

HISTORICAL NOTES



WALKER CHAPEL
UNITED METHODIST
Arlington, VA

JULY 9, 1991

HISTORICAL NOTES

Nos. 1-14

WALKER CHAPEL
UNITED METHODIST

JULY 9, 1991

Arlington, VA

This is the Chapel: here, my son,
Your father thought the thoughts of youth,
And heard the words that one by one
The touch of life has turned to truth.

from: *Clifton Chapel*
by: Sir Henry Newbolt

Foreword

The 9th of July, 1991 marks the 120th anniversary of the founding of Walker Chapel. In preparation for the celebration of this day, the series of reports - *Historical Notes* - has been compiled to provide a background for this occasion. The first in the series was dated 13 January, 1991, subsequent reports were issued semi-monthly.

The Walker Chapel Archives provided the major source of information for the *Notes*. The bibliography (the final item in this booklet), includes other sources consulted in addition to the Archives material. The reader is encouraged to examine the items included in the bibliography to provide additional background information.

Our gratitude, as a congregation, is extended to Mr. Paul C. Janaske, our Church Historian, who has researched and compiled the material for this booklet. *The Historical Notes* will hopefully provide the nucleus for a published history of the rich heritage of Walker Chapel United Methodist Church.

Don Roberts

Walker Chapel United Methodist, Arlington, VA

HISTORICAL NOTES No. 1

"We can never know enough about those in whose footsteps we follow. We will never tire of their stories. As much as has already been found in the records of our past, there is still more to be found, much more. - David McCullough

The earliest record of religious services in Northern Virginia is very difficult to document. There is no doubt that the early settlers brought their faith with them. Family prayers before the hearths of pioneer cabins were undoubtedly the basis of "Arlington County" religious precept.

The early settlers in Arlington were predominantly British, and were mostly members of the Church of England. In 1765, the Fairfax Parish was established to accommodate the increasing number of families moving "up river." This new parish included Falls Church which was constructed in 1734. (a new structure was built in 1768)

In 1779 Thomas Jefferson introduced to the Virginia legislature the *Ordinance of Religious Freedom*, this proposal failed of adoption, but six years later virtually the same measure passed in the House of Burgesses. This *Ordinance* became the model for what is now the first amendment to the US Constitution. The Statute declared that no man could be compelled to attend or support any church, nor suffer any discrimination because of his religious beliefs. A consequence of this ordinance was the disestablishment of the Church of England in the United States.

The first house of worship in Arlington County was built by G.W.P. Custis as a part of Arlington Plantation. It was called the "Chapel of Ease,"- it was intended for use by the "people" of Mr. Custis his neighbors, and his own family. The family were also communicants of Christ Church

(Alexandria). The building was probably constructed about 1823, shortly after the founding of the Virginia Theological Seminary, which provided student preachers.

The first Methodist services in the area were held in the home of Colonel William Adams (built in 1750), just beyond the Arlington County line on Leesburg Pike.

The Adams home was a favorite stopping place of the first Methodist Bishop, Francis Asbury. Mrs. Adams was the first member of her family to become converted to the new sect and was considered to be a saint of pioneer Methodism.

Services were conducted at the Adams residence until about 1780 when Fairfax Chapel was erected in the vicinity of what is now known as Seven Corners. It was destroyed in 1861 - the present Oakwood Cemetery was the original church burial ground.

Sarah Adams, (William Adams daughter) married William Watters who was the first American itinerant Methodist preacher. In 1778 he attended the Sixth Conference of American Methodism in Leesburg, at what was probably the first Methodist Church in America,- and the first conference in Virginia. The chapel was built in 1766, abandoned in 1900 and demolished shortly thereafter. The Reverend Watters died in 1827, his grave is located on private property behind St. John's Catholic Church on Linway Terrace, in McLean.

The first church organized and built through community effort was Mt. Olivet on Glebe Road at 16th Street. In the mid 1800's services were being held in private homes by itinerant preachers. In 1854 the local Methodists selected a site and solicited funds for a church building. It was completed in 1860 and then destroyed the following year by Union troops. In 1870, the congregation which had been meeting again in homes made plans to rebuild and a new structure finally arose on the old foundation.

Walker Chapel United Methodist, Arlington, VA

HISTORICAL NOTES No. 2

*These are the times that
tried men's souls.*

- Thomas Paine

Look back to the 1850's ... to the place we know today as Arlington County,* is it possible to reconstruct the character of the times?

It difficult to even try to imagine what life was like during the time of war. Despite the fact that Arlington was south of the Mason-Dixon Line and the capital of the Confederacy was located in Richmond. Arlington was functioning on both sides of the Great War Between the States. The sons of many Arlington families were proudly wearing the uniform of the Confederacy, while the folks back home were striving to cope with life under the shadow of the stars and stripes on the other side of the Potomac.

