

Mt. Zion United Methodist Church



1772-1976

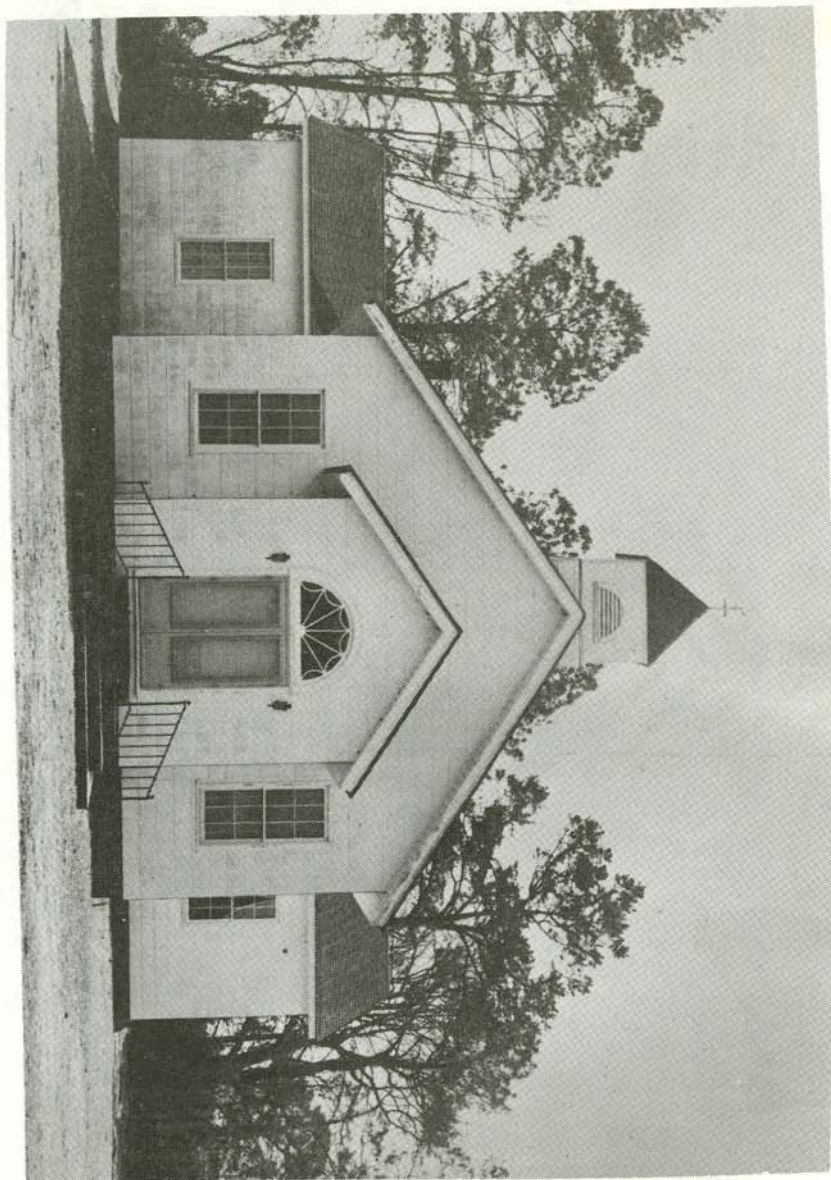
A History

Mt. Zion United Methodist Church



1772-1976

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Last photograph taken of Mt. Zion United Methodist Church before burning - March, 1976.

MT. ZION UNITED METHODIST CHURCH

The Cradle of North Carolina Methodism

1772-1976

by

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Pastor of Mt. Zion United Methodist Church

1974 -

*

Currituck, North Carolina

Joseph P. Knapp High School

Graphics Department

1976

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DEDICATION

On the evening of Ash Wednesday, March 3, 1976, Mt. Zion United Methodist Church burned to the ground.

In remembrance of that tragedy, I dedicate this book to all the members, past and present, who have continued a faithful line of service to Christ and his Gospel, for over two hundred years, and to all future members who will dream the dream onward for countless generations to come.

Remember thy congregation which
Thou hast gotten of old, which
Thou hast redeemed to be the
tribe of thy heritage! Remember
Mount Zion, where Thou hast dwelt.

Psalms 74:2

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PREFACE

Is Mt. Zion United Methodist Church the site of the oldest continuing congregation of Methodism in the state of North Carolina? The North Carolina Conference, Division of Archives and History, on the basis of research presented in this report, has already conceded that there was an organized society at Mt. Zion as early as 1775, and it is my contention that the evidence strongly suggests an earlier date of 1772.

In the past, church historians have made many erroneous assumptions about Methodism in Currituck County. For example, they have suggested that after Joseph Pilmoor preached at the Currituck County Courthouse in 1772, he preached at "Coinjock Chapel" and then proceeded south for more than twenty miles to "Narrows Chapel". This would mark the location of "Narrows Chapel" at Powells Point, which is ten miles south of the Currituck Narrows.

I believe, however, that Pilmoor deliberately bypassed Coinjock Chapel and braved dangerous swamps, because he had heard of a band of worshippers who already called themselves Methodists. I invite you to review the evidence and to draw your own conclusions.

The ruins of Mt. Zion United Methodist Church are situated in the lower part of Currituck County in a small community known as Grandy. This booklet deals with Mt. Zion's colorful early years, when the little chapel near the Narrows was the Cradle of North Carolina Methodism.

Denny C. Wise

Chapter One

THE BEGINNING YEARS

Two hundred and three years ago, the Reverend Joseph Pilmoor, a Methodist missionary from England, preached the first "official" Methodist sermon ever heard in North Carolina at the Currituck County Courthouse.¹ The next day he traveled across the Great Swamp road (which had just been completed some ten years before) to Indiantown.² At that time Indiantown was the largest settlement in the county.³ There he preached in an Anglican chapel that had been there since 1712.⁴ On the following morning, he set off with Thomas Williams, a resident of Indiantown, who guided him on a rough and dangerous Indian trail through the swamp to Narrows Chapel about twenty miles to the southeast.

These are the words of Pilmoor from his Journal of October, 1772:

After family prayer, I set off with Thomas Williams for the Narrows Chapel above twenty miles from his house. The road was rough and dangerous through the woods, but we got there in time, and had a most solemn season indeed.⁵

Today the distance from Indiantown to Mt. Zion United Methodist Church (which is essentially the same trail used by Indians centuries before) is 20.4 miles. It seems, however, that "Narrows Chapel" was more an expression of the church's location, than an actual name. The only designation written on the whole southern peninsula, as shown on some of the oldest maps, is "the Narrows", referring to some narrow passageways through islands in the Currituck Sound. Therefore, any seafaring person would have some idea where the church was located, just by this designa-

tion. The same is true for Coinjock Chapel, Tulls Creek Chapel and Forkes Chapel in South Mills, which became McBride in 1792, when the Methodists took it over.⁶

There are those who contend that Pilmoor never actually started a society in Currituck County, but this argument contains numerous fallacies. First, there was Methodism in the colonies long before Pilmoor arrived. Whitefield first broke the ice in 1737 on his preaching trek from New York to Georgia, but by the 1760's people who had been directly converted by Wesley began to settle in this country.⁷

The first extensive growth of Methodism in the colonies was in Tidewater, Virginia.⁸ This was partly because of its strong Anglican roots (at that time Methodism was a movement within the Anglican Church).⁹ The close proximity of Currituck County to Tidewater, Virginia and its geographical isolation from mainland North Carolina, have tied these two regions together. In fact, as early as 1680, citizens of Currituck County petitioned the Governor of Virginia to annex Currituck County as a part of Virginia and for years after that the exact border was often disputed.¹⁰ Therefore, it seems reasonable, that the Methodist impact on Tidewater, Virginia would quickly be felt in Currituck County.

Furthermore, as early as June 20, 1761, the Reverend James Reed, an Anglican missionary to the New Bern area of North Carolina complained to his superiors, "The Methodists of late have given much trouble along the borders of my parish...I have labored much to stop their progress". Again on December 20, 1761, he adds:

The fervor of the Methodists on the borders is much abated. The Methodists were first imported from New England, from whence have come the greatest part of the dissenters that are settled among us.¹¹

(Note: Reverend Reed's parish had a radius of 100 miles, so it is difficult to know exactly where their "border" Methodists were located!) Note also that while Methodists were essentially Anglicans, they still had a distinct identity of their own, that resulted in distrust from the clergy. Reverend Reed even goes so far as to say, "They make the Church of England and its ministers as odious as possible."¹²

The reason the "Methodists" lost their fervor at this time, was evidently due to a lack of leadership, but their presence made it easier for Pilmoor and others to cultivate a society very rapidly.

