BOOK REVIEWS


About the same time Abingdon Press was touting its first installment of the publication of the “definitive” edition of the works of John Wesley, Oxford University Press was publishing its last—*A COLLECTION OF HYMNS FOR THE USE OF THE PEOPLE CALLED METHODISTS*. Much hoopla surrounded the Abingdon bicentennial timed publication of the long-awaited, Outler-edited, complete for the first time, edition of Wesley’s sermons. However, little notice has been given to the publication of their proper companion, Wesley’s “standard” 1780 hymnbook. Part of the reason, no doubt, has been the extraordinary price which Oxford attached to the 848-page book—$86.00!

While accepting the historic creeds and confessions of the catholic church, Methodists—historically at least—found their doctrines expressed in three sets of biblical expositions—SERMONS, NOTES, and HYMNS. Publication of the Oxford edition (now rechristened Bicentennial edition) of Wesley’s “Explanatory Notes” on the Old as well as New Testaments is still down the pike a piece. But the appearance of two out of three “doctrinal standards” in the bicentennial era is reason enough to cheer!

In planning the new edition of “The Works of John Wesley,” the Editorial Board happily decided to devote one volume to his major contribution to Christian worship and devotion, *A Collection of Hymns for the Use of the People Called Methodists* (1780). This “granddaddy” of all Methodist hymn books on both sides of the Atlantic was the culmination of a lengthy process of preparing a “general” hymn-book. He selected the 525 hymns from over fifty hymn-books published by himself and brother Charles during the preceding forty years. The vast majority of hymns were original compositions by Charles, though their final form came from John’s editorial pen.

The editors of this volume, a revered former teacher at Drew, Franz Hildebrandt, and his able colleague, Oliver A. Beckerlegge, assisted by James Dale, have preserved the integrity of the original work while furnishing fuller documentation than was ever previously available for appreciating the significance of the Wesley hymns. In addition to comprehensive theological, literary and liturgical introduction and footnotes, they document the sources used by the Wesleys, the six successive revisions issued during his lifetime, and his care for musical education of the Methodists, including a detailed account of all the tunes suggested by Wesley for the volume.
Albert Outler once delivered a stirring lecture entitled “The Sermon as Summa” in which he highlighted the fact that Wesley deliberately chose the sermonic form over the essay form in which to “do” his theology. One could just as aptly present a lecture entitled “The HYMNS as Summa.” Although only the SERMONS and NOTES are “official” documents, it is highly doubtful whether without the HYMNS there could have been a Methodist revival and a worldwide family of churches. Not merely the tunes but the words of the hymns of the Wesleys struck a response in the hearts of 18th Century England’s desolate and rejected, helping create a contagious zeal for the new religious movement. As collected and published in a hymn book, they were intended to constitute not simply a volume of prayer and praise, but also “a little body of experimental and practical divinity.” The arrangement was therefore a unique ordering according to the unfolding development of Christian experience for old pro and new convert alike. They were to instruct as well as to inflame. The lessons of scripture, and the truths of revealed doctrine are their constant theme. No one reading such samples as this can fail to recognize this book’s powerful contribution to doctrine and devotion.

O Thou who camest from above, (John 3:31)  
The pure celestial fire t’ impart, (Luke 12:49)  
Kindle a flame of sacred love (1Chr. 21:26)  
On the mean altar of my heart!  
There let it for thy glory burn  
With inextinguishable blaze, (Lev. 6:13)  
And trembling to its source return  
In humble love, and fervent praise.  
Jesu, confirm my heart's desire (Rom. 10:1)  
To work, and speak, and think for Thee;  
Still let me guard the holy fire  
And still stir up the gift in me (2 Tim. 1:6)  
Ready for all thy perfect will, (Rom. 12:2)  
My acts of faith and love repeat, (1Thes. 1:3)  
Till death thy endless mercies seal, (Eph. 4:30)  
And make the sacrifice complete. (2Tim. 4:6; Phil. 2:17)  

This superb new and scholarly edition of the best of the Wesleys’ hymns ought to persuade latter day Methodists and Methodist-watchers to read the hymns alongside the sermons. So subscribe to Abingdon’s special offer on the sermons, but also save your money and buy the hymns from Oxford!

Kenneth E. Rowe  
Drew University  
Madison, New Jersey

Earl Kent Brown, *Women of Mr. Wesley's Methodism*. New York: Ed- 
Brown's study of women's leadership in early English Methodism joins a small but growing body of scholarship investigating Methodist women's experience. In presenting both the broad range of roles women assumed within the new religious movement and short biographical sketches of several influential women including Selina, Countess of Huntingdon, Mary Bosanquet Fletcher, and Sarah Crosby, the author implicitly challenges the familiar claim that because religious traditions have been almost exclusively male-dominated they have also been totally repressive toward women.

