

INDIAN SPRINGS

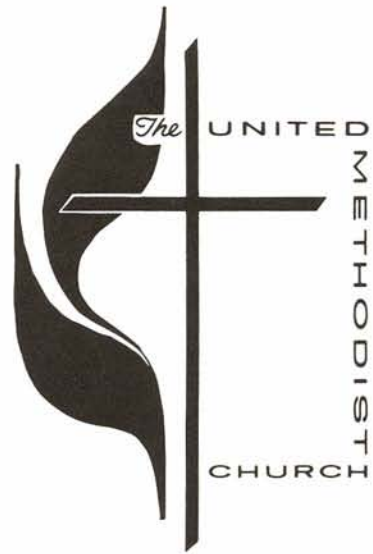
United

Methodist Church

*Indian Springs
Methodist
Est. 1853*



1853 1983



Our First

130 years

at

Indian Springs

1853 - 1983

Dedication

*This book is dedicated to
Mallie B. Grant
by her daughter
in loving memory and
thanksgiving for her being
a loving, Christian Mother.*



*BUT ONLY ONE MOTHER -- Most
of all the other beautiful things in life
come by twos and threes, by dozens
and hundreds. Plenty of roses, stars,
sunsets, rainbows, brothers, sisters,
aunts and cousins, but only one Mother
in the whole world.*

Our Heritage

The Methodist Church

The Methodist Church is a church of Christ in which "the pure Word of God is preached, and the Sacraments duly administered." This church is a great Protestant body, though it did not come directly out of the Reformation but had its origin within the Church of England. Its founder was John Wesley, a clergyman of that church, as was his father before him. His mother, Susanna Wesley, was a woman of zeal, devotion, and strength of character who was perhaps the greatest single human influence in Wesley's life.

Nurtured in this devout home, educated at Oxford University, the young John Wesley, like a second Paul, sought in vain for religious satisfaction by the strict observance of the rules of religion and the ordinances of the church. The turning point in his life came when, at a prayer meeting in Aldersgate Street, London, on May 24, 1738, he learned what Paul had discovered, that it is not by rules and laws, nor by our own efforts at self-perfection, but by faith in God's mercy as it comes to us in Christ, that man may enter upon life and peace.

The gospel which Wesley thus found for himself he began to proclaim to others, first to companions who sought his counsel, including his brother Charles, then in widening circles that took him throughout the British Isles. His message had a double

emphasis, which has remained with Methodism to this day. First the gospel of God's grace, offered to all men and equal to every human need. Second was the moral ideal which this gospel presents to men. The Bible, he declared, knows no salvation which is not salvation from sin. He called men to holiness of life, and this holiness, he insisted, is "social holiness," the love and service of their fellowmen. Methodism meant "Christianity in earnest." The General Rules, which are still found in the Discipline, are the directions which Wesley gave to his followers to enable them to test the sincerity of their purpose and to guide them in this life.

Wesley did not plan to found a new church. In his work he simply followed, like Paul, the clear call of God, first to preach the gospel to the needy who were not being reached by the Established Church and its clergy, second to take care of those who were won to the Christian life. Step by step he was led on until Methodism became a great and transforming movement in the life of England. He gathered his people in groups, in classes and societies. He appointed leaders. He found men who were ready to carry the gospel to the masses, speaking on the streets, in the open fields, and in private homes. These men were not ordained ministers but lay preachers, or "local preachers," as they were called. He appointed these men, assigned them to various fields

of labor, and supervised their work. Once a year he called them together for a conference, just as Methodist preachers meet in their Annual Conference sessions today.

Wesley thus united in extraordinary fashion three notable activities, in all of which he excelled. One was evangelism; "The world is my parish," he declared. His preachers went to the people; they did not wait for the people to come to them, and he himself knew the highways and byways of England as did no other man of his day. The second was organization and administration, by which he conserved the fruits of this preaching and extended its influence. The third was his appreciation of education and his use of the printed page. He made the press a servant of the Church and was the father of the mass circulation of inexpensive books, pamphlets, and periodicals.

From England, Methodism spread to Ireland and then to America. In 1766 Philip Embury, a lay preacher from Ireland, began to preach in the city of New York. At about the same time, Robert Strawbridge, another lay preacher from Ireland, settled in Frederick County, Maryland, and began the work there. In 1769 Wesley sent Richard Boardman and Joseph Pilmoor to America, and two years later Francis Asbury, who became the great leader of American Methodism.

Methodism was especially adapted to American life. These

itinerant preachers served the people under conditions where a settled ministry was not feasible. They sought out the scattered homes, followed the tide of migration as it moved west, preached the gospel, organized societies, established "preaching places," and formed these into "circuits." Thus by the close of the American Revolution the Methodists numbered some fifteen thousand members and eighty preachers.

In the beginning Wesley had thought of his fellows not as constituting a church but simply as forming so many societies. The preachers were not ordained, and the members were supposed to receive the Sacraments in the Anglican Church. But the Anglican clergy in America were few and far between. The Revolution had severed America from England, and Methodism to all intents and purposes had become an independent church. Wesley responded to appeals for help from America by asking the Bishop of London to ordain some of his preachers. Failing in this, he himself ordained two men and set aside Dr. Thomas Coke, who was a presbyter of the Church of England, to be a superintendent, "to preside over the flock of Christ" in America. Coke was directed to ordain Francis Asbury as a second superintendent.

At the Christmas Conference, which met in Baltimore December 24, 1784, some sixty preachers, with Dr. Coke and his companions, organized the Methodist Episcopal Church in America.

Wesley had sent over The Sunday Service, a simplified form of the English Book of Common Prayer, with the Articles of Religion reduced in number. This book they adopted, adding to the articles one which recognized the independence of the new nation.

Our present Articles of Religion come from this book and unite us with the historic faith of Christendom. Our Ritual, too, though it has been modified, has this as its source. However, the forms for public worship taken from the Book of Common Prayer were not adapted to the freer religious life of American Methodism and never entered into common use. Instead, Methodism created a book of its own, its Discipline. This contains today the Articles of Religion, Wesley's General Rules, and a large section which deals with the ministry, the various church organizations, and the rules governing the life and work of the Church.

In the history of Methodism two notable divisions occurred. In 1828 a group of earnest and godly persons, largely moved by an insistence on lay representation, separated and became the Methodist Protestant Church. In 1844 there was another division, the cause being construed by some as the question of slavery, by others as a constitutional issue over the powers of the General Conference versus the episcopacy. After years of negotiation a Plan of Union was agreed upon; and on May 10, 1939, the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church

united to form The Methodist Church.

The Methodist Church believes today, as Methodism has from the first, that the only infallible proof of a true church of Christ is its ability to seek and to save the lost, to disseminate the Pentecostal spirit and life, to spread scriptural holiness, and to transform all peoples and nations through the gospel of Christ. The sole object of the rules, regulations, and usages of The Methodist Church is to aid the Church in fulfilling its divine commission. United Methodism thanks God for the new life and strength which have come with reunion, while realizing the new obligations which this brings. At the same time it rejoices in the fact that it is a part of the one Church of our Lord and shares in a common task. Its spirit is still expressed in Wesley's words: "I desire to have a league, offensive and defensive, with every soldier of Christ. We have not only one faith, one hope, one Lord, but are directly engaged in one warfare."

THE UNITED METHODIST CHURCH

The United Methodist Church brings together two streams of spiritual life with similar emphases which had their beginnings in the evangelistic concerns and passion of John Wesley, Francis Asbury, Philip William Otterbein, Jacob Albright, Martin Boehm, and others who labored with them. These men were dedicated to the task of preaching the gospel to their fellow countrymen.

Since they were men who were deeply moved by a common faith and zeal and held a like emphasis upon personal spiritual experience of salvation, it is no surprise to find instances of fraternity and cooperation among them. They often conferred with each other and sometimes traveled together on their preaching missions. In many communities they shared the same building, with the Methodist preachers conducting services in English at one hour and the Evangelical or United Brethern preachers conducting a German service at another hour. There are many references to the Asbury groups as "English Methodists" and the Otterbein-Boehm-Albright groups as "German Methodists" or "Dutch Methodists".

The firm conviction that Christian faith and experience ought to be expressed in holy living led these early leaders to adopt similar patterns of ecclesiastical organization and discipline to assist Christians in spiritual growth and Christian witness.

When Asbury was ordained and consecrated as bishop in 1784, Otterbein participated with the laying on of hands. When Otterbein ordained Christian Newcomer in 1813, he requested that a Methodist minister participate. William Ryland responded and joined Otterbein in the act of ordination.

There is evidence that Asbury conferred with Otterbein when he was working on the book of Discipline for the Methodists. When this Discipline was later translated into German, it became the basis for

the Discipline of the Evangelische Gemeinschaft (later known as the Evangelical Church) and -- to a lesser degree - the Vereinigten (later known as the United Brethern in Christ).

Over the years there have been many conversations concerning union. Bishop Newcomer's journal records such a conversation as early as April 1, 1803. In 1871 the Evangelical Association voted by a narrow margin of one to join the Methodists, but union was never consummated. During the years these conversations, under the instruction and authorization of the respective General Conferences, led to a plan and basis of union that united the Evangelical United Brethern Church and The Methodist Church into The United Methodist Church. This union embodies the history and traditions of the following churches which are Methodist in name or tradition:

The Methodist Episcopal Church; The Methodist Episcopal Church, South; The Methodist Protestant Church; The Methodist Church (merged into the Protestant Methodist Church in 1877); United Brethern in Christ; The Evangelical Association; The United Evangelical Church; The Evangelical Church; The Methodist Church; and The Evangelical United Brethern Church.

Thus ends the excerpts from the 1976 Book of Discipline.

CONFERENCE NOTES --

The North Carolina Conference of The United Methodist Church is composed of:

- 1. The N. C. Conference of the Methodist Protestant Church organized at Whitaker's Chapel in Halifax County, N. C. in 1828.*
- 2. The N. C. Conference of the Methodist Episcopal Church, South organized in 1837 at Petersburg, Virginia.*
- 3. The Blue Ridge - Atlantic Conference of The Methodist Episcopal Church South which was organized in 1879 at Greensboro, N. C.; first names Southern Central Conference; two years later in*

1881, renamed *Blue Ridge - Atlantic Conference*.

4. *The Eastern District, N. C. -- Virginia Annual Conference, which was organized at a special session on August 11, 1964 at Bennett College, Greensboro, N. C.*

May 17, 1932 -- New Bern District Conference met in Morehead City. R. N. Fitts who later became pastor of Indian Springs Church in 1946, was elected to the Committee on Temperance and Social Services.

Pastors reports were read including Seven Springs. A motion was made and carried that the secretary send to Rev. L. L. Smith, on behalf of the Conference a message of love and sympathy. Rev. Smith was absent from this meeting due to illness.

It was then voted to hold the next conference in St. Paul's Church in Goldsboro.

May 18, 1932 -- Preacher's license were renewed for R. W. Barfield and W. J. Freeman.

May 18, 1933 -- Conference held at St. Paul, Goldsboro. The pastor of Indian Springs, Rev. W. J. Freeman was present as well as the Lay Leader of the charge - H. C. Dale; and delegates, Mrs. H. C. Dale from Seven Springs Church and Mrs. Charles Herring of the Indian Springs Church.

May 3, 1935 -- A report of the Committee on Quarterly Conference Records indicate that "Books are not correctly kept in all details" at the Indian Springs and Seven Springs churches.

May 7, 1936 -- Miss Ethel Holmes was the delegate to the District Conference.

The Methodist Church began in North Carolina with the ministry of Joseph Pilmoor in 1772. In 1777 John King, John Dickens, and Edward Pride were assigned to the Circuit of N. C. and at the end of the year reported to the Conference in the bounds of their circuit 930 members. In 1790 the Contentnea Circuit was formed of Greene, Pitt, Craven, Lenoir and Wayne Counties, the ministers preaching mostly in private houses. The earliest Methodist preacher in Wayne County was Philip Hooks at Waynesboro in the early part of the 19th century.

INTRODUCTION OF METHODISM INTO WAYNE COUNTY, N. C.

The following article appeared in the North Carolina Advocate on February 29, 1856:

" Brother Heflin:

I am indebted to an official member of our church in Goldsboro, Col. W. S. G. Andrews, for the following interesting article. We hope similar contributions will frequently appear in our Advocate.

*Affectionately yours,
Charles F. Deems*

"

" Goldsboro, Feb. 1856.

Daniel Deans removed from _____, Virginia to Wayne County, N. C., where he settled on Stony Creek. In 1786 his mind became very much disturbed about religion; his conduct was so singular at times that his neighbors thought him deranged. During one of these seasons of mental depression, he concluded to visit his birth-place, and while there he attended a meeting of the Methodists, heard the preaching, was taught the way of life more perfectly, and experienced the forgiveness of his sins. When he returned home, on meeting his wife, he threw his arms around her and exclaimed: " O Elizabeth! I have seen a man in Virginia, it is worth a lifetime of labor to see. If I had known how happy his preaching could make me, I would have travelled the world over to find him. He has promised to come and preach for us, and you shall hear him and be happy." Shortly after, the "English preacher", as he was called, came into the neighborhood. An Englishman named Watts, who lived on the east side of Stony Creek, above what is now called

"Rouse's Upper Mill", consented that he should preach at his house; and the first sermons of Bishop Asbury were preached at the house of Watts. The little framed preaching-stand that he used as a pulpit can be seen by the curious in the corner of the old church at Salem. It is yet used for the same purpose, whenever the house will not hold the congregation and the sermons are preached out-doors. A few years after Bishop Asbury preached at Watts', a small log meeting-house was built on the west side of Stony Creek, and called "Dean's Meeting-House." This house was very rudely constructed of logs with the bark on; a hole was cut near the stand for a window and another for a door, but no door or window was ever put in. Some of the preachers who officiated in this house were John Buxton, John Kay, Morris Howe, and _____ Moody. Nothing is now known of them but that they were men of great zeal, and a constant revival attended their labors. Some years after, the little class which had been formed at Dean's, was removed to Sarah Howell's, about two miles west, and near where the present Salem church stands. Sarah Howell had joined the church at Watts'; had lost her husband; was not in affluent circumstances; had a family dependent upon her; but she threw open her doors to the class and the preachers, and for eight years her house was the preachers' home, as well as the place of worship for the much abused Methodists; at her house there was a constant revival. The Holy Spirit came down on the congregations, and many pentecostal seasons were given. The

whole was a shouting band of Christians. Here were witnessed those peculiar muscular convulsions called sometimes "the jerks," but more commonly known then as the "exercise". The preachers who officiated at Sarah Howell's were Willie Bellamy, _____ French, _____ Sturtevant, _____ Hince, Sam Garrott, and Henry Warren.

In 1810 the society had so much increased that it was found necessary to build a new meeting-house. The present Salem church was then built. Most of the work was done by John Hooks, Hardy Cooper, John Deans and George Deans, though the neighbors had what they called "spells" upon it, hauling timber, getting shingles, hewing, etc. After several of the spells, the house was completed, and during the whole time the church was building the Lord was building up his spiritual Church at Sarah Howell's, there being a constant revival there; in fact, the revival influence was constant there for many years. Of those who built the house, John Hooks and John Deans became preachers, and since that time the society have sent out as itinerants John Howell, Daniel Deans, Jr., Curtis Hooks, James Alford, Barden H. Bradbury, and as local preachers, John Aycock, Robert Deans and Morris Howell; all of whom have proven useful laborers in the Master's vineyard; some of them still survive and are still striving for the crown, while the most have fought the good fight to the end and gone up to their reward on high. "

Thus ends the North Carolina Advocate article of 1856.

The Story Of

Indian Springs

United Methodist Church

Today, at the close of December, 1983, our church is known as Indian Springs United Methodist Church. Part of our name has changed with the times since our beginning some over one hundred thirty years ago. At our beginning we were Indian Springs Methodist Episcopal Church South. On April 23, 1968 the United Methodist Church was formed by a union of the Methodist Church and the Evangelical United Brethern Church, then our name was amended to Indian Springs United Methodist Church.

On November 16, 1853 the land on which our church so proudly stands today, was deeded to William Carraway, John Q. Capps, Benjamin Herring, William Epps and James F. Kornegay, Trustees of the Methodist Episcopal Church South and their successors in office by Hatch Whitfield of Monroe County, Mississippi. This lot of land contained three acres more or less, however; many years later one and three-quarter acres of said land was sold to the Wayne County Board of Education for a school to be built on. The Indian Springs School was built and some of our members attended grade school

on that very site.

A church was erected shortly after the land was deeded to us and some forty years later around 1895 this building was burned and the Indian Springs Free Will Baptist Church across the road burned about 24 hours later. Arson was suspected in both cases. Shortly thereafter, the Methodist and Baptist congregations built a house jointly and just as it was finished they held their first service and that night it too went up in smoke, arson suspected again, it was the general feeling that the devil was at work. Soon the Baptist congregation built another church and our Methodist people worshipped with them for a few years, alternating times of worship to accomodate each group. The Methodist and Baptist congregations shared buildings, meetings, picnics, and had joint revivals, Christmas programs and Sunday School from their beginning until some time in 1981 at which time the new pastor of the Baptist Church guided his congregation into a complete program to omit the fellowship that had previously existed between the two congregations. We are grateful for those that worship with us still who before 1981 were attending the Baptist Church as members there.

In 1907 Charles Force Herring and his family, with the assistance of the Methodist Conference, organized the Seven Springs Circuit made up of several churches and by 1908 Rev. F.

S. Becton was sent to us and services were held in the Indian Springs Free Will Baptist Church for a few years because we had no building. From the old church which burned about 13 years prior to this, nine charter members came and the membership grew. The nine charter members were: Mr. Edward Holmes and wife, Louise; Miss Lizzie Holmes; Miss Kate Holmes; Mrs. Addie Holmes Smith; Mr. Charles Force Herring and wife, Bettie; Miss Fannie Lewis; and, Mrs. Virginia Buchan Walker.

