



200 Year History of Jonesborough United Methodist Church

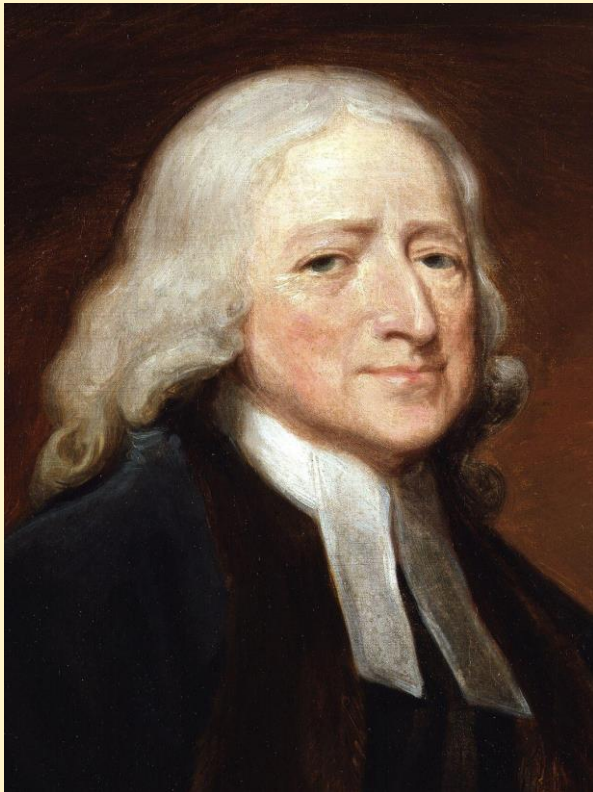


1738 - Methodism originated in England from John Wesley.

Methodism, also called the Methodist movement, is a group of historically related denominations of Protestant Christianity whose origins, doctrine and practice derive from the life and teachings of John Wesley. George Whitefield and John's brother Charles Wesley were also significant early leaders in the movement.

They were named Methodists for "the methodical way in which they carried out their Christian faith". Methodism originated as a revival movement within the 18th-century Church of England and became a separate denomination after Wesley's death. The movement spread throughout the British Empire, the United States, and beyond because of vigorous missionary work, today claiming approximately 80 million adherents worldwide.

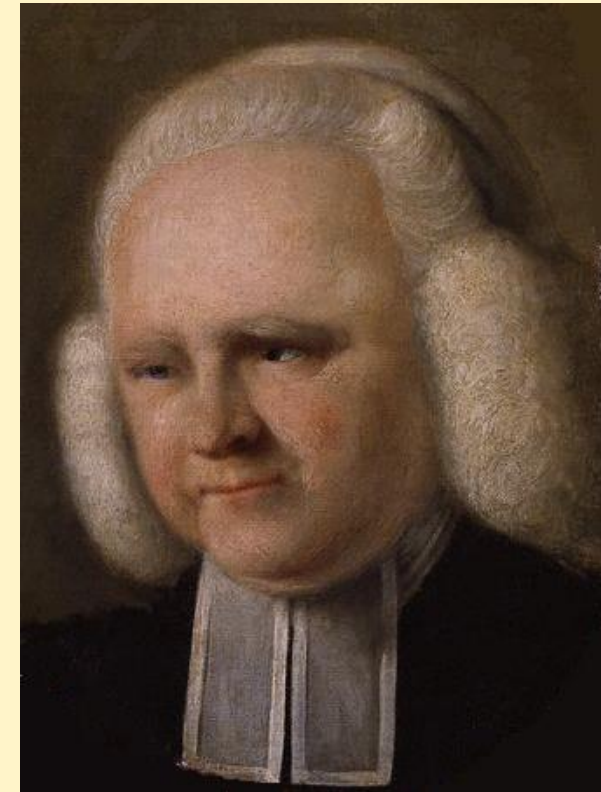
John Wesley



Charles Wesley



George Whitefield



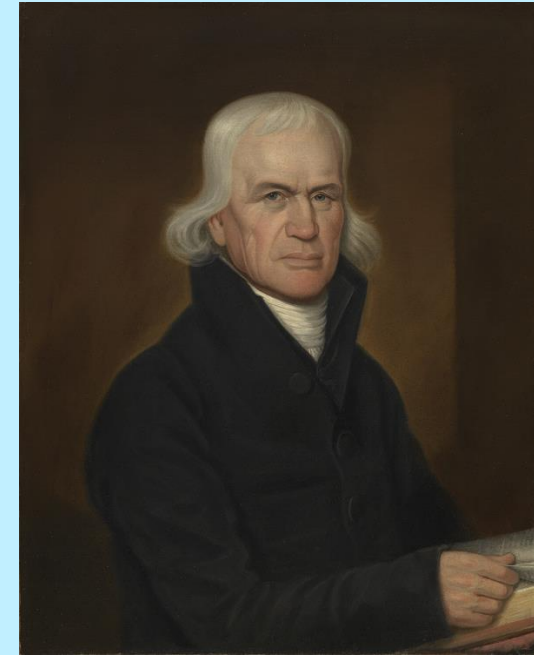
1764 - First members in America in Maryland.

1769 – first missionaries sent from the mother country.

1771 – Francis Asbury - missionary to our area.

About 600 Methodists in all the colonies at this time.

Francis Asbury (August 20 or 21, 1745 – March 31, 1816) was one of the first two [bishops](#) of the [Methodist Episcopal Church](#) in the [United States](#). During his 45 years in the colonies and the newly independent United States, he devoted his life to ministry, [traveling on horseback and by carriage](#) thousands of miles to those living on the frontier.



Circuit rider clergy, in the earliest years of the United States, were clergy assigned to travel around specific geographic territories to minister to settlers and organize congregations. **Circuit riders** were clergy in the [Methodist Episcopal Church](#) and related denominations, although similar itinerant preachers could be found in other faiths as well, particularly among minority faith groups.



1773— First American Methodist Conference.

It was in this same year, Edward Cox , a convert of Francis Asbury settled near Choat's Ford (present day Bluff City) – first Methodist to reside in Tennessee country.

The Edward Cox House is located where historians believe Methodism started in Tennessee.

Records show Bluff City was known as Middle Town when Cox became the first Methodist preacher in the area. His family started the Bluff City church, the oldest continuous congregation in Tennessee.

The home is a United Methodist Heritage Landmark.



July 4, 1776, By issuing the Declaration of Independence, adopted by the Continental Congress, the 13 American colonies severed their political connections to Great Britain. The Declaration **summarized the colonists' motivations for seeking independence.**



1783 – A call for a preacher for the Holston area was Jeremiah Lambert. This area included southwest VA and eastern TN (before they were states). He was a circuit rider traveling to these areas where the services were either outdoors or in someone's home as these groups were too poor to build meeting houses (churches).

1784 – Methodist Episcopal Church was officially established as a denomination and Francis Asbury was elected the first bishop.

1786 - First Methodist building in TN area – Acuff's Chapel near Blountville, Sullivan County.



During the early days of the Revolution, Methodist William Nelson located to Knob Creek (a tributary of the Watauga River) before Johnson City existed.

Francis Asbury stayed with Nelson many times on his travels thru the area.

1789- second Methodist church in TN area – Nelson's chapel built close to William Nelson's home of Knob Creek.

April 2, 1793 – First conference in TN area at Nelson's Chapel.

1796 and 1797 - Other sessions of the conference in TN area at Nelson's Chapel.



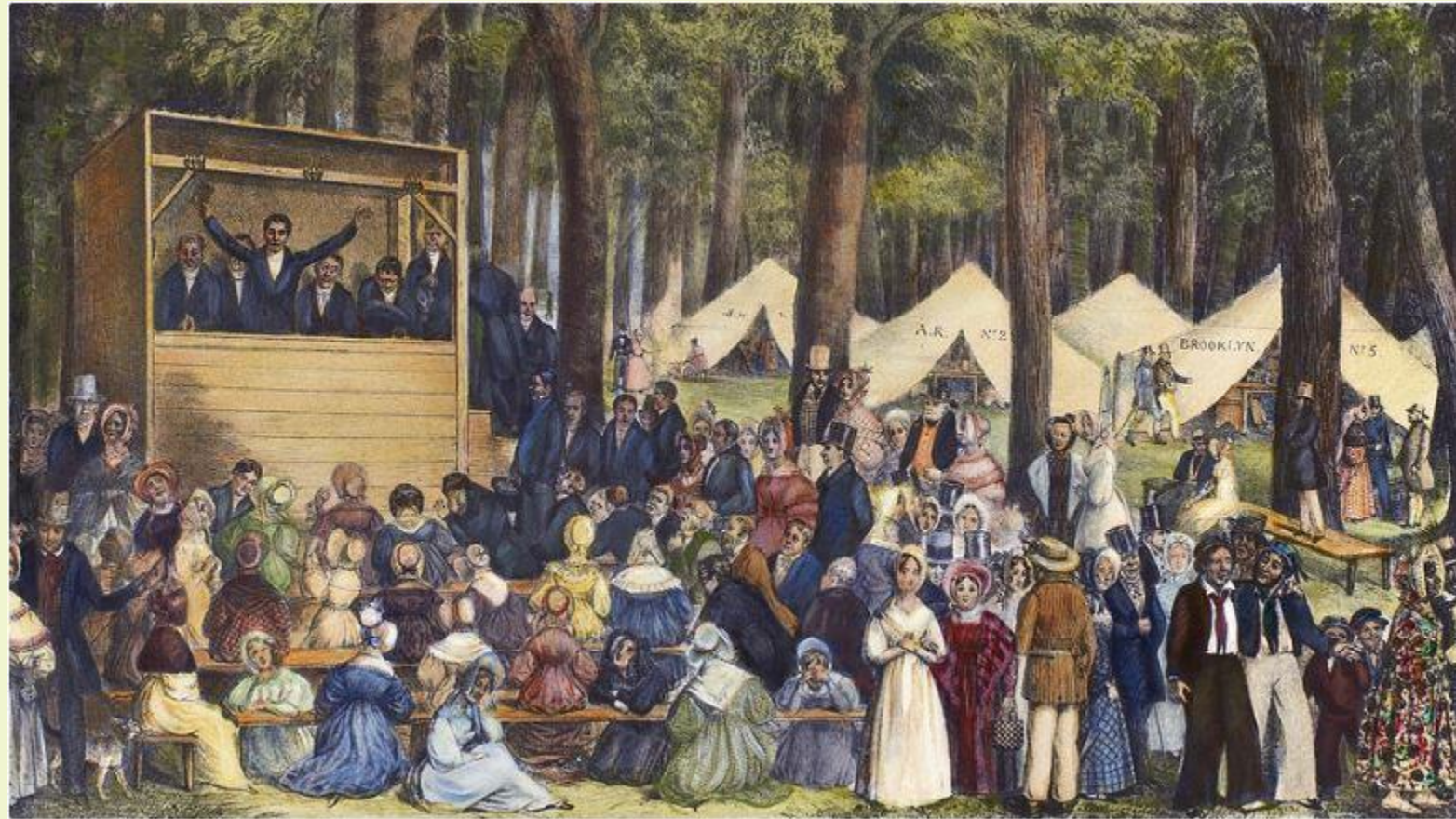
1797 – Moral conditions on the frontier were far from favourable. Bishop Asbury wrote in his journal:

