

**United States Department of the Interior  
National Park Service**

**National Register of Historic Places  
Continuation Sheet**

Section number \_\_\_\_\_ Page \_\_\_\_\_

SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 98001485

Date Listed: 12/22/98

Wesleyan Methodist Campground  
and Tabernacle  
Property Name

Turner            GEORGIA  
County           State

N/A  
Multiple Name

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This property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation.

*for*   
Signature of the Keeper

12/30/98  
Date of Action

=====  
Amended Items in Nomination:

Section No. 8:

This nomination is amended to indicate that the property should be considered significant at the local level.

This information was provided by the Georgia SHPO.

**DISTRIBUTION:**

- National Register property file
- Nominating Authority (without nomination attachment)



**4. State/Federal Agency Certification**

As the designated authority under the National Historic Preservation Act of 1966, as amended, I hereby certify that this nomination meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property meets the National Register criteria. ( ) See continuation sheet.

Mark R. Edwards 11/02/98  
Signature of certifying official Date

Mark R. Edwards  
State Historic Preservation Officer

In my opinion, the property ( ) meets ( ) does not meet the National Register criteria. ( ) See continuation sheet.

\_\_\_\_\_  
Signature of commenting or other official Date

\_\_\_\_\_  
State or Federal agency or bureau

**5. National Park Service Certification**

I, hereby, certify that this property is:

entered in the National Register Ma J. M. Way 12/22/98

( ) determined eligible for the National Register \_\_\_\_\_

( ) determined not eligible for the National Register \_\_\_\_\_

( ) removed from the National Register \_\_\_\_\_

( ) other, explain: \_\_\_\_\_

( ) see continuation sheet for \_\_\_\_\_  
Keeper of the National Register Date

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## 6. Function or Use

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### Historic Functions:

RELIGION/religious facility  
RELIGION/other

### Current Functions:

OTHER/publicly-owned meeting space

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## 7. Description

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### Architectural Classification:

OTHER/tabernacle

### Materials:

<b>foundation</b>	brick bases for wooden columns
<b>walls</b>	wood (in auxiliary buildings)
<b>roof</b>	metal (for tabernacle)
<b>other</b>	N/A

### Description of present and historic physical appearance:

#### SUMMARY DESCRIPTION:

The Wesleyan Methodist Campground and Tabernacle contains as its major feature a historic tabernacle structure along with other auxiliary buildings on an informally landscaped quarter block near downtown Ashburn, Georgia. The tabernacle is of post-and-beam construction with a large corrugated metal hipped roof and seating for approximately 400 people. There is a small, raised platform at the eastern end. The tabernacle is open on three sides, with the side behind the platform being the only enclosed side. The roof is supported by vertical posts with angled bracing, all out of pine, that rest on brick bases. Original movable pews remain. The roof was replaced and updated in 1946-1947 and some of the posts repaired in 1951. The four existing auxiliary buildings that make up the rest of the campground include the historic frame kitchen and a historic sleeping room, which contains a central hall and eight sleeping chambers with functional wooden shutters, both of which date to 1914, as well as two non-historic buildings, one of which is a restroom building. The site is park-like with grass and several large trees. The property adjoins a residential area and a commercial storage area, and is only a few blocks from Ashburn's central business district. Changes to the property include the demolition of the non-historic "bunk house" and the addition of electricity c. 1980.

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Section 7--Description

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**NARRATIVE DESCRIPTION:**

The Wesleyan Methodist Tabernacle was constructed in 1902 by R. V. Ayers when J. S. Shingler leased the campground site to the South Georgia Conference of the Wesleyan Methodist Church. The building features post-and-beam construction and a hipped roof, and seats approximately 400 persons. A small raised platform is located along the tabernacle's eastern elevation. Wide boards enclose the platform on its rear, which is the tabernacle's only enclosed section.

The tabernacle's hipped roof is made of corrugated metal on east and west hips. Roof material is v-crimped sheet metal on north and south hips. All bracing and framing is of rough sawn heart pine. Vertical supports are 8" by 8" square posts nailed together with large nails. Angled bracing is nailed to the posts and extends upwards to support the horizontal boards to which the roof is tacked.

The tabernacle has no walls except behind the platform. Ornamentation is provided by the massive hipped roof and vertical supports with angled bracing. There is no other ornamentation.

The interior contains two rows of supports running across the building. They align with periphery supports and are used to help lay out the space. The platform is located adjacent to the east wall and centered on the building. The middle row of pews is flanked on either side by one other set of pews.

