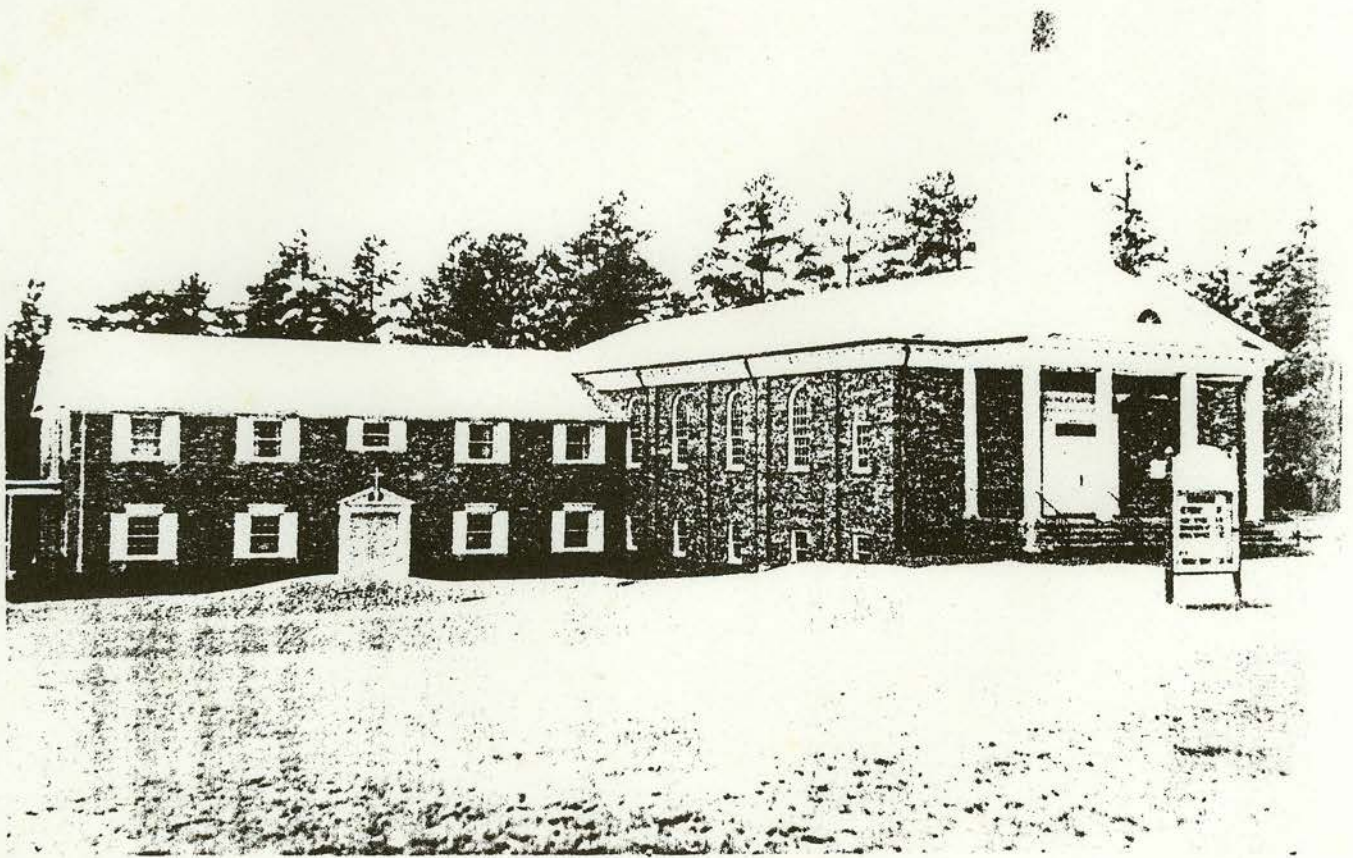


# WABERLAND METHODIST CHURCH



1966

and

1969

## HISTORY OF THE CUMBERLAND METHODIST CHURCH

A new faith called "Methodism" was first founded at a Christmas Conference held in Baltimore, Maryland, in 1784. This new faith spread rather rapidly, even though it was restricted by means of communication, mode of travel, and a territory sparsely settled.