During the period from 1914 to 1918 while Rev. W. A. Piland was pastor, the present sanctuary was built. William Carraway and James F. Kornegay who were Trustees of the church in 1853 were the contractors who built the church along with the assistance of neighbors, and men, women and children who were members of the church. Lennie Creech remembers being one of the youngsters who helped carry blocks of wood and tools to the workers to get the church built. Robert Creech, father of Lennie Creech and Eloise Creech Kornegay, gave some of the timber to be used in the building. Milford Holmes also remembers helping his father, Mr. Fred Holmes, haul building materials on the horse and wagon.

Improvements have been made to our church over the years but the basic structure is still the same, we want to keep its

original appearance. In 1945 the inside of the church was re-finished. The outside was painted later the same year. This work was done under the supervision and with the assistance of the pastor, Rev. H. L. Harrell, and members Clifton Best, Milford Holmes and James Holmes. The dates for many improvements, repairs and additions to our church are unknown but the work has never ended. For many years we used wood burning heaters and oil burning lamps. The lamps were hung with ropes that had pulleys to lower them for lighting and some of the hooks that they were fastened to on the window facing are still there. The men tired of cutting and hauling wood for the heaters, so Robert Dickinson and Lyman Smith started a campaign to buy some gas heaters. We used these for a number of years and then we really went to work to make our church more comfortable ---- we had central heat and air conditioning installed.

In 1956 the inside walls were covered with sheetrock and painted and the woodwork was refinished. The outside was painted many times and finally Robert Dickinson headed the project to have aluminum siding installed on the church which eliminated the frequent paint jobs and added warmth to the building as well as giving it a lovely appearance. The aluminum siding was installed by experts so that it still looked like wood

siding, you had to touch it to know that it wasn't wood.

The church was underpinned by Robert Dickinson, Milford Holmes, James Holmes, Bill Smith and Roy Smith.

In 1969 Milford Holmes, Harvey Holmes and Robert Dickinson spearheaded the project of pouring a porch floor and building a canopy at the front of the building. Handrails were then installed by Lennie Creech. Bill Smith supervised the placing of the wooden cross on the front of the church. Robert and Lucille Dickinson had the church directory sign placed in front of the church and directional signs placed on the highway at several locations.

Our plain, plate glass windows were replaced with beautiful stained glass windows with memory and honor panels. This project was engineered by Pearl Smith and Robert Dickinson. Memory windows were donated by their families for: Mr. and Mrs. Robert Creech, Mr. and Mrs. Ed Holmes, T. W. Best, Frances C. Hines, L. L. Smith, Charles F. Herring, Virginia B. Walker and Julian G. Fields. Windows in Honor of Mr. and Mrs. Fred Holmes and Mrs. Bettie H. Herring were donated by their families.

In 1945 a beautiful picture of our Saviour in the Garden of Gethsemane was received from Mrs. Bettie Herring in memory of her husband, the late Charles Force Herring. The picture was placed in the pulpit area and accepted by Rev. H. L. Harrell

during homecoming day services on April 29, 1945. Mrs. Herring also donated the pulpit Bible at an earlier date.

The following items were donated to our church at various times:

Offering Plates - In Memory of Lila W. Fields.

Baptismal Bowl - In Honor of Bobbie K. Arnette by her mother, Mrs. Eloise Kornegay.

Candlesticks - In Honor of Mrs. Pearl Smith by her family in 1976.

Carpet, wall to wall, which made the building more comfortable as well as beautiful - In Honor of their daughters, Caroline, Cindy and Melody by Mr. and Mrs. W. H. (Bill) Smith.

Cross on Communion Table - In Memory of Mr. and Mrs. Fred Holmes by their children.

Traditional Christmas Decorations - In Honor of Mrs. Mallie B. Grant by her daughter, Esteen.

White Linen Tablecloths for Communion Table by Mrs. Ila Mae Jones.

The pulpit chairs were given to us by a church who no longer needed them. They still have the donor plate attached to them which indicates that they had been presented to her church by Nannie M.

Thompson in 1926 in "Remembrance of William B. Thompson Family". Mrs. Pearl Smith was visiting at the donor church and while there she learned that the chairs were not needed and she asked to buy them for us and right on the spot they were donated to Indian Springs Methodist Church.

During the term of the Rev. Dr. Frank E. T. Kennedy we were advised we could not have Communion Service as planned one Sunday

and Lucille G. Dickinson immediately spoke up to find out why. We were then advised that we had no communion set, that we had been using one which was owned by the Seven Springs Methodist Church and they had plans to use it the same day we had need of it. (See letter from Rev. H. L. Harrell in this book which explains the origin of the communion set in question here) That was the beginning of a drive headed by Lucille to buy a beautiful set so we could have communion services at anytime.

While Rev. T. C. West was with us in 1957 we grouped our contributions together and bought a piano for the sanctuary.

On another occasion a set of Liturgical Paraments was presented by Mrs. Pearl H. Smith.

1976 was a very good year for us, everyone seemed to get caught up in the spirit to do something for the church. That spirit is still with us because someone is always coming up with something new we need to do -- so, we just get busy and get on with it! In January, 1976 we hired the Rev. A. H. Smith to paint the building outside. Then in February the roof was repaired by James Rutherford and we bought our first choir robes, used ones but good as new to us, from the First Free Will Baptist Church in Goldsboro for \$75.00. The choir had been singing very good all along since its formation -- but with choir robes they seemed to sing even more beautiful! The used robes served their purpose

for a few years and then in the early part of 1982 Ruth Holmes started a "New Robe" campaign. Soon the choir was all dressed up in new gold robes with white stoles. Nelda Smith had the Methodist Emblem embroidered on the stoles to add to their beauty.

Song book racks were installed on the back of our pews in 1957. During 1983 some of the ladies talked of getting the pews covered and cushioned but as of now the project is still in the "thinking" stage. Sometimes we need a period of meditation, prayer and some more thinking before we start on a project, other times we do things on the spur of the moment. We don't know which is actually best, but we are always pleased with the end result. Prayer always helps.

On April 6, 1959 we received \$200.00 from J. R. Baker, Pres. of Wayne Wholesale Grocery Company in Goldsboro for payment of an electric stove that had been donated to our church by Tri-County Electric Membership Corporation. We just didn't have any place to cook at that time so we could use the cash better than the range.

April 7, 1963 - a gift of \$100.00 was received from the children of Mr. and Mrs. Fred Holmes.

1966 -- we purchased 31 Methodist Hymnals. Until that time we had used Cokesbury Hymnals and for many years following 1966, several churches gave us Methodist Hymnals and we are still using them. These dark blue Hymnals had gone out of date and the folks that could afford to discard them and buy the updated version gave

the old ones to us, we appreciated this very much and we don't know of a church anywhere that has any better music than we do-- in particular the music that comes from our choir -- if you have never heard them sing you have really missed a treat !!

June 1967 -- we bought a blonde oak desk and chair for our parsonage . It was used by the ministers who served our church until 1975 at which time Dr. Frank Kennedy moved it to the church in Seven Springs. In the latter part of 1983 Rev. Michael Warning needed the desk and chair at the parsonage so these items were moved back to the parsonage. We have bought many items for our parsonage as well as paying into a fund for its upkeep.

1974 -- a special offering was received from members in the amount of \$140.00 and given to our minister, Rev. Richard C. Hill to assist him with expenses of a trip to the Holy Land.

September 1975 -- Gale D. Johnson, M. D., F. A. C. S. - gave \$30.00 to our church as a memorial gift for Howard Allen, brother of Ollie Allen and son of Mary Allen.

September 1975 -- a special gift of \$100.00 to be used in our budget was received from an unidentified donor.

These special gifts have always been received by our church and we are so thankful to have such wonderful things come our way from our special friends of the church even though we sometimes receive the gifts and don't know who to say " thanks " to for their generosity. Miss Jessie B. Raiford of Goldsboro is one of those

" special friends " to our church, she has sent us many monetary gifts and purchased many items from the various fund-raising projects we have held over the years.

In sharing with others at various times, Bibles were bought through Gideons International in Honor of Mrs. Pearl Smith and Lennie Creech.

On January 3, 1978 at a special called board meeting, we voted to begin a savings account for our newest work project. We were going to venture out with a real fine plan for a Fellowship Building to be built back of the sanctuary. Robert Dickinson was nominated building committee chairman and asked to go ahead with the plans. Mrs. Dorothy Harrell, wife of our former minister, Rev. Haywood L. Harrell, prepared our plans for the new building and she drew these plans at no cost to us. She and Mr. Harrell have always been so helpful to us and they still come back for most welcomed visits. It was voted to give Mrs. Harrell \$100.00 as a token of appreciation for her dedicated efforts in assisting with our building. Many fund raising projects got underway and as always, so many of our friends heard what was going on and came in to help. Sara Head started a sale of dish cloths, Robert and Lucille Dickinson got linen calendars ready for sale, greeting cards and notes were also one of Lucille's projects. Ethel Grady, Ila Mae Jones and Eloise C. Kornegay started making quilts and selling them for us. In April 1978

Lucille Dickinson had some beautiful plates made with a picture of the church on them, they sold so well she needed to re-order. Ethel Grady started making Afghans to sell and they have sold so well she is still crocheting away with the proceeds going into the building fund. An idea came from someone to have carport sales, flea market sales and bake sales to raise money -- so many of us helped with these sales and they were a great success. It takes lots of hard work and plenty of plans for making money when it comes to raising enough money to build a Fellowship Building but we were so enthusiastic and the Good Lord was always on our side so we couldn't go wrong. The monetary gifts started coming in and by the time the building was up it was paid for. We had a committee meet with officials of the Conference and Duke Endowment Group but on June 3, 1979 we had a board meeting and decided not to get any funds from the Conference sources of any nature. We thought it best to build what we needed and could pay for by the time it was completed which is what we did. We received three anonymous contributions of \$2,500.00 each and also \$2,500.00 from Robert E. and Lucille G. Dickinson. The gifts of \$500.00 and upwards were contributed by the following: Mrs. Ethel Grady, Mr. and Mrs. Robert E. Dickinson, Mr. Lemmie Creech, Mrs. Eloise Kornegay, Mr. and Mrs. Eugene T. Beavers, and; Mr. and Mrs. De Witt Grady. Those contributing under \$500.00 were as follows: Mrs. Frances S. Williams, Mrs. Gladys Lane, Mrs. Linda

B. Howell, Mrs. Gertrude Kornegay, Mrs. Marie Price, Mr. Dwight Smith, Mr. Morrison Smith, Mrs. Mallie B. Grant, Mr. Charles G. Herring, Mr. Richard Grady, Mr. Arthur Fields, Mr. Ollie Allen, Miss Jessie B. Raiford, Miss Callie Kornegay, Mrs. Effie McCullen, Mrs. Marie Jones, Mrs. Robert E. Lynch, Mrs. Marvin E. Holmes, Jr., Mrs. Bertha Johnson, Mr. Gordon Weeks, Miss Carrie Williams, Mrs. Doris H. Woodard, Rev. and Mrs. Billy Farmer, Mrs. Ila Mae Jones, Mrs. Helen Jones, Mrs. Janice Head Moore, Dr. J. Paul Edwards, Mr. and Mrs. James W. Fields, Mr. Jerry Hines, Mrs. Lyda Smith, Mr. Eddie Smith, Mrs. Carma Coker, Mrs. Sara Head, Miss Wilmer E. Price, Mr. J. T. Williams - IGA Store, Mr. and Mrs. W. H. (Bill) Smith, Mr. Gattis Smith, Mr. Dwight Sutton, Mrs. Evelyn Whitaker, Mr. Morris D. Kornegay, Mr. James Holmes, Mr. Phil Holmes, Mrs. Callie Price, Mr. and Mrs. Milford Holmes, Mr. Ryland H. Shaw - Glenn & Martin Drug Co., Mr. Lonnie Rackley - Belk Tyler Mt. Olive, Smith Brothers - Dudley, Mt. Olive F. C. X., Mrs. Durwood Arnette, Mr. Brantley Hinson, Rev. and Mrs. Wesley Price, Mrs. Margaret Hatch, Mrs. Frances Best, and Mrs. Betty Harrison, Mrs. A. K. Holmes, Mrs. Ruby Whitfield, Rev. and Mrs. Ernest Porter, Mr. Aaron Hines, Mrs. Rosa V. Spruill, Thigpen-Ficken Insurance and Realty, Mrs. Beatrice Corbett - Daniels Memorial Methodist Church - W.S.C.S. Afternoon Circle, E. J. Pope & Son, Inc. - Mt. Olive, Mrs. Dorothy Moore and Mrs. Pauline

Allen.

Mr. Ollie Allen did all of the electrical installation, labor valued at about \$500.00 to \$600.00, free of charge. He was given \$100.00 to cover his travel expenses. He was the only individual who contributed labor of significance. Several people worked towards painting the building, cleaning up inside and out after the building was finished. A nice gift of stainless steel sinks were given by Mrs. Marie Jones to be installed in our kitchen. Mrs. Mallie B. Grant had an electric range installed in the kitchen in honor of her daughters, Esteen and Lucille. Mrs. Gladys Lane donated shrubbery to set around the building and it was set by Ethel Grady and Eloise Kornegay and this shrubbery had to be watered and cared for very carefully for two years and this was done by Ethel Grady. Mrs. Nelda Smith made curtains and hung them for the building. The American Flag was given for use in the building (or outside) by Esteen Grant and Lucille Dickinson in memory of their Uncle Charlie Grant. A piano was donated by Mt. Olive College when Nelda Smith learned that they had one they no longer needed and she commented that we could surely use it in our new building. The piano was cleaned and antiques by Esteen G. Beavers.

Per the report on the Fellowship Building Fund dated May 11, 1982 a total of \$20,245.18 had been paid out and a balance left in

the fund of \$1,265.75. The total aforementioned in this paragraph includes six tables and fifty chairs which cost \$850.48. Later when we had the funds we finished the inside of the building with beautiful vinyl floor covering, pecan cabinets were installed in the kitchen under the supervision of Esteen G. Beavers, Ethel Grady and Eloise Kornegay. This building is useful and beautiful and an asset to our property.

The following is copied from the church bulletin dated July 1, 1979 in reference to our Fellowship Building:

11:00 A. M. Worship Service with a church conference to be held immediately following worship service. The purpose is to propose before the fellowship a motion to construct a fellowship building with rest rooms at the rear of the church property. Our Building Committee Chairperson and Pastor have met with the District Committee on Building and Church Location and we have received their approval to proceed with construction under the direction of Chairperson, Robert E. Dickinson.

A favorable vote was made and a groundbreaking ceremony followed on the church grounds.

PROCLAMATION ----- Pastor, Otto H. C. Hardt

Brothers and sisters in Christ, for over one hundred years faithful members of Christ's Church have maintained this ground as a place for worship and fellowship. Generations have preserved and maintained it and entrusted it to our care. We gather here now, thankful in our heart for their foresight and stewardship, to break ground for the construction of our fellowship building. This

is a joyful time for us, a time of new beginnings and a time of re-commitment. As we turn this earth we renew our obligation to past generations and commit ourselves to increase, enhance, and perpetuate that which we have received and that which we shall construct for generations future.

UNISON PRAYER ----- Congregation

ALMIGHTY AND EVER PRESENT GOD,
WE ASK YOUR BLESSING UPON OUR ENDEAVOR AS WE NOW
BREAK GROUND TO CONSTRUCT A FELLOWSHIP BUILDING.
A PLACE WHERE THY CHILDREN MAY GATHER TO FEAST
AND CELEBRATE TOGETHER.
A PLACE TO MEET AND WORK TOGETHER TO THY GLORY,
IN THE NAME OF THY SON JESUS.
WE RECOGNIZE OUR OBLIGATION TO COMPLETE, PERPETUATE,
AND USE, TO A RIGHT PURPOSE, THIS FACILITY:
AND WE REQUEST THE LEADERSHIP OF THY SPIRIT AS WE TURN
TO OUR CHOSEN TASK.
WE PRAY, FATHER, THAT AS WE PROCEED WITH THE CON-
STRUCTION, AND USE THIS FACILITY, WE MIGHT ALSO BE
MINDFUL OF OUR OBLIGATION TO OTHERS NOT AS BLESSED
AS WE. MAY THE VERY PRESENCE OF THIS NEW STRUCTURE
INSPIRE US TO THANKSGIVING AND TO MISSION. AMEN.

Pastor: To the glory of God, I now direct that ground be broken for the construction of the Indian Springs United Methodist Church Fellowship Building. Upon you, the members of this congregation, rests the responsibility and privilege to cause this building to rise here; a building devoted to love and service for its members and the Christian community of this area, to the glory and honor of God our Father.

GROUNDBREAKING --

1) *That a building may rise here, an extension of Christ's Church, for service and mission to this rural community;*

PEOPLE: WE BREAK GROUND TODAY. *(Ground is broken)*

2) *That a building may rise here, an extension of Christ's Church, for fellowship and festivity;*

PEOPLE: WE BREAK GROUND TODAY. *(Ground is broken)*

3) *That a building may rise here, an extension of Christ's Church, in the Spirit of ecumenical fellowship;*

PEOPLE: WE BREAK GROUND TODAY. *(Ground is broken)*

CALL TO PRAYER ---- *Pastor: The Lord be with you.*

People: AND WITH THY SPIRIT.



Groundbreaking for our Fellowship Building with Rev. Hardt holding the shovel, with him the District Supt. and Trustees, left to right: Bill Smith, Rev. J. Paul Edwards, Rev. Hardt, Robert Dickinson, Lennie Creech and Ethel Grady.



