

EARLY METHODIST MEETING HOUSES
in
WAKE COUNTY, NORTH CAROLINA

by

C. Franklin Grill, Conference Historian
North Carolina Conference
The United Methodist Church

North Carolina Conference Commission on Archives and History
P. O. Box 10955, Raleigh, North Carolina 27605

Printed in Raleigh, N. C.

EARLY METHODIST MEETING HOUSES

in

WAKE COUNTY, NORTH CAROLINA

by

C. Franklin Grill, Conference Historian

North Carolina Conference

The United Methodist Church

\$ 5.00

Copyright 1979

North Carolina Conference Commission on Archives and History

P. O. Box 10955, Raleigh, North Carolina 27605

Printed in Raleigh, N. C.

CONTENTS

PREFACE	1
THE BIRTH OF A CITY	3
EARLY CIRCUITS IN WAKE COUNTY	19
THE EMERGING MEETING HOUSE	35
CHURCHES INSTITUTIONALIZE THE FAITH	73
THE CENTENNIAL OF METHODISM	107
PASTORAL APPOINTMENTS (TABLE)	133
INDEX	139

PREFACE

Since the story of how Methodism came to Wake County had never been told, it seemed appropriate to search out the names of persons and places that became the foundation upon which this major denomination has built in an important county containing the capitol of North Carolina.

Even though Wake County was formed as early as 1771, its location in the interior of the state prohibits it from boasting any of the origins of Methodism in North Carolina, because the persons who brought those particular religious beliefs and practices entered the state along the seacoast or came from Virginia. The importance of Wake County to Methodism, however, stems from the vital relationship the county has to the surrounding ninety-nine counties.

Perhaps the sequence in the development of Methodism in Wake County is similar to that in other counties; if so, this story is typical. Preachers made planned visits to the homes of early settlers who were believers, until crude log meeting houses were built. After that, plain, simple wooden buildings were gradually erected for worship and educational use. People were drawn together through evangelistic fervor into congregations related to each other through a unique connectional system. Thus the local churches slowly became institutionalized. At a certain point in time there was the phenomenon of celebration expressed locally

through the campmeeting, the revival and the brush arbor worship -- all vibrant with affirmation of the gospel and the joy of fellowship.

On the one hundredth anniversary of Methodism in North Carolina a huge celebration was held in Raleigh. Our story closes with the 1876 Centennial Celebration, as though that event represented a zenith of development. Of course, we all know there has been more growth, specialization and refinement of Methodism since that event, but, lest those early beginnings should be forgotten they are described to some extent in this account.

In addition to the modest amount of research by the writer, which was simply a labor of love, credits are due his wife, Helge, who assisted with the preparation of the manuscript, friends such as Joe Watson of Rocky Mount, with whom he consulted during the writing and to Mrs. Bonnie Whatley who patiently typed the manuscript.

C. Franklin Grill
Conference Historian
Raleigh, North Carolina

The Birth of A City

The origin of Wake County and Raleigh has been recounted in numerous books and historical documents. This writing is not an effort to repeat what has already been put so well, but to weave into the story the drama of the emerging movement of Methodism. In England, George the Third was the reigning monarch. His representative, William Tryon, had just moved into the palacious residence at New Bern, serving his last year as Royal Governor. The colonies had no president or even a Constitution. A bill for the creation of a new county was introduced in the Colonial Assembly on December 23, 1770.¹

The act to create Wake County took effect on March 12, 1771,² setting off a large part of Johnston County along with parts of Orange and Cumberland to form a separate territory. The county was named in honor of Margaret Wake, wife of Governor Tryon.

Coincidentally, the same year Wake County was formed, Francis Asbury, the father of American Methodism, came from England to embark on a long and noble career from which he would never shrink until finally life slipped from his feeble body forty-five years later and he was laid to rest beneath Virginian sod.

1. Elizabeth Hill Abernethy, Historical Facts of Raleigh and Wake County (Raleigh, 1938), p. 5.

2. Moses N. Amis, Historical Raleigh with Sketches of Wake County and Its Important Towns (Raleigh: Commercial Printing Company, 1913), p. 11.

The Royal Governor signed the charter of Wake County on May 22, 1771, authorizing the appointment of seven commissioners, Joel Lane, Theophilus Hunter, Hardy Sanders, Joseph Lane, John Hinton, Thomas Hines and Thomas Crawford selected by the Legislature to locate the county seat at Bloomsbury situated around the present intersection of Hargett Street and Boylan Avenue. Before the end of the year a wooden courthouse and jail were built.

Francis Asbury arrived in America on October 7. Having served God in an evangelistic ministry in his native England, Asbury responded to a call from the British Conference in his twenty-sixth year and left his parents to engage in the new movement. After a long trip during which he prayed and fasted, the ship landed in Philadelphia. He recorded in his Journal; "the people looked on us with pleasure, hardly knowing how to show their love sufficiently, bidding us welcome with fervid affection, and receiving us as angels of God."³ After spending about five years in Baltimore, New York and the surrounding area, Asbury took temporary residence in Delaware while the Revolutionary War was raging. He emerged in the latter part of 1778 and made his first entry into North Carolina in 1780.

North Carolina did not have a permanent capital until an act of the General Assembly was passed in 1792 to provide for nine people to locate a site for the city within ten miles of the plantation of Isaac Hunter, in Wake County, and for five more people to erect a State House. Several sites were voted on before the property of Colonel Joel Lane was selected. On March 30, 1772, the commissioners purchased 1,000 acres for \$2,750 and laid off a city one mile square, arranged with 276 lots of one acre each and five public squares.⁴

3. Matthew H. Moore, Pioneers of Methodism in North Carolina and Virginia (Nashville: Southern Methodist Publishing House, 1884), p. 20.

4. Amis, op. cit., pp. 41-47.

Streets were named for the commissioners, Joseph McDowell, James Martin, Thomas Person, Thomas Blount, William Dawson, Frederick Hargett, Henry Harrington, James Bloodworth and Willie Jones. Union Square was selected for the State House and the four streets radiating from that "crossroad" were named for cities. The name Raleigh was suggested by Governor Martin, in honor of Sir Walter Raleigh.⁵ Thus, Raleigh became one of the few places in the United States born and planned as a capital city.

Since Union Square was where the State House stood, it was becoming a venerated place in the new city. Historians tell us that deer could be found grazing on the grounds almost any day. This pastoral setting was broken, however, on June 21, 1831, when a fire which started on the top floor burned that lofty symbol of government to the ground.⁶ Most depressing to the public was the destruction of the beautiful Canova statue of George Washington. People tried to remove the marble bare-handed, but it was too heavy. When the roof fell upon it, the marble broke and crumbled to pieces. A plot by a state official the same year caused a fire on the west side of Fayetteville Street in which land records were destroyed, a problem that still frustrates researchers.

Raleigh nearly lost its capital after that catastrophe. Critics of the original selection suggested moving the seat of government to a different location. After much maneuvering, a committee was named to make plans to rebuild on the same location using stone from the nearby rock quarry. An interesting part about the rebuilding of the capitol was the ingenious method of hauling the granite to the building site. Tracks were laid in 1833 from the rock quarry up New Bern Avenue for an experimental railroad. The device worked so well and drew so much attention,

5. Abernethy, *op. cit.*, p. 6.

6. Hope Summerell Chamberlain, *History of Wake County, North Carolina* (Raleigh: Edwards and Broughton, 1923), pp. 181-183.

that occasional excursions were held on Sundays to ride passengers in the mule-driven cars.

The day the cornerstone was laid, on July 4, 1833, some other important business was taking place at the brick hotel nearby. A group of representatives from different parts of the state met with Governor Swain to make plans to build the first railroad in the state. Connecting with the Portsmouth Railroad at Gaston, it would extend to the capital city. A big celebration was held in 1840 when the first train rolled into Raleigh from Gaston. People were excited about their new modern convenience and the celebration lasted three days.

So many other signs of progress were evident that Wake County seemed to have moved into a new era. Not the least of these was the founding of academies and schools. The earliest was the Raleigh Academy organized in 1800 and built on Burke Square where the Governor's Mansion now stands. William McPheeters was the outstanding principal of the Academy for many years. He also figured in the establishment of other private schools.

While private schools sprang up throughout the county, three of these were established in the Wake Forest area. Forest Hill Academy appeared in 1820. Wake Forest Academy, located "fifteen miles north of Raleigh and within two miles of the post office," began in 1823. In 1828 a new school, Wake Forest Pleasant Grove Academy, was organized. Of course, the one that lasted was Wake Forest College founded in 1832. Dr. Calvin Jones advertised his plantation for sale as early as 1827 and the Baptists bought the property and located their college on his land. Saint Mary's originally opened in 1834 as a boys' school. This is to name only a few of the private schools. It was not until 1840 that a law creating public schools was enacted by the General Assembly.⁷

7. Chamberlain, op cit., pp. 208-211.

During these early years the population was steadily growing. The census of Raleigh alone in 1840 was 2,240 increasing by 1850 to 4,518. Nearly 18,000 were believed to be living in Wake County by 1841. By 1860 there were 30,000 people living in the county.

The increasing black population in the county and in church membership provoked a considerable amount of debate which was already going on over the social and economic issue of slavery. In some cases feelings were strong and tempers flared. This same issue which had split the church in 1844, creating the Methodist Episcopal Church, South, finally erupted in a battle in the spring of 1861 in South Carolina. That act produced the war between the states which dragged on for four long hard years. While it took many of Wake County's finest men, the war did not touch its property. In fact, fires at various times in the city proved to be the greatest cause of destruction of property.

The inns have been noteworthy places; for it was here that visitors disembarked from their coaches, the elite gathered, the distinguished were entertained, politicians dueled with words or formed alliances and good food was always served. Peter Casso's Tavern, built in 1804 on Fayetteville Street near Union Square was the most representative of the early inn. In 1852 the Yarborough House opened and became a special meeting place. It was located on Fayetteville Street in the lower part of town where it was accessible to the train station on Cabarrus Street.

Through the years Raleigh entertained some distinguished guests such as Lafayette in 1825, Henry Clay in 1844, and Jefferson Davis. During the first hundred years of Wake County at least three presidents were honored in the capital city. These were James Buchannan, James K. Polk and Andrew Johnson. The last of these three was born in Raleigh and had been an apprentice to a tailor before moving to Tennessee.

Among the early governors, three were identified with Wake County. While he was not a native of Wake County, John M. Morehead, who was elected governor in 1841, spent most of his professional career in this area. He is remembered for championing the cause of the North Carolina Railroad, pioneering in industrial development and for his personal philanthropy. Charles Manly, an attorney of considerable note, was elected to this position of trust in 1848 and filled other positions of honor. William W. Holden, a Raleigh newspaper editor, ran unsuccessfully against Zebulon B. Vance in 1862, but was appointed provisional governor in 1865 by President Andrew Johnson. Unfortunately, he began a second term in 1868 which ended in 1871 when he became the first governor in the nation to be successfully impeached.

Perhaps we might name a few outstanding families in Raleigh as representative of the kind of people who lived there. Although naming a few always leaves out others just as important, these might serve to illustrate the examples of family heritage that gave Wake County distinction.

One of the first attorneys was Henry Seawell who became attorney-general in 1803 and then was appointed judge of the Superior Court. Some of his relatives also served as civil servants of the county and state, including Benjamin S. King, son of Dr. John King, who for twenty years was clerk of court and a Raleigh businessman.

John Rex, William Peace and John Pullen are remembered for their philanthropy, and the great service they rendered still benefits people today.

Joel Lane and his descendants were large landowners and prominent businesspeople. In this family was Major John Devereaux, quartermaster of the state troops during the war between the states. The Brown family descended from one of Joel Lane's daughters and gained prominence in business and banking.

Among the outstanding attorneys were Moses Mordecai, Gavin Hogg, James F. Taylor, George E. Badger and Kemp P. Battle. Badger became Secretary of the Navy and Battle served as State Treasurer.

Joseph Gales and William Boylan owned early newspapers, Gales establishing the first paper mill in this area. Boylan was a commissioner of the city and at one time president of the State Bank which was established in Raleigh in 1813. He was also a promoter of the Raleigh and Gaston Railroad. A later newspaper owner was Thomas J. Lemay who was for a short time a preacher in the Virginia Conference, but relinquished preaching for publishing as an expression of his civil service. He purchased The Raleigh Star which had begun printing as early as 1808 with Calvin Jones and Thomas Henderson as editors and publishers.

Other notable civil servants were John Haywood, whose responsibility was similar to being chief of police, followed later by William H. High who was sheriff for a long time. In 1803 William White assumed a position we call secretary of state. William Hill, who had served as the clerk of court since 1807, succeeded White in 1811 and was subsequently reelected to that post until his death in 1857. His forty-six years of service is the longest of any elected state official to this day.

The Haywood name has gained much respect in Wake County and throughout the state. John Haywood was one of the first executive officers of the state serving as treasurer continuously from 1787 to 1827. His home on New Bern Avenue built in 1794 is an historic site and probably the oldest residence still standing on its original site. Haywood County is named in honor of him. William H. Haywood, brother of John Haywood, was an illustrious lawyer and father of Edward Graham Haywood who also gained respect as an influential attorney. F. J. Haywood, E. Burke Haywood and Richard B. Haywood were each prominent physicians in their own right. Dr. F. J. Haywood, born in Raleigh in 1803, was an

eminent physician in the state and greatly endeared by his patients. Dr. E. Burke Haywood organized the first military hospital in North Carolina just off New Bern Avenue and was appointed surgeon to the Confederate Army troops. Dr. Richard B. Haywood gained the distinction of being a founder of the North Carolina Medical Society.

Some of the leading businessmen in this period were Ruffin Tucker, T. H. Selby, Lewis W. Peck, Henry J. Brown and Henry Porter.⁸ Some of these prominent persons have served Methodism with great leadership and generous stewardship of their time and possessions.

Historians have recorded all of these names and events. The public servants' accomplishments, the merchants' ascendancy to power and the interplay of actions of a people building a better material world are all documented in books and the secular press, and are even studied by schoolchildren as a part of their heritage. One additional dimension; however, which has been overlooked is the influence of religion upon the people of Wake County during those first hundred years. One of the purposes of the writer is to explore and demonstrate the force of spiritual values in the lives of the early citizenry. It is here that Methodism scored its best victories.

As early as 1800 a Scot and convert of John Wesley in England, settled in Raleigh. He had been admitted to the Methodist itinerancy in 1775 and spent most of his ministry in Virginia. Unfortunately, William Glendenning irritated Francis Asbury who was the leader among Methodists in America. The venerable leader frequently noted his dissent to Glendenning and discontinued his service in 1786. On one occasion in 1790 he wrote, "I am clear he is not right in his head or in his heart, and am therefore resolved that he shall speak no more at my appointments."⁹

8. Amis, *op. cit.*, pp. 67-83.

9. Francis Asbury, Journal and Letters, Vol. 1, p. 659.

In Raleigh, Glendenning was mentioned among William Peck and Benjamin S. King as one of the earliest merchants. In spite of his declining mental and spiritual condition he published a book of the Reverend Devereaux Jarratt's sermons.¹⁰ His was a grocery store on New Bern Avenue where he became known as "the crazy parson." Not without method in his madness, he occasionally took property for his debts and acquired several pieces of land.

One piece of property he acquired was Lot 144 on the northwest corner of Blount and Hargett Streets. The site was deeded on May 16, 1808, to Glendenning, Neal Brown, William Peck, Henry Gorman and Oliver Thomas as trustees by a deed which directed that a building should be erected thereon and called Bethel. Surely, his idea was to preach there himself, but he indicated in the deed that "a house shall be built free for all who will preach."¹¹ Presley King and Sihon Smith, who will be mentioned more later, witnessed the deed. The log meeting house that resulted was the first church of any denomination built in the city of Raleigh. Worship of a primitive sort was held there for several years but the Methodists probably ceased there around 1811 when they erected their building on Edenton Street.

On the occasion of the 1811 Conference, held in the State House, Asbury was a guest in the home of William Glendenning. The last recorded meeting of the two was on January 23, 1814, when Asbury preached in the new chapel later to be known as Edenton Street Church. "William Glendenning and I met, and embraced each other in peace."¹²

10. William T. Grissom, History of Methodism in North Carolina; (Nashville: Publishing House of the M. E. Church, South, 1905), p. 65 n.

11. Wake County Registry, Deed Book U, Page 385.

12. Asbury, op. cit., Vol. 2, p. 752.

Asbury and Glendenning both died in 1816. By that year debts had increased on the original log meeting house lot, and the property was sold at public auction. It was purchased by Edmund Lane and deeded on June 6, 1816.¹³

Another name among early Methodist itinerants identified with Wake County was Dr. John King. Family tradition indicates that King was born in 1746 in Leicestershire, England, of well-to-do parents who saw him through Oxford University and a London medical school, but disowned him after his conversion to Methodism.¹⁴ He came to America in 1770 and began his work in Delaware, but is most noted as being the first Methodist to preach in Baltimore. In 1777 he assisted John Dickens, LeRoy Cole and Edward Pride on the North Carolina Circuit.

King acquired from Gabriel Long nearly 300 acres in Franklin County, which lay north of Tar River and on Fox Swamp, and made his home near Louisburg.¹⁵ Sally Seawell of Brunswick County, Virginia became his wife in 1774 and they had one daughter, Betsy, and five sons. Joel King, the eldest boy, remained in Louisburg where he was postmaster, a leading businessman and financier in a day when banking was not as prevalent as today. His outstanding contribution was the support he gave to Franklin Academy and Louisburg Female Seminary, acting as treasurer long before these schools became Louisburg College. He lived in a home in town and sometimes occupied the former home of Major Green Hill, where the first Methodist Conference after organization of the church was held. John Wesley King and William Fletcher King both became Methodist preachers. Thomas King and Benjamin S.

13. Wake County Registry, Deed Book 2, Page 269.

14. Gordon Pratt Baker; Those Incredible Methodists; (Nashville: Parthenon Press, 1972), p. 20.

15. Edward Hill Davis, Historical Sketches of Franklin County: (Raleigh: Edwards and Broughton, 1948), p. 279.

King were very young when their father died, but years later the latter became a well-to-do businessman in Raleigh and served as court clerk in Wake County.

In 1780 the elder King acquired by grant 330 acres of land in Wake County on the north side of Crabtree Creek and both sides of Turkey Creek. Two years later 640 additional acres were granted to King in the same area. His land lay between the present community of Leesville and Umstead State Park. Dr. King made his home on this new land about 1789 and lived out his days preaching and practicing medicine.

Asbury regarded John King very highly and visited the family on January 29, 1789, before King moved to Wake County.¹⁶ His next entry associated with this outstanding family appears on January 23, 1814, "I visited Sister Perry, the former wife of John King, one of the first Methodist preachers."¹⁷ The grand Englishman had died in 1795 and was buried on his Wake County farm in a grave unknown to us today. He prepared a will early that year which was probated in September, 1795 and may be seen in the Wake County Court records.

The quiet influence of King on the establishment of Methodism is unrecorded, but documented by the fact that within a generation three meeting houses were deeded close to the King homestead. It is a tribute to the man that in only six years he made a lasting contribution to organize Methodism in the Bartons Creek area of Wake County.

A contemporary of King, although somewhat younger, was North Carolina born Sihon Smith, who served the patriot's cause in the Revolutionary War. As King had pioneered preaching in Delaware, Smith joined the Virginia Conference in 1786 and launched a preaching tour on the huge Caswell Circuit in North Carolina and Virginia. He later

16. Asbury, op. cit., Vol. 1, p. 591.

17. Asbury, op. cit., Vol. 2, p. 752.

itinerated on the Camden, Yadkin, Salisbury and Bladen Circuits until December, 1793 when he settled in Wake County. This ceasing to travel may have been due to his marriage on May 22, 1793, to Elizabeth Owen of Granville County.

Smith settled on Richland Creek, just south of John King's property, on land which had been granted to Thomas Smith in 1782 and 1790. A deed dated February 12, 1808, from John Maholland added 232 acres on Richland Creek.¹⁸ In 1809 he listed 650 acres in House Creek District and seven slaves. It was on this Smith property that the first meeting house to be deeded to the Methodists stood.¹⁹ Smith was also the first preacher to serve in the Panther Creek area of Wake County where he built the meeting house that became Hollands Church.

Another Methodist pioneer was Bennett T. Blake, born in Virginia in 1800. While living in Petersburg, as a young man, Blake came under the influence of some prominent Methodist ministers including John Early who later became bishop. These ministers recognized a tremendous potential in the talented and capable young man and encouraged him to devote his life to the Methodist ministry.

Blake joined the Virginia Conference in 1824, but gave most of his ministry to Wake County where he began by serving in Raleigh in February, 1827. He married the daughter of Needham Price, a prosperous land owner in southeastern Wake County and made his home at Shotwell. After serving circuits down east, Blake filled the pulpit on Edenton Street in 1832, after Melville B. Cox left for his missionary journey to Liberia. Three years he served as presiding elder in other districts, three years in educational work at Greensboro, but virtually the remainder of his thirty-year ministry was within Wake County.

18. Wake County Registry, Book U, Page 292.

19. Wake County Registry, Book Q, Page 164.

Blake took a relationship with the Conference in 1834 which allowed him to manage his personal business and apply his talents in a variety of directions. One of these efforts was to establish new congregations, Oaky Grove and Ebenezer, on what is now Poole Road, being two examples. He also pioneered in a ministry to blacks, when this was not a popular thing to do. Blake established the "Neuse River Mission to People of Colour" in 1844 and continued his work there for two years. This was the first Methodist appointment in Wake County established entirely for a minority race. A great supporter of education, Blake was an agent one year to promote Greensboro Female College and also taught there two years. Upon returning to Raleigh, he helped found the Raleigh Female Seminary located on Hillsborough Street between Dawson and McDowell Streets. During its brief existence in the 1850's, he occasionally served as principal, possibly during the entire year in 1851.

Alternating between the Raleigh City appointment and the Raleigh Circuit, Blake assisted other ministers in keeping their appointed services and in performing their ministerial duties. Perhaps no other pastor has been so fortunate, as to spend twenty years in one area, so capable as to initiate so many new ministries, so privileged as to marry, in succession, two daughters of a wealthy land owner and businessman. He also managed a store and extensive farming interests, while serving God in the salvation and education of souls.

Through all of these strenuous tasks Bennett T. Blake continued to hold the admiration of his peers, who elected him to two General Conferences including the organizing Conference of the M. E. Church, South at Louisville in 1844. He retired in 1854, and died at his residence near Shotwell on May 28, 1882.

Another name among the clergy, that favorably compares with the outstanding secular leadership that was representative of Wake County

in those early days, is that of Peter Doub. His German parents moved to Stokes County where Peter was born and discovered inner faith at seventeen years of age. The following year he joined the Virginia Conference.

Doub began itinerating on the Haw River Circuit in 1818 under the guidance of Christopher S. Mooring. His sermons were short, and the elder advisor asked him to pray more and read more so he could preach longer. In 1821 he was back on the same circuit once more. It took four weeks to preach in all of the appointments, some of which were in Wake County. Camp meeting was held at a site fourteen miles from Hillsborough where more than 80 souls were converted. In his diary, a copy of which is in the Perkins Library at Duke University, he reported between 600 and 1,000 conversions during that year and also that on August 17, 1821 he had taken the vows of marriage to Elizabeth Brantley of Chatham County.

On March 20, 1822, Doub was appointed to the Raleigh Circuit, which at that time embraced churches in a large area including parts of Wake, Johnston, Wayne, Greene and Lenoir Counties. He served the Tar River Circuit in 1835 and 1836 which included appointments in eastern Wake County. In 1845 and 1846 he was presiding elder of the Raleigh District of the North Carolina Conference. Other Wake County appointments were Raleigh Station and City Mission, 1851; Raleigh Station, 1852 and Raleigh Circuit 1853.

Peter Doub was one of the most highly regarded ministers who has ever served in North Carolina. He was elected delegate to many General Conferences as well as the 1844 organizational Conference. In his later years he was included in the faculty of Trinity College. He died in 1869, during the fifty-second year of his ministry, ten years of which was devoted to preaching and ministering in Wake County.

During that long ministry he spent 21 years on circuits, 21 years as presiding elder on districts and three years as professor of biblical literature at Trinity College. He, too, made a mark in Wake County and has left many descendants who are knowledgeable of his achievements.

Other ministers who were also noted for their achievements in the field of education served in Wake County during those early years. Two of these were Hezekiah G. Leigh, a skillful preacher who helped establish colleges in North Carolina and Virginia, and Braxton Craven who taught and became principal at Union Institute. When the institute became Normal College and later Trinity College, Craven was president. These early schools were the forerunners of Duke University. Craven interrupted his long educational career to become pastor at Edenton Street Church in 1864 and 1865.

Some Methodist institutions were also associated with Wake County during those first hundred years, such as the "North Carolina Christian Advocate," which organized with The Reverend Rufus T. Heflin as editor and began printing in 1856 in Raleigh. There were other outstanding citizens and ministers and many of these had a part in the growth of the church. As we examine how Wake County fitted into the geographical distribution of the early circuits, more of these early beginnings and long forgotten names will be identified.

Early Circuits in Wake County

It is doubtful that the early revivals on the Petersburg Circuit instigated by Robert Williams in 1773 and 1774 had any significant effect on North Carolina. Though there is evidence that the revival fire burned across the border into the northern tier of North Carolina counties, sheer distance alone kept them from spreading into Wake County. Even the formation of the Carolina Circuit in May of 1776, the first circuit within this state, which sent Edward Dromgoole, Francis Poythress and Isham Tatum into North Carolina, made no historic impact on the newly formed county destined to contain the seat of the state government.

This was a stormy period in the colonies, for the war had people unsettled. Most of the earliest preachers were British and, therefore, remained under cover. Almost without exception, it was the native converts who were assigned to travel the circuits as evidenced by John Dickens, LeRoy Cole and Edward Pride who were sent to North Carolina in 1777. Accompanying them was Dr. John King, an Englishman who settled in Franklin County and moved to Wake in 1789.

During the Revolution there were constant threats by the Tories and even local skirmishes, but the revival interest continued and the spiritual force of God waged by these dauntless early figures could not be halted. In 1778 James O'Kelly joined Beverly Allen who lived

in Wake County and together they laid out the foundations of the New Hope Circuit in parts of Orange, Chatham, Cumberland and Wake counties. The circuit took its name from a creek in Chatham that flows into the Haw River. At the same time, the Tar River Circuit was designed to lie east of the New Hope and stretched through the valleys of the Tar, Neuse and Pamlico Rivers. Both of these circuits appeared in the minutes in 1779 with James O'Kelly and Philip Adams serving the western work and Andrew Yeargin and William Moore traveling the eastern work. The line, a rather indefinite division, passed through the middle of Wake County. No preaching places were known to exist in Wake, but by the end of the year 542 members were reported in the New Hope Circuit and 455 in Tar River, both of which owed most of their support to the northern counties.

The first known Methodist to preach in Wake County was born in Virginia in 1758 where, as a child, he witnessed the sound conversion of his father through the saintly and pious Devereaux Jarratt, a clergyman of the Established Church. No doubt, this experience set the tone in the Lee household, for when Robert Williams formed the Brunswick Circuit in 1774 as the first in Virginia, young Jesse Lee joined one of the societies. Five years later in Halifax County as a class leader, he preached his first sermon at "the Old Barn."¹

In the summer of 1780, while still in Halifax County, Jesse Lee was drafted in an effort to build up the militia to fight Cornwallis. His outfit mustered at Thomas' Tavern near the present site of Raleigh.

At twenty-two, possessed of principles against bearing arms, Lee found himself in an immediate contradiction with the situation. That night while under guard he began to pray with a Baptist brother. The next morning he offered to preach, exhorting any who might hear to join

1. Moore, op. cit., pp. 122-123.

in singing hymns. Accordingly, the woods rang as hundreds of soldiers lifted their voices. This young conscientious Christian declared the gospel the best way he knew how until the tavern keeper and soldiers alike were touched with the power of repentance and grace.² It was the first record of Methodist preaching in Wake County. The colonel, so impressed by the devout recruit, employed him for a short time as a wagon driver, then excused Lee from the militia.

Later that year we find Jesse Lee and Edward Dromgoole in eastern North Carolina establishing societies, and still later he became the messenger of God to New England and both the author and subject of chronicles about the evangelistic Methodists. His most popular book is A Short History of the Methodists published in 1810 and reprinted in 1974.

Regional conferences were held at least annually to provide for transferring an ever increasing number of preachers to the growing number of circuits. All of the circuits north of the Cape Fear River were in what became known in 1800 as the Virginia Conference within the movement called Methodism, headed almost singlehandedly by the autocratic Francis Asbury who was elected the first American bishop in 1784.

Asbury exercised supervision of the preachers which he called assistance, assigning them to circuits to create new societies and build up the established preaching places and authorizing them to appoint class-leaders. Records were kept of where each conference was held and the number in each society. Asbury reestablished a rigorous schedule of visits as the war began to wane and gradually came out of seclusion in Delaware. His first visit to North Carolina came in 1780, four years before the church was officially organized in Baltimore, Maryland.

2. Burkhead, op. cit., pp. 80-81.

It must be understood that every day people somewhere were being ministered to by Asbury and itinerating preachers together with their assistants, and Wake County was no exception. Preaching was conducted primarily in homes and occasionally in meeting houses. Exactly where Francis Poythress and John Major who served New Hope Circuit in 1780 and James O'Kelly who served Tar River Circuit went is not known. It is quite probable that some preaching appointments in Wake County became established by the end of that year.

We do know that Francis Asbury kept a written account of his travels which was published in 1958 as a three-volume journal. Supplemented by county land records, tax lists, the first published census of 1790 and the C. M. Heck "Private Collection of Early Wake County Families" (State Archives in Raleigh) we can follow Asbury's movements throughout Wake County. He was meeting with his preachers who tended to be dissidents regarding serving the sacraments and visiting families who were sympathetic with Methodism and who invited the itinerating ministers into their homes.

Asbury's first recorded stop was at "Captain Pope's" who was probably William Pope, Sr., owning 1,742 acres in the Bartons Creek area somewhere on which he had built a "new preaching house." Asbury preached there on July 13, 1780, and again on annual visits in 1784, 1789 and 1790. Pope impressed Asbury on that first visit as a wise and pious man who afforded him "great comfort in the chapel in spite of ticks, chiggers and insects."

The next recorded appointment was at "Crawfords upon Neuse River." Thomas Crawford lived on the east side of the river where he owned 1,040 acres he had purchased in 1778 and 1779. Here Asbury spoke to a group and reflected upon his spiritual condition reporting "a melting among the people; but they are sick and are not cured of the love of

money." Between 1780 and 1790, Crawford sold his holdings in Wake and moved to Halifax County where he was counted in the 1790 census.