To say that Pilmoor did not start a society in Currituck County is to deny another important fact and that is the great impact that he had on the people of Narrows Chapel. Pilmoor reports that the people were "greatly affected" by his preaching; so much so that they even opened up their pocketbooks to him. Pilmoor writes:

...one old man came to me with tears in his eyes, thanking me for what he had heard, and begged (sic) me to accept of some money to help me along...nothing would satisfy him without I would take it as a token of his Christian regard, and love of the Gospel of Christ.¹³

That was the first time a Methodist minister was paid in North Carolina, but it was not the last time people of Mt. Zion expressed a willingness to do so. For, as we shall see, just three years later, these same people were contributing large sums of money for Methodist preaching when they could get it.

This brings to mind a question, if Pilmoor did not light the spark of Methodism in lower Currituck, then who did? Would it not be more reasonable to assume that the spark of Methodism was already lighted

before Pilmoor arrived and that Pilmoor simply fanned it into a blaze?

The difficulty in documenting the history of Mt. Zion United Methodist Church is partly related to the poor state of records at Currituck County Courthouse. Nothing is recorded there prior to 1760, and few deeds exist prior to 1799. This is due not only to the fact that the courthouse burned down and was occupied by Federal troops during the Civil War, but to utter carelessness and negligence of court clerks in the early years. It should be further added that records during the Revolutionary period are particularly scarce, due, no doubt, to the turmoil of the times. Therefore, the only deed on record for Mt. Zion's property is dated 1938.¹⁴

Still when taken as a whole, the evidence of Mt. Zion's early age seems overwhelming. First, Miss Margaret Dowdy, a member of the present Mt. Zion United Methodist Church, has in her possession the Church Book for Members of the Methodist Episcopal Church in Society at Mt. Zion Meeting House, Currituck County, North Carolina. This book was written by Reverend Robert V. Webb, a circuit rider who served the Camden Circuit in 1829. According to Professor Frank Baker of Duke Divinity School, this is the oldest Methodist record book of its type, in North Carolina.

Interestingly enough, Mt. Zion's record book of 1829 was still modeled after Wesley's class system. Thomas Poyner, Daniel Lindsey and William Jarvis were the three class leaders at that time. It seems likely that Colonel Jarvis and Thomas Sanderson were class leaders when Asbury arrived in 1788. This is because by the middle 1800's, as the Mt. Zion membership began to expand, two new churches were constructed near the homes of these two men. Ebenezer was built in Aydlett near the Sanderson family, and Hebron was constructed in Jarvisburg area.¹⁵

Sweet says that the first classes were often formed by local ministers and when the regular

preachers came on the scene, they found Methodism already planted.¹⁶ The circuit rider would meet with these classes on his rounds and examine the class leaders at least once a quarter.¹⁷ This type of structure helped churches in isolated areas to develop largely without outside help.

As an example, both of the effectiveness of the system and the outreach of Mt. Zion, Colonel Gordon C. Jones, author and genealogical historian of Currituck County, has in his possession, a letter written from Holland Williams in Tulls Creek, to Daniel Lindsey, Narrows Shore:

August 12, 1824

Dear Sir:

My wife and daughter and Mrs. Wildon and her daughter, wishes to go to the camp meeting and they wish to have a tent, if it is convenient for you to prepare a tent for them, be so good as to send me word by the bearer, and I will settle with you on sight for the same.

Yours respectfully,
Holl'd Williams

So, by 1824, class leaders from Mt. Zion were having an effect on the religious life of the entire county. Annual Camp Meetings were being held and supplies of tents were on hand for rent.

As another indication of the early contribution of Mt. Zion to religious life in Currituck County, it should be noted, that many relatives and descendants of the early Mt. Zion families, helped to start churches all over the county. They were charter trustees of the following Methodist churches:

Wesley Methodist, 1834 (Old Trap)¹⁸
Bannister Hardy Jarvis, Trustee
William Jarvis, Trustee
Nathan Poyner, Trustee

Ebenezer Methodist, 1841 (Aydlett)¹⁹
Nathan Poyner, Trustee
Bannister Hardy Jarvis, Trustee

Asbury Methodist, 1846 (Coinjock)²⁰
Nathan Poyner, Trustee
Bannister Hardy Jarvis, Trustee
Thomas Woodhouse, Trustee
Elehu Woodhouse, Trustee
Thomas Sanderson, Trustee

Perkins Methodist, 1850 (Shawboro)²¹
Thomas L. Sanderson, Trustee

Hebron Methodist, 1854 (Jarvisburg)²²
Thomas Woodhouse donates land
Bannister Hardy Jarvis, Trustee

Baxter's Grove Methodist²³
1860 (Tulls Creek)
Thomas L. Sanderson, Trustee

Sharon Methodist, 1905 (Poplar Branch)²⁴
Nathan Poyner donates land
Daniel Lindsey, Trustee
Jordan Poyner, Trustee

Thomas Webb, who along with George W. Langhorn was appointed to the Camden Circuit in 1829, reports that at the beginning of that year, there were 78 white members and 79 black members of Mt. Zion Meeting House. Incidentally, there were only 93 black members listed on the entire Camden Circuit in 1829, while in 1826, 1,065 blacks had been listed. One wonders what happened to the missing 972 members in three year's time. That in itself deserves further study. If, however, we can believe the 1829 Conference Minutes, almost 85% of the black members on the Camden Circuit belonged to Mt. Zion Meeting House.

Of greater significance, however, is the fact that most of the white members in Mt. Zion's record book were by this time in their 60's, 70's and

some in their 80's. Colonel Gordon C. Jones made this observation while identifying each member on the church record book. There is evidence, as I will point out, that they had been Methodist most, if not all of their lives.

Unfortunately, however, Reverend Webb did not bother to list the name of any member of Mt. Zion Meeting House who died prior to 1829. He mentions only the five members who died during that particular year. Obviously, if records had been kept according to today's Discipline, documenting the age of this church would have been greatly simplified.

Nevertheless, with the help of this record book, it has been possible to trace the family trees of Mt. Zion's membership right back to the time of Asbury and Pilmoor.

For example, Mt. Zion's record book records the death of Thomas Poyner in 1836. According to his obituary in the Norfolk Herald of October 31, 1836, Mr. Poyner died at age 77, having been "A zealous member of the Methodist Episcopal Church upwards of 50 years". Webster defines "upwards of" as "in excess of, or more than". Therefore, Mr. Poyner was a member of Mt. Zion Meeting House some years prior to 1786. Not only was Mr. Poyner a "zealous" Methodist, but his son, Nathan, was a Methodist minister. This can be verified by the church record book and by the North Carolina Census of 1850.

In the late 1820's, Reverend Nathan Poyner began to make regular boat trips across North River, where he organized a congregation at Old Trap, North Carolina.

Thomas Poyner was only thirteen when Pilmoor preached at Narrows Chapel, but since his grandfather owned the land on which the church stood (if not the church itself), we can assume that he heard Pilmoor at that time. He did not actually join the church, however, until after he returned from eight years duty in the Revolutionary War, where he worked his

way from "private" to "captain".²⁵

On Wednesday, August 16, 1775, just three years after Pilmoor had preached at Narrows Chapel, Asbury who was in Portsmouth, Virginia, wrote in his Journal:

Preaching at Hardings, about sixteen miles from town I met with Mr. P. from North Carolina who invited us to go and form a circuit in Currituck County, where they have very little preaching, but what they pay for at the rate of three pounds per sermon.²⁶

The editor of Asbury's Journal says that "P" probably stood for "Pinner".²⁷ He is almost correct. There were no Pinner's living in Currituck County according to the Census of 1790 and 1779. Members of that same family line in Currituck County, however, were called either "Piner" or "Poyner".²⁸ In fact, Thomas Poyner's name appears both ways on Mt. Zion's church record book. In 1829, Reverend Webb spelled it "Poyner", but in 1832, Reverend Baine spelled it "Piner". Actually the outer banks or Middle English pronunciation, "Poyner", is probably correct, while "Piner" and "Pinner" are American corruptions of that original Shropshire name.