History of the Methodist movement tells us that at about the turn of the nineteenth century, an eminent and enthusiastic Methodist preacher by the name of Henry Evans came to the Cape Fear Valley from Virginia, preaching the beliefs of John Wesley. People thronged to hear Preacher Evans tell about the doctrine of John Wesley and, because of the lack of public buildings and homes not large enough to accommodate large gatherings, they met at suitable camp sites.

In those bygone days a camp site was usually located near a stream of water in a wooded area so as to provide comfort for the people. At some sites, large brush arbors were built, under which services were held. The traveling preacher was called a "circuit rider" and soon after the establishment of a camp site, the circuit rider came to the camp meeting place by appointment.

It is uncertain as to how early such a camp meeting site was established at Beaver Creek, but in a History of Hay Street Methodist Church is found this record: "On March 22, 1834, the Presiding Elder, Reverend Nicholas Tally, asked among other questions: 'Shall there be a Camp Meeting at Beaver Creek near Fayetteville during the course of the summer?' The Conference replied, 'Yes, but the time to be appointed later.'"

The Beaver Dam Factory was situated on a knoll overlooking Beaver Creek. Running beside the factory was a natural spring of pure, fresh, clear water. Nearby, in a beautiful wooded area, was the Beaver Creek cemetery. Although Beaver Creek Factory has long since been replaced, today on its site stands the Dixie Yarn Plant. The natural spring of water is still evident, although no longer used as a source of water supply for the workers in the plant or passersby.

A handwritten Record Book of Quarterly Conference of the Cumberland Circuit gives evidence that a camp meeting site was first started at Beaver Creek Factory in a community called Beaver Creek as early as 1841. This handwritten record not only gives evidence of the existence of a camp meeting site at Beaver Creek, but it gives us some interesting facts relating to the beginning of the Cumberland Methodist Church. The following references have been extracted to give an insight into the organization of our church:

1. At the quarterly conference of the Cumberland Circuit in 1843, it lists the amount of \$25.00 paid on the pastor's salary.

2. Minutes of the Third Quarterly Conference held at Beaver Creek on June 29, 1867, include these remarks in its report: "There is not as much interest manifested on the circuit generally as one would like to see. We have two very good Sabbath Schools on the circuit which are in a very prosperous condition, Camp Ground and Beaver Creek. The school at Beaver Creek is in a very prosperous condition and we trust is the means of great resourcefulness to the church. The number in attendance is 165 average attendance who attend regularly, with 20 teachers. We trust our school will increase in interest and render the

guidance of the Holy Spirit by the means of accomplishing great good to the salvation of many souls. There were 30 accessions at Beaver Creek, 29 on examination, some of whom were: John Biggs, Ann J. Biggs, Sophia Biggs, Eliza Guin, Betty Hockaday, Henry G. Hall, James Pridgen, Lucy Patishall, M. E. Strickland, Julia A. Richardson, Mary J. Richardson, Duncan Strickland, Frances Smith, Elizabeth Wade, Maria Wade, Rebecca Wade."

3. Minutes from the Fourth Quarterly Conference of the Cumberland Circuit held at Camp Ground on August 24, 1867, gives this record of Beaver Creek: "The school at Beaver Creek consists of one superintendent, 20 teachers, 125 scholars and a library of 336 volumns. Rebecca Wade was baptized."

4. Minutes of the Second Quarterly Conference held for the Cumberland Circuit at Beaver Creek Factory on June 25, 1870, included these remarks: "Providence has smiled upon and beyond the society greatly at Beaver Creek. They have great cause for rejoicing at a term of extra services recently held at that appointment. There was a large number of professions made and the following persons connected themselves with the church: Josiah Brewer, Elias Brewer, James Purley, Daniel J. Richardson, Ruffin Vaughn, W. D. McArthur, William Patishall, Charles Biggs, Chas. W. Richardson, Gideon Vaughn, John Evelin, John Biggs, W. Vaughn, Mary A. Arnett, Elizabeth Brewer, Fanny Brewer, Emily Brewer, Joda A. Pridgen, Melisa A. Arnett, Sarah Strickland, Nancy Strickland, James A. Buie. There was one death - William Biggs."

