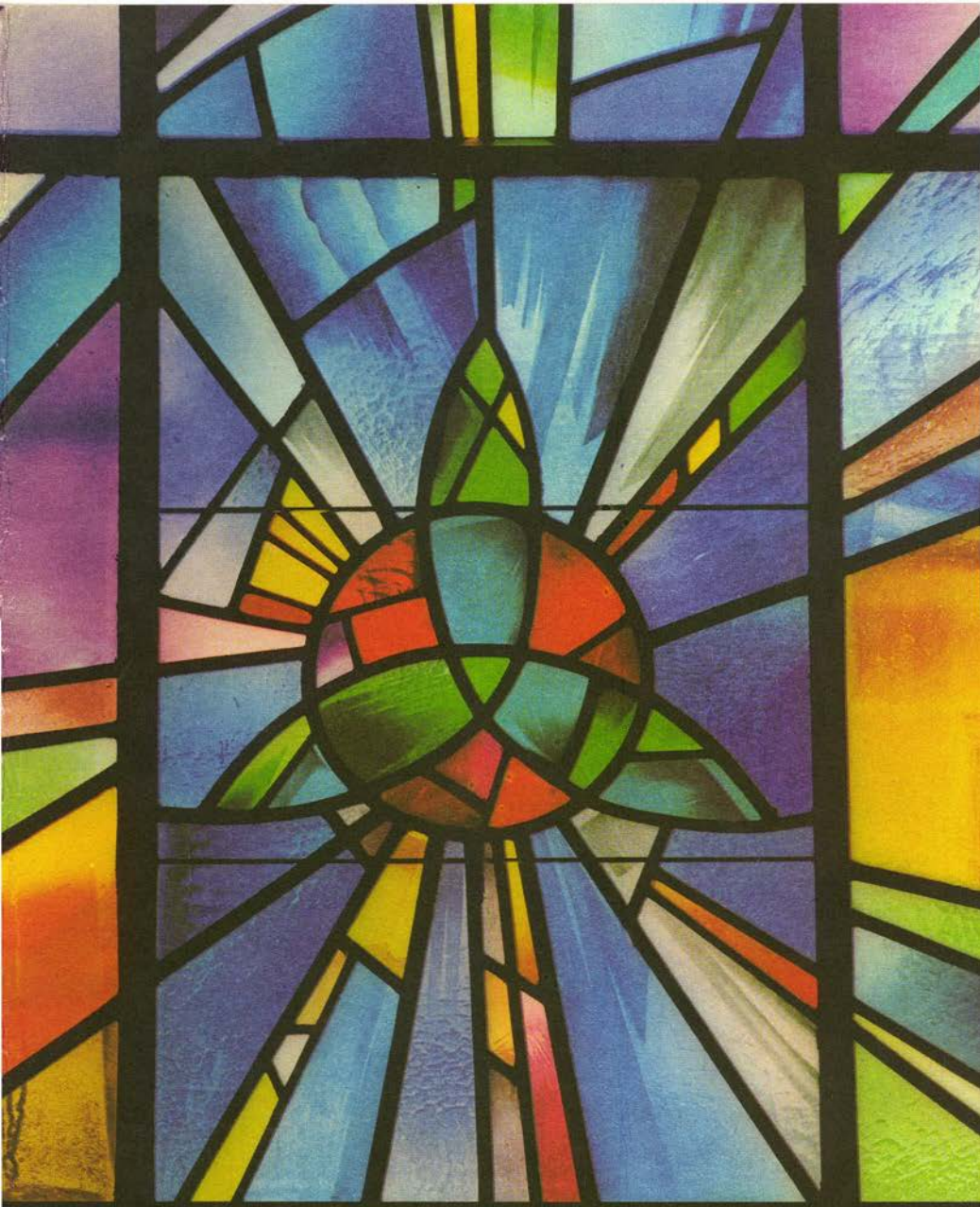

THE TRINITY

HISTORY OF THE HOBUCKEN METHODIST CHURCH

At the time the Methodist Church was organized at Hobucken, there was no church building. The preachers who came to the community held services in a building known as the Alliance Hall.

