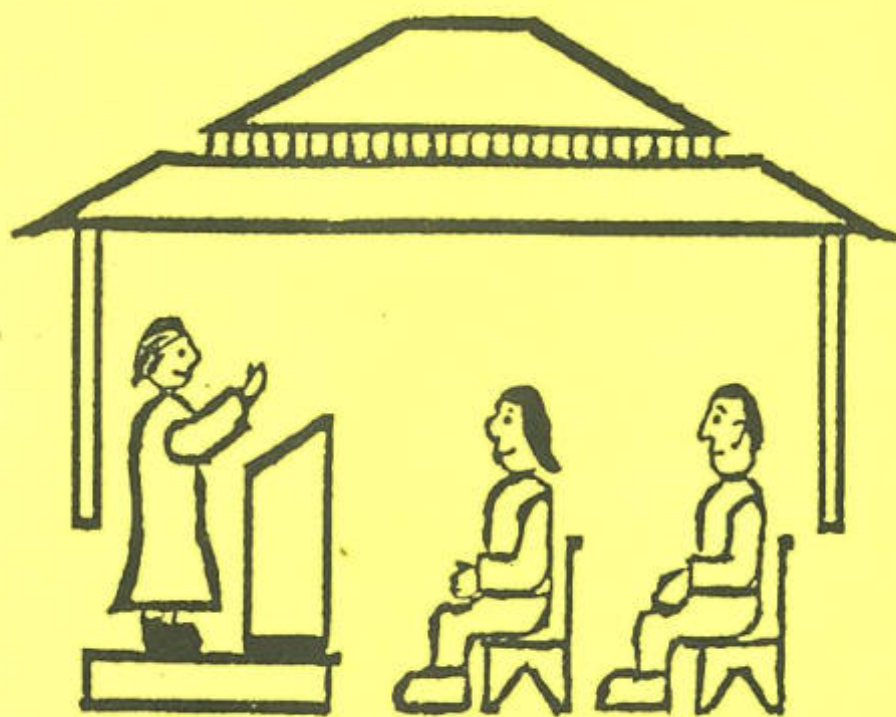
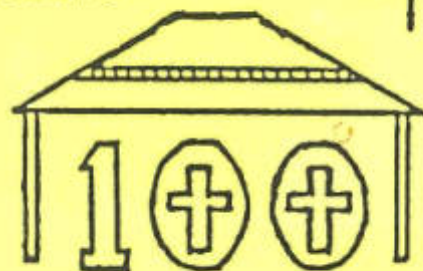


# Smith Island's CAMP Meeting



*"A View of the Past"*

SMITH ISLAND CAMP MEETING  
ASSOCIATION



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# SMITH ISLAND'S CAMP MEETING

A View of the Past

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EWELL, MD. 21824

By:

William E. Somers  
Maude Whitelock  
Laura Evans Clayton

Edited By:

Rev. Kenneth Evans

The Smith Island Camp Meeting Association  
Celebrating 100 Years of Camp Meetings  
From 1887 to 1987

## TABLE OF CONTENTS

Preface .....	i
Acknowledgements .....	ii
A Camp Meeting History .....	1
By William E. Somers	
Remembering Camp Meetings .....	4
By Maude Whitelock	
The Shouting Methodists .....	9
Roll Call of Ministers .....	13
By William E. Somers and Laura Evans Clayton	
More About The Island .....	15
By William E. Somers	
The Celebration of 100 Years .....	17
Notes .....	19

## Preface

Today we celebrate the anniversary of one of Smith Island's most prestigious events—the founding of the Camp Meeting tradition. The fact that we can celebrate the tradition which it has carried on is indeed a credit to our forefathers. This is the 100th Year that Camp Meetings have met upon the Island in one location, and we salute all those who have had a part in carrying on the Camp Meeting traditions. It is indeed an honor for us to participate in this most sacred anniversary.

