

1851

2001

150 YEARS

METHODIST CONGREGATION

HOLLYWOOD

ST. MARY'S COUNTY

MARYLAND

Joy's

Joy's Neighborhood

Joy Chapel Methodist Episcopal Church

Joy Chapel Methodist Church

Hollywood Methodist Church

Hollywood United Methodist Church

1851

2001

When we started learning history in grade school, we learned that history was a set of facts and that all answers in history were either right or wrong. A more mature study of history shows us that very few of the "facts" really are facts and that very few of these "facts" are either fully right or fully wrong.

Today we are celebrating the 150th Anniversary of the founding of our congregation. Yet, we might ask if it is a "true" fact that the congregation was founded in September 1851 or even in 1851? The "true" answer to this question is that we do not know.

Why, you might ask, are we celebrating the 150th anniversary in 2001? That answer is a part of how history is written. Historians look where possible at the written record. Sometimes the written record gives us very little to go on. The researcher must pull "facts" from various sources. Some sources are better than others. Some were written at the time; some written years later from personal memory of the writer or the memory of someone from whom the writer got his information.

We are celebrating 2001 because we have a source, written in 1897, by a man not yet born in 1851. A primary source? No, but most probably a valid one. The author was H. E. "Eck" Jones, grandson of both of the co-founders of Joy Chapel M. E. Church. We must assume that Jones used family tradition, probably from both his mother's side and his father's side of the family. Although both Miley Jones and James Joy were dead many years by 1897, members of both families were still alive and may well have provided Eck Jones with the material from "living memory" that was needed for him to write his historical essay.

It is from Jones's historical essay of 1897 that we have the "facts" of the founding of the Joy Chapel congregation. Jones wrote of his grandfather James Joy "about the year 1851 he was happily converted to God, after which he opened his house for prayer meetings" "About the year 1851," doesn't really say "in 1851," does it? No, it does not, but the fact that Jones didn't round the year off the 1850, tells us that he thought the year probably was 1851.

Will we ever know for sure? Probably not. The oldest extant Quarterly Conference report of our congregation is from 1860. The first extant notice in the newspaper is from 1866. Until some more solid information is discovered, we must use the approximation of "about 1851." This is perfectly valid history even though it is not a "fact" that can be proven right or wrong.

At the start of the 21st century, it's good to look back through the 20th century to the mid-19th century to study the founding of our congregation. We need also to look back in time to the 18th century to the days of John Wesley, the founder of Methodism, and back to beyond him to the 16th century Protestant Reformation. Most importantly, we need to never forget to focus our attention on the 1st century and the founding of our Christian religion.

David Roberts
September 2001

The booklet now in your hands was originally published in 1993 as part of the 125th anniversary celebration of the construction of the first Joy Chapel M. E. Church in 1868.

There is one error on the list of clergyman on the Leonardtown Circuit. Rev. Harry E. R. Reck was a teenager in 1890 and was not appointed to the Leonardtown Circuit until the early 1900's. Who was the pastor in 1890? At the present time, we do not know, although the assumption may be made that it was Rev. E. H. Smith, who is listed as serving in 1891.

Otherwise, the booklet is being re-published as a part of the 2001 celebration of the "about 1851" establishment of the congregation at Joy's or Joy's Neighborhood which in time became Joy Chapel Methodist Episcopal Church. Two modern congregations, Hollywood United Methodist Church and Hollywood Church of the Nazarene, developed from this early group and both, 150 years later, are proclaiming the Gospel of Jesus Christ in the Hollywood community. From the seed of one man telling his friend of the "Good News" of Jesus Christ have come two Christian congregations.

Think of how the world has changed since 1851 ! Yet, the same Gospel of Jesus Christ that Miley Jones preached to his friend and neighbor James Joy is alive and still being preached here in Hollywood in the two churches that grew from this planting of God Word's in this part of St. Mary's County.

I wish to thank the Day Group of the Hollywood United Methodist Church for financially underwriting the re-publication of this booklet.

David Roberts

14 November 1868

14 November 1993

A HISTORY OF THE
FIRST
JOY CHAPEL
METHODIST EPISCOPAL
CHURCH
HOLLYWOOD
ST. MARY'S COUNTY
MARYLAND
1868 1894
BY
DAVID ROBERTS

14 November 1868

14 November 1993

125TH ANNIVERSARY CELEBRATION

A HISTORY OF THE FIRST JOY CHAPEL

"In order to get to the origin of this little chapel we must go back to the days of Brother Miley Jones." So wrote H. E. [Eck] Jones, Miley's grandson, in December 1897. Nearly a century later, this is still true. We have to go back to the days of Miley Jones: back to the days when Andrew Jackson was President of the United States; when the railroad was new and unproven; when Texas and California were not yet a part of the United States.

The year was 1832 when "the Methodists of Calvert County were holding a camp meeting. Harry, the brother of Miley, went to the camp and was converted. The news soon reached Miley. He became so enraged he said he would stand it no longer. He declared that he would go over and break the camp up and drive the preachers away and learn Harry some sense." Eck Jones wrote this story some sixty years after it happened and this little story still gives us the basis for the organization of the congregation that would become Joy Chapel Methodist Episcopal Church and in time give rise to two twentieth-century congregations, Hollywood United Methodist Church and Hollywood Church of the Nazarene.

The story continues: "The next day he [Miley] starts for the camp, crosses the river, and goes on foot, becoming more desperate as he goes. When he got near the camp he heard them singing. He stopped to listen and while he was listening the Spirit of conviction took hold of him. He starts again for the camp. When he reached the ground, they were singing an invitation hymn. He did not stop but went straight to the altar for prayer and there he continued until God wonderfully converted his soul on the 31st of August 1832."

We are told that Miley "came home and joined Mt. Zion Methodist Episcopal Church and then began his active work by going from house to house, reading the Scripture, holding prayer, and exhorting the people to flee from the wrath to come. While engaged in this work he became acquainted with James Joy in whom he took a great interest and greatly desired his salvation. Though Brother Joy in his boyhood days was a Roman Catholic, after he became a man he renounced that faith and became a man of this world. All the time, Brother Jones never ceased to warn him of the danger of living in sin." Eck Jones wrote that Joy "soon became a Bible reader himself and attended the prayer meetings. He became anxious about the salvation of his soul and became an earnest seeker after rest; and about the year 1851 he was happily converted to God, after which he opened his house for prayer meetings and after a few years it was made one of the preaching appointments on the circuit."

It would seem from the surviving records that a gradual transition over a period of years led from a small group of

people meeting at James Joy's house for prayer and Scripture to the formal organization of a new congregation on the St. Mary's Circuit. The first record that we now have about this congregation is from the Quarterly Conference held on 5 May 1860, that last spring before the Civil War. Apportionments for the entire St. Mary's Circuit were \$1030. The smallest share, \$40, was charged to "Joy." This would indicate the use of the name "Joy" nearly a decade before the building of the first chapel. On the St. Mary's Circuit in 1860 were these other congregations: Bethel, at Budd's Creek near Chaptico, had by far the largest apportionment, indicating that it was the largest congregation on the Circuit. Next came Friendship at Ridge, followed by Mt. Zion at Laurel Grove and Ebenezer at Great Mills, Wesley Chapel in Leonardtown, Bethesda near Valley Lee and Pisgah near Park Hall. Joy, the smallest and newest, paid the least.