“I am of the opinion it is as hard, or harder, for the people of the west to gain religion as any other. When I consider where they came from, where they are, and how they are called to go further, their being unsettled, **with so many objects to take their attention**, with good air and good health to enjoy, and when I reflect that not one in a hundred came here to get religion, but rather to get plenty of good land, I think it will be well if some of many do not eventually lose their souls.

David A. Deaderick (Jonesboro native) wrote: Jonesboro being remarkable for its **irreligion**.

But the turn of the century (**1800s**) was a great wave of religious revival.

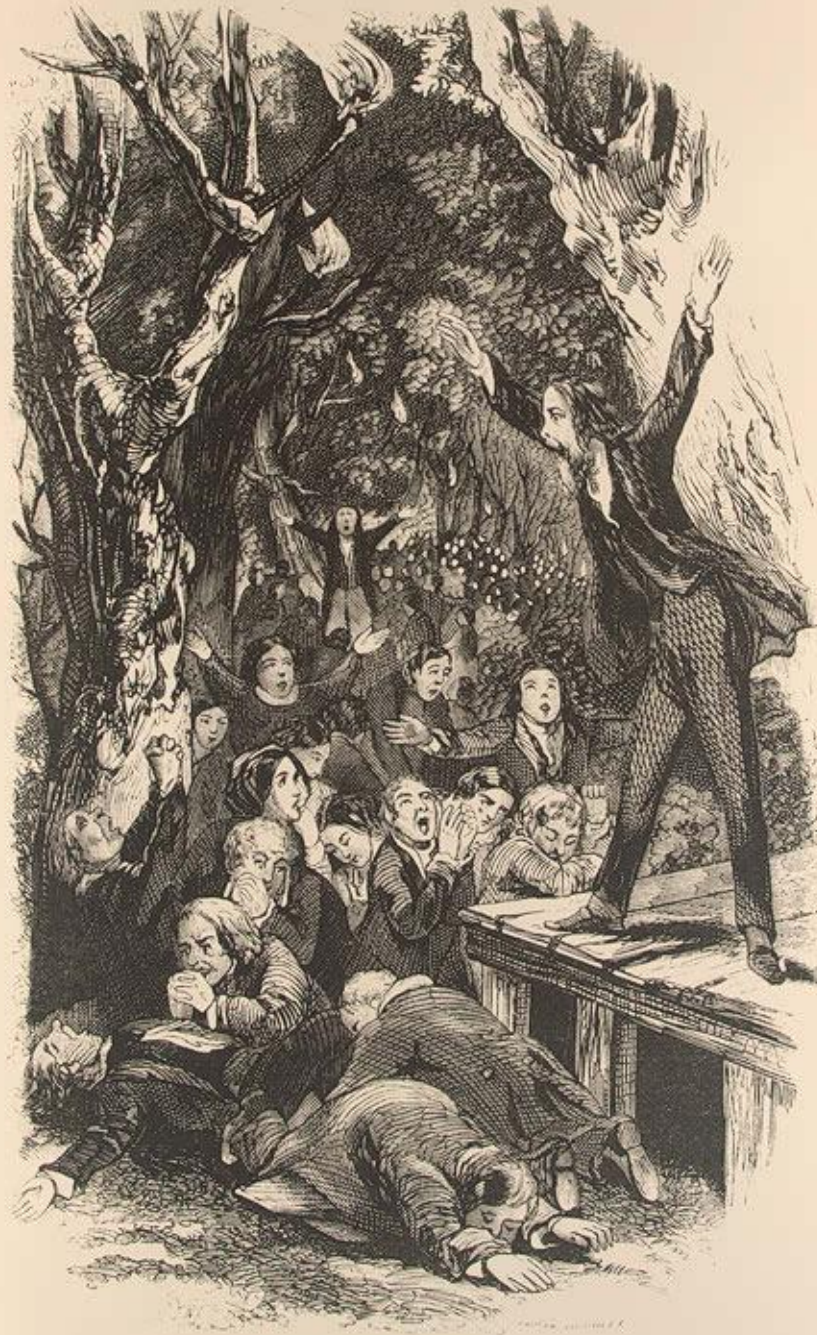
1799 summer – Revivals started which was the beginning of the **camp meetings**.





The Methodist circuit rider often travelled as many as forty or fifty miles between appointments, enduring hardships that now seem incredible. Travelling in all manner of weather through forests and fording streams and rivers, these riders frequently carried their few worldly possessions in saddle-bags. When they finally arrived at a community, the place of worship was often a house, a barn, a school - and in rare cases, a church. Many a circuit rider was responsible for the religious welfare of communities scattered throughout hundreds of square miles of territory.

1802 - Circuit Rider John A. Grenade was a dramatic preacher referred to as the 'Wild man' preached in the area. One meeting at the Nolichucky River near John Sevier's home lasted all night converting and receiving into the Methodist church. He travelled from there to Jonesboro where he was threatened not to preach by the rough elements of the town. Arriving in town during a violent storm of wind, lightning and rain he went to the courthouse. There, undaunted by the threats and elements he preached from the courthouse and many were convicted and converted.



1804 and 1813 – Lorenzo Dow was unaffiliated with a denomination but preached the Methodist doctrine. He preached wherever he could draw a crowd in Jonesboro.

Lorenzo Dow (October 16, 1777 – February 2, 1834) was an eccentric itinerant [American](#) evangelist, said to have preached to more people than any other preacher of his era.

He became an important figure and a popular writer. His autobiography at one time was the second best-selling book in the United States, exceeded only by the [Bible](#).

April 1805 – Plans to build a Methodist church in Jonesboro by Joseph Young, John McAllister, and Peter Miller paid \$100 for a lot fronting on North First Avenue, just to the rear of Mrs. W. E. May home. But in **1816** their plans never bore fruit and the property changed hands for \$100 to Spencer E. Gibson.

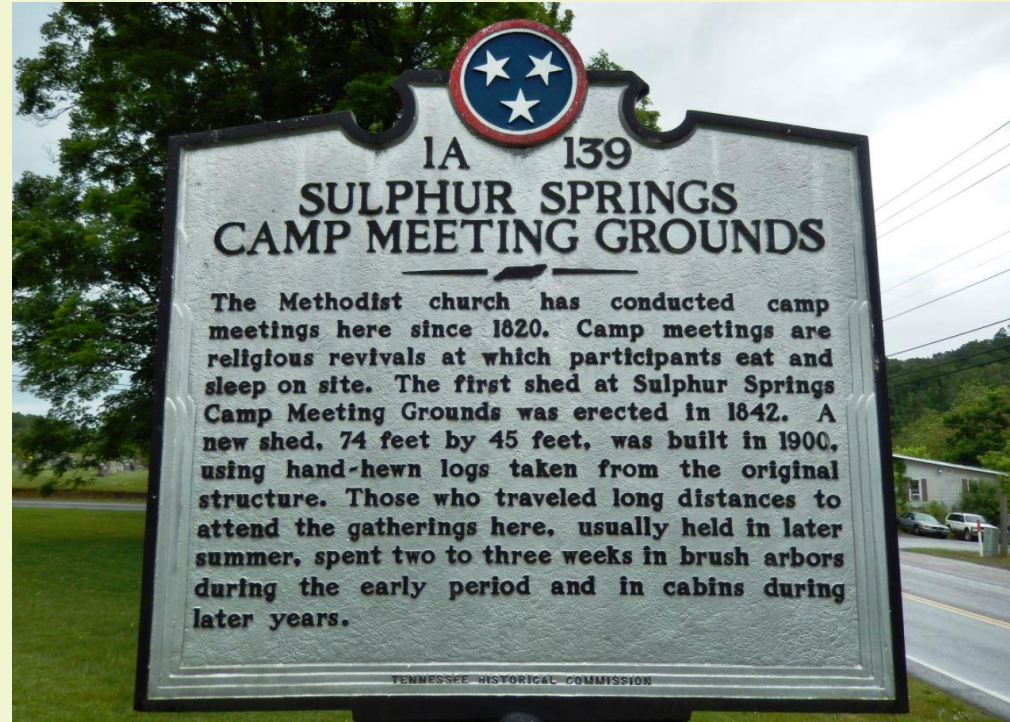
The **War of 1812** (18 June 1812 – 17 February 1815) was a conflict fought by the [United States of America](#) and its [indigenous](#) allies against the [United Kingdom](#) and its allies in [British North America](#), with limited participation by [Spain](#) in [Florida](#).

