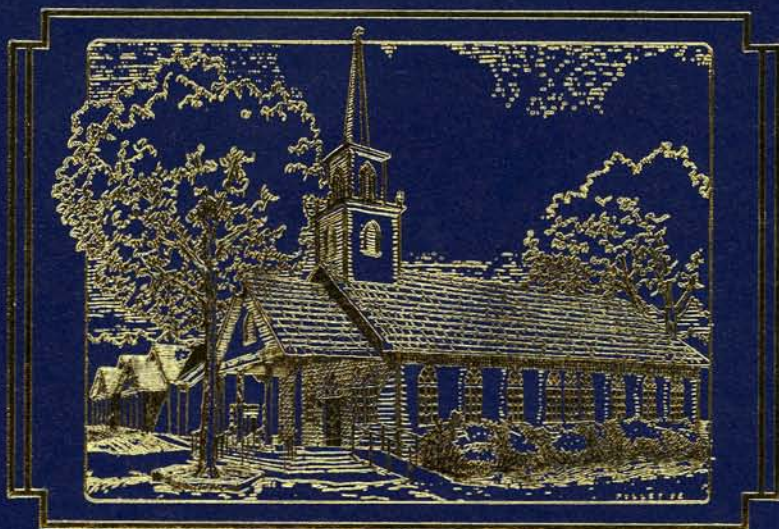


FACING TOMORROW,
UNDERSTANDING YESTERDAY



A HISTORY
of

ORANGE UNITED METHODIST CHURCH
SINCE 1832



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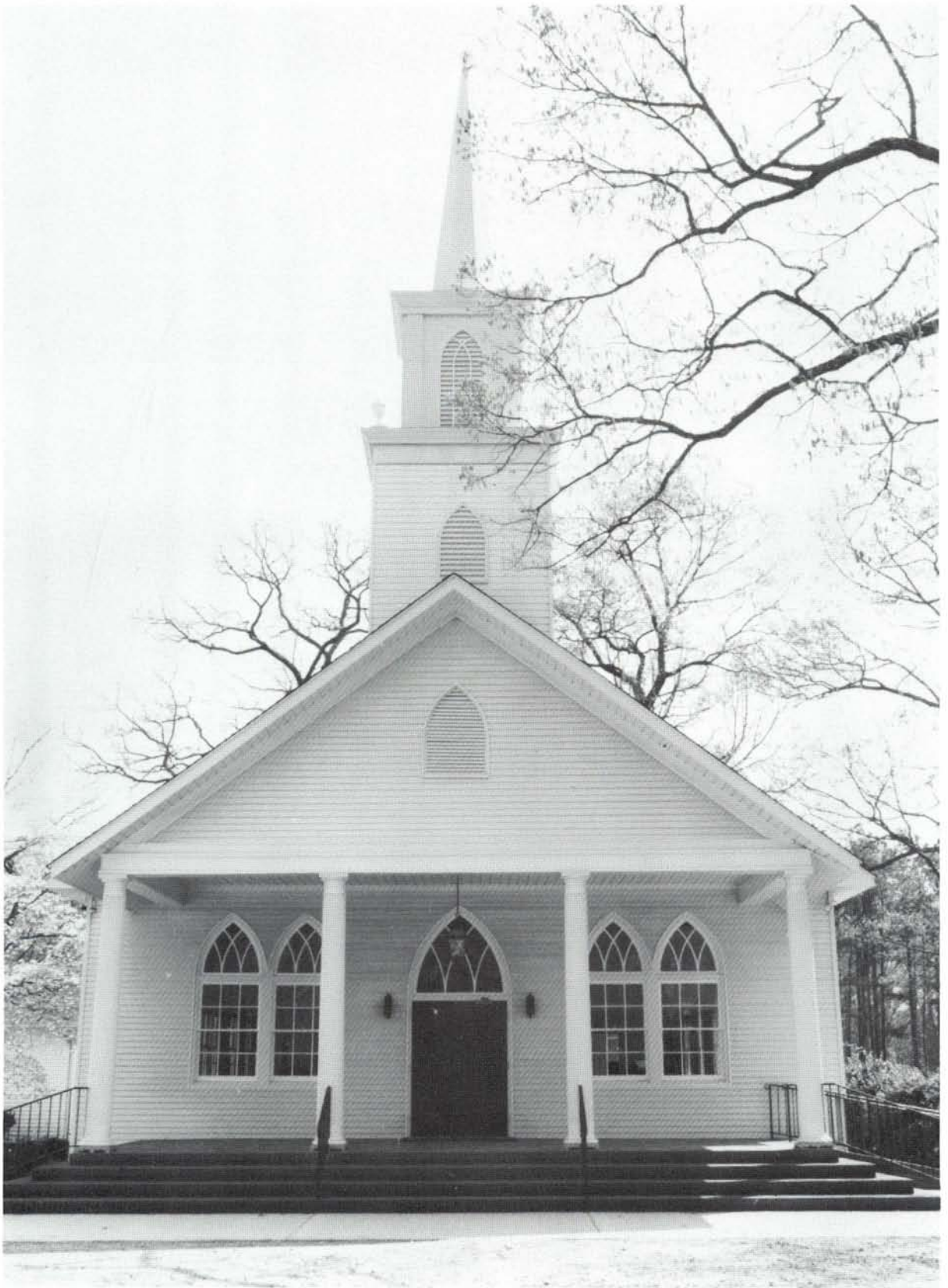
ORANGE UNITED METHODIST CHURCH

1220 Airport Road

Chapel Hill, North Carolina

October 1992

**A CONGREGATION FACING TOMORROW
WITH A FIRM UNDERSTANDING
OF YESTERDAY**



1992 —

ARCH 24

FACING TOMORROW, UNDERSTANDING YESTERDAY

A History of Orange United
Methodist Church since 1832

Chapel Hill, North Carolina

Edited by Margaret A. Blanchard

With the assistance of:

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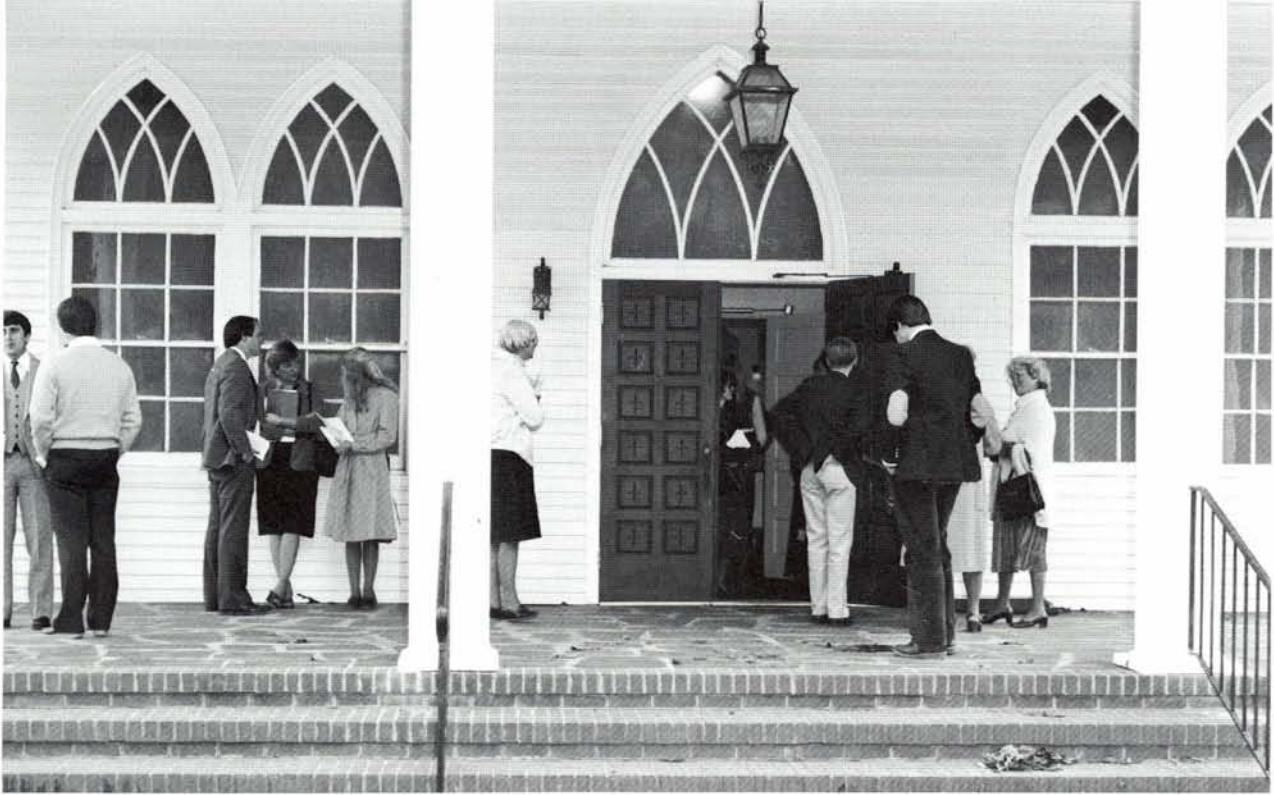
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DEDICATION

This history of Orange United Methodist Church is dedicated to the glory of God and in memory of those who have loved and served this church faithfully in the past and in honor of all who presently serve Christ through the ministries of this church.



Fellowshipping on Church Porch

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FOREWORD

Writing any history is a daunting task because researchers and authors are called upon to weigh evidence from years gone by with an eye toward completeness and veracity. Details must mesh together in order to place all of the story's players in the right places at the right times while they do the things that they actually did do. Under the best of circumstances, the historian has many sources of documentation on which to draw in order to make the story as complete and as right as possible. Preparing the history of Orange Church, however, presented many difficulties that led the committee to title this work *A History of Orange United Methodist Church* rather than *The History of Orange United Methodist Church*.

As you read the pages that follow, you will discover that much of our early history was lost when records disappeared. Many of the details that dot the pages come from the memories of long-time church members. We did our best to gather this information in several ways. Some of the older women members of the church were interviewed several years ago. And many members of the church were asked to come together to share data about the congregation's history in more recent times during the summer of 1991. The timing of these sessions was inconvenient for a number of those invited, and so their unique contributions remain unrecorded. Others did submit written statements about how Orange Church had entered and influenced their lives. As a committee, we are sorry that we do not have data from every church member for the story that follows.

In addition, we must acknowledge from the very beginning the essential fallibility of the human memory; some of us can't even remember what we were supposed to buy at the grocery store once we get there. Memories are even more susceptible to misperception as time passes. But the church was important in the lives of those men and women to whom we talked, and the stories that they told were as vivid to them today as they were when they were experienced. The History Committee did its best to check and double-check these stories against the pieces of hard fact that we knew. We hope that memories and facts coincide more often than not, but we also know that some other members of the church may remember events differently.

Regardless of the differences of our individual recollections, we do hope that everyone will be able to enjoy the story that follows. Furthermore, we hope that church members who read of the growing process that led to Orange's current status will benefit from the lessons that their forebears learned and will build on that very firm foundation of love of God, love of church, and love of one another.

As with any collaborative work, there are certain individuals who must be singled out for special appreciation. The History Committee would like to thank Alice Hogan, Margaret Link, the late Mabel Maddy,

Ethel Burroughs Hogan, and Annie Collier for sharing stories of the past life of Orange Church, which were recorded on tapes and which formed the bulk of the details discussed in the early part of the history. Our gratitude to Steve Conlon for his photography; to Barbara Hood for typing the cemetery list; to Missy Laytham for typing the index; to Rick Strunk for working with the committee and the publisher; to Brooks Gravitt for researching newspaper articles; to Franklin Grill, Conference Historian, for helping to uncover the names of those who were most likely some of our very early ministers; and to various members of the congregation for cooperating so graciously by contributing photographs, other services, and information to make this publication possible.

Margaret A. Blanchard
Professor of Journalism and Mass Communication
University of North Carolina at Chapel Hill
For the History Committee
May 1992



Margaret A. Blanchard

INTRODUCTION

John Wesley wrote to Thomas Coke and Francis Asbury in the American Colonies on September 10, 1784 and noted that "In America there are (no Bishops), neither any parish ministers. So that for some hundred miles together there is none either to baptize or to administer the Lord's supper."* Mr. Wesley concluded his letter with the following paragraph:

As our American brethren are now totally disentangled from the State, and from the English Hierarchy, we dare not entangle them again. . . . They are now at full liberty, simply to follow the scriptures and the primitive church. And we judge it is best that they should stand fast in that liberty, wherewith God has so strangely made them free.*

Less than fifty years later, itinerating Methodist ministers planted seeds that have become Orange United Methodist Church today.

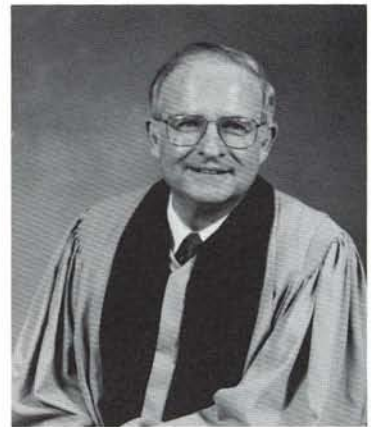
By UNDERSTANDING YESTERDAY through the History of Orange United Methodist Church, the reader today will recognize that the life of Orange Church retains characteristics of its earliest Methodist roots: centering in the Scriptures, depending upon strong lay leadership and FACING TOMORROW as Jesus leads.

The Orange United Methodist Church History Committee merits recognition and special prayers of thanksgiving. It has worked diligently and prayerfully over several years considering, deciding, and vigorously gathering historical information and photographic memories for the publishing of this work.

May we who cherish Orange United Methodist Church dedicate ourselves to retaining the strengths in UNDERSTANDING YESTERDAY and, FACING TOMORROW, "stand fast in that liberty wherewith God has so strangely made (Orange Church) free"* to serve her Lord.

René O. Bideaux, Pastor

May 1992



René O. Bideaux

* All quotations are from a letter of John Wesley to Dr. Coke and Mr. Asbury and the Brethren in North America. Bristol, September 10, 1784.

ORANGE METHODIST MINISTERS 1832-1849

* Ministers who most likely served Orange in some of the earlier years.

* Thomas R. Brame	1832-1833
* Henry Speck	1833-1834
* George W. Dye	1834-1835
* A. H. Kennedy	1835-1837
* Addison Lea	1837-1838
* John A. Miller	1838-1839
* Robert P. Bibb	1839-1840
* John Rich	1840-1840
Robert C Maynard	1840-1841
* Arthur F. Harris and Charles P. Jones	1841-1842
William W. Nesbitt	1842-1843
John R. McIntosh	1843-1844
* William Anderson	1844-1846
* Evan E. Freeman	1846-1848
* William M. Jordan	1848-1849

The Appearance of Methodism in the American Colonies

Methodism began in 1729 as a reform movement within the Church of England when John Wesley and his brother Charles found the established church unable to provide believers with a satisfying spiritual experience. The faith that emerged from meetings with Oxford University students placed a great emphasis on a believer's inner feelings about God. Although Methodism, as it soon was called, accepted the basic tenets of the Anglican faith, those persons who followed John Wesley, the recognized leader of this evangelical movement, were convinced that the Holy Spirit had a direct influence on a believer's life, and were confident that individuals could know that they were children of God.

Wesley originally planned to keep his growing Methodist societies within the Church of England. Opposition to many of his basic teachings, however, soon caused changes in plans that ultimately strongly influenced the way in which the church would grow in America. Wesley's followers, for instance, were refused access to Anglican facilities for meetings and were forced to hold their meetings out-of-doors. Thus, field preaching became common in Methodist practice; in the United States, such field preaching would assume its most popular form in camp meetings. Methodist chapels developed in England to serve those who wished to follow the Wesleys' teachings, and because John Wesley refused to sever ties with the Church of England and the Anglicans would not ordain clergy to serve the Methodists, these chapels often were led by laymen. Many of these lay leaders were licensed by the Methodists to serve as local preachers who taught in their own neighborhoods on Sundays and then held regular jobs during the week. In addition, the circumstances led to the development of traveling preachers who gave all of their time to spreading Methodism throughout the country. Both lay preachers and circuit riders would become well known in the development of Methodism in the United States.

As Methodism developed in England, leaders of the Church of England slowly changed their attitudes toward the evangelistic societies. Anglican clergymen allowed Methodists to occupy their pulpits, and the church itself was revitalized as the Wesleyan teachings spread through its ranks. Neither John nor Charles Wesley considered their movement as separate from the Mother Church. They advised against holding Methodist meetings to compete with Anglican services and urged Methodists to receive sacraments only from ordained Anglican clergymen. These stands, however, would cause significant problems for Methodism in the British colonies.

In fact, Methodism came to the colonies without John Wesley's knowledge or approval. Two men who had served as local preachers in Ireland, Robert Strawbridge and Philip Emory, settled in different parts of the colonies and began spreading Methodist beliefs. The enthusiasm of these two men, rather than an express order from John Wesley, led to the start of Methodist societies in the American colonies. They were joined by Captain Thomas Webb, a British officer assigned to the colonies by the army. By 1768, Methodist societies had appeared in New York, New Jersey, Pennsylvania, and Maryland.

When John Wesley heard of these spontaneous activities, he sent two English preachers, Richard Boardman and Joseph Pilmore, to spearhead Methodist work in the colonies. Although they arrived in 1769, the man who had the greatest impact on American Methodism, Francis Asbury, did not arrive until 1771. Asbury's commitment to spreading Wesleyan theology led him to travel up and down the Atlantic coast to preach the



John Wesley

Photo by permission of Methodist Library, United Methodist Church Archives and History Center, Drew University, Madison New Jersey



Charles Wesley

Photo by permission of Methodist Library, United Methodist Church Archives and History Center, Drew University, Madison New Jersey



Francis Asbury
 Photo by permission of Methodist Library,
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 History Center, Drew University, Madison
 New Jersey

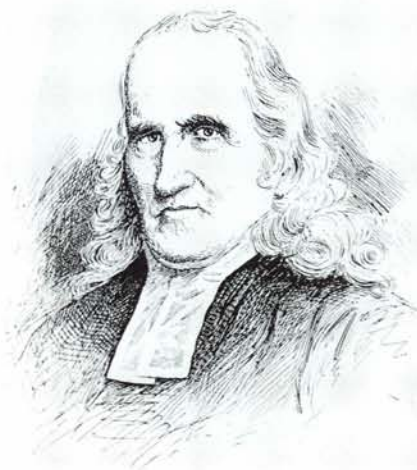
gospel to all who would hear. In 1773, Wesley sent Thomas Rankin to superintend the developing societies, and under his guidance, the first American Methodist Conference convened in Philadelphia in June 1773. Rankin, a strong Tory, was told to bring the growing American societies more in line with English practices. Asbury, who had quickly become Americanized, found British precedents unsuited to the colonial experience and argued against many of Rankin's proposals. Time, of course, proved that Asbury's approach to the development of Methodism on the North American continent was correct.

Hierarchical and philosophical differences over the management of the religious phenomenon known as Methodism, however, could not stop its spread. Methodist societies soon dotted the Atlantic coastline. Organized Methodism entered North Carolina as a great revival spread south from the Brunswick Circuit in Virginia. Joseph Pilmoor, whom Wesley sent to the colony, preached the first Methodist sermon in North Carolina at Currituck Courthouse on September 28, 1772. The new faith grew rapidly, and by 1776, the eve of the war for independence, the Baltimore annual conference created the Carolina Circuit. Methodist records note a North Carolina membership of 683 with three preachers assigned to the circuit. Despite the onset of war, figures reported at the next conference showed 930 Methodist society members in North Carolina, a gain of 247.¹

The growth of Methodism in the colonies, and indeed its very survival, was jeopardized by the onset of the American Revolution. Wesley's Methodist societies were closely identified with the Church of England, and most of the clergy in the colonies had ties to the Mother Country as well. In fact, John Wesley further complicated matters by asking his American followers to remain loyal to England. By 1779, those English preachers, including the ones from North Carolina, had fled either to Great Britain or Canada. Only Asbury, who had adopted the colonies as his own, remained. Local Methodist meeting places closed, and missionary activity stopped during much of the war. The war has traditionally been considered a time of great hardship for American Methodists because of their English ties. From another perspective, the war provided a great opportunity for American Methodism to develop its own character. Under Asbury's direction, American preachers took up the leadership of the Wesleyan societies and began developing a distinctly American approach to the new faith.

Asbury himself continued evangelizing the emerging nation. Realizing that the South was a fertile ground for Methodism because of the concentration of Church of England congregations in that area, Asbury moved in that direction. In North Carolina, for instance, the Church of England had been the official church much the way it had been in Great Britain. Even as the war severed the ties between this version of the Anglican church and the Mother Church, North Carolinians re-formed their dominant church into the Protestant Episcopal Church, which was almost identical to the Church of England. These events created natural missionary grounds for Asbury to tend. In June 1780, he entered North Carolina and preached his way through the eastern and central sections to spread the faith. By 1783, despite wartime persecution, the seeds of Methodism had been sown from the Atlantic Ocean to the Appalachian Mountains. At that time, 2,339 people were members of North Carolina Methodist societies.² The movement as a whole was concentrated largely south of the Mason-Dixon Line, where 89 percent of its members could be found. By 1784, the number of persons identified as Methodists had risen to 14,988, up from 4,921 in 1776. Eighty-three men served as preachers in 1784, up from twenty-four in 1776.³

These preachers, however, were at a distinct disadvantage. Because John Wesley wanted Methodists to stay within the Church of England, only men ordained by the Anglican Church could be considered true ministers of the word. Thus those serving the new American societies



Joseph E. Pilmoor
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 New Jersey

were considered as only local preachers who could give sermons on Sunday, tend to the sick, and bury the dead. They could not administer the sacraments to those Americans calling themselves Methodists. If members of Methodist societies in the United States wanted to be baptized or to participate in communion, they had to visit Episcopal churches.

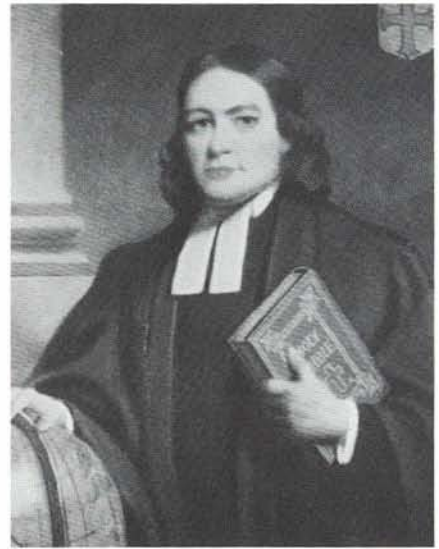
When America successfully severed its ties to the Mother Country, John Wesley's plans for keeping his Methodist societies in the United States tied to the Church of England were no longer feasible. He then made arrangements for forming American Methodists into a separate ecclesiastical body, complete with the right to ordain their own clergy so that American Methodists could have easier access to the sacraments. In 1784, Wesley sent Dr. Thomas Coke to the United States with instructions for organizing the American church.

Asbury and Coke met at Barratt's Chapel in Frederica, Delaware, on November 14, 1784, where a quarterly meeting was in session. Coke's arrival meant that the Lord's Supper could be celebrated in America by an ordained Methodist minister for the first time. In addition, Coke and Asbury used that occasion to make plans for the Christmas Conference to be held in Baltimore later that year. Because of the results of this session, Barratt's Chapel is referred to as "The Cradle of Methodism" in America.

The Methodist Church as known today in the United States took form during the Christmas Conference, which convened on December 24, 1784, in Lovely Lane Chapel (originally Lovely Lane Meeting House) in Baltimore. For ten days, leaders of John Wesley's Methodist societies met to create the Methodist Episcopal Church. About sixty of the new nation's eighty-one preachers were present, and they decided the new denomination would be episcopal in nature with superintendents, elders, and deacons as officers. Coke and Asbury were unanimously elected superintendents.

Between the Christmas Conference and the first Annual Conference of the Methodist Episcopal Church in April 1785, Coke and Asbury traveled the nation and superintended the work of the growing church. Asbury's trip took him south to Charleston, South Carolina; as he returned, he visited Wilmington, Waccamaw Lake, Elizabethtown, and Kinston. He arrived at the home of Green Hill, a local preacher in North Carolina, near Louisburg on April 19, 1785. While Asbury was traveling through the South, Coke toured Northern areas, ending his trip in New York. He toured northeastern North Carolina with stops at Pasquotank, Edenton, and Roanoke Chapel before arriving at Green Hill's home on the same day as Asbury.

With the two leaders of the church present, the first annual conference of the Methodist Episcopal Church in America convened on April 20, 1785. At the time, the conference covered only Virginia, North Carolina, and South Carolina. About twenty preachers attended the sessions, at which they reported the addition of 991 members to the rolls.⁴ One of the main tasks facing Asbury and Coke was to ordain many of the local



Thomas Coke

Photo by permission of Methodist Library, United Methodist Church Archives and History Center, Drew University, Madison New Jersey



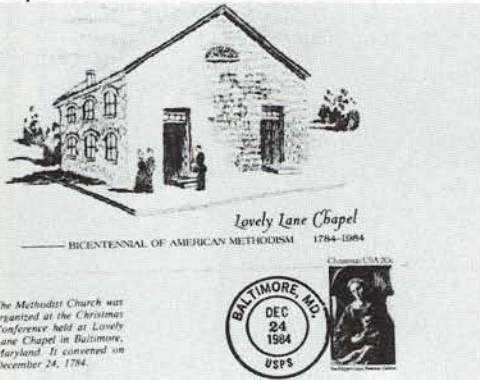
National Monument



Barratt's Chapel



Historical Marker



The Methodist Church was organized at the Christmas Conference held at Lovely Lane Chapel in Baltimore, Maryland. It convened on December 24, 1784.

Lovely Lane Chapel

Photo by permission of Methodist Library, United Methodist Church Archives and History Center, Drew University, Madison New Jersey

preachers as official Methodist clergymen able to administer the sacraments. This they did, and the two men chose a number of the clergy to serve as elders in the church. Because the new Methodist congregations were often widely spaced geographically, these elders were more likely to be closer at hand than the two superintendents. Thus, they were given the additional task of supervising the work of local preachers, who still served many Methodist congregations, in the absence of one of the superintendents. In 1789, the term elder was replaced by presiding elder. And in 1908, the modern term, district superintendent, was adopted for the men who were originally dubbed elders of the church. As a result of this session, Rev. Hill's home, located about one mile south of Louisburg, is now one of the historic shrines of American Methodism. Hill, who was also a prosperous farmer and prominent political figure, eventually hosted no fewer than four annual conferences at his home.

In 1796, leaders of the General Conference established conferences with fixed geographical boundaries. Much as they do today in creating multi-church circuits, church officials looked at membership clusters and other resources in making such subdivisions. Thus North Carolina Methodists were divided between the Virginia and South Carolina Conferences. In 1824, when the Holston Conference of Tennessee was set up, North Carolina congregations west of the Blue Ridge Mountains were assigned to it.

The split personality of North Carolina Methodism, however, soon passed. By 1836, Methodists in North Carolina began to attain some degree of unity when a North Carolina Conference was formed by removing some congregations from the Virginia Conference. This step began the process that eventually led to the uniting of all of North Carolina Methodism in annual conferences that were coterminous with the state's boundaries. Orange Church was in the Virginia Conference at this time.

The process was not smooth and not completed without opposition. South Carolinians, for example, protested in 1850 when the North Carolina Conference was assigned churches in the Cape Fear Valley in southeastern North Carolina. Congregations near Charlotte and west of the Catawba River were placed in the North Carolina Conference at the expense of the South Carolina Conference in 1870. While state Methodists were winning autonomy from the South Carolinians, they decided to take on the Virginians as well. Most of the fight for state unity occurred in the 1850s. Victory for the North Carolina Conference came only after its members withdrew support from Randolph-Macon College and the *Richmond Christian Advocate*, which Methodists in both states had supported. The western part of the state was united with other North Carolinians in 1890 when the Western North Carolina Conference was formed from congregations that had been in the Holston Conference. The final unification of North Carolina Methodists occurred in 1894, when four counties in the extreme northeastern section of North Carolina

Green Hill Place, left

Historical Marker, right

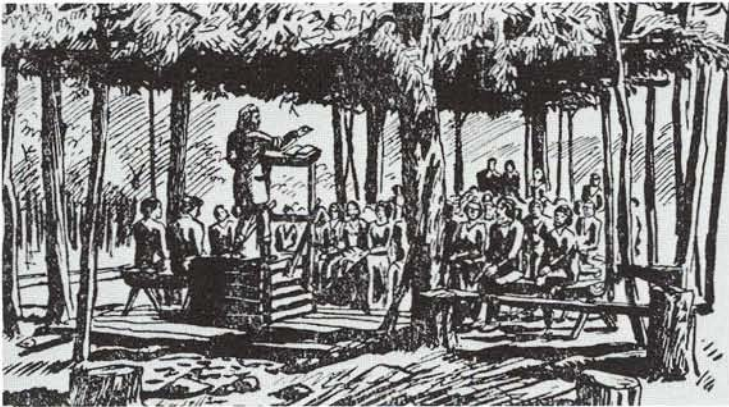




A Methodist Camp Meeting
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 New Jersey

were removed from the Virginia Conference and given to the North Carolina Conference. After 1894, North Carolina Methodists were responsible to annual conferences wholly within the state.

Even though Methodism may have been split awkwardly along geographic lines, it continued to flourish. Preachers reporting to annual conferences regularly told of increases in the number of Methodists attending their services. Between 1798 and 1805, for instance, preachers reported an increase in membership of 3,326 white people and 353 black people.⁵ During this time period, Methodism was greatly affected by a massive revival that was sweeping the country and calling people of many denominations to renew their faith. The camp meeting aspect of this revival was especially important for Methodism. During these years, few congregations had church buildings in which to hold their revival sessions, thus the people who came together met in groves and forests. Participants came great distances and camped for days in order to share in hours of highly emotional preaching and singing and to witness many conversions and reaffirmations of faith. As the result of such sessions, many new names were added to the Methodist rolls.



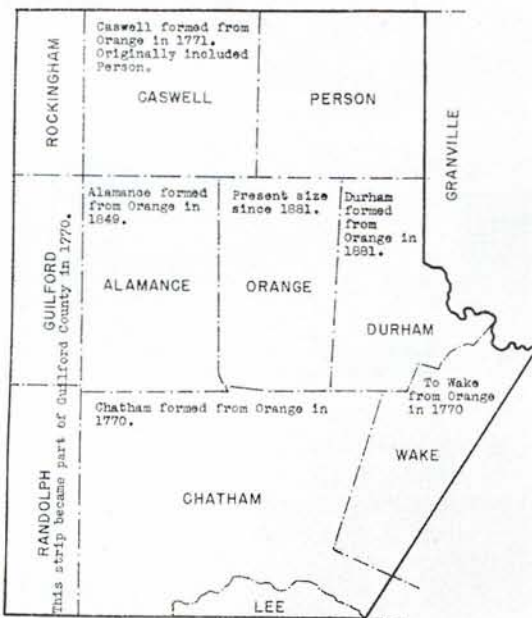
"Brush Arbor" Churches
 Photo by permission of Methodist Library,
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 History Center, Drew University, Madison
 New Jersey

The Founding of Orange Church

Perhaps Orange United Methodist Church owes its founding to one of these revivals or camp meeting sessions. Unfortunately, we can never know for sure how Orange Church was established because early church records have disappeared.⁶ Nor do we have a precise date for when Methodists began worshipping in this community. We do know that the Orange County that gave rise to the current church was quite different from what it is today. When established in 1752, the county occupied about 4,000 square miles of territory. Named after the House of Orange, which produced a series of rulers for Great Britain, the county was repeatedly subdivided to create other political entities. By the 1830s, Chatham, Guilford, Wake, Caswell, Randolph, Rockingham, and Person counties had been created at least in part from Orange territory. The county later would yield land that would go into the formation of Alamance, Durham, and Lee counties, leaving Orange County today with only about 400 square miles of territory. In 1830, the county had about 24,000 residents, most of whom were involved in agricultural pursuits. Indeed, as can be imagined from the area in which the church was established, almost all of our early members were farmers.

But just when Orange Church itself began is an entirely different matter. At least two dates have been suggested for the establishment of the church. The editors of *Orange County, 1752-1952*, for instance, state that the church was organized in the Davis School House about 1830.⁷ Dr. Charles Maddry, a prominent Southern Baptist minister, who worked on a history of Orange Church with two longtime members, agrees with the 1830 founding date. Lizzie Blackwood Freeland and Margaret Burch Link, the longtime members who worked with Dr. Maddry on the history, left notes, which are in the church history committee's possession, that suggest that Methodists could have begun meeting in the vicinity of Orange Church "in the latter part of the eighteenth century or the beginning of the nineteenth century." The trio worked on a church history in the late 1940s or early 1950s, but it never was published. Informal sources such as Alice Malette Gattis Craig (1859-1944), Margaret Link's great-aunt, suggest that early worship services were held in private homes. In addition, "Aunt" Alice recalled that many area Methodists attended worship services at New Hope Presbyterian Church, which was organized around 1756 and is located about five miles north of Orange Church on Highway 86.

These various sources suggest that members of the community around the present church site held informal worship services long before the church itself was organized in the early 1830s. According to Orange tradition — and "Aunt" Alice Craig — a number of people interested in forming a Methodist congregation gathered under a grapevine located in the general area of the present church to formally organize a Methodist Church on one Sunday afternoon in 1832. The congregation has accepted the 1832 date as the official date of the church's founding, celebrating, for instance, its 150th anniversary in 1982. Then as today, church construction took time, and the new congregation needed a place to meet in the interim. As with many new congregations today, these early Orange Church members saw a school building as the answer to their needs, and the congregation gathered in the old Davis School House, which was located about three miles east of Chapel Hill on the old Durham road, in the vicinity of the present Blue Cross-Blue Shield building, until the first church was built. The congregation no doubt took its name from the County of Orange in which it was located. "Aunt" Alice recalled that the first church was a log cabin and was destroyed by fire. She could not say when the cabin had been built but said that it was followed by a one-room frame church built between 1836 and 1838.



Orange County Map. Orange County 1752-1952. Edited by Hugh Lefler and Paul Wager (Chapel Hill, NC: Orange Printshop, 1953)



Davis School House



Alice Malette Gattis Craig

Other longtime Orange Church members remembered meeting in that second one-room structure. Mabel Maddry and Margaret Link, for instance, recalled that the interior of the old frame church was very small. The choir sat on the right side of the pulpit, and the Amen Corner was located on the left. The latter was populated by men of the church who were most likely to vocally express their feelings during the service. Other men sat near them, with their wives sitting separately. This segregation of the sexes was customary during the early years of the church, and the 1841 roll lists male and female members on different pages—even when they were married to one another. The family concept for which Orange Church has become so well known obviously was quite different in its early days.

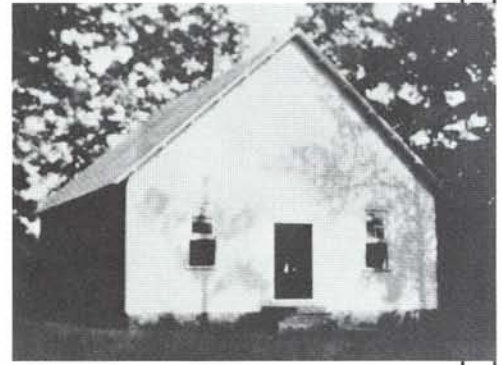
Pews for the congregation went up against the wall on both sides. Two large posts, about four inches square, stood midway in the room, and a small iron stove occupied the center of the room, although that was later moved to the right-hand corner. "We didn't have any stained glass windows, and the pulpit wasn't as high as it is now," said "Miss" Mabel Maddry, who was born a Freeland and grew up on Airport Road land opposite the church that is now occupied by Duke Power. In addition, "Miss" Mabel recalled, "There was a little old table that was used as a communion table and the railing around our present pulpit is the same one that was used in the old church. We had wooden steps, not cement."

