

MONTGOMERY COUNTY CEMETERY INVENTORY

Survey ID 89

Cemetery name Goshen Methodist Church ^{Episcopal}

Alternate name(s) Goshen Mennonite Church

Address (or direction from nearest intersection) 8410 Brink Rd.

ADC Map Page 10 Grid J-10 Town Goshen

Type Religious Family Private Other
 Association Free black Enslaved Ethnic Prehistoric

Setting Rural Urban Suburban Forested Other

Condition Excellent Good Fair Poor

Negative Impacts (vandalism, dumping, neglect, encroachment, etc) None

Approximate no. of burials 438 Date range of burials 1817 - 2004

Description (markers, materials, arrangement, landscaping, fence, paths and roads, etc.)

Very orderly, well-kept cem. Stones almost all upright. Many many w/ footstones. Large, ornate stones + obelisks. One crypt w/ slab from 1920s. Huge old oaks around church + front of cem. 3 intentional rows of cedars along cem. stone rows. Old holly trees too. Wire fence on east. Neighbor's wood rail fence on west.

Surveyor(s) Anne/Jane Survey date 4.17.05

Photographer _____ Date 4.17.05 Photo no. _____

Current owner Goshen Cemetery Association?
 Address/Phone No. _____

Historic Status Locational Atlas ID Master Plan ID 14/41 National Register Other _____

UTM _____

Additional sources of information:

Church ~~est.~~ ^{built} founded 1790, ~~oldest marker/cem.~~ ^{built 1870...} started 1872?
 See Cavicchi, p. 143

152
135
251
438

89 GOSHEN METHODIST CHURCH CEMETERY
8410 BRINK ROAD
GOSHEN

Goshen Cemetery Assn.

Mrs. Wiley Griffith

301-926-0499

6001 Griffith Rd.

Laytonsville MD 20882

They own land where church is.
Cemetery behind + on east side.
in Laytonsville - from family
Robertson DTR

89

GOSHEN ME CHURCH CEMETERY
606TH RD
LAYTONSVILLE MD
GOSHEN

OF OLD "GOSHEN"--FIRST METHODIST

(As read by Miss Lila Plummer at rededication services held December 19, 1950)

History of the first Goshen Church

By Rev. Henry Larson (1895)

Part 1

In the latter part of the 18th century, somewhere about 150 years ago when Methodism had just begun to breathe the free air of the U.S., the people of Goshen were visited by the Foster Father (Bishop Asbury) of the then small but healthy church organized at Baltimore on Christmas Day 1784

If we may judge from the name given this locality we should suppose that it was even then a land flowing with milk and honey. Later farmers shipped milk and the bees had a hive on the front door of the church.

True to the instincts which have always characterized the Methodists there is no wonder that when the preachers heard of Goshen they lost no time in seeking it out and establishing themselves in such a fertile and picturesque country.

It would be interesting to know who first suggested the idea of building a church in this neighborhood, who was the architect, and who the builders were, Also who was first to preach therein. However in the year 1790 Ignatius Pigman gave a plot of land for 5 shillings and the church was built. We can imagine that together with the preacher, two or three persons after having told the Lord their purpose and sought His guidance and blessing, walked along the road to select a site on which to build a house for the Lord. It must be as central and convenient as possible and hence halfway between the two cross roads was decided upon. Very soon was heard the hammers beating time to the merry song of the saw, while the axe in slow but determined tones, told the inquisitive passerby that the people had a mind to work.

The little log church was very plain in appearance - no plaster on the walls - no underdrawing - no painting or decorating of any kind. In those days more attention was paid to utility than to beauty. The benches were made of just one plank without backrests.

Fancy if you can a person accustomed to sitting in one of our comfortably cushioned pews, sitting on one of those rough benches patiently listening to, and evidently enjoying a sermon an hour and a half long from the text "Endure hardness as a good soldier".

The floor was boarded and somewhere there was a bad place, for it is said that Mrs. Wilson, a nervous lady, accidentally went through - the scene may be better imagined than described.

