick Counties, Maryland, about forty miles west of Baltimore.

***Food and lodging:*** There are ample facilities in the Frederick and Hagerstown areas for food and lodging.

***Directions:*** Access from the East or West via I 70 or US 40; from the North via US 15; from the South via US 15 or I 270. Access Keedysville via MD 66 & MD 34 from I 70 or US 40.

***For further information, contact:*** Rev. Robert G. Brennan, Salem UM Church, 25 South Main Street, P.O. Box 25, Keedysville, MD 21756-0025; 301-432-4046; or E-mail salemumc@salemcommunity.org.

***To learn more about United Brethren & United Methodist history in this area:***  
Lovely Lane Museum, 2200 St. Paul Street, Baltimore, MD 21218; 410-889-4458.

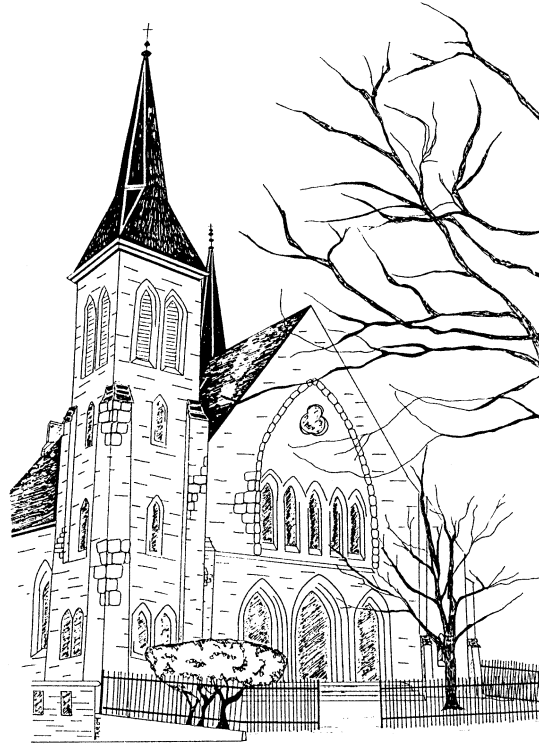
Paul E. Holdcraft, *History of the Pennsylvania Conference of the Church of the United Brethren in Christ* (Fayetteville, PA, 1939).

Gordon Pratt Baker, ed., *Those Incredible Methodists* (Baltimore, MD: Commission on Archives and History, 1972).

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**Site of the Founding of the Woman's Foreign Missionary Society  
of the Methodist Episcopal Church (MEC)  
Boston, Massachusetts**  
Heritage Landmark of the United Methodist Church



The former Tremont Street MEC was the site of the founding of the Woman's Foreign Missionary Society (WFMS) of the Methodist Episcopal Church by eight women who braved a stormy day, March 23, 1869 to meet together at the urgent call of the Mrs. William (Clementina) Butler and the Mrs. Edwin W. (Lois) Parker. Though small in number these courageous women voted to move ahead with the formation of a Society of women to minister to women in foreign countries. They called a second meeting, one week later, to solidify the organization and elect officers. Thus, the (WFMS) of the ME Church was organized despite opposition from the parent Missionary Society of the MEC, based in New York City.

On the 20<sup>th</sup> anniversary of the founding of the Society, stained glass windows, honoring the eight women who first came together to organize the Society, were placed in the back of the sanctuary above the gallery. In the 1940s at the instigation of Clementina Butler's daughter, Clementina (a missionary herself), and with the support of the pastor, Azariah Reimer, a number of other windows, honoring

the founders of the Society and the first two missionaries to be sent out - Isabella Thoburn and Dr. Clara Swain - were also placed in the church. In addition each of the existing eleven units of the WFMS across the country also paid for a window to be placed in the sanctuary. Finally, there are two windows dedicated to the New England Deaconess Association which was founded just around the corner from the church.

In the 1970s due to unusual circumstances, this extremely historic building, of significance not only to the New England Conference, but also to the denomination as a whole, was sold to the New Hope Baptist Church - an African American congregation. This congregation, however, has recognized and respected the historic significance of the building to The United Methodist Church and has carefully maintained the windows dedicated to these early courageous women.

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***Points of interest at this Heritage Landmark:***

As indicated above, the significance of this church lies in the numerous stained glass windows dedicated to the founders, early leaders, and the first missionaries of the WFMS. Above the gallery in the sanctuary are the windows dedicated to the first eight women who determined to organize the Society. The pastor's study (originally called the Founders Room) contains windows dedicated to the Rev. Dr. and Mrs. William Butler, their daughter Clementina, Mrs. Fairfield Warren (the first editor of the *Heathen Woman's Friend*, later the *Woman's Missionary Friend*), and Mrs. Osman (Mehitable) Baker, the first President of the WFMS. An upstairs chapel contains windows dedicated to Isabella Thoburn and Dr. Clara Swain, the first two missionaries sent out by the Society. The sanctuary contains the windows purchased by the eleven units of the Society which then existed. The designations on these windows have been changed, but there are plans to put small plaques next to each window containing the original information on the windows. Please call ahead to arrange for a tour to view the windows.

Parking and rest rooms (not wheelchair accessible at the present time) are available at the church.

***Special events:*** The annual meeting of the New England Conference United Methodist Women (successor organization of the WFMS) held their annual meeting at this church on October 30, 2004 and the Heritage Landmark was dedicated during the afternoon worship service.

***Area attractions:*** The City of Boston has a number of Methodist-related historic places. For a free copy of the *Boston Methodist Heritage Trail*, contact Pat Thompson, PO Box 538, Morrisville, VT 05661-0538; e-mail: [pajt8817@aol.com](mailto:pajt8817@aol.com) or check the NECCA archives website page: <http://www.bu.edu/sth/archives/cah/trails.htm>.

***To visit:*** The New Hope Baptist Church is an active African American Baptist congregation which is open for regular worship. If you wish to visit at another time, please contact the church at 617-237-0077.

***Location:*** Within the bounds of the New England Conference, in the city of Boston at 740 Tremont Street.

***Food and lodging:*** There are numerous restaurants and lodging within the greater Boston area.

***For further information or to learn more about United Methodist history in this area:***

Contact Patricia J. Thompson (see information above).

Frances J. Baker, *The Story of the Woman's Foreign Missionary Society of the Methodist Episcopal Church 1869-1895* (Cincinnati: Curt and Jennings, 1898).

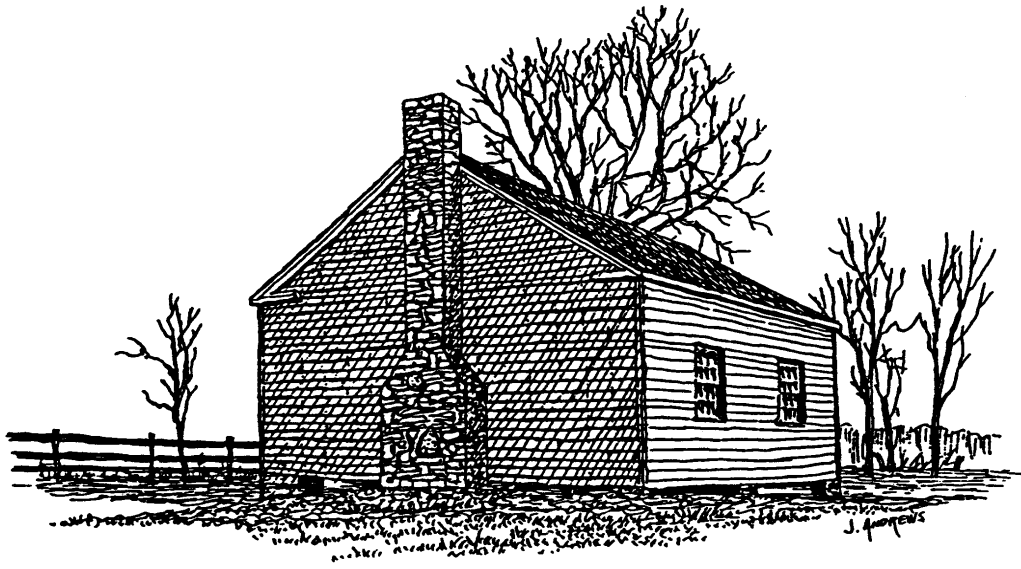
Mary Isham, *Valorous Ventures A Records of Sixty and Six Years of the Woman's Foreign Missionary Society of the Methodist Episcopal Church* (Boston: Woman's Foreign Missionary Society of the MEC, 1936).

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## Old McKendree Chapel near Jackson, Missouri

Heritage Landmark of The United Methodist Church



In 1801, a devout Methodist named William Williams moved to Missouri from Kentucky. He set aside two acres of his farm for use as a camp meeting, a new religious phenomenon on the frontier. Several years later, around 1806, such a meeting was first held on the site.

A Methodist class was formed in 1809, and Williams was the class leader until his death in 1838. A church edifice was built in 1819, and almost certainly named for Bishop William McKendree, who had attended a camp meeting there in 1818.

William McKendree (1757-1835) was the fourth Methodist bishop and the first born in the United States. He traveled extensively in what was then the west. The partial itinerary of one trip, as recorded in his journal, was as follows: "We passed through the south-west corner of Kentucky; crossed the Ohio River at Golconda; passed through the southern part of Illinois; crossed the Mississippi River at Cape Girardeau, visiting the frontier churches in Missouri."

Missouri was named a Territory in 1816, and the Missouri Annual Conference was organized the same year. The Conference boundaries included Illinois, Arkansas, Missouri, and part of Indiana. The first annual conference session to be held on Missouri soil took place in the brand-new McKendree

Chapel in 1819. The conference also met there in 1821, 1825, and 1831.

When the Methodist Episcopal Church split into northern and southern branches in 1844, McKendree's pastor, Nelson Henry, a northern sympathizer, kept the church affiliated with the northern branch. Since the area was heavily southern, however, the church gradually weakened, until in 1890 it ceased to be an organized church.

Efforts to restore McKendree Chapel began in the 1920s. The church is now fully restored and is probably the oldest Protestant house of worship still standing west of the Mississippi.

"It was in this year [1819] that McKendree Chapel was built, a good hewed-log house, with a shingle roof, good plank floor, windows, etc. It was the first substantial and finished meeting house built for us in Missouri, by the hands of regular workmen...It stands...in a camp ground hallowed by the recollections of happy hundreds, who have there been born again to sing redeeming love." John Scripps, quoted in W. S. Woodard's *Annals of Methodism in Missouri* (1893).

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***Points of interest at this Heritage Landmark:***

Visitors will see the original 1819 structure, which sits on a three-acre site. Across the road is the cemetery with all original stones, restored within the last fifteen years.

***Special events:*** The fourth Sunday in September is the annual meeting of the Board of Trustees of Old McKendree Chapel. There is outdoor preaching and a celebration at 3:00 p.m.

***Area attractions:*** Nearby are the Mark Twain National Forest in Missouri and the Shawnee National Forest in Illinois. The city of St. Louis is to the north.

***To visit:***

The Chapel is open every day during daylight hours. Arrangements for a guided tour may be made with the caretakers, Crystal & Matt Highfill (see contact info below).

***Location:*** Within the boundaries of the Missouri East Conference in the southeastern part of the state. The Chapel is in Cape Girardeau County, 2½ miles from Jackson and six miles from Cape Girardeau.

***Food and lodging:*** Restaurants and motels are available on Interstate 55 and in Jackson and Cape Girardeau.

***Directions:*** Leave Interstate 55 at exit 99. Go north on Highway 61 toward Jackson and turn right at first stop light. Follow road to first stop sign and turn left on Bainbridge Road. The sign is one mile, on the right.

***For further information, contact:*** Matt and Crystal Highfill, 4080 Bainbridge Rd., Jackson, MO 63755; 573-204-3633.

***To learn more about United Methodist church history in this area:***

The State Historical Society of Missouri, 1020 Lowry Street, Columbia, MO 65201; Reba Meinershagen, depository contact.

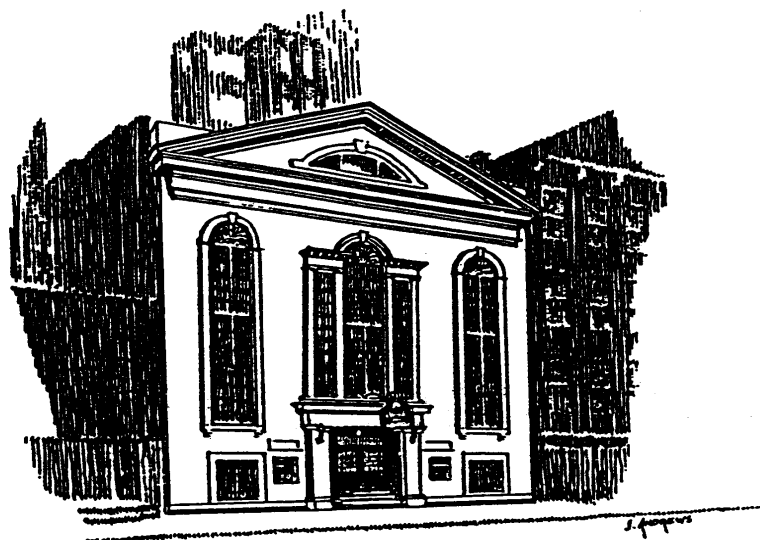
Richard A. Seaton, ed., *History of the United Methodist Churches of Missouri* (St. Louis: Missouri Methodist Historical Society, 1984).

Frank C. Tucker, *The Methodist Church in Missouri, 1798-1939* (Nashville: Parthenon press, 1966).

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**John Street United Methodist Church**  
**New York, New York**  
Heritage Landmark of The United Methodist Church



The story of the John Street Church begins in Ireland, where Philip Embury, his wife, Barbara Ruckle Heck (Embury's cousin), and her husband were converted to Methodism. Philip Embury became one of Wesley's local preachers.

In 1760, a number of Irish Methodists, including the Emburys and the Hecks, immigrated to New York City. Some of the group departed from Methodist ways, to Barbara Heck's distress. She persuaded Philip Embury to begin preaching again, and in October 1766 he began holding regular services in his home.

The services soon outgrew the Embury home, and the Methodist Society began meeting in rented facilities; first on Barrack Street and then on Horse and Cart (now William) Street. The latter was called "The Old Rigging Loft" because the upper story was sometimes used to rig ship's sails.

Philip Embury was soon joined in the pulpit by Captain Thomas Webb, a British officer (actually with lieutenant's rank) and a licensed Methodist lay preacher. By 1768, the congregation had outgrown the rigging loft, and on March 30, 1768, two lots on nearby John Street were purchased. The first

building erected on this site was called Wesley Chapel and was dedicated on October 30, 1768. It was the first permanent home of America's oldest continuous congregation.

A trustee, Thomas Taylor, wrote John Wesley about the chapel's construction and requested financial help and spiritual leadership. In response, Wesley sent the first two Methodist missionaries, Joseph Pilmore and Richard Boardman, to America. They were soon followed by others, most notably Francis Asbury.

The Hecks and Emburys left New York City in 1770, but the work at John Street continued. Francis Asbury preached there numerous times, and early General Conferences held their sessions in the chapel.

A slave named Peter Williams was one of many African American members of Philip Embury's society. He became sexton of Wesley Chapel and, with James Varick and others, formed what later became the African Methodist Episcopal Zion Church.

In 1817 the chapel was torn down to make way for a larger structure, dedicated in 1818. A third (and smaller) edifice was erected in 1841 and is still in use today.

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***Points of interest at this Heritage Landmark:***

The sanctuary dates from 1841 and the interior and furnishings remain much as they were in the mid-nineteenth century.

Below the sanctuary, the Wesley Chapel Museum displays many artifacts from eighteenth and nineteenth century American Methodist history in the city of New York. These include church record books, the Wesley Clock (a gift of John Wesley, 1769), love feast cups, class meeting circular benches, the original 1785 altar rail, the original 1767 pulpit made by Philip Embury, and his owned signed Bible.

Restrooms are available at the church. Parking is prohibited on John Street on the block where the church is located. Other street parking is usually available within short walking distance, including paid lot facilities at the South Street Seaport four blocks from the church.

***Special events:*** Concerts, services, speakers, and other special events are scheduled regularly. Contact the church for a current schedule (see address below).

***Area attractions:*** Lower Manhattan is the oldest part of the city, and there are many historic sites in the area. Just a short walk away is South Street Seaport. The church is also close to Battery Park, where one can take a boat ride to the Statue of Liberty and Ellis Island. Another Historic Shrine, the Methodist Hospital in Brooklyn (see pp.49-50), is nearby.

***To visit:***

John Street Church is an active United Methodist congregation and visitors are welcome for Sunday worship and weekday activities. The museum is open Monday, Wednesday, and Friday (except holidays) from noon to 5 p.m. It is open other times by appointment, and lecture tours may be scheduled by contacting the church (see address below).

***Location:*** Within the boundaries of the New York Annual Conference, in New York County. The church is at 44 John Street, in the Wall Street section of Lower Manhattan. It is 2½ blocks east of the World Trade Center site and one block south of Fulton Street.

***Food and lodging:*** There are numerous restaurants in the area. Lodging is available in Manhattan and outside the city within commuting distance.

***Directions:*** *Subway:* The closest subway stations are Broadway/Nassau (A & C lines) or Fulton Street (2,3,4,&5 lines).

*Bus service:* take Bus #15 to John Street or Bus #6 to Fulton Street.

*Driving:* from New Jersey Turnpike #95: Follow the signs to Holland Tunnel, then to Canal Street. Travel south on Broadway to John Street and turn left to #44 John Street.

***For further information, contact:*** Jason P. Radmacher, Pastor, John Street United Methodist Church, 44 John Street, New York NY 10038; 212-269-0014.

***To learn more about United Methodist church history in this area:***

New York Annual Conference Archives, United Methodist Conference Center, 252 Bryant Ave., White Plains, NY 10605; 914-997-1570, ext.40.

Russell E. Richey, *Early American Methodism* (Bloomington: Indiana University Press, 1991).  
*The Story of Old John Street Church* (New York: Raynor R. Rogers, 1984).

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**New York Methodist Hospital**  
**Brooklyn, New York**  
Heritage Landmark of The United Methodist Church



On January 27, 1881, the Methodist Episcopal newspaper, *The Christian Advocate*, printed a piece by its influential editor, James Monroe Buckley. Buckley had been a church pastor in Connecticut just before his election as editor. The editorial related the unhappy story of the organist at Buckley's former charge. The organist, visiting New York City, was struck by a panicked team of horses and died because there was no adequate hospital care available.

This tragedy spurred Buckley to call for the establishment of a hospital, the first in Methodism. As Buckley wrote, "it is about time the Methodist Episcopal church erected a hospital somewhere in this world."

George I. Seney, son of a Methodist minister, read Buckley's editorial challenge and responded by giving property and cash to launch the hospital in 1881 as a memorial to his father. The hospital was chartered on May 27, 1881. Plans called for nine buildings, and construction on the first three began immediately.

The idea did meet with some criticism from those who believed that the denomination should focus on building churches and preaching the Gospel. However, the late nineteenth century was an era when

churches were increasingly involved in social outreach, and support for the hospital came from many quarters.

That support was especially welcome when George Seney suffered financial reversals and other backers were needed. The partially completed buildings were boarded up for several years while the money was raised. Construction began again in the spring of 1887. The first buildings were dedicated on December 15, and the first patient was admitted four days later.

A Training School for Nurses opened in 1888; a children's ward and an outpatient department opened in 1889. Other departments - surgery, obstetrics, a nurses' residents - opened over the next few years, with construction financed by churches, women's groups, and individuals. In 1931, its golden anniversary year, the hospital became a teaching hospital, adding another dimension to its work.

Today, Methodist Hospital is one of the leading medical facilities in the city of New York, and one of over seventy United Methodist hospitals in the continental United States.

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***Points of interest at this Heritage Landmark:***

No part of the original structure remains, but visitors may tour the present-day facilities which are still closely tied to The United Methodist Church. A plaque commemorates the hospital's status as an Historic Landmark. A bust of James Monroe Buckley is displayed, and other artifacts and photographs of the hospital's early history may be viewed. The hospital has a permanent historical exhibit displayed in the atrium of the Carrington Pavilion.

***Special events:*** None as of this writing.

***Area attractions:*** The Brooklyn Museum, Brooklyn Botanical Gardens, Prospect Park, and Brooklyn Bridge are all nearby. The hospital is close to lower Manhattan, home to South Street Seaport, Chinatown, the Battery, and John Street United Methodist Church (see pp.47-48).

***To visit:*** To arrange for a guided tour, contact the Department of Public Relations (see address below). For a "virtual history tour," visit the hospital's website at [www.nym.org](http://www.nym.org)

***Location:*** Within the boundaries of the New York Annual Conference, in Kings County. The hospital is at 506 Sixth Street in Brooklyn.

***Food and lodging:*** The hospital cafeteria is open from 7:00 a.m. to 7:00 p.m. daily.

***Directions: From the Northwest:*** Access the Prospect Parkway from the Holland Tunnel, Lincoln Tunnel, Saw Mill Parkway, or Tappan Zee Bridge. Exit the Prospect Parkway at the Tenth Avenue exit, then turn back to Eighth Avenue. Turn right on Eighth Avenue and left on Sixth Street. There is a public parking garage on Sixth Street, just short of Seventh Avenue.

***From the George Washington Bridge:*** Follow the Harlem River and FDR Drive to the Brooklyn Bridge, then Flatbush Avenue to Prospect Park West. Turn right to Sixth Street and then turn right again. There is a public parking garage on Sixth Street, just short of Seventh Avenue.

***From the West:*** Take the Goethals Bridge across the Verrazano Bridge. Stay on the expressway to the 38th Street exit. Turn left on Fifth Avenue and drive to Seventh Street; turn right again and drive to Eighth Avenue, turn left for one block, then turn left again at Sixth Street. There is a public parking garage on Sixth Street, just short of Seventh Avenue.

***For further information, contact:*** Violet Hernandez, Department of Public Relations, New York Methodist Hospital, 506 Sixth St., Brooklyn, NY 11215; 718-780-5367.

***To learn more about United Methodist church history in this area:***

New York Annual Conference Archives, United Methodist Conference Center, 252 Bryant Ave., White Plains, NY 10605; 914-997-1570, ext.40.

David C. Crummey, "Factors in the Rise of Methodist Hospitals and Homes" (Ph.D dissertation, University of Chicago, 1963).

George Preston Mains, *James Monroe Buckley* (New York: Methodist Book Concern, 1917).

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**Green Hill House**  
**Louisburg, North Carolina**  
Heritage Landmark of The United Methodist Church



Major Green Hill (1741-1826) was a native North Carolinian, a major in the militia and a member of the colonial assembly. In 1781 he enlisted in the Continental Army as a chaplain, and after the war served as Counselor of State.

Major Hill became a Methodist around the age of thirty, shortly before his marriage to Mary Seawell in 1773. He became a local preacher, probably the first native of North Carolina to serve in that capacity. There were Methodist societies in eastern North Carolina as early as 1774, and there was a North Carolina preaching circuit by 1776.

The Hill home in Louisburg was familiar to Methodist preachers traveling the circuit, including Francis Asbury. It was a large house, built for a family of eight children. Following the Christmas Conference in December 1784, the Green Hill House was chosen to host the first meeting of an annual conference of the brand-new Methodist Episcopal Church.

