

**NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY - NOMINATION FORM**

(Type all entries - complete applicable sections)

STATE: West Virginia
COUNTY: Kanawha
FOR NPS USE ONLY
ENTRY DATE DEC 16 1974

1. NAME

COMMON: Marmet Christian Church; Ebenezer Chapel

AND/OR HISTORIC: Ebenezer Chapel *use this*

2. LOCATION

STREET AND NUMBER:
Ohio Avenue, South at Hillview Drive

CITY OR TOWN: Marmet CONGRESSIONAL DISTRICT: Third

STATE: West Virginia CODE: 54 COUNTY: Kanawha CODE: 039

3. CLASSIFICATION

CATEGORY (Check One)	OWNERSHIP	STATUS	ACCESSIBLE TO THE PUBLIC
<input type="checkbox"/> District <input checked="" type="checkbox"/> Building <input type="checkbox"/> Site <input type="checkbox"/> Structure <input type="checkbox"/> Object	<input checked="" type="checkbox"/> Public <input type="checkbox"/> Private <input type="checkbox"/> Both	Public Acquisition: <input type="checkbox"/> In Process <input type="checkbox"/> Being Considered	<input type="checkbox"/> Occupied <input checked="" type="checkbox"/> Unoccupied <input type="checkbox"/> Preservation work in progress
PRESENT USE (Check One or More as Appropriate)			
<input type="checkbox"/> Agricultural <input type="checkbox"/> Commercial <input type="checkbox"/> Educational <input type="checkbox"/> Entertainment	<input type="checkbox"/> Government <input type="checkbox"/> Industrial <input type="checkbox"/> Military <input type="checkbox"/> Museum	<input type="checkbox"/> Park <input type="checkbox"/> Private Residence <input type="checkbox"/> Religious <input type="checkbox"/> Scientific	<input type="checkbox"/> Transportation <input type="checkbox"/> Other (Specify)
<input checked="" type="checkbox"/> Comments Use is to be determined by the community in the near future.			

4. OWNER OF PROPERTY

OWNER'S NAME: Town of Marmet

STREET AND NUMBER: City Hall

CITY OR TOWN: Marmet STATE: West Virginia CODE: 54

5. LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC.: Kanawha County Courthouse

STREET AND NUMBER: 416 Kanawha Boulevard, East

CITY OR TOWN: Charleston STATE: West Virginia CODE: 54

6. REPRESENTATION IN EXISTING SURVEYS

TITLE OF SURVEY:

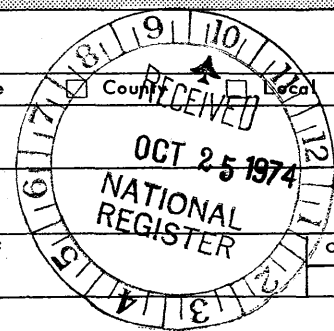
DATE OF SURVEY: Federal State

DEPOSITORY FOR SURVEY RECORDS:

STREET AND NUMBER:

CITY OR TOWN: STATE: CODE:

SEE INSTRUCTIONS



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7. DESCRIPTION

CONDITION	(Check One)					
	<input type="checkbox"/> Excellent	<input checked="" type="checkbox"/> Good	<input type="checkbox"/> Fair	<input type="checkbox"/> Deteriorated	<input type="checkbox"/> Ruins	<input type="checkbox"/> Unexposed
	(Check One)			(Check One)		
	<input checked="" type="checkbox"/> Altered	<input type="checkbox"/> Unaltered	<input type="checkbox"/> Moved	<input checked="" type="checkbox"/> Original Site		

DESCRIBE THE PRESENT AND ORIGINAL (if known) PHYSICAL APPEARANCE

Although it is uncertain when Ebenezer Chapel was built (some say about 1820, but an indenture of 1842 mentions it was constructed after 1836), it is generally agreed that the front section of the present structure is quite nearly the same as it was when erected. The foundation of the rectangular sanctuary is made of large cut stones laid without mortar. Placing this support on a leveled knoll, the builder must have been very careful in the preparation of the smooth-faced blocks which measure approximately 30 inches in length by 12 inches in height with a general depth of nearly 16 inches. Time apparently has not been too great an enemy to the seemingly precarious placement, but some unevenness in their pattern is now evident.

Atop this sturdy foundation, which provides a crawl space but no basement, the builders erected a brick structure of locally produced materials. Dimensions are roughly 25 feet by 30 feet, and the front is laid in a Flemish bond while sides follow an unusual stretcher bond broken in every fifth course by a stretcher-header arrangement. The front has a double-door entranceway with windows on either side. These windows, as well as the two on both the north and south elevations of the building, are 1/1 double hung with wooden frames and sills. An initial glance would lead one to the conclusion that windows and doors have stone lintels, but the illusion is accomplished through a plaster cap over an area of sunken brick.