Some of the members of our congregation watch at the groundbreaking exercises as our D. S., the Rev. J. Paul Edwards scoops up some dirt.

DEED to Indian Springs Methodist Church -- Recorded in Book 23,
at Page 462 in the Register of Deeds Office, Wayne County Court-
house, Goldsboro, N. C.

Benj Aycock to Wk

This indenture made on the sixteenth day of November A.D. one thousand eight hundred and fifty three between Hatch Whitfield of Monroe County & State of North Carolina Mississippi on the one part and William Baroway John D. Capps Benj. Fleming William Epps & Jas. H. Komegay trustees of the Methodist Ep. Church So. on the other part witnesseth that for and in consideration of the sum of one dollar to him in hand paid the receipt whereof is hereby fully acknowledged he the said Hatch Whitfield hath given granted bargained and sold and by these presents doth give grant bargain and sell unto the said Wm. Baroway John D. Capps Benj. Fleming Wm. Epps Jas. H. Komegay trustees aforesaid & their successors in office a certain lot or parcel of land lying in the State of North Carolina & County of Wayne on the head waters of Indian Springs branch bounded as follows: beginning at a Post oak in Joel Keenings line and runs N^o 17¹/₂ W 6¹/₂ pole to a pine on the head of a drain, S^o 77¹/₂ W 12 pole to a small black gum & down the

sum of said drain to Indian Spring branch & then up said
Indian Spring to Robert Leavis corner then with said Paul
Haring line as of 25 25 pole to the beginning containing
three acres to have and to hold together with all & sin-
gular the woods ways waters privileges & appurtenances
tenements belonging to them ^{Wm & Mary Jno D Bpps}
Ben Hering Wm Epps Jas J Koneguy Trustees of the M^c-
Cordat Ep^l. Church South or the successor in office in fee
simple absolutely and forever free and discharged of any and
all incumbrances whatsoever in trust for the use and benefit
of the said Religious Society of Methodist Ep^l. Church South
the said lot of land is designed solely for the benefit of the
above mentioned Religious Society. In witness
whereof I the said Nathl Whitfield do set my

hand and seal day and date above written
Signed sealed and delivered

Nathl Whitfield (seal)

in presence of - A. H. Barwick }
John J. Fleming }

Weyne County Aug 2nd 1854

Our church sold 1 3/4 acres of land to Wayne County Board of Education September 25, 1912 for the sum of \$52.50. Below is a photocopy of the deed which is recorded in the Office of the Register of Deeds, Wayne County, in book 111 at Page 581.

This Deed made this 25th day of Sept., 1912 by and between Edward Holmes, John Barwick and C F Herring, Trustees of Indian Spring Methodist Episcopal Church, Sworn Springs Circuit, Newborn District, North Carolina Conference, parties of the first part and Joseph E Robinson, W. F. English and Barnes Aycock - the Board of Education of Wayne County, North Carolina, and their Successor in office, parties of the second part.

Witnesseth: That whereas at a quarterly Conference of the Methodist Episcopal Church South, held at Zion Church, Sworn Springs Circuit, Newborn District North Carolina Conference, on the . . . day of May 1912, the said Edward Holmes, John Barwick and C F Herring Trustees were duly authorized and directed to sell the land hereinafter conveyed, being a part of the Indian Spring Church lot, to the Board of Education of Wayne County for a public school site, and whereas the said parties of the second part have and agreed to purchase, and whereas the said parties of the first part have agreed to sell said land at the price of fifty two and 50/100 Dollars (\$52.50).

Now therefore in consideration of the premises and in consideration of the said sum of fifty two \$500 Dollars to have paid the receipt of which is hereby acknowledged, the said parties of the first part have bargained, sold and conveyed and by these presents do bargain, sell and convey to the said parties of the second part, a certain tract or parcel of land situated in Indian Springs Township, Wayne County, North Carolina. Bounded as follows:-

Beginning at Robert Creech's corner on the north side of the road at the head of Indian Springs Branch and runs thence N. 8 E 288 feet to a Stone Corner Sh. 4 W. 265 feet to a stake in J. Herring's line, thence his line S 60 W. 100 feet to a black gum on the run of a small drain, thence down the run of small drain to the run of Indian Springs Branch, then up the run of said branch to the beginning, containing one and three fourths (1 $\frac{3}{4}$) Acres. To have and to hold said land unto the said parties of the second part and their successors in office forever. In witness whereof the parties of the first part have hereunto set their hands and seals.

Witness, Robert Creech }

C. F. Herring Seal
John Garwick Seal
Edw. Holmes Seal

Trustees of Indian Springs Methodist Episcopal Church South.
North Carolina }
Wayne County }

(This was needed to help in the building of our present sanctuary)

Mortgage and Refunding Bond.

This Indenture made and entered this 27th day of Dec. 1915, by and between Ed Holmes, John Barubick and C. F. Murring as Trustees of the Indian Springs Methodist Episcopal Church South in County of Wayne, State of North Carolina of the first part and the Board of Church Extension of the Methodist Episcopal Church South of the City of Louisville County of Jefferson and State of Kentucky of the second part.

Witnesseth that whereas the parties of the first part do hereby represent and declare that they and their predecessors in office have acquired title to and do now hold the premises hereinafter described in trust and said premises shall be held, kept maintained and disposed of as a place of divine worship for the ministers and members of the Methodist Episcopal Church South subject to the discipline usage, and ministerial appointments of said Church as from time to time authorized and declared by the General Conference of said Church and the Annual Conference within whose bounds the said premises may be situated.

And whereas the party of the second part in consideration of the use and purposes to which said premises are devoted as hereinbefore declared and of the obligation of this indenture hereinafter stated

Has conditionally donated to the parties of the first part the sum of Three Hundred Dollars (\$300.00) to be secured and repaid as hereinafter set out.

Now the parties of the first part and in consideration of the premises and of the sum of money so donated and in compliance with the terms and conditions upon which the said Board of Church Extension made said donation do for themselves as Trustees and for their successors

in office hereby covenant, promise and agree to and with the said parties of the second part that in case the property hereinafter described shall ever hereafter be aliened from the Methodist Episcopal Church, South or cease to be used for or be devoted to other uses than the uses and purposes set forth in the declaration of trust hereinbefore contained the said parties of the first part shall and will forthwith refund to the parties of the second part their successors and assigns, the sum of money hereinbefore stated with interest thereon from the time of such alienation or from the time of diversion of said property from said uses and purposes in said declaration of trust contained.

They further obligate themselves to insure and keep insured the improvements upon said property against loss or damage by fire. And to secure the performance of their said covenants and obligations above set forth and in consideration of the premises, the said Parties of the First Part have bargained and

sold and do by these presents, grant alien and convey unto the party of the second part, the said Board of Church Extension of the Methodist Episcopal Church South all of the following described real estate, to-wit:

Begins at a post oak in Joel Herring's line and runs N. $17\frac{1}{2}$ W. 16 poles to a pine on the head of a drain, thence S. $77\frac{1}{2}$ W. 12 poles to a small black gum, and down the run of said drain to Indian Springs branch, thence up said Indian Springs branch to Robt Reeves cor. then with said Joel Herring's line N. 80 E. 25 poles to the beginning, containing three acres. Less $1\frac{1}{4}$ acres sold for school lot. To have and to hold unto said second party, its successors and assigns forever with covenant of General Warranty of Title to same.

This instrument is executed under authority of a resolution of the Quarterly Conference of Holdsbros Circuit charge in the bounds of the North Carolina Annual Conference adopted at a meeting thereof held on the 6th day of November 1915. Now if said party of the first part or any one of them shall repay said sum of money so donated with interest and insure and keep insured the improvements on said premises as aforesaid, then this indenture shall be void else remain in full force. Witness our hand and seals this 27th day of Dec. 1915.

John Barwick. (Seal)
O. F. Herring. (Seal)
Edward Holmes (Seal)

State of North Carolina
County of Wayne.

Before me J. W. Holmes J. P. on
this day personally appeared Ed. Holmes, Jim Barwick
and G. F. Herring, Trustees, personally known to me
to be the persons who are described in and who
subscribed to the foregoing instrument of writing
and being informed of the contents thereof acknowledged
to me that they executed the same as Trustees of the
Indian Springs Methodist Episcopal Church South
therein named, as their free and voluntary act and
for the uses purposes and consideration therein
expressed. Given under my hand and seal of office
this 27th day of Dec. A.D. 1915.

J. W. Holmes J. P.

North Carolina.

Wayne County.

The foregoing certificate of J. W.
Holmes, J. P. of Wayne County is adjudged to
be correct. Let the instrument with the certificate
be registered. Witness my hand this 29 day of Dec.
1915.

H. B. Simmons Deputy
C. S. C.

Rec + Recorded, Dec 29 1915

L. B. Revis, Reg.
of Deeds.

NOTES FROM CONFERENCES and BOARD MEETINGS

May 16, 1978 Joint Church Conference - Seven Springs Charge

Attendance: 24 members -- 5 from Indian Springs -- 19 from Seven Springs.

Purpose: To discuss acceptance of the District Superintendent's Committee on parsonage equity due Zion Church, report and take action of acceptance or appeal to the Annual Conference.

Action: 1. The meeting was called to order by Rev. Hardt and opened with prayer for guidance.

2. Introductory remarks and review of the recommendation were made by Rev. Hardt.

3. A period of discussion was opened to the floor.

A. Mr. Sidney Phillips suggested that a flip-flop proposal in which Zion would buy the parsonage from us rather than we purchase their share.

A-1: This was found to be too costly to the charge.

B. Mr. Richard Grady reviewed several aspects of the report, reviewed the work which was completed by the Zion congregation and stated that he felt the proposal of the committee to be reasonable.

B-1: Comment was made by Mr. Horace Shivar on the statements of Mr. Grady; Mrs. Frank Phillips and Mr. Woodard Jackson also made comments.

C. Mr. Grady directed this comment to the Indian Springs Church, "If we approve this proposal will the Indian Springs congregation share in it with us on a 2/3 - 1/3 basis as is current in our distribution of Charge Allocations?"

C-1: It was stated that the Indian Springs portion would be 1/3 of \$5,800.00 or \$1,933.00 of which \$333.00 is already on hand in the furniture account, leaving a balance of \$1,600.00.

C-2: Rev. Hardt noted that this was not the only option, they could remain at their 20% ownership level or withdraw completely as Mr. Grady had noted previously.

C-3: The meeting recessed for 10 minutes while the Indian Springs congregation discussed the issue privately.

C-4: At the call to order, Mr. Bill Smith stated that Indian Springs would maintain its proposed one-third equity in the parsonage on approval of the Church Conference.

D. Mr. Woodard Jackson moved that the Seven Springs Charge

accept the Committee's report and that funding be made on a 2/3 Seven Springs, 1/3 Indian Springs basis. The motion was seconded and passed.

E. Mr. Woodard Jackson proposed that a committee of three be established to seek financing or capital for the payment to Zion Church. Named to the committee were: Mr. Richard Grady, Mr. Horace Shivar, and Mr. Robert Dickinson. This proposal was put in the form of a motion by Mr. Jackson, it was seconded and passed.

F. Mr. Horace Shivar proposed that this be done immediately. Rev. Hardt commented that in order to incur an indebtedness of this nature that it would be necessary to hold a charge conference -- ten days notice must be given which would make Friday, May 26, the date.

F-1: Comment was made that this was the Memorial Day Holiday weekend. Rev. Hardt suggested Tuesday, May 30, at 8:00 P.M. This was put in form of a motion by Mr. Woodard Jackson and passed.

G. Mr. David Shivar raised a question relative to "title to the property," as well as Mrs. Frank Phillips. It was determined that the seller is to deliver title to the purchaser on real estate sales, therefore the Zion congregation is to deliver a title or deed to the Seven Springs Charge on payment of the \$5,800.00. Charges involved in attaining a new deed will be born by the Zion congregation.

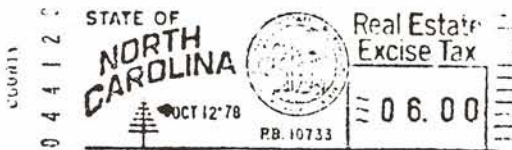
H. Closing comments were made by Rev. Hardt.

I. A conditional motion was made by Mr. Horace Shivar that if the District Superintendent would allow, that this meeting be called a Charge Conference even though he was not present and that we proceed without delay in this settlement. The motion passed.

J. The meeting was adjourned by the giving of the benediction.

The additional funds that were needed for use in paying for our share of the parsonage and lot were received from the following: Milford Holmes \$100.00, Janet Holmes Kornegay \$100.00, Lennie Creech \$100.00, Pearl Smith \$100.00, Ethel Grady \$150.00, Robert and Lucille Dickinson \$200.00, Sara Head \$50.00, Esteen Grant \$100.00, Lyda Smith \$50.00, Ila Mae Jones \$10.00, Bobbie Arnette \$20.00, Clifton Best \$80.00, W. H. Smith \$100.00, Dwight Smith \$100.00, DeWitt Grady \$100.00, Callie Kornegay \$50.00, and the balance of cash needed (\$190.00) was used from an existing savings account, making a total of \$1,600.00 plus \$333.00 already on hand in the furniture account which brings the total paid by Indian Springs for its interest in the parsonage and lot to \$1,933.00. Following is a

photocopy of the Deed to the parsonage which is duly recorded in Book 951 at Page 225 in the Office of the Register of Deeds, Wayne County Courthouse, Goldsboro, N. C.



NORTH CAROLINA

WAYNE COUNTY

BOOK 951 PAGE 225

THIS DEED, made this the 25th day of September, 1978, by and between Major Daniel Jackson, Daniel Woodard Jackson, Alton Powell, Daniel Dortch Price, and Milford Olin Holmes, as the duly qualified and acting trustees of the Seven Springs United Methodist Charge, which heretofore consisted of Seven Springs United Methodist Church, Indian Springs United Methodist Church, and Zion United Methodist Church, parties of the first part, and Major Daniel Jackson, Daniel Woodard Jackson, as trustees of Seven Springs United Methodist Church, and Milford Olin Holmes, as trustee of Indian Springs United Methodist Church, parties of the second part;

W I T N E S S E T H T H A T:

WHEREAS, by deed dated July 25, 1975, and recorded in Deed Book 874, Page 542, of the Wayne County Registry, Maynard Eugene Price and Eugene B. Price, acting as the duly authorized trustees of Seven Springs United Methodist Church, conveyed to Major Daniel Jackson, Daniel Woodard Jackson, Alton Powell, Daniel Dortch Price, and Milford Olin Holmes, as trustees of the Seven Springs United Methodist Charge, as it was then constituted, a lot or parcel of land upon which there was situated a parsonage, said land being identical with that described below, and

WHEREAS, Zion United Methodist Church has now withdrawn from the Seven Springs United Methodist Charge, and

WHEREAS, Seven Springs United Methodist Church and Indian Springs United Methodist Church have agreed to pay to the trustees of Zion United Methodist Church the sum of Five Thousand, Eight Hundred Dollars (\$5,800.00), which said sum represents the equity interest of Zion United Methodist Church in the aforementioned lot and parsonage, which is hereinafter described in more detail; and

WHEREAS, in a duly called Charge Conference on or about July 1, 1978, the trustees of Zion United Methodist Church were authorized to accept the sum of Five Thousand, Eight Hundred Dollars (\$5,800.00) in complete settlement and release of all equity which Zion United Methodist Church had in the aforementioned lot and parsonage, which is hereinafter described in more detail; and

WHEREAS, in duly called Charge Conferences of the same or approximate date, Seven Springs United Methodist Church and Indian Springs United Methodist Church were duly authorized to pay the sum of Five Thousand, Eight Hundred Dollars (\$5,800.00) to Zion United Methodist Church in full and complete satisfaction of all equity which Zion United Methodist Church has in the aforementioned lot or parcel of land, which is hereinafter described in more detail; and

WHEREAS, the administrative boards and trustees of Seven Springs United Methodist Church and Indian Springs United Methodist Church have agreed that, as between the two churches, who are now the only two members of the Seven Springs United Methodist Charge, that the interest of Seven Springs United Methodist Church in the aforesaid lot and parsonage, which is hereinafter described in more detail,

shall be a two-thirds (2/3) undivided interest, and that the interest of Indian Springs United Methodist Church in the aforesaid lot and parsonage, which is hereinafter described in more detail, shall be a one-third (1/3) undivided interest.

NOW, THEREFORE, in consideration of Five Thousand, Eight Hundred Dollars (\$5,800.00), the receipt of which is hereby acknowledged, the parties of the first part, acting in their representative capacity, do hereby grant, bargain, sell, and convey unto Major Daniel Jackson and Daniel Woodard Jackson, as trustees for Seven Springs United Methodist Church, and to their successors and assigns, a two-thirds (2/3) undivided interest in the hereinafter described land, and to Milford Olin Holmes, as trustee for Indian Springs United Methodist Church, and his successors and assigns, a one-third (1/3) undivided interest in and to the hereinafter described land located in Indian Springs Township, Wayne County, North Carolina, and more particularly described as follows, IN TRUST, that such premises shall be held, kept, and maintained as a place of residence for the use and occupancy of the ministers of the United Methodist Church, who may, from time to time, be entitled to occupy the same by appointment; subject to the discipline and usage of said church, as from time to time authorized and declared by the General Conference and by the Annual Conference within whose bounds the said premises are situated. This provision is solely for the benefit of the Grantees, and the Grantors reserve no right or interest in said premises:

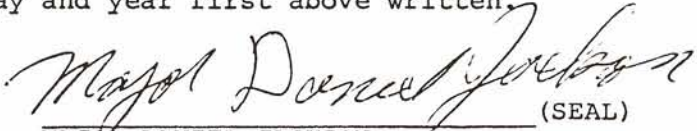
One lot, or parcel of land, on the west side of Ivey Street, in the town of White Hall, or Seven Springs, and described as follows, namely: Beginning at the Northwest corner of the North Extension of Ivey Street and runs S. 85

1/2 W. with G. M. Maxwell's line, 120 feet to a stake, thence S. 6 1/2 W. 131 1/2 feet to a stake thence S. 85 1/2 E. 120 feet to a stake, on said Ivey Street, near a pecan tree. Thence N. 6 1/2 E. with said Ivey Street 155 1/2 feet to the beginning, containing 4/10 of an acre, more or less.