Tensions originated in long-standing differences over territorial expansion in [North America](#) and British support for [Native American tribes](#) who opposed US colonial settlement in the [Northwest Territory](#).

It began when the US [declared war](#) on 18 June 1812 and, although peace terms were agreed in the December 1814 [Treaty of Ghent](#), did not officially end until ratified by [Congress](#) on 17 February 1815.



1820—Sulphur Springs Camp Ground
established in Washington County, TN



1800s – 1820s – The Great Revival sparked a wave of religious enthusiasm. A Camp Meeting around Jonesboro saw 202 persons joined the church.

1822 – The **Jonesboro United Methodist Church** came into being as a result of a revival which began as a series of prayer meetings in the home of Mrs. Mary Brown held by R.W.H. Hill (merchant from Huntsville, AL). After this revival Jonesboro was made an appointment in the Holston District of the TN Conference. The Holston Conference was not formed until **1824** out of the TN Conference.

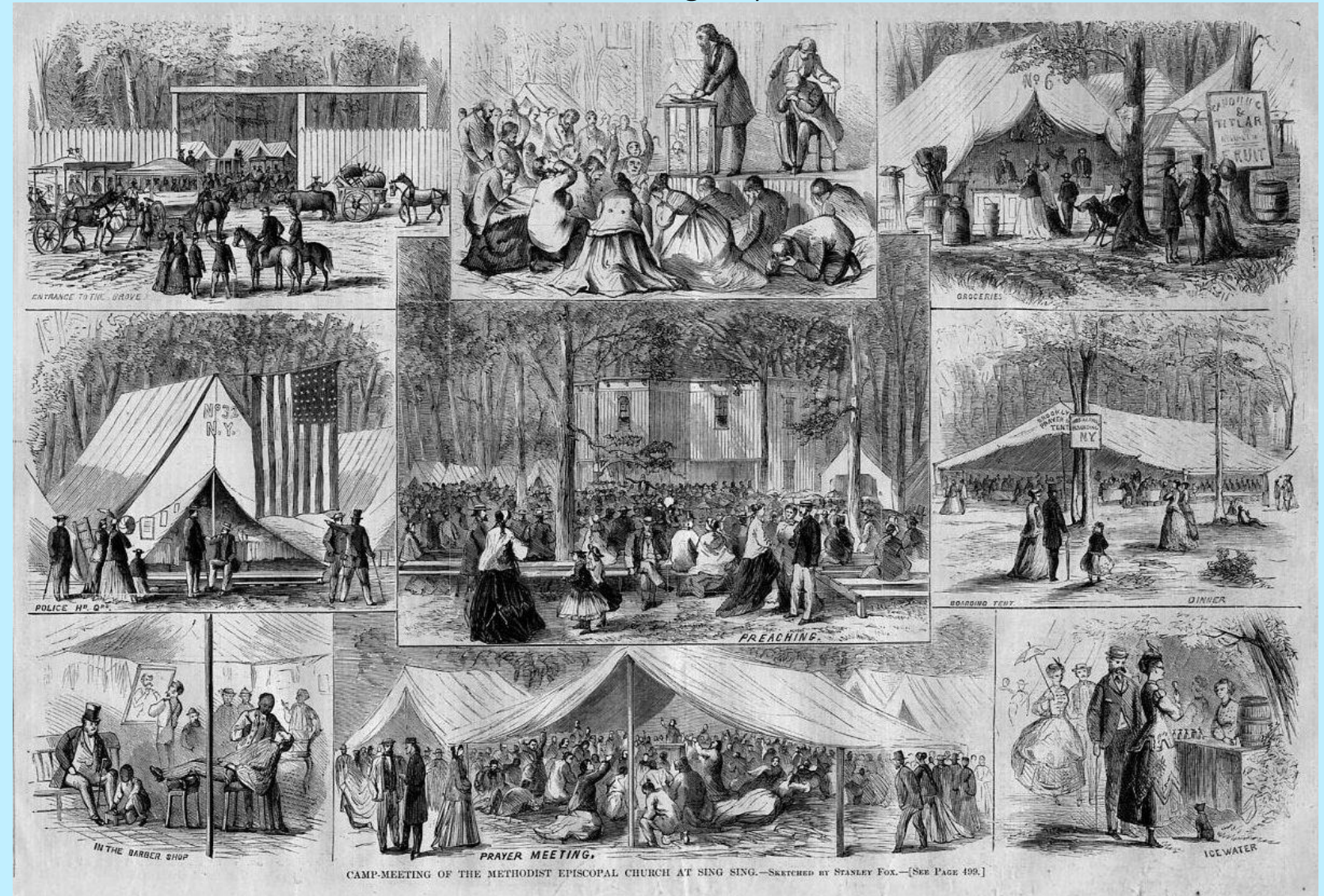
The newly created Holston Conference were assigned 41 travelling preachers known as the circuit riders.

Ministers serving Jonesboro Methodist Church

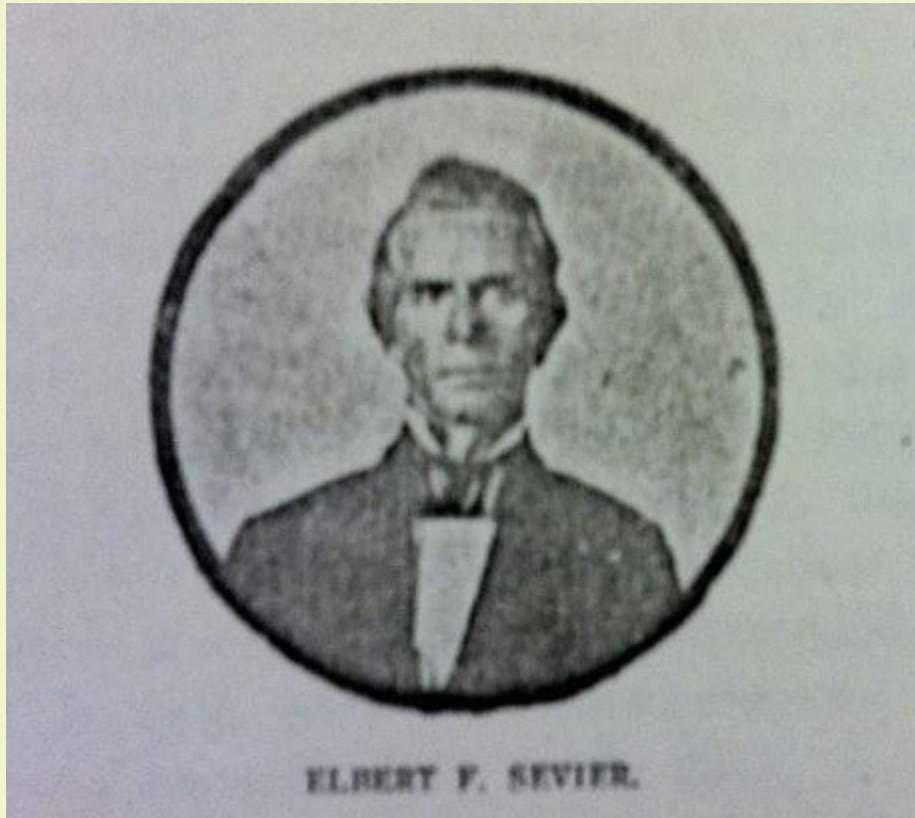
1822 – Abraham Still, David Adams

1823 – David Adams

1824 – Josiah Daughtey



Two of the converts to Methodism from the Jonesboro prayer meetings/revival were:



Elbert F. Sevier (**1802-1862**) who was the grandson of General John Sevier who was also the first governor of TN from **1796 - 1801**. He felt the call to preach and against vigorous parental opposition laid aside a promising legal practice to become a Methodist itinerant.

Oliver B. Ross became a licensed Methodist minister. He married Harriet Jackson (daughter of Samuel D. Jackson and sister to future Confederate General Alfred E. Jackson).

Summer of 1824 – Harriet Jackson Ross and other ladies of the prayer meetings formed the Jonesboro Wesleyan Female Society which was called the beginning of the women's movement in southern Methodism.

October 20, 1825 – 2nd session of the Holston Conference met in Jonesboro but do not know where the meeting took place. The Wesleyan Female Society presented to the conference \$40.25 to help pay for the salaries of the circuit riders. A large sum in that day as some riders did not receive more than \$50 cash for a year's services.

Every year since Jonesboro has been listed in the appointments as Jonesboro Circuit or Station.

Shortly after 1825 a brick church building with brick floor and rough slabs for seats was erected in the south eastern part of town. Our first building.

1828 – The 5th session of the Holston Conference met in Jonesboro. It's meeting in the new church building probably influenced Jonesboro being chosen for the site of the conference.

