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“Preserving—Sharing—Caring”

Crossroads



Roland Memorial Chapel of the Florida United Methodist Children’s Home, Enterprise, FL, was dedicated to the memory of Henry Malone Roland and Marjorie Mae Roland, children of Trinity members, Henry and Elizabeth Roland.

Children’s Home Has Close Historical Ties to Trinity

By Gloria Colvin

In 1908, the Florida Annual Conference voted to establish an orphanage near Enterprise, FL, on 40 acres of land on the banks of Lake Monroe. The need for the orphanage was evident since orphaned children from Florida were being sent to the Methodist Orphans’ Home in Macon, GA. Within a year, 23 children lived at Florida’s orphanage, and the numbers swelled to 131 children by 1930. It

became clear that there was an increasing need to care for children who had been abused, neglected, and/or abandoned, and in 1938, it was renamed the “Children’s Home” to reflect its shift in mission (Hartsfield, 2008). Throughout its 111-year history, Trinity has supported the Home in many significant ways.

A number of Trinity pastors have provided leadership for the Home and inspired parishioners to

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Historical Society Meetings

All are welcome to attend meetings, which most often occur on the first Wednesday of the month in the Heritage Room (3rd floor).

Join the Sorting Squad!

Sorting historical documents, photos, & other media is a fun activity for all those interested in church history.

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support its work. The **Rev. T. J. Nixon** was one of the original members of the Board of Trustees for the Methodist Orphanage, and he continued to serve on that Board when he became pastor of Trinity in 1913. Other Trinity pastors who served on the Board of Trustees either before or during their time at Trinity include **Rev. Dr. Glenn James, Rev. Dr. George Foster, Rev. Dr. Eugene Zimmerman, Rev. Dr. David Hortin, Rev. John Willis, Rev. Wayne Curry, and Rev. Dr. Wayne Wiatt**. After leaving Trinity, pastors **Rev. Dr. H. Melton Ware** and **Rev. Dr. Edward Norman** also served on the Board (*Journals of the Florida Conference, 1908–1939, 1940–1967, 1968–2014*).

From the outset, funding the orphanage has been the responsibility of Florida’s Methodist churches. Historically, it has not received an apportionment from the Florida Conference and is largely dependent on gifts from individuals. While Methodist churches in the state have embraced the Home, sufficient funding has been an ongoing challenge. Early on, the Board designated fifth Sundays as Orphanage Sundays, and churches have collected offerings for its support (Hartsfield, 2008).

Trinity’s financial contributions often were some of the highest in the Florida Conference. In 1928, 1932, and 1962, Trinity was recognized as one of the top six churches in the Conference in



Photo, courtesy of the Florida United Methodist Children’s Home. The children in the tree are a group of sisters at the Home, circa 1915.

giving to the Home (“Work Day Returns,” 1928; “Beautiful Certificates...,” 1932; *Worship Bulletin*, 1963).

In 1961 the Florida Conference established financial goals for individual churches based on their membership. Initially the goal was \$1.00



Group portrait of Florida Methodist Orphanage staff at Benson Springs [Enterprise], 1930s. Sepia photoprint, 4 x 6 in. State Archives of Florida, Florida Memory. <<https://www.floridamemory.com/items/show/338069>>, accessed 31 August 2019.



Photo, courtesy of the Florida United Methodist Children's Home.

per member per year. This amount increased to \$5.50 per person in the 1980s, \$7.00 in the 1990s, and \$12.00 in recent years. Frequent reminders about fifth Sunday offerings appeared in the *Monthly Tidings* and Sunday worship bulletins throughout the years. Contributions fluctuated greatly from year to year, making it difficult for the Children's Home to budget. For example, Trinity gave \$2,558.46 in 1983, but gifts slipped to \$173.50 in

1987 ("Trinity's Giving...," 1984; "Report of Trinity's...," 1988).

By 1990, though, Trinity was once again one of the top donors to the Children's Home (Peirce & Blee, 1990). In both 1994 and 1996, the church greatly exceeded its goals with gifts of \$21,449.43 and \$18,830, respectively ("Trinity Recognized...," 1995; "Goal Exceeded...," 1996). Trinity continues to be generous and in recent years has come close to meeting its goals.

Another form of support popular in the mid-century was collecting coupons and trading stamps, which the Children's Home used to purchase needed items. *The Orphan's Friend*² newsletter reported in 1932 that soap wrappers funded a big truck, an eight-foot kitchen range, and uniforms for the band. In 1975, Trinity sent thousands of coupons and trading stamps that were used to "purchase buses, furnish cottages, and buy equipment" ("Methodist Children's Home...," 1975, p. 3). Trading stamps supplied in 1980 purchased items such as tables, tablecloths, clocks, bedspreads, small appliances, baseball mitts, and telescopes ("UMW...," 1980). At Trinity, collecting coupons and trading stamps was a responsibility of the Women's Society of Christian Service, now United Methodist Women.