On July 18 Asbury set out northwest to Kimbrough's. This was Nathaniel Kimbrough who in 1754 had taken a 400-acre grant in what was then Orange County. Additional grants were acquired by Kimbrough in 1760 and 1763 so that it is impossible to know just where his home was located, but it was probably in the House Creek District not far from where Leesville is today. Asbury noted the presence of many Baptists, which indicates the strength of that denomination in Wake County, as Methodism was being introduced. He declared the people "lifeless in religion," which meant that they did not measure up to the fervency he expected. At Kimbrough's Asbury met with Francis Poythress who was the assigned preacher on the New Hope Circuit, and for the next several days the two traveled together.

On July 19, 1780, Asbury and Poythress called on Abraham Hill who had extensive land holdings, part of which were on Walnut Creek south of where Raleigh is now located. Some of this acreage may have come from a land grant as early as 1763 in what was then Johnston County. Both men preached and prayed followed by Asbury who recorded that he also read some of his writings. This is the only recorded visit of Asbury to Hill.

In 1785 over 700 acres of Hill's property on Richland Creek were sold to Edward Pride. This may have been the same Edward Pride who was a minister and served the Carolina Circuit in 1777, for he dropped out of the itinerancy in 1782. In 1809 Edward Pride reported living in the White Oak District of Wake County and owning 2,098 acres of land and 10 slaves.

"Rode twelve miles to Tignal Jones," stated Asbury on July 20, 1780; "hilly, rocky roads; about eighty people to hear." Jones, active

in the formation of Wake County, owned 3,600 acres on Crabtree Creek inherited from his father Francis, near the present town of Morrisville. Asbury was complimentary about his host, but made no comment about this preaching engagement and never returned, possibly because Tignal Jones died in 1807. He turned his horse west and rode into Chatham County.

At Merritt's in Chatham, Asbury met Beverly Allen. Allen probably lived in the northwest corner of Wake County close to the Neuse River in a part which is now in Durham County. He had been preaching two years, beginning with James O'Kelly with whom he had laid out the New Hope Circuit. Asbury saw great promise in the preacher, but noted a dissenting spirit about the man.³

Something about Allen must have pleased Asbury because Beverly Allen provided his home in Wake County on July 30 and 31 for Asbury to rest and then rode into Orange County with him. Noteworthy in this visit was Asbury's preaching to about four hundred people at "Neuse preaching house" which was near Allen's home. "These people have had an abundance of preaching from the Baptists and Methodists, till they are hardened."⁴ This was an impressive congregation at least by size. People from a large area must have come to see and hear the English Methodist. Preaching in the Wesleyan tradition of a transformed life, deepening spiritual experience, evidence of Christian growth and personal indications of good works as a visible response to the dedicated life was apparently not well received by this large congregation. Asbury blamed it on the influence of Calvinism in the area which would involve election to grace and only a minor role to be played by the person in his religious life, which was contrary to Methodism.

3. Asbury, op. cit., Vol. 1, p. 367 (July 20, 1780).

4. Asbury, op. cit., Vol. 1, p. 370.

The dissenting spirit Asbury saw in Beverly Allen was slightly different from this theological position. Allen's home was within the New Hope Circuit and he simply wished to remain in that area rather than itinerate as was the Methodist custom. He was ordained at Green Hill's home near Louisburg in 1785 at the first conference of the newly organized Methodist Episcopal Church. Asbury assigned him to travel to Georgia, but Allen did not go until the following year. He later traveled some in Virginia and is attributed the honor of organizing the first society at Salisbury, North Carolina, and forming a circuit around Wilmington. He was still counted in Wake County when the 1790 census was taken.

On July 29, 1780, on this first trip into North Carolina, Asbury reported two hundred people heard him preach at "Roades" (sic). This was John Rhodes who was taxed on 300 acres in the House Creek District of Wake County. His property was below Crabtree Creek. This Rhodes name was prominent and important in early Methodism in Wake County and will appear elsewhere in this historical account.

While Asbury was touring the western half of Wake County in 1780, he was giving attention to the New Hope Circuit. At the same time James O'Kelly was filling appointments in the Tar River Circuit in the eastern portion of Wake and to the north and south, but unfortunately we have no record of where he went. For the next seven years two different preachers were assigned to this extensive territory each year. It annually increased until 680 members were reported by 1787. Most of these members lived outside of Wake County because of the limited number of preaching places most of which were homes.

In November, 1796 the Virginia division of the Methodist Episcopal Church met at Mabry's Chapel in Virginia and organized a new circuit called Haw River taken mainly from New Hope which was discontinued.

The southern and western portion of Wake generally fell into the new Haw River Circuit assigned to William Early and Lewis Garrett. Early died only three years later. The eastern and northern portion of Wake County remained in the Tar River Circuit, served by John Ray and Archer Moody.

In 1800, while William Ormond was touring the Tar River Circuit, Asbury made a short visit through New Hope, entering Wake from Chapel Hill, where he had been entertained at the University. There were but ten thousand people in all Wake County, many of which were negro slaves.

On March 5, 1800, Asbury was on his way to Raleigh and reported his first visit to Sihon Smith's, a name written large upon Methodism in Wake County. Smith soldiered in the Revolutionary War, but lived much of his life in Wake County and also died there. His earliest documented date in Wake is 1783 when he signed a marriage bond for James Hartsfield. In 1786 he attended Annual Conference at Salisbury and was admitted on trial into what was later known as the Virginia Conference. Four years he spent in the itinerant ministry serving Caswell, Camden, Yadkin and the Salisbury Circuits. In 1793 he was assigned to the Bladen Circuit, married Elizabeth Owen of Granville County in May of that year and ceased traveling in 1794, possibly, because he wished to settle in one place to establish a family. Smith was instrumental in developing Methodism in Wake County and will be dealt with more later in this account. He gave land for a meeting house in 1799, the earliest "Methodist" deed in the Wake County Registry.

Raleigh didn't detain Francis Asbury long. He gave what he referred to as a lecture at Sihon Smith's and the next day came into the new city which held the seat of government. Although it was Thursday, he preached in the State House, there being no church in the new city. Leaving in the snow and cold, he stopped only to baptize

a child and spent the evening with Thomas Proctor who lived in the Falls of Neuse area of Wake County. Asbury was trying to reach Banks Church in Granville County by Sunday.

In 1800 a General Conference was held during May in Baltimore. New rules established that preachers were to receive eighty dollars salary plus travel expense, circuits were to provide a house for the married preacher, and only the preachers in full connection were to sit in general conferences. It was also decided for the first time that groups of circuits would be formed into districts supervised by a presiding elder. One or more districts would meet annually and have the rules administered and preachers assigned by such a conference. Bishops were to preside at these annual conferences. By now, 8,472 white and 552 black members were reported in the societies in North Carolina.⁵

The new Virginia Conference contained four districts; Norfolk, New Bern, Richmond and Salisbury. Now Wake County was not only divided between two circuits but two districts as well. The Haw River Circuit was placed in the Salisbury District, presided over by James Douthet. The Tar River Circuit was placed in the Newbern (sic) District and presided over by Jonathan Jackson. So would these two divisions remain until 1810 when the Raleigh District was formed for the first time, and both circuits briefly became a part of one administrative unit within the Virginia Conference.

Francis Asbury did not return to Wake County until December 1, the eve of the sabbath. Visiting some of the same places where he had been before, Asbury also indicated in his journal that he performed the sacrament of baptism. Here is his account of three days:

5. Jesse Lee, A Short History of the Methodists (Baltimore; Megill and Clime, 1810) pp. 261-275.

Saturday: "We came to Sihon Smith's accompanied by Nathaniel Moore. I was glad to house here, and escape the rain. It is a cordial to my spirit to reflect, that although we had but one preacher⁶ on that circuit and good circuit of Tar, and that one was a young one, and esteemed by some only of moderate abilities, his labours have been signally blessed; it is true that local brethren helped faithfully; and there were some good seasons at camp meetings. My mind has great peace in God."

Sunday: "I preached:⁷ my subject was John 1:50. I was chilled for an hour after speaking; a fever succeeded this, and I was very ill through the night."

Monday: "I baptized three children of Squire Hinton's. I breakfasted with them."

As quickly as he came, Asbury was off again into Chatham, as was his usual route. By this time we have other documentary records of preaching in Wake County which will appear elsewhere in this account. As a result of the ministering, infrequent though it often was, the numbers grew. More people came under the influence of those young, energetic, nomad-like preachers who were appointed for only one year at a time and usually moved on to serve another circuit.

The Virginia Conference met at New Bern on February 2, 1807, and created a new pastoral appointment for a circuit within the New Bern District called Raleigh, assigning Christopher S. Mooring and Gray Williams to the new responsibility. By the end of 1807 that circuit reported 443 white and 69 black members given up from the Tar River and Haw River Circuits.

Only one of the appointments in the new Raleigh Circuit could nearly be called a church, and that was the one on Blount Street in Raleigh created by William Glendenning. Preaching continued as it had for almost thirty years, first in homes extending their generous hospitality to

6. Asbury refers here to John Gibbons admitted to the Virginia Conference in 1803.

7. Asbury probably preached at Smith's Meeting House, the name given to the preaching place in the Haw River Circuit as early as 1802 by William Ormond, Jr., Journal, (1791-1803).

Methodist preachers, then in simple log meeting houses. As the need occurred, local preachers filled in and ministered in the absence of the assigned minister while he traveled the extensive circuits.

The year 1810 is significant, because it was then that the Raleigh District was formed with John Buxton as presiding elder. During that year he prevailed to have the annual meeting of the Virginia Conference to be held in the capital city. On February 7, 1811, fifty preachers from the Norfolk, Raleigh, James River, New Bern, Yadkin and Meherrin Districts, representing forty-two circuits converged on Raleigh to conduct their yearly business and receive their new pastoral assignments. Bishops McKendree and Asbury were present and the latter reported that he preached on the sabbath at the State House to "about two thousand souls, I presume." Preaching was held three times a day, meeting sometimes until midnight.⁸

It is interesting to note that one of the preachers present at the conference was Jesse Lee, presiding elder of the Meherrin District in Virginia. Having just returned the previous year from introducing Methodism to New England, Jesse Lee was back in Wake County for the conference where thirty years before he responded to a military call and became probably the first Methodist to preach in the area. Now in the army of the Lord, he had gained distinction fighting the fight of faith. Could Lee be human enough to indulge in the nostalgia of this recollection with all of the experience and maturity he had gained since those early days? Surely the thought must have entered his mind.

As the soldiers had melted under the preaching and praying of Jesse Lee in 1780, cultivated and prominent people of the city of Raleigh melted under the power of a great revival that swept the city during that 1811 conference.⁹ The State House truly rang with enthusiastic sermons

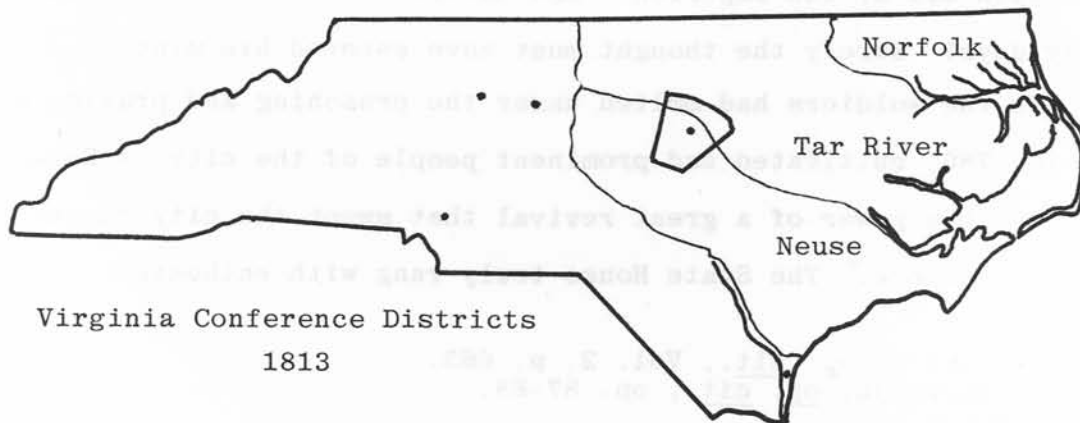
8. Asbury, op. cit., Vol. 2, p. 663.

9. Burkhead, op. cit., pp. 87-88.

for Raleigh had never witnessed this kind of Methodist revival. Thomas Mann, one of the preachers, noted in his journal that "many souls have been awakened at this conference and (were) converted and a large number joined (the Methodist) society." These included businessmen, prominent citizens and civil servants such as William White and William Hill.

One of the immediate results of the awakening was the erection of the first permanent church in Raleigh. It was built on Edenton Street at Dawson on land given for that purpose by Willie Jones. One of the three pastors of the Raleigh Circuit was given the oversight of the new congregation, which by the end of the year claimed 32 white and 44 colored members.

A combination of factors including the fervor of the great revival, the quality and quantity of the persons who embraced Methodism, the residence of a presiding elder and the growth of the peripheral circuits caused the Raleigh Circuit by 1811 to become strong enough to be divided into two appointments, Raleigh City served by James Morris and Raleigh Circuit served by Samuel Garrard and Erasmus Stimson. The outlying region in the county was still divided between the Haw River and Tar River circuits. The following year the Raleigh District was changed to Neuse District with John Weaver as presiding elder.



The Neuse District covered a pie shaped area stretching from Pamlico Sound to Topsail Inlet and ranging northward to include most of Granville County. This arrangement continued for twenty years. During that time the Virginia Conference met again in Raleigh three times, January 24, 1816, February 23, 1821, and February 27, 1828. This indicates the importance of the capital city to Methodism and the generosity of the citizens to be willing to entertain this growing body of preachers as they conducted the business of the church and revelled in the preaching of the Word in protracted services. In February, 1833, the Virginia Conference met and placed the Raleigh appointments in the newly formed New Bern District.

In 1834 when the Annual Conference was again held in Raleigh, the station church reported 72 white and 117 black members. The Raleigh Circuit reported 181 white and 29 black members. James Reid, who would later become a very influential preacher in Raleigh, was presiding elder of the huge New Bern District.

During this sixty year period of Methodist expansion no special consideration was being given to the black members who in many places were becoming more numerous than white members. Both groups attended services, but the blacks were separated in the seating arrangement. Often they used the same facilities for public services at different hours. It was becoming apparent that blacks had different religious expectations and desired a more heart-felt expression of their religion, and this caused a conflict in the more proper public meetings. Another factor that was beginning to separate the church racially was that religious instruction began to take a part of the more progressive church program and blacks were forbidden to receive formal education. All of these changes caused problems and nothing was offered to relieve the tension.

The first attempt toward segregation took place in Wake County in 1843 when the beloved and respected Bennett T. Blake, minister and educator, organized the Neuse Mission to People of Colour and served black people as their own preacher for two years. Blake, who managed a large farming interest near Shotwell, was benevolent toward slaves on his southeastern Wake plantation and wished to provide them with the opportunity for salvation. At the end of the first year he reported eight black members with this number doubling to 16 by the end of 1845. The mission was the first new ministerial appointment in Wake County since 1812 when the Raleigh City assignment was created.

The picture of Methodism as it grew during those formative years has been colored by the vivid account of the experiences of those early circuit riders whose indomitable will pressed them forth into the frontier. The preaching places grew in number causing the circuits to divide and become more numerous. Circuits were supervised by a presiding elder in each district who assisted and encouraged the circuit preacher. When districts became too large to be managed they, too, were divided and new ones were formed.

An organizational meeting for a new North Carolina Conference was set for Petersburg, Virginia, in 1837 at which time a Raleigh District was recreated with Hezekiah G. Lee as presiding elder. Raleigh City, Raleigh Circuit, Haw River Circuit and Tar River Circuit were included among the nine pastoral assignments. It appeared to be a small beginning, but the gains from the early years were being consolidated to make way for a wave of expansion which would surge into a new period of growth to be interrupted only by the War Between the States.

1776	CAROLINA CIRCUIT			
1779	NEW HOPE CIRCUIT (1778)		TAR RIVER CIRCUIT (1778)	
1807	VIRGINIA CONFERENCE			
Norfolk District 12 Circuits	New Bern District 7 Circuits Incl. Tar River Ct. Raleigh Ct.	Salisbury District 7 Circuits Incl. Haw River Ct.	Richmond District 8 Circuits	
1810				
Norfolk District 6 Circuits	Raleigh District Haw River Ct. Caswell Ct.	New Bern District 9 Circuits	Meherrin District 8 Circuits	
James River District 8 Circuits	Tar River Ct. Roanoke Ct. Raleigh Ct.		Yadkin District 6 Circuits	
1812	Raleigh City is added to Raleigh District			
1813				
Norfolk District 8 Circuits	Neuse District Raleigh City Raleigh Ct.	Tar River District 9 Circuits Incl. Tar River Ct.	Meherrin District 9 Circuits	
James River District 7 Circuits	Haw River Ct. New River Ct. Beaufort Ct. New Bern Ct. Black River Ct.		Yadkin District 6 Circuits	
1833				
Norfolk District 11 Appointments	New Bern District Raleigh City Raleigh Ct.	Roanoke District 11 Appointments Including Tar River Ct.	Richmond District 10 Appointments	
Petersburg District 12 Appointments	Haw River Ct. 8 Other Appointments		Danville District 8 Appointments	
Lynchburg District 9 Appointments			Yadkin District 12 Appointments	
1837	NORTH CAROLINA CONFERENCE			
New Bern District 9 Appointments	Raleigh District Raleigh City Raleigh Ct. Tar River Ct. Granville Ct. Person Ct. Hillsborough Ct. Chatham Ct. Haw River Ct. Pittsborough Ct.	Roanoke District 9 Appointments	Danville District 11 Appointments	
		Salisbury District 9 Appointments		

The Emerging Meeting House

Methodism was a movement to reform the church in England, and it did not appear in the new world until 1766. The zeal to evangelize, to express more concern for persons than for institutions, to make people more knowledgeable about the Bible and Christian classics, spread across the ocean in the form of relatively untrained and inexperienced young men from England and Ireland. In fact, until 1784 there was no organized denomination of Methodists in America, and there were no well furnished church buildings such as we know them today. Yet, preaching was conducted without buildings or organized congregations.

John Wesley who was the leader of this reform movement in England called for volunteers to go to America to evangelize the colonists. It was not an effort to form a church and this event took place only after there was no other course to follow. The congregation was anyone who would listen, any home that would open its door to the evangelist and allow its family and neighbors to hear the bearer of the good news of the gospel which was offered to save the unrepentant and prepare him for everlasting life. In some places the message was received, in others it was rejected, but the preacher was usually welcomed.

Unlike England, the Established Church was not the target of reform in America. It was the pioneer, the isolated settler, the unreformed who often lived in simple log cabins. The preacher often ate

with the family, preached, spent the night, refreshed his horse and moved on to the next home which might receive him.

As has been pointed out, Asbury's coming to America was to organize the growing number of preachers into geographic areas and make assignments concerning where they would travel. To familiarize himself with the needs he traveled himself and assisted the preachers. Soon their numbers grew among American settlers who were willing to travel and preach. When the conflict with England developed into a war, the Established Church abandoned its chapels resulting in their occasional use by the lay preachers as meeting places.

Converts were organized into small groups called "societies," which followed a pattern established in England. Anyone finding a personal relationship with Christ and desiring a new kind of life could consider himself a member of the society at that preaching place. He was required to attend prescribed religious meetings at various times, to pray, to give aid to the poor and support in a small way the expense of the ministry. He was also expected to live a reformed life and could be expelled from the society for an infraction of that rule. When the preacher came back again the entire neighborhood would be invited and more "converts" would be sought. A class leader who was in charge of the society could be called upon to exhort, which was an additional expounding following the sermon and a part of the appeal.

The few remaining diaries of the early preachers abound with names of people they visited and places they stayed with only an occasional reference to a public meeting house. Such places were usually open to any visiting preacher or community gathering. Some meeting houses were located on private property, where they provided a place for religious services for the owner's family and for servants, or for a public official to make his forum, Methodist preachers were

itinerating evangelists, often invited back on specific dates and allowed to form new societies at a meeting house or at a friendly home.

It is fascinating to attempt to retrace the steps of the pioneer preacher, to read a personal account of his experiences, to explore known regions where he visited generations ago and attempt to find tell-tale remains of his labors. Perhaps these remains appear in present organizations which trace their beginnings to the pioneer days. More fortunately one might find a pile of stones, some slowly decaying heart-pine sills, a small plot of graves or simply recollections passed on down through the years. Perhaps we might discover places where all of the energy of the preacher was focused, where people once assembled, where our fathers and mothers "got religion," or where their children were taught to pray. So many years have passed that most of these early evidences have been obliterated into a hazy mist, but we simply must not let darkness overtake these early beginnings without identifying how and where Methodism grew in Wake County.

The earliest record of any itinerant Methodist preaching in Wake County is provided by the father of American Methodism, Francis Asbury, whose first entry came in 1780. As has been indicated, two large loosely defined circuits already included all of Wake County meaning that preachers had already introduced their message to this portion of North Carolina, but no firsthand records exist to describe where they went. Most likely, they furnished Asbury the names of places where he would be received, and we find them listed in his daily account, Captain Pope, Crawford, Kimbrough, Abraham Hill, Tignal Jones, Beverly Allen, John Rhodes, Sihon Smith and William Glendenning to name the most identifiable. Among these families there were two meeting houses in 1780 and the likelihood of a third.

Captain Pope, who was probably William Pope, as his name appears in the 1790 Census, "has built a preaching house almost himself."¹ Asbury found the log cabin not only adequate for preaching but comfortable to dwell in that evening, preferring it to the woods which were infested with insects. On subsequent visits he referred to the place as Pope's Chapel. For example, on March 8, 1784, Asbury reported that he held "a short, simple, living love feast" at Pope's Chapel.

Beverly Allen living in the extreme northwestern part of the county on 110 acres south of the Neuse River, granted him in 1778, was actually one of Asbury's itinerating preachers. It is clear, however, that he often preferred staying in Wake County to taking some preaching assignments. He was probably associated with "Neuse preaching house" as Asbury called it on July 30, 1780. What is incredible about this event is that Asbury reported preaching "to about four hundred people." This is the only reference Asbury made to that meeting house in his journal.

The third Methodist meeting house reported to be in existence in Wake County as early as 1780 is unlike these two in that Francis Asbury makes no reference to it in his first journey into the county, or at any other time. The name, "Asbury's Meeting Place,"² has been given to this house in the history of Edenton Street Methodist Church.

The best information about that building came from an article prepared by Dr. Richard B. Haywood for the "Advocate" in the late nineteenth century. According to the testimony of his parents, Haywood described a crude log structure erected in "Joel Lane's woods" on Halifax Road around 1784 or earlier. His account based the existence of the meeting house on the fact that Wake Court House was now a prominent point in the

1. Asbury, op. cit., vol. 1, p. 366.

2. Charles H. Young, Chairman Sesquicentennial Committee, Edenton Street in Methodism (Raleigh; 1961), p. 9.

state and that some additional place of worship was needed, since the Church of England was defunct by that time. This article located the church on the southwest corner of North and Blount Streets in the plan for the city of Raleigh in 1792. He went on to say that the log meeting house was not used much, because the congregation soon outgrew it and continued to hold services in the State House. Soon the roof rotted and fell in, and the land was sold to Colonel William Polk, who erected his palacial residence at the head of Blount Street in 1800.

The original owner of this land was Joel Lane, and no deed exists for the use of the property for church purposes. After the town was laid out, that portion of the city, Block 269, was purchased by William Vick. On January 10, 1815, a deed was prepared by the Commissioners of the City of Raleigh to convey the property to William Polk who bought it for the payment of taxes. A notation in the deed states that the lot contains no personal property of the owner or owners of the lot.³

This traditional account of the first church in the City of Raleigh may have been confused with the church William Glendenning built on Blount Street about 1808, which was used only a short time until the next meeting house for the Methodists in Raleigh was built on the northeast corner of Edenton and Dawson Streets.

Developments on the Haw River Circuit

Although Francis Asbury had criscrossed the county in 1780 preaching to and visiting with the early settlers, the fertile area of Methodist beginnings lay mostly within a broad crescent from the City of Raleigh northwest to the Durham County line. On an early map this area lies within the House Creek, Bartons Creek and Oak Grove Districts.

3. Wake County Registry, Book 1, Page 84.

Today we recognize the area as a four mile wide corridor stretching along the Raleigh-Durham Highway (U.S. 70) from House Creek, where Blue Ridge Road begins, to Sycamore Creek, or the road leading to the Raleigh-Durham Airport.

Within this geographical area settled many of the families whose homes became regular preaching appointments, who built the earliest Methodist meeting houses and whose descendants spread across Wake County taking Methodism into other areas. This refers to Andrew Hartsfield, Nathaniel Kimbrough, John Rhodes and Thomas Smith.

Andrew Hartsfield (1700-1761) settled in the House Creek District on land vastly surrounding the area where Crabtree Valley Mall is now located. A grant for his land was made in 1761 by Lord Carteret, Earl of Granville. James, his eldest son was granted 150 acres on the south side of Crabtree Creek. Jacob, the second eldest son, lived in Franklin County. Sons Godfrey, Richard and Andrew II (1746-1822) inherited most of their father's land and obtained additional grants in other places scattered throughout the district. Godfrey and Richard later moved to Georgia and John, the youngest son, moved to Louisiana. In 1784 Jacob Hartsfield bought land from Micajah Mickleroy (sic), probably McElroy, formerly owned by his father and brothers, Godfrey and Richard. According to the deed⁴ there was an "old meeting house" on the property which may have been built by the Hartsfield family, although no facts are known about its use.

Jacob Hartsfield and Sarah Lynn McElroy married and had five daughters and one son. Born in 1765, the boy was named Andrew and many of his descendants are still in Wake County today. Migrating east, he settled near Little River. Either through boyhood experiences with the circuit riders or through the influence of a later preacher on the Tar

4. Wake County Registry, Book G, Page 172.

River Circuit, Hartsfield was vitally moved by God and obtained local preacher's license in 1817. Later in this account we will see how he developed the first Methodist meeting house in Wake County within the Tar River Circuit. The record shows that he was taxed on 1,006 acres in the Buffaloe District, which bordered Franklin County.

Nathaniel Kimbrough accumulated his land between 1754 and 1764 by grants which were spread across House Creek District and the nearby area in a checker-like manner. Some land was located as far east as where Millbrook is located today. On a visit in 1780 and 1782 Asbury noted a strong Baptist influence at Kimbrough's and got little response from the people, yet he kept coming back almost yearly.

Kimbrough and his wife Mary had a large family of several daughters and two sons, John and James. He also owned numerous slaves, indicating above average wealth. Since Kimbrough also had a brother named John, he may be the person referred to by the editor of Asbury's Journal in a footnote for February 17, 1785, where he names John Kimbrough as having moved from Wake County in 1756 and settling in Cheraw in South Carolina.

Asbury reported on his visit in 1783 that he found the family in prayer. That same year Nathaniel Kimbrough died, for his will was probated September 15, 1783. The following year Asbury referred to visiting "the widow Kimbrough" and being introduced to some Baptist literature which insisted on "plunging baptism." Again in 1789, "there were many people, but little engagedness among them," at Kimbrough's. His final reference to this family was at the home of John Kimbrough when he visited on December 1, 1804.

"I was pleased to find that the like precious faith entailed upon the children, was now enjoyed by the children's children of those who first trusted in God thirty years ago."

Interestingly, this same Crabtree Creek area included the residential lands of Dr. John King and Edward Pride. King's contribution has

already been implied in this account and was probably considerable. It is a sheer speculation, but Edward Pride who gathered together 718 acres on Richland Creek in 1785, may have been a former Methodist preacher and his contribution to Methodism in Wake County is unknown and thus unmeasured.

The property of Thomas Smith and John Rhodes joined, and it was near this point that two important meeting houses emerged. Smith's was a grant in 1782 for 320 acres, including that part of Crabtree Creek where Richland Creek emptied. Rhodes obtained his 300 acres by a deed from Isham Hendron in 1784, witnessed to by Sihon Smith.⁵ In 1790 a grant for 100 acres added to the Smith property south of the original grant.⁶ The interesting thing about this property is that it joined Rhodes on the west by a common line that crossed both banks of Richland Creek.

John and Frances Rhodes had twelve children. One daughter, Fanny, married Thomas Crowder whose son, John, married Sihon Smith's oldest daughter, Nancy. Another Rhodes girl, Nancy, married William Holland, the English schoolmaster whose will helped to give birth to Holland's Meeting House. The John Rhodes family, the Crowders and Sihon Smith and his descendants were all staunch Methodists whose lives weave into the development and growth of Methodism in Wake County. The patriarch, John Rhodes, died in 1799, the same year that Sihon Smith gave property for the purpose of building a church in the heart of this fertile crescent for Methodism.

Just who Thomas Smith was is not known but Sihon Smith is identified with the property, and finally conveyed it all by a deed to Henry

5. Wake County Registry, Book F, Page 127.

6. Wake County Registry, Book K, Page 80.

W. Rhodes in 1814. For this reason the writer associates Sihon Smith, veteran of the American Revolution and nine years a preacher in the Virginia Conference, as one who played a key role in these early beginnings. Traveled as he was, Sihon Smith was a contemporary of Jesse Lee, William Glendenning, John King and the preachers on the Carolina circuits, not to mention Francis Asbury himself. He gathered up the influence of all of these stalwarts and furnished the meeting house, the property, and even gave himself to promote the brand of religion he long had espoused for himself.

Smith's children were six in all. Nancy and Polly, William F. and Thomas A. being born to his marriage with Elizabeth Owen. After her death he married Sarah Jane Page, whose brother was grandfather of Walter Hines Page. To this union were born two girls, Hester Ann and Sarah Jane, who both married brothers, Alfred R. Williams and Col. Simeon McClelland Williams, respectively. Both daughters made their homes in the Panther Branch District near where Smith's final homeplace and grave were located.

A meeting house called Crabtree stood on the original Smith property near the creek, possibly built by Sihon Smith, although Asbury did not refer to the building, only that in 1780 and 1804 he was at Sihon Smith's. Perhaps John King had preached within those log walls or the itinerating Methodist preachers on the Haw River Circuit. Anyway, the fact that the meeting house existed shows that in a very intentional way, Methodism was being promoted. On April 1, 1799, Smith deeded the meeting house property, nine square chains or approximately an acre, to Thomas Anderson, John Kimbrough, John Maholland, John Rhodes, James Kimbrough, James Hartsfield, Jonathan Turner and Jesse Hayes "in trust that they shall erect and build or cause to be erected and built thereon a house or

place of worship."⁷ This was almost immediately done and the site became the first deeded property to Methodist trustees in Wake County.⁸

When William Ormond preached in Wake County in 1802, he attended a class meeting and held worship at Sihon Smith's, called on William Glendenning, dined with Lewis Peck, and was visited for a sudden illness by Doctor Sterling Wheaton. Ormond's report, however, was less than complimentary concerning the Quarterly Meeting for the Haw River Circuit held in September at Smith's Meeting House. He said, "The careless Methodists in this neighborhood would not come. They seem to care very little about the meeting."⁹ He reported lodging with "Brother Turner."