The church was not to be overlooked in the face of strife. During the services at St. Paul's Episcopal Church on Pitt Street in Alexandria, the minister during the Litany omitted a prayer for the President. When members of the congregation - some were troops from Pennsylvania and Illinois - requested the minister to include the prayer; the requests were denied and the minister was escorted from the church. It was not unusual for the military to conduct the service in the churches.

The conflict of loyalty is shown through the experience of another neighboring church. During 1861, Falls Church (Episcopal) served as a brigade hospital for the Confederacy. When the Union forces moved into the building it was apparently still in use as a hospital and the patients were treated equally. Later the Union troops tore out

the floor of the church and used the building as a stable. In 1866 the Army repaired the building and it was returned to the congregation.

Hunter's Chapel, the first building to be occupied by the present Arlington Methodist Congregation, built about 1859, did not last very long. In 1861 Federal troops occupied the building and by the summer of 1862 nothing was left but the stone foundation.

Mt. Olivet congregation finished their first building in 1860 and just one year later Union troops used the building as a hospital, a stable, and finally, the wood in the church building was used for firewood, etc., for the troops.

Years later the congregations applied for redress from the Federal Government. In each instance the applicants were asked the questions; "were the Union forces responsible for destruction of the building; were they acting under the direction of their officers; and most importantly - was the church loyal to the Union during the war?"

Each congregation labored for about five years to have a place of worship. To see the church torn apart by military occupation must have been devastating; then you were expected to answer the question "were you loyal to the Union forces?" The strength and faith of the good folks who made up the congregations for the early churches is unparalleled.

* Arlington Co. did not exist until 1920 when the General Assembly passed an act decreeing that the county which had been known as *Alexandria* should be known as *Arlington*.

Walker Chapel United Methodist, Arlington, VA

HISTORICAL NOTES No. 3

At the time prior to the war between the states - the county was essentially open country - there was not a community organized as a town or even a village. The county was an agricultural community with a scattering of professional persons, a few country stores, blacksmith shops, and a sprinkling of government workers. Houses were far apart and the transportation from point to point was rough in summer and nearly impassable in the wintertime.

On the brink of war there was great confusion in the land. Loyalties were in question - family members split over allegiance to the north or south, even large denominations of churches were split into the Northern and Southern branches.

The Methodist Protestant Church was new and full of vigor and the spirit of evangelism. The young ministers were young men burning with the desire to spread their faith and establish a new church at their first opportunity.

The Maryland Annual Conference included Maryland and the District of Columbia and parts of Delaware, Pennsylvania, New Jersey, West Virginia, and Virginia, and included Potomac Circuit. Salem Church located at Forestville near Great Falls was the nearest church to our county.

At the Maryland Annual Conference of 1853, Dr. E.J. Drinkhouse was named to serve as pastor of Potomac Circuit. Under his leadership Mt. Olivet was established as a mission church of

Salem Church. In subsequent years other missions were established through the efforts of the leadership at Mt. Olivet - Gum Springs, Bailey's Cross Roads, Walker's Chapel, Beulah, Lewinsville, and Cherrydale. The fate of Gum Springs, Bailey's Cross Roads, and Lewinsville cannot be documented.

During the ministry of the Rev. William C. Ames a meeting was held on July 9, 1871 at Mt. Olivet. A group of members and friends of the Methodist Protestant church made pledges for the purpose of building a church near Walker's grave yard.

WALKER CHAPEL

Walker Chapel, a small frame country church of the Mount Olivet Circuit, was dedicated at this location on July 18, 1876. It was named in honor of the Walker family who donated the Walker Grave Yard as a site for the church. A new frame church was built nearby in 1903 although the original chapel structure continued in use as a Sunday School until its demolition in 1930. The present building dates from 1959. The earliest recorded burial was that of David Walker, who died in 1848.

Text of Arlington Historical Marker #47 located at the Glebe Road entrance to the parking lot.

Walker Chapel United Methodist, Arlington, VA

HISTORICAL NOTES No. 4

The earliest known meetings of what came to be the original Walker Chapel congregation were in 1869 at a residence known as the "Nicholson House." This house was located a few hundred yards north of the present church. These meetings were Sunday school classes conducted by Mrs. Evan C. Edwards. Early records of the founding of the church are scarce, but it does seem apparent that the real impetus was through the missionary efforts of the Rev. William C. Ames from Mt. Olivet church.

The record does indicate that a meeting was held at Mt. Olivet on Sunday, July 9, 1871. The meeting resulted in providing a subscription list with the following statement:

We the undersigned members and friends of the Methodist Protestant Church do agree to pay on demand the several sums set opposite our names for the purpose of building a Methodist Protestant Church at or near Walker's Grave Yard. -

Mt. Olivet. July 9, 1871.

The list included 56 entries, 52 names and 4 anonymous contributors, pledging a total of \$386.50. It is interesting to identify the individuals and determine their role or concern with Walker Chapel.