The Alliance Hall belonged to an organization known as the Alliance Order. This building stood on the land where the present Methodist Church stands now and served as a community building for elementary school, church, and civic affairs.

In 1895, Reverend John C. Jones came to Pamlico County and was sent to Hobucken and Lowland to preach, conduct funerals, visit the sick, and perform all the duties of a preacher. He held services in the Alliance Hall each Friday evening. On October 6, 1895, Miss Joella Mayo (Sadler) became one of the first members of the Methodist Church. By 1901 there were six members on the roll. They were: William T. Emory, Sarah J Emory, Richard T. Parson, Annie Parson, Marcus B. Sawyer, and Joella Mayo.

These members began talking about building a church. Marcus B. Sawyer pledged one hundred days free labor. People who owned timber pledged trees. Free labor cut and hauled timber to Frank Spain's saw mill up Dolls Creek Road. Free labor hand planed the lumber after it was sawed.

William T. Emory and son, Charlie, and Richard T. Parson and son, Will Murf, sawed the cyprus blocks at the commissary at Springs Creek. The cyprus sills under the church also came from Springs Creek.

Ellis H. Pickles of Bayboro gave $40 to purchase the land from Rufus Alcock for the church site which was up Dolls Creek Road just to the south of Daniel Swindell's house.

The Board of Church Extention gave $300 when the building was started and $100 for three years until the sanctuary was completed enough to worship in. This was approximately 1911.

In approximately 1906 to 1910, Reverend Frank T. Fulcher from Ocracoke, North Carolina, held several revivals and many of the local people joined the church. By 1910 there were thirty-six on the church roll.

The people really began to work on the new church giving money as they were able and donating free labor as carpenters, etc. William T. Emory acted as a supervisor of the work; and when the steeple was finally added, it was a negro who did this and stayed at Mr. Emory's home during his work. Emory W. Sadler and Foy Sadler painted the church for the first time.

William T. Emory and Josiah Hopkins were the first church trustees.

The superintendents over the years were William T. Emory, Agustus Sadler, Peleg Goodwin, Mrs. Joella M. Sadler, Fred Spain, Mrs. Charlie R. Spain (Annie), and Ellis Gaskill, our present superintendent of approximately twenty years.

The first wedding in the church was Arnold G. Sadler to Martha J. Parson on April 5, 1924, with Reverend William C. Jones officiating and Charlie R. Spain and Peleg Goodwin as witnesses.

Roads were being built and the Methodist Conference asked that all churches be moved to state maintained roads. Mr. Charlie R. Spain and Mrs. Joella M. Sadler were present when the relocation was ordered. Land had to be found to move the church on and the present site being in the center of the community seemed to be ideal

Mr. and Mrs. Denard Sadler bought the Alliance Hall and moved it and traded the present land for the Dolls Creek church land. These deeds are in two parts (1928 and 1931). The trustees at this time were W. T. Emory, J. W. Robinson, and William Murf Parson. The Methodist Conference helped finance the moving of the church to its present site in approximately 1928.

In 1933, the church was blown off the blocks during a hurricane.

In the 1940's the side steps were added to the vestibule replacing the front entrance steps. The pulpit furniture was purchased in the early 1950's by the W. S. C. S.

In approximately 1952, the church was removed from the Stonewall Charge which included Stonewall, Bayboro, Alliance, and Vandemere to the Aurora Charge with Campbells Creek and Warrens Chapel. Warrens Chapel was moved to another charge in the 1960's so there is only three churches in the charge at the present time.

The church was heated by a wood heater, later a coal heater, and then gas heaters were installed in all the rooms. An attic fan and small fans were used to cool in summer. In 1969, the central air and heating system was installed.

Four classrooms were added in the 1940's and the Fellowship Room in 1958 taking in one of the classrooms.

In 1963, a new hardwood floor and white asbestos shingles were put on the outside.

In 1972, the inside paneling and restrooms were completed.

In 1972 the land from the west side of the church to Dolls Creek Road was purchased from the Denard Sadler heirs for a parking lot. The money was raised by pledges taken up by Mr. Bert Robinson.