5. Minutes of the Third Quarterly Conference of the Cumberland Circuit on June 20, 1878, included one baptism at Beaver Creek Factory: "Neill A. Buie, infant son of Gilbert and Jenni Buie."

6. Minutes of the Fourth Quarterly Conference of the Cumberland Circuit held on October 30, 1875, included this report: "Added to the church at Beaver Creek were E. H. Hall, W. J. Robinson, Wiley A. Fort, E. Shealy, Dophia Shealy. By certificate from the Lutheran Church were Eliza Gay, N. W. Gay, Alexander Biggs."

The camp meetings, according to stories handed down from generation to generation, were non-denominational. However, in the early records of the Methodist Church, the group at Beaver Creek was led by Methodist circuit riders of the Cumberland Circuit and later it became a part of the Fayetteville Circuit, which was organized in Fayetteville, North Carolina, on December 24, 1845.

Upon the organization of the Fayetteville Circuit, it was placed under the Cheraw District of the South Carolina Conference from 1846 through 1849. In 1850 it was transferred to the Wilmington District of the North Carolina Conference. In 1858, the Fayetteville District was established and the Fayetteville Circuit was transferred to its jurisdiction. The religious group at Beaver Creek later became known as the Cumberland Methodist Episcopal Church.

In 1887, the Beaver Creek Manufacturing Company conveyed a tract of land consisting of four acres, more or less, to the Methodist Episcopal Church South, for the sum of \$1.00. This deed was recorded at the Cumberland County Court Office on July 29, 1887.

In 1888, a new church of frame construction was built on the site on a knoll. The back of the building was high enough from the ground to allow a person to

walk underneath it. From word-of-mouth, this church group was very spiritual and it was for all people, regardless of color, creed, or denomination. It was known at that time as a "shouting Church." This church was destroyed by a fire of unknown origin in 1916. On this site today is the home of Mr. & Mrs. Woodley Cain.

After fire destroyed the church in 1916, the congregation met in the "Old School House" and later in the Community Library until the erection of a new church at a new site.

On the new site a church of brown shingles was built in 1923. This church was used for all services until a new educational building was completed in May 1966, after which the brown shingled church was razed from the site.

Plans for a sanctuary to be added to the educational building began to evolve. The new existing, beautiful sanctuary was completed and the first service held in it on March 16, 1969, at 11:00 a.m. The pastor, The Reverend Ecwood C. Lancaster, preached on dedication and, rightly so, for under his capable leadership, diligence, and hard work, this addition to the church became a reality. The first wedding held in the new sanctuary was that of Rebecca Smith, daughter of Shelby and Bessie Smith, to Raymond Myrick, on March 23, 1969. The contractor for the sanctuary project was Mr. James Riley.

Although the sanctuary had been completed in 1969, there was no steeple on the church. In 1973, under the leadership of Reverend John M. Yount, the steeple was erected and the beauty of the exterior of the church was completed.

The Sabbath School, later called the Sunday School, is the oldest organization within the local church. It has through the years been an asset to the church in many ways. Even though the congregation met together once or twice each month for preaching by the circuit rider, the Sabbath School, under the leadership of a local preacher or an exhorter met each Sunday, except during the cold winter months. The Sabbath School served as a means of bringing the people together to worship and study. It also provided an opportunity for the local preacher or exhorter to develop into a Christian leader.

The growth of Methodism in this area owes much to the work and dedication of the local preachers (now lay preachers) and exhorters (now lay speakers) who have contributed so much under great hardships. During the era of the circuit riders, these men were popular. Upon recommendation of a person deemed to be worthy as a local preacher or an exhorter, after due inquiry concerning his beliefs and Christian witness, the Quarterly Conference would license these men, renew licenses or revoke them. Local preachers filled such important offices as class leaders, Sabbath School superintendents and church stewards and were available to conduct services in the absence of the circuit rider.

