

ALABAMA REGISTER OF LANDMARKS AND HERITAGE

Nomination Form

[For office use only - Date added: _____]

1. Name BANGOR UNITED METHODIST CHURCH

historic _____

and/or common SAME

2. Location 277 CHURCH SE, HAYDEN AL 35079

street & number HWY 31-5 MILES SOUTH OF HADDEVILLE, MILE MARKER 311

city, town BANGOR ---vicinity of GARDEN CITY, AL

state AL county BLOUNT zip 35079

3. Classification

Category	Ownership	Status	Present Use	
<input type="checkbox"/> district	<input type="checkbox"/> public	<input checked="" type="checkbox"/> occupied	<input type="checkbox"/> agriculture	<input type="checkbox"/> museum
<input checked="" type="checkbox"/> building(s)	<input checked="" type="checkbox"/> private	<input type="checkbox"/> unoccupied	<input type="checkbox"/> commercial	<input type="checkbox"/> park
<input type="checkbox"/> structure	<input type="checkbox"/> both	<input type="checkbox"/> work in progress	<input type="checkbox"/> educational	<input checked="" type="checkbox"/> private residence
<input type="checkbox"/> site	Public Acquisition	Accessible	<input type="checkbox"/> entertainment	<input type="checkbox"/> religious
<input type="checkbox"/> object	<input type="checkbox"/> in process	<input type="checkbox"/> yes: restricted	<input type="checkbox"/> government	<input type="checkbox"/> scientific
	<input type="checkbox"/> being considered	<input checked="" type="checkbox"/> yes: unrestricted	<input type="checkbox"/> industrial	<input type="checkbox"/> transportation
		<input type="checkbox"/> no	<input type="checkbox"/> military	<input checked="" type="checkbox"/> other:

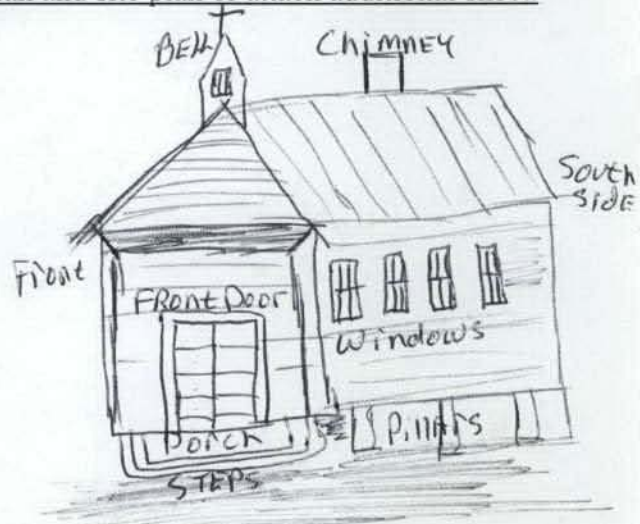
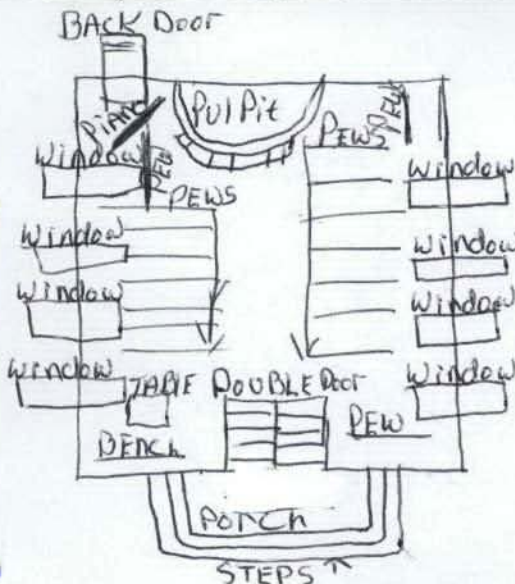
4. Owner of Property THE UNITED METHODIST ALBERTVILLE DISTRICT