The history presented here is a summary of events which have helped to shape this Island tradition. The facts surrounding the beginning of Camp Meeting include both recorded data and that which is only contained in the memory of those who have participated. We have endeavored to include some of both here.

Every effort within reason has been taken to insure that the records we present here are accurate and truthful. We hope that you enjoy this booklet and find it informative and useful. It is important for us to keep in mind the significance of our Island's history, and as we join in this celebration, may it show our enthusiasm for spreading the Word of God and the story of Jesus Christ. May the Camp Meeting tradition here survive yet another hundred years.

Rev. Kenneth R. Evans  
Editor

## Acknowledgements

On behalf of the Camp Meeting Committee, we would like to thank the people who have contributed to this work. We appreciate the research done by William E. Somers and his section of the booklet. We express our thanks to Maude Whitelock for the contributions from her diary and memory. We are grateful to Laura Clayton Evans for help with the listing of our former pastors. Special thanks also are extended to our current pastor, Rev. Kenneth R. Evans, for compiling and editing this booklet of the Smith Island Camp Meeting History. We rejoice in the work these people have done as we celebrate our 100th year of Camp Meetings.

Elmer W. Evans, Jr.  
Donna Evans  
Chairpersons,  
Smith Island Camp Meeting Committee

## A Camp Meeting History

By William E. Somers

The first Camp Meeting held along the Eastern Shore of Maryland and Virginia was about 1800, and Camp Meetings were fully established soon after Dr. Chandler took charge of the lower district in 1807.

A Camp Meeting was held near Pungoteague, Virginia, in August of 1807. At this camp a gang of people who did not agree with this kind of revival in the woods, as Camp Meetings were called, proceeded to try to break it up, but under the order of Dr. Chandler, the ringleader was arrested and put in a temporary jail. Unfortunately, the wrong man was arrested and Dr. Chandler and his friends had to pay a fine of \$2,000. This affair resulted in a more judicious management of Camp Meetings, and the following resolutions were passed in 1807. The resolutions stated:

1. That the quarterly conference systematize a plan by which all our meetings in the woods are to be hereafter regulated.
2. That the regulation be printed and entered on the journal and labels be printed for the managers and guard.
3. That the conference preceding each religious meeting in the woods, appoint 5 managers, one who will have the power to appoint as many additional managers as he thinks necessary. The manager will have power to control the temporalities of the meeting.

We have an account of four meetings in the woods in the year 1807. They were: Potato Neck (Fairmount), Annamessex (Crisfield), Pungoteague, and Todd's Chapel.

Joshua Thomas, who was converted to Methodism during one such camp meeting, held very successful revivals on Tangier Island and soon after, the Rev. William Seymour and the Rev. William Lee from Accomac went to Tangier Island one Saturday with a tent, and set it up in a little hammock of trees near the home of Thomas Crockett. The year was 1808, and this was the first Camp Meeting on Tangier Island, Virginia. People from Smith Island attended these meetings, which led to revivals on Smith Island with Solomon Evans and his brother Richard Evans taking a leading part in the revivals.

Camp Meeting started July 17, 1828 on Deal Island and Joshua Thomas, who is buried there, took a strong lead in these revivals and Camp Meetings.<sup>1</sup>

Many Camp Meetings were held up and down the Eastern Shore of Maryland and Virginia and on the islands in the following year.

Maybe there were Camp Meetings on Smith Island prior to 1887; I do not know, but we do know that this year, 1987, is the 100th consecutive Camp Meeting held on the same piece on Holy Ground, as it was referred to by Dr. Butler.