The pulpit was a very tall narrow box elevated some three or four steps from the floor level. Early pulpits were built high, so that when the minister sat down he might have a moments relief from the searching

gaze of his congregation. It also offered a place of seclusion to which they could repair after a long journey on horseback and arrange their disordered toilet and make other preparations for the service without fear of being molested.

It also gave the minister an opportunity of finding out how the Congregation behaved in church during his absence. A story is told of one good brother who reached the church before any of his congregation, and of course made his way at once to this little combination of closet and pulpit. There he sat meditating while the people gathered in the church and engaged in conversation and laughter. Suddenly a deep and solemn voice was heard saying, "The Lord is in His Holy Temple, let all the earth keep silence before Him."

One minister of the old log church was a Mr. Jones from England who studied for the Catholic priesthood and coming to accept a church in Washington, stopped at a revival service of the Methodists, was converted, and entered the ministry to win great fame as a brilliant orator.

Some of the early members of the log house were Dr. Richard Waters of Revolutionary fame and his wife, Mrs. Margaret Smith Waters, Richard Waters Jr., taught school in this old log meeting house. He was better known by the name of "Uncle Dickey." He joined the church late in life and was always a great inspiration to the minister. He lived to be over 90.

There is one circumstance more in connection with these early days that must be mentioned. Notwithstanding the Scripture warnings against "wolves in sheep's clothing" it came to pass that a wolf, a bear, a lion, and a panther came into Goshen log church. They were seen by a number of boys who ran into the church and told Mr. Waters, who was then teaching day school, that there was a wild beast show down the road. It turned out however, that the show of wild beasts was in name only for when their real character was discovered they were two ministers, Rev. Wolf, Rev. Bear, Mr. Panther and Mr. Lion.

So ends all that is known of the log church.

89
GOSHEN ME CHURCH CEMETERY
6-11-10
GOSHEN

Second Goshen Church

While the people of Goshen worshipped in the old log church, God had with them and they had prospered and now after living in log houses and worshipping in a log house for over 30 years they were blessed with such a goodly portion of this worlds goods that they were able to gratify their desire for the comforts of life and their taste for the beautiful.

Although a brick house in those days could be built only by the wealthy, we hear of one here and there through the country, log houses giving place to brick ones year by year.

The old log meeting house with it's many cherished associations held a warm place in the hearts of the Methodist people but they felt it was not a temple worthy of God when they could afford to erect a better one. A brick church in 1830 was considered a magnificent structure - people would go miles to see one. A brick church the Goshen people determined to have, and that in itself speaks volumes for their enterprize and refined taste. Previous to this time much brick had been imported from England but about 1830 it was happily discovered that brick could be made at our very doors.

Led by Father James Paynter the spirit of improvement rapidly spread and soon took practical shape in the starting of a brick kiln across the road from the church, the brick maker being a Mister Ray. How long they were in making the brick and erecting the building we have not learned but authorities on the subject agree that the church was built in about 1830.

The building stood near the road site of the Old Meeting House, the door facing the present church and the pulpit being at the head of Father Paynter's grave. It seated about as many as the present church, but had no vestibule. Broad stone steps led up to the three front doors of entrance, one of which opened into the ladies aisle, one into the gentlemen's and the third to the gallery over the rear of the church where the slaves ~~sat~~ who came with their masters could sit.

The pulpit was high and boxed - the preacher could only be seen when standing; the walls were whitewashed and there were no stained glass windows; a partition just high enough for the boys to peep over divided the men from the fairer sex, and the whole was kept comfortable by two large stoves. To our minds this seems a plain unprotentious building, but then it was considered a unique and beautiful edifice. It was a temple of elegant proportions compared to the old log one. In fact, so great was the improvement that comparison becomes ludicrous. We can imagine with what pride our fathers in the church regarded it, and there is no wonder Father Paynter felt proud of the privilege of worshipping in such a temple. Miss

Elizabeth Allnutt, who is still with us and is in her 90's has a large Bible given her mother and father as a wedding present when Father Paynter married them.