Ormond followed this visit with a preaching service at Proctor's Meeting House. The reader will recall Asbury's visit with Thomas Proctor at Falls of the Neuse in 1800, which must have resulted in the erection of a meeting house there. On a trip through Wake County in 1803, Ormond named James Peters, Samuel Tarver,¹⁰ Sister Rhodes and Charles Kennon, who owned 2,179 acres in Bartons Creek District.

A native of Greene County, Ormond had joined the Virginia Conference in 1791. Devoted to the ministry to the extent that he never married, he recorded his ministry in a journal (1791-1803) which he faithfully kept, recently transcribed into a copy which is on deposit in the Perkins Library at Duke University. His last entry before he died on October 30, 1803, was simply, "I rest!"¹¹ At only thirty-three years of age a faithful, fervent, gifted man fell from the ranks.

7. Wake County Registry, Book Q, Page 164.

8. Although it is unlikely that there could be an earlier deed, twelve of the first seventeen land record books in Wake County up to this date were destroyed in a fire.

9. William Ormond, Journal, September 11, 1802, Manuscript Department, Duke University, Mr. and Mrs. J. J. Ormond Memorial Collection on the Country Church, established by Mr. and Mrs. J. M. Ormond.

10. Samuel Tarver lived near Reuben Proctor in Wake County.

11. Ormond, op. cit., October 4, 1803.

Other journals which are in Duke Library include that of Peter Doub who served Haw River in 1818 and 1821 followed by Raleigh Circuit in 1822. One of the finest first-hand accounts in the Duke collection, however, is the journal of Thomas Mann, a native of Virginia (1769-1830). While serving as presiding elder of the Salisbury District, Mann reported two Quarterly Meetings for the circuit in 1805, one of which was held at Sihon Smith's. These affairs lasted two or three days and featured preaching by circuit preachers and local preachers with alternating exhortations from other members of the clergy. Conversion seemed to be the goal of the exhortation but the side effects appeared more frequently and more dramatically. These were the shouts and cries accompanied by weeping and a strange ecstatic movement called "the dancing exercise" or "the jerks" which became rather common at such a large gathering of preachers in a public meeting. One of the most consistent activities of the itinerating pastor at Quarterly Meetings was to visit the faithful families, such as the John Rhodes family when preaching was at Sihon Smith's.

Thomas Mann never married but, having relatives in Chatham County, he made a place near Pittsboro his home. He served the Haw River Circuit 1812, 1813 and 1823; Tar River Circuit 1794, 1819 and 1824, and retired from the itineracy in 1825.

In the early 1800's, some early signs of private education began to emerge in Wake County in the form of academies. The first buildings of the Raleigh Academy were erected in 1802. Perhaps the first private school outside of the City of Raleigh was Holland's English School, located less than a mile southwest of the present location of Holland Church. The schoolmaster was William Holland (1750-1809), a scholarly, pious and dignified Englishman of comfortable means.

Later in life than most men, William Holland was married to Nancy Rhodes, according to a marriage bond dated March 31, 1806. The fact that this was the daughter of John and Frances Rhodes, a staunchly Methodist family, connects Holland with the growing movement. He was familiar with Methodism in the Crabtree Creek area, often visited in the community where John Rhodes lived and was acquainted with Sihon Smith. Before he died on December 4, 1809, he prepared a will naming William Peck, Simon Turner and Sihon Smith executors. Turner, a lawyer whose holdings included land on both sides of Swift Creek near the Stage Road, probably worded the document. Peck was a Raleigh businessman, and Sihon Smith was a respected and personal friend.

Through his will Holland provided special charitable bequests for three different denominations. Such a generous but impartial gesture indicates that while he was benevolent, Holland was probably not identified personally with any of his charitable beneficiaries. A sum of four hundred dollars was directed to build a Methodist meeting house, another similar sum was a grant for a Baptist meeting house used to help build Middle Creek Baptist Church near the Johnston County line. A third sum directed to James O'Kelly's movement¹² went into Pleasant Springs Christian Church. Holland willed his personal watch to his friend, Sihon Smith, and made a number of monetary gifts to relatives, particularly his mother-in-law, Frances Rhodes. In his will he also named Peter Holland, a brother in Bristol, England, which could have been the city where William was born.

Sihon Smith saw to it that William Holland's will was carried out, so far as the church was concerned, even though he himself lived in the Crabtree Creek area of the county. The money in the will had been

12. A splinter group from the Methodist Episcopal Church led by James O'Kelly in 1792.

provided "to build a good Methodist Meeting House, that may have a partition at one end thereof for a classroom, and to be built on such a piece of ground as will be convenient to my wife and the rest of the family to attend."¹³ John Myatt provided the land for the building on May 21, 1811, when he prepared a deed¹⁴ for one acre about eight miles south of Raleigh, on the south side of his spring branch, near the present Stage Road. It was part of the land he had acquired in 1806 on the south bank of Swift Creek. Sometime between Holland's death and the date the land was conveyed, a group of trustees was organized to receive the property and begin to form a nucleus for the new congregation. Thus, land was deeded the same year for two new Methodist locations, which resulted in a building on Edenton Street in Raleigh and a meeting house near Swift Creek, the first to be built south of Raleigh.

The trustees named in the deed for Holland's Meeting House were Simon Turner, David Turner, William Turner, Green Hill, Samuel Whitaker and Thomas Crowder. The Turners were sons of Jonathan Turner, who had extensive land on both sides of Swift Creek in Panther Branch District near the Johnston County line. Their father died, and his land was divided among all nine children in 1809. Since Green Hill had married Matilda Turner, their share north of Swift Creek near where the Stage Road was built became part of the distribution. Thomas Mann names Green Hill as early as 1805 as being present at a Quarterly Meeting at Bethel Meeting House, which was located across the line in Cumberland County. A son of Sion Hill, Green Hill was a local preacher until Francis Asbury ordained him a deacon in the ministry during the 1811 Conference. He is not to be confused with Col. Green Hill of Louisburg who moved to

13. Wake County Superior Court Records, Will Book 9, Page 184.

14. Wake County Registry, Book 2, Page 1.

Tennessee about 1797. The Whitakers lived north of the area where the log meeting house was built while Thomas Crowder was taxed on 479 acres in Panther Branch District. His homeplace was southeast of the church. Only the fragmented remains of several tombstones stubbornly resist time attempting to erase these facts.

While Thomas Mann was serving in the expansive Haw River Circuit he reported attending a two day event at "Holland's Meeting House on the Raleigh Circuit." Accompanied by Henry Rhodes, Mann arrived on Saturday, October 16, 1813, and noted the absence of "Sister Holland," (Nancy) who was ill. In the big service Thomas Mann preached and Sihon Smith exhorted. Humphrey Wood and Joshua Lawrence were ministers to the Raleigh Circuit, which at that time numbered 450 white and 137 black members, about 50 members more than the total reported for the Haw River Circuit.

While serving Haw River Circuit in 1812 and 1813, Thomas Mann's journeys through Wake County usually began at the northern part and took a staggered direction toward the southern part. Kimbrough's Meeting House is named first and the host was usually James Kimbrough, who listed 978 acres and four slaves in Fishdam Ford District in 1809. On occasions he visited at James Briggs' whose property joined Kimbrough's and had been purchased from John Alston in 1805. James Kimbrough was appointed class leader in 1812. Quarterly meeting was held at Kimbrough's in January, 1813, during which time Mann stayed with John Arnold who had also received property from Alston. It was eighteen miles to Richard Olive's who was taxed on 441 acres in White Oak District near where Apex is today. Other visits in that area were made to Matthew Jones and Lewis Jones.

On his way to the Annual Conference session in Raleigh in 1811, at which 84 preachers received their assignments, he visited overnight with the family of Edward Pride. A natural conclusion this writer has

developed is to identify Pride with the young man who had been admitted into the traveling connection on May 20, 1777, at Deer Creek, Maryland and had been assigned to travel in North Carolina that year. In 1781 he toured the Sussex Circuit in Virginia and then dropped out. I caution the reader that he may not adopt this same conclusion, it is merely a probability, but threads remain to substantiate the connection.

Edward Pride appears in the first census of 1790 where he was counted in Wake County with five females in the household and 14 slaves. His property acquisitions are many, beginning in 1785 when he purchased through three separate deeds from Abraham Hill 718 acres on the lower branches of Richland Creek, north of the present site of Cary. Between 1805 and 1816, he took acreage on Pollock's Creek, Crabtree Creek, Stirrup Iron Creek, and Black Creek. In a tax listing in the White Oak District in 1814, Edward Pride reported a total of 2,112 acres. During part of 1814 and 1815 he served as sheriff of Wake County. Property transactions from that period on show Pride as a grantor, disposing of his large land holdings.

Pride's developing relationship with the Methodists is questionable, if not curious. From all the evidence we have, Francis Asbury never called on him in Wake County, nor did William Ormond. Neither is Pride's name on a meeting house deed as trustee. It is not known if he attended any Methodist meetings. Thomas Mann called on Pride at least once each year while on the Haw River Circuit, but there is no account of his preaching there, no information about the family nor a personal remark except one. After leaving to attend the 1811 conference Mann wrote, "did not enjoy myself here."¹⁵

15. Thomas Mann, Journal, February 6, 1811, Manuscript Department, Duke University, Grissom Collection, trans. by Scott Wilkinson.

Thomas Mann did not call Edward Pride worldly or sinful, as he occasionally did others who were wealthy or disinterested in the Methodists. Usually he made a sparse entry such as, "rode to Pride's" without additional comments. Perhaps the young Methodist circuit rider had simply grown tired of travel and settled in Wake County to rear a family and acquire land rather than souls.

One of the most interesting references in this journal account is that of Mann's beginning in December, 1812, to preach at Holly Spring Meeting House, where he reported there were "severe" people. The first known church in the Holly Spring area was Baptist, established before 1805, and the community became settled around 1826. Apparently there was a primitive kind of meeting house near where the village is today, which was used by traveling preachers prior to the establishment of our earliest church. Mann names Richard Olive as accompanying him to Holly Spring Meeting House, sometimes preaching in the Olive house. He also visited Edmond Barker in this area. At this point in his journey, Mann moved out of Wake into Cumberland County as he pursued his duties on the Haw River Circuit. This would have been Harnett but it was still a part of Cumberland County at that time.

Great fear was felt in North Carolina in 1813 as the second war against Great Britain raged on the high seas. Our coastal seaports were threatened until the federal government wishing to protect the land called on North Carolina to furnish 7,000 men and sufficient sums of money. Thomas Mann reported in April, 1813, that handbills were circulating stating that Ocracoke had fallen to the enemy and New Bern was threatened. People on the circuits had sessions with the preacher to discuss their fear and anxiety hoping to receive some consolation.

The major consolation offered within the societies was religious, and a new setting for this kind of communication appeared during the

same year that the fear was the greatest. That setting was the camp meeting, and a typical event consisting of high-powered preaching was held on August 20-23, 1813, at Smith's Meeting House. It was attended by conference preachers, local preachers, class leaders of the societies and people from far and near.

Friday: "Rode to Smith's Camp Meeting, Wake County at Sihon Smith's Meeting House. Brother John Weaver preached the first sermon, Edmund Wright exhorted. Got on the campground after 1:00. At three o'clock Henry Warren preached, I exhorted. Glorious time. At candlelight Charles Cannon preached, Joshua Lawrence exhorted and raised a shout and the work went on; singing, praying and shouting."

Saturday: "At sunrise we had a public (meeting) at the stand. John Weaver prayed and at 8:00 Green Hill preached, invited the mourners to the altar and prayed. (I) made some mad as I told them they could fall into hell and hurt some of the Methodists as they do not like the whole truth to come out all of the time, but I think it to be my duty to preach the truth, all the whole truth. Brother Smith told me he thought it was not a suitable time. I suppose he thought because there were Baptist and Presbyterian preachers (there) and also their followers, but I say let them hear the truth whether they will receive it or not. The work was so powerful among the people we had no preaching at night. I suppose it continued until after midnight."

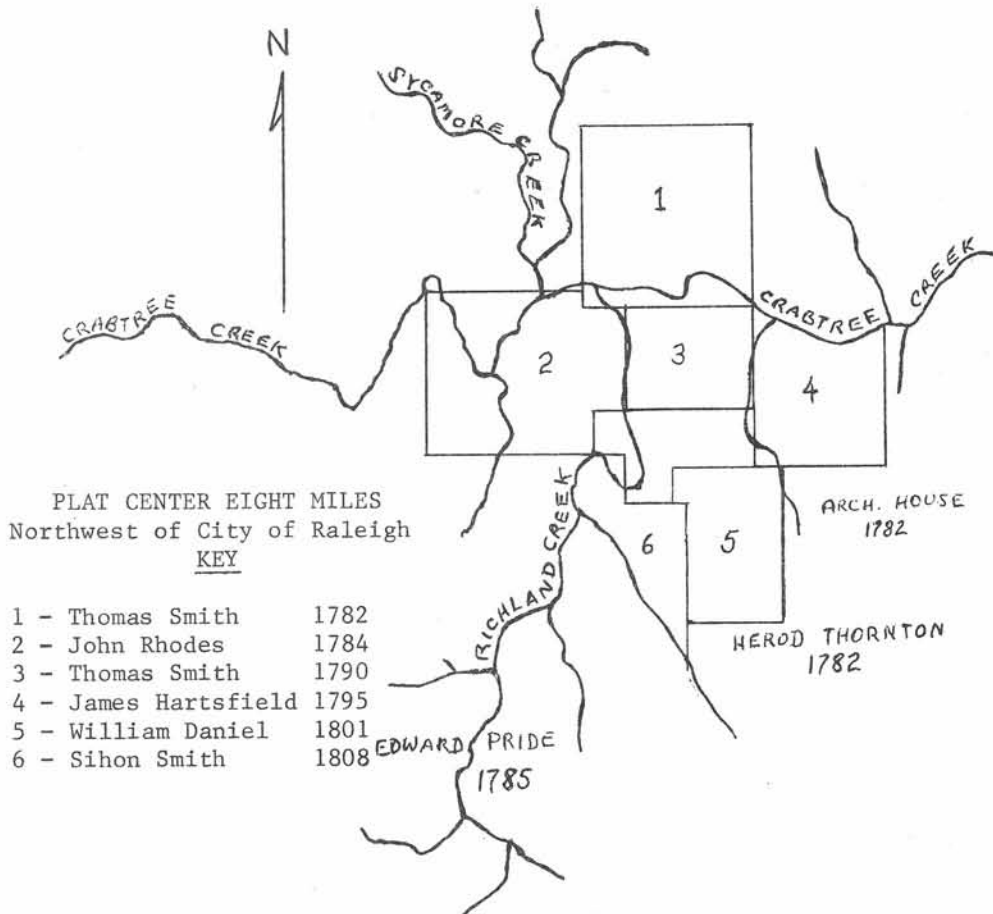
Sunday: "We prayed in the tents as usual, then prayed at the stand at sunrise and I exhorted and Joshua Lawrence. At eight o'clock Joel Rivers preached. At eleven o'clock John Weaver preached. After him, Lewis Taylor preached, then Henry Warren, Edmund Wright exhorted and at ten o'clock Roger Hancock (preached)."

Monday: "Prayer at the stand at sunrise. At eight o'clock Green Hill preached. I exhorted and left the campground before the meeting rose. -- This was a good, orderly camp and much good was done. Near(ly) 25 tents, some wagons, carts, chair couches, etc. The weather was agreeable. The Methodist preachers stayed in Brother Smith's old dwelling house. I saw John Owen of Granville, my old friend and his two daughters, Isabelle and Mary. They were friends to me in my great affliction in 1805."¹⁶

The elderly John Rhodes died in 1799 leaving his wife, Frances, and an even dozen children who both loved and respected him. His property was divided among his widow and a few of his five sons.

16. Mann, op. cit., August 20-23, 1813.

Some of the landless males moved elsewhere, but John, named after his father, remained on part of the homestead and married Nancy Elliott who bore him two sons, John Nelson and James Smith. In 1800 and 1806 he transferred by deed two tracts of land containing 105 acres on the south side of the property on Richland Creek to William Collier.



Sihon Smith sold all of his land on Richland Creek to Henry W. Rhodes in 1814 and moved to the Swift Creek area south of Raleigh. To provide a place of worship, John Rhodes erected a meeting house in the northeast corner of his property to replace Smith's and called it Stoney Hill Meeting House. In August, 1816, he deeded one acre which included the meeting house on the north side of Richland Creek and the south side of Crabtree Creek.

The trustees named in the deed for the meeting house were Henry Warren, William Hill, James Hartsfield, Sterling Wheaton, John Kimbrough, Nathaniel Warren, George L. Alston, William Collier and John Moore. Henry Warren was a traveling preacher in the Virginia Conference who dropped out in 1813 to locate in Wake County. Nathaniel Warren was his brother and both were sons of a Henry Warren whose land on Bartons Creek dates back to 1761 from an Earl Granville grant. He died in Wake County in 1810. William Hill was clerk of court until being named Secretary of State in 1811. He probably lived in Raleigh before purchasing 100 acres on Richland Creek in 1814. James Hartsfield, John Kimbrough and William Collier lived in the community where the meeting house was located. George L. Alston lived somewhere between Crabtree Creek and Neuse River. His name appears in a later deed for a meeting house north of Stoney Hill. Sterling Wheaton was a Raleigh physician and John Moore lived beyond the city. James Warren and Richard Smith witnessed the church deed which was registered on October 15, 1816.¹⁷

Before turning to developments in the eastern part of the county, it must be mentioned that the next Methodist group to organize themselves in the extreme western part came to be known as Fletchers Chapel. They date their beginning to 1825, when Thomas Howard was presiding elder of the Neuse District. The Reverend John Early was called Conference Missionary, but there is no record of whether these two preachers were the initiators of the movement or not. Jacob Hill was appointed to the Haw River Circuit at the 1825 Conference which convened on February 24, at Oxford. Later that year, he participated in a camp meeting at a small community on the road leading from Raleigh to Stagville in the Fishdam District in the northwest corner of the county.

17. Wake County Registry, Book 1, Page 7.

As a result of the camp meeting, it was decided to gather regularly under the direction of some local preachers, requesting that the traveling preacher include a stop in their community as he made his monthly circuit.

For twelve long years a Methodist group worshiped together in this manner and matured to the point that they desired permanent quarters. According to the church history prepared in 1975, the first building, a small, one-room frame structure, was put up in 1837. One of the group, Wiley Fletcher, who had been supportive of the congregation, prepared a deed¹⁸ on October 9, 1839, which conveyed 1.4 acres of his land not far from the site of the original camp meeting. Thus, the building and property passed to Perryman G. Richmond, Wiley Fletcher, Abner Peass, Willis Roberts and John Barby, trustees. The small congregation named their place of worship Fletchers Chapel in honor of the property's donor. They used that modest structure for over forty years before rebuilding. The present church, the fourth building, is still located on the original property.

Although the land was within Wake County when it was deeded, the title was never recorded in Wake County. This fact may be a symbol that the Fishdam District was remote, so remote that there was little communication with the County seat at Raleigh. In 1881 Durham County was formed and a new line was run from a point near Stirrup Iron Creek west to the Chatham County line and northeast to the Granville County line, causing this area including Fletcher's Chapel to become a part of the new county unit. After almost fifty years, the church deed was registered at the new courthouse in Durham on December 5, 1887. No deed for Fletcher's Chapel is on record at the Wake County Courthouse.

18. Durham County Registry, Book 8, Page 153.

Developments on the Tar River Circuit

Looking eastward, the county seemingly narrows to a point where the Johnston County and Franklin County lines meet, yet that point is rounded out by a natural waterway called Moccasin Creek. For eight miles this rivulet shapes the eastern boundary into a gradual curve. To the north lies Franklin County formed from Bute in 1779. To the south stretches the more ancient Johnston County into a fertile plain. The eastern part of Wake County, dominated by the Little River basin, cradles a watercourse running roughly north to south. The gently rolling hills between Little River and the Neuse River supported a vast forest, so that this area was appropriately named Wake Forest.

Few roads penetrated the dense woodland of Wake Forest. One led north from Raleigh to Oxford and passed through the area where the village of Forestville and Wake Forest would later be settled. Another road crossed the Neuse River in the direction of Louisburg and Warrenton. A third road, known as the Tarboro Road, left Raleigh in an easterly direction with one branch leading toward Halifax, bending off near Wakefield. The Neuse River had to be forded before the first bridge was built in 1820. This was Powell's Bridge and both the Oxford Road and the Louisburg Road joined at that crossing. In 1822 a major north-south stage coach road was laid out for travel from Fayetteville through Wake County to Petersburg and Richmond. This Stage Road also used Powell's Bridge and opened the way for a regular schedule of horse-drawn coaches to thread through Raleigh on their long journeys north and south.

The Baptist Church was already established in this area before the first Methodist migrated into these parts. Minutes for Wake Cross Roads Church, referred to by William Richard Eaton as early as 1793, establish

this congregation as the oldest church of any denomination in Wake County.¹⁹ It was one of the four Baptist churches which constituted the Raleigh Association in 1805. In that year Wake Cross Roads and Holly Spring petitioned to be dismissed from the old Neuse Association and together with Cool Springs and Wake Liberty²⁰ formed the new Association.

What Methodist form of religion there was for the early settlers was offered by the preachers on the Tar River Circuit. Although the circuit was formed as early as 1778, no records exist to substantiate any contacts the preachers had in eastern Wake County for nearly fifteen years. In our day of convenience and comfortable travel we cannot conceive how primitive was the life of those early family members, nor how impenetrable was their homeland. The circuit stretched from the Virginia line where it embraced Warren, Vance, Granville and Person counties, then swept down into the state as far as Duplin County. The first diary recorded by a preacher on that circuit is that of William Ormond whose very first appointment of "second preacher" on Tar River Circuit was in the Virginia Conference in 1791. Again he served the same circuit in 1800, but does not identify a single meeting house in eastern Wake County. Instead, Ormond names the families he visited presumably preaching at their homes to any people in the community who might be invited in to hear the "man of God." These were the families of James Peters²¹ and Dudley Jeter who lived north of the Neuse River. In 1800 Ormond also reported visiting in Raleigh at William Glendenning's and preaching at the State House. It is not known if he was there at the same time as Francis Asbury.

19. William Richard Eaton, History of the Raleigh Baptist Association of North Carolina (Zebulon; Theo Davis Sons, 1955), p. 6.

20. Wake Liberty was located south of Neuse River and became Mount Vernon Baptist Church.

21. James Peters, Sr. reported 687 acres and 6 slaves and James Peters, Jr. reported 400 acres and 4 slaves. Both were listed in St. Luke District in 1809.

Other preachers during this early period, to whom we usually turn for information about first-hand experiences because of their detailed accounts, unfortunately do not provide this information for the Tar River Circuit. Thomas Mann, who had joined the Virginia Conference in the fall of 1793, like Ormond, served his first assignment as an assisting minister on the circuit during 1794. He was again assigned to the Tar River Circuit in 1819 and 1824. His collection of personal journals, which would greatly assist this investigation more fully, lacks volumes for 1794, 1819 and 1824. Even Francis Asbury, traveled as he was, did not name a single preaching engagement in the eastern portion of Wake County.

Through the years the membership among the societies on the Tar River Circuit increased so that other circuits could be created. For instance, in 1791, the year William Ormond joined the Virginia Conference, the membership of the circuit totaled 743, but by 1800 when he was reassigned to the same tour, the membership had been reduced to 490. Numerous revivals and camp meetings were held during 1804 bringing the number back up to 825 by the end of that year. So significant was the potential that a Tar River District was established in 1813, made up of nine different circuits including the Tar River Circuit.

Many of the preachers were young, none served on the circuit two years in succession, few remained members of the Conference and the ministry consisted mostly of evangelistic preaching and visiting. If there was need for steady continuous leadership in any single location, it fell upon the shoulders of the unheralded and often unrewarded local preacher. It was exactly this position that Andrew Hartsfield aspired to, and in 1817 he was licensed a local preacher in the Tar River Circuit.

The local preacher lived in the area, earned his livelihood by some other means and devoted as much time as he could afford to manage the

ministry and preach at his neighborhood meeting house under the supervision of the circuit preacher. In the case of the Tar River Circuit which contained at least twenty preaching places, the people were fortunate if they heard from the preacher once a month.

Andrew Hartsfield was a nephew of James Hartsfield who was a trustee of Smith's and then Stoney Hill Meeting House in the Crabtree Creek area. His family's lives had been touched by the circuit riders, and he himself, no doubt, had occasional contact with the preachers. Andrew and his wife, Siddie Pitt, lived on a large farm on the Halifax Road at Little River where they reared a family of four girls and two boys. Becoming a local preacher was an effort on his part to provide his family and his neighbors with the advantages of a nearby meeting house.

Scanty records of some churches on the Tar River Circuit are in an historical collection at the Perkins Library at Duke University. These records give the date Hartsfield was licensed, and name a preaching place called "Hartsfields" as having been founded in 1818. This was the same year that Thompson Garrard was assigned as "second preacher" on the circuit. Garrard was only eighteen years of age, also serving his first appointment, but was energetic and destined to become an outstanding minister in the Virginia Conference. He was followed in 1819 by Thomas Mann. These two preachers were capable of offering much help to Andrew in establishing the meeting house and encouraging his preaching there and at quarterly meetings on the circuit. Hartsfield's was probably the first Methodist meeting house to be located in Wake County east of the City of Raleigh. It served the area in a primitive way for several years until it was replaced by a more effective organization.

Along the simple arteries of travel north of the capital city, families were settling and building their dwellings. Clusters of these homes

appeared around crossroads, stores and the occasional coach stops. Gradually, the clusters became communities and chartered their names --- Forestville, Rolesville and Wake Forest, the place this account turns to next.

Wake Forest was settled in 1823 and quickly became a cultural center of learning. Located close together within an area where the town was developing were Forest Hill Academy, established in 1820, and Wake Forest Academy, which in 1823 boasted being only two miles from the post office where Calvin Jones was postmaster. Andrew Hartsfield was a trustee and Seth Jones, secretary, of Pomona Academy situated within two miles of Rowles' Store (Rolesville). Closer to Raleigh, near Powell's Bridge, in 1828, came Wake Forest Pleasant Grove Academy. All of these schools, and more, are described in Charles Lee Coon's book, North Carolina Schools and Academies. They were private schools, varied in didactic emphasis, often gathering their students in homes, and all begun before the state made provision for public education.

Two particular characteristics Wake Forest has, are that it has always retained its small-town charm and it has, ever since its beginning, been a seat of learning. It was accessible from Raleigh by being situated on the Oxford Road. Also, the cultural advantages of the community were complemented by an additional offering, religion.

Calvin Jones had his plantation near Wake Forest for sale and placed an advertisement in the newspaper on September 7, 1827. Located on the road from Raleigh to Oxford, the property had value, therefore Jones promoted all the fine things about the community which surrounded it.

"Wake Forest has always been considered as healthy as any place this side of the mountains. One of the best neighborhoods in the state, the Forest District contains three excellent schools, (one classical) and two well constructed and well filled meeting houses for Baptists and Methodists, and has a doctor and a lawyer. The inhabitants without I believe a single exception,

are sober, moral, and thriving in their circumstances, and not a few are educated and intelligent,"²²

Implied here is that there were two separate meeting houses and not one meeting house used by two denominations.

This statement raises a pertinent question. Was Jones referring to Hartsfield's meeting house or another meeting house in addition to Hartsfield's? Mrs. Eloise Averette Freeman, who wrote a history of the Rolesville area, believes Andrew Hartsfield built his meeting house "near Forestville, a short distance from the present location of the Wake Forest Methodist Church;"²³ however, she dates this meeting place July 20, 1829. She states that Andrew Hartsfield preached at this place, near Wake Forest, but her date is later than those supplied by the records of the Tar River Circuit. These records state that a meeting house was erected in 1826 and named Wake Forest in 1827. Exactly who the leaders were in this effort, or where it was located, is not known for sure, because no deed can be identified to supply this information. Similarly, it is not known how long the building stood or how many years it served that area.

The 1818 location called Hartsfield's Meeting House was probably on Andrew Hartsfield's land on Little River on the road from Raleigh to Halifax. When a new meeting house was proposed, Hartsfield, and adjoining land owners, James Wiggins and Jesse Jones deeded²⁴ the two acre site "known by the name of Hartsfield's Meeting House," for the purpose of erecting a new building.

After the congregation had been formed, the deed dated November 5, 1829 named Robert Ray, John Scarborough, William Edwards, Benjamin B.

22. Charles Lee Coon, North Carolina Schools and Academies 1790-1840 (Raleigh; Edwards and Broughton, 1915), p. 532-533.

23. Mrs. Eloise Averette Freeman, Our Past, History of Greater Rolesville Area (Wendell; Broadfoot Bookmark, 1976), p. 42.

24. Wake County Registry, Book 11, Page 354.

Smith and Ezekiel Ellis as trustees of the property. The simple wooden church building that was erected was named Antioch after the Syrian city of biblical times.

As the second decade of the nineteenth century progressed, it is fairly certain there were two meeting houses in eastern Wake County. One was at Mitchell's Mill near the Hartsfield homeplace and another at Wake Forest, where a young college was developing under the auspices of the Baptist Church. During that period some of the finest pastoral leadership was being assigned to the Tar River Circuit such as, Thomas Mann (1824), James Reid and J. B. Alford (1832) and Bennett T. Blake (1836). It was another first accomplishment for the circuit when the distinguished Peter Doub became the first pastor to serve two consecutive years (1835 and 1836), followed by William E. Pell, who did the same in 1837 and 1838. Pell was young at that time, but was destined to become an outstanding pastor, editor and educator. He was representative of these others, a new generation of "career preachers" whose ministry led the church into an important era of growth and development.

Andrew Hartsfield was seventy-two years old when the North Carolina Conference was formed. Quarterly meeting for the Tar River Circuit was held at Antioch Church in January, 1837, and Hartsfield had his local preacher's license renewed for that Conference. By now his children were grown, but he apparently still intended to look after the work of the church. On December 17, 1862, at ninety-seven years of age, this faithful servant died and was buried in the family cemetery near Little River.