In 1886 Dr. William Butler held a missionary meeting at a grove at North End (Ewell). This grove was rented a few years for the purpose of holding "bush meetings," the name used for camp meetings at the time. In 1896, under the ministry of the Rev. Theodore Beauchamp, the land was purchased for a campground at a cost of \$400. In honor of Dr. Butler's visit to Smith Island, and in honor to Dr. J.A.B. Wilson, who secured the service of Dr. Butler, the campground was called "The Wilson Butler Camp Ground" and is so incorporated.<sup>2</sup>

Rules and requirements to be a member of the Smith Island Camp Meeting Committee are furnished by Audrey Brimer from the records of Willie A. Evans:

1. All to be present.
2. All to be Christians.
3. All to be in agreement.
4. No one person to do anything alone.

Signed by Willie A. Evans  
Chairman and Manager

I would like to add one interesting note. The trustees of the campground are also trustees of the parsonage, as both properties are controlled by the three churches of the Island.

At least thirty strongly built cottages stood on the campground. In the center was a large auditorium that would seat 1000 persons. In 1909 a large boarding tent was erected on the ground with sleeping accommodation for sixty guests. The cost of the building was \$700. The cottages on the campground were built over a period of years.<sup>3</sup> Audrey Brimer has furnished 25 names of the original builders and owners of these cottages as follows: Amelia Bradshaw, Major Evans, Archie H. Marsh, George Marsh, Willie A. Evans, Ida Tyler Bradshaw of Tylerton, Robert Bradshaw, Willie W. Marsh, Seward Evans Sr., Jessie J. Marsh, John Ross Corbin, Benjamin F. Marsh Sr., Aaron Bradshaw, Bill Thomas Evans, Albert Evans, Lloyd Tyler, Rachel Evans, Wesley Sneade, Ed. Hasty Tyler, Betsy Catherine Marsh, Charles Bradshaw, Severn Evans, Bruce Evans, Plummer Marsh, and Jack Sneade.

In 1937, all the buildings and trees on the Camp Ground were destroyed by fire. The nearby church and parsonage were also destroyed in this fire which started in the church basement. In light of the hope we have in Christ, it seems that always after a disaster people rally to help out, and so they cleaned up the debris and raised money to rebuild. I can remember Capt. Willis Evans with the little book which he used to write the names of the contributors towards a new Tabernacle.

The Tabernacle was replaced first and construction of the other buildings followed. I think they were constructed in this order: the Tabernacle, the parsonage, and then the Church. The Education Building was constructed in 1967.

One last note here about our camp meeting—the most popular evangelist to have preached the sawdust circuit was the Reverend T.A.H. O'Brian, who preached at 14 of Smith Island's Camp Meetings.

**"Remembering Camp Meetings"**  
From the Diary of Maude Whitelock  
(As compiled in 1987)

Smith Island Camp Meeting is now 100 years old and has great meaning to the people of this island.

Camp Meetings began on Smith Island back in 1887. In the beginning the land was borrowed from Capt. Caleb Evans. Benches were built, and sails were borrowed from boats to keep out the rain. Kerosine lanterns were used for light at night, and there was a grove of pine and oak trees for shade. This was before a Tabernacle was built.

At this time the people of the island were Methodist Episcopal. The tabernacle was first built in 1986. The Camp Meeting ground was located in the north end of the island, what is now Ewell. The Tabernacle and Camp Ground being named Wilson-Butler.

A Camp Meeting Committee was appointed each year and there were always two managers. Their duties included information, order, supervising the docks and boats, and they had to be ready to deal with any other problems that might pop up.

Surrounding the tabernacle were cottages, some being a story and a half high and others were two stories high. There were about 26 cottages in all. People from Tylerton and Rhodes Point would occupy these dwellings during the Camp Meeting sessions. Surrounding the tabernacle and cottages was a fence which was white washed each year. The fence had three gates, one to the North, one to the West, and the other facing South. Outside the fence there were two confectionary stands, one selling ice cream and home made lemonade which went for five cents each. The other stand was a barber shop and shoe shine stand. These stands were never opened on Sunday.

A boarding house complete with cook kitchen was also outside the fence. An old black woman we called "Aunt Harriet" was employed to cook and serve the meals each year. We all looked forward to seeing her. She brought with her a younger woman to help, and her baby. No black people resided on the island at that time.