Margaret Link, who also grew up in the church, supplements "Miss" Mabel's recollections. "When I was a little bitty girl," she said, "they had a bookcase in front of the pulpit, right in the center of the church, and the minister used this to put the Bible on and any notes he had. The bookcase was filled with books, and when they tore the old church down, they took those books, I have been told, and stored them in the attic of one of the workers' homes, and they never could locate those books" later on.

Land for the church came from Alexander Gattis, Sr., a ruling elder in the New Hope Presbyterian Church, and Thomas King, each of whom deeded two acres of land to the Orange Church trustees on October 31, 1836. Initial trustees were William Robson, Isaac J. Collier, Jones Watson, Abijah Hatch, James Gattis, Daniel Hogan, Wesley Snipes, Jacob Potts, and William Gattis.

Early church fathers ensured Orange Church's growth in special ways. In the nineteenth century, for instance, homes and institutions, such as Orange Church, needed access to outside sources of water in order to survive and prosper. The congregation was assured access to a spring about one-fourth of a mile northeast of the church. Dr. Charles Maddry, who once owned the farm east of the church, recalled that when that land came into the Maddry family, the deed included provisions to ensure that Orange Church had a steady and reliable supply of water. The spring that served this function also was the source of water for the William C. Freeland home for many years until a well was dug there. Water was brought to the church from the spring and well in buckets. During big meetings or for dinners held at the church, a large wooden barrel with a spigot was filled with water from the Freeland place for use by the congregation.

Even during its earliest years, Orange Church played a special role in the development of Methodism in the community. Even though the church was three miles out of town, it was the preferred place for Methodists in Chapel Hill to worship with others of their faith. In fact, the Carrboro Methodist Church history refers to the historic Orange Church as "the mother church of Methodism in this immediate vicinity."⁸ The situation began changing in 1840, when Charles F. Deems, a New Jersey Methodist pastor, arrived on the scene. At first sponsored by the American Bible Society, Deems often preached at Orange Church. By the summer of 1840, Deems and presiding elder Peter Doub conducted a series of camp meetings.⁹



First One-Room Frame Church 1836-1838



*Orange Church Group Picture
First Frame Building*



Mabel Maddry

Margaret Burch Link



The names have not yet been recorded for this year 1841
 7/21/41

Orange River
Church-Book
 N.C. Confessed
 1841 B. R. C. of Orange

Orange Church		Remarks
Names		
1	William Abbott	M
2	James Callum	P. M
	Myrtle Welch	W
	John Callaghan	M
3	James Miller	M
	Fred. Duff	M
	William Gattis	
	John S. Gattis	
	James Watson	W
10	William Shorttiff	S
	Althick Shorttiff	S
	Alexander Gattis	S
	James Callaghan	S
	William Gattis	M
8	Augustus King	S
	Robert M. Shorttiff	S
	James B. Gattis	S
	William M. Gattis	M
	Johnson Phobers	S
9	William D. Gattis	M
	William D. Worthington	S
	John Gattis of wife	S
	John Gattis Sr	W
	John W. Duff	S
11	James King	S

Orange Church		Remarks
Names		
1	Edward James	S
	John S. Gattis	S
	William M. Gattis	S
	John M. Gattis	S
2	Samuel Gattis	S
	David Gattis	S
	Robert Gattis	S
	Wesley Gattis	S
	James Callum	M
3	John Maddox	M
	William Watson	M
	Samuel Williams	M
	Thomas M. Gattis	S
	William B. Gattis	S

Orange Church		Remarks
Names		
4	Mary Shorttiff	W
	Amey Nelson	M
	Elizabeth King	M
	Annabel Gattis	M
5	Elizabeth Gattis	M
	John Gattis	M
	Louise Gattis	M
	Henry Thompson	M
	Frances Long	W
10	Amey Gattis	M
	Amey Gattis	M
	Amey King	S
	John Shorttiff	S
	William Gattis	S
8	Amey King	M
	John Gattis	S
	John Gattis	S
	Amey Gattis	M
	Amey King	M
20	Amey Gattis	M
	Amey Gattis	S
	Amey Nelson	S
	Amey Maddox	M
	Robert King	S
25	Margaret Gattis	S

Orange Church Membership List, 1841
 Figures left of names represent number on list. Symbols to the right of names represent:
 M — married
 S — single
 W — widow/widower Note: men and women are listed separately.

By permission of Special Collections Department, William R. Perkins Library, Duke University, Durham, North Carolina

One possible result of these meetings was a growing desire on the part of Methodists in Chapel Hill proper to organize their own church, which they did in the early 1840s. When Deems transferred from the New Jersey Conference to the North Carolina Conference, he was assigned to the Chapel Hill congregation, which was then meeting in a house on Rosemary Street behind the present University Presbyterian Church. As the congregation grew, it moved to the upper level of a store on Franklin Street. The first Chapel Hill Methodist Church was built at the northeast corner of Rosemary and Henderson streets. Dedication services occurred on July 3, 1853.¹⁰

The Methodist churches in the area were quite small at the beginning and often were joined together in a circuit that was served by one minister. Although the records relating to Orange Church are not complete, what we do know indicates that it was joined to a variety of neighboring congregations over the years. Early church records did not list the names of the churches that pastors were assigned to until 1926, but church historians are fairly sure that R.C. Maynard, who was assigned to Orange Church in 1840, had to serve at least the Mount Pleasant and Orange churches. In 1899, Jacob H. McCracken's assignment included Duke's Chapel, Massey's Chapel, McMannens, Mount Bethel, Mount Sylvan, Pleasant Green, Orange Factory, Orange, and Fletcher's Chapel Methodist Churches. With such assignments, preachers were primarily circuit riders who reached churches irregularly. Perhaps there would be official worship services conducted by an ordained minister on Sunday and perhaps not. At times parishioners could count on having services led by the minister only once or twice a month. Sometimes the services would be in the morning, sometimes in the afternoon. If the assigned minister could not reach the congregation for Sunday morning services, the congregation carried on as best it could without him.

Since these early circuit riders had to travel long distances on horseback over unpaved and difficult roads in order to reach the churches on their circuit, other people stepped forward to provide spiritual nourishment for the congregation. William (Uncle Billie) J. Duke (1803-1883), from the Bahama community near Durham, was one of these special people.

Although he was not an ordained minister, Uncle Billie called himself an "exhorter" and was much in demand by area churches without regular pastors. Among the congregations making regular use of his services were Orange Church, Massey's Chapel, Pleasant Green, Mount Hebron, and Fletcher's Chapel. Residents recalled that Duke "used to be a faithful attendant at all of the revival services at Pleasant Green. He would come to the church immaculately clothed in a white linen 'duster', and when his wearing apparel became soiled, he left the services, mounted his horse, and rode away in a cloud of dust."¹¹ Uncle Billie ran a large farm during the week and often preached several times each Sunday. According to tales of Uncle Billie that have passed down through the generations, "he could outpreach anybody in Orange County." In addition, members of his audience fervently testified that Uncle Billie "knew the Lord, and he believed in letting everyone know it."¹²

To a certain degree, this lack of a full-time minister hindered the growth of Orange Church, but in another way, it helped build the devotion to the church that members have long held and increased the willingness of church members to take on all sorts of assignments.

As the influence of Orange Church continued to grow in the community, its impact on its members increased as well. The first half of the nineteenth century, for instance, saw the first Orange Church member enter the ministry as a result of his religious experiences. Alexander Gattis, Jr., (1818-1859),¹³ son of Alexander Gattis, Sr., the donor of the land

Orange Church

<i>Names</i>		<i>Remarks</i>
1	William Gattis	
2	John Gattis	
3	John Gattis	
4	John Gattis	
5	John Gattis	
6	John Gattis	
7	John Gattis	
8	John Gattis	
9	John Gattis	
10	John Gattis	
11	John Gattis	
12	John Gattis	
13	John Gattis	
14	John Gattis	
15	John Gattis	
16	John Gattis	
17	John Gattis	
18	John Gattis	
19	John Gattis	
20	John Gattis	

Orange Church

<i>Names</i>		<i>Remarks</i>
1	John Gattis	
2	John Gattis	
3	John Gattis	
4	John Gattis	
5	John Gattis	
6	John Gattis	
7	John Gattis	
8	John Gattis	
9	John Gattis	
10	John Gattis	
11	John Gattis	
12	John Gattis	
13	John Gattis	
14	John Gattis	
15	John Gattis	
16	John Gattis	
17	John Gattis	
18	John Gattis	
19	John Gattis	
20	John Gattis	

on which the church is built, became a Christian at an early age and joined the Methodist Episcopal Church. He became a minister attached to the North Carolina Conference in 1846.¹⁴ A native of this community, Alexander Gattis, Jr., was born on January 21, 1818, and died on May 6, 1859, at the age of 41.

The Slavery Question and Methodism

Although Gattis's life was brief, he lived and served Methodism through the very trying antebellum period. Slavery created great difficulties for the denomination during these years. The seeds for this problem rested in the Christmas Conference of 1784, which had adopted a rule saying that society members could not own slaves. Those who did own slaves were given one year to free them or else they were to be expelled from the fellowship. Church leaders suspended the rule the following year, but that action failed to end the debate over slavery within the Methodist ranks. By 1796, a strong antislavery sentiment had developed within the church. These were the days in which even enlightened Southerners questioned the continued existence of slavery and some leading Southerners made plans to free their slaves upon their deaths. In addition, few Methodist congregations had members wealthy enough to own slaves. Pressure against slavery rose once again, and delegates to the General Conference once again voted to forbid church officials to be slave owners. This ruling again said that preachers could be expelled from the denomination if they had slaves and did not free them. With the turn of the century, discussion of antislavery matters became more sensitive in the South. In 1808, the South Carolina Conference threatened to leave the denomination if church leaders tried to use the antislavery rules against its members. Orange Church was very young when the problem came to a head in 1844. By then, antislavery sentiment had grown enough in the denomination to allow church leaders to expel ministers who owned slaves.

When church leaders announced their intentions to carry out such expulsions, the Methodist Episcopal Church split into two parts and remained divided until 1939. Eighty-seven delegates from sixteen annual conferences in slave-holding states convened in Louisville, Kentucky, in May 1845. The end product was a new denomination: the Methodist Episcopal Church, South. The evolving North Carolina Conference was among the breakaway bodies. The new denomination adopted basically the same *Book of Discipline*, which contained the fundamental rules of belief and administration for the church, as the Northern churches used. Although supporting slavery, members of the new denomination believed that they worked hard to bring their Negro slaves to Christ — within the restrictions imposed by a slave-based society. Southern Methodists, for instance, allowed their slaves to attend their worship services. The Colored Methodist Episcopal Church was formed in 1870 following the Civil War.

The Sunday School Movement and Orange Church

Although political problems made unity among Methodists in the United States almost impossible for years, the Methodist Episcopal Church (North, South, and at Orange) continued to work for the advancement of God's kingdom in their own ways. Orange Church, which served a predominantly agricultural community, adapted many of the denomination's programs to serve the special needs of its congregation. One activity that played an important role in developing the Orange Church role in the neighborhood was Sunday School.

Sunday School as such began in Great Britain in 1769 when a young Methodist woman discovered that the program could be used to teach children how to read and write while, at the same time, promoting a closer walk with God. A Gloucester philanthropist began backing the program in 1781, and by 1783, an article about the new church school caught John Wesley's eye. With Wesley publicizing the Sunday School program and urging those who adhered to Methodism to begin such classes, the movement grew within Methodist congregations. Bishop Asbury introduced the movement in the United States in 1786, where the first classes were held in Hanover County, Virginia.

Sunday Schools grew slowly in the United States until the annual conference of 1790 adopted a resolution that asked Methodists to "labor, as the heart and soul of one man, to establish Sunday Schools in or near the place of public worship. Let persons be appointed by the bishop, elders, deacons, or preachers to teach (gratis) all that will attend and have a capacity to learn; from six o'clock in the morning until ten, and from two o'clock in the afternoon til six; where it does not interfere with public worship. The council shall compile a proper schoolbook, to teach them learning and piety."¹⁵

Methodists soon put that statement into practice. In a time before public school educations were readily available for children, the Sunday Schools that they established were designed to provide children with an education and to keep them out of trouble as well as to teach the youngsters about Jesus. The multiple mission of the early Sunday Schools, however, was more than most teachers could handle. They soon abandoned the idea of providing children with a general education and began using the Sunday hours to provide children solely with a religious education.

We have no record of Sunday School at Orange Church prior to 1879, but we are confident there was a Sunday School here before that time. We do have a roll book from 1879 and know that on April 6, 1879, thirteen scholars and three teachers were on the roll. All were present on that

Sunday School Group Picture circa 1900s





Robert B. House



John and Lizzie Blackwood

spring day. I.D. Hutchins was superintendent. The remarks section of the Sunday School record for this same date includes this note: "Orange Sunday School has been in successful operation for over twelve months. Last summer the roll numbered 85. During the winter the number was small but the school did not close. Today we reorganized with a revised roll." As might be expected, when winter weather was bad and the road conditions made it almost impossible to reach the church, the school simply closed until the weather improved. It then reorganized in the spring. "Miss" Ethel Hogan recalls that when Sunday School classes began meeting all year round, they called it the "Evergreen Sunday School" as a symbol of this new status.

During these years, Sunday School teachers at Orange Church often came from the YMCA at the University of North Carolina. Among those serving in this role were Rev. W.M. Curtis, J.B. Lewis, E.S.W. Dameron, L.L. Little, George C. Worth, A.T. Whitaker, Harry Brockman, and F.F. Bradshaw. Perhaps one of the most outstanding students from this group was Robert B. House, a future chancellor of the University, who walked from Chapel Hill to Orange Church to assist in teaching Sunday School and also to worship from 1912 to 1916. Sunday School records reveal that on January 31, 1915, House conducted the Sunday School's opening exercises. The opening hymn was "Come Thou Almighty King." Four of the school's six teachers were in attendance. Twenty scholars were present, twenty-three were absent. The scripture lesson, taken from Judges 13:8-16, 24-25, was on the birth of Samson. The collection was 3 cents, and the weather was cloudy and cold.

These records also reveal great respect for individuals who had served the program long and well. For instance, when John H. Blackwood, superintendent of the Sunday School from 1910-1916, died on July 5, 1916, following a short illness, Sunday School students and teachers passed an official resolution to honor his service. The words used in that resolution show more modern Sunday School participants the priorities held by our forebears. It read:

Resolution of Respect

Whereas, God in His mercies has seen fit to remove from our midst our Sunday School superintendent, our Sunday School teacher, and our Steward, John H. Blackwood. And whereas, Orange Church has lost a man most faithful in every respect.

Be it Resolved:

1. That we are willing to submit ourselves to God's will.
2. That we keep the noble example of his life constantly before us and strive to carry on the work which he loved so well.
3. That we extend our deepest sympathies to his bereaved wife, and his brothers and his sisters.
4. That a copy of these resolution [sic] be sent to the family, *Chapel Hill News*, *Raleigh Christian Advocate* and that a copy be placed upon our minutes.

Miss Pearl Hogan
J.A. Maddry
D.W. Burch (committee)

Lizzie Blackwood, John's widow, served as Sunday School superintendent for the remainder of that term.

In 1913, six churches joined together to form the "Banner Sunday School." The churches involved were: Orange, Ephesus, Mount Carmel, Rankins Chapel, Smiths Level, and Clarks Chapel. To receive the banner

Lizzie Blackwood's Sunday School Class - circa 1915

Front Row: L-R Floyd Burch, Henry Burch, Hugh Hogan, and Ollie Byrd
Second Row: Clyde Maynor, Lawrence Blackwood, Willie Pendergraph, Louise Blackwood, and Norman Kelly
Back Row: Lizzie Blackwood, teacher, with "little" Grace Hogan, Anne Pendergraph, Pearl Collier, Vera Bishop, Ruth Collier, and Dorsie Brockwell





Banner Sunday School 1913. Front Row: L-R Harold Kelly, Lawrence Blackwood, Leroy Byrd, Henry Burch, Floyd Burch, Lacy Burch, Norman Kelly, Willie Pendergraph, unknown, Eugene Blackwood, Wade Brockwell, Floyd Brockwell, Lonnie Brockwell, Pauline Freeland, Linda Maddry, Lynn Maddry, Earl Byrd, and Nellie Maddry. Second Row (half row): Ollie Byrd, unknown, Mabel Freeland, Jim Douglas, Mary Douglas, Ethel Douglas, and Hattie Maddry (holding baby Jimmie Maddry). Third Row: Hubert Maddry, Frank Maddry, Clarence Blackwood, Burroughs Hogan, Etoy Byrd, Ernest Turrentine, Jody Pendergraph, Willie Hogan, Frank Douglas, Louise Blackwood, Pearl Turrentine, unknown, Ethel Hogan, Ruth Collier, Elmyra Pendergraph, Pearl Collier, Annie Brockwell, Dorsie Brockwell, and Stella Douglas. Fourth Row: Unknown, Alice Sparrow, Nellie Sparrow, Eva Maddry, Nonie Womble, Lizzie Sparrow, Daisy Perkins, Nellie Kelly, Maggie Brockwell, Lillie Hogan, Mattie Hogan, Margaret Burch, Lizzie Blackwood, Dosa Turrentine, Maryann Douglas, Hattie Hogan, Poidrous Hogan, Laura Brockwell (holding baby Hattie Brockwell), Matt Maddry (holding baby E.W. Maddry), and Tom Brockwell. Back Row: Walker Womble, John Maddry, Kerney Lloyd, Eugene Turrentine, David Burch, Charlie Hogan, Depp Byrd (holding baby Ira), Henry Burch, Tennella Byrd, Lena Burch, Rigie Collier, Lonnie Hogan, John Blackwood, and Wescott Maddry

was an honor. If your Sunday School grew to a certain size, then your Sunday School got to keep the honor banner for a certain number of weeks.

Modern Sunday School sessions may not be too different from those of earlier years. The emphasis is still on Bible study, singing, and caring about one another. In recent years, the Sunday School hour has begun with a time of fellowship in which both children and adults enjoy light refreshments and visit with friends whom they have not seen all week. A more formal opening for both children and adults follows. In the adult session, the opening consists of a few minutes of sharing by different members of the congregation, and a message that serves to focus attention toward God. In the children's opening, an adult leads singing and story telling. Classes for all ages follow the formal opening.

The Sunday School has grown and changed over the years. This is attributed largely to having qualified and dedicated Christian teachers who give of their time and talents. The total enrollment of the Sunday School as of December 31, 1991, was 331, with an average attendance of 144. Thirteen classes, including a new-member class designed to prepare individuals for membership in Orange Church are offered.

It's almost as if members of Orange Church have been teaching others about Methodism for its entire existence. Thomas Jefferson Gattis (1838-1906), son of William Gattis, who was born in Orange County, three miles from Chapel Hill, was another son of the church who entered the ministry. Reared on a farm, he heard the call to preach, and he offered himself to the North Carolina Conference at Salisbury in the fall of 1860, was accepted, and served for forty-five years. He died on May 25, 1906, at the age of 67 and is buried in Elmwood Cemetery at Charlotte.

Also devoting full time to the task of teaching others was Dr. Samuel Bryant Turrentine (1861-1949), son of William Holt Turrentine, who was



*Sunday School Class 1950s
Front Row: L-R Unknown, unknown, Mary Ellen Burch
Back Row: Jean Hogan, Bob Maddry, and Frances Burch*



Sunday School Classes 1970s



*Thomas Jefferson Gattis
By permission of North Carolina Collection,
University of North Carolina Library
at Chapel Hill*



Samuel Bryant Turrentine

educated at the University of North Carolina, Vanderbilt University, and Columbia University. The brother of Minnie T. Blackwood, a longtime, highly active member of the congregation, Turrentine served as professor of Hebrew and New Testament Greek at Trinity College, now Duke University. He joined the North Carolina Conference in 1888 and affiliated with the Western North Carolina Conference when that body was created in 1890. He went on to become president of Greensboro College in 1913, and served there as president emeritus and professor of Bible after his retirement in 1935. He then served as president emeritus and professor of Bible and special lecturer in Bible.

Orange Church in the Early Twentieth Century

Although much was going on in the denomination and the nation, Orange Methodist Church continued to grow. During these early days, many of its members were drawn from the immediate vicinity. Church membership rolls came to include many names still familiar to the congregation and the community such as Robson, Gillum, Hatch, Williams, Wilkins, Utly, Collier, Potts, Hogan, King, Gattis, Cole, Watson, Brockwell, Henderson, Pickett, Andrews, Byrd, Mallett [sic], Crabtree, Upchurch, Strain, Hutchins, Burroughs, Taylor, Perkins, Burch, Miner, Weaver, Pendergraph, Harrington, Raney, Wright, Douglas, Freeland, Blackwood, Cheek, Meachum, Strayhorn, Moore, Scott, Snipes, Maynor, Davis, Dyer, Flintiff, Maddry, Long, Craig, Sugg, Holland, Turrentine, Bishop, Whitt, and Pendergrass. Some descendants of these early members still worship with us.

Many of these early members contributed substantially to the church's life and growth in the community. While Alexander Gattis, Sr., donated part of the land for the church, his son, Samuel, known affectionately as "Uncle" Sam, also contributed substantially to the church ministry. Sam Gattis led the congregational singing for many years, and he and his family often made up most of the choir. In the early years, an old-fashioned pump organ was used to accompany the singing. Eva Hogan Cates, Pearl Hogan May, and Margaret Burch Link were three of the organists.

Orange Church legend has it that when a new minister would come to the charge, "Uncle" Sam would say, "Whenever you want to call on someone to lead in prayer, call on Jimmy Hutchins, and whenever you want any singing done, I'll look after that." When Rev. William P. Constable became pastor in 1910, "Uncle" Sam was heard to say, "I have been a steward in this Church now for nigh on sixty years. I am getting old now, and I want you to put someone younger in my place." Rev. Constable replied, "No, Brother Gattis, we are still going to keep you in harness for a long time yet." And Constable kept "Uncle" Sam working in the church until his death on March 26, 1914, at the age of 92.

Church singing continued without "Uncle" Sam's enthusiastic leadership, and now the choir included more than Gattis's family members. Older members of the church recall that the 1918 era choir included Daisy Perkins, Margaret Burch Link, Mabel Freeland Maddry, Nellie Kelly, Ruth Collier, Malcolm Blackwood, Minnie Blackwood, Pearl Hogan May, Poidrous Hogan, Lonnie Hogan, Nellie Bishop McCauley, Knowlton Potts, and Emma Potts as members. One of the special anthems that "Miss" Ethel Hogan remembers most clearly was "When My Soul Reaches Home."

Rev. Constable, who was assigned to Orange Church and other congregations from 1910-1914, left Orange a few months after "Uncle"

Orange Methodist Ministers 1865-1901



Richard S. Webb
(1865-1869)



John W. Tillett
(1869-1871)



Joseph J. Renn
(1871-1877)



M.H. Moore
(1882-1883)



Roderick B. John
(1883-1886)



Joseph R. Griffith
(1886-1887)



Rufus C. Beaman
(1887-1888)



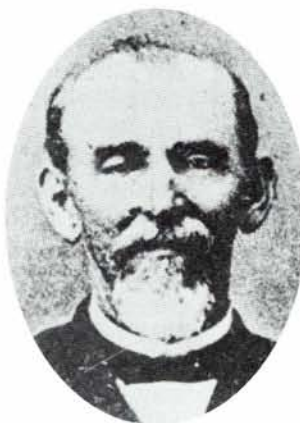
Joseph B. Martin
(1888-1889)



Oliver O. Ryder
(1889-1890)



Jonathan Sanford
(1890-1892)



John W. Jenkins
(1892-1895)



Jacob H. McCracken
(1897-1901)

Not pictured: Thomas A. Stone, J. F. Heitman (1877-1882), Charles W. Robinson (1895), Samuel T. Moyle (1895-1896), William J. Twilley (1896-1897)

By permission of North Carolina Collection, University of North Carolina Library at Chapel Hill



Samuel ("Uncle") Sam Gattis



"Miss" Ethel Hogan

Sam's death. He wrote Malcolm Blackwood to thank him for a check for \$5.25—the balance of his salary—and to say goodbye. His new assignment was down near the coast, and, he said, "If weather permits I will start for my new charge tomorrow morning or the first good day that comes." Even so, "it will be a long drive and will take me about five days to make it, so you can think of me during the next few days as being on the road." Constable thanked Blackwood for the "many kindnesses and the faithful service" that he had given to Orange Church and asked that Blackwood "give my love to all the dear people at old Orange Church." He saw good things in the church's future even though he would not be there to share them. "I am glad to know that you had a good day on Sunday and were favorably impressed with your new preacher, and I am sure the new arrangement will mean much for the future good and growth of your church and it will give the preacher a better chance to do more effective work."

That new arrangement for which Constable had such high hopes was a realignment of the circuit for Rev. William R. Shelton, who followed Constable into the Orange Church pulpit. Constable had served Pleasant Green, Bethany, Duke's Chapel, McMannen, Fletcher's Chapel, and Orange churches during most of his years at Orange Church. Shelton was assigned only to Orange and Carrboro charges, which meant that he could devote more of his time to the two churches and help them grow. Although other smaller charges would be added to the pastor's assignment from time to time, the linking of Orange and Carrboro churches remained steady for most of the years through the late 1940s, when Carrboro became of sufficient size to have its own full-time minister.

The church building, quite naturally, was a focus for many special events in the lives of its members. One of those remembered most vividly by members was the way in which the congregation celebrated Christmas in the days around World War I. "The only time of the year we came to the church at night was for the Christmas program," says "Miss" Ethel Hogan. "The sanctuary of the old church was small, but it was lined with kerosene lamps and in the left-hand corner — in the 'Amen' corner I guess you would call it — there was a big pine Christmas tree, and it was decorated with green and red Christmas chains.

"Part of the time," she continued, "we had little clamp-on candles. Sometimes the horns for the little boys, and the dolls for the girls weren't even wrapped. They were placed under the Christmas tree, and the decorations were the prettiest I have ever seen. We all came down here for our Christmas program, and we felt the meaning of Christmas and it was just fantastic to go into that church. I felt like it was just another world. I felt like we really were celebrating the birth of Jesus, and I thought it was the most beautiful place I have ever seen when I was a child. Every child got a gift, and every child had a part in the program. They always had it at night, and all the lamps were burning."

Mabel Maddy agreed that Christmas at Orange Church was most special. "The congregation would buy apples and oranges and would have them in a basket. The basket was passed around, and everybody had to have one. And they bought candy — hard candy — and that was passed around and all the children got a little bag. We got an orange, an apple, some raisins and some candy. The program was just as close to Christmas as it could be — maybe Christmas Eve."

Orange Church and the Community

The interrelationship between the church and the community that is so well-known today developed early in Orange Church's history as well. In

1885, for instance, Orange County elected its first board of education, which supervised thirty-eight public schools in the county, one of which was named Orange Church School. This one-room school was located near the creek northeast of Orange Church, behind the present ball field. The land that the school occupied was not church property at the time and there was no formal connection between the two, but the school, nevertheless, identified with the nearby church through its name. Some of the faculty members were Lizzie Weaver Blackwood (later Freeland), Maude Faucette, Margaret Claytor, and Earl Freeland.

By 1915, a Community Club of Orange Church was organized at the schoolhouse. Committee structure for this organization was a bit different from that of today. One committee, for instance, was assigned to pickling, canning, and preserving chores, and another was responsible for keeping up the school and church grounds. The Community Club was closely tied to Orange Church despite the lack of official ties to the church. Many of its members belonged to the church, and the school building served as the site of many church activities because fund-raising and other recreational programs were not allowed in the sanctuary. At that time, of course, the church had no extra buildings in which to hold such activities. Club members were active fund raisers for both the church and the school.

Surviving minutes for the years 1915-1918 show that the club undertook a variety of activities to benefit the church, school, and community. For Homecoming Day in May 1915, for instance, the club sponsored a love feast at which money was received to purchase hymn books. The club also set aside \$8-\$10 for the purchase of an organ for the church, only to find out that they had to appropriate \$15 instead. Members also worked hard to keep the schoolyard clean. They held work days, just as later members of Orange Church would do. During these sessions, Community Club members divided the school land into subplots and assigned parents and their children particular areas to spruce up. The women planted flowers and involved the schoolchildren in preparing the schoolyard for grass seed. In addition, club members bought window shades at 35 cents apiece for the school. The women had thought that the shades would cost 50 cents apiece, which would have put a bigger dent in their treasury. The lower price was much appreciated.

To finance their various activities for the church and the school, the women levied annual dues of 20 cents apiece. In addition, they sponsored fund-raising activities such as a benefit concert by the Carolina Glee Club in 1917 and a box party in 1916, in which single women prepared attractively decorated boxes of food for two that were then auctioned off to single men. The men bought both the food and the cook with their bids.

In mid-1915, the club's married women joined the Orange County Sanitation League in an effort to help keep "Orange County clean and healthy." And in mid-1918, the club decided to buy a testament for "each boy in the district that had to go to [military] camp June 25." As with some women's groups today, the church women of this era spent some time in sewing circles, passing the time by socializing and making a quilt that would be sold to benefit the school. After the United States entered World War I, much of the sewing was done for the Red Cross.

The school and the club likely still were in existence after World War I, but records cannot be found to substantiate the club's activities after that time. The University's North Carolina Room has a 1922 map of Orange County schools that shows that the school was still in existence at that time. At some later undetermined time, the building was torn down. The property on which the school stood at one time is now owned by the church.



Earl Freeland, teacher of Orange Church School - 1904

Building the 1924 Church

Orange Church set the pattern of outgrowing its existing facilities before its hundredth anniversary. Members began planning a new church in 1924, with "Miss" Ethel Hogan recalling that church attendance had begun to pick up and that they simply needed more room. Determining the exact number of Orange Church members in 1924 is impossible because our figures were combined with those of Carrboro Methodist Church in the official records. Even if the membership figures were available, they might not have shown the true nature of the overcrowding problem, for "Miss" Ethel remembers that people in the community who were members of other churches often attended Orange because it was more convenient.

Although she didn't know the physical dimensions of the old church, "Miss" Ethel did remember that all of the Sunday School classes were conducted in the same room, which made both teaching and learning difficult. The new church, which was designed by Fannie Sugg Brockwell, was to have two Sunday School rooms at the back and two at the front. Although "Miss" Ethel believed that the old church was pretty, she believed the new one was too — and that the congregation agreed that it was sorely needed.

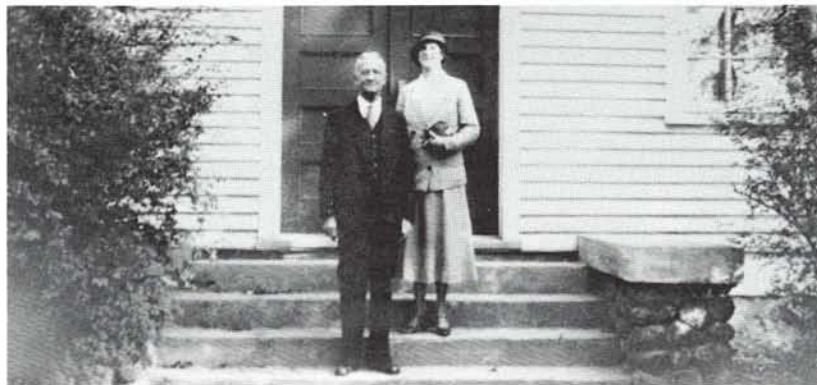
A building committee headed by Samuel J. Brockwell supervised the construction of the new sanctuary. James A. Maddry served as treasurer; Poidrous K. Hogan and William C. Freeland were the remaining members. By January 1924, the plans had been completed, and construction was set to begin as soon as the weather permitted. By February 1924, the old church had been torn down, and the new building, the one that we presently use, started going up in its stead.

Rev. John W. Autry, who was then serving the Orange and Carrboro charge, was so impressed with the progress that was being made on the new church that he wrote of the work in the February 28, 1924, issue of the *N.C. Christian Advocate*. The new church "is going to be a most exciting building," he said. It would be "storm-sheathed, double floored, etc. made of the best material available. The house is 40 x 70 feet with four Sunday school rooms." The building would be wired for Delco lighting, which was a form of electric lighting run off of batteries. But more important, he said, "when completed [it] will be one of the most beautiful country churches I ever saw."

While the new sanctuary was being built, the congregation met in the Blackwood Schoolhouse, which was located on the site of the present North Chapel Hill Baptist Church (formerly McDuffie Memorial Baptist Church), about one and one-quarter miles north of Orange Church. One of six one-room schools listed in Chapel Hill during 1924, Blackwood



Blackwood Schoolhouse students



Fannie Sugg Brockwell and Samuel J. Brockwell

School was available for church use, and members were anxious to get their new home built. Rev. Autry reflected that feeling in his *Advocate* article, when he wrote, "We have to have this church ready for service by the middle or last of April if the weather is good." By the middle of February, he could report that "we have now shut it in, covered and partly ceiled overhead, and will soon be ready for the plaster to go on."

The church was indeed completed in April 1924, but church members pressed the facility into use before the finishing touches had been applied. The Sunday School, for instance, held its first classes in the new church on the second Sunday in April 1924, even though the building had not quite been completed. And the funeral of John M. Stout, who died on April 1, 1924, was held in the new church before the building was finished. Members of his family recall having to walk on planks to enter the church. The funeral of Thomas Edward Hogan, who died January 17, 1925, was the first to be held in the finished sanctuary.

Members were so proud of their new sanctuary that they quickly planned a homecoming for May 11, 1924, to show it off to family members, friends, and area residents. The weather intervened, and a storm forced postponement until June 1.

The cost of the building is unknown, but financing the construction was, as always, a challenge. Help came from many directions. The contractor, D.S. Smith, for instance, gave very generously toward the building of the church. And church members continued to work to retire the debt by displaying talents that later would become so familiar to later generations.

Orange Methodist Ministers 1901-1925

Not pictured: Avery S. Abernathy (1919-1920), John W. Autry (1921-1925)



*Jasper B. Thompson
(1901-1905, 1909-1910)*



*George W. Fisher (1905-1909)
From copy in North Carolina Collection,
University of North Carolina at
Chapel Hill*



*William P. Constable
(1910-1914)*



*William R. Shelton
(1914-1916)*



*Clark C. Alexander
(July-December 1916)*



*John R. Edwards
(1916-1918)*



*Benjamin O. Merritt
(1918-1919)*



*John O. Long
(1920-1921)*

The Women of Orange Work to Retire the Church's Debt

As might be expected from a contemporary perspective, the women of the church played a key role in dreaming up ways to retire the debt. That role, however, was relatively new in the Methodist Church. Women had always been active in church activities, and organizations known as Ladies' Aid Societies had long existed within American Methodism. But the denomination, perhaps aware of the sheltered role awarded women in society, was reluctant to grant their activities official recognition. Even so, as early as 1768, officers of John Street Church in New York City noted that "the women provided a house for the preacher and furnished it."¹⁶

Although women in the churches furnished parsonages and conducted social activities for the denomination for years, the Ladies' Aid Societies first won mention in the Methodist Episcopal Church *Discipline* in 1904. Neither the Methodist Episcopal Church, South, nor the Methodist Protestant Church granted official recognition to the Ladies' Aid Society, although in 1890, the former permitted a "Woman's Parsonage and Home Mission Society" designed to "procure homes for itinerant preachers and otherwise aid in the cause of Christ."¹⁷ That group's name was changed to "Woman's Home Mission Society" in 1894, but its activities remained the same. The Methodist Episcopal Church, South, finally recognized the role that women played in the congregation in 1910, when it told its General Board of Missions to add a Woman's Missionary Council. Although the women may not have had the recognition that they wanted for a long time, they continued their work and organized their Ladies' Aid Societies in the Methodist denominations regardless of official approval.

