

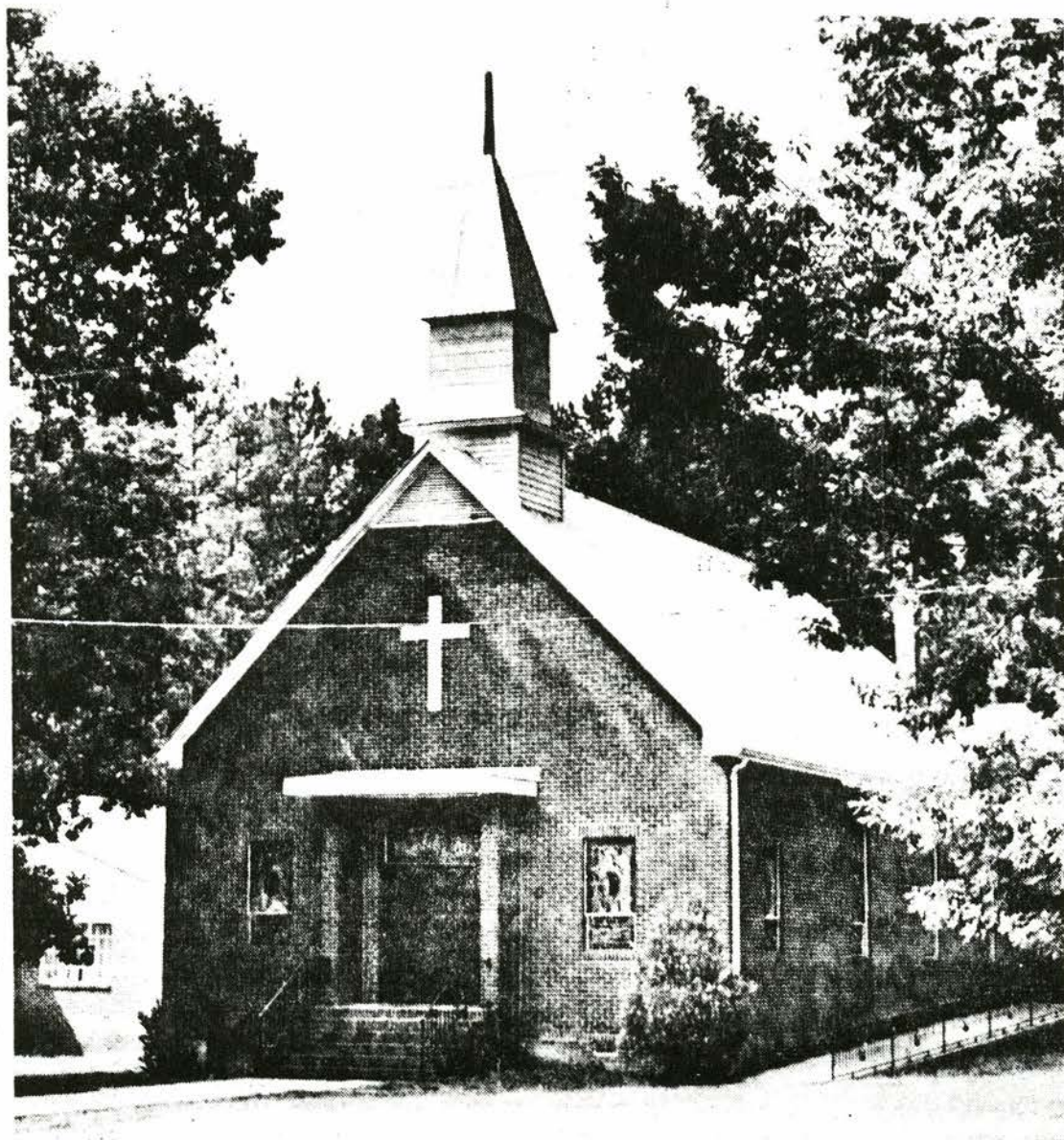
Historical Sketch
Of The
Cool Springs United Methodist
Church

by

R. Clinton Fields

*Written for Home-Coming Day
The Nineteenth of August, 1984*

*COOL SPRINGS
UNITED METHODIST CHURCH*



PREFACE

This privilege to bring together in a short time - the history of Cool Springs Methodist Church - has been a glorifying experience. It seemed unsurmountable, but with the help of many local church members, and others, the task has been gratifying.

The actual problems in putting together a historical sketch has been well-expressed by Rev. John Kline, pastor of the Carthage Methodist Church (1945-49) who did a historical sketch for the Carthage Methodist Church in celebration of its one-hundred years in 1952:

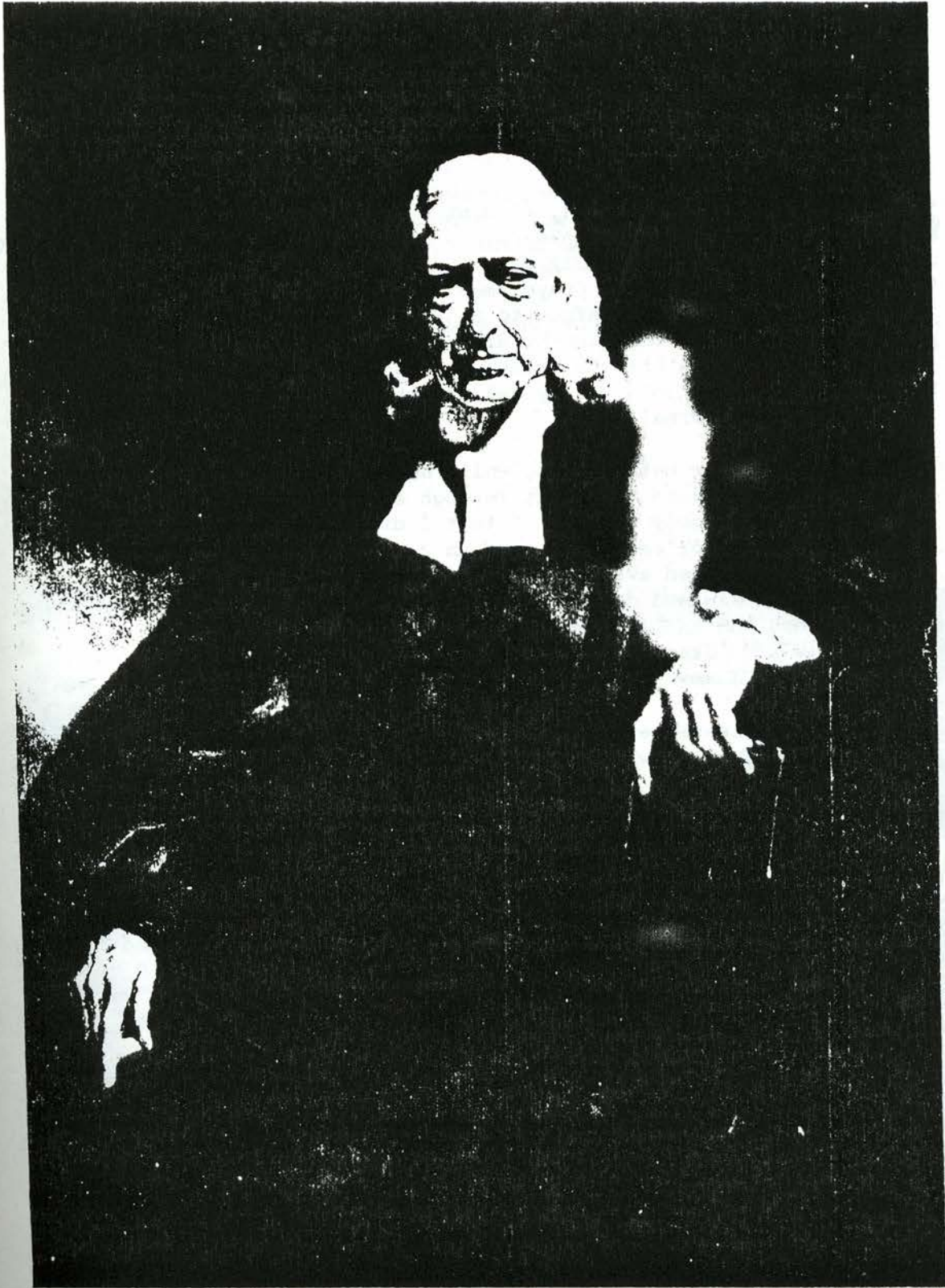
The history of a local Methodist church should be easy to trace and write, but, as a matter of fact, such is not the case. John Wesley kept records of many matters. He urged his Methodist Societies to keep careful records. The Methodist law-book, the Discipline, still gives explicit instructions for the writing of reports and keeping books - on the levels of the General Conference, the Jurisdictional Conference, the Annual Conference, the District Conference, the Quarterly Conference, have been made, with varying degrees of skill and completeness. But the great flaw in this system has been the failure to designate, at least with respect to the Quarterly Conference and the Local Church Conference, a definite place where the record-books shall be deposited and kept, for future use of those who need them. True, the Recording Steward is directed to keep the Quarterly Conference Record-Book, and the Secretary of the Church Conference is designated as the custodian of the records of that Conference. But these offices have from time to time been conferred upon different individuals, sometimes with a complete transfer of books, at other times with only a partial transfer. As a result, the researcher in local Church history is directed to various persons and places, usually with poor success. The present writer personally has spent days upon days in fruitless quest of Quarterly Conference records, while being advised to go to the home of old Uncle Smith, who was Recording Steward for years, only to learn there that the books has been turned to old Brother Jones, who succeeded Uncle Smith, and then to find at the Jones' residence that "Father used to have some church books before he died, but nobody knows what became of them". Should the Discipline designate the parsonage or the church as the depository for church record-books, in spite of rearrangement of pastoral charges-- combining churches and recombining, dividing circuits and subdividing--the work of a Methodist historian would in the future become much easier.

The main sources of material of this paper have come from THE MINUTES of the NORTH CAROLINA CONFERENCE, Rev. John Kline, Pastor of the Carthage Methodist Church, METHODISM in MOORE COUNTY by the late Judge, W.J. Adams of Carthage, A HISTORY OF METHODISM - 1784-1884 by Holland N. Mctyeire, D.D. - One of the Bishops of the Methodist Episcopal Church South, and an Album of Methodist History by Elmer T. Clark.

The local church members who have helped in many ways are Lillian Phillips Davis, James Phillips, W. H. Maness and wife Lalah, Vallie Fields, Wilma Willcox, Lillian Oldham, Elizabeth Jackson, Pauline Taylor Fields, Faye Oldham, Chris Oldham, and Rev. Sherwood Godwin. Additional Contacts were made with Carl and Mackie Paschal, members at Fair Promise Church, Candace Simmons and Dr. Eugene Street, members at the Glendon Christian Church, and Ina Fields Bailey, a member of Union Presbyterian Church. Much of the research was done at the First United Methodist Church in Siler City. Available at this source were The North Carolina Journals from 1915-1982 donated to the Church library by Rev. W. L. Maness who supplied at Cool Springs United Methodist Church. The Siler City church secretary, Mrs. June Huddleston assisted by using the copying machine. The final resource place was the Moore County Library in Carthage.

Methodism started with John Wesley, the founder of this great methodist movement in England. United Societies were first formed, and it was from these societies that the Methodist Church had its birth. A quote from The Rev. John Kline is very appropriate to begin this paper:

"On Wednesday evening, May 24, 1738 at a quarter before nine o'clock, in a Moravian prayer-meeting, on Aldersgate Street, London, England, something wonderful happened to a highly educated Episcopal preacher, named John Wesley. As he sat in this prayer-meeting, he was listening to a man reading Martin Luther's Preface to St Paul's Epistle to the Romans, a preface written more than two-hundred years before that night, and describing salvation through faith; and as he listened, the thing happened."



Frank O. Salisbury

JOHN WESLEY, FOUNDER OF METHODISM

In those clear, piercing eyes behold
The very soul that over England flamed!

HISTORICAL SKETCH OF COOL SPRINGS UNITED METHODIST CHURCH

"On Wednesday evening, May 24, 1738 at a quarter before nine o'clock, in a Moravian prayer-meeting, on Aldersgate Street, London, England, something wonderful happened to a highly educated Episcopal preacher, named John Wesley. As he sat in this prayer-meeting, he was listening to a man reading Martin Luther's Preface to St Paul's Epistle to the Romans, a preface written more than two-hundred years before that night, and describing salvation through faith; and as he listened, the thing happened. Let Rev. John Wesley tell about it in his own words, written in his diary or journal:

About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death. I began to pray with all my might for those who had in a more special manner despitefully used me and persecuted me. I then testified openly to all there what I now have first in my heart.

"Whether this blessed event was actually John Wesley's first experience of true salvation, or whether it was a deeper baptism of the Holy Spirit for a hungry Christian heart, two things are certain; It gave John Wesley victory, henceforth over doubts concerning his salvation; and it was the real beginning of militant, conquering Methodism. This warm-hearted salvation spread like fire. Toward the end of the following year 1739, John Wesley and his co-workers began forming and organizing the United Societies, which later developed into Methodist Churches. These societies as churches spread over England, Scotland, and Ireland. It was surely to be expected that an evangelist church like this Methodist Church would cross the ocean to America."

The Album of Methodism gives highlights from England to America and down to the famous conference at Lovely Lane Church in Baltimore, Maryland December 24, 1784.

Methodism arose as a revolt against every aspect of English life including religion and the church. The low state of morals, culture and human relations presented a terrible picture of English society as related by British historians and British artist Hogarth

The pictures that follow pictures the unhealthy social conditions in Eighteenth Century England.