The March 1871 report to the Conference by Preacher Ames (the minister at Mt. Olivet) showed 55 members and 36 probationers, two churches and one parsonage. Gum Springs would

be the congregation in addition to Mt. Olivet. It does not seem likely that all 56 persons attended the meeting on the 9th. Notice that the statement said "members and friends." Few of the names on the list lived in the vicinity of Walker's Grave Yard, and the membership roll of 1881 at Walker Chapel includes only five persons contained in the subscription list!

Gilbert Vanderwerken made the largest contribution of \$30. He lived nearby, he never was a member at Walker Chapel, and he was known to share his generosity with Mt. Olivet and a Presbyterian church.

One can only speculate as to the motivation of the original contributors, but the concept of neighborhood needs must have played an important role in the decision "to build a Methodist Protestant church at or near Walker's Grave Yard."

Some elements, of a center of religion, already existed in the form of the Sunday School meetings conducted by Mrs. Edwards. "Household" religious services were not uncommon. The missionary zeal of Preacher Ames must have provided the basic elements that combined all the ingredients at the right time and place for the establishment of a new congregation of the Potomac Circuit - a mission associated with Mt. Olivet.



Walker Chapel United Methodist, Arlington, VA

HISTORICAL NOTES No. 5

Walker Chapel is located on a tract of land which was known as the Pimmit Run tract. Ownership of the land can be traced to Councilor Robert Carter, the grandson of the famous Robert "King" Carter, at one time the largest landowner in Virginia.

The earliest record in Arlington County pertaining to the land on which Walker Chapel is located, is a deed dated 25 November, 1850 executed by Alfred Ball conveying to his niece, Elizabeth S. Bowen, a tract known as Pimmit Run tract, supposed to contain 300 acres. The deed recorded the owner as Robert Carter, the grandfather of Alfred Ball who had apparently inherited the land from his mother; he then gave and conveyed the land to his niece, Elizabeth S. Bowen. Although this conveyance was to have taken place sometime in 1843, it was never made a part of the record.

On December 1, 1858, Elizabeth Bowen conveyed by deed the original Walker's Graveyard. This was a small plot of land about 30 yards square at the southwest corner of the present cemetery near Old Glebe Road. The deed conveyed the plot to William, James and Robert Walker, also James and John W. Reid as trustees of the Walker Graveyard. The purchase price of the burial plot was \$25.00. The fee was apparently paid by the Walker/Reid family at the time of the purchase.

The first Walker Chapel church was built in 1871 on a site which was conveyed by Elizabeth S. Bowen to Robert Walker, Samuel Titus, Joseph McNeir, Valentine W. Sellers and William Walker, in trust

"for a building site for a Methodist Protestant Church and a burial ground for, use and benefit of the congregation worshipping in the said church from time to time." This parcel known as the "Chapel Lot" is the northern part of the present cemetery.

The 1858 deed conveying the original graveyard and the 1871 deed conveying the Chapel Lot covered only a part of the parcel where the present church now stands. When the road, which we now call "Old Glebe Road" was opened, a triangular tract was created which included the property deeded to Robert Walker in 1877. By a deed written 1 October, 1879 Robert Walker conveyed this triangular lot to the trustees of Walker Chapel for the nominal consideration of one dollar. The lot includes the property for part of the present cemetery and the church building.

The trustees of the original graveyard plot never conveyed the deed to the trustees of Walker Chapel. A Virginia statute provides that whenever a church has 25 years possession of real estate for which there is no deed of record, the trustees of the church may file a petition in the circuit court of the county and obtain an order for the appointment of a special commissioner to convey the land to the church. The trustees of Walker Chapel filed such a petition, obtained court order and on 27 January, 1949 a deed was executed conveying the entire property to the trustees of Walker Chapel.

Walker Chapel United Methodist, Arlington, VA

HISTORICAL NOTES No. 6

Walker Chapel was founded during the ministry of William C. Ames, and he is entitled to the major share of the credit for organizing and building the church. He served as pastor of the Potomac Mission for two years - starting March 1870. He proved to be a prodigious worker with a fine personality and outstanding ability. During his ministry he built a parsonage at Mt. Olivet, a mission at Gum Springs, 14 conversions, a canvass of the neighborhood, and a two weeks meeting. At the end of his ministry, he reported to the Conference - 72 members, 20 probationers, and three and one half churches having a value of \$4000!

In additional to the ministerial abilities of the Rev. Ames he was among other things an accomplished fiddler and a skilled carpenter. It is reported that he was personally responsible for most of the construction of Walker Chapel. Preacher Ames reporting that three and one half churches were included in the Potomac Mission, was obviously a reference to the fact that Walker Chapel construction was not yet complete. Despite the fact that the concept of a church at Walker's Grave Yard was conceived on July, 1871, it was reported that the building was in use by Christmas of that same year. The church building was completed during the ministry of Jacob Mathias Yingling who served in the Potomac Mission during 1874 to 1876. He was a very large physical specimen of untiring energy whose feats of strength were legendary, and like Preacher Ames, he used his own hands in church construction.

