

United States Department of the Interior
National Park Service

NR 10-5-2009

National Register of Historic Places Registration Form

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in *How to Complete the National Register of Historic Places Registration Form* (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If an item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Emmet Methodist Church
other names/site number Site # NE0163

2. Location

street & number 209 South Walnut not for publication
city or town Emmet vicinity
state Arkansas code AR county Nevada code 099 zip code 71835

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act, as amended, I hereby certify that this nomination
request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic
Places and meets the procedural and professional requirements set for in 36 CFR Part 60. In my opinion, the property meets
does not meet the National Register criteria. I recommend that this property be considered significant
 nationally statewide locally. (See continuation sheet for additional comments.)

Catherine Matthews 8/3/09
Signature of certifying official/Title Date
Arkansas Historic Preservation Program
State or Federal agency and bureau

In my opinion, the property meets does not meet the National Register criteria. (See Continuation sheet for additional comments.)

Signature of certifying official/Title Date

State or Federal agency and bureau

4. National Park Service Certification

- I hereby certify that the property is:
- entered in the National Register.
 See continuation sheet
 - determined eligible for the National Register.
 See continuation sheet
 - determined not eligible for the National Register.
 - removed from the National Register.
 - other, (explain:)

Signature of the Keeper

Date of Action

Emmet Methodist Church

Name of Property

Nevada County, Arkansas

County and State

5. Classification

Ownership of Property
(Check as many boxes as apply)

- private
- public-local
- public-State
- public-Federal

Category of Property
(Check only one box)

- building(s)
- district
- site
- structure
- object

Number of Resources within Property
(Do not include previously listed resources in count.)

Contributing	Noncontributing	
1	1	buildings
		sites
		structures
		objects
1	1	Total

Name of related multiple property listing
(Enter "N/A" if property is not part of a multiple property listing.)

N/A

Number of Contributing resources previously listed
in the National Register

N/A

6. Function or Use

Historic Functions
(Enter categories from instructions)

RELIGION/Religious Facility

Current Functions
(Enter categories from instructions)

RELIGION/Religious Facility

7. Description

Architectural Classification
(Enter categories from instructions)

LATE 19TH AND 20TH CENTURY REVIVALS/Colonial Revival

Materials
(Enter categories from instructions)

foundation BRICK

walls BRICK

roof ASPHALT

other

Narrative Description

(Describe the historic and current condition of the property on one or more continuation sheets.)

Emmet Methodist Church

Name of Property

Nevada County, Arkansas

County and State

8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- A Property is associated with events that have made a significant contribution to the broad patterns of our history.
B Property is associated with the lives of persons significant in our past.
C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
D Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations (Mark "x" in all the boxes that apply.)

Property is:

- A owned by a religious institution or used for religious purposes.
B. removed from its original location.
C. birthplace or grave of a historical figure of outstanding importance.
D a cemetery.
E a reconstructed building, object, or structure.
F a commemorative property
G less than 50 years of age or achieved significance within the past 50 years.

Levels of Significance (local, state, national)

LOCAL

Areas of Significance (Enter categories from instructions)

ARCHITECTURE

Period of Significance

c. 1917

Significant Dates

c. 1917

Significant Person (Complete if Criterion B is marked)

N/A

Cultural Affiliation (Complete if Criterion D is marked)

N/A

Architect/Builder

Unknown

Narrative Statement of Significance

(Explain the significance of the property on one or more continuation sheets.)

9. Major Bibliographical References

Bibliography

(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS):

- preliminary determination of individual listing (36 CFR 67) has been requested
previously listed in the National Register
Previously determined eligible by the National Register
designated a National Historic Landmark
recorded by Historic American Buildings Survey
recorded by Historic American Engineering Record

Primary location of additional data:

- State Historic Preservation Office
Other State Agency
Federal Agency
Local Government
University
Other

Name of repository:

Southwest Arkansas Regional Archive; Emmet United Methodist Church

Emmett Methodist Church
Name of Property

Nevada County, Arkansas
County and State

10. Geographical Data

Acreage of Property Less than one

UTM References

(Place additional UTM references on a continuation sheet.)

1 15 456364 3732062
Zone Easting Northing
2 _____

3 _____
Zone Easting Northing
4 _____

See continuation sheet

Verbal Boundary Description

(Describe the boundaries of the property on a continuation sheet.)

Boundary Justification

(Explain why the boundaries were selected on a continuation sheet.)

11. Form Prepared By

name/title Peggy S. Lloyd, Archival Manager, Southwest Arkansas Regional Archives; Edited by Van Zbinden
organization Arkansas Historic Preservation Program date April 1, 2009
street & number 323 Center Street, Tower Building 1600 telephone (501) 324-9880
city or town Little Rock state AR zip code 72201

Additional Documentation

Submit the following items with the completed form:

Continuation Sheets

Maps

A USGS map (7.5 or 15 minute series) indicating the property's location

A Sketch map for historic districts and properties having large acreage or numerous resources.

Photographs

Representative black and white photographs of the property.

Additional Items

(Check with the SHPO or FPO for any additional items.)

Property Owner

(Complete this item at the request of SHPO or FPO.)

name United Methodist Church, Arkansas Conference
street & number Emmet Charge, 202 Friar Tuck Lane telephone 870-887-2917
city or town Prescott state Arkansas zip code 71857

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listing. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 *et seq.*)

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P. O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reduction Projects (1024-0018), Washington, DC 20303.

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Summary

The Emmet Methodist Church was constructed by a prosperous local community at the beginning of the twentieth century. Built to the Akron Plan Sunday School form, the church is a late example of that type and one of few in the state. Though we do not know the architect or the builder, the Colonial Revival structure stands out as one of the more elegant and pure architectural forms in Emmet.

Elaboration

The Emmet Methodist Church was built circa 1917. A deed conveying portions of the property where the church stands was dated January 27, 1917.¹ Construction could not have started without this property. Miss Charlotte Hood, a life-long member of the church, former treasurer and now church historian, gives 1917 as the construction date.² A WPA church building survey done in 1941 gives the date of construction and date of first service as 1918.³ Research in the *Nevada News*, a weekly newspaper published in nearby Prescott, for the period of 1917 and 1918 did not produce any articles on the building or dedication of the church. Since the United States was involved in World War I at the time, a public celebration of the building of the new church may have been deemed inappropriate. It seems likely that construction started in 1917 with the acquisition of the land, but the church may not have been completed until 1918.

Oral tradition maintains that members of the Emmet Church were familiar with a church in the region that they liked and modeled their new church after that. Whether they primarily liked the auditorium style which was waning circa World War I or the Colonial Revival style which was gaining in popularity in the period is not certain. Miss Charlotte Hood, a life-long member of the Emmet congregation, thought the church that inspired the Emmet Church might have been in Stamps or Lewisville. Miss Jane Randolph of Prescott, whose mother was born in 1903 and was a member of the Emmet congregation, thought the model church might have been in Texarkana. It seems unlikely that the identity of the model church can be determined with any accuracy. Nor is anything known about the designer or contractors for the Emmet Church. No information exists in the church records.

¹ Warranty Deed from J. A. Beaty and his wife Ella Beaty to D. A. Snell, R. R. Garland, J. W. Whaley, J. M. Boyd and James M. Livingstone, Trustees for the Emmet Methodist Church. The property conveyed included all of Lot 9 and all of Fractional Lots 3, 4, 10, 11 and 12 in Block 35 in the Town of Emmet. The deed was recorded in Record Book 77, p:368, on January 30, 1917, Office of the Circuit Clerk, Nevada County Courthouse, Prescott, Arkansas. A copy is in the church legal documents file.

² Charlotte Hood, "The First United Methodist Church, Emmet, Arkansas," handwritten notes prepared by Miss Hood for the nominator Peggy Lloyd. Hereinafter referred to as Charlotte Hood Notes.

³ Interview conducted by Lois M. Kennedy of Mrs. Mattie Segler, then at the age of 79 the oldest member of the Emmet Church, on June 28, 1941. *WPA Arkansas Historical Records Survey: Church Inventory*, Special Collections, Mullins Library, University of Arkansas, Fayetteville, Arkansas. Hereinafter referred to as WPA Survey.