In 1937 the church at Ewell burned, taking with it the original tabernacle, parsonage, cottages, trees and boarding house. We had no fire equipment on the island at that time, only a bucket brigade to fight fires.

The first to be rebuilt was the Tabernacle—a larger one this time. The cottages and boarding house have never been replaced.

Only one cottage which was on the Camp Meeting ground still remains—it was moved before the fire. Originally it was owned by Capt. A. B. Bradshaw. We wish that in some future time the Historical Society would restore this for a Museum of the Island.

The beams of the tabernacle are cathedral style, screened in, with electric fans suspended from the ceiling. Flag poles and rest rooms (which have become a victim of vandalism) were presented to us during Governor Mandel's administration.

Many trees have been planted on the Camp Meeting grounds and not survived. I believe that the trees standing came up from the roots of the burned trees. They consist of Pine and Oak.

It can never be estimated what Camp Meeting has really done for Smith Island. The number of people who have gone forth to pray at the old fashioned Methodist altar can never be told. At the very beginning there was no music, but as soon as the Tabernacle was built they borrowed the organ from the Ewell Corinth M. E. Church. It was an organ like most people had in their homes, with the two pedals that you pumped with your feet. Later the piano from the church was borrowed too. Today the piano is still borrowed, but the electric organ is rented.

Camp Meeting Week is also considered by the islanders as "Home Coming," so relatives, friends, and people who have heard of Smith Island come. We meet and greet them all with love.

In other ways, Smith Island has been benefited by

camp meeting. Every home was thoroughly cleaned, grass cut, fence painted, because every house entertained guests. Some came for dinner, others came for the week. Every house had better china, the best linens on, and the good silverware in use because Smith Islanders have always been known for their hospitality. They are all excellent cooks, and with all of the fresh seafood, every dinner is a banquet.

By the way, our supply of water is almost pure, coming from a 900 feet well. That's deeper than the Chesapeake Bay Channel. Our water is odorless, tasteless, and crystal clear, having natural fluoride.

My favorite menu for Camp Meeting Sunday dinner is set in motion during the week previous to that Sunday. First, I begin on Friday by making home made strawberry ice cream, German Chocolate Cake or Cold Oven Cake.

On Saturday I cook an eye of roast beef, I bake pecan pie, a ham, and make a Jello salad. I also bake yeast bread, and set the dining room table.

Getting up at 6:00 A.M. on Sunday Morning I complete the dinner by frying two chickens and making a casserole with two pounds of crab meat. Next I prepare 18 soft crabs, fresh string beans or lima beans, two cans of baked corn, and candied sweet potatoes. This is all topped off with sliced tomatoes and fresh pickled beets. All of which is completed in time to attend the testimony meeting.

Testimony time is a period where we express our beliefs in God and Christ and how the Lord has changed our lives. Besides the Smith Island people who testified, there are always some people from Tangier, Deal Island, Crisfield, the Eastern Shore

area, Norfolk, the Western Shore areas, and Baltimore.

Services in the morning always started with "Testimony Meeting" with two leaders and this is so to this day. Music was a cappella and inspired by the Holy Spirit. As our former pastor, Dr. Kendall McCabe, once said, "This prepares everyone for the preaching of the Gospel which follows."

Smith Island people love good music and singing, and they are familiar with most pieces in the hymn books we have. Of the music that is most memorable, one song was sung in every service at one camp meeting. That song, "Love Lifted Me," was well used the year it first came out. I want to point out a verse of this song as it is most appropriate to the Camp Meeting setting:

### LOVE LIFTED ME

By James Rowe and Howard E. Smith

Souls in danger, look above, Jesus completely saves; He will lift you by His love, out of the angry waves. He's the Master of the sea, Billows His will obey; He your Savior wants to be—be saved today. Love lifted me, Love lifted me, when nothing else could help, Love lifted me.

This theme indeed has always been the Spirit of Camp Meeting—the theme of "LOVE!"