Three rows of pews face the platform. The center row is centered on the platform and is constructed of tongue-and-groove pine. The two flanking rows are constructed of slat pine boards. The platform has a step up all around and is constructed of wood. It has a piano, pew and podium, all movable.

Electricity was added c. 1980 to the tabernacle itself.

The tabernacle and campground are situated on approximately three acres. The land gently slopes from its beginning on the west side along Gordon Street, down to the east. The grounds are mowed grass and contain several large, old oaks and pecan trees. In recent years, wax myrtles, vitex, and a magnolia tree have been planted on the site.

By 1914 the campground contained three outbuildings, two "sleeping rooms" and a kitchen. All three were constructed of frame and featured hipped or gabled roofs. One of the "sleeping rooms" has since been removed. The two remaining structures are unchanged and are of similar construction. Except for the gable roof, the "sleeping room" construction is identical to the kitchen. As the city has had electricity and running water since 1907, the kitchen's plumbing and electrical systems are original.

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The c. 1914 kitchen, a simple, one-story, rectangular building, contains a pier foundation and a shed-type front porch supported by simple, square, unturned posts. It is covered in novelty siding with a hipped v-crimp metal roof. On the interior, it contains a dining area in the front and the kitchen to the rear. The interior is finished with rough boards and exposed structural elements.

The "Sleeping Room," c. 1914, is a simple, rectangular, one-story building with novelty siding and front gabled roof with asphalt shingles. The windows are 6/6 double-hung sash type with single large hinged wooden shutters. The building is divided into a central hallway flanked with 8 small bedrooms. The interior is finished with rough boards and exposed structural elements.

The site also contains two other buildings which are non-historic. One is a c. 1984 masonite-sided rectangular restroom structure with gabled roof with asphalt shingles. The other is a c. 1984 concrete block rectangular building with a gabled roof covered with asphalt shingles which was previously used as a pre-school.

The property to the east is a vacant lot with trees and shrubs. To the north is a commercial storage facility. To the south and west are middle-class residential areas, including an apartment complex for the elderly.

The tabernacle has been repaired on two occasions. The building's roof was replaced in 1946 when Mrs. G. H. Dodie of Tifton began a fund-raising campaign. The drive netted enough to completely replace the northern and southern sections of roof with flat pieces of corrugated metal. The western and eastern sections were replaced with corrugated metal the following year when C. M. Paine, the local pastor, continued the fund raising and completed the project. The building was repaired a second time in 1951 when selected sections of existing posts were repaired by removing deteriorated portions and splicing them with pieces of heart pine.

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## 8. Statement of Significance

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**Certifying official has considered the significance of this property in relation to other properties:**

nationally       statewide       locally

**Applicable National Register Criteria:**

A    B    C    D

**Criteria Considerations (Exceptions):**  N/A

A  B  C  D  E  F  G

**Areas of Significance (enter categories from instructions):**

ARCHITECTURE  
RELIGION

**Period of Significance:**

1902-1948

**Significant Dates:**

1902

**Significant Person(s):**

N/A

**Cultural Affiliation:**

N/A

**Architect(s)/Builder(s):**

N/A

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### Section 8--Statement of Significance

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#### **Narrative statement of significance (areas of significance)**

The Wesleyan Methodist Campground and Tabernacle is significant in architecture as a good example of a campground. Its central meeting hall or tabernacle is a good and intact example of a tabernacle with its original post-and-beam construction, large roof, and open-air meeting space. Other significant buildings within the campground are its sleeping room and community kitchen. This plan for a campground differs from the more typical campground with lots of residences or tents because it was adapted for an urban setting, an unusual location in Georgia for a campground.

The campground is also significant in religion as a product of the Wesleyan Methodist faith, which began in 1843 and is a rare faith for Georgia, but one that still exists today, as The Wesleyan Church. The Wesleyan Methodist Church, a different Methodist faith than the Methodist Episcopal Church (now United Methodist Church), had a small following in Georgia, with the Ashburn-Tifton circuit being the largest. This campground is said to be one of six associated with that faith that survive in Georgia. At the height of this faith's activities is when the tabernacle was constructed about 1902, which was before Ashburn became the county seat of Turner County in 1905. The Wesleyan Church itself stood nearby, but is now gone. The religious campground/camp meeting movement was widespread in the 19th and early 20th centuries and continues to this day. Campground activities were primarily centered around the annual summer meeting for religious purposes at the campground and tabernacle. The property has been owned by the City of Ashburn since 1984. Camp meetings were held here as late as 1991.