"INDUSTRY AND IDLENESS"

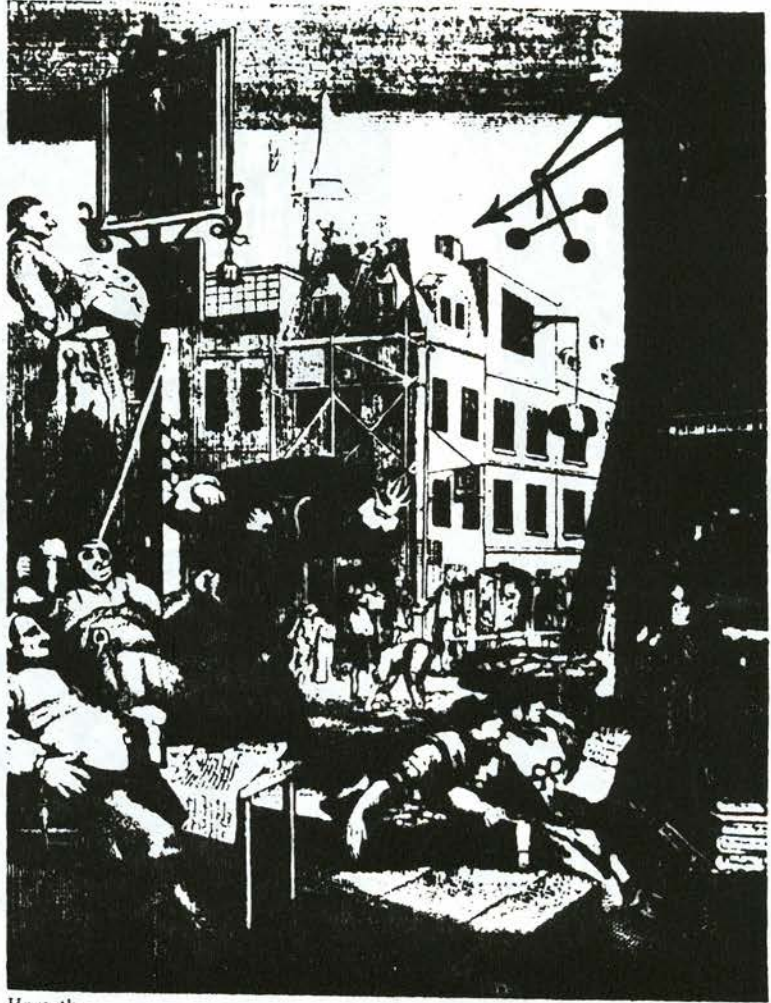
Hogarth



Hogarth

"CREDULITY, SUPERSTITION, AND FANATICISM"

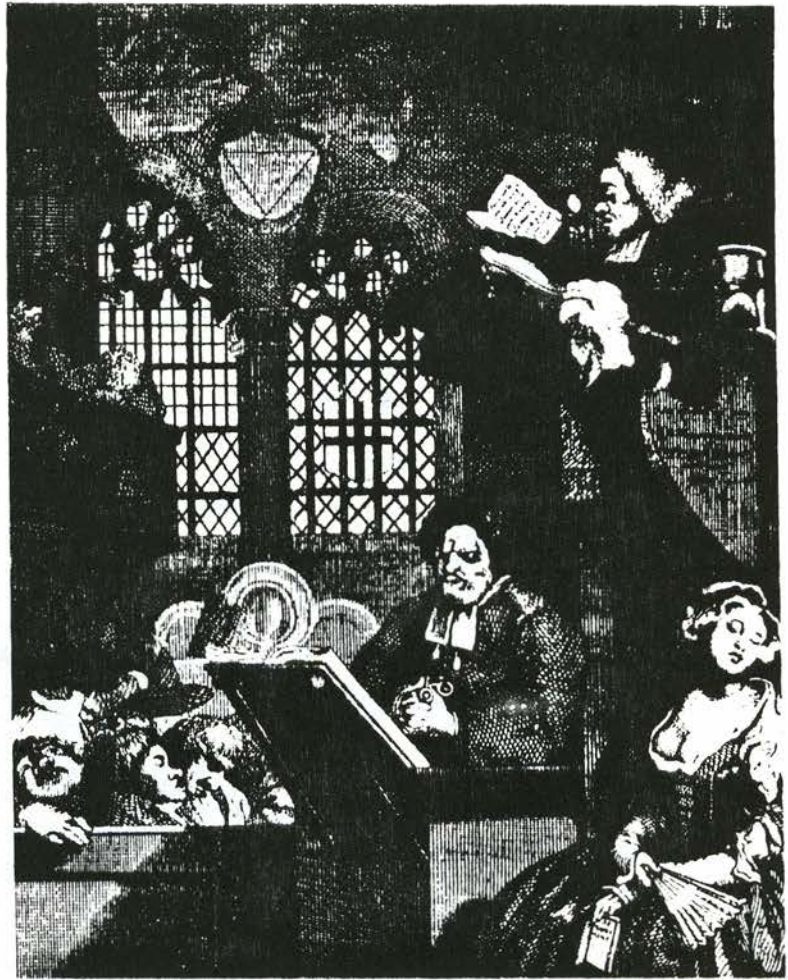
The parson dangles an imp and a witch, a Turk peers through the window on a cauldron of confusion, and John Wesley's volumes of sermons lie on the floor.



"BEER STREET"

Hogarth

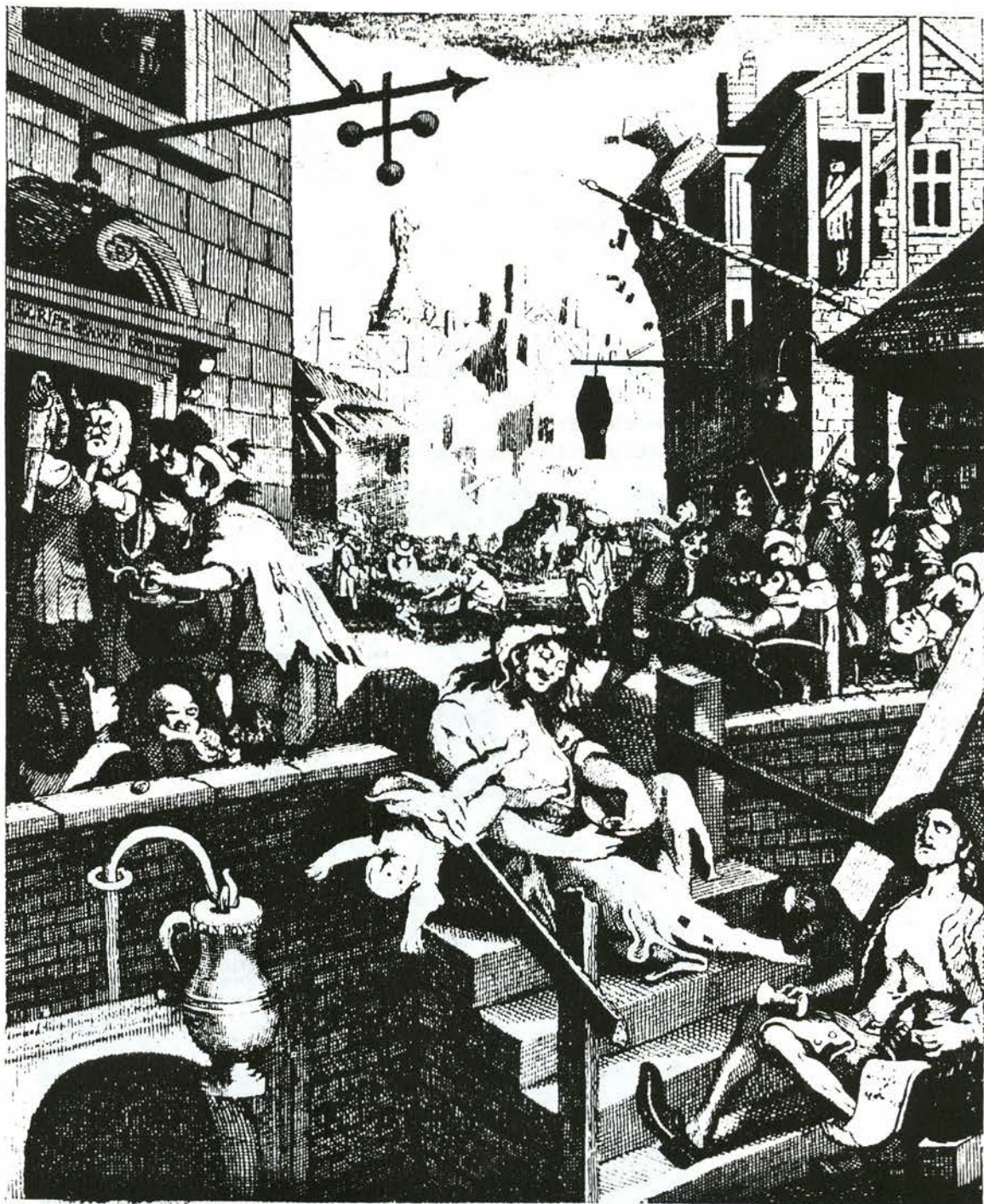
Every sixth house in London was a saloon, and England qualified as the most drunken nation in the world.



Hogarth

"THE SLEEPING CONGREGATION"

Deism existed in the Church, and sermons were preached on "Be not righteous over much!" Although Christian piety prevailed in many places, religion shared in the general degradation of the times and was publicly ridiculed. Clergymen confined in prisons were allowed to marry couples, and one such performed 6,000 of these "ruinous marriages" in one year. Even the agnostic Voltaire was shocked at the morals of the clergy, and Montesquieu declared, "There is no religion in England. . . . If one speaks of religion, everybody begins to laugh. . . . In France I am thought to have too little religion, but in England to have too much."



"GIN LANE"

Hogarth

"Drunk for a penny; dead drunk for twopence; clean straw for nothing," was a common sign in London. Liquor was deliberately made cheap and its use encouraged. In 1740 there were twice as many burials as baptisms, and in 1750 the death rate was one in twenty.

The low social conditions flamed the soul of the man destined to become the founder of Methodism, John Wesley. He grew up in a family with a strong religious background. His grandfather, John Wesley of Whitchurch (1636-78) was an M.A. of Oxford University and a Clergyman of the Church of England, approved by Cromwell's ecclesiastical committee.

On the overthrow of Cromwell's Protectorate, he was jailed four times and expelled from his winterbron Whitchurch parish for refusing to use the Book of Common Prayer. His father, Reverend Bartholanew Wesley, was also ejected from his parish under the Act of Uniformity because of his sympathy with the puritans.



John Wesley of Whitchurch
1636-1678

Samuel Wesley (1662-1735) educated at Exeter College, Oxford was the father of the founder of Methodism. Samuel was born four months after his father and grandfather with two thousand other clergymen were ejected from their parishes by the Act of Uniformity, which demanded "Unfeigned Assent and Consent" to the Book of Common Prayer. He broke the family tradition by becoming a Tory in politics and a High-Churchman. He was a prolific writer and the author of the well known hymn "Behold the Saviour of Mankind".



Samuel Wesley (1662-1735)

Susanna Wesley (1669-1742) called the mother of Methodism was one of the great women of history. Adam Clarke said that he had "never seen, heard, or read of her equal". She had nineteen children, ten of whom lived to maturity. Some of the children died in infancy and only thirteen had been identified by name.



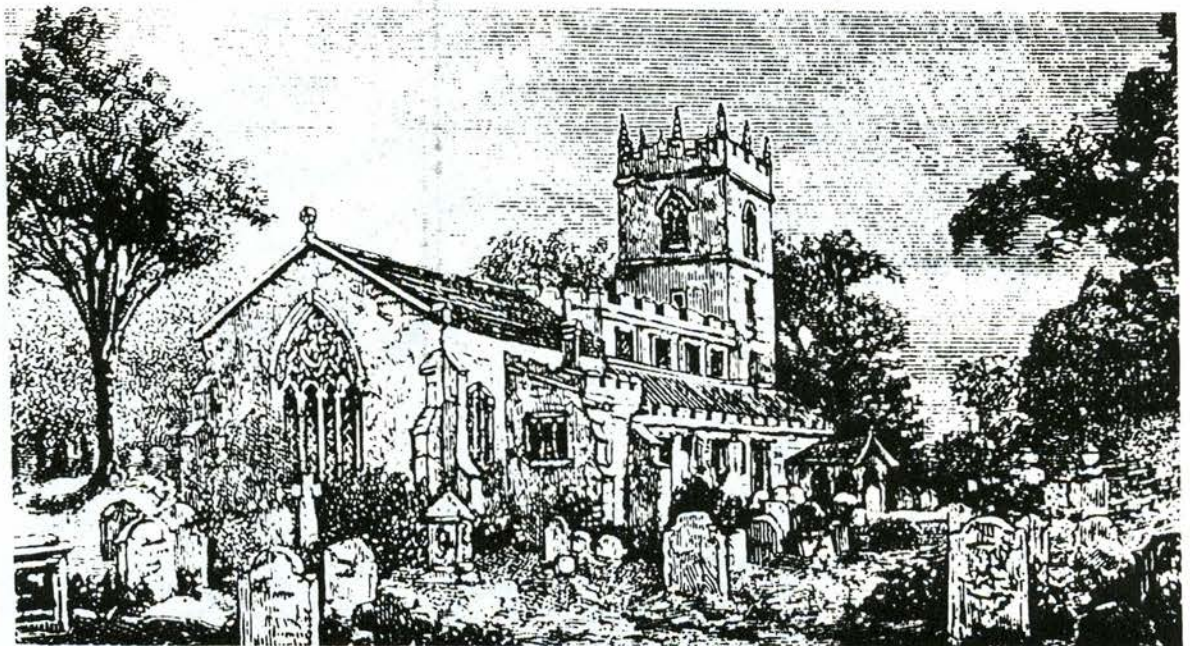
Susanna Wesley



Susanna Wesley

"In 1693 Samuel Wesley published a "Life of Christ" in verse and dedicated it to Queen Anne. In return he was made rector of Epworth in Lincolnshire which he served for thirty-nine years until his death. The life of the Wesley family was closely associated with Epworth, and its name has entered into the Methodist Vocabulary

The Baptismal Font at Epworth Church where John Wesley was baptized



The church at Epworth

As a member of the Convocation of the Church of England, Samuel Wesley was in London for extended periods. Susanna Wesley, during those absences, conducted devotions at home, first for the children and later for the neighbors also. Her husband wrote in protest, and she replied that she would continue to exhort, unless he sent her a "Positive command" to desist. Susanna continued the services