name REV. BILLY YORK - SUPERINTENDENT Phone number 256-878-2850

street & number 12 SYCAMORE LANE

city, town ALBERTVILLE, AL ---vicinity of NORTHWEST AL zip 35950

5. Floor plan & site plan. Use space below to sketch floor plan and site plan or attach additional sheet.



RECEIVED

FEB 7 2002

Ala. Historical Commission

6. Description (See attached instructions for specific guidelines.)

Condition		Check one		Check one	
<input type="checkbox"/> excellent	<input type="checkbox"/> deteriorated	<input checked="" type="checkbox"/> unaltered	<input checked="" type="checkbox"/> original site	<input type="checkbox"/> moved	date moved _____
<input checked="" type="checkbox"/> good	<input type="checkbox"/> ruins	<input type="checkbox"/> altered			
<input type="checkbox"/> fair	<input type="checkbox"/> unexposed				

Describe the present and original (if known) physical appearance.

MRS. ETHEL Goodwin LATE Living member, DIED ^{AGE 96} DEC-2000. MRS. Goodwin's GRANDPA Did lots of the inside work. WE know VERY little of OTHER BUILDERS.

THE CHURCH HAS A NATURAL Glow inside and outside, Sitting on a small Hill side with OAK TREE Limbs almost Touching the Church. THE RAILROAD TRACKS ARE ACROSS THE ROAD AT THE BACK OF THE CHURCH. MRS. Goodwin LOVED the CHURCH AND KEPT it in VERY Good SHAPE. THE EXPENSE CAME OUT OF HER OWN POCKET. FOR THE TIME BEING SHE LEFT A TRUST FUND to KEEP the Grounds in order.

ALABAMA POWER HAS A 110 VOLTAGE Line Run to the Church. THERE is no WATER, no PLUMBING AND no AIR conditioning. THERE is a Big UNITED METHODIST Sign in the Front YARD.

7. Significance (See attached instructions for specific guidelines.)

Period	Areas of Significance-Check and justify below			
<input type="checkbox"/> prehistoric	<input type="checkbox"/> archeology-prehistoric	<input type="checkbox"/> community planning	<input type="checkbox"/> landscape architecture	<input checked="" type="checkbox"/> religion
<input type="checkbox"/> 1400-1499	<input type="checkbox"/> archeology-historic	<input type="checkbox"/> conservation	<input type="checkbox"/> law	<input type="checkbox"/> science
<input type="checkbox"/> 1500-1599	<input type="checkbox"/> agriculture	<input type="checkbox"/> economics	<input type="checkbox"/> literature	<input type="checkbox"/> sculpture
<input type="checkbox"/> 1600-1799	<input type="checkbox"/> architecture	<input type="checkbox"/> education	<input type="checkbox"/> military	<input type="checkbox"/> social/
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> art	<input type="checkbox"/> engineering	<input type="checkbox"/> music	<input type="checkbox"/> humanitarian
<input type="checkbox"/> 1800-1899	<input type="checkbox"/> commerce	<input type="checkbox"/> exploration/settlement	<input type="checkbox"/> philosophy	<input type="checkbox"/> theater
<input checked="" type="checkbox"/> 1900-	<input type="checkbox"/> communications	<input type="checkbox"/> industry	<input type="checkbox"/> politics/government	<input type="checkbox"/> other (specify)

Specific dates **Builder/Architect**

Statement of Significance (in one paragraph).

THE PRESENT CHURCH WAS BUILT IN 1930. THE CHURCH HAS ONE FLOOR, THE FOUNDATION IN HEIGHT VARIES FROM ONE FOOT ABOVE GROUND TO 4 FEET. PILLARS OF ROCKY BLOCK AND SOME BRICK.

INTERIOR IS PINE WALLS, PAINTED WHITE. 4 OIL LAMP HOLDERS CONNECTED TO 2 WALLS (PINE)

EXTERIOR = ALSO PINE, PAINTED WHITE. TRIMED IN DARK RED.