People who have preached and lead worship at Camp Meeting include such prestigious titles as: Minister, Doctor, District Superintendent, General, Evangelist, Colonel, Singer, Musician, Lay Leaders such as Harry Denman, Governor, Mayor, and Senators both state and federal.

One evangelist we remember had a lighted cross, a trombone, and a cola. He sang a piece we all loved

called "The Upper Window." That evangelist was Dr. George W. Cook.

Sermons I remember include one preached during World War II. The speaker was Dr. John J. Bunting, who was then minister at Immanuel Church in Crisfield. After he preached in his church that Sunday morning, Capt. Whitelock in the first Island Belle brought him over from Crisfield to preach in the afternoon. He was paid \$25 and Capt. Whitelock was paid \$20. The sermon that day was, "Peace, Peace be Still," an appropriate theme for the time.

How many remember the sermon preached by Dr. Ralph Johnson? It was entitled, "The Palm Tree Christian." Who remembers the sermon by the Rev. Dan Betzer on Paul and Silas in Prison, and how he told of his many visits to Jerusalem and the Isle of Patmos that is mentioned by John in the book of Revelation?

Maybe you remember the sermon given by Rev. Jack Grey about the Four and Twenty who cast their crowns before the throne, and of our state officials, who came forth to pray at the Methodist altar.

### **The Shouting Methodists**

(Editor's Note: The following section is included to add to this history a bit of information about the excitement surrounding Camp Meetings. Much of the information is taken from the book, *Parson of the Islands: The Life and Times of the Rev. Joshua Thomas*, by Adam Wallace. These references can be found in the 1978 reprint of the book by Tidewater Publishers on pages 222-226.)

The idea of a shouting person at a service of worship in a church or camp meeting may seem quite foreign to some people; it may be frowned upon or looked at with suspicion. But when the Holy Spirit is at work, people can be moved to great heights. Giving glory to God is one way we express this excitement which overflows from the love of God we experience. The shouting of praise, the raising and waving of arms, is as such a historical event in the moving setting that is found at Camp Meeting.

The story involved here is said to come from a camp meeting at Todd's Chapel, a place later called Ebenezer, where the Rev. Joshua Thomas went to be a part of the camp meeting. While it was rare, it seems that on this one occasion Rev. Thomas arrived late, as Camp Meeting was already in progress.

"He arrived one day while the exercises were in progress, and was called up to "exhort," after the sermon had been concluded. The eyes of the congregation kindled, as they followed him in his movement towards the "stand." Arriving there, he pulled off his low crowned hat and cast it aside, he then took off his overcoat, and laid it away, and turning to the expectant people he said, 'It comes to me, I MUST FIRST SHOUT!' He thereupon began to jump, and clap his hands, saying, 'Glory!' 'Glory!' and continued thus until he was in a fine glow of religious fervor. <sup>4</sup>

It is said that this sort of behavior is contagious, particularly when it is done in a sincere way, and after a little while some of the congregation would venture an "Amen" and others to shout in concert. One gentleman recounts his impressions of such a display:

"At first I thought this man was a fool, and the

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"At first I thought this man was a fool, and the

and the preachers were to blame for asking him up. I was about leaving my seat in disgust and indignation, and retiring from the ground; for, though I was not a professor of religion, I respected its order too much, to see it caricatured in this manner. I finally concluded to stand it out, rather than to attract attention by my departure. I took a steady look at him, and in that instant one of the strangest sensations I ever had experienced, came over me. I felt the Spirit of the Lord was there, actuating the man in what he said and did, and for the first time an all my life, I trembled from head to foot, under a new and over-powering conviction that I was a lost sinner."