The memory of this good man, a zealous Methodist, and a friend of Goshen should be ever kept green, and his example should stimulate us to more zealous work for the Master. Epitah to be seen on his grave is - "Born on the first of September 1764 in Sussex County, Del. and fell asleep in Christ March 1st, 1840. He entered the itinerant ministry of the M.E. Church in 1792 and continued a devoted and useful member until death. He was a good man and full of the Holy Ghost and faith." An itinerant until the later years of his life when he located at Goshen., he took a deep interest in everything that concerned the church, helped with his own hands in the building of it and so particular was he about keeping clean the interior that it was his habit to ask the people to wipe their feet before entering it's doors, and he never failed to back this precept by his own vigorous example. So dear was the church to his heart that he requested his body be buried at the back of the pulpit and when at last the Lord saw fit to give him a seat in that Upper Sanctuary, it was only fitting that his mortal remains should be honored by a resting place as near as possible to the pulpit in which he had often stood with deepest reverence.

James Paynter's will is in Rockville. It was probated in 1840 and states, "I, James Paynter an Elder in the Methodist Episcopal Church of the United States of America, and a member of the Baltimore Annual Conference, do hereby leave to my friend, Benjamin Lyon, \$50.00 in cash, my horse, saddle and bridle, my saddle-bags and my trunk, my watch and all books and wearing apparel. If he should die, his widow shall heir and claim under this will, all except my wearing apparel, which I then leave to the needy." (Evidently the women did not wear the britches in that day as so many are doing today.)

We have the records of Rockville Circuit from 1851 when Goshen was one of twelve appointments. In 1853 we have this item in the minuetts of the Quarterly Conference, Feb. 24, 1853 at a meeting of the male members over 21 years of age of the M E Church Rockville Circuit the following gentlemen were appointed trustees of the M E Church at Goshen, Montgomery County, Md. Jefferson Griffeth, William Thompson of Rockville, M. L. Bugh, J. F. D. Magruder, Richard Green, and Jonathen Duley. They had inspiring class meetings, in the first brick church, if they had not the advantages and pleasures of an Epworth League, and we learn from the records that the late, Uriah H. Griffeth was faithful Class Leader for a period of ten years or more.

89
GOSHEN ME CHURCH CEMETERY
5-11-10 BRINK LEAD
GOSHEN

In 1860 during the ministry of T. A. Morgan and John A. Williams, there was a gracious revival at Goshen. Many joined then who have since given strength to the church. In 1860, the stormy period of the Civil War followed. Services were held but some of the bitter feeling engendered by the strife crept into the church and caused the only schism that has ever marred the history of Goshen. The majority of the members sympathized with the M E South but as both churches laid claim to the property it was carried into the courts and resulted in favor of the M E Church. Then through the generosity of the late William Thompson of Rockville, always the friend and benefactor of Goshen, the old building with the beautiful grove surrounding it was purchased for \$500.00 and presented to the trustees of the church.

As the congregation of the Log Meeting House had felt the need of a new church, so after 40 years the next generation felt the same spirit of improvement. In the minutes of a quarterly meeting in 1869, we find "Congregation of Goshen compelled to worship in school house." The old brick walls that had echoed many an elequent sermon and repeated songs of praise had become weak and unsafe and were torn down to give place to this church, our own dear Goshen.

This history of Goshen Church from 1830 to 1870 was written by Miss Mary W. Claggett to be read before the Goshen Epworth League in 1895.

89
GOSHEN ME CHURCH CEMETERY
5110 BRICK ROAD
GOSHEN

Part 3

The History of the third church at Goshen, the present structure, was brought up to date in 1929 by the late Miss Annie Merriwether, who after reviewing the history of the earlier churches says in part:

At the close of the Civil War, the first brick church (the second church on the site), was by court action declared the property of the M. E. Church. Mr. William Thompson of R, a noble generous man, purchased the building and deeded it to the trustees of the M. E. Church South. The ministers at that time were Samuel Register, Presiding Elder; the Pastors were James E. Armstrong and Asbury R. Martin."