While there were more than a dozen males named "Poyner" living in Currituck County at that time, there seems little room for doubt that this mysterious Mr. P. was Nathan Poyner, father of Thomas Poyner and grandfather of the Reverend Nathan Poyner (a local Methodist preacher).²⁹

Nathan Poyner had a very distinguished career in the county, having served as Justice of the Peace, member of the House of Commons, and a delegate to the first and second Provincial Congress at New Bern (1774 and 1775).³⁰ Of greater significance, however, is that in the fall of 1775, he had taken the position as a captain of the Revolutionary

militia from Currituck County, moving his company to Great Bridge, Virginia.³¹

This establishes that he was not only a frequent traveler and a prominent citizen, but also a strong patriot. Therefore, it would be quite in character for Nathan, in rebelling against the King of England, to also rebel against the "King's Church".

The seeds of Methodism had previously been established by Pilmoor, as a movement within the Anglican Church, but now the time was right to discard the former in favor of the latter. For example, as soon as the Revolution broke out, Anglican priests began to flee the county, so that by 1815, there were only five priests and 200 communicants in all of North Carolina.³² It seems logical, then, that Poyner would seek out the leader of the Methodist movement, to help him with this transition in loyalties.³³

Finally, it seems that Nathan had another particular reason in being interested in his little church. His Father-in-law evidently owned the property on which it stood (if not the church itself). Nathan was married to Ann Sanderson, the daughter of Thomas Sanderson, Sr., the wealthiest land owner in Currituck County.³⁴

Among land holdings Sanderson listed in his will, were "Narrows Island", "Grandy's Island", "Dew's Quarter Island" and "all the land on the ridge".³⁵ In other words, he owned land all around the present site of Mt. Zion United Methodist Church.

Eventually, it seems that Nathan, out of his union with Ann Sanderson, acquired ownership of the Mt. Zion property, for the land remained in Poyner hands until Mrs. Thomas (Mary) Poyner, gave the church its first clear title in 1938.³⁶

Therefore, based on the account in Asbury's Journal, it can be established that by 1775, Mt. Zion already had an organization strong enough to pay an

unusually large sum for a preacher, when one was available. Furthermore, they evidently already regarded themselves as Methodists, since they sent Nathan Poyner up to Virginia to seek out the leader of Methodism for assistance. In fact, Asbury had only recently been appointed to the Norfolk area, so the very fact that Mr. Poyner knew where to find him, establishes that a communication link with Norfolk area Methodists already existed.

It is important to keep in mind that at this time the primary mode of travel in Currituck County was by boat. It can be proved that most prominent families in Currituck County had at least one schooner. Many families lived on islands and on the outer banks, but because of their boats, they were not as isolated as it might have seemed. In fact, in those days, Currituck County was the smallest of the four major ports in North Carolina.³⁷ Members of Mt. Zion were very much involved with that port. Daniel Lindsey was the ship's chandler, Samuel Jarvis was commissioner of the port in 1776 and the Whitehall family made its living building and sailing ships. There were, at least, two harbors near the Mt. Zion area. One was near Daniel Lindsey's home and the other was across from Mt. Zion Meeting House, called Poplar Branch Run. Regular commerce through Currituck Inlet, reached Norfolk, Boston, Philadelphia, New York City, Maryland and Delaware. These were also the centers of Methodism in the Colonies.³⁸

If, therefore, preachers sometimes came down by boat from Norfolk, it would explain the generous salary Mt. Zion paid at that time. For example, the General Assembly set the entire annual wage for an Anglican priest at 80 pounds, while Mt. Zion paid what would amount to almost twice that much in a year's time.³⁹

Since Pilmoor and Robert Williams had already started classes in Norfolk and Back Bay, before they ventured into North Carolina; and since Back Bay empties directly into the Currituck Sound, such a

possibility seems less than remote.⁴⁰ Williams died in Norfolk in 1775.⁴¹

At any rate, Asbury never kept his appointment with Mr. Poyner to visit Mt. Zion on September 10, 1775. Evidently, the outbreak of the war forced him to change his plans. We know, for a fact, that he went into hiding a number of years because as an Englishman who refused to bear arms, he was regarded as a Tory.⁴² So it was not until 1784 that Asbury finally arrived in Currituck, and on this trip, he apparently did not go down to lower Currituck at all.⁴³ If one considers geography, the reason seems obvious. Between upper and lower Currituck, there was a treacherous swamp. Even at best, Asbury described the roads in Currituck as "very deep".⁴⁴ Further, lower Currituck, being a peninsula, was a dead end for land travelers.

Therefore, when Asbury came to Coinjock, the Methodists came up by boat, or through the swamp to meet him. This is substantiated by the remarkably large number of people Asbury spoke to at Coinjock Chapel (on the North side of the swamp.) Members there reached 500 at a time when the county's total population was only about two thousand.⁴⁵

On two occasions, Asbury stayed with Samuel Simmons who lived in Coinjock.⁴⁶ Samuel Simmons was also a close friend of the Poyner family, making him a point of contact with Methodists above and below the swamp.⁴⁷ According to Grissom, however, the Methodists never established a permanent work in Coinjock at that time, although Asbury, Coke, and others did regular duty in the little Anglican Chapel there.⁴⁸

Asbury's movements are difficult to trace, but as far as can be determined, he did not visit lower Currituck until 1788, and most of his successors ignored it altogether, forcing these isolated Methodists to make it on their own. Finally, however, in January, 1788, Asbury visited the home of Colonel Thomas Jarvis, a veteran of the Revolutionary War.⁴⁹

Colonel Jarvis's grandsons were on Mt. Zion's record book in 1829. This family could well be related to the Jarvis family of Wesley Chapel in New York, although this is not established. At any rate the Colonel's strong ties to Methodism can be seen in the fact that his daughter Lydia was courted by the Reverend Edward Hardy during his appointment to the Camden Circuit in 1795.⁵⁰ Hardy had been from Bertie County and could not have met Lydia prior to that time.⁵¹ In 1796, they were wed and Hardy located in Poplar Branch (Grandy).⁵² There Lydia bore him seven sons, including Charles Wesley Hardy, S. Coke Hardy, T. Asbury Hardy and J. Butts Hardy.⁵³ (Incidentally, Edward and Lydia were also the great grand-parents of General Douglas MacArthur).⁵⁴

After Lydia died, Reverend Hardy married three other Mt. Zion girls--another Jarvis sister and two Woodhouse girls. (Gravestones of the Woodhouse wives are located less than a mile from Mt. Zion United Methodist Church.)

It should also be noted that Bannister Hardy Jarvis, a direct descendant of the Colonel Thomas Jarvis line, also became a local Methodist minister. Bannister's son Thomas J. Jarvis, who described the Methodist Church as "very dear", became governor of the state of North Carolina in 1889.⁵⁵ In that same year, the Governor donated money to have his mother church rebuilt.

Of particular importance are the strong Anglican ties of the Jarvis family. Foster Jarvis was one of the first vestrymen in the county and Samuel Jarvis was vestryman as late as 1773.⁵⁶

After leaving Colonel Jarvis, Asbury says he preached at "Saunders's, dull times as both places"⁵⁷ Dr. H. E. Spence in his history of McBride Church points out that Asbury "almost invariably used a given name or 'mister' or some other title when speaking of individuals or families."⁵⁸ Surely someone as prominent as Thomas Sanderson, deserved at least a

"Mister", so perhaps it would not be too speculative to assume that Asbury was referring to the little chapel on the Sanderson land, that we know today as Mt. Zion.

It can be established that the Sanderson's were great patrons of the Church of England. In years past, Richard Sanderson, a church warden, boarded the first Anglican missionary in his own home.⁵⁹ At his death, Richard even left 200 acres for a glebe, but his family declared the will to be a forgery and overturned it in court.⁶⁰ Many decades later, we still find another Sanderson (Thomas) as a Charter trustee on numerous new Methodist Churches and as the donor of land for the county's first A.M.E. Zion Church (1870).⁶¹

Asbury reports that the weather was "icy", so it may be that there was no way to heat the chapel and they had to meet in a home. If it was at the Sanderson home, rather than at the "Sanderson Church" that Asbury spoke, then surely his host was Thomas Sanderson (died 1821).⁶²

In 1829, there were 8 members of the Sanderson clan on Mt. Zion's church rolls including Mary Sanderson, the widow of Thomas, and Polly Saunders (or Sanderson), widow of another Thomas Sanderson.

In his will Thomas Sanderson left his son, William Dozier Sanderson, "Land bordering William Caffee at Dowdy's Bay" and "Land on the ridge that formerly belonged to Nathan Poyner deceased."⁶³ This is final proof that the Sandersons and the Poyners owned the land on which Mt. Zion stood.