By 1911, the women had their first denomination-published *Ladies' Aid Manual*. The manual included suggestions on organizing and conducting a Ladies' Aid Society and clearly opposed "questionable" ways to raise the money that so many churches need. Authors of the manual did, however, propose activities that would "contribute to the social, intellectual, and financial development of the church without incurring any just criticism."¹⁸

Even though official recognition of these women's organizations was slow in coming, there is evidence that church leaders found the Ladies' Aid Society and similar organizations to be most helpful in fund-raising and programming activities. Dan B. Brummitt, editor of an edition of the Methodist Episcopal Church *Christian Advocate*, for instance, took time

Orange Church - 1924



to lavish praise on the Ladies' Aid Society for being "an organization that never suspends, dies, or takes leave of absence. It is many things in one: a pastoral reinforcement, a financial treasure chest, a woman's exchange, a recreation center, a cookery school, a needlework guild, a relief society, a school of salesmanship, a clearing house for domestic and church problems, a prayer meeting — each in turn plays many parts."¹⁹

The women of Orange Church have followed this tradition. While construction on the new church was just getting under way, the ladies of the church met on February 8, 1924, to organize the Ladies' Aid Society of Orange Church with thirty-two members. Charter members, as originally listed, were Alice Hogan, Novella Hogan, Hattie Hogan, Lillie Hogan, Pearl Hogan, Ida Hogan, "Miss" Ethel Hogan, Leta Hogan, Mary Hogan, Lillie Freeland, Lizzie Freeland, Mabel Maddry, Julia Potts, Emma Potts, Nellie Hutchins, Minnie Blackwood, Louise Blackwood, Mary Burch, Margaret N. Burch, Margaret Burch, Alice Craig, Moriah Collier, Ruth Collier, Pearl Collier, Julia Franklin, Daisy Perkins, Lou Emeline Weaver, Laura Brockwell, Mrs. M.G. Bishop, and Fannie Brockwell. Officers elected were: Lizzie Freeland, president; Pearl Hogan, vice president; Daisy Perkins, secretary; and Lillie Hogan, treasurer. The membership committee consisted of Moriah Collier, Margaret N. Burch, and Daisy Perkins. A membership fee was set at 10 cents per person per month.

Since the church building was under construction, the ladies logically turned their attention to raising funds for the sanctuary. The means used would be most familiar to present-day church members, for the women served suppers to the Rotary and Kiwanis Clubs of Chapel Hill, gave plays, held bazaars, and made quilts for sale. During 1924, for instance, the women raised \$800.02. They gave \$200 to the building fund, and the remainder was used for furnishings of the church, etc.

Still looking for additional sources of revenue, in April 1924, the Ladies' Aid Society decided it was time to transfer any money that the old Community Club still had in the treasury to the Ladies' Aid Society in order to buy a piano for the church. Since the Community Club had included members who did not attend Orange Church, permission for such a transfer had to be obtained from all of the outside members. They agreed with the Ladies' Aid Society's plans, and \$123.60 was turned over to Sam Brockwell, who had contributed \$25 toward the piano's purchase. The actual cost of the piano is unknown.

Activities of the Ladies' Aid Society caught the attention of the local newspaper, and the *Chapel Hill Weekly* of May 22, 1924, reported that church members sponsored a play, "The Awful Aunt," at the Blackwood School to help retire the building debt. The play was scheduled to coincide with a bazaar at which the women planned to sell handicraft items. The married ladies agreed to make a quilt for the bazaar, and the single ladies each decided to make some kind of fancy work. All proceeds were to go for the church. The play was held outside the school. As with many of the projects of that day, churches cooperated in setting the project in motion. The Methodists and the Baptists, for instance, built the stage for the play. Five men — Malcolm C. Blackwood, John H. Maddry, James A. Maddry, Charlie O. Hogan, and William C. Freeland — were appointed to keep order on the outside. Clyde Hogan and Lawrence Blackwood served as doorkeepers, and Henry Burch, Ernest Turrentine, and Clarence Blackwood kept order inside. Lest you think that the audience was unruly, Eugene Blackwood recalls that the rowdiness was part of the play. Among those performing in the play were Minnie Blackwood, Nell Maddry Jenkins, Frank Maddry, Foster Tapp, Eugene Blackwood, Louise Blackwood, Mary Hogan, Pearl Turrentine, Ruth Wright, Jim Wright, Etoy Byrd, LeRoy Byrd, Ollie Byrd, Lizzie Pendergrass, and Jody Pendergrass. Admission was 25 cents for adults and 15 cents for children. Members raised about \$140 through that dramatic effort.

The First Homecoming at the New Sanctuary

But all eyes were on the planned homecoming. Family trips earlier in this century generally were more limited in scope than they are today, and church homecomings often brought relatives who had moved away back to their roots. Thus church homecomings served as an extended family reunion as former members, pastors, and friends showed up for a day of preaching, eating on the grounds, and fellowship. In the early days at Orange Church, dinner truly was on the grounds because we had no tables to eat on or inside facilities for serving or dining. In fact, much to the surprise of current members, these dinners on the grounds often meant that each family would bring and eat its own food. The days of sharing food in a massive covered dish dinner were ahead. Preaching, singing, and visiting often took up afternoon hours during these early homecomings.

Orange Church members finally enjoyed their first Homecoming in front of their new building in early June 1924. The *Chapel Hill Weekly* reported on June 5, 1924, about the Homecoming feast and on the efforts to raise even more money to retire the debt:

New Orange Church Opened: Fine Feast Served in Grove

From all over Orange County and beyond, people flocked to the grove on the Hillsboro road, north of Chapel Hill, to celebrate the opening of the new building of Orange Church last Sunday. Rev. J.W. Autry conducted the services. There was preaching in the morning by Rev. Charles Maddry, an out-door dinner at noon, and preaching in the afternoon by Rev. S.B. Turrentine of the Greensboro College for Women.

Scores of automobiles were parked under the trees, ranging from splendid Cadillac and Franklin sedans to lowly Ford roadsters. The multitude of cars made it very different from the gatherings that were seen at the old church a few years ago. On this day no horses and mules were in evidence; if any were there, they were well off to the edge of the reservation where nobody saw them.

There were far too many people to get inside the church, although it has a seating capacity of 500; and so all during the day men and women were standing about the grove exchanging the news of their neighborhoods. It was a day of bright sunshine — welcome weather after the storm that caused the postponement of the celebration scheduled for early last month.

Orange Church is a Methodist congregation, but Mr. Maddry, a Baptist, was invited to preach because he is a native of the community, is known to all the people in it, and is a favorite with them. After his sermon he talked of the financial obligation that had been assumed, in order that the new church might be built, and asked for contributions to wipe out the debt. Later Mr. Autry and leading members of the congregation made a canvass out in the grove. Before the day was over, more than \$2,000 had been paid in or pledged.

That the new church is standing today is due to S.J. Brockwell more than to any other man. He and his wife

designed it, and he superintended its construction. Painted white, with a fireproof roof of a dark color, it is simple and in perfect taste. The windows are particularly pleasing to the eye.

At the four corners of the building are rooms which can be used separately for Sunday school classes or can be thrown into the main auditorium. There is provision for electric lights, two of them outside the main entrance. Concrete steps lead up to a broad main door, and . . . two rooms . . . flank the altar.

One of the happiest of all the visitors on Sunday was Samuel M. Gattis of Hillsboro. Like Mr. Maddry, he was born near the church and used to walk in from his home to attend classes at the University. He is still regarded thereabouts as one of the home folks.

Indeed, Samuel Jackson Brockwell was an important figure in the building of the present sanctuary. He was a merchant, the operator of the first motion picture theater in Chapel Hill, and the manager of the first regular bus service between Chapel Hill and Durham. Downtown, he was among the first businessmen to erect a brick building. But more important to members of Orange Church, he was considered a philanthropist—especially as far as the church itself was concerned. Not only did he superintend the construction of the building that his wife designed, but he donated more than half of the money needed to build it. Brockwell also paid \$120 for the 900-pound bell that today hangs in the bell tower. He later played a similar role in the construction of the Hut. When Brockwell died in 1940 at the age of 70, services were held in the church that he had helped to build by one of the church's favorite preachers, Dr. Charles E. Maddry. Brockwell was buried in the Chapel Hill Cemetery.

While the Brockwells and others worked on the construction of the new church, they remembered, as others would in the future, that Orange Church had many ties to the past and that those connections had to be preserved. Consequently, the 1924 sanctuary included two elements from the structure that had been torn down: the communion rail and the pulpit. Both are still used today.

As with most churches, Orange Church did not like the idea of being in debt. Members were constantly working to retire the mortgage. The Ladies' Aid Society was especially active in looking for new ways to bring in funds. The *Chapel Hill Weekly* of June 27, 1924, told of one such function:

Orange Church Benefit

Supper to be Served in Grove Saturday from 5 to 10

For the benefit of Orange Church, about three miles north of Chapel Hill on the old Hillsboro road, the Ladies' Aid Society of the congregation is going to serve a supper tomorrow (Saturday) between the hours of 5 o'clock in the afternoon and 10 in the evening. The proceeds will go toward lifting the debt on the new church building, the opening of which was celebrated early this month.

Brunswick stew, chicken salad, sandwiches, ice cream, and cake—these are promised on the menu, and there may be other delicacies added before the tables are spread. The feast will be laid out in the grove surrounding the church.

Everybody is invited, and the arrangements committee is hoping that all people who attended the opening



*Samuel Gattis, Sr.
Lawyer*

Communion rail and pulpit



ceremonies of the first Sunday of June, and more besides, will be present on this occasion.

Those who have taken a leading part in preparations for the party are Mrs. Alexander Freeland, Mrs. Will Freeland, Mrs. Jim Maddry, Mrs. John Maddry, Mrs. John Whitt, Mrs. Malcolm Blackwood, Misses Lily, Pearl, Mary, and Mattie Hogan, Mrs. Poydrus [sic] Hogan, Mrs. Oscar Hogan, and Mrs. Tom Hogan.

This coming Sunday Rev. B.J. Howard, the Christian pastor in Chapel Hill, will preach at Orange Church at 3 o'clock in the afternoon; and on the second Sunday in July, at the same hour, the preacher will be Rev. Eugene Olive, Chapel Hill's Baptist pastor.

The report of the dinner, which appeared in the July 3, 1924, *Chapel Hill Weekly*, revealed that the famous Orange Church Brunswick stew had made an appearance at that fund-raiser and that the newspaper editor apparently found the ladies' food to his liking:

Orange Church Has Big Party
Feast in Grove;
Japanese Lanterns and Singing Give A Festive Air
\$115 For the Church

Tables scattered under the trees, pretty girls in pretty frocks moving to and fro as waitresses, matrons serving Brunswick stew and sandwiches and chicken salad and ice cream, men and boys distributing bottled drinks — this was the scene in the grove at Orange Church, north of Chapel Hill, Saturday afternoon and evening.

It was a benefit for the church, arranged and put through by the Ladies' Aid Society of the congregation. The income from the supper goes to help wipe out the debt on the new church building recently erected.

Before the crowd went home every particle of food had been sold, the last few pieces of cake being sold at auction. A check-up showed total receipts of \$115.00.

Many of the people present came from Chapel Hill by automobile. Dr. and Mrs. R.B. Lawson and Miss Estelle and some friends made up one of the earliest parties on the ground, and there were Fire Chief Foister and Mrs. Foister, and Mr. and Mrs. C.L. Lindsay and Miss Mary Lindsay, Mr. and Mrs. W.B. Neal, and John Johnson (recently back home from Greensboro), and many others.

When the supper had barely got under way, two dogs that had been unnoticed suddenly leapt upon one another with loud snapping and snarling, in the very midst of the group at the serving tables. Chief Foister and the village newspaper editor forgot their food and made a dash for a closer view of the combat. But they returned, disappointed, in a moment because a hastily organized court-of-peace had separated the warring dogs. Thereafter the feast proceeded quietly and smoothly.

At the approach of darkness the Japanese lanterns strung about the grove were lighted. This together with the singing of a chorus under the direction of Seat Smith, gave a carnival like atmosphere to the party.

The young women serving as volunteer waitresses were Misses Nell Maddry, Pearl Hogan, Louise Blackwood, Margaret Burch, Julia Franklin, Lily Hogan, Pearl Collier, Ruth Collier, Daisy Perkins, Pauline Freeland, and Ethel Hogan. Miss Mary Hogan was cashier.

At the serving tables were Mrs. Willie Hogan, Mrs. Curtis Hogan, Mrs. Alexander Freeland, Mrs. Tom Hogan, Mrs. Collier, Mrs. Poydrus [sic] Hogan, Mrs. Malcolm Blackwood, Mrs. Will Freeland, Mrs. Edward Hogan, Mrs. Fred Potts, Mrs. John Maddry, and Mrs. Arthur Hogan. Mr. and Mrs. S.J. Brockwell were doing all manner of odd jobs from seating the guests to stringing lanterns between the trees.

J.E. Gooch played a distinguished though invisible part in the celebration. He had gone out earlier in the day and superintended the cooking of the Brunswick stew, but disappeared before the eating began.

Church members quickly put the new facility to the use of serving God in the community. In August 1924, Rev. Autry, assisted by Rev. J.W. Bradley of West Durham, conducted a week-long revival meeting. According to the *Chapel Hill Weekly*, services were held every morning at 11 a.m. with another session in the evening. Although later congregations would schedule revivals, none would match this one in intensity.

Fund raising continued to retire the church debt as the *Chapel Hill Weekly* reported in early November 1924 that the Ladies' Aid Society would be serving a dinner "when the auction sale of the Bowman farm, near Orange Church, takes place." Proceeds from the dinner, the newspaper said, "will go toward the payment of the debt on the new church building. The congregation is making a spirited campaign to raise funds and is getting along well with it. But considerably more money is needed. Contributions may be made to Mrs. S.J. Brockwell, Miss Pearl Hogan, Will Freeland, or James Maddry."

And in September 1924, the Society gave the play, "A Kentucky Belle" at the Blackwood School and also at Carrboro and Hillsboro schools. Proceeds from the play totaled \$103.68, of which \$25 was paid toward the battery-operated light plant for the church, and \$88.73 was paid on the Society's pledge to the church building fund. Other plays followed including "The District School," "The Ole Maids Club," and "A Poor Married Man." Proceeds from the play "A Poor Married Man" were used to pay for book racks for the church library that was run by Inez Freeland.

Paying Off the Mortgage

Although the cost of the building is unknown, these news stories make it clear that members of the congregation wanted to eliminate any debt as quickly as possible. The congregation received \$1,000 from the Duke Fund, which was designed to aid rural churches, but members came up with most of the money to retire the mortgage on their own. The Duke Endowment would provide small sums for other church building projects through the early 1970s. With the aid of money from the Duke Fund and by digging deep into their own pockets, church members succeeded in paying off the debt on the church by June 1925, barely a year after they had moved into the new structure. The scene was another Homecoming, and this time the *Chapel Hill Weekly* reported:

Crowd at Homecoming
Orange Church Has Big Celebration;
Building Debt Lifted

The homecoming at Orange Church, three or four miles north of Chapel Hill, last Sunday, was a splendid success.

The weather was fair and moderately cool, and a large crowd was on hand.

Rev. Charles E. Maddry preached in the morning, and the Reverend Mr. Shelton — who frequently occupied the pulpit there when he was a Trinity [Duke] student — in the afternoon. At midday a bountiful dinner was served in the grove.

A collection was taken up, to lift the \$800 debt on the church building. Pledges brought down to \$575 the amount still to be raised. Some of the church leaders thought they would stop then and make another attempt later on in the year, but others suggested that they go ahead. Then the word got around that if \$75 were given, a certain one man would give the remaining \$500. The \$75 was raised, and then S.J. Brockwell offered to put in \$500, thus wiping out the debt altogether.

With the debt eliminated, the church's 154 members could make plans to formally dedicate the structure because Methodist tradition requires that a building be clear of debt before such services can be planned. The service was held on Sunday, July 25, 1926. The Board of Stewards, an earlier version of the Administrative Board, at that time consisted of: Samuel J. Brockwell, chairman; William C. Freeland, James A. Maddry, John H. Maddry, Lonnie A. Hogan, Malcolm C. Blackwood, A. Burroughs Hogan, Pearl Hogan, and Lizzie Weaver Blackwood Freeland. The Trustees were: Malcolm C. Blackwood, James A. Maddry, Samuel J. Brockwell, A. Burroughs Hogan, Eugene O. Turrentine, A.F. Hogan, and Lonnie A. Hogan. Under the Methodist system of government, the Trustees have responsibility for church property. Today, all church activities must be approved by the Administrative Board; the Stewards performed that function earlier in the church's history. Thus these two boards had been intimately involved in the planning for and overseeing of the construction of the new church.

The Rev. J.M. Ormond, functioning for Dr. Michael Bradshaw, Presiding Elder of the Durham District, who was away, preached at the 11 a.m. worship hour. The church was filled to capacity. After the sermon, the mortgage note was burned in the presence of the people, and then a sacred ceremony of dedication was performed. Rev. J.F. Starnes, the pastor, was very happy for the congregation in this victory. Rev. J.W. Autry, a former pastor under whom the building was begun two years before, was present to share in this joyous occasion.

Trustees and members of the church wore broad smiles throughout the day. During the past two years, the farmers who made up the bulk of the membership had not been blessed with large incomes, so they did not have great sums to contribute. But many gave gratifying amounts to the building of the church. The celebration included another of Orange's famous dinners, this one set up on a specially prepared table in the shade of the trees, and everyone seemed satisfied.

The afternoon service began with the presentation of a beautiful Bible, a gift from Nannie Strain Rogers and Blanche Strain Hutchins in memory of their mother, Moriah Sugg Strain. It was presented by Rev. J.W. Autry, and it was received for the congregation by Rev. J.F. Starnes.

The Bible remains within the Orange Church collection and is permanently stored in the Archives and History Room. After another brief talk, the Quarterly Conference, which was the same as today's annual Charge Conference at which the work of the church is reviewed, was held.

The new sanctuary also was decorated by a large round wall clock given to the church in the late 1920s in memory of Henry Clay Hogan by his family — Florence Eubanks Hogan (widow), and children, Alder, Annie, Glenn, Henry, Hubert, Jack, and Lucille. The clock was placed on the south wall of the sanctuary. It was placed there for the benefit of the Sunday School Superintendent so that he could ring the tap bell to alert the teachers in the four small classrooms in the sanctuary that the Sunday School hour was over. The clock was returned to the family after the sanctuary was redecorated.

Although church members were undoubtedly pleased over being able to retire the debt and dedicate the church within two years, Rev. Ormond had the best evaluation of the place that the white clapboard structure would eventually hold in community life when he wrote in the August 12, 1926, issue of the *N.C. Christian Advocate* that "the outside appearance of the house is very pleasing. It is dignified and simple, and has a decided effect of strength and unity. It sits in a beautiful grove by the side of the road and will attract many a seeker of the higher things of life, and will serve them in spiritual matters during the following decades." Indeed, the beautiful little church that Fannie Brockwell designed and that the people built would serve as a magnet for many people over the years.

Continuing Efforts to Finance Church Programming

Even though the church debt had been retired, Orange Church always needed money for its programming activities, and congregation members had precious little to place in the offering plate. So, other fund-raising endeavors followed. Among the more unusual was a Silver Tea Party scheduled for February 1926 at the home of Novella Hogan. The party was postponed until May because of bad roads. "Miss" Ethel Hogan recalls that the women were served little sandwiches, slices of cake or a cupcake, and tea or coffee. Donations were, of course, accepted — but they had to be made in silver money, hence the name of the event. Proceeds of \$15.80 went toward payment on Ladies Aid Society's church pledge. And the women sponsored a "Tackey" party at Mabel Maddry's on June 8, 1927. Here everyone dressed in the oldest or tackiest clothes they could find. They charged a small admission fee and gave out prizes for the best outfit worn by a man, woman, or child. They cleared \$10.03 at this function.

Despite such successes, change was in the air for the Ladies' Aid Society. On August 10, 1927, Mrs. L.R. Sturdivant of the Carrboro Methodist Church, met with the Society and urged members to organize a Missionary Society in connection with the Ladies' Aid Society. In October 1927, members of the Society met and voted to change the name to the Woman's Missionary Society.

A new name did not change the ladies' work, however. An oyster supper was served at the church on October 6, 1928. They cleared \$23 and gave \$20 for the payment on the light plant. In November 1928, the members made a quilt for sale. Much as the members of the Nellie Hutchins Circle do today, each member contributed completed blocks and then worked together to assemble and quilt the finished product. It sold for \$4.80.

Fund raising was not the only activity that occupied church members. Through the long lean years of the Depression, members of the Woman's Missionary Society continued to work for their church, for their community, and for world missions using what meager funds they had. They sent clothes, sheets, blankets, and handmade quilts to the Methodist orphanage, and they collected Octagon soap coupons that were sent to the orphanage to help with its building program.

In 1929, they decided to clothe an orphan girl. In 1930, the women spent \$23.14 to send the following to the young woman: four print dresses, one Sunday dress, two pairs of pajamas, four pairs of socks, a coat, a sweater, five pairs of bloomers, a doll, a tooth brush, four handkerchiefs, tooth paste, comb and brush, and almond cream, a popular hand cream. The orphan was invited to spend Thanksgiving 1935 with the ladies at Orange. The Society paid for her bus transportation. "Miss" Ethel Hogan recalls that when the orphan was old enough to go to high school some of her relatives took her in. They were nice people, she says, although she does not know what finally became of the girl.

The women assumed the responsibility of keeping the church clean and also of placing flowers on the altar for Sunday worship. When they were badly in need of brooms, several of the women donated homemade straw brooms for the cleaning task. To make these essential pieces of equipment, they would go out into the field to harvest broom straw. After beating the fluff out of the heads of the straw, they would tie the pieces together with string to make their brooms, which were quite short and required the user to bend over at the waist when using them. But their houses and the church had to be cleaned, and the women got the job done.

And the women continued serving dinners to the Rotary Club. In 1930, they met at the home of Mabel Maddry to prepare one of those meals. They bought forty pounds of undressed chickens, one ham, two pounds of tomatoes, twenty-five pounds of ice, one pound of tea, one pint of Wesson oil, ten pounds of sugar, and three long loaves of bread for the joint preparations leading to the meal. The ladies individually were to furnish cakes and pies. "Miss" Mabel recalled their buying chickens by the crate and taking them to her house where they cut off their heads, scalded them, and picked off their feathers. The first person who came to help was Lizzie Freeland, and the two of them cut off the chickens' heads. Others came and helped clean and cut up the chickens. All the food was prepared at home and taken to the church.

When the old light plant was sold for \$25, the Society purchased three hanging Aladdin lamps to be used in the church. Each man in the church was asked to give a dime to pay for having the lamps hung. And the Society purchased red velour to cover the kneeling bench at the altar rail and for a curtain for the choir loft that would serve as a modesty panel.

The women of the church were not preoccupied by fund raising even though they had to work hard to help the church get along financially. Congregation members, for instance, gathered regularly for weddings within the church family. In 1931, church members helped to celebrate the joining of an active member of the women's organization, Pearl Hogan, and Luke R. May of Durham. Much about this ceremony differed from more contemporary weddings. Rev. A.A. Jones, for instance, officiated at the 10 a.m., Thursday, August 14, ceremony. Rather than having sunlight flood the sanctuary, the interior was darkened by cedars that were designed especially to fit the windows. Green cedar and goldenrod were chosen to decorate the rest of the church. More cedar and large floor baskets filled with goldenrod formed the backdrop for the chancel area. Tall lighted candles gave the darkened sanctuary a soft glow. In still another departure from current custom, the bride's dress was navy blue georgette with accessories to match.

While wedding decorations and attire in the 1930s may have been different from those of the 1990s, other things took on an increasingly familiar air. About 1933, for instance, the Woman's Missionary Society divided into two circles, the Mary Burch and the Fannie Brockwell, which later became the Catherine Ford Circle after Ford's death. Mrs. Ford lived with the Hutchins family and contributed much to the life of the church and the mission of the circle even though she remained an Episcopalian. The circles began projects of their own but continued to meet jointly; they worked together on other special projects and missions as they do today.

The Church Cemetery

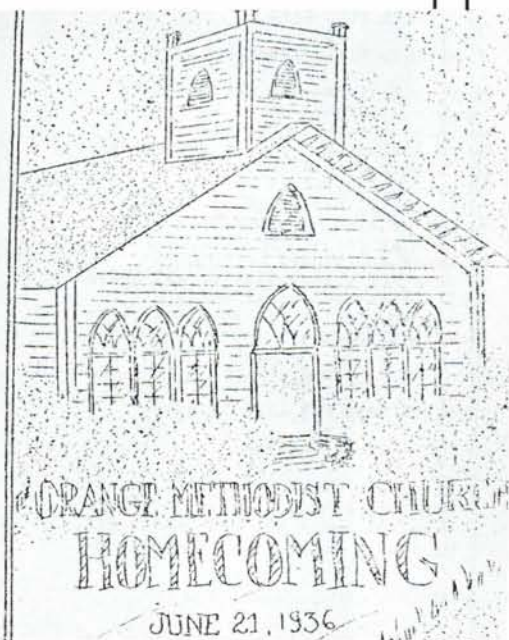
The church continued to grow both in membership and in land. On February 25, 1932, for example, J.E. Clark and Esther Hopkins Clark deeded .88 acres of land to the Orange Church trustees to enlarge the cemetery. The church had had a cemetery for a long time. In fact, Alexander Gattis, Jr., the first man who went out from the congregation into the ministry, was the first to be buried in it in 1859. Records about the cemetery, like those about the church in general, are often more in individual memories rather than on paper. Preston Hogan, who assumed responsibility for the cemetery from Lonnie Hogan in 1958, for example, recalls hearing that the Orange Church plot was the final resting place for some university students who died during the 1918 influenza epidemic. These young people apparently rest in unmarked graves. Early memories also tell of mowing the lawn with a sickle mower drawn by two horses. Later a power sickle mower was used. A church committee takes care of mowing and cleaning up the cemetery.

More contemporaneously, in 1950, church officials had the cemetery leveled and the tombstones lined up. In the 1970s, a flag pole was placed in the cemetery. It was given by Wayne Hutchins in honor and in memory of Orange Church veterans. The flag was donated by Wayne Noblitt. Until 1955, the cemetery was a free burying ground. Then in 1956-57, a \$1,600 fund was set aside for perpetual care of the grounds. Thereafter, fees were charged for burial. At that time, the tolls were set at \$25 for a member and \$50 for a non-member, which is now \$75. Interest on the fund was used to pay for mowing the cemetery grounds at one time; however, this is no longer true. In 1991, the Cemetery Committee again cleared and leveled the grave stones.

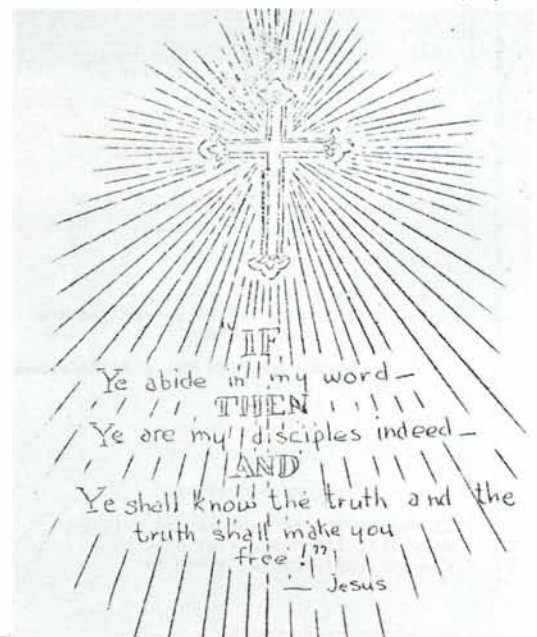
Music continued to be important in the life of the church. Annie Hogan Collier played the piano during the years 1935-37. Annie played for the 1936 Homecoming when J.H. McCracken, who served the church as pastor from December 1897 to December 1901, delivered the sermon. Malcolm Blackwood directed the choir. The special anthem was the hymn "Awakening Chorus."



Gravestone of Alexander Gattis, Jr.



1936 Homecoming Bulletin



The Hut Becomes a Part of Orange Church

By 1934, Orange Church members were tired of conducting all of their fund-raising and social activities in other buildings, most of which were some distance from the sanctuary. Keenly aware of the need for their own facility, Fannie Brockwell, who had designed the church building in 1924, drew up plans for the log building known today as the Hut. The Hut was built on the front section of the Clark property, which had been deeded to the church in 1932. With Mr. and Mrs. Brockwell supervising, Curtis Hogan placed the first load of logs for the building on the ground on March 14, 1934. The logs were donated by Alexander Hogan, Burroughs Hogan, Curtis Hogan, Poidrous K. Hogan, James A. Maddry, Mary Burch, Henry A. Burch, Malcolm C. Blackwood, and William C. Freeland. Also among those giving of their work, material, and money for this new construction project were Samuel J. Brockwell, Clyde Eubanks, Sam Berman, and Nell Maddry.

The foundation was built, and the house raised on April 11, 1934, by Curtis Hogan, foreman, Burroughs Hogan, Clyde Hogan, Poidrous K. Hogan, John H. Maddry, Alexander Hogan, Norwood Hogan, Hubert Maddry, James A. Maddry, Iley Brockwell, Thomas Brockwell, Clyde Hutchins, Alexander Freeland, Oscar Franklin, Ira D. Byrd, Vernon Hogan, Fred Potts, Malcolm C. Blackwood, Rev. Leslie L. Parrish, Terrance Culbertson, and Luther Perkins.

Logs were notched together in the old-fashioned way — meaning the logs were cut at the end to fit each other. All members of the church found something to do to make the building a reality. The women of the church, for instance, sat on the logs and peeled the bark away before the wood was treated. Local stone was used for the massive chimney. The main room was 30-by-24 feet, with an adjoining kitchen of 14-by-16 feet. A wood-burning cook stove was used in the kitchen, and a wood stove heated the main room. The wood stove in the kitchen often served multiple purposes according to Julia Blackwood, who recalls that it was used to heat Sunday School classes on cold winter days. County Commissioner Carl Durham gave flagstones from the old jail in Hillsborough for a walk leading to the door of each of the rooms.

Even though the church now had a building in which to conduct its activities, the situation was not quite perfect. The Hut had no running water of its own until the early 1950s when a well was finally drilled. Until that time, water was carried from the home of Clarence and Edna Dixon, who lived across the road. Ellen Hogan Kepley and Mildred Hutchins Williams recall bringing up buckets full of water to carry over to the church for use when they were young people. When a well was drilled in 1953, Orange Church had its first running water.



Curtis Hogan, Foreman of The Hut Construction

The Hut



Eventually the Hut was pressed into service to provide a place for the children to meet during worship service. In May 1957, a duplicate Sunday service, now called Children's Church, was begun in the Hut for nursery, beginners, and primary-aged children. At this time, adequate heating was provided. Also bathroom facilities, considered by many today a vital necessity, were added. The latter cost only \$746 because, as has been the tradition at Orange Church, much of the labor and materials were contributed.

Although just two months old, the Hut was a center of attention for friends and visitors at the June 10, 1934, Homecoming celebration. The highlight of the 1934 Homecoming, however, was the visit of Rev. Charles E. Maddry, a native of the community, who was leaving for Europe on June 14 on an important mission for the Southern Baptist Convention. At the morning service, Rev. Maddry preached the same address that he was to deliver at the Baptist World Congress in Berlin. He said afterwards that he decided to try it out on the home folks before giving it abroad.

At midday, Homecoming guests feasted on fried chicken, ham, vegetables of every kind, rolls, biscuits, pies, and cakes that appeared on the tables in the grove. Another favorite of Orange, Rev. S.B. Turrentine, president of Greensboro Woman's College, preached in the afternoon.

Even though he was a Baptist preacher, Rev. Maddry was a regular visitor to Orange Methodist Church. He was the son of William Alexander Maddry and Julia Sugg Maddry and the grandson of Abel Maddry and Jane Gattis, who was the sister of Alexander Gattis, Jr. Dr. Maddry's father owned a ninety-acre farm near Orange Church, where Dr. Maddry was born and reared. The family belonged to Mount Moriah Baptist Church, but because that church was five miles away and roads were often impassable for six months of the year, the children attended Orange Church Sunday School. Off and on for some years, Dr. Maddry's grandfather, Abel Maddry, was Sunday School superintendent at Orange. His father often taught a class there, and Dr. Maddry himself taught at various times while a young man. Dr. Maddry graduated from the University of North Carolina in 1903. He was superintendent of education for Orange County from 1901-1904.

On June 22, 1937, Dr. Maddry was back in the Orange Church sanctuary to marry Margaret Catherine Burch and John Marsh Link. Dr. Maddry, who then lived in Richmond, Virginia, exemplified a characteristic of the early days of the church: the inter-relationships between the families attending. He was a cousin of the bride.

Mrs. Link still recalls that wedding ceremony vividly. Fannie Brockwell, known for her artistic talents, supervised the decoration of the church, which was dominated by a tall arch that was covered with ivy, Queen Anne's lace, and other wild flowers. It stood in the middle of the communion rail. The bride wore a gown of ivory duchess satin with empire lines; the sleeves were tapered to the wrist, satin-covered buttons reached to the elbow, and a court train was attached at the shoulders. The ensemble was topped with a floor-length veil of illusion. She carried gardenias and valley lilies.

The beauty of the Burch-Link wedding was not atypical for the church at the time. The women of the church loved to use flowers in season to make all events more attractive. "Miss" Alice Hogan, for example, recalls a time when the women of the church staged a lawn party on the grounds. "The church and grounds were beautiful at that time because the whole yard had just been sown," she said. "It was in the spring, and the flowers all around were beautiful. All around the circle we had iris and wild flowers, mostly bridal wreath — some others. When we got it fixed with all the little tables and flower pots [each lady had charge of two tables], it was beautiful out there. We served from the Hut as they came — twos or fours or whatever — and we sold whatever we had. I wanted to tell about



Dr. Charles Maddry



Burch-Link Wedding - 1937

that because I can see that picture in my mind. It was a whole circle from the Hut to the other corner — and it was beautiful out there.”

From its earliest years, the Hut was used for community functions, church socials, business meetings, and for Sunday School. The women of the church were ingenious at finding ways to fund their various local missions, fulfill their pledges to the District organization, help pay for the building and furnishing of the Hut, and pay on the parsonage fund and wiring of the church. Besides continuing to serve suppers to local civic organizations, including the American Legion, University Consolidated Service Group, the Rotary Club, and the Junior Chamber of Commerce, they had a wiener roast with all the trimmings (serving ice cream and cookies as well), held bake sales, had a Brunswick and chicken stew sale, and sold Christmas cards.