#### **National Register Criteria**

The Wesleyan Methodist Campground and Tabernacle meets National Register Criterion A because as a religious meeting place, especially a part of the camp meeting movement, it played a major role in South Georgia as a major gathering spot for Wesleyan Methodists and others who joined in the annual summer camp meeting for religious rejuvenation. The camp meeting movement was very strong in the South, and especially in Georgia, and this is one of the few in an urban setting, even for a small town. The Wesleyan Methodist Church was a rare faith for Georgia.

The property also meets Criterion C because the historic tabernacle, the central feature of this campground, as with others, is the signal structure for such a facility, a large, open on three sides shelter, evolved from the original arbors. The tabernacle contains minimal ornamentation, consisting mainly of a large roofed shelter with posts for supports, a dirt or cement floor, and pews for seating. This tabernacle has one wall with a seating area for the minister and the choir. The tabernacle's distinct style is recognizable to many as the symbol for a camp meeting site, and thus its survival, intact, at this site,

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confirms the sites historical significance. Also present are representative examples of campground support building including a kitchen and a sleeping room.

#### **Criteria Considerations (if applicable)**

The nomination meets Criteria Consideration A because it is a religious property that is significant in both architecture and its historical importance as a camp meeting tabernacle and the representative of a fairly rare religious denomination in Georgia.

#### **Period of significance (justification)**

The period of significance runs from the building of the present tabernacle in 1902 through the end of the historic era (1948) because the site was continuously in operation as a religious camp meeting site the entire time. It was also always associated with the Wesleyan Methodist denomination, a relatively rare denomination for Georgia.

#### **Contributing/Noncontributing Resources (explanation, if necessary)**

Contributing: Buildings 3: the tabernacle, the kitchen, and the sleeping room

Non-Contributing: Buildings 2: the c.1984, storage building, and restroom building.

Note: The overall informal landscaped setting, typical of campgrounds, also contributes to the significance of the historic property.

#### **Developmental history/historic context (if appropriate)**

##### Ashburn

While the area was open for settlement in the early 1820's, the area that is now Turner County was within several other counties until 1905. Turner County was established on August 18, 1905 when the Georgia General Assembly approved the formation of a new South Georgia county. Turner County was taken from portions of Dooly, Irwin, Wilcox, and Worth counties; entities which opposed the new county's creation.

Turner County contained a number of villages, settlements whose economies were based upon small grist and sawmill operations. The City of Ashburn was also a mill based community. But the city was located along the railroad and developed more quickly than did her sister cities. As a result, Ashburn was designated the county seat. As the settlement's sawmill and naval stores industries

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### Section 8--Statement of Significance

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developed, the community's name was changed several times, and in 1890 the name was changed a third and final time when local leaders chose to honor W. W. Ashburn who, in 1890, purchased a portion of the future town site from J. T. Hambrick for \$10.

The growth of the railroad led to the founding of the town of Ashburn. By 1850 Georgia possessed more than 500 miles of railroad lines, placing the state fifth in the nation in railroad development. In 1888 additional tracks were laid when the Georgia Southern and Florida Railroad constructed a north-south roadbed connecting the cities of Jacksonville, Florida and Macon, Georgia. It was in November of that year that the tracks met in Ashburn. The influence the railroad held over Wiregrass Georgia is best measured in terms of population. In 1890 Ashburn's population numbered 403 persons. By 1900 her inhabitants totaled 1,301. Persons living outside the city's corporate limits totaled 1,724. The Georgia Southern and Florida's advocacy of South Georgia continued when the company advertised transporting sawmill equipment into the region at no cost. The offer was improved when the railroad provided sawmill operators with free siding.

The J. S. Betts sawmill brought the City of Ashburn into existence. Established by John Samuel Betts (1848-1918) and John West Evans (1844-1904) in 1880, the mill was soon producing 70,000 feet of sawn lumber per day. Its site occupied what was later to become three full blocks of Ashburn's commercial area. The J. S. Betts saw and planing mill was Ashburn's best known industry and largest employer. By 1896 the mill employed two hundred persons and produced a large supply of merchantable lumber.

The City of Ashburn was easily Turner County's largest city. As a number of businesses began the day with prayer and closed their doors during specially scheduled religious services, the city was known throughout the region as the "Holy City." This reputation was heightened when mayor and city council prohibited the retail sales of liquor and tobacco.

### Religion

The July 10, 1896 issue of The Tifton Gazette reported that the City of Ashburn "was one of the most moral towns in the state... Here religion and business go hand in hand. A number of business houses are opened each morning with prayer, and during religious services in the week, several of them close. It is firmly believed that the earnest prayers of the inhabitants saved the entire town from destruction by fire when...fire caught in the lumber yard"... in 1900. As a result of this emphasis, Ashburn became known in the area as "the Holy City."