Susanna Wesley and the Epworth parishioners



Susanna Wesley preaching in Epworth Rectory

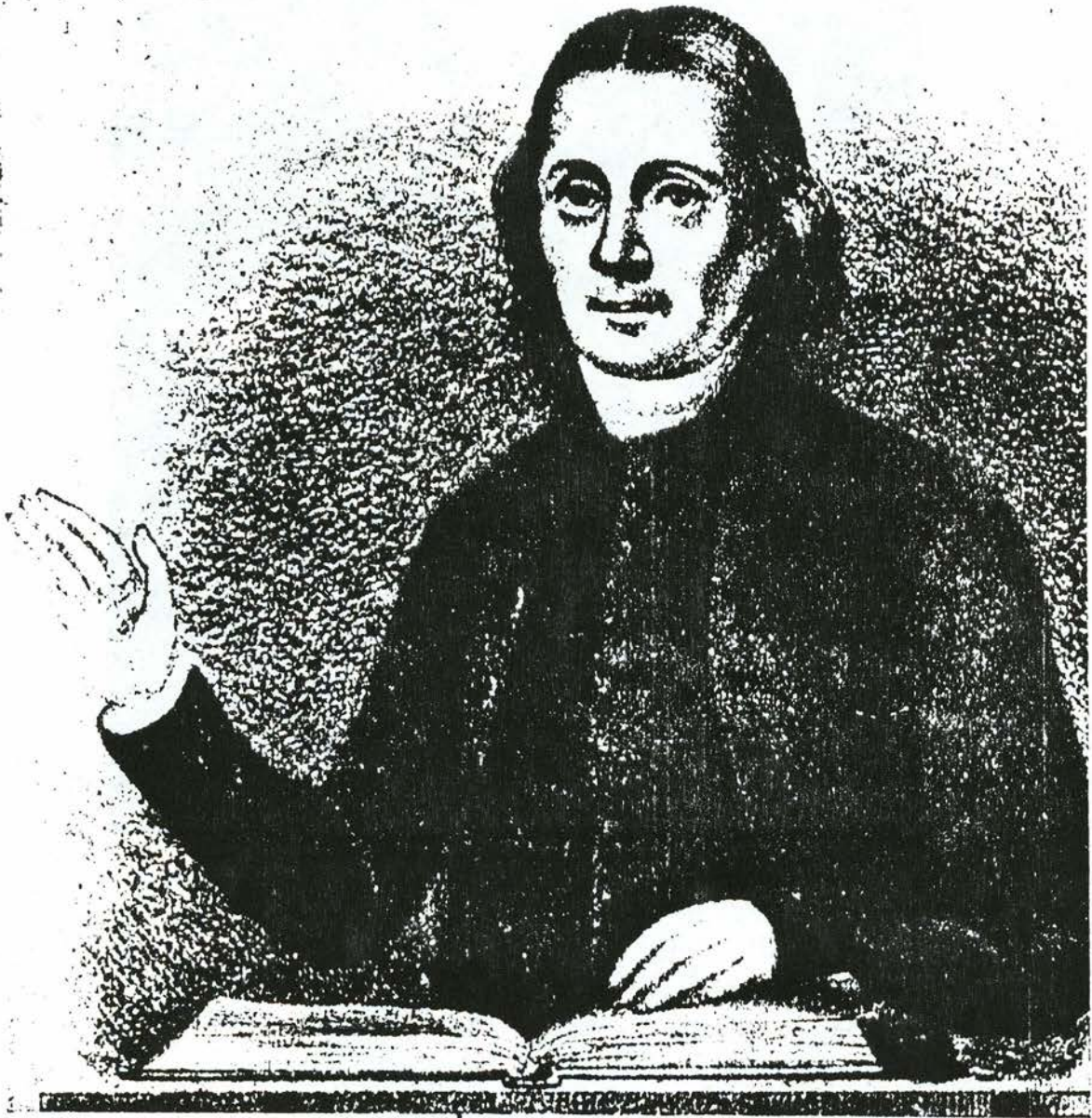
Charles Wesley (1707-88) was co-founder of Methodism and fellow laborer with his brother John. He came to Georgia with John and was spiritually awakened under Moravian influence one day before John Wesley's famous heart-warming aldergate experience. In 1726 he went to Christ Church College at Oxford where he formed and was the first leader of the Holy Club, the original Methodist group.



Charles Wesley was one of the greatest hymn writers of all time and has around 6,500 poems to his credit. His "Wrestling Jacob," no longer found in the hymnal of American Methodism, has been widely acclaimed. Among his best-known and best-loved hymns are: "Hark, the Herald Angels Sing"; "Love Divine, All Loves Excelling"; "O for a Thousand Tongues to Sing"; "Come, Thou Almighty King"; "Christ the Lord Is Risen Today"; "Jesus, the Name High Over All"; "Arise, My Soul, Arise"; "O for a Heart to Praise My God"; "Soldiers of Christ, Arise"; "A Charge to Keep I Have"; and "Jesus, Lover of My Soul."

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Over the years John Wesley had called for volunteers for America. At the Bristol Conference in 1771 Wesley again called for volunteers for America. Five preachers responded and Wesley chose two, Richard Wright and Francis Asbury. Francis never returned to England, but virtually created The Methodist Church and became the greatest figure of its history. Asbury and Wright sailed on September 4, 1771, and landed at Philadelphia on October 27. On board the ship Asbury began his famous journal, the most important literary work of American Methodism. On September 12 he wrote "Whether am I going? To the New World. What to do. To gain honor? No, If I know my own heart. To get money? No, I am going to live to God and to bring others so to do.



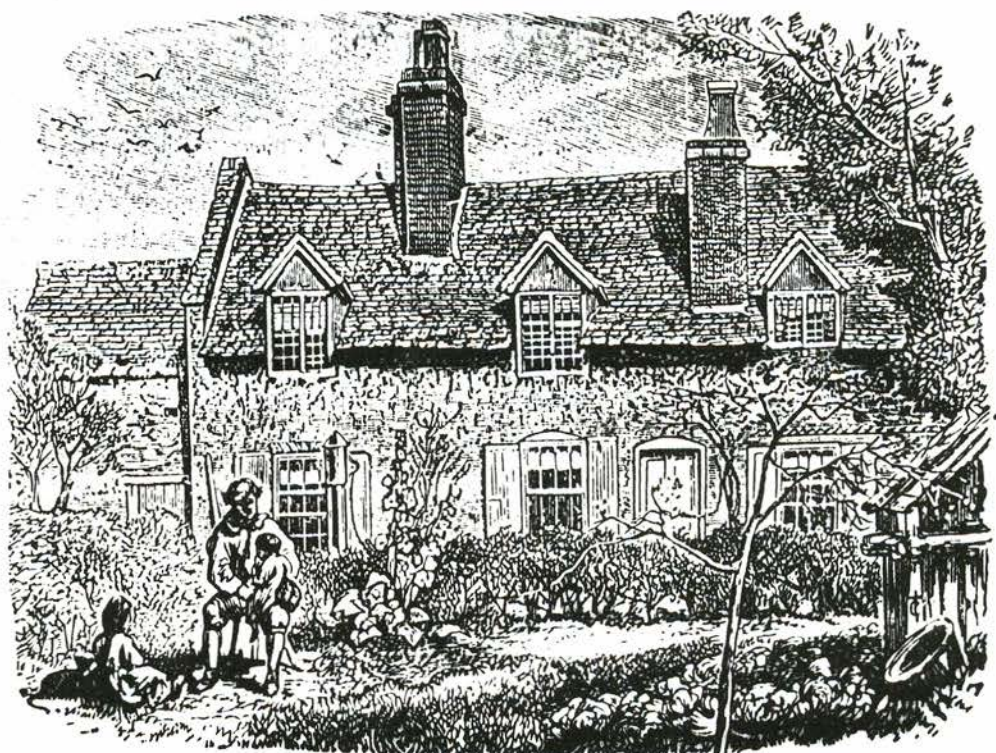
Francis Asbury

2 Pages 160-161

Included here is a portrait of Elizabeth Asbury, mother of Francis Asbury and Asbury's birthplace.



Elizabeth Asbury, mother of
Francis Asbury



Asbury's birthplace, "near the foot of Hampstead Bridge, in the parish of Handsworth, about four miles from Birmingham in Staffordshire"

3 Clark Page 160

Two other unofficial Methodist Preachers came to America: Robert Williams in 1768 and John King in 1769. In August, 1769 the English Conference met at Leeds. Wesley reported: "We have a pressing call from our brethern of New York (who have built a meetinghouse) to come over and help them. Who is willing to go? Richard Boardman and Joseph Pilmoor volunteered and became the first missionaries with passage money provided and with fifty pounds for the debt on the John Street building. They landed at Gloucester Point below Philadelphia, on October 24, 1769.

In 1772 Wesley sent two additional missionaries, Thomas Rankin and George Shadford to America.



Richard Boardman



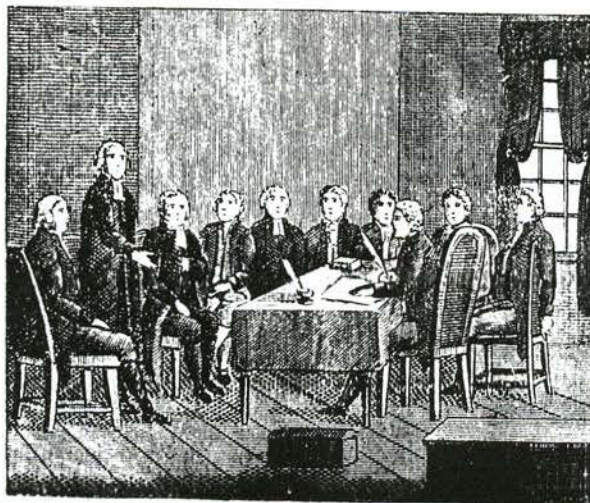
Joseph Pilmoor

4 Clark-Page 164

Francis Asbury began his itinerant ministry shortly after his October 27 arrival to America. He held a watch-night service and preached in St. George's at Philadelphia and there proceeded to New York, preaching along the way. On November 20 he wrote in his journal: My brethren seem unwilling to leave the cities, but I think I will show them the way." He did. Greatest of the itinerants, he rode on horse-back or in a carriage 270,000 miles and preached 16,000 times. More than sixty times he crossed the uncharted Appalchians. He never had a home, a boarding place or any address save America. "He died by the side of the road he traveled, and in his last delirium he tried to take a missionary collection.

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The first American Conference was in 1773 at Philadelphia. The appointments made at this conference were: New York, Thomas Rankin; Philadelphia, George Shadford. Baltimore, Francis Asbury, Robert Strawbridge, Abraham Whitworth, Joseph Yearly; New Jersey, John King, William Walters; Petersburg, Robert Williams.



--from an old print

At the first American Conference,
Philadelphia, 1773

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The first conference in 1773 was the beginning of organized Methodism, but eleven years were to pass before it became a church. On December 8, 1769, Pilmoor inaugurated at St. George's Philadelphia, the "Intercession" or Prayer meeting. On March 23, 1770, he held there the first Lovefeast; on November 1, he conducted the first watch-night. These became fixed customs among the Methodists.

Robert Williams rode South and introduced Methodism in Virginia, preaching his first service in 1772, on the Court House steps at Norfolk. Williams was followed by Pilmoor, Boardway, Walters, and Asbury. In 1774 Williams formed the Brunswick circuit.

The second conference at Philadelphia in 1774 reported 2,073 members and at the third the following year there were 3,148.

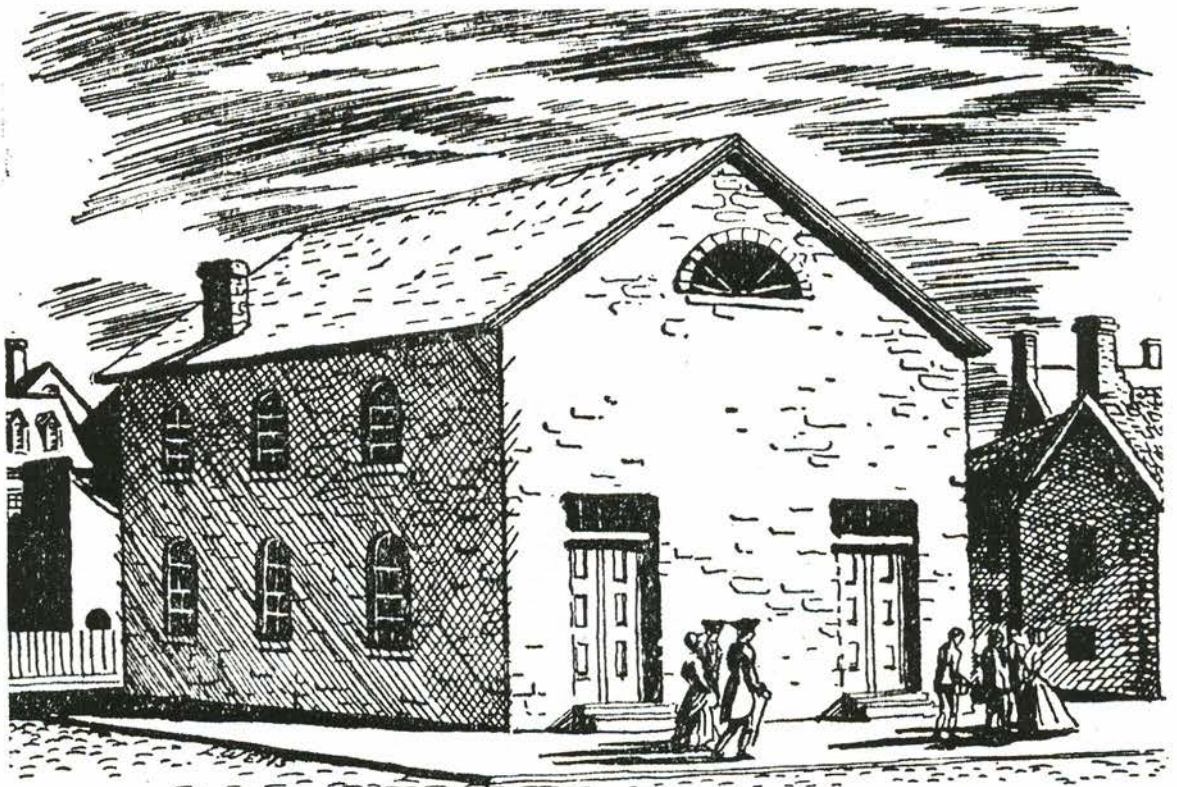
7 Clark - Page 176

Thomas Coke, LL.D of Oxford, was the first protestant Bishop in America, though he was never elected to the office and was designated by Wesley as "Superintendent". He along with Henry Moore published Wesley's biography in 1792, called the "Foreign Minister of Methodism", Coke crossed the Atlantic eighteen times and was the father of Methodist Missions.