In early 1875, Mr. Yingling reported that the small debt at Walker's had been paid and \$110. had been

spent for the completion of the church building. The church was ready for dedication, but the brethren decided to wait until next summer because "money is so scarce." He added in his report that "Walker's Chapel is a handsome country church." The dedication of Walker Chapel was conducted on July 18, 1875 with the Rev. Dr. F. Swartzell and the Rev. T.D. Valiant officiating at the ceremony. Robert Walker was diligent in recording the events of the day in his personal journal. The entry for July 18, 1875 is as follows: "Stayed home all day. Maggie was sick. Walker's Chapel was dedicated to the services of God." The entry is interesting from several points of view; it was not unusual for Robert to report that he attended services at Mt. Olivet, and Walker Chapel and a Presbyterian Church in Georgetown on the same day. It was most unusual for him to miss a Sunday service. Even more interesting is the record to show that Robert Lewis Walker, the first born son in the family was born this day!

The first Walker Chapel was an attractive clapboard building, with a small belfry, it was built on a high foundation with a basement that could be used for Sunday School classes. The building served the congregation until 1903, when a new church was constructed on the opposite corner of the property facing on what is now Old Glebe Road.

The original structure was sold to William H. Elliott who used the lumber to build his residence at 3816 N. Glebe Road.

There is no record to show how Walker Chapel was named. It appears quite evident that the association with Walker's Grave Yard and the Walker family provided reason enough to take on the name - *Walker's Chapel*.

Walker Chapel United Methodist, Arlington, VA

HISTORICAL NOTES No. 7

Robert Walker was the youngest of three sons born in the family of David Walker, of Waterford, VA and Nancy Reid Walker. When Robert reached the age of 31 a number of very important events occurred in his life - on 9 July the meeting was held at Mt. Olivet Church "... for the purpose of building a Methodist Protestant Church at or near Walkers grave yard ...," on 21 September, he was married to Margaret Havener in Christ Church in Georgetown, and among other things, Robert managed to build a house for his soon-to-be family.

The Walker home was located at the present site of the Arlington County park (tennis and basketball courts) between Stafford and Tazewell Streets off Old Glebe Road. The log house consisted of a kitchen and a bed room on the first floor and two bed rooms on the second floor. The building was 32 ft. 8 in. by 14 ft. in size!

There were nine children in the family. Nancy was the first born and when she was 18 years old her brother Arthur arrived in the household.

It must have been a hard working family tending to the farm. Robert's journal includes entries to record the fact that "today I went to market and sold 450 qts. Stromberys," or another day "Sold to Garom 1 hundred cabbages" and just three days later "I went to town with 2 hundred cabbage."

In addition to the responsibilities at home, Robert was able to serve as overseer for the nearby Easter Spring Farm, serving the church in a physical as well as spiritual sense. He helped in the construction of the church building, including the building of the church pews. He was active in county affairs, but his role in the community was best characterized by a letter to the editor of the *Alexandria Monitor* shortly after Robert Walker died.

THE ALEXANDRIA MONITOR
Rosslyn, Virginia

Robert Walker

The death of Robert Walker deserves more than passing notice. While his departed spirit is tasting immortality in lands beyond the sun, here in the midst of his old associations Robert Walker still lives, and above the black banners of death, memories of his good deeds shine like stars. No man of his means and opportunity in life did more for the welfare of Alexandria County than he did, and for half a century he was one of our most active and prominent citizens. He performed many public services and enjoyed the confidence of every judge who sat upon the bench and he was frequently called by Judge Chichester, Judge Love, Judge Nicol and Judge Thornton to serve important commissions. At the time of his death he was overseer of the poor and also a member of the electoral board. He possessed to a marked degree both physical and moral courage and when he espoused a cause he advanced it by all his force and energy and untiring patience. He was a pioneer in the cause of temperance, and both by teaching and example did more than any other man in the county to promote the moral issue. He was a member of that famous jury that delivered the death blow to the St. Asaph race track gambling resort, and in the jury room, as elsewhere, when a principle was involved he stood unbending as the oak and as firm as the rock-ribbed mountain. In his immediate neighborhood he was known as the "Peacemaker." and if he had an enemy in the world that enemy came of some effort on the part of Robert Walker to bring peace and good will in the place of hatred and estrangement. With him kindness was a strength which he used to promote Christian virtue and to repel the allurements of vice. It is said that "Life is but expanded by the stroke of death" and we can well believe that his spirit has not abandoned the sphere in which he lived. Robert Walker will be remembered in all those pleasing recollections by which we cherish an urbane, kind and courteous gentleman. He gave an example of Christian life to all for observation, approval, study and imitation, and as long as returning springs weave their carpet of green above his grave, the social circle, the domestic fireside, the altar of private friendship, will give to his memory tender tributes of love.