Brown has worked with journals, diaries, correspondence, and obituaries to discover avenues of power and authority for women within a patriarchal system. Encouraged by John Wesley, women preached, led bands and classes, established and ran schools, visited the sick, the backsliders, and those in prison. They became trusted advisors of Wesley and other prominent male Methodist leaders. Brown details these roles, the opposition to them by persons who perceived women moving out of their proper sphere, and Wesley's vigorous defense of women's activities when he realized their pragmatic value. Women preachers produced numerous converts and women class leaders held together and strengthened local Methodist societies, thus performing significant functions within the developing movement.

A particularly interesting section describes support networks women formed for spiritual growth and counsel, relationships which often extended into shared benevolent activity. These strong ties of friendship between women suggest a further dimension of meaning for that peculiarly Methodist term "connectionalism," one which should be explored in greater depth by historians of Methodism. Recently feminist historians have called attention to the crucial role such women's networks played in America from the late 1700's on, becoming loci for consciousness-raising about women's situation in the larger culture. Further research on both English and American Methodist women during the nineteenth century should reveal similar support systems and networking culminating by the 1870's in large-scale organizations such as foreign and home missionary societies.

One could wish that Brown had shown at least some familiarity with important new scholarship by historians of women which helps to interpret the phenomenon of female bonding and raises questions about the relation of women's private sphere to their ability to assume and maintain public roles. Also, he has merely noted and not pursued such issues as women's apparent loss of leadership roles after the death of Wesley and others comprising the first generation of the movement. Thus his work remains mostly at the level of description and does not really move to the level of analysis. Nevertheless, he and others who document the experience of women in Methodism call for the revisioning of history which has been
Methodist History

written from an almost exclusively male perspective, and for that we should be grateful.

Carolyn De Swarte Gifford
General Commission on Archives and History
Madison, New Jersey


The celebration of the Bicentennial of United Methodism in the United States afforded Dr. William B. McClain, Professor of Homiletics and Worship at Wesley Theological Seminary in Washington, D.C., an almost unparalleled opportunity to evaluate the history and present status and role of black people in this mainline denomination which includes the largest number of black lay people and clergy in American Protestantism. That Dr. McClain, himself a gifted United Methodist preacher in the finest of the black tradition, does not miss any aspect of this opportunity is evident on practically every page of this well written and compact volume. Reminiscent of the spirited and polemical style of a Frederick Douglass and a W.E.B. DuBois and reflecting the keen analytical skills of his mentor and one-time teacher, renowned sociologist of religion, C. Eric Lincoln, McClain offers to American church people a primer on church racial inclusiveness.

Candidly, but without rancor, the author of this new style of black United Methodist historiography traces the “checkered” saga of United Methodism’s handling of its racial dilemma. He critically appraises the landmark contributions made by John Wesley, United Methodism’s founder, to the anti-slavery movement, but rightly indicates that the church which he founded often lacked the moral courage to “live out” its inherent inclusive racial ethic. From the denial of church membership and the denial of ordination to the denial of full black clergy and laity rights and the creation of a national segregated “Central Jurisdiction” as the price for unification in 1939, the author deplores the presence of individual and institutional instances of racism in Wesley’s originally designed inclusive “world parish.” This “feisty” book concludes with a clarion call to black United Methodists to become and remain “a faithful remnant” and not just a “sedimental residue” of “sentimental memories.”

*Black People in the Methodist Church* will perform several necessary functions and fill several basic needs. It will help all United Methodist Christians and Christians generally, to know the story of black accomplishment, achievement and struggle in the more than two hundred year history of the people called Methodist. It will offer yet another mirror in American life through which one may view the significant role that black Americans
have made to the religious life of the nation. It will serve as a curriculum
resource piece of real value in the Christian race relations education of
our constituents and of all constituents of Christian denominations.

This book, highly readable and interestingly written, should be in the
hands of pastors, officers, members and church school youth and adults
as soon as possible.