Thomas Coke (1747-1814)

Lovely Lane Chapel, Baltimore, was erected in 1774. The class was formed by Asbury in 1772. On December 24, 1784, the famous Christmas Conference met in Lovely Lane Chapel, with sixty-three of the eighty four preachers present. On the motion of John Dickins the societies were given the name "Methodist Episcopal Church". Thomas Coke and Francis Asbury were set apart as general superintendents. They called themselves "bishops" over the protest of John Wesley. Thus "there came to birth in America, a republic without a constitution and without a president", the first Methodist Episcopal Church in the world. The unordained lay preachers for the first time invested with the office that commanded legal recognition and public respect.



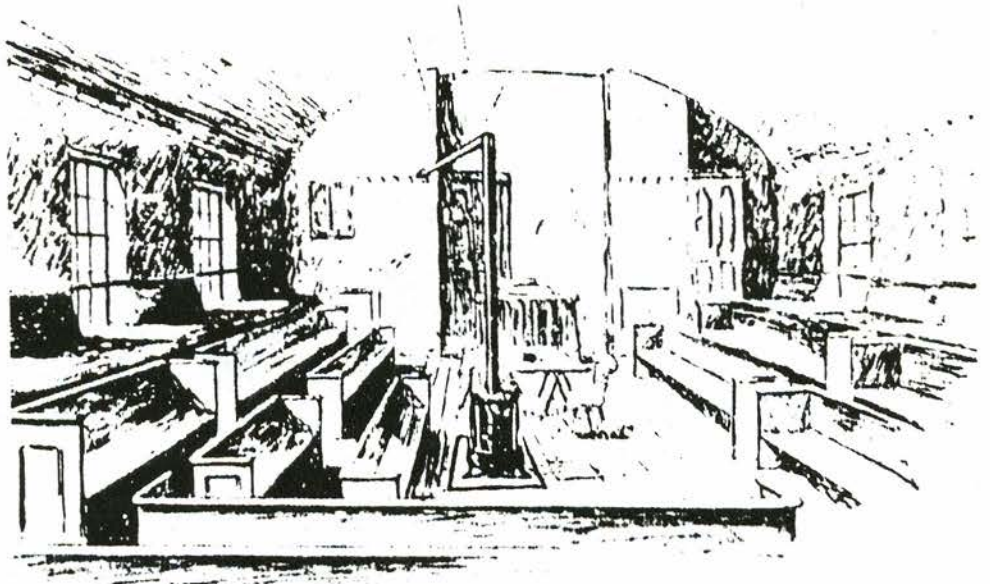
Lovely Lane Chapel, Baltimore



Plaque on the site of Lovely Lane Chapel, Baltimore

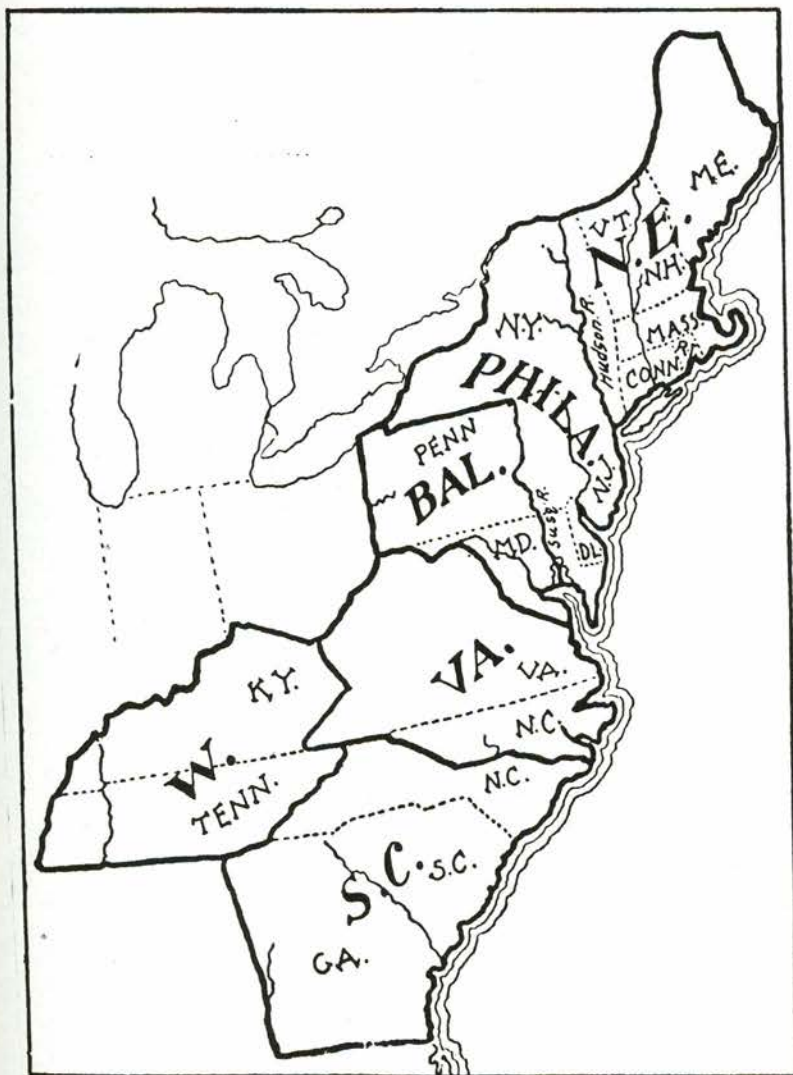
9 Clark - Page 182

The Christmas Conference adopted the first Methodist Discipline and accepted a shortened form of worship sent over by Wesley. One of its first questions was: "What may be reasonably expected to have been God's design in raising up Methodist preachers?" The answer has been one of America Methodism's watch words: "To reform the continent and spread scriptural holiness over the lands." It adopted instructions to preachers which remain unrepealed, such as "Never be unemployed - Never be triflingly employed, Neither spend more time in any place than is strictly necessary." It set the annual salary of all preachers, including Asbury, at "\$64" and no more.



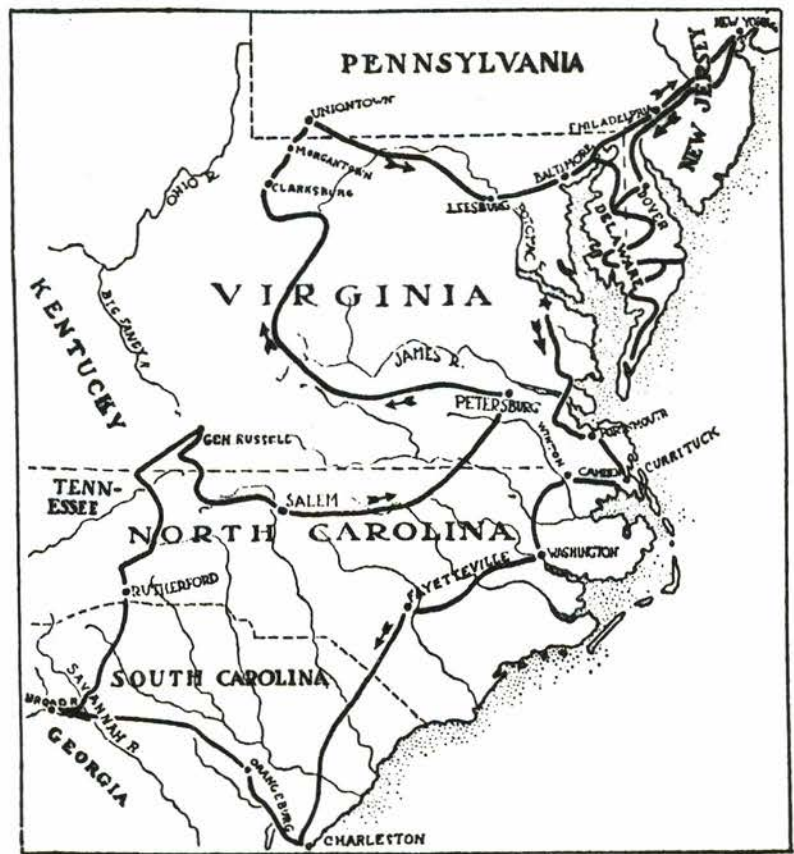
The Upper Room in Lovely Lane Chapel, where the Christmas Conference met in 1784

The sixth annual conference formed in 1796, New England. Philadelphia, Baltimore, Virginia, Western, and South Carolina, and in the diagram. Also is shown Asbury's Episcopal Round in 1788, page 187. The following pictures shows Asbury beginning his itinerant ministry



P. 187

The six annual conferences formed in 1796: New England, Philadelphia, Baltimore, Virginia, Western, and South Carolina



Asbury's Episcopal Round in 1788. Asbury rode this wide circuit and held all the conferences each year.



—from an old print

Asbury beginning his itinerant ministry. Asbury held a watch-night service and preached in St. George's at Philadelphia and then proceeded to New York, preaching along the way. On November 20 he wrote in his *Journal*: "My brethren seem unwilling to leave the cities, but I think I will show them the way." He did. Greatest of the itinerants, he rode on horseback or in a carriage 270,000 miles and preached 16,000 times. More than sixty times he crossed the uncharted Appalachians. He never had a home, a boarding place, or an address save "America." He died by the side of the road he traveled, and in his last delirium he tried to take a missionary collection.

The first conference after the organization of the church was held on April 20, 1785 at the home of Green Hill, near Louisburg, North Carolina. Coke and Asbury were both present.

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The home of Green Hill, near Louisburg, North Carolina, where on April 20, 1785, was held the first conference after the organization of the church. Coke and Asbury were both present. Hill later moved to Tennessee, and in his home near Nashville, Bishop McKendree held the Western Conference in 1808.

Judge Adams in his history of Moore County Methodism said that the first building dedicated to christian worship in North Carolina was erected by the Church of England in Chowan County in 1702. Prior to 1705 there was no stationed preacher of any persuasion in the colony. George Whitfield a co-laborer of John Wesley, traversed the maritime section as early as 1739; while he cannot properly be donominated a Methodist itinerant preacher, his eloquence and zeal prepared the way of Methodism and made its path straight.

Robert strabridge, a native of Ireland, probably in 1760, crossed the Atlantic and settled on Sam's Creek, Maryland and opened his house for preaching. He was a local preacher of the Methodist Episcopal Church. Four Years later about a mile from his home, in Frederick(now Carroll) County was built the first Methodist meeting house in America - "twenty-two feet square; the logs sawed for a doorway on one side, and smaller openings made on the other three sides for windows; and no regular floor." Strawbridge preached here for many years. Judge Adams said, in a sense this "primitive Chapel" may be said to have been the mother of Methodism in North Carolina.

The first regular Methodist itinerant preachers, Richard Broadman and Joseph Pilmoor on October 24, 1769 landed at Gloucester Point, six miles from Phildelphia. Pilmoor came South preaching in Maryland and Virginia, and building the work begun by Strawbridge. He came to North Carolina in 1772 and on September 28 at Currituck Courthouse preached the first sermon delivered in the colony by a Methodist minister. In 1773 Robert Williams, a native of England followed Pilmoor into North Carolina and was possibly the first preacher to organize the "first society" in the State.

The Baltimore Conference held in May 1776 organized for this State the Carolina Circuit, the exact boundaries of which are not known. In 1778 the Carolina Circuit was discontinued, and in its place three others were formed; Roanoke, Tar River, and New Hope. New Hope was named for a creek which runs through Durham(formly Orange) County and empties into Haw River in the Southern part of Chatham. This circuit embraced part of Granville, Wake, Person, Chatham, and Cumberland. It evidently included a protion of Cumberland that was to become Moore County in 1784.

Judge Adams states that in July 1780 Francis Asbury - the most picturesque figure in the Methodist Church in America - came to this section of the State. In his journal on July 24, 1780 he wrote, "I crossed Haw River about ten miles from Rocky River; it was rocky sure enough; it is in Chatham County, North Carolina. I see little else but cabins in these parts, built with poles; and such a country as no man ever saw for a carriage. I narrowly escaped being overset; was much affrighted, but Providence keeps me, and I trust will. I crossed Deep River in a flstboat, and the poor ferryman sinner swore because I had not a silver shilling to give him."

In 1784 to 1793, according to Judge Adams, the history of this area comes to a recital of the names of preachers. In 1787 John Baldwin was appointed to New Hope followed by Henry Ogburn, John Ellis and Nathaniel Moore in 1788; 1789 Thomas Anderson and Daily Beard; 1790 Isaac Law and Micajah Tracy; 1791 J. Cannon, F. Roper and S. Sidney; 1792 J. Fore, Henry Hill and J. Jackson; 1793 Aquia Sugg, William Willis; 1794 William Ormand and Leonard Dyson.

Judge Adams states that the territory to be traversed, the ordeals to be met and the work to be done demanded the services of more than one man.

Observing in our record a hiatus of several years, caused by the want of access to the sources of information Judge Adams said, we approach the period known in the ecclesiastical history of the State as the "dark decade" - 1810 to 1820. Concerning the progress of churches about this time (1810), a contemporaneous writer said: "There are at present but three regular Presbyterian Congregations in Moore County. The number of communicants is about two-hundred. The Baptists have a number of societies and churches, but are soon likely to be outnumbered by the Methodists, whose popular doctrines, plans, zeal, and diligence are better calculated than any other to make proselytes of the common people. Within the orbits of their circuits are a number of places for stated preaching in the county."

"It was during this period that the first Methodist "meeting-house" in Moore County was built. Before the Revolution pioneers of Methodism had preached at the home of Jerry Phillips, on Indian Creek in Chatham County, about four miles northeast of Fair Promise. Jerry Phillips, his wife, Susan, John Phillips, Amy Carroll, and John Seal were the first members of the Methodist Church at this place. The membership was small, and the society did not survive the stress of war. It led however, to the organization of another not far away.