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The beauty and elegance of this small church is a testimonial to the prosperity of Emmet in the World War I period and to the role the church played in the lives of many families in Emmet. These families further emphasized their devotion to the church through the donations of stained glass windows, a cross, pulpit, and baptismal font for the sanctuary as well as other items for the church over the years.

In 1948, the Emmet Church moved a white frame building onto the site to serve as a fellowship hall. They purchased the building for \$3,200 on October 27, 1948, from the Hope Development Corporation of Hope, Arkansas, B. W. Edwards, President, and Syd McMath, Secretary. The building was purchased as surplus from the Southwest Proving Ground (SPG) in Hempstead County. The SPG had served as a U.S. Army-run facility to test artillery and shells during World War II. It closed at the end of the war in 1945. Many structures were dismantled, moved out or turned to industrial purposes. In the Bill of Sale, Scott Ross, Chairman of the Building Committee of the Emmet Methodist Church purchased the following: "Hospital Building No. 325 in the industrial area of the Southwestern Proving Ground in Hempstead County, Arkansas, except the steam heating equipment, steam pipes, hot water heater and stoves in said building."⁴ A covered open wooden walkway leads from the rear of the church sanctuary into the fellowship hall.

South Entry Porch

The main entry to the church faces south. As is typical with Colonial Revival, the entrance is accentuated with a curved portico supported by four white columns. The columns are a mixture of Ionic and Doric qualities. They have the simplicity of the Doric column with fluting but do have a base. They have the grace of Ionic columns without the elaborate capital, using instead a simple curved capital. The heavy cornices with decorative dentils are continued on the portico. Double, paneled, half-light doors with amber glazing in the upper portions fenestrate the entrance. The doors have a single pane transom of amber glass above them. These doors are set in a chamfered, south facing wall. To the left and right of the entrance are amber glass windows. The floor and steps of the portico are concrete with brick balustrades projecting out along the steps from the floor of the ambulatory. Simple handrails and a white frame wheelchair ramp to accommodate a disabled member of the congregation have been added to the porch. The portico is flanked by gaslights that were manufactured at Arkla Village in Emmet from the late 1950s until the mid to late 1960s.

⁴ Emmet Methodist Church legal document file. For additional information on the Southwest Proving Ground, see Mary Nell Turner, "Southwestern Proving Ground, 1941-1945," *Journal of the Hempstead County Historical Society*, X (Spring 1986). A map showing the original location of the buildings with numbers is on pp.16-17.

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Southwest Elevation/Side

The southwest elevation of the church has a multi-level roof elevation. Open work grill vents at the base of the dark brick wall on this side and other sides of the building indicate that the structure sits on a pier and beam foundation. Three two-over-two, double-hung windows are spaced out at regular intervals along the side of the building. The windows have plain white sashes with amber glass and simple brick sills. Heavy white cornices with decorative dentils run the length of the south façade just below the parapet of the first roof elevation.

This portion of the building houses Sunday School rooms and the exterior wall stops short of the northeast wall of the sanctuary forming an inset. The Sunday school addition has a flat, built-up-tar roof with drains near the southeast corner. Reflecting the interior use, a sanctuary wall rises above this Sunday School level and repeats the heavy cornices with decorative dentils. Three clerestory windows, equally spaced along the south façade of the sanctuary wall let light into the auditorium. The glass is opalescent stained glass. A decorative, double-band, brick stringcourse runs below the cornice giving the appearance of an entablature. The sanctuary also has a flat built up roof.

The southeast wall of the sanctuary stops several feet short of the northeast end of the building to form another inset. Again, in an external reflection of interior spatial organization, this area which projects beyond the back wall of the sanctuary to the northeast houses the choir loft. The heavy cornices with decorative dentils continue around the choir loft; as does the brick entablature. A southeast facing stained glass window lets light into the choir loft. The window contains an anchor, an early Christian symbol of religion and Christ as the anchor of the soul, and stylized floral motifs. This window was donated by Albert and Fern Hickey.

An attic story with a peaked roof for ventilation sits atop the sanctuary. It too is trimmed in white, as are the other elevations of the roof.

Northeast Elevation/Rear

The northeast elevation includes the insets described previously. In the first bay to the southeast a two-over-two, double-hung window with amber glass lets light into the Sunday School rooms. In the second bay, toward the northwest, a double-hung window with stained glass lights the northeast side of the sanctuary. The window portrays Susannah Wesley, the mother of John and Charles Wesley. It was donated in memory of John P. Boyd by his sister Dollie Boyd Chism.

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The choir loft extends to the northeast from the back of the sanctuary. This bay is not fenestrated on the northeast elevation. It does have one fenestration on its southeast exposure which was described previously. The bay rises the full height of the sanctuary and is topped with brickwork entablature, cornice, and parapet.

To the northwest is a second inset formed by the projecting choir loft and the back of the sanctuary on the northeast. This inset contains a northwest facing bay fenestrated by a multi-paneled wood door and transom. A stained glass window on the northeast elevation of this inset lights the pulpit area of the church. The stained glass window shows Christ kneeling in prayer. It was donated in memory of M. B. Segler and his wife Martha Ann Segler. This area serves as the back entrance to the church and has a covered frame porch and covered walkway leading to the fellowship hall.

Northwest Elevation /Side

The northwest elevation is very similar in form to the southeast elevation. The sanctuary extends toward the northwest forming insets on the northeast and southwest sides of this elevation. On the southwest bay of the elevation, formed by the aforementioned inset, is a double-hung window with two-over-two, amber glass, glazing. Common bond brick extends from ground level to a cornice with dentils, topped by a parapet.

The high, northwest elevation of the sanctuary has three pairs of two part windows. The window arrangement is somewhat unique. The northeast window is a paired, two-part window. The northeast window of the pair is one-over-one stationary with stained glass in both sashes. The southwest window of this pair is a one-over-one-over-one, double hung window. This was to accommodate a window unit air conditioner. The central pair of windows on the elevation are both one-over-one-over-one, double-hung windows with stained glass. The southwest window pair is like the northwest window with both stationary and double-hung configurations to accommodate a second window air unit. The use of pairs creates a symmetrical effect typical of Colonial Revival. Three windows on three elevations—the southeast, northwest, and southwest—may also reflect the theological belief in the Trinity.

The stained glass windows extend to the bottom of the brick entablature course which is in-turn topped by the dentillated cornice and parapet. Above the pairs of stained glass windows are pairs of fixed clerestory windows high on the northwest elevation. Their function is to let in daylight through opalescent stained glass.⁵

⁵ Dr. Gary Gray identified this glass from photographs. Dr. Gray is President of the American Consultation on Stained Glass and author of *The Stained Glass Appraisal Guide*. He has inspected the stained glass in over 2000 churches, synagogues, and public buildings. E-mails from Dr. Gary Gray to Peggy S. Lloyd, November 24, 2008.

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The transparent stained glass windows create an atmosphere of magnificence and serenity in the small church. Looking from southwest to northeast in the sanctuary, the windows present a tableau of religious scenes and iconography. Christ at the door was donated by the family of Agnes Breed Wylie and Robert W. Wylie. Mary with the Baby Jesus was donated by the Adult Class of 1957. The window depicting John Wesley, the founder of Methodism, was donated in memory of Travis P. Boyd, his wife Jane A. Boyd and his brother L. D. Boyd. Christ with lamb and sheep was donated in memory of Rev. C. D. McSwain, his wife Mrs. C. D. McSwain and their son-in-law T. L. Garland. The stained glass window depicting the Holy Bible honors Joseph Barton Youmans and his second wife Alice Garland Youmans. The window depicting Christ Resurrected was donated in honor of Mrs. Junie Trotter Garland by her children.

Other items in the sanctuary were given in memory of church members. A cross on a chain behind the pulpit was given in honor of John McSwain Garland and his wife Elizabeth Christopher Garland by their daughter Jane McCoy. The baptismal font was also given as a memorial to John McSwain Garland. The pulpit was given in honor of John P. Boyd, their brother, by Marvin, Lucia and Pinck. All of these families had long associations with the Emmet Methodist Church.