Grant S. Shockley
Duke Divinity School
Durham, NC

Emily Apt Greer, *First Lady: The Life of Lucy Webb Hayes*. Kent, Ohio:

*First Lady: The Life of Lucy Webb Hayes* is a book for anyone who
enjoys following the daily life of a woman who became a President's wife.
Emily Apt Greer has reconstructed the life of Lucy Webb Hayes from
the voluminous Hayes family archives. Drawing primarily from letters writ­
ten to or about "Lucy" and from newspaper social columns she gives the
reader a portrait of a public woman who was not a public personality.
Although Lucy Hayes developed a reputation as one of the best White
House hostesses of the nineteenth century — in spite of her husband's deter­
mination to serve "dry" dinners — she was a woman who avoided giving
speeches and for whom even personal correspondence was a chore.

The claim of the writer that Lucy Hayes was the first President's wife
to become a public figure is an important one. Although Lucy was a typical
mid-Victorian wife and mother, her devotion to her husband and to his
political career led her to a participation in his career that was not typical.
During the summer of 1885, while Rutherford B. Hayes was in office, Lucy
accompanied him on a seventy-two day trip to California and the north­
west. Two of their older children accompanied them while the two
youngest Hayes children spent that summer in Fremont, Ohio. This adven­
ture was reminiscent of Lucy's willingness to become a camp-follower dur­
ing the Civil War rather than endure long separations from Rutherford.
For a shy, self-effacing woman, hers was also an adventurous spirit.

Methodists will be interested in aspects of denominational history
described in this book. Lucy Hayes was a life-long Methodist. Although
never a member of any denomination because of an aversion to creeds,
Rutherford Hayes served as a trustee of the Methodist Church in Fremont
after completing his term as President. The only public office ever held
by Lucy Hayes was that of first President of the Women's Home Mis­
sionary Society. She served the new "board" as national President from
its founding in 1880 until her death in 1889. In this role she expressed
both her devotion to the church and her genuine concern for destitute
people in the United States. She and Rutherford each gave their best effort
to find resolutions to the complex issues surrounding the education of freed slaves in the South and the "removal" of Indians from their land. While their attitudes may impress contemporary readers as narrow or prejudiced, their concern led them to acts of personal kindness and charity in addition to their search for political solutions to social injustice.

While this book contains detailed information about life in Ohio between 1830-1889—and of life in the White House from 1877-1881—it does not illuminate in any critical way. Historians may find details of daily life new to them, such as Rutherford Hayes' candid letters to family members about political figures of his time. They will learn more about the way the Hayes responded to the temperance movement and to the woman suffrage movement. But there is no attempt to assess the role or influence of Lucy or Rutherford Hayes in their own time. Rather, the book has the apologetic tone of biographies written in the Victorian era to instruct and inspire the reader. Summary paragraphs at the end of each chapter are more often didactic than interpretive in nature.

Nevertheless, through narrative style and the inclusion of some wonderfully candid photographs, Emily Apt Greer gives the reader a winsome and spirited Lucy Webb Hayes as a woman worth knowing.

Janet Forsythe Fishburn
Drew University
Madison, New Jersey


The Methodist Excitement in Texas is a balanced and comprehensive account of a complex and difficult topic. It treats the story of United Methodism in Texas from the time of the first Methodist mission in 1815 until 1984. It blends together in a unified narrative the history of the various annual conferences, institutions, local churches, ethnic groups, and individuals that have enriched United Methodism in Texas.

Taking seven years from proposal to final product, the book is a project of the Texas United Methodist Historical Society. Its express purpose is to "set forth what typical Methodists, lay and clergy, have been like, how they reacted to the small and large issues of their day, and how the resultant Methodism has grown, matured, and served our state." (p. viii) To a high degree, it achieves this goal.

The strengths of this account are many. The writing is crisp and balanced. Chapters are clearly defined and well organized. Original art work graces the book jacket and the first page of each chapter. Photographs and reproductions are extensively used throughout the text. Maps identifying the Annual Conferences of Texas United Methodism
are provided on the endpapers. The book is thoroughly backnoted, and a list of abbreviations provides a de facto bibliography. A detailed index facilitates use of the book.

A helpful feature is the practice of defining traditional United Methodist terms when they are first used. Another virtue is the use made of "exemplar churches," emphasizing "the basic role of the local church in the life of the denomination, and of the importance of every type of congregation in every part of the state." (p. x) The initial chapter—treating the "distinctive flavor of Texas Methodism"—is particularly helpful for non-Texans.

There are recognized gaps and shortcomings. There are inadequate records, for example, to document adequately the contribution of many lay persons. There is no "complete account" of women's organizations, since this would "require a separate volume." (p. 265) There is no apparent consistency in the use of the terms, "Black" and "Negro," nor is an explanation provided. There is also a tendency to continue references to "Methodism" and the "Methodist Church" even after 1968 when such references are anachronistic.