Ministers serving Jonesboro Methodist Church

1825 – Isaac Lewis, William Cuming

1826 – John Craig

1827 - 1828 – William Patton



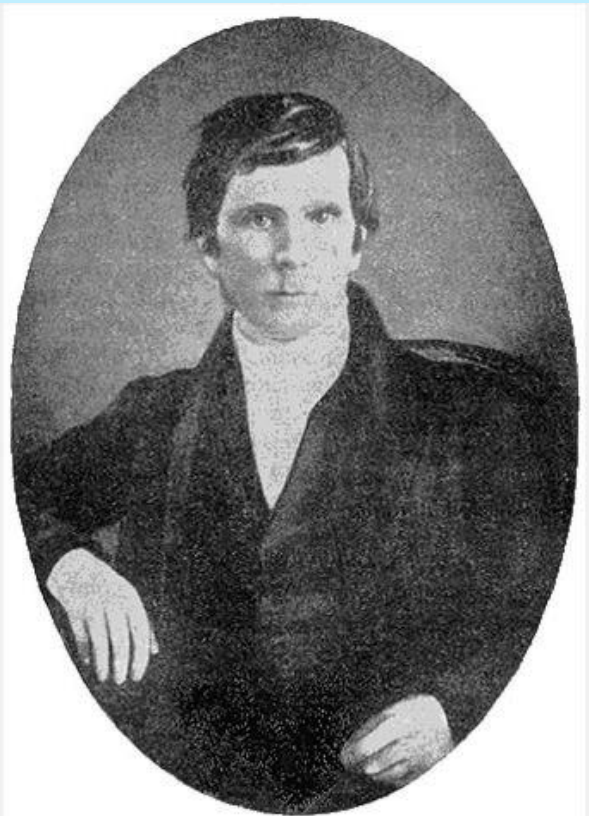
Ministers serving Jonesboro Methodist Church

1829 – Jacob L. Straley

1830 - 1831 – Robertson Gannaway

1832 – L. Jones

1833 – 1834 - Samuel Patton



REV. SAMUEL PATTON, D.D.

The Reverend Samuel Patton, D. D.



1833 – Another contribution of \$15 was tendered to the Holston Conference.

Up to this time all appointments in the Holston Conference had been circuits and there were no stationed ministers who served only a single church as the territory was far too wide, the congregations were scattered and ministers for too few to go around.

Jonesboro and Kingsport became a 2 point circuit. This was a new experience for the church and conference because most of the churches were on large circuits. This was something of an expedient in order to give lighter work to **Dr. Samuel Patton** whose frail physique was showing the wearing effects of long riding, exposure, and labor.

1841 - **William Gannaway "Parson" Brownlow** (August 29, 1805 – April 29, 1877) moved to Jonesboro and served as an elder in the Methodist Church, newspaper publisher, Methodist minister, book author, prisoner of war, lecturer, and politician. He served as the 17th [Governor of Tennessee](#) from 1865 to 1869 and as a [United States Senator](#) from Tennessee from 1869 to 1875. Brownlow rose to prominence in the late 1830s and early 1840s as editor of the [Whig](#), a polemical newspaper in [East Tennessee](#) that promoted [Whig Party](#) ideals and opposed secession in the years leading up to the [American Civil War](#). Brownlow's uncompromising and radical viewpoints made him one of the most divisive figures in Tennessee political history and one of the most controversial [Reconstruction Era](#) politicians of the United States.



Ministers serving Jonesboro Methodist Church

- 1835 – T. K. Catlett
- 1836 – David Rice McAnally
- 1837 – Russell Reneau
- 1838 - 1839 – R. W. Patty
- 1840 – W. Gilmore
- 1841 – Conaro D. Smith
- 1842 – John M. Kelley
- 1843 – W. B. Winton

OUR METHODIST BRETHREN.

The Watchman of the South, an ably conducted Presbyterian paper of Richmond Va., has the following remarks in reference to the present position of the Methodist E. Church.

Contrary to our hopes expressed some weeks ago, the General Conference of the Methodist Church had a meeting far from being harmonious, and took action on the subject of Slavery, which so far as we can see, renders a division of that Church inevitable. So far as we have seen, the Southern members conducted themselves with moderation and firmness. No course is left for the South but to withdraw. We much regret any ecclesiastical division by civil boundaries, but if division must come, and evil ensues we are free to say that Southern Methodists are not responsible for it. Some acquaintance, North and South has led us to believe that in all branches of the Church of Christ there is as much that is scriptural and lovely in the Southern, as in any other portion of the American Church. This remark is not made in haste or for the occasion. There are many in all evangelical churches in the South who would do honour to any denomination. Let our soul be gathered with their's. May no other church ever be called to divide in the same way. The churches once divided, North and South, demagogues will have but little to do to dissolve the Union of the States. That done, then we shall see war and horrible contests. Brother will slay brother. The father and the son will stand in opposing battle lines, and tyrants and demons will clap their hands at the blighting of the last hopes of man, for a fair fabric of well established liberty, on a scale of imposing magnitude.

1840s – Period of much building in Jonesboro. Many old log and frame structures were torn down and replaced by brick ones. The churches of Jonesboro caught the contagion and planned new meeting houses.

1844 – Came the great separation of Methodism into 2 bodies (Methodist Episcopal Church North, Methodist Episcopal Church South). At this time all the churches in Tennessee went with the Southern branch. The Northern branch had no churches in the area until reconstruction days following the Civil War in **1865**.

Ministers serving Jonesboro Methodist Church

1844 - 1845 – G. W. Alexander

1846 – Francis M. Fanning, James Huffaker

1850 – Oldest known photo of Main St, Jonesboro.



1845 – This is generally accepted as the date of the present sanctuary. The lot was purchased for \$600. The cost of the building was about \$4,000. The undertaking was a huge task for the congregation of less than 100 members. Church had 4 side steeple, 2 chimneys, 4 stoves for heat.

1847 – We know for certain that the building was completed some time this year because the First Quarterly conference record is still available which says “The 1st Quarterly Conference for the Jonesboro Station was held in the new Methodist Church commencing on Saturday 13th, November **1847** for the Conference year **1848**.”

Officers appointed:

E. F. Sevier – Primary Elder (same man converted in the revival of **1822**)

J. S. Bennett, Preacher

William G. Brownlow, Local Elder

Samual Grow, Steward

James A. Dillworth, Leader

1847 - The exterior remains today as it was originally but changes have been made to the interior at various times. In common with many early southern churches, there was a gallery in the rear of the sanctuary for the use of the slave and free Negro members. There were no Sunday School rooms except in the basement which was entered from an outside door only. The present windows, pews, and choir loft were later additions. The front door opened directly into the sanctuary.

Heating was by immense wood stoves and the room was lit by oil lamps.

Ministers serving Jonesboro Methodist Church

1847 – J. S. Burnett

1848 – William M. Kerr

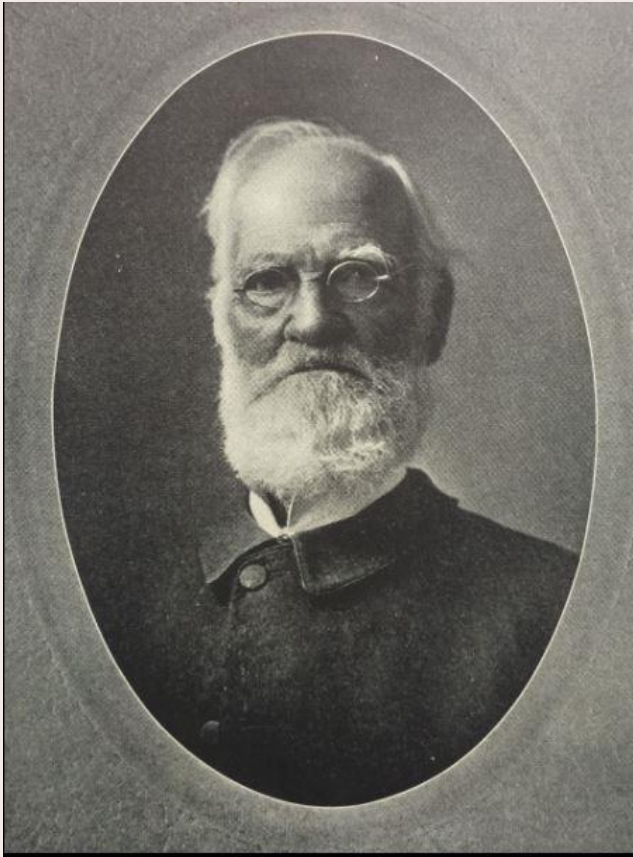
1849 - 1850 – William E. Robeson

1851 – E. E. Gillenwater



1852 – David Sullins (founder of Sullins College in Bristol) was appointed to the Jonesboro Station. This was the beginning of his long and successful ministry in Holston both as minister and Christian educator. His Memoir reads:

“My appointment this year was to the Jonesboro Station. I took public conveyance (had no horse), and got to Jonesboro Saturday evening October 2, 1852. I stopped at the hotel. Next day I preached twice and had the pleasure of meeting many of my people. Here I found a good membership in a good, new church. The colored membership was large and I usually preached to them at three in the afternoon in the Sunday School room, which is the basement. Jonesboro was then the best town between Knoxville and the State Line.”



He married Ann Rebecca Blair (daughter of a Presbyterian and congressman) from the Jonesborough Presbyterian Church

Ministers serving Jonesboro Methodist Church

1852 – David Sullins

1853 – Coalman Campbell

1854 – J. N. S. Huffaker

For the fourth time the Annual Conference met in Jonesboro on November 14, **1855**. This was the eleventh session of the Holston Annual Conference of the Methodist Episcopal Church, South. The political feeling leading to the Civil War was rapidly becoming more tense. Notice was given to arriving preachers to Jonesboro should report at the courthouse, presumably for assignment to their places to stay.

In this same year a problem not unique to the church in more recent times confronted the people which was how to pay the church dept. At the 4th quarterly conference on August 4, **1855** a committee was authorized to sell part of the church lot to satisfy the dept if they could get a fair price. There is no record that such action was ever taken.