Chapter Two

THE ORIGINAL MT. ZION MEETING HOUSE

Judging from the length of the original 10" x 12" hand-hewn beams of heart pine, which were put together with wooden pegs and hand forged nails, the old building was 25' long, the same length as the first Anglican chapel in Edenton.⁶⁴ Evidently, due to the direction of the church hierarchy, many of these early chapels were of uniform size.

Mr. Hill Mercer is one of the oldest living members of the present Mt. Zion United Methodist Church. According to his father, who served as church sexton in the original building, there was once a circular type pulpit built into the alter area and made of either stone (ballast stone?) or brick.

This pulpit allegedly "wrapped around the minister and covered him up to his neck." Over the years an interesting piece of folklore has developed about this strange pulpit. The story is that it served as a barricade to protect the preacher from objects thrown by angry dissenters. It would seem, however, that this was actually an Anglican pulpit that had long since lost its significance to the local congregation.

Incidentally, Mr. Mercer also reports that the original church had no glass windows, in their place were sliding door-like structures that would open up to let in the sunlight and the outside air, but would close, in block house fashion, to form a protective barrier, presumably, against Indian attack.

Old timers also report that the first structure had a balcony for the slaves. This seems quite reasonable since we do know that a large number of slaves belonged to the church in 1829

At any rate, when the building was rebuilt and

enlarged in 1880, the old pulpit, as well as the balcony, was dismantled and the wooden windows were replaced with glass, so no one knows exactly how the original building looked. The oldest photograph located thus far, was taken in 1908.



Oldest known photograph
Mt. Zion Methodist Church - 1908.

Chapter Three

THE CHURCH RECORD BOOK OF 1829

The Church Book of Mt. Zion Meeting House is kept by Miss Margaret Dowdy, the church curator. This book is hand-bound and hand-written by the Reverend Thomas V. Webb with a quill pen.

On February 2, 1830, Reverend Webb reports that in the beginning of his first year, he had 78 white members. During that year, however, he expelled five of them for misconduct. Included among these were some of the wealthiest, most prominent citizens, such as Jonathan Linsey, son of the Class Leader, Daniel Linsey.

Church members could be expelled for dancing, drinking, gambling, cursing, brawling, and a multitude of other "sins". For this reason, each person who wanted to join the church, had to go through a six month probation period (on trial), before he could be added to the church rolls.

I was amused, however, to read that Thomas Whitehall left his family all the whiskey he had in Elizabeth City, even though his son, Robert, belonged to the Total Abstinence Society.

This brings to mind another interesting event. It seems that in 1832 a wagon train must have been formed, as several families suddenly packed up and moved west. These included William and Sally Voliva, Thomas and Polly Poyner, Hadly and Abigail Woodhouse and Nathan Voliva. This reminds us that these were frontier times, when daily living was just as hard as the practice of religion.

A complete copy of the contents of the Record Book of 1829, follows:

CHURCH BOOK

FOR

MEMBERS OF THE METHODIST EPISCOPAL CHURCH

IN SOCIETY AT

M O U N T Z I O N

MEETING HOUSE

CURRITUCK COUNTY, NORTH CAROLINA

This book is designed as a permanent record of the membership and progress of the Society, with the subscribers for the Christian Advocate Journal and Zion's Herald, that when one who are new Ministers or members are removed hence by Death; those who survive us take deep interest in viewing the progress of the Society and particularly in reading names of those who have departed in the triumphs of faith and gone safe to Heaven.

That the Enrolment of members may be complete no name once regularly entered should be erraced therefrom, but entered in the columns for remarks and changes that may take place by Deaths, removals, expulsions or withdrawls, in three letter cases taking up a little space as convenient that if the same individual should come back to the Church, it might be entered opposite their names "rejoined or returned".

SUBSCRIBERS NAMES FOR THE CHRISTIAN ADVOCATE JOURNAL
AND ZION'S HERALD

Subscribers Name	Post Office	County of	State of	Sums
4 Vol.				
Daniel Linsey	Poplar	Currituck	N. C.	\$
	Branch			
Lancelot	Ditto	Ditto	do	
Woodhouse				

AN ENROLMENT OF MINISTERS OF THE "METHODIST EPISCOPAL CHURCH" who have had regular and stated appointment for Preaching at Mount Zion Meeting House, Commencing in the year, 1829

1829 Camden Circuit. Thomas V. Webb, Geo. W. Langhorn

1832 George A. Bain and Henning Kelly

H. Holmes, P. E. (Presiding Elder)

AN ENROLMENT OF THE MEMBERS OF
THE METHODIST EPISCOPAL CHURCH IN SOCIETY
AT MOUNT ZION, MEETING HOUSE

Number	State	MEMBERS NAMES	Station	No. of Class	Date of Conversion
1	B	Daniel Linsey, C. L.	M	No. 1	
2	B	Elizabeth Linsey	M	"	
3	B	Thomas Poyner	W	"	
4	B	Polly Woodhouse	W	"	
5	B	Mary Sanderson	W	"	
6	B	Rebecca Dowdy	W	"	
7	B	Matilda Barnard	W	"	
8	B	Jese Barnard	M	"	
9	B	Polly Saunders	W	"	
10	B	Lantelot Woodhouse	W	"	
11	B	Polly Woodhouse	M	"	
12	B	Jese McClanning	M	"	
13	B	Keziah Barker	W	"	
14	B	Dorcas Mercer	M	"	
15	B	Silas Mercer	M	"	
16	B	Mariam Dowdy	M	"	
17	B	Julia Dowdy	M	"	
18	B	Henry Martin	M	"	
19	B	Polly Martin	M	"	
20	B	Barbary Sanderson	W	"	
21	B	Iydia Sanderson	S	"	
22	B	Jonathan B. Linsey	M	"	
23	B	Nancy Sanders	M	"	
24	B	Class 2		No. 2	
25	B	William Jarvis, C. L.	M	"	
26	B	Betsey Jarvis	M	"	
27	B	Thomas Jarvis	M	"	
28	B	Sally Jarvis	M	"	
29	B	Alexander Whitehall	M	"	
30	B	Betsey Whitehall	M	"	
31	B	Thomas Forbes	M	"	

CURRITUCK COUNTY,

NORTH CAROLINA

COMMENCED IN THE YEAR 1829

TIME OF JOINING SOCIETY	REMARKS AS TO DEATHS, REMOVALS
	Died in peace 1837
	Died in peace 1836
	Died in peace 1832
	Withdrawn 1830
	Died in peace 1829
	Died in peace 1833
	Died in peace Feb. 24th 1838
	Died in peace 1829
	Removed in 1832
	Died in peace 1829
	Died in peace 1829
	Removed to Knotts Island 1829
	Removed to Knotts Island 1829
	Removed 1830
	Removed 1830
	Expelled 1830
	Died in peace 1829
	Died in peace 1835
	Removed 1832
	Removed 1832
	Died in peace 1833

Number	State	MEMBERS NAMES	Station	No. of Class	Date of Conversion
32	B	Dorcas Forbes	M	No. 2	
33	B	Thomas Whitehall	M	"	
34	B	Sally Scarborough	M	"	
35	B	Meriah Mercer	M	"	
36	B	Cloe Sawyer	M	"	
37	B	William Voliva	M	"	
38	B	Polley Bray	M	"	
39	B	William White	M	"	
40	B	Anny White	M	"	
41	B	Lydia Davis	M	"	
42	B	Mary Jarvis	M	"	
43	B	Polly Simmons	M	"	
44	B	Betsey Hobbs	M	"	
45	B	Elihu Hall	M	"	
		Class 3		No. 3	
46	B	Thomas Poyner, C. L.	M	"	
47	B	Polly Poyner	M	"	
48	B	Seala Sanderson	W	"	
49	B	Abigail Hunnings	W	"	
50	B	Betsey Forbes	S	"	
51	B	Sally Sanderson	M	"	
52	B	Nancy Wroten	W	"	
53	B	Nathan Voliva	S	"	
54	B	Hadley Woodhouse	M	"	
55	B	Abigail Woodhouse	M	"	
56	B	Hessa Williams	S	"	
57	B	Sobrina Williams	S	"	
58	B	Lydia Griggs	M	"	
59	B	Salley Voliva	W	"	
60	B	Sally Hunnings	S	"	
61	B	Director Dowdy	S	"	
62	B	Nancy Dowdy	M	"	
63	B	Thomas Linsey	M	"	
64	B	Cordelia Linsey	M	"	
65	B	John Barnard	M	"	
66	B	Susan Barnard	M	"	
67	B	Richard Sanderson	M	"	