With increasing numbers of children and expanding programs, the Enterprise campus has grown to meet these needs. It now includes 100 acres, 12 cottages, and a number of other buildings.



Trinity group visited the Enterprise Campus on March 15, 2014, at the "Day on Campus."

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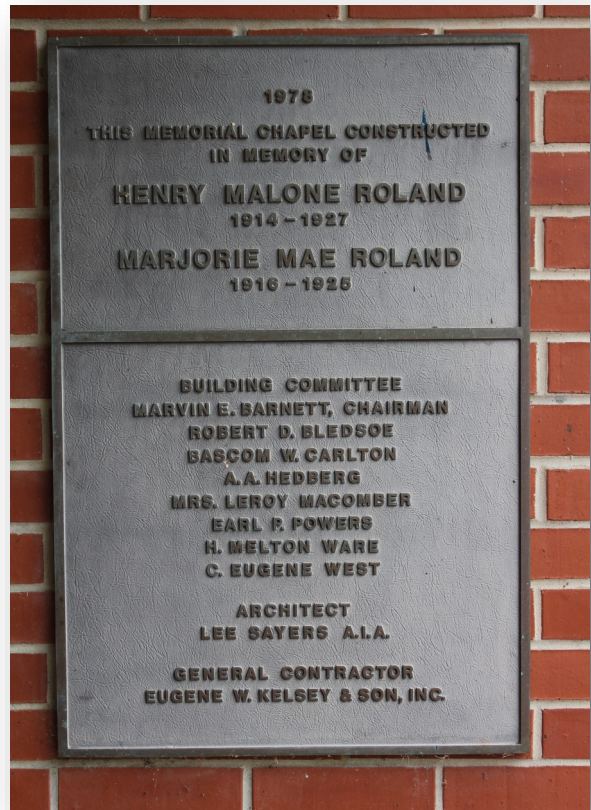
Trinity group attended the “Day on Campus” at the Madison Youth Ranch on Sept. 17, 2016.

Construction of a beautiful chapel began in 1978 thanks to a generous gift of \$100,000 from Trinity members **Henry and Elizabeth Roland** in memory of their children (“Gift from Trinity...,” 1978). The Roland Memorial Chapel was dedicated in 1979 and remains a vital part of the campus today (“Roland Memorial...,” 1979).

Groups of Trinity members traveled to Enterprise to tour the campus on a number of occasions. The Trinity Travelers (a group of adults at the church who traveled to various events and places) visited the Home in 1988 (Pugh, 1988), and other groups have attended the “Day on Campus,” held every few years for churches in our district to tour the facilities, see children’s performances, and learn about the Home’s programs.

In 2008, a group of sixteen from Trinity attended the Home’s centennial celebration (“Group from Trinity...,” 2008). That same year, Trinity youth worked on a mission project on the campus (“Trinity Youth...,” 2008).

When the Children’s Home built a second campus in Madison County in 2014, Trinity became actively involved with it because of its proximity. Trinity youth and adults helped with projects to



Plaque of Roland Memorial Chapel of the United Methodist Children’s Home, Enterprise, FL, which was dedicated to the memory of children of Trinity members Henry and Elizabeth Roland.

Methodist churches in Florida appoint representatives for the Children's Home who keep their churches aware of the needs of the Home and help with its support. Here is a list of names of some of Trinity's representatives throughout the years:

**[Mrs.] Esther Wilfong
 Ruby Wimberly
 Bertha James
 [Miss] Esther Wilfong
 Marcy Palmer
 Sandra Mowell
 Betty Jane Ebel
 Lillian Byrd
 Gloria Colvin
 Dan Drake**

prepare the Madison Youth Ranch campus and supported its construction with financial gifts. Members attended the Ranch's dedication ceremony, groundbreaking and dedication of the chapel, and "Day on Campus." For several years, the congregation has contributed funds for the children's summer activities and provided gift cards for Christmas.

Just as the Methodist churches in Florida responded to the need for a home for orphans in the early twentieth century, more than a century later we continue to respond to the need for loving, nurturing care for hurting children through the ministries of the Florida United Methodist Children's Home.

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²There were inconsistencies concerning how the publication title was punctuated over the years.

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To see a timeline of the Children's Home, please go to <https://www.fumch.org/wp-content/uploads/2014/06/FUMCH-timeline.pdf>, and to visit the website, please go to <https://www.fumch.org>.