In 1972 pledges were made for new pews and choir seats for the sanctuary. In March of 1973 the pews and the present carpeting were installed.

Kirby Spencer and Mr. Linster Spain were the Adult Class teachers for over twenty years

The W. S. C. S., members, and local people of the community have done a wonderful job in raising funds and contributing their time to finance and work to keep the church in repair and also improvements. Each fall there is a bazaar and dinner for the purpose of raising money.

There is 124 on the Sunday School roll and 91 on the Church Membership roll.

Mr. Kirby Spencer, a member of this churc is the lay leader of the charge which includes Aurora and Campbells Creek.

The present teachers for Sunday School are:

Mr. Odell Spain	Adult Class
Mrs. Birma Alcock	Young Adult Class
Miss Irma Lewis	Intermediate Class
Mrs. Reba Lupton	Primary Class
Mrs. Rita Lupton	Kindergarten Class

The Secretary and Treasury of the church is Mrs. Royce Spain and Mr. Bert Robinson.

Many names of faithful and dedicated people have been left out of this church history due to a lack of space and records. It would be nice to be able to mention each and everyone who have had a part in the building. This dedication is in loving memory of all the faithful and dedicated people in the past years who gave of their time, money, and prayers.

THE HOBUCKEN UNITED METHODIST CHURCH
HOBUCKEN, NORTH CAROLINA

May 27, 1973

DEDICATORY SERVICE FOR PEWS, TABLE AND CARPET

AFTERNOON 1:15 P.M.

PRELUDE

Hymn "This Is My Father's World" 106

Call To Worship:

PASTOR: Serve the Lord with Gladness

PEOPLE: Enter into His house with thanksgiving, and His courts with praise.

PASTOR: O come, let us worship and bow down: let us kneel before the Lord and our Maker.

PEOPLE: He is our God: and we are the people of His pasture, and the sheep of His hand. AMEN.

PEOPLE SEATED

Invocation: Rev. H.M. McLamb

PRAYER;

REMARKS:

THE ACT OF DEDICATION

Brother Spencer) I present these pews, table, and carpet to be dedicated to the glory of God and the service of all men.

Pastor: Whose property shall they be?

Brother Spencer) They shall be the property of the Hobucken United Methodist Church to thw glory of God!

Pastor: Beloved in the Lord, we rejoice that God put it in the hearts of the people to purchase these pews, table, and carpet to the glory of His wonderful Name. I now accept them to be the propertyof the Hobucken United Methodist Church, to dedicate them, and to set them apart for the worship of God, the Father and the comfort of all men who attend this Church. Let us,therefore, as we are assembled, solemnly dedicate these to their proper place and sacred uses.

PEOPLE STANDING

Pastor: To the glory of God the Father, Who has called us by His grace; to the honor of His Son, Who loved us and gave Himself for us; To the praise of the Holy Spirit, Who illumines and sanctifies us;

People: We dedicate these pews, table and carpet.

Pastor: For the worship of God in prayer and praise; For the preaching of the everlasting Gospel; For the celebration of the Holy sacraments.

People: We dedicate these pews, table, and carpte.

Pastor: For the comfort of all who mourn; For the comfort of those who attend this Church; For the comfort of those who seek Thy way, O Lord;

People: We dedicate these pews, table, and carpet.

Pastor: In gratitude for the labors of all who love and serve this Church; In loving remembrance of those who have finished their course; In the hope of a blessed immortaility through Jesus Christ our Lord;

People: We dedicate these pews, table, and carpet.

Pastor and People: We now, the people of this Church and congregation, compassed about with a great cloud of witnesses, grateful for our hertiage, mindful of the sacrifices of our fathers in the faith, confessing that apart from us their work cannot be made perfect, do dedicate ourselves anew to the worship and service of our Heavenly Father; through Jesus Christ our Lord. AMEN!

Gloria Patri: No. 1

Hymn: "Blest Be the Tie" No. 87

SERVICE CONTINUES NOW WITH SPECIAL SINGING!