From April 20 to 24, 1785, twenty preachers from 31 circuits in Virginia, North Carolina, and South Carolina met in the attic, a large room covering the whole upper floor of the house. Mrs. Hill and her family fed the preachers, who slept on the attic floor and in tents on the lawn.

Bishops Francis Asbury and Thomas Coke guided the proceedings. Asbury recorded in his diary that the conference met “in great peace,” and Coke wrote that “we had a comfortable time together.”

There was some tension, though, over the issue of slavery. In the weeks prior to the conference, Coke spoke out forcefully against slavery as he traveled through the south. Just before arriving at Green Hill’s, he noted: “I have now done with my testimony against slavery for a time, being got into North Carolina again, the laws of this State forbidding any to emancipate their negroes.”

However, Coke did not follow his own advice, and statements he made against slaveholding led to some uneasy moments during the conference. The question of Methodism’s position on slavery eventually divided the church. (see pp.27-28)

Three succeeding conferences also met at the Green Hill house, in 1790, 1791, and 1794. In 1796 the Hill family moved further west to middle Tennessee, where they continued to show hospitality to Methodist preachers. Major Hill died at his home, Liberty Hill, on September 11, 1826.

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***Points of interest at this Heritage Landmark:***

The house is the original structure and is a private home. It was renovated in 1988, and the second floor has deliberately been kept much like it was at the time of the 1785 conference.

Parking and restrooms are available at the house.

***Special events:*** None as of this writing.

***Area attractions:*** Louisburg College, a two-year school related to The United Methodist Church, was begun in 1787 as Franklin Academy for Men and is the oldest junior college in the United States. Nearby are the cities of Raleigh and Durham with numerous sites of historical and cultural interest. Whitaker's Chapel (see pp.53-54) is a short drive to the northeast.

***To visit:***

The home is a private residence and is open to the public only by prior appointment. To arrange a tour, contact George D. Davis III or Teresa W. Davis (see address below).

***Location:*** Within the boundaries of the North Carolina Annual Conference, in Franklin County. The home is on State Route 39 south of the city limits of Louisburg.

***Food and lodging:*** Louisburg has several restaurants and a Bed & Breakfast; restaurants and motels are also available in Raleigh and Durham.

***Directions:*** Take Highway 401 north from Raleigh to State Route 39. Turn right on Route 39 and follow to Green Hill Road; turn right on Green Hill Road; travel less than one-half mile to the Green Hill House.

***For further information, contact:*** Alan Davis, 301 Green Hill Rd., Louisburg, NC 27549; 919-496-3835

***To learn more about United Methodist church history in this area:***

North Carolina Annual Conference Archives, P.O. Box 10955, 1307 Glenwood Ave., Raleigh, NC 27605; 919-832-9560; C. Frank Grill, Historian.

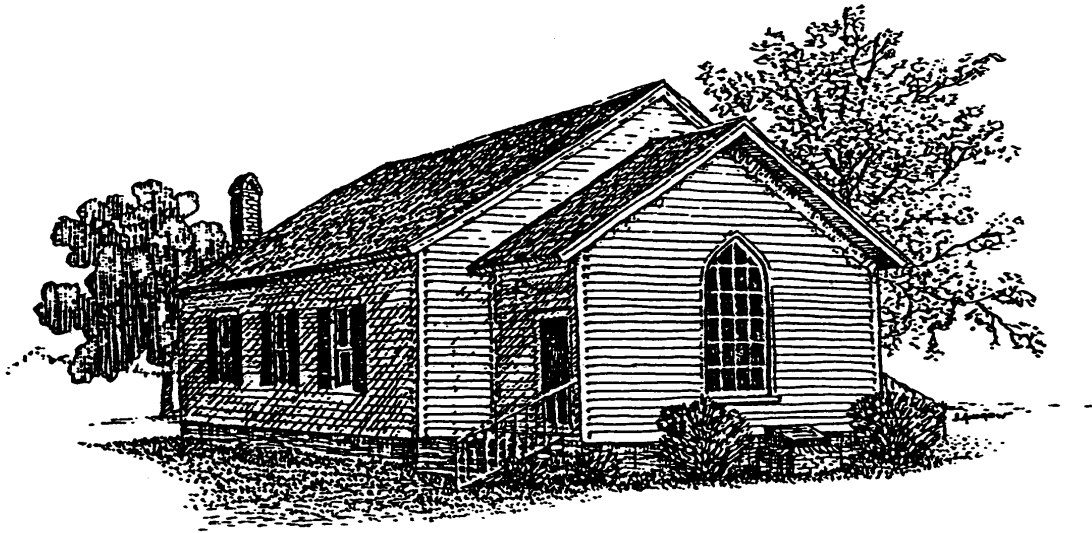
Terry D. Bilhartz, ed., *Francis Asbury's America: An Album of Early American Methodism* (Grand Rapids, MI: Francis Asbury Press, 1984).

James Reed Cox, *Pioneers and Perfecters of Our Faith: A Biography of the Reverend Green Hill, North Carolina Statesman, Revolutionary War Patriot, Zealous Methodist Preacher, Crusader for Liberty* (Nashville: Parthenon Press, 1975).

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**Whitaker's Chapel**  
**near Enfield, North Carolina**  
Heritage Landmark of The United Methodist Church



In 1740, Richard Whitaker built an Anglican chapel on his property in Halifax County. With the coming of the Revolutionary War, Anglican clergy in the area abandoned the chapel, and the Methodists moved in.

The chapel probably became a preaching point on the North Carolina and Roanoke Circuits. Francis Asbury preached at Whitaker's Chapel at least three times, in 1786, 1789, and 1804.

By the 1820s, a significant number of laity and clergy were growing increasingly dissatisfied with the power of the bishops and the clergy in the Methodist Episcopal Church. These reformers called for more lay representation in church government (at that time, lay persons were not members of annual or General Conferences and had no voting rights.)

The movement was strong in North Carolina. In the words of historian Ansel Bassett, "the local ministry...were the first to complain of the undue powers of the bishops and itinerant preachers, and to seek for some modification in the government of the church."

In 1828, several clergy were expelled from the denomination for circulating "incendiary publications." By this time, the Reformers, as

they were called, knew that the time for compromise had passed.

On December 19, 1828, 14 preachers and 12 laymen met at Whitaker's Chapel and organized what became the North Carolina Annual Conference of the Methodist Protestant Church. This was the first annual conference of the new denomination; two years later the Methodist Protestant Church held its first General Conference.

The North Carolina Conference met at Whitaker's Chapel five more times, in 1830, 1833, 1842, 1845, and 1849. In 1939, when the Methodist Protestant Church merged with the northern and southern branches of the Methodist Episcopal Church, Whitaker's Chapel joined the new Methodist Church. Worship services ceased in 1948, and the building fell into disrepair until 1964, when a descendant of Richard Whitaker funded a restoration.

The original chapel was built of logs; at some point it was torn down and replaced with a frame building. In 1850 that structure was moved 500 yards from the site and a new church was erected in its place. The 1850 building was moved across the road to its current location in 1880.

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***Points of interest at this Heritage Landmark:***

The church is furnished in mid-nineteenth century style, with kerosene lamps (now electrified) and a pump organ. Some church records and artifacts are on display.

The cemetery behind the church dates from the early nineteenth century and contains the remains of several Civil War soldiers as well as Methodist Protestant preachers and church members.

Parking is available at the church. There are no restroom facilities except for the homecoming service in June when temporary facilities are available.

***Special events:*** Worship services are held the second Sundays of March, June, September, and December. The June service is a homecoming celebration.

***Area attractions:*** Nearby are the cities of Raleigh and Durham with numerous sites of historical and cultural interest. Green Hill House (see pp.51-52) is a short drive to the southwest.

***To visit:***

Visitors are welcome to the quarterly services. Those in March, September, and December are at 3:00 p.m.; the June service is at 11:00 a.m.

At other times, visits can be arranged by contacting Charles Harris (see contact info below).

***Location:*** Within the boundaries of the North Carolina Annual Conference in Halifax County, North Carolina. The chapel is six miles east of Enfield on state route 1003.

***Food and lodging:*** Motels and restaurants are located on Interstate 95 in Rocky Mount (eighteen miles south of Enfield) and in Roanoke Rapids (fifteen miles north of Enfield).

***Directions:*** Take Interstate 95 to the Highway 481 East (Enfield) exit and proceed to the stoplight at the intersection of U.S. 301 in Enfield. Continue to go straight at this intersection on rural paved road 1003 (Thirteen Bridges Road) for approximately five and one-half miles. The Chapel is located on the right-hand side of this road.

***For further information, contact:***

Charles Harris, 6200 Thirteen Bridges Road, Enfield, NC 27823 (252) 445-2156

Cary Whitaker, 2913 Berkely Drive, Rocky Mount, NC 27803 (252) 451-6862

Ann Boyd Bulloch, 200 Trade Street, #B207, Tarboro, NC 27886 (252) 823-2890.

***To learn more about United Methodist church history in this area:***

North Carolina Annual Conference Archives, P.O. Box 10955, 1307 Glenwood Ave., Raleigh, NC 27605; 919-832-9560; C. Frank Grill, Historian.

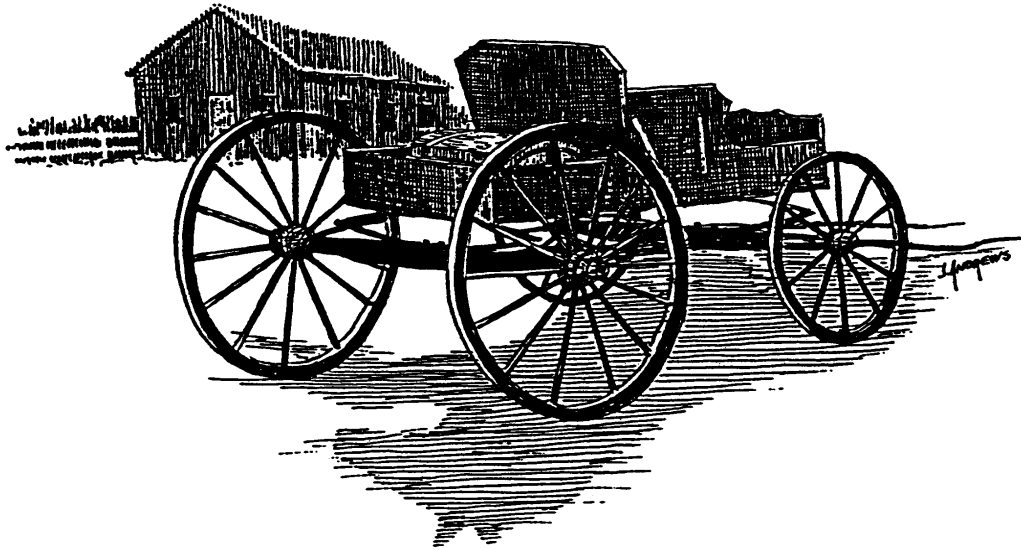
Lyman E. Davis, *Democratic Methodism in America; A Topical Survey of the Methodist Protestant Church* (New York: Fleming H. Revell, 1921).

Paul S. Kennett, *The Methodist Protestant Church in North Carolina* (s.l.: s.n., 1927?).

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**Bishop John Seybert/Flat Rock Cluster  
near Flat Rock, Ohio**  
Heritage Landmark of The United Methodist Church



The story of the Flat Rock community actually begins in eastern Pennsylvania, where Jacob Albright's followers began a movement that became the Evangelical Association (see pp.57-58). The Albright People, as they were named in 1803, organized themselves into classes. One of those was the Thomas Class in McClure, Pennsylvania, many of whose members were converted by Jacob Albright himself.

Most of the Thomas Class emigrated as a group to Ohio, where in 1841 they founded the town of Flat Rock as an Evangelical community. One of their first tasks was to build a church, known as the Old Stone Church, which hosted the Evangelical Association's General Conference ten years later in 1851, as well as the organizing meetings of the Indiana and Pittsburgh annual conferences.

Delegates to the conferences stayed in the home of Daniel Wonder and his family, built in 1836 before the town was organized. This home was the original site of the Flat Rock class meetings, and Daniel Wonder eventually became a circuit riding preacher in Ohio.

In 1848 another church was built; the Determan Log Church today is one of the last original log structures in Ohio. Twenty years later, in 1868, Ebenezer Orphans' Home, opened in 1866 in Tiffin, Ohio, moved to Flat

Rock. Today it is called the Flat Rock Home and Care Center.

John Seybert was born in 1791 near Manheim, Pennsylvania. He joined the Albright People in 1810, entered the ministry ten years later, and was elected the first bishop of the Evangelical Association in 1839.

Bishop Seybert had an enormous impact on the early growth of the denomination. He was particularly interested in missions, especially in the German settlements of the Northwest Territory. In 1842, Bishop Seybert ordered over 23,000 volumes from the denominational publishing house in New Berlin, Pennsylvania (see pp.61-62), and hand-delivered them to German-speaking ministers in Ohio and westward.

He traveled extensively, some 175,000 total miles, and visited Flat Rock on numerous occasions. In 1860 Bishop Seybert died in the Parker home, built by one of the pioneer Evangelical families and a preaching place for ministers. The bishop's funeral was held at the Old Stone Church and he was buried in a nearby cemetery.

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***Points of interest at this Heritage Landmark:***

There are several places to visit. The Bishop Seybert United Methodist Church and Museum has early nineteenth century artifacts on display, including the bishop's one-horse wagon. The State of Ohio has erected an Historical Marker in front of Seybert Church honoring Bishop John Seybert and the Circuit Riders' importance in the history of The United Methodist Church. The Old Stone Church no longer stands, but its congregation continues in the Ebenezer United Methodist Church in Flat Rock. The Old Stone Church site may be viewed across the road from the Bishop Seybert Cemetery. The site is marked with a stone marker. The cemetery dates from 1841 and contains the graves of Bishop Seybert and many of the first settlers. The Daniel Wonder Home still stands, although it is now a private residence. The Parker Home is gone. The Detterman Log Church is one of a few remaining log structures in Ohio and is located at Lyme Village, an historic village outside of Bellevue. Finally, the Flat Rock Home and Care Center, originally the Ebenezer Orphans Home, is an intermediate care facility for developmentally disabled children, youth, and adults, located at 7353 Co. Rd. 29, Flat Rock. Parking and restroom facilities are available at all sites.

***Area attractions:*** Historic Lyme Village in Bellevue contains a number of historic buildings, including the Detterman Log Chapel (5487 State Rt. 113, Bellevue, OH 44811; 419-483-4949). The Bishop Seybert Cemetery is next to Seneca Caverns, which offers tours of its limestone caverns. The towns of Sandusky, Findlay, and Norwalk are all within a close driving distance, and Cleveland is about sixty miles east. Other Heritage Landmarks in Ohio are the Hanby House (see pp.57-58) and the Wyandott Indian Mission (pp.59-60).

***To visit:*** The Wonder home is a private residence. The cemetery may be toured without appointment during daylight hours. Several places may be toured by appointment: the Seybert United Methodist Church and Museum; The Flat Rock Home and Care Center; and the Detterman Log Church (the latter is also included in regular Lyme Village Tours). For further information about all locations, contact William Drown (see address below).

***Location:*** Within the boundaries of the East Ohio Annual Conference, in Seneca, Huron, and Sandusky Counties.

***Food and lodging:*** Motels and restaurants are available in the towns of Bellevue, Sandusky, Tiffin, Norwalk, and Fremont.

***Directions:*** Exit the Ohio Turnpike at State Route 4, proceed south to State Route 113; turn right on 113 (west). Take Route 113 to U.S. Route 20 at Bellevue.

***For further information, contact:*** William Drown, 7384 N.C.R. 29, Bellevue, OH 44811.

***To learn more about United Methodist church history in this area:***

Archives of Ohio United Methodism located at Beeghly Library, Ohio Wesleyan University, Delaware, Ohio.

Roy B. Leedy, *The Evangelical Church in Ohio*, 1959.

J. Bruce Behney, *The History of the Evangelical United Brethren Church* (Nashville: Abingdon Press, 1979).

Samuel Peter Spreng, *The Life and Labors of John Seybert, First Bishop of the Evangelical Association* (Cleveland: Lauer & Mattill, 1888).

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## Hanby House Westerville, Ohio

Heritage Landmark of The United Methodist Church



Otterbein College in Westerville, Ohio, was the first college established by the Church of the United Brethren in Christ. The Scioto Annual Conference purchased the property of Blendon Young Men's Seminary, a Methodist school which had closed several years before. Otterbein College opened on April 26, 1847, with Lewis Davis and Bishop William Hanby as co-founders. Today the school is a United Methodist-related four year college.

William Hanby (1808-1880) was born in Pennsylvania. As a young man he moved to Ohio, where he worked as a saddler and lived in the home of a devout United Brethren layman, Samuel Miller. Hanby was converted to the faith, married Miller's daughter Ann (1807-1879), and became a United Brethren preacher.

In 1837, Hanby became Publishing Agent for the denomination, then the editor of the church's newspaper, *Religious Telescope*. He used his position to advocate social reform causes, particularly abolitionism. His homes in Rushville and Westerville, Ohio were stations on the Underground Railroad.

Hanby was elected bishop in 1845, and two years later became trustee and financial agent for Otterbein College. After his term

as bishop was completed in 1849, he returned to his editorial duties. However, when the denomination decided to move the office from Circleville to Dayton, Hanby decided to return to the pastorate and moved to Westerville near the college.

The Hanby family purchased their home in 1854. It was unfinished at that time; a previous owner had started construction in 1846, but abandoned the project. The family lived in the house until 1870, by which time all but one of the eight children was grown and gone.

Two of the children are especially well-known. Amanda Hanby Billheimer (1834-1926) was the first woman foreign missionary of the United Brethren Church. She sailed to Sierra Leone in 1862 with her husband, J. K. Billheimer. Amanda's commissioning service was held in the parlor of the Hanby House.

Amanda's brother, Benjamin Hanby (1833-1867), was a United Brethren pastor, but is better known as a composer. Among his familiar hymns and songs are "Darling Nelly Gray," "Who is He in Yonder Stall," and "Up on the Housetop."

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***Points of interest at this Heritage Landmark:***

The house contains period furnishings and many personal items of the Hanby family, including a large collection of sheet music and songs. Among them are the original plates for the first edition of “Darling Nelly Gray.”

Graves of the Hanby family are in Otterbein Cemetery.

Parking and restrooms are available at the site. Parking is also available at Otterbein College and at the Senior Citizens’ Center at 310 West Main Street.

***Special events:*** Each December, either the first week or the second week, Hanby House guides host Christmas Open Houses. The open houses are held on Tuesday, Saturday and Sunday, and feature a variety of musical offerings, refreshments, and tours of the house which is decorated for the Christmas season. The regular admission fee is charged.

***Area attractions:*** Otterbein College is within a block of the Hanby House. Westerville is just north of Columbus, the state capital. Other Heritage Landmarks in Ohio are the Bishop Seybert/Flat Rock Cluster (pp.55-56) and the Wyandott Indian Mission (pp.59-60).

***To visit:***

Hanby House is open 1:00 p.m. to 4:00 p.m. on Saturdays and Sundays, May 1 to September 30. At other times, visitors can arrange for a tour by calling 614-891-6289 or 1-800-600-6843.

Admission charges are \$3.00 for adults (age 18-59), \$2.50 for seniors (age 60+), and \$1.00 for children (age 5 to 17). There is a minimum charge of \$10.00 for group tours.

The property is owned by the Ohio Historical Society and managed by the Westerville Historical Society. There is a Hanby House Club; for an annual \$10 tax-deductible contribution, members are entitled to free admission for one year.

***Location:*** Within the boundaries of the West Ohio Annual Conference, in Franklin County. The house is at 160 West Main Street in Westerville.

***Food and lodging:*** Restaurants and motels are available in Westerville and Columbus.

***Directions:*** Exit Interstate 270 at Cleveland Avenue. Proceed north to the Main Street intersection; turn right and proceed to the Hanby House at 160 West Main Street.

***For further information, contact:*** 1-800-600-6843 or 614-891-6289.

***To learn more about United Methodist church history in this area:***

West Ohio Annual Conference Archives, The Archives Center, Ohio Wesleyan University, Delaware, OH 43015; 614-368-3285.

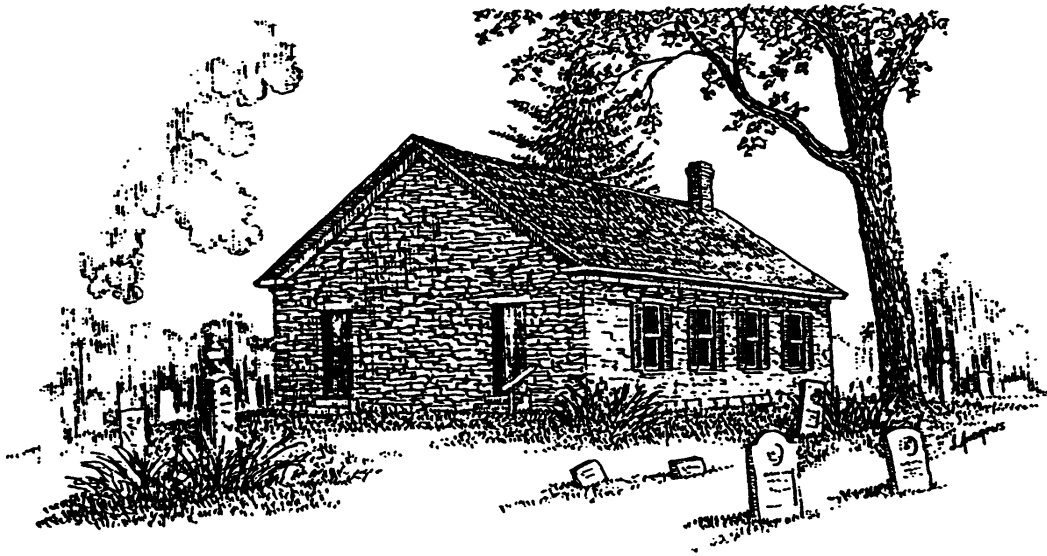
Millard J. Miller, *House of Brotherhood; Story of the Hanby House* (Westerville, OH: Westerville Historical Society, 1987).

Dacia C. Shoemaker, *Choose You This Day: The Legacy of the Hanbys* (Westerville, OH: Westerville Historical Society, 1983).

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**Wyandott Indian Mission**  
**Upper Sandusky, Ohio**  
Heritage Landmark of The United Methodist Church



The Wyandott Indians moved into Ohio in the mid-eighteenth century from Canada and Michigan. They settled on the Sandusky Plains. Their encounter with Methodism came in 1816, in the person of John Stewart.

Stewart (1786-1823) was a mulatto, of African and probably East Indian descent. He was converted at a Methodist camp meeting near Marietta, Ohio, and soon heard a call to preach. In response to an inner leading, he set off into the Ohio wilderness, traveling some 200 miles until he came to the Wyandott settlement.

His preaching, his beautiful singing voice, and his personality eventually brought a number of people into the Methodist fold. Word of his successful work reached the general church, which responded in 1819 by forming a Missionary Society to support Stewart's work among the Wyandotts. The Wyandott Mission thus became the first church wide mission of the Methodist Episcopal Church.

John Stewart's health was never robust, and he was forced to retire while still a young man. His friends collected enough money to buy him a small farm, where he lived with his wife until his death in 1823. He was thirty-seven years old.