PORCH = CEMENT, 6 FT X 8 FT PAINTED RED, 2 BEAMS, 3 STEPS ON 3 SIDES OF PORCH (CHURCH FRONT)

NO BAYS 1 VENT BELOW STEEPIE

ROOF = Δ SHAPED, TIN TOP, ROOF TRIM WHITE PINE BOARDS

CHIMNEY ONE, BUILT WITH BRICKS

FRONT DOOR - DOUBLE DOORS, PINE, 5 INCHES, 24 in x 3 in in EACH DOOR. DOUBLE SCREEN DOORS. MIDDLE OF CHURCH

BACK DOOR - ONE PINE, 5 INCHES, NORTH CORNER OF CHURCH, SCREEN DOOR - 2 STEPS OUTSIDE.

WINDOWS = 8 TOTAL 4 WINDOWS ON 2 WALLS, 6 PANEES IN EACH LARGE CASEMENT. WHITE STAINED GLASS. WINDOWS SIZE 32 in X 70 in

INTERIOR - PULPIT = CENTER BACK WALL 3 SHEET PANELING (DARK) FROM CEILING TO FLOOR. ONE STEP UP INTO PULPIT. CIRCLE $\frac{3}{4}$ CEDAR BANNISTER FRONT OF PULPIT. 15 FT X 9 1/2 FT CEILING, PINE PAINTED WHITE, 6 CEILING LIGHTS, WHITE GALLON SIZE GLOBES - HIGH CEILING ONE LAMP TYPE CEILING LIGHT IN PULPIT

FLOOR ROUGH CUT PINE, MANY SHADES OF BROWN. A FEW BOARDS REPLACED THROUGHOUT THE FLOOR. A BLACK PLASTIC RUNNER FROM THE FRONT DOORS TO THE PULPIT. FLOOR 40 FT X 30 FT

ELECTRIC FUSE BOX - 1-30 AMP FUSE CONTROLS ALL LIGHT AND 3 OUTLETS. 2 OUTLETS AT PULPIT. 1-ON BACK WALL. ELECTRIC POWER TURNED ON IN 1961

3 GAS HEATERS. NATURAL. 2 FLOOR HEATERS, 1- WALL MOUNTER (GAS 1969)

16 ROUGH CUT PEWS. HORSESHOE SPIKES AND PEGS HOLD THEM TOGETHER. EACH PEW HAS SONGBOOK RACKS ON THE BACKS. 8 PEWS HAVE COTTON PADDING AND A TAPESTRY TYPE MATERIAL. NO PADDING ON THE OTHER 8 PEWS. HALF THE PEWS HAVE FOOTRESTS. PEWS ARE 10 FOOT LONG (POSSIBIE OAK)

SPECIAL FEATURES, BANGOR CHURCH HAS A STEEPIE WHICH IS ALSO THE BELL TOWER, WITH A WORKING BELL. THE ROPE COMES THROUGH THE CEILING AT THE FRONT DOORS. THE BACK 1/4 OF THE CHURCH HAS A ROPE TIED ONTO 2 WALLS WITH WHITE SHEETS THAT SEPERATE THE CHILDRENS SUNDAY SCHOOL CLASSES, FROM THE MAIN CHURCH. THERE ARE 2 CHILDREN CLASSES. AGE 1 TO 8 AND 9 TO 18. THE 9 TO 18 YEAR OLD HAVE A SPECIAL SIZE ROUGH CUT PEW. A CEDAR TEACHERS TABLE. THE LITTLE ONES HAVE THEIR OWN SPECIAL SIZE PEW AS WELL AND A SMALL TEACHERS TABLE

OVER

Bangor UMC : Past, Present, and Future
Written by Hilda Walker
November 13, 2002

Bangor was in existence years before the Civil War of 1861 and 1865. Originally named Cooper or Cooper's Gap. It got its name from a chalybeate spring. It had a hotel, a two story building which housed a Masonic lodge on the second story and a store on the first story owned by a Mr. Graves. Bangor was the branch site of the courthouse. The county seat moved in 1889 to Oneonta. The courthouse in bangor was then bought and used as for the school. L&L Railroad then purchased the property. The life and history of the school ended in its burning in December 1911. The school then moved to the Methodist Church in Bangor for the remainder of the school term which ended in May 1912. After this the children went to Hayden and other area schools.