Still and all, this book will stand for some time to come on its considerable merits. It is a laudable achievement, one which could well be emulated by any number of conferences, states, or episcopal areas in United Methodism.

A. Mark Conard
Maize, Kansas

John Abernathy Smith, Cross and Flame: Two Centuries of United Methodism in Middle Tennessee, Nashville: Tennessee Conference Commission on Archives and History, 1984. 376 pp. $15.00.

In this history of Methodism in Middle Tennessee, John Abernathy Smith has performed a valuable service for United Methodism, as well as the Tennessee Conference. Although he maintains primary focus on Methodism in Tennessee, he helps his readers see that story within the broader framework of significant developments in American Christianity and U.S. history. Indeed, anyone seeking to write the history of an annual conference will find Smith's work to be a helpful model, especially in its thorough research and balanced, well-organized treatment of the subject. While paying appropriate attention to earlier studies (including those of John Carr, J. B. McFerrin, A. H. Redford, and J. B. Finley), Smith has also thoroughly mined the primary sources for the two hundred years: manuscripts, journals, memoirs, biographies, the early Christian Advocates (Cincinnati, Nashville, New Orleans), and conference journals. With the exception of one or two purely fanciful sketches (William McKendree entering an Indian Village!) the illustrations are well chosen.
In organizing his material, Smith has effectively combined chronological and topical patterns. Each chapter title contains both a single descriptive term and a bracket of dates: Wilderness, 1787-1812; Revival, 1800-1861; Transformation, 1812-1844; etc. While risking problems of overlapping periods, in most cases he has gained the strengths of both methods.

If there is a flaw in this impressive work, it results from the author's assuming that all of his readers will be as familiar with the subject matter as he is. In a few instances Smith has given only last names of persons previously introduced several pages earlier. Because the documentation is generally so thorough, paragraphs without footnotes are the exception. Nevertheless, there are a number of cases where this reviewer wished for guidance in order to pursue a particular point or topic (for instance, on pp. 31, 35, 49, 57, and 312). The final chapter, which concerns recent events, has too few references. Many non-Methodist readers will not know where to turn for source material. Except on page 61 where "1960" should be "1860," there are very few typographical errors. Problems in the index are more serious. Although the following names all appear in the index, they are not cited as occurring on the pages noted: Strother's Meeting house (p. 76); John Braden (186, 190); Welborn Mooney (190, 191); Wm. Baskerville (196); Lavina Kelley (216, 217); Wm. G. Brownlow (231); and Robert K. Brown (252).

These matters are trivial, however, and should not be allowed to detract from the praiseworthy performance of the author in writing an interesting and readable account. General readers—as well as Methodists, Tennesseans, and historians—will find this book rewarding.

Norman W. Spellmann
Southwestern University
Georgetown, Texas


A Will for Peace is a telling reminder that books cannot serve two masters. It professes to be "a history of peace efforts of United Methodism and its predecessor denominations." But its punning title promises something different—an intimate look at international peace efforts by a well-stocked mind and a world-recognized expert known as "Mr. Peace." In trying to be two things, the book ends up being nothing.

As history, the book disappoints. The author's insights need to wander in a wider range of reading and research. There is a musty smell about its use of secondary sources (William Warren Sweet is cited thirty-seven times; Frederick Norwood never once), and the author has done scant
primary research for the nineteenth century. His bland, unstrenuous, familiar rehearsal of events during this period is largely innocent of historical analysis. In any study of this scope some themes will be inevitably squeezed, some perspectives pinched. But the author generally manages to avoid the broad and interesting questions, and the book constitutes more an exercise in flag-waving than a scholarly, rational argument. As history, the book is not entirely a burden on the bookshelf, for the author assembles his story (particularly since the founding of the U.N.) from a helpful variety of sources, saving graduate students some footleather. But the way the book rejoices not in analysis, but rejoices in the facts, makes it seem longer than its 275 pages.

I wish I could say that while furious with the book as history, I am fascinated with it as personal memoirs. Alas, Will misses virtually every opportunity to shed light on what went on behind the scenes. It may have been modesty that kept Will out of the picture, but the loss is a real one. We don't meet politicians and peace activists except in their official capacities, and what ideas Will studies are harvested not from flesh-and-blood but from typewriters. The history of peace efforts that emerge, thus, is a history of bureaucratic rituals. We are told a suffocating amount about resolutions, memos, commissions, letters, statements, fact-finding-tours, but are not provided distance. Will does intimate that episcopal leadership could sometimes be more effective than ecclesiocratic leadership in the cause of peace. But only rarely does Will take his eyes off bureaucratic structures long enough to look at how local congregations became involved in peace efforts and how these endeavors affected the lives of such churches.