By that point, leadership of the mission had passed to James B. Finley (1781-1856) Finley came to the mission in 1821 in response to the Wyandotts' request for a school. The following year, Finley and some of the chiefs traveled to Washington where they asked to use government funds to build a church. They received just over \$1000, and built a limestone meetinghouse that was dedicated in 1824. Finley stayed with the mission until 1827.

"[T]he house was built out of good limestone, thirty by forty feet, and plainly finished. So these people have had a comfortable house to worship God in ever since. It will stand, if not torn down, for a century to come." From James B. Finley's 1840 history of the Wyandott mission.

The mission continued until 1843, when the tribe was forced to emigrate to Kansas. Two acres of land on which the church and the burial ground stood were deeded to "the Methodists."

The church was abandoned for some forty years, and deteriorated badly. In 1889, it was rebuilt on the same site using the original stones. Additional renovations were done in 1983.

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***Points of interest at this Heritage Landmark:***

The mission church was built in 1824 and restored in 1889 and 1983. Marble tablets on the back of the building give the names and dates of missionaries and others important in the history of the mission. The interior is furnished with a wood-burning stove and walnut benches, and there are photographs and artifacts on display. The cemetery contains the graves of Wyandott Christians and the missionary John Stewart.

The property is owned by the National Division, General Board of Global Ministries, The United Methodist Church.

Parking is available on Church Street or near the church at the cemetery. Restroom facilities are available when the Mission is open; there are also very limited restroom facilities at the cemetery.

***Special events:*** Worship services are held at 8:00 a.m. each Sunday from June 1 to August 31.

***Area attractions:*** The towns of Findlay, Lima, and Marion are nearby. Other Heritage Landmarks in Ohio are the Hanby House (pp.57-58) and the Bishop Seybert/Flat Rock Cluster (pp.55-56).

***To visit:***

The Mission is open Friday, Saturday, and Sunday, June 1 to August 31, from 1:00 to 4:00 p.m. At other times, visitors may make appointments by contacting Jean S. Moon (see address below).

***Location:*** Within the boundaries of the West Ohio Annual Conference in Wyandott County, Ohio. The building is on East Church Street in Upper Sandusky.

***Food and lodging:*** There are several eating places and motels in Upper Sandusky. Visitors will also find restaurants and motels in Bucyrus (16 miles east), Findlay (24 miles northwest), and Marion (20 miles south).

***Directions:*** Take Interstate 23 to the Route 30 exit; travel two miles west to the edge of Upper Sandusky. Turn right at the second street (Fourth Street); follow Fourth Street several blocks to where it ends at Church Street. The mission is directly ahead in the cemetery.

Coming from the west on Route 30, turn left on Warpole; go north one block to Church Street, then turn right and follow Church Street to the cemetery and mission.

***For further information, contact:*** Jean S. Moon, 127 South Eighth St., Upper Sandusky, OH 43351-1352 or the John Stewart United Methodist Church, 419-294-2867.

***To learn more about United Methodist church history in this area:***

West Ohio Annual Conference Archives, The Archives Center, Ohio Wesleyan University, Delaware, OH 43015; 614-368-3285.

Thelma R. Marsh, *Moccasin Trails to the Cross: A history of the Mission to the Wyandott Indians on the Sandusky Plains* (Upper Sandusky, OH: John Stewart United Methodist Church, 1974).

Joseph Mitchell, *The Missionary Pioneer, or, A Brief Memoir of the Life, Labors, and Death of John Stewart, Man of Colour* (Austin: The Pemberton Press, 1969; reprint of 1827 original).

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**Newtown Indian United Methodist Church**  
**Okmulgee, Oklahoma**  
Heritage Landmark of The United Methodist Church

Okmulgee Newtown Church has had a presence among the Mvskoke people for nearly 200 years. Its history is like a river, which began humbly, as a small spring, growing to be a mighty river of influence in the Muscogee (Creek) Nation, Indian Territory and the Oklahoma Indian Missionary Conference.

Samuel Checote answered God's call to bring Christianity to his fellow Mvskoke brethren, at a time when his people were still recovering from the tragic Trail of Tears era.

Checote began preaching the gospel to small gatherings of Creek people, despite the persecution that came with the introduction of new beliefs, similar to early disciples bringing the Good News.

Samuel Checote was also one of the first ordained ministers from the Creek Nation, at a time when the Creeks had a prohibition against preaching and practicing Christianity. Checote received the penalty of up to 50 lashes with a whip for preaching the Good News and encouraging Christianity.

Checote, along with his congregation at New Town, petitioned the Creek Council to lift the prohibition. Chief Roley McIntosh finally did so in the 1840s.

Starting on Checote's homestead (west of present-day Okmulgee Lake) in the 1840s, the coming of allotment, Oklahoma statehood and the World War I, all served to bring Newtown to its current location, northwest of Okmulgee, Oklahoma.

The church building was constructed in 1841 in what was then Indian Territory. Newtown has welcomed believers, chiefs, presidents and those hungry for comfort and salvation. It has baptized, taught, married, ordained, healed and laid to rest hundreds of God's children, giving a Christian foundation to future conference, jurisdiction and national United Methodist Church leaders.

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**Points of interest at this Heritage Landmark:** The church is located on seven acres. The church and classrooms are one building with the bell tower outside next to the church. South of the church is an open-air arbor. The Fellowship Hall combined kitchen is across from the arbor. The old camp houses are gone now, but the grounds are large, with oak trees, and area for parking. In back of the buildings and fellowship area is New Town Cemetery.

The site for the cemetery was donated by the Haynes family in 1930. The earliest gravesite dates from 1881. Six Methodist preachers are buried at the cemetery.

**Special events:** Annual Wild Onion dinner (TBA in the spring). There is a fellowship dinner after Sunday services and breakfast on the first Saturday of the month.

**Area attractions:** Creek Council House (Historic Landmark and Museum in Okmulgee), Wilderness Paradise Educational and Zoological Park, and Samuel Checote's gravesite.

Chief Samuel Checote's gravesite is located near downtown Okmulgee. Directions from the Creek Council House, downtown Okmulgee: go two blocks west of the Creek Council House to Okmulgee, go thirteen blocks North to Eufaula St., ten blocks west to Madison, and then 400 feet north to the gravesite. Total distance is 1.9 miles from the Creek Council House.

**To visit:** Contact Rev. David Dunson at 918-752-0877.

**Location:** T14N, R12E, SW 1/4 of Section 36, Northwest of Okmulgee, OK or 14460 N 210 Road, Okmulgee, OK 74447

**Food and lodging:** Best Western, Days Inn, Holiday Inn Express, Bel-Aire Motel; Café on the Square, Ike's Downtown Pub & Eatery, Ms. Laura's Cakes, fast food (visit [www.okmulgeonline.com](http://www.okmulgeonline.com) for a complete list of eateries & hotels)

**Directions:** In northwest Okmulgee, turn left (west) as the intersection of Oklahoma and Eufaula Streets. Continue west 1.3 miles to N 210 Road. Turn right (north) on N 210 Road, continue north .3 miles to the church. Ample parking is available on the church grounds. Hand rails and a wheelchair ramp are available to enter the sanctuary.

**For further information, contact:** Christina Wolf, Archives, Dulaney-Browne Library, Oklahoma City University, 2501 N. Blackwelder Avenue; Oklahoma City, OK 73106. 405-208-5919.

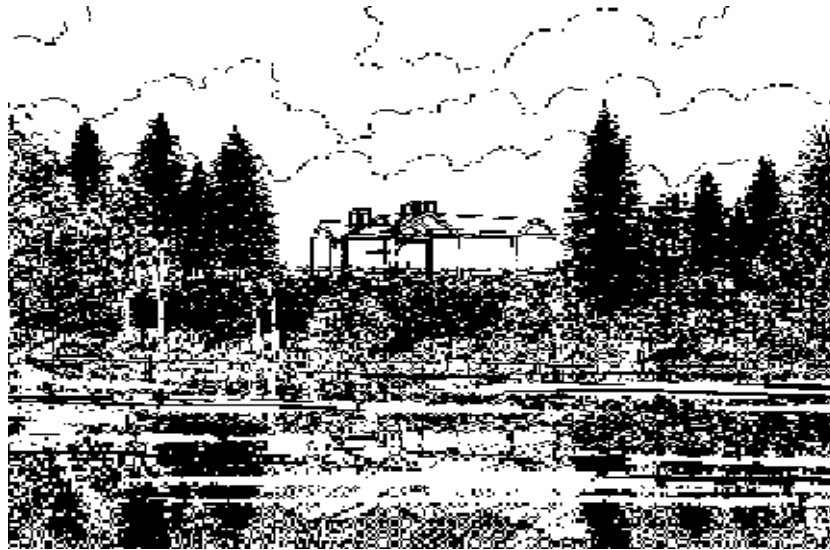
**To learn more about United Methodist history in this area:**

Oklahoma Annual Conference and Oklahoma Indian Missionary Conference Archives are located at Oklahoma City University.

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**Willamette Mission  
near Salem, Oregon**  
Heritage Landmark of The United Methodist Church



In 1831, four Flathead Indians from The Oregon Country walked to St. Louis “seeking a book containing directions on how to conduct themselves in order to enjoy” the favor of “the Great Spirit.” Their story, told in a letter which appeared in *The Christian Advocate and Journal*, caused a sensation. In short order the Board of Missions of the Methodist Episcopal Church appointed the Rev. Jason Lee (1803-1845) Missionary to the Flathead Indians.

With a small party of co-workers, Lee traveled west with a fur trading expedition. Upon arrival in The Oregon Country in 1834, he established a mission on the Willamette River.

Lee set out to The Oregon Country dedicated to his spiritual task of taking the gospel to “the red men of the West.” But in the Willamette there were few to convert. The native population had been decimated by the white man’s diseases that had arrived earlier on sailing ships. Lee soon recognized that his mission was not to the rapidly disappearing Native Americans but to the United States settlers who were to immigrate to the area.

A second contingent of missionaries sailed to The Oregon Country via Cape Horn and Hawaii in 1837. They included several women, among them Anna Maria Pittman who soon became Mrs. Jason Lee.

In 1839, “The Great Reinforcement” sailed for Oregon. Never before had the Board of Missions sent out such a large contingent of missionaries. It included five preachers, four mechanics, four teachers, two farmers, an accountant, and their families. Among them were George Abernathy, The Oregon Country’s future first governor and Ira Babcock, who became Oregon’s first Supreme Judge.

Historically, the mission site has both spiritual and secular significance. The missionaries’ leadership in education, farming, and manufacturing made an important difference in Oregon’s social, cultural, and economic future. Lee’s support of United States ownership of The Oregon Country, ownership which was contested by Great Britain, made him an important early political figure as well.

In 1843, reports sent east to the Board from a disgruntled missionary prompted it to replace Lee with a new superintendent who dissolved the mission and sold its property, an action the Board later regretted.

Jason Lee spent less than ten years in The Oregon Country and died before this area became The Oregon Territory in 1848. Today there are statues of Lee on the Oregon

State Capitol grounds and in Statuary Hall in the United States Capitol.

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***Points of interest at this Heritage Landmark:***

This landmark marks the site where in 1843, Rev. Jason Lee established Willamette Mission, the place where U.S. government began in the Pacific Northwest. The compound included a Mission House which served as a school, chapel, and living quarters. Other buildings included a barn, blacksmith shop, granary, and hospital. Nothing remains of the original structures but an archaeological dig confirmed the location of the mission and recovered over 7,500 artifacts.

This United Methodist Heritage Landmark is part of Willamette Mission State Park, an Oregon State Park which is on the National Register of Historic Places.

From a platform across Mission Lake, visitors can view a steel skeleton which replicates the dimensions, orientation, and chimney locations of the original mission. Interpretive panels at the platform tell the story of the Willamette Mission. There is also a marker which identifies that place as a United Methodist Historic Site. Bordering that marker are roses descended from the bush given to Anna Maria Pittman the day she married Jason Lee.

***Special events:*** This is a popular destination for United Methodist heritage tours and church picnics.

***Area attractions:*** Salem, Oregon's capital, is 8 miles south of the park. Willamette University, a United Methodist-related college founded by the missionaries, is located in Salem and is the oldest institution of higher learning in the West. Within an hour's drive from Willamette Mission State Park site is Portland, Eugene, the Pacific Ocean, and the Cascade Mountains.

***To visit:*** Summer and fall are the best times of year to visit, because parts of the park flood in the winter and spring. Otherwise Willamette Mission State Park is open from dawn to dusk every day. During the tourist season, there is a fee of \$3.00 per day per vehicle. For information about park facilities, contact the Oregon Parks and Recreation Department, 1115 Commercial Street, NE, Salem, OR 97301-1002 or visit [www.oregonstateparks.org](http://www.oregonstateparks.org).

***Location:*** Within the boundaries of the Oregon-Idaho Annual Conference in Marion County, Oregon in Willamette Mission State Park.

***Food and lodging:*** There are picnic facilities at the park, and restaurants and motels in Salem.

***Directions:*** Just north of Salem, take the Brooks exit off Interstate 5. Follow Wheatland Road to Willamette Mission State Park. The mission site, which was on the banks of the Willamette River until the river changed course, now sits on the banks of Mission Lake. The best place to appreciate the ghost structure is from a viewing platform across the lake.

***For further information, contact:*** Nancie Peacocke Fadeley, 260 Sunset Drive, Eugene, OR 97403.

***To learn more about United Methodist church history in this area:***

Oregon-Idaho Annual Conference Archives, 680 State Street, Salem, OR 97304; 503-540-0793; Shirley & Don Knepp, Archivists.

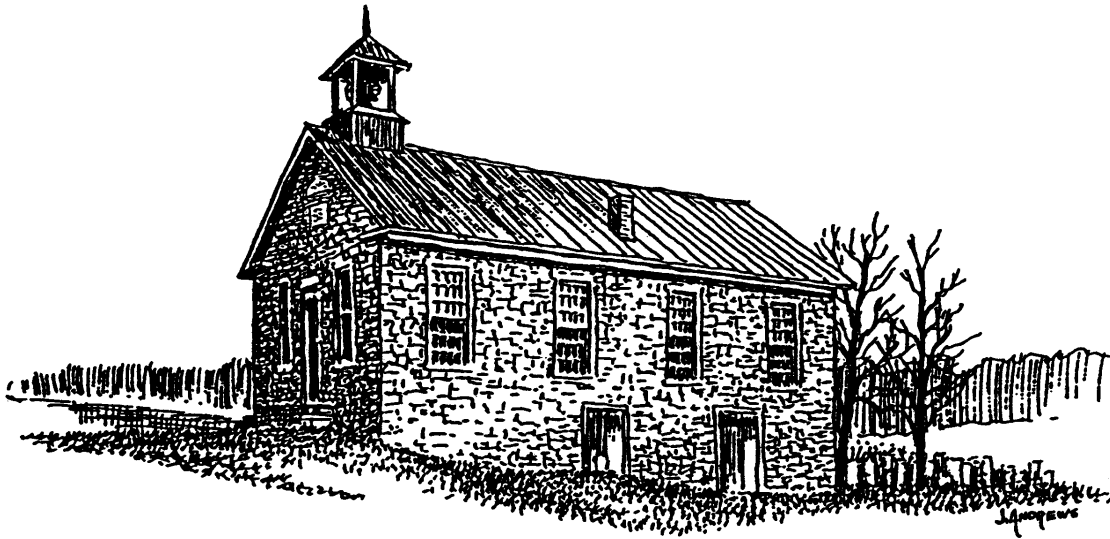
Cornelius J. Brosnan, *Jason Lee, Prophet of the New Oregon* (Rutland, VT: Academy Books, 1985; reprint of 1932 original).

Robert J. Loewenberg, *Equality on the Oregon Frontier: Jason Lee and the Methodist Mission, 1834-1843* (Seattle: University of Washington Press, 1976).

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**Albright Memorial Chapel**  
**Kleinfeltersville, Pennsylvania**  
Heritage Landmark of The United Methodist Church



Jacob Albright (1758-1808) was born in eastern Pennsylvania to German immigrants. At the age of twenty-seven, he married Catherine Cope, and they bought a farm near Ephrata, Pennsylvania. Albright farmed and ran a successful business producing clay tiles for roofs. His success was due in large part to his reputation for fair dealing; he was called “the honest tile maker.”

Albright had a large family; various accounts name six and nine children. In about 1790, a dysentery epidemic killed at least three of his children and the trauma brought him to a spiritual crisis. Although he was an active member of the Lutheran church, Albright did not have a faith that comforted him in his loss. However, prayer and the guidance of trusted friends eventually brought him an assurance of God’s love and forgiveness.

His renewed faith led him to a Methodist class meeting, and he was soon licensed as an “exhorter,” or lay preacher. By 1796 he was preaching regularly to the German-speaking communities near his home and developing a regular following.

In 1800 Albright organized some adherents into a class in Berks County, Pennsylvania, and two others soon followed. By 1802, the movement had grown to the point that a meeting of all the classes for

several days attracted a thousand people. The following year, 1803, the group recognized Jacob Albright as a “genuine Evangelical preacher,” and duly organized themselves as “Albright’s People.” At the first conference in 1807, Albright was elected bishop.

“This Association is...a friendly union of such persons as not merely wish to have the form of godliness, but strive to possess also the power and substance thereof.” (*The Doctrines and Disciplines of the Evangelical Association*, 1855)

In 1816 the denomination took the name “Evangelical Association.” In 1946, the church merged with the United Brethren in Christ to form the Evangelical United Brethren (see pp.63-64), and in 1968 that church merged with The Methodist Church to form The United Methodist Church.

In 1850, the Evangelical Association erected a chapel in Albright’s memory in Kleinfeltersville. The land was deeded to the church by the descendants of George Becker, in whose home Albright died in 1808. He was buried in the family plot adjacent to the chapel.

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***Points of interest at this Heritage Landmark:***

The chapel was originally dedicated in 1850, but had to be rebuilt ten years later because of faulty construction. For a number of years the chapel housed a local congregation, until the church was erected in nearby Kleinfeltersville. Since then, the chapel has stood as a memorial to Jacob Albright. The interior is furnished to reflect the era of its construction; some items are on display from the life of Jacob Albright.

The cemetery adjacent to the chapel contains Jacob Albright's grave and those of a number of early Evangelical Association itinerant preachers.

Within sight of the chapel is the house where Albright died, and a short distance away is the home where the first Evangelical conference was held. There are restrooms on site.

***Special events:*** A pilgrimage is conducted periodically on the first Sunday afternoon in May in recognition of Albright's birth (May 1, 1759) and death (May 18, 1808).

***Area attractions:*** Albright Chapel is in the heart of "Pennsylvania Dutch Country" with its many tourist attractions. Harrisburg is nearby to the west and Philadelphia a short drive to the east. The Isaac Long Barn, meeting place of Martin Boehm and Philip William Otterbein (see pp.73-74) is north of Lancaster. Other Heritage Landmarks in the annual conference are Boehm's Chapel (pp.67-68), St. George's United Methodist Church (pp.75-76), Simpson House (pp. 77-78), and Zoar United Methodist Church (pp.79-80).

***To visit:***

The Chapel is not open regular hours. To arrange a tour, contact Joyce Doxtater (see address below).

***Location:*** Within the boundaries of the Eastern Pennsylvania Annual Conference, in Lebanon County, Pennsylvania. The chapel is one block north of state route 897 in Kleinfeltersville, which is eleven miles east of Lebanon and twelve miles west of Pennsylvania Turnpike exit 21.

***Food and lodging:*** There are several restaurants and motels along Route 272 just off exit 21 on the Pennsylvania Turnpike.

***Directions:*** Take exit 21 of the Pennsylvania Turnpike; go one mile north on Route 272 to Route 897, then west twelve miles to Kleinfeltersville; follow the signs to Albright Chapel.

***For further information, contact:*** Joyce L. Doxtater, 64 Clover Drive, Lebanon, PA 17042; 717-279-0638 or Rita Mock, Rt. 897 E, Kleinfeltersville, PA 17039; 717-949-3214.

***To learn more about United Methodist church history in this area:***

Historic St. George's Church, 235 N. 4th St., Philadelphia, PA 19106; 215-925-7788.

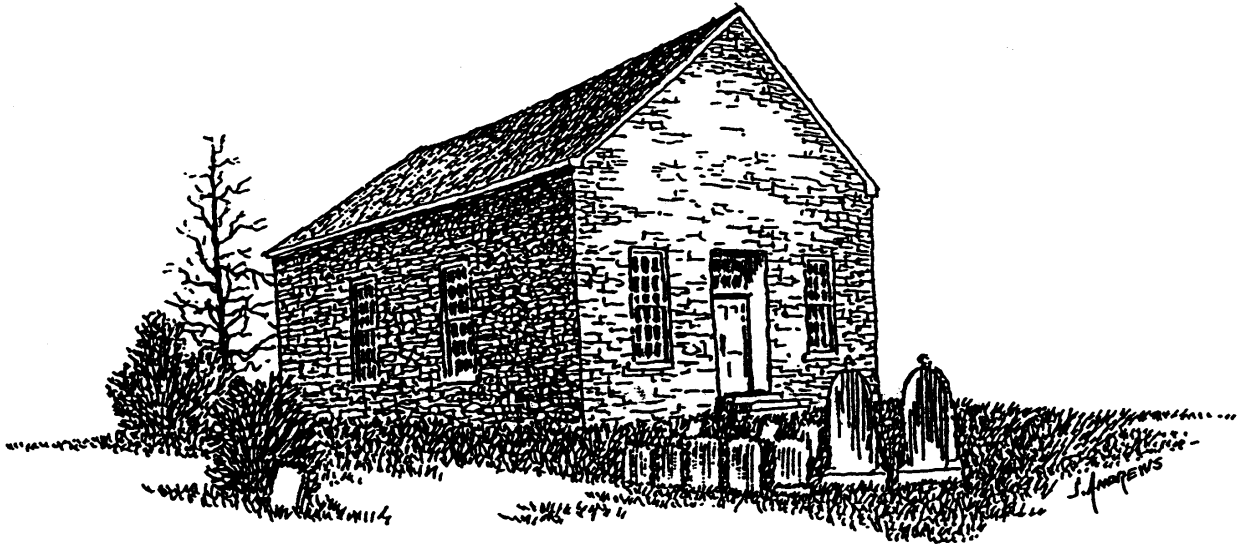
J. Bruce Behney, *The History of the Evangelical United Brethren Church* (Nashville: Abingdon Press, 1979).

Robert S. Wilson, *Jacob Albright: The Evangelical Pioneer* (Myerstown, PA: Church Center Press of Evangelical Congregational Church, 1940).

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**Boehm's Chapel**  
**Willow Street, Pennsylvania**  
Heritage Landmark of The United Methodist Church



In 1759 a German-speaking farmer named Martin Boehm (1725-1812) was chosen by lot to be a minister among the Society of Mennonites. Boehm was born in Lancaster County, Pennsylvania to German Mennonite immigrants. He married Eve Steiner in 1753; together they had eight children.

Boehm felt unqualified to preach. After struggling with feelings of inadequacy, he had a vivid personal experience of God's love, which empowered him not only to preach at his church, but all over eastern Pennsylvania. Among his listeners were such leading Methodists as Francis Asbury and Robert Strawbridge.