- A letter to the Editor
signed by Crandal Mackey

Walker Chapel United Methodist, Arlington, VA

HISTORICAL NOTES No. 8



ROBERT WALKER

19 January, 1840 - 30 November, 1908

Excerpts from Robert Walker's Journal

1874

- 15 March Me and Mother and Martha Sherier went to Mt. Olivet to hear Bro. Lewis preach. After dinner we all went to Walkers Chappel to hear Bro. Ames preach.
- 22 March I went to Mt. Olivet to hear Bro. Mather preach his farewell sermon. Bro. Dye came home with me taken dinner went to Walkers Chappel to hear him preach.
- 12 April Sunday I went to Mt. Olivet to services at 11 o'clock. Taken dinner with Bro. Yingling. The went to Walkers Chappel services at 3:00.
- 17 May Went to Bailey's Cross Roads to church.
- 14 June Went to Walkers Chappel.
- 28 June Went to funerl, was one of paul bearers.
- 7 Sept. I went to Walkers Chapel to take some plank for to make tables for the fair.
- 11 Sept. I went to Georgetown to bring a load of men to the fair at Walkers Chapel.
- 12 Sept. I went to the fair at nite. It broke up.
- 27 Sept. Sunday I went to class meeting. We had a general class meeting. A glorious times.
- 18 Oct. I went to Walkers Chapel to see about the paintin of the church.
- 25 Dec. Christmas. I plowed all day on Mrs. Cathcart's farm and went to church at nite.

Walker Chapel United Methodist, Arlington, VA

HISTORICAL NOTES No. 9

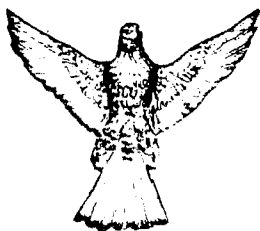
Register of pastors serving the conference which included Walker Chapel.

1. 1870 W.C. Ames
2. 1872 J.B. Jones
3. 1873 A.W. Mather
4. 1874 J.M. Yingling
5. 1877 J.T. Adkins
6. 1878 H.C. Stern
7. 1881 W.W. White
8. 1883 W.F. Livingston
9. 1888 E.R. McGregor
10. 1890 Joseph Portch
11. 1891 G.D. Edmonston
12. 1892 E.R. McGregor
13. 1894 Jesse W. Norris
14. 1900 E.B. Taylor
15. 1902 J.W. Gray
16. 1906 Charles M. Zepp
17. 1909 W.L. Hoffman
18. 1916 C.K. McCaslin
19. 1921 J. Leas Green
20. 1923 P.M. Cassen
21. 1925 J. Peyton Adams
22. 1926 John W. Townsend
23. 1928 Ira M. Dinkle
24. 1930 Harry A. Hager
25. 1932 J.J. von Hagel

26. 1935 Leslie E. Werner
27. 1937 William P. Kismodel
28. 1938 J. Tracey Fenly
29. 1939 Glenn L. Fickel
30. 1941 O.D. Lambert
31. 1944 H. Burnell Pannill
32. 1947 Fred L. Croft (supply)

In 1947 the Rev. J. William Hough was appointed to serve at Walker Chapel as the first full time minister.

33. 1947 J. William Hough
34. 1955 Wilson Stanley
35. 1959 Garland E. Hopkins
36. 1962 James L. Robertson
37. 1962 Harry Griffith Balthis
38. 1967 Mahlon Elliott
39. 1969 Percy White
40. 1973 David H. Smith
41. 1977 Samuel A. Stanley, Jr.
42. 1990 Donald H. Roberts



Walker Chapel United Methodist, Arlington, VA

HISTORICAL NOTES No. 10



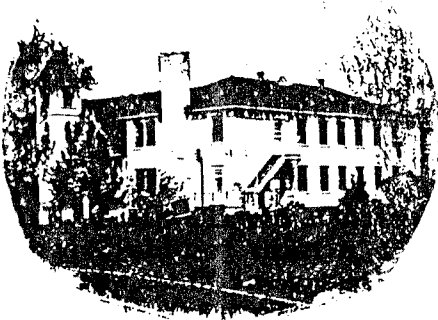
WALKERS CHAPEL - 1871

Walkers Chapel in 1871 was a clapboard building, with a small belfry, built on a high foundation with a basement that was used for Sunday School classes. Christmas services were held during that first year in the new building, but the church was not dedicated until 18 July 1875.



WALKER CHAPEL - 1903

In 1903 the original church was replaced by a small white building with a bell tower. The cost of construction was about \$2000. Most of the work in construction of the church was done by Julian and William H. Elliott. Some years after this church was built, the 1871 building was dismantled and the materials were used in construction of the residence at 3816 N. Glebe Road.