Anyone might have thought that the two meeting houses were here to stay, but such was not the case. According to Mrs. Freeman, "In 1850, the Hartsfield Meeting House and Antioch Church, with the same pastor, merged and soon thereafter erected a building on a new site situated

midway between the former two church sites at Rolesville."²⁵ The reader will remember that Mrs. Freeman fixes Hartsfield's at Wake Forest, and it is entirely possible that the Wake Forest meeting house did merge with Antioch, but the Antioch Church was discontinued and the property was sold on September 9, 1859 to Joseph Fowler. The trustees acting on behalf of the congregation in the sale were Wesley Hartsfield (Andrew's eldest son), Bryan Green, John M. Fleming, and Amos Scarborough.²⁶

About sixteen miles south of Wake Forest, and twelve miles south of Andrew Hartsfield's homeplace on Little River, was the site of another early meeting place, where Bennett T. Blake emerged as a pioneer. Living in Petersburg, Virginia, he began clerking in a store until he became enlightened to religious faith through the ministry of Hezekiah G. Leigh and experienced a conversion. He then joined the Virginia Conference in 1824, and at the annual session held in February, 1827, in Petersburg was assigned to the church in Raleigh. At that time there were 75 white and 85 black members in the church, which allowed time to pursue his pastoral duties and also discover other opportunities Wake County offered. One of the more delightful discoveries he made was to meet the family of Needham Price who had several beautiful daughters. Blake quickly became acquainted with Fetney and married her on February 21, 1828.

Blake served other appointments and returned to Wake County in 1831 when he was assigned to the Raleigh Circuit. By then the geographical area of the circuit had been considerably reduced and thus was numerically smaller with 125 white and 12 black members. Within a twelve month period this pastor managed to increase the membership on the

25. Freeman, *op. cit.*, p. 43.

26. Wake County Registry, Book 27, Page 563.

circuit, fill the unexpired term of Melville B. Cox at the Raleigh City church and attend General Conference as a delegate. It was at this conference that the famous Georgia slave-owning preacher, James O. Andrew, was elected bishop, a move that led to the division of the church. Blake was also a delegate to the 1844 organizing Conference of the splinter group which called themselves the Methodist Episcopal Church, South.

After a two year stint as presiding elder of the Roanoke District, Blake was back again in Wake County for five years serving as "second preacher" on the Raleigh Circuit, 1834 through 1838, interrupted by only one year when he switched to the Tar River Circuit to assist his friend, Peter Doub. It was during this period that his wife became ill and died, which cast a pall of grief over the talented and capable preacher. So devoted to the family was Blake that in 1837 he married Scherazade Mial, his first wife's sister.

As far as can be determined, sometime during this decade Bennett Blake formed a society of Methodists in the area between Mark's Creek and Neuse River, near Johnston County and built a simple meeting house across the road from his homeplace at the present Shotwell crossroads. They called the meeting house Oaky Grove which was the name of his home. Although a later church by the same name was built less than a mile southeast of the first site, early maps indicate this original location across the road from Blake's house which is still standing. The present church was deeded²⁷ on October 13, 1886, four years after Blake's death. This property, including the tall, dignified wooden structure, was sold in 1977.

This one man, singlehandedly, benefited and inspired countless people by his upright life during a thirty-year ministry, and lived

27. Wake County Registry, Book 118, Page 20.

nearly thirty more years in retirement. Most of his life and ministry were devoted to Wake County. Not only was Bennett T. Blake a good preacher, but he also exhibited kindness and concern for black people, supported and engaged himself in the cause of education and wrote, spoke and lived a witness for his Lord and Saviour. He survived both of his wives and left one son who survived him.

Bennett's connection with the Raleigh Circuit drew the small band of Methodists at Oaky Grove into that unit. At the same time the Wake Forest meeting house was waning in importance, Antioch was growing. Probably during the late 1840's, Antioch withdrew from the Tar River Circuit and became an appointment in the growing Raleigh Circuit. By 1850 there were no longer any Wake County meeting houses in the Tar River Circuit. According to a subscription list to buy or build a parsonage in 1850, the seventeen churches on the Tar River Circuit were located in Franklin, Granville, Warren and Person County.

Meanwhile, in the western part of the county Methodism was becoming more firmly entrenched. During the 1830's many of the outlying preaching places were formed into circuits and the Raleigh Circuit was reduced to a string of churches that surrounded the Capital City. This allowed the preacher more time for each congregation. Preaching in homes had given way almost exclusively to the use of the meeting houses. Among the appointments on the Raleigh Circuit were Hollands, Stoney Hill, Fletchers Chapel, Oaky Grove, Antioch and possibly a few more which were not as prominent.

The one big event that drew people together from all parts of the circuit was the camp meeting which was extremely popular, and presumably an annual event. We have already read about such a gathering at Smith's Meeting House, but since Sihon Smith had sold all of his property in the Crabtree Creek area in 1814 and had moved to Swift Creek, such activities

ceased along the Crabtree. Just where the camp meeting was held during the next twenty years or more is unknown until 1837. An article in the "Advocate" during 1883 named the Reverend John E. Edwards as conducting camp meeting at Soapstone at which Edward Wadsworth, pastor of the Raleigh City church in 1837, "preached with great power and success." The name Soapstone located the event on Lower Bartons Creek, only a few miles northeast of Leesville. The place was accessible to people south of the Neuse River and north of Crabtree Creek.

Soapstone took its name from the characteristic rocky formations indigenous to the area. An early academy was also located nearby. This was a primitive area with rolling hills separated by meandering creeks occasionally crossed by one-lane wagon paths.

It is not known when the Soapstone Camp Meeting was first held, but in 1837, while Edwards was pastor of the Raleigh Circuit, the property on which a meeting house had already been erected was deeded,²⁸ Willis Goodwin, who had acquired his land from Harbert Hudson in 1827, gave one acre joining land belonging to Nathaniel Warren and George L. Alston on July 12, 1837. Trustees elected from the congregation who received the deed were Nathaniel Warren, Anderson Page, John K. Moore, George L. Alston and Solomon Bledsoe, and the meeting house was officially named Soapstone. Edwards was the pastor of the congregation, serving the first of what was to become a two year pastorate on the circuit. The meeting house was located three miles northeast of Leesville.

Nathaniel Warren, living next to the church property, was a brother of Henry Warren who had served the Raleigh preaching appointment as early as 1810. Both Warren and George L. Alston, another adjacent property owner, had been named trustees of the earlier Stoney Hill Meeting

28. Wake County Registry, Book 13, Page 38.

House in 1816. John K. Moore lived in the Bartons Creek Area where he listed 368 acres in 1837.

The Bledsoes migrated to Wake County from Granville and came through a line of descent from Abraham Bledsoe. Jacob Bledsoe took nine grants between 1778 and 1779 for a total of 3,210 acres along Bartons Creek. Solomon Bledsoe was a descendant of this same family, as may be the Bledsoes who presently live in the Soapstone Community.

Another trustee whose genealogical line was most interesting to trace was Anderson Page, born in Granville County on August 15, 1790. His grandfather, Robert Edward Page, lived in Wake County about where Ebenezer Christian Church stands today. One can imagine Anderson visiting his grandfather as a young lad and becoming attracted to that part of the county. According to a marriage bond dated October 4, 1816, Anderson married Mary Hayes. He purchased 165 acres of land from Thomas H. Hayes on the south prong of Hare Snipe Creek on March 18, 1818.²⁹ There they built their home and named it Oaky Mount and reared a large family of twelve children. The homeplace was located in House Creek District southeast of Leesville. It was Anderson's sister, Sarah Jane (1788-1859), who in 1825 became the second wife of Sihon Smith, who for many years had lived and preached on Crabtree Creek. Anderson and Sarah Jane were two of the children of Lewis Page and Sarah (Sallie) Justice.

Among the men in the Anderson Page family were Allison Francis (Frank) Page (1824-1899) and Rufus H. Page.³⁰ Frank Page, the "father" of Cary, established his homeplace just north of the railroad in the present town of Cary and named it "Pages." Known in his day as the "lumber king of North Carolina," Frank Page was the father of Walter

29. Wake County Registry, Book 2, Page 28.

30. Irma Ragan Holland, The Pages From Virginia to North Carolina, The Lewis Page Line (1968), Second Edition, 1976, pp. 10-14.

Hines Page. Rufus H. Page married the daughter of William Hill who was secretary of state and was elected Hill's successor for several terms following his death in 1857. There are still Pages in Wake County who descend from the Anderson Page line.

The most firmly established meeting house in Wake County, outside of the city of Raleigh, and one that would continue to bear a great influence in years to come, was Hollands. Located east of the Stage Road on a bluff overlooking Swift Creek to the north, the meeting house contained a school which was possibly a remnant of the educational enterprise of William Holland, the benefactor of the church.

In order to give more personal attention to the religious life among the people of the area, the aging Sihon Smith left his home on Crabtree Creek and bought land from Kendrick Myatt south of where the meeting house was located. His 424 acres were deeded on November 25, 1818.³¹ Three of the Smith children were married by then, Nancy to John Crowder in 1813, William F. to Rachel Olive later the same year and Mary Ann (Polly) to Alfred Buchanan of Chatham County. Elizabeth and Sihon with their youngest son, Thomas A., labored and established a new homeplace and began to farm the land. Unknown in this new endeavor was the fact that before six seasons passed Elizabeth would be deceased, and no documentary evidence exists to indicate the outcome of Thomas. Sihon preached and ministered at Hollands during those years until he was bereft of his family.

About 1825 Sihon Smith married Sarah Jane Page, sister of Anderson Page, and although he was close to 70 years of age, Sarah bore him two beautiful daughters, Hester Ann in 1826 and Sarah Jane in 1828. It was like being young all over again to rear a new family, but the grand old

31. Wake County Registry, Book 3, Page 84.

veteran of the War for Independence and soldier of the cross still suffered the infirmity of the flesh. He died in March, 1832, and was laid to rest in the family cemetery at his homeplace. In years to come, after the girls married, Kendrick Myatt's widow, Elizabeth Harman, came to live with Sarah.

During these years there were regular services at Hollands Meeting House, a part of the Raleigh Circuit during the 1830's. People today who recall this first location of the church refer to it as "the little red meeting house." That such a name was used cannot be questioned, but that this title should be ascribed to the original log structure is questionable.

Sometime after Smith's death, and probably before 1837, another building was erected on Smith property south of the homeplace, about ten miles south of Raleigh. This is the present location of Holland's United Methodist Church. This second structure is probably the one affectionately called "the little red meeting house." How it got that name is not remembered. It is unlikely the house was painted red. Perhaps the lizards that often inhabited the cracks in the walls and seats were being honored by the name. Coming out at unexpected times, the lizards were known as red-headed scorpions and they truly frightened the ladies and little girls. Maybe the fact that a school was organized at the church gave credit to the name since "red" is often associated with schoolhouse. Whatever may be the origin of the affectionate title, the name lovingly passed through many generations.

Documentary notice concerning the school appeared December 4, 1837, when, according to a newspaper advertisement, Holland's Church English School, ten miles south of Raleigh, had been in operation only a few months.³² Now permanently named after its benefactor, the early meeting

32. Coon, op. cit., p. 570.

house combined education and religion within its walls, signifying its established position in the life of the community.

The young Smith girls married two sons of David Williams whose property nearly, if not actually, joined Sihon Smith's. Hester Ann was betrothed to Alfred R. Williams in 1843, and Sarah Jane to Col. Simeon McClelland Williams. Both brothers established residences in the community. On March 4, 1861, Alfred and Hester Ann Williams deeded a three-acre site on which Hollands Church stood to trustees Thomas G. Whitaker, Simon S. Turner, Isaac B. Myatt, S. M. Williams, Allen Adams, William D. Turner and R. H. Whitaker.³³ Presumably this was a portion of the one-third of the real estate Hester Ann had inherited from her father, or it was part of her mother's dowry which could now be conveyed since she had died in 1859. Anyway, Sihon Smith had died intestate and his land had been divided equally among his widow and their two daughters.

In addition to the trustees named in the deed, R. H. Whitaker recalled other prominent members during this period including Parker Rand, Harrison Rand, William Rand, N. G. Rand, William Whitaker, James Rhodes, Dr. John H. Jones, John Walton, Samuel Whitaker, Willis Whitaker, Jonathan Smith, William D. Crowder, Adam Banks, J. J. L. McCullers and Samuel Utley.³⁴ Sam Utley built the church structure during 1857-1859 which is still standing today though twice remodeled. These were some of the people who wielded such an influence in the community and whose lives were, no doubt, enriched by the influence of the "red meeting house." Their ancestors could recall the character and faith of the early circuit riders and local preachers such as Sihon Smith. Their descendants, many of them, are still in the area and very much a part

33. Wake County Registry, Book 23, Page 683.

34. R. H. Whitaker, Whitaker's Reminiscences, Incidents and Anecdotes (Raleigh; Edwards and Broughton, 1905), p. 43.

of the historic church that continues to minister to their needs.

This period in our account was in many respects a transitional period. Historians call it the end of the pre-war period. It was very much the end of an age architecturally. While some of the early log meeting houses were still around, they were fast becoming a symbol of a primitive kind of religious experience. The nature of the structure dictated an uncomfortable sporadic use compatible with the occasional appearance of the preacher, but very much incompatible with the circuits such as they were now formed to provide more of a continuing ministry and more frequent use.

In the winter it was intolerably cold in the early meeting house for the wind not only came through the cracks between the logs, but through the floor as well. There was a board-and-batten door at one end and a barrel-like pulpit at the other end behind which was a square window. The logs were usually skinned of their bark and laid on top of one another to a point about seven feet high topped by a roof structure of smaller poles and covered by wooden shakes. It was usually this roof that decayed first and would fall inside of the house. The better meeting houses had plank floors but some were built upon the bare ground. Sometimes it was more pleasant outside than inside on the split log backless benches. Singing was without the aid of an instrument and the preaching alone often lasted an hour or more.

Preaching that was loud enough to be heard nearly half a mile might keep the minds of the congregation off of the winter's cold or the summer's heat. Hardly anything kept the ladies' attention when a red-headed scorpion or a slithering snake slipped along a log. Of course, the boys encouraged such natural acts, and many a meeting was interrupted by shrieks or shouts and not all of these were religiously motivated. The primitive nature of the shelter in which worship took

place and the unique personality of many of the preachers contributed toward making this early period an epoch in the dissemination of the faith. Religion was far from being an institution. It was an experience, and the people usually either had it or they didn't have it. If they didn't have it they were fair game for the circuit preacher who communicated a kind of guilt that could only be released by the subject embracing faith in Jesus Christ and experiencing forgiveness.

Such a period of Methodism in Wake County would not again be duplicated as the denominational ties became more pronounced and the church became more institutional. North Carolina contained its own conference, the seat of authority in the church was positioned closer to the congregations it supervised and the people themselves were now more willing to view religion as a growth process which was more like the way in which education and culture were progressing. All of this change meant that the meeting house had been replaced by the church which represented the religious aspirations of the people and reflected their cultural relationship to society.

Churches Institutionalize the Faith

The year 1840 is arbitrarily selected as a turning point in North Carolina because, among other things, it marked the beginning of a movement toward education, industry and better transportation. As late as 1840, one out of every four white men and women, and practically all the negroes, could not read and write.¹ This state had one of the highest rates of illiteracy of any state in the Union. Schools, such as there were, were private and were not reaching the people.

Neither was the church in the meeting house form functioning as an effective agency in the cultural and educational life of the people. Existing as an infrequent happening, worship such as the pioneer lay preacher dispensed was simply not contributing to the experience people needed and desired. But, as secular progress took place in the land, the church developed to augment efforts to become a rich source of information and discipline in the lives of its flock. It was as if the church became second generation to the meeting house and nowhere else was this more apparent than in the city of Raleigh.

The Raleigh church has always been thought of as an institution. Willie Jones, who owned Lot 231 on the east side of Dawson Street between Jones and Edenton Streets, provided the land by a deed on March

1. Hugh T. Lefler, North Carolina (New York: Harcourt, Brace Jovanovich, Inc., Second Edition, 1972), p. 207.

14, 1811, although there is no record of this transaction at the court-house. On the corner of Edenton and Dawson Streets the young congregation erected their first building with the help of William Glendenning. On April 22, 1818, trustees Simon Turner, William Hill, Benjamin S. King, Benjamin Ragsdale, William Baines, John Scott, Sterling Wheaton and James Hartsfield prepared a deed² conveying Lot 231 on the corner of Dawson and Jones Streets to Thomas Cobb in exchange for Lot 215.

The 1811 Annual Conference session, presided over by Bishop Asbury, produced a contagious revival touched off by daily preaching that gave the impetus to form a congregation in the capital city. C. H. Hines, Leroy Merritt and J. C. Traylor were assigned to travel the nebulous Raleigh Circuit and oversee the founding of the city church and the erection of a simple wooden chapel. Until 1812, when James Morris became the first full-time preacher, those of Methodist persuasion in Raleigh were unofficially shepherded by Glendenning at his Bethel Chapel on Blount Street. A simple beginning, but a start for what would later become the largest congregation in the North Carolina Conference.

Thomas Mann was one of the preachers who attended that historic 1811 conference at the State House at Raleigh. In his daily account of the meeting, he reported that on Friday, February 15, at two o'clock, a proposal was made on the ninth day of the conference session that a subscription be received "to raise money to build a meeting house in the city of Raleigh, and a number of preachers subscribed which amounted to upward of 270 dollars."³ A frame structure sixty feet long and fifty feet wide resulted which adequately served the growing congregation.⁴ Four annual sessions of the Virginia Conference met within those wooden

2. Wake County Registry, Book 2, Page 156. (The first deed is not on record and may have been destroyed.)

3. Mann, op. cit., February 15, 1811.

4. Young, op. cit., p. 10.

walls, 1816, 1821, 1828 and 1834 before a disastrous fire in 1839 completely destroyed the building.

In the demographic makeup of the population in Raleigh, the number of blacks was increasing. Likewise, each year the city church reported more black members than white. This fact began to create some anxiety within the white membership, even though races soon became separated during public worship. With the disfranchisement of blacks in North Carolina in 1835 came mixed reactions from the whites. Some hoped this would perpetuate servitude which was the role in which they believed blacks were cast. Others were compassionate and extended their concern to those unfortunate creatures as a people who personally deserved salvation and collectively needed patronage.

A Sunday school was organized in 1827, while Bennett T. Blake was pastor, in an attempt to provide religious education, but this did not solve the social problems.

The movement of the missions to the slaves began in Methodism in the 1830's especially in South Carolina, Mississippi, Alabama and Tennessee. By 1844, when the separation of the church took place, plantation mission work was being conducted in sixty-eight missions in the South containing over twenty-one thousand members.⁵ It was in 1843 that Bennett T. Blake began his mission in eastern Wake County, the first experiment of this kind in Wake County.

For twenty years or so the state had remained in a backward condition until David L. Swain became governor in 1832 at the early age of thirty-one. With the advent of the first railroad and plank roads, farm production increased and gradually industry drifted into the state. These new signs of progress were marked by the congregation on Edenton

5. William Haven Daniels, The Illustrated History of Methodism, (New York: Methodist Book Concern, Phillips and Hunt, 1880), p. 524.

Street building a new brick church in 1840 which was completed in time for the Annual Conference to convene there in October, 1841. It was probably the first brick church building for Methodists anywhere in Wake County.

The Conference in December, 1840 assigned William S. Johnson, a native of Virginia, to Edenton Street Church. Construction on the new building had been inspired by Benjamin S. Smith, Raleigh's leading merchant, who is said to have contributed three hundred dollars toward the project.⁶ Blacks which now outnumbered whites 132 to 115 contributed their part and were assigned seats in the gallery. The congregation, clearly demonstrating a goal to rise in prominence in North Carolina, was shocked and saddened by the untimely death of its pastor early in 1841. The Conference met in the completely new sanctuary in October that year and assigned a strong thirty-three year old native of Person County, Sidney D. Bumpass, pastor for what turned out to become an effective two-year ministry. A first-hand glimpse into the congregational life of the church was given by his successor, John E. Edwards, whose recollections in 1892 were printed in the "Advocate."

"I suppose I could count on my fingers all the members in the Edenton Street Charge, who were there during my pastoral term (1844-45). The Smiths and Tuckers, and Lemays and Collins and Selbys, and Yarboroughs, and Bains and Wilhites, and most of all the Hills - the Hunters, Carters and others of goodly name, to whom I preached, are all, or nearly all gone over the river.

-- While I was pastor of Edenton Street Charge the Reverend John Newland Moffitt paid a visit to Raleigh and preached every day for a space of two weeks. Crowds attended his preaching at every service. -- In 1844 the great Henry Clay visited the 'City of Oaks' in his Presidential canvass. He worshipped at the Methodist Church on Sunday morning. At my request the Reverend Bennett T. Blake preached. Some were sorely disappointed by not seeing Mr. Clay at another church."

Edwards was one of the most outstanding and promising young pastors in the Conference. It was a loss to North Carolina that, after

6. Amis, op. cit., p. 99.

finishing a successful two year pastorate in Raleigh, he transferred to the Virginia Conference where he was stationed at Centenary Church in Richmond.

At the Conference held at Washington in 1845, Alsa H. Tucker was appointed to a new Raleigh assignment, City Mission. This congregation consisted of some thirty white members from Edenton Street Church who, being aware that the church had reached the point where it should settle into another part of the city, looked about for suitable property. A deed was prepared on May 12, 1846 from Harriet Lane, Temperence Lane, Ann Mordecai, Henry Mordecai, Jacob Mordecai and Ellen Mordecai to Thomas J. Lemay, Ruffin Tucker, Henry J. Brown, Eldridge Smith, William White, George T. Cooke, James T. Marriott, Henry Porter and Lewis W. Peck as trustees for Lot 61, consisting of one acre on the southeast corner of Person and Davie Streets.⁷ For two years Tucker organized the new work and preached to the small congregation. Due to declining health he was retired in 1848 and confined to his home near Raleigh where he died on October 21, 1850.

Meanwhile at Edenton Street Church, Dr. Rufus T. Heflin held a revival early in his pastorate during 1849 in which more than 250 people were converted to swell the membership roll to 213 white and 232 black members. These numbers continued to increase proportionately. White members were reluctant to transfer to the City Mission on Person Street and were equally irritated and embarrassed by the strong black membership. Socially, economically and culturally, black membership in the progressive city church was incompatible with the expectations of the minority and plans were made for something to be done to remedy the situation.

The remedy, announced as a satisfactory solution for all concerned, came in 1853 after the determination that the blacks should have a church

7. Wake County Registry, Book 22, Page 551.

of their own. People of both races worked to get money together to buy land and obtain a building. Trustees Lewis W. Peck, Talbot H. Selby, C. W. D. Hutchins, Samuel H. Young, John C. Palmer, Henry Porter and Leonard Royster purchased from James P. Mitchell and his wife, Charlotte, sixty feet of Lot 218 on the north side of Edenton Street running from Harrington Street through to West Street. The deed⁸ dated December 10, 1853, states the purpose of the acquisition to erect a Methodist Episcopal Church, South.

For the purpose of an episcopal appointment, the black congregation was called the African Mission and Daniel Culbreth, or Uncle Culbreth as he was affectionately called, became the first pastor. A native of Sampson County, Uncle Culbreth spent a considerable amount of his ministry in Wake County and is buried in Raleigh. He was on the Raleigh Circuit in 1834 with Bennett T. Blake, New Hope Circuit in 1835-1836 and 1840, Tar River Circuit in 1841, Raleigh Circuit in 1845, City Mission in 1848-1849 and 1852-1853, African Mission in 1854 and City Mission in 1856. From his experience in the City Mission two years preceding his appointment to the African Mission, he became acquainted with the city church, its black constituents, the tension which existed among the races, and thus was prepared to assist the new congregation to form a church of their own.

Culbreth personally supervised the purchase of the old Episcopal Church building on Wilmington and Edenton Streets which had been built in 1828. He had it raised and rolled down Edenton Street and placed on the new location to prepare for the day when 240 black members would march out of the brick city church with a feeling of triumph and move into their new church home. Dr. Bassett, writing of the event, said, "They rejoiced because they had a building of their own and the whites

8. Wake County Registry, Book 20, Page 167.

rejoiced because the negroes were out of their church."⁹ Uncle Culbreth relinquished his pastorate after one year, turning it over to James Reid who ministered to the blacks for five consecutive years.

Today the church is on the same property but has expanded all the way to Edenton Street. The effect of the War Between the States and the resultant Conference attitude caused the members to unite with the African Methodist Episcopal Church in 1866. Until that time, three "southern" Methodist churches existed in Raleigh, having been dubbed that colloquial term since the division of the denomination in 1844. On July 15, 1867, the same trustees conveyed the property to Henry Hunter, John R. Goswell, John O'Kelly, Simon R. Craven, Frank Norwood, Lemon Hinton, Daniel Selby, Branch Hughes and Hanson E. Hughes, trustees of the A. M. E. Church of the U. S. of A.¹⁰ The deed clearly states that the entire membership separated themselves of their own free will and accord having chiefly paid for their land and buildings themselves. The congregation chose the name, St. Paul A. M. E. Church, and interestingly, date their origin 1848, the year Daniel Culbreth was working in Raleigh at the City Mission prior to becoming their first pastor.

As these developments were taking place on Edenton Street, the City Mission on Person Street remained integrated and began to grow. Boasting over 100 members by 1861, the mission was without a regular preacher for two years. Since many pastors were serving in the war as chaplains there were not enough to go around to all of the churches. William E. Pell who was preaching at the Colored Mission 1861-1865 probably filled in at both places. In 1853-1854 he had been pastor of the Edenton Street congregation.

9. John Spencer Bassett, North Carolina Methodism and Slavery (Durham, North Carolina: Trinity College Historical Society, 1900), p. 10.

10. Wake County Registry, Book 25, Page 329.

As an educator, Pell had been principal of a Fayetteville high school and later was head of the Raleigh Female Seminary on Hillsborough Street.¹¹ When this bold and fearless man became editor of The Sentinal, which preceded The News and Observer, he became known as a defender of oppressed people and freely expressed his views through his pen. He was also editor of the Raleigh Christian Advocate succeeding its founder Rufus T. Heflin. Pell served as conference secretary 1857-1862, another tribute to his ability.

Outside of Raleigh where Methodism was divided between the Raleigh Circuit and the New Hope Circuit, three new Methodist congregations, Ebenezer, Andrews Chapel and Asbury, were formed in the decade following 1835. Principals in the founding of these churches were Bennett T. Blake, William F. Smith and possibly Daniel Culbreth and the Alston Family.

A group of persons southeast of Raleigh, who chose for themselves the name Ebenezer, selected a site on Battle's Bridge Road south of the Neuse River almost midway between Blake's property near Shotwell and Raleigh where he sometimes resided. One acre was deeded on May 21, 1840, from Polly and Rebecca Pool to trustees Bennett T. Blake, Needham Price, Turner Pullen, William F. Smith and Theophilus Pool.¹² On this site, where a modern brick sanctuary stands today, a simple wooden chapel was first built. The thoroughfare passing by the church is now known as Rock Quarry Road.

Rather than replacing Oaky Grove, it is believed that the two churches co-existed for a period of time; by 1872 Oaky Grove was declining in active use as a regular circuit appointment. Some of the earli-

11. Grady Lee Ernest Carroll, They Lived in Raleigh, (Raleigh: Southeastern Copy Center, Volume 2, 1977), pp. 179-180.

12. Wake County Registry, Book 15, Page 402.

est member families at Ebenezer were the Bagwells, Pools, Gattises, Lassiters and Allens.

In its institutionalization the church did not become large and was not without its problems. After the division of the denomination in 1844 some hostility developed at Ebenezer to the detriment of its members. According to their church history, so many left the church that it was decided to discontinue services. Some of the members probably participated in the formation of another church named Beulah at the beginning of the War Between the States, because it is believed that the church benches were moved there from Ebenezer.

Ebenezer was reinstated on the Raleigh Circuit when it reorganized after the war and has been in existence ever since. In 1867 it was part of the Wake Circuit which was replaced by the Cary Circuit in 1872.

Andrews Chapel was founded in 1846 and the people there erected a house of worship on a two acre tract in Oak Grove District on the road leading from Leesville to Roxboro in a section of the county which became a part of Durham County in 1881. Located less than five miles west of Soapstone Church, Andrews Chapel was quite accessible to Soapstone which raises questions concerning its origin. Due to an insufficiency of records, not much is known about the beginning of the church other than that the land was provided by James Cozart (Rezhot)¹³ by a deed dated February 21, 1846. Trustees elected by the congregation to receive the property were John J. Lee, Jonas Marshall, Joseph H. Thomas, John R. Mare, W. F. S. Alston, C. W. Page and Simon Pope. No documentation by the Raleigh Circuit exists in this period to shed further light on the development of Andrews Chapel.

As if it had been planned so purposely, the next congregation to become established in Wake County was located the same distance west of

13. Wake County Registry, Book 18, Page 164.

Raleigh as Ebenezer was east of the capital city. Six miles from the center of town, in the gently rolling hillocks which cradle the Chapel Hill Road, Jane Betts and Alsey Eatman gave one acre of land each on February 5, 1850, in two separate deeds. Since neither of these deeds is indexed in the Wake County registry, neither must have been put on record. It was on this site, near where Cary is now located, that Asbury Chapel was built.

A recent discovery of the original membership roll of the churches of the Cary Circuit provides a key to unlock the mystery that for so long shrouded this church. The remaining pieces fit like a puzzle to describe the rise and fall of this preaching place called Asbury. The roll was prepared in 1872 by Alexander R. Raven by listing the present members in each church and how and by whom they were received into the church. Some names include a date which may be earlier than that church existed indicating their connection with a former congregation. In every case, the date and name of the pastor who received that member agrees with the pastoral appointments on the New Hope Circuit and Raleigh Circuit out of which the Cary Circuit was formed in 1872.

Members of Asbury Church in 1872 acknowledging membership as early as 1842 include William Young, John H. Pollard, Rufus Sorrell, Eliza Sorrell, Cornelia Cain, Robert S. Young, Burling Woodard and B. W. Pleasants. Others dated 1844 were Susan Rogers and the following members of the Pleasants family; Norfleet A., George, Andrew, Joseph, Bettie and Eliza. Since these memberships predate the deed, and the location of Asbury is less than three miles south of Stoney Hill, it is probable that the Stoney Hill congregation was declining and may have been the basis for forming Asbury on the Chapel Hill Road.

With the young congregation growing and worshiping in a new building it seemed as though the future was secure until the North Carolina

Railroad was laid out. The route from Greensboro, which was completed in 1856, passed through Wake County at Morrisville and along the Chapel Hill Road to Raleigh. In a deed prepared on July 8, 1854, trustees William F. Smith, Wesley O. Smith, William Young, Rufus H. Jones, Jefferson Goodwin, Aley Eatman and J. J. Saunders sold their two acre site to the North Carolina Railroad Company.¹⁴ That site became Asbury Station taking the name of the church which surrendered its land for that purpose. Although the station house no longer stands, the place is marked by a small sign and is also named on some county road maps.

The name, William F. Smith, appears on many county deeds for Methodist property. The reader will recall that he was the eldest son of Sihon Smith.

Thoroughly "Methodist," William (1795-1856) was most likely, a district trustee. He married Rachel Olive on December 25, 1813, and in 1850 held 320 acres on Hare Snipe Creek in the Western District of Wake County. He and Rachel reared six children; Hilliard J., Wesley O., William A., Nancy G., Mary A. and Grizzy Ann.