The gable roof of the chapel has a low pitch and is topped by a wooden bell tower which has louvered panels on all four sides. Corrugated metal is used as a protective covering material on the main roof and steeple. The only changes to the original have been in the realm of maintenance. Trim has been painted on occasion, the roof repaired and the bell tower rebuilt.

Within the past fifteen years, Ebenezer Chapel has undergone its only major alterations. Most pronounced was the doubling of size by an addition to the rear of the original unit. This section is frame covered by aluminum siding and roofed with a low, gabled top. When this was added, some of the rear wall of the older segment was removed and the interior underwent a few minor changes. It is the hope of a committee formed by the town council of Marmet that this newer addition may be removed so the dimensions of the original can be restored.

SEE INSTRUCTIONS



SIGNIFICANCE

PERIOD (Check One or More as Appropriate)

- | | | | |
|--|---------------------------------------|--|---------------------------------------|
| <input type="checkbox"/> Pre-Columbian | <input type="checkbox"/> 16th Century | <input type="checkbox"/> 18th Century | <input type="checkbox"/> 20th Century |
| <input type="checkbox"/> 15th Century | <input type="checkbox"/> 17th Century | <input checked="" type="checkbox"/> 19th Century | |

SPECIFIC DATE(S) (If Applicable and Known) c. 1836 (constructed)

AREAS OF SIGNIFICANCE (Check One or More as Appropriate)

- | | | | |
|---|---|---|--|
| <input type="checkbox"/> Aboriginal | <input type="checkbox"/> Education | <input type="checkbox"/> Political | <input type="checkbox"/> Urban Planning |
| <input type="checkbox"/> Prehistoric | <input type="checkbox"/> Engineering | <input checked="" type="checkbox"/> Religion/Philosophy | <input type="checkbox"/> Other (Specify) |
| <input type="checkbox"/> Historic | <input type="checkbox"/> Industry | <input type="checkbox"/> Science | _____ |
| <input type="checkbox"/> Agriculture | <input type="checkbox"/> Invention | <input type="checkbox"/> Sculpture | _____ |
| <input type="checkbox"/> Architecture | <input type="checkbox"/> Landscape Architecture | <input type="checkbox"/> Social/Humanitarian | _____ |
| <input type="checkbox"/> Art | <input type="checkbox"/> Literature | <input type="checkbox"/> Theater | _____ |
| <input type="checkbox"/> Commerce | <input checked="" type="checkbox"/> Military | <input type="checkbox"/> Transportation | _____ |
| <input type="checkbox"/> Communications | <input type="checkbox"/> Music | | |
| <input type="checkbox"/> Conservation | | | |

STATEMENT OF SIGNIFICANCE

The history of religion in the United States has many facets, and one of the interesting elements is the spreading of the gospel through itinerants and circuit riders. Of the major organizations to foster this means of reaching the people, especially as the frontier moved west, the Methodist Episcopal Church stands in the forefront. Ebenezer Chapel at Marmet, West Virginia, was a product of the system of visitation and the stabilization of a circuit. It evolved as part of that system, having been an expression of a growing community's desire for a regular place of worship and an invitation for the itinerant, circuit rider and lay preacher to pay a visit whenever in the area and to plan more regular service for an existing congregation. As a sidelight, the stout brick building was also a privately-owned meeting place used for other community functions, and it served as a place of succor for Civil War wounded and suffering during forays and clashes in this part of the Kanawha Valley.

Ebenezer Chapel's history is impressive as an example of individual and community interest spawning a congregation in a sparsely settled area as a part of the circuit conception of the Methodist Church system in America in the first half of the nineteenth century. The Kanawha Valley above Charleston had developed around the salt industry from the early 1800s. Many of those who settled on both sides of the Kanawha River had strong associations with that industry and were responsible for the increasing attractiveness of the area. One such man was Luke Wilcox (Willcox), a manager at John P. Hale's Snow Hill works in the Malden area, and a prosperous farmer.

Along with two others, Wilcox obtained legal right to the land on which Ebenezer Chapel was constructed on the stipulation that they "shall erect and build, or cause to be erected and built thereon a house or place of worship for the use of the members of the Methodist Episcopal Church in the United States." Sometime between the execution of that deed in 1836 and a formal indenture for debt repayment in 1842, the chapel was constructed and served as the only constituted house of worship in the Marmet (also called Brownstown, Carbondale and Elizaville at various times) area.