Bangor had its own post office. It had four lime quarries, timber cutting, dairying, fruit growing, heading mill jobs, and work on the railroad. In the late 1800's and mid 1900's the hottest spot was Bangor Cave Park.

In 1816, the Methodist was the first denomination to come into the Blount County area (the Baptist came in 1819. Reverend Ebenezer Hearn preached in the Bear Meat Cabin. This was the first religious address in Blount County. In 1817 Charles Guynn or Guin of the Methodist order preached in private homes on Sunday. The people gathered together and built the first meeting house in Guynn's Guin) Cove which was near Bangor. Around 1877, the church then moved to Callahan Chapel.

On September 20, 1884, J.A. Collins donated a tract of land for one dollar for one and a tenth of an acre to the congregation to build a church. The church was shortly thereafter and was torn down in 1930. While the building was under construction, the Methodist congregation met at the Bangor Baptist Church for worship services.

1884, the church was known as Bangor Methodist Episcopal Church South. In 1939, the name changed to Bangor Methodist Church. In 1972, it would become Bangor United Methodist Church.

The present church was constructed by Mrs. Goodwin's grandfather, Mr. J.H. Bagwell. Mr. Bagwell built the pulpit and the alter railing using material from the old church building. The present pulpit was built by Mr. Tom Graves. The cedar altar rail was built by Mr. Willis Collum. He also built a cedar table. The Rev. R.L. Melvin built the communion table while he was the pastor. The steeple was also built by Willis Collum. The bell placed in the loft of the church. The pews are from the original church. The small children's pews were built by Mr. Sam Jenkins, a member of the Baptist Church. The Baptist Church congregation met at the Bangor Methodist Church after their church burned in the late 1960's. The Bangor Baptist Hymnals remain in the Methodist Church.

Other builders of the church included Mrs. Goodwin's father , Mr. L.M. Bagwell. Mr.

G.C. Hallamrk donated the pine lumber from his sawmill. Mr. Hallmark and his son helped in the building of the church. Buddy Bagwell and the community of Bangor came to assist with the building of the church.

Bangor United Methodist Church is the oldest standing church in Bangor. It was on a circuit with other Methodist churches in the area, sharing the same pastor. In 1968, Bangor and Hayden in the same charge would share the same pastor until January 2002, when the charge conference set them apart. Bangor would finally have their own pastor, meaning they could have church every Sunday, Sunday evening, and on Wednesday. They could also have revivals and singings.

Bangor UMC had 7 bishops, 9 district superintendents, and 19 pastors from 1932 to 1968. The church never had its own water source, nor did the church ever have an outhouse at any time. Alabama Power started supplying the church with electricity in 1961. However, four oil lamp holders are still attached to the walls. Cullman Jefferson Gas put gas inside the church in 1969. Three gas heaters provide heat for the winter months. The brick chimney is still in place.

Sadly only five members were present at the church's 100th anniversary celebration on October 14, 1984. Four of the five died between 1984-1992. Mrs. Goodwin, the only living member continued paying into the conference for the four deceased members until the time of her death in December 23, 2002. At the time of Mrs. Goodwin's death, the doors of the church were officially closed.

On October 1, 2000, Mrs. Goodwin requested that Reverend Larry Walker come to the church and deliver a sermon. His wife, Hilda, presented songs of praise. Randy Smith, pastor of the church, Mrs. Goodwin and a young friend of hers, Jessica, was present for the service. Mrs. Goodwin had placed ads in the newspaper. She and Jessica cleaned the church. They also made a flower arrangement for the pulpit. It was the last service that Mrs. Goodwin attended. She died two months later at the age of 96.