"I tried to shake it off by going outside among my friends, and made some effort to leave the place altogether, but I could not. The hand of God was on me. I went forward and humbled myself publicly as a penitent seeker of pardon, through the atoning merits of Christ. Before leaving that place I obtained an evidence of acceptance with God, and was inwardly assured."<sup>5</sup>

We hope that others are so inspired in all Camp Meetings no matter where they may be held. Some still may doubt the meaning or practice of such outbursts in a religious service. While it is not always practiced in the normal worship service, it is usually a part of Camp Meetings and Revivals. To limit such expressiveness would be like placing a limit on God's expressiveness and would place a theological slant on our own beliefs.

At one time Joshua Thomas was questioned about his craving to shout. This is the incident as recorded in the book on his life. Take note of the conversation and response given by Rev. Thomas:

One of the preachers took him to task at a certain camp meeting, for his disregard of the propriety in

this matter (of his shouting), advising him to restrain himself before large and promiscuous congregations, and not to incur the suspicion which might be created, that he sometimes shouted without any feeling prompting the act.

"Feeling," he said (referring to Joshua Thomas), "I do not wait for feeling. I am prompted by a sense of duty."

"How can you make it appear," said the preacher, "that it is a duty to shout, or, rather, leap as you do?"

"Because," replied he, "I regard it to be a means of grace!" He then turned to his inquisitor, and asked: "Why do you pray?"

"To receive good, and be happy."

"Why do you preach? Is it not that you may do and get good?"

"Certainly."

"And do you sing for the same purpose?"

"Yes."

"Well, do you become happy while praying?"

"Often."

"And in preaching?"

"Yes."

"Do you sing yourself happy?"

"Oh, yes, very frequently."

"Good. Now understand, I shout myself happy; and if you use these means, when you feel dull and uncomfortable, to obtain, through them, light and joy—I shout for the same purpose. Often when I sing, and pray, and preach, I fail to get my own soul blessed; but when I try a good shout, the clouds clear away, any my hope is brightened for immortality and eternal life." <sup>6</sup>

To one known for being a Shouting Methodist, it would seem only natural to shout. As natural as singing, preaching, and prayer. There are many ways to find the grace of God. May you be so blessed as to have reason to SHOUT!

**Roll Call of The Ministers  
Who Have Served on Smith Island**  
By William E. Somers and  
Laura Evans Clayton

The following is a list of preachers who have served on Smith Island. We have endeavored to make the list as complete as possible. The date they began service here has been included when known.

Ministers serving Smith Island before and including the year of 1880 include:

James A. Massey  
Adam Wallace  
Lawrence Lawrenson  
Vaughn Smith  
Levin M. Prettyman  
John Gardener  
John Shilling  
Philip Rawlins  
J.M. Arters

Ministers since 1881:

1881	C. A. Grise
1881	James Covington
1883	John Tyler
1886	W. L. P. Bowen
1889	Wilmer Jaggard
1891	W. W. Chaire
1892	J. W. Grey
1893	Theodore F. Beauchamp
1898	G. R. Neese
1899	D. F. McFane
1900	W. R. Gwinn
1903	W. R. Hirons

1904	Floyd F. Bloxton
1907	W. P. Taylor
1910	E. A. Gillespie
1911	Daniel Wilson
1915	H. E. Reed
1917	J. A. Hudson
1919	James L. Derickson
1923	Walter G. Barlow
1925	Agustus F. Zimmerman
1931	M. J. Romans
1933	Ewell E. Crockett
1934	Harlan M. Ralph
1936	Wingate D. Short
1938	Elmer L. Bennett
1940	William H. Kohl
1944	Otis Lloyd Townson
1948	Gilbert E. Turner
1952	Lawrence L. Knotts
1956	Waldo L. Dize
1958	William Austin Hill
1962	Edward M. Gladden
1964	Kendall Kane McCabe
1967	Harold Gratten
1968	Kenneth M. Dickey
1971	John David Burbage
1977	Henry Evan Zollinhofer
1984	Janet Smith Rounsley
1986	Kenneth Robert Evans

We are a part of the Salisbury District of the Peninsula Annual Conference of the United Methodist Church. As a Charge (or parish) of this parent church we receive ministers through the United Methodist appointment system. The current District Superintendent is the Rev. P. Thomas McKelvey. Our Bishop is Bishop Joseph Yeakel.