They also gave of their own money and resources to take care of their financial needs. Although the sums seem low by modern standards, with the Depression still on, these people were indeed involved in sacrificial giving. In 1936, each member of the Mary Burch Circle was asked to give 5 cents, which would cover the cost of material for the quilt they were making. The Mary Burch Circle gave \$40 in 1936 toward the retirement of the debt on the Hut. In May 1937, members of the Society were asked to give the proceeds from selling their Sunday eggs or 25 cents each month to help pay their pledge. They each gave \$1 to help furnish the Methodist Retirement Home in Durham. In 1939, each member was asked to give a penny a month to help keep up a collection of fruits for the sick. And members were asked to give something each Saturday to be sold at the curb market in Chapel Hill. They also reached out to the community by sending Sunshine Baskets to the sick and shut-ins, “pounded” or gave food to needy families, made quilts for a family that had lost its home by fire, and made a quilt for the parsonage.

The parsonage that the women of Orange were making a quilt for was shared with Carrboro Methodist Church. The Orange and Carrboro churches were on the same circuit from 1914 through 1949, with the exception of about three years from 1928 to 1931. In 1918, a house on Shelton Street in Carrboro was rented for Pastor B.O. Merritt for a short time. During his pastorate, a house on Main Street in Carrboro was acquired as the first official parsonage. In 1922, Carrboro Church leaders sold that parsonage and bought an old schoolhouse that stood adjacent to the church property. They moved one wing of the school, which was described by Rev. J.W. Autry as being in “splendid” condition and “comparatively new,” and attached it to the church. This provided Sunday School rooms. The rest of the schoolhouse was transformed into a “most roomy and convenient parsonage,” Autry told readers of the *N.C. Christian Advocate* in February 1924.

Orange Church settled into a relatively long-lasting relationship with the Carrboro congregation. In a denomination that can, and often does, redraw the boundaries of its circuits on a yearly basis, such a long-term assignment may be rather unusual. Although other churches were added to this circuit from time to time, Orange and Carrboro remained together. Weekly contact with a minister would not come to Orange Church until the late 1950s, but the lack of such contact did not hinder church activities.

Efforts by the women of the church and others to retire the outstanding debt on the Hut succeeded — and fairly quickly — for the Hut was formally dedicated following a Homecoming worship service on June 29, 1939. The Rev. Jacob H. McCracken, who at 76 was then the oldest living former pastor of Orange Church, preached on “And Whosoever Will Be Chief Among You, Let Him Be Your Servant.” The dedicatory service, which was conducted by Rev. McCracken and the pastor, Rev. J. Kern Ormond, followed the morning worship service. Mary Hogan, president of the Women’s Missionary Society, presented the Hut to the church in

honor of Samuel and Fannie Brockwell. The congregation ate lunch on the church lawn and heard Rev. Ormond preach on "Church Administration" in the afternoon.

Early Vacation Bible School Experiences

The Hut became a center for church life at Orange — a life that had always included many activities for children of the families who were members of the church and for their friends in the neighborhood. Vacation Bible School, for instance, has always played an important part in the church's life. "Miss" Ethel Hogan recalls the Bible School of 1937 with fondness. Classes for ten to twelve students were held in the Hut that summer. The topic of study was "Jesus as a Boy," and each day, the pastor, Rev. Floyd Patterson, assigned Bible verses that began with "Jesus said" for the students to memorize. During their craft period, they made pasteboard houses to resemble those of Jesus's day. One house had the roof left open to symbolize the house in Capernaum where friends let a man with palsy down through the roof so that Jesus could heal him (Matthew 2:1-5). As an illustration of how bread was made in Jesus's day, the children removed the husks from the heads of wheat and pounded the kernels. Early Bible Schools showed that even the children of Orange liked to eat — a fact well-known to later generations — and refreshments played an important role in Bible School activities. In 1937, refreshments consisted of raisins and figs, typical foods of Jesus's time.

In summer 1938, the Vacation Bible School subject was Brazil, and posters were made to illustrate how the people there lived. One showed the people picking beans from coffee bushes. After carefully inspecting the scene, one child spoke up saying, "Well, that's no worse than picking beans here." Each child was given a scripture to read every morning. Another would say a prayer. Songs were sung as they are today. Cookies and lemonade were served as refreshments. Lemonade was a special treat as it was made with plenty of fresh lemons.

Sometimes the Bible school would last for two weeks. At the close of school, the students and teachers often traveled to Hogan's Lake for a picnic. Since there were so few children in the congregation, Orange and McDuffie Baptist often would work together, sometimes meeting at Orange and sometimes meeting at McDuffie. After Amity Methodist Church was organized in 1958, children from there often joined with those from Orange and McDuffie for Bible School. Later each church organized its own Vacation Bible School. Neighboring children were always invited, and many came just as they do today.

Even though there were similarities between Vacation Bible School in the 1930s and that in the 1990s, children then likely would find more things that were different than were the same — just as members would find their surroundings and experiences quite different in the two time periods. For one thing, most activities were accompanied by chilly temperatures, for the sanctuary and the Hut were heated with stoves for years. In addition, the stoves were ugly. The sanctuary stove occupied one front corner, and the stove pipe, suspended by wire, stretched across the sanctuary ceiling and out the other side of the building. Will Freeland built fires in the stove at church for many years, and those who attended Orange Church in the 1930s and 1940s recall that the ashes in the stove always seemed to need shaking down just as the preacher began to pray. Preston Hogan and Walter Everett took turns building fires in the church and the Hut after Will Freeland's death in 1947. After World War II, during the ministry of Johnnie L. Joyce, church members installed a coal-burning



Vacation Bible School - circa 1937



Joint Orange and McDuffie Vacation Bible School at McDuffie Memorial Baptist Church - 1954



Malcolm C. Blackwood



William C. Freeland



James A. Maddry

furnace. A pit was dug behind the sanctuary to house the furnace. The old wood-burning stove was removed from the sanctuary and installed in the Hut. The church then paid Floyd Massey, a relative of Freeland's first wife, \$10 a month to turn on the furnace in the sanctuary and to build the fires in the stoves at the Hut for Sunday School. His pay was increased to \$15 a month in November 1963.

Although lacking many of the physical comforts that modern churchgoers consider mandatory, members of Orange Church some fifty years ago were devoted. As "Miss" Alice Hogan says, "I think sometimes we say too little about people who have meant something to this church in days gone by. I like for them to be recognized — you know, Cousin Malcolm Blackwood, Willie Freeland and Jim Maddry — they just meant so much to the church. When you came to the church on Sunday morning, they were there. All three of them were there."

And to "Miss" Alice, sometimes it seemed as if the Lord also remembered these men and other pillars in the church. She recalls vividly "the Sunday morning Cousin Malcolm Blackwood was a corpse" — when Blackwood died on July 3, 1937. "We were here at the church, and there was a mocking bird came in on the window sill and sat and sang right where he sat, and I know that was the eeriest feeling. That mocking bird just sang and sang. And seems like I didn't know it [his death] at that time — the news hadn't gotten around about the death because you didn't have phones and you didn't hear things that fast, and I think I heard it at church — maybe at that time. But the bird didn't look out some other way. He just was sitting with his bill right in and just sang the prettiest. He sang and sang, and it has always stuck with me because it was at the end of the seat where Cousin Malcolm always sat. That bird didn't come all the way in the window, but he was right at the end of the seat."

Church members also remembered those who had served long and hard with special services and gifts. Since the church was small, leadership positions often rested with one person for years. In 1939, for example, the Woman's Missionary Society presented Lizzie Freeland with a gift in honor of her fourteen years of service as president of the society.

Nor were church members without a marvelous sense of humor, which still often shows itself. An unidentified article in Minnie Blackwood's scrapbook relates an event during the ministry of Vergil E. Queen, who served Orange Church from 1939 to 1945: "I went to my old home church, Orange Church, near Chapel Hill last Sunday. Brother V.E. Queen, the pastor, preached a wonderful sermon, really a masterpiece, on 'Loyalty to Home, Family, Church, and God.' After the service I learned that he had misplaced his car keys that morning and had walked two miles or more to preach that sermon. Now, if that isn't practicing what you preach, what is?" — A Friend. (Ed. note: The splendid progress that has been made on the Carrboro charge during the six year pastorate of this live wire preacher shows that he needs no suggestion from us, but wouldn't 'Finding the Lost' be a good subject for a sermon next Sunday?)" The Carrboro charge, of course, referred to the fact that Rev. Queen served several churches in the area, including Orange and Carrboro Methodist Churches. Just where he had to walk from is another matter. For most of his time at Orange, which spanned World War II, Queen served Carrboro, Orange, Massey's Chapel, and Merritt's Chapel. From 1940-43, he also was assigned to Clover Garden. Regardless of where he began his walk, Orange Church members who did not have preaching every Sunday likely were very appreciative of his effort.

The work of the women of Orange Church likely was responsible for part of the success of the Carrboro charge mentioned in the newspaper article, for Orange Church was the other large congregation attached to that circuit. Although the women continued to work hard to raise money to meet the church's financial needs, they also sponsored numerous

activities that were fun. In December 1939, for instance, the Woman's Missionary Society joined with the Sunday School to hold a Christmas party in the Hut. Reminiscent of those earlier parties that "Miss" Ethel Hogan and "Miss" Mabel Maddry remembered, this time the church had a Christmas tree, entertainment, and the groups gave out treats.

World War II Changes

But the world was changing in 1939. War, of course, was on the horizon, and that was the big news, but the Methodist Church was changing as well. In 1939, the rift caused by slavery almost a century earlier was healed. The Methodist Protestant, the Methodist Episcopal, and the Methodist Episcopal Church, South, merged to form The Methodist Church. In 1968, The Evangelical United Brethren Church joined with The Methodist Church to give the denomination its present name, The United Methodist Church. The reunification of the church in 1939 affected the women of the church as well. In 1940, the women's organization was renamed the Woman's Society of Christian Service; it later became the Women's Society of Christian Service.

Changing the name didn't change the women's work. During the 1940s and 1950s, they continued their fund-raising projects — selling everything from "Garden Gimmicks" to fly swatters, shampoo, dish cloths and towels, lemon and vanilla flavoring, and all-occasion cards. They worked at the church's concession stand at University of North Carolina home football games and continued serving their famous suppers at the church and holding bake sales. Proceeds from these money-making ventures were used to help purchase hymnals for the church, linoleum for the kitchen floor of the Hut, and pots and pans and an electric broiler for use in the Hut. They also paid for cabinets, a hot water heater, and a sink for the Hut, as well as for the labor necessary to install piping and wiring in the Hut.

The women's group made contributions to the Parsonage Building Fund. In 1946, the WSCS of Orange Church furnished curtains and shades for the parsonage that we shared with the Carrboro Methodist Church. The curtains for the kitchen and bathroom were made from feed sacks given by Omie Blackwood and Nellie Hutchins. Alice Hogan and Omie Blackwood made the curtains.

All of their energies, however, were not spent in fund-raising. They continued to support the Methodist Orphanage by sending towels, pot holders, and aprons that they had made. They took Christmas gifts to patients in the Veterans Administration Hospital, and, together with the whole congregation, helped to send three girls to the Methodist Youth Fellowship inspirational retreat at Louisburg. They joined the \$10 Club (a fund to help build new Methodist churches) for one year, made quilts for a family in the community, sent large boxes of clothing to Hungary, and established a students' college fund to provide aid to a church member.

Church activities during the early 1940s were overshadowed by war. Twelve members of the congregation — Nat Birtchett, Jr., Robert Blackwood, Vernon Burch, Ira Byrd, Alvis Dixon, Walter Everett, Bruce Hogan, Marvin Hogan, Norwood Hogan, Preston Hogan, Nellie Maddry, and Richard Pleasant — served in the armed forces. Two others — Vernon Strowd Hogan, son of Poidrous and Hattie Hogan, and Carl Craig Hogan, son of Curtis and Alice Hogan — died in action. GM 3/c Vernon S. Hogan had enlisted in the Navy in 1941 and was serving aboard a ship somewhere in the Pacific when he was killed on November 11, 1943. He was 28 years old at the time of his death and was survived by his parents;



Alice Hogan



Carl Craig Hogan



Vernon Strowd Hogan

Orange Methodist Ministers 1925-1945

*Not pictured: F.B. Jackson (1930-1932),
W. Clark Ellzey (1935-1937)*



*John F. Starnes
(1925-1928)*



*Alvin A. Jones and wife
(1928-1930)*



*R. Leon Crossno
(1937-1938)*

one sister, Annie Hogan Everett; and two brothers, Bruce and Marvin. He had joined Orange Church when he was 11 years old. Private Carl C. Hogan had enlisted in the Army on January 31, 1944 and was serving somewhere in France when he died on August 11, 1944. Twenty-four years old at the time of his death, Carl C. Hogan was survived by his wife, Iris Trotter Hogan; a daughter, Kay; his parents; two brothers, Vance and Preston; and a sister, Ellen. He had joined the church when he was 13.

Congregation members held a service of commemoration for their two fallen comrades on October 29, 1944. Rev. Vergil E. Queen presided over the service, which included the placing of wreaths honoring the dead in the church cemetery. The Rev. Leslie L. Parrish, who had served Orange Church from 1932-35, delivered the main address. The congregation participated in a Litany of Consecration and Remembrance, which in part noted, "That as we have striven in war, so shall we strive even more mightily in peace: To bring a sense of dignity and worth to every member of the human race." Hymns included "Lead, Kindly Light," "Dear Lord And Father of Mankind," and "O God, Our Help in Ages Past."

Leading the congregation in song during the commemoration service was a choir that had been revitalized under Rev. Queen's tutelage. Although the church had had a choir during most of the years of its existence in the twentieth century, the choir had fallen onto hard times from time to time. Lack of leadership and of members presented problems, but Queen had it going strong once again. During these same years, choir members were provided with short white cotton robes made by the women of the church. Choir members during the 1940s included Randy



*Leslie L. Parrish
(1932-1935)*



*Floyd Patterson
(June-November 1937)*



*J. Kern Ormond
(1938-1939)*



*Vergil E. Queen
(1939-1945)*

Williams, Wiley Williams, Annie Hogan Collier, Max Brown, Velna Creech Hogan, Fay Hogan Daniel, Julia Hutchins Bass, Annie Hogan Everett, Mildred Hutchins Williams, Bob Pittman, Wynn King, Jane King, John Link, Margaret Burch Link, and Ellen Hogan Kepley. Although Frances Queen organized a children's choir while her husband served at Orange Church, some who might have participated in that choir were quickly convinced to sing with the adult choir. Ellen Kepley, for instance, remembers singing in the adult choir at the age of 11.

Overleaf: Cross and Bible

Jesus Kneeling in Prayer

Moving Into the Postwar Years

The postwar years brought new challenges and opportunities for Orange Church, and appropriately, the new pastor was a man who had served overseas as an Army chaplain during the war. Johnnie L. Joyce, who served Orange from 1945 to 1948, remembers that at the beginning "it was like starting over again. I had been overseas with the Army in Africa and Europe, and the years away from local church ministries had left their mark. But the North Carolina Conference saw fit to send me to the Carrboro charge, and a real privilege it was! The charge consisted of Carrboro, Merritt's Chapel, and Orange. That was 1945. Now, in the years that have transpired, I have watched with no small sense of gratification as Orange has grown and developed. In 1945, it was part of a three-point circuit. Today, it is a full-blown station church. Then, it was three miles out of the city. Today, it is well within. Then, it was reached by a dirt road. [The road by the church was paved in 1947.] Today, it is on a well-travelled highway. From that church have come persons who were a credit to the church and community."

Among those who were a credit to church and community were, of course, the women of the church. Although always busy trying to raise funds for church-related activities here and elsewhere, they made sure that they set aside time for Bible studies and other study courses. In 1951, for instance, Orange WSCS members studied Japan and invited the ladies of New Hope Presbyterian, McDuffie Baptist, and Union Grove Methodist churches to join them.

Study had always been an integral part of the Hut's role in the church's life as well — despite the fact that its kitchen facilities made it indispensable for social and fund-raising activities. In 1952, for example, a group of young adults met in the Hut under the leadership of the pastor, Rev. Cliff Shoaf. They organized a young adult Sunday School Class and named themselves the "Cliff Shoaf" Class. This was probably the first young adult class organized at the church, and its members became very active.

The young adults studied together, played together, and, of course, ate together. With excellent cooks such as Ellen Kepley and Velna Hogan, the eating part was essential. But this group of young adults also carried on outreach programs together. They, for instance, would go to a children's ward at Murdoch Center for Christmas parties, with one of their members dressing up as Santa Claus. And when the Hut needed renovations, this class pitched in. Preston Hogan recalls the time that the men found that a bottom log in the Hut had begun to rot. They simply jacked up the Hut, replaced the log, and put the building back together again. At this time, the Hut was the only extra building that the church had, and members had to take good care of it.

Members of this class joined in the tradition of helping to prepare meals to sell to members of the community in order to make some money for the church. But in the 1950s, the unthinkable happened: Orange Church put on a supper and ran out of food! Preston Hogan remembers



HOLY BIBLE
V-D MA

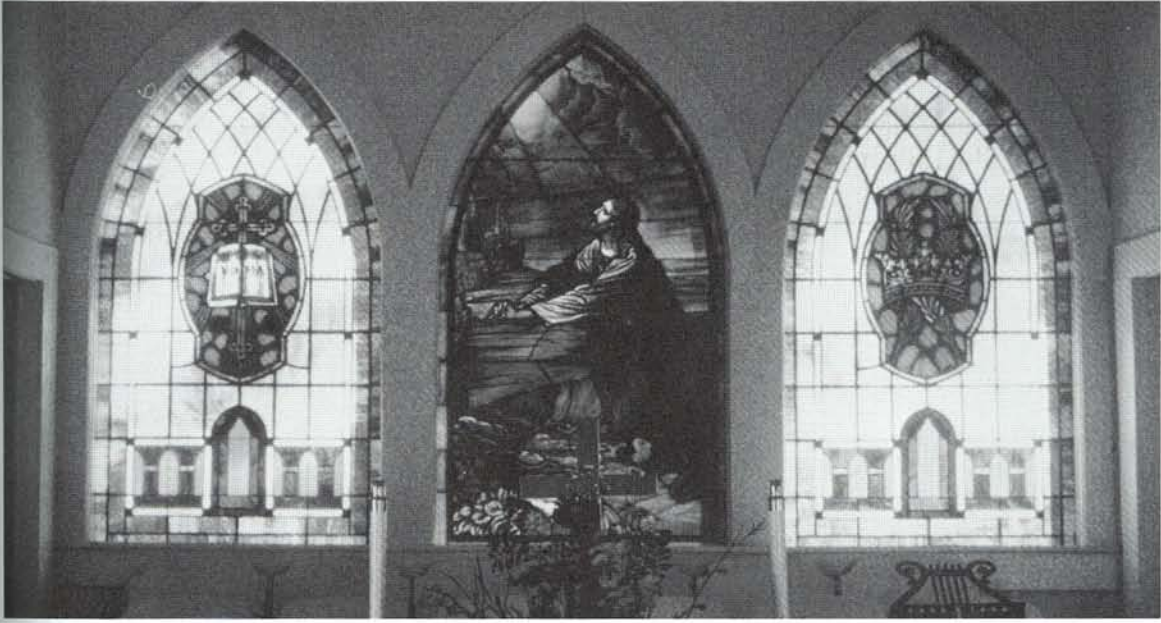


that vividly because, he says, the women of the church were trying to feed too many people with the one or two turkeys that he had won in a turkey shoot. And Eugene Blackwood recalls that dinner even more clearly because he had been trying to get some of the men where he worked to go over to the church for one of the dinners that the ladies put on. He had built up the turkey dinner so much that a number of his co-workers went out on a rainy, miserable night to buy food at Orange Church — only to find out that the women had run out of food. That night, says Ellen Kepley, the workers all had to go out for dinner. Never again, they vowed, would they run out of food at a church supper.

An increased number of young married couples in the church also led, almost inevitably, to an increased number of children. For many years, children, which are in such plentiful supply in the 1990s, were scarce around Orange Church. In fact, Walter and Annie Everett remember that their daughter, Laura Frances, who was baptized on June 15, 1952, was the first baby baptized in the 1924 sanctuary. Rev. Howard E. Hardeman, who presided over the ceremony, told the Everetts that he had checked the church records and that no other infant had been christened in the sanctuary before that time. One reason for this lack of infant baptism may well have been the fact that babies were not customarily baptized during those years. Baptism usually waited until the child was old enough to join the church.

Such a different tradition, however, could not hide the fact that there were few children and youth in Orange Church for years. Even as the number of young married couples with children increased in the church, John Kepley remembers the time in the late 1950s when you could count the number of young people in the church on both hands. That number, of course, slowly grew until in 1991, ninety-eight children were on the preparatory rolls of the church, meaning that they were some place between baptism and 19 years old. An undetermined number of young people are confirmed members of the church, which means they have joined the church during their early teenage years.

The church that the children who were there would worship in was changing as well. For years people entering the Orange Church sanctuary remarked about the glorious sunshine that came through the clear glass windows on all four sides of the church. Congregation members had a view of the outside from both sides and the front — although in some cases the view might have been a little distorted by the waves in the window panes that were the result of the old-time practice of pouring each pane of glass separately. But in the early 1950s that changed, for three glorious stained glass windows were installed.



Three windows of Faith

The Arrival of the Stained Glass Windows

Lay Leader Randy Williams accepted the three stained glass windows for the church on March 29, 1953; dedication services followed, and the appearance of the sanctuary was forever altered. The new windows stood in stark contrast with the clear windows that lined the sides of the room. Facing the congregation to its left is the window with the Bible superimposed on the Cross, which was given "In Memory of M.C. and J.H. Blackwood, Brothers and Churchmen." The center window depicts Christ on his knees, praying against a rock. This window was presented "In Memory of Samuel Jackson Brockwell, 3-20-1870-11-2-1940." The window to the congregation's right has a large golden crown with two palm branches inserted through the crown and was given "In Memory of Deceased Members of the Women's Society for Christian Service." Fannie Brockwell, who had already given so much to the church, supervised the selection of the windows, with her decision being ratified by the other donors.

Each window, explains Rev. René O. Bideaux, is designed to help the congregation on its spiritual journey. "By first looking at the CROSS and the BIBLE, we remember the source of our faith. The trefoil buds on each arm of the cross depict life and the Trinity. God, who is the source of our life, is known as Father, Son, and Holy Spirit. The resurrection or empty cross reminds us of Christ's victory over sin and death. This is the central truth, revealed and announced by the Word of God. Here in the sanctuary the Word is open to all as the inspired truth of God, 'Veritas Divina' (V-D), and our supreme authority, 'Maximus Auctoritas' (M-A). These are the foundation pieces of our faith.

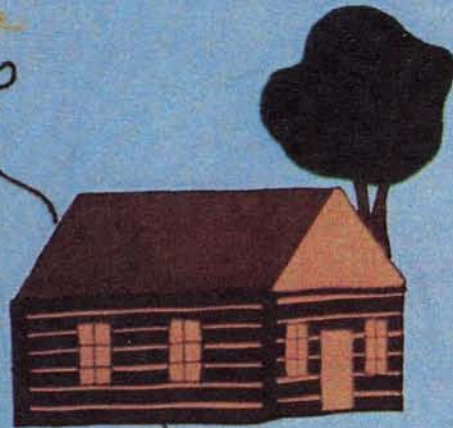
"At the center of our attention we behold JESUS KNEELING IN PRAYER. We are reminded that with Christ at the center of the Church, He is with us. Our sanctuary is above all a place set apart for prayer. Each of us covets a place and time for prayerful communion with our Father in Heaven. The power of Jesus's prayers is unlimited. So the prayers of the church, the body of Christ, bring power to his life and ministry through us.

Overleaf: Crown with Palm Branches

200th Anniversary Banner

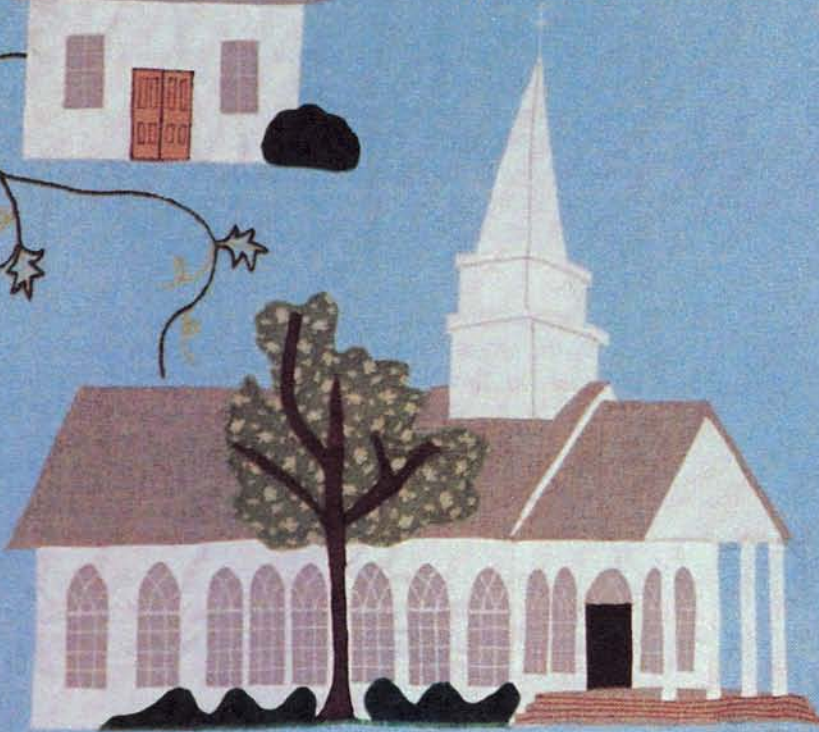


ORANGE UNITED



I am the vine
ye are the branches
John 15:5

1832 1984



January, 1952

Dear Friends:

We are facing an important year in the history of Orange Church. In the past two years we have been slowly growing in strength, and we are now looking forward to the time when we and Merrill's Chapel can stand as a separate charge. It is possible that our dream may come true at the end of this Conference year. It CAN come true if we all give our finest support to our Church and its program.

We have been increasing our budget each year to build up to the point where we can be on a separate charge and support a resident minister. Our budget for this year is as follows:

Pastor's Salary	\$900.00
Conference Claims	142.50
District Superintendent's Fund	47.50
Episcopal Fund	16.63
Ministers' Retirement Fund	9.50
District Work	19.00
World Service	150.00
Camp Don-Lee Building Fund	23.75
Orphanage	110.00
College Sustaining Fund	25.00
Minimum Salary Fund	25.00
Golden Cross and Retirement Home	47.00
Church Extension	11.40
	<u>\$1697.28</u>

That is a total of \$1697.28 a year, or \$141.44 a month. It will be a great help if our contributions are made weekly or monthly, so that our budget can be met regularly as we go through the year.

We mentioned that we hope to have a resident minister. That means we will have to provide a place, for him and his family to live. We will have to make plans for a parsonage, and again, for this we will need the full support of all of you. We know we can count upon you.

Enclosed with this letter is a copy of the *UPPER ROOM*, a daily devotional guide for January and February, 1952. It comes to you with the compliments of our Church, and we are asking that each of you as a family join together some time during each day for a daily family devotional period. This may be done at the morning or evening meal, or some other time convenient to you. The important thing is that we, as a Church, practice the presence of God, a practice that is strengthened by regular daily devotions. We hope that each day our entire Church may be united before God in family worship through the use of the *UPPER ROOM*. Won't you join us in this practice?

The *UPPER ROOM* is printed every two months, and future issues will be on sale at our church at 25¢ a copy. May this gift issue be of such value to you that you will continue to use it each day.

Asking your full support and cooperation for our Church program this year, and wishing each of you a very happy and prosperous New Year, we are,

Sincerely yours,

The Pastor and Official Board, Orange Church
Howard D. Bardenh, Minister

Stewards

Henry Burch, Chairman

J. B. Hogan

J. B. Williams

Glenm Hogan

John Fox

Clyde Hogan

Wayne Hutchins

Trustees

Lonnie Hogan, Chairman

Walter Everett

Preston Hogan

Clarence Blackwood

Robert Thoms

Ewender Blackwood

Ernest Torrentine

Official Board Letter - January 1952

"As we look upon the kingly CROWN, with the PALM BRANCHES, we are reminded of Jesus's entry into Jerusalem and the honor and glory rightly given him. The crown also reminds us he is Lord; he is King and reigns forever. Because our future is thus secured in and through him, we sing him our praises.

"Various other symbols can be seen in the windows, including the circles, the many floral and cross-like formations, the bright colors and the radiating light. These three windows of faith in the center of the chancel area of Orange United Methodist Church provide inspiration, instruction, and a focus for preparation before worshipping or meditation in the cleansing and revealing light of the sanctuary," Rev. Bideaux said.

Planning for Future Growth

With such a beautiful addition to the sanctuary serving as a visible symbol of faith, church goals soon focused on stabilizing worship services, planning for a parsonage, and obtaining a full-time minister who would serve only Orange Church. Ellen Kepley and Mildred Williams remember that when they were growing up at Orange they only had preaching on two Sundays out of the month. Only Sunday School classes were held on the other two Sundays. By 1954, things were a little better, for the congregation then had services every Sunday of the month — except when the month had five Sundays. But you had to be alert to be a member of Orange in those years, for services on the first Sunday were held at 10 a.m., and on the other Sundays, worship was held at 11 a.m. By 1957, Dr. Emanuel Gitlin, the church's pastor, was able to report to the district superintendent that things had improved somewhat: "Orange Church has for a long time tried to have all 11 o'clock services so as to avoid confusion. This has been finally made possible through the agreement of the Cedar Grove Church to use Mr. Arnold on the first Sunday. On the third Sundays I continue to use guest speakers at Orange — for which service I pay \$15 out of my salary."

By 1954 as well, leaders could report in a promotional brochure and its budget letter to members that "Orange is now working toward the goal of building a parsonage and obtaining a full-time pastor." A formal parsonage fund was set up at the end of 1957. The leaders who were working so hard to make Orange a full station church, meaning that the minister was responsible for only one congregation, were few in number. The church had commissions then and stewards and trustees. Thirty-eight people were listed as holding office on a 1954 roster, with ten of them holding multiple positions. Henry Burch held the most offices at four, one of which was church treasurer, a position that he held for thirty-eight years. Preston Hogan was a steward and a member of the pastoral relations committee and finance commission. Eugene Blackwood served as a trustee and on the commission on education in 1954.

Members of the church continued to make sure that the facilities were kept in tip-top condition. In 1954, for instance, the Mary Burch Circle used the proceeds of a bake sale to purchase a new choir curtain and kneeling pad for the church. The Fannie Brockwell Circle also gave \$308.91 to the Parsonage Building Fund.

To help raise funds for various activities, the Fannie Brockwell Circle started a traveling basket in the 1950s that could be sent to non-members as well as members. It contained items that could be used by the recipient, and when a person received the basket, she would take out what she wanted, drop in some money for the item, replace it with something else, and send the basket on. This little ditty accompanied the basket:



Henry Burch

“This basket comes to you today
 But it has not come to stay.
 Enjoy the things in the basket, please do,
 Then place money in the box so blue,
 The value the gift will mean to you.
 Put your best gift in the basket, then,
 And carry it to your next door friend.
 You see, the gift and the money you give
 Will help build our preacher a place to live.”

And the women of the church kept up their other obligations as well. In 1956, for instance, the Fannie Brockwell Circle collected and sent old clothes to Korea, which was still recovering from the ravages of war.

Efforts by church members impressed Pastor C. Donald Roettger who reported to Quarterly Conference in May 1955 that “attendance at Orange Church has increased and interest seems good. Our Official Board has been having regular meetings and the official organization of the church has been improving.” One hundred and twenty-one members were listed on the rolls that year. In 1956, Roettger noted that church commissions were “becoming more active” and that plans were under way “for our every member canvass.” The church also was working to establish a fund to provide for the perpetual care of the cemetery, which added immeasurably to the impression made on members, visitors, and passersby.

Even the most inspiring of settings, as Orange Church generally is, however, could not always conquer other elements of God’s world, as Dr. Gitlin found out one pretty summer morning when the windows were wide open to let in the fresh air. (The church was not then air-conditioned.) Dr. Gitlin was preaching when a woodpecker was busily working away on the roof outside the church in back of the pulpit or choir loft. Preston Hogan slipped out and ran the bird off. A few minutes later, the persistent bird returned. By this time, Dr. Gitlin had become quite distracted, and he stopped preaching to ask what was causing all the noise. After being informed about the woodpecker’s assault on the church, he completed the sermon.

Efforts continued to increase the membership of the church as well. In those days, prospective members did not just walk into Orange Church on Sunday morning. Members had to go out and knock on doors to encourage attendance. The Fisherman’s Club was established in 1956 for just that purpose. Active through part of 1959, the first participants were Charles Crowder, Henry Burch, Burroughs Hogan, Nat Birtchett, and Eugene Blackwood. Annie Hogan and “Miss” Ethel Hogan prepared the supper for the “Fishermen” before they began their visitations. By the 1970s, the congregation even bought an old school bus for \$500 to bring new people to services. Although the Fisherman’s Club continued its work for several years, its efforts did not result in a massive influx of members. Nor was the bus effort successful, and it was used for other purposes before it was sold.

Membership was increasing, but very slowly. Pastor David Kirk told the Quarterly Conference in May 1960 that he had brought five young people into the church through confirmation and had received six new members by transfer from other churches since his last report. “Our evangelism is progressing,” he said, “but by no means fast enough or far enough.” Work had to continue, he stressed, as he noted that the church was planning an every-member canvass to increase the number of people on the rolls and congregational participation in church activities.

Amity Church Arrives on the Scene

Perhaps as a result of the problems Orange Church had in boosting membership, the North Carolina Conference took a step that might well have undercut all future growth for the church. According to Rev. Bideaux, Conference leaders looked at the fact that Chapel Hill was growing and at the amount of construction occurring in the northern section of town and decided it was time to build another church in Chapel Hill. Discussions began in 1956 about setting up a new church in north Chapel Hill under the supervision of the North Carolina Board of Missions. The church that became known as Amity Methodist Church began its life as North Chapel Hill Methodist Church and met in the basement of the home on Williams Circle that also served as the church parsonage. The new congregation took the name of Amity during its official organization service on April 6, 1958; services began in the present Estes Drive location, one mile from Orange Church, in the spring of 1959.

In making the decision to establish Amity, Conference leaders likely took into consideration factors other than the geographical movement of Chapel Hill, says Rev. Bideaux. Orange Church was a rural church, and rural churches had notoriously bad reputations in most denominations. Considered highly insular in nature, church sociologists traditionally have argued that country churches simply would not open themselves to new members. Not only would rural congregations refuse to accept new people as members, but they were highly unlikely to allow any people who forced their way into the congregation to hold leadership roles. In fact, says Rev. Bideaux, students of church growth generally believed that the only way rural congregations would take in new members was if the person "was born into the congregation, married into it, or was adopted into it." In some areas of the country, a rural church would be encircled by homes and businesses, and it still would not grow. Big churches from the same denomination could prosper short distances from the country church, Rev. Bideaux said, while the rural congregation would steadfastly refuse to change with the times.

Ellen Kepley, who has been a lifelong member of Orange Church, agrees with Rev. Bideaux's general assessment of the Conference's view of Orange Church's future. "The Conference thought Orange would always be small and never grow," she said. "So they started a new church." And Julia Blackwood recalls that Conference leaders also believed "that people would go into town for church but would not come out" for services. Amity Church was considered in town.

With such an opinion of country churches, the Conference's decision to site another congregation so close to Orange might seem understandable. But the Conference made several mistakes in its decision making. One error was typical of Conference operation during those days, says Rev. Bideaux. The people responsible for making the decision did not consult with anyone about it; they simply resolved to establish Amity and did so. Although members of Orange Church seem to have taken the decision to establish a new church in stride, there were hard feelings on the ministerial level. Rev. Key W. Taylor, who served the Chapel Hill Circuit consisting of Orange, Cedar Grove, and Union Grove churches, was on one of the Conference boards that was supposed to determine where to locate churches. He was not consulted on establishing a rival congregation less than a mile from his primary constituency. This led to some hard feelings between Taylor and the pastor assigned to Amity Church.