West Façade/ Side

The southwest façade duplicates the southeast façade in all respects. The rooms on this side of the church include an office, pastor's study, and storage. The three clerestory windows with opalescent stained glass high on the sanctuary wall duplicate those on the south side.

Fellowship Hall

The fellowship hall was designed by the firm of Howard, Needles, Tammen & Bergendoff and constructed by the Callahan Construction Company in 1941. The frame building was originally Building No. 325, Hospital Building, at the Southwestern Proving Ground near Hope in Hempstead County. After World War II the proving ground closed and all the property was declared surplus and sold. In 1948, Building No. 325 was purchased by the Emmet Methodist Church and moved to Emmet.

The simple frame structure reflects the hurried mobilization of the United States during the early years of World War II. About seventy feet long and thirty feet wide the building is clad in lapped siding and now sits on brick piers. The end facing gable roof is covered in asphalt shingles. An asymmetrical structure, the entrance to the structure is at the corner where there was a small screened porch. It is unknown how the Hospital Building was originally oriented.

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A map of the Southwestern Proving Grounds reproduced in the *Journal of the Hempstead County Historical Society* shows the hospital in a similar southeast to northwest orientation.⁶ When moved to Emmet, the church placed the building on the northeast side of the church away from South Walnut Street.

Southeast Elevation/Side

The southeast elevation of the fellowship hall is comprised of two bays. The southwest bay is that of the screened entry porch. The northeast bay of the elevation is fenestrated with one six-over-six, double-hung window. The building sits on brick piers, though the foundation has now been completely enclosed with brick. The elevation is clad in lapped siding that rises to the gable of the roof.

Northeast Elevation/Rear

Like the southeast elevation this elevation is clad in lapped siding that extends from the brick foundation to the shallow closed eave under the roof. The elevation is fenestrated with six-over-six, double hung windows. The windows vary in size and arrangement and originally reflected specific interior organization. From the south toward the north the windows are: three single, equally-spaced windows followed by a pair of windows, then two single windows, another pair of windows, and a single window. There are no doors in the elevation.

Northwest Elevation/Side

The northwest elevation has an asymmetrically placed porch with gable roof. This porch leads to paired two-panel doors. If the historical map reflects the correct orientation of the hospital, this porch and doorway were on the drive and thus were likely the emergency/ambulance entrance to the hospital. Though the doors remain the church does not use this as the primary entrance to the fellowship hall. To the northeast of the porch is one double-hung, six-over-six window.

Southwest Façade/Front

The main entrance to the fellowship hall is through a paneled wood door on the northwest corner of the façade. This doorway is connected to the church by an open portico and elevated walkway constructed of pressure treated wood. The walkway has a gable roof, exposed rafters, and asphalt shingles. Like the northeast elevation, the southwest elevation is fenestrated by double-hung, six-over-six windows.

⁶ Mary Nell Turner, "Southwestern Proving Ground 1941-1945" *Journal of the Hempstead County Historical Society* X, (Spring 1986), 16-17.

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These windows are equally spaced, but asymmetrically arranged and do not match the arrangement on the northeast. From northwest to southeast they are placed as follows: three single windows, a pair, a single, a pair, and one single window.

At the southeast corner of the façade is the entry porch bay. On this elevation the entry porch is accessed by a screened door leading to an approximately eight foot square porch. The doorway is protected by a shed awning. This awning is made of wood with exposed rafters and matches the slope and shingle of the building's roof.

Integrity

Above the parapet on the northwest and southeast corners of the entry porch the church once had short brick decorative pillars. These have been removed since 1936. Handrails and a wheelchair access ramp have been added at the entrance. The fellowship hall as noted earlier is the old hospital from the Southwest Proving Ground. It was moved to this site in 1948. As a moved property it cannot be nominated by itself under Criterion A but as it was moved to the site in 1948 and retains its original exterior appearance it is a contributing building. It also provides valuable insight into physical history of the Southwest Proving Ground. Little historic research has been done for the years after the War Assets Administration finished decommission of the Southwestern Proving Ground. The establishment of the new location of the hospital and its condition give new insight into the history of the material culture associated with this period of Arkansas's history.

The gaslights on either side of the front entrance were added in the late 1950s. The church was repaired and redecorated in 1954 at a cost of \$7,000 prior to a centennial celebration of Methodism in Emmet.⁷ The glass windows along the southeast and southwest elevations have been changed from double-hung, one-over-one windows in wood to two-over-two, double-hung windows in wood with amber glass. The church pastor was informed by a glazier that the one-over-one panes of amber glass were no longer available.⁸

⁷ Emmet Church File, Winifred Pope Methodist Archives, Bailey Library, Hendrix College, Conway, Arkansas. This article appeared in an unidentified Methodist publication in 1955. It gives the original construction date of the brick church as 1918.

⁸ Conversation with current pastor, Rev. Jerry Westmoreland.

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Summary

The Methodist community in Emmet was first organized in 1855. The building being nominated was constructed to replace a frame structure constructed in 1891. The choice of both the Akron Plan Sunday School and the Colonial Revival forms was progressive in early twentieth century Emmet. The Emmet Methodist Church is being nominated to the National Register of Historic Places with **local significance** under **Criterion C** for a good example of Colonial Revival architecture in western Nevada County and a good example of the Akron style sanctuary in Arkansas. It is being nominated with **Criteria Consideration A** as it is still serving the Methodist community in Emmet, Arkansas.

Elaboration

The western portion of Nevada County came out of Hempstead County when Nevada was formed in 1871. A post office was established in the vicinity of the Nevada/Hempstead line in that same year. It was known as Burkville. The name of the post office, however, was changed to "Emmet" in 1874, after the Cairo and Fulton Railroad was built through the region.⁹

Emmet, Arkansas, is a railroad town that was surveyed and platted in 1873, when the Cairo and Fulton Railroad was built from the northeast to the southwest in Arkansas. Emmet is first referred to in an article in the *Arkansas Gazette* of August 12, 1873, as the point the Cairo and Fulton Railroad had reached on its way to its terminus at Fulton on the Red River with crews laying track at a little more than a mile a day.¹⁰ The town was reputed to have been named for one of the Irish employees of the railroad. Two-thirds of the town lies in Nevada County and one-third is in Hempstead County. With the re-organization of the Cairo and Fulton into the St. Louis, Iron Mountain and Southern Railway in 1874, much of the Emmet town site became the property of Thomas Allen, president of the railroad, and Henry Gurdon Marquand, Allen's brother-in-law and vice-president of the railroad. Allen and Marquand set aside lots for churches and schools in the new Town of Emmet.

⁹ Russell Pierce Baker, *Arkansas Post Offices From Memdag to Norsk: A Historical Directory, 1832-1900*, rev. ed. (Hot Springs, Arkansas: Arkansas Genealogical Society, 2003), 29, 64. The spelling of the town has varied from "Emmet" to "Emmett."

"Emmett" seems to have gradually emerged as the accepted spelling.

¹⁰ See page 4, column 2. For other articles on the progress of the Cairo and Fulton Railroad in the summer of 1873, see Shannon J. Henderson, *Arkansas Gazette Index, 1870-1873* (Russellville, Arkansas: Arkansas Tech University Library, 1981), 312-3 for references to the *Arkansas Gazette*. See also http://www.mopac.org/history_stlms.asp for a timeline on the building of the railroad through Arkansas and the re-organization of the Cairo and Fulton into the St. Louis, Iron Mountain and Southern Railway in 1874. (Accessed November 19, 2008)

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The Methodist Episcopal Church South received Lot 6 for their use in the new railroad town.¹¹ Emmet was incorporated on May 5, 1883. In 1920, just a few years after the Methodist Church was built, Emmet had a population of 420. It has remained a small town since its inception.¹²

The Emmet United Methodist Church building dates from 1917 or 1918, but the congregation dates from 1855. Daniel Tyree, Dr. John E. Snell, Jim Vickers, Crawford Andrews, Ambrose McCollum, and others, early settlers in then Hempstead County, erected a log house used for community purposes such as church and school near present-day Emmet. As far as is known, this property was never deeded. The church was known as Bethel.¹³ Mrs. Mattie Segler, one of the older members of the congregation in the early 1940s, reported that the church was started by a circuit riding preacher and that a shed attached to this building provided a place of worship for slaves.¹⁴ These facilities remained in use until the establishment and growth of the Town of Emmet in the 1870s.