John Wesley's Sunday School Legacy Lives on at Trinity

By Linda H. Yates

In 1736 the **Rev. John Wesley** with his brother, the **Rev. Charles Wesley**, came to the new colony of Georgia to serve as missionary and Anglican parish minister at Christ's Church in Savannah. He was there only two years before returning to England after having incurred the colonists' wrath for his "high church rigidity" (Thrift, Jr., 1969, p. 12).

At Christ's Church, he saw the need for education of the children, and while teaching them there in 1736, he started the first Sunday School in the colonies ("Our History," n.d.). He first taught the un-schooled children secular subjects but later emphasized religious education as one great way to revive religion throughout the nation both by instruction and personal witness. So as to make the children more comfortable who were too poor to wear shoes, Rev. Wesley taught the class—barefoot! (Wardle, 1936, p. 15).



Portrait of Trinity Methodist Church pastor Dr. Josephus Anderson in Tallahassee, Florida. 1872 or 1873. Black & white photonegative, 5 x 4 in. State Archives of Florida, Florida Memory. <<https://www.floridamemory.com/items/show/150450>>, accessed 12 September 2019.

When peace settled in Great Britain in 1784 at the end of a conflict with the Dutch Republic, Wesley turned his attention again to America, where his legacy continued to influence the start of Methodist societies. He sent **Rev. Dr. Thomas Coke**, **Rev. Richard Whatcoat** and **Rev. Thomas Vasey** to constitute the American Methodist movement as an independent episcopal church. Preachers from every direction who had started Methodist societies were summoned to meet in Baltimore for the Christmas Conference, where the Methodist Church was organized. Minutes of that conference show that at that time there were 14,988 members and 83 preachers (Wardle, 1918, p. 44).

The first Discipline of the church also resulted from the 1784 conference. It included a ruling that implemented Wesley's abiding belief in Christian education. Detailed were questions and answers every preacher was required to follow:

What shall we do for the Rising Generation? Who will labor for them? Let him who is zealous for God and the Souls of Men begin *now*.

1. Where there are ten Children whose Parents are in Society, meet them an Hour every week.
2. Talk with them every time you see any at home.
3. Pray in Earnest for them.
4. Diligently instruct and vehemently exhort all Parents at their own Houses.
5. Preach expressly on Education. . . . Gift or no Gift, you are to do it; else you are not called to be a Methodist Preacher. Do it as you can, till you can do it as you would. Pray earnestly for the Gift, and use the Means for it. (Wardle, 1918, p. 44)

"It is not strange that Methodism's early successes were in the Southland and largely as a missionary effort to the oppressed races" (Wardle, p. 43, 1918). That comment certainly describes the early history of the Tallahassee Methodist Station, which was established in 1824 and continues today with an active Sunday School program and a rich, early history of serving the African American community (see Harrison, 2018, 2019).

The Sabbath School is not in a flourishing condition and not likely to be until better organized - It has but one officer, but few teachers and but few scholars - The Sabbath School enterprise is not properly appreciated and individual responsibility in the matter is not felt to any great extent - The Church has not taken the matter in hand and with the exception of the excellent Superintendent and a very few others, the membership are comparatively indifferent and inactive. The Church and the community must suffer from this state of things. Methodism must be built up in this place to some good degree by the Sabbath School and the Methodism of the future here must depend in great measure upon the efforts of the Church

"May 28, 1855." *Quarterly Conference Minutes: April 5, 1828-January 1, 1883.*: Section Two: 1842-1855. Trinity United Methodist Church Archives. Tallahassee, FL: Trinity United Methodist Church. Retrieved from <https://www.tumct.org/wp-content/uploads/2017/07/1842-1855.pdf>

The Second Quarterly Conference of the Tallahassee Station met on April 2, 1831, and voted acceptance of a motion by its station preacher of four months, the **Rev. John W. Tally**, that "the Tallahassee Methodist E. Sunday School shall commence operations on the Second Sabbath in May next. . . ." Members of the Quarterly Conference pledged to support and use their influence in sustaining this institution ("April 2, 1831," *QC Minutes*).

While the moral discipline, the number of members received and expelled, and the money raised to pay the preacher were reported, no report of the Sunday or Sabbath school was given at

the quarterly conferences until Aug. 2, 1845. The new Florida Conference of the Methodist Episcopal Church had been created in February 1845, separating Florida from the Georgia Conference (Temple, 1987, p. 97). Under the administration of the new conference, Trinity was required to report on the condition of its education program for children.

Samuel S. Sibley, superintendent of the Sabbath School, (the name *Sabbath School* has been used alternately with *Sunday School* throughout its history) reported to the Sabbath School Society on July 29, 1845, "There appears to be a marked improvement in the condition of the

(cont. on p. 8)



This former house of Samuel Sibley, Trinity's superintendent of Sabbath School, was located at northeast corner of South Monroe Street and St. Augustine Street. See *Tallahassee Democrat* article by G. Ensley at <https://www.tallahassee.com/story/news/local/2014/10/10/tallahassee-fire-started-hotel-dixie/17025435/> Photo credit: Dixon, Coleman S. (Coleman Sweeting), 1911-1979. *Hotel Dixie in Tallahassee*. 1940s. Black & white photonegative, 4 x 3 in. State Archives of Florida, Florida Memory. <<https://www.floridamemory.com/items/show/341574>>, accessed 19 September 2019.