Sources available tell us there were two outstanding Sunday School superintendents who are remembered: Mr. Lauder Culbreth and Mr. Benjamin Autry. How well the writer remembers "Mr. Ben," as he was called. Almost every Sunday morning, Mr. Ben led the congregation and attempted to lead lost souls to Jesus Christ and to encourage all Christians to reach out in our community to those who had needs, regardless of color or denomination. Of course, there were other kindred spirits who likewise made great contributions to the church. During the

early twentieth century, Mr. Albert Wade was choir leader and a Steward. Also, Mr. John Franklin Platt, with a beautiful tenor voice, was a choir leader at one time. Some of the early Sunday School teachers were: Mrs. Sarah Worrell, Mrs. Nealy Strickland, Mrs. Maggie Powell and Mr. A. P. Butler. In later years, Mrs. Gertrude Davis, Miss Mary Phillips, Miss Iula Culbreth, Mrs. Lizzie Buie, Mrs. Mary Mck. McNeill, Mr. Walt Lovick, Miss Myrs Robinson, Mrs. Johnnie Robinson, and others are remembered as outstanding Sunday School teachers. Today, there are those who have taught Sunday School for many, many years, some of whom are still teaching: Mrs. Eula West, Mrs. Berline Riley, Mrs. Eva Garner, Mr. A. C. Scroggins, Mrs. Agnes Buie, Mr. Ted West, and Mr. Martin Rasmussen.

At the beginning of the Cumberland Circuit in 1841, missions were a part of the messages presented by the Circuit Riders. At the Quarterly Conference held on April 5, 1845, at the home of Malcolm Monroe, the following resolution was recorded in the minutes of the meeting: "Resolved, that we do, in behalf of the churches on this circuit, adopt the Cent-A-Week plan for raising missionary monies. Resolved, that we appoint a committee of seven to be called the Missionary Committee of Cumberland Circuit." Although the plan was adopted, the financial results were not very successful and, locally, the missionary program grew slowly. Records show that during the Civil War the Methodist Church maintained a "Mission in the Army" and the local churches contributed to the cause. It was not until the organization of the Woman's Missionary Society and the establishment of the Centenary Fund that the churches of the Fayetteville Circuit took much interest in the cause of missions.

Through the years at the Cumberland Methodist Church, the women have proven themselves to be faithful and dedicated workers for the cause of missions. Information obtained indicates that the women at one time were known as the "Ladies Aid Society," and met regularly to set and achieve goals to make money for missions. In order to do this, the women sold milk, butter, eggs, vanilla and other items. During the eight years that Mr. Seavy A. Carroll, Attorney-at-Law, from Fayetteville, was on the mission fields, the women supplied him with old clothing, old church literature and other items requested by Mr. Carroll. Today, the women continue to have great concern for global missions.

The first parsonage for the Fayetteville Circuit was located on the corner of Arsenal and Broadfoot Avenues in Fayetteville. After the need for a parsonage for the Fayetteville Circuit was decided upon, at a special session of the Board of Trustees on December 28, 1907, authorization was granted to negotiate a loan, not to exceed eleven hundred dollars, to pay bills incurred in building the parsonage and to secure the loan by a mortgage on the property. The first pastor to reside in the new parsonage was the Reverend V. A. Royall.

For several years the Fayetteville Circuit was presented with a problem of paying off the indebtedness on the parsonage. Finally, in 1910, the church at Camp Ground assumed the entire debt on the Circuit parsonage and the deed to the property was transferred to the Trustees of the Camp Ground Church.

Although twice deeded to the Camp Ground Church during the years, the parsonage of the Fayetteville Circuit was sold in 1947 and a new parsonage on Pugh Street in Fayetteville was built. The first pastor to reside in this parsonage was the Reverend Russell S. Harrison. In 1960, our church went station and the parsonage on Pugh Street was sold and a new parsonage for the Cumberland Church

was built beside the old brown shingled church on what is now known as George Owen Road. The Reverend E. M. Gitlin was the first pastor to live in the new home. The contractor for the parsonage project was Mr. Zan Cooke; the chairperson of the building committee was Mr. Dewey Porter.