## More About The Island

By William E. Somers

Smith Island may seem romantic to many and like stepping back into history for others. There are, however, most of the normal compliments to life found upon the island. Let me tell you a little about those things we all take for granted.

Telephones were first introduced on Smith Island in 1904, connecting the three island communities. This was a local private enterprise. We were connected to the mainland on January or February of 1941 with a five-part line system. The present C&P Telephone system was installed on October 8, 1957. The first C&P telephone manager for the island was and still is, Henry Guy.

Electricity came to Smith Island in 1949 when the island was electrified by R. E. A. for a cost of \$207,000. The costs of this are divided as: \$79,000 for the 21 miles of distribution line on Smith and Tangier Islands, \$128,000 to construct a generating system on Tangier, Virginia. The name of the cooperative was Chesapeake Islands Electric Co-op. Before the Co-op, every individual home had their own generating system. At present we are serviced by the Accomac-Northampton Electric Co-op. Electricity is purchased from Delmarva Power & Light and resold to the co-op members. There are generating systems on both Smith Island and Tangier Island for emergency use.

The channels which approach our island are not to be taken for granted. They are maintained by dredging supervised by the Army Corps of Engineers and by markers maintained by the U. S. Coast Guard. Before the channels were dug, boats had to

anchor off shore and rowboats had to carry passengers and cargo ashore. Creation of the deep water channel from Tangier Sound to the Chesapeake Bay and the construction of the jetty took place in 1940, at a cost of \$125,000. The boat basin was dug in or about 1950 for a cost of \$21,000.

While we are on the subject of our channels, let me mention the history of our island's light houses.

Land was purchased from Richard and Euphemia Evans for \$200. to build a light house on Fog Point (at the north end of Smith Island).<sup>7</sup> It was built in 1827 for \$3,500. The builder was John Donoho, and the dimensions of the house were 20 feet by 34 feet, with a porch, an out building, and a well. It had a tower 30 feet tall which was 17 feet wide at the bottom and 9 feet wide at the top.

Due to shoaling and erosion, the light house became useless and another one was built about one and a half miles to the northeast at Solomon's Lump.<sup>8</sup> This was completed in 1875 and then carried away by ice in 1879. The one that is presently there was built thereafter. Two of the light keepers on Fog Point were Ephriam Tyler and James Somers; the dates they served are unknown.

The parts of the island currently inhabited were not always the centers of life on the island. Different areas of the island have been inhabited by the island's people. Most of the inhabitable places on the island include groves of trees which indicate natural wells. These groves are known as Hammocks. A Hammock is defined as a high place of land, sometimes covered with trees, surrounded by marshland. There are at least seven inhabited Hammocks on Smith Island; six are listed here. Do you know the missing one? The

Hammocks are: Cherry Hammock,, Round Hammock, Horse Hammock, Sassafras Hammock, Oak Hammock, and Barn Hammock.

I guess it may be coincidence that we have a pastor with a name familiar to the island. You see, John Evans was one of the first settlers on Smith Island and Evans is the predominant name, particularly in Ewell. So how about this? The conference sent us an Evans, Rev. Ken Evans, who comes from Somers Point, N. J. to be pastor to the island for the 100th Camp Meeting year.

### **The Celebration of 100 Years**

In celebration of this ONE HUNDREDTH CAMP MEETING we want very much to remember the past. The Camp Meeting Committee has met numerous times in preparation for this year's meeting. The Evangelists were invited. The Committee wanted to ask Donnie Sumner to return, but he could only come for three days. An Evangelist who told of his exposure to drugs and wealth (having been Elvis Presley's former personal composer), he preached and sang in the previous year. He also told about his conversion to the Christian faith. The committee also invited Dan Betzer to return and preach. It is going to be a good Camp Meeting Week, this July 26 to August 2.