Ministers serving Jonesboro Methodist Church

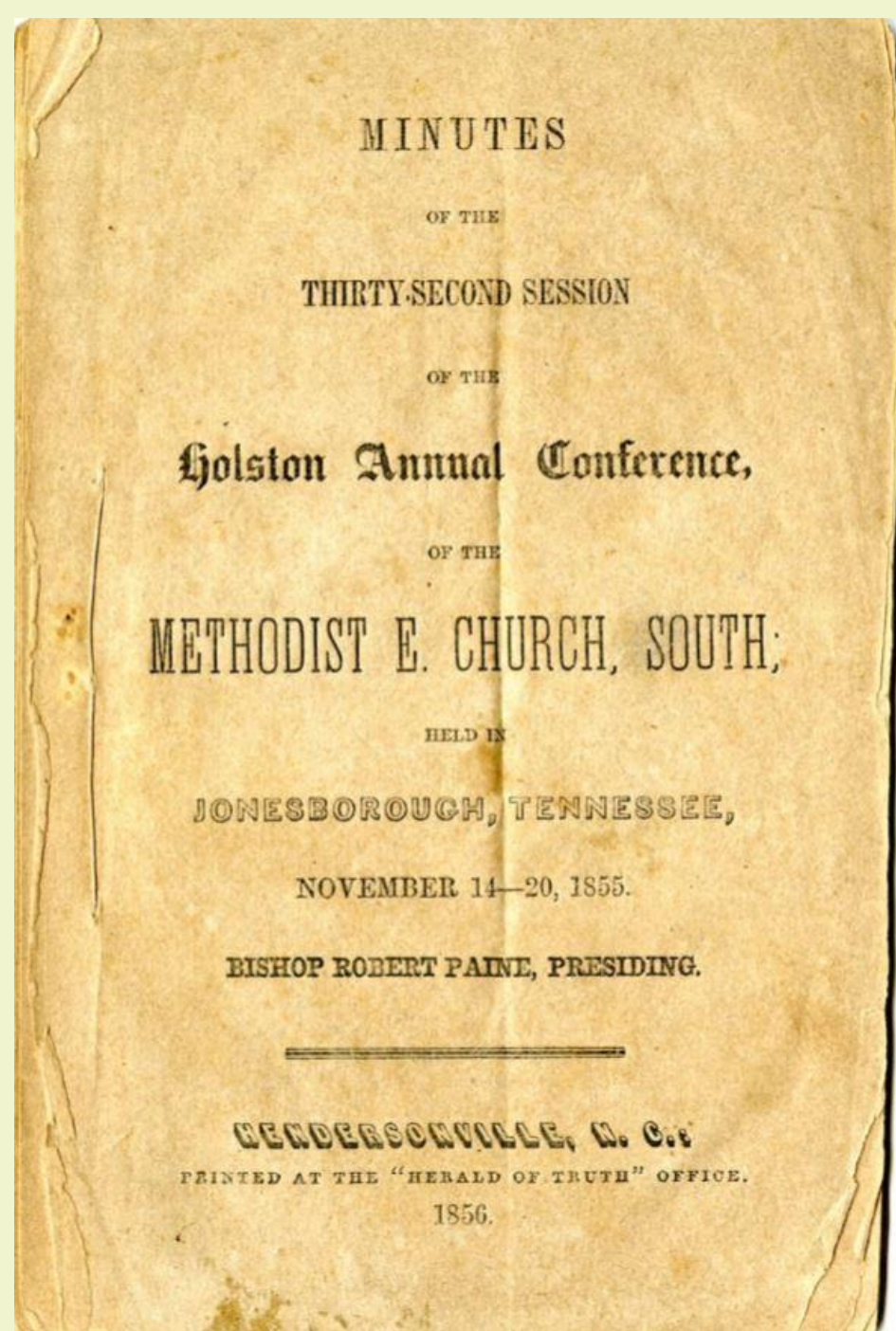
1855 – William M. Bates

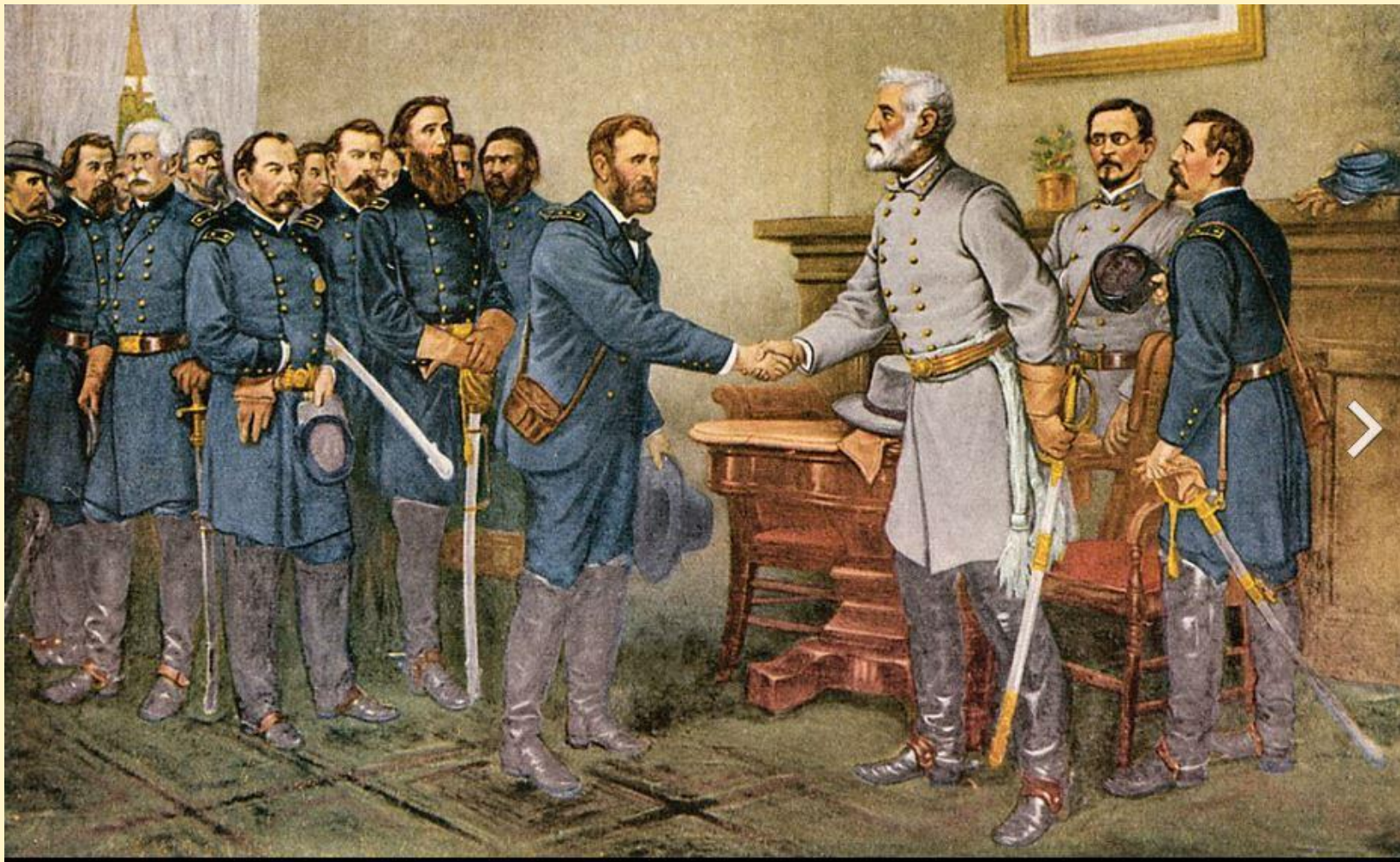
1856 – T. J. Pope

1857 – James W. Dickey

1858 – Thomas K. Catlett

1859 - 1860 – Grinsfield Taylor





Lee's surrender 1865. 'Peace in Union.' The surrender of General Lee to General Grant at Appomattox Court House, Virginia, 9 April 1865. Reproduction of a painting by Thomas Nast, which was completed thirty years after the surrender.



[More details](#)

The troubled days **1861 – 1865** of the Civil War and the Reconstruction period brought much turmoil and bitterness to all religious bodies in East TN. Until the fall of the Confederacy the town was in Southern-held territory and Union sympathizers in the community had little voice. Following Appomattox they asserted themselves strongly making every effort to take over the church and to exclude the former Southern adherents from any participation. Even violence was threatened.

On one occasion, when the Southern faction had announced a service in the building, threats were made that any man who so much as attempted to ring the bell would be shot at the bell rope. Undaunted, O. F. Dilworth walked into the church entry at the appointed time and rang the bell long and loud. No shooting followed.

Ministers serving Jonesboro Methodist Church

1861 - 1862 – S. S. Sweet

1863 – A. D. Stewart

1864 – 1865 – No report was made during the confusion of the Reconstruction.

These were the turbulent days of Reconstruction. Beginning in **1865**, the **Northern branch** was organized in East TN and set about securing title, possession, or control of all church property, using coercion, legal steps, or whatever other means were available.

L. F. Drake of Ohio was appointed presiding elder of the Jonesboro District. He was very aggressive in exercising the so-called rights of the Union faction to take everything in sight, and soon the ex-Confederates were ousted from any use of the Jonesboro church building which had fell into disrepair. For 5 years thereafter, the **Southern branch** held services in the basement of the courthouse. There were long contested court battles for the church property during this time.