For some years some members of the church felt we needed some additional property behind the church. This would be used for recreational purposes. The property was owned by Dixie Yarn, Inc.

The latter part of 1979 a new effort was put forth to obtain this property. We received word from Mr. John Thompson, Secretary of Dixie Yarn, that they would be willing to sell the property. The price for 2.9 acres was \$3,000.00. This money was raised by contributions by the members of the church. None of the money was taken from the treasury of the church.

On February 1, 1980, \$3,000.00 was delivered to Mr. Eddie Brower, who manages Dixie Yarn property. He, in turn, delivered to A. C. Scroggins the deed. It was recorded and then turned over to Jimmie Scroggins, Chairman of Trustees. He then passed it on to Junior Riley, Custodian, to be put with other papers of the church.

The church now owned 2.9 acres of trees, ditches, stumps, and anything else that could take up space on a piece of land. Lloyd Foe was instrumental in selling the timber from the property. Then the fire wood gang took over and started cutting fire wood. After they finished, not much was left, but it was a far cry from being a playground or ball field.

In the Spring of 1981, J. W. Autry brought his men and equipment in and started leveling the land. He and his men and equipment worked for weeks on the field. He leveled it off so that it was ready to be sowed in grass. How fortunate Cumberland United Methodist Church is to have a man like J. W. Autry as a member. He did all the work at no cost at all to the church.

The grass was sowed in July of 1981 by the Pastor, Paul Stallsworth. It came up and at this writing we have a good field of grass.

Our aims and hopes are that this field can be used for recreation for the members of the church, and also be used to reach others in our community.

Into each of the three church buildings at Cumberland have gone not only sweat, tears and toil, but sacrifices, that the present day members might inherit not just a building or an organization, but a faith in God by which to live and on which to build for the future. We indeed are grateful for a generation of believers, whose names were never recorded, who more than a century ago started our first "Methodist" movement. We give God the praise for those who have made so great a contribution to our heritage.

GIFTS FOR THE SANCTUARY

PEWS

PURCHASED BY

IN MEMORY

IN HONOR

Mr. & Mrs. William Thames

Mr. Edwin Deaver

Miss Mary Gardner

Mrs. Elizabeth G. Tillman  
& Family

Mrs. Lila B. Guiton &  
Mr. James Bundy

M. Y. F.

Mrs. Inez J. Thames

Men's Bible Class

Ladies' Bible Class

Ladies' Bible Class

The Family of W. R. Tillman, Sr.  
Mr. & Mrs. Curtis Brisson  
Mr. & Mrs. Alex Shaw  
Mr. S. B. Tillman  
Mrs. Raymond King

Mrs. Bettie W. Cope &  
Mr. Leon Woodall

Mrs. James K. Biggs

Mrs. Mildred Hamilton  
Mrs. Elizabeth W. Holmes  
Miss Alene Wade

The Family of Mrs. Mattie N. Biggs  
Mrs. Lila B. Wade  
Mr. & Mrs. Joseph B. Biggs  
Mrs. James K. Biggs

Mr. & Mrs. Willie Johnson

Mr. & Mrs. James Buie

Mr. & Mrs. Larry Priest

Mr. Kellis E. Deaver

Mr. W. R. Tillman, Jr.

Mrs. Agnes Bundy &  
Mr. Ernest Guiton

Mrs. Flossie Jones

Miss Mary Phillips

Mrs. Lizzie Buie

Mr. & Mrs. W. R. Tillman, Sr.