Rufus H. Jones is named on the new Cary church roll with the date 1853, obviously the year he joined Asbury Church. Aley Eatman lived on the Chapel Hill Road where he owned 223 acres next to the church. These names are among those that appear on the Asbury deed as trustees.

A new one-acre site joining the north end of the original property was secured from James E. Allen on October 23, 1855.¹⁵ This location was on the west side of Old Trinity Road about midway between the railroad and N. C. Highway 54. It may be that the building was moved to the new property to assure the continuity of the congregation. Older members who united with Asbury in 1852 were Lewis H. Crowder and Mary M.

14. Wake County Registry, Book 20, Page 793.

15. Wake County Registry, Book 22, Page 251.

Crowder. Those listed in 1866 included J. H. T. Crowder, Bettie C. Crowder and William G. Crowder. Many of these names on the roll were marked, "Transferred to Cary," which was the new name for a village on the railroad originally called Page's Siding.

When the town of Cary became chartered in 1871, a new congregation was formed, and it became more difficult to continue Asbury as a viable preaching appointment. The population grew more in town than at the old train station. For several years the two congregations co-existed. The last membership entry in the roll is 1883, about the same time Asbury finally closed. Unused the property lay until September 6, 1972, when a deed was prepared by the conference trustees to sell the land to James F. Whiting.¹⁶ No evidence of a building remains on the site, only several grave-stones which bear silent memory of a faithful congregation most of which moved on to another location.

One of the persons who figured largely in the institutionalization of the church in Wake County was William John Wesley Crowder. Born in 1828, Crowder was a schoolmaster living in the Panther Branch area, where he became familiar with the stalwart Methodists at Hollands Church. Believed to have come from outside of the county, he may have been associated with the school at the church. Having John Wesley as a middle name, indicates that his parents must have been influenced by the Methodists. According to a marriage bond dated June 4, 1848, he married Mary A. T. Crowder whose father, George, had died the previous year. William D. Crowder, a farmer and another one of the seven children of George Crowder, signed his sister's marriage bond. George Crowder was the son of Thomas Crowder and Nancy Rhodes, the latter of which is remembered as the daughter of John Rhodes of Crabtree Creek who died in 1799. Thus, the family roots of the Crowders reached deeply into

16. Wake County Registry, Book 2160, Page 343.

emerging Methodism which, no doubt, influenced young William. George Crowder's land amounted to almost 1,200 acres on Panther Branch lying on each side of Stage Road joining Alfred Williams, James Rhodes and others.

Mary Ann Thomas Crowder (1822-1895) inherited one-sixth of her father's land but she and William sold their share in 1850 to her brother, William D., preferring to establish their residence in Raleigh. A deed on record indicates that in 1854 William purchased from Henry D. Turner part of Lot 231 next to the Edenton Street Church parsonage. In later years the Crowders acquired additional portions of that lot until they owned nearly a fourth of the block on the corner of Dawson and Jones Streets. Their house faced Dawson Street. Records of the old City Cemetery indicate that Mary lived until March 20, 1895. We may only assume that William J. W. Crowder, who was a trustee of Edenton Street Church in his latter years, lies beside his wife's grave, but no records exist to bear this out.

The first documented reference to Crowder's Methodist activity is found in 1855 in the original Macedonia deed where his name appeared as a trustee. He was probably instrumental in establishing the new society, or acting on behalf of some district trustees, to provide land on which to erect their first building on what is now Old Tryon Road, three miles west of U. S. 401, South. Macedonia Church is now located on its third site at the intersection of Jones-Franklin Road and Apex-Macedonia Road.

The deed dated March 28, 1855, from Charles Williams conveyed one acre of land with trees as markers to William J. W. Crowder, Everard Hall, A. P. Woodall, John Adams, Porter Stedman, William J. Griffice and M. B. Barbee trustees of the new church.¹⁷ Other men who were among the early members of the church were Joseph King, Simeon Goodman and

17. Wake County Registry, Book 20, Page 797.

Christopher Woodard. The Greene Berry Franklin family for whom Franklin Road is named also provided members. Some of these early people are buried in the cemetery which is all that remains of the original church location.

Macedonia was a small affair, in the way of a church, a hundred yards or so from the road, completely cut off from view by heavy undergrowth. Until the church was absorbed into the Cary Circuit in 1873, the pastoral work was performed by Thomas G. Whitaker, a beloved local elder who died in 1877. Early records for Macedonia Church are simply non-existent, a fact documented by an entry in the Cary Circuit Minutes by William M. Jordan who was pastor in 1878 and reported that since there was no Macedonia Church roll, one had to be reconstructed from memory.

It would be a mistake to say that Macedonia Church was unpopular. Perhaps its uniqueness was the plain rural setting. People from Raleigh often enjoyed a journey out to the country to worship and an occasional church dinner featuring all the delicacies of country cooking merely enhanced the experience for the city folk.

One recollection recorded in the Macedonia Church history prepared by Bess W. Franklin Woodard is that of the presiding elder, Dr. J. T. Gibbs, who superintended the circuit in the late nineteenth century. He came to the church on his occasional visits wearing a beaver hat and kid gloves, carrying a cane. His style was to ride up to the church in a buggy hitched to two horses, driven by his colored driver. Certainly this appeared to be a luxury compared with the early simplicity of the people and their meager means of travel.

Methodism's beginning as an established church in the small community of Holly Springs in the southern part of Wake County cannot be dated because the original church deed cannot be found on record at the

Register of Deeds office. There were sporadic efforts made by preaching, but no activities were lasting enough to generate a self-sustained organization until late in the nineteenth century.

A small village, fifteen miles from Raleigh, Holly Springs, was named after the numerous springs seeping forth from small ravines in the area. In spite of its notable past, the community does not receive a great deal of attention in the annals of Wake County history; however, a preaching place was in the area and became one of the four in the county in 1805 to comprise the new Raleigh Baptist Association. Thomas Mann, riding the Haw River Circuit in 1812 and 1813 refers in his journal to visiting the Methodists in the area and preaching at Holly Spring Meeting House. This may have been the same place where the Baptists met.

With snail-like pace a few homes were planted near the crossroads from Fayetteville to Chapel Hill and from Smithfield to Pittsboro. The contemporary historian William Powell stated that the settlement developed around 1826, and it is safe to say that there was little growth until that date. In 1848 a Masonic Lodge was established followed by the Holly Springs Academy in 1854 which in turn was succeeded by several private schools in the 1860's. By then there were three or four stores in the flourishing community, but the school was the most famous institution. Methodism which once had been characterized by occasional preaching, did not occur as an established organization until after the War Between the States.

Perhaps Holly Springs was hurt more by the war than any other community in the county. One of the finest companies came from that village to help form a part of Zeb Vance's famous Twenty-sixth Regiment which made a mark in the bloody conflict between North and South. In the village square a Confederate flag was planted as a strong symbol of the people's loyalty. Because of its importance in the conflict,

General W. T. Sherman added Holly Springs to his itinerary and hit the town with fiery force in April, 1865, which virtually demolished the area. For a while the headquarters of the Northern Army was located at the Archibald Leslie house later to be occupied by George B. Alford.

According to Moses N. Amis,¹⁸ from 1865 to 1875 Holly Springs was a "deserted village" and it was then that Alford came there from the Middle Creek area and established his merchantile business and the town revived and became prosperous. Later, with the advent of the railroad which became the Durham and Southern, Holly Springs' future seemed assured.

Coming from the Alfords in eastern Wake County on his father's side, and the descendants of Etheldred Jones on his mother's side, George had wealth in his favor. He was by nature a leader even though the war had cut short his education. In the war he served with distinction until taken with typhoid fever. George B. Alford may be called the father of Methodism, as he was also the progenitor of resurrected life in Holly Springs. He served as justice of peace, county commissioner, civic leader and even president of the new railroad and the Holly Springs Land and Improvement Company.

A study of the Methodist records shows that an appointment called Holly Springs is listed in November, 1869, when a new circuit named Jonesboro was formed and Holly Springs was placed on the Cape Fear Circuit. In 1870, Holly Springs was placed on the Buckhorn Circuit in Chatham County.¹⁹ Being the only Wake County church on the circuit it had no orientation with Methodism in the county. But, the most interesting fact is that some eager circuit preachers were ministering in the

18. Amis, op. cit., pp. 243-246.

19. C. Franklin Grill, Methodism in the Upper Cape Fear Valley (Nashville: Parthenon Press, 1966), p. 144.

Holly Springs area and preaching there possibly in a schoolhouse even though the community was thought of as a "deserted village." The town became incorporated in 1877 and ten years later the Methodist Church there was the strongest in the circuit.

The first known church deed is dated May 12, 1855, but since the two witnesses for its registration were the clerk of the Raleigh Baptist Association (D. B. Holland) and the Baptist preacher (James C. Marcom), we may presume this deed was for Baptist property. The first known Methodist deed is dated July 27, 1904, but is a grantor deed²⁰ conveying four acres of church property to A. M. Johnson. Just when this property was purchased and when it became deeded is unknown. No doubt it was one of the transactions that took place during the darkest and most confused and hopeless periods known in the community, an act that speaks well for faith.

One more notable fact is that Holly Springs is perhaps one of the few communities in the state outside of a county seat in which a granite Confederate monument has been erected to honor its war dead. This is another result of the effort of George B. Alford.

Another satellite community is Rolesville, located about fifteen miles northeast of Raleigh. The settlement began around 1817 when William H. Roles acquired 100 acres. A post office was on his place as early as 1825. With the advent of the stage coach route, the main north and south artery, the little crossroads village provided a stop known as "Half-way House." As the village grew to become identifiable, it was incorporated in 1837 and named for Roles, one of the first settlers.

The future looked brighter for Rolesville than Little River where Antioch Church was located so thought was given to moving that congregation to the new community, about midway between Antioch and Wake

20. Wake County Registry, Book 259, Page 583.

Forest. In all probability the meeting place at Wake Forest was declining or by now had even ceased to exist. Perhaps it was believed the new site might recapture some faithful Methodists from the strongly Baptist community whose prized possession was a growing college.

In 1859 the decision to move was finalized by selling the existing property near Little River to Joseph Fowler. On November 21, 1859, John M. Fleming deeded²¹ an acre of land on the Raleigh Road near the village of Rolesville and a new church building was erected. Trustees in this transaction were Wiley D. Jones, Wesley Hartsfield, Bryant Green, Henry C. Ligon, Charles H. Horton and Amos Scarborough. The new church at Rolesville continued to be served by the Raleigh Circuit as it had at Antioch.

When this change of locations was completed for what was originally Hartsfield's Meeting House, Andrew Hartsfield, the venerable old local preacher was ninety-four years old. He had seen the congregation established in 1818 and ministered to the people through the life of two successive buildings near his home. What thoughts and feelings he rejoiced over to understand that a new site had been selected while he lived to see the erection of a third building to provide for the worship and education of his spiritual children. Dr. Wesley Hartsfield, who was a trustee of the church, was his son and now assumed a strong role of leadership in his father's old age.

The congregation continued to be served at Rolesville until 1936 when another site was purchased at Wake Forest, and the church property was sold three years later.

There was a peak in the significant gains of the Methodist Episcopal Church, South as the new church at Rolesville was being started. Southern Methodism had become prosperous and boasted a larger member-

21. Wake County Registry, Book 23, Page 103.

ship, well over half a million, in 1860. Churches were becoming more interested in home and foreign missions, use of religious literature was increasing and the Sunday school was gradually growing in importance. Socially, the church was developing a concern for the poor, and an aggressive stance was taken against the use of alcoholic beverages. For at least ten years groups had been organizing under the name, Sons of Temperance, which had both ministers and lay people in their membership. They met in church buildings and, occasionally, churches were founded in the temperance halls.

From this peak in growth and development, changes were to take place due to the ominous and unmistakable rumblings of war which would result in the church being shaken and tested. No General Conference was held in the South from the time of the session at Nashville in 1858 until 1866 when the church began to pick up the pieces. At best the church could only survive in the sixties.

In the decade before 1860, North Carolina had made gains in industrialization, but farming still remained the principal occupation. The discovery of the "bright leaf" curing process made tobacco the chief crop. The main industries in the state were turpentine, flour and meal, tobacco products, lumber and textiles. People in Wake County were becoming more prosperous as they shared in many of these important operations.

The largest group of people was the middle class who either farmed or owned small businesses. By 1860 negro slaves numbered one third of the state population, yet seventy-two percent of the white families owned no slaves.²² The wealthy class owned most of the property and slaves, while middle class families had five or fewer blacks per family. The middle class, although more numerous, had less social life, owned

22. Lefler, op. cit., p. 243

smaller homes and led simpler lives than the wealthy. The largest demographic group were small farmers and laborers who owned no slaves, depended on their own family to do farm work, were good honest people and held an essential vote in the selection of public officials.

Probably the most important event that would shape the future of North Carolina and the South was the election of Abraham Lincoln in 1860. As president he authored the Emancipation Proclamation, and on May 20, 1861, the North Carolina Convention adopted the ordinance of secession which launched the South into the War Between the States.

The only Methodist church believed to have come into being during the war was Beulah. Some evidence exists in the Ebenezer Church history to indicate that Ebenezer had closed its doors by the time the war had begun due to a serious controversy which arose among its members. Either because of that controversy, or because the church had closed, or simply because of their interest in Methodism, the William Snelling family built a simple wooden chapel about 1862 and named it Beulah. It may have been that Snelling had attended Ebenezer and was a party in the quarrel; the historical account does not relate the issue or who the principals were, it simply states that when Ebenezer closed, the pews were moved to Beulah.

Snelling built the church on a slope on his own land, on what is now the west side of Vandora Springs Road near Garner, about three-quarters of a mile south of U.S. Highway 70. The Snelling home stood a short distance south of the church. Unfortunately, no memories exist today of what the church looked like for no one in this century who is alive today ever saw it.

Beulah was on the north side of Swift Creek only three miles north-east of Hollands. It became the place where the Snellings, Waltons, Bagwells, Rands, Pools, Broughtons and Whitakers worshiped. The

initiators of the church had closer ties with the church in Raleigh than with the other churches of the Raleigh Circuit. At the beginning, the pastor of the Raleigh City Mission, who was perhaps a local elder, came out to preach. Then Alexander R. Raven and Moses J. Hunt ministered until 1869 when Beulah became a part of the Wake Circuit. By 1890, Beulah was one of the eight churches on the Cary Circuit.

William Snelling (c. 1791-1872) descended by the second generation from Hugh Snelling of Granville County. His parents, Curtis and Silvanious Snelling, had six boys most of whom left North Carolina. Curtis died in 1829, providing through his will for a lifetime estate for his wife, including a large tract of land in House Creek District on the east side of Mine Creek, the plantation home and several negro slaves.

William, the third son, married Nancy Holland in 1822 and settled in Panther Branch District with his new wife on her property. Nancy, the widow of William Holland, was considerably older than Snelling; however it was a good match. As if to confirm the union, Elijah Rhodes who was Nancy's brother, deeded William Snelling 279 acres of land later in the same year. This land on Panther Branch joining Thomas Crowder and the Stage Road added to what Nancy owned amounted to just over 443 acres. It was the beginning of what was destined to become a huge farming interest and the prospects of considerable wealth.

Nancy Holland, daughter of thoroughly Methodist John Rhodes of the Crabtree Meeting House, and widow of the schoolmaster William Holland, who was the namesake of Hollands Church, could not have failed to influence William. She represented intellectual commitment and displayed the spiritual morality of religion so that by both precept and example she manifested the charms and graces of contemporary southern living. Life did seem good and farming proved to be quite rewarding.

In any successful venture the tendency is to expand the operation. This effort was accomplished in March of 1832 when Snelling bought from Hutchins Atkins an additional 650 acres. The land spread into St. Mary's District and was joined by that of William Walton, Willis Whitaker, Samuel Suggs, James Weathers, Samuel Whitaker and others. This increased Snelling's landholdings to nearly 1,100 acres, and seven negro slaves were engaged in working on the plantation.

It may be that during those years in the Panther Branch area, the Snellings attended Hollands Church which was part of the Raleigh Circuit. This was during the same period that the "little red meeting house" was built and the new facilities provided a schoolhouse as well as a church. Not many years later, however, Nancy, a generation older than William, died and he was left alone on the plantation.

According to a marriage bond dated February 3, 1840, William Snelling married Frances Warren who was a daughter of the Nathaniel Warren who lived in the Bartons Creek area and is remembered as an original trustee of Stoney Hill Meeting House. Together they built a new home on the north side of Swift Creek which was in St. Mary's District. After Nathaniel Warren died in 1849 and Frances received her share of his land, Snelling sold her 108 acres in Bartons Creek to W. C. Page.

In 1846, Snelling sold portions of the Panther Branch property, one tract of 260 acres to Jonathan P. Rhodes and another tract of 254 acres to James A. Rhodes. These men were nephews of Nancy and probably sons of Elijah Rhodes from whom much of his land had come. Another deed transaction in 1856 indicates that Snelling sold 103 acres of his father's land in House Creek. From this point on, Snelling became a lender of money in addition to his extensive farming enterprise due to the fact that it was a period of great financial stress in the South.

This fact is attested to from the number of deeds of trust made out to him on record in the Wake County Registry.

It was on the northern side of the plantation, on the old Hillsborough road with access to Raleigh, that the new family was able to provide a suitable place to rear their children. The 1850 census names William N., Alex, Martha H., Mary A. and Thomas. Their mother, sixteen years younger than William, would even bear him more children and outlive the wealthy farmer. It is in this period that the Snellings could have attended Ebenezer Church only six miles away from their home.

Another important family in the Beulah Church story were the Jesse Broughtons who along with Stephen Broughton and Joseph Broughton were the first settlers by that name in Wake County. Jesse Broughton (c. 1806-1859) had a small piece of land on Swift Creek where he was engaged in farming to make a meager living. In 1850, the Jesse Broughton family included his wife, Matilda, and their children, Rebecca, Catherine, William H., Louisa and Joseph Thomas, who was only four years of age. Broughton is remembered for his piety and consistent Christian life although it is not known whether these virtues were cultivated in a religious community such as Hollands or Ebenezer.

Due to his father's early death, young Joseph was torn between the responsibility of working to provide for the family's needs and his inner feeling of answering a call to fight in the conflict over slavery, both of which he attempted. When he returned from the war, he added 120 acres of land to that portion he received from the division of his father's estate and continued to farm. In the meantime he had met an attractive daughter of William Snelling only two years younger than he, who lived nearby. The friendship between Joseph T. Broughton and Martha H. Snelling grew and on November 1, 1866, they exchanged their marriage

vows before Thomas G. Whitaker. The wedding may have taken place at Beulah Church, for this is where both attended religious services.

Later they moved to William Snelling's place and remained there fifteen years managing the farming operation which continued to be successful.²³ In 1869, William Snelling deeded portions of his plantation property on Reedy Creek, six miles south of Raleigh, to Martha (176 acres) and another to Frances (105 acres), thus providing his wife the homeplace and preparing to gradually end a colorful and respectable life. He died in 1872, providentially spared from grief over a lengthy and embarrassing litigation in 1880 regarding his father's property.

Other deeds by Snelling provided land for Alex and William N. both of whom later conveyed their property beside Beulah Church to Joseph T. Broughton. No deed was ever prepared for the church which stood on Snelling land.

For several years families had been moving into an area around the train stop on the North Carolina Railroad called Garner's Station. The new community was named for H. C. Garner and, in 1883, became chartered. Since this new village looked promising for Methodism, on May 24, 1890, William N. and Sophrenia L. Snelling and Joseph T. and Martha H. Broughton gave a deed for one half acre of land on which to erect a church.²⁴ Broughton remained in Garner, a civic minded and influential citizen, and lived out his life in his home which is still standing and is adjacent to the present location of the Garner Church. William N. Snelling moved to Raleigh where he established a grocery business and identified with Central Methodist Church.

Certainly, Beulah Church was the forerunner of Methodism in Garner, and for a year or two both churches existed, but soon the old gave way

23. Amis, op. cit., pp. 238-239

24. Wake County Registry, Book 114, Page 238.

to the new as is often the case, and old Beulah Church passed from the scene.

In an effort to get the church back on track to resume the progress it was making before the destruction and distress of war, a General Conference was held in 1866 at New Orleans. At this session, where the concept of a "district conference" was first initiated, Bishops Andrew and Soule retired at their own request. A new generation of bishops was elected, namely William M. Wightman and Holland N. McTyeire of South Carolina, David S. Doggett of Virginia and Enoch M. Marvin of Missouri. These episcopal leaders would soon become the prophets, priests and administrators to guide the church into a new era of development. Each bishop held conferences in North Carolina because the bishop itinerated among Annual Conferences as the pastors did among churches.

During the war, William M. Jordan was preaching in all of the churches on the circumference of Raleigh, a vast circuit named for the city the churches surrounded. In 1841 he had married Ann E. Page who was the daughter of Anderson Page remembered from Soapstone Church. Page had died in 1861 and the Jordan family appreciated being close to the homeplace. During 1863, his last year on the circuit, he was assisted by Moses J. Hunt. Junius P. Moore was the last preacher on the old Raleigh Circuit before the name was changed, in 1864, to Wake Circuit. This name was much more descriptive of the geographical dimension of the ministry to the 478 persons who comprised the membership of the circuit.

Toward the end of the war, or shortly thereafter, a small group began meeting at a place called Edward's Store, located about six miles northeast of Raleigh on the Leesville Road. The group organized and took the name Pleasant Grove which denoted the serene surroundings in which the people gathered. On January 10, 1867, trustees Simon Lynn,

Benjamin Lynn and David Smith bought one acre of land from John Q. Adams²⁵ on the north side of Cedar Fork Road joining a school lot in order to erect their first meeting house. This land was not far from where the venerable Dr. John King had lived and was buried. Thus, Pleasant Grove Church became established and was added to the Wake Circuit.

In addition to the Lynns, early members of the Pleasant Grove congregation were John G. Saunders, Hilliard T. Smith and William T. and Sion H. Smith, sons of Wesley O. Smith. Other family names were House, Cope, Kelley, Finch and Warren.

James B. Bobbitt served the Wake Circuit those three difficult years between 1865 and 1868 at which time the membership increased to 595 white and 18 black members. The preaching appointments included Asbury, Andrews Chapel, Rolesville, Oaky Grove, Hollands, Ebenezer, Pleasant Grove and Soapstone. It was the preacher's intention to get to each church at least once a month. Usually the stronger churches demanded more services than the weaker ones. Visitation was a major part of the ministry and the preacher would often remain in an area the day before and the day after preaching at the church. Whether there was a parsonage or not is not known, but is rather unlikely.

Assisting with the regular ministry at the circuit church was the local elder, or local preacher as we may know him. He was a resident of the community who usually was gainfully employed in another vocation but preached, exhorted and taught at the Methodist church in his community. Serving in this capacity in Wake County in 1868 were William J. W. Crowder, William H. Cuninggim, Levi Branson,²⁶ Richard H. Whitaker,²⁷

25. Wake County Registry, Book 136, Page 131.

26. Levi Branson was a retired Methodist preacher who operated a book store in Raleigh on Fayetteville Street.

27. Richard H. Whitaker was the son of Thomas G. Whitaker, a local elder. He operated a boarding house in Raleigh, was business manager of The Episcopal Methodist and wrote Whitaker's Reminiscences.

S. N. Whitson, S. D. Franklin, William M. Sorrell, Bennett T. Blake²⁸ and Sidney R. Traywick. Some of these men preached in mission churches alone seldom getting any guidance from the circuit preacher unless he was invited in to preach or otherwise minister.

The most organized mission church in this period was the Raleigh City Mission, meeting in their own building on Person and Davie Streets. By 1871, the 30 original members had doubled to 61 which was not an enviable record for twenty-six years. New members given a choice for Methodism in Raleigh often chose Edenton Street Church which by now numbered 312, The church on Person Street simply had been identified as a mission which was not an image conducive to growth. An attempt was made in 1868 to change that image. Beulah, which had been attached to the mission, was placed on the Wake Circuit and the name of the mission was changed to Wesley Chapel. It continued under this name until it became Person Street Church in 1872.

Wesley Chapel may have been the only mission church listed in the Conference Journal as having a ministerial appointment, but it was certainly not the only mission in Wake County. Others were served by the local preachers. Two such places named by Levi Branson in his North Carolina Business Directory, 1867-1868 are Watkins Mission and Crabtree Mission, both attended to by William J. W. Crowder. Watkins did not last long but Crabtree, at an unknown location, lasted more than ten years, Survival of the missions depended on the availability of a preacher and the loyalty of its congregation. Macedonia, as has been stated, operated on a mission basis for a long period of time, served by Thomas G. Whitaker who was a local elder and highly effective in his work.

28. Bennett T. Blake was a member of the Conference but retired to his home at Shotwell where he often preached at Oaky Grove.

Occasionally some of these missions developed into fully organized congregations which desired institutional status such as Macedonia. Another similar situation was at Millbrook where a settlement dates from 1860. In 1869, the young congregation decided to acquire property and formed a board of trustees for that purpose. They were S. R. Traywick, Thomas W. House, William E. Pell, W. J. W. Crowder and Jasper Fleming.

On March 29, 1869, Richard R. Justice and Martha Justice prepared a deed for one acre of land beside the Raleigh and Gaston Railroad on which a modest building was standing. This may have been where the group was meeting since the deed stated that "the building thereon is to be used for church purposes and never as a dwelling or residence."²⁹

William E. Pell, as a pastor, served several circuits and station churches in North Carolina, including Edenton Street in 1853 and 1854. For five years beginning in 1861, he was assigned to the Raleigh Colored Mission where he ministered to approximately 300 members. No appointments are listed for the mission after 1865, but he may have continued preaching there until 1867 at which time the congregation united with the African Methodist Episcopal Church.

Named in the deed for the new church, Pell may have been functioning as a district trustee. In Wake County, however, he is best remembered as being associate editor of the Raleigh Christian Advocate, a post he obtained in 1862. Bold in the defense of the rights of oppressed people, Pell's editorials were sharp and frequent. He died about 1870 and lies buried in the Raleigh City Cemetery.

Crowder, who was also a member of Edenton Street Church, had a penchant for lay preaching and establishing congregations. Although

29. Wake County Registry, Book 27, Page 652.

involved in other mission work at the time, he may have been instrumental in establishing the new church at Millbrook, or he was simply named on the deed as a district trustee.

Sidney R. Traywick had been received on trial in the North Carolina Conference in 1850 and was assigned to the Granville Circuit for one year. He terminated his Conference connection in 1866 and located in Wake County. His name on the new church deed represented the most influential individual within the fledgling congregation. When the members selected a name to give the new organization identity, they wedded Sidney and Bethlehem together. Bethlehem alluded to the place where Christianity began, the town where Jesus was born. Sidney was the first name of the beloved local elder, Sidney R. Traywick. The next year, 1870, Traywick supplied the pulpit at Wesley Chapel, the former City Mission.

An ancient Episcopal Chapel is said to have existed nearby, but there is no documentary evidence to indicate that it played a part in the early beginning of Sidney Bethlehem. Sometime later, the church took the name of the community it served and has been known in this century as Millbrook Church.

Prominent in the development of the individual church was the local elder whose role has already been described. He supplemented the work of the circuit preacher in so many ways that we think of him as the spiritual handy man. Because of his constancy and availability, he was beloved by the congregation. The elder, or circuit preacher, was a member of the Conference, a "connectional" man. Never assigned anywhere long, preachers varied in ability and disposition as all other humans do. Some were effective, others ineffective; some were good pastors; most were educated at least as much as any comparable professional person, but some were impractical, harsh and unkind.

The city church became prestigious enough to secure the best qualified and most effective minister but, whether in the city or on the circuit, few stayed more than one or two years before moving on. This leaving saddened the hearts of those who had become especially fond of the parson and his family. But this itinerant system always guaranteed a preacher for every pulpit and the bishop would simply replace the one who left by making a new assignment.

During those first one hundred years in Wake County, meeting places were being established, congregations were gradually growing, buildings were being erected and the ministry was being developed. In spite of the movement toward maturity, from all of the sources of information available to us today, it appears that only three men came into the Methodist ministry from Wake County to achieve Conference membership. These three were Alsa H. Tucker, William A. Smith and Robert W. Bailey.

Alsa H. Tucker (1805-1850) began a farming operation at his 136 acre home in Swift Creek District, near the Chapel Hill Road west of Raleigh. In the latter 1820's, while yet a young man, he had the assistance of three slaves which were listed as part of his property. His brother, Ruffin Tucker (1795-1851), operated a dry goods store on Fayetteville Street. Ruffin was probably Presbyterian since a deed was issued to him in 1823 for two pews in Brick Presbyterian Church on Morgan and Salisbury Streets.³⁰ Later, as a member of Edenton Street Church, Ruffin was named a trustee in a deed for property on Davie and Person Streets on which the Methodist City Mission was built. His connection with the Methodist movement peaked in a colorful way over a controversy he had with Dr. W. A. Smith, president of Randolph Macon College in Virginia.

30. Wake County Registry, Book 5, Page 655.

Alsa Tucker united with the Methodists by joining the church in 1826 and became a member of the North Carolina Conference in 1839. A few of his early appointments were on large circuits in the eastern part of the state. Tucker returned to Wake County in 1845 and labored to organize the City Mission under the auspices of Edenton Street Church. So strenuous was the work of this new effort that his failing health caused him to give it up and take retirement in 1848. He died in 1850 at forty-five years of age leaving his entire estate to his wife, Ann. His property included the home and farm as well as nine negro slaves, considerable wealth for a Methodist preacher.

Years later, a church was organized not far from the Tucker home. A deed was prepared on September 21, 1887, by Rufus S. Tucker and Florence P. Tucker to the trustees of Tucker's Grove Methodist Church.³¹ Located on the north side of Chapel Hill Road less than four miles from Raleigh, the church did not last more than twenty years. It is interesting to note that among the trustees named in the deed is William J. W. Crowder, whom Branson listed in 1890 as pastor of the church.

William Asbury Smith (1822-1867) was a son of William F. Smith (1795-1856) who was the eldest son of the Reverend Sihon Smith, pioneer preacher in Wake County who died in 1832. For a while William farmed with his father and gained his Methodist experience at Stoney Hill and Hollands Church. At Asbury Chapel, where his father was named a trustee, he may have been among those involved in establishing the church. On December 14, 1853, William married Mary A. Pool, granddaughter of Theophilus Pool. Soon thereafter, Smith felt God's call to become a minister of the gospel and joined the North Carolina Conference in 1860. Described as a short man, slightly lame in one leg, Smith served

31. Wake County Registry, Book 120, Page 483.

appointments in the extreme eastern part of the state where he was loved by all. There is evidence that he established the church at Newport in Carteret County.

What might have been a long and effective career was shortened by a bout with typhoid fever from which he never recovered and died in 1867. His wife obviously did not find the itinerating custom of a Methodist minister to her liking; she married William's brother, Hilliard J. Smith of Perry County, Alabama, and together they reared two children, Hilliard and Cornielia.