Leonard I. Sweet
United Theological Seminary
Dayton, OH

John Webster Grant, Moon of Wintertime: Missionaries and the Indians of Canada in Encounter since 1534. Toronto: University of Toronto Press, 1984. 315 pp. $35.00 cloth; $15.00 paperback.

Professor John Webster Grant's book, The Moon of Wintertime: Missionaries and the Indians of Canada in Encounter since 1534 is a well researched account of Canadian Indian missions from the first French work in Acadia to the present and is a "must" for persons interested in the history of the native people of North America. This is the first study which pulls together in one volume the story of the native work of all of Canada's Christian denominations. It is easy to read, free of pious rhetoric and on occasion the Indians are permitted to express their opinions about the missionaries and their message. The author has reaped the harvest of many studies of Canadian native people in recent years and he has added to this the results of his own research to produce a very good book. Methodist missions receive considerable coverage.
Professor Grant draws interesting parallels between the missionary techniques used by Roman Catholics, Methodists and Anglicans, the only denominations (apart from a few Moravians) involved in Canadian Indian missions prior to 1866. The weakness of the book is that he devotes so little space to parallels and differences in the messages of the denominations involved. The superficial analysis on pages 90-91 (and occasionally elsewhere) reflects the author’s United Church of Canada background in his assessment of Wesleyan concepts of spirituality and will probably ir­
ritate Methodist scholars. There is no attempt in the book to explore those concepts of spirituality common to Catholics and Methodists (and many Anglicans) which provided an important point of contact for many of the early missionaries.

Several years ago a scholarly veteran United Church of Canada minister, born on an Indian Reserve, who had spent all of his ministry in Canadian Indian work, told this writer that the success or failure of Methodist missionaries to Canadian native people, in his opinion, depended on their personal commitment to Wesleyan Spirituality. Certainly as Canadian Methodism moved from Wesley’s teaching on sanctification their Indian work languished, tending to verify that veteran minister’s statement. This subject is not discussed in the book.

A nagging question which has not been answered is the reason for the absence of Canadian Presbyterian missionaries from the field until 1866 and the total absence of Baptists. Was there a relationship between the gradual softening of Calvin’s teaching on election which began about this time in Canadian Presbyterianism and their establishment of missions to pagan Indians and other non-Christians? Some explanation for the conspicuous absence of Calvinist missionaries during the early years should have been attempted.

In spite of these criticisms, the book is an important contribution to the study of North American Indian Missions.

Glenn Lucas,
Victoria University
Toronto, Canada


Before 1968, Evangelical United Brethren (EUB) pastors were aware of the all-important annual K. Y.N. missionary offering. The KYN designation was for the three major mission thrusts at Kentucky (Red Bird), Ybor City (Tampa, Florida) and New Mexico (particularly McCurdy Mission School and Espanola, NM Hospital).

This delightful volume was written by Dr. Robert H. Terry, a layman from York (PA) College where he teaches history and is an active member
of a nearby former Evangelical United Brethren congregation. As a history professor who did volunteer work at McCurdy School, he has executed a fine companion work to *The Story of Red Bird Mission; Its Beginning and Growth*, by Roberta Schaeffer (1982). There remains now only Ybor City to be heard from, even as it celebrated its fiftieth year in May of 1985.

As a former Evangelical United Brethren this reviewer experienced many proud moments in reading this historically exciting book. Equally delightful was the fact that many fellow-Pennsylvanians (both male and female) were on the scene in the almost eighty years of United Methodist ministry in New Mexico, often at very strategic moments.

The book is easy to read. Terry has a very readable style with a helpful design of material presentation. It is a short book. When you eliminate (and I'm glad he didn't) the seventeen pages of historical photographs of persons, buildings and groups; ten pages or so of well-documented footnotes, and a dozen and a half pages of interesting lists of missionaries and volunteers (arranged alphabetically in a helpful way) plus bibliographic materials, the reader is left with less than a hundred pages of very readable history.

Apart from the chapters on McCurdy School, concerning its 500 students (K-12) on 44 acres, the first chapter is especially appealing as it sets the tenor of the book by giving the New Mexico historical setting. It would have been helpful to your reviewer to have had a map of the Santa Cruz/Espanola area especially as it relates to the rest of the state. Since I have visited there on several occasions, usually on official business, I had no trouble visualizing Dr. Terry's description. But those readers who have never been there might have benefited from a descriptive map.