To add to the celebration, we have extended Camp Meeting to include Sunday nights from June 21 until August 31. Former pastors of the island will be preaching during this period along with other conference speakers. Scheduled to appear so far (at this printing) are: Dr. Kendall McCabe, who is now a

homiletics and worship professor for United Theological Seminary in Dayton, Ohio; Dr. Laurence Stookey, a professor from Wesley Theological Seminary; the Reverend Janet Rounsley, currently pastor of the Bethel-Concord-Wesley Charge in Seaford, Delaware; the Reverend Robert O. Wallace, the pastor of the Zion Charge in Cambridge, Maryland, and the coordinator for the Offer Them Christ program for our annual conference; the Reverend P. Thomas McKelvey, our new District Superintendent; the Reverend Vernon Schmid, pastor of Immanuel Church in Crisfield; the Reverend Alex Slonin, a pastor from our annual conference serving the Ocean View Charge; and the Reverend Edward Gladden, now serving in the Perryville/Principio Charge in Perryville, Maryland. The Reverend Kenneth Dickey regrets not being able to be here, but he is moving to Pennsylvania. Reverend Henry Zollinhofer is moving to the Millington-Crumpton Charge of Millington, Maryland, and hopes to be included in our speakers roster after his move.

To add to the excitement and help us remember the past history of the Camp Meeting and Smith Island, the Ewell Church is sponsoring a Centennial Museum. It will be housed in the Ewell Educational (Sunday School) Building and will feature displays of Island history and crafts.

FOOTNOTES:

<sup>1</sup> Rev. Adam Wallace, "PARSON OF THE ISLANDS", 1861.

<sup>2</sup> Rev. William P. Taylor, "RELIGIOUS HISTORY OF SMITH ISLAND", 1910.

<sup>3</sup> Ibid.

<sup>4</sup> Rev. Adam Wallace, "PARSON OF THE ISLANDS: The Life and Times of the Rev. Joshua Thomas", (Cambridge, Maryland: Tidewater Publishers, 1978 ed.), p. 222.

<sup>5</sup> Ibid., p. 223

<sup>6</sup> Ibid., pp. 225-226

<sup>7</sup> Robert DeCast, "LIGHT HOUSES OF THE CHESAPEAKE"

<sup>8</sup> Ibid.

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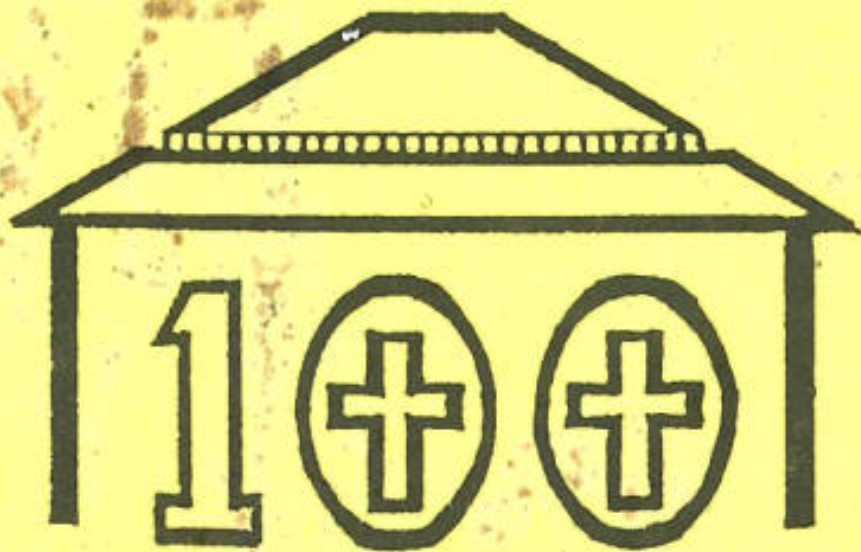
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