In the winter of 1879-80, Rev. Thomas J. Sage, a local Methodist preacher, moved to Emmet and began to agitate for the building of a Methodist Church in the town. His son Rev. Jesse A. Sage would later become very prominent in the Methodist Church in Arkansas. Dr. John E. Snell, a well-to-do local citizen, gave the land and many of the materials used to build the church.¹⁵

Originally, Emmet was part of the Moscow Circuit which was composed of churches at Moscow, Emmet, Holly Grove (Hempstead County), Midway, Ebenezer and Hopewell.¹⁶ The parsonage was located at Moscow. Later Midway Church became the head of the circuit with the parsonage located there. In 1885, the parsonage was moved to Emmet and the Emmet Church became the head of the circuit.¹⁷ Other structures followed the original church. In 1891, a larger frame building replaced the original church built at the behest of Reverend Sage. The pastor at the time was Rev. George E. Sexton.¹⁸

¹¹ Emmet Methodist Church Legal Document File. The file includes a plat of the church lots. Allen and Marquand's wills are in the Nevada and Hempstead County Deed Records. Jay Gould took over the Iron Mountain from Allen in 1880. Allen died in 1881 but his estate maintained his real estate interests in Arkansas. H. G. Marquand died in 1902. See www.mopac.org/history/stilms.asp and www.depotmuseum.org for further information on Allen and Marquand.

¹² *Biographical and Historical Memoirs of Southern Arkansas* (Chicago: The Goodspeed Publishing Co., 1890), 553-55. Hereinafter referred to as *The Goodspeed*. See also Dallas T. Herndon, ed., *Centennial History of Arkansas*, Vol. 1 (Chicago: The S. J. Clarke Publishing Company, 1922), 784-5. Herndon's account is based largely on *The Goodspeed*.

¹³ Emmet Church File.

¹⁴ WPA Survey.

¹⁵ Emmet Church File.

¹⁶ The Moscow Methodist Church and Cemetery, Prescott vicinity, Nevada County was listed on the National Register of Historic Places 9/20/2006.

¹⁷ Emmet Church File. Midway Church is still active and is located on US Highway 371, northwest of Prescott.

¹⁸ *Ibid.* An article entitled "Centennial Celebration at Emmet" contends that the brick church was built in 1918 during the pastorate of Rev. F. C. Cannon to replace the frame building built in 1891. Another history of the church in the same file and with a

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When the new brick church was constructed, the plan chosen for the church was the Akron Plan Sunday School, a popular type of religious building that developed in the late 19th century and remained popular until the First World War. The design was named for the First Methodist Episcopal Church of Akron, Ohio, which utilized this plan and was completed in 1870. The plan served the needs of urban congregations who were caught up in the growing educational movement, but it was also adapted to churches in more rural environments as was the case with Emmet. The plan had a large open space or "rotunda" surrounded by classrooms that could be shut off by the means of sliding doors. The rotunda had curved pews focusing on the front of the church and no central aisle or a narrow one.¹⁹ The Emmet Church has the curved pews, the Sunday School rooms that can be closed off and a narrow aisle.

Sunday schools developed in the 18th and 19th centuries as a means of educating poor children. With the growth in public education in the mid-19th century, Sunday School began to focus on religious instruction. The Methodist Church was a leader in this area, and other Protestant denominations adopted the practice as well. Sunday Schools for children were encouraged and viewed as essential to the development of children's moral character. Christian educators began to follow the methods of public education in developing graded, age-appropriate materials for Sunday School instruction.²⁰

The Uniform Lesson System which promoted the study of the same lesson in a manner appropriate to the age of the students became popular and became the basis for the architecture of the Akron Sunday School Plan. The Sunday School Superintendent, who stood in the rotunda, could introduce the relevant scripture for study to all the students in their respective Sunday School rooms. The rooms could then be shut off for age-appropriate instruction with the students rejoining their parents for services later. The popularity of this plan declined in the early 20th century as Sunday School buildings became more like public schools with separate classrooms for different grades.²¹ The Emmet Church is a late example of this plan and was built just as the popularity of this design was declining.

questionnaire from the 1980s states that the brick church was built in 1917 during the pastorate of Rev. John Rushing. Emmet Church records indicate that F. C. Cannon began serving the church in 1913 and remained there for four years. J. R. Rushing became the pastor in 1917 and remained as pastor for two years. These records are in the possession of Miss Charlotte Hood of Emmet, church historian. They have been microfilmed by the Arkansas History Commission. Copies are also available at the Southwest Arkansas Regional Archives in Washington, Arkansas.

¹⁹ <http://www.sacredplaces.org/PSP-InfoClearingHouse/articles/American%20Religious%20Buildings.htm>, 1. Hereinafter cited as Sacred Places.

²⁰ Sacred Places, 1-2.

²¹ Sacred Places, 2-3.

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The Emmet Church records for 1914 indicate that the Emmet Church had a need for Sunday School rooms. The church had a Bible Class for adults taught by C. D. McSwain, a former Methodist minister and leading member of the church, five other Sunday School classes, a "Card Class" and an Infant Class.²² With an active Sunday School program, this design would have appealed to the Emmet Church though its popularity was waning nationally.

While the Emmet Church adopted the Akron Plan for its interior, it followed the early 20th century trend of Colonial Revival for the exterior. The building utilized brown brick with white trim and accentuated the front door with an entrance porch supported by fluted columns. The façade is symmetrical. Dentils are one of the architectural elements decorating the heavy cornices.²³

The building of the Emmet Church in 1917/1918 still stands as a testimonial to the prosperity of this small community. While the nation's attention became focused on the war raging in Europe and eventually on American involvement in that war, the local newspapers attest to a time of prosperity in Nevada County. Agriculture, saw mills, and some manufacturing were at the heart of the local economy. A golden age of agriculture prevailed locally. Cotton was selling at 30 cents per pound, a good price for the time, and truck farming was important in the Emmet area. The *Nevada News* in Prescott reported that the Emmet Truck Growers Association was composed of "100 progressive planters" that made Emmet a major shipping point for truck produce in the region. The Emmet packing shed employed at times some 50 men that included expert packers from Florida and local labor. In 1917, cantaloupes, peas, beans, radishes and Irish potatoes were being shipped from Emmet.²⁴ Farm families in Emmet continued to produce these items as well as mustard, cucumbers, strawberries, tomatoes, and watermelons and shipped them out by rail to distant markets through the 1930s.²⁵

Many members of the Emmet Methodist Church participated in and helped create not only the religious climate but also the economic climate in Emmet and the surrounding region that included parts of both Nevada and Hempstead Counties. The names of these families are repeated over and over in the records of the Emmet Church: McSwain, Garland, Youmans, Tyree, Beaty, Boyd, Snell, Hood, Wylie, Reyenga, Segler, Townsend and many others. Their roots are deep in this church and in this community. Many are buried in the Snell Cemetery on the outskirts of Emmet. The handsome new church and activist pastors also brought a great spurt in the growth of the congregation in the period of its construction and into the 1920s and 30s.

²² Emmet Sunday School Records, Emmet Methodist Church File, Southwest Arkansas Regional Archives, Washington, Arkansas.

²³ "Colonial Revival" www.arkansashistoricpreservation.org.

²⁴ *Nevada News*, July 26, 1917.