In 1767 a "great meeting" was held in a barn owned by Isaac Long in Lancaster County. There Boehm preached to a large crowd that included Philip William Otterbein (see pp.31-32). Otterbein was so affected by Boehm's words that he came forward after the service and greeted Boehm with the words "Wir sind Brüder" ("We are brothers").

Together the two men preached to German-speaking settlers all over eastern Pennsylvania. In 1800, their followers organized themselves as the United Brethren in Christ, so named in recollection of

Otterbein's words. Boehm and Otterbein were the first bishops of this new church.

From the 1780s on, Boehm's calling took him from his farm most of the time. He eventually sold most of his property to his sons. In 1791, Boehm deeded a plot of family land to the Methodists of the area (the United Brethren Church had not yet been formed).

The deed stated that the land was given "in trust to and for the use of the Religious Society of Protestants... called Methodists, for the purpose of erecting churches, meeting Houses and Houses of Religious Worship and School Houses and burying grounds for the said religious Society called Methodists."

A church was built in 1791 and named Boehm's Chapel; Martin Boehm's son Jacob was an influential leader, and several branches of the family were active members. Son Henry (1775-1875) was a longtime traveling companion of Bishop Asbury. Boehm's Chapel is the oldest existing structure built for Methodist use in Pennsylvania.

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***Points of interest at this Heritage Landmark:***

The chapel has recently been reconstructed to its 1791 condition. The building is 32 x 40 feet with thick limestone walls. It has a balcony on three sides, a high pulpit, and broad-board floors.

The chapel sits on a small hill overlooking the Boehm homestead, and Martin Boehm and his wife Eve Steiner are buried in the adjacent cemetery. The chapel's preservation and interpretation is supported by the Boehm's Chapel Society, P.O. Box 272, Willow Street, PA 17584-0272. Parking and restroom facilities are available at nearby Boehm's United Methodist Church.

***Special events:*** The Boehm's Chapel Heritage Celebration is held annually on the fourth Sunday in June. This includes the annual meeting of the Boehm's Chapel Society and a special worship service, followed by a light supper with time for fellowship. The annual Apple Festival is held in October on the Saturday of Columbus Day weekend from 9 a.m. to 3 p.m. Enjoy apple treats of all kinds, especially the "Chapel (apple) Butter" cooked on festival day.

***Area attractions:*** Boehm's Chapel is in the heart of "Pennsylvania Dutch Country" with its many tourist attractions. Lancaster is just to the north and Philadelphia is a short drive to the east. Other Heritage Landmarks in the annual conference are Albright Chapel (pp.65-66), Historic St. George's United Methodist Church (pp.75-76), (pp. 77-78), and Zoar United Methodist Church (pp.79-80).

***To visit:*** Regular tours are given on Saturdays and Sundays in June, July, and August; to arrange a visit then or at another time, contact the Boehm's Chapel Society, P.O. Box 272, Willow Street, PA 17584-0272.

***Location:*** Within the boundaries of the Eastern Pennsylvania Annual Conference, in Lancaster County. The community of Willow Street is just southeast of Lancaster; the Chapel is one mile south of the village of Willow Street, behind Boehm's United Methodist Church.

***Food and lodging:*** There are restaurants and motels in Lancaster and at Willow Valley, Willow Street.

***Directions:*** From Route 272 southbound turn right onto Baumgardner Road. Go one block and turn left onto Boehm Road. Go about ¼ mile to Boehm's United Methodist Church. The Chapel is behind the church.

***For further information, contact:*** Executive Director, Dolores Myers, P. O. Box 272, Willow Street, PA 17584; 717-393-7104; E-Mail: [execdirboehms@dejazzd.com](mailto:execdirboehms@dejazzd.com).

***Website:*** [www.boehmschapel.org](http://www.boehmschapel.org).

***To learn more about United Methodist church history in this area:***

Historic St. George's UM Church, 235 N. 4th St., Philadelphia, PA 19106; 215-925-7788.

Abram W. Sangrey, *Martin Boehm: Pioneer Preacher in the Christian Faith and Practice...* (Ephrata, PA: Science Press, 1976).

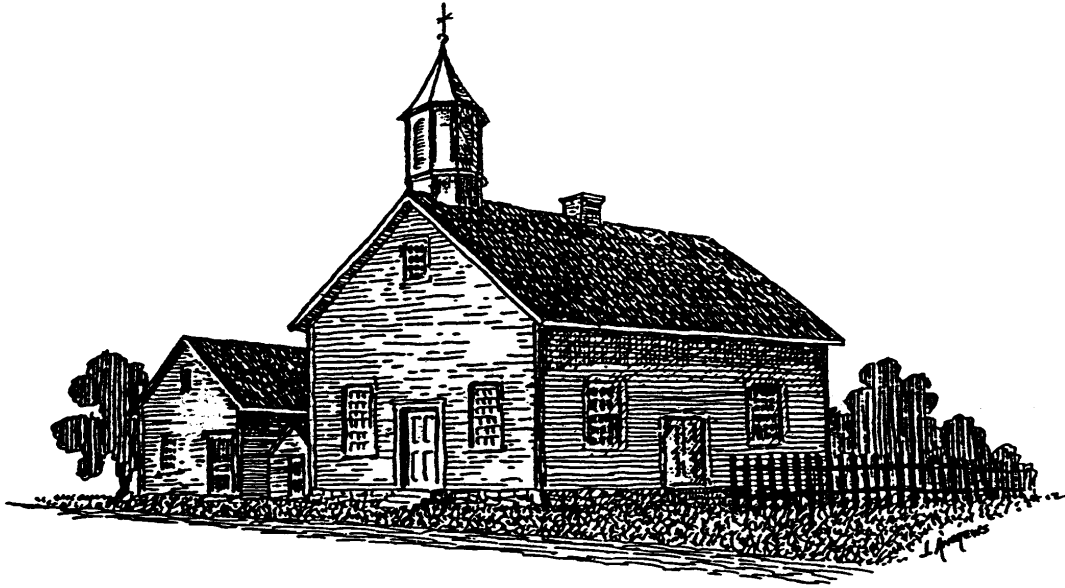
Abram W. Sangrey, *The Temple of Limestone: A History of Boehm's Chapel, 1791-1991* (Lancaster, PA: by the author, 1991).

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# First Church Building and Publishing House of the Evangelical Association New Berlin, Pennsylvania

Heritage Landmark of The United Methodist Church



“Albright’s People” began as a loose coalition of Jacob Albright’s followers (see pp.57-58). Within a few years, they were organized as a growing new denomination called the Evangelical Association, which required its own facilities and programs.

The new church became interested in German-language publishing very soon after its organization. A *Book of Discipline* appeared in 1809, as did a catechism. These were followed by the first church songbooks, *Das Geistliche Saitenspiel* and *Die Geistliche Viole*. In the spring of 1816, the church authorized the establishment of a Publishing House.

A plot of land (66 x 136 feet) had been purchased in 1815 in New Berlin for a church building and the Publishing House. John Dreisbach (1789-1871), the first Presiding Elder of the denomination, had bought the printing press and other equipment with his own money, and all that was needed was the building.

There are no specific details of the building’s construction. The press began operation in October 1816, so the building was certainly finished by then. It was a 1½ story frame building, 20 x 26 feet, on the south side of the lot.

The first church erected by the denomination was built on the same lot as the Publishing House. It was a one-story log building, 34 x 38 feet. The church and the Publishing House were dedicated on March 1-2, 1817.

John Dreisbach recorded the day’s events in his journal: “Saturday, March 1, 1817: The Publishing House was built by the side of the church and the dedicatory services began in the evening when J. Stambach preached from Matt.26:41. After him I preached from Acts 3:19, and it went quite well for me.”

The first General Conference of the Evangelical Association was held near New Berlin in October 1816, as were those in 1820, 1826, and 1847. The missionary society was organized near New Berlin in 1839, and the church’s first educational institution, Union Seminary, forerunner of Albright College, was founded in New Berlin in 1854.

Church headquarters remained in New Berlin until 1853, when they moved west to Cleveland, Ohio in the footsteps of German-speaking immigrants to the Northwest Territory.

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***Points of interest at this Heritage Landmark:***

Nothing remains of the original structures. A marker was dedicated at the site on August 2, 1927.

Several other places related to the history of the Evangelical Association are also in New Berlin, including the site of Union Seminary, the gravesite of George Miller, and artifacts from First Evangelical Church (the latter are housed in Emmanuel United Methodist Church).

Parking is available on the streets near the marker.

***Special events:*** None

***Area attractions:*** Other places in the area with Evangelical Association ties include the site of the second Evangelical publishing house and the Maize, Dreisbach, Dunkel, and Eyer farms. New Berlin lies in the foothills of the Appalachian Mountains, near the Susquehanna River. Nearby towns include Lewisburg, Sunbury, Selinsgrove, and Williamsport.

***To visit:***

The marker is accessible at all times.

***Location:*** Within the boundaries of the Susquehanna Annual Conference in Union County, Pennsylvania. The marker is at Plum and Water Streets along Penns Creek (two blocks south of Market Street).

***Food and lodging:*** There are motels and restaurants in New Berlin, Lewisburg, and Shamokin Dam.

***Directions:*** Drive south from Interstate 80 on Route 15 to Lewisburg. Turn west onto Route 45, and drive four miles. Turn south onto Dreisbach Church Road/New Berlin Mountain Road, five miles. Turn east on Market Street and drive one block. Turn south onto Plum Street, and drive two blocks.

***For further information, contact:*** Kenneth W. Berge, Jr., 618 Nagle St., P.O. Box 453, New Berlin, PA 17855; 570-966-0420.

***To learn more about United Methodist church history in this area:***

Susquehanna Annual Conference Archives, Snowden Library, Lycoming College, 700 College Place, Williamsport, PA 17701; Milton W. Loyer, Archivist; 570-321-4088.

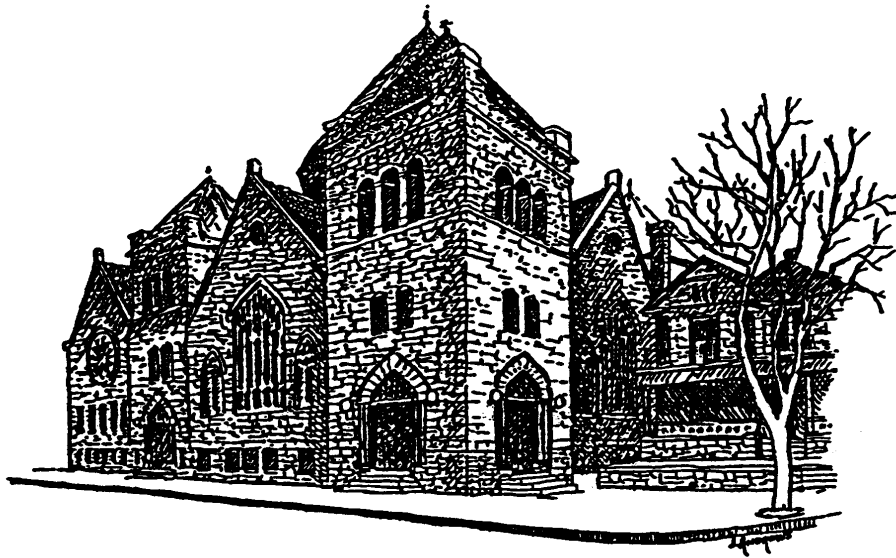
Arthur C. Core, *Evangelical United Brethren Reader: A Documentary Source Book* (Dayton, OH: United Theological Seminary, 1963).

Charles R. Miller and William L. Raker, *The Histories of the Pennsylvania and Central Pennsylvania Conferences of the Evangelical United Brethren Church* (York, PA: by the authors, 1968).

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**First United Methodist Church**  
**Johnstown, Pennsylvania**  
Heritage Landmark of The United Methodist Church



The Evangelical Church (see pp.57-58) and the United Brethren in Christ (see pp.31-32) were both German-speaking bodies influenced by Methodism and Pietism. Each was founded at the turn of the nineteenth century, and had talked of union as early as 1813. It was not until 1924 that conversation began to move towards action and union discussions began in earnest.

Formal merger came in November 1946. For three days, the two denominations held their last General Conferences in separate sessions in Johnstown, Pennsylvania. The Evangelical Church met at Beulah Dale Evangelical Church and the United Brethren in Christ met at the First United Brethren Church.

On Saturday, November 16, 1946, at 9:00 a.m., delegates and visitors from both denominations filled the sanctuary of the First United Brethren Church. As Evangelical and United Brethren bishops processed to the chancel, the congregation sang "Lead On, O King Eternal." Bishop A. R. Clippinger read the formal declaration of union, which was followed by the singing of "Blest Be the Tie That Binds." The new church then celebrated Holy Communion and entered into the business sessions of the first

General Conference of the newly organized Evangelical United Brethren Church.

In his episcopal address, Bishop A. R. Clippinger expressed the hopes of the new denomination:

"We believe that this is the will of our Heavenly Father, and that it will be his good pleasure to bless our efforts. In that spirit we launch this new Ship of Zion on uncharted seas and choose to call it The Evangelical United Brethren Church. The same North Star that guided us safely, as separate denominations, through rough and turbulent waters, will guide this new Ship of Zion to its desired haven."

Membership of the new denomination was over 750,000. In 1968, The Evangelical United Brethren Church merged with The Methodist Church to form The United Methodist Church.

The Johnstown church building was dedicated on November 24, 1912. Initially called First United Brethren Church, it is today named First United Methodist Church of Johnstown.

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***Points of interest at this Heritage Landmark:***

The church maintains a history room which displays items from the church's history as well as from the 1946 uniting conference.

***Special events:***

The church celebrates an Anniversary Sunday on the second Sunday of November each year.

***Area attractions:***

The Johnstown Flood Museum at 304 Washington Street displays memorabilia documenting the development of Johnstown as a transportation and industrial center as well as the famous 1889 flood. The city of Pittsburgh is west of Johnstown.

***To visit:*** The First United Methodist Church is an active United Methodist congregation. It is open for regular worship; contact the church if you wish to visit at another time: 436 Vine Street, Johnstown, PA 15901; 814-536-8844. The church is open Monday through Thursday, 9:00 a.m. to 12:00 p.m. and 12:30 p.m. to 4:00 p.m. Friday's hours are 9 a.m. to 12:00 p.m., Saturdays by appointment, and Sundays 9:00 a.m. - 12:00 p.m.

***Location:*** Within the boundaries of the Western Pennsylvania Annual Conference in Cambria County, Pennsylvania. The church is on Vine Street in downtown Johnstown.

***Food and lodging:*** There is a Holiday Inn at 250 Market Street; 814-535-7777.

***Directions:*** From Interstate 76 (the Pennsylvania Turnpike), take the Somerset exit (route 219 north). Exit route 219 at the Johnstown Expressway, route 56 west. Take the Bedford Street exit. Go straight through three lights, then left on Vine Street. Go through one light. The church is on the left.

***For further information, contact:*** Pastor, First United Methodist Church, 436 Vine Street, Johnstown, PA 15901; 814-536-8844.

***To learn more about United Methodist church history in this area:***

Western Pennsylvania Annual Conference Archives, Pelletier Library, Allegheny College, Meadville, PA 16335; J. Howard Smith, Archivist; 814-724-3768.

J. Bruce Behney and Paul H. Eller, *The History of the Evangelical United Brethren Church* (Nashville: Abingdon Press, 1979).

Arthur C. Core, *Evangelical United Brethren Reader: A Documentary Source Book* (Dayton, OH: United Theological Seminary, 1963).

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**Isaac Long's Barn**  
**Landis Valley, Lititz**  
**Lancaster County, Pennsylvania**  
Heritage Landmark of The United Methodist Church



One of the decisive events in the eventual formation of the Church of the United Brethren in Christ occurred when Philip William Otterbein met Martin Boehm on the farm of Isaac Long about two miles of Neffsville in Lancaster County, Pennsylvania. A “great meeting” had been called by Mennonite preacher Boehm which German Reformed pastor Otterbein attended. The precise year has not been established, but it is commonly believed to have been held in 1767.

“Great meetings” had taken place in rural areas since 1724. They were popular evangelistic meetings which attracted people who lived in sparsely populated areas. These gatherings offered gospel preaching and the enjoyment of fellowship with others.

When Otterbein arrived at the meeting,

one of those preaching on the threshing floor of the large barn was Boehm. Otterbein listened intently to his sermon. It resonated with Otterbein’s own spiritual experience of “assurance” which occurred when he was a pastor in Lancaster in 1754.

Otterbein was greatly moved by Boehm’s message, at the end of which he went forward, embraced Boehm and exclaimed, “*Wir sind brüder!*” (“We are brethren!). Thus began a friendship which lasted until Boehm’s death in 1812 (Otterbein died in 1813) and led to the formation of the Church of the United Brethren in Christ which entered into union with the Evangelical Church in 1946 to form the Evangelical United Brethren Church. This denomination joined the Methodist Church in 1968 to form the United Methodist Church.

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***Points of interest at this Heritage Landmark:***

It is a working barn that is privately owned.

***Special events:*** None

***Area attractions:*** Other nearby Heritage Landmarks include Boehm's Chapel (pp. 67-68) in Willow Street just south of Lancaster City, and the Jacob Albright Memorial Chapel (pp. 65-66) in Kleinfeltersville, Lebanon County. Heritage Landmarks in Philadelphia are Historic St. George's UM Church (pp. 75-76), Simpson House (pp. 77-78), and Mother Zoar African Church (pp. 79-80).

***To visit:*** The farm is privately owned but is visible from the road. There is a road side marker nearby as well as a marker on the property.

***Food and lodging:*** There are many restaurants and hotels in the Lancaster County area.

***Location and directions:*** The barn is within the bounds of the Eastern Pennsylvania Conference north of the city of Lancaster. From Route 30 in Lancaster, travel north on Route 272 approximately 3 miles to the light at Landis Valley Road and turn left. Travel .3 of a mile and turn right on Kissel Hill Road. Travel .7 of a mile and turn right on Jake Landis Road. Travel .8 of a mile to Long's Barn on the right.

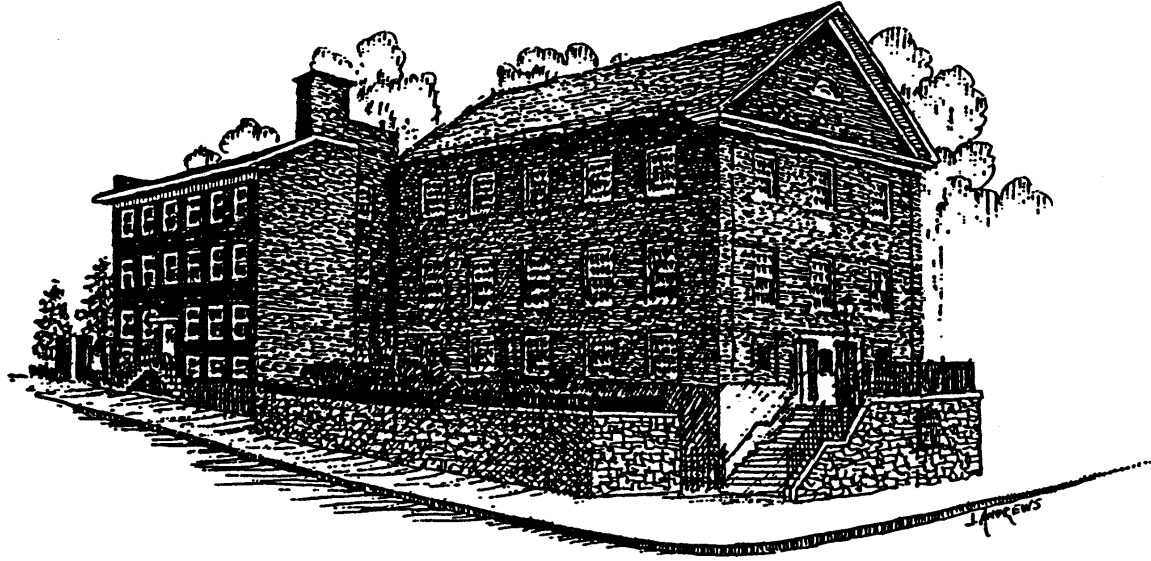
***For further information, contact:*** Kevin E. Readman, 700 Ranck Road, New Holland, PA 17557.

***To learn more about United Methodist church history in this area:***

J. Bruce Behney and Paul H. Eller, *The History of the Evangelical United Brethren Church* (Nashville, TN: Abingdon Press, 1979).

## Historic St. George's United Methodist Church Philadelphia, Pennsylvania

Heritage Landmark of The United Methodist Church



Historic St. George's Church is the oldest house of Methodist worship in continuous use in America. In 1767, Captain Thomas Webb (see pp.41-42), a veteran of the French and Indian War, organized a Methodist Society in Philadelphia. Two years later, the Society bought St. George's Church. The church had been built in 1763 as a Dutch Reformed Church, but was auctioned when the church was unable to borrow enough money to complete the structure.

A number of "firsts" are associated with Historic St. George's Church. In December 1769, Joseph Pilmore (one of Wesley's first missionaries to America) made the first public statement in America of Methodist principles and beliefs. A few days later, he held the first prayer meeting in America in the St. George's sanctuary.

The following year, on November 1, 1770, the first Watch Night service in America was held in St. George's, and a year later, Francis Asbury preached his first American sermon at St. George's.

In 1773, 1774, and 1775, St. George's hosted the first three conferences of Methodist preachers in America. Several years later, on November 7, 1784, Thomas Coke used the St. George's pulpit to publicly explain John

Wesley's plan for a new American denomination, just prior to his meeting with Francis Asbury at Barratt's Chapel (see pp.11-12).

In 1789, the new Methodist Episcopal Church organized its publishing arm, then called the Methodist Book Concern, at St. George's Church.

Richard Allen and Absalom Jones became the first African Americans granted preaching licenses by the Methodist Episcopal Church. They were licensed by St. George's Church in 1784. Three years later, protesting racial discrimination, Allen led most of the black members out of St. George's; eventually, they founded the African Methodist Episcopal denomination. Absalom Jones became an Episcopal priest.

Francis Asbury called St. George's "The Cathedral Church of American Methodism." When purchased, the building had four brick walls, a roof, and a dirt floor. The walls were plastered in 1784 and the wooden floor laid shortly after the American Revolutionary War. Altar candelabra and other appointments from the 1790s are still used regularly.

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***Points of interest at this Heritage Landmark:***

Many features of the sanctuary date from the late eighteenth and early nineteenth centuries.

The church also maintains a museum which displays such items as the communion chalice sent by John Wesley to Francis Asbury in 1785; the manuscript journal of Joseph Pilmoor, St. George's first pastor and Wesley's missionary to America; Wesley's handwritten hymnal; and some personal effects of Francis Asbury. Restroom facilities are available at the church. Minimal parking is available next to the church on New Street. Inquire within the church for additional information about parking.

***Special events:*** A Christmas musical is performed the first Sunday of December at 3:00 p.m.

***Area attractions:*** Historic St. George's United Methodist Church is part of the Independence National Historical Park and surrounding historic area. Many of Philadelphia's tourist attractions date from the era of St. George's early history. Other Heritage Landmarks in the annual conference are Albright Chapel (pp.65-66), Boehm's Chapel (pp.67-68), Simpson House (pp. 77-78), and Zoar United Methodist Church (pp.79-80).