We know little about the history of the Joy congregation during the Civil War. One grave in the present Joy Chapel Cemetery does show that the war did touch the chapel as it did the rest of the nation. Miley Jones' son Hilary Jones served in Company D, 3rd Maryland Infantry, U. S. A. He died on his way home from the Union army on 27 June 1865, at the age of 28. Hilary's grave may indicate that the present cemetery was being used as early as 1865, three years prior to the building of the first chapel.

The Civil War split the St. Mary's Circuit. The largest congregation in 1860, Bethel near Chaptico, left the circuit and joined the Methodist Episcopal Church, South. Bethesda, near Valley Lee, burned during the war and in 1866 the white trustees allowed the "colored members" to build a chapel on the corner of the lot. Bethesda disappeared from the Circuit. Both Mt. Zion and Wesley Chapel were torn by sectional strife. Wesley in Leonardtown barely survived and Mechanicsville M. E. Church, South was formed from Mt. Zion. Joy seemed to survive and prosper in spite of the upheavals and dissensions of the times.

The first extant notice of the congregation in the St. Mary's Beacon occurs in the 13 December 1866 issue of the newspaper. An advertisement placed by James P. Wilson, assistant preacher, St. Mary's Circuit, reads:

M. E. CHURCH NOTICE There will be
Preaching at Friendship on Sunday morning at
10 1/2 o'clock, Dec. 16th
Preaching at Mt. Pisgah on Sunday afternoon
at 3 o'clock, Dec. 16th
Preaching in Joy's Neighborhood Saturday night
at 7 o'clock, Dec. 22nd
Preaching at Ebenezer on Sunday morning at
10 1/2 o'clock, Dec. 23rd

Preaching at Leonard Town on Sunday afternoon
at 3 o'clock, Dec. 23rd
Preaching at Mt. Zion on Sunday morning
at 10 1/2 o'clock, Dec. 30th
Preaching at Bethel Sunday afternoon
at 3 o'clock, Dec. 30th
and regularly every three weeks afterwards

Joy's Neighborhood must still have been the smallest of the appointments, since its services were on Saturday evening, while the rest of the circuit had Sunday services. The 1867 apportionments, which are the next to include Joy, shows "Joy's" with an apportionment of \$50, only a quarter of that paid by Ebenezer and Mt. Zion, the largest apportionments for that year.

Small as the congregation was, it eventually outgrew James Joy's house and the need for a separate church building became apparent. "The congregation being poor, they did not know how they could do it but they went to work with a will. Brother Joy gave the lot of ground to build it on and timber for the frame and contributed all he was able and received contributions from all that would give and in the year 1868 the church was built."

The Quarterly Conference which met 17 August 1868 noted the "church in course of erection at Joy to be called Joy Chapel."

The St. Mary's Beacon noted the upcoming dedication of Joy Chapel in its 5 November 1868 issue:

RELIGIOUS The new Methodist Church located near St. John's Church, Patuxent District, will be dedicated on Sunday, the 15th instant. The regular quarterly meeting will commence on the day preceding. Rev. S. V. Blake, Presiding Elder, will be in attendance.

Eck Jones wrote in 1897 that the chapel was dedicated on 14 November 1868, which would have been a Saturday, the first day of the Quarterly Conference.

Samuel V. Blake dedicated the chapel. The circuit covered all of St. Mary's County, and serving on it for the year of the chapel's dedication were Bennett H. Smith, who appears to have been the senior pastor, and J. T. Hynes.

"Brother Jones was at the dedication and twelve days after on the 26th he peacefully fell asleep in Jesus." In the death notices of the 3 December 1868 issue of the St. Mary's Beacon we find "On Thursday last, at his residence in Patuxent District, MILEY JONES, aged 64 years. (His funeral sermon will be preached on Sunday next at 11 o'clock, a. m.,

at the Joy Chapel.)" His funeral was the first to be held in the new chapel. Miley Jones was long remembered by the Methodists of St. Mary's County. In 1903, Benjamin J. Shermantine wrote of Joy Chapel that "its members have always been noted for their earnestness and true Christian simplicity," worthy followers of Miley Jones "between whose hallelujahs on earth and hallelujahs in heaven, there was no cessation."

Who were these early members? Unfortunately, we do not have any membership rolls prior to 1874. But in the old record books now held by St. Paul's United Methodist Church in Leonardtown, there is a listing of members dead by 1874. The page is called "In Memoriam. Blessed are the dead who die in the Lord." Under Joy Chapel we find:

Miley Jones
Parmelia Jones

Hillery Jones
John Waters

Later, additional names were added, but these are four of the earliest members.

To make the gift of land legal, the following winter James Joy and his wife Elizabeth executed a deed which can be found among the land records of St. Mary's County, Liber JAC 3, page 312, dated 12 January 1869. The grantors were James Joy and Elizabeth Joy, his wife. The grantees were Henry Jones, James Joy, Zachariah H. Tippet, William Jones and James S. Joy. "... in consideration of One Dollar, they the parties of the first part have granted unto them the parties of the second part, and their successors in office ... all that lot on which the Chapel or Meeting House known as "Joy Chapel" is erected... by the South East Side of the public road leading from the Three Notched road toward Cuckhold's Creek ... containing Three Fourths of one acre of land ... in trust that the said premises shall be used ... as a place of divine worship for the use of the Ministry and Membership of the Methodist Episcopal Church....."

Within a few months of the construction of its new building, we find Joy Chapel involved with a county-wide Sunday School convention. The 29 July 1869 issue of the St. Mary's Beacon reported that the Sunday School Convention of St. Mary's County was held on 21 July 1869 at the M. E. Church in Leonardtown. Chosen president was the Rev. James Stephenson, rector of Trinity Episcopal Church at St. Mary's City. Vice presidents were Col. George Forbes and Col. John D. Freeman, both Episcopal laymen, and the Methodist Henry Jones. Secretary was Joy Chapel's own James S. Joy.

"Rev. G. Owens addressed the convention on the object and importance of the Sunday School work in St. Mary's county.

"Mr. Jas. S. Joy, Superintendent of Joy Chapel Sunday

School, gave a very favorable report of his Sunday School, which has been organized but a few weeks.

"W. M. Hammack, Sunday School Missionary, stated that some of the difficulties were that the people do not sufficiently feel the importance of the work and a great many persons live at too great a distance from their church for the children to attend regularly.

" Rev. B. H. Smith and Mr. Henry Jones made a few remarks [about organizing small Sunday Schools in private homes.]"

The Sunday School Convention was to have met in 1870, but it most likely failed to organize permanently.