²⁵ Emmet Church File, *Arkansas Methodist*, May 14, 1936, 8-9

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McSwain

A leading figure in the Emmet Church in the early twentieth century and one who may have led the way in the construction of the present church was Rev. C. D. McSwain. Born in Marshall County, Mississippi, in 1850, McSwain came to Falcon, then in Columbia County and now in Nevada County, with his parents G. W. and Elizabeth McSwain in 1859. Raised in a Methodist home, he converted in 1866 and joined the Falcon Church. In 1871, he was licensed to preach and entered the Little Rock Conference where he served as a Methodist minister in various locales for twenty-seven years. Having requested a supernumerary relation to the church, McSwain moved to Emmet in 1898.²⁶

This request was probably prompted by a series of deaths in C. D. McSwain's family. Other members of the McSwain family had moved to Emmet earlier. His brother Caleb Orr McSwain had died there in 1883, leaving a family. C. D. McSwain's first wife Lucy Jones had died in 1888 after a brief two-year marriage, leaving an infant daughter who lived less than three weeks. His father G. W. McSwain died at Emmet in February 1889. A younger brother Lucious H. McSwain also died at Emmet in July 1898, leaving a family. His mother Elizabeth McSwain, then almost eighty, died there in August 1899. All are buried in the Snell Cemetery. In 1891, McSwain had married Mrs. Lula Trotter at Monticello, Arkansas. His second wife had a daughter Junie Trotter from her previous marriage. A special life-long relationship between this step-daughter and step-father developed. McSwain and his second wife also had a son, C. D. McSwain, Jr.²⁷ Though functioning as an assistant minister at the Emmet Methodist Church, McSwain also entered business.²⁸ He became the cashier of the Emmet office of the Bank of Prescott and was a large stockholder in the bank and in the Emmet Mercantile Co., a general store in Emmet. He was well connected with men of influence and had a long-standing close personal relationship with T. C. McRae and his law partner W. V. Tompkins of Prescott.²⁹

McRae was a leading figure in Democratic politics and in banking circles in Arkansas. He served in Congress for the Third District of Arkansas from 1884 until 1903. He purchased the Bank of Prescott in 1905 and later served as president of the Arkansas Bankers Association. A practicing attorney, McRae also served as president of the Arkansas Bar Association in 1917. A southern progressive, McRae would serve two terms as governor of Arkansas in the 1920s.³⁰

²⁶ "Preacher who was partially or temporarily disabled by personal affliction or hardship of some kind and thus unable to do the work of active ministry." See Nancy Britton, *Two Centuries of Methodism in Arkansas, 1800-2000* (Little Rock, Arkansas: August House Publishers, Inc., 2000), 314.

²⁷ James A. Anderson, *Centennial History of Arkansas Methodism: A History of the Methodist Episcopal Church, South, In the State of Arkansas, 1815-1935* (Benton, Arkansas: L. B. White Printing Co., 1935), 236.

²⁸ Emmet Church Records. McSwain is listed as assistant minister in 1901. He also taught a Bible Class for adults.

²⁹ "C. D. McSwain of Emmet Passes Away," *Nevada News*, October 4, 1917, 3:2. Hereinafter referred to as the McSwain obituary.

³⁰ http://www.oldstatehousemuseum.com/exhibits/virtual/governors/the_1920s_and_1930s/mcrae.asp.

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McSwain's branch of the Bank of Prescott in Emmet was prospering in 1917. The Emmet Mercantile, in which he had an interest, was the selling agent for the Emmet Truck Growers Association. His son-in-law and nephew T. L. Garland, the husband of his step-daughter Junie, was President and General Manager of the Truck Growers Association.³¹ Emmet and its citizens were enjoying almost unprecedented prosperity. The new church was probably under construction or near completion when C. D. McSwain died suddenly of "acute indigestion" at his home on October 1, 1917. He is buried in the Snell Cemetery.³²

Mrs. C. D. McSwain also had many connections in the Methodist Church. Born Lula Grey in Clark County, Arkansas, in 1854, she lost both her parents at a young age. She was raised by her aunt Mrs. A. R. Winfield and her husband Rev. A. R. Winfield, one of the best known and more controversial figures in 19th century Arkansas Methodism.³³ After attending school in Memphis, Tennessee, she married John R. Trotter of Monticello, Arkansas, with whom she had five children. Three of these children and her first husband died within a few years. She remained in Emmet after the death of her second husband in 1917 until her death on September 15, 1926.³⁴

Garland

The Garland family has had a significant roll in the Emmet Methodist Church, and they are closely related to the McSwain family. Hannah Josephine McSwain, an older sister of C. D. McSwain, married Robert R. Garland of White County, Arkansas, on September 10, 1865, at Falcon in Columbia County, Arkansas.³⁵ The growing Garland family was in Columbia County, Arkansas, in the 1870 and 1880 censuses, but they were in Emmet in the 1900 census where they had joined members of their extended family. They were living in the dwelling next to the C. D. McSwain home.³⁶ They had come to Emmet earlier, possibly in the 1880s.³⁷

³¹ *Nevada News*, July 26, 1917. In 1910, T. L. Garland and his wife Junie were living with C. D. McSwain. See the 13th *Manuscript Census* for Emmet, Nevada County, Arkansas.

³² McSwain obituary.

³³ *Centennial History of Arkansas Methodism*, 280. The most concise account of Rev. Winfield's career is in Nancy Britton's *Two Centuries of Methodism in Arkansas, 1800-2000*, 64-67. She notes: "During his thirty-nine years in Arkansas, he served as pastor, presiding elder, teacher and college president, revivalist, temperance worker, writer and editor." (p. 65) He was reportedly a preacher of astonishing power. He died in 1888. See also *Centennial History*, *passim* and Walter N. Vernon, *Methodism in Arkansas, 1816-1976* (Little Rock, Arkansas: Joint Committee for the History of Arkansas Methodism, 1976), *passim*.

³⁴ *Ibid.*

³⁵ Southwest Arkansas Genealogical Society, comp., *Columbia County, Arkansas, Free Population Schedules, 1860* (Magnolia, Arkansas: Southwest Arkansas Genealogical Society, n.d.), 70. See also *Columbia County, Arkansas, Marriages, Book A, 1852-1865* (Magnolia, Arkansas: Southwest Arkansas Genealogical Society, n.d.), 38.

³⁶ *Twelfth United States Manuscript Census*, Emmet Town, Nevada County, Arkansas.

³⁷ Garland's obituary in the *Nevada News* of October 11, 1923, states that he had lived in Emmet more than forty years and was a lifelong member of the Methodist Church. The paper erroneously listed his initials as "W. W." when they should have been "R. R."

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In a deed from Lucious H. McSwain and his wife conveying a lot to the Methodist Church in 1892, R. R. Garland was named as one of the trustees of the Emmet Church.³⁸ His son Thomas L. Garland married Junie Trotter. In 1910, T. L. Garland was living in the home of his uncle and step-father-in-law C. D. McSwain and was later associated with him in business in the Emmet Mercantile. Garland served as president of the Emmet Mercantile. His brother J. M. Garland was the secretary and treasurer.³⁹ John McSwain "Mack" Garland married Elizabeth Christopher of Prescott in November 1909.⁴⁰ The Garland brothers, their children and other family members would remain in Emmet and be strongly associated with the Emmet Methodist Church that played such a large role in their lives. Their families made numerous memorials to honor their memory.

Youmans

Joseph Barton Youmans, a native of Indiana, was living in Emmet on South Second Street with his young wife Lela and two young daughters Madelene and Vivian in 1910. He worked as a mail carrier.⁴¹ He joined the Emmet Methodist Church in 1916 as did his wife Lela. His two daughters joined in 1918.⁴² By 1920, he was a widower and boarding in the home of Robert R. Garland with his two daughters. Garland's thirty-eight-year-old daughter Alice and his thirty-year-old son Wirt were also in the household.⁴³ On October 14, 1920, J. B. Youmans and Alice Josephine Garland were married in the Emmet Methodist Church by P. C. Stephenson.⁴⁴ Their daughter Alice Josephine Youmans was christened in the church in June 1922.⁴⁵ In the 1930s Youmans was still a mail carrier, but he was in partnership with his brother-in-law Wirt Garland. Together they owned Garland Gardens which produced over 250 varieties of iris, narcissus, daffodils and other plants.⁴⁶ He served as Sunday School Superintendent in the Emmet Church in the 1930s. His second wife died in 1954, and he died in 1975. A stained glass window in the church honors them.