EDUCATION BUILDING - 1954

On July 9th 1951 - the 80th anniversary of the founding of Walker Chapel - ground was broken for the construction of the Education Building. This new addition was completed at a cost of \$75,000. The design and construction was done by Sharpe and Hamaker.



WALKER CHAPEL - 1960

The ground breaking ceremony for the present Chapel was held on 26 April, 1959. The dedication for the building took place on Palm Sunday - 10 April, 1960. The construction cost was \$225,000. The architect was Eimer Cappelman; the builder, Miller Brothers; and the furnishings were provided by Winebarger of Lynchburg, VA.

SYMBOLISM IN WALKER CHAPEL

The architectural style of Walker Chapel is of the late Colonial period and is strongly reminiscent of many churches found throughout the New England states. The spire, supporting a ten foot high Celtic cross rises 103 feet from the ground.

The shape of the church is cruciform, symbolic of the cross of Christ and is basic to all other symbols. To reach the chancel beyond the communion rail, one takes the three steps of faith, hope and charity. The minister also takes these three steps to enter the pulpit.

Inside the chancel rail is the backdrop called the "reredos." The twelve panels symbolize the twelve apostles. The head of this feature is of the "broken-bow" type with a white descending dove* seemingly suspended in space, representing the Holy Spirit. Below the dove is the Alpha and Omega, first and last letters of the Greek alphabet reminding us that Christ is the beginning and the ending.

The altar is central, tracing back to the Old Testament, when sacrifices to God were offered on the altar. Thus we place upon the altar the cross and the candles, symbolic of the presence of Christ and the word of God. The three panels of the altar have the Chi-Rho symbol. These are the initial letters in the Greek word for "Christ" or "The Anointed." The carvings** of wheat represent the bread of life, and the grapes representing wine for the blood of Christ pointing to Holy Communion.

The carved eagle surmounting the lectern is a symbol of St. John - the gospel of John is unique in expressing its understanding of Christ. The octagonal pulpit is designed after a wine goblet, symbolizing the central role of the "cup." Over the altar is a tester or canopy. Carved in the surface of the tester is the symbol Chi-Rho. This sacred monogram was used by the Emperor Constantine.

Colonial-type maple pews of white and walnut and wine-red carpeting complete the decor of the chapel.

The paraments follow the colors of the Church Year. Appliques on the cloths are embroidered symbols especially suitable for the season.



* The descending dove in the reredos was executed by George Giannetti of Washington, DC, one of America's fore-most architectural sculptors. Born in 1897 in Florence, Italy, he immigrated to the United States as a youth. Mr. Giannetti's work is included in such well known churches as the Washington Cathedral and the Greek Orthodox Church of Sts. Constantine and Helene, and in the U.S. Capitol.

** The carvings on the altar of wheat and grapes were done by Stan Kochinski of Lynchburg, VA, a Polish refugee artist who came to the United States in 1951. Mr. Kochinski was born in 1923 in Piotrkow, Poland.

Prior to World War II, he lived in Lodz, he was taken to Germany and finally was located in a displaced persons camp. Some of his more notable work is to be found in the First Methodist Church of Douglas, GA, and the Noland Memorial Methodist Church in Newport News.

Walker Chapel United Methodist, Arlington, VA

HISTORICAL NOTES No. 12

Excerpts from Quarterly Conference Reports:

September 10, 1929

Quarterly Conference held at Walker's Chapel .
Report of Secretary of Sunday School. Attendance
not so good.

Report of President, young peoples society -- very
favorable.

Discussion on painting for back of pulpit. Mrs.
White to see about cost, etc. ...

S.S. Snow, Acting Sec'y
(Ira M. Dinkle, Pastor)

January 31, 1930

During this quarter I have attended Sunday
Services every Sunday.

Three people have united with the church.

My salary is paid to date. The rent is paid to
Jan. 15.

I would like to make some recommendations.

That we instruct the Trustees to discourage
the holding of funerals on Sunday afternoons
in this church. ...

Ira M. Dinkle, Pastor

November 30, 1932

The pastor reports some of the things which have
been done since his arrival ... There have been
three funerals ... There have been a wedding and a
baptism. Eight members have been received in our
church together, which is a joy to the pastor as
well as to all. One hundred and thirty-six
pastoral calls have been made, & the Lord's Supper
has been administered several times. ...

J.J. von Hagel, Pastor

November 17, 1948

It is a real privilege to make this, the first report of the Walker Chapel Charge. The step which has been taken, making Walker Chapel a station, is a momentous one, and it is a real privilege to be the minister here at such a time.

The general state of the church is excellent. Attendance at all regularly scheduled services is good, the average congregation on Sunday morning now being above 50. Attendance at Sunday School is approximately 90% of the enrollment

The renovation program initiated this summer is nearly complete. The plumbing installation is done and there remain only a few small jobs before the rest rooms will be completed. They are in use but some painting and floor work is yet to be done. The heating system is completely installed and in operation. ...