I regret that no credit was given to the Rev. Dr. Norman W. Klump on page 111 concerning the formation of the Espanola Valley Group Ministry (E'VGM). Dr. Klump was extremely involved in those early days of EVGM and he ought to have been so recognized.

Dr. Terry on page 124 should have reminded the reader of the coming merger of the Methodists and the EUB's as he seeks to relate McCurdy to the new UMC policies of the National Division. In the first full paragraph he implies that Methodist policies made in 1964 affected the school in New Mexico as well as our other institutions. Those policies did eventually affect McCurdy School. But it wasn't until 1969 that that policy became operational following the union. The former National Division head, Dr. Ed Carothers, did rightly institute anti-paternalistic policies which moved many of the National Division institutions away from Board-dependency. A hastening of this policy was mandated by the regional support policies of the former Methodist Church. This was in contrast to the EUB's nation-wide support through the KYN offerings.

The adoption of the larger body's policies (as is usual in church mergers) forced the major support of McCurdy School and Espanola
Hospital upon the already taxed New Mexico Conference. This necessitated the earlier movement of these two former EUB projects into the anti-paternalistic policies as hoped for by Carothers and the rest of the National Division Staff!

Having said all that, this reviewer appreciates the creative and scholarly work of Dr. Terry in this well written history.

Former Evangelical United Brethren won't want to miss this one. And I hope that goes for former Methodists as well!