(The Amity Church history, which is being prepared by Ike Reynolds, shows a somewhat different interpretation of the relationship between Taylor and A.M. "Mickey" Fisher, Amity's first pastor. Reynolds quotes a

document prepared and presented by Fisher at the time of the congregation's founding that notes the "harmonious relationship between Amity church and Orange church" and comments upon the "relationship of mutual appreciation" between himself and Taylor. Fisher's report to the Durham District Committee on Church Location on August 5, 1958, continues that the new church is indebted to Taylor "on three counts: (1) because he risked a breach with his own people by encouraging the Board of Missions to establish a church in this area; (2) he is responsible in a large way for at least two families joining Amity Church; [and] (3) he helped us to find a good piano and advanced us money from his personal funds that enabled us to purchase the piano."

(The Amity church history also quotes a report presented by Floyd Ammons to the same district body, in which he discusses the care with which the Estes Drive property that Amity now occupies was chosen. The Amity leaders, Ammons said, believed that their congregation would appeal to a different constituency: "Orange — in its history, its constituency, and its program — is a rural church. We are an urban church. We do not attract their members, they do not attract ours. It is the fact that Orange is a rural church, rather than the fact that it is further down the Airport Road, that justifies the existence of Amity Church."

(Just how amicable this relationship was, however, comes into question through an announcement made by Rev. Fisher to his congregation on August 10, 1958: "Orange Church, our sister church down the Airport Road, was represented at the meeting of the District Committee to register their official opposition to our buying this property. They feel that it is too close to them and would be an infringement on their church. We regret that they feel that way. But, as our committee pointed out to the District Committee, besides being an excellent site according to all principles of church location, the . . . property is the only site available within a radius of one mile of our parsonage. We have assured the people of Orange Church that we will not infringe on them. We are anxious to avoid any ill feeling between our church and theirs.

("I am sure that there has been and probably will continue to be talk in the community concerning the decision of the District Committee. This is regretful. It is my desire, and I am sure yours also, that peace and harmony characterize our relationship with the people of Orange. But I am afraid that there will inevitably be misunderstandings and ill feelings. I am sure that we at Amity will be able to maintain an attitude of good will and Christian love in this matter." *The History of Amity Church*, draft copy, 1.10, 1.12-1.14.

(Orange Church records on this time period reside primarily in the memories of longtime members, which makes it difficult to fully reconstruct this episode. Rev. Taylor, Orange's pastor during this period, died in 1975. The lack of records leaves the historian to surmise why the attitude changed — and so quickly. The warm attitude spoken of in the August 5, 1958, document likely was due to approval of the principle of establishing another Methodist church in Chapel Hill. Problems most likely surfaced when the location chosen was just a mile from Orange Church.)

It also led to the rather strange proposal by Taylor that Orange Church put a neon sign out on the road so that people would know the church existed. "That idea got vetoed," recalls Preston Hogan with a chuckle. Any hard feelings quickly dissipated, however, and over the years, Amity and Orange cooperated on many activities involving the youth of the church. Children were scarce in both congregations, and combined efforts were necessary to find enough youngsters to stage certain programs such as Vacation Bible School.

Even more important, Conference officials failed to take into account the premise that seemingly has guided the Orange Church congregation

from its inception — that the church would grow and that the Lord's work would prosper as a result. The Orange congregation's work may not have been very flashy, but that was in large part due to the limited incomes of members and small membership base of the church. The members were ready, however, to take in new folks. They had been out beating the bushes for new members before Amity was established, but part of Orange's problem as far as growth was concerned was that Chapel Hill had not yet developed down Airport Road.

And Orange Church members had their dreams. Randy Williams recalls that when he was chairman of the Administrative Board in the 1960s, he told board members that his goal was for the church to have 500 members at some time in the future. Ellen Kepley recalls that she laughed at Randy's pronouncement, saying "he's crazy. . . . But it happened." Randy says that he simply wanted "enough people to make the programs of the church work," and despite his clear statement of his dream, he claims to have been "as surprised as anyone" when the figure was reached in 1989. Other members of the church who held leadership positions were anxious to take in new people but for more selfish reasons. They believed if they had more members, they would no longer have to rotate leadership positions among a few people and serve on so many committees; the work would be spread among more people.

Strangely, the Conference's estimations of Orange Church were decidedly inaccurate. At the beginning of 1990, for instance, Orange Church's membership stood at 524, while Amity's total membership was 250. In addition, today people not only come to Orange Church from "in town," but they come from Durham, from Mebane, from Pittsboro, and from spots in between. Once people find Orange Church, they are reluctant to leave it even if attending services means long drives. And people who have been transferred out of the community by their jobs are delighted when the opportunity presents itself to come back to Chapel Hill and to Orange Church.

Planning for the Parsonage

Most members of Orange took Amity's establishment in their stride and moved ahead. And 1958 and 1959 were important years in making the congregation what it is today. In 1958, for instance, John and Margaret Link and Margaret's mother, Lena W. Burch, gave a lot on Homestead Road for a parsonage as a memorial to the William Henry Burch family longtime members of the church. Construction began in March 1958 while Rev. Taylor was still pastor. Members, friends, and neighbors contributed generously of their time and skills during the construction. The ladies' groups of the church donated the furnishings. The cost of the building, including the furnishings, was approximately \$19,500.

Taking on a parsonage is a major step in the Methodist Church. For one thing, as Rev. Bideaux explains, Conference officials look at which churches have parsonages to offer when aligning circuits. Having such a facility increases the value of a charge in the eyes of such officials. In addition, by having a parsonage, a church then has a resident minister available for a variety of tasks — even if that pastor is assigned to other



Parsonage

congregations on a circuit. The church with a parsonage becomes home base. But under Methodist tradition, a parsonage is a great deal of work. Not only are church members responsible for constructing and maintaining the parsonage, they are also responsible for furnishing it. And on moving day — the designated day of the year that all Conference assignments change — church members must show up to help the old pastor move out, to clean up the parsonage quickly, and to help the new pastor move in.

Orange members term the parsonage the first of several major construction projects that the church took on within a short period of time. Preston Hogan recalls that a professional carpenter supervised the job but that much of the work was done by the men of the church. "We did what we had to do," he recalls, as he noted with pride that the congregation then had representatives of every building trade except brick masonry as members. Men of the church did the inside wiring, some of the floor covering, the painting, and some of the bricklaying at the new parsonage, spending more nights on the job than they care to remember. Most of the men were fresh from helping to build the area's community center; after completing the parsonage, they went to refurbish the interior of the church and later to build the educational wing and fellowship hall. The Building Committee for the parsonage was composed of Robert T. Shelton, J.B. Holland, and Ernest Turrentine. The trustees were B.N. Birtchett, Jr., Charles W. Crowder, Walter Everett, Clyde W. Hogan, L.A. Hogan, Preston Hogan, and J.B. Holland.

Also in 1958, Orange Church moved from being part of a three-point circuit in which our pastor served three churches to becoming a station church. Now, a student pastor served only Orange Church. Although this definitely was a step forward in Orange's efforts to attain full status within the Conference, a full-time student minister's first obligation was to finishing his education. The Conference, according to Rev. Bideaux, who began his ministerial career with such an appointment elsewhere in the state, limited students to only twenty hours a week on their church assignments. The rest of the time was to be spent on school work. For Rev. Bideaux, that division was somewhat easy to make because he lived some distance away from the seminary and had to leave home from Monday through Friday to attend classes. The student pastor who served Orange Church was just down the road from the divinity school, and he probably had greater difficulty in husbanding his time. Even if he did try to limit the time given to the congregation, the student pastor still lived nearby and devoted his total attention to the congregation. Most likely, few of these student pastors ever adhered to the twenty-hour limit imposed by Conference officials. Rev. J.C. Alexander was appointed to Orange in October 1958, and his family was the first to live in the parsonage. The loan was paid in full, and the home was formally dedicated on Sunday, May 5, 1963, with Rev. O.L. Hathaway, district superintendent, and Rev. David B. Lewis, pastor, in charge of the service.

And in 1959, the men of the church, under the direction of J.B. Holland, worked long and hard to redecorate the interior of the sanctuary, giving it the appearance that so enchants the congregation today. John Maddry says that prior to redoing the interior, the walls were plain unpainted plaster, which had gotten very dirty. The baseboards, window casings, pews, and the pulpit area all were dark. The sanctuary had very small lighting fixtures, and no bright red, soft pads adorned the pews. Parishioners sat on the hard wood.

The brown pews were removed from the church and taken to the community building down Homestead Road, where they were painted white with a black trim. But the tale of the pews is not a simple one. The pews were placed back in the sanctuary for worship services on Sunday. Then, as the men painted the walls a light blue, did the woodwork in white

trim, and completed other refinishing work inside, the refurbished pews were removed from harm's way. This time, they were stored just outside the church while work proceeded inside. Dave Roberts remembers that part of the project vividly because it was March by then, and it snowed three Wednesdays in a row that year. The men had to rush to the church from work to put the pews back inside the sanctuary in order to protect them from the elements each of those Wednesdays. Redecorating continued into 1960. Floors were sanded and refinished, and under the guiding hand of Clyde Hogan, the bell tower was repaired. Church members were aided in these projects by various members of the community who contributed their time for this interior redesign and for the parsonage project.

Church leaders took another major step forward in 1959 when surplus funds from the Sunday School treasury that year were designated to serve as seed money for a fund for an educational unit. Whether these actions were spurred on by the establishment of Amity Church is unknown. Indeed, the few church records that exist from this time period indicate that plans for a parsonage and a full-time pastor dated at least from the early 1950s, years before Amity Methodist was founded. These actions, whatever their cause, were pivotal in the congregation's growth. Once the congregation started down this path, there was no turning back.

Orange Church's presence in the community increased as well during these years. According to the Quarterly Conference minutes in 1959, for instance, the annual Community Thanksgiving service, which is still celebrated, began at Orange then with McDuffie Baptist Church and

Orange Methodist Ministers 1945-1958

Not pictured: C. Donald Roettger (1954-1956).



*Johnnie L. Joyce
(1945-1948)*



*Marvin E. Tyson
(1948-1949)*



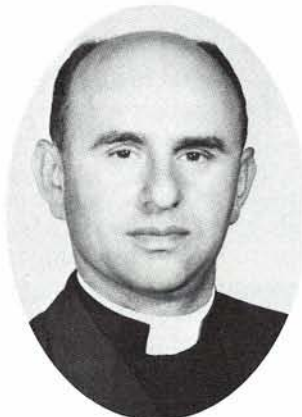
*Howard E. Hardeman
(1949-1952)*



*E. Cliff Shoaf
(1952-1953)*



*J. Joshua Boone
(1953-1954)*



*Emanuel M. Gitlin
(1956-1957)*



*Key W. Taylor
(1957-1958)*

New Hope Presbyterian Church participating. In addition to these three churches, Bethel Baptist, Union Grove United Methodist, and Hickory Grove Baptist churches now join in these services and host them alternately.

And student pastor David Kirk, who served the church from June 1959-June 1960, attacked the task of building the spiritual life of the church with enthusiasm as well. Work on the physical plant was proceeding well, but, he told the Quarterly Conference in December 1959, "The spiritual life of the charge is one realm wherein our charge is lacking." Kirk believed "that we need more vitally concerned and dedicately [sic] sincere Christians. We are beginning to organize Bible study groups of about ten to twelve people who read and study passages of scripture and discuss them. The first group proved very fruitful and was received excellently." The church also was planning an evangelistic service for April 1960. Bible studies, such as those organized under Kirk's pastorate, are hallmarks of the 1990s congregation.

The Music Ministry Revitalized

Another well-known feature of today's church is its music ministry. In the 1950s and 1960s, that ministry brought Orange church increasingly to the attention of the community. The road to such a triumph, however, was bumpy at best. The church, for instance, had few trained musicians and often pressed its talented young people into service at an early age. Kay Maddry Creech remembers first playing the piano for the congregation in 1952 at the age of 13. In addition, Kay played for the wedding of Eloise Freeland Maddry and Earl Wray Vaughn on December 20, 1952. Kay served as church pianist from then until she went away to college. When she returned, she not only took up her old role as pianist but served as organist and performed soprano solos for the choir.

Revitalizing that choir was quite a challenge. Clydia (Holly) Maynor Holland, a former choir member, recalls that efforts were made to rejuvenate the choir earlier in the 1950s and that Betty Ratliff, a Duke Divinity School student, was hired as choir director at that time. Then the choir included Velna Hogan, Annie Hogan Collier, Margaret Link, altos; Ellen Kepley, Clydia Holland, sopranos; Randy Williams, John Link, tenors; and J.B. Holland, bass. The director met with the members a few times, Holly said, heard them practice one hymn, "Open My Eyes That I May See," which they planned to sing in a few weeks, and finally said that Orange Church "just did not have the voices or talent to form a choir well enough to perform." Taking the director's comments to heart, the choir disbanded and re-formed a few years later.

But the choir was not out of business for long, Holly said. In the late fifties the young married Sunday school class, which formed the heart of the choir, had grown. In addition, "a young couple, Gene and Mary Johnson, moved into the area. Gene had formed a choir for a short period while he had previously been in school at UNC and attended Orange Church. He was returning for further studies at the University. Some of the members approached him about forming a choir again. He agreed, and under his outstanding direction, the singers who a few years ago had been told that they didn't have the talent for a choir soon had one of the best choirs in the area." Most of the choir's members were the same as before with the addition of Mary Johnson, alto; Pat Riley, Kay Maddry Creech, Nancy Campbell, Shirley Maddry, and Julia Blackwood, sopranos; John Maddry, tenor; and Jim Campbell and Eugene Blackwood, basses.

Vaughn-Maddry Wedding—1952

Front Row: L-R Kay Maddry, Anne Maddry, Earl Vaughn, Eloise Maddry, and Anzanelle Andrews

Back Row: Thomas Carter, John Maddry, Jr., Jack Worsham, and Sam Johnson.





*Orange and University Methodist
Church Choirs - 1959*

"Gene was very enthusiastic and labored very patiently with everyone, teaching parts, introducing new music such as spirituals, anthems, and many Christmas carols sung by the Mormon Tabernacle Choir. When Gene couldn't find the music for a piece he wanted the choir to sing, he listened to recordings and wrote the music, all four parts. The choir grew due to Gene's scouting members. He would stop students on the street and ask if they could sing. If so, he invited them to join the choir."

The Orange and University Methodist Church choirs joined together to present one of the best and most varied Christmas concerts in Orange Church on December 13, 1959. Music ranged from Handel's "Hallelujah Chorus" and Mendelssohn's "There Shall a Star Come Out of Jacob" to the Austrian Folk song, "As Lately We Watched," and the Appalachian carol, "I Wonder As I Wander." Thirty-seven voices comprised the combined choir.

As with many events at Orange Church, that wonderful Christmas concert was not without its humorous aspects according to Holly Holland. "At the December 13, 1959, combined choir concert, the tenor soloist, Bob Williamson, was late," she said. "The choir was in place, singing, and he was trying to climb in the window so he could do his solo, and J.B. Holland [Holly's husband] thought he was someone not belonging there and kept pushing him back out until he finally convinced J.B. that, indeed, he was part of the choir and he was pulled up through the back window of the room just left of the choir loft in time to sing his solo."

That Christmas concert undoubtedly was aided by the accompaniment provided by the church's new organ. With the renewed vigor that Johnson's leadership brought, the choir wanted an organ. With approval of appropriate church officials, choir members assumed the responsibility of raising funds to pay for the organ, which they obtained on November 25, 1959, at a cost of \$2,100. The final payment was made in November 1961.

"Gene's talent, enthusiasm and whole-heartedness, combined with Al Peacock at the organ, Al's long-suffering endurance, playing the same notes over and over, proved what love and dedication can produce," says Holly Holland. "The choir was invited to sing at other churches, homecomings, etc. Choir members purchased their own robes and helped to select and pay for the organ by having barbecue and Brunswick stew dinners. The members not only helped prepare and serve the food but donned their choir robes and sang for the groups."

The Early 1960s

Rev. David B. Lewis fondly remembers his years as a student pastor at Orange between 1960 and 1964 and especially recalls how active the choir was under the direction of Gene Johnson. "It seemed that nearly every Sunday one summer our choir was asked to sing at some other church's Homecoming. Immediately following church, we would speed over dusty roads to some other rural church, would enjoy dinner on the grounds and then would participate in the afternoon service."

Other events from his tenure at Orange remain vivid as well. "At that time, the Hut was used for an adult Sunday School class and also for our fellowship suppers and other such activities," Lewis said. "One Sunday, when the furnace was not working in the church, we held the morning service in the Hut. I recall that it was pouring down rain that Sunday and my sermon happened to be titled, 'The Rain of God's Reign.' That was one of the most memorable services I can recall during my four years at Orange.

"I recall a bit of controversy over the painting of the front doors of the church a vivid red-orange, at the suggestion of one of the newer members. He felt that since our name was 'Orange,' it would be nice to have orange doors. Evidently, others did not agree, for it was not long before they were painted black once again. However, in the next year or two, one could discern a bit of orange peeking through little cracks in the black paint."

Lewis's years at Orange included "a fairly active Methodist Youth Fellowship . . . My wife, Lieu, and I worked with them, and my younger brother, Richard, who was living with us during those years, was a member. I remember on at least one occasion we held a carnival, sponsored by the youth, with all sorts of games, etc., for the children. One year I played Santa at a party over at Butner. I was pleased that my own daughter, Beth (age 3), did not recognize me."

And his years at Orange included some repetitive problems that seem humorous in retrospect. "Our parsonage was a beautiful one, only about three years old when we moved in. It was paid for and dedicated during our pastorate." But it was not perfect. "About once a year, we had to dig up the front yard to repair the water pump. I used to haul water from the Scotts' home near the parsonage. About the time we got the grass growing again, we had to dig up that spot again! Finally, a submersible pump was installed and the water troubles ended."

During Lewis's time at Orange, the congregation made continued efforts to bring new people into membership. "We did some visitation in the mobile home park adjacent to the church property and interested several young couples — some of them graduate students at UNC — in joining Orange Church. They added much to our congregation. Al Peacock, another new member, became our organist. Kay Nell Maddry Creech served as assistant organist after Al Peacock began playing for us."

And one constant in the life of the church during Lewis's pastorate was the women of the congregation fixing those dinners. "During those years the Orange Church women worked hard preparing suppers and selling homemade Brunswick Stew to raise money for the parsonage and other projects," he said. In many cases, the women participating in such efforts were at least second generation chefs working to promote God's work at Orange Church.

Lewis had similar positive feelings about the church while he was serving as student pastor. He told the Quarterly Conference in April 1961 that "we are blessed with talented, consecrated, hard-working laymen who willingly tackle problems and tasks as they arise. . . . Those who perform the week-to-week tasks often go unrecognized, yet their contri-



David B. Lewis (minister), Eugene Blackwood, and Richard Lewis digging up Parsonage well - 1960s



butions are great. Such contributions include cleaning and decorating the church, maintaining the grounds, repairing the Parsonage furnace, serving in the choir, playing for services, mimeographing our church bulletins, which are extremely neat and attractive." Still there were some problems. "Regarding stewardship responsibilities," he said, "we are dependent to a large extent on the faithful few who take seriously their financial obligations and privileges; much still needs to be done to encourage many of our members to do their part in their financial support of our church's program." The church had 174 members in April 1961. Treasurer Henry Burch reported that the church had taken in \$4,258.78 in offerings since July 1, 1960. At the end of June 1960, the church had had only \$51.61 on hand. The largest single expenditure listed on the April 1961 report was \$1,266.73 for the pastor's salary during that period. (The remaining portion of the pastor's salary was supplemented by the Duke Endowment.)

Even with limited financing and membership, church leaders soon began planning for an educational building. In September 1961, the Official Board named a committee made up of J.B. Holland, Gene Johnson, Basil Taylor, Nat Birtchett, and David Roberts to make plans for that educational building. Before any new construction could be undertaken, however, the debt on the parsonage had to be retired. Pastor Lewis reported to Quarterly Conference in May 1963 that "over \$1,500 was raised, largely by our good ladies, in order that our parsonage debt might be retired by February." Overall, he said, "our church budget has been in excellent condition, and ours was the only church in the Durham District to pay out all apportionments by the time of District Conference." The improving financial status of the church was accompanied by improved attendance and a continuation of members who "devote themselves faithfully and enthusiastically to the work of the church."

Despite such improvement, the people who labored for the church sometimes were an enigma to Lewis, as he noted in his December 1963 report: "Our laymen continue to serve faithfully in their various capacities, though, strangely enough, they are still more willing to work on property improvement than in teaching or visiting tasks!" The church still relied on basically the same core of Sunday School teachers and needed a new person to lead the intermediate class. Despite that situation, which may be far too typical in many congregations, Orange Church successfully staged yearly revivals and held twenty-four hour prayer vigils on an annual basis. Given Orange Church's willingness to get the needed work done, Lewis believed that the necessary personnel would be found to staff church programs, and he encouraged church leaders to make plans for the next step in Orange Church's development: the educational building. After an Every Member Canvass in June 1963, the church went to a double envelope system, where one side of the offering envelope could contain money devoted to the building fund in order to develop the nest egg needed to start the educational building. In December 1963, the Official Board was told that the building fund had about \$2,600 in it.

Plans for the educational building moved ahead, with ground being broken on June 6, 1965, while Lynn R. Buzzard was serving as pastor. The building committee was J.B. Holland, chairman, Wayne Hutchins, C. Preston Hogan, Alton E. Peacock, Eugene Blackwood, Nell Hoyle, and Velna Hogan. The structure would house four Sunday School rooms, a social hall, and a kitchen. The new building was deemed absolutely essential because the four rooms in the sanctuary did not provide adequate Sunday School space, and the Hut was simply not large enough to use in continuing to prepare those famous Orange Church suppers. Despite the crowded conditions, the women of the church fed a lot of Kiwanians (and others) out of that small kitchen in the Hut. In more recent years, many of the dinners had to be staged at the Community Center



Groundbreaking - First Educational Building, June 6, 1965. Courtesy of Durham Morning Herald, June 7, 1965.



Vinton and Nell Hoyle

because of lack of room, and members were getting tired of hauling tables and chairs back and forth. "It obviously was time to move on — in faith," said Ellen Kepley. "We had hopes of having a lot more members." In fact, members of the Official Board of the church were making plans to launch a substantial campaign to reach new people when the building was completed, for they believed that lack of Sunday School space had made it difficult to build attendance.

Orange Church Attracts New Members

Although church growth was slow in the 1960s, membership increases did add people who would contribute substantially to the life of the congregation. Among those making Orange Church their home in the 1960s were Fred and Nancy Brooks, although Nancy did not formally join the congregation until much later. They were drawn by one of the facts of life at Orange that has attracted others over the years: the quality of its preaching. Lynn Buzzard, the pastor at the time, was "a brilliant young Duke student" who offered "strongly Biblical preaching," the Brookses recall. This strong preaching tradition has continued through the years, the Brookses say, noting that "in the late seventies and early eighties, [Orange Church] was generally viewed as one of the two evangelical churches in town." Another factor in choosing Orange over University Methodist Church, where Fred had family ties, was "its small size and friendliness. Dr. Vinton A. Hoyle went out of his way to make us welcome," they said. Hoyle was well-known for his efforts to make new people feel at home. Mildred Stout, for instance, remembers Hoyle being especially kind to her father, who knew few people in the area, and recalls Hoyle spending time talking with her father at a dinner on the grounds in the early 1960s shortly after she became a member.

In the years since Fred and Nancy Brooks started attending Orange Church, they have served the congregation in many ways. Fred has been an officer in the church, has taught Sunday School classes for many years, and has proven to be quite a down-home style story teller in church "Hee-Haw" productions. Nancy has been a vital part of the church's music ministry. Despite all of these contributions, one of the things they likely will best be remembered for are the weekends when many members of Fred's Sunday School class visited their Caswell Beach house. One time the Lord so truly blessed the catch, they said, that all they could do all weekend long was clean fish!

The Brooks family was among a congregation that watched a number of aspects of the church's work change. From July 1, 1964, to March 1, 1965, for instance, church treasurer Henry Burch reported an income of almost \$5,000, most of which came from envelopes, pledges, and tithes. By July 1, 1965, church membership was up to 191. Lynn Buzzard was delighted as he noted that "new programs have been instituted and generally well received, new families have come into the church in the last month and are fully participating in the program of the church and we expect many of them to join the church in the near future." As he wrote this report in June 1965, he added, "We are beginning tonight the building program and hope that next year at this time we can move into a much needed educational unit to house a growing attendance and lift a relatively poor church school attendance."

With the educational building under way, Orange Church members once again stepped forward to shoulder much of the work. As Dave Roberts says, "We never hired anybody. If something needed to be done, we did it." And that was true of the educational wing as well. Dave Walker,



Fred Brooks' Sunday School Class Visit to Caswell Beach

a general contractor — who, conveniently, was a church member — supervised the project, but the church members did much of the work. For instance, John Maddry, a painter by trade, took care of the inside and outside paint job, which he says, cost him \$1,700.

Buzzard was delighted with the progress on the building. In his July 1965 report, he noted that he saw “much that is encouraging” in Orange Church. “I see a church shouldering its largest building program in its history, I see a laypeople, some of which are undertaking an active ministry of witness and service. I see a growing Sunday School which we trust will adequately serve our young people as we develop our educational program, and I see our church attendance has improved considerably over last year.” Because of these developments, he said, “We are looking for next year to provide further opportunities for service and witness. . . . We look for a greater outreach into our growing community, through our increased facilities, improved educational program, and the enlistment of all members into some form of witness.” Buzzard, however, would not be the one to see the educational wing reach its full potential in the life of the church. The building was ready for use in spring 1966; in May 1966, he resigned to take a position teaching religion and history at Mt. Olive College.

Much of the church’s attention in the 1960s centered on what had to be done to make the congregation grow. Efforts to increase participation in programs reached into all aspects of church life. By May 1960, for instance, the Orange Church choir had grown to twenty-eight members. A recording of the December 1961 Christmas concert was broadcast over a local radio station. But Orange Church, then as now, was a transient congregation, and by 1962 the choir was again without a permanent director. From then until 1982, when Bill Chicurel took over, Duke Divinity School students often led the choir. Kay Creech filled the gaps, and from June 1964 to June 1966, Pastor Lynn Buzzard, directed the choir. The music was enhanced in the late 1960s by a Yamaha piano that was placed in the sanctuary by an anonymous donor.

A key figure in the church’s music ministry during these years was Al Peacock who joined Orange in 1960 and served as its organist until 1978. A chemist with Monsanto Research Co. in Research Triangle Park, Peacock immediately impressed members involved in the music ministry of the church by walking up one Sunday morning and telling Kay Creech that he wanted to play the organ for the congregation. He was rarely absent from his post for the next eighteen years. Out of his love for Orange Church, Peacock arranged a Christmas Cantata, “Christmas Gift,” which the choir presented in December 1967. Dedicated “with admiration and affection to the choir” of Orange Church, Peacock’s arrangement is best remembered as being very difficult for the amateur musicians who made up the choir to master. It was performed only once, but the affection for Peacock lives on in those who were connected with the church’s music ministry at the time.

As the choir grew, so, too, did its closeness as a community of people working for the glory of God. Not only would members practice and perform together, but they would socialize together. For many years following the Christmas cantata that was presented at the traditional candle lighting service, choir members and their spouses would gather in one of their homes to listen to a recording of that year’s program and to enjoy a time of fellowship and food.

Services necessary to meet congregational needs that became increasingly diverse intensified during the 1960s. In 1963, for instance, a special time for children was added to the morning worship service. Through the years the children became well known for the gusto with which they greeted their speaker of the day, and children’s sermons often became most remembered for the times that the children took over those



Al Peacock, September 1962



Children's Sermon - 1991



Puppet Show

few minutes in front of the congregation and completely derailed planned presentations. Other fondly remembered sessions include those where clever ideas went astray — in particular when the Rev. David Clift's magic tricks backfired on him. But the children and the congregation came to love these special times of sharing. These became a standard part of morning worship service, and in the 1980s, Bill and Cely Chicurel added an occasional puppet show to enliven the sessions.

During the 1960s, the Women's Society of Christian Service at Orange Church continued its study courses, which included "Response to the Church in Changing Japan" and "To the Ends of the Earth." Members sponsored a week of prayer, and contributions from this program were given to the District for the training of Christian leaders. The women also hosted a WSCS sub-district meeting at Camp Chestnut Ridge. The sub-district consisted of Methodist churches from North and South Alamance County and from Caswell, Mebane, and Orange charges. They supported the Pittsboro Children's Home with gifts of food at Thanksgiving in 1968 and gave Christmas dresses for patients at Camp Butner. In 1963, the Mary Burch Circle purchased and painted pencil and envelope holders for the church pews.

In 1968, a Service of Celebration was held to mark the charter meeting of the Women's Society of Christian Service and the Wesleyan Guild, the new name for the women's organization of the now combined Evangelical United Brethren Church and Methodist Church. This was just one of many steps taken to bring the work of the two denominations together under the umbrella of the United Methodist Church. The service reminded the women that the organization was designed "to help women grow in the knowledge and experience of God as revealed in Jesus Christ; to challenge them to respond to God's redemptive purpose in the world; to unite them in a Christian fellowship to make Christ known throughout the world; and to develop a personal responsibility for the whole task of the church."²⁰

Orange Church Shows Signs of Coming of Age



*Johnnie Cates - Sexton
(1966-1991)*

Throughout the 1960s, various events indicated that Orange Church was coming of age. The markers were as simple as the city water line being extended up Airport Road beyond the church in 1964 and the church tapping onto the line at a cost of \$54, the charge for installation of a meter. The city water line was connected to the education building where it was being constructed. In 1971, the city water line was extended to the Hut without charge to the church by Everett Blackwood. The connection inside the Hut was done as a donation by Walter Everett in 1971.

And in 1966, the church obtained its first employee other than the pastor. Until that time, the sanctuary and the Hut had been cleaned by the women of the church. Usually two of them at a time took turns cleaning the buildings and placing flowers on the altar. In most cases, the flowers came from their own gardens, for store-bought flowers were too expensive. But with the completion of the educational wing, the cleaning was simply too much for the women to do any longer. Johnnie Cates was employed as a part-time sexton at that time; he held the job until 1991 when he retired. Dennis Dallke then became full-time sexton with the responsibility of overseeing an even larger physical plant.

The educational building was completed in January 1966 at a cost of approximately \$40,700. With the debt finally paid off, the education

building was dedicated on May 24, 1970, with Bishop William R. Cannon, District Superintendent C.D. Barclift, and Rev. John S. Paschal, pastor, leading the services. Ellen Kepley recalls the time when about eighty people rattled around in that new fellowship hall, but she says, "we were building for the future."

After the educational building was completed in 1966, the Hut became less central to the church's mission. It fell into disuse only to be rescued and put back into operation when a growing church could no longer be contained within the existing structures. In June 1983, the Hut got a new roof, and its revitalization and reintegration into the church's program began. It was used regularly by our youth groups as well as for other church functions until the completion of the new educational wing in 1989. Because of much needed repairs, it is presently used infrequently.

Building and renovation at Orange Church continued. In 1970 and 1971, for instance, the front of the sanctuary underwent some changes. A porch was added to provide a special place for fellowship following morning worship services. Shortly thereafter, a steeple was added to the pre-existing bell tower. Wayne Hutchins drew up the plans for these additions and chaired the building committee that consisted of William Hogan, Walter Everett, and Eugene Blackwood. The cost of these additions was \$15,710.

The church property increased in size in August 1971 when Lillie Freeland, widow of William C. Freeland, joined with Freeland's daughter, Mabel Maddry, and the Freelands' children, Inez Poe, Pauline Rogers Gentry, and Thomas Freeland to give the church two acres of land adjoining the church property on the north as a memorial to William Freeland. A service of dedication took place during the morning worship service on October 3, 1971. Mabel Maddry presented the gift on behalf of the Freeland family. Dr. C.D. Barclift, district superintendent, accepted the gift. The family also gave Orange Church the option to purchase an additional two acres in five years at a cost of \$10,000. The two acres were purchased and paid for on January 15, 1976, bringing the total church acreage to nearly nine. The Freeland property provided much needed space for parking and recreation.

Orange Church Gets a Full-time Pastor

Adding land to the total owned by the church was only one change occurring in the 1970s. Possibly the most important change of all was the naming of an ordained pastor to serve the church full time. John Paschal began his career at Orange while he was a divinity student at Duke, but he continued here after his graduation and ordination as an elder in the conference. This move was made possible in part because the church had begun to grow. For years, the congregation — as many others in the area — had benefited from salary supplements provided by the Duke Endowment, which has long taken rural churches in North and South Carolina under its wing. The Endowment regularly supplements salaries for pastors and other church workers and helps to finance building projects for these rural churches. To qualify for such grants, churches have to contribute a certain amount of money toward the salaries on their own and maintain a certain level of programming. Most often, small rural churches are unable to come up with the critical mass of money, members, and programming to merit a full-time pastor. That's where the circuit assignments come in, for under such circumstances, the resources of several churches are combined to fund a pastor — with help from the Endowment.



First Educational Building



Church Porch and Steeple addition

Lillie Cole Freeland



As Paschal finished his ministerial training, the congregation had paid off the debt on the Educational Building and was ready to pay his full salary. Orange Church stood perched on the edge of fulfilling its destiny. The move was a major one, Paschal noted in his quarterly report. The vote to undertake a \$5,200 annual salary rather than \$2,800 partial salary was "a big step for the people at Orange, but one that will be carried out in the spirit of faith and love which is so characteristic of the people here." He added, "I thank God and the United Methodist Church for the opportunity to serve as pastor of this Christian congregation." But there was still much work to be done, especially in increasing the number of members, which, Paschal noted "has not grown a great deal." But, he stressed, the church had "grown a great deal spiritually. There has been an excellent spirit on the part of the lay men and lay women as they have worked together to advance the Kingdom of God in His Church." Such a spirit has, over the years, become an Orange Church trademark.

Paschal served Orange Church from June 1966 to June 1972, and under his guidance, programming diversified substantially. In April 1970, for instance, Rev. Paschal told the Administrative Board that he thought the church should sponsor a fellowship supper honoring new members. The first of those dinners, which would become quite famous over the years, was held on April 18. The fame comes not only from the groaning tables of food put before new members but from the entertainment that followed the dinner. For that entertainment highlighted the hidden talents of Orange Church members. The new-member dinners also marked the one time in which new members were allowed to eat to their hearts' content without having to bring food to a church feast themselves. For the next dinner, they were expected to add their culinary talents to the tasty offerings presented.

And under Paschal's leadership, something even more radical occurred: the church stopped feeding half of Chapel Hill on a regular basis in order to raise money. Mildred Stout, for one, was delighted to have the dinners halted. She explains that she had only recently joined the church and that she was from the Midwest. Both characteristics made her cooking suspect, she says, "so I made deviled eggs about twice a month for those dinners. I guess they felt I couldn't mess them up." But she surely did get tired of making deviled eggs! In the place of the multiple dinners, Paschal urged members to concentrate their efforts on one major fund-raiser, which became known as the Harvest Festival. Such an activity would spread the workload among more members of the church and would free up the church calendar for other activities. Through the Harvest Festival, church members discovered that Mildred Stout could cook with the best of them, even though she was a Midwesterner. The culinary abilities of people from all parts of the country who joined the church later, by the way, rank with the best of those offered by native-born Southerners.