As was the case throughout the remainder of Wiregrass Georgia, churches were among the first institutions to be organized. In 1899, the congregations of First Baptist and the Ashburn Methodist Episcopal Church South were holding separate services beneath the sawmill shed of the J. S. Betts

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Milling Company. The Methodists held their Sunday School first in the home of Joe Lawrence, the editor and publisher of the Wiregrass Farmer and Stockman. But as the Sunday School grew, the classes were moved to the school building then located on Madison Avenue. Both congregations began construction of their individual sanctuaries in 1890.

The Methodists constructed a "large white frame building" on the northeast corner of Madison Avenue and Gordon Street. W. W. Ashburn, the man for whom the city was named, donated the lot upon which the church was constructed. The Baptists also constructed a frame building whose detailing included a mansard roofed bell tower, decorative barge board and spindled balustrades. R. V. Ayers, a member of the congregation constructed the building for \$4,000. The congregation of the Wesleyan Church occupied this building in 1902 when the Baptist congregation constructed a new building along McLendon Street.

The history of the church construction throughout Wiregrass Georgia was similar to Ashburn's experience. In the cities of Adel, Sparks, and Unadilla, frame buildings for both Baptist and Methodist congregations were completed or under construction by 1889. Brick church buildings were erected in Tifton, Cordele, and Vienna after 1894, but frame construction was prevalent in the years preceding 1900.

Ashburn's Wesleyan Methodist Church was a member of the Georgia Conference of the Wesleyan Methodist Church of America, an organization which had charge over eleven Wesleyan congregations located throughout south Georgia and the state of Florida. By 1914, the Ashburn Circuit, which included the cities of Tifton and Ashburn, was the conference's largest charge. Membership here reached 120 persons. At this time five buildings stood on Ashburn's Wesleyan Methodist property. These structures were assessed by the conference at \$1500.00.

Development of Ashburn's Wesleyan Methodist Church began in 1902 when the 90-member Wesleyan congregation acquired the former site of the First Baptist Church. On March 12th of that same year, J. S. Shingler leased lots 1-4 in Block 42 to the Trustees of the Georgia Annual Conference of the Wesleyan Methodist Church of America. The parcel was leased for one dollar per year for fifty years and was to be used only for "campground purposes." R. V. Ayers and several men of the church constructed the post-and-beam, open-air tabernacle.

The camp meeting movement has its roots in the early 19th century frontier America. Much has been written about this movement and its impact on the South especially. The movement continued to grow and be strong in Georgia throughout the 19th century and was strongest in the Methodist and related Methodist faiths.

During the early years of the twentieth century, "camp" or revival meetings, held on an annual basis, remained popular throughout the state. Hortense at Jesup (1916), Little Rock in McRae

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(1908), and West Point in Atlanta (1936), are but four (out of nearly 100 surviving) of the Ashburn tabernacle's contemporaries. Since 1902, camp meetings have been conducted at the Ashburn campground. Meetings were held in August and extended over a ten day period. In 1998, those camp meetings still being held around the state are held in either July or August around the state. One of the most famous of these, Salem Campground, was recently listed on the National Register.

Ministers such as W. M. Lee of Ashburn and J. T. M. Watkins of Tifton delivered sermons during the 1912 meeting. W. H. Massey (1914), J. D. Patterson (1924) and H. R. Gunby (1915) were ministers who preached in later years. By 1918, Ashburn's camp meeting was drawing between 600-800 people. The offering that year reached \$315.03. In order to meet the needs of those attending the meetings, the conference constructed a rectangular, frame kitchen on the campground site. Two additional buildings known as "sleeping rooms" were also constructed. All three buildings were constructed between 1911 and 1914. Additional sleeping space was constructed in 1958 when a rectangular, block building was erected. It has since been demolished. One of the sleeping buildings, located to the south of the tabernacle, was removed in the early 1960s when the conference no longer needed the space.

By 1928 Ashburn's Wesleyan Methodist congregation had dwindled from 123 persons to 65. The pastor's salary had decreased from \$558.57 in 1914 to \$230.48 in 1928. On November 8, 1910, Ashburn's Wesleyan Methodist Church purchased their sanctuary and lot from the Georgia Conference for \$1.00. The congregation maintained the property until April 9, 1983, when they sold the church and lot to Grady Brock, an Ashburn resident, for \$4,000. As the congregation had dwindled to nine members, they were no longer capable of maintaining the property. Mr. Brock has since moved the church building to another portion of the city.