Cecil P. E. Pottieger
Media, Pennsylvania

CURRENT REGISTER OF HISTORIC SITES

1. Oak Island Church, San Antonio, TX
2. Cokesbury Methodist Conference School, Greenwood County, SC
3. Jesse Lee Memorial Church, East Readfield, ME
4. Peter Cartwright Church, Pleasant Plains, IL
5. Monumental U.M. Church, Portsmouth, VA
6. Etam U.M. Church near Chillicothe, OH
7. William Watters Grave, McLean, VA
8. Shawnee Methodist Mission, Shawnee Mission, KS
9. Rutersville College Site and Grave of Chauncy Richardson, Rutersville, TX
10. United Methodist Church, Chinook, MT
11. Maine Wesleyan Seminary, Kent's Hill, ME
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
19. Grave of Captain Thomas Webb, Wesley Chapel, Bristol, England
20. Chestnut Street Church, Portland, ME
21. Graves of Rev. and Mrs. Freeborn Garrettson, Rhinebeck, NY
22. Cox Memorial Church, Hallowell, ME
23. Savannah Cluster Shrine, Savannah, GA
24. First Recorded Act of Public Worship in South Dakota, West of 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 Black Hills, Deadwood, SD
29. Empire Campground, Poland, ME
30. Fort Davis Church, Fort Davis, TX
31. Geeting Meetinghouse Site and Cemetery, Keedysville, MD
32. Roberts Marker, DePauw University, Greencastle, IN
33. Old Bethel Church, Greencastle, IN
34. First U.M. Church, Albuquerque, NM
35. First Church Site, Lynn, MA
36. Page's Meeting House near Radford, VA
37. The Keywood Marker near Glade Spring, VA
38. Hazel U.M. Church, Hazel, SD
39. Richland U.M. Church, Richland, SD
40. Elk Point Church, Elk Point, SD
41. Methodist Corner, Durham, ME
42. Richmond Nolley Gravesite, Jena, LA
43. Amistad U.M. Church, Amistad, NM
<table>
<thead>
<tr>
<th>No.</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>44</td>
<td>Cape May Monument, Cape May, NJ</td>
</tr>
<tr>
<td>45</td>
<td>Emanuel U.M. Church, Brunswick, GA</td>
</tr>
<tr>
<td>46</td>
<td>Pearl River Church, Madison County, MS</td>
</tr>
<tr>
<td>47</td>
<td>Washington Church, Washington, MS</td>
</tr>
<tr>
<td>48</td>
<td>Sharon Church and Community, Madison County, MS</td>
</tr>
<tr>
<td>49</td>
<td>Bethel (Brick) Church, Screven County, GA</td>
</tr>
<tr>
<td>50</td>
<td>Wesley Chapel, Savannah, GA</td>
</tr>
<tr>
<td>51</td>
<td>United Methodist Church, Fairfield Center, ME</td>
</tr>
<tr>
<td>52</td>
<td>Chalk Rock Church of Scotland, Scotland, SD</td>
</tr>
<tr>
<td>53</td>
<td>Mt. Gilead U.M. Church, Sparta, TN</td>
</tr>
<tr>
<td>54</td>
<td>Boehm's Chapel, Willow Street, PA</td>
</tr>
<tr>
<td>55</td>
<td>Methodist Indian Mission at the Soo, Sault Ste. Marie, MI</td>
</tr>
<tr>
<td>56</td>
<td>Lincoln Church, Penobscot County, ME</td>
</tr>
<tr>
<td>57</td>
<td>Camp Ground Church, Laurel County, KY</td>
</tr>
<tr>
<td>58</td>
<td>First Church, Covington, KY</td>
</tr>
<tr>
<td>59</td>
<td>Zeba Indian Church, L'Anse, MI</td>
</tr>
<tr>
<td>60</td>
<td>Clinton Church, Clinton, MI</td>
</tr>
<tr>
<td>61</td>
<td>Site of First Log Methodist Church in Michigan, Dearborn, MI</td>
</tr>
<tr>
<td>62</td>
<td>Grave of Judson Collins, Chelsea, MI</td>
</tr>
<tr>
<td>63</td>
<td>Site of Port Creek Church, Flat Rock, MI</td>
</tr>
<tr>
<td>64</td>
<td>Talbotton Church, Talbotton, GA</td>
</tr>
<tr>
<td>65</td>
<td>Rockland Church, Rockland, MI</td>
</tr>
<tr>
<td>66</td>
<td>Lake Magdalene Church, Tampa, FL</td>
</tr>
<tr>
<td>67</td>
<td>Green Hill Grave and Homesite, Brentwood, TN</td>
</tr>
<tr>
<td>68</td>
<td>Monmouth Church, Monmouth, ME</td>
</tr>
<tr>
<td>69</td>
<td>Old Burlington Church, Burlington, PA</td>
</tr>
<tr>
<td>70</td>
<td>Mount Gilead Church Site and Cemetery, Maryville, TN</td>
</tr>
<tr>
<td>71</td>
<td>The Home Place, Perryville, KY</td>
</tr>
<tr>
<td>72</td>
<td>Asbury-Babb House, Lebanon, TN</td>
</tr>
<tr>
<td>73</td>
<td>Strother's Meeting House, Nashville, TN</td>
</tr>
<tr>
<td>74</td>
<td>Liberty Church, Brentwood, TN</td>
</tr>
<tr>
<td>75</td>
<td>Lane University, Lecompton, KS</td>
</tr>
<tr>
<td>76</td>
<td>First Methodist Episcopal Church Building (later known as Stone Hall; now Pulliam Center), Baldwin City, KS</td>
</tr>
<tr>
<td>77</td>
<td>Meharry Medical College, Nashville, TN</td>
</tr>
<tr>
<td>78</td>
<td>Old Salem Church, Inver Grove Heights, MN</td>
</tr>
<tr>
<td>79</td>
<td>First United Methodist Church, Clarksville, TN</td>
</tr>
<tr>
<td>80</td>
<td>Kingston United Methodist Church, Adams County, TN</td>
</tr>
<tr>
<td>81</td>
<td>Wesley Foundation, University of Illinois, Urbana, IL</td>
</tr>
<tr>
<td>82</td>
<td>Moat's Cabin, McLean County, IL</td>
</tr>
<tr>
<td>83</td>
<td>Graves of Bishops William McKendree, Joshua Soule, Holland N. McTyeire, and Chancellor Landon Garland, Campus of Vanderbilt University, Nashville, TN</td>