Boyd

Travis Pinckney Boyd and his family played an important role in Emmet Methodism in the period after the establishment of the town of Emmet.⁴⁷ The Boyds were natives of South Carolina.

³⁸ Nevada County Deed Record Book W, 548 and 549.

³⁹ *Arkansas Methodist*, May 14, 1936, p. 9.

⁴⁰ Bruce J. Martin, comp., *Nevada County Arkansas Marriage Records, Jan. 1902-Sep 1910* (unpublished typescript, 1992), 14. Southwest Arkansas Regional Archives, Washington, Arkansas.

⁴¹ *Thirteenth United States Manuscript Census*, Emmet Town, Nevada County, Arkansas.

⁴² Emmet Church Register.

⁴³ *Fourteenth United States Manuscript Census*, Emmet Town, Nevada County, Arkansas.

⁴⁴ Emmet Church Register.

⁴⁵ *Ibid.*

⁴⁶ *Arkansas Methodist*, May 14, 1936, p. 9.

⁴⁷ *Arkansas Methodist*, May 14, 1936, p. 7.

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Nineteen-year-old Travis P. "Pink" Boyd, his younger brother L. D. and his mother Margaret F. Boyd lived in Newberry, South Carolina, in 1860.⁴⁸ His father John T. Boyd was apparently already deceased.⁴⁹ Travis served in Company D, 13th South Carolina Infantry from 1861-65.⁵⁰ His brother L. D. Boyd appears to have served with him.⁵¹ Their unit saw some of the heaviest fighting of the Civil War, participating in battles at Cold Harbor, Fredericksburg, Gettysburg, Chancellorsville, The Wilderness, Petersburg and eventually around Appomattox. By 1870, Boyd had married his wife Jane, and they were living in Greenwood Township, Abbeville County, South Carolina, with one small child.⁵² Sometime in the 1870s or 1880s, Travis P. Boyd moved to Arkansas and became active in the Emmet Methodist Church. He died on March 29, 1888, and is buried in the Snell Cemetery. His wife survived him by forty years, but she never remarried. On August 20, 1901, she applied for her husband's Civil War pension from Hempstead County.⁵³ She and her family lived just a short distance outside Emmet in Nowlin Township, Hempstead County, Arkansas.⁵⁴

The children of Travis P. Boyd donated the window of John Wesley in memory of their father, mother and their uncle L. D. Boyd. L. D. Boyd appears to have come to Arkansas too, but he moved on to Johnson County, Texas.⁵⁵ Later he located in Coleman County, Texas, where he died on January 13, 1924, and is buried in the Santa Anna Cemetery.⁵⁶ These events in the lives of the Boyd family suggest that the window was installed in the 1920s. Members of this family would donate much to the Emmet Church over the years including the pulpit.

In 1936, Arkla Gas already had a relay station in Emmet that contained 28 acres, housed a plant and employed 18 men.⁵⁷ These holdings would become the basis for the Arkla Village that was built in Emmet in the 1950s and lasted until the late 1960s when Interstate 30 bypassed Emmet by a few miles.

⁴⁸ *Seventh United States Manuscript Census*, Newberry District, South Carolina.

⁴⁹ The father's name is known from Margaret Boyd's tombstone in the Snell Cemetery. Born in 1818, her stone notes that she is "The wife of John T. Boyd."

⁵⁰ Frances T. Ingmire, comp., *Arkansas Confederate Veterans and Widows Pension Applications* (St. Louis, Missouri: Frances T. Ingmire, 1985), 40.

⁵¹ <http://www.itd.nps.gov/cwss/soldiers.cfm>. T. P. Boyd is not listed with the 13th on this website though he appears to have served with this unit.

⁵² *Eighth United States Manuscript Census*.

⁵³ Ingmire. *Op. cit.*

⁵⁴ *Twelfth United States Manuscript Census*, Nowlin Township, Hempstead County, Arkansas.

See *Hempstead County Real Estate Tax Records*, Southwest Arkansas Regional Archives, Washington, Arkansas.

⁵⁵ *Ninth United States Manuscript Census*, Precinct No. 3, Johnson County, Texas.

⁵⁶ Eleventh, Twelfth and Thirteenth Manuscript Censuses, Justice Precinct 7, Coleman County, Texas. See also the cemetery survey and inscriptions for Coleman County, Texas, at www.colemancounty.com.

⁵⁷ *Arkansas Methodist*, May 14, 1936.

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Arkla Village offered tourists a western village with a restaurant and a bowling alley but also manufactured buggies, stagecoaches, furniture and harness and was the source of the gas lights that were very popular in Arkansas in that period.⁵⁸ The two gas lights in front of the church date from that period. The gas lights were very popular and were common throughout the region.

Farming gradually dwindled after World War II until there are very few row crops in the Emmet and Nevada County area today. In March 1955, the Emmet Church celebrated its centennial of a hundred years of Methodism in Emmet with a week of services. Each night a former pastor conducted the service, and the week culminated with Bishop Paul E. Martin conducting the service on March 13, 1955.

Today, the Emmet Church is small but remains active with services each Sunday. Cotton and truck produce are no longer grown in the area. The town still retains its school which is consolidated with the Blevins School in Hempstead County though its loss ultimately seems inevitable. A few businesses still remain in Emmet. The Union Pacific, the corporate successor to the Cairo and Fulton which platted out the town, still sends about 70 freight trains through Emmet a day, but none of them stop now. Like many other mainline churches in urban or rural areas, the Emmet Methodist Church is much diminished but maintains a loyal core congregation.

Statement of Significance

Built to serve the needs of a growing population in one of Arkansas's new railroad towns, the Emmet Methodist Church reflected the importance of religious education to the local community. The choice of the Akron Plan Sunday School was unusual for a community largely represented by one room vernacular architectural forms. It is one the only Colonial Revival structure left in Emmet and one of few churches that remain in the community. The Emmet United Methodist Church is being nominated to the National Register of Historic Places with local significance under Criterion C for a good example of Colonial Revival architecture in western Nevada County and a good example of the Akron style sanctuary in Arkansas. It is being nominated with Criteria Consideration A as it is still serving the Methodist community in Emmet, Arkansas.

⁵⁸ Unpublished oral history interview of Don Fuller by Peggy S. Lloyd at Hope, Arkansas, October 10, 2008. Fuller, a harness maker and salesman of saddles, tack and related equipment, was one of the first persons hired by Arkla Village and worked there for several years in the late 1950s and 1960s..

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Emmet Methodist Church
Name of Property

Nevada County, Arkansas
County and State

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Resource Persons:

Charlotte Hood, Emmet, Arkansas.

Jane Randolph, Prescott, Arkansas.

Reverend Jerry Westmoreland, Prescott, Arkansas.

Reverend Keenan Williams, Hope, Arkansas.

Websites:

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Other:

E-mails from Dr. Gary Gray to Peggy S. Lloyd, November 24, 2008.