Wilcox had apparently put a great deal of his own funds into the building, and by 1848 he came to be not only trustee of Ebenezer Chapel but its sole owner. At some time the church became part of the Charleston circuit of the Western Virginia Conference of the Methodist Episcopal Church and had visits on irregular occasions by the preachers who rode the route. Wilcox records visitations by more than ten riders during the period 1844-1854, and he also states that the building was used for community meetings. Itinerants had traced across frontier areas long before and held services wherever and whenever possible. The building of a house to be used as a place of worship was a comfort and attested to the growing population and

SEE INSTRUCTIONS

9. MAJOR BIBLIOGRAPHICAL REFERENCES

Charleston, W.Va. Clerk's Office, Kanawha County Courthouse. Various deeds and indentures relating to Ebenezer Chapel, dated 1842 and 1848.
 Hansford, Russell. "A General History of Ebenezer Chapel and Reynolds Memorial Church." Mimeographed. Marmet, W.Va.: by the author, 1973 (?).
 Morgantown, W.Va. West Virginia Collection, West Virginia University Library. C & O Railway Co. vs. George B. LaFong, et.al. (1870-17). Guide No. 471.
 Morgantown, W.Va. West Virginia Collection, West Virginia University Library. Willcox, Luke, Diary. Item No. 2015.

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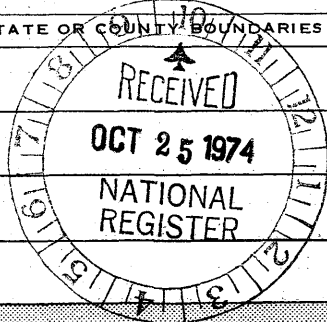
10. GEOGRAPHICAL DATA

LATITUDE AND LONGITUDE COORDINATES DEFINING A RECTANGLE LOCATING THE PROPERTY			OR	LATITUDE AND LONGITUDE COORDINATES DEFINING THE CENTER POINT OF A PROPERTY OF LESS THAN TEN ACRES		
CORNER	LATITUDE	LONGITUDE		LATITUDE	LONGITUDE	
	Degrees Minutes Seconds	Degrees Minutes Seconds		Degrees Minutes Seconds	Degrees Minutes Seconds	
NW	0	"	0	81	33	
NE	0	"	0	33	58.7	
SE	0	"	0			
SW	0	"	0			

APPROXIMATE ACREAGE OF NOMINATED PROPERTY: 1 acre

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE:	CODE	COUNTY	CODE



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11. FORM PREPARED BY

NAME AND TITLE: James E. Harding, Research Analyst

ORGANIZATION: West Virginia Antiquities Commission DATE: September 23, 1974

STREET AND NUMBER: Old Mountainlair, West Virginia University

CITY OR TOWN: Morgantown STATE: West Virginia CODE: 54

12. STATE LIAISON OFFICER CERTIFICATION **NATIONAL REGISTER VERIFICATION**

As the designated State Liaison Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service. The recommended level of significance of this nomination is:

National State Local

Name: Leonard M. Davis
 Leonard M. Davis, Ph.D.

Title: State Historic Preservation Officer

Date: Oct. 21, 1974

I hereby certify that this property is included in the National Register.

Al R. Martensen
 Director, Office of Archeology and Historic Preservation

Date: 12/16/74

ATTEST:

George J. Emery
 Keeper of The National Register

Date: Dec 17, 1974

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(Continuation Sheet)

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DEC 10 1974

(Number all entries)

8. SIGNIFICANCE (Continued)

prosperity of a place. Ebenezer Chapel put Methodism on a firmer footing on the south side of the river above the growing town of Charleston.

Through evolution as a private chapel on the route of Methodist personnel who traveled widely to preach and carry the rules and discipline of their charge, Ebenezer Chapel became one of the many churches which reeled over moral issues of pre-Civil War America. A decision was eventually made to join the southern wing of the Methodist Episcopal organization, and as such the chapel served as the M.E. Church, South until sometime after 1870. During the Civil War itself, the structure served on occasion as an infirmary or hospital to house the wounded troops as the Confederate and Union forces clashed in the Kanawha Valley.

Ebenezer Chapel was suffering from a drop in membership about the end of the nineteenth century when a Baptist minister instituted a "revival," an event which was carried on by the Reverend R.A. Fraley (or Farley), a Methodist preacher. The latter began a move to construct a new church about 1919 to replace the old chapel which was by then much too small. The Daughters of the American Revolution obtained the historic property when the congregation moved to larger quarters, and the last tenants, the Marmet Christian Church, vacated the premises in 1973. The building now stands empty in an area scheduled for highway construction, but the town of Marmet is hopeful of finding a community use for this property which has played a large part in area history.