TIME OF JOINING SOCIETY	REMARKS AS TO DEATHS, REMOVALS
	Died in peace 1833
	Died in peace 1830
	Expelled 1836
Married to Woodhouse 18	Removed to the West in 1832
	Died in peace 1833
	Removed 1834
	Removed 1834
	Died in Peace 1833
	Died in peace 1830
	Removed 1833
	Died in peace 1834
	Removed to the West in 1832
	ditto
	Died in peace 1830 or 31
	Died in peace 1830 or 31
	Removed to the West in 1832
	ditto
	ditto
Married to J. P Gibson	Removed 1832
Married to Silas Riggs	Removed to the West in 1832
	Removed 1832
Married to Mercer	Excluded 1829
	Excluded 1829
	Expelled 1834
	Transferred to Moyock
	Excluded 1838

Number	State	MEMBERS NAMES	Station	No. of Class	Date of Conversion
68	B	Sally Mercer	W	No. 3	
69	B	Sally Belangey	W	"	
70	B	Blair White	M	"	
71	B	Susan Godden	W	"	
72	B	Samuel Griggs	M	"	
73	B	Jese Hobbs	M	"	
74	B	Sally Hobbs	M	"	
75	B	Elizabeth Caffee	W	"	
76	B	Amy Caffee	W	"	
77	B	Charlotte Lutts	M	"	
78	B	Fanny Clark	S	"	
79	B	Sally Jones	M	"	
80	B	Thomas Jarvis	M	"	
81	B	Ann Jarvis	M	"	

TIME OF JOINING SOCIETY	REMARKS AS TO DEATHS, REMOVALS
	Died in peace 1832
	Excluded 1829
	Removed 1829
	Removed 1829
	Excluded 1829
	Excluded 1829
	Removed 1829
	Excluded 1829
Joined June 1830	Excluded 1838
May 1832	Died in peace 1833
ditto	Died in peace 1833

My ministerial year drawing to a close, I will now give a statement of the Membership. Before giving the statement, I would observe that Bro. Nathan Poyner was appointed to Class No. 2 and Bro. Alexander Whitehall to Class 3.

White members commencement of the year	78
Expulsions	5
Removals	5
Deaths	<u>5</u>
	<u>15</u>
	63
Received on trial	None

Number at the close of ministerial year 63 decreased 15. Number of colored members at the commencement of the year was 79 present, present number 78, decreased 1.

Having labored with this people the past year according to my feeble ability, I now take my leave of them, wish the most affectionate regard, and wishing them prosperity in Religion and ultimately a final admittance in the Kingdom of Glory.

February 2, 1830

Thomas V. Webb

Constitution of the Zion Tetotal Abstanance Society, 1842. Article #1 this Society shall be called the Zion Tetotal Abstanance Society uxelery to the Currituck County Tetotal Abstanance Society.

Art. #2 The dsigen of this Society is to exert without Respect to Sector Party whatever influence it may have in stopping the devastating current of intemperance which is rushing through our land.

Art. #3 The business of this Society shall be conducted by President, V. Pres., Secretary and five or more managers to elected at the annual meeting in each year, all or a majority of whom shall have power to transact all the business of this Society not orher wise provided for in this constitution.

Art. #4 It shall be the duty of the Pres. to preside at all meeting of the Society an in absence the Vi. Pr. and in the absence of boath a Per. Pro. temp. or shall be chosen by nomination an election from the board of managers.

Art. #5 The Secretary shall keep a regular record of the pceedings of the Society and make a report to be read at each annul meeting.

Art. #6 This Society shall hold its annul meeting on the 4 day of July in each year at such places as a majority of the Society then present shall chose and the Pres. shall call a meeting of the Society at least quartly at the deference Churches or elsewhere in the County and if posable precure some person or persons to address the society.

Art. #7 Any person may become a member of this Society by subscribing ? pledg.

Art. #8 This constitution and pledj shall not be altered except at an annual meeting by a vote of a majority of the members than present.

Art. #9 It shall be the dutey of each member of

Society to use his or her influence to get persons to sign the teatotal abstinence pledge and report the names to such to the secretary who duty it shall be to record the same.

Art. #10 Any member of the Society violating the pledge shall be first talk to by one or more member of the Society and if he or she shall continue to break the pledge it shall be the duty of the Secretary on hearing the same to notify the person so offending by note or otherwise to appear before the Society at its next meeting where the case shall finally be determined.

PLEDGE

We the undersigned do agree that we will not use intoxicating liquors nor traffic in them as a beverage; that we will not provide them as an article of entertainment or for person's in our employment, except for medicinal or sacramental purposes, and that in all suitable ways we will discountenance their use throughout the community.

NAMES

Wm A. Jarvis, Pres.	Jesse Mercer
Nathan Poyner, V. Pres.	Elizabeth Jarvis
B. H. Jarvis, Sety.	E. Sanderson
Wm Barker	Hessa Gipson
Silas Mercer	Mary Gregory
John E. Holt	Briget Forbes
Caleb Forbes	Charity Sikes
Jno W. Jarvis	Jackey Moriset
Wm P. Forbes	Sally Griggs
Jesse Sanderson	Judia Jarvis
Thor C. Jarvis	Mary Jarvis
Josiah Jones	Susan Poyner
Thoe J. Jarvis	Polly Poyner
Geo. W. N. Jarvis	Sally Sanderson
Wm. Woodhouse	Julia Barco
Thos. Woodhouse	Jehue Grieves
James Sturgis	Wm. H. Jarvis

Wm. Dowdy
P. Doxey
Jno Newbern
Edmond Woodhouse
Nancy Dowdy
Mary Forbes
Betsy Sandrson
Sally Sandrson
Marguit Newbern
Savilety Mercr
Rebeca Wroten
Elizabeth Williams
Elizabeth Murel
Sally Sandrson
Kelia Dowdy
Dorice Belangy
Mehuly H. Jarves
Isaac Forbes
Jon Forbes
William Whitson
Sally Dowdy
Thoe Poyner
James R. Mercer
John Williams
Spence Spry
James Gipson
Elizabeth Mercer
Thos Dowdy
Richard Jarves
Wilson Woodhouse
Nancy Owens
Bretany Mercer
Thos Wright
Nancy Mercr
Anna Owns
June Lindsay
D. M. Lindsay
Laverne Va. Lindsay
Amy Barco
Tho Briggs
Sufeph Griggs
Rebeca Leach
Mary Oneil

Enoch Forbes
Wm Barco
Richard Etheridg
Sally A. Ives
Sophiah D. Toler
Mary Grives
Mary Walker
Caroline Ives
Ashley Owns
Harriet Owns
Sally Harrison
Julia Duling
Darkis Fountain
Patsy Sawyer
A. Stuart
Lidia Forbes
Wilson Woodhouse
Mary Ansell
Julia Ann Jarvis
Mary S. Jarvis
John Owns
H. Owens
D. C. Lindsey
Robert White
Samson Ethyedey
Frances Wright
Eliza Schaff
Emley Dowdy
Frances Carteryh
Elizabeth Mercr
William Cupper
Henry Sanderson
Thomas Dowday
Wm Cooper
Henry Sandrson
H. P. Dowe
Polly Poyner
Unicu Murell
Nancy Owns
Elizabeth Everton
Sally Crane
Ledia Creekmore
Direton Mercr

Mary Mercer
Sally Mitchl
Magret Cooper
Francis Carron
Sarh An Lindsay

Susan Woodhouse
Mahalia H. Jarves
Wm Dowdy
Daniel C. Lindsay
Robert Whitehall

Jordan Poyner

MEMBERS NAMES

Wm A. Jarvis, Pr
Rv. Nathan Poyner V. P.
Rv. B. H. Jarves A. L.
Wilson Woodhouse Sc.
Silas Mercer 1 Ma.
Caleb Jorbes 2 Ma.
Wm Woodhouse 3 M
Edmond Woodhouse 4 M
John Newbern 5 M
John W. Jarves
Thos C. Jarves
Josep Jones
Thos. J. Jarves
Gorge W. N. Jarves
Jessa Mercer
Elizabeth Jarves
Lidia Poyner
Elizabeth Carver
Bridget Forbes
Susan Poyner
Polly Poyner
Sally Sandrson
Julia Barco
Elizabeth Sandrson
Sally Sandrson
Marguet Newbern
John Owns
Hisaciah Owns
Rebeca Wroten
Elizabeth Williams
Elizabeth Muril
Sally Sandrson
Andocia Belangy
Isaac Forbes