School. . . .” Sibley said there were more teachers and scholars, and their interest in the prosperity of the school was “manifested” in their “increased attention to their studies. . . . This school promises great good both to the church and the community” (“August 2, 1845,” *QC Minutes*).

Although a strict agenda of the quarterly conferences of the church rarely if ever reported how church conditions were affected by wars, economic failures, illnesses, hurricanes, and tornadoes, the report on the Sunday School was less favorable the year following Sibley’s report. **Thomas J. Perkins** who had taken over as superintendent of the Sunday School stated in his April 19th report that the Sabbath School had been found “in a very disorganized condition. A large number of names of Scholars was found in the books of the School who never attended—those names have been stricken from the roll.” Perkins rearranged the classes and better attendance resulted (“May 16, 1846,” *QC*

Minutes).

Brief reports continued: Sunday School was in a “prosperous condition” (March 13, 1847.); “not in so prosperous a condition as desired” (June 3, 1848); in “good” or “prosperous” (March 2, 1850–March 29, 1852); “fair” (September 11, 1852); one of the “Sabbath” schools was “faltering” (April 16, 1853); and “good” or “prosperous” (July 2, 1853–July 8, 1854).

In 1855, the **Rev. Josephus Anderson** began the first of two terms (1855–1856 and 1872–1875) as Trinity’s station preacher (Yates, 1999, p. 8).

His report on the Sabbath School at his second quarterly conference on May 28, 1855, showed little resemblance to the brief words of those who had preceded him. He handed in a report and read it aloud to the conference:

The Sabbath School is not in a flourishing condition and not likely to be until better organized—it has but one officer, but few teachers and but few scholars—The Sabbath School enterprise is not properly appreciated and individual responsibility in the matter is not felt to any great extent—The church has not taken the matter in hand and with the exception of the excellent Superintendent and a very few others, the membership are [*sic*] comparatively indifferent and inactive. The Church and the community must suffer from this state of things. Methodism must be built up in this place in some good degree by the Sabbath School and the Methodism of the future here must depend in great measure upon the efforts of the Church in this direction. I sincerely trust a brighter day will come to our Sabbath School interest. (“May 28, 1855,” *QC Minutes*)

Soon, the Sabbath School was in good condition again, and as pastor of the Tallahassee church, Rev. Anderson continued to work to make its Sunday School flourish. He would later pastor the church in Monticello, FL, and he would become the “leading figure in the district and in the entire conference in this movement to establish adequate educational facilities” (Thrift, Jr. 1944, p. 121). When the Florida Conference met in Monticello in December 1867, leaders “directed each church to

establish a school if none were available” (Thrift, Jr., 1944, p. 121). The district planned to start an academy in 1868, but the project was abandoned because of “the loss of the cotton crop” (p. 122).

In addition to starting Sunday Schools and public schools, the Florida Conference promoted education by starting the *Florida Christian Advocate*. Rev. Anderson served as its editor from 1887 to 1901 (Thrift, Jr., 1944).

Tallahassee Methodists faced new difficulties as the Civil War approached. They also prepared for the future education of the children of slaves and freedmen in their congregation (Harrison, 2019).

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Just for the Record . . . (Excerpts from Trinity’s *Quarterly Conference Minutes*)

By Linda Yates

Feb. 21, 1842—“As the Station Preacher had failed to get to his appointment by an accident, the usual questions were waived & and the Conference informed by the Presiding Elder that he had placed the Rev. William Choice a Local Elder in charge of the Station, which was satisfactory to the official members.”

May 28, 1842—“Are there any complaints? . . . None. . . . appeals? . . . None. . . . references? . . . None. . . . Licenses to renew? . . . Yes. Ned, a colored man having been for a length of time a Local Preacher amongst us, his license was renewed. Has the Preacher in charge enforced the moral discipline of the church? . . . Yes. . . . What number have been received or expelled from this Church since the last Quarterly Conference? 22 Whites and 2 Blacks received and none excluded.”



Interview with John and Pat Willis

E. Lynn McLarty interviewer
Rex Adams videographer
April 4, 2019

Photo credit: Rex Adams. John and Pat Willis at their home in Tallahassee during their interview with Lynn McLarty.