Orange Church was beginning to attract Northerners, Midwesterners, and passersby. No longer was it attended just by those who lived within walking distance. The old-fashioned white church in the oak grove became a magnet on its own. Bob Maddry, for instance, remembers the time that he was scheduled to have a leisurely Saturday night cookout with the Paschals. "John had to run over to the church for a minute, and I went along," Bob says. Both men were dressed for a cookout: Bermuda shorts, pullover shirts, shoes with no socks. In the parking lot they found a boy and a girl sitting in a car. They had been waiting there all day for the preacher to come by. "They had passed by and saw the church. They thought it was a beautiful church and wanted to get married in it." Paschal hemmed and hawed a bit, explaining that he didn't marry people without counseling and so on, Bob recalls. After inspecting their papers, seeing that they were in order, and deciding that the pair weren't runaways, Pascal agreed to perform the service.

"What about a witness?" was Paschal's next question, Bob recalled. "What about him?" the couple asked pointing to the Bermuda shorts-attired Maddry. With that agreed, Paschal headed off down Homestead Road to get his "marrying book." When he returned to the church, he discovered he had been so flustered by the encounter that he had picked up his "burying book" instead. After another trip home, he returned with the correct book, and the ceremony occurred. Once wed, the couple took off and never were seen again. Over the years, the church has attracted many couples who want to be wed within its picturesque walls. Whenever possible, permission is granted for such services, and in recent years, church leaders have noted that more of the outsiders who seek to marry at Orange Church come back to attend services there later.

Although many things were changing at Orange beginning with the late 1960s and early 1970s, many aspects of church life at Orange United Methodist Church followed age-old traditions. One of the staples was the Christmas celebration. On Christmas Eve 1970, members of the United Methodist Youth Fellowship presented a pageant entitled "God Created Christmas" by Shirley Ann Lockhart. Members of the primary and kindergarten Sunday School classes, the Adult Choir, and the Junior Choir all participated. Watts A. Scott narrated the program that told the Christmas story.

Harvest Festival Begins

But new traditions were started as well. Harvest Festival, the church's one big fund-raising project, began in the fall of 1971. Now an annual event, it has grown steadily in added attractions and increased income. In 1971, the net proceeds were \$2,708; in 1990 income generated by Harvest Festival was \$17,330, down a bit from the \$18,400 brought in 1989. Net proceeds from the 1991 Festival were \$18,840.

Proceeds from the festival over the first twenty-one years of its existence totaled \$232,599.68. Seventy-five percent of this income has gone to supplement the church budget for special projects such as payments on land, new buildings, church repairs, and the purchase of an organ. Twenty-five percent has been given to missions that have included a variety of denominational and local causes. Among the denomination-related recipients of Harvest Festival money have been the Methodist Orphanage, the United Methodist Committee On Relief (UMCOR), Mission Society for United Methodists, Camp Chestnut Ridge, and the Megill Drug Center in Brazil. Local charities that have benefited from Harvest Festival contributions include the Chapel Hill Coffee House, Meals on Wheels, Murdoch Center, McDonald House, and Pregnancy Support Services. Campus religious activities have also benefited from time to time, including Young Life, Inter-Varsity Christian Fellowship, Campus Crusade for Christ International, and Fellowship of Christian Athletes. When Harvest Festival began, the Administrative Board decided on the rough breakdown of the funds. At one time, members of the congregation were asked for suggestions on how the funds should be allocated. This task is now being performed by the work area on missions. The recommendations of the work area are taken first to the Council on Ministries for approval. The chairperson of the Council then presents the recommendations to the Administrative Board for approval.

Harvest Festival, however, has come to mean much more than just a fund-raising event in the life of the church. Participation is church-wide, and Harvest Festival Day is a time of fellowship, working hard side by side, getting better acquainted with new members, and having a lot of fun. The



Choir - 1972



Choir - 1980s



Biscuit making for Harvest Festival
L-R: Carolyn Hass, Mildred Williams, and Julia Bass



Serving Breakfast at Harvest Festival
L-R: Tom Sorrell and David Clift (minister)



Noah Archer and Kathleen Hall breaking tradition - the first woman to serve breakfast at Harvest Festival - 1991

youth are very active in this project and have given up trips and other activities that were planned for this particular weekend just to work at the festival. Some come to work as early as 6 a.m. and stay through 10 p.m., when facilities are finally being readied for church-related activities on the next day. Some youth have been heard to say, "I'd rather do the Harvest Festival than take a trip any day," and "It's the one big thing we all do together. It's for the church, and it's not something we're made to do, it's something we do because we want to."

Planning and preparation begin early in the year. A chairperson (or persons) is selected, and committees to organize the various sections of the festival are formed. Over the years, these committees have included groups focusing on behind-the-scenes activities and those working to prepare materials for sale. A sampling of these committees over the years shows groups handling publicity, planning for a nursery for workers' and shoppers' children, and setting up a complex, yet efficient traffic scheme. Committees also make plans for obtaining the food that is served — usually by asking the congregation for donations of raw materials or money for breakfast and lunch and for donations of prepared food for dinner. In 1983, for instance, the men of Orange asked for contributions of food or money for the breakfast. The list presented in the *News of Orange* included 200 pounds of country ham, 28 pounds of bacon, 25 pounds of grits, 85 pounds of self-rising flour, 25 pounds of Crisco, 17 gallons of orange juice, and 400 servings of baked apples. Other committees supervise the gathering of items for sale such as arts and crafts, canned and baked goods, and garden produce. In the past, the men of the church have also sold firewood at Harvest Festival. Other groups solicit items to be auctioned off in the afternoon and plan amusements that will entertain visiting children. Some of these activities, such as the auction and amusements, represent fairly recent additions to the Harvest Festival agenda. Others, such as the firewood sale, have been discontinued.

The Harvest Festival centers around a country breakfast cooked by the men of the church and a smorgasbord dinner. The traditional dinner menu features baked ham, fried chicken, Salisbury steak, seven vegetables, fried corn bread, pickles, salads and fruits, cakes, pies, and tea and coffee. Members of the church are given assignments for preparing food for the latter — 25 servings of fried chicken here, 25 servings of green beans there, gallons of iced tea from somewhere else. The food is brought in during the afternoon for serving that evening. Arts and crafts, homemade foods, trash and treasures, and produce are sold throughout the day. The youth of the church serve a barbecue lunch. That is followed by a relative newcomer to festival activities: an auction. Here, gifts and services donated by church members are sold to the highest bidder. Items auctioned in the past include: a dog grooming, a professionally decorated cake, a home-cooked meal for four, a lawn mowing, a family portrait, baby-sitting, firewood, casseroles for the freezer, tutoring services, a painting, a car wax, and a fishing trip. The list of ideas and services is endless as church members come up with new items for sale each year, sometimes spending months preparing just the right item for sale.

But still, Orange Church members are known for the quality of their food, and one of the favorite rooms at the festival has always been the one holding canned and baked goods. Here visitors will find baked and canned goods and both processed and frozen Brunswick stew for sale as well. A wide variety of pies, cakes, breads, cookies, candies, and all kinds of jellies, preserves, pickles, relishes, canned fruits, and vegetables is on sale. To get the really choice items, shoppers need to show up very early. Preston Hogan remembers "a lady who came from Durham to buy canned goods. People load up by the case." Sometimes people buy so many of some items that shoppers who get to the canned and baked goods department by 9 a.m. find few of the delicacies left. Preston Hogan

remembers that problem over beet pickles that his wife Velna provided; Annie Everett had a similar problem over her fried apple pies. "One person wanted all of them, there were none left," she says. But such realities mean that the early shoppers get the best buys; the canned and baked goods sales begin with the breakfast at 6 a.m.

One of the big contributors to the baked goods sale over the years has been "Miss" Alice Hogan. "Miss" Alice, who for many years sold items at the curb market in Chapel Hill, became well known for her cakes, especially her caramel cakes. It was not unusual for her to bake at least fifteen cakes for the festival — nor was it unusual for those cakes to sell out very quickly.

Some of the many standard recipes used throughout the years are:

Breakfast

OVEN-STEWEED APPLES

- 5 pounds apples
- 3 to 4 cups sugar (depending on tartness of apples)
- 1 1/2 sticks margarine
- salt

Peel and core apples. Cut into fourths or eighths depending on size of the apples and drop into salted water. Remove the apples from the salted water (don't shake all the water off as this adds a little salty taste) and place in a 9 x 13 x 2 inch pan. Fill the pan full. Sprinkle sugar over apples and dot with margarine. Bake in a 450-degree oven for 45 minutes or until apples begin to turn light brown. (Spoon syrup over apples three or four times while baking.) After the apples begin to turn light brown, turn the oven down to 350 degrees and continue baking until they are golden brown and translucent. Serve hot. Makes 15 to 20 servings. This dish may be frozen and then run in the oven and heated. Recipe may be cut in half for fewer servings.

— Shirley Maddry

BISCUITS "LIGHT AND TASTY"

- 5 cups self-rising flour
- 1 cup shortening
- Enough buttermilk to make dough

Mix ingredients by hand. Pinch off enough for one biscuit at a time, roll it in your hands and press down on greased cookie sheet. Bake 10-12 minutes at about 500 degrees until brown.

You may freeze extra ones to use later. Take them out, let them cool, and store them in a plastic bag.

— Alice Hogan

Lunch

HOT DOG CHILI

- 1 pound ground beef
- 1 large onion
- 1 teaspoon salt
- 1/2 teaspoon pepper
- 1 teaspoon chili powder, or more to taste
- 1 teaspoon sugar
- 1 small can tomato paste
- 1 can water



*Youth serving barbecue - 1987
L-R: Kim Cheek, Tanya Alvord (counselor), and Ivy Lyles*



Harvest Festival Auction





Omie Blackwood arranging Harvest Festival Canned Goods



L-R: Margaret Link, Alice Hogan, Mabel Maddy, and Jim Poole enjoying the Smorgasboard at Harvest Festival

Brown beef, drain off fat, then add remaining ingredients and simmer, stirring occasionally, until flavors are blended — 20 or 30 minutes. If sauce becomes too thick, add more water.

— Fay Daniel

Dinner

SALISBURY STEAK

- 1 beaten egg
- 1/2 cup soft bread crumbs
- 1/4 cup finely chopped onions
- 1 1/2 teaspoons salt
- 1/4 teaspoon pepper
- 2 pounds ground beef
- 1 can Golden Mushroom soup
- 1 can water

Combine first five ingredients; add beef and mix well. Shape into 10 patties. Brown well on both sides. Pour off grease. Add mushroom soup and one can water. Cook slowly until steaks are done.

— John Maddy

CORN BREAD

- 2 cups self-rising cornmeal
- 1 cup self-rising flour
- 1/2 cup buttermilk
- 1/2 cup water

Stir all ingredients together, altering the liquid measurements as necessary to make batter a little thicker than pancake batter. Spoon into hot, well-greased frying pan and brown both sides.

— Nellie Hutchins

Canned and Baked Goods

ORANGE CHURCH BRUNSWICK STEW

- 1 5-pound hen
- 2 pounds pork
- 2 pounds lean beef
- 1 tablespoon sugar
- 1 pod red hot pepper
- 3 large onions
- 3 quarts canned tomatoes
- 1 pound butter
- 2 large cans baby lima beans
- 1 large can garden peas
- 1/4 cup vinegar
- 1 large can tomato paste
- 2 large cans cream style corn
- 2 quarts white potatoes, mashed
- 1 bottle Worcestershire sauce
- salt to taste

Boil meat until tender. Cut up into small pieces. Mix all the meat and broth. Add sugar, pepper, onions, and tomatoes. Cook for about an hour, stirring often. Add butter or margarine, lima beans, garden peas, vinegar, and tomato paste. Cook for 30 minutes, stirring constantly. Add corn;

cook another 30 minutes. Then stir in 2 quarts potatoes. Add Worcestershire sauce and mix well. Put in quart jars and pressure for 55 minutes. Can be frozen also.

APPLE BUTTER

5 pounds applesauce
1/2 cup vinegar
2 teaspoons vanilla
5 pounds sugar
2 teaspoons cinnamon

Mix all ingredients and cook over medium heat for two hours. Stir frequently. Fill sterilized jars and seal.

— Nellie Hutchins

CHOCOLATE PIE

2 1/2 cups milk
3 blocks Hershey's chocolate
1 cup sugar
5 tablespoons flour
3 eggs separated
2 tablespoons margarine
1 teaspoon vanilla

Melt chocolate with milk (reserve small amount of milk). Blend or mix sugar, flour, and egg yolks with the reserved milk. Add to melted chocolate mixture. Cook until thick. Add two tablespoons margarine and one teaspoon vanilla. Beat the egg whites, adding tablespoon sugar and a little vanilla for the meringue. Pour the mixture into baked pie shell. Add meringue on top and place in a 400 degree oven until meringue is golden in color.

— Hilda Burch

Some Harvest Festival activities are months in the preparation. In the spring, for instance, some church members plant even larger gardens than they normally would, and the extra vegetables are canned or frozen for sale at the festival. Other members start working on arts and crafts projects months before the festival actually occurs; Wayne Nobblitt, for example, once made a grandfather clock for sale. Among the items generally on sale in the arts and crafts room are paintings, ceramics, jewelry, special needlework, stuffed animals, wreaths, and woodworking. Perhaps one of the most admired items available in the arts and crafts room is the quilt that the women of the Nellie Hutchins Circle make each year. They begin working on this quilt during the winter when they decide on the design, cut out the blocks of fabric, and piece them together. Then they meet once a week during most of the summer to do the quilting itself. These gatherings are reminiscent of old-time quilting bees. The quilt is then sold by silent auction, meaning that interested parties submit written bids for the quilt. The highest bidder takes it home at the end of the day. In 1990, the quilt sold for \$750, a far cry from the \$4 or so that women in the church received years earlier for a homemade quilt.

As with most other events in the life of Orange Church, the quilt-making operation is not without events that could, under other circumstances, be considered disasters. But with the love and consideration evidenced by participants, potential disasters are easily turned aside. Karol McCracken remembers one such incident that occurred in 1988. The quilt design that time featured a basket pattern, with the basket being

*Mary Burch Circle displaying completed Dutch Girl Quilt
Courtesy of The Durham Sun,
October 8, 1977*





Nellie Hutchins Circle Quilt Making

dark red against a background of light tan. "The quilt had progressed to the stage where the pieces had been marked and were being cut out," Karol recalls. "As was the custom, the group was working around the large oak antique table Miss Alice has in her dining room. As was also the custom, conversation was flowing freely.

"At one point, Linda Kitchens began to look puzzled. I was sitting by her and asked her if there was a problem. Linda said, 'I thought there were only going to be two colors in the quilt this year' I said, 'That's right, red and beige.' Linda asked, 'Then why do I have three? Red, beige, and white?'

"A quick inspection revealed that somehow Linda's scissors had hooked into the tablecloth, and she had been cutting it out as she cut out her quilt pieces. At almost the same time this discovery was made, Miss Alice came back into the room and without knowing of the disaster, made it even worse by remarking, 'You know, I hope this tablecloth will last as long as I do. It's the only good one I have left that will fit this table, and they don't make them this size anymore!'

"Although in the panic that followed, various options were considered — not telling Miss Alice and moving to another state, placing a large potted plant over the damaged area, or blaming it on someone who wasn't in attendance that night, Linda finally had to confess. She offered to crochet a tablecloth to replace the ruined one.

"Miss Alice was, of course, gracious in accepting all apologies. She maintained, however, that she didn't think she had enough years to wait on the crocheted cloth. Luckily, a heavy cotton damask fabric was found in a store in Tennessee, and I was able to make a replacement for the tablecloth that had been cut into quilt pieces.

"The Nellie Hutchins quilters still meet around the antique table to plan, cut, and piece. But now the 'good' cloth has been judiciously removed ahead of time," Karol said.

The dilemma faced by the Nellie Hutchins Circle over "Miss" Alice's tablecloth and its resolution is just one example of the love and concern for one another that Harvest Festival gives the church members an opportunity to show to one another and to the members of the community who come to sample the food that is offered at that time. More than 600 persons come to the church for breakfast, and between 400 and 500 are dinner guests. Special music for the 1991 Harvest Festival was provided by members of the Meredith College Chorale. The group sang Saturday during the dinner hour and again during the worship service on Sunday. Beth Norris, a member of Orange Church and a professor in the voice department at Meredith College, directed the chorale.

Over the years a number of persons have chaired Harvest Festival. Ellen Kepley was the first to lead this group and following her were: Mildred Stout, John and Shirley Maddry, Preston and Velna Hogan, Bud and Tommy Hampton, Doug and Sandy Lange, Wayne and Regina Nobblitt, Rod and Margy McFarling, Van and Angie Haywood, Don and Joanne Johnson, Owen and Cindy Doar, and David and Teresa Nuttall.

Harvest Festival was built on the tradition that the women of the church had long established — good food, good fellowship, and good donations for church causes. Although raising money for church growth activities became spread throughout the congregation as the Harvest Festival developed, the women did not abandon either the festival or their other activities.

Establishing the United Methodist Women

Once again, however, the name under which the women of the church labored changed. The Women's Society for Christian Service (WSCS) continued to be the name of the local, district, and conference organization until 1972. Mildred Williams, president of Orange United Methodist Church's WSCS at that time, introduced the new name, "United Methodist Women," at the November joint meeting of the circles. She led a worship and transformation service. A year later, November 1973, women of the Orange organization attended the First Annual Meeting of the Burlington District United Methodist Women of the North Carolina Conference held at the University United Methodist Church of Chapel Hill. The purpose of the United Methodist Women was first presented at this meeting and remains the same today: "The organized unit of United Methodist Women shall be a community of women whose purpose is to know God and to experience freedom as whole persons through Jesus Christ; to develop a creative, supportive fellowship; and to expand concepts of mission through participation in the global ministries of the church."²¹

This newly named organization fostered several changes in the women's work at Orange Church. In November 1973, for instance, a meeting of the United Methodist Women of Orange was held for prospective new members. Mrs. Sybil Skakle told the women about the new organization. A major difference, she said, was that the local group could now make its own decisions on programs that it would like to follow and did not necessarily have to adhere to guidelines presented by the general UMW. She introduced *World Outlook* and *Response* magazines, which offered good materials, as well as the *UMW Handbook*.

As a result of this meeting, a group of eleven women met on January 8, 1974, at the home of Mildred Stout and formed the Nellie Hutchins Circle. The group chose this name in memory of "Miss" Nellie, who for many years had been a faithful worker in the church. In appreciation, the Hutchins family gave the new circle \$100 to start its treasury. The new circle soon made its presence felt at Orange Church. In 1975, for instance, the Administrative Board of the church approved the establishment of a church library to be located in the room to the left of the choir loft. Sponsoring of the project, which cost about \$100 to begin, was the Nellie Hutchins Circle.

The women's work was not the only one that underwent changes in the 1970s. On December 12, 1971, Orange Church played host to the Durham District Conference, of which it was a part. This conference encompassed fifty-two churches. In June 1972, barely six months later, Orange Church was moved to the Burlington District, where it remains. The 1971 district meeting was special for Orange Church, and the pastor, John S. Paschal, wanted the facilities and the congregation to make the best impression possible. Church members got out their brooms, cleaning cloths, and paintbrushes to make sure that everything was in tiptop condition. The pews in the sanctuary got special attention: a new coat of fresh white paint. The pews still were not covered by the nice red velvet cushions that now adorn them, and parishioners sat directly on the hard wood — much to the embarrassment of longtime member Henry Burch. It seems that the paint job occurred a little too close to the time of the meeting. Burch sat on a sparkling white pew in his nice dark suit. When he got up, he took part of the paint job with him. The paint that had lodged in the cracks of the seats simply had not dried, and Burch now had pin-striped pants.



Nellie Potts Hutchins

DURHAM DISTRICT CONFERENCE
ORANGE UNITED METHODIST CHURCH, CHAPEL HILL, N. C.

Sunday, December 12, 1971
2:30 p. m.

PROGRAM

ORGAN PRELUDE	
INVOCATION	C. D. Barclift
HYMN NO. 71: "All Hail the Power of Jesus' Name"	
WELCOME	John S. Paschal
RESPONSE	C. D. Barclift
ELECTION OF SECRETARY AND COMMITTEES	
DISTRICT REPORT HIGHLIGHTS	
REPORT OF THE DISTRICT TRUSTEES	
REVIEW OF BOOK OF REPORTS & OTHER BUSINESS	
RECOGNITION OF VISITORS	
ANTHEM	Orange United Methodist Church Choir
SERMON	L. Stacy Weaver President, Methodist College, Fayetteville
REPORT OF THE COMMITTEE ON THE MINISTRY	
SCRIPTURE LESSON: II Timothy 2:1-15	Theodore V. Carter Pastor, Granville-Vance Charge
MESSAGE CONCERNING DUKE DIVINITY SCHOOL	Thomas A. Langford Dean, The Divinity School, Duke University, Durham
HYMN NO. 470: "God of Grace and God of Glory"	
BENEDICTION	
ORGAN POSTLUDE	

Durham District Conference Program



*New Member Dinner - 1985
Hee-Haw Entertainment*



*New Member Dinner - July 1988
Wizard of Orange*



And the configuration of the parsonage land also changed during these years. On June 4, 1972, the Orange Charge Conference of the Durham District met in special session to accept a gift of land from Margaret Burch Link. Rev. Paschal presided. Margaret presented the church with an additional fifty feet of land on the west side of the existing parsonage plot and approximately seventy feet to the north of the existing land, making the lot 150 feet wide and 270 feet deep.

Rev. Paschal's leave-taking was memorable in that the choir organized a reproduction of the "Hee-Haw" television show and presented it as the going away entertainment program in Paschal's honor. Various versions of this show have been presented over the years at different occasions, much to the delight and amazement of congregation members. Following in the tradition of those who presented "The Awful Aunt" to appreciative crowds, Orange Church players more recently have presented the world famous womanless wedding that featured the men of the church in dresses and high-heeled shoes and the "Wizard of Orange" in addition to its "Hee-Haw" shows.

Rev. Paschal's departure inaugurated a brief period of decline for Orange Church. The Methodist tradition that calls for the appointment of clergy to a charge by the Bishop at times does not make correct matches between congregations and pastors. Francis Asbury favored such an arrangement because he felt that God's work was more important than any individual who brought the message. Concerned that church members would become more attached to individual pastors than to God, he made sure that the Methodist Church maintained the appointment system and regularly rotated its pastors among churches. Consequently, in Methodism, new preachers are simply assigned positions by the Bishop, who makes assignments based on a limited understanding of the church, its needs, and its personality.

Orange Church discovered the downside of such a rotation system between 1972 and 1975. One pastor, James Noseworthy, stayed one year; another, Eddie Walker, served for two years during that period. Orange Church itself may have been responsible for some of the difficulty experienced in these years because the Administrative Board decided in April 1972 that it could not agree to a request from the district superintendent to raise the incoming pastor's salary from \$7,200 to \$8,000 annually. The higher salary would provide the district superintendent with more potential pastors to choose from, he told the board as he made the request for the salary increase. But board members, for unrecorded reasons, decided against the increase. Fortunately for Orange Church, the Methodist system also allows for a fairly quick remedy to awkward situations, and by 1975, David S. Clift, who would occupy the pulpit for ten years and who would see the church launched on its period of greatest growth, became minister.

In the interim, church enthusiasm sagged a bit as membership and participation dropped. Rev. Noseworthy noted in a February 1973 report that "an average of 96 people have attended church each Sunday" in the eight months that he had been pastor — "down 29 over last year's average." In addition, the church had problems financially. "It appears that we will not have a balanced budget this year, being about \$1,800 short. This will be the first time in many years that Orange Church has not paid [sic] out [met its denominational obligations]. The situation is at least partially a result of a budget increased \$3,500 over that of last year. In the past two years, the budget has increased a total of \$4,500. A second cause of our diminished giving is so-called 'selective giving' done by some of the members. Selective giving involves not financially supporting the programs of the church—locally or generally, because one does not totally agree with the goals and aims of the program." Such a practice, Noseworthy said, "is hurting the work of the United Methodist Church

both in this community and throughout the world." Despite such problems, a hard core of members remained committed to the life of Orange Church.

Orange United Methodist Church continued its efforts to reach beyond its physical boundaries in 1973 when it joined with 110 other churches to invite Billy Graham to the Triangle area. And it was well represented during the crusade that was held in Carter-Finley Stadium in Raleigh. Some men from the congregation served as ushers. Members of the choir combined voices with members of other area church choirs to form the crusade choir under the direction of Cliff Barrows. Some of the special music presented during the crusade included "In My Heart There Rings a Melody," "Shepherd of Love," "How Great Thou Art," and "Jacob's Ladder." The meetings closed with "I Have Decided to Follow Jesus."

The beauty and importance of the crusade, however, could not keep some members of the church from thinking about more mundane issues, namely food. Shortly before the crusade, John and Ellen Kepley and Preston and Velna Hogan were painting "Miss" Alice's bedroom. Ellen and Velna, who were eager participants in most of the church's food-related activities, were discussing the choir's participation in the crusade. Acting quickly to cut off any precipitous invitation, Preston quickly said to his sister and his wife, "Well, please don't try to feed them all!"



*New Member Dinner - July 1988
Wizard of Orange*

Missionaries Become a Part of Orange Church's Outreach

Orange Church members, however, seem to have problems resisting the urge to try to feed everybody who needs feeding. Or at least helping them whenever possible. Such urgings led the church to begin a fund in 1975 to support a specific missionary. After careful research by a committee charged with finding out about Methodist missionaries around the world, Gaye and Richard Radford, missionaries to Zaire, Africa, were chosen as the first recipients of Orange Church money. Funds for their support came from private donations, Harvest Festival proceeds, the UMW, and the Fred Brooks Adult Sunday School Class.

In 1977, Orange Church supported Margaret Warren, missionary to Japan, by a contribution of \$750. No support was given in 1978. Support was sent to John and Nancy Garrison in Brazil in 1979, and for the first time, support for a missionary was included in the regular church budget. George and June Megill, missionaries to Brazil, were selected in 1980 and remained as the church's missionaries for the next ten years. The Megills visited Orange three times during the time that we supported them and wrote letters to the church about their work. During their years in Brazil, Rev. Megill served as superintendent of a Methodist orphanage, as a district superintendent, as a local church pastor, and as an assistant dean of the conference junior level seminary. During a 1982 visit to Orange, the Megills brought members of their former congregations in Petropolis, Rio de Janeiro, with them in order to make their slide presentation and talk more vivid.

Writing to the congregation in 1987, the Megills told of their new work with a drug rehabilitation ministry. "We had visions of all kinds of horrible things happening," they wrote, "(and they still may happen in the future) but so far it is so different than we expected." They continued that they hoped their program "will be used by God to help hundreds" of people so afflicted. Their work was so appreciated by the community, they added that "the city council made George one of its honorary citizens."



Chilcote Family

The Megills retired from the missionary field in 1990. After the Megills' retirement, the church decided to support the Paul Chilcote family, who served in Limuru, Kenya, East Africa, from 1987 to 1990. Paul is presently teaching at the Methodist Theological School in Delaware, Ohio, and will be serving on the faculty of the Africa University College of Theology in Zimbabwe, the seminar component of First United Methodist University in Africa, when the building is completed. The Chilcotes had been active in Orange Church several years earlier while he completed his studies at Duke and were welcomed back for a visit during his furlough.

The United Methodist Women (UMW) remained active in the support of missionary activities as well. In 1975, the UMW donated \$100 to World Division Projects and Programs for Missionary Support in memory of Mary Virginia Burch and Annie Davis. The Mary Burch Circle sent a gift to the Methodist Retirement Home in Durham in memory of Annie Davis.

Music continued to be important in the life of Orange Church. A new Allen digital computer organ was purchased in June 1977 at a cost of \$10,300. The custom-built cabinet had a light walnut finish matching that of the piano and altar table. When questioned about the time that it was taking to match the organ to the other furniture in the building, one member of the committee responded, "Considering the estimated life of the computer organ is 800 years and this is the last organ Orange Church will ever have to buy, the small delay will be worth it to get just exactly what we want." On May 7, 1978, Al Peacock was presented with a plaque honoring his eighteen years of faithful service as church organist. A plaque was also placed on the organ dedicating it to the Glory of God and in honor and appreciation of Al's years as organist of Orange Church. Because of ill health, Al resigned as church organist, and he died of leukemia in 1979.

About the same time that the new organ was being purchased, Orange Church got another new addition to its life: the *News of Orange*. The newsletter was started during the ministry of David Clift, with Mildred Stout as its founder and longtime editor. The purpose of the newsletter was clear from the series of questions with which its first issue began: "Have you ever wondered what was really going on at Orange? What actions the Administrative Board took on certain issues? What is being done for the Sunday School? What the youth are doing? What kinds of services the United Methodist Women are performing?" The *News of Orange* was designed to answer those questions and more, for its goal was "to keep you in tune with what is going on." The intent was to make the newsletter "informative, interesting and spiritually enlightening," while at the same time passing vital information on to the congregation. That same goal has guided the newsletter throughout the years under the leadership of Mildred Stout, Shirley Maddry, Andrea Stark, Roseanne Corley, and Shirley Mallard. The newsletter has changed format over the years and currently is published twice a month.

The initiation of the newsletter was just one sign of the fact that life in the congregation was bustling once more. In March 1977, for example, as part of the church's Lenten observance, members were called upon to participate in Forty Days of Love. The first week of the program, participants wrote letters to tell someone of their love and appreciation for their place in the writer's life. In the second week, participants made telephone calls carrying the same message. The third week, participants presented gifts as tokens of their love. And the fourth week was spent praying for selected individuals. The remainder of the time was passed by expressing love in various ways.

Content of the newsletter reflected the changing interests of the church community. David Clift, for instance, moved the church office out of the pastor's home and into the educational wing. He also set up regular

office hours so that congregation members could find him. And church members rejoiced with him and his family when he finished his work at Duke Divinity School in 1977, two years after he had arrived at Orange. He was ordained an elder and continued to serve Orange Church through mid-1985.

Church members became far more aware of events going on around them during these years. In the troubled 1970s and early 1980s, for instance, the UMW, while continuing its work for the church and community, became involved in the social and political issues of the time. In January 1974, Dr. Robert Senior, a Chapel Hill pediatrician, addressed the group on drug use in the local area. He explained the operation of "Genesis House," "Tree House," and "Switchboard" and told of their efforts to rehabilitate young people with drug dependencies. In July 1976, the UMW heard a talk about the Butner institutions that had opened in 1947. These facilities included a mental hospital, an alcoholic rehabilitation center, Murdoch School for the Mentally Retarded, a school for the blind, John Umstead Youth Correction Center, a juvenile school, and federal prison. And in September 1976, P.B. Adams, wife of the dean of the UNC-CH School of Journalism, spoke about her work with the Hillsborough Prison Unit. She told of ways the UMW could help the prisoners, including baking birthday cakes and taking them to the prison.

The Prison Ministry Begins

As a result of these presentations, the UMW began its continuing support of Murdoch Center and John Umstead Hospital patients by collecting old clothes for them and purchasing new clothes and gifts at Christmas time. This project was spearheaded by the Catherine Ford Circle. The Nellie Hutchins Circle decided to take on the prison ministry.

All circle members were asked to bake cakes, and with fear and trembling, a few members took the cakes to the prison for a birthday celebration. They drove to the prison gates where a guard let them in. While taking the cakes out of the cars, the women held a hurried discussion — should they or shouldn't they take knives in to cut the cakes? The decision was no — they would ask for some when they got into the kitchen. They entered the mess hall and quickly got the cakes on the tables provided. The men came in, and the ladies filled plate after plate with lots of cake. Everyone was well behaved and orderly, and the tension eased. The women soon found themselves talking and laughing with the prisoners. But after the cakes were served — what then? They had no planned program; no piano was available, and no song books had been taken. But the women felt some sort of entertainment was in order. Fortunately, choir members Pat Maynor, Shirley Maddry, and Linda Kitchens were among those on the scene. The group decided they should sing some familiar hymns without accompaniment. They were pleased when the men joined in the singing. Everyone left with the warm feeling that they had received more than they had given. Thus began the prison ministry at Orange Church that is now an outreach program of the entire church and continues to be a blessing to those who participate.

On one of the visits to the prison, however, Linda Kitchens had a special experience. "In the summer of 1975 our house was broken into while we were on vacation," she recalls. "The man was captured and sentenced to eight to ten years in prison. I felt remorse for the man, even though I knew he should be punished. I soon put the matter behind me as life moved on. Occasionally I would remember to pray for the man.

"As a founding member of the Nellie Hutchins Circle, I participated

in the many worthwhile projects we had. One project especially rewarding was our prison visit. On one of these visits, as we came into the dining hall, I saw one of the prisoners helping to set up the tables. I thought he looked familiar, so I figured he had been there on one of my previous visits. I commented to my mom [Hilda Burch] that he looked familiar so she asked the guard the man's name. When I heard his name I almost fainted. It was the man who had broken into my house. I had looked at this man through two trials since the first trial ended in a hung jury. I thought I would never forget that face. He didn't recognize me either.

"My first thought was to make myself scarce. But as fate would have it, I was to have the devotions for the day. As Mildred Stout announced that Mrs. Kitchens would have the devotions, I saw the look of surprise on his face, and he slapped his forehead as it dawned on him who I was. He turned to stare at me, and my heart was pounding so hard I thought it would burst. By grace I got through devotions, and we started to serve refreshments. I was serving cake as the line of men moved through when out of the corner of my eye I could see him coming. I ducked my head down as low as I could hoping to avoid him. When he was right in front of me, he spoke to me by name. I could not speak, my mouth was so dry with fear. My mom scolded me for being rude, but I couldn't help it. The line was finished, and I could no longer pretend to be busy. I was wondering what to do next when he walked right up to me and asked me to join him at one of the tables. I was like a trapped animal, but I said I would be glad to.

"The first thing he said to me was that he did not hold a grudge even though he still maintained he was innocent. I told him I held no grudge either, and in fact had been praying for him. He seemed surprised that I would pray for him, but it seemed the tension was eased from that moment on. We talked about many things after that. I was astonished to learn that he knew all about my family even though he was in prison.

"It had been my dad and my brother that helped to capture this man, and they had testified at the trial. He knew that my dad had died, and my brother had moved to Greensboro. It was a little unsettling to know that he was keeping tabs on us. I guess I had the feeling you get from the movies that the criminal never forgets and will get even. However, after meeting him face to face and talking to him as any other person, I put those fears to rest. It was a positive experience, THANK GOD."

At the Nellie Hutchins Circle's invitation, the choir joined in the prison ministry. Julia Blackwood recalls one memorable occasion when the choir sang "Precious Lord, Take My Hand," with Jimmy Campbell singing the bass solo. The prisoners were so moved by this presentation that they requested it be repeated at the close of the evening.

Members of the women's organization were always on the lookout for new projects to undertake. And they found that joining in the celebration of the nation's 200th birthday in 1976 provided some marvelous fun and fund-raising activities. The historic town of Hillsborough was hosting an appearance by the bicentennial wagon train that was traveling across the state. Five thousand people were expected, and they were to be fed at Daniel Boone Village. Never missing an opportunity to make some money for the church, the Nellie Hutchins Circle decided to participate by sponsoring a bake sale. Members of all the circles donated baked goods.