Robert W. Bailey (1859-1930) was born in the New Light District of the county, north of the Neuse River, a portion which has now been annexed by Durham County. His mother's deep faith and Christian influence led to Robert's early religious experience and he joined the Methodist Church which may have been at Fletcher's Chapel. He united with the North Carolina Conference at the 1888 session and was appointed to serve on the Clayton Circuit, which is as close to Wake County as he ever came during his long ministry. Robert married Florence Cuningim, daughter of William H. Cuningim.

Although he was not a full member of the Methodist Conference, W. H. Cuningim needs to be mentioned since Levi Branson named him as a local elder in Wake County in 1868. Cuningim began publication of The Episcopal Methodist in Raleigh in 1867 which was a forerunner publication of the "Advocate." Soon the paper failed due to the slowness of the mail in those unsettled times and a disastrous fire which ruined most of the equipment. H. T. Hudson, pastor at Edenton Street Church was editor and purchased what remained of the business and kept it alive until 1868. At the Annual Conference session, it was purchased by J. B. Bobbitt and the name was changed to The Raleigh Christian Advocate.³²

32. Whitaker, op. cit., p. 55.

Other preachers in the Cuninggim family were Jesse Anderson (1832-1899), son of William H. Cuninggim, and William Lorenzo (1855-1911), son of William H. Cuninggim, Jr. After leaving Raleigh, W. H. Cuninggim was ordained a local elder in 1873 and served conference appointments for two years before being discontinued at his own request. He was married to Edith Gibbons, daughter of a circuit preacher, and is identified with Ormond's Chapel in Greene County.

It is almost impossible to describe all of the changes that had taken place in Methodism in Wake County during those first one hundred years. Beginning with sporadic preaching in homes, the ministry became institutionalized to the point that it was performed on a regular schedule by experienced and trained preachers under episcopal appointment. The Annual Conference was organized into boards and agencies and Sunday school had become an important part of the movement of Christian Education.

The small meeting house kind of gathering was no more compatible with expectations in the late 1860's than were the kind of issues that faced the people in Wake County and in the South. This was the period of the Ku Klux Klan and corrupt politics. Governor W. W. Holden went into office in 1868 and became the only North Carolina governor to this day to be impeached. The new state Constitution, which gave every adult the right to vote, also allowed anybody to fill public office; consequently, there was little responsibility in government.

History shows that often the church has made its best gains during bad times, and this was the case in the late 1860's. Strength in the church reflected the determination of the people whose spirit had been tested by war. Edenton Street, founded in 1811 and Hollands, deeded a few months later, were the two oldest Methodist churches in continuous use in the county. The wooden Edenton Street Church structure burned

to the ground in 1839, but was replaced by a new brick building in 1841, and its congregation emerged after the fire stronger than ever. A dozen more churches were now scattered across the county and these gave witness to Christian morality and demonstrated that Methodism was here to stay.

The Centennial of Methodism

General Conference scheduled to meet in New Orleans in 1862 was indefinitely postponed, because at that time the city was under the control of northern troops. When it finally assembled there in 1866, there were many issues before the legislative body.

The long discussed matter of lay representation was introduced. Prior to this no lay persons were seated to vote in general church matters and few even attended. Methodism was definitely a clergy dominated institution in America from the days of Francis Asbury who wished that it forever should remain so. Methodist Protestants had broken from the church as early as 1828 over this and some other issues. But when the General Conference met at Memphis in 1870 there were one hundred six lay and one hundred twenty-six clerical delegates. It was noted by Bishop Paine that the (new) system worked admirably and that it proved that lay people could assist in managing the church -- perhaps a startling revelation to many of the preachers in attendance.

The same body in 1866 dealt with the fact that many Annual Conferences had black pastors and members. It was decided to create an opportunity for blacks to form a separate and distinct ecclesiastical identity "if the time should come when in their godly judgment, it would be better for them."¹

1. Daniels, op. cit., p. 660.

The result was that in 1870 the next General Conference willingly released them and from that point there was officially no black membership in the Methodist Episcopal Church, South. All property held by that denomination for the use of black members was turned over to the new church; thus, over a million dollars worth of real estate was transferred. An organizational conference was held at Jackson, Tennessee in December, 1870, and two black pastors were elected bishops for the new conferences which collectively were to be known as the Colored Methodist Episcopal Church. Two schools of higher education were established, which the southern church agreed to help support. One of these institutions was Paine College. This denomination has continued its separate existence to this present day, although there is no documentary evidence that any C. M. E. church was in operation in Wake County until 1881, when a deed was prepared by J. M. Dennis and Ida B. Dennis² conveying property to that church. In 1904 the name of the body was changed to Christian Methodist Episcopal Church.

The oldest fully black congregation in Wake County was the church which met on the corner of Edenton and Harrington Streets in Raleigh. It became known as St. Paul A. M. E. Church in 1867. This was an extension of that company of blacks whose roots consisted of those courageous souls who broke away from Edenton Street Church in 1853.

The annual session of the North Carolina Conference was held in Raleigh early in December, 1862 with Bishop John Early in the chair, but it lacked some of the usual enthusiasm and interest because of the state of the war. Many of the circuits were "left to be supplied" due to an increasing number of preachers who were leaving their comfortable pulpits for the transient tents of the troops. Membership statistics showed a nominal decrease among white members but over 1,100 blacks were reported

2. Wake County Registry, Book 91, Page 444.

to have left the church. Perhaps it had become increasingly evident during the past three years when black membership peaked within the churches, that the future for blacks in the white dominated congregations was dim.

Again, three years later, in 1865 the Annual Conference assembled at Edenton Street Church with Bishop Early presiding. Although minutes of the session were probably recorded, none were published and we do not even have lists of pastoral appointments. This was probably the darkest and most confused period in the history of the South. Grief filled the towns and hamlets, people wandered aimlessly and many were homeless. Blacks within the ranks of the church had dropped to barely over 7,000, but white membership rose to 28,168 as many hopeful people sought to restore their faith by becoming connected to the church. It has been estimated that by 1871, the end of Wake County's first century, there were 1,000 Methodists in Wake County.

By 1874, when the next Annual Conference session was held in the capital city, white membership in the Conference was nearly 50,000, but the number of blacks remaining on the rolls had dropped to 339. For almost ten years the African Methodist Episcopal Church and the A. M. E. Zion Church, two northern based splinter groups of the original Methodist organization, were sweeping the disillusioned blacks and freed slaves into their benevolent arms. There was also some evangelistic work done among the black nomads in the South by the northern branch, the Methodist Episcopal Church, which somehow had managed to continue to hold blacks and whites within its membership.

The Methodist Episcopal Church organized the North Carolina Conference in 1869, the same year that S. N. Whitson, a Raleigh local elder, was attempting to unite a group of blacks to form a congregation. The following year the M. E. Conference named the new charge "Wake and

Johnson" and officially assigned Whitson as pastor of the fourteen members who met in the village of Oberlin, located between the fairgrounds and the city of Raleigh. As a result of Whitson's work, two preachers were assigned to the area in December 1871, M. G. Croom at Oberlin and N. S. Farrar at an appointment called Raleigh. Together there were a total of forty members in both charges.

The appointment called Raleigh raises some questions concerning what it was and just where it was located. There was a black organization in the city named St. John which may have been Methodist Episcopal in 1871. When they deeded their property in 1873 they proposed to have a church and a school under the name St. John Methodist Church, Colored. In 1877, Branson's Directory lists St. John as an African Methodist Episcopal Church, which is a different denomination. We might assume then, that this was originally Methodist Episcopal but at some point in time crossed over to the other denomination.

On September 9, 1873, a small piece of land on Hillsboro Road which ran through the village of Oberlin was deeded to W. W. Morgan, M. G. Croom, A. S. Farmer, L. B. Hinton, S. B. Crainin and Henry Foster, trustees of the new organization.³ The church on what is now Oberlin Road was named Wilson Chapel and continues to operate today in the same location as Wilson Temple United Methodist Church.

Some of the preachers who survived the hardship of the war, the resultant racial bitterness, the thievery of corrupt politicians, the financial strain of inflation and the inner struggles within the church, without giving up or casting the ministry aside, gained prominence in their vocation. They were recognized throughout the Conference and somewhat in the General Church as the pastoral giants of Southern Methodism.

3. Wake County Registry, Book 37, Page 227.

Special note was taken of several of these giants attending the 1877 conference presided over by Bishop D. S. Doggett in an article published in "The Observer" naming the pulpiteers and highlighting their accomplishments. Perhaps the most scholarly was Dr. Braxton Craven, president of Trinity College and noted as one of the finest preachers in the state. He had been elected to attend every General Conference since 1866. The oldest preacher to attend the conference was Daniel Culbreth having been forty-six years in the work of the ministry. The oldest member of the Conference was Bennett T. Blake having reached his seventy-eighth birthday, fifty-three years of which had been spent in the ministry.

Dr. William Closs, forty-four years in the Conference, was remembered for his logical thought process and sermons delivered with force and clarity. Also with forty-four years was Robert O. Burton, a graduate of West Point who was an unusually effective minister. Junius P. Moore with only twenty-four years of service had spent nearly half of that time as a presiding elder.

Dr. J. W. North was noted for his extremely accurate memory, knowledge of the Bible and ability to quote a proper verse for every situation. John Tillett was named for his long years of service and academic achievements. J. W. Jenkins had been in the ministry only nineteen years but showed exceptional promise. Later he served the Cary Circuit three years and in 1900 became the first administrator of the Methodist Orphanage in Raleigh which had been established in 1899. A church in Raleigh was named in memory of Jenkins.

William S. Black had a smooth easy personality which favored him among lay and clergy alike. Later his wife organized the Bright Jewel movement in the North Carolina Conference. Marquis L. Wood, with twenty-two years of service, had spent half of that time as a missionary in

Shanghai, China. W. M. Robey, one time president of Davenport College in Lenoir and one of the handsomest and ablest ministers, greatly emphasized higher education. Dr. T. M. Jones, president of Greensboro College, was one of the most distinguished educators in the country. Although he was not a member of the Conference, he was a local preacher who occasionally did itinerant preaching. Another layman, Donald W. Bain was financial secretary of the Conference, recording steward at Edenton Street Church and a member of the Grand Lodge of Masons of North Carolina. By vocation he was chief clerk of the State Treasury. Later he became conference secretary.

Frank L. Reid was a young preacher of promise descended from Dr. Numa F. Reid, who was the son of James Reid, both of whom had gained distinction from long years of faithful Christian service in the Conference. L. L. Hendron, one of the presiding elders, had provided long service as an effective, graceful and fluent speaker. He was one of the best in sermon preparation and delivery as well as an author of historical abstracts. A. A. Boshamer and J. T. Bagwell were young, but rapidly escalated in importance due to their zeal and ability and by the effort put into their career.

No list of important people may ever be complete, because each makes a unique contribution which should be noted; however, two more preachers must be mentioned because both touched Wake County. They are Dr. E. L. Perkins and the Reverend H. T. Hudson. Perkins, a local preacher, physician and historian, delivered one of the orations at the Centennial of Methodism in Raleigh in 1876. H. T. Hudson, pastor of Edenton Street Church 1866-1869 was editor of The Raleigh Christian Advocate, presiding elder on several occasions and impressive as an administrator and pastor. He also delivered an address at the Centennial Celebration.

Wake County, being the seat of government and a popular area of the state, was fortunate in that it attracted some of the best and ablest ministers. Occasionally one would serve, at different times, two circuits in the county or the same one at two different times, but to serve the city church was a special honor. Edenton Street Church in Raleigh had distinguished itself being located almost next to the capitol and having among its membership notable state, business and political leaders. Two outstanding ministers in this period were Burkhead and Mangum.

Lingurn S. Burkhead was born on a farm in Davidson County May 17, 1824, and died in Fayetteville on December 2, 1887. He was educated at Union Institute under the auspices of Braxton Craven. Anchored to theological reality through the ministry of Alfred Norman, his spiritual mentor, Burkhead felt the call to preach and joined the North Carolina Conference in 1849. He was stationed at Edenton Street Church in 1871 and again in 1875 through 1877 and was therefore in Raleigh in 1876 when he presided over the Centennial Celebration. Burkhead edited the centennial volume which was published following the celebration, a volume which now is a collector's item in the annals of Methodism. His special talents surfaced during several successful terms as presiding elder. He was stationed at Centenary Church in Winston Salem when death ended his ministry.

Dr. Burkhead was an ingenious preacher, decisive administrator, imaginative and creative, typical of the best minds in the Conference. Five times he represented North Carolina at the General Conference. As if by providential decree, he died during the 51st session of the Annual Conference at Fayetteville in the 63rd year of his life. In memory of this noble soldier of the cross, a special memorial service was held at noon in Hay Street Church after which the conference was adjourned for the day in his honor.

Another of the really great preachers who was at the conference in Fayetteville was Adolphus W. Mangum who had followed Burkhead at Edenton Street Church in 1872. At the time of his death in 1890, he was professor of mental and moral science at the University of North Carolina. Mangum was born on Flat River in what was then Orange County. At a young age he was converted and joined Mt. Bethel Church at Bahama. A product of Randolph-Macon College, he had achieved brilliant scholarship, the admiration of his classmates and the confidence of the faculty.

Mangum joined the North Carolina Conference in 1856 and was made junior preacher to the evangelistic Henry Gray on the Hillsborough Circuit as his first appointment. During 1861, in the beginning of the ensuing bitter war, he was chaplain to the 6th N. C. Regiment. For four years following Burkhead, he was pastor at Edenton Street Church, until called to the position at the University of North Carolina in which he was serving when he died. Although mostly noted for kind and gentle spiritual qualities, he also received scholastic recognition at home and abroad and was awarded a doctorate by his alma mater.

During those seven years (1871-1877) Burkhead and Mangum were in the pulpit at Edenton Street Church they saw the membership of the church grow from 312 to 475. This was an enviable record in that post-reconstruction period.

In order to keep from suggesting that church people were always cordial and that perfection was right around the corner, it must be said that one characteristic of this post-war period was the conflict and controversy among strong personalities. And the clergy were not immune; far from it, they were the leaders in controversy. Church trials were held for so slight a reason as falsehood against a brother minister, maladministration and even gossip. Drunkenness was a common ailment among the laity. Scandals involving sexual improprieties were all too

frequent resulting in suspicion and a lengthy trial usually ending in expulsion.

One of the most lengthy conflicts that took place during this period was that which developed against Braxton Craven. The principals actively opposed to the president of Trinity College were Dr. Charles F. Deems, chairman of the board, R. S. Moran and William Closs.

What might be called the "Conference versus Craven" first became public at the 1862 Annual Conference session in Raleigh when Moran threatened to prefer charges against Craven. In 1857, the Conference had agreed to support the young North Carolina school, then called Normal College, in preference to the stronger and older Randolph-Macon in Virginia. Deems, from Baltimore, just out of the presidency of Greensboro Female College was an influential and popular presiding elder. Moran, formerly from New York, had his ideas concerning how the school should be managed. The institution had not been applauded so much for struggling to remain open during the war years with declining enrollment as it was criticized for financial mismanagement, unclear legal connection to the Conference, uncollected pledges and Craven's commitment to remain president as long as the debt existed.

Some intentional maneuvers to take Trinity away from the Conference were attempted at the 1863 session, but they did not succeed. In order to help resolve the conflict, Bishop George F. Pierce appointed Craven to Edenton Street Church, a move which forced him to resign as president of Trinity. By then the newspapers had picked up the scandal which resulted in public embarrassment for the college and disappointment for Craven. The 1864 academic year was anything but smooth, the physical condition of the campus was unkempt and only one student was graduated in June. That was the last commencement during the war, for the college closed in 1864. The following year plans were made to reopen Trinity and the trustees

again elected Braxton Craven as president but he would not accept the position until the Conference met to determine whether they would affirm this decision. At the session in 1865, again in Raleigh, a motion was adopted to restore Craven to his former post, which terminated his pastorate in Raleigh.

In addition to his duties at the college, Craven served as secretary to the North Carolina Conference from 1867 to 1881. Although never free from criticism, Craven enjoyed this honor which indicated a vote of confidence by his peers.

Deems continued to be so derogatory in his remarks about alleged maladministration that Craven preferred charges against him in 1873.⁴ However the majority of the Conference was supportive of his leadership and by 1874 both Moran and Deems had transferred from the North Carolina Conference and had become engaged in pastoral work in New York.

In 1869, several of the churches on the Wake Circuit were grouped together into a new circuit which took the name of the community of Rolesville, where one of the churches had relocated a decade before. The first two pastors of the Rolesville Circuit were Joseph J. Renn and Alexander D. Betts.

Renn was born in Warren County in 1839 and died in Wilson early in January of 1906. Like many of his contemporaries, he fought with the Confederate troops in the War Between the States, but suffering the misfortune of being captured he was imprisoned for thirteen months in Elmira, New York. After being released, he married a native of Warren Count on Christmas Day of 1865, to which union eight children were born. Four children were produced from his second marriage following the death of his first wife.

4. Nora C. Chaffin, Trinity College, 1839-1892: The Beginnings of Duke University, (Durham: Duke University Press, 1950), p. 321.

Licensed to preach at Warrenton, Renn preached his first sermon at old Cokesbury Church in Warren County, before Vance County was formed. In spite of his feelings of failure over this initial effort, he joined the Conference in 1869 and served his first Conference appointment for two years on the new Rolesville Circuit. He was preaching again in Wake County in 1872 serving at Fletcher's Chapel. Following several rural circuit appointments and station churches, the highly respected Renn adhered to the Western North Carolina Conference in the 1890 division. There he served several terms as presiding elder until the year before his death when he returned to the eastern Conference.

The author of his memoir cited Renn as solid, evangelical, earnest and scholarly, pointing out that Rutherford College conferred the D.D. degree upon this conscientious servant of God.⁵ He was stationed in Durham at the time of the Centennial of Methodism in Raleigh in 1876, and his address on the Sunday school was included in the notable oratory made on that occasion. At the height of his career, he authored a book entitled Image of God in Man which displayed personal sincerity, sensitivity to ministry and brilliant scholarship ability in spite of his limited educational opportunities.

In 1871, Alexander D. Betts followed Joseph J. Renn as pastor of the churches on the Rolesville Circuit which included Rolesville, Andrews Chapel, Oaky Grove, Sidney Bethlehem, Pleasant Grove and Soapstone. Betts was a native of Harnett County who had an extensive and illustrious career in the North Carolina Conference. Early in his ministry he distinguished himself in service during the war as chaplain to the Confederate troops and kept a diary about his experiences. In the controversy against Braxton Craven, Betts remained not only loyal to his

5. Journal of the North Carolina Conference, 1906, (Raleigh: Edwards and Broughton Printing Company), p. 31.

friend, but continued to be a faithful supporter of the president of the college. So affectionately held in high esteem was Betts that preachers and parishoners alike referred to him as "Uncle Betts." He died at his home in Greensboro late in 1918.

Alexander R. Raven did a split-term two-year assignment in Wake County between 1871 and 1873. In 1871 the appointment was called Wake and Wesley Chapel and included Asbury, Beulah, Hollands, Macedonia and Ebenezer. That year the former Raleigh Mission, now called Wesley Chapel, was added to Wake Circuit. The following year, the seventy members at Wesley Chapel adopted the name Person Street Church. The former mission property was sold to the Presbyterians in 1887, and the congregation moved to a new location on Halifax Street, north of Peace College. Later, another name change was adopted, Central Methodist Church. Finally Central merged with Epworth to form Trinity as the congregation is named today.

Raven was born in Snow Hill in 1838 and died in Mt. Olive in 1901. His ancestry can be traced to noble roots in Maryland and North Carolina. Personal religious faith for him began at Centenary Church in New Bern, the home of his mother, after which he felt the call to preach the gospel. After some encouragement, he joined the Conference in 1860 and for forty years was an itinerant preacher from the coast to the mountains. Only the most generous terms are used to describe Raven's qualities in his memoir.⁶ One can only surmise that those qualities of kindness, purity and charity he was known by must have been forged into the character of this young preacher in his early impressionable years. During his ministry, Raven became known as a builder of parsonages and churches, for he erected or remodeled seventeen buildings.

6. Journal of the North Carolina Conference, 1901, (Raleigh, Advocate Company), p. 33-34.

Raven's first introduction to Methodism in Wake County came at the end of the War Between the States, when for several years he served the Raleigh City Mission. One of those years, 1865, he assisted William E. Pell as "second man" at the Colored Mission. He employed his missionary insight by writing and editing articles for the Southern Methodist Herald, an early missions periodical. With these missionary inclinations, the thirty-three year old pastor sought out new places in Wake County where the gospel might be extended to broaden the Christian witness to the most people. No more appropriate place could be found for this endeavor than the new village of Cary.

People had begun to settle in an area ten miles west of Raleigh around Frank Page's lumber operation as early as 1863. When the railroad came through, the place became known as Page's Siding. Incorporated in 1871, it was named Cary after Senator Samuel Fenton Carey (1814-1900) of Ohio, a prohibition leader.⁷

While preaching at Asbury, less than two miles east of Cary, and ministering to that congregation's needs, Raven explored the new Cary community to discover who might be of Methodist persuasion and be willing to help organize a new congregation in the village. While he was convincing the small group at Asbury that this was their missionary outreach, few realized that within ten years it would be the death knell for their church.

By April of 1871 a board of trustees had been organized for "the Methodist Church in the village of Cary" consisting of Rufus H. Jones, A. H. Merritt, Will Sorrell, Henry B. Jordan and A. F. Page. According to Miss Irma Ellis who wrote a history of the Cary Methodist Church, services began in the academy auditorium. Since Asbury was so close,

7. William S. Powell, The North Carolina Gazetteer, (Chapel Hill: The University of North Carolina Press, 1968), p. 91.

the circuit preacher probably visited both congregations on the same day. Twenty names appear on the original Cary membership roll dated before 1871, which indicates that these were people who came from other churches joining Methodism originally as early as 1835, 1840 and 1853. In addition to the trustees, these persons included Ann Jones, the name with the earliest date who was the wife of Rufus H. Jones, Sarah C. Jones, C. F. Page, Mary E. Whitaker, S. E. P. Merritt, Margaret E. Page, W. M. Jones, Leonidas J. Jones, Hattie L. and Mary Alice Bobbitt, J. H. Wheeler, Rebecca B. Wheeler, Louise H. Stephenson, Julia C. King and Alfred D. Jones, noted as an Ambassador to China who died in 1892. W. M. Sorrell was a local elder who lived in Cary. Henry B. Jordan was formerly from Hollands Church, and A. F. Page was Allison Francis Page, son of Anderson Page and considered to be the "father" of Cary.

Raven found some property on Colledge (sic) Street owned by Stebbins and Sabrina Warner of New York and obtained a deed for the property on April 6, 1871.⁸ The deed stipulated that a building suitable for church worship should be erected by December 1, 1872, or the property would at that time revert to the grantors. With support from Asbury and the determination of the young congregation at Cary, it is believed that such a suitable building was erected on the small lot which was less than a quarter of an acre.

These meager beginnings at Cary were satisfactory enough that when the Conference met at Fayetteville on December 4, 1872, a glowing report was given on this missionary enterprise in Wake County. The promise of growth for the new village appeared to be so great that the circuit which had been known as Raleigh since 1811 and Wake since 1863 became Cary Circuit and so it remained until 1941 when Cary became a station appointment.

8. Wake County Registry, Book 235, Page 562.

With the organization of a new church at Cary there were six churches in the Cary Circuit in 1873. After removing the seventy members associated with Person Street, which became a station appointment, the membership of the circuit still grew during Raven's two year pastorate from 353 to 450. Almost fifty persons had become a part of the Cary membership during the first two years, including Walter Hines Page and several others from the prolific Page families, James B. and Thomas P. Jordan. R. R. and Louise Pinkston, and others from the families of Pell, Ellington, Purvis, Turner, Merritt, Crocker, Jones, Rollins and Crutchfield.

While Cary was becoming organized as a new community, a new settlement was beginning to take shape on the Haywood Road about fifteen miles southwest of Raleigh. Like Cary, this village was also born by the advent of the railroad. As early as 1862, the plan was to lay tracks from the coal fields in Chatham County to connect with the North Carolina Railroad somewhere near Raleigh. While the war years proved the need for coal, they also delayed the construction due to the shortage of iron and lack of manpower.

It was 1869 before the forty miles of tracks were completed from the Haw River to Raleigh. Engineers planned a fuel and water stop at the top of the fifteen mile grade from the river and named the stop Apex, because at an elevation of 504 feet, it was the highest point on the line. Inadvertently, the engineers had named a town which would soon spring up.

In 1871 the Raleigh and Augusta Air Line Railroad Company assumed ownership of the struggling Apex-Chatham Railroad Company. The reputation of Apex as being the highest point on the line also transferred to the surviving company, a statement which easily could be refuted. Successive mergers have occurred until the Seaboard Coast Line Railroad today uses the same route as the old Apex-Chatham line.

Adolphus Bell owned the land where Apex is located, and in 1868 he divided it with John M. Ellington making the Haywood Road or Salem Street the dividing line.⁹ Bell's 160 acres lay on the west side and Ellington's 160 acres on the east. Ellington established a lumbering business, and soon others came in the community to open stores. These included H. C. Olive, W. H. Harward and W. F. Utley who also engaged in lumbering. Around 1870 Q. I. Hudson built a steam powered saw mill. A. N. Betts, who is listed in Branson's Directory for 1872 as a local elder, ran a turpentine distillery. A few other early settlers were G. W. Atkinson and Brinkley Olive. Several of the original homeplaces are still standing, marks of the adventure of beginning, which even a hundred years of progress have not wiped away.

In 1871, the same year that there was turmoil in the state and Governor Zeb Vance was removed from office, a post office was established at Apex.¹⁰ Regular weekly mail runs came down the Haywood Road from Raleigh which boasted a population of 7,790. Apex also grew slowly but steadily in these early years.

A few years later, in 1873, the townspeople petitioned the General Assembly to grant Apex a charter and on February 23, 1873, the town became incorporated. It was laid out one mile square with the railroad company warehouse in the center.

In 1952 Mrs. R. M. Beasley wrote a history of the Methodist Church at Apex, in which she states that the church stood on the northeast corner of the intersection of the railroad and East Williams Street. The original site was bought from John M. Ellington for \$862.00 on August 3, 1872, and was deeded to William Ausley, A. P. Cross, Norris Utley,

9. Carl P. Holleman, Pluck, Perseverance and Paint, (Durham: Moore Publishing Company, 1973), p. 4.

10. Ibid, p. 3.

William H. Wheeler and Thomas J. Luther as trustees.¹¹ This property was sold to Jesse A. Norris in 1883, after a second site was purchased.

Mrs. Beasley attributes the beginning of the church to a Mr. Greenberry who, she said, served as its pastor until 1880, when the original church burned. Who Greenberry was, cannot be identified. He was not a Conference preacher, and Branson does not name him as a local elder. It may be that the reference is to Green Berry Franklin who was an active layman in the Macedonia Church, not too far from Apex. Unfortunately, such activities as preaching have not been ascribed to Franklin in any other historical source.

It would be expected that A. N. Betts, an Apex businessman and local elder, assumed an active role in the early beginnings of the church, but Mrs. Beasley does not name him in her history. Betts acquired a rather large amount of land in Apex beginning in 1871 and continuing through 1874. His name is the first one listed in the old Apex membership roll, which is kept at the downtown church at Cary. His name also appears as a trustee on the 1883 deed for the second church site.

Anderson N. Betts (1830-1912) was a brother of Andrew N. Betts (1824-1894) who was licensed as a local elder as early as 1863 at Harnett Chapel, which was a Methodist church in Harnett County just south of the Wake County line. Both were brothers of Alexander D. Betts, affectionately known to his congregations as Uncle Betts. While only A. D. Betts achieved Conference membership, both of these brothers were active in the work of the church, although their contribution is not recorded.

R. H. Jenks operated the first known distillery in Apex in the backyard of his residence until July, 1874 when the Apex Missionary Baptist Church purchased the lot next door. The fact that wisps of smoke from the fire and fumes from the mash could not be contained may have been the

11. Wake County Registry, Book 34, Page 578.

cause to lead Jenks to move the profitable operation out of the town limits. An earthen dam employed in the process can still be seen across the stream near West Williams Street. Although other liquor businesses soon sprang up, the record shows that the largest industry was lumbering and the distilling of turpentine.

Since Branson's Directory does not list Apex or Holly Springs as churches in 1872 or 1877, it must be, because in those formative years both were served by circuits reaching up from Chatham and Harnett County. Apex was added to the Buckhorn Circuit in 1872, and Holly Springs was on the Cape Fear Circuit as early as 1869, both of which were in the Fayetteville District. After 1880, Apex was served by the Cary Circuit. There was also a Methodist church in Wake County called Zion Hill but no information is available concerning this organization.

H. T. Hudson claimed the credit for alerting the Conference that 1876 would be the centennial year of the first circuit in North Carolina. As early as 1874, he noted in an article published in the Raleigh Christian Advocate, that this anniversary would fall on the year "immortalized by the memorable Declaration of Independence." R. S. Webb suggested in an article in the same paper in 1875 that a suitable celebration should be held. Hudson urged that such an event be used to raise money for the benefit of the three colleges of the Conference¹² and also to build a Metropolitan Methodist Church in the city of Raleigh.

At the 1875 session of the Annual Conference held in Wilmington a resolution was passed to nominate a 22 member committee, headed by L. S. Burkhead among the clergy and Thomas G. Whitaker among the laymen, to consider the advisability of having a centennial celebration. Burkhead

12. The three colleges were Greensboro Female College, Trinity College which later became Duke University, and Davenport Female College at Lenoir.

was elected chairman and W. C. Doub, secretary, and the committee made its report to the Conference on December 6, 1875.

It was decided to hold the Centennial of North Carolina Methodism at Raleigh on March 21-26, 1876, with religious services held at several of the Raleigh churches and mass meetings at Metropolitan Hall where special addresses would be given daily.

A committee was named composed of three preachers, J. P. Moore, L. S. Burkhead, J. B. Bobbitt, and two laymen, W. J. W. Crowder and W. J. Young. They were charged with the responsibility of selecting the speakers and handling the necessary arrangements for the celebration. A goal of \$60,000 was set to be raised to liquidate the debt on the three colleges. Money raised in excess of this amount, up to \$25,000, would be applied toward the building of a new Methodist church in Raleigh.

The feeling was that Edenton Street Church was not at the center of the city such as the other main denominations which faced the capitol square. Neither did its building have the same pretentious appearance as the others, and for these reasons there was a strong feeling for building a larger structure which was more elaborate and would more nearly symbolize the magnificence that the oldest congregation in the capital city should command. The fact is, that although some funds were raised, no new edifice was built to replace Edenton Street Church.

In 1881 the old building on Edenton Street had become obsolete and overcrowded and was torn down to make way for a new imposing structure on the same location. The new building fronted on Edenton Street and was fifty-five feet wide with a tower projecting from the front. On top of the tower was a 184 foot spire making it the tallest steeple in town. This new lofty building with large windows and heavy buttresses satisfied the Methodist's objective to have the best church edifice in the city.