Clergy Chronicles: The Rev. John Willis and Pat Willis, Part One

By Pamela C. Crosby

“Clergy Chronicles” is a Crossroads column that presents biographical background on Trinity’s senior pastors. The Rev. John G. Willis, Jr. was Trinity’s senior pastor from June 1999 until his retirement in 2008, when he also retired from the Florida Conference of the United Methodist Church. The following is the first part in a series of articles based on a videotaped interview of Rev. Willis and his wife, Pat. Lynn McLarty, Trinity’s Historical Society member, conducted the interview with Rex Adams, communication director, as videographer. To see the video, go to <https://www.tumct.org/john-willis-and-pat-willis-video-interview/>

The Rev. John G. Willis, Jr. was born in Raleigh, NC, and grew up in Atlanta, GA. He attended North Georgia College in Dahlonega, which at that time was the only co-educational military college in the country.

After graduating as a second lieutenant in the

Army, he went to military police school, and soon he was off to “Jump School” at Fort Benning, GA. Jump School, he explains, is where young soldiers learn “how to jump out of airplanes.”

Following a year at Ft. Bragg, NC, John was sent to Vietnam and served in a military police company. Overseeing a “sentry dog platoon,” he had the responsibility of having 75 German Shepherds under his command! However, because each dog was assigned to one soldier who served as its master, John did not directly work with his canine crew. When his service and experience in Vietnam were over, he deliberated about what a career in the army would be like and concluded it was just not for him.

Turning to other possibilities, he thought that a career in the field of insurance might be a more suitable line of work, and he left for Fort Lauderdale, FL, at the age of 23 to begin his new

career path.

At this time in John Willis's young life, he was not attending church, which prompted a very caring and concerned aunt in Orlando to suggest that he try out a house of worship in Fort Lauderdale. Because he had been raised in the Presbyterian Church, she proposed that the city's large Presbyterian church might be a possibility. He took his aunt's advice because he was "wrestling with some things with [his] faith," and so he went by the church to speak to a pastor. He recalls,

I had on my coat and tie, and I had my business card and said, "I need to see a minister." I—I was wrestling with some things with my faith, and so they said, "No ministers available." I said, "Okay, I understand that, but here's my card, here's my phone number, please have somebody contact me."

What would be a fortunate turn of events for John and his wife, **Pat**, —and the Methodist churches he would go on to serve in his ministry career—was that no minister or other person from the Presbyterian church ever contacted him. Hearing from John about this disappointing episode did not deter his aunt's persistence in trying to persuade John to return to church, and suggested to John by means of another letter that although the "Presbyterians" did not work out, perhaps the "Methodists" might instead.

She also noted in her letter that her former senior pastor from Orlando was at that time serving in a Methodist church in Fort Lauderdale, and he and his wife were "really fine folks." The words in her letter were met with some skepticism. Unenthusiastically, he laid the letter down with a lukewarm, "That's nice."

But then came a crucial turn of events:

Two minutes later the phone rings, and this woman on the other end said, "John, this is **Alice Cleveland**. My husband . . . is senior pastor of the Park Temple United Methodist Church, and I teach a Sunday School class for young singles. Will you come this Sunday?" I

said, "Well, I am not doing anything Sunday morning, so yeah." . . . I was a little bit early—nobody else was there except this young woman [who] was pouring a cup of coffee when I walked in, and that woman was Pat. And I [have] loved coffee ever since!

The senior pastor, the **Rev. Dr. Mike Cleveland** and his wife, Alice, spent considerable time with both John and Pat, and, as it would happen, they especially influenced John's decision to go to seminary.



Second Lieutenant John G. Willis, 1966.

When John was first introduced to Pat and began to serve an active role in the Methodist Church in Fort Lauderdale, it was 1969. Over the course of a year, a kind of gradual feeling that God was calling him to attend seminary began to surface—not necessarily did John have in mind that he was being called to become a minister. There were other possibilities he was considering where a seminary degree would be useful, such as teaching, leading an urban

(cont. on p. 12)

(cont. from p. 11)



Second Lieutenant John G. Willis, during Vietnam service in 1966 with one of the sentry dogs under his command.

ministry, serving as a chaplain, and so on.

So he embarked on the next stage in his life, leaving Fort Lauderdale and Pat to relocate in Georgia, where he could work on his degree at Candler School of Theology at Emory in Atlanta.

Just after a year, John married Pat (their mentor, the Rev. Dr. Mike Cleveland, and the **Rev. Dr. Walter Kalaf** (a minister who would figure prominently in Trinity's history and whom John would succeed as senior pastor) performed the ceremony. In Atlanta, John and Pat moved to a tiny apartment off-campus near "The Village School," where Pat taught and which she describes as "almost a little one-room school."