On February 19, 1952, Louise Shingler, the last surviving child of J. S. Shingler, sold the campground to the Trustees of the Georgia Conference of the Wesleyan Methodist Church for \$1,000. This property was sold again in July, 1984 when the City of Ashburn purchased the property to prevent its razing by the Georgia Conference. When held, camp meetings are still conducted on the site for ten days during the month of August. However, only two services are held per day, rather than the traditional three.

Plans for the building and site are to use is as a community meeting place and, of course, to hold camp meeting there whenever possible.

#### Wesleyan Methodist Church

The Wesleyan Methodist Church of America, now called The Wesleyan Church, is a distinct form of Methodism, having split off from the main body of Methodism in the 1840s. The better-known

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United Methodist Church, which itself is a combination of several branches of the Methodist faith, does not include the Wesleyan Methodist Church.

The Wesleyan Methodist Church was founded in 1843, and eventually connected with the holiness movement, which led to a greater interest in the camp meeting activity. In 1968 it merged with the Pilgrim Holiness Church, with a new corporate name of The Wesleyan Church, with its headquarters in Indianapolis, Indiana. As stated above, the Wesleyan Methodist faith had a few other churches in Georgia, and their own conference. This campground and tabernacle are one of the few historic sites of this faith in Georgia that have been brought to the attention of the National Register program for recognition, hence its state-wide level of significance. Another site, the Union Point Campground (established in 1931), also associated with this denomination, is listed on the National Register within the Union Point Historic District nomination, in Greene County, Georgia.

Because of the close affiliation (and eventual merger with) the holiness movement, the local Wesleyan Methodist Church in Ashburn, originally across from the site of the tabernacle, was often referred to as the Holiness Church. It is so indicated on the 1912 and 1921 Sanborn Maps. The structure no longer exists.

The Wesleyan Methodists are a more conservative branch of Methodism. The time-honored teaching of entire sanctification is still central to their beliefs. Candidates for church membership are required to disavow the use, sale, or manufacture of tobacco and alcoholic beverages and to refrain from membership in secret societies. This branch of Methodism refrains from becoming involved in social issues and remains devoted to methodical Bible study. The origins of their split with the other Methodists is best stated in a communication from the current General Secretary, Ronald Brannon:

At the time of its founding in 1843, it represented a protest against slavery and the Methodist episcopacy, predating by one year the historic division of the Methodist Episcopal Church and the Methodist Episcopal Church, South. With the slavery issue settled by the Civil War, other differences (i.e. entire sanctification and the issue of the liquor traffic) seemed important enough to continue its separate existence.

In June 1968 the Wesleyan Methodist Church merged with the Pilgrim Holiness Church to become THE WESLEYAN CHURCH. The Pilgrim Holiness

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Church, founded in 1897, was the same in doctrine and close in polity to The Wesleyan Church. Hence, there was no shift or change in doctrinal emphases when the two churches joined.

The Georgia District [same as conference] is one of the smaller, less populous districts. Presently (1998) there are 23 churches in Georgia with a cumulative total of members approximating 1000 and reporting a cumulative average Sunday attendance of circa 1700.

This branch of Methodism took root in Ashburn because several of the pioneer families belonged to Wesleyan Methodist churches prior to their settling this area. Mention is made of J. S. Betts having a cabin at Indian Springs Campground in Butts County in the 1890's. Joe Lawrence is also mentioned as one of the founders of this tabernacle. Both of these men and their families were residents of Ashburn in the 1890's.

The annual Wesleyan camp meeting was an important summertime event. Many people attest to the fact that their spiritual journey began at the tabernacle. The camp meetings lasted ten days and preaching was held three times daily. Local businesses closed during worship hours and crowds of people packed the Tabernacle to sit on wooden benches and sing from shape note song books. Church members who had traveled a great distance to attend camp meeting slept in the "sleeping rooms" and ate in a communal kitchen, both located on the premises. These religious meetings were central to the life of the people in this area in the late nineteenth and early twentieth centuries.

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## 9. Major Bibliographic References

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The Draft National Register application, on a Historic Property Information Form, received in 1986 and resubmitted in 1997, contained an extensive bibliography. The most specifically useful to the documentation of this nomination appear to be: the Turner County, Georgia deeds and plats, interviews with members and especially with Rev. C. M. Paine in 1986 who had long kept the campground going, maps of Ashburn, Sanborn Fire Insurance Maps for 1912 and 1930, local newspapers, local church histories of other faiths, newspaper and commemorative memorabilia for Turner County's diamond jubilee in 1980 and Ashburn's centennial in 1991. Most significant would be the Minutes of the Georgia Conference of the Wesleyan Methodist Church of America for 1912, 1915, 1924 and 1936, whose location is unknown.