***To visit:*** Historic St. George's United Methodist Church is an active congregation and visitors are welcome at Sunday morning worship at 11:00 a.m.

The church is also open daily, 10:00 a.m. to 4:00 p.m.; groups should call ahead. Contact the church office at 215-925-7788.

***Location:*** Within the boundaries of the Eastern Pennsylvania Conference, in Philadelphia County. The church is at 235 North Fourth Street (corner of 4<sup>th</sup> and New Streets; between Race and Vine Streets).

***Food and lodging:*** There are numerous restaurants and hotels in Philadelphia.

***Directions: Coming south on Interstate 95:*** Take the Center City exit and turn right to Fourth Street. Turn left on Fourth Street and proceed two blocks to the church (on the left hand side).

***Coming north on Interstate 95:*** Take the center city exit at 3rd & Callowhill; go one additional block to Fourth Street; turn left on Fourth Street and proceed two blocks to the church (on the left hand side).

***From Route 676:*** exit at "Ben Franklin Bridge" exit (Sixth Street); at the light on Sixth Street turn left on Race Street, left on Third Street, left on New Street to Fourth Street; the church is on the left.

***For further information about this Heritage Landmark and to learn more about United Methodist church history in this area, contact:***

Historic St. George's Church, 235 North Fourth St., Philadelphia, PA 19106; 215-925-7788.

Charles W. Ferguson, *Organizing to Beat the Devil; Methodists and the Making of America* (Garden City, NY: Doubleday, 1971).

Jesse Lee, *A Short History of the Methodists* (Rutland, VT: Academy Books, 1974; originally published in 1810).

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**Simpson House “Olde Main Building”  
Philadelphia, Pennsylvania**  
Heritage Landmark of The United Methodist Church



Simpson House, established in 1865, is the oldest Continuing Care Retirement Community in the world, historically related to the United Methodist Church. Mrs. Jane Henry, widow of a Philadelphia Methodist minister had the dream of a home for elderly persons with limited resources.

She approached Bishop and Mrs. Matthew Simpson who were leaders in their time. The Bishop was very well known as a religious leader and was also an advisor to President Abraham Lincoln. Mrs. Simpson was most concerned about the elderly, children, and the sick.

The Simpsons and Mrs. Henry oversaw the creation of the Ladies United Aid Society of the Methodist Episcopal Church in the City of Philadelphia on June 14, 1865. This industrious group of women created the Methodist Episcopal Home for the Aged. The name had several different forms over the years and was renamed Simpson House in 1972.

The community was initially opened in a rented house in Philadelphia and it eventually moved to the edge of the city. The beloved Olde Main Building, designed in the English Gothic style, was constructed of granite from Port Deposit, Maryland, and dedicated in 1899. The Rev. Dr. Kenneth E. Rowe, in a presentation to retired clergy and spouses at Simpson House on September 16, 2010, stated that; “Simpson House is the mother home of our kind.”

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### ***Points of Interest:***

The building was designated as being among the notable architecture in Philadelphia by The Philadelphia Museum of Art in cooperation with The Philadelphia Chapter of The American Institute of Architects. On the grounds is a notable statue of Bishop Matthew Simpson which was the work of Clark Mills.

**Special events:** Anniversary Day is celebrated on the third Saturday of May each year.

**Area Attractions:** Simpson House is approximately six miles from Independence Hall and The Liberty Bell which are in one of the most historic square miles in the Nation.

**To visit:** Complete the “Contact Us” form letting us know of your interests in arranging a visit as well as the best way to contact you. Go to <http://www.simpsonhouse.org/contact-us/> or call 215-878-3600.

**Location:** Within the boundaries of the Eastern Pennsylvania Conference, in the city of Philadelphia. The street address is 2101 Belmont Avenue. The location is at the intersection of Belmont Avenue, Monument Road and Edgely Drive.

**Food and lodging:** There are two hotels on City Line Avenue, The Holiday Inn and the Sheraton Hotel.

**Directions:** Located at the intersection of Belmont Avenue, Monument Road and Edgely Drive.

Center City Philadelphia: Take the Schuylkill Expressway (I-76) west to Montgomery Drive exit. Turn left off the ramp onto Montgomery Drive. Turn right at the light at Belmont Avenue. Go through two lights, and immediately after the 2<sup>nd</sup> light turn right onto Edgely Drive. The Olde Maine entrance is on your left, parking available on either side of Edgely Drive, including grassy area.

From the Pennsylvania Turnpike or the Blue Route (I-476): Connect with the Schuylkill Expressway (I-76) eastbound. Exit at City Avenue (Route 1 South). At the light at Monument Road turn left onto Monument Road. At the light at Belmont Avenue turn left onto Belmont, and take an immediate left onto Edgely Drive.

**For further information:** Simpson House, 2101 Belmont Avenue, Philadelphia, PA 19131-1628; 215-878-3600; <http://www.simpsonhouse.org/contact-us/>.

### **To learn more about United Methodist history in this area:**

Russell E. Richey, Kenneth E. Rowe, Jean Miller Schmidt, *American Methodism: A Compact History* (Nashville, TN, 2012)

Charles W. Ferguson, *Organizing to Beat the Devil; Methodists and the Making of America* (Garden City, NY: Doubleday, 1971).

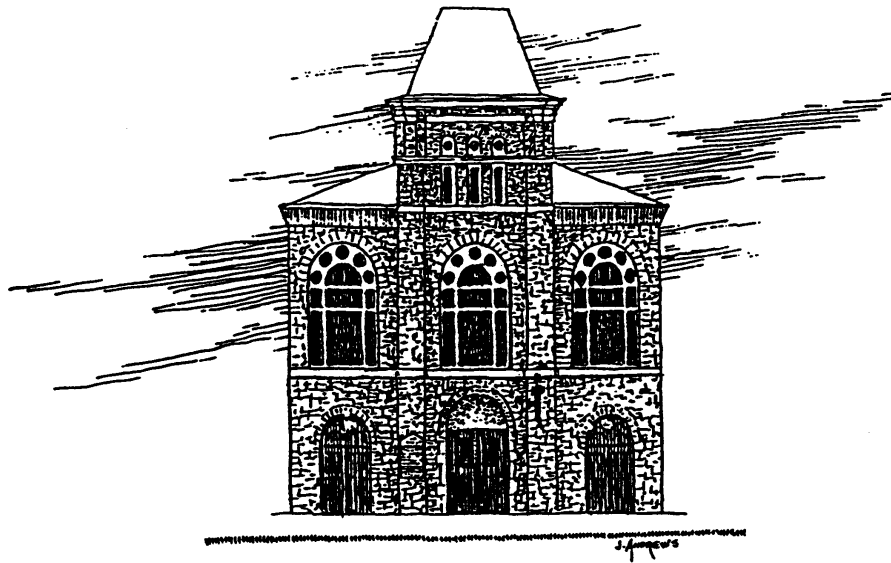
Jesse Lee, *A Short History of the Methodists* (Rutland, VT: Academy Books, 1974; originally published in 1810).

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# Mother African Zoar United Methodist Church Philadelphia, Pennsylvania

Heritage Landmark of The United Methodist Church



In 1787, Richard Allen led most of the black members out of St. George's Church and eventually into a new denomination, the African Methodist Episcopal Church (see pp.65-66). However, some African Americans remained in the St. George's congregation.

Several years later, in 1794, eighteen of these members began holding their own religious services. They first met in homes; then in 1796 they purchased property and built African Zoar Church north of Philadelphia's city limits in a section called Campington. "Black Harry" Hosier was the church's patron founding pastor. The members of this new church never dissolved their ties to the Methodist Episcopal Church, making Zoar the oldest black congregation in the United Methodist tradition in continuous existence.

Zoar was the fourth congregation in the United Methodist tradition to be organized in Philadelphia. Today Mother African Zoar and Historic St. George's remain as the oldest United Methodist congregations in the city.

On August 4, 1796, Francis Asbury dedicated the church building at Fourth and Brown Streets. He recorded in his journal that he, "was called upon by the African society in Campington to open their new house, which I did, on Rom.i, 16-18, and

had an unwieldy congregation of white and black." Asbury preached at Zoar several times and ordained two African American local preachers, Jacob Tapsco and James Champion, there on April 9, 1809.

Zoar Church's first black pastor was Perry Tilghman, a lay preacher who served the church from 1835 to 1844. At least five other congregations have been organized out of Zoar church, earning it the affectionate nickname "Mother Zoar."

On August 23, 1852, the first Convention of Colored Local Preachers and Laymen convened at Zoar Church. This was the first gathering of its kind in Methodism. The African American preachers continued to meet annually until 1863, and in 1864 they organized the Delaware Annual Conference, the first of what were eventually twenty-five "Negro Annual Conferences" in the Methodist Episcopal Church.

Mother African Zoar church moved to its present location in 1883 when the congregation purchased a former Methodist Protestant church on Melon Street. The church was remodeled in 1897, and in 1926 Mother African Zoar opened a Community Center on adjacent property.

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***Points of interest at this Heritage Landmark:***

The sanctuary originally housed a Methodist Protestant congregation, then “The Reformed Episcopal Church of the Covenant.” It was then used as a refrigeration plant before it was purchased in 1883 by a philanthropist who sold it to the Zoar congregation for \$1.00.

***Special events:*** None as of this writing.

***Area attractions:*** Many of Philadelphia’s tourist attractions date from the era of Zoar Church’s early history. Other Heritage Landmarks in the annual conference are Albright Chapel (pp.65-66), Boehm’s Chapel (pp.67-68), Simpson House (pp. 77-78), and Historic St. George’s United Methodist Church (pp.75-76).

***To visit:***

This is an active United Methodist Church and visitors are welcome at Sunday morning worship at 11:00 a.m. (10:00 a.m. in July and August). Contact the church to arrange a tour at other times: 1204 Melon St., Philadelphia, PA 19123.

***Location:*** Within the boundaries of the Eastern Pennsylvania Annual Conference, in the city of Philadelphia at 12th and Melon Streets.

***Food and lodging:*** There are numerous restaurants and motels in Philadelphia.

***Directions:*** 1204 Melon St., Philadelphia, PA 19123.

***For further information, contact:*** Anthony A. Arrington, 1204 Melon St., Philadelphia, PA 19123; 215-769-3899; Fax: 215-769-3883.

***To learn more about United Methodist church history in this area:***

Historic St. George’s Church, 235 N. 4th St., Philadelphia, PA 19106; 215-925-7788.

William B. McClain, *Black People in the Methodist Church: Whither Thou Goest?* (Cambridge, MA: Schenkman Publishing Co., 1984).

Grant S. Shockley, ed., *Heritage and Hope: The African American Presence in United Methodism* (Nashville: Abingdon Press, 1991).

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## Deadwood Cluster Deadwood, South Dakota

Heritage Landmark of The United Methodist Church



In 1874, gold was discovered in the Black Hills of the Dakota Territory by George Custer's exploring army. Mining camps sprang up overnight, drawing prospectors, speculators, rowdies, and eventually a Methodist preacher, Henry Weston Smith (1827-1876).

Smith became a Methodist preacher at the age of 23. In 1861 he enlisted in the 52nd Massachusetts Infantry; after the war, he became a doctor and moved to Louisville, Kentucky with his wife, Lydia Ann Joslin, and their four children.

Early in 1876, Smith left his home and family to join a party of "gold hunters" bound for the Black Hills. He wanted to bring the gospel to the gold mines, and he was the first preacher of any denomination to go to the Black Hills' camps.

In May, Smith reached Deadwood, a cluster of shanties and cabins housing some three or four thousand people. Smith worked to support himself, cutting timber, building cabins, and working as a fireman in a sawmill. On Sundays, however, he preached to the miners on Deadwood's main (and only) street, and in other mining camps.

After his Sunday morning service on

August 20, 1876, Smith put a note on his cabin door: "Gone to Crook City, be back at three o'clock." He never returned: Preacher Smith was murdered as he walked the ten miles to Crook City. He was found clutching his Bible and the blood-stained notes for the sermon he had planned to preach.

Smith may have been murdered by one of the many lawless whites in the area or by a Sioux Indian, part of the aftermath of the Battle of Little Big Horn just a few weeks before.

Smith had not been formally appointed by his church; rather, he had followed his own call to the Dakotas. In 1878, the Methodist Episcopal Church did send a missionary, James Williams, to the Deadwood area. Williams was able to organize a Methodist Society, and on March 4, 1883, First Church, Deadwood, the Mother Church of the Black Hills, was dedicated. The brand-new sanctuary was destroyed in a flood two and a half months later, but some of the furnishings were saved. A new site was selected on higher ground, at the corner of Williams and Shine, and a new building was dedicated on May 12, 1885. It was torn down in 2003, after the Deadwood and Lead United Methodist churches merged.

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***Points of interest at this Heritage Landmark:***

Visitors can see the site of the former Deadwood United Methodist Church; the grave of Preacher Smith in Mt. Moriah cemetery; the Preacher Smith monument near the place where his body was found; and the actual location of his death. Mt. Moriah Cemetery also includes the remains of Wild Bill Hickok and Calamity Jane. The Archives for the City of Deadwood holds artifacts from Preacher Smith and his family, from South Dakota Poet Laureate and Methodist Badger Clark (1883-1957), and from early Methodist churches in the Black Hills.

***Special events:*** None at this time.

***Area attractions:*** Deadwood is in the northern part of the Black Hills National Forest. Nearby towns are Spearfish, Sturgis, and Lead. Rapid City is to the southeast, and Mount Rushmore and the Crazy Horse Monument are just south of Rapid City.

***To visit:*** The location of Preacher Smith's death is marked on highway 85 on the northern edge of the Hills and can be reached by hiking through a ranch pasture off the Crook City road, with permission from the owner. The Preacher Smith monument is along highway 85, approximately 1 ½ miles north of Deadwood.

***Location:*** Within the boundaries of the Dakotas Annual Conference, in Lawrence County, South Dakota. Deadwood is approximately 40 miles northwest of Rapid City.

***Food and lodging:*** There are motels and restaurants in Deadwood, Lead, Spearfish, and Sturgis.

***Directions:*** Take exit 17 off Interstate 90 and proceed seven miles to Deadwood, or take exit 30 off I90 and proceed twelve miles to Deadwood. The City of Deadwood Archives is located at 108 Sherman Street in Deadwood.

***For further information, contact:*** Michael Runge, City Archivist, City of Deadwood, 108 Sherman Street, Deadwood, SD 57732, 605-578-2082; FAX: 605-578-2084.

***To learn more about United Methodist church history in this area:*** Dakotas Conference Archives, Laurie Langland, Archivist, Dakota Wesleyan University, 1200 W. University Avenue, Mitchell, SD 57301, 605-995-2134.

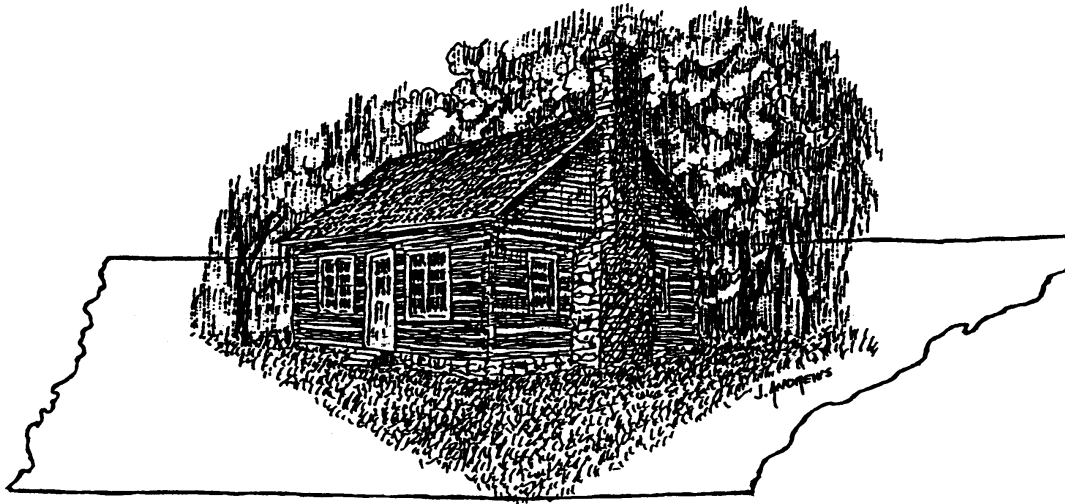
Leland D. Case, *Preacher Smith, Martyr: The Story of Henry Weston Smith, Methodist, the Pioneer Preacher in the Black Hills of South Dakota* (Mitchell, SD: Friends of the Middle Border, 1961).

Matthew D. Smith et al., *Circuit Riders of the Middle Border: A History of Methodism in South Dakota* (s.l.: s.n., 1965; Midwest Beach, printers).

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**Acuff's Chapel**  
**near Blountville, Tennessee**  
Heritage Landmark of The United Methodist Church



In 1773, Timothy Acuff (1732-1823) left his native Virginia to homestead on the frontier. He and his wife, Anna Leigh, settled in what is now Sullivan County, Tennessee (then part of North Carolina).

In 1785, a Methodist class was formed, mostly of emigrants from Virginia, and in 1786 Acuff and his fellow class members built a chapel on land given by Timothy and Anna Leigh Acuff.

The commitment of pioneers like Acuff and his neighbors was essential to the spread of Methodism on the frontier. As one historian remembered: "Among the first emigrants from Virginia [were Methodists]... In some cases a few Methodist families located in the same neighborhood, and immediately gathered themselves into a Society. Occasionally local preachers, exhorters, and...class leaders... formed part of...the new settlement, and thus regular religious services were instituted, and Methodism was actually planted, before the itinerant preacher had visited the locality." W.G.E. Cunyningham, quoted in R.N. Price, *Holston Methodism* (1904).

Acuff's Chapel was the first Methodist meetinghouse in Tennessee and the first west of the Appalachian Mountains. The nearest church was one hundred miles to the east, and

there were none west of Acuff Chapel. Since there was only one other school within a hundred miles, the chapel was also used as a school for some seventy-five years.

Timothy and Anna Leigh Acuff had a son, Francis, who became a Methodist preacher, but died unexpectedly at the age of twenty-five, just a few years after the chapel was built.

The sanctuary built by the settlers was made of logs, about 20 x 30 feet with a gallery. It was a familiar sight to Francis Asbury, who preached there several times on his regular travels through eastern Tennessee.

The successor to Acuff Chapel is Adams Chapel, built in 1887 and an active United Methodist congregation. Acuff Chapel was sold to a private buyer, who moved it from its original site and used it as a dwelling for many years.

In 1962 the Holston Conference Historical Society purchased the building, moved it back to its original location, and restored it. Timothy Acuff's nearby home has been modernized and is privately owned.

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***Points of interest at this Heritage Landmark:***

The original logs were used when the chapel was restored by the Holston Conference.

The adjoining cemetery contains the remains of Francis Acuff, Timothy Acuff, Anna Leigh Acuff, and other early settlers.

The Timothy Acuff log house, built before 1786, stands opposite the chapel and is a private home.

The pews and pulpit are from Adams Chapel, which replaced Acuff's Chapel in 1887.

There is a roadside marker on Highway 126 giving information about the Chapel's history.

There are no restrooms at the site; parking is available at the site.

***Special events:*** None as of this writing.

***Area attractions:*** The Edward Cox House (pp.85-86) is twelve miles away, and the Keywood Marker (pp.91-92) is also nearby. The towns of Bristol, Kingsport, and Johnson City are all close to Blountville, which is just west of the Holston, Iron, and Appalachian Mountains.

***To visit:***

To arrange a tour, contact Bob Malone (address below).

***Location:*** Within the boundaries of the Holston Annual Conference, in Sullivan County, Tennessee. Acuff Chapel is two miles southwest of Blountville on state route 126, near Bluff City.

***Food and lodging:*** Restaurants and motels are located on Airport Parkway, near exit 63 on Interstate 81. There are fast food restaurants at I81, exits 66 and 69.

***Directions:*** Exit Interstate 81 at exit 66; then take State Route 126 east for about two miles. The chapel is on the left, and is visible as you approach.

Coming through the town of Blountville, exit Interstate 81 at exit 69; take State Route 37 South a short distance to Highway 126, then proceed west for two miles. The chapel is on the right; watch carefully, as the chapel is hidden by a curve in the road.

***For further information, contact:*** Bob Malone, 530 Hwy 75, Blountville, TN 37617; 423-323-5814.

***To learn more about United Methodist church history in this area:***

Holston Annual Conference Archives, Kelly Library, Emory and Henry College, Emory, VA; 703-944-4121, ext.382.

Wilma Dykeman, *Tennessee, A Bicentennial History* (New York: Norton, 1975).

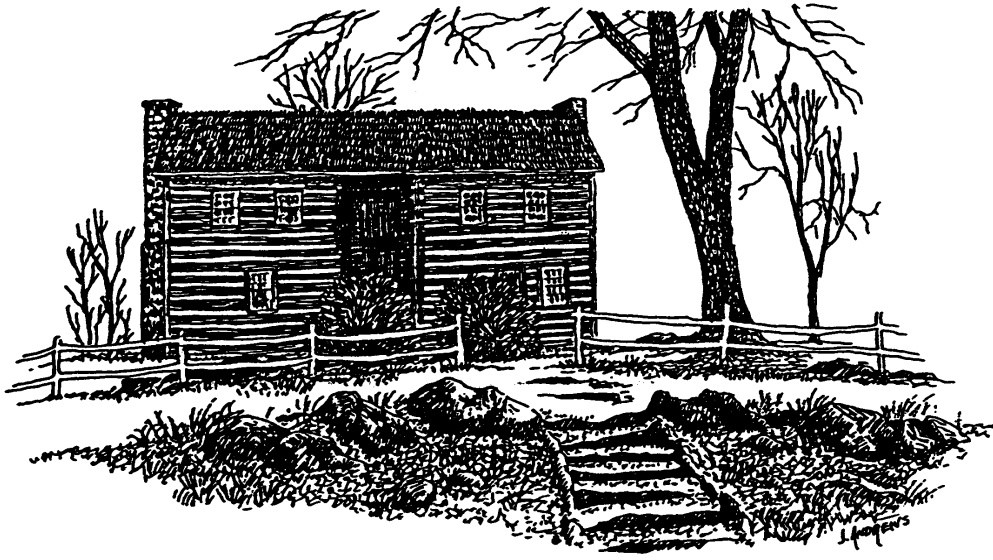
Isaac P. Martin, *Methodism in Holston* (Knoxville, TN: Methodist Historical Society of Holston Conference, 1945).

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## Edward Cox House near Bluff City, Tennessee

Heritage Landmark of The United Methodist Church



Edward Cox (1750-1852) was born in Maryland and converted under the preaching of Francis Asbury in 1773. Soon after, he emigrated west to Virginia and what is now eastern Tennessee.

After two years he returned to Maryland to marry Sallie Meredith, and the day after their wedding they set out for their new home just over the present day border of Virginia, riding horseback some six hundred miles. They probably were the first Methodist settlers in the Holston area.

During the Revolutionary War, Sallie stayed in Tennessee while Edward served as a soldier. Upon his return, Cox, a local preacher, began holding Methodist services in their home. The Cox home was also a welcome resting place for itinerant preachers.

In the late eighteenth century, Tennessee was the wild frontier. The country was rugged and travel was difficult. Preachers had to depend on settlers' hospitality for food, lodging, and sometimes medical attention. Sallie and Edward Cox, and others like them, played an essential role in the westward growth of the Methodist movement.