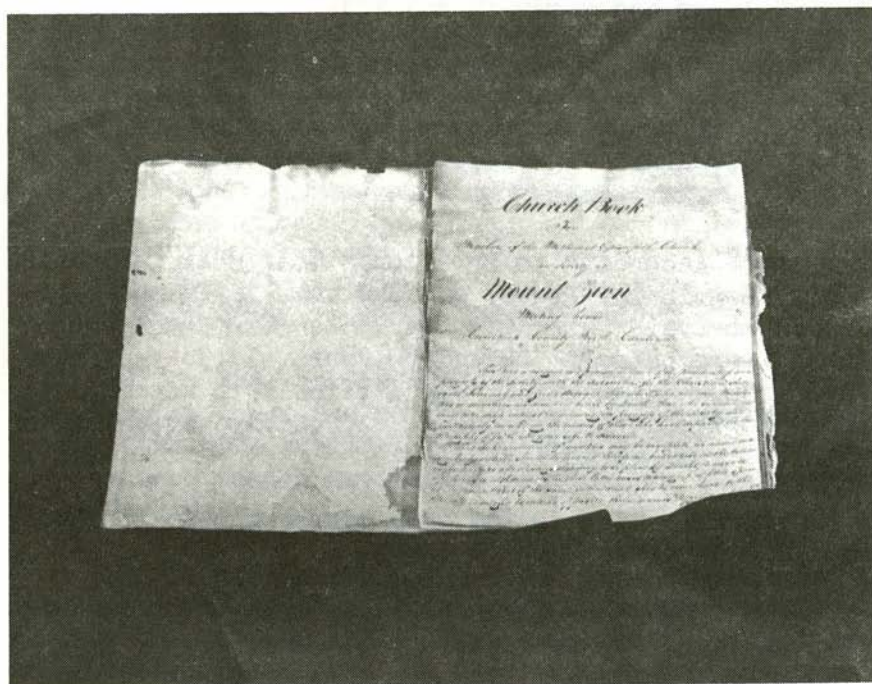
Thos. Poyner
John Williams
Elizabeth Mercer
Nancy Owns
Britana Mercer
Nancy Dowdy
An Owns
Jane Lindsay
D. M. Lindsay
Vir Lindsay
A. H. Lindsay
Amy Taylow
Sofiah Dowdy
Rebeca Lachfield
May Oneel
Lidia Forbes
Mary Murel
Julia Heath
Mary L. Jarves
Emeline Jarves
Francis Wright
Elza Scaff
Elmly Dowdy
Francis Carteright

Records of the trustees of Mount Zion Meeting House belonging to the Methodist E. Church.

At a meeting of the trustees of Mount Zion meeting has held at Daniel Lindsey's, elder July 13th 1832. Daniel Lindsey was present.

It appearing that a vacancy existed in the board. George A. Bain preacher in charge of Camden Circuit proceeded to nominate the following persons to fill said vacancy and the said Daniel Lindsey approved of said nomination's viz., Eliha Hall, Nathain Piner, John Barnet, William Jarvis, Thomas Jarvis, Thomas Piner and Thomas Forbes.

George A. Bain, Chairman



Oldest Methodist local church record book in the state of North Carolina - 1829.

Chapter Four

Summary

If I am correct in my deduction that Pilmoor preached at Indiantown, and then at Narrows Chapel, an interesting question arises: "Why would he deliberately bypass Coinjock Chapel, only to journey through treacherous swamp for over twenty miles to preach at still another more isolated church?"

The only reasonable answer seems to be that Pilmoor had already heard that these people were called "Methodists". Much to his sorrow, however, their ignorance and narrow beliefs made them more like the "dissenters" encountered by Reverend Reed a decade before, and not at all like the Methodists that Pilmoor had known in England.

While Pilmoor was not impressed with the people of Narrows Chapel, nevertheless, they were very much impressed with him. This fact, along with the following evidence, suggests that out of that encounter a society was formed.

(a) According to Mt. Zion's Roll Book, which is the oldest in the state, we find that 157 members belonged to that church as early as 1829 and most of these were between 60 and 80 years old. In those days, church membership was difficult to attain, so the "actual congregation" was probably even larger than the roll would indicate.

(b) Mt. Zion is the only church known to exist near the Narrows prior to 1840.

(c) Mt. Zion is 20.4 miles from Indiantown. (See Phillips Map of 1775).

(d) Mt. Zion was originally Anglican, which can be demonstrated by the Anglican connections of its membership as well as the architecture of the building.

(e) It was common practice for Methodists to take over Anglican chapels and change their names.

(f) Mt. Zion is located near Tidewater, Virginia (especially near Back Bay), the fastest growing center of Methodism in America. Local citizens did regular trade through Currituck Inlet with all the centers of Methodism in the colonies. Former residents of England, New England and Tidewater, Virginia either purposely or because of shipwreck, settled in Currituck County. This made it possible for Methodism to precede Pilmoor to the Currituck area.

(g) Just three years after Pilmoor preached at Narrows Chapel, the people were still in contact with the Methodists to the North. This is evident because, they knew of Francis Asbury's recent appointment to the Norfolk area; and sent Nathan Poyner, son-in-law of the owner of the Narrows Chapel property, to seek out Asbury in Portsmouth. This congregation was already paying generously for Methodist preaching (and travel) at this time.

(h) Local preachers lived and worked in the Mt. Zion area as early as 1796.

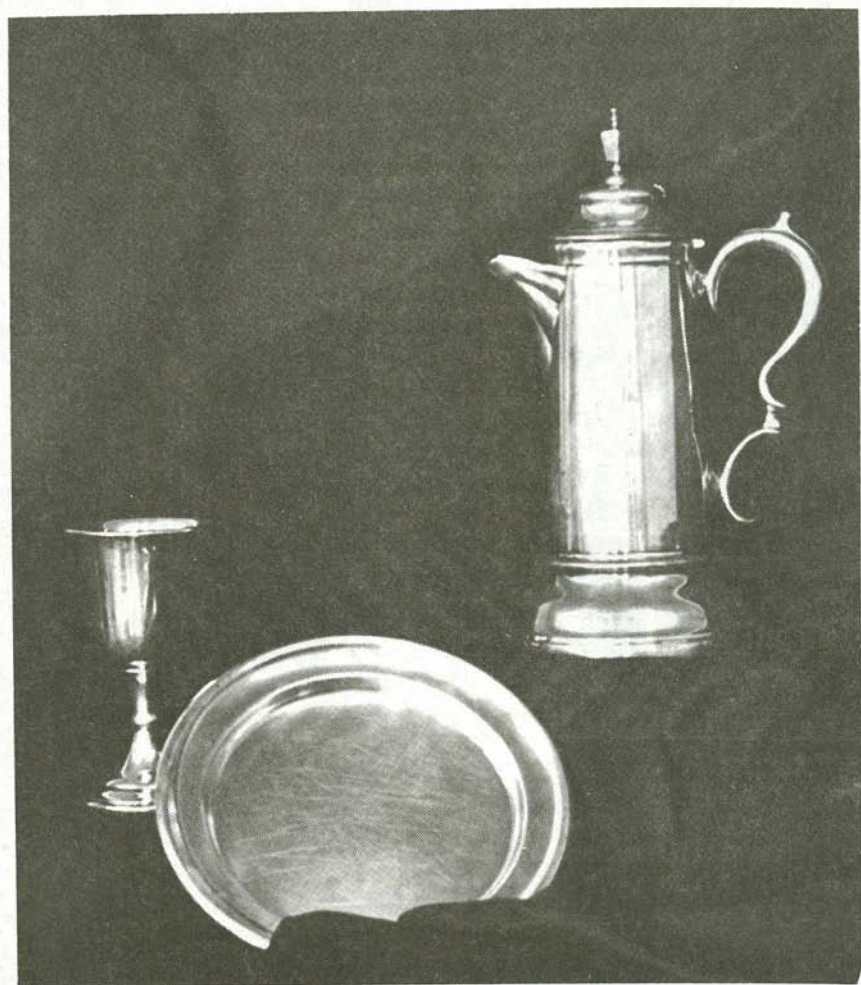
(i) From his obituary, Colonel Thomas Poyner was a member of Mt. Zion in the early 1780's.