Brannon, Ronald R., General Secretary of the Wesleyan Church, E-mail communication, August 12, 1998, and associated printed matter.

**Previous documentation on file (NPS): (X) N/A**

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

**Primary location of additional data:**

- State historic preservation office**
- Other State Agency**
- Federal agency**
- Local government**
- University**
- Other, Specify Repository:**

**Georgia Historic Resources Survey Number (if assigned): n/a**

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**10. Geographical Data**

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**Acreeage of Property** approximately 3 acres

**UTM References**

A) Zone 17 Easting 248840 Northing 3510420

**Verbal Boundary Description**

The nominated parcel is shown on the enclosed map as parcels 1-4 of block 42, from Turner County, Georgia, Tax Map covering that area of Ashburn.

**Boundary Justification**

The nominated property is all that remains associated with the property and owned by the current owner at this location. It contains the tabernacle and its two surviving historic support buildings in an appropriate informally landscaped setting.

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**11. Form Prepared By**

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**State Historic Preservation Office**

**name/title** Kenneth H. Thomas, Jr., Historian  
**organization** Historic Preservation Division, Georgia Department of Natural Resources  
**street & number** 500 The Healey Building, 57 Forsyth Street  
**city or town** Atlanta **state** Georgia **zip code** 30303  
**telephone** (404) 656-2840 **date** August 6, 1998

**Consulting Services/Technical Assistance (if applicable)** ( ) not applicable

**name/title** Nancy Tinker and George Overby  
**organization** South Georgia Area Planning and Development Commission (now RDC)  
**street and number** 327 W. Savannah Ave.  
**city or town** Valdosta **state** GA **zip code** 31603  
**telephone** n/a- no longer in that position

( ) **consultant**  
(X) **regional development center preservation planner**  
(X) **other:** Mr. Overby was not the regional planner

(HPD form version 02-24-97)

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**Continuation Sheet**

Photographs

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**Name of Property:** WESLEYAN METHODIST CAMPGROUND AND TABERNACLE  
**City or Vicinity:** Ashburn  
**County:** Turner  
**State:** Georgia  
**Photographer:** James R. Lockhart  
**Negative Filed:** Georgia Department of Natural Resources  
**Date Photographed:** November, 1997

**Description of Photograph(s):**

1 of 18: Campground overview, tabernacle on left; photographer facing northwest.

2 of 18: Tabernacle from southeast; photographer facing northwest.

3 of 18: Tabernacle from south, Gordon Street side; photographer facing north.

4 of 18: Tabernacle from east side showing only wall covering; photographer facing west.

5 of 18: Tabernacle, interior view facing toward pulpit/choir/wall area; photographer facing northeast.

6 of 18: Tabernacle, interior of roof structure.

7 of 18: Campground, buildings behind tabernacle, kitchen in center of photograph, sleeping room on right; photographer facing north.

8 of 18: Campground, with kitchen on left, sleeping room in center, and storage and restroom buildings to right of kitchen; photographer facing east.

9 of 18: Kitchen building; photographer facing north.

10 of 18: Kitchen, south-east facade; photographer facing northwest.

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**Photographs**

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11 of 18: Kitchen, interior, front room facing front door; photographer facing northwest.

12 of 18: Kitchen, interior, front room looking into rear room; photographer facing northeast.

13 of 18: Kitchen on left, Sleeping Room (building) on the right; photographer facing north.

14 of 18: Sleeping Room (building); photographer facing northeast.

15 of 18: Sleeping Room (building); photographer facing east.

16 of 18: Sleeping Room (building), interior, facing rear door; photographer facing northeast.

17 of 18: Sleeping Room (building), interior, one of the rooms looking toward shuttered window; photographer facing northwest.

18 of 18: Other Building (on sketch map), formerly a pre-school; photographer facing north.