In 1814 Charles Dickerson, a native of Moore County, returned as a methodist preacher from Georgia, his adopted State, to his old home on Deep River. He preached at a "school-hut" which stood on or near the site of Fair Promise; at a place near Gulf; and at another near the Siler camping-ground, or the old Rhodes place, about five miles southeast of Carthage. At the "school-hut" he had evidently organized a society, for under the ministry of his successor the membership there was increased in 1816 by the addition of Polly Carroll, Polly Barnes, and George Stewart and his wife.

This was an eventful year in the history of Methodism in Moore-the year 1816. It marks the selection at Fair Promise of a site on which was afterwards erected the First Methodist "Meeting-house" in the county - a house which was lowly, it is true, but amiable as the courts of the Lord. And under what social and economic conditions? At this time the population of Moore County was about seven thousand - twelve inhabitants to the square mile. The land was covered with forests. A clearing was made, a cabin constructed of unhewn logs, and the hard conditions of life were bravely faced. Social life was simple. The soil provided bread; the forest, game; and sheep or flax, the homely garment. The log-rolling, the house-raising, the corn-shucking, the quilting-party, and occasional visting, united the "neighbors" in a bond of common service. Barter was the usual method of exchange, for there was little money. The schoolmaster was not abroad; the means of livelihood were limited; the conditions of living were primitive. Besides performing his ministerial duties, the preacher sometimes contributed to the conquest of nature, sometimes to the physical subjugation of wilful men. Touching the latter role there is a tradition to this effect: The service had begun in a church which is now on the Carthage Circuit. A jolly roisterer came in, interrupted the service, and refused to tone down his uncouth vigor. The preacher, requesting the congregation meantime to sing a hymn, walking down the aisle, led the offender from the church, administered befitting corporal punishment, returned to the pulpit crying aloud, "Increase my courage, Lord," and preached a sermon which caused breath, as from the four winds to enter into a considerable number of dry bones. What schoolboy has not read the story and seen the picture of the doughty Peter Cartwright "ducking" the offensive ferryman in the Sangamon River?

The church at Fair Promise was erected on land given for the purpose by the elder Louis Phillips. The site was pleasing and the prospect fair; there was the promise of all good things; and this lowly church was christened "Fair Promise" - the name it has retained for a century. Hither through the years that are gone the tribes have come up, their paean the words of David: "I was glad when they said unto me, 'Let us go into the house of the Lord.'"

In 1817 John Murrow was followed by John W. Martin. During the ministry of the latter, Louis Phillips, Sr., and his wife, Cherry, a sister of Charles Dickerson, the first pastor, were admitted to the membership of this church. This year the first Quarterly Conference was held under the leadership of the presiding elder, William Kennedy.

The next year (1818) the preacher was John Boswell, earnest and energetic, but withal an unlettered man, who had to study his hymns before "lining" them, as a school boy studies his lesson. He was succeeded by Andrew Hamell in 1819; Hamell in 1820 by James Donally, and the latter by Thomas L. Wynn in 1821.

In the year last named the first camp-meeting was held at Fair Promise. The camp-meeting was designed to make a small supply of preaching go as far as possible." Its advantages were "the moral and religious power of association, cessation from labor, abstraction of mind and body from home-life and its cares, concentrated attention to one thing, and that the most important of all things. * * * It was an economic measure of the Church-not in a business sense, for the commercial spirit did not enter into it; but as preachers were few, their pastoral charges large, and the local churches widely scattered, it conserved time and labor to bring the people together in large numbers for a whole week. Besides, it commanded men of the best preaching talent, who drew people together from every quarter."

The small building, of course, could not contain all who attended. An arbor covered with fresh-scented boughs was erected, and provided with a primitive pulpit and puncheon seats. Wheat straw covered the aisles and the space about the pulpit. Hard by were tents or booths and pine-knot fire-stands. On foot, on horseback, in carts and wagons the people came together to the testimony of Israel. Among the preachers at the campmeeting was Peter Doub, whose service in the ministry covered almost half a century. During this meeting there was a large increase in the membership of the church.

At this time those attending a camp-meeting, or indeed any meeting where religious emotion was excited, were frequently affected with a peculiar bodily agitation called "the jerks," "the falling exercise," "the running exercise," and "the laughing exercise." The "falling exercise" was common to all, the subject falling prone to the ground apparently dead. The "jerks" sometimes affected the whole body, sometimes a part of the body. The head was jerked backward and forward, or from side to side, so rapidly that the facial outlines became indistinguishable, or the arms were caused to move in a manner of one playing the violin. The "running exercise" indicated an attempt to escape the bodily agitation by running away. A loud, hearty, solemn, rapturous laugh was the manifestation of the "laughing exercise."

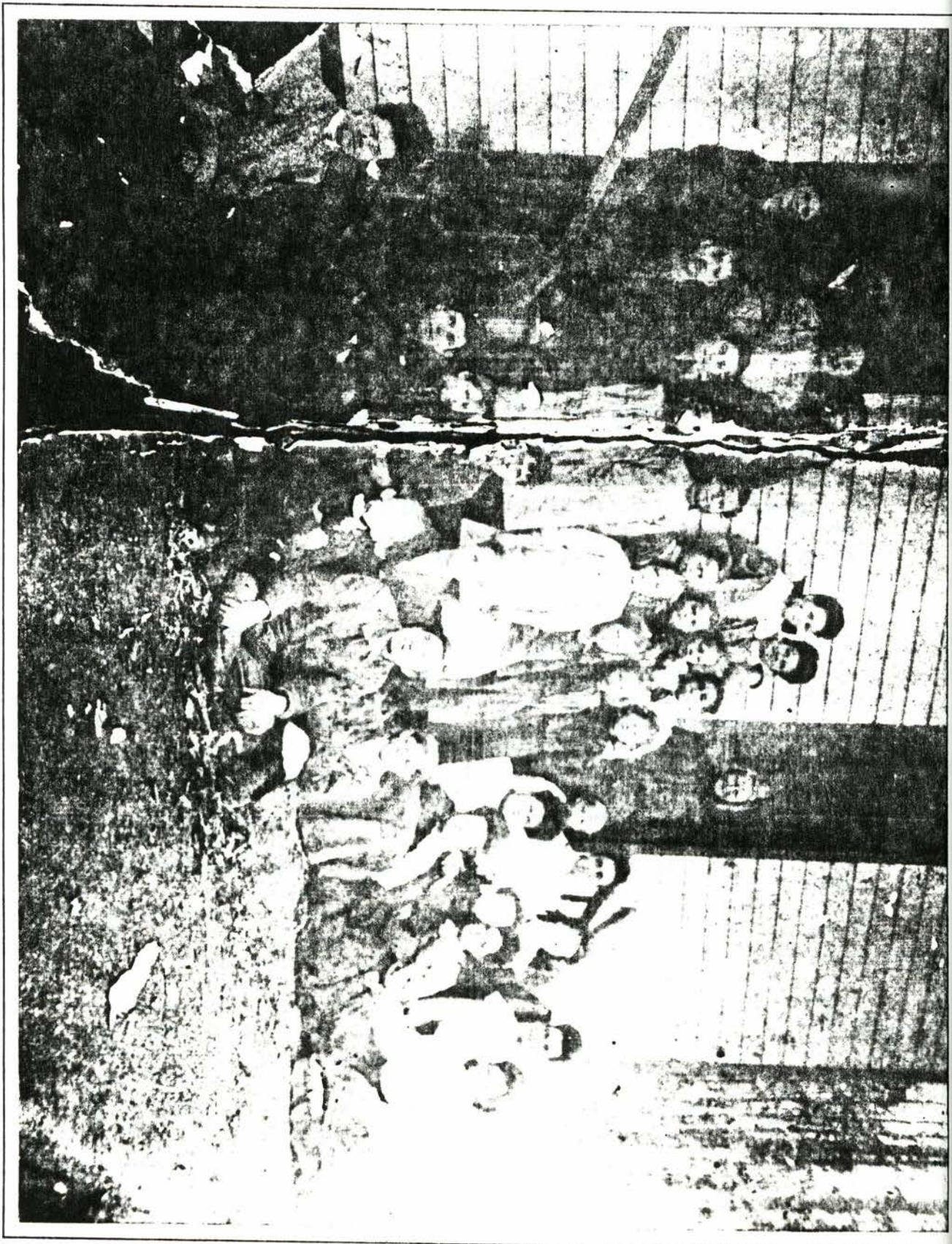
*Note 3.

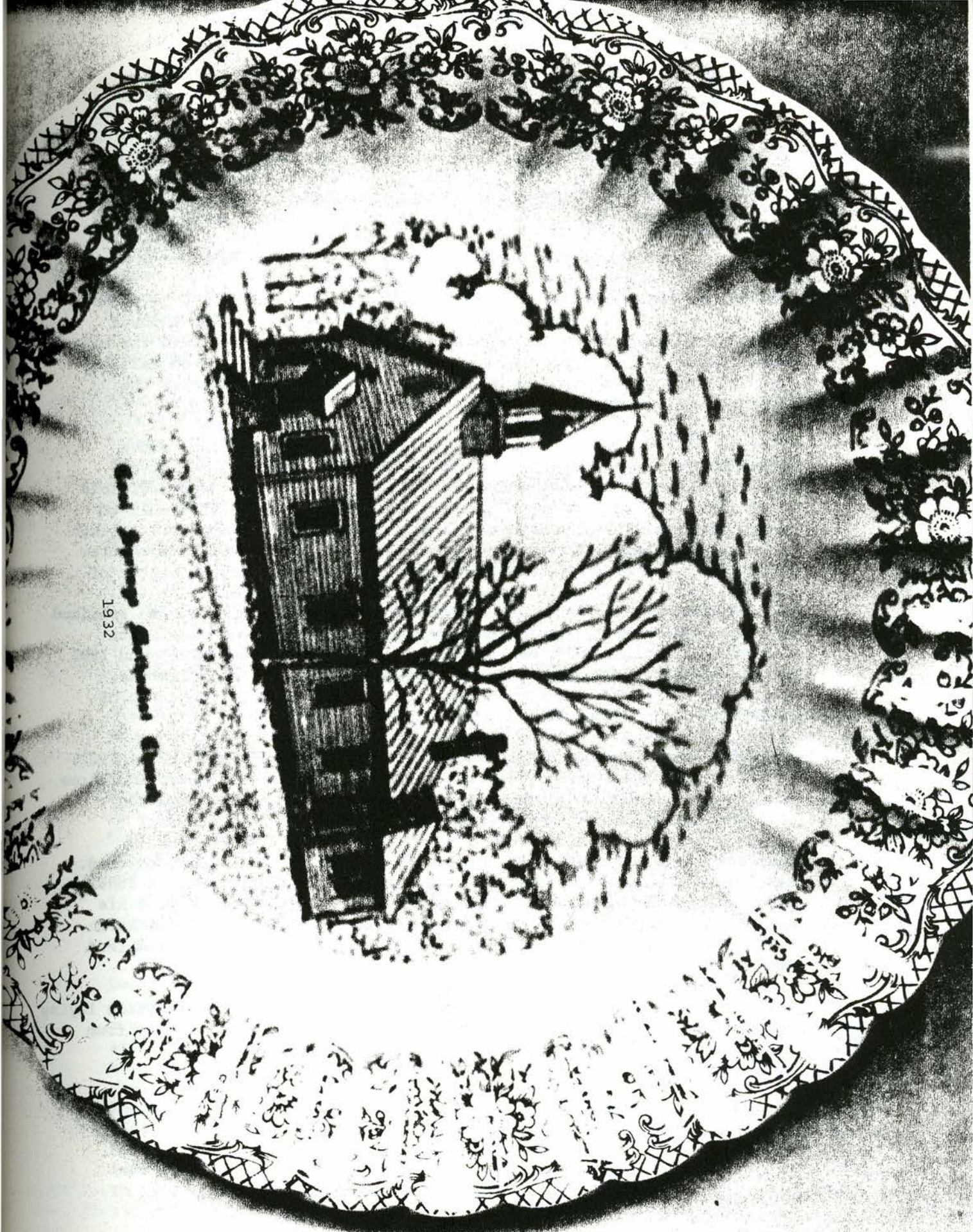
The incident following illustrates the operation of this singular affection. A preacher, who in early life had been a dancing-master, was sent to a circuit where the "jerks" prevailed. He concluded the devil was the author of this "affliction," and determined to "preach it out of the church." But he had reckoned without his host. Riding horseback to a country church, he fell a victim to the unclean spirit he had resolved to exorcise. He loosed the reins and gave bridle to his horse, whose speed was checked by the timely intervention of a neighbor. The rider dismounted and laid hold of a paling near by, which unfortunately gave way. In the door of an adjacent house appeared a woman, from whom the preacher tried in vain to conceal his grotesque behavior. He ran headlong into the orchard, "fiddling" as he ran, his long robe wafted behind him in the buoyant air. A pack of hounds, marking his flight, joined in eager pursuit and chased him into the back door of the house. Doubting his power to cast out devils, the preacher went to bed and remained there "until the fit was over."

This peculiar bodily visitation was not confined to denomination, faith, or creed. The earnest preacher, the attentive hearer, the arrogant blasphemer, the laborer at his work, and the housekeeper at her board, were alike subject to its strange operation. Those who attended the camp-meeting at Fair Promise were not exempt from its influence.

South of Deep River, a league or more from Fair Promise, is situated a piece of ground formerly used for the regimental or battalion muster of the State militia. It was known as the Betty Brewer place. On this land a schoolhouse was built, and a Sunday-school was organized in 1867. Soon afterwards Louis Phillips, Harris Tysor, and John Phillips, local preachers from Fair Promise, began to preach here; and here in 1869 Isaac Avent, who was in charge of the Carthage Circuit, conducted worship on Sunday afternoon following his periodic morning service at Fair Promise. In 1871 a separate church was organized under the ministry of Lemuel H. Gibbons, and called Cool Spring. This schoolhouse was enlarged and retained for several years as the place of worship. In 1885 a more spacious building was completed, and soon afterwards it was dedicated by William B. Doub."