These boundaries embrace two lots deeded to the M. E. Church South by Mrs. Sarah J. Ivey and John Ben Parks on the 13th day of February, 1928, and the 12th day of March, 1928, and also one lot deeded to the M. E. Church South on the 17th day of February, 1931, by John Ben Parks. And being the same land conveyed to Major Daniel Jackson, Daniel Woodard Jackson, Alton Powell, Daniel Dortch Price and Milford Olin Holmes, as trustees of the Seven Springs United Methodist Charge, by deed dated July 25, 1975, and recorded in Book 874, Page 542, of the Wayne County Registry.

TO HAVE AND TO HOLD the aforesaid tract and parcel of land and all privileges and appurtenances thereunto belonging, a two-thirds (2/3) undivided interest to Major Daniel Jackson and Daniel Woodard Jackson, as trustees of Seven Springs United Methodist Church, and their successors and assigns, and a one-third (1/3) undivided interest to Milford Olin Holmes, as trustee of Indian Springs United Methodist Church, and his successors and assigns, in their representative capacities, and to their successors and assigns forever.

IN TESTIMONY WHEREOF, the parties of the first part, as the duly authorized representatives and trustees of the Seven Springs United Methodist Charge, do hereinto set their hands and seals, the day and year first above written.

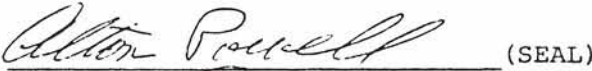


MAJOR DANIEL JACKSON (SEAL)

BOOK 951 PAGE 228



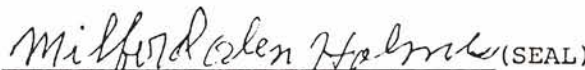
DANIEL WOODARD JACKSON (SEAL)



ALTON POWELL (SEAL)



DANIEL DORTCH PRICE (SEAL)



MILFORD OLIN HOLMES (SEAL)

September 12, 1982

Report of the Charge Finance Committee of the Seven Springs Charge in Consultation with the Charge Pastor-Parish Relations Committee and our Pastor, the Rev. Otto H. C. Hardt:

After considerable discussion of the finances and ministry of our charge, this committee recommends to the Administrative Councils of each of our two churches, and the Charge as it meets in Conference, October 3, 1982, the following:

1. *That the Seven Springs Charge remain a Student Appointment of our Conference in preference to pastoral leadership of a Part-time Local Pastor.*

2. *That the division of pastoral support be changed from a two-thirds (2/3) Seven Springs, one-third (1/3) Indian Springs arrangement to an arrangement of three-fourths (3/4), one-fourth (1/4) respectively. This recommendation is made on several basis.*

(a) A canvas of the Indian Springs congregation reflects that only about a \$5,000.00 budget can be supported by that fellowship.

(b) The percentage of active to inactive members and family units as well as total membership in the charge is divided 78% - 22% across all three areas in both churches.

3. *That the hours of worship be changed according to the above percentage arrangement; that is, the Seven Springs Church would add one 11:00 A.M. service to reflect the following schedule of worship:*

<i>Seven Springs</i>	<i>Indian Springs</i>
<i>1st Sunday - 9:00 A.M.</i>	<i>1st Sunday - 11:00 A.M.</i>
<i>2nd, 3rd, 4th Sundays - 11:00 A.M.</i>	<i>2nd, 3rd, 4th Sundays - 9:00 A.M.</i>
<i>5th Sunday - 11:00 A.M. with guest minister (optional)</i>	<i>5th Sunday - 11:00 A.M. Pastor (optional)</i>

Inasmuch as it has been the custom of this charge to allow our pastor the fifth Sunday off it is listed as an optional choice for the churches pleasure. This schedule also reflects the addition of two additional hours of worship at the Indian Springs Church which has only been meeting twice a month since the end of their ecumenical relationship with the Indian Springs Free Will Baptist Church.

4. *That the conference askings for Outreach Ministries be accepted in full, and that other askings be accepted as suggested by this*

committee, i. e. Missional Priorities, Ministerial Educational Fund, etc., and that where no acceptance is listed that a special offering be taken for that cause. It is suggested that the same be done for the Advances of the church as well. Items marked with a * denotes pledges received for these items.

5. That the Annual Conference Equitable Salaries Fund be petitioned for a grant of \$3,000.00 for the year 1983, with \$2,000.00 applicable to the pastoral support paid by the Seven Springs Church and \$1,000.00 to that of the Indian Springs Church. This request is to be made with the knowledge of this charge that it approaches the maximum grant made by the fund and that it shall be expected to reduce the amount of the grant by at least 10% each year, and accept future increases in salary, until the Equitable Salaries Funds are no longer needed. In honesty to the membership of this charge and the Annual Conference, we are not sure, and in fact are doubtful, given the economic climate of increased inflation, the loss of employment, no salary increases among the employed in our fellowship, etc., that we can meet this guideline of the Equitable Salaries Commission. Further, we do not see any great influx of new members in our future to assist us in the payment of pastoral support.

BUDGET - 1983:

<i>Item</i>	<i>Seven Springs acceptance</i>	<i>Indian Springs acceptance</i>
<i>Outreach Ministries</i>	\$2,765.00	\$1,239.00
<i>Missional Priority</i>	49.00	25.00
<i>Ministerial Education Fund</i>	150.00	75.00
<i>Interdenominational Coop. Fund</i>	11.00	6.00
<i>World Missions</i>	10.00*	---
<i>UMCOR</i>	15.00*	---
<i>National Missions</i>	10.00*	---
<i>Conference Advances</i>	10.00*	---
<i>\$10.00 Club</i>	30.00*	---
<i>District Work Fund</i>	216.00	72.00
<i>Pastor's Salary</i>	7,200.00	2,400.00
<i>Travel for Pastor</i>	1,200.00	400.00
<i>Pastor's Blue Cross Insurance</i>	1,177.00	392.00
<i>Pastor's Group Life Insurance</i>	77.00	26.00
<i>Pension/Comp. Protection</i>	713.00	238.00
<i>Heat, lights, cooling</i>	1,200.00	500.00
<i>Church Maintenance</i>	800.00	---
<i>Miscellaneous Church</i>	400.00	150.00
<i>Sunday School Program</i>	800.00	---
<i>Insurance on Buildings</i>	425.00	265.00
<i>Local Benevolences</i>	500.00	50.00
<i>Parsonage Fund</i>	840.00	420.00

Budget acceptance total for Seven Springs is \$18,598.00

Budget acceptance total for Indian Springs is \$6,258.00

April 18, 1971 -- Regular Board Meeting -- A decision was made to increase our Parsonage Fund from \$80.00 per year to \$100.00 per year.

January 3, 1978 -- Regular meeting -- Building of the Fellowship Building was discussed. We agreed to invite Bishop Blackburn to visit with us at the time of the dedication of the new steeple on our church.

July 5, 1978 -- Regular meeting -- Robert Dickinson reported that we cleared \$270.50 from a carport sale which had been held to raise funds. He also reported that we had a total of \$2,829.99 in the building fund. Greg Smith volunteered to remove two trees from the church grounds that were dying.

April 3, 1979 -- Regular meeting -- Lucille Dickinson reported that the love offering that was received for Rev. and Mrs. H. L. Harrell totaled \$225.15. Robert Dickinson reported that after meeting with contractors and/or sub-contractors that he felt that we could get our new building to the point that we could use it for \$15,000.00. At this report we had \$4,987.29 in the fund. Rev. Hardt and Robert Dickinson were asked to contact Mr. J. Paul Edwards our District Superintendent and Mr. Al Fisher of the Duke Endowment to see if they would give any assistance towards our building project.

June 3, 1979 -- Special meeting on building project -- Robert Dickinson reported that we could not get any funds from the contact made with Mr. Edwards, District Superintendent. Mr. Fisher gave Robert the rules we should follow to get funds from Duke Endowment and after a discussion on this it was decided not to pursue that angle any further. It was decided to meet with the D. S. in July and decide what type of building would be approved by the Methodist Conference. As of this meeting, our building fund had increased to \$10,044.94.

April 18, 1982 -- Special Called Meeting -- We were advised by our Chairman, Eugene T. Beavers that our District Superintendent, Mr. Ernest Porter requested our presence at the Seven Springs Church the following day to discuss a possible re-alignment of the charge. It was decided that we would attend, listen and ask questions. Another subject was discussed in reference to the Memorial Funds received for a memorial to our late member, Mr. Clifton Best. A picture was

to be purchased from Wayne Bible & Book Store of Jesus on the road to Emmaus with an inscription panel denoting the memorial on the frame. The picture was to be hung in the sanctuary. Any additional monies in this memorial fund were to go into the choir robe fund.

August 15, 1982 -- Special Called Meeting -- Use of the Fellowship Building by those who are not members of our church was the topic of discussion today. It was unanimously agreed that our Fellowship Building could be used by people in the community or any church member for family gatherings and lunches. There will be no charge for using the building, however; if a contribution is offered we will accept it. Any persons or groups using the building are to remove any trash or garbage after their meeting and to leave the building in as clean and good condition as they found it.

October 6, 1957 -- Today is World Wide Communion Sunday and following morning worship we had a brief board meeting. We voted to send a special contribution to the Fellowship of Suffering and Service and also a gift to assist the new churches in our area.

July 2, 1979 -- A joint meeting was held with Seven Springs Church of the Administrative Board and Council on Ministries.

January 2, 1983 -- Beginning today worship service will be held every Sunday -- 11:00 A.M. on 1st Sunday and 9:30 on all others. This is a wonderful event for us because for almost two years we have only had two services per month for our membership. From our beginning until sometime in 1981 we enjoyed the two services in our church and other Sundays with our Baptist friends across the road. We hope and pray that our church doors will never be closed again on Sundays. We can never give too much of our time to the work of our church.

** * * * **

WE CANNOT OUTGIVE GOD!!!

The praying and church going family is a happier one, if you don't believe it, try it!

Significant Events

July 6, 1980 -- Homecoming Sunday and Dedication Service for our new Fellowship Building.

Dr. J. Paul Edwards, District Superintendent, met with us in July 1979 for a groundbreaking service in reference to our new Fellowship Building. Today, July 6, 1980 our new District Superintendent, The Rev. Ernest Porter is with us for the dedication of the building. Rev. Porter brought the morning sermon and immediately following worship service the congregation followed our Pastor, The Rev. Otto H. C. Hardt and Rev. Porter outside to the Fellowship Building for the following dedication ceremony:

Pastor: O God, eternal and ever blessed, who delights in the assembling of your people everywhere; hear our prayer for this Fellowship Building, which we would devote henceforth to the honor of your name. Amen.

People: Blessed by your name, O Lord, That you have given to us, your servants, a Holy Will and sacred desire to erect this building for the fellowship of your children. Grant that we, and all who come within, shall ever make right use of it, in the Name of Jesus Christ Our Lord. Amen.

Pastor: We present this building to be dedicated to the glory of God and the service of his people.

District Superintendent: By what name shall this building be known?

People: It shall be called " The Indian Springs Fellowship Building. "

District Superintendent: Beloved in the Lord, we rejoice that God has put it into the hearts of his people to build this structure to the glory of his name. I now accept this building to be known as The Indian Springs Fellowship Building. Let us therefore, as we are

assembled, solemnly dedicate this place to its proper and sacred uses.

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 this Fellowship Building.

Pastor: In unity of the faith; In the bond of Christian Brotherhood; In charity and goodwill to all;

People: We dedicate this Fellowship Building.

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 immortality through Jesus Christ our Lord;

People: We dedicate this building.

ALL: WE NOW, THE PEOPLE OF THIS CHURCH AND CONGREGATION, COMPASSED ABOUT WITH A GREAT CLOUD OF WITNESSES, GRATEFUL FOR OUR HERITAGE, SENSIBLE OF THE SACRIFICE OF OUR FATHERS IN FAITH, CONFESSING THAT APART FROM US THEIR WORK CANNOT BE MADE PERFECT, DO DEDICATE OURSELVES ANEW TO THE WORSHIP AND SERVICE OF ALMIGHTY GOD, THROUGH JESUS CHRIST OUR LORD. AMEN.

Doxology by the Congregation.

Everyone now goes into the new building for a delicious lunch to be enjoyed as we talk and visit with our friends and families.

April 30, 1978 -- As we gather today in joy and celebration, let us greet our neighbors and friends in love and thanksgiving for Christ. This day we dedicate the lovely steeple which has been placed on our church and lighted so that all who come by in the night can see the way and know that God's love shines down on us.

We are so grateful to Eloise Kornegay and Lennie Creech for their untiring efforts in spearheading this project to make our building more beautiful. Among those participating in the service today are: Our Pastor, The Rev. Otto H. C. Hardt; The Rev. Dr. Frank E. T. Kennedy, Pastor of Bath Christian Church and former pastor of our church; The Rev. Haywood L. Harrell from Snow Hill, Retired and former pastor of our church; Mr. Robert E. Dickinson, chairman of the Administrative Board of our church and Mrs. Betty Hardt, Pianist.

November 1, 1981 -- This was the first day of our very own Sunday School. Mrs. Esteen Grant Beavers was nominated and accepted the leadership of the Sunday School. It was discussed and decided by the class that we would study the BEST book in the whole world, the most precious HOLY BIBLE, King James Version, beginning with the New Testament. Eight members were present for the first class and they are as follows: Ruth S. Holmes, Nelda K. Smith, Bill Smith, Pearl H. Smith, Eloise Kornegay, Ethel Grady, Eugene T. Beavers and Esteen G. Beavers. On November 7, 1982 we had lost one member by death and gained four new members. On the first Sunday in 1983 we had nineteen members with 6 visitors that day. We have a very interesting study each Sunday and good class participation.

February 20, 1983 -- This is only one of the dates that we have had visiting speakers and representatives of Gideons International. This

groups ministry is mainly placement of Bibles around the world. We feel that theirs is a good service to help spread the word of God and each time they visit we take a special offering to help send out more Bibles. This Sunday our offering was \$40.00.

January 2, 1983 -- *During today's worship service at the beginning of a new year we enjoyed a special observance of the Renewal of Our Covenant with Christ by participating in the following reading:*

The Renewal of Our Covenant With Christ

Pastor: Dearly beloved, the Christian life, to which we are called, is life in Christ, redeemed from sin by him, and through him consecrated to God. Upon this life we have entered, having been admitted into that new covenant of which our Lord Jesus Christ is mediator, and which he sealed with his own blood, that it might stand forever.

On one side the covenant is God's promise that he will fulfill in and through us all that he declared in Jesus Christ, who is the author and perfecter of our faith. That his promise still stands we are sure, for we have known his goodness and proved his grace in our lives day by day.

On the other side we stand pledged to live no more unto ourselves, but to him who loved us and gave himself for us and called us to serve him that the purpose of his coming be fulfilled.

From time to time we renew our vows of consecration, especially when we gather at the table of the Lord; but on this day we meet expressly, as generations of our fathers have met, that we may joyfully and solemnly renew the covenant which bound them and binds us to God.

Let us then, remembering the mercies of God and the

hope of his calling, examine ourselves by the light of his spirit that we may see wherein we have failed or fallen short in faith and practice, and considering all that this covenant means may give ourselves anew to God.

THE COVENANT

Pastor: And now, beloved, let us bind ourselves with willing bonds to our covenant God, and take the yoke of Christ upon us.

This taking of His yoke upon us means that we are heartily content that He appoints us our place and work, and that He alone be our reward.

Christ has many services to be done; some are easy, others are difficult; some bring honor, others bring reproach; some are suitable to our natural inclinations, and temporal interests, others are contrary to both.

In some we may please Christ and please ourselves; in others we cannot please Christ except by denying ourselves.

Yet the power to do all these things is assuredly given us in Christ, who strengthens us.

Therefore let us make the covenant of God our own. Let us engage our heart to the Lord, and resolve in his strength never to go back.

Being thus prepared, let us now, in sincere dependence on his grace and trusting in his promises, yield ourselves anew to Him.

O Lord God, Holy Father, who hast called us through Christ to be partakers in this gracious covenant; we take upon ourselves with joy the yoke of obedience, and engage ourselves, for love of thee, to seek and do thy perfect will. We are no longer our own, but thine.

People: I am no longer my own, but thine, put me to what thou will, rank me with whom thou will, put me to doing, put me to suffering,

Let me be employed for thee or laid aside for thee, exalted for thee or brought low for thee; let me be full,

*let me have nothing; I freely and heartily yield all things
to thy pleasure and disposal.*

*And now, O Glorious and Blessed God, Father, Son, and
Holy Spirit, Thou are mine, and I am Thine, so be it.
And the covenant which I have made on earth, let it be
ratified in Heaven. AMEN.*

December 17, 1978 -- *The Sunday of Advent Celebration. During
morning worship Eugene and Esteen Beavers made a presentation
of the Christmas Rose. One Red Rose with the poem " The Legend
of the Christmas Rose" attached was given to each member of the
congregation and a framed copy of the poem was presented to Rev.
Hardt with a rose.*

*THE LEGEND OF THE CHRISTMAS
R O S E*

*Outside the lowly manger
Where slept the new-born King
Stood a sad and lonely child
Who had no gift to bring.*

*An Angel hovered o'er her
And in that star-bright night
Made a lovely pathway
Of Roses Sweet and White.*

*With joyous heart she gathered them
And brought them to the Child
And lo! a radiance touched her
When the Holy Baby smiled.*

By: Helen ManeZell

*After service additional roses with the poems were given to those
who had loved ones at home or in the hospital whom they wished to
share the joy of this occasion.*

December 19, 1978 -- Tonight our congregation joined with the Free Will Baptist Church in a candle light Christmas service. Each member of the congregation brought a candle and all enjoyed a great program by the children. A special love offering was taken for presentation to Rev. and Mrs. Wesley Price. (Rev. Price served the Free Will Baptist Church as pastor for many years)

December 24, 1978 -- At 7:00 P. M. a special Christmas Eve song service was enjoyed. Communion was served also.