Francis Asbury made his first visit to the Cox home in 1788, while on his way to Stephen Keywood's in Virginia, where he held the first Methodist conference west of the

Alleghenies (see pp.79-80). He stayed with the Cox family at least four other times between 1788 and 1806 on his regular circuits in eastern Tennessee.

Asbury's journal entries help the present-day reader understand how welcome frontier hospitality was to the circuit rider:

“Saturday, April 1, 1797: The weather was clear and cold: we set off for brother Charles Baker's. My horse hath the honour of swimming Holston River every time I visit this country.

Sunday, 2: I felt better than I had done since I crossed the mountains. I preached on Acts iii, 26, and was for pushing on again about fifteen miles farther, to Edward Coxe's [sic]: we got lost, and were an hour in the night.

Monday, 3: We made a stretching ride of about forty miles, and were another hour in the night, and came to Michael Halfacre's. I was properly outdone, and my fever returned and held me thirty hours.”

Edward Cox lived in his home until the day of his death in 1852 at the age of 102. In 1966, the Holston Conference purchased the Cox House from private owners and has restored and furnished the house to reflect its early nineteenth-century history.

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***Points of interest at this Heritage Landmark:***

The two story log home has been restored by the Holston Annual Conference to its original dog-trot design with a stairway to the upper room.

***Special events:*** Annual celebration (contact Mark Miller at address below for dates).

***Area attractions:*** Acuff's Chapel (pp.83-84) is twelve miles away, and the Keywood Marker (pp.91-92) is also nearby. The towns of Bristol, Kingsport, and Johnson City are all close to Bluff City, which is just west of the Holston, Iron, and Appalachian Mountains.

***To visit:***

To arrange a tour, contact Mike Miller or Jane Riley (see contact info below).

***Location:*** Within the boundaries of the Holston Annual Conference, in Sullivan County, Tennessee. The Edward Cox House is just off U.S. 11E, one mile northeast of Bluff City.

***Food and lodging:*** Restaurants and motels are available in Bristol, Johnson City, and Kingsport.

***Directions:*** From Interstate 81 in Virginia, take exit 3 onto Commonwealth to Volunteer Parkway and U.S. 11E in Tennessee. Go 10½ miles to State Route 37 (Blountville-Bluff City). Go left under the overpass. Proceed just under a mile on Highway 19 and 34 to Sells Road to the left. You will see an "Edward Cox Home" highway marker there, on the left. Go one mile to the Cox House, at left on a slight rise.

***For further information, contact:*** Mike Miller, 1074 Silver Grove Road, Bluff City, TN 37618-1906; 423-538-8886 or Jane Riley, 357 Egypt Road, Bluff City, TN 37618; 423-538-6740.

***To learn more about United Methodist church history in this area:***

Holston Annual Conference Archives, Kelly Library, Emory and Henry College, Emory, VA; 703-944-4121, ext.382.

Wilma Dykeman, *Tennessee, A Bicentennial History* (New York: Norton, 1975).

Isaac P. Martin, *Methodism in Holston* (Knoxville, TN: Methodist Historical Society of Holston Conference, 1945).

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**McMahan Chapel**  
**San Augustine, Texas**  
Heritage Landmark of The United Methodist Church



Just over the border from Louisiana stands McMahan Chapel, the oldest Protestant church with a continuous history in Texas. In 1831, when Samuel Doak McMahan (1789-1854) emigrated to Texas from Tennessee, that area was the San Augustine Municipality of the Mexican Government, and Protestant preaching was illegal.

The following year, Methodist preacher James P. Stevenson was appointed to the Sabine Circuit in Louisiana, a few miles east of McMahan's home. Stevenson was asked by some Texans to come over the border and preach for them; after being assured of his safety from possible arrest, Stevenson came and held services. McMahan attended the services and then invited Stevenson to come and preach in his home, too.

Stevenson preached at McMahan's home several times; he also held a camp meeting on McMahan's property. In September 1833, Stevenson organized a "religious society" since it was illegal to organize a church.

The Society had at least twenty charter members, including McMahan and his wife and four of their children and spouses. McMahan was named class leader and in

1837 was licensed as a local preacher.

After the Texas War of Independence in 1836, Protestant preaching was no longer illegal, and the little congregation grew as more and more white settlers moved to Texas. In December 1837 Littleton Fowler (1802-1846) was sent as a Methodist missionary to Texas. He was named Presiding Elder (now District Superintendent) of the Texas Mission District and built his home (and district headquarters) near Samuel McMahan's house.

Some months later, the McMahan congregation built its first house of worship, a pine log chapel forty by thirty feet. Littleton Fowler served as the church's first pastor. He died in 1846 and was buried beneath the pulpit, as he had requested.

The log chapel was replaced by a frame church in 1872, which was in turn replaced by a new building in 1900. The present structure, a brick church, was built in 1949 and is the fourth building on the site.

The nearby cemetery contains the remains of Samuel D. McMahan and other early Texas Methodists.

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***Points of interest at this Heritage Landmark:***

McMahan Chapel is on a fifteen acre site. The present chapel is the fourth on the same location and is notable for its stained glass windows and the furnishings, all of which memorialize early Texas Methodists. Littleton Fowler's tombstone can be seen in the pulpit area.

In 2002, the Jack & Charlsie Maund Museum/Events Center was dedicated. The museum commemorates Methodism's first presence in Texas and honors the clergy and laity who have served McMahan Chapel. The Events Center is a popular place for confirmation classes, wedding receptions, family reunions, etc.

Littleton Fowler State Park is across the road, and next to the park is McMahan Chapel Cemetery which dates from before 1833 and is on the Old Spanish Trail (El Camino Real-The King's Highway). The cemetery has been charted and mapped with a guide to graves available just inside the gate into the cemetery.

Contributions to McMahan Chapel United Methodist Church can be made by contacting Sandy Newman (see address below). Worship services are held every 1<sup>st</sup> and 3<sup>rd</sup> Sunday at 2:00 p.m.

***Special events:*** McMahan Chapel Day is celebrated each year on the second Saturday in October. Beginning at 10:30 a.m., it is a day-long event with hymn sings and preaching, and is followed by a covered dish dinner in the Events Center.

***Area attractions:*** Close by are the Sabine and Angelina National Forests. Shreveport, Louisiana, is to the north, and Beaumont and Houston, Texas are to the south.

***To visit:*** The Chapel is open daily from 9:00 a.m. to 5:00 p.m.(later in the summer months). Restrooms and parking are available. If a guide is desired, contact Sandy Newman (see address below).

***Location:*** Within the boundaries of the Texas Annual Conference in Sabine County.

***Food and lodging:*** There are several restaurants and two motels in San Augustine.

***Directions:*** From Interstate 10 at Beaumont, Texas, go north on U.S. 69/96 through Jasper to San Augustine, east on S H 21 for 12 miles, right on Spur 35 for 2 miles.

From Interstate 20 at Shreveport, Louisiana, travel west to Greenwood, LA; proceed south on U.S. 79 to Carthage, TX; then south on U.S. 59 to Tenaha, TX; then south on U.S. 96 through Center, TX to San Augustine, TX. Once in San Augustine, travel east on US 21 for 11 miles; then right on Spur 35 for 2 miles.

***For further information, contact:*** Sandy Newman, 409 Baxter, San Augustine, TX 75972; 936-275-2213 or Lufkin District Office of the UM Church, 120 B East Lufkin Ave., Lufkin, TX 75901; 936-699-2213.

***To learn more about United Methodist church history in this area:*** Contact William C. Hardt, Archivist, 10375 New Wehdem Road, Brenham, TX 77833, 979-830-0136; 979-830-5210.

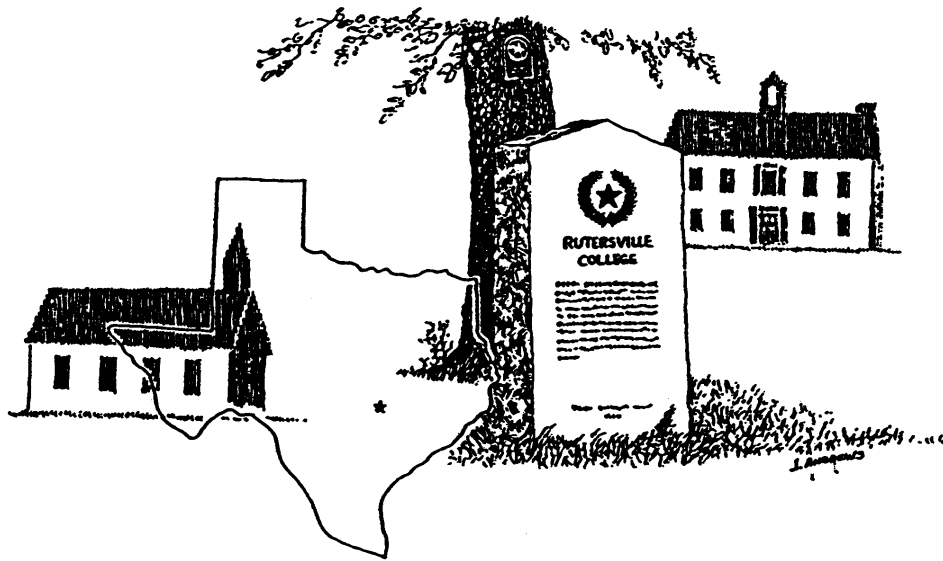
Virgie Worsham Scurlock, *History of McMahan's Chapel: Oldest Protestant Church in Texas with a Continuous Record of Service since 1833* (Texas(?): V.W. Scurlock, 1979).

Cleo Aubrey West, *Texas Conference Methodism, 1814-1960* (n.p.: Parthenon Press, 1960).

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**Rutersville Cluster**  
**Rutersville, Texas**  
Heritage Landmark of The United Methodist Church



Martin Ruter (1785-1838) was a native of Massachusetts and served the church as a pastor, Book Agent, and college president in the Northeast, Canada, and Kentucky.

At the 1836 General Conference, news came that Texas had won its battle for independence from Mexico, and that the Republic of Texas had been established. Martin Ruter immediately offered himself as a missionary, and the next year was appointed Superintendent of the Texas Mission. Littleton Fowler (see pp.75-76) and Robert Alexander were his assistants.

Ruter spent just one year in Texas before his untimely death on May 16, 1838, but he firmly established Methodism in Texas. One of his plans had been to establish a Methodist college. Two years after his death, the Congress of the Republic of Texas chartered Rutersville College, a coeducational institution, the first Protestant college in Texas. Chauncey Richardson (1802-1852), a Methodist preacher and educator in Alabama, was elected president. He visited Rutersville for the first time in 1839 and pronounced it "literally the heart of Texas."

The townsite of Rutersville was laid out some six miles northwest of La Grange just five weeks after Ruter's death. The school was built there in 1840, opening with about sixty students and three faculty members,

including Richardson. Later that year, on December 25-28, 1840, the Texas Conference was organized in Rutersville, the first annual conference ever held in Texas.

The college faced several difficulties during its early years, including competition from a school in nearby Bastrop, financial problems, conflicts with the Texas government, and a scandalous love affair between a local preacher and the college president's daughter.

By the mid 1850s, Rutersville College had faded into memory, but in 1872, when Southwestern University was founded, the Rutersville charter was included in Southwestern's charter as a legitimate ancestor of the new college.

The Rutersville property was briefly used for a private military institute. After the Civil War, large numbers of German immigrants came into the area, and in 1883 the college property was purchased by the Southern German Conference of the Methodist Episcopal Church. The lumber from the frame college building was used to build a church that served German-speaking Methodists until the 1930s.

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***Points of interest at this Heritage Landmark:***

No original structures remain, but there are four places visitors will want to see: the site of Rutgersville College is owned by The United Methodist Church and historical markers note its importance.

The nearby cemetery contains the grave of Chauncey Richardson, first president of the college.

Also on the college property is the site where the Texas Annual Conference of the Methodist Episcopal Church was organized, and the site of the Rutgersville Methodist Episcopal Church (1881-1930), a German-speaking congregation.

The college bell, later used by the church, is now on display at Southwestern University in Georgetown (north of Austin on Interstate 35).

***Special events:*** None as of this writing.

***Area attractions:*** Austin is a short drive to the northwest and Houston is east of LaGrange. The Monument Hill State Historical Site is just outside LaGrange, and the town is also near several state parks.

***To visit:*** This Heritage Landmark is accessible to visitors during daylight hours.

***Location:*** Within the boundaries of the Rio Texas Annual Conference in Fayette County, Texas. Rutgersville is near LaGrange.

***Food and lodging:*** There are restaurants and motels in LaGrange, Austin, and Houston.

***Directions:*** In central Texas at the intersection of U.S. 290 and U.S. 77 is the town of Giddings; go 25 miles south to LaGrange (which is 50 miles southeast of Austin); take State Route 237 northeast 12 miles to Rutgersville; on the left hand side of the road a sign points to the Landmark located 1/2 miles east on an all-weather road; there are no fences or gates.

***For further information, contact:*** Pastor, First United Methodist Church of LaGrange, Box 89, 1215 N. Von Minden Road, LaGrange, TX 78945.

***To learn more about United Methodist church history in this area:***

Rio Texas Depository, 16400 Huebner Road, San Antonio, TX 78248, 817-891-7778 (cell), Daniel Flores, Archivist.

Macum Phelan, *A History of Early Methodism in Texas, 1817-1866* (Nashville: Cokesbury Press, 1924).

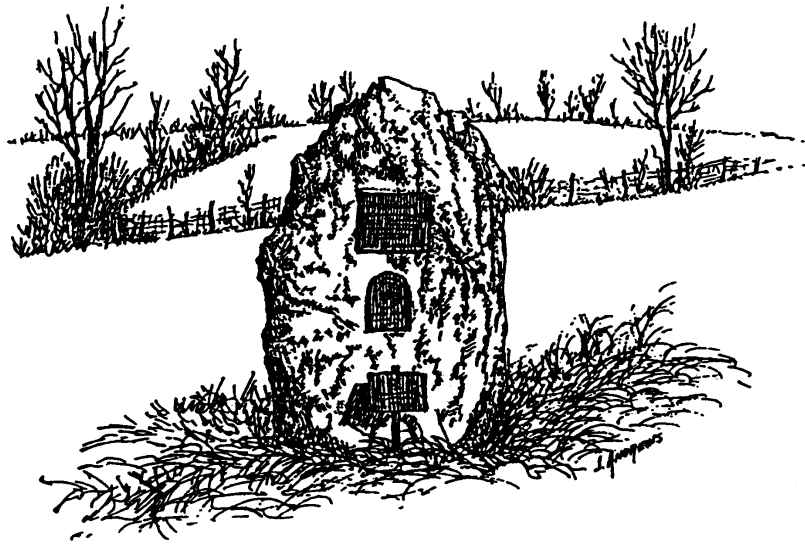
Walter N. Vernon, et al., *The Methodist Excitement in Texas: A History* (Dallas: Texas United Methodist Historical Society, 1984).

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## Keyword Marker Glade Spring, Virginia

Heritage Landmark of The United Methodist Church



On May 13-15, 1788, Stephen Keyword (or Cawood) hosted the first Methodist Conference held west of the Blue Ridge Mountains. It was to this conference that Francis Asbury was bound when he stayed with Edward and Sallie Cox for the first time (see pp.73-74).

The preachers met on the upper floor of Keyword's log house; Asbury remarked that the room was cold and uncomfortable (there was only one fireplace in the house), but that the necessary business was completed.

The best remembered event of this conference actually occurred a few days before. It took several days for all the preachers to gather, and the early arrivals, including Francis Asbury, spent their time holding evangelistic meetings.

At one of these meetings, the preacher's words deeply affected Elizabeth Campbell Russell. She invited him and two other preachers "to come and pray for us, and tell us what we must do to be saved." The result was that Madam Russell and her husband were soundly converted to Methodism.

Elizabeth Russell (1749-1825) was the sister of Patrick Henry. She and her second husband, General William Russell, settled at

Saltville, or "Salt Lick," Virginia, and began a salt manufacturing business. The Russells were perhaps the most prominent citizens in the Holston area of Tennessee and Virginia, and their conversion had an important effect on the growth of Methodism in the area.

Seven years after her conversion (and two years after her husband's death), Madam Russell freed her slaves, having concluded "that it is both sinful and unjust, as they are by nature equally free with myself, to continue them in slavery."

After General Russell's death in 1793, Madam Russell lived in Saltville until 1812, when she moved to present-day Chilhowie. She maintained a "prophet's chamber" for visiting preachers, and provided them with a movable pulpit so that they could easily hold preaching services in her home. Francis Asbury stayed in the Russell home several times. On August 31, 1806, he noted in his journal: "I preached at the widow Russell's; my hostess is as happy and cheerful as ever."

The United Methodist Church in Saltville, Virginia, is named for Madame Russell. A log house modeled on the Russell home has been built next to the church.

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***Points of interest at this Heritage Landmark:***

The Keywood home had disappeared by 1916, when a stone marker was erected on the site, noting the site of the Keywood Conference of 1788.

There are no restroom facilities at the site. The marker is located in an open field, and parking is available.

***Special events:*** None as of this writing.

***Area attractions:*** Close by are Acuff's Chapel (pp.83-84) and the Edward Cox House (pp.85-86). In nearby Seven Mile Ford is the burial site of Madam Russell at Aspenvale Cemetery. In nearby Saltville is the Madam Russell United Methodist Church. Saltville and Glade Spring are in the foothills of the Appalachian Mountains.

***To visit:***

The Landmark is on private property and you must contact the owner, George Rinchich, 817-915-9501, before visiting the site. Please remember to chain the gate when you exit.

***Location:*** Within the boundaries of the Holston Annual Conference, in Washington County, Virginia. The Keywood marker is near Glade Spring.

***Food and lodging:*** Restaurants and motels are available along Interstate 81.

***Directions:*** From Interstate 81, take the Glade Spring exit (between Chilhowie and Abingdon) to Glade Spring. Follow Route 750 out of Glade Spring (crossing the railroad tracks) until the road forks. Continue on Route 750 for another half mile. The marker is 200 yards to the right (opposite a house).

***For directions to Keywood Marker and information on other historical sites, contact:*** Jerry Catron, Box 96, Saltville, VA 24370; 276-496-4496; E-mail: histrymn@yahoo.com.

***To learn more about United Methodist church history in this area:***

Holston Annual Conference Archives, Kelly Library, Emory and Henry College, Emory, VA; 703-944-4121, ext.382.

Emory S. Bucke, ed., *The History of American Methodism*, vol.1 (Nashville: Abingdon Press, 1964).

Nelly C. Preston, *Paths of Glory; A Simple Tale of a Far-faring Bride, Elizabeth, Sister of Patrick Henry* (Richmond: Whitlet & Shepperson, 1961).

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**Old Stone Church Site**  
**Leesburg, Virginia**  
Heritage Landmark of The United Methodist Church



The first records of American Methodism date from the 1760s. In New York and Pennsylvania, Philip Embury, Barbara Heck, and Thomas Webb were leaders in the movement (see pp.41-42). Further south, Robert Strawbridge brought Methodism to the Delmarva peninsula (see pp.33-34).

It is likely that the Methodist society in Leesburg was formed under Strawbridge's influence. It was undoubtedly the first in Virginia, although its founding date is not known. What is certain is that on May 11, 1766, Nicholas Minor of Leesburg deeded Lot 50 to Methodist layman Robert Hamilton for "no other use but for a church or meeting house and grave yard." This lot is the earliest known American Methodist church property.

The first meeting house, made of stone, was built by 1768. It was replaced by a larger building between 1785 and 1790. A number of prominent early Methodists preached in the church, including Thomas Rankin, Wesley's missionary to America; Francis Asbury (who preached there in 1776); and William Watters, the first American-born Methodist traveling preacher.

The church parsonage was originally a private home, built in 1762. In 1816, the congregation purchased the home for a token

\$1.00 from the owners, who were church members, for use as the pastor's residence.

In 1844, the Methodist Episcopal Church split into northern and southern bodies. The Old Stone Church, then part of the Baltimore Annual Conference, remained with the northern church, but in 1848 a number of Southern sympathizers withdrew to form their own congregation in Leesburg.

By the late nineteenth century, the congregation of the Old Stone Church was in decline. For some years, black and white groups alternated use of the building. Finally, the church was abandoned in 1894.

In 1900 the property was sold and the building was torn down. Black members had formed Mt. Zion Church in Leesburg in 1867 and white members joined the Southern Methodist Church that had been formed in 1848.

The Methodist Historical Society of the Virginia Annual Conference purchased the site in 1961. A few years later, archaeological study began under the Society's auspices, and the foundations of both churches (1768 and 1785-1790) were identified.

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***Points of interest at this Heritage Landmark:***

Visitors can see the site and foundation stones of the Old Stone Church. There is an interpretation center on the grounds with extensive interpretive labels.

At the site is the cemetery with graves dating to the 1770s (including that of Richard Owings, first American-born local preacher; and Captain Wright Brickell, one of the original book stewards of the Methodist Episcopal Church).

The former parsonage is now a private home next to the site.

Some artifacts from the Church are on display in the present Leesburg United Methodist Church (one block from the site).

To support the preservation and interpretation of this Heritage Landmark, contact the Old Stone Church Foundation, P.O. Box 426, Leesburg, VA 22075.

***Special events:*** An annual dinner meeting of the Old Stone Church Foundation is held at the Leesburg United Methodist Church in September.

***Area attractions:*** Washington, DC, with its many historical and cultural attractions is a short drive to the southeast. Leesburg is also near several Civil War historic sites, including the Manassas Battlefield and Harpers Ferry.

***To visit:***

The site, interpretation center, and cemetery may be viewed during daylight hours.

To visit the parsonage, contact the owner, St. James Episcopal Church, 703-777-1124. This is a private residence, and access is extremely limited.

To visit the Leesburg United Methodist Church, contact the church, 107 West Market St., 703-777-2056, and speak with the church secretary.

***Location:*** Within the boundaries of the Virginia Annual Conference in Loudoun County, Virginia. Leesburg is northwest of Washington, DC on the Potomac River.

***Food and lodging:*** There are several motels and restaurants in Leesburg.

***Directions:*** From Interstate 66, take Rt. 15-BUS 26 miles north to the center of Leesburg. Turn left on Cornwall Street; the former parsonage is one block up at 102 Cornwall St. N.W. The church site and cemetery are next door, 110 Cornwall Street.

The site may also be accessed from Interstate 70 by taking U.S. 15 south from Frederick, Maryland, 22 miles into Leesburg on Rt. 15-BUS, and turning right onto Cornwall Street.

***For further information, contact:*** Old Stone Church Foundation, P.O. Box 426, Leesburg, VA 22075; 804-355-0100.

***To learn more about United Methodist church history in this area:***

Virginia Annual Conference Archives, P.O. Box 1719, Glen Allen, VA 23060, 804-521-1132, Stephanie Davis, Archivist.