Ministers serving Jonesboro Methodist Church

1866 – George Miles

1867 – Jacob Brillhardt

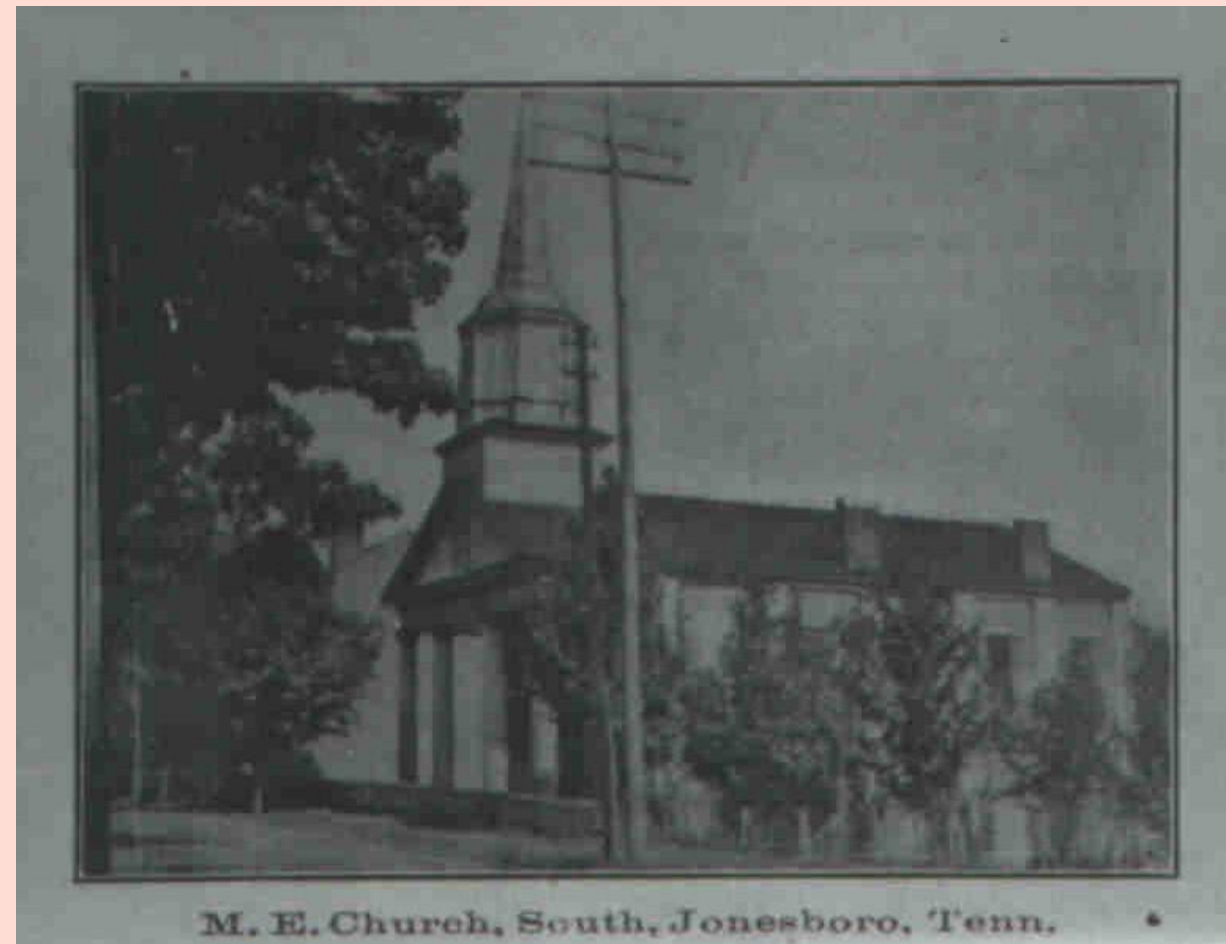
1868 – R. H. Parker



In many cases church property acquired before the separation in **1844** was deeded simply to the M. E. Church (the only body existing then), and acquiring legal title was simply by intimidation and driving out the southern members of the congregation. In the case of the Jonesboro church it was more difficult for the title was in the name of the **Southern branch**. The lawsuit settled May 28, **1870** with the Southern branch reclaiming the building by paying \$1500 in cash and notes to the **Northern group**.

Something of the feelings of the times is recorded by the pastor Elijah Embree Hoss in **1869**. The article was written for the Christian Advocate, **June 4, 1870**. He writes:

“As you know, our house of worship at this place was five years ago occupied by the representatives of Northern Methodist Church. Since then we have made several decided, though unsuccessful, efforts to get them to give us back our own. For the past year, however, they have been gradually assuming a less defiant attitude and now at last they have entirely yielded to our Christian solicitations and the demands of public sentiment. We are once more in possession of the building which we erected.”



Ministers serving Jonesboro Methodist Church

1869 – E. Embree Hoss

1870 – 1872 – J. L. M. French

1873 – 1874 – James Atkins, Jr.



1875 – Gradually, times began to improve as is indicated in the remodeling of the church. At about this time, the steeple roof was remodeled from a four sided structure (see photo from 1850) to the present eight sided structure. The changes were likely not great enough to cause the removal of the bell which was placed there soon after the Civil War.

The following inscription is on the bell: *“Cast by Vanduzen & Tift Buckeye Bell Foundry, Cincinnati, 1866”*.

In addition to the steeple changes, the stairway to the balcony was removed and two Sunday School rooms were built beneath the balcony, one on each side of the entrance. The original box pews were replaced with curved pews, and a crude form of a central-heating plant was installed in the basement.

Ministers serving Jonesboro Methodist Church

1875 – E. W. Carter

1876 – T. R. Handy

1877 – 1878 – William Branscom Stradley

1879 – D. H. Dickey

1890 – photo looking East on Main St.

1892 – New windows were installed; otherwise there were few structural changes in the building.

1904 – The end apartment of the historic Sisters Row Apartment building (built by Samuel Jackson in 1820 as a home for his daughters) was purchased at a cost of \$1050 to be used as a parsonage. Previously, there had been a circuit parsonage only. This portion of the building was so used until **1950**.

Ministers serving Jonesboro Methodist Church

1880 – R. C. Waterhouse

1881 – D. W. Carter

1882 – James A. Lyons

1883 – 1884 – W. C. Carden

1885 – 1886 – W. R. Barnett

1887 – F. S. Hudson

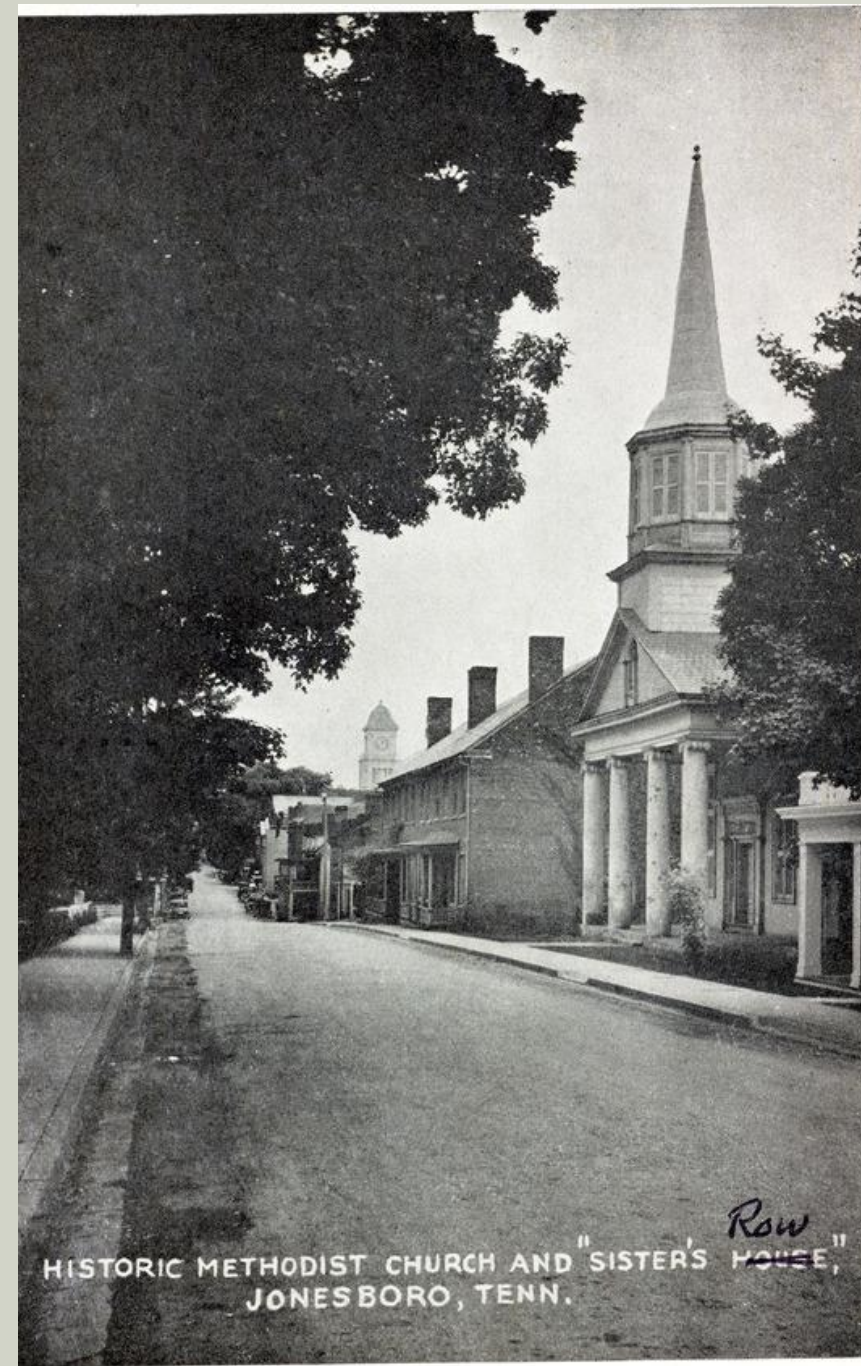




Methodist Church-Jonesboro, Tenn. I-D-141

Ministers serving Jonesboro Methodist Church

1888 – J. L. M. French
 1889 – Whitten Hicks
 1890 – T. J. Eskridge
 1891 - W. L. Jones
 1892 – E. B. Robertson
 1893 – 1894 – J. D. Hickson
 1895 – E. C. McVoy
 1896 – John B. Perry
 1897 – J. H. Summitt
 1898 – 1901 – M. D. Mitchell
 1902 – 1905 – J. H. Groseclose
 1906 – D. S. Hearon
 1907 – George D. French
 1908 – 1911 – B. W. Lee
 1912 – 1913 – M. J. Wysor
 1914 – 1915 – W. A. Stevenson
 1916 – 1917 – P. P. Martin
 1918 - W. I. Hanna
 1919 – 1933 H. S. Hamilton



HISTORIC METHODIST CHURCH AND "SISTER'S HOUSE",
 JONESBORO, TENN.