COOL SPRINGS METHODIST CHURCH - 1884





East Spring, Arkansas, 1932

The preachers literally gave their lives to humanity. Their toil was arduous and exhausting. For instance, in 1859 Carthage, Center, Deep-river, Fair Promise, Jone's Chapel Maroney's, Mt. Carmel, Mt. Olivet, Mt. Zion, Pleasant Hill, Providence, and Tabernacle - twelve churches made up the Deep River Circuit, and required the pastor to travel annually about thirty-six hundred miles.

Attached to this report is an indenture drawn up on February 24, 1860 for a piece of land to be used by Cool Springs church, upon which a schoolhouse was located. The people in the community met here for many years, maybe not as a church, but as a society. As indicated earlier, the minister on his way back from Fair Promise would preach in the afternoon before returning to Carthage.

Prior to 1884 W. C. Willcox, J. H. Phillips, and A. P. Davis did a survey of the area of Glendon lying on the West bank of Deep River opposite the Fair Promise Church to determine whether it was advisable to organize a church on this side of the river. It was difficult to cross the river in bad weather. Thus with a positive note Cool Springs Methodist Episcopal Church South was organized in 1884 with 48 charter members (the names to date are not know). Rev. W. A. Doub, pastor of Carthage Circuit was assigned as the first pastor in 1885. At the time of organization this was a part of the Carthage Circuit and remained so, until 1919 when the Glendon Circuit was established. The North Carolina Conference Archives record indicate that between 1860 and 1884 Sunday School or Society of Methodists meeting at the school house, just across the road from the present sanctuary, had a membership of probably one-hundred and fifty-six.

The first building erected in 1884 served the congregation, until 1932, at which time the Duke Foundation helped build a new sanctuary and three classrooms. In 1957 the sanctuary was remodeled, and an education building and fellowship hall were added in 1960-1961.

Just before the Church building was completed, Mr. W. C. Willcox died. Men worked furiously to complete the flooring in order that his funeral service could be held inside the church. At the funeral service his coffin was lifted across scaffling in order to get it into the Church. It is remembered that the carpenters, in their work clothes, remained for the funeral.

After the completion of the sanctuary in 1932 a formal corner stone laying took place on Saturday, August 20, 1932. Judge George H. Humber from Carthage gave the pricipal address at the exercises.

On Sunday, July 29, 1984 at 6:00 P. M. the corner stone box was opened at the church with several members present, including the Church Trustees: Tommie Oldham, Walter Oldham, and W. H. Maness, Jr., along with Rev. Sherwood Godwin. The metallead box contained the following:

- A list of church members (1932)
- A list of Building Committee, with Architect and Contractor
- A list of Officials of the church: Pastor, Trustees, and Stewards
- A list of contributors to the building fund
- A program for Children's Day Exercises, Sunday, August 7, 1932
- A methodist Hymnal
- A section to the Moore County News, August 18, 1932
- A partial list of contributors who helped build the 1884 building
- A record of the burial in the new cemetery
- A special note from Julius G. Shields
- The front pages of two Christian Advocates dated March 24, 1931 and August 5, 1932
- One 1929 Nickel

The special note included in the box has this to say:

August 20, 1932

In the year of our Lord 1885 - Received from W. B. Doub a hymn book for a prize for reciting a catechism lesson of 490 questions and hope work on the old church in 1884 in memory of the church and W. B. Doub our pastor at that time. Julius G. Shields.

Church members attending Cool Springs in 1932 and living today can remember this important tie-in with the churches beginning. Mrs. W. H. (Lalah) Maness, daughter of Julius G. Shields, is one of our beloved ladies living today.

Very little information seems available for the early years of the church. It is noted in an historical sketch written by Rev. J. W. Davis May 24, 1962 that the church has a phenomenal growth during the first few years after its organization. Also, he stated when one remembers this was a rural church and that travel was by horse and buggy, the fact that this church received a total of 212 new members on profession of faith in the first twenty years of its life, then only can one appreciate the foresightedness of those responsible for its beginning.

Cool Springs has always been a circuit church, that is one of several churches grouped together, having the same pastor, who divides his time and labors over the circuit. Its history, therefore, is necessarily to some extent affected by the other churches of the circuit. Particularly is this true with respect to the financial support of the pastor, and the rating of the church in the annual conference. According to Rev. Cline in 1893, the Carthage circuit assessed itself for its pastors support \$700.00 but paid him \$668.15. How much of this sum was paid by Cool Springs church no one knows today; but since the records show four churches in the circuit, it may reasonably be supposed that the financial burden was divided into four parts. In 1903 there were five churches, 632 members; pastor's salary assessed \$760.00, paid \$783.78, which overpaid the assessment by \$23.78.

Louis Phillips, for many years, the Cool Springs Church Treasurer, kept a small notebook ledger, which showed how much each member paid. In 1904 members totaling 189 paid \$203.70. The range per member was from \$0.20 to \$7.00. In 1915 the Carthage circuit had an assessment of \$1,100.00 and paid \$1,075.00. Of this amount Cool Springs, according to Mr. Phillips record, had raised \$351.11 with a range of giving from \$0.25 to \$12.00 and a membership of 201. These financial records have been perserved by Lillia Phillips Davis, daughter of Mr. Louis Phillips.

In 1919 a new circuit was formed, including Carbonton, Cool Springs, Fair Promise and High Falls. The conference journal contained figures on a circuit level, until 1955. Beginning then each church was listed individually in the circuit. From 1920-1930 the average assessment was \$1,231.00 the average paid \$1,134.00.

Year	Average Assessment	Average Paid
1931-1942	\$1,134.00	\$ 779.00
1943-1954	\$1,410.00	\$1,395.00 (Range \$1,100 to \$

In 1949 the conference set a minimum salary for all pastors. If the circuit could not come up with enough money, the conference guaranteed a minimum salary. As stated, each church from 1955 was listed in the circuit by the conference journal. From 1955 there has been recorded a complete record for each church. From 1956 to 1968 the pastor's salary was paid in full. During this period the circuit paid its pastor \$3,600 and Cool Springs was paying its part (\$900). The period from 1969-1974 the pastor's salary increased from \$4,200 to \$7,900. The last figure was followed by a cut back to \$4,410 in 1973 and an increase to \$5,309 in 1974, a reflection of the country's economy. From 1975 to 1983 the figure has stayed above \$10,500 and the circuit has met its obligations to the pastor for salary with complete support from the four churches.

With the individual church record recorded in the conference journal, it is easy to keep up with the local church membership. Membership, since 1955 through 1981, averaged between 190 and 195. By death and transfer the membership has dropped to around 156 in 1983.

Music has always been important in the Cool Springs church. W. C. Willcox was the song leader from 1884 until his death in 1932. If there was no one to play the organ he would play and direct. He placed the order for the first organ to be used in the church. This first organ from all accounts was replaced by the Cornish Organ that is still in the church. It is not used regularly as the church uses an upright piano. Early musicians who played for the church services, as recalled by current members, were Ida Davis Underwood, Bess Davis Parks, Blanche Conner Matthews, Alma Edwards, and Hattie Yow Salmon. These were followed by: Jean Maness Braddock, Ruth Matthews Taylor, Marie Warren, Carla Jean Oldham Hall, Barbara Phillips Diver, Donna Rose Seawell, and Dale Fields Marsh.

Amusing things happen even with the music. It is noted one Sunday afternoon preparations were underway to begin the singing. The regular organist had asked some one else to play. A very dear lady had a young friend visiting her and they were at church. The substitute organist was already seated

at the organ. The dear lady whispered several times to the regular Organist, "let my friend play," but she paid no attention to the whispers, and repeated to the substitute - "stay where you are, I want you to play."

Singing schools were held in the churches. This particular one was held around 1929. After a week of instruction the school ended with a contest to see who might be the best song leader. The contest came down to two young men, William Phillips and Clinton Fields. Yes, each one wanted to win the contest, but fortunately for both, the contest ended in a tie.

From the beginning of the church until around the 1940's Children's Day Programs were an annual highlight. Three names that have been remembered from the 20's to early 40's were: Ester Reynolds, Lillian and Ruth Seawell who did pantomines. Mrs. Beulah Phillips and Lillian Phillips Davis are two names recalled along with Miss Alma Edwards who helped with the program.

Revival meeting began the third Sunday in August. An attempt to change the date never seemed to work. In the early years two services were held daily - morning and afternoon with dinner "on the ground" . The writer recalls from the early twenties that the services changed to one on Sunday morning followed by "dinner on the ground" and a service Sunday night and nightly thereafter for the extent of the revival.

It is very vividly recalled how Mrs. Beulah Phillips, a devoted church member made it a point to help a young man or woman to respond to the "Altar Calls" during revivals. When the invitation was given to come to the altar during the closing hymn, Mrs. Phillips would make her way down the aisle and speak quietly to some individual encouraging him to take that first step to the altar. Yes, these visits paid off.

During a revival week the morning service was over and it was time to spread dinner on the ground. As the church members and friends had to eat, so did the mules and horses that pulled the buggies and wagons. On this particular day a team of mules hitched to the rear of a wagon and eating their food from the wagon bed became frightened at something and broke loose. Yes, with speed the seemingly most direct route for an escape was right across the long spread out dinner on the ground. Fortunately few dishes were lost under the impact of hoofs. After the team was checked beyond the eating area, and brought back to the wagon and securely tied, the church members continued with the picnic dinner.



Lillian Phillips Davis' Class 1938

The Sunday School at Cool Springs has been a vital part of the church. Although the records are incomplete, three Church School Superintendents will be mentioned; Mr. Gus Davis from 1915 and beyond, L. W. Edwards 1920's and beyond, and Harold Matthews from 1980 and at present.

Included is a picture of a Sunday School class taught by Lillian Davis Phillips in 1938. It is noted that Mrs. Wade Hasty was teaching the Primary department in 1929.

One of the early youth organizations was the Epworth League. Bessie Reynolds Frye was a leader for this group in the nineteen twenties.

Cool Springs according to the Conference Journal was the first church on the Glendon Charge to have a Women's Society of Christian Service. Today it is called the United Methodist Women and Crystal Oldham is the current president.

On March 7, 1979 a Senior Citizens Group was organized by the Rev. David McKay and officially approved by the local church board. The following church members were present. Lillian Oldham, Nannie Phillips, Lillian Davis, James Phillips, Rev. McKay, Colon Seawell, Pearlie Seawell, Millard Tillman, Mildred Tillman, Wilma Willcox, Sue Willcox, Mabel Kline, and Vallie Fields. The first set of officers elected were: Mildred Tillman-President, Wilma Willcox-Vice President, Nannie Phillips-Secretary-Treasurer, Lillian Davis-Program Chairperson, with Lillian Oldham as assistant. Mildred Tillman has been elected president each year since 1979. This honor comes with her genuine leadership qualities.

Cool Springs has two cemeteries. The old Cemetery is across the road from the church; the new Cemetery is to the West of the present church building on the same side of the road.

The first burial in the Old Cemetery took place in 1887. It was the infant daughter of Mr. and Mrs. James Fields. In the New Cemetery the first burial in 1914 was the infant daughter of Mr. and Mrs. Dabney Phillips.

Probably the first and only double funeral took place during the dreadful Influenza Epidemic in 1918. Henry Fields, Jr. and his neice Kate Fields were buried with a double funeral. The services were held outside the church in hopes that those people attending would not get the "flu" germ. Wake Fields, a daughter-in-law of Henry, stayed in the car with her small infant child along with another mother. Fortunately, no one encountered the "flu bug" on this occasion.

What the future holds for Cool Springs is with the present congregation and the generations that follow. Bringing the children into active participation, developing a love for the church will keep it growing these next hundred years.

The love of old Cool Springs has been shown in many ways - one example - the way over the years those members who grew up here in the church moved away and have continually returned on the third Sunday in August for Homecoming without a formal invitation.

Now, my friends and fellows in Christ, please resolve today that you will keep a continuous historical record. Place under lock and key, if necessary, so that 100 years from now our people can look back and bring together a complete history of the second one-hundred years of Cool Springs Church. This, my friends, will involve the recording of every phase of church activity.

APPENDIX

Earliest Deed for Cool Springs February 25, 1860

Earliest Deed for Additional Property September 15, 1884

Release from Deed of Trust July 7, 1949

Warranty Deed October 10, 1949

Map

A Resolution

An Interesting Letter

Hymn Book Material

List of Bishops, Presiding Elders and Pastors Serving Cool Springs

This Indenture made this the twenty fifth
 of February in the year of our Lord one thousand
 eight hundred & sixty between John Gilmore of
 the County of Moore and State of North Carolina
 of the one part and the Trustees of the Cool
 Spring Church - to wit. W. Bryant - Jno A. Phillips
 W. B. Petty, G. E. Temple and said John Gilmore
 of the County and State aforesaid of the other part.
 Witness this;

That the said John Gilmore for and
 in consideration of the regard and love he has
 for the Cause of Christ, has given, granted
 aliened - released and confirmed and by these
 presents does give, grant, alien, release and
 confirm unto the said Trustees W. Bryant -
 John A. Phillips - W. B. Petty G. E. Temple and John
 Gilmore and their successors - a certain
 lot of Land Bounded as follows -

Beginning at a stake about 20 rods South West
 of the Spring above the Pool 4 paces ft
 thence N 80 E 75 to a pine stump 3 pines & 2 B-
 packs ft. thence N 10 W 6 chains 3 post oak - pine
 and black gum ft. thence S 80 W 4 ⁰⁰ to a stake
 1 Hickory 2 red oak post oak - pine ft. thence S 89
 W - 702 to a pine - 39 links North West of the Pool
 thence S 20 E. 143 links to the beginning containing
 four and nine tenths acres - being the same more or
 less - together with the privileges and all things appur-
 tenant thereto and the right, title and interest of him
 the said John Gilmore in and thereto
 to have and to hold the said lot of Land and
 all the appurtenances thereto to them the said
 Trustees. W. Bryant. John A. Phillips. W. B. Petty
 G. E. Temple and John Gilmore and their
 successors for the use behoof of said Cool
 Spring Church forever.