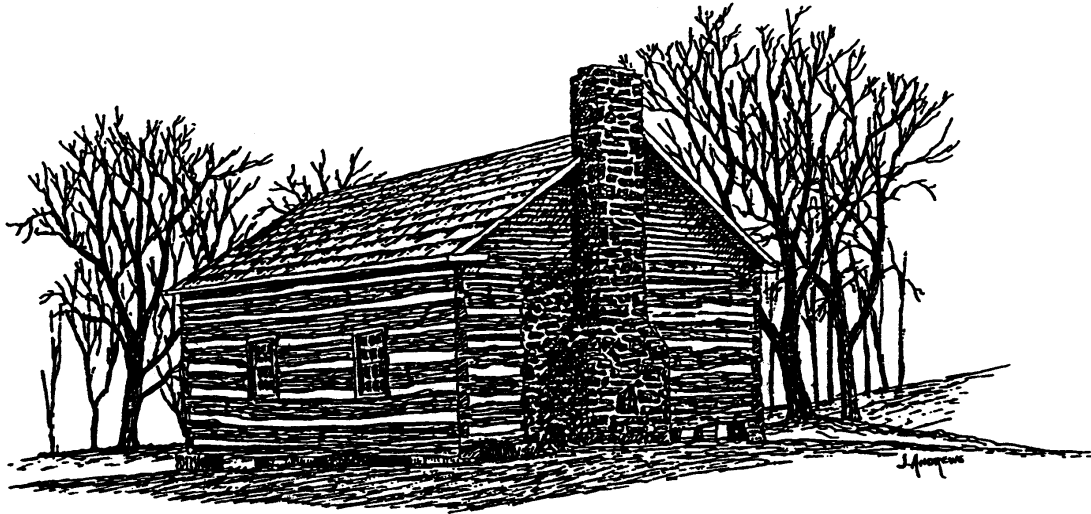
Matthew H. Moore, *Sketches of the Pioneers of Methodism in North Carolina and Virginia* (Greenwood, SC: Attic Press, 1977; originally published in 1884).

William Warren Sweet, *Virginia Methodism; A History* (Richmond: Whittet & Shepperson, 1955).

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**Rehoboth Church and Museum**  
**Union, West Virginia**  
Heritage Landmark of The United Methodist Church



In December 1784, American Methodists broke their ties to England and formed the Methodist Episcopal Church. A few months earlier, a Methodist Society was formed in what is now Union, West Virginia by Methodist emigrants from the east. For its first two years, the Society met in a school house. As more settlers came west, the Society grew, and traveling preachers included it on their regular circuits.

In 1786, Edward Keenan, a Roman Catholic sympathetic to the Methodists, gave the Society a plot of land for a church. He also wrote Francis Asbury requesting a preacher for the Society.

Rehoboth Church was built on Keenan's donated land. A log structure, it had a gallery and measured about 12 by 29 feet; as small as it was, it was larger than the homes where the settlers had been meeting.

On July 5-6, 1788, Francis Asbury ordained John Smith as a deacon in Rehoboth Church; it was the first Methodist ordination west of the Alleghenies. Smith was the first circuit rider assigned to the territory, and Rehoboth was the heart of his circuit.

Asbury's journal indicates he conducted three conferences at Rehoboth Church (1792,

1793, 1796). He preached in the church in 1790 and 1797, as well. Two of his journal entries read as follows:

“Thursday, July 15, 1790: Rode to Rehoboth, where brother Whatcoat preached, and brother Jeremiah Abel and myself spoke after him, and the people appeared somewhat affected.”

“Friday, May 24, 1793: Came to Rehoboth, in the sinks of Green Briar; where we held our conference. I was greatly comforted at the sight of brothers B.J. and Ellis Cox. We had peace in our conference, and were happy in our cabin.”

Other pioneers of early American Methodism also preached at Rehoboth, including Jesse Lee, Freeborn Garrettson, William McKendree, and Beverly Waugh.

Rehoboth Church hosted regular preaching for over a century. West Virginia Methodists have always been mindful of the building's historic importance as the oldest extant Protestant church edifice west of the Allegheny mountains.

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***Points of interest at this Heritage Landmark:***

The church and museum are on a five acre site. Visitors will see the original structure and furnishings. The building has been placed under a wood canopy to give it some protection from the elements.

Edward Keenan's tombstone is near the church.

The museum displays artifacts which tell the story of Rehoboth and Methodism in West Virginia.

***Special events:*** TBA

***Area attractions:*** Union is just west of the Allegheny Mountains, near several state parks. Roanoke, Virginia is southeast and Charleston, West Virginia is northwest.

***To visit:***

The church building and museum are open April 1 through October 31, Thursday through Saturday, from 11:00 a.m. to 5:00 p.m. and Sundays from 1:00 p.m. to 5:00 p.m. Groups planning visits should contact Anita Tracy, Resident Director (contact info below) ahead of time. If you would like to visit during a time not indicated above, please call Anita Tracy.

***Location:*** Within the boundaries of the West Virginia Annual Conference, in Monroe County. The church is about two miles east of Union.

***Food and lodging:*** There are restaurants and motels in Lewisburg, about twenty miles north of Union on Rt. 219.

***Directions:*** Take Interstate 64 west from Lexington, Virginia to Lewisburg. From Lewisburg travel Route 219 south to Union.

Alternatively, take Interstate 79 South from Morgantown, West Virginia to Mt. Lookout. Then take Route 60 east through Rainelle to Lewisburg; then proceed south on Route 219 to Union. Proceed along West Virginia Route 3; about two miles east of Union a marker will direct you along a gravel road to the church.

***For further information, contact:*** Anita Tracy, H.C. 83, Box 154, Union, WV 24983; 304-389-8840.

***To learn more about United Methodist church history in this area:***

West Virginia Annual Conference Archives, West Virginia Wesleyan College Library, 59 College Ave., Buckhannon, WV 26101; 304-473-8601; Brett Miller or Carol Bowman, Archivists.

Carl E. Burrows, *Melting Times: A History of West Virginia United Methodism* (Charleston, WV: Commission on Archives and History, West Virginia Conference, United Methodist Church, 1984).

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## College of West Africa Monrovia, Liberia

Heritage Landmark of The United Methodist Church



The College of West Africa (CWA), a college preparatory high school in Monrovia, Liberia, and the second oldest secondary school in the country, has prepared leaders for all levels of government, business, and social services. Several well-known people, including current President of Liberia, Ellen Johnson Sirleaf (first female President of Liberia), and current Vice-President, Joseph N. Boakai, are graduates of the College of West Africa.

The school was first envisioned by the Rev. Melville B. Cox, the first missionary to be sent to a foreign country by the Methodist Episcopal Missionary Society. Cox set sail in November, 1832, and arrived in Monrovia on March 8, 1833. Only three days after his arrival, he entered four goals for his ministry in his Journal, the third being:

*To establish a school here [that is at Monrovia] which will connect with it agriculture and the arts. I propose the Maine Wesleyan Seminary [now known as Kents Hill School] as a model as near as may be. There should be a large farm which should in a few years support the whole school. There must also be shoemakers, tanners, blacksmiths, carpenters, etc.*

Though Cox only lived four short months after his arrival in Liberia, he did manage to establish the Methodist Episcopal Church of Liberia and those who followed eventually carried out all of his goals, including the

establishment of a school. CWA, organized in the 1830s, and formally opened in 1839 as the “Liberia Conference Seminary” with Jabez A. Burton as the principal, eventually became known as the “Monrovia Seminary.” For many years the school offered both elementary and secondary classes.

In 1898, the Conference authorized a reorganization of the educational program so that much needed courses in normal and ministerial training could be offered. The name of the school was changed from “Monrovia Seminary” to the “College of West Africa.” In 1904, the school was granted a charter with the “aim to impart thorough and practical knowledge in the following departments: Collegiate, Theological, Industrial, and Normal.” The college was also authorized to grant degrees. For about twenty years liberal arts courses were offered with a degree after successful completion of four years’ work. In the late 1920s, R. L. Embree reorganized the program of the school, limiting its instruction to the high school level. It remains today as a college preparatory high school serving about 1,400 students. During Embree’s administration a spacious and well-constructed building, “Cox Memorial,” was dedicated in 1933, on the centennial of the arrival of Melville B. Cox. The school stands today as a lasting memorial to Cox’s memory. It is a sister Heritage Landmark to the Cox Memorial United Methodist Church in Hallowell, Maine, USA, the home church of Melville Cox.

**Points of interest at this Heritage Landmark:** At the 2011 Liberia Annual Conference, the College of West Africa was approved as United Methodist Historic Site #457, one of only six such historic sites outside of the United States. The historic site marker can be seen on the inside wall facing the front door of the school.

Before he sailed for Liberia, Melville Cox told a friend that should he die in Liberia, the friend should write his epitaph. "What," asked the friend, "should the epitaph say?" Cox replied, "Let a thousand fall before Africa be given up." A stained glass window dedicated to Cox and his ministry, including his immortal words, can be found in the school's auditorium.

**Special events:** None scheduled.

**Area attractions:** Just down the block on Ashmun Street is the First United Methodist Church of Liberia, the first Methodist church in Liberia, which was founded in March, 1822, by some members of the first contingent of 88 settlers that sailed from Baltimore, Maryland, USA, to locate a home for black Americans as a part of the newly organized Colonization Movement. This is the home church of Liberian President, Ellen Johnson Sirleaf.

Just a few blocks down Center Street is the Palm Grove Cemetery in the middle of the city of Monrovia where Melville B. Cox and other early missionaries are buried. Cox's gravesite has just been restored by the staff of the College of West Africa after a part of it had been stolen.

**To visit:** Contact CWA President Richard G. Wiah Sr., +2316564872.

**Location:** CWA located in downtown Monrovia at the corner of Ashmun and Center Streets.

**Food and lodging:** Various places in the area. Details are not available.

**Directions:** Should be available in Liberia.

**For further information, contact:** CWA President Richard G. Wiah, Sr., +2316564872. For more information regarding the current high school program, go to

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To learn more about United Methodist history in this area: Current Bishop John W. Innis is in the process of writing the first history of Methodism in Liberia. When this book is completed, it will give a comprehensive view of the development of Methodist in this country.

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**Mary Johnston Hospital**  
**Manila, Philippines**  
**Heritage Landmark of The United Methodist Church**

Mary Johnston Hospital is the only Methodist Church hospital in the whole of the Philippines and has been serving for 105 years in Tondo where the majority of the patients are poor.

The establishment of the hospital “Dispensaria Betania” (Bethany Clinic), was the church’s response to the lack of sanitation, drinking water and proper nutrition in the Philippines in 1906. The Woman’s Foreign Missionary Society sent Dr. Rebecca Parish, from Logansport, Indiana, as a medical missionary and became the first female doctor in the country.

In 1908, when Dr. Parish asked for help in the building of a real hospital, Mrs. Bishop Joyce, then secretary of the Philippine Desk of the WFMS, approached Mr. Daniel S. B. Johnston of St. Paul, Minnesota and asked him to build a much-needed hospital in Manila in memory of his wife, Mary Johnston.

Over the course of time, the national government on several occasions expressed its thanks for the hospital’s mission and introduced a bill passed by the Philippines Legislature giving the hospital financial aid

and allowing the lease to the hospital of land in order to extend its services. The hospital was completely destroyed by fire in February, 1945, and on September 3, 1949, the cornerstone for the present hospital was laid.

On August 26, 1950, the new building was inaugurated by the late Philippine President Elpidio Quirino when he said, “I wish there were more hospitals in the country that could render as much service as this hospital has rendered.”

The hospital is credited with drastically reducing infant mortality with its advice on proper nutrition, care, and sanitation. During the early history of the hospital, Dr. Parish was the central figure and guiding light, never giving up even when funds were low. She also established the first nurses’ training in the country.

The Hospital was recognized by the National Historical Institute of the Philippines as a historical landmark on December 8, 2006.

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***Points of interest at this Heritage Landmark:*** TBA

***Special events:*** TBA

***Area attractions:*** TBA

***To visit:*** TBA

***Location:*** 1221 Juan Nolasco St., Tondo, Manila, Philippines.

***Food and lodging:*** TBA

***Directions:*** TBA

***For further information, contact:*** Chairperson of the Commission on Archives and History of the Philippines Annual Conference.

***To learn more about United Methodist history in this area:***

*Methodism in the Philippines: A Century of Faith and Vision*, published by the Philippines Central Conference, The United Methodist Church, 2003.

## Old Mutare Mission Zimbabwe

Heritage Landmark of The United Methodist Church

The town of Mutare was originally founded in 1891 but when a proposed railway line from Beira could not be constructed through the site it was decided to move the settlement to a different location situated on the railway line. When Cecil Rhodes was asked what he intended to do with the old site, he said, "We will turn it into a Mission."

Rhodes met Bishop Joseph Crane Hartzell and invited the bishop to speak at the official opening of the railway at Bulawayo. Cecil Rhodes urged him to visit the original site of the settlement with the thought of establishing mission work there. Bishop Hartzell arrived by horse on December 10, 1897.

On December 12, 1897, the bishop conducted the Methodist Service in a general store building. There were thirty-five men and five women present. After looking over the old site and the new city, Bishop Hartzell went to London and met with Cecil Rhodes.

On March 21, 1898, an agreement was signed with the British South Africa Company for the establishment of a mission at the old site of the town of Mutare, turning over to the Methodist Episcopal Church eight good buildings and 13,000 acres of land. The official opening of the Old Mutare Mission took place on October 7 and 8, 1899.

When a location was to be chosen for Africa University following the General Conference of 1988, a 600 acre estate adjacent to Old Mutare Mission was chosen, fulfilling the vision of Bishop Hartzell, that children with books would be walking in that valley.

□ □ □

***Points of interest at this Heritage Landmark:*** The buildings that currently serve as a school, medical facility, and other structures related to its mission work. Africa University is nearby.

***Special events:*** TBA

***Area attractions:*** The campus of Africa University.

***To visit:*** No special arrangements need to be made.

***Location:*** Off Nyanga Road opposite Africa University.

***Food and lodging:*** TBA

***Directions:*** TBA

***For further information, contact:*** Rev. Sophirina Sign, Zimbabwe East Annual Conference, No. 9 Second Street, PO Box 666, Mutura, Zimbabwe. +263-20-64043/65714; signosphirina@yahoo.com.

***To learn more about United Methodist history in this area:***

Eben Kanukayi Nhwatiwa, *Humble Beginnings : A Brief History of The United Methodist Church, Zimbabwe, Gleanings from the Heritage of The United Methodist Church in Zimbabwe, Celebrating the Centennial, 1997.*

General Commission on Archives and History  
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## REGISTER OF HISTORIC SITES

Arranged By States  
As of 10/20/2015

Historic sites are established by the vote of an Annual, Central, or Jurisdictional Conference in session. The numbers below indicate the order of registration with the General Commission on Archives and History. The Commission issues a numbered plaque for installation at the specific site.

Names in **boldface** indicate sites that are now Heritage Landmarks by General Conference action. Those places listed without a number are Heritage Landmarks that were so designated before the inauguration of the Historic Site program.

### ALABAMA

- 110 McIntosh UM Church, McIntosh, AL
- 114 Place where Ebenezer Hearn began his ministry, Blountsville, AL
- 115 Tuscaloosa First UM Church, Tuscaloosa, AL
- 116 Huntsville First UM Church, Huntsville, AL
- 117 Corn House Camp Grounds, near Wedowee, AL
- 118 Ford's Chapel UM Church, near Huntsville, AL
- 120 Montevallo UM Church, Montevallo, AL
- 131 Asbury Manual Labor School and Mission, Fort Mitchell, AL**
- 153 First UM Church, Gadsden, AL
- 156 First UM Church, St. Stephens, AL

### ALASKA

- 350 Jesse Lee Home, Unalaska, AK
- 368 First UM Church, Ketchikan, AK

### ARIZONA

- 261 Community UM Church, Williams, AZ
- 279 Greenwood Memory Lawn Cemetery grave sites, Phoenix, AZ
- 319 First UM Church, Tucson, AZ
- 329 First UM Church, Prescott, AZ
- 330 Central UM Church, Phoenix, AZ
- 398 Holbrook UM Church, Holbrook, AZ

### ARKANSAS

- 231 Washington UM Church, Washington, AR
- 247 Soulesbury Institute, Batesville, AR
- 289 Mt. Zion ME Church, South, Vanndale, AR
- 322 Old Philadelphia Church, Melbourne, AR
- 333 Quitman College, Quitman, AR
- 334 Eli Lindsey Church, Strawberry, AR
- 370 Salem Spring, Washington County, AR
- 373 Camp Aldersgate, Little Rock, AR

## CALIFORNIA

- 13 Grave of Isaac Owen, Santa Clara, CA
- 14 Site of First Methodist Church, Coloma, CA
- 15 Methodist Church Site and Cemetery, Volcano, CA
- 16 Grave of William Taylor, Oakland, CA
- 17 Site of first Methodist church building, San Francisco, CA
- 18 Pacific Grove Cemetery and Church site, Pacific Grove, CA
- 168 Grave of J. C. Simmons, Oak Hill Memorial Park, San Jose, CA
- 169 San Joaquin Valley College, Woodbridge, CA
- 170 The White Church, Bothe-Napa State Park, between Calistoga and St. Helena, CA
- 171 Site of the work of Deaconess Katherine Maurer, Angel Island, San Francisco, CA
- 250 Site of death of Rev. John Bennem, Woodland, CA
- 332 University of the Pacific, Stockton, CA

## COLORADO

- 183 St James UM Church, Fort Collins, CO
- 187 Asbury UM Church, Denver, CO
- 206 Trinity UM Church, Denver, CO
- 210 Evans Chapel, University of Denver, Denver, CO
- 225 Delta UM Church, Delta, CO
- 238 John Collins UM Church, Denver, CO
- 336 Margaret Evans Deaconess Home, Denver, CO

## CONNECTICUT

- 331 First Methodist Parsonage in New England, Ellington, CT
- 372 Wesleyan University, Middletown, CT

## DELAWARE

- Barratt's Chapel, Frederica, DE**
- 154 Old Asbury Methodist Church, Wilmington, DE
- 253 Site of Judge Thomas White House, Whiteleysburg, DE
- 335 Line UM Church, Whitesville, DE
- 479 Carey's Camp Meeting Ground, west of Millsboro, DE
- 486 Union Wesley Camp Meeting Ground
- 506 Old Bethel Meeting House, Lewes, DE

## FLORIDA

- 66 Lake Magdalene Church, Tampa, FL
- 93 Middleburg UM Church, Middleburg, FL
- 94 Mary McLeod Bethune Foundation, Bethune-Cookman College, Daytona Beach, FL**
- 101 Grace UM Church, St Augustine, FL
- 119 Moss Hill UM Church, near Vernon, FL
- 140 Manatee UM Church, Bradenton, FL
- 302 Pisgah UM Church, Tallahassee, FL
- 303 Memorial UM Church, Fernandina Beach, FL
- 304 Trinity UM Church, Tallahassee, FL
- 465 Key West UM Church, Key West, FL

## GEORGIA

- 12 St. Simons Island, GA**
- Town of Oxford, GA**

- 23 **John Wesley's American Parish, Savannah, GA (Cluster Site)**
- 45 Emanuel UM Church, Brunswick, GA
- 49 Bethel (Brick) Church, Screven County, GA
- 50 Wesley Chapel, Savannah, GA
- 64 Talbotton UM Church, Talbotton, GA
- 96 Perry UM Church, Perry, GA
- 100 St Mary's UM Church, St Mary's, GA
- 128 Kea's UM Church, Adrian, GA
- 152 Mulberry Street UM Church, Macon, GA
- 164 J. D. Anthony Gravesite, Sandersville, GA
- 165 Ebenezer UM Church, Swainsboro, GA
- 199 First UM Church, Waycross, GA
- 228 **Wesleyan College, Macon, GA**
- 229 Union UM Church, Statesboro, GA
- 230 Effingham County Methodist Camp Ground, Springfield, GA
- 258 Spring Hill UM Church, Wheeler County, GA
- 276 Darien UM Church, Darien, GA
- 354 New Hope UM Church, Statesboro, GA
- 369 Antioch UM Church, Nicholson, GA
- 380 Deepstep UM Church, Deepstep, GA
- 422 Bass UM Church, Macon, GA
- 423 Vineville UM Church, Macon, GA
- 464 Epworth UM Church, Epworth, GA

#### IDAHO

- 103 Jason Lee Memorial UM Church, Blackfoot, ID
- 452 Lapwai UM Church, Lapwai, ID

#### ILLINOIS

- 4 **Peter Cartwright Church, Pleasant Plains, IL**
- 81 **Wesley Foundation, University of Illinois, Urbana, IL**
- 82 Moat's Cabin, McLean County, IL
- 111 The Chicago Temple UM Church, Chicago, IL
- 188 Oswego ME Church (Little White School), Oswego, IL
- 189 Oswego Prairie UM Church, Oswego, IL
- 203 Westfield College, Westfield, IL
- 204 Sharon UM Church, Plainfield, IL
- 205 Church of the Good Shepherd, Oswego, IL
- 290 Galena First UM Church, Galena, IL
- 321 First UM Church, Evanston, IL
- 450 Bishop Hill UM Church, Bishop Hill, IL
- 507 McKendree University, Lebanon, IL

#### INDIANA

- 32 Roberts Marker, DePauw University, Greencastle, IN
- 33 Old Bethel Church [now Robertson Meetinghouse], Rivervale Campground, IN
- 246 Pfimmer Chapel, Corydon, IN
- 280 Paw Paw UM Church, Peru, IN
- 281 Nicholas Snethen grave site, Princeton, IN
- 487 Helenor M. Alter Davisson Grave Site, Barkley Twp., IN

#### IOWA

- 208 First UM Church, Sioux City, IA
- 209 Cottonwood UM Church, Wayland, IA

## KANSAS

- 8 Shawnee Methodist Mission, Shawnee Mission, KS
- 75 Lane University, Lecompton, KS
- 76 First Methodist Episcopal Church Building, Baldwin, KS
- 211 Lyona UM Church, Salina, KS
- 270 Roy L. Smith Site, Nickerson, KS
- 342 Kaw Mission, Council Grove, KS

## KENTUCKY

### **Site of the Organization of the Methodist Episcopal Church, South, Louisville, KY**

- 57 Camp Ground Church, Laurel County, KY
- 58 First Church, Covington, KY
- 71 The Home Place, Perryville, KY
- 90 Centenary UM Church, Danville, KY
- 91 Perryville UM Church, Perryville, KY
- 105 Salem UM Church, Newport, KY
- 480 First UM Church, Lexington, KY

## LOUISIANA

- 42 Richard Nolley grave site, Jena, LA
- 166 Bartholomew UM Church, Bastrop
- 190 Boeuf Prairie Methodist Church, Fort Necessity, LA
- 351 Bastrop First UM Church, Bastrop, LA
- 376 Mount Zion United Methodist Church, New Orleans, LA
- 377 Rayne Memorial United Methodist Church, New Orleans, LA

## MAINE

- 3 Jesse Lee Memorial Church, East Readfield, ME
- 11 Maine Wesleyan Seminary, Kents Hill, ME
- 20 Chestnut Street Church, Portland, ME
- 22 Cox Memorial UM Church, Hallowell, ME**
- 29 Empire Campground, Poland, ME
- 41 Methodist Corner, Durham, ME
- 51 Fairfield Center UM Church, Fairfield Center, ME
- 56 Lincoln Church, Penobscot County, ME
- 68 Monmouth Church, Monmouth, ME
- 218 Gouldsboro UM Church, Gouldsboro, ME
- 219 Kingfield/Salem UM Churches, Kingfield and Salem, ME
- 292 Saco UM Church, Saco, ME