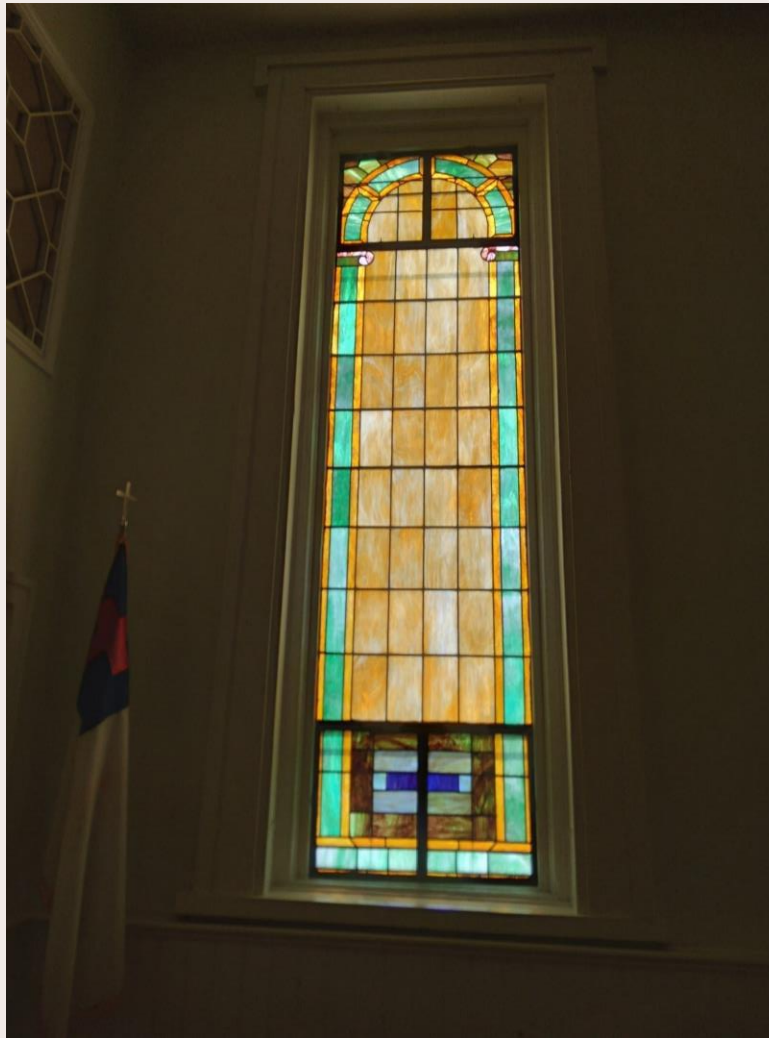
Row



Ministers serving Jonesboro Methodist Church

1934 - 1944 – E. H. Yankee

1945 - 1949 – Ben B. St. Clair



1928 – The present windows with stained-glass were installed.

1948 – Restoration and redecoration project was completed at cost of \$8600. This included new plaster throughout, complete rewiring and lighting, painting, new pews, carpeting, pulpit furniture and additional classrooms in basement.

The crystal chandelier secured at a cost of \$1200. It was one of the last such pieces of craftsmanship secured by an importing firm from Czechoslovakia before the beginning of WWII in Europe.

Also, this year saw the installation of a tower chime system.

1950 – An adequate and modern dwelling valued at \$15,000 was built for a parsonage on Locust St. The old apartment parsonage next to the church was used by a growing Sunday School that could not be accommodated in the basement and two rooms on the sanctuary level.

1959 – The growth of the church challenged the people to meet the need with a larger building. The people took a step of faith in building an educational building plus a general restoring of the old sanctuary. One major change was made in the sanctuary at this time with the addition of a choir loft at the front. Previously, the choir had been in the corner to one side of the pulpit. In spite of this change it was felt that the original beauty and style of the sanctuary was preserved. The cost was \$99,379.63.

Ministers serving Jonesboro Methodist Church

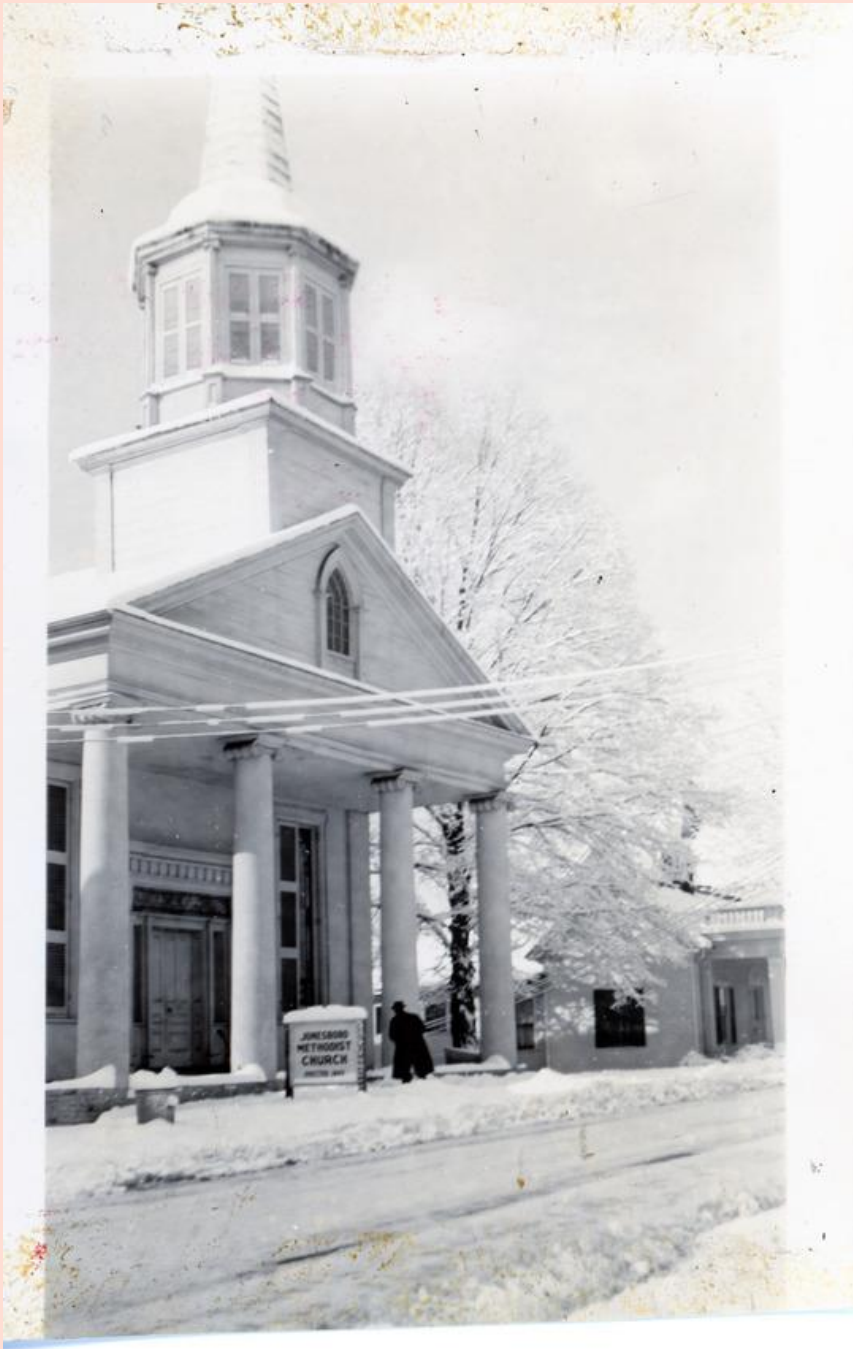
1950 - 1953 – Earnest Dugan, Jr.