But John would soon experience some doubts about his commitment to finishing his seminary

degree and where his studies were leading him. At the beginning of the second semester of his second year, he went to his adviser and admitted that it was not working out, and he intended to leave, confessing, "I'm going to quit. This is not for me. I don't think I'm where God wants me, so I'm not going to do this."

Understanding that John needed some more time to reflect on his future, his adviser, "a very wise man," offered John a means to continue his schooling at Candler while thinking deeply about the gravity of his decision and what directions he wanted to take. He suggested to John to give it "one more semester" and to take whatever courses he wanted; if after that semester, John still felt the need to quit, his adviser would support his leaving.

As is the case with many seminary students, John was employed on a part-time basis at a church, serving as their assistant and youth director. He describes a morning during a worship service that serves as another critical turning point in his path to the ministry:

One Sunday morning I was sitting in the congregation with the youth . . . which was not usual. Normally I was up at the pulpit as the liturgist, but this particular Sunday it was a special Sunday, and I was sitting with the youth in the congregation, and it came time for them to sing in the choir, and so it was time for them [the youth] to get up and go up [to the chancel area to sing the anthem]. . . and all of a sudden, two of the young men grabbed me by the arms, led me up into the center of the chancel area, and the entire youth group surrounded me while they sang their hymn, and at that moment I said, "Maybe I am where God wanted me to be; maybe I am where I'm supposed to be."

With renewed enthusiasm and the revelation that he was indeed where "God wanted [him] to be," he would go on to finish the seminary and return to Florida, where his first preaching assignment would be at the First United Methodist

Church of West Palm Beach (now United Methodist Church of the Palm Beaches).

It would be a number of years before he and Pat would make their way “north”—to Tallahassee.

In Part Two of this series, readers can learn how the Rev. John Willis would be forced to make critical decisions that would affect Trinity—

relating to two national events, the 2000 Presidential election recount in Florida and the attack on the World Trade Center on September 11, 2001. Look for the next issue of Crossroads to read about John and Pat’s experiences at Trinity.

2019 Trinity UMC Historical Society Leadership Officers

Linda H. Yates, Chair

Dot Binger, Secretary Rhonda Work, VC of Historic Preservation

Leadership Committee

Pamela C. Crosby, Publications Editor Sally Huggins, Crossroads Asst. Editor

Bob Jones, Historian Judy Levy, Membership Archivist Asst.

E. Lynn McLarty, Membership Archivist Anne Parker, Membership Records Asst.

Mary Margaret Rogers, Membership Records Asst.

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Crossroads Online Archives: <https://www.tumct.org/crossroads-newsletter/>

Church Leadership

The Rev. Dr. Wayne Wiatt, Senior Pastor

The Rev. Neal Avirett, Associate Pastor

Dr. Nick Quinton, Director of Discipleship & Adult Ministries

The purpose of Crossroads is to provide descriptions of historical events and to publish news related to the Trinity United Methodist Church Historical Society. Its intent is not to endorse or criticize theological or ethical positions related to issues that these descriptive accounts might raise. While we strive to be as accurate as possible, we make mistakes sometimes. Please send your comments, corrections, and requests for printed copies as well as inquiries about submissions to Pamela Crosby, chief editor, at pcrosby@tumct.org.

Countdown to Trinity's 200th Anniversary in 2024: 1850s Timeline

In 2024, Trinity will be celebrating its 200th anniversary. In each issue leading up to this noteworthy date, Crossroads shares with our readers notable events that focus on one decade.

1850

The Rev. George W. Pratt served as the church's minister. Florida Conference Minutes for **January 22** indicated a membership of 105 Whites and 162 Blacks. The Tallahassee District of the Methodist Episcopal Church, South (which included Monticello, FL, Bainbridge, GA, and Spring Creek Colored Mission, FL, among others) reported a membership of 2995 Whites and 2077 Blacks.

1851

The Rev. Simon Peter Richardson served as minister. **Bro. George C. S. Johnson, Bro. Oscar A. Myer, and Bro. Charles E. Dyke** were given recommendations for deacon ordination on **August 30**.

1852

The Rev. Edward G. Asay served as minister. On **January 28**, the Florida Conference met in Tallahassee. In **October** a hurricane struck areas of the Big Bend, and a series of tornados caused destruction in the city.

1853

The Rev. Thomas Gardner served as minister. Property at the northwest corner of Park Ave. and Bronough Streets was purchased from **Emily J. McMillan** and **J. A. McMillan** by church trustees for the Black members of the Methodist Episcopal Church, South. An official title transfer was made after Emancipation. The property would later be the site of St. James Colored Methodist Episcopal Church (now St. James Christian Methodist Episcopal Church). On **April 16**, church leaders, **Edward Footman, C. E. Dyke, and J.A. Edmonson** were appointed to oversee needed repairs of the church building, which may have been caused by the earlier series of tornados.