June 2, 1982 -- Today was a special day of recognition for our pastor's daughter, Miss Linda Hardt. Linda was graduating from Southern Wayne High School on June 10th and to show our love for her we had a table set up in the sanctuary with gifts for her. Esteen Beavers made the presentation of gifts to Linda as she spoke on behalf of the congregation of our love and appreciation for Linda having been such a great asset to our church and community. Linda is loved by all of us.

December 19, 1982 -- Following worship service we enjoyed a delicious luncheon in the Fellowship Building and in the afternoon a special program directed by Nelda Smith entitled " What is this Thing called Christmas? "

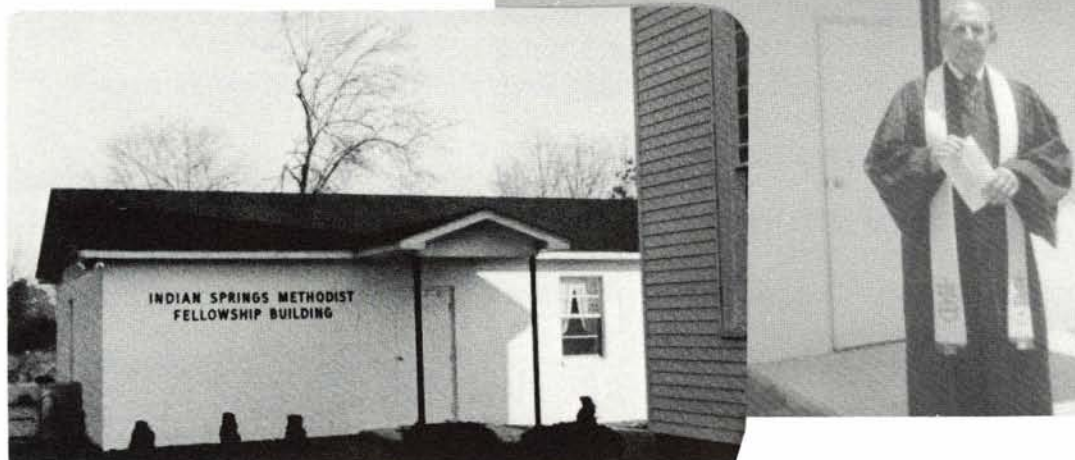
March 27, 1983 -- Palm/Passion Sunday -- Today we had a very meaningful service with special music by our choir, minister and congregation. The stripping of the Altar was done by Rev. Hardt

as the congregation watched in silent prayer, contemplating the barrenness of life which would exist in the absence of God's redemptive love in Jesus Christ our Lord.

April 3, 1983 -- Today a special Flower Arrangement graced our sanctuary, given to the glory of God in memory of Mr. and Mrs. Albert Jones by Benny and Shirley Sandlin.

May 16, 1982 -- This is Recognition Day honoring Mrs. Pearl Smith, our Lay Person of the Year 1982. Following worship service a luncheon was held in the Fellowship Building, a basket of flowers was presented to Mrs. Smith and we shared the memories of her 45 years of service in our church. She was pianist for most of those years and also on the Official Board. She was also instrumental in organizing our Sunday School.

July 6, 1980 -- The Rev. Ernest Porter, District Supt. gets ready for the dedication of our Fellowship Building.



Memories

In reply to my letters to our former ministers, I received the following letters and information. Some did not reply, I could not locate addresses for some of them, some have died and of these, I received a letter from his daughter. Mrs. Virgil (Marie) Moore called to let me know that she received my request for memories and she said all her memories were pleasant and that they loved everyone and enjoyed their stay with us.

Excerpts from the letter of Rev. Gordon E. Allen, Jr.

"I was a student when I was pastor at Indian Springs Church, and I thought I would be there for at least three years. So, I did not have the opportunity to stay there long but I enjoyed my ministry there.

The thing that stands out in my mind about my short ministry there was that my wife and I and our family were well received by the people at Indian Springs, and we remember very well visiting in the homes of the members and having delicious meals with their families. Especially in your home with your mother and Mrs. Smith's home.

May God richly bless you and all of your loved ones.

Gordon E. Allen Jr. "

Dr. Frank E. T. Kennedy called in reply to my letter and said that he and Maria and the girls, Katherine and Fran, had many pleasant memories of the times spent with the people at Indian Springs. He was busy with the building of a new church in Del Rio, Texas and promised to write us soon and send some pictures but as of this publication nothing has been received. He did recall so very much how hard everyone worked while he was here to make our church more beautiful. He sends their love.

Dear Esten,

207 Dixon St.
Oxford, N.C. 27565
Oct. 10, 1983

Hopefully these pictures will help in your history of Indian Springs Methodist Church. I'm afraid I don't have a lot to contribute, but do appreciate your interest and am sending pictures that will be more to those who remember daddy as he was at that time.

Conference met in November during those years, so we moved just before Thanksgiving - way back when! I think I was just 14 when we moved to Springs and moved after my 16th birthday. Good years - happy memories, but names etc. elude me. I can remember going with daddy to homes for some of the best meals and good fellowship. Friendly and open church meetings where families worshiped and kept the children in the services rather than having nurseries or leaving them at home.

Daddy passed away Feb. 16, 1971 at 89½ years of age. He preached his last sermon at Mt Zion when they dedicated

² their brick church. I can't remember the year, but Mrs. Dannie Price (75 yrs) would know. He was then 80 at least, and before he had a stroke.

Mother is 91 years old. Her body is not so active, tho' she's up and around, but her mind is active and "young". Thank God for His blessings. I am living with her now as she isn't able to be alone, and she brings me joy every day.

Moving about through the years left all of us one special memory of new and lasting friends. I'm still in touch with some school mates occasionally and write & hear from Marie Holmes on a regular basis for how these many years.

Good luck with your history. I hope these pictures help. God Bless.

Fondly
Grace

Grace Fitts Knight
Daughter of Rev. Robert Nicholson Fitts



Rev. R. N. Fitts and
wife, Emma



Rev. R. N. Fitts

THE UNITED METHODIST CHURCH

Route 3, Box 770

Snow Hill, N. C. 28580

Rev. H. L. Harrell, Retired

October 24, 1983

Dear Esteen,

I had hoped that I might remember some more things about our happy stay on the Seven Springs Charge if I were to wait a while, but I can't think of but a few. Maybe these little things will be all you need from my side of the history. I wish now that I had kept a diary of our life during those three years.

I still have a copy of the first newsletter that we published, The Seven Springs Methodist Quarterly. Dorothy and I published it on May 20, 1944. It was the first newsletter ever published on the Charge. It had five sheets, printed on all sides except the back of the front page. This copy is still very readable though it is nearly 40 years old. I don't have a copy of the other newsletters, but I really wish I did have. They would give me much more information about Indian Springs. I got a little bit of news out of this one copy, and I am putting it in the enclosed list of news items.

Items of Interest During the Pastorate of H. L. Harrell
for the History of Indian Springs United Methodist
Church, 1943-46 (Nov to Nov.)

1. Seven Springs Methodist Quarterly newsletter published, the first newsletter published on the Charge. Indian Springs had many items of interest in each issue.
2. Cleaned and refinished all the benches in the church. Even Aunt Bettie and Aunt Mollie Herring helped do the hard work. I think we painted the interior of the church, but I may be wrong. Maybe someone remembers.
3. We had a big MYF. Brother Wesley Price was pastor of the Free Will Baptist Church, and he told me to go ahead and work with his young people joining with ours. I think we had over 25 youth.
4. We had several youth on the Charge to attend the Youth Assembly at Louisburg College in the summer. (I can't remember who from Indian Spring attended but you. If you remember, you can name them). It was the first time anyone from the Charge had ever attended an assembly. (The cost of the assembly was \$8 for the week!!!) (R) #9

5. I remember a union revival held in the Free Will Church with Stephen Smith preaching. We had overflow crowds every night. I had to sit on the back of the pulpit and look at the back of Stephen's head while he preached. I believe Brother Wesley did the same.
6. Kneeling pads for the communion rail were made by Mrs. Bettie Herring, Mrs. Wesley Price and Mrs. Lyman Smith.
7. New hymnals for the church were purchased.
8. In April 1944 a new communion set for the Charge was purchased by the pastor and used for the first time on the entire Charge. It was a wooden set with glasses.
9. The roof on the pulpit cove was re-covered.
10. There were good and well planned Vacation Bible Schools on the Charge and Indian Springs always had a very good one, since there were so many children in the community.
11. I think you might be interested in the officers of your first MYF.
 - President Robert Dickinson
 - V-Pres. Christine Price
 - Sec. Esteen Grant
 - Treas. Martha Lane
 - Counselor Mrs. Wesley Price.

In Christian Love,

Haywood (+ Dorothy)



*Rev. H. L. Harrell and wife,
Dorothy*

Saturday

Dear Mrs. Beaver:

I received your letter & am sending my response to it.

I graduated from Southern Methodist University in Dallas, Texas in 1925 & my first appointment was the Seven Springs Charge in 1925. When I arrived there & went to the Parsonage I found it a wreck. The river had over flowed into the Parsonage. All the plaster was off the house about 2 ft. high. I was forced to look for a place to stay & the Key family took me in & I stayed there until we reworked the Parsonage. St. Pauls Methodist Church in Goldsboro gave us the furniture for the Parsonage.

As I remember there were 6 churches on the Seven Spring Charge. I cannot recall the names of the churches now.

The thing I always will remember, was that all the young people were shy & scared of the preacher & my big problem was how to overcome this fear. So I went to Goldsboro & bought me a valley ball & net & I asked permission to hang it up between two stores. The children had to pass this way from school on their way home. When they came by I tossed the valley ball over the net at the children & they would throw it back at me. It was not long before

they flocked there after school & we had lots of fun together.

Later I became the basket ball coach at the school & we won the championship that year.

In my first summer there I organized a base ball team at each church & we had a grand time playing each other. We closed the summer out with an all day get together of all the churches. In the morning we had the young folks giving a play & the minister from St. Pauls Methodist Church came & gave us a wonderful sermon. Then we had a big dinner. The afternoon was for playing. We had something for every one to do. ~~We~~ We closed the day with a ball game between the best two teams.

There was a lot of drinking among the young people at that time. However, the young people passed a rule that no one could play on the ball game if he had been drinking.

By playing with the young people & hunting & fishing with them they learned that I was just another human being & not an angel sent from heaven to correct them.

I was not there long before the young people filled the church & I made one of them Supt. of

the Sunday school. These young
people ceased their drinking &
became our best citizens & they
took over the church & ran it. We
had two wonderful & successful
years together

I am now 86 1/2 yrs. old
& am in my 21st yr. of
retirement. I have enjoyed
these 21 yrs. I am physically
able to bird-hunt & do all
my lawn work ect.

As you requested I am
sending you a picture -
it was made a few years
ago.

Sincerely
Rev. J. O. Lee



Memories of Indian Springs United Methodist Church as recalled by Rev. James G. Lupton.

"I was Pastor of Indian Springs United Methodist Church from June 1959 to June 1964. This Church helped make up the Seven Springs Charge, which consisted of Indian Springs, Seven Springs, and Zion.

This time is remembered for its Christian Unity. The Indian Springs Free Will Baptist and Indian Springs Methodist had union services -- Sunday School, Worship services on alternate Sundays, Tuesday morning Bible and prayer service, Vacation Church School and Fall Revivals (one year in the Baptist Church, next year in the Methodist Church.)

To me this is Christian unity, understanding and love for the community, churches and our Lord.

I fondly remember Mrs. Pearl Smith playing the piano and our small but faithful choir. The church was always so clean and kept in good repair. Indian Springs Church always accepted their fair share of the budget and always paid the budget. I remember the Christian fellowship and love of friends who made up the church during this time.

I recall to memory many people who worshipped with us but went to their heavenly home during this time. Among them ---- Mr. and Mrs. Fred Holmes (Fred and Polly), Mr. Zeb Grady, Mrs. Harvey (Dessie) Holmes, and, Mrs. Bettie Herring.

I recall also the beautiful wedding of DeWitt Grady and Pearl Adams.

The people of Indian Springs United Methodist Church will always be remembered by me, my wife Lydia, our sons Bruce, Glenn and Howard and we thank you for the privilege of living and serving among you for five years. "

*Rev. James G. Lupton
and wife, Lydia*



PASTORS of INDIAN SPRINGS UNITED METHODIST CHURCH

NAME	Served from	to
<i>F. S. Becton</i>	<i>Nov. 1908</i>	<i>Nov. 1911</i>
<i>Roscoe Johnson</i>	<i>Nov. 1911</i>	<i>Aug. 1913</i>
<i>E. L. Hill</i>	<i>Aug. 1913</i>	<i>Nov. 1914</i>
<i>W. A. Piland</i>	<i>Nov. 1914</i>	<i>Nov. 1918</i>
<i>K. F. Duval</i>	<i>Nov. 1918</i>	<i>Nov. 1921</i>
<i>C. A. Jones</i>	<i>Nov. 1921</i>	<i>Nov. 1923</i>
<i>E. J. Lewis</i>	<i>Nov. 1923</i>	<i>Nov. 1925</i>
<i>P. O. Lee</i>	<i>Nov. 1925</i>	<i>Nov. 1927</i>
<i>N. L. Seabolt</i>	<i>Nov. 1927</i>	<i>Nov. 1928</i>
<i>C. A. Johnson</i>	<i>Nov. 1928</i>	<i>Nov. 1929</i>
<i>Carl W. Barbee</i>	<i>Nov. 1929</i>	<i>Nov. 1930</i>
<i>W. J. Freeman</i>	<i>Nov. 1930</i>	<i>Nov. 1934</i>
<i>R. W. Barfield</i>	<i>Nov. 1934</i>	<i>Nov. 1938</i>
<i>W. E. Howard</i>	<i>Nov. 1938</i>	<i>June 1942</i>
<i>James E. (Jimmy) Rogers</i>	<i>June 1942</i>	<i>Dec. 1942</i>
<i>E. C. Phiffier</i>	<i>Dec. 1942</i>	<i>Nov. 1943</i>
<i>Haywood L. Harrell</i>	<i>Nov. 1943</i>	<i>Nov. 1946</i>
<i>R. N. Fitts</i>	<i>Nov. 1946</i>	<i>Nov. 1948</i>
<i>W. R. Johnson</i>	<i>Nov. 1948</i>	<i>Nov. 1950</i>
<i>J. Hilary Worthington</i>	<i>Nov. 1950</i>	<i>Oct. 1952</i>
<i>W. W. Clarke, Jr.</i>	<i>Oct. 1952</i>	<i>June 1954</i>
<i>Earl S. Tyson</i>	<i>June 1954</i>	<i>June 1956</i>
<i>Gordon Allen, Jr.</i>	<i>June 1956</i>	<i>June 1957</i>
<i>T. C. West, Jr.</i>	<i>July 1957</i>	<i>June 1959</i>
<i>James G. Lupton</i>	<i>June 1959</i>	<i>June 1964</i>
<i>Virgil N. Moore</i>	<i>July 1964</i>	<i>Mar. 1966</i>
<i>P. D. Midgett, III</i>	<i>Apr. 1966</i>	<i>July 1966</i>
<i>Leon M. Brock</i>	<i>July 1966</i>	<i>June 1968</i>
<i>Richard C. Hill</i>	<i>July 1968</i>	<i>June 1975</i>
<i>Odell S. Matthis</i>	<i>June 1975</i>	<i>July 1975</i>
<i>Robert Burch</i>	<i>Aug. 1975</i>	<i>Sept. 1975</i>
<i>Frank E. T. Kennedy</i>	<i>Sept. 1975</i>	<i>June 1977</i>
<i>Otto H. C. Hardt</i>	<i>June 1977</i>	<i>July 1983</i>
<i>Michael G. Warning</i>	<i>July 1983</i>	<i>**</i>

*** If it be God's will, we hope Rev. Warning will be with us until he graduates from Divinity School at Duke.*

THOUGHTS and QUOTES of some of our Ministers:

" You can hardly call a man a leading layman if he is not going anywhere. "

" Christians do not go to church for comfort, but to get their marching orders for the week. "

" Seven days without prayer makes one WEAK! "

Rev. T. C. West

" A child casts honor or dishonor upon his parents. If he sees Christ in them, he will honor and respect them, and he will go on and bless the world with his life. On the other hand, if Christ has no place in his parents' home, he is destined to curse them and many. "

Rev. H. L. Harrell

" Christians should be satisfied with their God, because He answers their every need, but when a person becomes satisfied with himself, he ceases to be a Christian and becomes just another church member. When a person becomes satisfied with himself and his church, he doesn't care about its growth, its Christian cultivation of the youth, its Christian fellowship of the community, or the effect that it has on his life. A satisfied church member can ride past the church and never come in. He can bring his children to Sunday School and never stay himself. A satisfied person doesn't worry about the church but leaves that to someone else.

Self-satisfaction doesn't belong in the life of a Christian. He should be always striving to reach the high calling of God in Christ Jesus, knowing that someday he will know this satisfaction when he meets his God face to face. "

Rev. T. C. West

TRUST THE SAVIOUR TODAY

By: Rev. Gordon Allen, Jr.