When we stop to think that the first paved roads in St. Mary's County were four decades in the future, it is no wonder that many people had difficulty getting to church and getting their children to Sunday School. It is more amazing that with the poor conditions of Southern Maryland roads in the late nineteenth century, anything could be accomplished at all.

Four Sunday Schools were reported at the Quarterly Conference held 1 August 1870. Joy Chapel had the largest reporting Sunday School with five teachers, twenty-five scholars with an average attendance of twenty, under the superintendency of J. Summerfield Joy. Coming after Joy Chapel were the longer established churches at Ebenezer, Friendship and Leonardtown. The remaining churches on the circuit are not listed.

Joy Chapel started to appear in the St. Mary's Beacon in the early 1870's. Among the notices in the paper, we find:

16 March 1871

RELIGIOUS NOTICE

There will be preaching...on SABBATH, the 19th instant...at 3 o'clock in the evening at Joy Chaple [sic], Patuxent District, by the Rev. Mr. Marriott, of the Baltimore Conference. The public are respectfully invited to attend.

25 January 1872

RELIGIOUS MEETING

The fourth Quarterly Meeting for the M. E. Church will commence at Joy's Chapel, 28th and 29th of January. Rev. Henry Slicer, D. D. will preach at 11 a.m. and 3 p.m.

W. R. Gwinn

O. C. Marriott, Pastors

28 March 1872

RELIGIOUS NOTICE

The Rev. Mr. Berry will preach at Leonard Town on Sunday Morning next at 10 1/2 o'clock and at Joy Chapel at 3 o'clock in the afternoon, March the 31st.

Also found in the Beacon during this period, among the death notices, is this one from the 14 September 1871 issue of the paper:

At his residence in Patuxent district, on Tuesday last, the 11th instant JAMES JOY, aged about 60 years.

The little chapel was but four years old and now both of its founders were dead. The fact that James Joy is not listed on the "In Memoriam" page of the old circuit records would indicate that the deaths of other pre-1874 members were also not recorded.

In 1875, the St. Mary's Circuit was divided. Growth and the geographic size of the circuit made the division a necessity. The name St. Mary's Circuit was kept by the churches in the lower part of the county. The new circuit was given the rather odd name Leonardtown and Charles Circuit. There were four churches on the circuit: Leonardtown or St. Paul's, Joy Chapel, Mt. Zion and Bethel. Bethel is listed as being in "Charles County" although it is actually a mile or so inside St. Mary's. For a few years, Bethel was carried with but one member. By the late 1870's, it was dropped from the circuit. Finally, the Civil War division of the circuit was recognized. With Bethel gone over to the M. E. Church, South, the circuit was reduced to three churches and gradually assumed the name "Leonardtown Circuit." From time to time St. George Island would show up on the Leonardtown circuit, but normally it was served by St. Mary's. About 1889, a new chapel was built on the Patuxent at Sandgates called McKendree and the circuit finished out the nineteenth century with four and from time to time, when St. George Island appeared, five churches.

Late nineteenth century Methodism seems best remembered in cultural history for two things: temperance and camp meetings. Both show up in the history of Methodism in our county. In a failed attempt to bring "local option" to St. Mary's County in the mid-1880's, there were many meetings at local churches, mostly Methodist, but on occasion we see Episcopal and Catholic churches involved in the temperance movement. There are indications that Joy Chapel was too small or in bad repair by the mid and late 1880's, because most of the temperance meetings on the circuit were held at Mt. Zion or St. Paul's.

The temperance movement is also associated with the growing role of women in politics. From the Beacon we see a large number of women, including one black woman, arriving in the county to lecture on temperance. One woman who came often in the late 1880's was Mrs. E. A. Black. From the 20 December 1888 St. Mary's Beacon we find that "Mrs. E. A. Black will

lecture as follows: St. George's Island, Thursday, 20th at 7 1/2 o'clock. Ebenezer, Friday 21st at 7 1/2 o'clock. Joy Chapel, Sunday morning, 23rd at 10 1/2 o'clock. Cedar Point, same night, at 7 1/2 o'clock."

It was at a camp meeting back in 1832 that Miley Jones was converted. Camp meetings continued throughout the rest of the century. Around the time that the Joy congregation was being formed, the 1850's, camp meetings were held near Leonardtown in Ellenborough Woods, belonging to Benjamin G. Harris, or Sheep Pen Woods, belonging to Henry G. S. Key.

After the Civil War, a deed was executed 3 August 1869 by Henry C. Graves and Francis A. Graves to the circuit trustees Henry Jones, John W. Graves, Stephen Jones, Ruben Graves, Francis A. Graves, James S. Joy and Benjamin F. Graves for a "lot of land on which the Camp Meeting is now held...on the county road leading from Oakville to St. Joseph Church..." This camp ground was located near the site of Galilee Church and cemetery and was used for many years. The trustees of the circuit owned a tent which was set up on the camp ground. People would pack up their clothes, bedding and plenty of food in a wagon or ox-cart and go off to a camp meeting, staying for a week. Some people were regularly converted at camp meeting after camp meeting only to be dropped from the list of probationers a few months later when the enthusiasm died away.

After the division of the circuit, the lower circuit established a camp ground near Ebenezer Church. Members from Joy Chapel could as easily attend the St. Mary's Circuit camp meetings as their own. The Southern Methodists also held camp meetings connected with their churches at Budd's Creek and Mechanicsville.

In the 1870's and 1880's, before Jim Crow segregation was firmly established, white Methodists would also attend the camp meetings held by the black Methodists of the county. According to reports in the Beacon, these black camp meetings were large, successful and attended by people of both races.

In the 27 July 1876 issue of the St. Mary's Beacon we find this notice:

CAMP MEETING

There will be a Camp Meeting held in Jones' Woods, near Joy Chapel, entrance at Chapel Run, beginning August 3rd. and continuing one week. Persons can be accommodated with Board upon the ground. There will be no booths nor stands of any sort, neither anything allowed to be sold, except provisions to the Tent-Holders. All cordially invited.

Likewise, the 26 July 1877 St. Mary's Beacon contains this notice:

DIVINE SERVICE

WOODS MEETING upon the Mount Zion camp-ground near Oakville, SABBATH, JULY 29th. Preaching at 11 a.m. and 3 p. m. Experience meeting at 9:30 a. m. and Children's meeting at 2 p. m. Sermon subject-"A Thousand Years Ago." No service at Joy Chapel or Saint Paul's. Camp-Meeting begins Thursday following, August 2nd.

The 12 July 1877 Beacon announced the up-coming camp meeting at Mt. Zion, and also that "there will be a Camp Meeting at Chancellor's Run, adjoining Mr. Frank Wise's premises and near the road leading from Great Mills to Ebenezer commencing the 16th of AUGUST." Rev. Berry and J. Frank Bohanan "respectfully invited" the public to attend. We can assume that Joy Chapel people would attend either or both of these camp meetings. August must have been a slack month in the agricultural cycle, since most camp meetings, white or black, show up during that time of year.