After her death, the church closed with 16 rough cut wooden pews, bare floors, white washed walls and ceiling, a homemade red velvet sacramental cloth on the altar table and a silent bell in the steeple. The church had no water, no bathroom, no electricity, no carpet, no air conditioner, no money, and no members. Hilda Walker, a certified lay speaker since 1997 requested to open the church in June 2001 and was appointed to the church in August 2001. A reopening service was held September 29, 2001 with outside picnicking, singing, games, and fun for all ages. The *Cullman Times* wrote an article about the church in September 28, 2001.

The first charge conference was held at the church September 18, 2002. The church was able to pay in full its membership in the North Alabama Conference for 2002. On January 30, 2002, the church was awarded a historical marker by the Blount County Historical Society. *Yesterday Memory*, a local magazine, included a four-page article with pictures about the church in its February 2002 issue. The *Cullman Tribune* also wrote a story about the church in its April 2002 issue.

A new water meter was installed at the church in April 2002. In September 2002, the church constructed a building on the side of the church for the bathroom and a small Sunday School class. The church has had six baptisms, held its second revival in October, and added another Lay Speaker in October 2002. The church held two yard sales to raise money to pay for the building that houses the new bathroom. There are some picnic tables on the front lawn of the church that were donated by Lowe's. At the end of 2002, the church membership has increased to 10 and a growing number of people visit the church.

Three ceiling fans, a set of drums, a PA system, and a tapestry behind the pulpit

The oak piano and claw foot piano stool remain in the church as well as the pulpit furniture which Mrs. Goodwin purchased for the church. There is a big black, opened bible on the altar table. A large wooden bookshelf in the back of the church holds the United Methodist hymnals, Cokesbury Hymnals, and the Bangor Baptist Hymnals.

The winding church street leads to the church from Highway 31.

Mrs. Goodwin was a school for many years. She played the piano at Bangor UMC as well as other churches in the area. Mrs. Goodwin paid for the maintenance of the church and grounds for years prior to her death. Even though the church was closed much of the time from 1992-2000.

A Historic Site Survey of Blount, Chilton, Shelby, St. Clair, and Walker Counties
prepared for the Alabama Historical Commission by the Birmingham Regional Planning
Commission

1975

printed by A. H. Cather Publishing Company, Inc.

2501 7th Avenue, South

Birmingham, Al 35233

The History of Blount County

On February 6, 1818, the Territorial Government of Alabama created Blount County to embrace all that tract of country lying west of Cherokee boundary. It was named for Governor Willie G. Blount of Tennessee, who was sympathetic to the appeal of settlers of Alabama (then Mississippi Territory) during the Creek War 1813-1814. In less than two years the southern part of the new county was cut off as Jefferson County and further reduced by creation of Marshall County in 1836, and Cullman County in 1877.

Blount County is bordered by Cullman County on the west, Marshall on the north, Etowah and St. Clair on the east, Jefferson on the south, and Walker on the southwest; it covers 640 square miles of territory which is drained by Locust Fork and Mulberry Fork, tributaries of the Black Warrior River.

Indian history of Blount County includes the habitation of the Cherokee and Creek Indians whose mounds have been found in Murphree's Valley, Blountsville Valley, Brown's Valley, and to the northwest of Mulberry Fork. The famous artifacts which were discovered in Crump's cave in Blount County are on display at the Smithsonian Institute in Washington. On the site of Blountsville stood "Bear-Meat Cabin" on Town Creek, home of a Creek chief in 1815. In 1820, the county seat of Bear Meat Cabin was named Blountsville in honor of Governor Blount of Tennessee. The county was organized by John Wood of Jonesborough, who commissioned county judges and developed a county road system. The brick courthouse which was constructed about 1819 remained in use until 1888, when the dispute over the relocation of the county seat caused the construction of a newer building. Despite this action, however, the citizens of Blount County voted in 1889 to move the county seat to Oneonta, where a new courthouse was constructed in 1890. The present structure was constructed in 1954 and has been used since for county business and records.