On the specified day, circle members donned Revolutionary period costumes and proceeded to Hillsborough. Their assigned spot was a sort of lean-to attached to a shed that had just one entrance, an opening that could be reached only by walking up a plank. Sales were brisk, and all was going well until the middle of the afternoon when a terrific North Carolina thunderstorm broke. Lightning flashed, thunder crashed, hail peppered the tin roof, and the wind whipped the rain into the lean-to. The women managed to save most of the goodies by hastily covering the table with



*Nellie Hutchins Circle - Bicentennial 1976
L-R: Mildred Stout, Linda Kitchens, Pat
Maynor and Shirley Maddry*

plastic. In the midst of the storm, Mildred Stout, a Midwesterner, exclaimed, "You can all stay out here if you want to, but I'm from tornado alley, and I'm going through that window!" With that, she and a few others clambered up the plank and squeezed through the shed opening where they stayed until the storm was over. After the storm passed, sales sloughed off.

Wet and bedraggled and shivering from the sudden change in temperature brought on by the hailstorm, the group packed up and came home. They had netted \$132.20 — most of which went into their long-range plan to begin a fund to buy pew cushions for the sanctuary. They were joined by the Mary Burch Circle in this project, and with donations from others as well, the project became a reality in 1979.

In 1977, the Mary Burch Circle gave the railings for the front steps of the Church. These are decorative as well as useful and add much to the appearance of the sanctuary. Also in 1977, the UMW gave \$101.25 toward the support of Margaret Warren, missionary to Japan. It also made contributions to Meals on Wheels, bought Christmas presents for children at John Umstead Hospital, and gave green plants to the Home Health Agency for distribution to shut-ins.

About the same time, the Nellie Hutchins Circle donated a punch bowl and eighty-five plates and cups to the church for use at various functions. Then in 1977, the UMW decided not to serve refreshments at their general meeting for a while and to donate the cost of serving those refreshments to Meals on Wheels. That June, the Nellie Hutchins Circle hosted the general meeting. The punch bowl was filled with ice water and using the scripture, "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward," (Mark 9:41), everyone was given a cup of water. No food was served.

In 1978 and 1979, the UMW continued to send cards and gifts to the sick and shut-ins, and worked on a quilt and other projects for Harvest Festival. The Catherine Ford Circle made a yo-yo bedspread as its project for the Harvest Festival in 1978. This unusual bedspread is made by cutting pieces of cloth in circles, gathering these circular pieces together, and then sewing the pieces together so that they appear like a mass of puffy circles attached to a cloth background. Members of UMW made kits for migrant workers and published a cookbook, a project sponsored by the Nellie Hutchins Circle. The proceeds from this project paid for the new pew cushions.

In 1978 the church also found the money to air-condition the parsonage. The cost was \$2,168.

Church leaders began to expand on congregational goals under Rev. Clift as well. In 1978, for example, they vowed to establish "a caring community" that would go beyond the "warm friendly Church" atmosphere that already existed. All church members would be called on at least twice during a six month period, and another group of volunteers would visit with new or prospective members. The church also vowed to increase its outreach program, which already was going into the prison unit at Hillsborough and into area nursing and retirement homes. A final goal was to increase Sunday School attendance, an end that had been mentioned in formal pastoral reports for years.



*Nellie Hutchins Circle - Bicentennial 1976
Pat Maynor and Shirley Maddry (after the storm)*



*Good Friday Processional - 1978
Courtesy of The Chapel Hill Newspaper
L-R: Dr. Charles Bryant, and the Revs.
David Clift, Sam McMillan, Jim Summey,
and C. K. Bennett*



Cross in Cemetery

Lenten Celebrations

One of the most memorable events of 1978 occurred during Holy Week when Orange Church joined with neighboring Methodist churches and the University's Wesley Foundation, the Methodist campus ministry, for a special series of services each night. The celebration began with a covered dish dinner that was followed by a worship service at University United Methodist Church. This service centered around Palm Sunday. A choir made up of members from each church presented a cantata entitled "Not Unto Us O Lord."

The theme of the worship service on Monday night at Carrboro United Methodist Church was the "Birth of Jesus." The choir and congregation sang Christmas carols and shared what Christ's birth had meant to them. On Tuesday night, members of St. Joseph United Methodist Church in Carrboro presented a moving program concerning the "Baptism of Christ." The "Teaching Ministry of Jesus" was the topic of the Wednesday night service at Amity United Methodist Church. Holy Communion was celebrated on Maundy Thursday at Aldersgate United Methodist Church.

On Friday a processional, headed by local Methodist ministers, carried a large wooden cross from University United Methodist Church to Orange United Methodist Church. Each church was assigned a station along the way and shared in carrying the cross into the sanctuary for the Good Friday service that concentrated on the "Crucifixion of Jesus."

The week's celebration ended with the Easter Sunrise Service in the beautiful Wesley Foundation chapel on the University of North Carolina campus. There the resurrection of Jesus was celebrated with the sound of trumpets and joyful singing of the Easter songs such as "The Break of a New Day" and "Christ the Lord Has Risen Today." Traditionally, the United Methodist churches in the area unite in a celebration of the Resurrection of our Lord in the beautiful outdoor setting here at Orange Church. Pastors of these churches alternate in conducting the services, and special music is provided in the same manner.

Orange Church has always celebrated the Lenten season with special programs. 1991 was no exception. Rev. Doug Cullum, our associate pastor, was in the midst of a special series of Sunday School sessions on Methodist history and theology. He took that opportunity to provide the class with a partial list of self-examination questions that members of John and Charles Wesley's Oxford "Holy Club" were to ask themselves each day in their private devotions. Cullum said these early Methodists were told to pray the prayer of the psalmist, "Search me, O God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me, and lead me in the way everlasting." (Psalm 139:23-24) The questions, which searched the innermost feelings and attitudes of these "Holy Club" members, included:

- Am I consciously or unconsciously creating the impression that I am better than I really am? In other words, am I a hypocrite?
- Am I honest in all my acts and words, or do I exaggerate?
- Do I confidentially pass on to another what was told to me in confidence?
- Can I be trusted?
- Am I a slave to dress, friends, work, or habits?
- Am I self-conscious, self-pitying, or self-justifying?
- Did the Bible live in me today?
- Am I enjoying prayer?
- When did I last speak to someone else of my faith?

Do I pray about the money I spend?
 Do I go to bed on time and get up on time?
 Do I disobey God in anything?
 Do I insist upon doing something about which my conscience is uneasy?
 Am I defeated in any part of my life?
 Am I jealous, impure, critical, irritable, touchy or distrustful?
 How do I spend my spare time?
 Am I proud?
 Is there anyone whom I fear, dislike, disown, criticize, hold a resentment toward or disregard? If so, what am I doing about it?
 Do I grumble or complain constantly?
 Is Christ real to me?

Lenten observances in 1991 also included a "day apart" on Saturday, March 9. This was a day to go away from family and friends, business, and other activities. It was a day more for listening than speaking, a day for reflection and personal spiritual renewal. Those who joined in this retreat met at Crane Lodge, Camp Chestnut Ridge for a light breakfast, followed by morning prayers and making individual decisions about the use of their time. Lunch was served at noon after which persons pursued their time alone with God. A closing communion service was held at 3 p.m.

The traditional Holy Week services were held beginning with Palm Sunday on March 24 when the Chancel Choir presented its Easter cantata, "We Have Seen the Lord." On Maundy Thursday, March 28, a Seder service was held in the fellowship hall in celebration of the passover meal, which was lovingly prepared by Bill and Cely Chicurel. A special candlelight communion service followed. Rev. Cullum delivered a message reflecting upon the crucifixion of Christ on Good Friday, March 29.

For the first time, three Easter Sunday worship services were held to accommodate the crowds — one at 8:30, one at 9:45, and one at 11:00.

By June 1978, the outreach program of the church had begun another ministry that still continues: Murdoch Day. Once a year patients from that center for the mentally handicapped visit Orange Church, spend a day with a "buddy" from the congregation, play games, eat food, and sing songs. Several of the residents are repeat visitors and remember just how much fun the annual excursion to Orange Church is. "When are we going back to 'that church'?" one patient has been known to ask the center chaplain. Church members who participate in Murdoch Day often recall entering into the experience with some trepidation but add that they soon find that the friendships made on that day are invaluable.

Similar feelings of trepidation often have centered around another outreach project begun by the church in the late 1970s. The first Orange Church bloodmobile began in May 1979. Through the years church members have rolled up their sleeves to donate their blood and to help staff the various jobs that the daylong effort entails.

Another new decade brought more work for members of Orange United Methodist Church. The sanctuary itself, now more than fifty years old, needed some improvements. In 1980, the building was insulated at a cost of \$2,598.84. Also, siding was installed on the outside costing \$6,875, and a ramp with railings was added costing \$904.55, to allow the handicapped easy access to the sanctuary. And in 1984, a new roof was installed on the educational building at a cost of \$3,879. Bathroom facilities were expanded at a cost of \$16,000.

Such alterations and renovations were portents of even greater changes to come. The town of Chapel Hill began to expand. Its city limits



Nursery Sunday School - 1982
Front Row: L-R Jonathan Prichard, Mark Clift, Rebecca Prichard, Jill Struble, Stephanie Hall, Bobby Fox, and Erin Scott
Back Row: Jeriann Spring and Fay Daniel, teachers



Kindergarten Sunday School - 1982
L-R: Megan Scott, Emily Parisher, Michael Clift, Greg Lange, Jennifer Hass, Ashley McFarling, Roxanne Hall, and Allie McFarling



Primary Sunday School - 1982
L-R: Amy Maddry, Heather Maddry, Jon Wallace, Jennifer Vore, and Bryan Lange
Mary Ellen Mangum, teacher



Junior Sunday School - 1982
L-R: Bob Ashworth, Angie Kitchens, Lisa Harris, Coy Maddry, Karlton Creech, and Glen Nichols



Senior High Sunday School - 1982
L-R: Kent Creech, Melanie Prichard (teacher), Jamie Stokely, Rob Maddry, Robert Stokely, Ricky Wallace, Kathy Clift, Marty Kitchens, and Matthew Vore



Seekers Sunday School - 1982
L-R: David Clift (teacher), Ed Struble, Jan Struble, Tom Sorrell, Liz Moore, Doug Lange, Sandy Lange, Amy Ashmore, Julie Hooker, Nancy Fox, Keith Taylor, and Buddy Kitchens



Fred Brooks Sunday School - 1982
Front Row: L-R Mabel Maddry, Ron Hass, Carolyn Hass, Alice Hogan, Jean Teal, Mildred Stout, Ethel Hogan, Margy McFarling, Annie Collier, and Bill Collier
Back Row: John Harris, Nancy Brooks, Paul Prichard, David Peck, Fred Brooks (teacher), Kathleen Hall, Randy Williams, Mildred Williams, Linda Kitchens, Marian Morris, and Bill Morris

were extended from Estes Drive to north of Stateside Drive on December 31, 1979. And as the town moved northward, Orange Church grew in numbers of members and ministries to serve those members. At the October 11, 1981, meeting of the Administrative Board, the pastor, David Clift, discussed his concern about the need for additional Sunday School classroom space. Plans were approved to provide space in the basement of the educational building for five classrooms and a storage area. The building committee for this project consisted of Larry Freeman, Preston Hogan, David Roberts, David Clift, and Jean Teal. The work was completed in March 1982 for a cost of \$7,735.76.

By the spring of 1982, a new group aimed at young adults in the church had made its appearance. Aside from planning to eat together, which is a necessity for every group ever formed at Orange Church, the newsletter reported that group members planned to involve themselves in recreation, fellowship, and service. One of their first activities was to lead a morning worship service. David Cash and Tom Sorrell shared responsibility for the sermon. Reporter Donna Hutchens commented, "Our participation in leading the worship service proved to be very meaningful for all of us. We had a lot of fun practicing for it, we had cases of the 'jitters' beforehand, but the morning of the service we felt that we made God smile." Group members were very active for the next several years until children or aging moved them into another fellowship category. This group has recently been revived.

Orange Church Celebrates 150 Years of Service

The greatest day at Orange United Methodist Church in 1982 was Sunday, May 23, when members celebrated its 150th anniversary. More than 260 people attended the worship service and dinner on the grounds, with some coming from more than 100 miles away to celebrate the occasion. The congregation had not observed its centennial in 1932, so this day was even more special.

Congregation members had been preparing for this occasion for weeks. The women wore sweeping skirts, bonnets, dust caps, and fancy hats. The men of the church sported beards, long sideburns and mustaches, and were dressed in frock coats topped with stovepipe hats and derbies, in overalls, and in Rebel gray. Everyone walked through a grape arbor to enter the church. The grape arbor symbolized that first meeting of Methodists in the Chapel Hill area under a grapevine in 1832. The grape arbor was made by Larry and Lydia Freeman and Eugene Blackwood. In addition, each person received a name tag shaped like grape leaves.

The day was even more special for two church families. The Lillie Freeland family had five generations present for the services. Heading the Freeland family delegation was Lillie Freeland herself, who, at age 97, was the eldest member in attendance. The second generation in attendance was Mabel Freeland Maddry and Thomas Freeland. The third generation consisted of John Maddry, Jr. and Eloise Maddry Vaughn, both children of "Miss" Mabel. The fourth generation represented "Miss" Mabel's grandchildren, Robert A. "Bob" Maddry and Ronnie Maddry, children of Avery Maddry, and Robin M. Parish, daughter of John Maddry, Jr. The fifth generation was "Miss" Mabel's great-grandchildren, Rob Maddry, son of Bob Maddry; Coy and Heather Maddry, children of Ronnie Maddry; and Sarah and Emily Parish, daughters of Robin Parish. Eugene Blackwood's brother, Clarence, who was born in December 1889,



Group Picture - 150th Anniversary



*Grape Arbor - 150th Anniversary
Bill and Annie Collier*



Picnic Table - 150th Anniversary



*Ed Hess dressed in Rebel gray -
150th Anniversary*



Clarence and Omie Blackwood



Robert B. House - 150th Anniversary



*Five generations of the Freeland Family - 150th Anniversary
Front Row: L-R Mabel Maddry, Rob Maddry, Coy Maddry,
Heather Maddry, Robin Parisher holding Sarah, Emily Parisher,
Eloise Vaughn. Back Row: Thomas Freeland, Lillie Freeland,
John Maddry, Ronnie Maddry, Bob Maddry, and Kelly Maddry
(partially hidden)*

was the oldest in length of membership and also the eldest male member of the church. He was first brought to Orange Church as a baby in his mother's arms, and he had been a lifelong member.

Congregation members also had an opportunity to view items that are crucial to the church's heritage. Among the items on display were the original altar table, a wine bottle used for serving communion during the late 1800s and early 1900s, a money box used in the old church for taking up collections, two old pulpit Bibles, a Sunday School Question Book from 1831, an 1881 hymnal, an 1836 Methodist Episcopal Church *Discipline*, and a picture of the bishop and preachers of the North Carolina Conference held at Fayetteville in 1887. Several of these items have since been donated to the church, and many of them have been on display in the history curio just outside the church parlor. The original altar table stands before the piano in the front of the sanctuary. The 1887 picture of the bishop and preachers hangs just outside the fellowship hall.

David S. Clift, pastor, brought the message on that anniversary. He spoke of our gratitude to those who had laid the foundation of Orange Church and to those who continue to build upon it. He reminded us that we must remember to give thanks to God because without Him none of this would have been possible. Our founders planted, we and others watered, but God gave the growth, he said. He cautioned us to be careful of the kind of heritage that we will leave for others. May those in future generations have cause to be thankful for what we are doing today: "Our future is bright because God holds the future," he said. "It is bright because we stand on a firm foundation, Jesus the Christ. Even though storms may come and the winds may blow, we shall not be moved because of these words of Paul's, 'You are Christ's, and Christ is God's.'"

Among the many visitors was Robert B. House, chancellor emeritus of the University of North Carolina, who had taught Sunday School classes at Orange Church when he was a young man enrolled in the university. After dinner on the grounds, friends urged Chancellor House to play his harmonica, and he entertained the crowd with many old-time selections, including "Hark the Sound of Tar Heel Voices." Rev. Clift, a graduate of Duke Divinity School, asked if he could play the Duke fight song, and House replied, "Where's Duke?" The friendly rivalry between pastors who are graduates of Duke Divinity School and parishioners who are true blue in the Tar Heel sense of the word, by the way, is long-standing and comes to the fore particularly during football and basketball seasons. But in the tradition of Orange Church, a good time is had by all

— even during these times of partisan ribbing.

Although the Duke-Carolina rivalry never seems to change, other things do. And oftentimes for the better. In 1983, for example, the sanctuary and fellowship hall finally were air-conditioned at a cost of \$13,955. The Catherine Ford Circle paid \$11,000, the cost for the work in the sanctuary. Their work in this area stemmed from an October 1969 suggestion from Nellie Hutchins that the Catherine Ford Circle, of which she was a member, begin a fund to finance the air-conditioning of the sanctuary. Through the years, contributions came from circle members as well as from many other interested persons. Nellie Hutchins' dream became a reality in 1983.

In the early 1980s, the Mary Burch Circle began a fund for replacing the carpet in the sanctuary. Each circle contributed money to assist Kenneth Brooks in his work in Malaysia with the Wycliffe Bible translators. The circles continued their outreach to local and other missions by sending garden seeds to Robeson County, making health kits for the migrant workers, serving as hostesses for Church Women United, and contributing items to the Orange-Hillhaven Nursing Home. The Nellie Hutchins Circle provided a tape ministry for the sick and shut-in. The Mary Burch Circle provided cushions for the pews added to the rear of the sanctuary. The Catherine Ford Circle gave a chalice to the church in 1982.



*Nellie Hutchins Circle - 1989
Front Row: L-R Linda Carver, Tish Black, Jo Gilbert, Edna Potts, Betty Creger, and Maria Gargano, kneeling
Back Row: Karol McCracken, Sandy Blackwood, Helen Archaumbault, Kay Matlock, Marjorie Young, Nancy Brooks, Loretta Nash, and Linda Kitchens*



*Mary Burch Circle - 1973
L-R: Lillie Freeland, Ethel L. Hogan, Lillian Hogan, Nell Hoyle, Mabel Maddry, Nell Jenkins, Margaret Link, and Alice Hogan*



*Catherine Ford Circle - 1990
Front Row: L-R "Miss" Ethel Hogan, Margaret Link
Second Row: Hilda Burch, Annie H. Collier, and Mildred Sparrow
Back Row: Renee Hess, Margaret Burch, and Geneva Moody*

The 1980s Bring Change to Orange Church

Although the work of the women's groups remained constant in the life of the church, many other things were changing in the 1980s. The *News of Orange* took cognizance of that fact in late 1982, when it noted that "all of the [Orange Church] family is no longer clustered in close proximity to the Church: The occupations are varied as are the interests of each." Despite these changes "we all have Orange Church as the common link in our lives. It is our prayer that each of you will become involved in the area(s) which interest you most." There followed a personal data sheet that members were asked to fill out to indicate information about themselves, their families, and their particular talents. In earlier years, most members simply knew this information about the person sitting next to them on Sunday morning. Soon, many members would not even know many of the people sitting next to them. That such a reality was just a few years away would have been hard for Orange Church members to comprehend in 1982; their forebears in the church would have had even more difficulty understanding how such growth could occur.

Among those swelling the congregation's ranks in 1983 were Van and Angie Haywood. Having just moved to the community, the Haywoods were in the process of visiting United Methodist churches to decide which one would be their church home. "One weekend, our parents came up to visit," they said. "We had plans to go to another church that Sunday, but they had remarked about the quaint country church they saw on 86 as they came into town (which was not listed in the yellow pages, so we had not considered it). We decided to visit it that Sunday instead of where we were going since they were curious about it.

"We were greeted in the parking lot as we got out of the car by Fred Brooks with a welcome and handshake. In the pew, several people spoke to us as we were seated, as well as when we exited. During the worship service, the choir sang 'People to People,' which was a favorite song of ours, both in its message of how to spread the gospel as well as in its popular music style. The preacher preached from the scripture with a practical application of God's word to our daily lives. The service was held in the traditional UMC fashion."

In other words, the Haywoods, both children of Methodist preachers, were hooked on Orange Church. "The church people continued to be friendly" as they came more often. "The music continued to be inspiring, and the preaching continued to be solid, practical, Bible-based sermons. The church offered a wide age range of people more like in the traditional small town. People made us feel at home by inviting us to their home for a meal, or ice cream social, or to a local event in the surrounding area. There was no particular class distinction as to who was a doctor or garbage collector, and the focus was on Christian growth, friendship, and fellowship of equal persons in the body of Christ."

The longer they stayed, the more the Haywoods have found to like it. "Orange is a friendly church," they said. "There are lots of children as well as 'surrogate aunts, uncles, and grandparents,' and lots of opportunities for adults to express their faith in action, through the mission projects and volunteer opportunities of the church. The minister is very interested in personal and church spiritual formation and growth, and is a good pastoral counselor. The church is not social class-conscious." Through the years, the Haywoods have offered their musical and leadership talents in many ways from teaching Sunday School to heading the preschool program to serving as lay leader.

What makes their story more interesting is the fact that they would not have even tried Orange Church because they didn't know it existed.

It wasn't listed in the yellow pages — a decision the official board of the church had made repeatedly over the years despite requests from various pastors that it be listed. Perhaps the church leaders felt that the right people for Orange Church would find their way to the congregation without such advertising. Perhaps they felt that the "quaint country church" was enough advertising for interested people. And perhaps, given the Haywoods' experience, the official board was not so far off the mark.

While the church was increasing in size, its physical plant grew older, and more and more repair work was needed. The Hut, for instance, needed a new roof costing \$1,959 in 1983. And as the church grew, more room was needed for everything. One solution to the problem was to sacrifice the two Sunday school rooms that stood on either side of the front entrance to the sanctuary. The doors were removed from these two rooms, and additional pews were added to accommodate the increase in attendance at worship services in 1983. Finding pews to match the existing ones proved somewhat of a challenge as church members scoured the countryside, including looking in old barns, before coming up with the necessary seats. But perseverance paid off, and the pews were found, painted, and installed.

Unfortunately for Orange Church, the physical plant was not the only thing that was aging; so, too, were some of its most valued members, and they were dropping out of active duty. On February 1, 1983, for instance, the Mary Burch Circle held its final monthly meeting at the home of Alice Hogan. Members attending were Mabel Maddry, Alice Hogan, Lillian Hogan, Omie Blackwood, Ethel (Mrs. Clyde) Hogan, Margaret Link, Pat Peck, and Ann Black. Almost sixty years earlier many in this circle had been among the charter members of the Ladies' Aid Society of Orange. Members of the circle were honored during the worship service on Sunday, February 6, for their many years of service to the church, the projects they had worked on, and their inspiration to others through their love and commitment to Orange. They were presented with certificates of appreciation and pins. The members of the circle had decided to disband because they felt they could no longer continue working as a circle; however, many of them became active members of other circles.

But as one group of women became less active, others moved forward to take up their work. The United Methodist Women sponsored a coffee in May 1983 to tell the women of the church who were not active in the organization about its activities. As a result of this meeting, the Naomi-Ruth Circle was formed in September 1983. The name "Naomi-Ruth" was chosen to signify that its membership included members of the former Mary Burch Circle as well as many mothers of young children. This is a daytime circle, and a nursery is provided. The circle's first money-making project was preparing and selling lunch baskets to the congregation to defray expenses for nursery helpers. One of its major early accomplishments was setting up and getting help for nurseries offered during Sunday school and worship services. They coordinated and published the latest Orange Church cookbook in 1987-88. As an outreach program, the members take casseroles and desserts to the Ronald McDonald House every other month. They involve the entire congregation in another of their outreach programs — providing canned goods for needy families in the community. For years, they sponsored a white Christmas in which parishioners were encouraged to bring canned goods wrapped in white tissue paper to the church for placement at the altar just before Christmas. More recently, this act of donation has occurred around Thanksgiving. In addition, members of the Naomi-Ruth Circle provide meals for new mothers, support the American Bible Society, and take children to visit patients at Carol Woods, a retirement center. Like the other circles, they remember the sick and shut-ins with gifts and cards.



Mary Burch Circle - 1973

L-R: Lillian Hogan, Lillie Freeland, Nell Hoyle, Nell Jenkins, Margaret Link, Alice Hogan, Mabel Maddry, and Ethel L. Hogan



Naomi-Ruth Circle - 1990

Front Row: L-R Margie Rondon, Carolyn Penn, Karen Vanderlinden, Sheila Roszell, and Julie Pickett

Second Row: Pam Weber, Cindy Doar, Angie Haywood, Gay Lyles, Shirley Duwall, Laura Barbee, and Nancy Strunk

Back Row: Melissa Knight, Beth Koziol, Jean Barr, Becky Dallke, Jan Holland, and Andrea Stark

Much of the work done for Orange Church is done without fanfare and without expectation of notice or reward. Such was the case in 1983 when another anonymous donor gave the church a piano for use in the fellowship hall. The same is true for much of the church's aid to needy members. From time to time, however, the work that Orange Church members do to aid others in the congregation comes to the surface.

One such instance occurred in 1987, when Robin Parishier expressed her gratitude to the congregation for its support while her husband Kenny suffered and died from cancer. "I have truly seen God's love working in all of you through your total support of myself and my family during these very trying times," her letter in the *News of Orange* said. "You gave so much of yourselves and totally embraced us with your love. We could not have made it through these past months without you. Your expressions of concern, your prayers, the many cards and letters, the wonderful food, and all of your financial support have made it possible for us to hold together and keep going despite our tremendous feeling of grief and loss. I have truly been touched beyond what my mere words can express to you."

As Robin said, Orange Church members find many ways to express their concern for each other and their love of the Lord. The Parishier family was only one such recipient of an outpouring of such feelings. Carolyn Penn tells of her family's experience within the fold of Orange Church below, and the Denny Iceman family received similar support after Laurrie was badly injured in a July 1990 automobile accident. More often than not, however, such love is imparted quietly, and any financial aid that the church might provide a family is given discreetly. The pastor, in fact, has a confidential fund at his disposal to use in emergency situations.

Other examples of the love of God being displayed through the lives of Orange Church members are far more visible. One such instance occurs when members of all ages enjoy special music that is presented regularly to the congregation. The congregation had a great treat on Sunday morning, November 27, 1983, when the voices of the North Carolina Boys' Choir filled the sanctuary. Karlton Creech, a member of the choir at the time, and his mother, Kay, were instrumental in arranging for the choir to participate in the worship service. Several of the boys at Orange Church — including Kendrick Collins, Paul O'Keef, Brian Zegeer, Greg Lange, Max Scroggs, Jeremy Schull, Clay Collins, and David Haywood — have been members of this choir over the years.

Special music is important at Orange, and morning worship services regularly have such programming. During certain seasons of the year, for instance, Nancy Brooks, who teaches instrumental music, either brings in persons who play various instruments or organizes church members in an orchestra for services. At other times, special groups of singers come together to bring their message in song. Such groups have offered barbershop harmony, collected women's or men's voices, presented youth choirs, or provided selected kinds of music ranging from the historical to the modern.

Of special interest to the congregation, however, is when the organized children's and youth choirs perform. Such a tradition is longstanding at Orange Church. In the early 1970s, Ellen Kepley organized a choir comprised of youth in their early teens. Naming themselves "The Inspirations," this choir was active for about two years. Also in the early 1970s, Pat Maynor organized a choir of 12- and 13-year-old junior girls. This choir was active about a year. As the number of children has grown considerably in recent years, the number of choirs for children and youth also has increased. Since the mid-1980s, three special children's choirs — Wesley, King's Kids, and Alpha — have been operating for children ranging in age from three years to the sixth grade. And in 1991, Trish Hicks Archer, the



Youth Quartet - 1983

L-R: Beth Freeman, Kim Cheek, Sarah Sparks, and Heather Maddry



Wesley Choir - 1991

*Front Row: L-R Jill Struble, Lisa Haywood, Caley Lyles, and Allison Strunk
Back Row: Summer Dallke, Angie Haywood (director), and Miriam Chicurel*

new youth minister, organized a choir for young people. Each choir sings from time to time during Sunday worship services.

Organists and/or pianists over the years have included Betty Brown, Margaret Link, Eva Hogan Cates, Pearl Hogan May, Juanita Parrish, Annie Hogan Collier, Loula Maddry, Anne Maddry, Kay Creech, Al Peacock, Nancy Brooks, Jim Reed, Dennis Toman, Betsy Cabell Wiley, Angie Haywood, Laurrie Iceman, Phyllis O'Keef, Stephanie Lutz, Jane Waddell, Linda Mathers, Mary Comer, Susan Mahnke, Margaret Ramsey, Sheila Roszell, Joanne Johnson, Noah Archer, Steve Grubb, and Rita Bennett. Choir directors have included Mary Brown, David Riffe, Betty Ratliff, Kay Creech, Gene Johnson, John Sharpe III, Lynn Buzzard, Jan VanValey, Loretta James, John White, Maria Gomez, Paul Chilcote, Christine DeCatanzaro, and Bill Chicurel.

Coming to Orange Church was a memorable experience for Bill Chicurel, who told of his feelings in the August 1983 issue of *News of Orange*. As the first anniversary of his relationship with Orange Church approached, Bill noted that "during the past year, both Orange and I have grown in the Lord and have experienced His ever-presence among us. From the moment I had my interview with David [Clift, the pastor] and the choir last summer, I could sense a radiant love flowing from everyone's heart — a feeling that one gets when he enters a warm kitchen after fighting the way home through a blizzard. I recall that night I prayed that it be God's will for me to become a part of Orange Church. You can imagine my joy when David called me the next morning and offered me the position of choir director!"

"The months that followed held some of the most meaningful moments for me. Choir rehearsals to this day are most unpredictable. There are times that we can work on a piece and perform it four or five times, and then, there are times when we spend at least half of the rehearsal working on a measure or phrase. Yet, in spite of all, we work together for the glorification of God and put to the highest use every gift of His hand whether we 'make a joyful noise (!)' or 'sing a new song.'

"Christmas and Easter have been particularly memorable times at Orange, especially since the choir and congregational spirit has added greatly to these occasions. Sunday morning worship is different from week to week with music and message, and yet the all-familiar 'GOOD MORNING' and greetings to one another make even the most 'wayfaring stranger' a part of the Orange Family. The 'extras' in which the church membership so enthusiastically joins together — Harvest Festival, New Members' Banquet, Easter Sunrise Service, Orange Prison Ministry at Christmas, Murdoch Day, Hillhaven-Orange Visitation (the list is endless) — all this makes Orange United Methodist Church a unique place where indeed OUR LORD LIVES!"

By the mid-1980s, more area residents began to appreciate the experiences of which Bill Chicurel wrote. Church membership rolls had begun to swell. Membership in 1986, for example stood at 459, with 286 attending Sunday worship, on average. Membership had grown to such an extent, that the church started a second morning worship service in February 1986 in order to accommodate increased attendance. And in August 1990, under the leadership of Trish Hicks, a choir was organized for the 8:30 worship service. Attendance at this service ranges from 90 to 100 people. At one time in the church's history, the 11 a.m. service, which was the only one offered the congregation, was lucky to attract that many people.

The traditional 11 a.m. service, however, was instrumental in bringing Bob and Andrea Stark into the Orange Church family in 1983. "We came the first Sunday because Orange was the only church which kept its 11:00 service during the summer — we'd missed the other services! We felt so welcome that day, from Ellen Kepley meeting us on the porch to



King's Kids - 1991
Sheila Bishop and Jane Waddell, directors
L-R: Abby Weber, Lindsay Strunk, and Julia Mitchell



Alpha Choir - 1991
Front Row: L-R Kimberly Struble, Jenna Weber, Matthew Chicurel, Michael Haywood, Ethan Pickett, Heather Kendell
Back Row: Chase Holland, Christopher Bishop, Chris Roszell, Taylor Ansley, Matthew Duvall, William Conlon, and Elizabeth Conlon

1991 Chancel Choir performing at 11:00 o'clock worship service

Front Row: L-R Shari Van Buren, Ellen Kepley, Maria Gargano, Kalesta Retter, Karol McCracken and Rita Bennett (organist)

Second Row: Jeanne Mitchell, Ellen Landis, Sheila Bishop, Angie Haywood, Maggie Ramsey, Pat Maynor, Trish Archer, and Mark Van Buren

Back Row: Jack Caldwell, Wiley Williams, Bill Chicurel (director), Rick Strunk, Ron Weber, Bill Waddell, Jeff Lowrance, and Marc Retter



David Cliff in the pulpit." Although they "felt compelled to sample other churches," the Starks found such visits "only confirmed what we already knew: Orange UMC was where we wanted to be." When they joined, the Starks found that "there weren't very many new members" but that existing members excelled in "making new members feel wanted and included. . . . Eugene and Julia Blackwood took us out to lunch after church one Sunday. I also remember them inviting us out to a favorite fish house along with the Colliers and their guests, the Icemans. What a great time we had. We knew they did it because they wanted to get to know us, not because they were on a committee. They embraced us, made us part of the family of Orange Church."

Also becoming part of the church family in 1986 was Maria Gargano, who was another of those attracted by the church's appearance. Invited to attend by Carolyn Collins, Maria found she liked Bob O'Keef's preaching and stayed. She recalls that as she joined, the congregation was regularly praying for two of its members who were quite ill. "I didn't know who Kenny Parish or Gwen Maddry were," she said, "but I prayed anyway." Maria is a nurse and, she said, "One day I was working in the emergency room of the hospital, and they brought a lady in. I saw that her name was Gwen Maddry. I went over to her and I said, 'Mrs. Maddry, I know you don't know who I am, but I have been going to Orange Church and have been praying for you.' She said, 'I am going to die.' And she did — in my arms." Maria says that the incident "still stands out in my mind" many years after the fact. The pastor regularly asks the congregation if any members have any joys or concerns that we as members of the family of God in Orange Church should pray about. Rarely, however, has a non-family member seen the object of those prayers in such a situation. To a certain extent, Maria's experience with Gwen Maddry, who was Bob and Ronnie Maddry's mother, typifies the family atmosphere that Orange Church has tried so hard to maintain over the years. Most of the time references to the "family of Orange" are connected to good times, but then, there are the other times as well.

Maria has become a big advocate of the "family" atmosphere that she feels so warmly at Orange Church. "I have been asked to speak to the new members class about stewardship," she says. "I told them everyone is a steward, everyone has some talent they can give to the church." Recognizing that "it is harder now to get acquainted and become a part of the church because we have more people," she says she urges new people "to take the initiative and extend themselves and get to know people, and become part of the family. One good way is to work with persons on projects or clear-

up details — get in there and wash corn in Ellen Kepley's backyard for the Harvest Festival, or scrub floors on clean-up day, or help make Brunswick Stew. That is how you begin to feel like family.”

Over the years Orange Church has indeed excelled in making new people feel at home. A key player in that effort has been Ellen Kepley, who generally joins the pastor on the church porch after the 11 a.m. service to greet old and new members and visitors. Ellen collects the sheets from the pew registration pads each week and searches out first time visitors. She then either calls them or sends out welcoming cards and asks them if they would like someone from the church to visit them. By standing out front on Sunday mornings, she quickly recognizes repeat visitors and gives them a special greeting. She also watches for where the visitors sit during Sunday services in order to determine if they have regular seats near someone she knows. That way she has an ally in making new people feel welcome. Such vigilance has paid off as the church has continued to grow in recent years.

Another sign of the church's growth has been an increased reliance on paid staff members. Until 1985, all secretarial and office-related work had been done by volunteers. Then, the growth of the church necessitated the part-time employment of a church secretary. Those who have served in this capacity are Ellen Taylor, Kathy Nelson, Adele Richmond, and Suzann O'Brian. The first full-time secretary was Jane Cates Kirkland, who was employed in August 1988. Rachel Radeline Gonia came on board as administrative secretary in April 1989. In addition to her secretarial duties, Rachel assisted Rev. Bideaux in his pastoral work since she was a graduate of Duke Divinity School. Rachel served the church while her husband was completing his senior year at Duke Divinity School. Mary Byassee held the position of administrative secretary for a brief time. Rebecca Dallke, a member of the church, followed. Anita Butler is the present secretary. Rebecca Dallke returned as half-time administrator following maternity leave.