Fund raising was a necessary activity of all local churches. In the St. Mary's Beacon we find notices of picnics and ice cream socials held during the late nineteenth century for the benefit of the various Methodist churches. The Methodists seem to have avoided the jousting tournaments so common as fund raisers by the local Episcopal and Roman Catholic churches. Likewise, Joy Chapel did not place notices in the paper for church suppers, another common fund raiser used by local Episcopalians and Catholics for their churches. So if our Episcopal and Catholic neighbors held a jousting tournament, we Methodists put on a picnic.

A letter in the 22 August 1878 Beacon tells us something of a Joy Chapel "pic-nic."

"Hollywood, Aug. 10, 1878

"August 1st found us on the pic-nic ground near St. John's Run for the purpose of attending a pic-nic of the children of Joy Chapel Sunday School. At 9 o'clock people were coming in from various directions and by 10 o'clock there was quite a gathering of ladies and gentlemen on the grounds....The children were, accordingly, marched in upon the grounds under a banner made for the occasion, and bearing many appropriate emblems, singing as they advanced, "All Hail the Power of Jesus' Name." They there arranged themselves about the stand erected for the speaker, and after singing some beautiful pieces, each child came forward and presented the superintendent with a small bouquet, at the same time repeating some verse of Scripture

on flowers. Prayer was offered by Mr. Henry Jones and after the singing of some appropriate hymns, the children were dismissed, to play until dinner. Col. [Judge J. Parran] Crane here arrived in time to partake of an excellent dinner, after which he was pressed to deliver his intended address, which he did with credit to himself and pleasure to his audience.... [The letter continues] to escape the heat which was reported as being intense elsewhere, but was by no means oppressive under the fine shade on the elevated ground selected for the pic-nic. The amusements of the children were various -the larger ones played croquet, the small ones used the swings, etc. The whole affair was under the management of the Superintendent of the Sunday School, James Jones, Esq. and his estimable wife, to whom much praise is due for the interest taken in the occasion and the success which attended it."

The 23 August 1888 Beacon has this notice:

There will be a Picnic at Joy Chapel
Friday, August 24th. All are invited.

Another item associated with nineteenth century Methodism was the "protracted meeting," which probably was a type of revival service.

The 6 September 1877 Beacon announced services at Joy Chapel on September 9th at 10:30 a.m. with the sermon topic "The Baptism of Fire." At 7:30 that evening there would be a sermon by James Jones. "Protracted meeting services each evening of the week following. Experience meeting Friday, Sept. 14th at 7:30 p. m."

The next Beacon [13 September 1877] announced services at St. Paul's and Mt. Zion and stated "protracted meetings continued at Joy Chapel."

During the fall of 1878, we find again in the Beacon [10 October 1878] for Sunday, 13 October 1878 "Joy Chapel 7 p.m. and Protracted Meeting during the week following at 7 p.m. Experience meeting Friday evening." A few issues later we find that Mt. Zion is holding a week long protracted meeting.

During this period, the tenure of the Rev. William H. Barnes seems to be the most documented. He served the Leonardtown Circuit from 1877 to 1879. During his tenure, notices were placed weekly in the St. Mary's Beacon and from these advertisements we can see the worship pattern of the circuit. There was a service every week at St. Paul's in Leonardtown, usually at 3:30 in the afternoon. For the morning service, Rev. Barnes would alternate preaching at Mt. Zion one week and at Joy Chapel the next. The morning

services under Rev. Barnes were generally held at either 10:30 or 11:00 a.m. From the Beacon we know that Rev. Barnes preached on these topics at Joy Chapel: "The Day Star" [15 July 1877], "First Steps to Religion" [27 January 1878], "Lost Opportunities" [18 November 1877], "The Prophet of Horeb" [23 Sept. 1877], "Of Such is the Kingdom of Heaven" [10 February 1878], and many more. Rev. Barnes preached two different sermons each Sunday. The sermon topics seem always to be different and one used one week at Mt. Zion did not show up the next week at Joy Chapel. Evening services were a Methodist tradition going back to John Wesley's time, and we find both circuits in the county having a late afternoon or early evening service every Sunday, somewhere on the circuit.

During Rev. Barnes' tenure Sunday School at Joy Chapel normally met at either 9:00 or 9:30 a. m. Thanksgiving Day 1878 was celebrated on Thursday, November 28, 1878, with an 11:00 a. m. service at Mt. Zion and a 7:00 p. m. service at Joy Chapel. Oddly enough, little mention is made of any Christmas service at Joy Chapel during the 1870's. Perhaps the early Protestant distrust of Christmas as a pagan or "Popish" holiday was still lingering in the minds of the people.

When Rev. Barnes left in 1879, this editorial was written by the St. Mary's Beacon for its 27 March 1879 issue.

"Personal

We notice from the proceedings of the late session of the Baltimore Conference of the M. E. Church that the Rev. Wm. H. Barnes, for the last two years pastor of this circuit, has been stationed at Laurel, Prince George's County. The manner in which Mr. Barnes discharged his duty while here made many friends in our community, who sincerely regret his departure, and whose warmest wishes follow him for a career of usefulness and happiness in his new mission."

Later in the 1880's, we find in the Beacon that Rev. Barnes was serving a church in Delaware and towards the end of the decade he was living in the province of Ontario in Canada.

In the 20 March 1879 Beacon there is this notice:

Methodist Episcopal Church, Sabbath, March
23rd. Preaching by the newly appointed
Pastor, Rev. P. Vondersmith
Joy Chapel 11 a. m. St. Paul's 3 p. m.

With this notice, the weekly schedule of the Leonardtown circuit disappears from the Beacon through at least 1890.

The circuit does, however, place notices for quarterly conferences and from this we can see a pattern. In the 1870's, Joy Chapel seems to have been regularly used for the quarterly conferences of the circuit.

From the Beacon of 11 May 1876:

RELIGIOUS NOTICE

Quarterly Conference at Joy Chapel, M. E. Church, 27th and 28th inst. Preaching at 10 1/2 o'clock a. m. of each day by Rev. Wm. F. Speake, Presiding Elder of Washington District. All are invited.

S. German, P. C.

From the Beacon 14 December 1877:

DIVINE SERVICE

Quarterly meeting at Joy Chapel, Sabbath December 16. 11 a. m. sermon by the Pastor.

TRUE MANHOOD

3 p. m. sermon by the presiding Elder, Rev. W. F. Speake.

No service at Saint Paul's.

Quarterly Conference at Joy Chapel Monday, Dec. 17th, 10 a. m.

From the Beacon 27 June 1878:

Special Services at Joy Chapel

Sabbath School 9 a. m. Sermon 10:30 a. m.

"True Nature and Design of the Lord's Supper"

Sermon at 2:30 p. m. "Apostolic Succession"

There will be a meeting of the Leaders and Stewards of the circuit at Joy Chapel Saturday, June 29th, at 2 p. m.

The Beacon of 14 November 1878 tells that on Saturday, November 16, at 10 a. m. Presiding Elder B. Peyton Brown would preach at Joy Chapel to be followed by the quarterly conference. The presiding elder would preach again at the chapel on the Sabbath at 10 a. m. to be followed by a love feast at 11 a. m.