(j) By the early 1820's, Mt. Zion held county-wide camp meetings and by the early 1830's associates of Mt. Zion were starting other churches all over the area, demonstrating Mt. Zion's missionary fervor and religious impact.

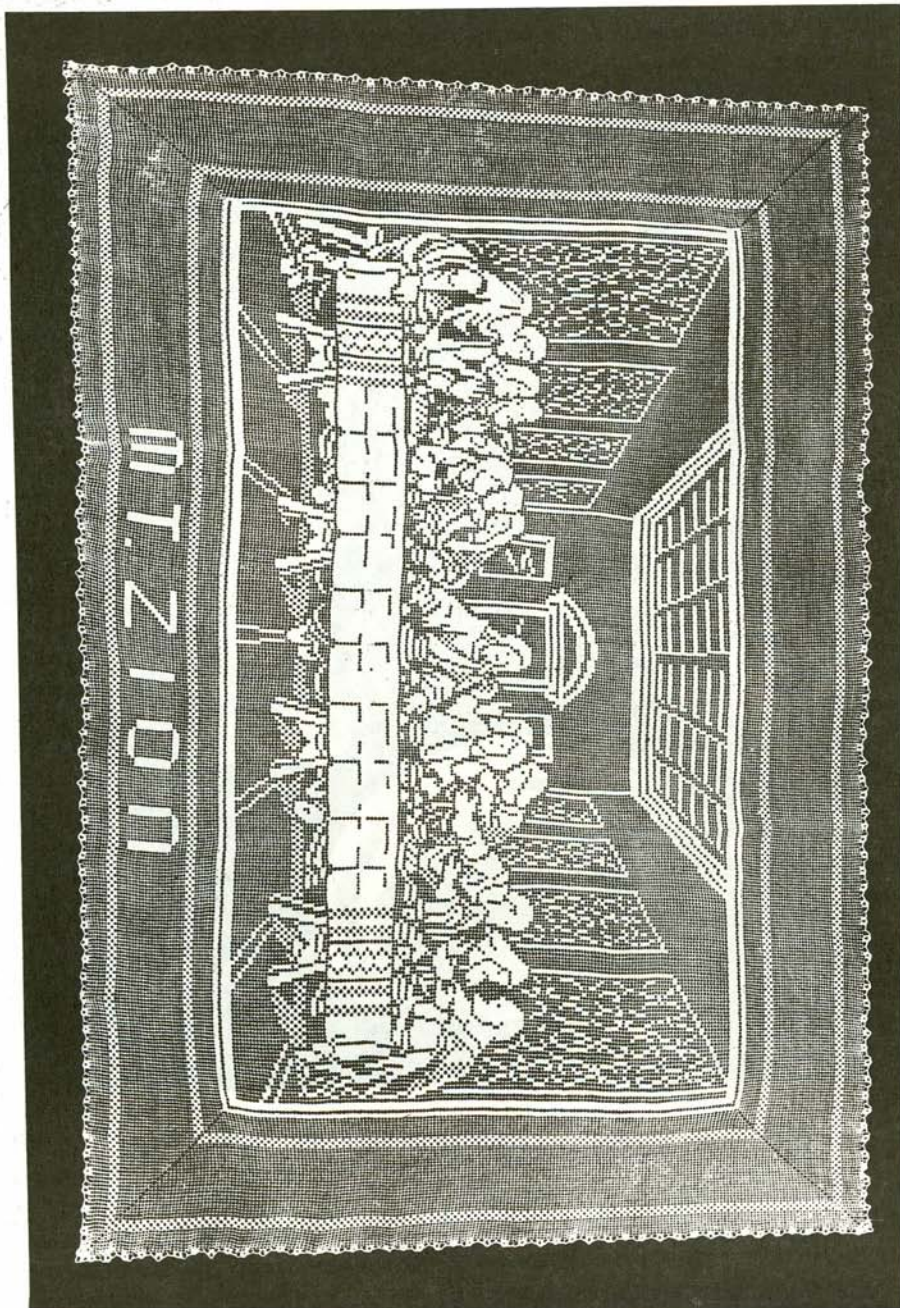
(k) Sweet says that the real growth of Methodism occurred south of the Mason-Dixon line, by irregulars, local preachers and exhorters. Mt. Zion demonstrated that kind of independent lay involvement in the early years.

In conclusion, therefore, on the basis of the evidence presented, the only reasonable date for the

founding of Mt. Zion United Methodist Church is October, 1772, when Pilmoor preached at that little Anglican chapel near the Narrows. This would make Mt. Zion the site of the oldest continuing congregation of Methodism in the entire state of North Carolina.



Old communion set. Engraving on wine pitcher reads, "Presented by Arthur Freeman, Jeweler, Norfolk, Va. and Dr. V. L. Pitts, Currituck County, N. C." It is estimated to be about 100 years old.



Crocheted altar cloth made and presented by
Mrs. G. V. Mitchell - 1949.

Chapter Five

NOTES FROM THE MEMORY OF MISS MARGARET DOWDY AND FRIENDS

At one time, Mt. Zion was also known as Poplar Branch Methodist Church, as the Church property was bounded on the south by a wet low drainage area, known as a branch. It was called Poplar Branch Run. That Run emptied into a wider ditch, which led into Poplar Branch Bay, today called Dowdy's Bay. In the branch was a huge poplar tree, so this whole countryside became known as Poplar Branch. It remained that way until a new post office was established just north of the church, on April 19, 1898. The community then took the name of Grandy, from the founder Caleb Grandy.

Mt. Zion has a treasured old communion set. The engraving on the wine receptacle says, "Presented by, Arthur Freeman, Jeweler, of Norfolk, Va., and Dr. V. L. Pitts, Currituck County, N. C." It has no date. We believe that the set is approximately 100 years old.

The church made changes to the building in 1908. James F. Brown, contractor, built the pulpit bay and rostrum in semi-circle fashion, with an arch over the bay. A curved altar rail and kneeling bench complemented the pulpit project. The carpenters had Joe Owens, a local man nearly seven feet tall, to kneel, so they could measure the height to build the altar; but because of Joe's great height, it was too tall. It had to be torn away and a new one built in its place.

In the 1800's, up until 1920, an old style pump organ furnished the music in the church. The organist, Florence Jarvis, played, but was not tall enough to reach the pedals with ease, so the Jarvis family had one of their hired men to come up to the church and pump the pedals, while Florence played.

In 1920, the Ladies Aid Society purchased a piano, from the Williams Piano Company, for Mt. Zion. There were mixed emotions about this "new instrument". Some believed that piano music was not for the church.

In 1937, electricity became a reality in rural Currituck. We had the church wired and lighting fixtures installed. It was a joy to have lights without the filling up of kerosene lamps, and cleaning smokey lamp globes.

In the fall of 1940, a paint and clean-up campaign was started. Richard T. Dowdy, was appointed chairman. The men of the church painted the outside of the building, and replaced two windows in the front that were beyond repair. New wooden steps were built at the front entrance, and a new church sign was erected.

In 1945, the church was renovated. White asbestos shingles were put on the outside of the building. The old wooden outside blinds were removed, and the underpinning bricked in. A church steeple was added and a bell was placed in the tower. The bell came from the old Magar E. Woodhouse plantation. A vestibule was built on the front, and brick steps were built at the front entrance and at both of the side entrances.

On the inside, plasterboard was used over the ceiling and on the side walls. The "T's" were partitioned off to make two classrooms. A new floor was put down over the old one, However, before that could be done a part of one sill had to be replaced. The contractor, Ernest Lane, went under the church to examine the sills. He found that the sills were hand-hewn heart timber, and put together with wooden pegs.

The inside of the building was changed from a two aisle arrangement to one center aisle. The center benches were used on one side of the church, the short benches were joined together to make long

benches and used on the other side. They were all refinished to match.

venitian blinds were installed to all inside windows. A new beige carpet was put down in the pulpit and down all the aisles, running to the front entrance. The old pulpit furniture was refinished, and upholstered in a lovely plum colored velvet.

The stove which had been in the center of the church was changed. A new flue was run on the north side of the building, and an oil burner was installed for heating the main sanctuary. Gas heaters were purchased for the classrooms. This was quite a nice change from bringing in wood and coal, and building fires each time the church was used.

E. B. Caffee, made a hymn board from an original plank of one of the old church benches, in 1945.

Mr. and Mrs. G. V. Mitchell, of Norfolk, Va., presented a new church sign to Mt. Zion. It was hung near the side of the road in front of the church. In 1949, Mrs. Mitchell presented the church with a crocheted altar cover. The cover depicted the Last Supper. Mrs. Mitchell (Ida Dowdy Lane) was a former member of the church.