Emmet Methodist Church

Name of Property

Nevada County, Arkansas

County and State

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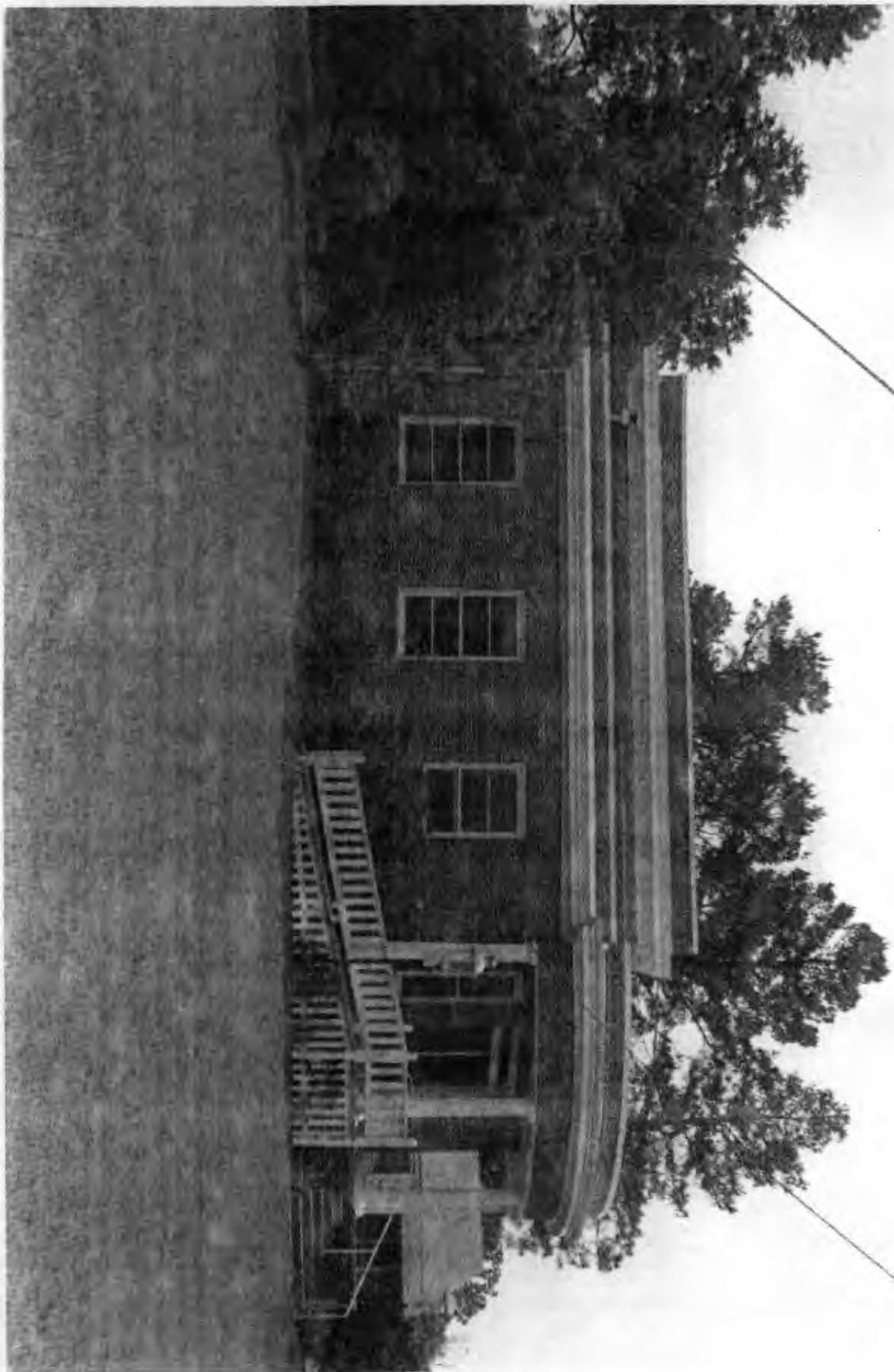
Verbal Boundary Description

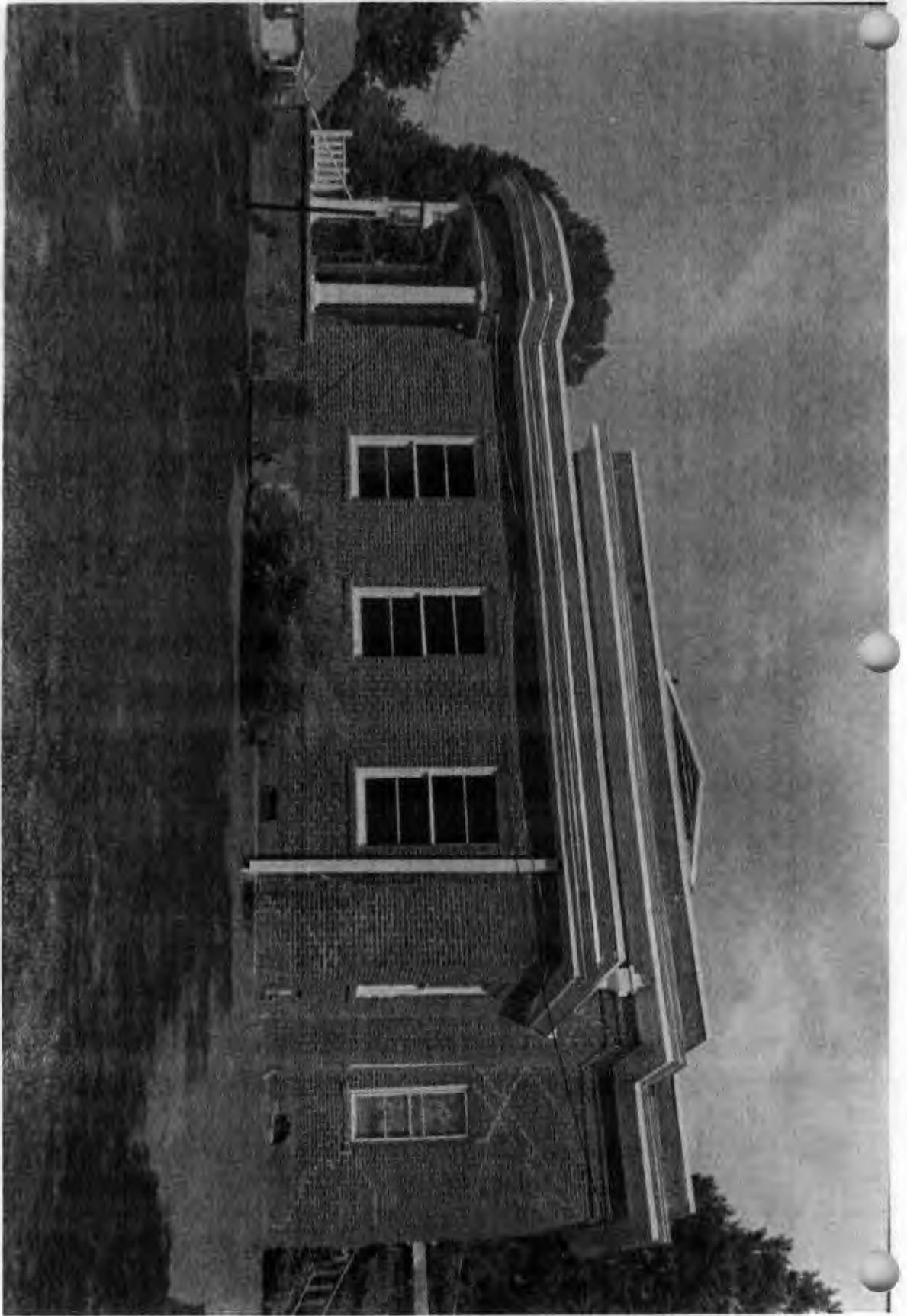
Beginning at the Northeast corner of South Walnut and East Third in the town of Emmet, Arkansas proceed Northeasterly along East Third approximately 200 feet. Thence Northwesterly, parallel to South Walnut, approximately 190 feet. Thence Southwesterly, parallel to East Third, approximately 200 feet to South Walnut. Thence Southeasterly along South Walnut approximately 200 feet to the beginning.