WESLEYAN METHODIST CAMPGROUND AND TABERNACLE  
ASHBURN, TURNER COUNTY, GEORGIA

TAX MAP

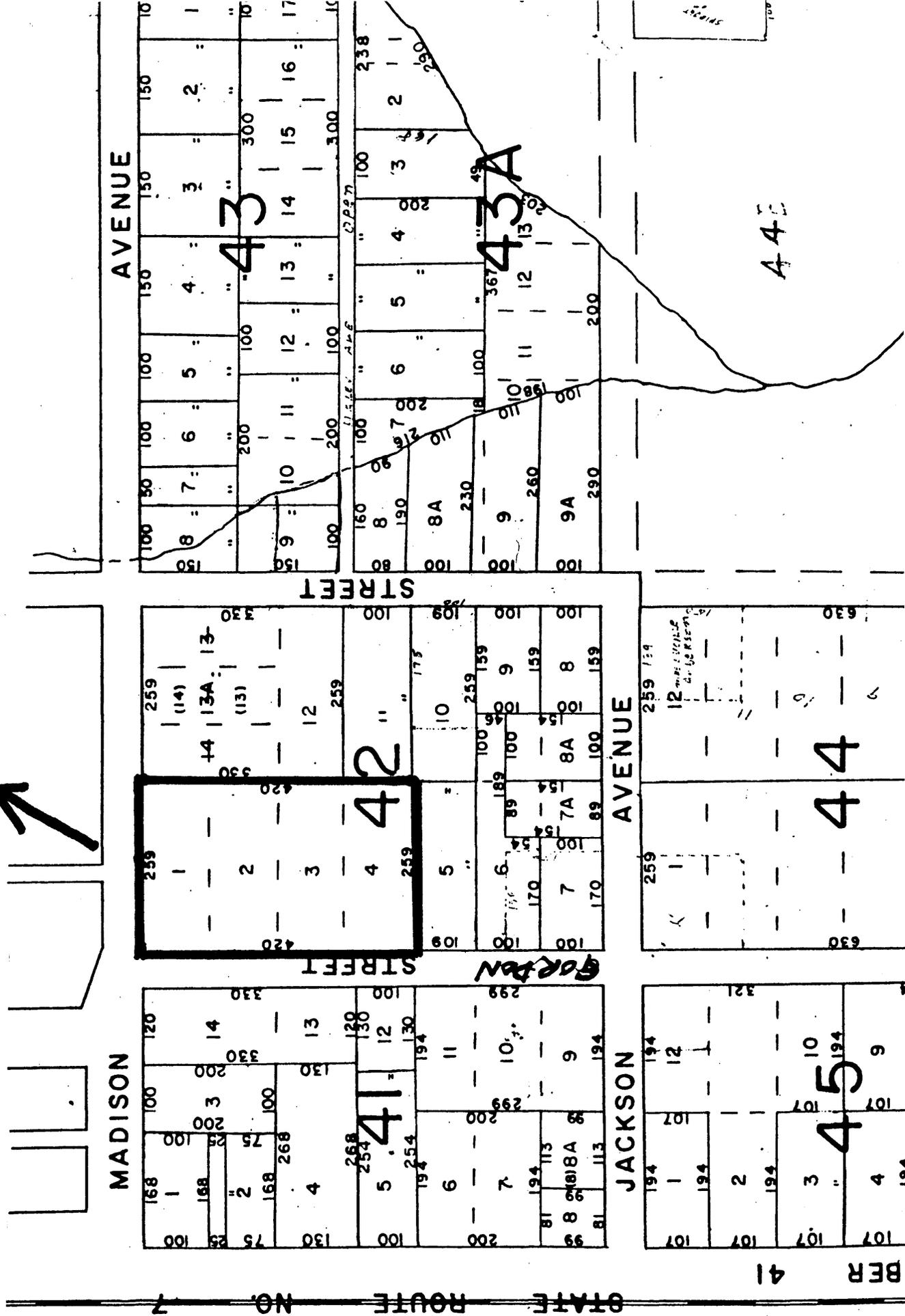
SCALE: DIMENSIONS MARKED ON MAP

SOURCE: TURNER COUNTY TAX ASSESSOR'S OFFICE

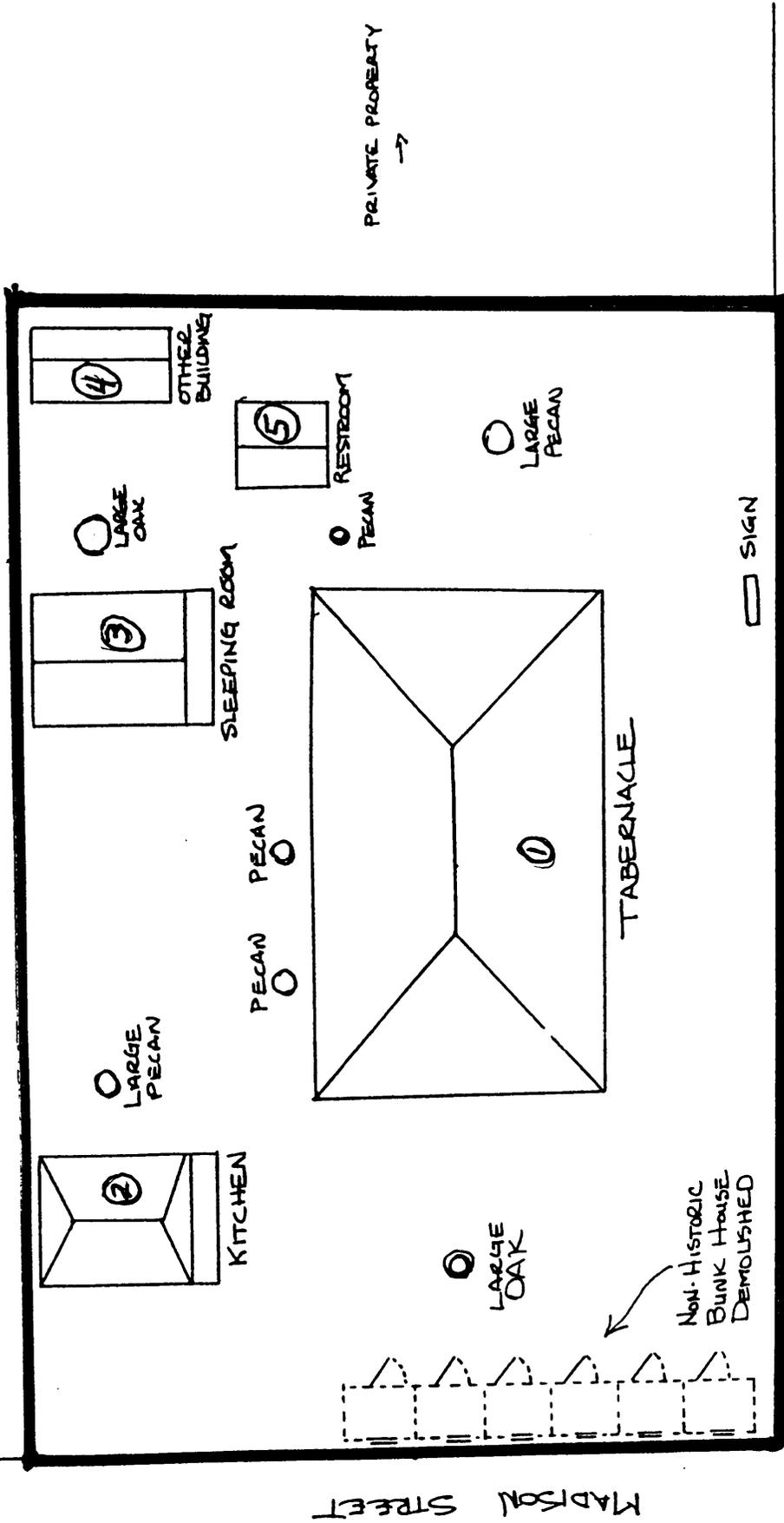
DATE: 1997

KEY: THE NOMINATED PROPERTY IS MARKED BY A HEAVY  
BLACK LINE AND CONSISTS OF PARCELS 1-4 ON BLOCK  
42.

204



BER 41



GORDON STREET

WESLEYAN METHODIST CAMPGROUND AND TABERNACLE  
 ASHBURN, TURNER COUNTY, GEORGIA

SITE PLAN

SCALE: NOT TO SCALE

SOURCE: DRAWN BY NANCY TINKER

DATE: 1986

KEY: THE NOMINATED PROPERTY IS MARKED BY A HEAVY  
 BLACK LINE. THE PROPERTIES ARE NUMBERED.

1. TABERNACLE (CONTRIBUTING)
2. KITCHEN (CONTRIBUTING)
3. SLEEPING ROOM (CONTRIBUTING)
4. OTHER BUILDING - FORMER PRE-SCHOOL AND STORAGE (NON-CONTRIBUTING)
5. RESTROOM (NON-CONTRIBUTING)

\* CITY HALL

WESLEYAN METHODIST CAMPGROUND AND TABERNACLE  
ASHBURN, TURNER COUNTY, GEORGIA

FLOOR PLAN

SCALE: NOT TO SCALE

SOURCE: DRAWN BY NANCY TINKER

DATE: 1986

KEY: FLOOR PLAN OF THE SLEEPING ROOM BUILDING.