*Why do you wait dear sinner friends,
Until the death angel knocks before you realize your sins?
The devil is deceiving you all along lifes way,
Oh why not let Jesus in today.*

*The devil leads you in darkness and you think it is light,
In fact he will deceive many today before it is night,
If you were a Christian and I were too,
Just think of the good we both could do.*

*The devil couldn't deceive us anymore and lead us his way,
Because when Jesus comes in He comes in to stay,
That is if we are willing to sacrifice,
For His grace is sufficient to keep us Christians all of our lives.*

*The jailer asked Paul and Silas, "Sirs, what must I do to be saved?"
They said, "Believe on the Lord Jesus Christ, and thou shalt be
saved."*

*Dear sinner you too repent and change your wicked ways,
Now you will not be afraid of death or the grave.*

*Are you dear sinner afraid of death, hell, and the grave?
If so, repent and thou shalt be saved,
Take Christ as your Lord and Saviour,
Then you will be surprised in the change of your thoughts and
behavior,
Accept Christ now while He can be found,
It will be too late after you are in the ground,*

*Where will you spend eternity my friend?
There is only one of two places you can,
Will you spend it with Satan in Hell?
Where water could not be bought for a million dollars a pail,*

*You can shun this awful place if you will only believe,
And receive the precious gift that God gave to redeem,
You can spend eternity in Heaven with God on the throne,
And walk the streets of gold with Jesus who suffered
Calvary's Cross alone.*

DISTRICT SUPERINTENDENTS

*H. M. McLamb
Ernest R. Porter
Albert F. Fisher*

*Charles M. Smith
J. Paul Edwards
M. W. Lawrence*

BISHOPS

*Paul N. Garber
Robert M. Blackburn*

William R. Cannon

We are a small rural church and no record was found that indicated that any of the Bishops serving have ever visited us. Those of us attending special meetings in some of the city churches have heard the Bishops speak. Our delegates to the Annual Conferences have also heard the Bishops during those meetings. All of the above listed District Superintendents have visited our church on several occasions. We feel honored to have them visit with us and will always welcome them in our church.

The above lists are incomplete.

Practically each and every member of our church has at one time served on the Board of the church. Each person attends to his duty in the church to the best of their ability.

MEMBERSHIP ROLL

The following is a list of members of our church, both present and past. Some have moved away, some have died and some have joined other churches. Those that are presently members are listed again at the end of this list.

Allen, Mary

Best, Norman

Allen, Ollie

Best, Wayne

Arnette, Bobby Kornegay

Butler, Evelyn Herring

Adams, Allen

Barwick, Edna Rae

Adams, Hayward

Brock, Billy Ray

Aycock, Karen Joy H.

Creech, Sr., Robert

Best, Frances Herring

Creech, Ella

Best, T. W. (Offie)

Creech, Bennie

Best, Clifton

Creech, Lennie

Bowden, Sallie Creech

Creech, Walter

Barwick, John

Casey, Nettie

Barwick, Ella

Creech, Damon

Barwick, Robert

Carraway, William

Benton, Bettie

Capps, John Q.

Bowden, David

Davenport, Edith

Brock, Don

Dickinson, Robert E.

Best, Luby

Daly, Johnnie

Best, Alice

Duclos, Christine Price

Membership Roll continued:

Epps, William

Grant, Nannie

Fields, James

Grant, Rose

Fields, Arthur

Grant, Linwood Hyman

Fields, Hazel

Grant, Hazel

Fields, Lila

Herring, Sr., Charles Force

Grant, Maggie Best

Herring, Bettie

Goodson, Charles

Hatch, Margaret C. Herring

Goodson, Sarah

Hines, Fannie

Guy, Bonnie Grady

Herring, Jr., Charles Force

Grady, Ethel Holmes

Herring, Luna

Grady, Z. DeWitt

Holmes, Sr., John

Grady, Pearl A.

Holmes, Edward

Grant, Sallie Herring

Holmes, Lou

Gurley, Mollie Lane

Holmes, Celia

Grant, Mallie Bowden

Holmes, Lizzie

Grant, Mallie Esteen

Holmes, Katie

Grant, Jeannie Lucille

Holmes, Polly

Grant, Virginia

Herring, Mary Walker

Grady, Robert

Herring, Elbert, J.

Grant, Margaret Ann

Herring, Sallie

Grant, J. B.

Herring, Thelma

Grant, George

Harris, Jr., Zack

Membership Roll continued:

Holmes, Milford

Holmes, Ruth S.

Holmes, James

Howell, Linda Bowden

Holmes, Dessie

Holmes, Ora Wade

Herring, Patty Marie

Herring, III, Charles Force

Holmes, Ina Mae

Head, Janice

Head, Sara

Head, Debbie

Head, Vickie

Holmes, Irene

Holmes, Fred

Holmes, Eumelia Carolyn

Head, Brenda Sue

Hines, Agnes

Haynes, Patrick

Haynes, Mona

Herring, Benjamin

Jones, Ila Mae Holmes

Jones, Orville Frank

Kornegay, Eloise Creech

Kornegay, Callie

Kornegay, James F.

Lane, Gladys Best

Lewis, Fannie

Lane, Joe

Lane, McRoy

Lane, Martha

Lane, Stella

Lane, Nellie

Lane, Altha Ann

McCollum, Louise

McCollum, William Howell

McCollum, Doris Elizabeth

Moore, Evelyn

Moore, Clayton

Moore, Dorothy

Moore, Marie

Merritt, Mrs. C. M.

Outlaw, Eula Mae Price

Pearsall, Essie Herring

Membership Roll continued:

Pearsall, H. H.

Price, Lola

Price, Leon

Price, Callie Barwick

Price, Sarah

Price, Mildred Smith

Price, Wesley

Pearsall, Sallie Sasser

Price, Warren

Price, Edna Creech

Price, Alice

Price, Jean

Price, Velma Bowden

Parker, Cynthia Smith

Price, Marie

Price, Calvin

Price, Alice

Price, Judy

Rich, Alger L.

Rich, Aleine

Sasser, Elizabeth H.

Smith, Addie Holmes

Stroud, Anna

Stroud, Thurman

Stroud, Lillie

Sasser, Jr., T. L.

Smith, Gattis

Smith, Rosa

Sasser, Frances

Stroud, Orna

Smith, Pearl H.

Smith, Lyman B.

Smith, Morrison

Smith, W. H. (Bill)

Sasser, Leona

Sasser, Irene

Smith, Roy

Smith, Lyda S.

Shivar, Doris

Smith, Nelda K.

Smith, L. Gregory

Smith, Jennifer

Smith, Joel Gregory

Smith, Dwight Stephen

MARRIAGES IN OUR CHURCH

Sallie Creech to David Bowden - November 19, 1924
By: *Rev. E. J. Lewis*

Frances E. Herring to Cuyler D. Best - November 17, 1926
By: *Rev. P. O. Lee*

Margaret C. Herring to Ira W. Hatch - July 21, 1927
By: *Rev. P. O. Lee*

Gladys Best to Joe Lane - _____
By: *Rev. P. O. Lee*

Maggie Best to Frank Grant - _____
By: _____

Pearl Adams to DeWitt Grady - May 31, 1964
By: *Rev. James G. Lupton*

M. Esteen Grant to Eugene T. Beavers - June 3, 1978
By: *Rev. Otto H. C. Hardt*

Janet Holmes to Eddie Sasser - February 28, 1981
By: *Rev. Otto H. C. Hardt*

*My beloved
spake, and said
unto me, Rise up
my love, my fair one,
and come away.
Song of Solomon 2:10*



*For A
Bride
And
Groom*

*When God unites two youthful hearts
In holy bonds of love,
They realize that He imparts
His blessing from above;
A greater sanction cannot rest
On any Bride and Groom
Than when they make Him Unseen Guest
In their heart's secret room!*

*The portals to a new life swing
Wide open on you now,
And circled in that wedding ring
You'll find each sacred vow;
May ev'ry cherished wish you hold
Be granted thru the years, --
And may a happiness untold
Be yours, as each appears.*

*No greater love can e'er be found
Than that of man and wife,
If perfect harmonies abound
Theirs is a happy life;
Oh, tend the garden of your love --
Keep flowers blooming there, --
You'll know rare perfume from above
Its fragrance you will share.*

*A benediction prayer I leave
On two hearts, young and true.
May they each other never grieve
In anything they do;
And as they travel hand in hand
Upon life's great highway
May their dear love remain as grand
As on their Wedding Day!*

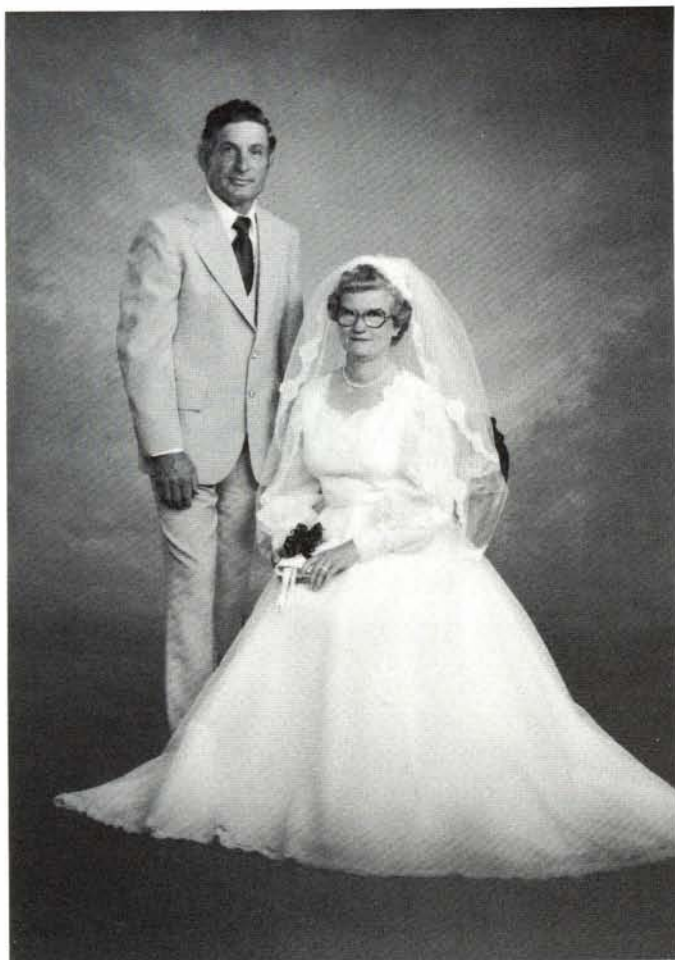
-Florence M. Williams





*Pearl Adams and Z. DeWitt Grady
Wedding -- May 31, 1964*

*At right -- Janet Ruth Holmes
and Nathan Edward (Eddie)
Sasser Wedding
February 28, 1981*



*At left -- M. Esteen Grant
and Eugene Thomas Beavers
Wedding June 3, 1978*



*Mr. and Mrs. Fred Holmes (Fred & Polly)
Celebrating their Golden Wedding Anniversary
at home. Mr. Fred helped to build our present
sanctuary.*

SOCIETIES of the YOUNG PEOPLE

A development of the 1870's and 1880's was the rise of young people's societies in the Methodist Churches. In 1889 five such societies consolidated to form the Epworth League, and in 1890, the Methodist Episcopal Church South authorized formation of an Epworth League.

The date of the first Epworth League in our church is unknown, however; Mrs. Frances Herring Best, a former member, remembers that one was organized on a Sunday afternoon at Daniels Chapel Methodist Church in Adamsville which is now Daniels Memorial United Methodist Church of Goldsboro. Mrs. Best was named President of this League and followed through many years of good work for the church with its young people in the area churches. She recalls this as a very memorable experience.

Many years later, the youth societies were organized under the name of Methodist Youth Fellowship. In the 1940's we had an active MYF at Indian Springs with not only members of our church but young people from our neighbor Baptist Church across the road -- and some who were not yet members of either church. In June 1945 Rev. H. L. Harrell took delegates from our group and the Seven Springs MYF to the young people's assembly in Louisburg College, this Methodist College still stands today serving youth from everywhere. Esteen Grant represented the Indian Springs MYF. While on this trip, Rev.

Harrell took the delegates for sightseeing tours in Raleigh, and then completely covered the sights around Duke University. This youth assembly in Louisburg is one that will always be remembered by me. I got up each morning before daylight, went down to the kitchen and helped many others there prepare and serve breakfast. After a good breakfast we were kept busy all day with meetings, chapel services, games, just getting to know as many people as we could and then late in the evening just after sundown everyone gathered on the lawn in front of the building and sat on the grass to sing hymns. There is the time and place that I first heard the hymn "Are Ye Able" and it was the most beautiful song that I had ever heard, I hummed the tune for weeks and it has remained a favorite with me.

Following this assembly, Rev. Harrell organized a "Little Louisburg Assembly" for the entire charge which included youth from Beston, Garris Chapel, Indian Springs, Piney Grove, Seven Springs and Zion. Rev. and Mrs. LaFon C. Vereen of Durham, young people themselves, lead the retreat for us. The date of this wonderful retreat for our youth was September 13, 14 and 15, 1945. The retreat ended on Saturday with games and stunts, topped off by a picnic lunch at the Springs on the banks of the Neuse River in the village of Seven Springs.

Vacation Bible Schools have been a part of the ministry for our youth with adult leadership. One of these sessions was held at our

church in the summer of 1945 under the leadership of Rev. and Mrs. H. L. Harrell with an enrollment of 43 and 38 of these received certificates of perfect attendance. Mrs. Lyman Smith, Mrs. H. G. Spence and Mrs. Wesley Price served as teachers of this school. Several mothers played a great part in the success and enjoyment of the school by serving refreshments each day.

Beginning June 8, 1959 on Monday in the afternoons our church is joining the Free Will Baptist Church across the road for a Vacation Bible School.

Below is a reproduction of one of the certificates that was awarded for satisfactory work and regular attendance to the Vacation Bible School that was held in our church along with the Free Will Baptist in June of 1946. The original of this certificate as well as certificates for John Adams, Christine Smith and Franklin Smith are in some of our church records -- if the recipients desire to get these they may do so by contacting Esteen G. Beavers.

VACATION CHURCH SCHOOL

*This Certificate of Recognition
is awarded to*

Peggy Adams

*for satisfactory work and regular attendance in the Vacation Church School
of Indian Springs Church at Seven Springs, N.C.*

Junior

DEPARTMENT

Wesley Price

TEACHER

June 3 to June 7 1946

DATE OF SCHOOL

H. L. Harrell

DIRECTOR

HOMEcomings CELEBRATIONS

Many homecoming celebrations have been held in our church, always good times to be remembered. Very few records have been kept of these events but they will forever be in the memory of those attending. The times of the year for these special days have varied down through the years, however; 1976 seemed to be the year that set aside the first Sunday in July for homecoming. We all now look forward to these Sundays because we see old friends, meet new ones, enjoy the services and fellowship together. Around noon as soon as worship service is over, the ladies get busy and bring in some of the world's best food and we enjoy a feast that is fit for a king! In the afternoon we meet back in the sanctuary for music for several hours.

Now for just a few notes about some of our celebrations --

April 29, 1945 -- Members and friends gathered at the church for a good time as they worshipped and talked over things new and old. Several former members made very interesting and helpful short talks. We all had a good time, and especially at noon when we reached the tables in the yard that were loaded with such appetizing things to eat. The day was a bit cold but our hearts were warmed by the fellowship.

July 4, 1976 -- The year of the U. S. Bicentennial and also the perfect time for the Christian and U. S. Flags to be placed in our church. The flags were donated by Robert and Lucille Dickinson and

presented in military style during worship service by 1st Sgt. Robert E. Dickinson, 1st Sgt. Charles H. Caulk and 1st Sgt. Travis M. Davis. These three men all in full dress army uniforms, marching down the aisle of our little church, carried the flags before the altar where they were accepted by the Rev. Dr. Frank E. T. Kennedy, Pastor of our church. This was such a beautiful and impressive ceremony, and the flags looked so graceful as they were set in place. This was truly the highlight of this homecoming day!

After worship service we gathered in the yard around the tables set up with delicious food and a huge watermelon to top off our 4th homecoming picnic! A July 4th picnic is just not complete unless you have a local grown watermelon. One of our special life-long friends visited with us this day --- Mrs. Lillie Rich - known to all of us as "Miss Lillie ". Miss Lillie lived most of her life just down the road from the church and was always a faithful worker in our church as well as the Baptist church across the road. She taught Sunday School and was also Superintendent of the union Sunday School for many years. Due to declining health and the death of her husband, she moved from our community to Fayetteville to live with her niece, Leona Barnhill and also she lived part time with another niece, Irene Collins in Franklinton. Leona came to bring Miss Lillie to homecoming today. Leona and Irene were members of our church when they were small and on until they graduated from high school. They were both good

faithful members and since both of them knew how to play the piano, we always had music when they were around. When people like this come back to visit with us on homecoming it's just wonderful -- that's what homecoming is all about at Indian Springs!

July 5, 1981 -- On this day we started with morning worship service and a good sermon by our Pastor, The Rev. Otto H. C. Hardt. The sermon was about the Spirit of Christ and such a good one for this special day. At noon we gathered in our new Fellowship Building for a delicious luncheon. Immediately following lunch we returned to the sanctuary for the following musical program.