Zilla Woodall

Mr. James K. Biggs

Miss Caroline Nordan

Mrs. Mattie N. Biggs

Mr. & Mrs. Robert A. Nordan

Mr. & Mrs. Earl D. McKinnon

Mrs. Alice McK. Deaver

Mr. A. C. Scroggins

Mr. & Mrs. James Buie

Mr. & Mrs. Earl D. McKinnon

PURCHASED BY

Mrs. Flonnie Corney  
Mr. & Mrs. G. A. Cannady  
The Family of Mrs. Minnie Autry  
Mr. A. W. Gardner, Jr. & Family  
The Family of Mrs. Lila B. Wade  
Miss Alene Wade  
Mrs. Elizabeth W. Holmes  
Mrs. Mildred Hamilton

IN MEMORY

Henry Corney  
Mrs. Minnie Autry

IN HONOR

Mrs. Mary McK. McNeill  
Mr. A. W. Gardner, Sr.  
Mrs. Lila B. Wade

WINDOWS

Mrs. Bertha S. Person  
The Family of Mr. Benjamin  
Autry  
Mrs. Lois F. Madison  
Mrs. Carl West  
Mrs. Mary McK. McNeill  
Mr. Willard Collier  
Mrs. Merle D. Hendrix &  
Miss Mildred E. Davis  
Mrs. Vernon Breedlove  
Mrs. Eva R. Garner  
Mr. & Mrs. Shelby Smith

Mr. Murphy Person  
Mr. Benjamin Autry  
Mr. John Faulkner  
Mrs. Ethel L. Riley &  
Mrs. Flora Platt  
Miss Martha McKinnon  
Mr. Jesse Collier  
Mrs. Mary Phillips &  
Mrs. Gertrude P. Davis  
Mr. & Mrs. Frank Nordan  
Mr. N. Archie Garner  
Reverend James E. Buie

Mrs. Mary G. Autry  
Mrs. Bessie Faulkner  
Mr. R. B. Riley  
Mrs. Annie Buie

COLUMNS

Mrs. Norma B. Weathington  
Mrs. Lessie Sessoms & Family  
Lisa Sloan  
Mrs. Lera B. Johnson

Mrs. Frossie G. Brady

Reverend Ecwood C. Lancaster

Raymond Johnson

PULPIT FURNITURE

LECTERN

Mr. & Mrs. G. A. Cannady

Mr. & Mrs. B. A. McKinnon



COLLECTION PLATES

PURCHASED BY

Mr. & Mrs. Willie Reaves

Mrs. Mildred W. Hamilton  
Miss Alene Wade  
Mrs. Elizabeth W. Holmes

IN MEMORY

COMMUNION SET

Mr. Hobart A. Biggs &  
Mr. & Mrs. Albert Wade

IN HONOR

Mr. & Mrs. Walt Turner  
Mr. Lester Powell

MINISTERS WHO HAVE SERVED THE CUMBERLAND  
METHODIST CHURCH

<u>NAME OF MINISTER</u>	<u>DATE SERVED</u>	<u>NAME OF MINISTER</u>	<u>DATE SERVED</u>
David Derrick	1841 - 1844	C. M. Gentry	1881 - 1882
Joseph Parker	1844 - 1847	Frank L. Townsend	1883 - 1884
Solomon W. Davis	1847 - 1849	W. S. Hales	1885 - 1887
Simpson Jones	1849 - 1850	J. A. Hornaday	1888
Oliver Ervin	1850 - 1851	H. McR. Jackson	1889 - 1891
C. P. Jones	1851 - 1853	J. D. Bundy	1892 - 1894
J. W. Tinnin	1853 - 1854	H. W. Whitaker	1895 - 1896
D. Culbreth	1854 - 1855	L. M. Chaffin	1897
J. S. Newby	1855 - 1856	E. C. Sell	1898
M. N. Taylor	1856 - 1857	W. H. Townsend	1900
R. R. Dunkley	1857 - 1858	H. G. Stamey	1901 - 1902
G. E. Wyche	1858 - 1859	E. C. Sell	1903
L. Culbreth	1859 - 1860	C. A. Jones	1904 - 1905
Joseph Thomas	1860 - 1862	V. A. Royall	1906 - 1908
C. Plyler	1862 - 1863	A. L. Ormond	1909 - 1910
J. W. Tinnin	1863 - 1864	G. B. Starling	1911 - 1914
Joseph C. Bryan	1864 - 1865	L. M. Chaffin	1915 - 1916
C. W. King	1865 - 1867	W. F. Craven	1917 - 1920
H. P. Cole	1867 - 1868	R. F. Taylor	1921
G. C. Bynum	1868 - 1869	W. L. Maness	1922 - 1925
H. P. Cole	1869 - 1872	J. C. Humble	1926 - 1929
R. F. Bumpas	1872 - 1873	B. T. Hurley	1930 - 1931
W. S. Chaffin	1873 - 1874	D. A. Clarke	1932
I. W. Avent	1874 - 1877	P. D. Woodall	1933 - 1936
F. A. Bishop	1878	J. C. Williams	1937 - 1940
G. W. Hardison	1879 - 1880	E. G. Overton	1941