Once we get into the 1880's only a few of the quarterly conferences are held at Joy Chapel, but they mostly alternate between Mt. Zion or St. Paul's. This would indicate that Joy Chapel was either too small or in too much disrepair to be used for circuit-wide meetings.

Another old Methodist custom that shows up in the St. Mary's Beacon is the preaching of a funeral sermon sometime following the actual burial of a deceased member. For example James Summerfield Joy died on 24 March 1882. In the Beacon

for 8 June 1882, we find this announcement:

MEMORIAL SERVICE

The Memorial Services of Mr. J. Summerfield Joy will be held June 18th at 11 o'clock, A. M. at Joy Chapel.

In the 17 May 1877 issue we find that the "memorial sermon of the late Wilbur Jones, Esqr." will be given at Joy Chapel at 10:30 a. m. on Sunday, May 20. Notices of these memorial services show up in the newspaper for various individuals in the different churches of both circuits.

The annual conference in the late nineteenth century was not held in June, but usually in March, and the normal tenure of a preacher on the Leonardtown Circuit was about two years. A notice run by the Beacon on 22 February 1883 gives us some idea of the change from one conference appointment to another.

RELIGIOUS NOTICE

The Closing Religious Services of the conference year of the M. E. Church will be as follows: Joy Chapel, February 25th at 11 a. m. Mt. Zion, March 4th at 11 a. m. and on the same day, at St. Paul's, at 3:30 p. m. The adjourned Quarterly Conference will be held February 27th at the Post Office, Leonardtown, at 10 a. m.

W. H. Dell

Imagine holding the charge conference today at the post office!

Eck Jones finished his 1897 essay with these words: "The little church that was first built stood for twenty-six years and she became unfit to worship in and the members decided to rebuild and they went to work and built a cosy little chapel which today, this day of our Lord, 1897, still stands at the same place that Brother Joy gave. It was one corner of his farm where he lived and died - though dead, we say, but his works do follow him."

As stated earlier, the chapel was either too small or in too much disrepair to be used frequently for circuit-wide meetings by the 1880's. More study of the circuit records and reports is needed to know just when the decision was made to replace the original chapel. But a clue was found by chance in skimming the microfilm copies of the St. Mary's Enterprise for 1892. In the 6 August 1892 issue of the Enterprise we find this notice:

There will be a picnic held at Joy Chapel on Thursday, August 25th, for the benefit

of the new Church which is to be built at that place. There will be no disappointment in a plenty of ice cream and all kinds of confectioneries. The public are invited. If Thursday should not be fair, the next fair day.

The idea of replacing the chapel went back at least as far as 1892, when this picnic was being held as a fund raiser for building a new church.

Perhaps as a last good-bye to the little old chapel, the spring 1894 quarterly conference was held at Joy Chapel. From the St. Mary's Beacon of 19 April 1894:

"The First Quarterly meeting on the Leonardtown Circuit. There will be preaching at Joy's Chapel on Sunday, the 29th at 3 o'clock, p. m. by the Rev. Dr. L. B. Wilson, P. E. The quarterly conference will be held Monday at 10 o'clock, a. m. at the same place. There will be preaching Monday the 30th, in the afternoon at 2:30 o'clock at McKendree Chapel by the same minister."

A mortgage was taken out during the summer of 1894 to build a new chapel. The economic depression of the early 1890's was the worst in American history, except for the Great Depression of 1929-1939. In spite of the hard times and generally poor economic conditions of the day, the Joy Chapel trustees went ahead with their plans. On 28 August 1894 a mortgage was taken out on the property to pay for the new church. The holder of the mortgage was Daniel T. Dixon. The trustees signing the mortgage were W. Wallace Joy, Franklin Joy, Edward S. Jones, J. Caleb Dean, W. Columbus Dean and David S. Say. The mortgage covered "all that lot or parcel of ground called and known as Joy Chapel, lot being the lot on which the new church is now being built....in the 6th election district of St. Mary's County, Maryland, containing one acre more or less....."

Since they were Methodists, the people of Joy Chapel did not put on a joust to raise money, but they turned to the old Methodist tradition of an ice cream social. From the Beacon of 27 September 1894:

Supper, Ice-Cream and Confectioneries at the residence of Columbus Dean, near Joy Chapel, on the afternoon and evening of October 9th, 1894, for the benefit of the new church near Joy Chapel. All friends who are interested in the payment of the debt upon the church and the public in general are invited to be present and partake of the good things provided and

thus help in a good cause.

A couple of weeks later, the Beacon ran this notice on 11 October 1894:

DEDICATION NOTICE

The New Church at Joy Chapel will be dedicated on the 28th of October. Services will be held morning and afternoon. Dr. Wilson, Presiding Elder of the Washington District M. E. Church will be present and preach, as also will Dr. Wideman, of Washington District. A cordial invitation is extended to all to participate in these services.

The second Joy Chapel was to stand until it burned in 1931. But what happened to the first chapel? Helen Joy wrote in 1947 that the first Joy Chapel "was in such bad repair that the members tore it down and erected a new church on the same site." Eck Jones wrote in 1897 only that the "members decided to rebuild." Another version, now in bronze on the front of the present Hollywood United Methodist Church, states the first chapel was "destroyed by fire" in 1894.

It would seem that the first chapel did not burn down by accident as did the second one in 1931, but whether it was torn down to make room for the new church or set on fire to clear the site for the new church is unclear from the accounts we now have from 1894.

Either way, the first Joy Chapel had stood from just after the Civil War to nearly the threshold of the twentieth century. It was replaced by a larger and better building, but it had served its purpose.

From a man preaching the Gospel to his friend and neighbor have come two congregations both serving St. Mary's County nearly a century and a half later.

PASTORS WHO MAY HAVE SERVED JOY CHAPEL

ST. MARY'S CIRCUIT

Joy...Joy's...Joy's Neighborhood

1851	Thomas Cornelius, Jammes Bunting, William Evans
1852	James Bunting, William Evans
1853	William Evans, Charles G. Linthicum
1854	Noah Schlosser, P. B. Smith
1855	Noah Schlosser, James Bunting
1856	Noah Schlosser, James Bunting, J. W. Lambeth, F. A. Mercer
1857	James Bunting, J. W. Lambeth, J. H. Wolff
1858	Bennett H. Smith, James Bunting, Randolph R. Murphy
1859	Bennett H. Smith, James Bunting, Randolph R. Murphy
1860	John W. Start, James Bunting, H. McNemar, E. Marsh
1861	John W. Start, H. McNemar
1862	John W. Wolff, J. J. Largent, C. H. Mytinger
1863	J. J. Largent, E. E. Shipley
1864	C. Parkinson, E. Richardson
1865	J. W. F. Graham, Owen F. Waters
1866	L. R. B. Rhodes, James P. Wilson
1867	Bennett H. Smith, G. Smith

It is uncertain when a minister started preaching at Joy, Joy's or Joy's Neighborhood. It may be possible that for years where multiple pastors are listed, one may have been an ordained preacher and the others some type of assistant. More research must be done in the records of the St. Mary's Circuit held by the Maryland Historical Society in Baltimore before we can get a clear picture of the preaching arrangement in St. Mary's County during the 1850's and 1860's.