1954 - 1960 – J. Ray Stuart

1961 – 1963 – Marvin B. Gass

1964 – 1968 - James Benson





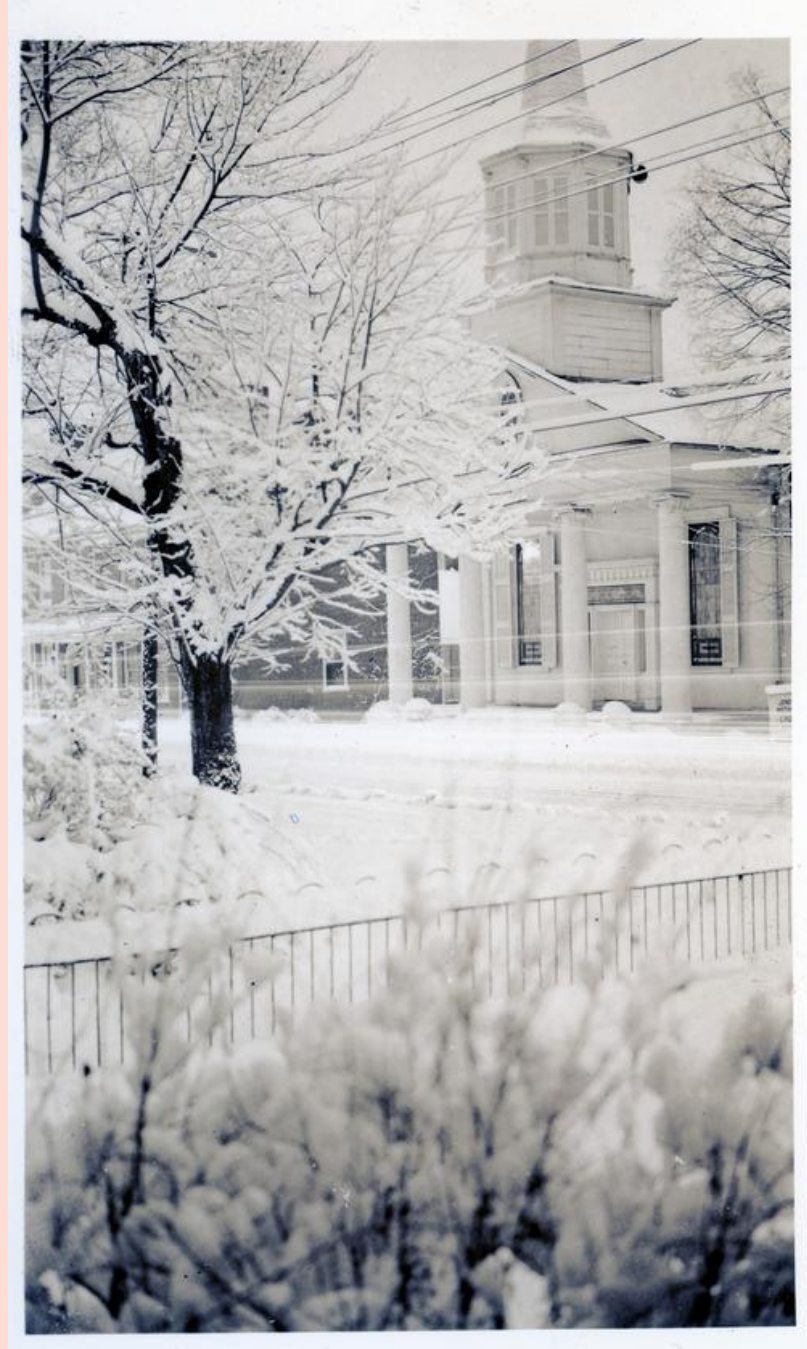
1966 – Adjoining property (house and lot on the west side of the church) was purchased for \$9,500. This step was taken with an eye to the future needs of the church rather than the immediate needs. The property is to provide more adequate parking and a less cramped view of the church building. This is an example of the spirit of Methodism forever beginning in Jonesboro that has kept the church alive since 1822.

1967 – The educational building and parsonage were dedicated by Bishop Ellis. E. Finger.

Ministers serving Jonesboro Methodist Church

1969 – Harrell M. Russell

1970 - 1973 – Tranver O. Willis



Oct **1907** – Dr. R. W. Dulancy purchased the property at 215 W. Main St and built this 2 story frame residence. Joe and Helen Conger purchased the property and in **1977** donated it to JUMC. The site now is known as the Peggy Conger Byrd Youth Center. It is named after Margaret Peggy Byrd, daughter of Joe and Helen Conger, as a Memorial to their daughter who was killed in Georgia in 1988.

Ministers serving Jonesboro Methodist Church

1974 - 1979 – R. Ray Haynes

1980 - 1981 – Donald Moore





Ministers serving Jonesborough Methodist Church

1981 - 1986 – Maurice Lay

1986 - 1990 – George Wampler

2009 – Church renovation of the west side which included the Fellowship Hall new floor, new big door, new entrance with roof and patio. The west side driveway was removed and replaced with the landscaping (done by Josh Conger who donated the water feature), sidewalks, and steps. Wall to hide garbage cans was built.

Before the project could commence, plans had to pass the Jonesborough Historic Committee. There were certain stipulations had to be met including: bricks had to match the church and we were lucky to find an old house and reused the bricks. The brick mortar had to be made to match. There was a height of patio roof controversy and capping of the wall around garbage cans had to blend.

Fred Ward – architect, Jim Miller – contractor
\$70k was original estimate but ended being \$130k.



Purchased 2nd Avenue Church and Fellowship Hall from 2nd Baptist in 2010.

The church building was rented to the Episcopal Church for a few years.

Ministers serving Jonesboro Methodist Church

1990 - 1995 – Bill Wells

1995 - 2000 – Connie Mack Farmer

2000 - 2003 – Ken LaDuke

2003 - 2008 – Brad Scott

2008 - 2010 – Steve Parker



Dec 2019 - Oct 2020 The Pavilion was the Sisters of Faith project. They primarily funded it along with the Trustees. The cost of the Pavilion was close to \$43K and took almost 1 year to complete.

Ministers serving Jonesborough Methodist Church

2010 - 2014 – Tammy Wright

2014 - 2021 – Karen Lane

2022 - Michael Lester



Bicentennial Anniversary Quilt Symbols

Center – Stained Glass Window – Represents the facets of our Christian Presence in Jonesborough: Bringing the Light since 1822.

Starting in upper left-hand corner, moving to the right, down side, across bottom and up the left side of quilt:

The Tree of Life – The family tree of God's family; Revelation 22:14

Fish - The early Christian symbol of faith; Matthew 4:19

Bread and Cup -The communion meal of remembrance; Matthew 26:26-28

The Birth Story – The birth of Jesus; Luke 2:11

Grapes and Vine -Remembrance and connection; Isaiah 5:7

Music – The songs of Praise; Colossians 3:16

Palms of the Passion Journey – John 12:12-13

Cross and Lily – A symbol of Resurrection; Romans 6:4

The Dove – The spirit of God; Mathew 3:16-17

Shepherd and Sheep of the flock -We are His people, and the sheep of His pasture; Psalm 100:3

Butterfly – The message of rebirth and new life; 1 Peter 1:3

The Church – Represents both the congregation and the building; Ephesians 2:19-22

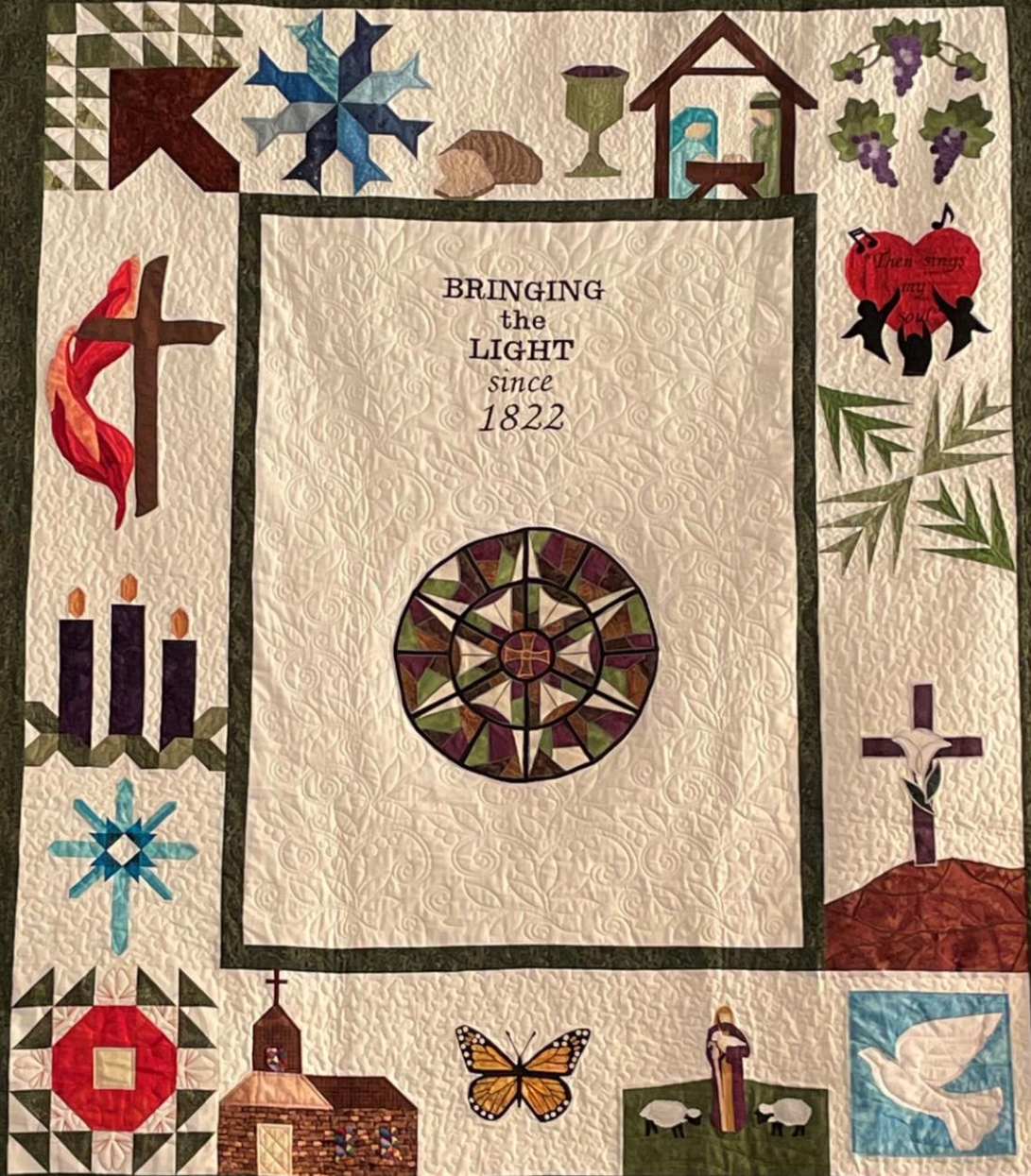
Crown of Thorns – The passion of Christ story; Matthew 27:29

Star of Bethlehem-The guiding star to the Christ child; Matthew 2:2

Candles – Bringing the light of God's love to all people; Matthew 5:16

UMC Cross and Flame – Representing the Holy Spirit; Luke 3:16

Thanks to Architect Gail Snodgrass who provided the CAD drawing for the window centerpiece.



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