"It was soon found that the church was unsafe and needed extensive repairs of a new building. So it was torn down and the bricks which were sound were added to the ones bought for the new building which started in the fall of 1870. The architect was Walter West of Washington D.C., who gave his services, the Master Builder was S.G.Heaseley, his assistant was a Mr. Lee. The bricklayer was a Mr. Jones who presented the church with a handsome large Bible."

"In June of 1871, the church was dedicated by Rev. William Munsey. The Pastors were Rev. Dubney Ball and Rev. Bowrly W. Bond. Rev. Elisha Barrett Prettyman, a local minister, was present and assisted with the finances."

"In the fall of 1871, Mrs. Mary A.E.Dorsey for many years an honored member of the first brick church, passed away and was the first to be buried in the cemetery given by William Thompson of R."

The stewards at this time were Richard W. Jones, Nathan Cooke, and William Thompson of R. Trustees were Richard Green, Washington D. Waters, and Richard R. Waters(Uncle Dickey)."

"Besides Uncle Dickey, others who had worshipped in all three churches were Miss Charlotte Waters, Mrs. Elizabeth Cooke, Mrs. Emiline Stewart, and Mrs. William Thompson of R. On the 23rd of January 1872, William Thompson of R passed away. His widow, Chloe Ellen Stewart, continued to live at the Thompson home near the church."

"In the summer of 1872, the second District Conference took place at Goshen, Rev. Johnson S. Martin, Presiding Elder was assisted by the Pastors Whinner and Bond. In the fall revival fires burned again. One Sabbath night, the Rev. E. Marrett Prettyman filled the pulpit for the Pastors who were called elsewhere. At this meeting, his son was converted and later as the Rev. Forrest J. Prettyman filled the Goshen pulpit as the Presiding Elder.

(6)

89
GOSHEN ME CHURCH CEMETERY
5-110 BENTON ROAD
GOSHEN

"In the summer of 1876, the District Conference again took place at Goshen, with Rev. Ezra Busey, Presiding Elder, and Rev. John C. Dice and Charles M. Brown as Pastors. Albert G. Meriwether was appointed steward at this time and a few years later Joseph C. Higgins was made a steward."

"At this time Goshen was on the Rockville Circuit. The churches were Goshen, Brookeville, Rockville, Emory, Potomac Chapel, Concord, Gaithersburg, and Darnestown. In 1884 under the pastorate of Rev. Beverly W. Bond and Rev. Henry F. Hamill the circuit was divided, leaving Rockville, Emory, Goshen and Brookeville together, and Gaithersburg, Darnestown, and Potomac Chapel on another circuit. Some years later, under the pastorate of Rev. L. Woolf and Rev. John C. Copenhaver, another division of the circuits took place, leaving Rockville a station. Brookeville was closed, the congregation going to Emory to worship and the charge was called Goshen-Emory."

"In September of 1891, the District Conference was again held at Goshen, Rev. Samuel Rogers, Presiding Elder, and Rev. Lewis S. Lloyd and Jason W. Beal Pastors. Albert G. Meriwether, an earnest worker at this Conference died one year later and was succeeded by Samuel Robert Plummer as a steward."

"The last District Conference was held at Goshen in the summer of 1916, Rev. Harry N. Cantor, Presiding Elder and Rev. Frank F. Neel Pastor. Bishop Alpheus J. Wilson was present and delivered two fine sermons. He was looking so feeble that the ladies prepared invalid food for him, such as tea and toast, but he would have none of it, he waved it aside and partook of fried chicken, country ham, coffee, pound cake, and other edibles with the rest of them and remarked that he never felt better in his life. A few months later he died. At this Conference, William P. Waters, Raymond Wood and Robert B. Claggett were granted license to preach."