1854

The Rev. Richard Tydings served as minister. On **July 8**, as recorded in the *Quarterly Conference Minutes*, Rev. Tydings requested a change in his preaching duties from three services (two services to Whites and one service to Blacks) to two services without a Sunday evening service. In response, the church requested that **E.L.T. Blake** and **C. E. Dyke** would "each fill the Pulpit once at least in each month." It was resolved that Rev. Tydings would notify the Black members that "they must comply with the Laws of the state with regard to Negro assemblage or they must discontinue their night meetings." Black gatherings to hear preaching in Florida were illegal unless they were held in White churches.

1855

The Rev. Josephus Anderson served as minister. On **May 28**, Rev. Anderson was elected as president of the newly formed Tract Society of Tallahassee Station (now, Trinity). These societies were established as ancillaries to the Tract Society of Florida to help distribute religious tracts published by the Methodist Episcopal Church, South. On **September 8**, at the Third Quarterly Conference, Rev. Anderson lamented that there was "little interest" from church leaders and members regarding the "Sabbath School," but a nice offering was raised for Sunday school books. **Rev. Dr. E. L. T. Blake** read a resolution praising the life of the recently deceased **Rev. William Choice**. Rev. Choice was an itinerant pastor, who had stepped in to serve as Tallahassee's minister in 1842–1843, when the appointed minister failed to fulfill his appointment because of an accident.

1856

The Rev. Josephus Anderson continued to serve as minister. The Florida Conference Minutes for **January 2–8** indicated that there were 131 White members with an additional 3 on probation, and 173 Black members with 31 on probation.

1857

The Rev. James M. Wright served as minister, but resigned in October to serve as a principal of seminary learning in Alabama. **Rev. Dr. E. T. Blake** was appointed Preacher in Charge for the remainder of the Conference year.

1858

The Rev. Franklin A. Branch served as minister. On **November 13**, **Bro. Miles Nash** was recommended to the Annual Florida Conference to be received as a minister in full ordination.

1859

Rev. Franklin A. Branch continued to serve as minister. A second parsonage was erected (which would be completed in 1860). It faced Park Avenue and was located between the Methodist and Presbyterian Churches.

Making History: Latest News from the Historical Society and the Committee for the Preservation of Church History

Historical Society Welcomes New Assistant Editor for *Crossroads*

Our *Crossroads* editorial team welcomes **Sally Huggins**, who was recently named assistant editor of Trinity's historical publication. Her responsibilities include helping to identify topics for future articles, recruiting potential authors, and assisting in copyediting proofs. She brings to her role an avid interest in Trinity's history and stories and "an attention to details"—two vital qualities that are much valued by our group!

Sally has been an active member of Trinity since 1971. She and her husband **Chip**, another lifelong Trinity member, were married in the sanctuary in 1994 by the **Rev. Dr. David Hortin**, and they have four children: **Matthew**, **Meredith** (and husband, **Jordan**), **Claire**, and **Sean**, all who have been active members of the children and youth programs. Sally's mother, **Claire Nash**, co-founded Trinity's preschool with **Mary Blackburn** in 1973, and her father, **Jim Nash**, was a contributor to the *Monthly Tidings* for many years.

Sally is director of Central Finance & Accounting for the Florida Department of Revenue, co-leads the Agape Sunday School class with **Susan Koehler**, and has been a member of Trinity Ringers for close to 30 years.

As *Crossroads* continues to grow in its offerings to researchers and other readers, we are very grateful to have Sally's accomplished skills to help further the mission of the Historical Society and its ongoing contribution to historical research and records at Trinity, the Florida Conference Archives, and the wider global church body.