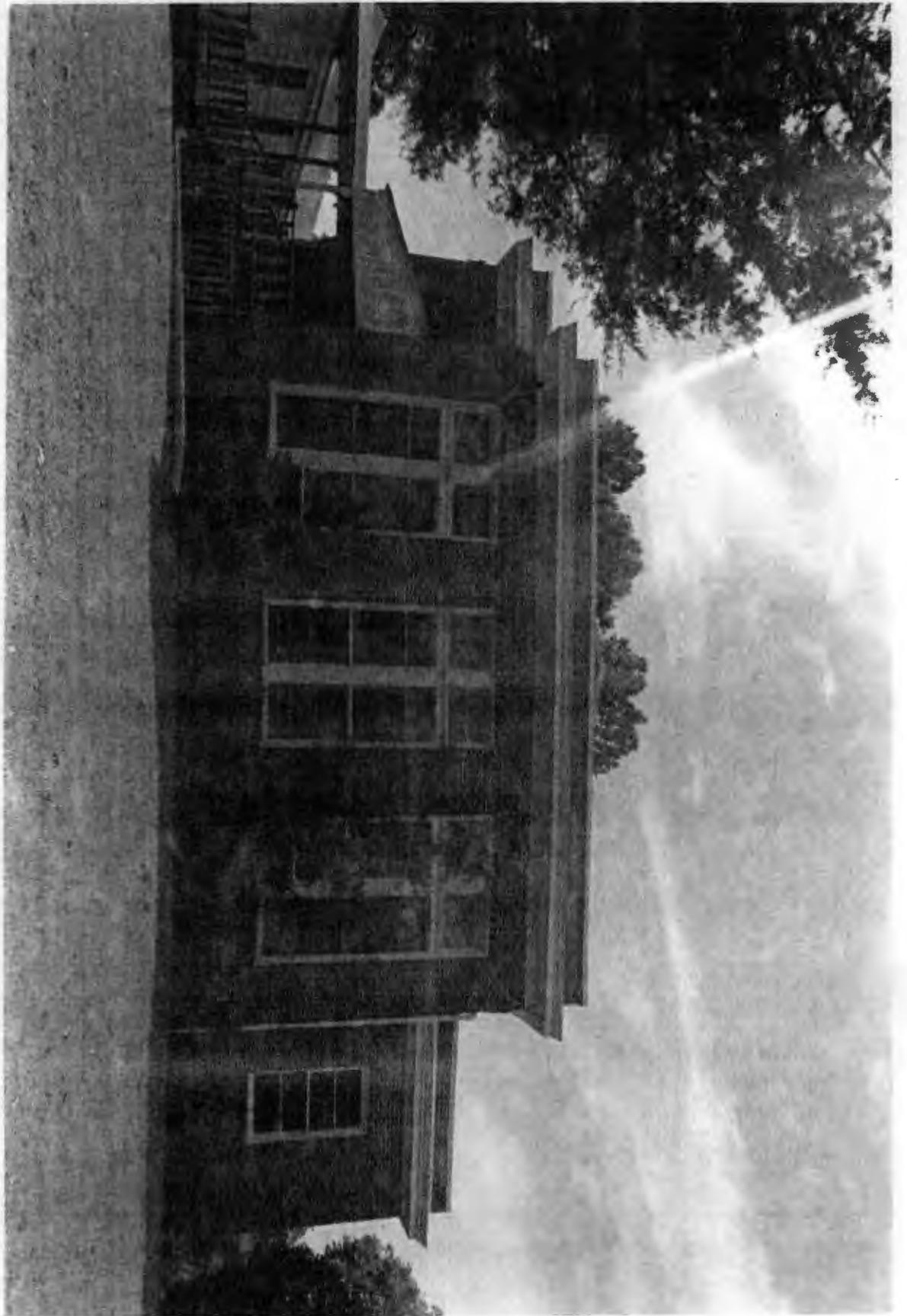
Boundary Justification

This description includes all the land historically associated with the Emmet United Methodist Church.

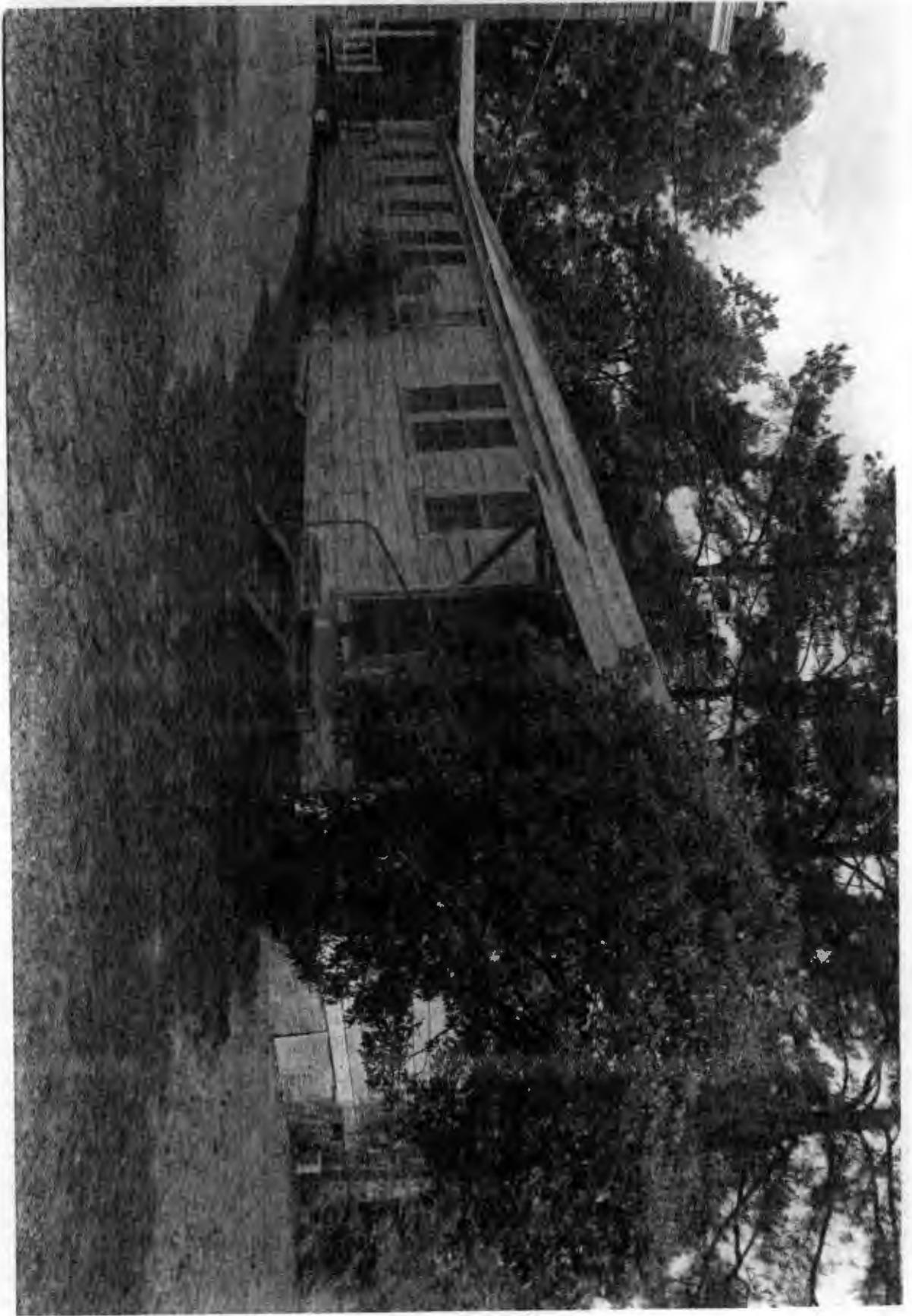












UNITED STATES
DEPARTMENT OF THE INTERIOR
GEOLOGICAL SURVEY

7261 / 56
(8 LEVINGS)

93° 30'
33° 45'

45,400m E

455

ARKADELPHIA 37 MI.
PRESCOTT 6 MI.

27° 30"

458

459 (PRE)

32

33

34

256

287

290

T. 11 S.

T. 12 S.

R. 3 E.

208

5

290

4

296

3

266

272

277

EMMET
METHODIST
CHURCH

EMMET, NEVADA Co

UTM REFERENCE

15/456364/

3732062

3731

TEXARKANA 40 MI.
HOPE 8 MI.

8

BM 286

9

NEVADA Co
HEMSTAD Co

10

11

Shell Camp

Emmet
(BM 132)

Pumping
Station

W. Radio
Tower

PACIFIC

PIPELINE

PIPELINE

MESQUITE

PIPELINE

Little

Terre

Rouge

Creek

NEVADA Co

7