The patriotic spirit of Blount Countians is evident in the review of their participation in various wars which have touched the state and the nation. Veterans of the Revolutionary War, the Indian War of 1812, the Mexican War, and the Spanish-American War are buried in Blount County. The county witnessed the Civil War conflict first hand with the passage of the Forrest-Streight raid through the county in 1863. Confederate General Forrest was successful in chasing and forcing the surrender of Federal General Streight's troops at Cedar Bluff on May 3, 1863. Not to

be forgotten is the county's participation in the two world wars and the war in southeast Asia.

Blount County offers much in the historical perspective with its Civil War history, its covered bridges, and its old homes, its caves, and its mills. Much of the history has been preserved for the pleasure of prosperity.

Appointment of church can be traced back to 1919
the church was in and out of periods of prominence
many rural churches organized by people not conference

back in 1880s, many churches, particularly rural churches were organized by the people not the conference

If they wanted some local person to become pastor, they would tell the local district representative and that was usually as far as it got

many rural churches were never large enough to support their own ministers
so ministers would serve in a circuit

The circuit that the Bangor United Methodist Church is in the Hayden Circuit
Circuits can have anywhere from 2-4 churches in them

In a rural church, they would often have a local preacher prior to 1919 at the Bangor UM Church
The local ministers would not be ordained by the conference

Annual conference description

Bangor UM church is located in the North AL Conference. This conference meets annually
although some conferences meet every four years
At the conference, pastors are chosen for the conference

The North Alabama Conference was formed in 1870

There were Methodists here (AL) from 1818

There were three groups of Methodists in the state up until 1939, the Methodist Episcopal Church, (MEC), The Methodist Episcopal Church, South, (MECS), and the Methodist Protestant Church, (MPC). Of the three, the MPC was historically the smallest and remains such.
The MEC was the National Northern Branch and dominated in the hill country north of Birmingham. In 1845, the question of slavery in AL caused the MEC to leave AL. They returned during Reconstruction

The MECS dominated the rest of the state except for the small that was a member of the MPC.
After the MEC left the state in 1845, the MECS controlled the entire state except for the small group in the MPC. The MECS split over the slavery question
The MPC was a smaller rural local organization situated mainly in ?

In 1939, these three organizations merged to form the Methodist Church

In 1968, some German Methodists from Pennsylvania who were the Evangelical United Brethren Church joined with the Methodist Church and the name changed to the United Methodist Church

Bangor is a typical rural methodist church and was probably started by a local initiative
MEC had some seminaries

Strong likelihood that the CME who were historically known as the Colored Methodist Episcopal now known as the Christian Methodist Episcopal will form with the United Methodist Church and quite possibly the name will change again, possibly back to the Methodist Church

AME and AME Zion have no affiliation with the Methodist Church

legally when a church closes down, the Methodist Church still owns the building they usually try to sell it to other denominations to be used as a church

There are two conferences in AL- The North AL conference and the AL/West FL conference
The north AL conference goes as far south as Roanoke and are bordered on the east, west, and North of states bordering AL

The AL/West FL conference is headquartered at Huntingdon and the North AL conference is headquartered at Birmingham Southern

Every state or geographically designed region meets annually
All UM in America meet at the General conference

Local preacher/lay pastors- these people are not ordained by the conference, usually a member of the congregation, they can be certified by the conference

An ordained minister- goes to seminary school, they usually have a probationary period, not a member of the congregation

There are a lot of checks to make sure that the person who is preaching is qualified to do so
methodist Church is very hierarchical

Usually when a church closes the Bishop will announce the closing at the Annual Conference

The District Superintendent known as DS's
Bangor UM Church is located in the Albertville District
Bishop has people who advise him
Conferences are broken into districts
Bishop has legal authority, he's really an administrator

Bangor UM Church contact info

Rev. Billy York D.S for Albertville District-256.878.2850
website: www.umcna.bsc.edu
Bishop's office: 205.322.8665

Ghubbs@BSC.edu