It should be noted that all work incident to erecting walls, plastering,, setting doors and installing trim, and painting the rest room and basement has been done by the men of the church. There has been instituted a regular Work Night to complete the projects underway and planned. ...

Since the last quarterly conference 263 pastoral calls have been made,... and one wedding solemnized. Five new members have been received at Walker Chapel, all by transfer. ...

J. William Hough, Pastor

22 September, 1951

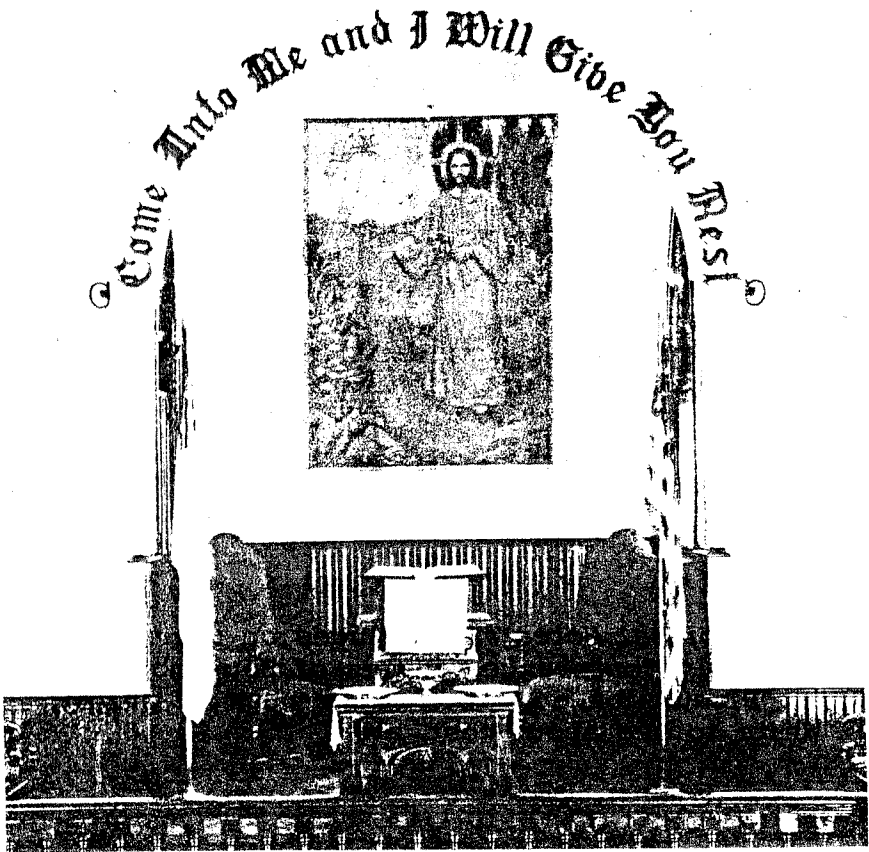
Walker Chapel is now closing the best year in its history. The most significant event of the year and, indeed, in nearly half a century, occurred during the quarter now ending, when on July 8th, just one day short of the 80th anniversary of the organization of this church, ground was broken for a \$40,000. addition to our building. Construction of this addition has moved along well and contributions toward it, ... have been excellent. It is expected that we will occupy this addition in late November.

All phases of church life are in good condition. Attendance at Sunday worship has averaged 107 persons ...

J. William Hough, Pastor

Walker Chapel United Methodist, Arlington, VA

HISTORICAL NOTES No. 13



This is a reproduction of the cover of the church bulletin published during the ministry of the Rev. J. William Hough (1948-1949). The photo includes the furnishings of chancel of the "1903 Church." With the exception of the flags and the altar railing, these furnishings are preserved in the Walker Chapel Archives collection.

The oil painting, hanging on the wall behind the pulpit, has been called the "Walker Chapel Christ." The painting, unveiled on May 4, 1936, was done by the late Mrs. Cherry Ford White, an active member of the church for many years. She was a graduate of the Maryland State Institute of Art and formerly active in the Creative Arts Club of Arlington and the Arts Club of Washington. Mrs. White was honored to have her canvases in permanent collections in Richmond; Washington; Madras, India; and elsewhere.

A description of the painting, written at the time of its unveiling, says in part: "The standing figure of Christ appears in a landscape scene, full of soft glowing color, and rich in symbolism." The title of the picture is *Come Unto Me and Rest*, a sermon on this theme was preached at its unveiling by the Rev. Ira M. Dinkle, who had asked Mrs. White to execute the painting.

[from data supplied to a *Washington Star* reporter
4/25/49]

NOTE: *Historical Notes* #12 includes an entry for the Quarterly Conference minutes of September 10, 1929: - "Discussion on painting for back of pulpit. Mrs. White to see about cost, etc."