Ministers who served Goshen after separation from the Rockville Circuit were John C. Copenhaver, Wilmer P. Johnson, William T. Gover, Frank F. Neal, A. Lee Barrett, Nolan B. Harmon Jr., George R. Mays, Gordon E. Smith, Clarence E. Kirby, and Linwood Hammond."

This ends Miss Meriwether's history and Miss Ella Plummer brings the story up to date.

"I would like to call attention to the front chandeleer, which was bought and installed when this church was built in 1870, the back chandeleer came from the second church, I was told by Miss Annie Meriwether, who joined the church when she was sixteen and died at the rich age of 94 on October 4, 1935. The balcony is or was reached from the outside, and had a folding door, which I had never seen anywhere else. The bottom step

89
GOSHEN ME CHURCH CEMETERY
5-110 DEATH RECORD
GOSHEN

is concave to allow the door to be pushed in and folded."

"In looking over some Sunday School records about the time of the Civil War, this note was made by the Superintendant, A small attendance, the boys are in the cherry trees and refuse to come down. "

I have told you of the original deed for the church property given in 1790. I have the original survey of the church property and the cemetery which was made in 1872, showing the church property as one acre and the cemetery as 3/4 acre. I have either the original or copies of all papers recorded in Rockville Court House relative to "Old Goshen".

#Many people can tell stories of the olden times and the church; Of ghosts, such as when passing the church at night and the horses refused to move. When in fear and trembling, one got out to investigate, there was only an old cow lying across the road taking a rest; of the slave's gallery where colored people used to sit, filing down from it to take communion at the table the white folks used."

From this same balcony at a night meeting when the lamps were lit, there dropped a long black snake, hitting the lap of one of the ladies, much to her consternation, and then slipped to the floor.

The names familiar to "Old Goshen" can run nearly the whole alphabet, some of them being Allnutt, Balthis, Bowman, Butcher, Benson, Cooke, Carter, Claggett, Crawford, Dorsey, Davis, Eggleston, Gartner, Green, Gaither, Griffeth, Higgins, Haines, Harmon, Jones, Kinsey, Kephart, Linthicum, Martin, Magruder, Moore, Moxley, Meriweather, Nelson, Pope, Plummer, Pumphrey, Pugh, Riggs, Stewart, Stupp, Thompson, Waters, Watson, White, Williams, Warfield, Walker, and Wightman.

The membership of Goshen was greatly decreased through the years by removals and deaths. When the Northern and Southern Methodists, who had separated during the Civil War, decided to unite with the Protestant Methodists, it seemed more logical to keep the church activities in the village, and so now Laytonsville charge serves that need in this community. When this was done the property was deeded to the Trustees of the church and not to the Conference. The present Trustees are Samuel Riggs, George Plummer, Nathan White, Mrs. Maude Cooke, Mrs. Lee Warfield, Miss Maude Dorsey, and Miss Ella Plummer.

I am sure I voice the sentiments of the Trustees and the friends of "Old Goshen", many of whom I see present today, when I offer you our sincere wishes and prayers for your success in carrying on the work of the Heavenly Father in the use of our Church Property.

(S)

89
GOSHEN ME CHURCH CEMETERY
8-11-10 BERTH KEND
GOSHEN

And so ends the history of Goshen Church as read by Miss Ella Plummer on December 10, 1950 when the old church was rededicated under the auspices of the Eastern Mennonite Board of Missions and Charities to whom it has been leased for a five year period with the privilege of renewal of the lease. The only consideration was the upkeep of both church and property.

1975

The old church has seen little change over the years. The oil lights are still there, but have been electrified. The side door ~~and~~ has been sealed shut, the stairway to the slave balcony has been removed, except for the top 3 steps, an entrance has been provided from the interior of the church, a basement put underneath the church and a heating system instead of pot belly stoves, also tile has been put over the floor boards.

It is used regularly by the Goshen Mennonite church with Menno D. Sell serving as Pastor since 1950.

Currently Pastor Mummaw.

(9)

89
GOSHEN ME CHURCH CEMETERY
5-11-50 DEATH RECORD
GOSHEN