Our first American flag was presented in 1956, complete with an eagle topped standard, by Mr. and Mrs. Edward Perkins, Waterlily, N. C.

In 1962, Mt. Zion purchased new church pews. Each of these pews were given as memorials.

In 1963, classrooms were added. The contractor, Ernest Lane, advised the building would be built for \$5,000.

In 1968, wall to wall deep red carpeting was installed in the sanctuary and vestibule. The pulpit furniture was recovered with a matching deep red velvet, as was the kneeling pad at the altar. We also

purchased a Wulitzer electric organ this year.

In 1973, an altar cross was presented in memory of Laura E. Barco. Matching candlesticks were presented in memory of Bernard U. Evans, Sr.

In 1973, kitchen facilities were installed in the annex, the cabinets were built by Leslie Evans.

In 1975, the inside of the church was painted. and new venitian blinds were hung in the sanctuary.

Early Sunday morning services at Walnut Island were begun in the summer of 1975, under the direction of our pastor, the Reverend Denny C. Wise, The services were held in the out-of-doors. The worshippers called it "Willow Chapel".

A special Bicentennial Homecoming service was held on Sunday, September 28, 1975. The Reverend Frank Fortescue, a former pastor, was the guest speaker. This celebration took place as a result of the research that has been presented in the first chapter of this book.

In the fall of 1975, Mt. Zion United Methodist Church deeded a lot to the Currituck Charge for a parsonage. The building was erected in late December.

Tragedy struck the evening of Ash Wednesday, March 3, 1976. A fire of undetermined source completely demolished our church building. Yet over the ruins, we the people of Mt. Zion United Methodist Church see the task ahead of us and still look forward to the future.

I wish to thank all who have assisted me in compiling the information for this chapter: Hill B. Mercer, Mrs. Gladys E. Simpson, Mrs. Inez B. Grandy, O. L. Woodhouse, B. U. Evans, Jr., and many others with whom I have talked about Mt. Zion.

Miss Margaret Dowdy



Reverend Denny C. Wise stands viewing ruins of church. Photograph taken by Gwen White of "The Daily Advance", March 5, 1976.

APPENDIX

MT. ZION UNITED METHODIST CHURCH

Superintendents of Sunday School

Edmond Woodhouse	
Jackson Forbes	
Jessie J. Evans	
Benjamin Taylor	
Lancelot Poyner	
Mary Woodhouse Poyner	
Ercell Corbell	
Merrill J. Evans	1926 - 1929
Sirley Woodhouse Evans	1929 - 1938
Margaret Dowdy	1938 - 1959
Inez Barco Grandy	1959 - 1965
Leslie Evans	1965 - 1967
Carlton C. Hampton	1967 - 1969
Eldon Grandy	1969 - 1971
Mrs. J. Wilton Sawyer	1971 - 1972
Bernard U. Evans, Jr.	1972 -

Ministers Serving

1783 - 1976

1783	James Martin	1799	William Brittain
1784	Richard Ivy	1800	Joseph Pinnell
1785	Nelson Reed	1801	Jeremiah King
1785	William Partridge	1802	James Smith
1786	John Robertson	1803	Nathaniel Walker
1787	S. Smith	1804	Christopher Mooring
1787	David Haggard	1806	William Atwood
1788	Henry Birchett	1807	Janes Jennings
1789	Rice Haggard	1808	Benjamin Devany
1790	Salathiel Weeks	1809	Robert Thompson
1792	Archer Davis	1810	Humphry Wood
1793	Joel Tucker	1811	Henry Holmes
1795	Edward Hardy	1813	William Elliott
1796	William Wells	1814	Thomas Cooker
1797	James Rogers	1815	Samuel White
1798	John Bonner	1816	Samuel White

1817	John Brame	1890	Joseph Lennon
1818	David Browden	1892	Junius Deberry
1819	William Starr	1893	Mr. Jordon
1820	Joakin Lane	1895	Charles Durant
1821	Allen Bernard	1897	J. H. M. Giles
1822	Moses Brock	1901	Rufus Bradley
1823	Jacob Hill	1902	W. A. Piland
1824	Burton Field	1905	J. Y. Old
1826	Samuel Hanell	1906	H. M. Jackson
1827	Thompson Garrard	1911	F. B. Noblett
1828	Thomas Webb	1913	C. P. Jerome
1830	Jonathan Williams	1917	D. A. Futrell
1831	Simeon Norman	1919	N. W. Dargan
1832	Henry D. Wood	1920	J. J. Lewis
1832	George A. Bain	1922	K. S. L. Cook
1833	Miles Foy	1923	J. P. Bross
1834	James Alfred	1925	Mr. Hearst
1835	Thomas Garrard	1926	L. E. Sawyer
1836	William W. Albea	1927	G. C. Wood
1837	James M. Darden	1928	Mr. Hardesty
1838	Allen Carner	1930	H. B. Baum
1853	John S. Briggs	1934	W. S. Nicholson
1854	John W. Woungcott	1935	Mr. Lowe
1855	J. P. Brock	1936	Russell Harrison
1856	G. W. Trimyer	1939	J. C. Harmon
1858	James McSparren	1940	W. E. Cotton
1859	J. C. Hummer	1941	G. W. Crutchfield
1866	Joshue L. Garrett	1944	Roland Rainwater
1869	Bannister H. Jarvis	1946	Lawrence Freeman
1872	Charles E. Hobday	1948	Linwood Harris
1872	N. H. Cox	1949	W. J. Freeman
1873	Charles E. Hobday	1952	J. O. Jernigan
1873	Joseph J. Edwards	1953	Aaran Tyson
1874	John Q. Rhodes	1954	Douglas Guthrie
1875	James E. Brestow	1956	Robert Frost
1877	T. P. Wise	1959	Durwood Goodwin
1877	Henry C. Paulett	1961	Gordon Allen
1878	J. B. Deberry	1963	Frank W. Fortescue
1882	James H. Delby	1966	E. E. Whitley
1886	John Russell	1972	David Lewis
1887	Joseph T. Routten	1974	Denny C. Wise

NOTES

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³⁰Ibid. p. 5.

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³⁷Dunbar, Gary S., Historical Geography of the North Carolina Outer Banks (Baton Rouge, 1958), pp. 21-26.

³⁸Ansel, op. cit., p. 214.

³⁹Saunders, op. cit., Vol. 25, p. 302.

⁴⁰Sweet, op. cit., p. 58.

⁴¹Ibid.

⁴²Sweet, op. cit., pp. 88, 89.

⁴³Carroll, Grady L. E., ed., Francis Asbury in North Carolina, The North Carolina Portions of "The Journal of Francis Asbury", Vols. I and II (Tennessee), p. 59.

⁴⁴Ibid., p. 106.

⁴⁵Ibid., p. 59.

⁴⁶Ibid., pp. 160, 189.

⁴⁷Jones, Gordon C., Abstracts of Wills and Other Records, Currituck and Dare Counties, North Carolina 1663 - 1850 (Philadelphia, 1958), pp. 30, 56.

⁴⁸Grissom, W. L., History of Methodism in North Carolina (Tennessee, 1905), p. 35.

⁴⁹Asbury, op. cit., p. 560.

⁵⁰Methodist Episcopal Church, Annual Conference Minutes, 1773 - 1828.

⁵¹Prichard, op. cit., p. 12.

⁵²Ibid., p. 13.

⁵³Will Book 4, Currituck County Courthouse, pp. 37 - 39.

⁵⁴Prichard, op. cit., p. 13.

⁵⁵Yearns, Wilfred Buck, ed., The Papers of Thomas Jordan Jarvis, Vol. I (Raleigh, 1969), p. 53.

⁵⁶Saunders, op. cit., Vol. I, p. 728.

⁵⁷Asbury, op. cit., p. 560.

⁵⁸Spence, Hersey E., McBride, A Mother in Methodism, (Durham, 1957), p. 10.

⁵⁹Ansel, op. cit., p. 360.

⁶⁰Saunders, op. cit., Vol. III, p. 16.

⁶¹Prichard, op. cit., p. 47.

⁶²Jones, op. cit., p. 57.

⁶³Deed Book 3, Currituck County Courthouse, p. 311.

⁶⁴Colonial Churches in the Original Colony of Virginia (Richmond, 1908), p. 314.