<u>NAME OF MINISTER</u>	<u>DATE SERVED</u>
H. R. Ashmore	1942 - 1944
T. J. Whitehead	1945 - 1947
Russell G. Harrison	1948 - 1950
W. F. Meacham	1951
J. A. Auman	1952 - 1954
H. L. Rogers	1955 - 1956
F. L. Jones	1957 - 1959
F. Odell Walker	1960
E. M. Gitlin	1961
D. L. Moody, Jr.	1962 - 1965
E. C. Lancaster	1966 - 1969
L. G. Royall	1970
R. L. Ogburn	1971 - 1972
John M. Yount	1973 - 1974
L. C. Bissette	1975
W. Jack Martin	1976 - 1977
Milton Hadley, Jr.	1978 - 1980
Paul Stallsworth	1980 - 1983
David McAdams	1984 -

From our church, four young men have gone into the ministry: Paul T. Trogdon, Neil Smith, Jimmy Buie and Thomas Melvin.

# WARRANTY.

Cincinnati, March 1 1887

We hereby warrant against breakage, for two years, the 26 inch Bell, sent by us March 1<sup>st</sup>, 1887, to the order of Mr. A. A. Harrington Jr. Cumberland N.C. and agree, in case of **breakage in ordinary ringing, with the apparatus sent with the bell**, to furnish a new bell in exchange for the broken one delivered here; and further agree, in case of breakage after the expiration of warranty, to allow for the broken bell (without the mountings, the old mountings serving for the new bell), delivered here, one-half price (of the bell without the mountings), in exchange for a new one.

THE CINCINNATI BELL FOUNDRY CO.

Any bell of any kind may be broken, if not struck in the proper place (the thickest part of the rim) or with a clapper too heavy in proportion to the size of the bell, or even by the right clapper properly hung if pulled violently by hand; and the warranty will not hold good if any other apparatus for ringing or striking, or clapper, is used, than furnished with the bell, or if the bell is struck without the use of a rope.