PASTORS WHO SERVED JOY CHAPEL

ST. MARY'S CIRCUIT

1868	Bennett H. Smith, J. T. Hynes
1869	Bennett H. Smith
1870	William R. Gwinn
1871	William R. Gwinn, O. C. Marriott
1872	George M. Berry, O. C. Marriott
1873	Jesse C. Starr, Bennett H. Smith
1874	Jesse C. Starr, J. H. Ryland
1875	Jesse C. Starr, Solomon German

LEONARDTOWN CIRCUIT

1876	Solomon German
1877	William H. Barnes
1878	William H. Barnes
1879	Pierre Vondersmith
1880	Pierre Vondersmith

1881	William H. Dell
1882	William H. Dell
1883	J. S. Deale
1884	Jesse C. Starr
1885	Jesse C. Starr
1886	John S. Burton
1887	John S. Burton
1888	W. L. Orem
1889	W. L. Orem
1890	Harry E. R. Reck
1891	E. H. Smith
1892	W. C. Brian
1893	W. C. Brian
1894	Fillmore W. Shriner

At the present time, there is little information about these pastors to be found here in St. Mary's County. More research must be done on these men in the historical archives of the Baltimore Conference and other historical and genealogical libraries. Except for James Bunting, none of the pastors were long-term residents of the county and we can only get a glimpse of those who were here on the census year.

James Bunting lived for many years in the Chaptico [4th] District of St. Mary's County. The 1860 census lists him as being 43 years old, making 1817 his approximate year of birth. He is listed with his wife Jane E. [28] and his three daughters Mary A. [6], Rosa E. [4] and Caroline E. [2]. Rev. Bunting and family were living in Chaptico in 1860 with his wife's parents James and Caroline Shemwell. He was a teacher as well as a preacher and after the re-organization of the public school system in 1865, he became the first Superintendent of Schools for St. Mary's County, a post he held until the mid-1870's. Rev. Dr. Bunting died 24 June 1880 at his home in Chaptico and was buried at the Bethel M. E. South Church at Budd's Creek, near Chaptico.

The 1850 census lists Thomas Cornelius [age 28] and his wife Rebecca [23] as living in the 4th District. They may have been newlyweds as they had no children. Rev. Cornelius was born in Baltimore County and his wife in Baltimore City.

In addition to Rev. Bunting, the 1860 census shows John W. Start [45], a "Methodist E. clergyman", his wife Jane M. V. [30] and two daughters, Ida [9] and Emma [6], living in the 2nd District, Great Mills post office. Rev. Start, his wife and daughter Ida were all born in Virginia. Emma was born in Maryland. The old parsonage of the St. Mary's Circuit was located near Great Mills. Probably that was where the census taker found them in 1860.

The 1870 census taker found Rev. William R. Gwinn living in the 3rd District, Leonardtown post office. Rev. Gwinn was 23 years old and his occupation was "Pastor." His wife Sarah

M. was also 23 and they had a one year old son, William. Because the parsonage at Great Mills had been sold, this family may have been boarding with a member of St. Paul's in Leonardtown. The census shows them living with John B. Abell who appears to have been a single man in 1870 and is listed as a farmer. Also in the family was Eliza Johnson, an 11 year old black girl whose occupation was "nurse." Rev. Gwinn was born in Maryland as was his young son, but Mrs. Gwinn, whose occupation was "Keep House," was born in Nova Scotia, Canada.

The 1880 census shows the pastor as a "boarder." This census was the first to list relationships between the people living in a house. In the home of Stephen Jones, a 47 year old farmer living in the 6th District, we find at the end of a long list, the Rev. P. Vondersmith, age 30, "Methodist Minister" by occupation. Rev. Vondersmith was born in Maryland and was a single man. Living with Stephen and Chloe M. Jones, their son, four daughters and a 19 year old school teacher niece, was Stephen's 79 year old father, "Retired Farmer" Henry Jones.

In 1921, the 1890 census for nearly the entire United States was destroyed by a massive fire at the Department of Commerce in Washington, D. C. Because of this, we do not have the 1890 census details on Rev. Reck.

The one marriage of a pastor of this time period to show up in Margaret Fresco's Marriages and Deaths in St. Mary's County was that of the Rev. Jesse C. Starr, age 33 to Miss Nettie Jones, age 21 on 8 June 1875.

Future research should give us a lot more data on these pastors and their families. A short biography should be written on each man who served Joy Chapel.

CIRCUIT ROLL FULL MEMBERS AT JOY CHAPEL 1876-1884

Name	Marital Status	Residence
1. J. Summerfield Joy	M	Near Joy Chapel
2. Mary E. Joy	M	"
3. Thomas Jones	M	Three Notch Road
4. Martha Jones	M	"
5. Edward S. Jones	M	Opposite Joy Chapel
6. Catherine E. Jones	M	"
7. J. A. M. Hayden	M	Near Forest Landing
8. Mary J. Hayden	M	"
9. Wm. Wallace Joy	M	"
10. Charlotte E. Joy	M	"
11. T. Frank Joy	M	Kirkle's Creek
12. Ann Joy	M	"
13. Wm. H. Dean	M	3 Notch Rd nr Patuxent Rd
14. Jane D. Dean	M	"
15. Charles A. Magill	M	3 Notch Rd nr Joy Chapel
16. Lydia C. Magill	M	"
17. G. Ross Graves	M	Kirkle's Creek [Removed to Solomons]
18. L. G. Reuben Graves	M	Btw 3 Notch Rd & Jones Whf
19. Susan C. Graves	M	"
20. Daniel W. Jones	S	Opposite Joy Chapel
21. John L. Jones	S	"
22. Jane Jones	W	Kirkle's Creek
23. Elizabeth Joy	W	with J. A. M. Hayden
<u>April 22, 1877</u>		
24. W. W. Gatton	M	Jones Wharf
25. Ann R. Gatton	M	"
26. Margaret Dean	S	Transient
27. Amanda M. Graves	W	Kirkle's Creek [Rmd to Eastern Shore]
28. James Jones	M	Jones Wharf [d. 2/3/1881]
29. Rebecca Jones	M	"
30. Minnie M. Jones	S	"
31. Kate W. Jones	S	"
32. Rose A. Jones	S	"
<u>September 24, 1877</u>		
33. Amy Jones	S	"
34. Lydia A. Joy	S	Kirkle's Creek [md. J. C. Dean 12/26/78]
35. Mary J. Gatton	M	Near Joy Chapel
36. James E. Gatton	S	"
37. Ann Greenwell	W	with L. G. R. Graves
38. Edwin F. Joy	S	Kirkle's Creek
39. Harry J. Jones	S	Jones Wharf
40. Emma F. Jones	S	Kirkles's Creek [md. C. Dean]
41. Orra E. Tucker	S	Transient [Rmd-joined Ind Meth Ch]