Bishop	Robert M. Blackburn
District Superintendent	Rev. H. M. McLamb
Pastor	Rev. E. C. McCall
Lay Leader	Mr. Kirby Spencer
Church School Superintendent	Mr. Ellis Gaskill

WELCOME: We are very delighted to have you visiting with us today. May our Lord richly bless each of you.

Listed below are the names of the first fifty-three members that joined the church up to 1920:

Joella Mayo Sadler
William T. Emory
Sarah J. Emory
Richard Parson
Annie I. Parson
Marcus B. Sawyer
Sallie F. Styron
Peleg Goodwin
Joseph Hudnell
William R. Hopkins
Resa S. Sadler
Jane Lupton
Bessie G. Stanton
Augustus M. Sadler
Josiah S. Hopkins
James P. Spain
Flora S. Goodwin
John S. Stryon
Mary E. Hudnell
Ida Hathaway
Joseph G. Sadler
Louis Emory
George Stanton
Denard Goodwin
Nebraska A. Goodwin
Estelle P. S. Hokum
Annie E. Spain
Bertha S. Hopkins
Johnny C. Spain
Robert A. Hopkins
Mary E. Hopkins
Ulyssus G. Carawan
Emory W. Sadler
Mary S. Sadler
Mary A. Hopkins
Carlie Sadler
Elene Sadler
Martha Parson Sadler
Dorcas A. Spain

Louisa S. Parson
Lona G. Spain
Emma Goodwin
Dare Lupton
David Lupton
Edith C. Emory
Theodore Goodwin
William M. Parson
Joseph Robinson
Hannah Styron
Roland Styron
Weddell Alcock
Cecil H. Styron
Lathiel Leary

Listed below are the names of the preachers for the church over the years:

John C. Jones
H. E. Tripp
J. M. Lowder
D. A. Futrell
J. H. M. Giles
F. T. Fulcher
R. E. Beasley
W. B. Huchull
S. F. Becton
C. H. Caviness
E. C. Durham
W. E. Hocutt
K. S. L. Cook
W. C. Jones
Charles N. Phillips
R. L. Snow
R. L. Kinston
M. H. Wellman
R. L. Eltridge
A. J. Hobbs
E. C. Hill
H. H. Cash
R. M. Joliff
Mr. Bromley
Carl Barbee
W. A. Tew
R. N. Strickland
R. L. Jenkins
David Lewis
J. H. Bryant
T. H. Dodson
Ivey J. Wall
Charles Davis
Ray Sparrow
E. C. Maness
Robert Moore
Jessie Staton
Louie Lewis
Mr. Peterson

Jim Smith
Mr. Hall
John W. Younte
E. C. McCall

ACKNOWLEDGEMENT

We gratefully acknowledge Mrs. Helen B. Williams who gave of her time and endless efforts in researching the history of our church. We offer her our sincere thanks and pray that God will always walk beside her.

WHOSE CHURCH?

How OFTEN we speak of *"our* church" or *"your* church," "Dr. Brown's church" or "the Reverend Mr. Smith's church." Whose church is it? To whom does the church truly belong?

In the New Testament only two possessive pronouns are used with regard to the church. One is *my*. Jesus uses it when he says to Peter, "You are Peter and on this rock I will build *my* church." *My* is used only by Jesus.

The other possessive pronoun used in the New Testament in reference to the church in *his*. Throughout his letters Paul refers to Christ as the head of the church, which is *his* body. The church belongs to Christ who gave his life to create it and to call it into being. *His* is properly used only in reference to Christ.

But the usual way to speak of the church in the New Testament is not to use a pronoun at all. Instead the definite article *the* is used. Paul speaks of *the* church of Christ, *the* church in Ephesus, *the* church that is in their house, etc. The church is of God, holy and separate. It draws its life and direction not from its members, the body, but from Christ, its head, and it is *the* church, the one and only fellowship of believers in Christ.

One exception is permitted: we may say *our* church if we are indicating our membership in and our responsibility for a particular congregation. Otherwise we are constrained to remember that the church belongs to God through his son Jesus Christ.

When we are called upon to make decisions in terms of what the church stands for and what it should do, do we remember that *the* church belongs to God and was created by him? Do we try to discover the mind of Christ and the will of God for *his* church in our times?

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