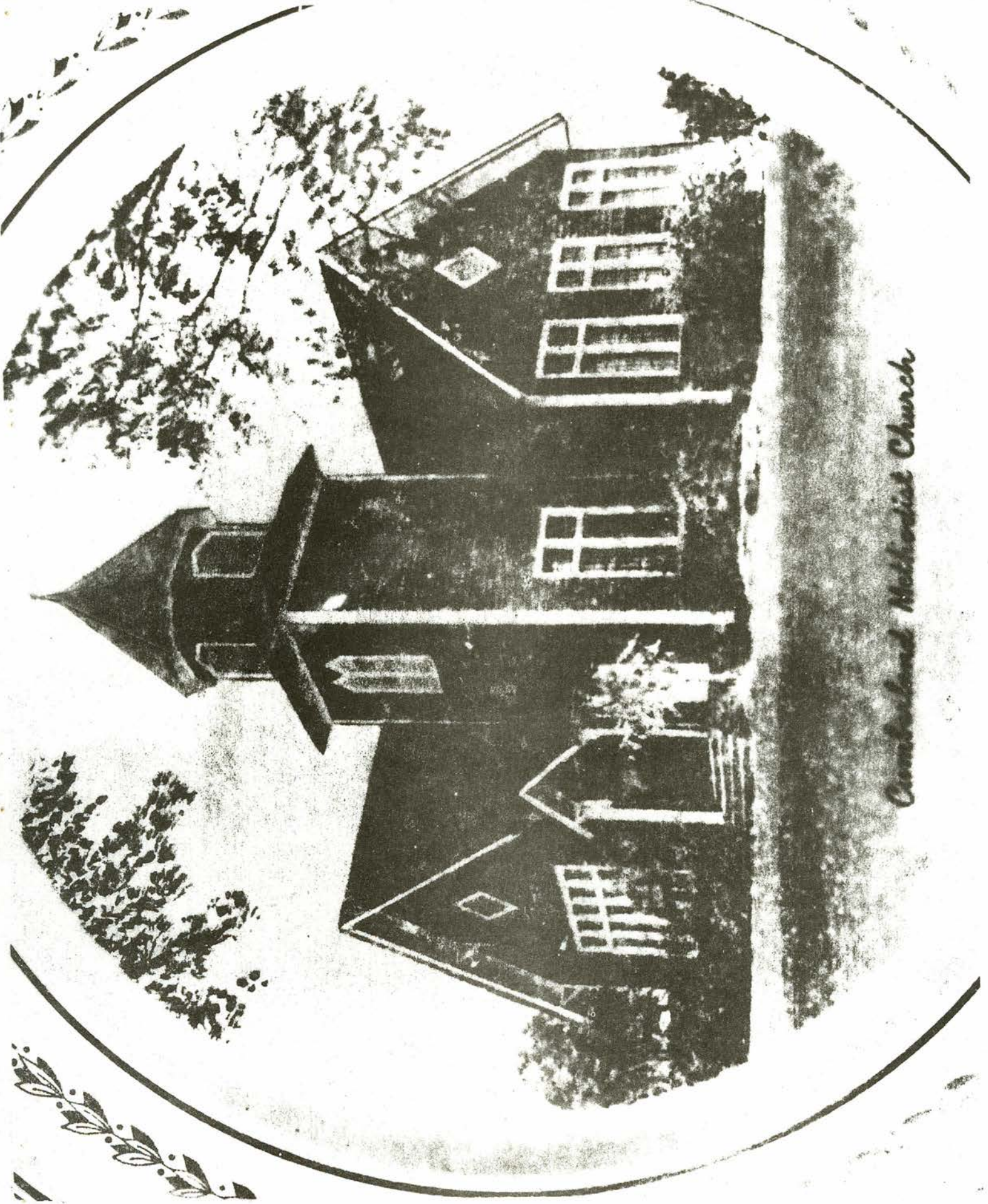
In case of breakage, the broken bell should be shipped (without the mountings) as "scrap," as the freight will be less.

1 City and County of New York  
 No  
 in the year of our Lord one thousand eight hundred and  
 twenty, William Adams & John Adams  
 M.C. Adams

Wherefore the undersigned do hereby certify that the  
 within and forth mentioned Company, being a  
 corporation of the State of New York, has  
 been duly organized according to the laws  
 of the State of New York, and that the  
 same is now in full force and effect, and  
 that the undersigned are the only persons  
 authorized to execute the same, and that  
 they are duly qualified to execute the same,  
 and that they are not disqualified by any  
 law of the State of New York, or of any  
 other State, from executing the same.

Witness my hand and seal at the City of New York,  
 this 10th day of June, 1871.

And the undersigned do hereby certify that the  
 within and forth mentioned Company, being a  
 corporation of the State of New York, has  
 been duly organized according to the laws  
 of the State of New York, and that the  
 same is now in full force and effect, and  
 that the undersigned are the only persons  
 authorized to execute the same, and that  
 they are duly qualified to execute the same,  
 and that they are not disqualified by any  
 law of the State of New York, or of any  
 other State, from executing the same.



*Cumberland Methodist Church*