42.	G. Justina Jones	M	3 Notch Rd nr Joy Chapel [md F. A. Breeden 4/26/81]
43.	Ellen M. Gatton	S	"Expelled during Bro Ger- man's charge but by mistake left on the church Register"
44.	T. Owen Joy	S	Kirkle's Creek
45.	Ida Jones	S	Opposite Joy Chapel
46.	Emma V. Joy	S	Near Joy Chapel
47.	Wm. W. Stewart "colored"	M	Dropped
48.	Fannie E. Joy	S	Near Joy Chapel
49.	Charles M. Gatton	S	Near Jones Wharf
50.	Marcellus Gatton	M	"
51.	Z. Taylor Jones	M	Kirkle's Creek [Rmd to Solomons 5/24/81]
52.	Levin Spedden	M	Rd fr 3 Notch to Jones Whf
53.	Mary A. Spedden	M	"
<u>April 22, 1877</u>			
54.	George A. Tucker	M	Kirkle's Creek
55.	Martha Tucker	M	" [Dead]
56.	Samuel E. Jones	S	Transient
57.	John Mc. Jones	S	Kirkle's Creek
58.	Everett M. Joy	S	"
59.	John W. Gatton, Jr.	S	Near Joy Chapel
<u>September 24, 1877</u>			
60.	Effie Joy	S	Near Joy Chapel
61.	Edward H. Jones	S	
62.	Elizabeth D. Gatton	M	Kirkle's Creek
63.	Mary E. Deakins	S	Three Notch Road
	[Dau of Lydia C. Magill; m N. R. Hales; rmd Calvert Co]		
64.	John Caleb Dean	M	Hanover [Rmd Calvert Co 5/24/81]
65.	A. E. Higgs	M	Near Sassafras and Oak [Trnsf in fr Mt Zion]
66.	Cecie Plowden		
	["Aged colored woman"]		"An old member"]
<u>February 23, 1879</u>			
67.	Susan Alice Gatton	S	Drum Cliffs
68.	Patty Jones	S	Three Notch Road
69.	Lizzie A. Joy	M	Kirkle's Creek [Trnsf in fr St Paul's]
70.	Amanda Tyler	M	[Rmd to Eastern Shore]
71.	Hester Lawrence	M	"
72.	Wesley Lawrence	M	"
<u>May 8, 1881</u>			
73.	Hilry E. Jones	S	
74.	Elice Magill	S	
75.	Volean Hayden	S	
76.	Aggie Hayden	S	
77.	Ella A. Jones	S	

A LIST OF PROBATIONERS AT JOY CHAPEL 1875-1882

Date	Name	Marital Status	Residence	Result
10/15/75	George Anna Jones	M	Kirkle's Creek	Dropped
9/24/77	Patty Jones	S	w/ Thomas Jones	Full Mem
	Marcellus Gatton	M	Near Jones Wharf	"
	Elizabeth Gatton	M	"	"
	Mary E. Deakins	S	w/ C. A. Magill	"
	Edward H. Jones	S	Kirkle's Creek	"
8/ /78	Henry Tucker	S	"	Dropped
10/ 2/78	Eliza. E. Ellicott	M	"	"
10/ 2/78	Samuel C. Dunn	S	"	"
10/ 2/78	James A. Ferguson	S	Transient	"
4/10/78	Susan Alice Gatton	S	Drum Cliff	Full Mem
	Hilry E. Jones	S		"
	Elice Magill	S		"
	Volean Hayden	S		"
	Aggie Hayden	S		"
	Ella A. Jones	S		"
9/27/81	Sheba Jones	S	3 Notch Rd nr Joy Ch	"
8/10/82	John Gatton	S	Near Sassafras & Oak	Dropped
8/10/82	John R. Ihrrie	M	Near Joy Chapel	"
8/10/82	Robert Dean	S	"	"
8/10/82	Joshua Dean	S	"	"
8/10/82	Odie Higgs	S	Near Sassafras & Oak	"
8/10/82	Mrs. Chas. Gatton	M	On the Creek	Full Mem
8/10/82	Ara Joy	S	"	"
10/ 8/82	Media Jones	S	Near Kirkle's Creek	"
1/20/81	Ella Joy	S	Near Joy Chapel	"
1/20/81	Eva M. Joy	S	"	"
10/22/82	Wm. T. Hooper	S	Transient	"
11/ 5/82	Jas. Henry Jones	S	"	"

A ROLL FOR CLASS #3 WHICH MET AT JOY CHAPEL EARLY 1880'S

Leader: W. Wallace Joy

Meets: Every other Sunday, A. M.

"The Members of this Class Live in the Vicinity of Joy Chapel" [This class probably met on the weeks when the circuit preacher was at Mount Zion]

- | | |
|------------------------------|---|
| 1. William H. Dean | [Transferred to McKendree] |
| 2. Jane A. Dean | " |
| 3. J. Caleb Dean | |
| 4. Lydia A. Dean | [Dead] |
| 5. M. W. Dunn | [Removed by Certificate] |
| 6. S. Wiley Bond | [Withdrawn May 4, 1885] |
| 7. Ara C. Bond | [Dead] |
| 8. W. W. Gatton | [Withdrawn October 23, 1884] |
| 9. Mary J. Gatton | |
| 10. Ann Greenwell | [Removed by Certificate to
St. Mary's Circuit 3/24/84] |
| 11. Ann R. Gatton | |
| 12. Charles M. Gatton | [Withdrawn December 1884] |
| 13. Marcellus Gatton | |
| 14. Lizzie C. Gatton | [Dead] |
| 15. James A. M. Hayden | [Dead] |
| 16. Mary J. Hayden | |
| 17. Volean Hayden | [Removed by Certificate to
Baltimore 1/30/87] |
| 18. Aggie Hayden | [Married A. S. Hill] |
| 19. Mary E. Joy | [Removed by Certificate to
Baltimore 7/16/87] |
| 20. Emma Joy | [Died 1886] |
| 21. Thomas Jones | [Removed by Certificate to
St. Mary's Circuit 4/18/84] |
| 22. Martha Jones | |
| 23. Edward S. Jones | |
| 24. Catherine E. Jones | |
| 25. D. Whit. Jones | [Died] |
| 26. Annie W. Jones | [Died] |
| 27. Harry J. Jones | [Withdrawn 4/8/85] |
| 28. Pattie Jones [m. Insley] | [Transferred to McKendree] |
| 29. H. Eccie Jones | |
| 30. Ella A. Jones | [Dead] |
| 31. Media Jones | [Removed by Certificate to
St. Mary's Circuit 11/9/93] |
| 32. Sheba Jones | " |
| 33. Amy V. Jones | [Dead] |
| 34. James H. Jones | [Withdrawn 5/3/85] |
| 35. Edwin F. Joy | [Removed by Certificate to
St. Mary's Circuit 1/18/87] |
| 36. W. Wallace Joy | |
| 37. Charlotte Joy | |
| 38. T. Frank Joy | [Dead] |
| 39. Ann Joy | [Dead] |