In Testimony Whereof the said John J. Gilmore has
 set his hand and seal hereunto on the day and
 date above mentioned -

Signed and delivered in the
 presence of S. Gilmore }
 Duncan McIntosh }

J. J. Gilmore

North Carolina Moore County

D. C. Bryant being duly sworn says that J. J. Gilmore
 is dead the maker of this deed and he further swears
 that he is acquainted with his handwriting and he
 believes the signature to be in the handwriting of

the said J. J. Gilmore he having often seen him
 write he further says that the subscribing witnesses
 S. Gilmore & Duncan McIntosh are each dead.

It is adjudged that this deed has been duly
 sworn to set this deed and this Certificate be
 recorded June 17th 1902 - D. C. Bryant

Filed June 18th 1902 and

Ed McDonald C. S. C.

Recorded July 24th 1902

NORTH CAROLINA, }
MOORE COUNTY. } IN THE SUPERIOR COURT.

It appearing to the undersigned, Clerk of the Superior Court, that the foregoing instrument, after due execution and delivery, was admitted to probate on the 8th day of September, 1884, and recorded in the office of the Register of Deeds of Moore County on the 10th day of September, 1884, in Book 54 on page 326, and it appearing to the undersigned Clerk that said instrument is genuine, and that the record thereof has been destroyed by fire, on motion it is ordered that said instrument with the certificates be again registered.

This 5th day of October 1904
David Donald Clerk.

Filed for registration on the 5th day of October 1904
at 9 o'clock A. M., and registered in the office of Register of Deeds for Moore County, North Carolina, this 6th day of October 1904, at 10 o'clock A. M., in Book 90, on page 189
A. L. McDaniel Register of Deeds.

Registered in the office of Register of Deeds
for Elmore county Sept 14th 1884 in Book of
CV 54 Page 326

John W. Ritter

Register of Deeds

to ~~Ed~~ M. McDonald

To

James Davis & other Trustees
of the Methodist Episcopal
Church

No fee for
Clerk
no per fee
Register

North Carolina }
Moore County }

This deed made
this day between Dr A. M. McDonald
of the first part and James Davis, A. P.
Davis, Geo W. Davis, Thos H. Harrington and
Wm H. Jackson Trustees for the Methodist Epis-
copal Church, South, parties of the second part,
witnesseth.

That for and in consideration of his
love and respect for the said Methodist Church,
and in further consideration of one dollar
in hand paid, the receipt whereof is acknowledged
the said Dr A. M. McDonald, the party of the
first part doth hereby give, bargain sell
and convey to the said parties of the second
part, to wit: James Davis, A. P. Davis, Geo W. Davis
Thos H. Harrington and Wm H. Jackson, Trustees as afore-
said all right, title claim and interest in and
to the following tract of land for Cool Spring
Church to wit: Beginning at a forked Whiteoak
near Alfred Streets house, running S. 22. P. to a
Stake, red oak, post oak and pine pointers; thence N.
22 P. to a white Oak, two whiteoaks and a pine
pointer; thence N. 22. P. to a White oak, Hickory,
white oak and Post Oak pointers; thence E. 22 P.
to the beginning corner, containing a little over
three acres, more or less, to have and to hold
to them and their successors in office, in trust,
that said premises shall be used, kept, maintain-
ed and disposed of as a place of divine wor-
ship for the use of the ministry and members-
ship of the Methodist Episcopal Church South; sub-

ject to the discipline, usage and ministerial appointments of said Church, as from time to time authorized and declared by the General Conference of said Church and the Annual Conference within whose bounds the said premises are situated.

This deed further witnesseth that the above described parcel of land includes a plot of land previously condemned and used for Public School property, and no right or title is hereby conveyed detrimental to the title already acquired by the Public School.

In Testimony whereof I, Dr. J. C. M. McDonald the party of the first part do fix my hand and seal this seventh day of August A. D. 1884.

Test Wm. B. Doub.

A. M. McDonald

North Carolina } In Probate Court
Moore County } Sept 8th 1884

The due execution of the foregoing Deed duly proved before me by the Oath of W. B. Doub subscribing witness at the same be Registered

A. H. McNeill Jr

Call

WARRANTY DEED

L. H. PASCHAL

TO

L. W. EDWARDS, W. A. WILCOX,

AND JONAH T. MANESS, Trustees of
Cool Springs Methodist Church.

Consideration \$10.00 and other
good and valuable consideration.

Dated 10 day of October, 1949.

Filed for registration on the 9th
day of December, 1949

at 11:00 o'clock A. M., and regis-
tered in the office of the Register of Deeds

for *Massie*

County, N. C., this 9th day of

December, 1949, at

11:30 o'clock A. M., in Book 161

of Deeds, on page 624, and verified.

Bessie M. Caskey
Register of Deeds.

16M-7-48

C.L.C. 25/pt.

NORTH CAROLINA, MOORE COUNTY

THIS DEED, made this 10th day of October, A. D. 1949.

by L. H. PASCHAL

of CUMBERLAND County and State of NORTH CAROLINA

of the first part, to L. W. EDWARDS, W. A. WILCOX, and JONAH T. MANESS, Trustees for Cool Springs Methodist Church, and their successors in office.

of MOORE County and State of NORTH CAROLINA

of the second part:

WITNESSETH, That said PARTY OF THE FIRST PART

in consideration of TEN DOLLARS AND OTHER GOOD AND VALUABLE CONSIDERATION * * * * * Dollars

to HIM paid by PARTIES OF THE SECOND PART

the receipt of which is hereby acknowledged, has bargained and sold, and by these presents

do ES grant, bargain, sell and convey to said PARTIES OF THE SECOND PART

AND THEIR

heirs and assigns, a certain tract or parcel of land in RITTERS Township,

MOORE County, State of NORTH CAROLINA, adjoining

the lands of

and others, and bounded as follows, viz.:

A certain tract or parcel of land in Ritters Township in Moore County and State of North Carolina, bounded as follows:

BEGINNING at the southeast corner of the three acre lot deeded by Dr. A. M. McDonald to the Trustees of the Cool Springs Methodist Church, August 7, 1884; thence West with the line of said lot 363 feet to the southwest corner of said lot; thence North with the line of said church lot 304 feet to the southern edge of the road that crosses the church lot in front of the building; thence North 54 1/2 degrees West to a stake at the edge of the road; thence South 11 1/2 degrees West 463 feet to the southside line of the two hundred tract formerly owned by Dr. A. M. McDonald; thence with that line South 85 degrees and 45 minutes East to a point due South of the southeast corner of the aforementioned three-acre church lot; thence North 86 feet to the beginning, containing two and seven-tenths acres.

In trust, that said premises shall be used, kept, and maintained, as a burial ground for the local community and for such other purposes as the needs of the church shall require, all uses of the premises to be subject to the direction of the lawful authorities of said church. This provision is solely for the benefit of the grantees, and the grantor reserves no right or interest in said premises.

The above described lands were conveyed to grantors by _____

See Book _____, Page _____

TO HAVE AND TO HOLD the aforesaid tract or parcel of land, and all privileges and appurtenances thereto belonging, to the said PARTIES OF THE SECOND PART

AND THEIR heirs and assigns, to THEIR only use and behoof forever.

And the said PARTY OF THE FIRST PART

_____, for HIM self and HIS heirs, executors and administrators, covenant S with said PARTIES OF THE SECOND PART

AND THEIR heirs and assigns, that HE IS seized of said premises in fee and ha S right to convey in fee simple; that the same are free and clear from all encumbrances, and that HE do ES hereby forever warrant and will forever defend the said title to the same against the claims of all persons whomsoever.

IN TESTIMONY WHEREOF, the said PARTY OF THE FIRST PART

ha S hereunto set HIS hand and seal _____, the day and year first above written.

H. H. Paschal (SEAL)

_____ (SEAL)

ATTEST: _____ (SEAL)

_____ (SEAL)

STATE OF NORTH CAROLINA _____ County.

I, _____ Clerk of the Superior Court, hereby certify that
_____ and _____

his wife, personally appeared before me this day and acknowledged the due execution of the annexed
Deed of Conveyance. Let the instrument, with this certificate, be registered.

Witness my hand and official seal, this _____ day of _____, A. D. 19 _____

Clerk Superior Court.

STATE OF NORTH CAROLINA CUMBERLAND _____ County.

I, MARY LOUISA WILLIAMS, _____, Notary Public, do hereby certify that
L. H. PASCHAL _____

~~XXXX~~ personally appeared before me this day and acknowledged the due execution of the annexed
Deed of Conveyance.

Witness my hand and notarial seal, this 11th day of October, A. D. 19 49

My commission expires May 21st, 1950. *Mary Louisa Williams*, N. P. (Seal)

STATE OF NORTH CAROLINA CUMBERLAND _____ County.

The foregoing certificate of MARY LOUISA WILLIAMS,
a Notary Public of CUMBERLAND _____ County, State of North Carolina, is
adjudged to be correct. Let the instrument, with the certificates, be registered.

Witness my hand and official seal, this 7 day of ~~OCTOBER~~ ^{Dec.}, A. D. 19 49

John Wiley
Clerk Superior Court.

Release from Deed of Trust

L. H. Paschal

to

Trustees of Cool Springs
Methodist Church

NORTH CAROLINA
MOORE COUNTY

Release

This deed, made and entered into this 23d day of June 1949 by and between Edward B. Hope acting as trustee, as hereinafter stated, and L.H.Paschal, party of the first part, and L.W.Edwards, W.A.Wilcox, and Jonah T. Maness, Trustees of Cool Springs Methodist Church. parties of the second part, all of the County of Moore, and State of North Carolina;

WITNESSETH:

That whereas M.B.Neal and wife, Viola Neal, heretofore executed to said Edward B. Hope, as trustee, a certain deed of trust dated May 19, 1947, and recorded in Book 74, on page 511 in the office of the Register of Deeds of Moore County, to secure certain notes therein set out due and payable to L.H.Paschal; and whereas said parties of the second part have requested the said parties of the first part to release from the lien of said deed of trust so much of the land therein conveyed as is hereinafter described and the said parties of the first part have agreed so to do and have requested said trustee to join in said release.

Now therefore, said parties of the first part for and in consideration of the sum of One Dollar to each of them paid by the parties of the second part, have remised and released, and by these presents do remise and release and forever quitclaim unto the said parties of the second part and their successors and assigns certain lands in Ritter Township in the County of Moore and State of North Carolina, and more particularly described and bounded as follows:

Beginning at a point in the southern line of the two hundred acre tract formerly owned by Dr. A.M.McDonald exactly south of the southeast corner of the three acre lot deeded by Dr. A.M.McDonald to the trustees of Cool Springs Church August 7, 1884

Thence North 86 feet to the corner of said church lot; thence West with the line of said church lot 363 feet to its southwest corner; thence North with the line of said church lot 304 feet to the southern edge of the road that runs in front of the church building; thence North 54½ degrees West 244 feet to a stake at the edge of the road; thence South 11½ degrees West 483 feet to the southern line of the Dr.A.M.McDonald tract; thence, with that line, South 85 degrees and 45 minutes East to the beginning. Containing two and seven tenths acres.

To have and to hold, said lands and premises, together with all privileges and appurtenances thereunto belonging to them the said parties of the second part and their successors in office and assigns, free, and discharged from the lien of the deed of trust recorded in Book 74, Page 511 in the office of the Register of Deeds of Moore County and hereinabove referred to

But it is understood and agreed that this release shall apply only to so much of said lands as are herein expressly described and conveyed and that as to the remainder of said lands said deed of trust shall be remain in full force and effect.

In testimony whereof, said parties of the first part, have hereunto set their hands and seals, the day and year first above written.

Edward B. Hope Trustee
L. H. Paschal (SEAL)

(SEAL)

North Carolina
Cumberland County

I, A. E. Cook, Notary Public do hereby certify that L. H. Paschal, personally appeared before me this day and acknowledged the due execution of the foregoing instrument.

Witness my hand and notarial seal this 7th day of July, 1949

A. E. Cook
Notary Public

My commission expires: Aug. 26, 1950

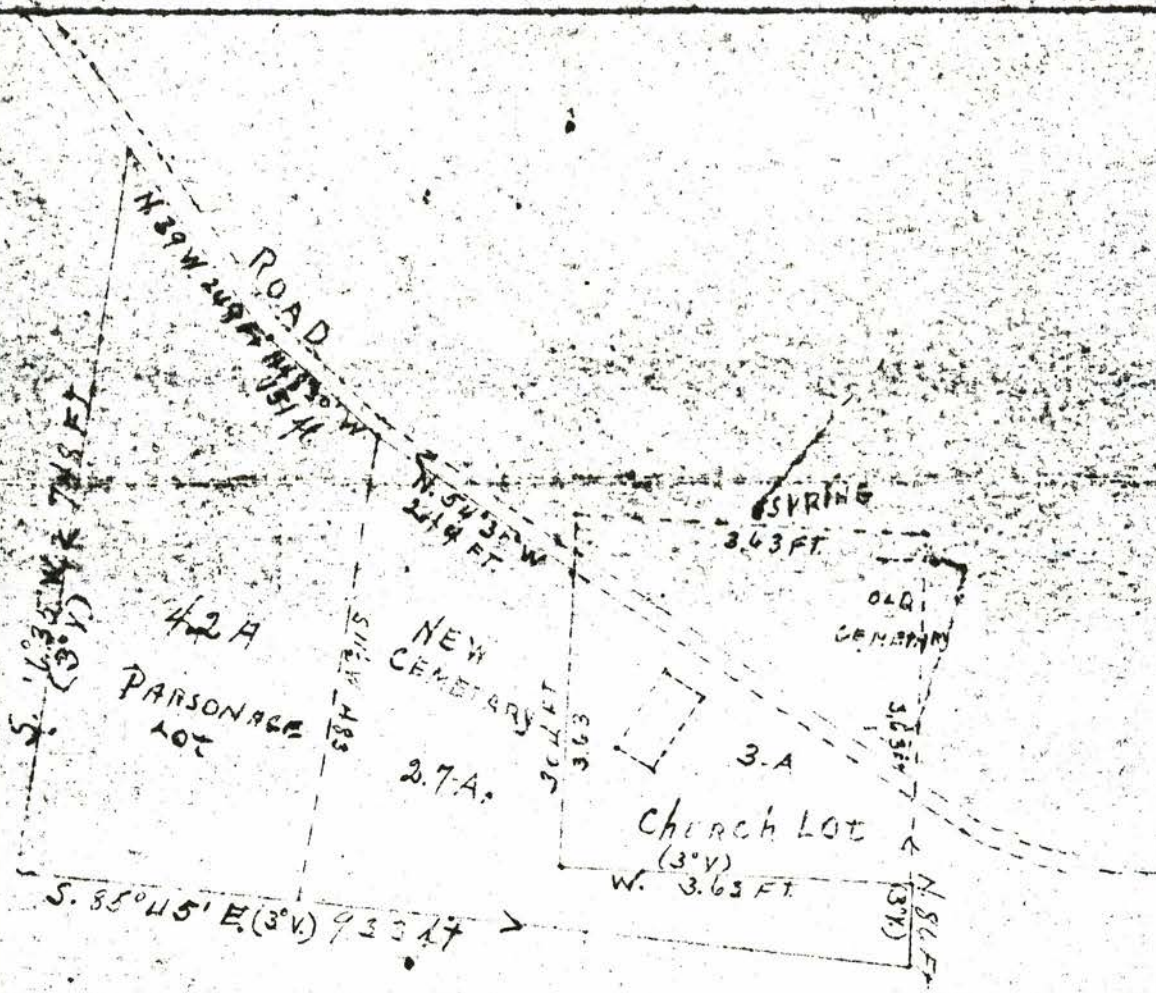
North Carolina
Cumberland County

I, A. E. Cook, Notary Public do hereby certify that Edward B. Hope, trustee, personally appeared before me this day and acknowledged the due execution of the foregoing instrument.