- 1 - Oh Beautiful For Spacious Skies -- this beautiful hymn was never more beautiful as it was sung by the entire congregation with Betty Hardt at the piano.*
- 2 - Six beautiful hymns with Maxie Garner at the piano and also with her singing with The Thornton Family of Seven Springs.*
- 3 - Each Step I Take -- A lovely duet by our own Bill and Nelda Smith with Betty Hardt at the piano.*
- 4 - His Eye Is On The Sparrow -- Mirror -- and, My Tribute - To God Be The Glory --- Three lovely selections by soloist Cindy Waters accompanied by her sister, Dawn Waters at the piano. These young ladies are members of Seven Springs United Methodist Church.*
- 5 - For God So Loved The World and God's Way -- two very lovely and inspiring hymns by our own Ruth Holmes with Florence and John Tucker who are members of Indian Springs Free Will Baptist Church, with Betty Hardt at the piano.*
- 6 - Lift Him Up and Love Grew Where The Blood Fell -- two wonderful selections by soloist Debbie Evans, daughter of our own Sara Head, and from the Patetown Church of God.*
- 7 - Two lovely, inspiring hymns by Maxie Garner, Soloist and Pianist. Maxie is from Indian Springs F. W. Baptist Church.*

8 - God Be With You -- a wonderful and very familiar hymn by the congregation with Betty Hardt at the piano, closed our homecoming day, 1981.

July 4, 1982 -- Homecoming today, with lunch in the Fellowship Building following worship service and Sunday School. The day ended with an afternoon of music.

July 3, 1983 -- This homecoming day is a part of our annual celebrations in recent years. Activities started with Sunday School at ten o'clock followed by worship services. At noon a delicious lunch was served in the Fellowship Building. In the afternoon we enjoyed special music by our choir; the Seven Springs United Methodist Church Choir; Maxie Garner, Soloist and Pianist of the Indian Springs Free Will Baptist Church; Dorothy Adams, a friend of our church; Cynthia and Elizabeth Waters from Seven Springs; our new Pastor, The Rev. Michael G. Warning and family (Regina and Terry); and, several piano specials by Mrs. Betty Hardt, wife of our former minister.

July 4, 1976
at the table left to right,
Lillie Rich, Mallie Grant,
& Pearl Smith enjoy our
Homecoming Picnic.



" NO SILENT PULPIT "

From its beginning in 1955 and continuing into the mid 1960's, the " No Silent Pulpit" program was popular in the North Carolina Conference. The laity eagerly responded to a call to undergo training in order to fill vacant pulpits during the Lenten season. In a report by the Board of Lay Activities it is written: " These certified lay speakers undertook the largest project of its kind we have ever attempted in filling every pulpit in the conference which otherwise would have been empty during the six weeks just prior to Easter" . Our Book of Discipline describes a Lay Speaker like this --- " A Lay Speaker is a member of a local church who is well informed on the Scriptures and the doctrine, heritage, organization, and life of The Methodist Church and who has received specific training to develop skills in witnessing to the Christian faith through spoken communication. "

During the period of 1959 through 1964 while Rev. James G. Lupton was our pastor, he recommended Miss Esteen Grant for the position of Lay Speaker for not only our church but for the Seven Springs Charge. Esteen was then approved by the church conference and certified at the Lay Rally at St. Paul's Methodist Church in Goldsboro. Rev. H. M. McLamb signed the Lay Speaker's Credential card for Esteen and after attending several meetings and much careful planning and hours of study on her part she was ready to go forth on this

important mission for the church. Below is a copy of the card that was to be carried with her wherever she went.

THE METHODIST CHURCH • LAY SPEAKER'S CREDENTIAL

This is to certify that

Miss Esteen Grant

is a Lay Speaker of The Methodist Church in the

Seven Springs Charge, Goldsboro District,

N.C Annual Conference,

for the Annual Conference Year, 19____-19____.

H. H. M. Lamb

District Superintendent

The opportunities for speaking were many -- sometimes there would be a week or more advance notice of an appointment, however; there were times when a call would come one night for a need to go out the following day so it was necessary to 'stay ready'. Following is a copy of one of the Easter messages found in the records kept of our church activities:

"Springtime and the Easter Season is one of the most beautiful and most meaningful times of the year. Winter is now losing its brown coat and Spring is taking over. Trees and flowers are bursting forth with new life, birds are singing! Everything looks so full of life. I heard a person remark one day "Easter is just another day, and a time to buy new clothes." This is a terrible thing for one to say or even think. If only one half of the population of this world would study God's Word and follow the Life of Jesus from his birth to His death, Easter would not be just another day. When we think of Easter we should think of NEW LIFE and LIFE ETERNAL that was made possible for us so many years ago when Jesus arose from the dead. There at the Cross of Calvary One who was perfect gave up his life to show God's love and care for all of us. If you would but close your eyes for a moment and try to visualize this horrible death that Jesus was put to for you and me. He had already been beaten and bruised, then he was nailed to that rugged old cross and then the cross was dropped with a thump in to the hole in the ground. The crowds were gathered round watching and waiting --- Then Jesus spoke his first words from the cross --- "Father, forgive them for they know not what they do". These words

would have never been spoken except by the Son of God. Right on to the end Jesus was still loving and forgiving. Just before he died in a soft tone he sighed " Father, into thy hands I commend my Spirit". He was then buried but on the third day he arose - a victor over death and the grave. Now is the time for all men to know and be told of our Risen Lord and Saviour for he is ever present by our side to love and comfort us and if we only believe, we can have life everlasting.

Today magazines, newspapers, radio and television programs are full of recommended cures for the ills and evils of the world. Councils are called, campaigns are launched, summit meetings with top leaders of all nations are being held - all of which are designed to correct the evils of our social order and bring peace to the world. Before the world was, a plan was launched which if rightly applied, would heal every heart, soul, mind and body in the whole world. It has been tried and found good and it would be found good if tried now. We can find many instances in our Bible which proves that this plan really works and just for a few examples lets think for a few moments about some things that took place a long time ago. You can find reference to some of these in the books of Acts and Daniel. We find that the Hebrew children were cast into the fiery furnace because they failed to bow down and worship the golden image that King Nebuchadnezzar had set up. They were not alone at this time for when the king went to investigate their situation he not only saw the three Hebrew children that had been thrown into the furnace but one was amongst them whose form was like the Son of God. When they were brought forth there was not so much as the smell of fire upon them.

Whether the average citizen realizes it or not, the world conditions today are caused by a struggle between the forces of evil and the forces of righteousness. Everyday some of God's people are thrust into the furnace where fiery trials of persecution play upon them. It is not easy for the Christian to work under conditions that exist in some places of business. It is not possible for the Christian to go his way day after day without coming into open conflict with conditions which try his soul -- in the community, in the school, and in other institutions of society. It requires much fortitude, gained through long hours upon bended knees and rare wisdom obtained through intimate knowledge of God's Triumphant Word to carry us through in such situations. But victory awaits those who are faithful to God and will say as did the Hebrew children -- " Our God whom we serve is able to deliver us from the burning fiery furnace " .

Next we find this plan was good for Paul and Silas. We do not find any record of these two faithful heroes asking WHY? when they were thrown into jail at Philippi for preaching God's Word. They spent no time muttering and fussing and saying that the whole world was against them or that they had made a mistake in interpreting

their call to preach or about Gods having forgotten them. They were sustained by a faith that was born of a personal experience with the Lord and a practical, everyday trust in God's Word. At midnight they prayed and sang praises unto God and suddenly there was an earthquake so great that the foundations of the prison were shaken and the doors were opened wide. You might ask what was the reason for Paul and Silas to be in jail? Well, it was because they had dared to oppose some practices of big business. They counted the worth of a soul of greater value than all the world's wealth. They had set free a helpless captive of sin, therefore they had a beautiful trophy to lay at the pierced feet of Jesus. Such a spirit cannot remain bound by prison bars regardless of how they are forged. A Christian can be bound by many limitations or conditions that will constitute a prison for him if he will permit it - by lack of education, lack of money, or lack of opportunity, by physical handicaps, or by his attitudes, but if he would overcome such handicaps, let him train his eyes on something of eternal value. Once Moses was bound by a feeling of insufficiency and said to the Lord - "they will not believe me" - but when he stopped thinking about himself and allowed himself to be challenged by a God-given task he then found he didn't need the props the Lord provided. Instead of using his brother Aaron to do his talking for him, he did it himself and finally became a great speaker. Why should a Christian rail against a prison cell if he goes there for Christ's sake? In that Philippian jail, Paul found two rich opportunities that he would have missed in a regular routine of preaching. He won the jailer for Christ and in giving short answer to the jailers all important question "What must I do to be saved?", Paul gave us a great statement that still is very meaningful today when he replied "BELIEVE ON THE LORD JESUS CHRIST and thou shalt be saved". The thing that Paul and Silas had was good for them while they were in prison and it set them free, and it will be good for us too and if we use it right it will set us free. Next, this plan was good for our Mothers and Fathers. Christians will testify that but for the grace of God the rearing of their children in ways of truth and righteousness would be impossible. It was good for the mother of Samuel when she had to surrender him at a very early age to a special service, it was good for Jacob during his grief over the loss of his favorite son Joseph and it was good for the mother of Jesus as she stood by the Cross and watched him die for our sins.

Several years ago I read about a Sunday School Class of teen age girls who decided one Holiday Season that they would seek out the most destitute person they could find and give that person one perfect day. When their search was completed they had selected a tiny Mexican girl whom they found in the poorest shack in the poorest part of their city. On the appointed day they drove to the child's humble home for her. They treated her with all the courtesies of a special guest. All day they devoted themselves to the child's pleasure. Some of the group

prepared the most wonderful food for her she had ever tasted, some of them sewed for her making beautiful new clothes and others spent their time talking and playing games with her. In the early part of the day the child was almost pathetic in her delight. She acted as if she were really having the time of her life. As the day drew to a close, some of the girls noticed that the child had laid aside her toys and all of a sudden she was missing. They hurriedly ran outside to look for her and when they found her, she was huddled between the two seats in the car crying as if her heart would break. Though the girls couldn't understand they tried to comfort her and finally between sobs she called out "Me want to go home". In the early morning while the day was new and the sun was high, the fun, food and finery the girls had provided for the child had been wonderful but as the evening shadows began to lengthen, all those things that had charmed her so much in the morning so lost their attraction for her that they offered no further entertainment and her little heart turned toward home -- the place where her loved ones were. So it is with us friends -- In the morning time of life the trappings and attractions of this world may appear very important to us, but when the evening time draws near, their importance will have a diminishing value and the heart cry of every child of God will be "I want to go home", for that is where our loved ones will be - in the home of many mansions that Jesus is now preparing and the way to the Fathers house is through faith in Him.

Now you may ask ---- "What is this great plan? this wonderful possession? this remedy for sin? Well, our fathers and our fathers' fathers called it "The Old Time Religion" and its good enough for me!

MAY GOD BLESS EACH OF YOU!!! "

As you have read the foregoing in reference to lay speaking and also the contents of one of the messages, you probably are aware that this Lay Speaker is also the person who has compiled the history of our church. I did not keep all of my notes, things like that have a way of getting misplaced or lost or even thrown away. This work was truly a blessing to me and I enjoyed serving God in this way. When our Methodist Sunday School (our very first one) was organized in 1981 the opportunity presented itself again for me to be of service to God and my church by being the Bible study group leader. This also has been a blessing and with God's help I hope I will always be able to help someone someday with my work in His Church.

The United Methodist Church still has a Lay Speaker Program.

But since there aren't as many opportunities for the laity to speak

from a pulpit you might ask just what does a Lay Speaker do in the church today? There are many possibilities existing, they can assist in the leadership of worship services whenever the pastor needs them, teach a Sunday School class, speak at all kinds of church meetings, be a youth counselor, be a Bible study group leader, and in general just be a good leader in all activities in the church.

At the time I was active in the Lay Speaking program, I had the pleasure of visiting at many churches in our area and did enjoy the fellowship with all of them. Some of the churches I spoke in were; Saulston Methodist Church, Calypso Methodist Church, Bethel Methodist Church, Zion Methodist Church and our very own, Indian Springs Methodist Church.

Bits and Pieces -- Hearsays and Just Notes

In compiling this book for our church it was not easy to get some people to talk at first, however; as time went by some would share bits of information that they had heard from older members of their family or friends. Dorothy Moore remembered that her grandfather, Charles Force Herring, Sr., cut some trees from the woods, chopped them off and took them to the church, dug holes and set them up for hitching posts for the mules and horses. In those days those who had transportation usually were on a horse drawn buggy or mule and cart. While they were in church they had need of a place to tie up the animals so these posts served them well. Dorothy remembers that her grandfather told her that these same posts started growing sprouts and finally made the nice tall shade trees that were once along the edge of the road in front of the church. For many years we did have beautiful trees along the road's edge, however; with the coming of the faster traffic of the automobiles the State Highway Dept. decided that our trees were much to close to the road so they proceeded to cut them down and there went our shade trees.

Eloise Kornegay remembers a woman coming to our area when she was a little girl but does not know the woman's name. This woman had come to hold a revival for us and on her way to Mt. Olive by train she was involved in a wreck, or at least the train

was wrecked. Eloise and her father, Robert Creech, met this lady at the train station and brought her to their home, she was going to live with Robert and Ella Creech while she preached a revival for us. Eloise helped the lady get dressed each day and then went along with her daddy on the horse and buggy to take the preacher woman out to visit until time for service at the church at night.

Eloise Kornegay also remembers a small wood building which was located on the old road near what is now Broadhurst's Bridge over the Neuse River, where services were held at night when the preacher from our church would go there. Some of the people in that area did not have a way to get up to Indian Springs, so services were held as often as possible in that little building then known as Walker College Building. This building was also near the home-place of Lila Fields.

An interesting note about the Sunday School (Union of the Free Will Baptist Church across the road and our church) -- There were five classes during 1947. On June 29, 1947 the following report was made: Officers present - 2; Teachers present - 4; Pupils present - 40; Visitors present - 5 ---- Total present 51 -- Total offering \$1.28.

Total contributions to Sunday School from July 1, 1946 to July 1, 1947 were \$85.92.

During the year of 1947 the Sunday School paid Lucille Grant and Christine Brogden a total of 50¢ per week to keep the churches

clean and in order for services. Years later the ladies in our church decided that for each month in the year one of us would be responsible for keeping things in order around and in our church. Therefore, we enjoy this as a part of service to the church, we clean the buildings and grounds and place flowers in the sanctuary each week.

Another note about the Sunday School in 1946-1947 -- the officers and teachers were: Wilbur Kilpatrick, Esteen Grant, Willie Bowden, Hattie Spence, Hazel Price, Mamie Bowden and Lillie Rich.

The office of Secretary and Treasurer of our church has been held by the following:

Mrs. Bettie Herring - 1908 - 1948

Mrs. Lyda Smith - 1949 - 1955

Miss Esteen Grant - 1955 - 1966

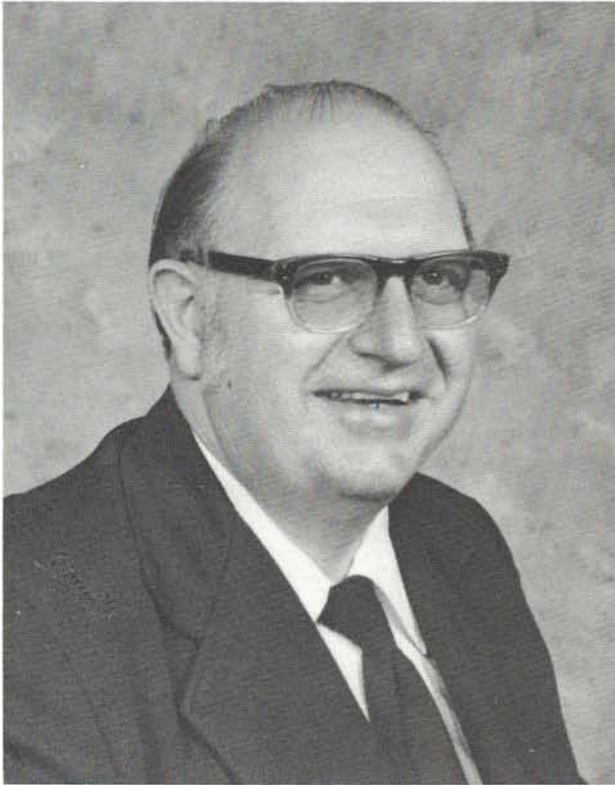
Mrs. Lucille Dickinson - 1966 - 1971

Mrs. Nelda Smith - 1971 - 1975

Miss Esteen Grant - 1975 - 1976

Mrs. Sara Head - 1976 - 1983

A Sunday School Convention was held on Friday in 1910 at our church, this was for the union School of our church and the Free Will Baptist Church.



Rev. Otto H. C. Hardt

*Our Minister from June 1977
to July 1983.*



*Randy and Cindy White
with Linda's dog, Toy*



*Karen Ellis
with Rebecca*

*Mike Ellis
with Amy*

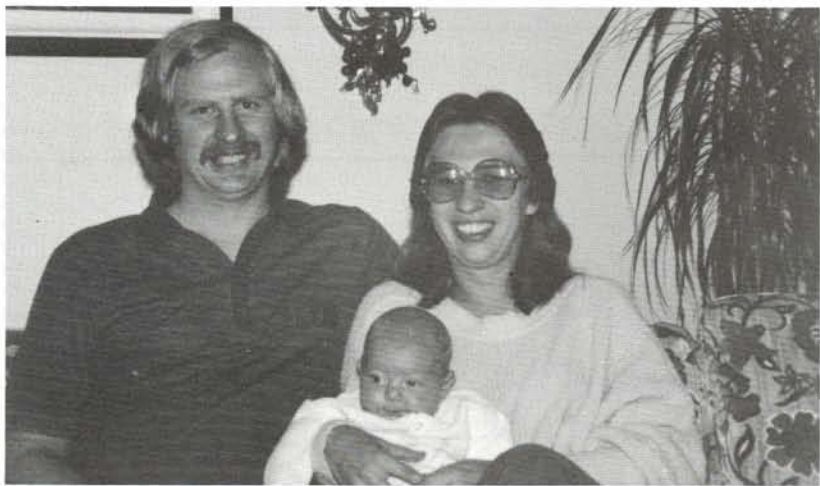


Betty Hardt, wife of Rev. Otto H. C. Hardt, and our minister of music from June 1977 to July 1983. She is treated to a special surprise luncheon in the Fellowship Building following worship service honoring her for the many hours she spent working with the choir and playing music all these years. The "piano" cake, basket of gifts and poem which is displayed on the piano and was written especially for her by Ellen Grantham were Mrs. Hardt's surprises for the day. Below is Shirley Sandlin, Judy Price, Alice Price, Bill Smith, Nelda Smith and Ruth Holmes looking on as Mrs. Hardt is greeted by Esteen Beavers at the end of the table with all the good things to eat.