Walker Chapel United Methodist, Arlington, VA

HISTORICAL NOTES No. 14

The Plan of Union was proposed to bring together the Methodist Church and the Evangelical United Brethren Church, two churches that share a common historical and spiritual heritage. They hold the same fundamental doctrines of faith, and their ecclesiastical organization is similar. They are Protestant churches whose streams of spiritual life and thought come out of the Protestant Reformation of the 16th century.

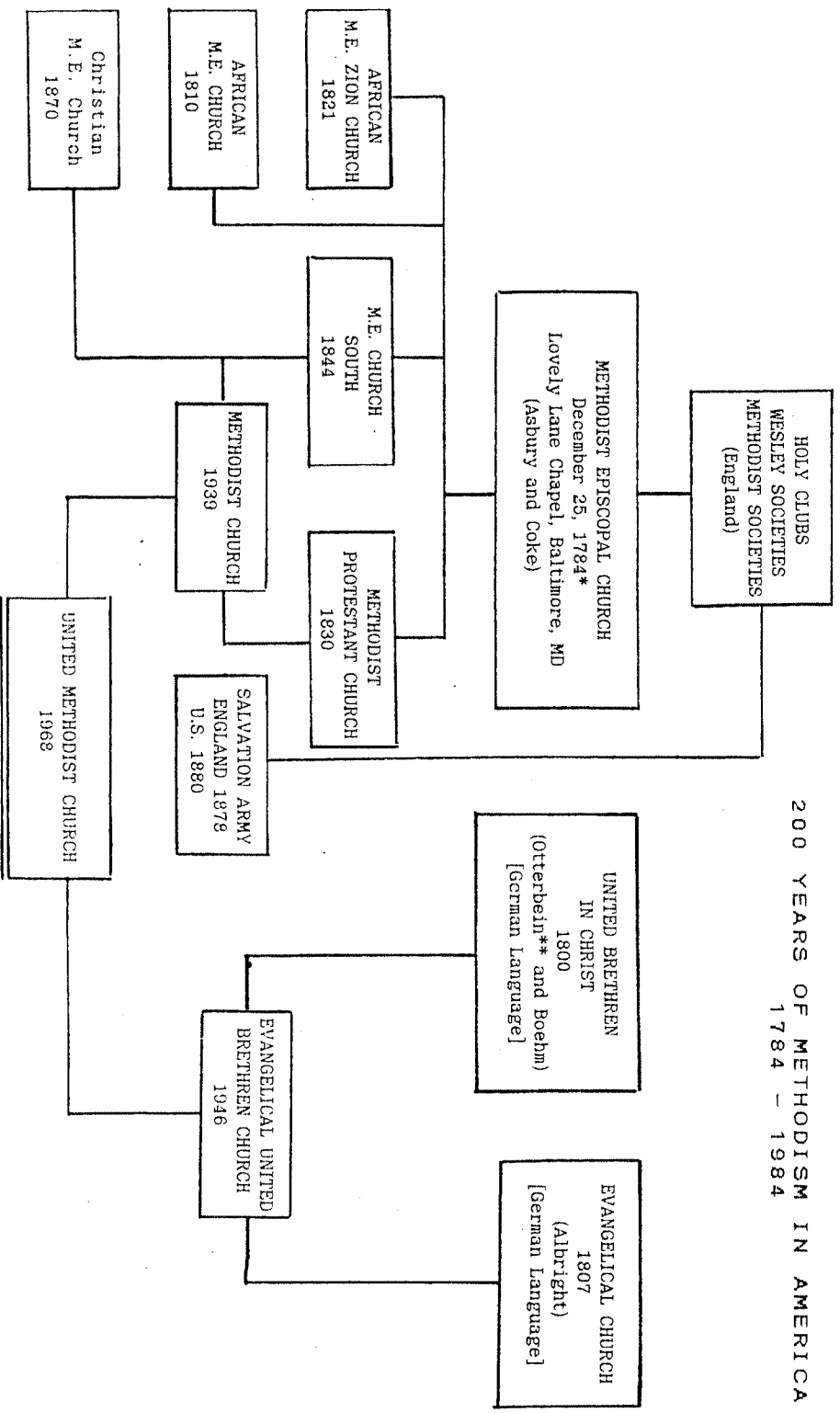
Since their beginnings the churches had worked side by side in friendly fellowship. Had it not been for the difference in language - the English speaking Methodists and the German language of the Evangelicals and United Brethren - they might have been one church from the beginning.

The Methodist Church had its origin within the Church of England. John Wesley, a clergyman of the Church of England was the founder of Methodism. He did not plan to start a new church, he set first to preach to the needy and second to take care of those who were won to Christian life.

From England, Methodism spread to Ireland, and then to America. In 1766 a lay preacher from Ireland began preaching in New York. In 1771 Wesley sent Francis Asbury to America to become a great leader of American Methodism.

The following chart is an attempt to portray graphically the history of Methodism in America.

200 YEARS OF METHODISM IN AMERICA
1784 - 1984



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