Witness my hand and notarial seal, this 7th day of July, 1949

A. E. Cook
Notary Public

My commission expires: Aug. 26, 1950



COOL SPRINGS Church
 AND PARSONAGE LOTS.
 SCALE 200' = 1"
 MAGNETIC VARIATION
 ON OLD LINES 3 DEGREES
 B. W. PASCHAL SURVEYOR
 FEB. 1940

The untimely passing of a faithful and loyal
member of Cool Springs

Lewis David Phillips was removed from our
midst July 27 1954 at the age of 87 years
He had been a faithful member of Cool Springs
Methodist Church for 63 years and rendered loyal
service on the official Board for 62 years. Altho
in his latter years his feebleness slowed him
down in attendance. But being a devoted
follower of our Lord his interest in the church
and constant help to the board (lived on) etc

Therefore be it Resolved that the official
Board of Cool Springs Church hold in sacred
memory his splendid example of a loyal &
faithful worker to the church and to Christ
and to pledge yourselves to carry on in the spirit
of the example which he set among us.

Be it further Resolved that we extend our
sincere sympathy to the wife and children
and comfort them in any way in memory
of our friend and co-laborer.

Be it further Resolved that a copy of these
resolutions be entered upon the minutes of a

board a copy sent to the family a
copy sent to the North Carolina Christian
Advocate .

Mr L D Phillips

Dear Sir The board of Stewards held a meeting Sunday and divided the Church list and agreed to go about the matter of collecting the preachers salary and have every dollar in hand by next affairment which will be the last for this conference year. I am send you a list have just given the head of families you can refer to your list and see all the members of the Families. Lets get in a hustle and get out by last affairment. Am sending James to help in church. I am not able.

Respectfully A P Davis.

Oct 24 - 17

HYM

PREFACE.

THE General Conference of 1886, believing that the Hymn Book might be made more acceptable to our people by reducing its size and introducing new material, appointed a committee for its revision.

The labor of the committee was carefully performed, and has produced a book of doctrinal soundness and poetic merit, strictly maintaining, as in all previous editions of Methodist psalmody, the Wesleyan character of the collection.

We cannot urge too strongly the vital importance of diffusing in the homes of our beloved Methodism the unwasting fragrance of these hymns as a daily tribute to Him, all whose "garments smell of myrrh, and aloes, and cassia, out of the ivory palaces."

Let our congregations hold the theology which has brought life to myriads, as it is embalmed in these measures.

PREFACE.

Let our children in the Sabbath-school be trained to lisp in advance the melody of the skies. Let us render to our Methodism the glory of having furnished from its own resources a psalmody unequaled in its rich statement of Christian experience through all stages of nascent and perfected life, which has become the inspiration of youth and the treasure of age with God's people of our own and other Churches; and let us exclude from pulpit and prayer-room every utterance in song that would displace the doctrines and hymns of our Zion.

The choice hymns of Montgomery, Newton, Cowper, and other ancient and modern poets will be found to have contributed to the classic and spiritual value of the book; but to the gifted muse of Charles Wesley, the sweet singer of Methodism, is this volume mainly indebted for its excellence.

It has been truly said that "every phase of Christian experience—its gloom, its struggle, its victory, its peace, its joy—finds in a Wesleyan hymn some true Castalian, almost scaphic, utter-

PREFACE.

ance. He wrote his poems in a style so immediately available that they rose upon the air while the ink was hardly dry; and now, after a century and a half, they are sung in every land and in most of the languages of the world. They hold the essence of sermons, and serve as the liturgy of our Churches. Christian hearts can never let them die."

May they continue to minister to the comfort and salvation of countless thousands, and secure a large revenue of praise to the Triune God!

HOLLAND N. McTYEIRE,
JOHN C. KEENER,
ALPHEUS W. WILSON,
JOHN C. GRANBERY,
ROBERT K. HARGROVE,
WILLIAM W. DUNCAN,
CHARLES B. GALLOWAY,
EUGENE R. HENDRIX,
JOSEPH S. KEY.

January 1, 1889.

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HYMN-BOOK.

PART I. FOR PUBLIC WORSHIP.

SECTION I.

BEING AND PERFECTIONS OF GOD.

- 1 6s & 4s.
- 1 COME, thou almighty King,
Help us thy name to sing,
Help us to praise!
Father all glorious,
O'er all victorious,
Come and reign over us,
Ancient of days.
- 2 COME, thou incarnate Word,
Gird on thy mighty sword,
Our prayer attend;
Come, and thy people bless.
And give thy word success:
Spirit of holiness,
On us descend!
- 3 COME, holy Comforter,
Thy sacred witness bear
In this glad hour:
Thou who almighty art,
Now rule in every heart,
And ne'er from us depart,
Spirit of power!

CHRISTIAN EXPERIENCE.

6 Then sorrow, touched by thee, grows bright
With more than rapture's ray ;
As darkness shows us worlds of light
We never saw by day.

Thomas Moore

540

8s, 7s. D.

- 1 JESUS, I my cross have taken,
All to leave, and follow thee;
Naked, poor, despised, forsaken,
Thou, from hence, my all shalt be.
Perish, every fond ambition,
All I've sought, or hoped, or known;
Yet how rich is my condition!
God and heaven are still my own.
- 2 Let the world despise and leave me;
They have left my Saviour too:
Human hearts and looks deceive me—
Thou art not, like them, untrue;
And while thou shalt smile upon me,
God of wisdom, love, and might,
Foes may hate, and friends disown me;
Show thy face, and all is bright.
- 3 Go, then, earthly fame and treasure;
Come disaster, scorn, and pain;
In thy service pain is pleasure;
With thy favor loss is gain.
I have called thee, Abba, Father,
I have set my heart on thee:
Storms may howl, and clouds may gather,
All must work for good to me.
- 4 Man may trouble and distress me;
'Twill but drive me to thy breast
Life with trials hard may press me,
Heaven will bring me sweeter rest

DUTIES AND TRIALS.

O 'tis not in grief to harm me,
While thy love is left to me!
O 'twere not in joy to charm me,
Were that joy unmixed with thee!

Soal, then know thy full salvation;
Rise o'er sin, and fear, and care;
Joy to find in every station
Something still to do or bear.
Think what Spirit dwells within thee;
Think what Father's smiles are thine:
Think that Jesus died to win thee:
Child of heaven, canst thou repine?

Haste thee on from grace to glory,
Armed by faith, and winged by prayer;
Heaven's eternal days before thee,
God's own hand shall guide thee there.
Soon shall close thy earthly mission,
Soon shall pass thy pilgrim days;
Hope shall change to glad fruition,
Faith to sight, and prayer to praise.

Henry Francis Lyte.

541

L. M.

I SHALL not want: in deserts wild
Thou spread'st thy table for thy child;
While grace in streams for thirsting souls,
Through earth and heaven forever rolls.

I shall not want: my darkest night
Thy loving smile shall fill with light;
While promises around me bloom,
And cheer me with divine perfume.



TEMPERANCE LESSON.

Prov. 23:29-33.

GOLDEN TEXT:—Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

THE STORY.

Many boys and girls who start out to lead happy, useful lives have them all spoiled by drinking wine. There was a sad picture drawn by a very wise man a thousand years before Jesus came to the earth. It was like a picture of crazy men. They would not know how to take care of themselves, but would lie down on the top of a mast or in the water as if on a safe bed. They would get hurt in many ways and have many quarrels. They would bring shame and sorrow on those whom they loved best. And so the wise man said: "Look not thou upon the wine. At the last it biteth like a serpent, and stingeth like an adder."

What spoils many lives?

Wine.

Does it hurt the body?

It brings sickness and death.

Does it hurt the mind?

It makes people foolish and mean.

Does it hurt the character?

More and more every day.

Whose strong hand can loose such chains?

Jesus's; he is the mighty Saviour.

What does God's Word command us?

"Look not thou upon the wine."

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This Sunday School Card was given to Lora Fields Meggs around 1900

Fayetteville District

Carthage Circuit

<u>Year</u>	<u>Bishops</u>	<u>Presiding Elders</u>	<u>Pastors</u>
1884	Linus Parker	S. D. Adams	W. B. Doub
1885	John C. Keener	"	"
1886	John C. Granberg	"	"
1887	Joseph S. Key	"	M. A. Smith
1888	John C. Granbery	W. H. Bobbitt	J. A. Hornaday
1889	Robert K. Hargrove	J. T. Gibbs	"
1890	J. C. Keener	"	"
1891	Charles B. Galloway	"	"
1892	William W. Buncan	"	J. A. Lee
1893	"	W. H. Moore	J. A. Lee
1894	Alpheus W. Wilson	"	A. McCullen
1895	"	"	"
1896	"	"	Z. T. Harrison
1897	Robert K. Hargrove	F. A. Bishop	"
1898	Oscar Fitzgerald	F. A. Bishop	L. E. Thompson
1899	Eugene R. Hendrix	B. R. Hall	"
1900	Henry C. Morrison	"	"
1901	Robert K. Hargrove	"	"
1902	A. Coke Smith	"	R. H. Broom
1903	Warren A. Camdler	J. B. Hurley	"
1904	"	"	"
1905	Alpheus W. Wilson	"	"
1906	"	J. T. Gibbs	H. M. Eure
1907	Charles B. Galloway	"	"
1908	A. W. Wilson	"	"
1909	"	"	"
1910	Eugene R. Hendrix	R. B. John	E. E. Rose
1911	E. E. Hoss	"	"
1912	Collins Denny	"	"
1913			E. E. Rose and H. B. Poster
	J. H. McCoy	"	
1914	R. G. Waterhouse	J. T. Gibbs	J. M. Benson
1915	J. C. Kilgo	J. T. Gibbs	N. E. Coltrane
1916	"	"	"
1917	W. A. Candler	"	"
1918	V.V.W. Darlington	J. D. Bundy	"

Glendon Circuit

1919	V.V.W. Darlington	J. D. Bundy	J. C. Cummings (Supply)
1920	"	"	"
1921	"	"	"
1922	Collins Denny	R. H. Willis	A. B. Crumpler (Supply)
1923	"	"	E. L. Hill
1924	"	"	"
1925	"	J. D. Bundy	W. B. Humble
1926	Edwin D.	"	"
1927	"	"	F. E. Dixon

Glendon Circuit

<u>Year</u>	<u>Bishop</u>	<u>Presiding Elder</u>	<u>Pastor</u>
1928	Edwin D. Morgan	W. A. Cade	F. E. Dixon
1929	"	"	R. F. Taylor
1930	"	"	"
1931	"	J. C. Wooton	F. B. Noblitt
1932	"	"	"
1933	"	"	L. M. Chaffin
1934	Paul B. Kern	D. E. Earnhardt	"
1935	"	"	"
1936	"	"	"
1937	"	W. V. McRae	L. M. Hewitt
1938	Clare Purcell	"	R. W. Barfield
1939	W. W. Peele	"	"
1940	Clare Purcell	"	"
1941	"	"	G. L. Reynolds
<u>District Superintendent</u>			
1942	"	H. C. Smith	"
1943	"	"	R. W. Barfield
1944	W. W. Peele	W. L. Clegg	W. A. Parsons
1945	"	"	"
1946	"	"	"
1947	"	"	"
1948	"	W. C. Ball	W. A. Parsons (R3)
1949	"	"	(S) Brooks Waggoner
1950	"	"	"
1951	"	"	(S) Chester D. Brown
1952	Paul N. Garber	"	"
1953	"	O. L. Hathaway	"

Burlington District

1954	Paul N. Garber	O. L. Hathaway	Chester D. Brown
1955	"	A. P. Brantley	(AS) Kenneth Townsend
1956	"	A. P. Brantley	Randall Baker
1957	"	"	(AS) Jefferson Davis
1958	"	"	"
1959	"	"	"
1960	"	L. W. Clegg	"
1961	"	"	"
1962	"	Thomas B. Hough	"
1963	"	"	(AS) C. A. Young

Sanford District

Glendon Circuit

<u>Year</u>	<u>Bishop</u>	<u>District Superintendent</u>	<u>Pastor</u>
1964	Paul N. Garber	Vergil E. Queen	C. A. Young
1965	"	"	"
1966	"	"	George A. Davis
1967	"	"	"
1968	William R. Cannon	"	"
1969	"	"	G. E. Hawkins
1970	"	Joyce V. Early	"
1971	"	"	"
1972	Robert M. Blackburn	James H. McCollum	"
1973	"	"	G. E. Hawkins (AM)
1974	"	"	"
1975	"	"	"
1976	"	"	John G. Olive (AM)
1977	"	Clyde McCanner	"
1978	"	"	David R. McKay
1979	"	"	"
1980	"	"	"
1981	William R. Cannon	J. Thomas Smith	Jefferson Davis (FTLP)
1982	"	"	"
1983	"	"	"
1984	"	"	"