Membership Committee Makes Significant Addition to Membership Records

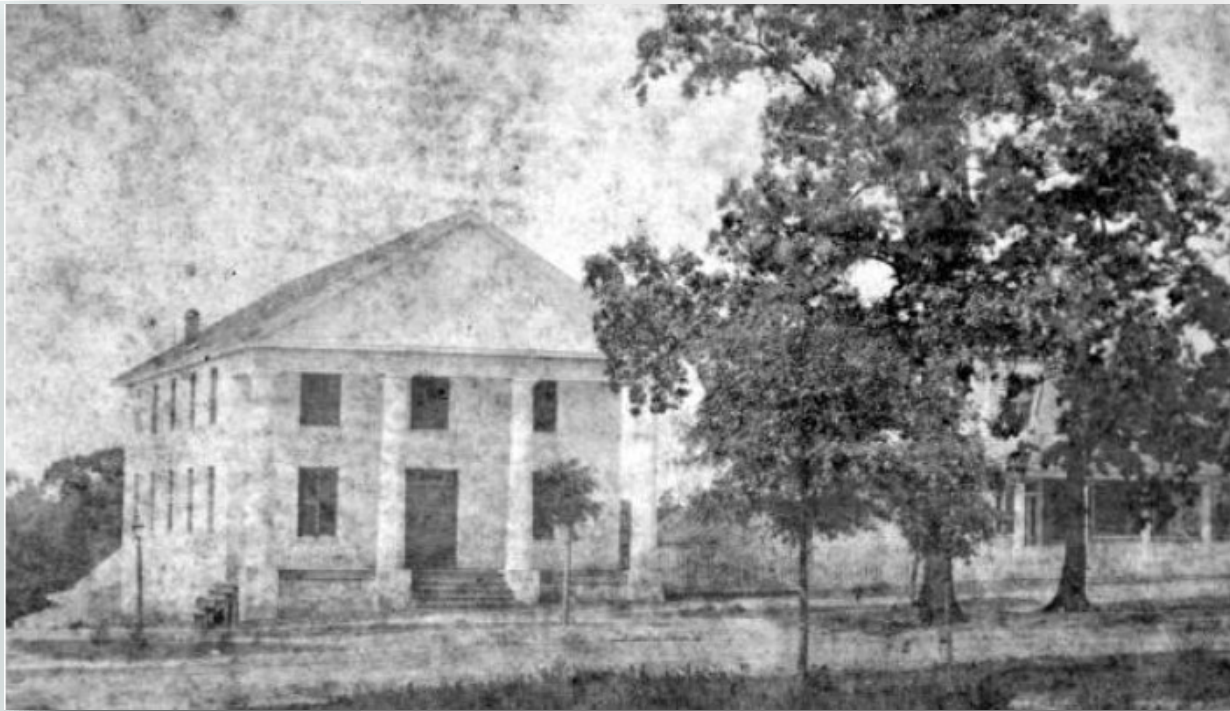
Members of the Membership Committee, **Mary Margaret Rogers**, **Anne Parker**, and **Lynn McLarty** have reported that information relating to baptisms from August 2010 through May 2018; marriages from July 2014 through April 2019; and deaths from July 2010 through May 2019 have been entered in hard-bound copies. The addition of these records is an ongoing project that helps to preserve church records in varying formats.

Additional Quarter Conference Minutes Years Added

Thanks to the dedicated work of **Lynn McLarty** and **Judy Levy** with the assistance of **Rex Adams**, the *Quarterly Conference Minutes* of the years 1883–1902 will soon be added online. You may see printed copies in the Heritage Room.

Resources by the Rev. Dr. George Foster

A selection of sermons, documents, and audio tapes relating to the ministry of the **Rev. Dr. George Adair Foster**, senior minister at Trinity from 1965 to 1972, were recently graciously donated to the Society by **Julia Foster**, daughter of Dr. Foster. We are indebted to Julia for her support of Trinity's Historical Society and for her contributions to the archives.



Built in 1840, this church building of what is now Trinity was destroyed in 1892 to make way for the 1893 church. Photo credit: (as listed in Florida Memory): Trinity Methodist Church building - Tallahassee, Florida. Between 1870 and 1874. Black & white photoprint, 6 x 10 in. State Archives of Florida, Florida Memory. <<https://www.floridamemory.com/items/show/34660>>, accessed 14 September 2019.

Submission Guidelines

If you would like to be a published author in an upcoming issue, see guidelines below:

Call for Stories and Articles

- **“I Remember When” snapshots:** These are short descriptions that recount church life memories. They are usually **25–100 words long**. See below for general guidelines.
 - **Oral interviews:** Interviews may be audio or video taped. Trinity historians write up the interviews in narrative form with approval from the persons interviewed before publication. Videos or audios of the interviews may be posted on Trinity’s website with permission from persons interviewed.
 - **Firsthand stories:** Individuals may submit stories based on their firsthand experience at Trinity. The stories are generally **500 words, but can be longer**. See “General Guidelines.”
 - **Research articles:** These articles are more formal in nature.
- o Criteria for formal articles include **relevance** to the purpose of the newsletter, which is to publish articles that per-

tain to the history of Trinity in a substantial way; **quality of writing**; historical **accuracy**; **clarity**; **conciseness**; **coherence**; and **readability**.

o Articles should be **original** works and not excerpts.

o The word limit for articles **is usually around 500 words, but can be longer**.

A list of resources used for historical research may be requested. **Original** sources (instead of information from history books, newspapers, or newsletters) are preferred when possible.

General Guidelines

- Writing should be free of disrespectful language.
- Photos and information should not violate privacy, copyright, or other established laws.
- All accepted works are subject to editing in compliance with all *Crossroads* guidelines, including style guide standards, and **must pass editorial approval** before publication.
- Submit Word document to **Pamela Crosby**, editor, at pcrosby@tumct.org.