## MARYLAND

- Old Otterbein Church, Baltimore, MD**
- Robert Strawbridge House, New Windsor, MD**
- Lovely Lane Meetinghouse Site, Baltimore, MD**
- 31 Geeting Meetinghouse Site and Cemetery, Keedysville, MD**
- 125 Cokesbury College Site, Abingdon, MD**
- 151 Bridgetown UM Church, north of Bridgetown, MD
- 196 Strawberry Alley - Centennial Church Site, Baltimore, MD
- 197 Mt. Olivet Cemetery, Baltimore, MD
- 198 Present Building of Lovely Lane UM Church, Baltimore, MD
- 248 Stone Chapel at Garrison Forest, Pikesville, MD
- 317 Dudley's Chapel, Queen Anne County, MD
- 418 Kent Meeting House, Rock Hall, MD
- 490 Perry Hall Mansion, Perry Hall, MD

- 491 Robert Strawbridge Cluster, New Windsor, MD
- 493 Morgan College & Christian Center, Baltimore, MD
- 494 Sharp Street Memorial UM Church, Baltimore, MD

## MASSACHUSETTS

- 35 First Church Site, Lynn, MA
- 264 Anna Howard Shaw Window, Boston University, Boston, MA
- 265 Old Methodist Meetinghouse, Wilbraham, MA
- 316 Salisbury UM Church, Salisbury, MA
- 379 **Woman's Foreign Missionary Society of the MEC, Boston, MA**

## MICHIGAN

- 55 Methodist Indian Mission at the Soo, Sault St. Marie, MI
- 59 Zeba Indian Church, L'Anse, MI
- 60 Clinton Church, Clinton, MI
- 61 Site of First Log Meeting House in Michigan, Dearborn, MI
- 62 Grave of Judson Collins, Chelsea, MI
- 63 Site of Port Creek Church, Flat Rock, MI
- 65 Rockland Church, Rockland, MI
- 271 Central UM Church, Muskegon, MI

## MINNESOTA

- 78 Old Salem Church, Inver Grove Heights, MN
- 98 Community UM Church, Monticello, MN: Withdrawn at request of Annual Conference on 8/19/2008
- 470 Site of Kaposia Mission, St. Paul, MN
- 471 Lenora ME Church, Lenora, MN
- 472 Market Street ME Church, St. Paul, MN
- 473 Ottawa ME Church, Ottawa, MN
- 474 Red Rock & Missionary's Log Cabin, Newport, MN
- 475 Jacob Fahlstrom's Grave, Afton, MN
- 476 Taylor Falls UM Church, Taylor Falls, MN
- 477 Original Site of Hamline University, Red Wing, MN
- 485 Salem First Finnish ME Church, Moose Lake, MN
- 501 Minneapolis, Wesley Church, Minneapolis, MN
- 505 Hamline Church United Methodist, St. Paul, MN

## MISSISSIPPI

- 46 Pearl River Church, Madison County, MS
- 47 Washington Church, Washington, MS
- 48 Sharon Church and Community, Madison, MS
- 80 Kingston UM Church, Adams County, MS
- 97 Gulfside Assembly, Waveland, MS

## MISSOURI

- Old McKendree Chapel, near Jackson, MO**
- 241 Ebenezer UM Church, Springfield, MO
- 242 Hickory Grove Church and Cemetery, Fayette, MO
- 243 Mitchell Church and Campground, Fayette, MO
- 244 Mount Pisgah UM Church, Fayette, MO
- 259 Hood UM Church, Republic, MO
- 275 Lake Creek Camp Meeting, near Smithton, MO

## MONTANA

- 10 Chinook UM Church, Chinook, MT

444 Brother Van Historical Methodist Parsonage, Great Falls, MT

## **NEBRASKA**

364 First UM Church, Grand Island, NE  
407 Nebraska City First UM Church, NE  
416 Mynard Liberty UM Church, Plattsmouth, NE  
417 Trinity Church of West Point UM Church/UCC, West Point, NE

## **NEVADA**

340 First UM Church, Las Vegas, NV

## **NEW HAMPSHIRE**

298 Chautauqua Hall, Hedding Camp Meeting, Epping, NH  
310 Asbury UM Church, Chesterfield, NH  
311 Robertson Farm, Chesterfield, NH  
312 Sites of Wesleyan Academy and Franklin Academy, Newfields, NH  
313 Tilton School, Tilton, NH  
314 General Biblical Institute, Concord, NH  
315 Old Synagogue, Portsmouth, NH

## **NEW JERSEY**

44 Cape May Monument, Cape May, NJ  
174 Mt Zion UM Church, Lawnside, NJ  
175 First UM Church, Trenton, NJ  
176 Head of the River UM Church, Estell Manor, NJ  
177 First UM Church, Salem, NJ  
178 Ocean Grove Camp Meeting, Ocean Grove, NJ  
207 Broad Street UM Church, Burlington, NJ  
214 Old First UM Church, West Long Beach, NJ  
223 Batsto-Pleasant Mills Meeting House, Pleasant Mills, NJ  
224 Gloucester Point, Gloucester, NJ  
272 First UM Church, Sea Bright, NJ  
273 John Wesley UM Church, Swainton, NJ  
274 Trinity UM Church, Merchantville, NJ  
284 Pemberton UM Church, Pemberton, NJ  
291 Old Stone Church, Woolwich Township, NJ  
320 Mt. Hope UM Church, Salem, NJ  
426 "Old Main," Pennington School, Pennington, NJ  
483 Mount Tabor Camp Meeting, Mount Tabor, NJ  
500 South Seaville Camp Meeting Association, South Seaville, NJ  
509 Flanders UM Church, Flanders, NJ  
510 The Neighborhood Center in Camden, NJ  
511 Port Elizabeth UM Church, Port Elizabeth, NJ

## **NEW MEXICO**

34 First UM Church, Albuquerque, NM  
43 Amistad UM Church, Amistad, NM

## **NEW YORK**

**John Street Church, New York, NY**

**The Methodist Hospital, Brooklyn, NY**

21 Graves of Catharine and Freeborn Garrettson, Rhinebeck, NY  
109 First Session of Genesee Conference, Lyons UM Church, Lyons, NY  
251 Grave of Philip Embury, Cambridge, NY  
252 Ashgrove Cemetery, White Creek, NY

- 296 Property of Christ UM Church, Troy, NY
- 297 Asbury Methodist Cemetery, Saugerties, NY
- 401 Dempster Grove Camp, New Haven, NY
- 402 Butler Center M.E. Church, Butler Center, NY
- 410 First UM Church, Newark, NY
- 411 Sauquoit Valley UM Church, Sauquoit, NY
- 424 Woolworth Memorial UM Church, Great Bend, NY
- 497 Vail's Gate UM Church, New Windsor, NY

## **NORTH CAROLINA**

### **Green Hill House, Louisburg, NC**

### **Whitaker's Chapel, Enfield, NC**

- 107 Lake Junaluska Assembly Grounds, Lake Junaluska, NC
- 141 Bennett College, Greensboro, NC
- 162 Rehobeth (Grassy Branch) Camp Meeting, Rehobeth UMC, Terrell, NC
- 194 Louisburg College, Louisburg, NC
- 504 Trinity UM Church of Durham, NC

## **NORTH DAKOTA**

- 308 Lehr Tabernacle, Lehr, ND
- 359 Zion UM Church, Great Bend, ND
- 374 Gladstone Methodist Church Site & Cemetery, Gladstone, ND
- 384 Drayton UM Church, Drayton, ND

## **OHIO**

### **Wyandott Indian Mission, Upper Sandusky, OH**

- 6 Etam UM Church, near Chillicothe, OH
- 155 St Paul's UM Church, Tiffin, OH
- 163 Hopewell UM Church, Jefferson County, OH
- 167 Hanby House, Westerville, OH**
- 201 Bishop Seybert Memorial Cottage, Vermilion, OH
- 202 Bishop Seybert gravesite, Bellevue, OH
- 217 Lancaster Methodist Campground, Lancaster, OH
- 240 Armstrong Chapel, Cincinnati, OH
- 245 Greensburg Sites, Greensburg, OH
- 260 Bishop John Seybert/Flat Rock Cluster, Flat Rock, OH**
- 266 Milford UM Church, Milford, OH
- 267 Salem UM Church, Cincinnati, OH
- 306 Epworth-Euclid UM Church, Cleveland, OH
- 341 Thoburn UM Church, St. Clairsville, OH
- 358 Zane Cabin, Zanesfield, OH
- 393 Five Mile Church, Anderson Twp., near Cincinnati, OH
- 468 Otterbein-Lebanon Senior Lifestyle Community, Lebanon, OH

## **OKLAHOMA**

- 345 Mt. Scott Kiowa UM Church, Lawton, OK
- 415 Epworth University, Oklahoma City, OK
- 463 Newtown Indian UM Church, northwest of Okmulgee, OK**
- 489 Founding Site of First UM Church, Stillwater, OK

## **OREGON**

- 102 Willamette Mission, Gervais, OR**
- 129 First UM Church, Salem, OR
- 130 Mission Mill Museum Historic Center, Salem, OR
- 239 Newman UM Church, Grants Pass, OR

- 318 Pleasant Home, UM Church, Gresham, OR
- 323 The Belknap Settlement, Monroe, OR
- 337 Tabor Heights UM Church, Portland, OR
- 349 Pulpit Rock in The Dalles, OR
- 385 Philomath College, Philomath, OR

## PENNSYLVANIA

- Albright Chapel, Kleinfeltersville, PA**
- St. George's Church, Philadelphia, PA**
- 54 Boehm's Chapel, Willow Street, PA**
- 69 Old Burlington Church, Burlington, PA
- 95 Radnor UM Church, Rosemont, PA
- 104 Zoar UM Church, Philadelphia, PA**
- 112 First UM Church, Johnstown, PA**
- 113 Town of Mount Pleasant, PA
- 124 Old Union UM Church, Wallingford, PA
- 200 Site of First Church and Publishing House of the Evangelical Association, New Berlin, PA**
- 221 Shopp Cemetery, Camp Hill, PA
- 360 Mount Gretna Tabernacle, Mount Gretna, PA
- 389 Isaac Long's Barn, Lititz, PA**
- 396 Dimock Camp Meeting, Dimock, PA
- 399 Paradise (Musser's) Church Site, Penn Township, PA
- 400 Camp Curtin Memorial Mitchell UM Church, Harrisburg, PA
- 420 Wyoming Seminary, Kingston, PA
- 421 Forty-Fort Meeting House/George Peck's Grave, Forty Fort, PA
- 425 Simpson House "Olde Main Building", Philadelphia, PA**
- 432 Coventryville UM Church, Pottstown, PA
- 433 Grove UM Church, West Chester, PA
- 434 Tindley Temple UMC & Charles A. Tindley Gravesite, Philadelphia, PA
- 435 First UM Church, Lancaster, PA
- 436 Arch Street UM Church, Philadelphia, PA
- 449 First UM Church, Carbondale, PA
- 508 Bensalem UM Church, Bensalem, PA

## RHODE ISLAND

- 195 St. Paul UM Church, Newport, RI

## SOUTH CAROLINA

- 2 Cokesbury Methodist Conference School, Greenwood County, SC
- 132 Jackson Grove UM Church and Cemetery, Landrum, SC
- 133 John Wesley UM Church, Greenville, SC
- 134 Duncan Memorial UM Church, Georgetown, SC
- 135 Centenary UM Church, Charleston, SC
- 136 First UM Church, Conway, SC
- 137 Mt. Hebron Temperance Hall, West Columbia, SC
- 138 Shiloh Methodist Church, Inman, SC
- 139 Washington Street UM Church, Columbia, SC
- 220 Bethel UM Church, Charleston, SC
- 293 Trinity UM Church, Charleston, SC
- 294 Old Trinity Church, Charleston, SC
- 295 Old Cumberland Street Church, Charleston, SC
- 375 Trinity UM Church, Walhalla, SC
- 409 Lewis Timothy Print Shop, Charleston, SC
- 419 Mount Bethel Academy, Newberry County, SC

- 448 Fork Creek UM Church, Jefferson, SC
- 502 Central UM Church, Spartanburg, SC

## **SOUTH DAKOTA**

- 24 First Recorded Act of Public Worship in South Dakota, near Mobridge, SD
- 25 First Methodist Society in South Dakota, Vermillion, SD
- 26 Mother Church of Methodism in Eastern South Dakota, Yankton, SD
- 27 First Evangelical Center in South Dakota, Big Stone City, SD
- 28 Mother Church of Methodism in the Black Hills, Deadwood, SD (Deadwood Cluster)**
- 38 Hazel UM Church, Hazel, SD
- 39 Richland UM Church, Richland, SD
- 40 Elk Point Church, Elk Point, SD
- 52 Chalk Rock Church of Scotland, Scotland, SD

## **TENNESSEE**

- Acuff's Chapel, Blountville, TN**
- Edward Cox House, Bluff City, TN**
- 53 Mt Gilead UM Church, Sparta, TN
- 67 Green Hill Grave and Homesite, Brentwood, TN
- 70 Mount Gilead Church Site and Cemetery, Maryville, TN
- 72 Asbury-Babbs House, Lebanon, TN
- 73 Strother's Meetinghouse, Nashville, TN
- 74 Liberty Church, Brentwood, TN
- 77 Meharry Medical College, Nashville, TN
- 79 First UM Church, Clarksville, TN
- 83 Graves of Bishops William McKendree, Joshua Soule, Holland N. McTyeire, and Chancellor Landon Garland, Campus of Vanderbilt University, Nashville, TN
- 84 Cross Bridges UM Church, Hampshire Pike near Columbia, TN
- 86 Gravesite of Rev John Crane, Maury County, TN
- 87 Key Memorial UM Church, Murfreesboro, TN
- 88 Windrow UM Church, Rockvale, TN
- 89 Fountainhead Cemetery, near Portland, TN
- 99 Pickett Chapel Methodist Church, Lebanon, TN
- 172 Bethel Meeting House UM Church, Clarksville, TN
- 353 McKendree UM Church, Nashville, TN
- 361 Sulphur Springs Campground, Jonesborough, TN
- 498 Thomas Amis House, near Rogersville, TN
- 499 Ebenezer Church, Cemetery, and Earnest Fort House, Chuckey, TN

## **TEXAS**

- McMahan Chapel, Bronson, TX**
- 1 Oak Island Church, San Antonio, TX
- 9 Rutersville College Site and Grave of Chauncey Richardson, Rutersville, TX**
- 30 Fort Davis Church, Fort Davis, TX
- 92 Travis Park UM Church, San Antonio, TX
- 106 St John's UM Church, Richmond, TX
- 121 Liberty Methodist Church, Liberty, TX
- 122 Buda UM Church, Buda, TX
- 123 Driftwood UM Church, Driftwood, TX
- 126 Wesley UM Church, Austin, TX
- 127 McKenzie College, near Clarksville, TX
- 142 Art UM Church, Art, TX

143 Castell UM Church, Castell, TX  
 144 First UM Church, San Marcos, TX  
 145 Hilda UM Church, Hilda, TX  
 146 New Fountain UM Church, New Fountain, TX  
 147 Sabinal UM Church, Sabinal, TX  
 148 Manchaca UM Church, Manchaca, TX  
 149 Simpson UM Church, Austin, TX  
 150 Floresville UM Church, Floresville, TX  
 157 Willis UM Church, Willis, TX  
 158 Liberty Hill UM Church, Liberty Hill, TX  
 159 Pleasanton UM Church, Pleasanton, TX  
 160 Monthalia UM Church, Cost, TX  
 161 Dewville UM Church, Dewville, TX  
 173 Burial and Monument Site of Alejo Hernandez, Old Bayview  
 Cemetery, Corpus Christi, TX  
 179 Ward Memorial UM Church, Austin, TX  
 180 Bandera UM Church, Bandera, TX  
 181 Chappell Hill UM Church, Chappell Hill, TX  
 182 Sloan Memorial UM Church, Houston, TX  
 191 Kyle UM Church, Kyle, TX  
 192 First UM Church, Uvalde, TX  
 193 First UM Church, San Saba, TX  
 212 Dripping Springs UM Church, Dripping Springs, TX  
 213 First UM Church, Jacksonville, TX  
 215 Christine UM Church, Christine, TX  
 216 First UM Church, San Augustine, TX  
 222 First UM Church, Crockett, TX  
 226 Travis Street UM Church, LaGrange, TX  
 237 First UM Church, Caldwell, TX  
 249 Marvin UM Church, Tyler, TX  
 254 First UM Church, Huntsville, TX  
 255 Martha's Chapel Cemetery, Walker County, TX  
 256 First UM Church, Corpus Christi, TX  
 257 First UM Church, Clarendon, TX  
 277 Jackson Chapel UM Church, San Marcos, TX  
 285 First UM Church, Goldthwaite, TX  
 286 Lytle UM Church, Lytle, TX  
 287 Leakey UM Church, Leakey, TX  
 299 Thompsonville UM Church, Waelder, TX  
 300 Waelder UM Church, Waelder, TX  
 301 First UM Church, Gonzalez, TX  
 305 Trinity UM Church, Houston, TX  
 307 First UM Church, Georgetown, TX  
 324 Coker UM Church, San Antonio, TX  
 325 Eddy UM Church, Eddy, TX  
 326 Bruceville UM Church, Bruceville, TX  
 327 Mooreville UM Church, Mooreville, TX  
 339 First UM Church, Waco, TX  
 343 The Reverend Samuel A. Williams, Gravesite, San Augustine, TX  
 344 Carthage First UM Church Plant, Carthage, TX  
 346 Perry First UM Church, Marlin, TX  
 347 First UM Church, Alvarado, TX  
 348 Bell's Chapel Cemetery and First Site of UMC, Rockette, TX  
 352 Granbury First UM Church, Granbury, TX  
 355 First UM Church, Hamilton, TX

356 Acton UM Church, Acton, TX  
 357 Moody-Leon UM Church, Moody, TX  
 362 First UM Church, Arlington, TX  
 363 First UM Church, Waxahachie, TX  
 365 First UM Church, Ferris, TX  
 366 Smithfield UM Church, North Richland Hills, TX  
 367 Groesbeck First UM Church, Groesbeck, TX  
 371 First UM Church, Valley Mills, TX  
 378 First UM Church, Belton, TX  
 381 First UM Church, Corsicana, TX  
 382 Bosqueville UM Church, Bosqueville, TX  
 383 White's Chapel UM Church, Southlake, TX  
 388 First UM Church, Evant, TX  
 390 Austin Avenue UM Church, Waco, TX  
 391 Salado UM Church, Salado, TX  
 392 First UM Church, Winters, TX  
 394 Murray UM Church, Graham, TX  
 395 Bethel UM Church, Waxahachie, TX  
 397 St. Paul UM Church, San Antonio, TX  
 403 Cahill UM Church, Alvarado, TX  
 404 May UM Church, May, TX  
 406 St. Andrews UM Church, Fort Worth, TX  
 408 First UM Church, Blooming Grove, TX  
 412 Stephenville First UM Church, Stephenville, TX  
 413 Tenth Street UM Church, Taylor, TX  
 414 Freyburg UM Church, Schulenburg, TX  
 427 Grave of Rev. Hugh Martin Childress, Sr., Atoka Cemetery, west of Novice, TX  
 428 Moody First UM Church, Moody, TX  
 429 Blevins Cemetery, Eddy, TX  
 440 First UM Church, Lovelady, TX  
 441 Wesley Chapel UM Church, Gholson, TX  
 442 Temple Hall UM Church, Granbury, TX  
 443 St. Paul's UM Church, Houston, TX  
 445 Coldspring UM Church, Coldspring, TX  
 446 First UM Church, Beaumont, TX  
 447 First UM Church, San Angelo, TX  
 454 First UM Church of Comanche, Comanche, TX  
 455 First UM Church of Iredell, Iredell, TX  
 458 First UM Church of Pasadena, TX  
 459 Grace UM Church, Houston, TX  
 460 Greggton UM Church, Longview, TX  
 462 First UM Church, Euless, TX  
 469 Bluff Dale UM Church, Bluff Dale, TX  
 481 Genoa UM Church, Houston, TX  
 482 First UM Church, Orange, TX  
 484 Waples Memorial UM Church, Denison, TX  
 488 Jones Chapel UM Church, Fairfield, TX  
 496 First UM Church, Chandler, TX

#### **UTAH**

185 Corinne UM Church, Corinne, UT  
 186 First UM Church, Salt Lake City, UT

#### **VERMONT**

328 Old Village Church, Newbury, VT

- 430 Methodist Cemetery & Site of 1<sup>st</sup> M.E. Meeting House, Barnard, VT  
439 Wolcott, Vermont, UM Church, Wolcott, VT

## **VIRGINIA**

- Old Stone Church Site, Leesburg, VA**  
5 Monumental UM Church, Portsmouth, VA  
7 William Watters Grave, McLean, VA  
36 Page's Meeting House, near Radford, VA  
**37 The Keywood Marker, near Glade Spring, VA**  
227 Madame Russell Memorial UM Church and Property, Saltville, VA  
268 Pisgah UM Church, Tazewell, VA  
269 Arnold House, Spotsylvania County, VA

## **WASHINGTON**

- 451 Wilbur Memorial UM Church, White Swan, WA  
453 Nooksack Indian UM Church, Everson, WA  
466 First ME 1841 Nisqually Mission Site, near DuPont, WA  
467 Steilacoom ME Church Site, Steilacoom, WA

## **WEST VIRGINIA**

- Rehoboth Church and Museum, Union, WV**  
232 Old Fields Church, near Moorefield, WV  
233 John Wesley UM Church, Lewisburg, WV  
234 Old Stone House, Morgantown, WV  
235 Kadash Chapel, Wellsburg, WV  
236 Old Hamrick Barn, Webster Springs, WV  
262 Pitcher UM Church, Rivesville Circuit, WV  
263 Guyandotte UM Church, Huntingdon, WV  
282 Fort Martin UM Church, Maidsville, WV  
283 Short Creek UM Church, Short Creek, WV  
288 Smith Chapel UM Church, Bridgeport, WV  
309 Jordan Chapel UM Church, near Hinton, WV  
386 Union Campground, Letart, WV  
387 West Virginia Wesleyan College, Buckhannon, WV  
405 Central UM Church, Fairmont, WV  
431 International Mother's Day Shrine, Grafton, WV

## **WISCONSIN**

- 85 Willerup UM Church, Cambridge, WI

## **WYOMING**

- 184 First UM Church, Cheyenne, WY

## **DISTRICT OF COLUMBIA**

- 492 Georgetown Cluster, Georgetown, NW, Washington, DC  
495 Asbury UM Church, Washington, DC  
503 United Methodist Building on Capitol Hill, Washington, DC

## **CANADA**

- 278 Hay Bay Church, Adolphustown, Ontario

## **ENGLAND**

- 19 Grave of Captain Thomas Webb, Wesley Chapel, Bristol, England

## **LIBERIA**

**457 College of West Africa, Monrovia, Liberia**

**NORWAY**

478 Fredrickstad UM Church, Fredrickstad, Norway

**PHILIPPINES**

437 Guimba UMC, Guimba Philippines

438 Paniqui UMC, Paniqui Philippines

**461 Mary Johnston Hospital, Manila Philippines**

**ZIMBABWE**

**456 Old Mutare Mission, Mutare, Zimbabwe**