Robert E. Dickinson and wife, Lucille



*Patrick Haynes and wife, Mona with
baby Christopher*



Mrs. Ethel Grady

Ethel sings in the choir, is on the Administrative Board, Communion Steward and can be found at the church many times other than on Sundays. She sets plants in the yard and grows many flowers at home to bring to church for any occasion.



Marie & Preston Jones



Donie & Remus Outlaw



Ila Mae Jones and husband, Orville



Jean and James Holmes



Ethel Grady and husband, Zeb



Pictured above is the William Harris (Bill) Smith family as they came to church for a memorial service honoring Bill's mother, Mrs. Pearl Harris Smith. All of the family were present except Warren Phillips who was out of town for the weekend. From left to right: Todd Parker with wife Cindy and daughter Leslie; Mike and Melody Wilson; Nelda Smith, Rev. Michael Warning, Bill Smith; and in front of Bill is Sid Phillips and wife Carolina with daughter Elizabeth.



Nelda, Pearl, & Bill Smith



Mrs. Pearl H. Smith
1893 - 1982

*Served our church in many offices,
was our pianist for almost 45 years.
Honored as Lay Person of the Year
1982 on May 16, 1982. Mother of 4
sons, Lyman, Morrison, Roy and
Bill.*



Mrs. Gladys Lane
1905 - 1983



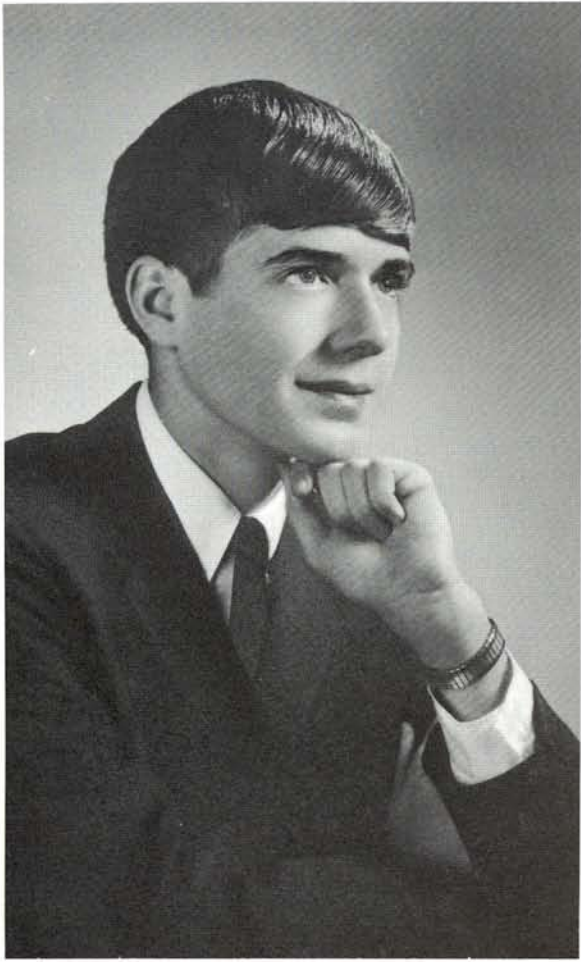
*Rev. Virgil
Moore & wife*



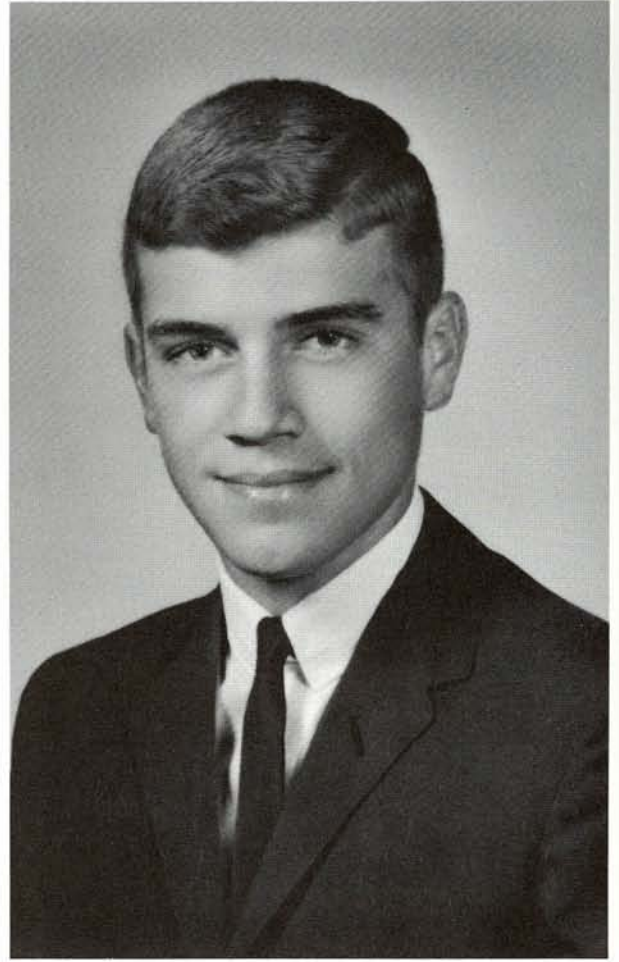
June 1983 -- Our minister, The Rev. Michael G. Warning in the pulpit preparing for Holy Communion. Mrs. Polly Warning, his wife, is at the entrance of the sanctuary and looking so happy as she enters.



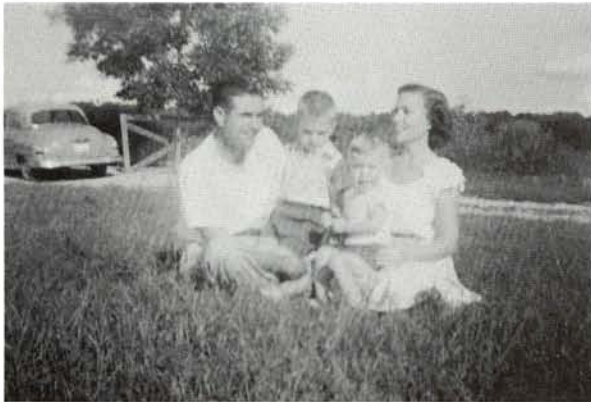
Our Choir: Marie Holmes, Ethel Grady, Dorothy Adams, Nelda Smith, Sara Head, Rev. Warning, Bill Smith, Shirley Sandlin and Ruth Holmes. Dorothy Adams is also our Choir Director and Pianist.



Dwight Stephen Smith



Lyman Gregory Smith



*Lyman, Lyda, Greg & Dwight
Smith*



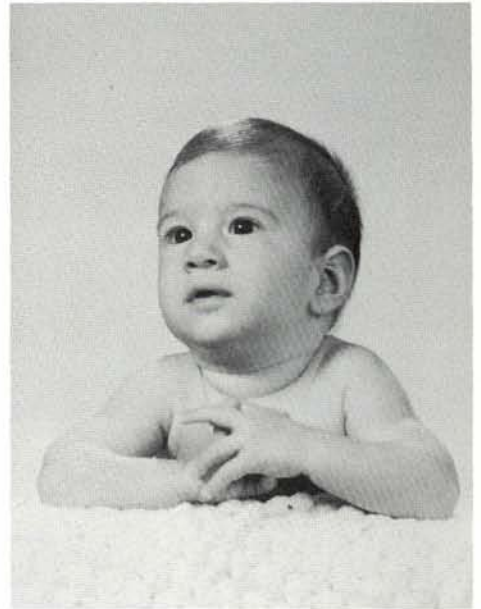
Lyman B. Smith



Lyda , Pearl with Baby Ashley, and Jennifer Smith



Joel Gregory Smith



Lyman Beecher Smith II



Ashley Shivar Smith



*Sara Head and daughters: Brenda -- far right-----
back row - Sara, Vicky, Janice
front row - Debbie, Joy*



Brenda Head



Allen Adams



Hayward Adams



*Jason Sasser , son of Janet & Eddie Sasser,
Grandson of Milford and Ruth Holmes.*



Robert D. & Ella Creech



*Eloise Kornegay, Lennie
Creech & David Arnette*



*Robert Creech, Eloise C. Kornegay,
Lennie Creech, Sallie C. Bowden,
and Walter Creech*



*At right:
Bobbie Arnette
Eloise Kornegay*



Some of the members of our Sunday School Class -- from left to right beginning on the front pew: Ethel Grady, Esteen Beavers, Lucille Dickinson, Ila Mae Jones, Mallie Grant, Eugene Beavers, Leonia Price, Eloise Kornegay, Callie Howard, Marie Holmes, Patty Myers, Sara Head, Bill Smith and Nelda Smith.



The Nativity Scene just behind the altar rail in our church on Christmas. The figurines are hand crafted by Dorothy McIntire of Yuma, Arizona. Mrs. McIntire is a friend of Esteen and Eugene Beavers.

Charles Force Herring

Charter member, active in Sunday School. In 1907 he and his family with the assistance of the Methodist Conference organized the Seven Springs Circuit made up of several churches. He was County Commissioner for several terms.



1857 - 1935



Bettie Hines Herring, wife of Charles Force Herring. Worked along with her husband in our church.

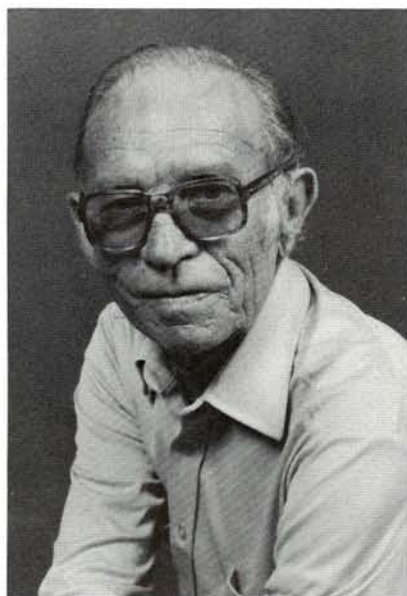
1874 - 1960



T. L. Sasser, Jr.



Mrs. T. L. (Bettie) Sasser



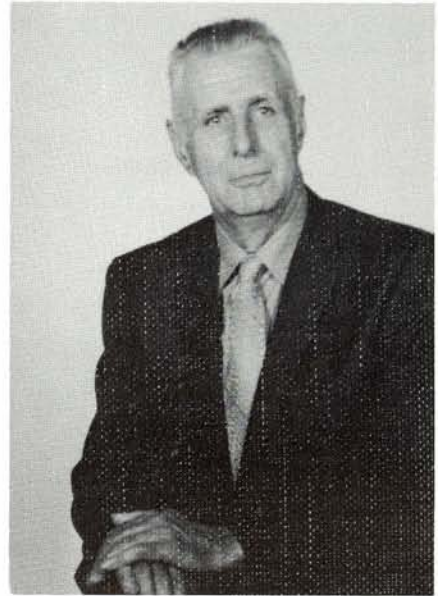
Clayton Moore



Dorothy Sasser Moore



T. W. (Offie) Best



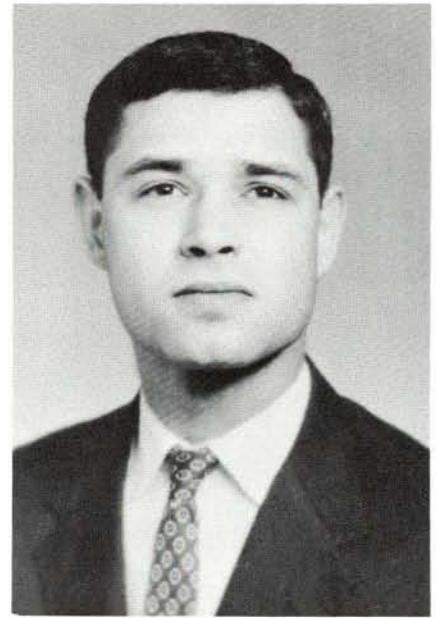
Clifton Best



Dr. Frank E. T. Kennedy & Rev. J. Paul Edwards



Sally Herring Grant



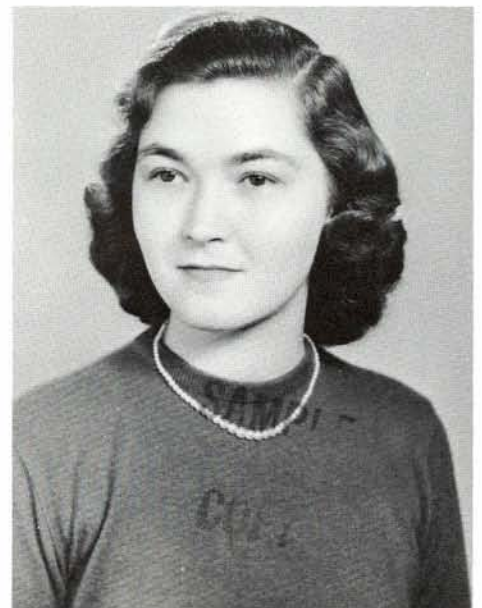
Linwood Grant



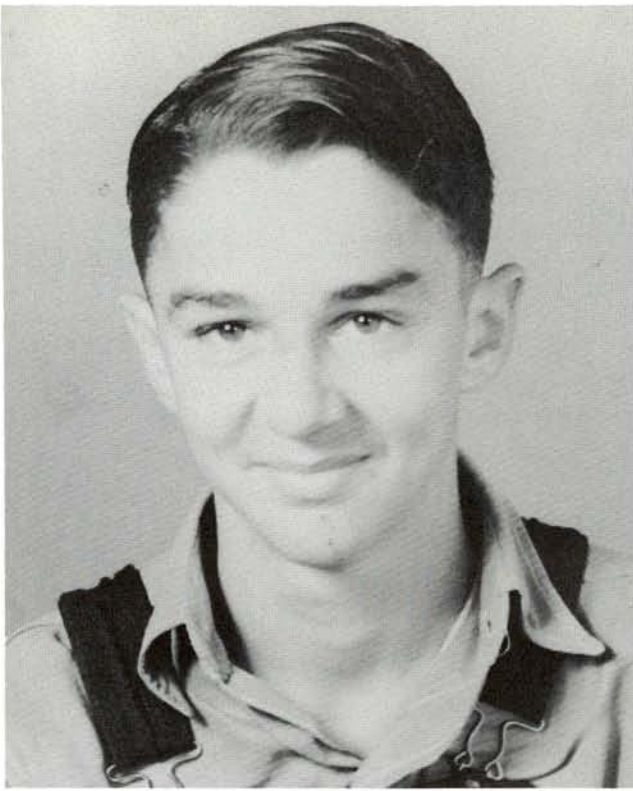
J. B. Grant



Margaret Ann Grant



Virginia Grant



Ollie Allen



Linda Hardt



Ellen Knox



Mary Allen



Lila Fields



*Lila Fields, Lola Herring, Luna Herring,
Charles F. Herring, Jr.*



Evelyn Butler



Louise Herring McCollum



Billy McCollum



Betsy Owens

April 1, 1984 -- This history was originally intended to cover the first 130 years of our church, however; it was not possible for it to be published until the summer of 1984 due to a number of things. The book was to end with a happy note and an expectation of many more years of joyful working for the Lord in our lovely sanctuary which our forefathers built for us. It now appears that this added page should go into the book because of what happened on March 28, 1984, that was the date that many destructive tornadoes swept through our state and our sanctuary was demolished in this storm. Below is a picture that will show what happened. The story of our future will be included when an update of our history is made.

This year of the Bicentennial of Methodism is also a time of a new beginning for us at Indian Springs as well as a most interesting part of our history to unfold before us. With God's help we will start to build a new sanctuary in His name before the end of 1984 and it will be to God's Honor and Glory and built in our love for Him.



" The Day After "

NOTES FROM THE AUTHOR:

Our church owes a special debt of gratitude to The Reverend Otto H. C. Hardt who graciously shared the notes and materials that he gathered as well as the pictures he made while he served our congregation. All of these were helpful in compiling the history of the church and he inspired the writer to start this task and it is with regret that this book was not finished while Rev. Hardt was still our minister.

I also appreciate the votes of confidence that our Administrative Board expressed when they unanimously voted me as Church Historian and requested that I write this book for not only our generation but for the generations to come.

In a task that covers such a long period of time, and with records, the few that could be found, being so vague and incomplete the possibility of error always exists. Should you detect errors it is requested that you present written evidence to the writer so that when an update of our history is prepared several years in the future corrections can be made. Please forgive if you do find an error!

Without the advice and assistance of Mr. James C. Darwin, Sales Representative from Goldsboro of the Hunter Publishing Company in Winston Salem, N. C., this book would not have been available to you the readers. Thank you so much Mr. Darwin.

Sincerely,

Esteen Grant Beavers
Esteen Grant Beavers

Sources of Information:

Church records, records in the Register of Deeds Office, Wayne County Courthouse, N. C., conference books, Christian Advocate, records in the Methodist Building in Raleigh and N. C. State Archives Building. Also, interviews with former and present members, former and present ministers and friends of our church.