The committee to plan the centennial chose Col. Walter Clark, a prominent Methodist layman and outstanding attorney, to bring words of welcome to be followed by thirteen major addresses by bishops, educators, legislators and well known preachers of the Conference. When the people assembled on the long awaited morning of the opening day, the crowd was large, expectations were high and enthusiasm spread through the assembled body like a fire.

Bishops H. N. McTyeire, D. S. Doggett, and E. M. Marvin were present and presided over the plenary sessions. Presiding elders were seated on the platform at Memorial Hall. Someone suggested that a secretary be elected to make notes of the proceedings, and Frank L. Reid was chosen for this honor. J. P. Moore, presiding elder of the Raleigh District and chairman of the arrangements committee, was everywhere in evidence to make each session a special highlight of the event.

Clark's opening welcome turned out to be a major address after which the visiting bishops were presented. Preaching was held at designated places at three o'clock each day and Bishop McTyeire offered the major address on the opening evening on the subject, "Methodism and its Founders." McTyeire had a style of logic like that of a lawyer. He could convince even the skeptic with his argumentive discourse.

Dr. W. M. Robey, president of Davenport College, spoke on the morning of the second day on "The Pioneer Preachers of North Carolina - Their Struggles and Triumphs," followed by W. C. Doub, professor at Greensboro College, who continued the same theme under the title, "The Pioneer Preachers and Laymen of North Carolina."

The most relevant address to readers of Methodism in Wake County was A. W. Mangum's delivered at the evening session of March 22 on the subject, "The Introduction and History of Methodism in Raleigh, North

Carolina."¹³ Mangum swept the vast audience through one hundred years of development of Methodism from the humblest beginnings to the glory and love of Edenton Street Methodist Church as the epitome of all struggles and victories. He highlighted the lives of those preachers and outstanding laypeople who had contributed much of their lives to make the church great especially in the latter years.

Mangum cited a fact that in 1875 a number of young men aided by one or two older brethren had conducted a prayer meeting in the section called Brooklyn, which was an extension in the northwestern part of the city. As a result of this effort, a parcel of land was acquired through a deed prepared on August 17, 1876 providing land to be used for the purpose of erecting a church and schoolhouse. The grantors of the property were John and Margaret D. Devereux, trustees of the will of George W. Mordecai, who was Mrs. Devereux' father.¹⁴ A group of trustees was elected to receive the property, including E. B. Thomas, W. D. C. Riddle, H. S. Keith, John H. Porter, John A. Harris, George W. Poe and John G. Brown. By 1884, the organization which resulted from this modest beginning, was called Brooklyn Church. After a disastrous fire and a few changes in location, the resulting congregation continues to assemble in a brick church building on Boylan Avenue under the name of Jenkins Memorial.

Mangum also noted in his address that between 1872 and the event of the centennial celebration in 1876, the number of Methodists in Raleigh had nearly doubled. According to his estimate there were six or seven hundred white members in the city.¹⁵

On the third day of the celebration, Bishop H. N. McTyeire presided and introduced Bishop D. S. Doggett of Richmond, Virginia, who addressed

13. L. S. Burkhead, ed., Centennial of Methodism in North Carolina, (Raleigh: John Nichols Book and Job Printer, 1876), pp. 76-139.

14. Wake County Registry, Book 46, Page 437.

15. Burkhead, op. cit., p. 103.

the audience in Metropolitan Hall on the "Progress of Methodism in the Nineteenth Century." Doggett's style was rhetorical, classical, and brilliant. By the cultured audience, he would be called charming, and the people in Raleigh enjoyed his presentation.

That afternoon the main speaker was H. T. Hudson whose topic was "The Influence of the City Churches on the Rural Districts." The evening session was devoted to higher education with Dr. T. M. Jones, President of Greensboro Female College, expounding on his institution, Dr. Braxton Craven speaking on behalf of Trinity College, and W. M. Robey presenting an historical sketch of Davenport Female College. These addresses provided the inspiration for the audience to respond with a generous offering for the colleges, and they were given that opportunity here.

Bishop E. M. Marvin presided at the celebration on the fourth day and opened the session with religious services assisted by R. O. Burton, who was pastor of the Roanoke Circuit. E. A. Yates, presiding elder of the New Bern District, spoke on "The Relation of Methodism to the Origin and Progress of the Sabbath School Work," followed by Edgar L. Perkins, a local minister of Newport Church in Carteret County, who presented his research on "The Relations of Methodism to the Origin and Progress of Bible, Missionary and Tract Societies."

The momentum of the celebration seemed to pick up on the afternoon of the fourth day. This was the day the committee chose to present the life of a single representative of the truly great preachers of the North Carolina Conference. The one they selected was Dr. Peter Doub, and the speaker was Marquis J. Wood, former missionary to China and future president of Trinity College. Wood was presently assigned to the Iredell Circuit and he named his topic, "Eulogy on the Life and Labors of Reverend Peter Doub, D. D."

Doub, admitted to the Virginia Conference in 1818, was certainly a giant among preachers. His first circuit, Haw River, had twenty-seven appointments which he filled every four weeks. In 1851 and 1852, he was pastor of Edenton Street Church. Part of that period, he was also in charge of the Mission Church and assisted with the formation of the African Mission. He left Raleigh and traveled on the Raleigh Circuit which was a four week itinerary through territory embraced by at least six counties.

Wood did a marvelous job to expound on many of Dr. Doub's accomplishments during his fifty-one year ministry.¹⁶ It has been noted elsewhere that Doub could preach for an hour and a half to two hours and if anyone complained, it is not recorded anywhere. He was a preacher to camp meetings, circuits, and station churches, presiding elder during twenty-one years and a professor at Trinity College.

The rain which had started in the afternoon became a steady downpour as the evening hour approached and crowds of people moved into Metropolitan Hall for the main speech of the day. Bishop E. M. Marvin of St. Louis, Missouri, a great favorite of the people of Raleigh, drew a capacity standing room only audience. Richard H. Whitaker called Bishop Marvin one of the most magnetic preachers, as well as one of the most godly men of the last half century.¹⁷ Marvin had been in Raleigh in 1874 to preside over the Annual Conference session and now hundreds were present to hear him deliver an address on "Methodism - Its Revival History". The speech was eloquent and long, but the people did not show signs of weariness.

On the fifth day of the celebration, The Honorable John N. Staples of Greensboro, delivered a lecture on "Church and State". On the evening

16. Burkhead, op. cit., pp. 244-269

17. Whitaker, op. cit., p. 405

of the same day, W. S. Black, presiding elder of the Wilmington District, spoke on "Methodism - Its Itinerant Plan of Operations". Black covered nearly all of the world's geography from the Far East to Wake County, frequently sprinkling the discourse with the names of biblical personalities, favorite bishops and well-known beloved lay people. An offering for the proposed Metropolitan Church, which amounted to cash and subscriptions of \$12,135, climaxed the day's activities.

The last day of the celebration, March 26, was Sunday, and the activities began at nine o'clock with early morning love feasts held in two Methodist churches in the city. Eleven o'clock worship was held with Bishop Doggett at Edenton Street, Bishop McTyeire at Person Street and Methodist preachers at the Presbyterian Church, Salisbury Street Baptist, Swain Street Baptist and various black Methodist and Baptist churches in Raleigh.

At three o'clock at Metropolitan Hall, the place was literally packed to hear Joseph J. Renn from Chapel Hill make a magnificent pronouncement for "The Sunday School - A Field for the Employment of the Best Talent". It was a moving address as Renn lifted up the design, desire and display of the Sunday school as an important educational opportunity. He pictured this opportunity as being further supplemented by the latest innovation (1872) of twelve denominations which had joined together in order to provide uniform lesson materials. It was Renn's contention that this program had the potential to cover the world with an evangelistic fervor from which would develop love between brothers, fraternity among nations and peace upon the earth.

The celebration climaxed at this point, with a view of the future being an age of enlightenment augmented by God's Spirit, which would vanquish the enemy and raise up children of light. Bishop Doggett made a short and thrilling speech to affirm Renn's view of the imminent

millennium to which the people responded by singing the Long Metre Doxology. The final benediction offered by Bishop McTyeire closed the celebration and it was over.

Perhaps, the most representative comment concerning this great week of activity was that written by Burkhead at the close of his publication, "It was a grand success. May its influence for good never die."

Without a doubt, March 26, 1876, was the date of the most affirmative feelings for Methodism in Wake County to that date. It was a far cry from 1780 when the county was only nine years old and the lone voice of Jesse Lee sang and prayed before the North Carolina militia. Great as he was, even Francis Asbury preaching in the State House in 1811 had not generated such an optimistic hope. Since then, scores of preachers assigned to work in the county and dozens of local elders had not stirred up such hope.

The contrast between those early beginnings and the hope expressed by the celebration of one hundred years of Methodism in Wake County was not nearly as important as the fact that had there been no beginning, no early itinerant preaching in homes, no simple log meeting houses, no vision to provide land for churches that would later become institutionalized, no circuits and dedicated preachers and lay persons, there could not possibly have been anything to celebrate in 1876.

The most distinguishing feature of Methodism had always been that it was offered to meet a need. The early circuit rider toiled endlessly and endured great personal hardship for the one sublime purpose -- the salvation of human souls. The early pioneer recognized his spiritual need and responded to the preacher opening his home for a gathering place where he and his neighbors could hear the gospel.

When there was trouble in the land, it only made the message of hope more relevant. Even during the war, Methodism was represented by the

preacher in the fields who gave solace to the wounded and dying. With all of that hardship past and the South being rebuilt, Methodism was also advancing in that churches were now accessible to the majority of the population and were more adequately staffed by relatively well-trained preachers and dedicated local elders. Methodism was unusual in its unity, sublime in its harmonious operation of the unique parts of its machinery and glorious in its efficiency. The great success it was enjoying was due to its soundness of doctrine, the spiritual experience of its ministers and members and its method of doing things which, as all would agree, was now in full force.

ADDEND

On page 102 three names are listed which are said to represent the only three men from Wake County born during the first hundred years of the county who became traveling preachers. Henry Warren who achieved Conference membership should be added to that list.

Henry and Nathaniel Warren both came from the Bartons Creek District where their father, Henry Warren, had large land holdings. The younger Henry joined the Virginia Conference in 1807 and itinerated until 1813, after which he settled in his native county and was remembered as an influential and useful local elder. Both Henry and Nathaniel are named as trustees on the Stoney Hill Meetinghouse deed in 1816. A. W. Mangum mentioned in his centennial address that Henry Warren moved to Tennessee in 1835.¹⁸

18. Burkhead, op. cit., pp. 112-113.

NEW HOPE CIRCUIT PASTORS

1779 James O'Kelly
Philip Adams
1780 Francis Poythress
John Major
1781 Philip Bruce
1782 James White
1783 Henry Willis
1784 Joshua Worley
1785 Henry Jones
1786 William Partridge
1787 John Baldwin
1788 Henry Ogburn
John Ellis
Nathaniel Moore
1789 Thomas Anderson
Doily Baird
1790 Isaac Lowe
Rufus Wiley
Micaijah Tracy
1791 Joshua Cannon
F. Roper
S. Edney
1792 John Fore
Henry Hill
J. Jackson
1793 Aquila Sugg
William Wells
1794 William Ormond
Leonard Dyson
1795 Lawrence Mansfield
George Martin
1796 Philip Sands
William Kenyon

Haw River Circuit (Formerly New Hope)

1797 William Early
Lewis Garrett
1798 Joseph Pinnell
Samuel Hooser
1799 Samuel Risher
1800 Robert Wilkerson
Jesse Coe
1801 John West

TAR RIVER CIRCUIT PASTORS

1779 Andrew Yeargan
William Moore
1780 James O'Kelly
1781 Henry Ogburn
John Cooper
1782 Micaijah Debruler
Adam Cloud
1783 Ira Ellis
Joshua Worley
1784 William Cannon
Henry Jones
1785 Thomas Humphries
Isaac Smith
1786 Thomas Anderson
Micaijah Tracy
1787 Thomas Bowen
Thomas Weatherford
1788 Henry Merritt
William Moss
David Lockett
1789 Charles Hardy
Micaijah Tracy
Myles Smith
1790 Mark Whitaker
Benjamin Carter
1791 Morris Howe
William Ormond
1792 John Pace
E. Humphrey
Philip Sands
1793 Joshua Cannon
C. Carlisle
Leonard Dyson
1794 Jonathan Bird
A. Kinsey
Thomas Mann
1795 Daniel Hall
Samuel Ausley
1796 Samuel S. Steward
Jeremiah Munday

1797 Roger Hancock
William Atwood
1798 William Bellamy
Stephen Ellis
1799 John Ray
1800 William Ormond
John Evans
1801 Humphrey Wood
Joab Watson

NEW HOPE CIRCUIT PASTORS

1802 William Allgood
 1803 Lewis Taylor
 1804 Josiah Phelps
 1805 Samuel Garrard
 1806 John Weaver
 Hezekiah McLelland
 1807 William Blair
 Joel Arrington
 1808 Bridges Arendell
 Thomas Y. Cook
 1809 John French
 Thomas Burge
 1810 James M. Arthur
 Jesse Brown
 1811 John Moore
 Jesse Branch
 1812 Thomas Mann
 Peter Wyatt
 1813 Thomas Mann
 1814 Lewis Skidmore
 Robert F. Carney
 1815 James Sandford
 Abraham Trail
 1816 Jesse Branch
 William Peebles
 1817 Hugh A. McCain
 1818 Christopher S. Mooring
 Peter Doub
 1819 Isaiah Harris
 Ira Parker
 1820 Francis A. Ward
 Richard G. Napier
 1821 Peter Doub
 1822 Rufus Wiley
 1823 Thomas Mann
 John W. Wittin
 1824 Jacob Hill
 David Roberts
 1825 Jacob Hill
 1826 James W. Dunahey
 1827 Benton Field
 Thomas Barnum
 1828 H. J. Evans
 Benjamin Kidd
 1829 William Compton
 James Goodman
 1830 James Reid
 John I. Hicks

TAR RIVER CIRCUIT PASTORS

1802 Benjamin Matthews
 James Hunt
 1803 Jesse Coe
 1804 John Gibbons
 1805 David B. Mintz
 John French
 1806 Samuel Garrard
 Matthew P. Sturdevant
 1807 William Shands
 Charles Callaway
 1808 Horatio E. Hall
 Thomas P. Anderson
 1809 John Early
 John Anderson
 1810 Henry Warren
 James Medley
 1811 James M. Arthur
 Thomas Neely
 1812 Cannellern H. Hines
 1813 Edmund Wright
 Lewis Kimball
 1814 James Sandford
 Ranson Haines
 1815 Lewis Skidmore
 John Brame
 1816 James M. Arthur
 1817 John Doyle
 1818 Thacker Muire
 Thompson Garrard
 1819 Thomas Mann
 William Burge
 1820 Enoch Johnson
 1821 Jacob Hill
 Thomas Crowder
 1822 Lewis Kimball
 1823 William H. Star
 1824 Thomas Mann
 John H. Watson
 1825 Charles P. Witherspoon
 1826 Benton Field
 1827 James W. Bell
 1828 George W. Dye
 Stephen D. Winbourn
 1829 C. Hooks
 James McDonald
 1830 Henry Speck
 Henry T. Weatherly

NEW HOPE CIRCUIT PASTORS

1831 James Reid
James P. Owen
1832 Isaac Haines
1833 Isaac Haines
1834 John A. Miller
1835 Daniel Culbreth
1836 Daniel Culbreth
1837 William Carter
1838 William Compton
1839 James B. Alford
1840 Daniel Culbreth
1841 Robert C. Maynard
1842 To be supplied
1843 William H. Barnes
1844 William M. Jordan
1845 John Rich
Allen S. Andrews
1846 Gaston E. Brown
1847 William H. Barnes

Absorbed into Pittsboro Circuit
December 1, 1847

TAR RIVER CIRCUIT PASTORS

1831 William Holmes
William Compton
1832 James Reid
J. B. Alford
1833 G. N. Gregory
J. M. Darden
1834 Henry T. Weatherly
James Carr
1835 Peter Doub
J. Tinsley
1836 Peter Doub
Bennett T. Blake
1837 William E. Pell
Thomas R. Brame
1838 William E. Pell
1839 Philip Anderson
John T. Brame
1840 Joseph Goodman
Philmer W. Archer
1841 Daniel Culbreth
1842 Robert C. Maynard
1843 Robert C. Maynard
1844 Robert C. Maynard
1845 Sidney D. Bumpas
Rufus T. Heflin
1846 J. W. Lewis
Rufus T. Heflin
1847 John W. Lewis

No more Wake County churches in
Tar River Circuit

RALEIGH CIRCUIT PASTORS

1807 Christopher S. Mooring, Gray Williams
1808 William Owen, Edmund Wright
1809 Henry Warren, Edward Cannon
1810 Thomas P. Anderson, Leroy Merritt
1811 C. H. Hines, Leroy Merritt, J. C. Traylor

RALEIGH CITY

1812 James Morris
1813 Philip Bruce

1814 Matthew M. Dance, Jesse Branch

RALEIGH CIRCUIT

1812 Samuel Garrard
Erasmus Stimson
1813 Humphrey Wood
Joshua Lawrence

RALEIGH CIRCUIT PASTORS

RALEIGH CITY		RALEIGH CIRCUIT	
1815	George Vickers	1815	James McAden
	1816 Peyton Anderson, John W. Boyd		
	1817 Lewis Skidmore, Parker Williams		
	1818 Henry Hardy, Amos C. Treadway		
	1819 Hezekiah G. Leigh, George W. Charlton		
1820	Peyton Anderson	1820	Charles L. Cooley
1821	John F. Wright	1821	Curtis Hooks
1822	George M. Anderson	1822	Peter Doub
1823	Thomas Howard	1823	Rufus Wiley
1824	William Leigh	1824	Russell B. Foster
			H. H. Macon
1825	William Hammet	1825	Thomas R. Brame
1826	George W. Charlton	1826	David O. Shattuck
			Irvin Atkinson
1827	Bennett T. Blake	1827	George W. S. Harper
1828	George A. Bain	1828	Joseph Goodman
1829	George W. Nolley	1829	William N. Abbington
			William Anderson
1830	Abram Penn	1830	William Compton
1831	Melville B. Cox	1831	Bennett T. Blake
1832	James McDonald	1832	Henry Speck
1833	John Kerr	1833	John A. Miller
1834	James Jamieson	1834	Daniel Culbreth
			Bennett T. Blake
1835	James Jamieson	1835	James Purvis
			Bennett T. Blake
1836	G. W. Longhorn	1836	B. Watson
1837	Edward Wadsworth	1837	John E. Edwards
			Bennett T. Blake
1838	Joseph H. Davis	1838	John E. Edwards
			Bennett T. Blake
1839	William S. Johnson	1839	Omitted
1840	John T. Brame	1840	Alford Norman
1841	William S. Johnson	1841	J. B. Alford
			Bennett T. Blake
1842	Sidney D. Bumpass	1842	William M. Jordan
			Bennett T. Blake
1843	Sidney D. Bumpass	1843	Charles P. Jones
1844	John E. Edwards	1844	William W. Turner
1845	John E. Edwards	1845	Daniel Culbreth
1846	Thomas S. Campbell	1846	William H. Barnes
			Bennett T. Blake
1847	Robert O. Burton	1847	Thompson Garrard
1848	Robert O. Burton	1848	Peter H. Joyner
1849	Rufus T. Heflin	1849	Evan E. Freeman
	Bennett T. Blake		
1850	Rufus T. Heflin	1850	Evan E. Freeman
	Bennett T. Blake		
1851	Peter Doub	1851	William H. Barnes
1852	Peter Doub	1852	John W. Floyd
	Bennett T. Blake		
1853	William E. Pell	1853	John W. Floyd
	Bennett T. Blake		Peter Doub
1854	William E. Pell	1854	Isaac Avent

RALEIGH CIRCUIT PASTORS

RALEIGH CITY

1855 Numa F. Reid
 1856 Numa F. Reid
 R. T. Heflin
 1857 Joseph H. Wheeler
 1858 Linville L. Hendron
 1859 Linville L. Hendron
 1860 Joel W. Tucker

 1861 Joel W. Tucker
 1862 John S. Long
 1863 John S. Long

 1864 Braxton Craven
 W. H. Wheeler

1865 Braxton Craven
 W. H. Wheeler
 1866 No Appointments
 1867 H. T. Hudson
 1868 H. T. Hudson
 1869 H. T. Hudson
 1870 Jonathan H. Dally
 1871 L. S. Burkhead
 1872 A. W. Mangum

1873 A. W. Mangum
 1874 A. W. Mangum
 1875 A. W. Mangum
 1876 L. S. Burkhead

RALEIGH CIRCUIT

1855 John W. Tinnen
 1856 John W. Tinnen

 1857 Gaston Farrar
 1858 Thomas S. Campbell
 1859 Thomas S. Campbell
 1860 James B. Bobbitt
 Robert C. Maynard
 1861 Robert C. Maynard
 1862 William M. Jordan
 1863 William M. Jordan
 Moses J. Hunt
 1864 Junius P. Moore

WAKE CIRCUIT

1865 James B. Bobbitt
 1866 No Appointments
 1867 James B. Bobbitt
 1868 H. H. Gibbons
 1869 James J. Hines
 1870 James J. Hines
 1871 J. T. Harris
 1872 Alexander R. Raven

CARY CIRCUIT

1873 Alexander R. Raven
 1874 T. B. Reeks
 1875 J. E. Thompson
 1876 J. E. Thompson

RALEIGH CITY MISSION PASTORS

1846 Alsa H. Tucker
 1847 Alsa H. Tucker
 1848 Daniel Culbreth
 1849 Daniel Culbreth
 1850 William H. Barnes
 1851 Peter Doub
 1852 Daniel Culbreth
 1853 Daniel Culbreth

CITY MISSION

1854 Bennett T. Blake
 1855 Henry Gray

AFRICAN MISSION

1854 Daniel Culbreth
 1855 James Reid

RALEIGH CITY MISSION PASTORS

CITY MISSION		COLORED MISSION	
1856	Daniel Culbreth	1856	James Reid
1857	Rufus T. Heflin	1857	James Reid
1858	Gaston Farrar	1858	James Reid
	Rufus T. Heflin		
1859	Gaston Farrar	1859	James Reid
1860	Dougan C. Johnson	1860	John L. Newby
1861	Simeon D. Peeler	1861	William E. Pell
1862	To be supplied	1862	William E. Pell
1863	To be supplied	1863	To be supplied
1864	Alexander R. Raven	1864	William E. Pell
1865	To be supplied	1865	William E. Pell
			Alexander R. Raven
1866	No appointments	1866	No appointments
1867	Alexander R. Raven		
1868	Moses J. Hunt		Became AME in 1866

WESLEY CHAPEL		ROLLSVILLE (sic)	
1869	To be supplied		
1870	William R. Ferguson	1870	Joseph J. Renn
1871	Supplied by S. R. Traywick	1871	Joseph J. Renn
1872	Alexander R. Raven	1872	Alexander D. Betts

Became Person Street, December 4, 1872

PERSON STREET		ROLESVILLE CIRCUIT	
1873	To be supplied	1873	Alexander D. Betts
1874	H. P. Cole	1874	J. E. Thompson
1875	N. M. Journey	1875	T. B. Reeks
1876	W. C. Norman	1876	L. J. Holden

METHODIST EPISCOPAL CHURCH

WAKE AND JOHNSON

1871 S. N. Whitson

RALEIGH		OBERLIN	
1872	M. G. Croom	1872	N. S. Farrar

RALEIGH AND OBERLIN

1873 M. G. Croom

RALEIGH

1874 N. S. Farrar
1875 D. Cornell

OBERLIN

1876 D. Cornell

INDEX

- Abbingdon, William N., 136
 Academy, Forest Hill, 6, 59
 Academy, Franklin, 12
 Academy, Holly Springs, 87
 Academy, Pomona, 59
 Academy, Raleigh, 6, 45
 Academy, Wake Forest, 6, 59
 Academy, Wake Forest Pleasant Grove, 6, 59
 Adams, Allen, 69
 Adams, John, 85
 Adams, John Q., 98
 Adams, Philip, 20, 133
 Advocate, North Carolina Christian, 17, 38
 Advocate, Raleigh Christian, 80, 100, 104, 112, 124
 Alford, George B., 88, 89
 Alford, J. B., 61, 135, 136
 Allen, Beverly, 19, 24, 25, 37, 38
 Allen, James E., 83
 Allgood, William, 134
 Alston, George L., 53, 65
 Alston, John, 48
 Alston, W. F. S., 81
 Amis, Moses N., 88
 Anderson, George M., 136
 Anderson, John, 134
 Anderson, Peyton, 136
 Anderson, Philip, 135
 Anderson, Thomas, 43, 133, 134, 135
 Anderson, William, 136
 Andrew, James O., 63
 Andrews, Allen S., 135
 Antioch (church), 61, 62, 64, 89, 90
 Apex, 48, 121, 122, 123
 Apex (church), 122, 124
 Archer, Philmer W., 135
 Arendell, Bridges, 134
 Arnold, John, 48
 Arrington, Joel, 134
 Arthur, James M., 134
 Asbury (church), 80, 82 ff., 98, 103, 118 ff.
 Asbury, Francis, 3, 4, 10, 12, 13, 21 ff., 29, 36 ff., 41, 43, 47, 49, 56, 57, 74, 107, 131
 Asbury's Meeting Place, 38
 Association, Raleigh Baptist, 87, 89
 Atkins, Hutchins, 94
 Atkinson, G. W., 122
 Atkinson, Irvin, 136
 Atwood, William, 133
 Ausley, Samuel, 133
 Ausley, William, 122
 Avent, Isaac, 136
 Badger, George E., 9
 Bagwell, J. T., 112
 Bailey, Robert W., 102, 104
 Bain, Donald W., 112
 Bain, George A., 136
 Baines, William, 74
 Baird, Doily, 133
 Baldwin, John, 133
 Banks, Adam, 69
 Baptist, 23, 24, 41, 46, 50, 55, 56, 59, 61, 90
 Barbee, M. B., 85
 Barby, John, 54
 Barker, Edmond, 50
 Barnes, William H., 135, 136, 137
 Barnum, Thomas, 134
 Bartons Creek (district), 39, 44, 132
 Battle, Kemp P., 9
 Bumpass, Sidney D., 76, 135, 136
 Beasley, Mrs. R. M., 122, 123
 Beaufort (circuit), 33
 Bell, Adolphus, 122
 Bell, James W., 134
 Bellamy, William, 133
 Bethel (church), 11, 47
 Betts, Alexander D., 116, 117, 123, 138
 Betts, A. N., 122, 123
 Betts, Anderson N., 123
 Betts, Andrew N., 123
 Betts, Jane, 82
 Beulah (church), 81, 92, 93, 95, 96, 118
 Bird, Jonathan, 133
 Black River (circuit), 33
 Black, William S., 111, 130
 Bladen (circuit), 14, 26
 Blair, William, 134
 Blake, Bennett T., 14, 15, 32, 61, 62 ff., 75, 76, 78, 80, 99, 111, 135, 136, 137
 Bledsoe, Abraham, 66
 Bledsoe, Jacob, 66
 Bledsoe, Solomon, 65
 Bloodworth, James, 5
 Blount, Thomas, 5
 Bobbitt, Hattie L., 120
 Bobbitt, James B., 98, 104, 125, 137
 Bobbitt, Mary Alice, 120
 Boshamer, A. A., 112

- Bowen, Thomas, 133
 Boyd, John W., 136
 Boylan, William, 9
 Brame, John I., 134, 135, 136
 Brame, Thomas R., 135, 136
 Branch, Jesse, 134, 135
 Branson, Levi, 98, 99, 104
 Brantley, Elizabeth, 16
 Briggs, James, 48
 Brooklyn (church), 127
 Broughton, Catherine, 95
 Broughton, Jesse, 95
 Broughton, Joseph, 95
 Broughton, Joseph Thomas, 95, 96
 Broughton, Louisa, 95
 Broughton, Martha H., 96
 Broughton, Matilda, 95
 Broughton, Rebecca, 95
 Broughton, Stephen, 95
 Broughton, William H., 95
 Brown, Gaston E., 135
 Brown, Henry J., 8, 10, 77
 Brown, Jesse, 134
 Brown, John G., 127
 Brown, Neal, 11
 Bruce, Philip, 133, 135
 Brunswick (circuit), 20
 Buchanan, Alfred, 67
 Buchanan, James, 7
 Buckhorn (circuit), 88, 124
 Burge, Thomas, 134
 Burge, William, 134
 Burkhead, L. S., 113, 114, 124, 125, 131, 137
 Burton, Robert O., 111, 128, 136
 Buxton, John, 29

 Cain, Cornelia, 82
 Calloway, Charles, 134
 Camden (circuit), 14, 26
 Campbell, Thomas S., 136, 137
 Cannon, Charles, 51
 Cannon, Edward, 135
 Cannon, Joshua, 133
 Cannon, William, 133
 Cape Fear (circuit), 88, 124
 Carey, Samuel Fenton, 119
 Carlisle, C., 133
 Carney, Robert F., 134
 Carr, James, 135
 Carter, Benjamin, 133
 Carter, William, 135
 Carteret, Lord Earl of Granville, 40
 Cary, 49, 66, 82, 84, 119, 120, 121, 122, 123
 Cary (church), 119, 120

 Cary (circuit), 81, 82, 86, 93, 111, 120, 121, 124, 137
 Caswell (circuit), 13, 26, 33
 Centennial, 107, 112, 113, 117, 124 ff.
 Central (church), 96, 118
 Chapel, Andrews, 80, 81, 98, 117
 Chapel, Bethel, 74
 Chapel, Fletchers, 53, 54, 64, 104, 117
 Chapel, Harnett, 123
 Chapel, Ormonds, 105
 Chapel, Wesley, 99, 101, 118, 138
 Chapel, Wilson, 110
 Chapel Hill, 26, 87
 Charlton, George W., 136
 Chatham (circuit), 33
 Chatham (county), 16, 20, 24, 28, 45, 54, 88, 121, 124
 Church, African M. E., 79, 100, 109, 110
 Church, African M. E. Zion, 109
 Church, Apex Missionary Baptist, 123
 Church, Christian Methodist Episcopal, 108
 Church, Colored Methodist Episcopal, 108
 Church, Methodist Episcopal, 25, 109, 110, 138
 Church, M. E., South, 7, 15, 63, 78, 90, 108
 Church, Person Street, 118, 121, 138
 Church, St. John Methodist, Colored, 110
 Church, St. Paul A. M. E., 108
 Church, Wilson Temple U. M., 110
 Clark, Col. Walter, 126
 Clay, Henry, 7, 76
 Clayton (circuit), 104
 Closs, William, 111, 115
 Cloud, Adam, 133
 Cobb, Thomas, 74
 Coe, Jesse, 133, 134
 Cole, H. P., 138
 Cole, Leroy, 12, 19
 College, Davenport, 112, 124 n., 126, 128
 College, Greensboro Female, 15, 112, 115, 124 n., 126, 128
 College, Louisburg, 12
 College, Normal, 17, 115
 College, Paine, 108
 College, Randolph-Macon, 102, 114, 115
 College, Rutherford, 117
 College, Saint Marys, 6
 College, Trinity, 16, 17, 111, 115, 124 n., 128, 129
 College, Wake Forest, 6
 Collier, William, 52, 53
 Compton, William, 134, 135, 136
 Conference, General, 15, 16, 27, 63, 91, 97, 107, 108, 111, 113
 Conference, Western N. C., 117