40. T. Owen Joy	
41. Everet Joy	
42. Effie Joy	[Removed by Certificate to L.I. New York 2/3/88]
43. Ella Joy [m. Dean]	
44. Eva M. Joy	[Removed by Certificate to Baltimore 7/16/87]
45. Levin Spedden	[Transferred to McKendree]
46. Mary A. Spedden	"
47. William Columbus Dean	
48. Emma F. Dean	
49. William T. Hooper	
50. Fannie E. Joy	[Removed by Cert. 7/27/85]
51. Elizabeth T. Hayden	[Married J. H. Bond]
52. Sarah M. Smith	
53. Estelle Joy	
54. Mary G. Hayden	
55. Amy Jones	[Died 1890]
56. William G. Jones	
57. Florence Joy	
58. George Wilson Dean	
59. Jennie Wallace	
60. Harry Joy	
61. Sylvester R. Say	
62. David R. Say	
63. George Say	
64. Frank Jones	
65. Greensbury Dunn	
66. Bertha Gatton	[Married Mr. Elliott]
67. Mary A. Dunn	
68. Mary L. Say	
69. Edwin F. Joy	
70. Thomas Jones	[Dead]
71. M. W. Dunn	
72. Susie V. Harding	[Transferred in from Mt. Zion]
73. Fletcher E. Say	
74. Mattie D. Say	
75. Margaret Say	
76. John H. Bond	
77. Anne M. King	
78. Anne Joy	
79. Isaiah Peterson Warren	[Transferred to Solomons]
80. J. C. Gatton	
81. William Wallace	
82. Vickie Gatton	
83. Summie Gatton	
84. George T. Warren	[Transferred to Solomons]
85. Thomas W. Davis	
86. L. S. Dean	
87. W. Norman Dean	
88. Kattie McDella Gatton	
89. S. M. Van Pelt	
90. Alvina Van Pelt	
91. Maggie Graves	

BAPTISMS WITH A CONNECTION TO JOY CHAPEL 1874-1882

Baptized	Name	Born	Parents	Membership
5/12/74	Mary E. DEAN	3/13/74	Wm. H. & Jane D.	P
6/24/74	Jessie C. MAGILL	6/ 8/74	Chas. A. & Lydia C.	P
8/31/74	Mary Eliza GATTON	8/27/69	W. W. & Mary Jane	P
8/ 1/75	Minnie J. GATTON	5/22/75	Marc A. & E. D.	P
8/ 1/75	Essie M. MAGILL	6/26/75	Chas. A. & Lydia C.	P
2/16/76	Eva Rebecca GATTON	10/1/75	Wm. W. & Ann R.	P
4/22/77	George A. TUCKER	Adult		M
5/20/77	Addis Estelle WILSON	5/20/77	John & Martha	N
	[at Joy Chapel "colored"]			
5/20/77	Norah Geneva GATTON	2/28/77	Wm. W. & Ann R.	P
7/18/77	Henry Hayes JOY	5/23/77	T. Frank & Ann	P
8/14/77	Mary Lulu SPEDDEN	11/9/76	Levin & Mary H.	P
8/26/77	Howard Solomon JOY	6/ 1/77	W. W. & Charlotte	P
9/10/77	Bertha Evalina GATTON	7/10/77	Marcellus & Eliz.	P
5/19/78	Bessie May JONES	9/ 5/77	Z. Taylor & Georgeanna	F
6/16/78	Charles Ireland GRAVES	12/13/77	Ross & Laura	F
9/ 5/78	Stephen Webster MAGILL	8/4/78	Chas. & Lydia	P
10/ 2/78	Wm. James Franklin ELLICOTT	3/23/73	A. F. & Eliz. E.	M*
10/ 2/78	Arianna ELLICOTT	5/10/75	A. F. & Eliz. E.	M*
10/ 2/78	Lucy Virginia ELLICOTT	1/19/77	A. F. & Eliz. E.	M*
12/29/78	Walter Barnes JOY	11/21/78	J. S. & Mary E.	P
5/25/81	Ernest Jones MAGILL	3/29/81	Chas. A. & Lydia	P
7/22/81	Hattie Maude BARNES	3/12/81	A. L. & Julia	M
9/25/81	Katie Edmonie JONES	7/22/81	Edward & Cath. E.	P
3/ 2/82	Otha Whitfield JONES	2/ 7/82	D. W. & Minnie M.	P
5/ 3/82	Annie Matilda HAYDEN	2/12/82	J. A. M. & M. L.	P
5/ 4/82	James Summer JOY	4/12/82	Jas. S. & Mary	P
6/29/82	Hester Regina GATTON	2/29/82	Robert & A. R.	P
8/19/82	William Thomas BREEDEN	2/-/82	A. B. & Jessie	P

Key:

P = Both Parents were members of Joy Chapel
 F = Father was a member of Joy Chapel
 M = Mother was a member of Joy Chapel
 M* = Mother was a probationary member of Joy Chapel
 N = Neither parent was a member, but the child was baptized
 at Joy Chapel

A FEW LISTS OF TRUSTEES AND OFFICIALS AT JOY CHAPEL

Trustees of Church Property, Joy Chapel 1877-1878

James Jones
J. Summerfield Joy
Charles A. Magill
E. J. Jones
J. A. M. Hayden
L. G. Reuben Graves
Thomas Jones

"One Board for the Whole Circuit" 1879 [from Joy Chapel]

James Jones
Edward S. Jones
J. A. M. Hayden

Camp Ground and Tent [for Circuit] 1877-1878

J. Summerfield Joy

Trustees for Circuit [from Joy Chapel]

1880 James Jones
S. E. Jones
J. A. M. Hayden

1881-82 Thomas Jones
E. S. Jones
J. Summerfield Joy

1882-82 D. Whitfield Jones
J. Summerfield Joy - deceased
Charles A. Magill

1883-84 J. A. M. Hayden
D. Whitfield Jones
John R. Ihrle

Joy Chapel Stewards

1877-1878-1879 James Jones, J. Summerfield Joy
1880 James Jones, J. A. M. Hayden
1881 J. Summerfield Joy, W. Wallace Joy,
J. A. M. Hayden
1882 J. A. M. Hayden, D. Whitfield Jones,
William H. Jones
1883 J. A. M. Hayden, D. Whitfield Jones,
William H. Dean

Exhorters

J. Summerfield Joy [deceased March 25, 1882]
Wm. Wallace Joy [licensed October 6, 1882]

Local Preachers

James Jones [Died February 3, 1881]

Class Leaders

1877 J. Summerfield Joy
1878-79 Edward S. Jones
1880 J. Summerfield Joy
1881-83 Wm. Wallace Joy

1878 class #2 Marcellus Gatton ["Note, Bro. Gatton has no separate class, but is the Ass't Leader at the Chapel, with authority to conduct class-meetings among the members at Drum Cliff."]

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This history written by David Roberts
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