</tr>
<tr>
<td>84</td>
<td>Cross Bridges United Methodist Church, Hampshire Pike near Columbia, TN</td>
</tr>
<tr>
<td>85</td>
<td>Willerup United Methodist Church, Cambridge, WI</td>
</tr>
<tr>
<td>86</td>
<td>Gravesite of Rev. John Crane, Maury County, TN</td>
</tr>
<tr>
<td>87</td>
<td>Key Memorial United Methodist Church, 806 E. State Street, Murfreesboro, TN</td>
</tr>
<tr>
<td>88</td>
<td>Windrow United Methodist Church, Route 1, Rockvale, TN</td>
</tr>
<tr>
<td>89</td>
<td>Fountainhead Cemetery, Fountainhead near Portland, TN</td>
</tr>
<tr>
<td>90</td>
<td>Centenary United Methodist Church, Corner Third and Walnut Streets, Danville, KY</td>
</tr>
<tr>
<td>91</td>
<td>United Methodist Church, Perryville, KY</td>
</tr>
<tr>
<td>92</td>
<td>Travis Park United Methodist Church, San Antonio, TX</td>
</tr>
<tr>
<td>93</td>
<td>United Methodist Church, Middleburg, FL</td>
</tr>
<tr>
<td>94</td>
<td>Mary McLeod Bethune Foundation, Bethune-Cookman College, Daytona Beach, FL</td>
</tr>
<tr>
<td>95</td>
<td>Radnor United Methodist Church, Rosemount, PA</td>
</tr>
<tr>
<td>96</td>
<td>Perry United Methodist Church, Perry, GA</td>
</tr>
<tr>
<td>97</td>
<td>Gulfside Assembly, Waveland, MS</td>
</tr>
<tr>
<td>98</td>
<td>Community United Methodist Church, Monticello, MS</td>
</tr>
<tr>
<td>99</td>
<td>Pickett Chapel Methodist Church, Lebanon, TN</td>
</tr>
<tr>
<td>100</td>
<td>St. Mary's United Methodist Church, St. Mary's, GA</td>
</tr>
<tr>
<td>101</td>
<td>Grace United Methodist Church, St. Augustine, FL</td>
</tr>
</tbody>
</table>
102. Willamette Mission, Gervais, OR
103. Jason Lee Memorial United Methodist Church, Blackfoot, ID
104. Zoar United Methodist Church, Philadelphia, PA
105. Salem United Methodist Church, Newport, KY
106. St. John's United Methodist Church, Richmond, TX
107. Lake Junaluska Assembly Grounds, Lake Junaluska, NC
108. Seashore Methodist Assembly, Biloxi, MS
109. First Session Genesse Conference, Lyons, NY
110. McIntosh United Methodist Church, McIntosh, AL
111. The Chicago Temple, Chicago, IL
112. First UM Church (Former EUB, UB), Johnstown, PA
113. Town of Mount Pleasant, PA (related to Church of the UB in Christ)
114. Blountsville, the place where Ebenezer Hearn began his ministry in Alabama, Blountsville, AL
115. Tuscaloosa First UM Church, Tuscaloosa, AL
116. Huntsville First UM Church, Huntsville, AL
117. Corn House Camp Grounds, 4 miles south of Wedowee, AL
118. Ford's Chapel UM Church, near Huntsville, AL
119. Moss Hill UM Church, 3½ miles southeast of Vernon, FL
120. Montevallo UM Church, Montevallo, AL
121. Liberty Methodist Church, Liberty, TX
122. Buda UM Church, Buda TX
123. Driftwood UM Church, Driftwood, TX
124. Old Union UM Church, Wallingford, PA
125. Cokesbury College Site, Abingdon, MD
126. Wesley UM Church, Austin, TX
127. McKenzie College, 3 miles SW of Clarksville, TX
128. Kea's United Methodist Church, Adrian, GA
129. First Methodist Episcopal Church, First United Methodist Church, Salem, OR
130. Mission Mill Museum Historic Center, Salem, OR
132. Jackson Grove UM Church and Cemetery, Landrum, Rt. 1, Spartanburg County, SC
133. John Wesley United Methodist Church, Greenville, SC
134. Duncan Memorial UM Church, Georgetown, SC
135. Centenary UM Church, Charleston, SC
136. First UM Church of Conway, Conway, SC
137. Mt. Hebron Temperance Hall, West Columbia, SC
138. Shiloh Methodist Church, Inman, SC
139. Washington Street United Methodist Church, Columbia, SC
140. Manatee United Methodist Church, Bradenton, FL
141. Bennett College, Greensboro, NC
142. Art United Methodist Church, Art, TX
143. Castell United Methodist Church, Castell, TX
144. First United Methodist Church, San Marcos, TX
145. Hilda United Methodist Church, Hilda, TX
146. New Fountain United Methodist Church
147. Sabinal UM Church, Sabinal, Uvalde County, TX
148. Manchaca United Methodist Church, Manchaca, TX
149. Simpson United Methodist Church, Austin, TX
150. Floresville United Methodist Church, Floresville, TX
151. Bridgetown United Methodist Church, North of Bridgetown, MD
152. Mulberry Street United Methodist Church, Macon, GA
153. First United Methodist Church, Gadsden, AL
154. Old Asbury United Methodist Church, Wilmington, DE
155. St. Paul's United Methodist Church, Tiffin, OH
156. First United Methodist Church, St. Stephens, AL
157. Willis United Methodist Church, Willis, TX
158. Liberty Hill United Methodist Church, Liberty Hill, TX
159. Pleasanton United Methodist Church, Pleasanton, TX
160. Monthalia United Methodist Church, Cost, TX
161. Dewville United Methodist Church, Dewville, TX
162. Rehobeth (Grassy Branch) Campmeeting, Rehobeth United Methodist Church, Terrell, NC