- Cook, Thomas Y., 134
 Cooke, George T., 77
 Cooley, Charles L., 136
 Coon, Charles Lee, 59
 Cooper, John, 133
 Cornell, D., 138
 Cornwallis, 20
 Cozart, James, 81
 Cox, Melville B., 14, 63, 136
 Crabtree Meeting House, 43, 93
 Crainin, S. B., 110
 Craven, Braxton, 17, 111, 113, 115, 116, 117, 128, 137
 Craven, Simon R., 79
 Crawford, Thomas, 4, 22, 23, 37
 Creek, Bartons, 13, 22, 53, 65, 66
 Creek, Black, 49
 Creek, Crabtree, 13, 24, 25, 42, 46, 49, 52, 53, 58, 64 ff.
 Creek, Hare Snipe, 66, 83
 Creek, House, 40
 Creek, Marks, 63
 Creek, Mine, 93
 Creek, Moccasin, 55
 Creek, Panther, 14
 Creek, Pollocks, 49
 Creek, Richland, 14, 23, 42, 49, 52, 53
 Creek, Stirrup Iron, 49, 54
 Creek, Swift, 47, 52, 64, 67
 Creek, Sycamore, 40, 52
 Creek, Turkey, 13
 Creek, Walnut, 23
 Croom, M. G., 110, 138
 Cross, A. P., 122
 Crowder, Bettie C., 84
 Crowder, George, 84, 85
 Crowder, J. H. T., 84
 Crowder, John, 42, 67
 Crowder, Lewis H., 83
 Crowder, Mary A. T., 84, 85
 Crowder, Mary M., 83
 Crowder, Thomas, 42, 47, 48, 84, 93, 134
 Crowder, William D., 69, 84, 85
 Crowder, William G., 84
 Crowder, William J. W., 84, 85, 98, 99, 100, 103, 125
 Culbreth, Daniel, 78 ff., 111, 135, 136, 137, 138
 Cumberland (county), 20, 47, 50
 Cuninggim, Florence, 104
 Cuninggim, Jesse Anderson, 105
 Cuninggim, William H., 98, 104
 Cuninggim, William H. Jr., 104
 Cuninggim, William Lorenzo, 105
 Daniel, William, 52
 Danville (district), 33
 Darden, J. M., 135
 Davis, Jefferson, 7
 Davis, Joseph H., 136
 Dawson, William, 5
 Dickens, John, 12, 19
 Directory, North Carolina Business, 99, 110, 124
 Debruler, Micaijah, 133
 Deems, Dr. Charles F., 115, 116
 Dennis, Ida B., 108
 Dennis, J. M., 108
 Devereux, John, 127
 Devereux, Major John, 8
 Devereux, Margaret D., 127
 Doggett, David S., 97, 111, 126, 127, 128, 130
 Douthet, James, 27
 Doub, Peter, 16, 45, 61, 63, 128, 129, 134, 135, 136, 137
 Doub, W. C., 125, 126
 Doyle, John, 134
 Dromgoole, Edward, 19, 21
 Dunahey, James W., 134
 Duplin (county), 56
 Durham, 54, 117
 Durham (county), 24, 39, 54, 81, 104
 Dye, George W., 134
 Dyson, Leonard, 133
 Early, John, 14, 53, 108, 109, 134
 Early, William, 26, 133
 Eatman, Alsey, 82, 83
 Eaton, William Richard, 55
 Ebenezer (church), 15, 80, 81, 92, 95, 98, 118
 Edenton Street (church), 14, 17, 30, 38, 47, 76, 77, 79, 85, 99, 100, 102, 103, 104, 105, 108, 109, 112 ff., 125, 127, 129, 130
 Edney, S., 133
 Edwards, John E., 65, 76, 136
 Edwards Store, 97
 Edwards, William, 60
 Ellington, John M., 122
 Elliott, Nancy, 52
 Ellis, Ezekiel, 61
 Ellis, Ira, 133
 Ellis, Irma, 119
 Ellis, John, 133
 Ellis, Stephen, 133
 Epworth (church), 118
 Evans, H. J., 134
 Evans, John, 133
 Farmer, A. S., 110
 Farrar, Gaston, 137, 138

- Farrar, N. S., 110, 138
 Fayetteville, 55, 87, 113, 114, 120
 Fayetteville (district), 124
 Ferguson, William R., 138
 Field, Benton, 134
 Fishdam Ford (district), 48, 53, 54
 Fleming, Jasper, 100
 Fleming, John M., 62, 90
 Fletcher, Wiley, 54
 Floyd, John W., 136
 Fore, John, 133
 Forestville, 55, 59
 Foster, Henry, 110
 Foster, Russell B., 136
 Fowler, Joseph, 62, 90
 Freeman, (Mrs.) Eloise Averette, 59, 61, 62
 Freeman, Evan E., 136
 Franklin (county), 12, 19, 40, 41, 55, 64
 Franklin, Green Berry, 86, 123
 Franklin, S. D., 99
 French, John, 134

 Gales, Joseph, 9
 Garner, 92, 96
 Garner, H. C., 96
 Garner's Station, 96
 Garrard, Samuel, 30, 134, 135
 Garrard, Thompson, 58, 134
 Garrett, Lewis, 26, 133
 Gibbons, Edith, 105
 Gibbons, H. H., 137
 Gibbons, John, 28 n., 134
 Gibbs, Dr. J. T., 86
 Glendenning, William, 10, 11, 12, 28, 37, 39, 43, 44, 56, 74
 Goodman, James, 134
 Goodman, Joseph, 135, 136
 Goodman, Simeon, 85
 Goodwin, Jefferson, 83
 Goodwin, Willis, 65
 Gorman, William, 11
 Goswell, John r., 79
 Granville (circuit), 33, 101
 Granville (county), 14, 26, 27, 31, 54, 56, 64, 66
 Gray, Henry, 114, 137
 Greenberry, 123
 Green, Bryan, 62
 Green, Bryant, 90
 Greene (county), 16, 44, 105
 Gregory, G. N., 135
 Griffice, William J., 85

 Haines, Isaac, 135
 Haines, Ranson, 134

 Halifax, 55
 Hall, Daniel, 133
 Hall, Everard, 85
 Hall, Horatio, 134
 Hammet, William, 136
 Hancock, Roger, 51, 133
 Hardy, Charles, 133
 Hardy, Henry, 136
 Hargett, Frederick, 5
 Harman, Elizabeth, 68
 Harnett (county), 117, 123, 124
 Harper, George W. S., 136
 Harrington, Henry, 5
 Harris, Isaiah, 134
 Harris, John A., 127
 Harris, J. T., 137
 Hartsfield, Godfrey, 40
 Hartsfield, Andrew II, 40
 Hartsfield, Andrew, 40, 57 ff., 90
 Hartsfield, Jacob, 40
 Hartsfield, James, 26, 40, 43, 52, 53, 58, 74
 Hartsfield, John, 40
 Hartsfield's Meeting House, 60, 61, 90
 Hartsfield, Richard, 40
 Hartsfield, Wesley, 62, 90
 Harward, W. H., 122
 Haw River (circuit), 16, 25, 26, 27, 28, 30, 32, 33, 43, 44, 45, 48, 49, 50, 53, 87, 129, 133
 Hayes, Jesse, 43
 Hayes, Mary, 66
 Hayes, Thomas H., 66
 Haywood, E. Burke, 9, 10
 Haywood, Edward Graham, 9
 Haywood, F. J., 9
 Haywood, John, 9
 Haywood, Richard B., 9, 10, 38
 Haywood, William H., 9
 Heck, C. M., 22
 Heflin, Rufus T., 17, 77, 80, 135, 136, 137, 138
 Henderson, Thomas, 9
 Hendron, Isham, 42
 Hendron, L. L., 112
 Hendron, Linville L., 137
 Hicks, John I., 134
 High, William H., 9
 Hill, Abraham, 23, 37, 49
 Hill, Green, 47, 51
 Hill, Henry, 133
 Hill, Jacob, 53, 134
 Hill, Major Green, 12, 25, 47
 Hill, Sion, 47
 Hill, William, 9, 30, 53, 67, 74
 Hillsborough, 16
 Hillsborough (circuit), 33, 114
 Hines, Cannellern, 134

- Hines, C. H., 74, 135
 Hines, Thomas, 4
 Hinton, Lemon, 79
 Hinton, Squire, 28
 Hinton, John, 4
 Hinton, L. B., 110
 Hogg, Gavin, 9
 Hollands (church), 14, 42, 45, 47, 48, 64, 67 f., 84, 92 ff., 98, 103, 105, 118
 Holland, Nancy, 48, 93
 Holland, Peter, 46
 Holland, William, 42, 45 ff., 67, 93
 Holly Springs, 50, 86, 87, 88, 89
 Holly Springs (church), 124
 Holly Spring Meeting House, 50, 87
 Holden, L. J., 138
 Holden, William W., 8, 105
 Holmes, William, 135
 Hooks, C., 134
 Hooks, Curtis, 136
 Hooser, Samuel, 133
 Horton, Charles H., 90
 House Creek (district), 14, 23, 25, 39 ff., 66, 93
 House, Thomas W., 100
 House, Yarborough, 7
 Howe, Morris, 133
 Howard, Thomas, 53, 136
 Hudson, Harbert, 65
 Hudson, H. T., 104, 112, 124, 128, 137
 Hudson, Q. I., 122
 Hughes, Branch, 79
 Hughes, Hanson E., 79
 Humphrey, E., 133
 Humphries, Thomas, 133
 Hunt, James, 134
 Hunt, Moses J., 93, 97, 137, 138
 Hunter, Henry, 79
 Hunter, Isaac, 4
 Hunter, Theophilus, 4
 Hutchins, C. W. D., 78

 Institute, Union, 17, 113

 Jackson, J., 133
 Jackson, Jonathan, 27
 Jamieson, James, 136
 James River (district), 29, 32
 Jarratt, Devereaux, 11, 20
 Jenkins, J. W., 111
 Jenkins Memorial (church), 127
 Jenks, R. H., 123
 Jeter, Dudley, 56
 Johnson, A. M., 89
 Johnson, Andrew, 7, 8
 Johnson, Enoch, 134
 Johnson, Dougan C., 138

 Johnson, William S., 76, 136
 Johnston (county), 16, 23, 46, 47, 55, 63
 Jones, Alfred D., 120
 Jones, Ann, 120
 Jones, Dr. Calvin, 6, 9, 59
 Jones, Charles P., 136
 Jones, Etheldred, 88
 Jones, Francis, 24
 Jones, Henry, 133
 Jones, Jesse, 60
 Jones, Dr. John H., 69
 Jones, Leonidas J., 120
 Jones, Lewis, 48
 Jones, Matthew, 48
 Jones, Rufus H., 83, 119, 120
 Jones, Sarah C., 120
 Jones, Seth, 59
 Jones, Tignal, 23, 24, 37
 Jones, Dr. T. M., 112, 128
 Jones, Wiley D., 90
 Jones, Willie, 5, 30, 73
 Jones, W. M., 120
 Jonesboro (circuit), 88
 Jordan, Henry B., 119, 120
 Jordan, James B., 121
 Jordan, Thomas P., 121
 Jordan, William M., 86, 97, 135, 136, 137
 Joyner, Peter H., 136
 Justice, Martha, 100
 Journey, N. M., 138
 Justice, Richard R., 100
 Justice, Sarah (Sallie), 66

 Keith, H. S., 127
 Kennon, Charles, 44
 Kenyon, William, 133
 Kerr, John, 136
 Kidd, Benjamin, 134
 Kimball, Lewis, 134
 Kinsey, A., 133
 King, Benjamin S., 8, 11, 12, 74
 King, Betsy, 12
 King, Joel, 12
 King, Dr. John, 8, 12 ff., 19, 41, 43, 98
 King, John Wesley, 12
 King, Joseph, 85
 King, Julia C., 120
 King, Presley, 11
 King, Thomas, 12
 King, William Fletcher, 12
 Kimbrough, James, 41, 43, 48
 Kimbrough, John, 41, 43, 53
 Kimbrough, Mary, 41
 Kimbrough, Nathaniel, 23, 37, 40, 41

 Lane, Edmund, 12
 Long, Gabriel, 12
 Lane, Harriet, 77

- Lane, Joel, 4, 8, 38, 39
 Lane, Joseph, 4
 Lane, Temperence, 77
 Lawrence, Joshua, 48, 51, 135
 Lee, Jesse, 20, 21, 29, 43, 131
 Lee, John J., 81
 Leesville, 13, 23, 65, 66, 81
 Leigh, Hezekiah G., 17, 32, 62, 136
 Leigh, William, 136
 Lemay, Thomas J., 9, 77
 Leslie, Archibald, 88
 Lewis, J. W., 135
 Ligon, Henry C., 90
 Lincoln, Abraham, 92
 Lockett, David, 133
 Long, John S., 137
 Longhorn, G. W., 136
 Louisburg, 12, 25, 55
 Lowe, Isaac, 133
 Luther, Thomas J., 123
 Lynchberg (district), 33
 Lynn, Benjamin, 98
 Lynn, Simon, 97
- Mabry's (chapel), 25
 Macedonia (church), 85, 86, 99, 118, 123
 Macon, H. H., 136
 Maholland, John, 14, 43
 Major, John, 22, 133
 Mangum, A. W., 114, 126, 127, 132, 137
 Manly, Charles, 8
 Mann, Thomas, 30, 45, 47, 48, 49, 50, 57, 58, 61, 74, 87, 133, 134
 Mansfield, Lawrence, 133
 Mare, John R., 81
 Marriott, James T., 77
 Marshall, Jonas, 81
 Martin, Governor, 5
 Martin, George, 133
 Martin, James, 5
 Marvin, Enoch M., 97, 126, 128, 129
 Matthews, Benjamin, 134
 Maynard, Robert C., 135, 137
 McAden, James, 136
 McCain, Hugh A., 134
 McCullers, J. J. L., 69
 McElroy, Sarah Lynn, 40
 McDonald, James, 134, 136
 McDowell, Joseph, 5
 McKendree, Bishop, 29
 McLelland, Hezekiah, 134
 McPheeters, William, 6
 McTyeire, Holland N., 97, 126, 127, 130, 131
 Medley, James, 134
 Meherrin (district), 29, 33
 Merritt, A. H., 119
 Merritt, Henry, 133
- Merritt, Leroy, 74, 135
 Merritt, S. E. P., 120
 Merritt's, 24
 Methodist, The Episcopal, 104
 Metropolitan (church), 124
 Mial, Scherazade, 63
 Mickleroy, (McElroy) Micajah, 40
 Millbrook, 41, 100, 101
 Millbrook (church), 101
 Miller, John A., 135, 136
 Mintz, David B., 134
 Mission, African, 78, 129, 137
 Mission, Colored, 79, 119, 138
 Mission, Crabtree, 99
 Mission, Neuse River, 15, 32
 Mission, Raleigh City, 16, 77 ff., 93, 99, 101, 103, 118, 119, 129, 137, 138
 Mission, Raleigh Colored, 100
 Mission, Watkins, 99
 Mitchell, James P., 78
 Moffitt, John Newland, 76
 Moody, Archer, 26
 Moore, John, 53, 134
 Moore, John K., 65, 66
 Moore, Junius P., 97, 111, 125, 126, 137
 Moore, Nathaniel, 28, 133
 Moore, William, 20, 133
 Mooring, Christopher S., 16, 28, 134, 135
 Moran, R. S., 115, 116
 Mordecai, Ann, 77
 Mordecai, Ellen, 77
 Mordecai, George W., 127
 Mordecai, Henry, 77
 Mordecai, Jacob, 77
 Mordecai, Moses, 9
 Morehead, John M., 8
 Morgan, W. W., 110
 Morris, James, 30, 74, 135
 Morrisville, 24, 83
 Munday, Jeremiah, 133
 Muire, Thacker, 134
 Myatt, Isaac B., 69
 Myattm Higbm 47
 Myatt, Kendrick, 67, 68
- Napier, Richard G., 134
 Neely, Thomas, 134
 Neuse (district), 30, 31, 33, 53
 Neuse (meeting) Preaching House, 24, 38
 New Bern, 28, 50, 118
 New Bern (district), 27 f., 31, 33, 128
 New Hope (circuit), 20, 22 ff., 78, 80, 82, 133, 134, 135
 New River (circuit), 33
 Newby, John L., 138
 News and Observer, The, 80
 Norfolk (district), 27, 29, 30, 33
 Nolley, George W., 136

- Norman, Alfred, 113, 136
 Norman, W. C., 138
 Norris, Jesse A., 123
 North Carolina (circuit), 12, 19, 23
 North Carolina, University of, 114
 North, Dr. J. W., 111
 Norwood, Frank, 79
- Oaky Grove (church), 15, 63, 64, 80, 98, 117
 Oberlin, 110
 Ogburn, Henry, 133
 Olive, Brinkley, 122
 Olive, H. C., 122
 Olive, Rachel, 67, 83
 Olive, Richard, 48, 50
 O'Kelly, James, 19 f., 22, 24 f., 46, 133
 O'Kelly, John, 79
 Orange (county), 20, 23, 24, 114
 Ormond, William, 26, 28 n., 44, 49, 56, 57, 133
 Orphanage, Methodist, 111
 Owen, Elizabeth, 14, 26, 43, 67
 Owen, James P., 135
 Owen, John, 51
 Owen, William, 135
 Oxford, 53, 55, 59
- Pace, John, 133
 Page, Allison Francis (Frank), 66, 119, 120
 Page, Anderson, 65, 66, 67, 97, 120
 Page, Ann E., 97
 Page, C. F., 120
 Page, C. W., 81
 Page, Lewis, 66
 Page, Margaret E., 120
 Page, Robert Edward, 66
 Page, Rufus H., 66
 Page, Sarah Jane, 43, 66, 67
 (See Sarah Jane Smith).
 Page's Siding, 84, 119
 Page, Walter Hines, 43, 67, 121
 Page, W. C., 94
 Paine, Robert, 107
 Palmer, John C., 78
 Panther Branch (district), 43, 47, 48, 93
 Park, Umstead State, 13
 Parker, Ira, 134
 Partridge, William, 133
 Peace, William, 8
 Peass, Abner, 54
 Pearson, Thomas, 5
 Peck, Lewis W., 10, 44, 77, 78
 Peck, William, 11, 46
 Peebles, William, 134
- Peeler, Simeon D., 138
 Pell, William E., 61, 79, 80, 100, 119, 135, 136, 138
 Penn, Abram, 136
 Perkins, Dr. E. L., 112, 128
 Pweey, Sister, 13
 Person (circuit), 33
 Person (county), 56, 64
 Peters, James, 44, 56
 Petersburg (circuit), 19
 Petersburg (district), 33
 Phelps, Josiah, 134
 Pierce, George F., 115
 Pinkston, Louise, 121
 Pinnell, Joseph, 133
 Pitt, Siddle, 58
 Pittsborough (circuit), 33, 135
 Pleasant Grove (church), 97, 98, 117
 Pleasants, Andrew, 82
 Pleasants, Bettie, 82
 Pleasants, B. W., 82
 Pleasants, Eliza, 82
 Pleasants, George, 82
 Pleasants, Joseph, 82
 Pleasants, Norfleet A., 82
 Poe, George W., 127
 Polk, Colonel William, 39
 Polk, James K., 7
 Pollard, John H., 82
 Pool, Mary A., 103
 Pool, Polly, 80
 Pool, Rebecca, 80
 Pool, Theophilus, 80, 103
 Pope, Captain, 22, 37, 38
 Pope's (chapel), 38
 Pope, Simon, 81
 Pope, William, Sr., 22, 38
 Porter, Henry, 10, 77, 78
 Porter, John H., 127
 Powell, William S., 87
 Poythress, Francis, 19, 22, 23, 133
 Price, Fetney, 62
 Price, Needham, 14, 62, 80
 Pride, Edward, 12, 19, 23, 41, 42, 48, 49, 50, 52
 Proctor's Meeting House, 44
 Proctor, Reuben, 44 n.
 Proctor, Thomas, 27, 44
 Pullen, John, 8
 Pullen, Turner, 80
 Purvis, James, 136
- Ragsdale, Benjamin, 74
 Railroad, Apex-Chatham, 121
 Railroad, North Carolina, 83, 96, 121
 Railroad, Raleigh and Augusta, 121
 Railroad, Raleigh and Gaston, 6, 9, 100
 Railroad, Seaboard Coast Line, 121

- Raleigh (circuit), 15 f., 28, 30 ff.,
45, 48, 62, 64, 74, 78, 80 ff., 90,
93 f., 97, 120, 135, 136, 137
- Raleigh (district), 16, 27, 29, 30, 32,
33
- Rand, N. G., 69
- Rand, Harrison, 69
- Rand, Parker, 69
- Raven, Alexander R., 82, 93, 118, 119,
121, 137, 138
- Ray, John, 26, 133
- Ray, Robert, 60
- Reeks, T. B., 137, 138
- Reid, Frank L., 112, 126
- Reid, James, 31, 61, 79, 112, 134, 135,
137, 138
- Reid, Dr. Numa F., 112, 137
- Renn, Joseph J., 116, 117, 130, 138
- Rex, John, 8
- Rhodes, Elijah, 93, 94
- Rhodes, Fanny, 42
- Rhodes, Frances, 42, 46, 51
- Rhodes, Henry W., 43, 48, 52
- Rhodes, James, 69, 85
- Rhodes, James A., 94
- Rhodes, James Smith, 52
- Rhodes, John, 25, 37, 40, 42, 43, 45,
51, 52, 84, 93
- Rhodes, John Nelson, 52
- Rhodes, Jonathan, 94
- Rhodes, Nancy, 42, 46, 84
- Rich, John, 135
- Richmond (district), 27, 33
- Richmond, Perryman G., 54
- Riddle, W. D. C., 127
- Risher, Samuel, 133
- River, Haw, 121
- River, Little, 40, 55, 58, 60, 61, 62
- River, Neuse, 22, 24, 38, 53, 55, 56,
63, 65
- Rivers, Joel, 51
- Roanoke (circuit), 33
- Roanoke (district), 33, 63
- Roberts, David, 134
- Roberts, Willis, 54
- Robey, W. M., 112, 126, 128
- Rogers, Susan, 82
- Roles, William H., 89
- Rolesville, 59, 60, 62, 89, 90, 116
- Rolesville (church), 90, 98, 117, 138
- Rolesville (circuit), 116, 117
- Roper, F., 133
- Royster, Leonard, 78
- Salisbury, 25, 26
- Salisbury (circuit), 14, 26
- Salisbury (district), 27, 33, 45
- Sanders, Hardy, 4
- Sandford, James, 134
- Sands, Philip, 133
- Saunders, J. J., 83
- Saunders, John G., 98
- Scarborough, Amos, 62, 90
- Scarborough, John, 60
- School, Holland's English, 45, 68
- Scott, John, 74
- Seawell, Henry, 8
- Seawell, Sally, 12
- Selby, Daniel, 79
- Selby, Talbot H., 10, 78
- Seminary, Louisburg Female, 12
- Seminary, Raleigh Female, 15, 80
- Sentinel, The, 80
- Shands, William, 134
- Shattuck, David O., 136
- Sherman, Gen. W. T., 88
- Shotwell, 14, 15, 32, 63
- Sidney Bethlehem (church), 101, 117
- Skidmore, Lewis, 134, 136
- Smith, Benjamin B., 60
- Smith, Benjamin S., 76
- Smith, David, 98
- Smith, Eldridge, 77
- Smith, Grizzy Ann, 83
- Smith, Hester Ann, 43, 67, 69
- Smith, Hilliard J., 83, 98, 104
- Smith, Isaac, 133
- Smith, Jonathan, 69
- Smith, Mary A., 83
- Smith, Mary Ann (Polly), 43, 67
- Smith, Myles, 133
- Smith, Nancy, 42, 43
- Smith, Nancy G., 83
- Smith, Richard, 53
- Smith, Sarah Jane, 43, 67, 68
- Smith, Sihon, 11, 13, 14, 26, 28, 37, 42 ff.,
51, 52, 64, 66 ff., 83, 103
- Smith, Sion H., 98
- Smith, Thomas, 14, 40, 42, 52
- Smith, Thomas A., 43, 67
- Smith, Dr. W. A., 102
- Smith, Wesley O., 83, 98
- Smith, William A., 83, 102, 103
- Smith, William F., 43, 67, 80, 83, 103
- Smith, William T., 98
- Smith's Meeting House, 44, 50, 58, 64
- Snelling, Alex, 95, 96
- Snelling, Curtis, 93
- Snelling, Frances, 96
- Snelling, Hugh, 93
- Snelling, Martha H., 95, 96
- Snelling, Mary A., 95
- Snelling, Silvanious, 93
- Snelling, Sophrenia L., 96
- Snelling, Thomas, 95
- Snelling, William, 92, 93, 94, 95, 96

- Snelling, William N., 95, 96
 Soapstone (church), 65, 81, 97, 98, 117
 Sorrell, Eliza, 82
 Sorrell, Rufus, 82
 Sorrell, Will, 119
 Sorrell, William M., 99, 120
 Speck, Henry, 134, 136
 Stage Road, 47, 55, 67, 93
 Staples, John N., 129
 Star, The Raleigh, 9
 Star, William H., 134
 Stedman, Porter, 85
 Stephenson, Louise H., 120
 Steward, Samuel S., 133
 Stinson, Erasmus, 30, 135
 Stokes (county), 16
 Stoney Hill Meeting House, 52, 58, 64, 65, 82, 94, 103, 132
 Sturdevant, Matthew P., 134
 Sugg, Aquila, 133
 Suggs, Samuel, 94
 Swain, Gov. David L., 6, 75
- Tar River (circuit), 16, 20, 26 ff., 30, 32, 33, 41, 45, 56 ff., 60, 61, 63 f., 78, 133, 134, 135
 Tar River (district), 30, 33, 57
 Tarver, Samuel, 44
 Tatum, Isham, 19
 Tavern, Peter Casso's, 7
 Tavern, Thomas, 20
 Taylor, James F., 9
 Taylor, Lewis, 51, 134
 Thomas, E. B., 127
 Thomas, Joseph H., 81
 Thomas, Oliver, 11
 Thompson, J. E., 137, 138
 Tillett, John, 111
 Tinnen, John W., 137
 Tinsley, J., 135
 Tracy, Micaijah, 133
 Trail, Abraham, 134
 Traylor, J. C., 74, 135
 Traywick, Sidney R., 99, 100, 101, 138
 Treadway, Amos C., 136
 Trinity (church), 118
 Tryon, William, 3
 Tucker, Alsa H., 77, 102, 103, 137
 Tucker, Florence P., 103
 Tuckers Grove (church), 103
 Tucker, Joel W., 137
 Tucker, Ruffin, 10, 77, 102
 Tucker, Rufus S., 103
 Turner, David, 47
 Turner, Henry D., 85
 Turner, Jonathan, 43, 44, 47
 Turner, Matilda, 47
- Turner, Simon, 46, 47, 69, 74
 Turner, William (D.), 47, 69
 Turner, William W., 136
- University, Duke, 17
 Utley, Norris, 122
 Utley, Samuel, 69
 Utley, W. F., 122
- Vance, Zebulon B., 8, 87, 122
 Vick, William, 39
 Vickers, George, 136
- Wadsworth, Edward, 65, 136
 Wake (circuit), 81, 93, 97 ff., 116, 118, 120, 137
 Wakefield, 55
 Wake Forest, 55, 59 ff., 90
 Wake Forest (church), 60, 64
 Wake, Margaret, 3
 Walton, John, 69
 Walton, William, 94
 Ward, Francis A., 134
 Warner, Sabrina, 120
 Warner, Stebbins, 120
 Warren (county), 56, 64, 116, 117
 Warren, Frances, 94
 Warren, Henry, 51, 53, 65, 132, 134, 135
 Warren, James, 53
 Warren, Nathaniel, 53, 65, 94, 132
 Warrenton, 55, 117
 Watson, B., 136
 Watson, Joab, 133
 Watson, John H., 134
 Weatherford, Thomas, 133
 Weatherly, Henry T., 134, 135
 Weathers, James, 94
 Weaver, John, 30, 51, 134
 Webb, R. S., 124
 Wells, William, 133
 Wesley, John, 10, 35
 West, John, 133
 Wheaton, Sterling, 44, 53, 74
 Wheeler, J. H., 120
 Wheeler, Joseph H., 137
 Wheeler, Rebecca B., 120
 Wheeler, William H., 123, 137
 Whitaker, Mark, 133
 Whitaker, Mary E., 120
 Whitaker, Richard H., 69, 98, 129
 Whitaker, Samuel, 47, 69, 94
 Whitaker, Thomas G., 69, 86, 96, 99, 124
 Whitaker, William, 69
 Whitaker, Willis, 69, 94
 White Oak (district), 23, 48, 49
 Whitson, S. N., 99, 109, 110, 138
 White, James, 133

Whiting, James F., 83
White, William, 9, 30, 77
Wiggins, James, 60
Wightman, William M., 97
Wiley, Rufus, 133, 134, 136
Wilkerson, Robert, 133
Williams, Alfred R., 43, 69, 85
Williams, Charles, 85
Williams, David, 69
Williams, Gray, 28, 135
Williams, Hester Ann, 69
 (See Hester Ann Smith)
Williams, Parker, 136
Williams, Robert, 19, 20
Williams, Col. Simeon McClelland, 43,
 69
Willis, Henry, 133
Wilmington, 25, 124
Wilmington (district), 130
Winbourn, Stephen D., 134
Witherspoon, Charles P., 134
Wittin, John W., 134
Wood, Humphrey, 48, 133, 135
Wood, Marquis L., 111, 128, 129
Woodall, A. P., 85
Woodard, Bess W. Franklin, 86
Woodard, Burling, 82
Woodard, Christopher, 86
Worley, Joshua, 133
Wright, Edmund, 51, 134, 135
Wright, John F., 136
Wyatt, Peter, 134

Yadkin (circuit), 14, 26
Yadkin (district), 29, 33
Yates, E. A., 128
Yeargin, Andrew, 20, 133
Young, Robert S., 82
Young, Samuel H., 78
Young, William, 82, 83
Young, W. J., 125

Zion Hill (church), 124