The increase in church membership and programming also meant that the pastor needed more help to keep abreast of congregational needs. Over the years, Duke Divinity School students had worked at Orange Church for varying periods of time, often while being paid by the Duke Endowment, sometimes while being paid by the church itself, and many times as part of internships that were required elements of their training. These students had helped primarily with youth programs and with the church's choirs. Beginning during the ministry of Bob O'Keef, Duke Divinity students spent longer periods at Orange and served as assistants to the pastor during the school year. In the fall of 1988, Doug Cullum became our first ordained associate pastor. Rev. Cullum too had ties to Duke Divinity School as he was working on his master's degree there.

Over the two years that the Cullums were part of the life of Orange, they came to be very important to the youth, whom Doug worked with most closely, and to many church families with whom they interacted. Consequently, emotions ran high on July 28, 1991, when Doug left Orange Church to pursue a doctorate in church history at Drew University. Many congregation members had hoped that he would continue his studies at Duke, but Drew offers the more prestigious advanced degree and Doug could not miss the opportunity to study there. More than 200 people turned out to honor Doug, Joyce, Stephen, Alisa, Philip, and Rebecca at a farewell dinner after the 11 a.m. worship service.

Sponsored by the Staff-Parish Relations Committee, the covered dish luncheon was one of the most successful ever offered in the history of the church. As Ellen Kepley, a veteran of many church dinners, remarked, the dinner brought out “the most people and the most food I've ever seen at Orange. The food line went up the side of the hall, down the back and out the door.”



Doug Cullum - July 1991

Seated at the head table with the Cullum family were René and Becky Bideaux, Brooke Rogerson, and Courtney Sorrell. René noted how much the entire congregation would miss Doug and his family. Sandy Lange spoke, and Barry Kendell thanked Doug for his commitment to the youth at Orange. Rick Strunk read a poem he wrote especially for them, and members of the Chancel Choir sang two songs written by Van and Angie Haywood and Phil Fields respectively. "The New Hammer Song," sung to the tune of "If I Had a Hammer," told the audience of Doug's talents as a builder at Habitat for Humanity and with a youth project at Red Springs, North Carolina:

If Doug had a hammer, he'd hammer in the morning,
He'd hammer in the evening, all over this state.
He'd hammer in Red Springs, he'd hammer at Habitat,
He'd bang in love between my brothers and sisters
All over this state. Oo-Oo-Oo

If Doug had a tape, he'd stretch it in the morning,
He'd stretch in the evening all over this state.
He'd mark those 2 X 4's, he'd mark those 1 X 2's,
He'd measure the love between my brothers and sisters
All over this state. Oo-Oo-Oo.

The other musical presentation, sung to the tune of "The Battle of New Orleans," told the audience:

In 19 and 89, the Cullums came to Orange,
They wandered up from Florida, a-led by the Lord.
A bearded young Free Methodist, and loving family,
They fit right in at Orange, and we hate to see them leave.

Chorus: Well, we prayed and we prayed, and the Lord
kept a-leading,
Taking them to places where they haven't been before.
Guiding their lives with His Mighty Holy Spirit,
Blessing all the saints that they pass along the way.

Doug likes Harvest Festival, and singing in the choir,
and climbing high on ladders, that reach up in the sky.
Working with the MYF, and starting Bridges group,
But why he shaved his beard off, we'll never know the truth!

Joyce is a school teacher, and mother of the four,
but when she lost her voice, she let more children in the door.
We wondered what God's plan was, while she was in the South,
But you can see the miracle when she opens up her mouth!

Stephen is a football player, and Alisa is a doll,
Philip has quit being shy, and Rebecca's growing tall.
From North to South and in between, God's led this family,
We all are blessed by knowing them, and pray for them
God Speed.

Ron Hass, chairman of the Staff-Parish Relations Committee, presented Doug with a check and Bible from the entire congregation. All the youth came forward to give the Cullums a church plate, which Doug greatly appreciated because there were no more copies of that version available. Laura Barbee presented the Cullums with a scrapbook containing pictures and letters from church members, a framed inspirational

picture for Joyce, engraved Bibles for Stephen and Alisa, and Christian books for Philip and Rebecca. They each received a souvenir shirt to remind them of Chapel Hill.

Doug and Joyce each spoke briefly on how special Orange Church was to them. After many hugs and tears, the Cullums left for their new church in New York and for Doug's doctoral program at Drew University in New Jersey. And the church began looking for someone new to aid René in pursuing the program of the church.

Programming Diversifies to Meet Membership Needs

That new assistant for René was necessary because with a growing membership came an increased interest in diversifying programming to serve new constituencies. The United Methodist Men was revitalized; youth ministries were increased; special programming was designed for the senior citizens in the congregation; and a preschool program was established to serve both church and community members. Also, a family ministries program was organized with planned activities for entire families.

By April 1984, Orange United Methodist Church offered a special ministry to its senior citizens. The primary mover and first coordinator of the Young-at-Heart Club was Lou Culp. Thirteen people attended that first meeting on April 13. They ate lunch, played bingo, and decided on a name for the club. Their actions filled a call from the Outreach Committee of the Council on Ministries for an organization especially for the senior members of the congregation.

Club members meet regularly for fellowship, food, and a program or other activity such as traveling and sightseeing. Members have viewed Ed and Renee Hess's slides of Japan and Hong Kong that were taken while they were stationed there in the armed services, heard a presentation by a handwriting expert, listened to a crime prevention expert offering suggestions on how senior citizens can protect themselves from "con" artists, and learned of the Methodist Retirement Home in Durham from Rev. Gerry Ingram. A kitchen band from Carrboro Baptist Church entertained members, and they have made decorative Easter eggs. The club has literally traveled all over the state since its creation. A partial list of the places visited includes the WRAL gardens and Crabtree Valley Mall in Raleigh; Snow Camp's outdoor drama, "Sword of Peace"; the North Carolina Zoological Park at Asheboro; the Morehead Planetarium's annual Christmas show, "The Star of Bethlehem"; Chapel Hill High School's performance of "West Side Story"; the Europa Hotel for a fashion show with models from the Night Gallery; Duke Chapel; Duke Homestead; Tryon Palace in New Bern; the railroad museum in Spencer; and a cheese factory and religious frescoes in West Jefferson. One of the all-time favorite trips was to the Paul Green Theater at the University of North Carolina for a backstage tour and performance of the play version of "The Nutcracker Suite." Young-at-Heart members were shown the trap door, costumes, and special effects used in the production. The group also saw the scenery production area along with stores of furniture used in other plays.

At times, the trips have been quite adventuresome, as Hilda Burch says in recalling the Young-at-Heart trip to Tryon Palace in "the brand new church bus." Various groups at church had been contributing to a van/bus fund for years, and in 1988, the bus became a reality. Once before the



*Young at Heart Visit to the Zoo - 1984
L-R: Alice Hogan and Mabel Maddry*



*Young at Heart Visit to the Zoo - 1984
Front Row: L-R Edna Potts, "Miss" Ethel Hogan, Geneva Moody, and Margaret Burch
Back Row: Ethel L. Hogan and Mildred Williams*



Young At Heart - Visit to the Horne Creek Living Historical Farm, Pinnaclle, NC - 1991

L-R: "Miss" Ethel Hogan, Hilda Burch, Geneva Moody, Mildred Stout, Roxanne Hall, Stephanie Hall, Mary Cheek, and Margaret Burch Reaching in to the corn pile: Marjorie Bideaux and Annie Everett



Young at Heart - Lunch at the Blackwood's

L-R: Ethel L. Hogan, Jeanette Woodward, Margaret Link, Katherine Maddry, Mary Cheek, "Miss" Ethel Hogan, Maxie McCarley, and Alice Hogan



Lillie Crabtree

church had had a bus, but it was an old school bus and was purchased with an eye toward bringing people in to various services. In the mid-1980s, the focus of the congregation changed as far as a bus was concerned. Now, members wanted a vehicle that could take groups — especially the youth and the senior citizens — on various outings. The new bus cost \$25,528 and was paid for by individual donations, by Harvest Fund proceeds, and by funds raised by the young people. The youthful seniors became the first group to venture forth on a long bus trip — and venture is the correct word.

"We stopped on the way to eat with our former pastor, David Clift," Hilda says. "After we finished eating, we insisted that David come out to see 'our brand new bus.' He said it was so nice that we shouldn't have any trouble with it!" Rev. Clift was right, Hilda says, because "a very nice, enjoyable day was had by all" as the group reached and toured the palace. But then. . . .

"We climbed aboard our 'brand new bus' and started for home. Everyone, though tired, was laughing and having fun when 'our brand new bus' began to slow down. John Maddry, our driver, pulled over as 'our brand new bus' became slower and slower. He came to an exit and pulled off, drove into a place and 'our brand new bus' died. What were we to do? We thought we were very lucky to have gotten off the super highway until a police officer came by and told us to all stay together as that was the roughest part of Raleigh. — Oh my!

"Our good man, John, called his wife to come after us in their camper so about 11:30 we arrived home, but 'our brand new bus' was left behind. All were very good sports," she concludes. The bus, by the way, was fixed up and has since taken the Young-at-Heart group as well as many others on numerous trips — without incident.

Trying to keep up with these good sports and energetic seniors over the years have been Young-at-Heart Club coordinators Lou Culp, Jaxie Julian, Rhonda Waugh, Kay Matlock, and Kathleen Hall.

Senior citizens always have been important in the life of Orange, as members repeatedly have taken time to recall and honor them for their contributions to the church over the years. The denomination itself has a Sunday in April designated as "Heritage Sunday" on which all Methodists are asked to remember their roots. On Heritage Sunday 1984, Orange Church celebrated by honoring its shut-in members, three of whom — Daisy Perkins, Lillie Crabtree, and Margaret Peacock — were able to attend services.

"Miss" Daisy and "Miss" Lillie, who at that time were 91 years young, were very happy to see each other again and to visit with other old friends. "Miss" Lillie said she was so pleased she "could just shout!" Following the worship service, the Nellie Hutchins Circle served lunch to the honorees, their families, and some of their old friends. As of this writing, "Miss" Lillie is the oldest living member age-wise; Margaret Link is the oldest living member membership-wise.



Daisy Perkins



Margaret Peacock



*200th Anniversary of Methodism - 1984
Congregation in prayer*



*200th Anniversary of Methodism - 1984
Rev. David Clift as Circuit Rider*

Celebrating Methodism's 200th Anniversary in America

Members of Orange United Methodist Church got another chance to reflect on the church's history later that same year, when the denomination celebrated the 200th anniversary of Methodism in America. And once again, the congregation got right into the spirit of things. Members sat on blankets, quilts, and folding chairs on the church property — some seeking the shade of nearby trees, others braving the bright morning sun. There was an air of excitement and expectancy among the people as they looked across the field until someone pointed out the horse and rider approaching. Coming toward the gathered congregation, riding with ease and dressed in the garb of an eighteenth-century circuit rider, was twentieth-century pastor David Clift! A cheer went up from the gathering. There would be preaching today! The circuit rider had arrived!

Thus began the outdoor morning worship service on Sunday, May 20, 1984, as Orange Church celebrated the 200th anniversary of Methodism in America. David called attention to the new church banner, flapping in the breeze, which told the story of the origin and growth of Orange Church. The grapevine represents the place where tradition says people first gathered to form the church. Next came the log cabin that burned, the little white church that was torn down, and the present sanctuary. The Bible verse, "I am the vine, ye are the branches," typifies the very real connection between the vine and Orange Church.

The banner was proudly displayed along with banners of other churches at the North Carolina Conference held in Fayetteville, North Carolina, in June 1984. Loretta Nash, Shirley Maddry, Pat Maynor, Julia Blackwood, Jean Maddry, and Mildred Stout prepared the banner — in several feverish sessions. It seems that time had slipped up on church members, and the banner had to be designed and prepared in a short period. Loretta Nash's aunt, Nadine Sharpe, although not a member of the church at the time and not on the committee, helped to draw the pattern and to get the design into the proper perspective. Some members of the committee cut out the felt for the grapes, the letters, the people, and the buildings. Others did the crewel work for the Bible verse. Loretta Nash did the applique and the quilting. The banner still proudly hangs over the entrance to the sanctuary.

During the 200th anniversary celebration, Angie Haywood, dressed as Susanna Wesley, spoke of her life as the wife of Samuel Wesley, an



*200th Anniversary of Methodism - 1984
Angie Haywood dressed as Susanna Wesley*



*200th Anniversary of Methodism - 1984
Dinner on the grounds*

ordained priest of the Church of England, and as the mother of John and Charles, two of her ten children who lived beyond infancy. She told of Samuel's courage, determination, and steadfastness of faith despite the hardships of the era. Above all, their children were taught to admire a sense of vital piety leading to a wholehearted devotion to God. John and Charles, of course, went on to establish the Methodist faith. For the offertory, the choir sang "Evening Shade" and for the anthem, "Newburgh," both eighteenth-century compositions. Rev. Clift spoke of our heritage in the faith and our directions for the future.

Following the morning service, everyone gathered in the church yard for dinner on the grounds. The celebration ended with a service of song and worship in the sanctuary. The Rev. Rob Rollins, associate pastor of University United Methodist Church, and his wife, Renee, sang "Nearer, Still Nearer," and Rev. Rollins sang a solo, "Rise Again." There was congregational singing and an anthem by the adult choir. Rev. Rollins delivered the sermon, speaking on "The Second Birth."

The history of the church was again made clear to members later that year when John Harris, Bob Maddry, and John Maddry took down one of our pine trees on October 23, 1984. The tree had been struck by lightning, which may have weakened it; it became infested by Southern pine beetles and died. A cross-section was taken from the tree and by counting the rings, it was determined that the tree was approximately 152 years old. So the old giant was on the land when the church was organized in 1832. The cross-section has been preserved as part of the church's historical collection.

Standing alongside of the church's history was the ongoing life of the church. The United Methodist Women, for instance, hosted the sub-district meeting on March 10, 1985. And in 1986 the Nellie Hutchins Circle finished raising money to recarpet the sanctuary. The project had been begun by the Mary Burch Circle, but when it dissolved, members transferred their fund for recarpeting the sanctuary to the Nellie Hutchins Circle. The new carpet was laid in 1986.

Taking the place of the Mary Burch Circle as primary host for the older members of the church was the Catherine Ford Circle, which has picked out a series of special tasks for its attention. This circle, for instance, continues to gather Campbell Soup labels for the Red Bird Mission in Kentucky. The mission collects these labels to help provide children with books and school supplies. The circle also sends clothes to this mission. In 1986, the Catherine Ford Circle joined with the University United Methodist Church of Chapel Hill to collect cancelled postage stamps. These stamps were sold to collectors, and proceeds were used to feed hungry children in other nations. The project was coordinated at the conference level, and records show that this cooperative effort provided 8,600 meals in India and Africa. Also in 1986, this circle gave twelve pairs of glasses to the Lions Club so that the frames could be given to people in the area and state who could not afford to buy frames. Members also sent 1,000 S&H green stamps to the Brooks Howell Home for retired deaconesses and missionaries.

The Catherine Ford Circle also renders the very important service of hosting a reception for family and friends after funerals in the church. This enables the family to receive persons they might not otherwise get to see. Another continuing ministry of this group is visiting nursing homes in the area.

In 1985, the UMW gave \$420.55 to the Van Fund. The group sponsored the collection and mailing of books to Paul and Janet Chilcote, former members of Orange Church, who were serving in the mission field.

The United Methodist Men Become Active

The United Methodist Men (UMM), the successor organization to the Methodist Men, began in Orange United Methodist Church in April 1984, under the guidance of lay leader Harry C. (Hank) Culp. They meet monthly for breakfast and fellowship and usually have a special program. Among the speakers from 1987-89 were: Moody Alexander, an Orange Church member who worked for Campus Crusade for Christ International; Lex Alvord, an Orange Church member; Gerald Brumley, a representative of JAARS, Inc. (Jungle Aviation and Radio Service) — a support arm of Wycliffe Bible Translators; William C. Friday, former president of the University of North Carolina system; David Guthrie, a representative of the Fellowship of Christian Athletes; Todd Harris, Durham County's 1987 teacher of the year; and John Lotz, an assistant athletic director at UNC-CH. UMM presidents from 1984-91 have been Rod McFarling, Van Haywood, David Peck, Don Click, Don Johnson, Joel Duvall, and Ron Hass.

Members of the United Methodist Men began recognizing outstanding contributions to the life of the church by lay people in 1988. The first award went to Julia Blackwood in recognition of her fourteen years as church treasurer and for her contributions as a choir member, Sunday School teacher, financial secretary, lay delegate to annual conference, and member of various committees. On May 1, 1988, pastor Robert D. O'Keef presented Julia with a plaque in appreciation for her many years of dedicated service to Orange United Methodist Church. The award later was taken over by a broader church committee.

In 1991, a committee made up of the pastor, the chairs of the Administrative Board and the Council on Ministries and the presidents of the United Methodist Men, United Methodist Women, United Methodist Youth Fellowship, and the lay leader chose Stan Koziol as Lay Person of the Year. This award was based on Stan's work as a Sunday school teacher, with the Interfaith Council, with the Church and Society Work area and in many other areas of the congregation's life. This award was unusual because Koziol had only been a member of Orange Church for about a year when it was made. The committee noted that the award was presented to show the impact that one person could have on the congregation's life in a short period of time.



*United Methodist Men - 1990
Front Row: L-R Ron Hass, Joel Duvall, and Tom Sorrell
Back Row: Frank Penn, Randy Williams, Van Haywood, Bill Waddell, Harold Rogerson, Lloyd Stein, T. Ray Smith, Rodney Creger, Phil Fields, Owen Doar, Rick Strunk, Bob Maddry, and John Kepley*



Robert D. O'Keef presenting Julia Blackwood with a plaque in appreciation for her many years of dedicated service

UMM members provide service to the church and community. Probably the most visible of their projects is the Ark, the playground equipment for the children of Orange, that stands behind the church. The project was completed in early 1985 and has become another of those unforgettable symbols of the church. Many members first came to recognize Orange by its external appearance: the old-fashioned sanctuary, the grove of trees, the cemetery at the side and in the back — and the ark. In fact, when Lloyd and Trudy Stein moved to the area, Trudy recalls that she fell in love with the church as she passed by one day and that she found out more about it from the Welcome Wagon lady who tried to tell her about other churches as well. The only church Trudy wanted to know about was the one with the old-fashioned sanctuary, the cemetery, and the ark. Although they had planned to try out several churches and not really to become involved in any, the Steins did not get far from Orange Church, for Trudy was determined to attend from the moment she saw it.

The firewood project is another that is indelibly connected with the UMM, although that activity started before the organization was revitalized. The men of the church would spend much of the year chopping up donated trees for sale at Harvest Festival. Bob Maddry can remember when there would be six to eight wood splitters lined up behind Ronnie Maddry's house for the sole purpose of getting that wood ready for sale. Sometimes as many as thirty men would show up at one time to work on the project. They would work all winter long in order to be ready for sale time, and at least one time, Bob says they ended up with a pile of wood for delivery at least as tall as an average room's ceiling. And for many years, the splitting was done by hand. In the latter periods, the men had power splitters. The men would take orders and deliver the wood and stack the wood for customers. The project stopped in 1989 because, as Bob explained, the church now "has so many city folks as members" that the men don't have the splitters, trucks, or chain saws to do the work. And the men who do have the equipment are too old to continue the project.

Those "city folks" who are now members of the church affect the church's image in many unusual ways. Julia Blackwood, for example, recalls the time when someone asked her "What's happened at Orange Church? You used to see pickups and now you see sports cars." Well, that may be a bit extreme; people are more likely to see vans than sports cars, but the church has always been a mixture of "town, gown, and country" according to Mildred Stout. Now the church may just be a little less country than before. But while the "city folks" may not be interested in chopping up firewood, they are interested in other projects and thus have moved the United Methodist Men into new areas of concern.

Probably the most visible of the current projects is the Adopt-a-Highway effort that UMM members oversee on Homestead Road. The state assigns two-mile tracks of roadway to interested parties to keep clean, said Joel Duvall, but Orange Church took on the whole length of Homestead Road between the church and Calvander. It seems, he says, that the stretch runs 3.7 miles. The state would not assign the extra 1.7 miles to anyone, so it would stay littered. T. Ray Smith and Randy Williams, who were setting the project up, just volunteered the church to take care of the whole stretch, Joel said. And the men do. Sometimes, they even find treasures in the debris that they pick up. One time the men found seven hubcaps at the railroad track near the parsonage, an indication that drivers were not too careful in crossing that spot. Another time, Joel found a broken fishing tackle box that contained a variety of still useful items. And Lloyd Stein recalls the time he found a wallet alongside the road and traced its owner to Florida.

Orange Church men play as hard as they work — or at least they used to. For many years in the 1970s and 1980s, they belonged to a church softball league. Many of the games were played on a ball field that stood

beside the old educational building. Although the Orange Church team did not win many trophies for leading the league, its members did regularly get the award for best sportsmanship, which may in the long run be better than the championship. Those bright orange T-shirts that some members wear to Harvest Festival and other church activities likely got their start as team shirts for the softball players.

The women of Orange Church also had a softball team that played in a church league. The *News of Orange* once carried a feature story in which coach Ruth Ashworth asked her players why they participated in the softball league. Perhaps Shirley Maddry's answer best explains why church members found such activities attractive. "To me," she said, "being a member of the Women's Softball Team has meant a chance to participate in good clean Christian fellowship and fun, to grow closer to one another, and the opportunity to do my best to be an example of a happy Christian in the face of defeat and a humble Christian in the joy of victory."

Unwilling to give up their sports activities in the winter time, Orange Church members belonged to a church dartball league in the winter during about the same years. A dart board marked up like a baseball field was the center of this game, which followed the same rules as a traditional baseball game. Preston Hogan recalls that not only did this game allow continued fellowship among members during the winter months, but it encouraged members of a variety of churches to get to know one another and to interact on a regular basis. "I think we are missing something by not having such opportunities now," he said somewhat wistfully. But the dartball league and the church softball league have been disbanded for several years. The softball field at Orange Church has been re-seeded so that it can serve that function once more, but with the church league itself out of existence, the field may be used more as a parking lot than for such inter-church activities that many remember so fondly. Now inter-church activity takes the form of work at the Inter-Faith Council's Soup Kitchen and for Habitat for Humanity.

Orange Outreach Activities Increase

Congregation members have been involved in Habitat for Humanity for about five years according to T. Ray Smith. Many volunteer craftsmen and women have worked on homes in the Bethel Church area. The modular construction homes go up for the cost of materials involved only. Typically a family of three gets a 1,000 square foot house with a mortgage obligation of about \$300 per month. Members of the recipient families are required to invest "sweat equity" in their new home as the construction goes along. The goal is to provide decent housing conditions for the working poor.

In 1991, Orange United Methodist Church became more involved in the Habitat program by joining in a partnership with Amity, Aldersgate, Carrboro, and University United Methodist Churches, the local Wesley Foundation, and the UNC Habitat for Humanity Chapter. This partnership concentrated on building a home for the Lundsford family near Hillsborough. The Lundsford family consists of a 58-year-old grandmother and five grandchildren, ages two through twelve. This project was kicked off by a joint fund-raiser, a spaghetti dinner on February 23, 1991, in the Fellowship Hall at Orange. The home was completed, and a dedication service was held on Sunday, September 8, 1991. The Lundsford family was honored at the 11 a.m., September 15 worship service at Orange. A luncheon was held in the Fellowship Hall following the service in celebration of their new home.



*Habitat for Humanity
Volunteers constructing Lundsford's new
home*



Lundsford's Old Home

The other major outreach program involves the Inter-Faith Council's Soup Kitchen. According to the *News of Orange*, the church began serving meals there in February 1989. Church members first were assigned to fill in on days for which no other organization had taken responsibility. That was a busy time as Orange Church members served meals on February 4 and 25, March 10, 17, and 31, and April 21, 1989. Each meal consisted of seven or eight large casseroles, three gallons of tea, lemonade or punch, bread and desserts to feed 40-45 people — all provided by church members. By June 1989, the *News of Orange* reported that the Work Area on Missions had agreed to provide meals to the Soup Kitchen on a regular basis. Beginning with that month, Orange Church assumed responsibility for feeding the hungry people in Chapel Hill on the first Thursday of each month.

Stan Koziol says that the number of persons fed at the Soup Kitchen has increased to between 80 and 100. Most of those eating there are men; however about eight women and ten to thirteen children live at the new facility. Most of the men are working, but their wages are so small they cannot save enough to pay the first and last month's rent at an apartment or to pay the deposits necessary for the installation of utilities. Some of the men live at the shelter, while others live elsewhere. Koziol hypothesized that they may well live in the street or sleep in their cars.

With so many more people being served at the shelter, Orange Church now takes much more food each month. Volunteers take the food, leaving the church around 6 p.m. on the assigned day. The people who come to eat are always lined up and waiting. And at least once, they almost didn't get any food from Orange Church, for Stan recalls one time when our volunteers forgot that it was "our day" until after 5 p.m. There were only about three casseroles at the church. With the help of Kentucky Fried Chicken and hastily prepared food and drink, they got a loaded van at the shelter about 6:20. Within ten minutes they had a big feast ready to serve. Such forgetfulness is uncommon, and the sign-up sheet for donations to take to the shelter is usually filled weeks before the assigned date. The Soup Kitchen is just one example of how Orange Church members try to adapt their work in the community to meet the changing needs of society.

Children's Ministries Increase at Orange Church

The children of the church and the community continued to be very important to the life of Orange United Methodist Church in the 1980s. That very fact attracted Ed and Carolyn Collins to the congregation. "There were kids everywhere and our two boys immediately felt comfortable," Ed recalls. When combined with the belief that "after our first visit we knew that Orange was truly a dynamic church and was filled with the Holy Spirit," the Collinses were ready to join. Their children joined others in traditional programs such as Sunday School and Vacation Bible School. While these programs continued unabated, exciting new programs for children were started to meet the needs of the growing population of young people.

On the traditional side of the coin, more than 100 children were enrolled in Vacation Bible School the week of June 18, 1984, to study "Jesus is My Answer." Friday was an especially exciting day as the morning session ended with the children releasing brightly colored balloons, each one bearing a Bible story and containing a piece of paper



*Vacation Bible School - 1984
Releasing Balloons*



Vacation Bible School - 1990



*Vacation Bible School - 1991
L-R: Margie Rondon (teacher), Lauren Rondon, Jordan Huegerich, Trevor Lyles, Gay Lyles (teacher), and Valerie Pickett*



Vacation Bible School - 1991



Vacation Bible School - 1991



*Vacation Bible School
L-R: Leslie Taylor, Kathleen Hall, Rebecca Cullum, Thomas Landreth, Jane Landreth, Carolyn Collins, Bryan McCoy, Pam Weber, Jordan Weber, Sam Wurzelmann*



Vacation Bible School Project - 1984

L-R: Coy Maddry, Glen Nichols, Michelle Freeman, unknown, David Hughes, Steve Talbert, Kelly Blackwood, unknown, and Karlton Creech

bearing the words "Orange United Methodist Church" into the air. The children hoped these balloons, carried aloft by the breeze, would be found by someone, near or far away, who would benefit by the message and the sharing of their faith.

During Vacation Bible School each summer, the children learn different crafts, scriptures, stories, and songs. There are periods for recreation and snacks, and they are taught interesting lessons from the Bible. One little girl said at the close of the 1989 Vacation Bible School that she wished it was going to last for another week. Fridays feature commencement exercises in which each age group shares some of its experiences of the week. Following the program on commencement day, parents and friends enjoy viewing the various crafts that the children have made. Offerings from recent Bible Schools have gone to support various causes including the Ronald McDonald House, Murdoch Center, Lenox Baker Children's Hospital, and the church's Building Fund.

Sometimes the children and their teachers share their experiences with the entire congregation as Gay Lyles did when she wrote of a visit that fourth, fifth, and sixth grade students made to "Miss" Mabel Maddry in a 1988 church newsletter:

We trekked through the woods from our church;
We called this a journey and search
We all felt we were able
To find the home of Miss Mabel.

We called her several days ahead of time
To let her know we'd be there at half past nine.
By the time we arrived, we had begun to scorch,
And were thrilled by the shade of her porch!

She greeted us at the door
With her hair almost to the floor.
She said she wasn't completely ready,
As we all watched her braid steady.
We were glad we had been a bit early
To get to see her fix her hair was a treat surely!

She invited us all in;
But we're not her kin,
So we told her there were too many.
It was almost twenty.
As the boys and girls told their names,
She smiled with knowing Moms and Dads of the same.

Then she offered us something to drink,
From this we did not shrink.
And she insisted we come into the kitchen;
With cars zooming by she couldn't listen.

We all fit in the kitchen;
But we were the ones to listen.
She told us all about the church long ago,
And that was of interest to the kids especially so.
We told her our class was meeting in the hut.
She said they used to "fellowship" there quite a lot.

Miss Mabel said the Duke Power space
Used to be her old homeplace.
We looked at her pictures from long ago and now;

Of these she was especially proud, and how!
 She spoke fondly of all her great grandchildren,
 Many of the kids know them as their friends.

We didn't want to leave, but we had to hike back.
 We hoped we could find our original track.
 Some of us left with a cup of ice.
 And even the tough guys said, "Man, she's nice!"

Our mission had been to lift her spirits some;
 But I think she had been the one
 To fill these girls and boys with the spirit of tradition.
 So the tables were turned on the mission!

It was hot and the path was filled with poison ivy.
 But it was all worth that special memory.
 We love you Miss Mabel Maddry with all our heart;
 Even today as we are apart.

The Beginnings of the Orange Preschool

In spring 1984, Orange United Methodist Church began ministering to the needs of parents in our church and community by providing quality morning care and preschool experiences for young children through a Mothers Morning Out program. Angelyn (Angie) Haywood and Missy Mulrainy were the first teachers. The program was started to provide morning child care in Chapel Hill, a much needed service, and to offer a program providing Christian teaching. The name of the program was changed to the Orange United Methodist Church Preschool in 1989 as more age groups were incorporated in the sessions. Originally the program was only for one and two year olds, and then as older children entered, the program came to have a preschool emphasis. The preschool meets from 9:30 a.m. to 1 p.m. Monday through Friday from the end of August to the end of May.

In 1990-91, the program served ninety-eight children and probably more than eighty families. Of those ninety-eight children enrolled, only twenty were from Orange Church families. To those involved in supervising the program, however, that breakdown is entirely satisfactory, for the preschool is part of the church's outreach mission. And, as Jan Holland, one of the school's supervising committee members, said, "I've seen several families join the church as a direct result of their children attending and seeing all the love and caring of the church."

The preschool's reputation for excellence continues to attract the attention of parents looking for qualified places to enroll their children. Chapel Hill has many child care centers, but certain preschools are regarded by parents as providing the highest quality of care and nurturing for their children. Comments made by parents in Orange Preschool and those who call to get on the waiting lists indicate that this program is highly thought of in this community.

At a local meeting held by a professor at the university who holds a doctorate in education, for instance, some mothers were talking about child care, and one of the mothers said her child was attending Orange United Methodist Preschool. The leader was heard to say, "Oh, Orange Preschool. That's all I ever hear about anymore." Lee May, wife of Raegan



Preschoolers riding the Orange Express



Orange Preschool Graduation



Orange Preschool Visit to the Hogan farm

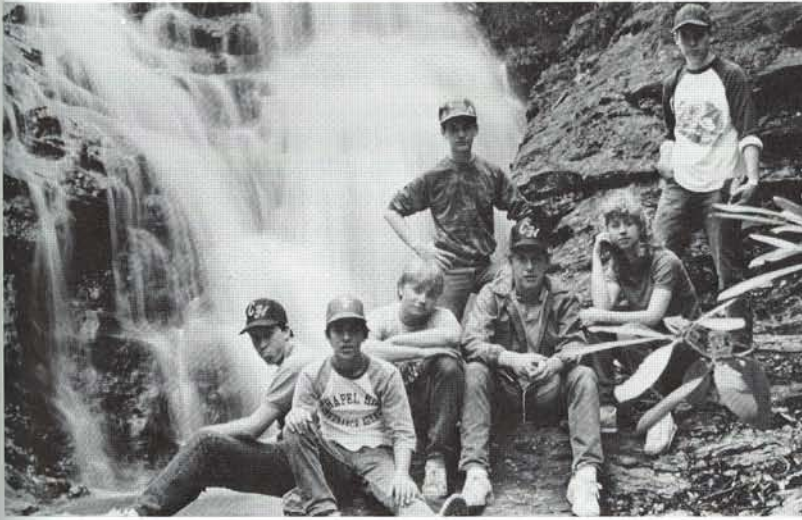
May, who spent time working at Orange Church while he was a divinity student at Duke, said, "This program was the rage of the mothers in town." While Rev. May serves as associate pastor of University United Methodist Church in Chapel Hill, he and his wife still bring their daughter to the Orange Preschool.

Orange Preschool indeed offers a quality educational program for young children, but it also is a Christian preschool associated with Orange United Methodist Church with the goal of touching the hearts and lives of many families by witnessing of Christ's love and concern for others. When parents register their children for this program, they receive guidelines that explain its Christian foundation. Despite this clear orientation, the preschool attracts many unchurched families as well as families of other faiths. Many of these parents have felt comfortable visiting the Orange Sunday School and worship services because of their familiarity with the church through the preschool.

All teachers are hired on the basis of their Christian faith as well as their educational qualifications. The daily curriculum includes prayer, Bible stories, Christian music, and celebrations of appropriate religious holidays. The prayers may be as simple as saying grace at snack time or lunch time or offering up a brief "Thank you, God, for Michael's new baby sister" when appropriate. The preschool selects books that focus on Bible stories and Christian messages. And at music time, teachers and students use Christian songs and rhymes. Parents are very interested in the songs their children are learning at preschool. They often ask for copies of words to the songs so they can sing along with their children at home. Teachers often distribute the words to new songs that are introduced to the children to their parents. And celebrations such as Christmas and Easter are interpreted from a Christian perspective.

Preschool teachers also minister to the needs of parents. Teachers have often supported parents experiencing emotional, physical, or psychological pain. They share their Christian love and concern in a variety of ways: A card sent to a parent who is grieving the loss of a loved one; a hug — given to show they care; a balloon sent to brighten a sick child's room; a note of encouragement written to a mother who is overcome with despair; a Christian book shared with a parent who is searching for answers to a problem; a basket of goodies sent to a parent who has undergone surgery; a special moment to pray with a parent; a supportive "I'll keep you in my prayers"; an invitation to come to church on Sunday. In all things, this preschool seeks to be a witness of Christian faith and love to the community and to follow the biblical injunction, "For as much as you have done it unto the least of these my brethren, you have done it unto me."

The Preschool Administrative Committee, which falls under the Children's Ministry work area, is comprised of persons who work directly with the school and of others who hold positions in the church. Committee members for 1991 were: Angie Haywood, director; Jan Holland, chairperson; Gay Lyles, teacher representative; Sheila Bishop, treasurer; Linda Bahner, a church trustee; Phil Fields, Sunday School Superintendent; Janese Frantz and Carol Schunk, parents; Pat Peck, whose background is in early childhood education; and Shirley Duvall, who serves as liaison between the preschool and the Children's Ministry work area.



*Youth Retreat - 1984
Hanging Rock State Park
L-R: Jamie Stokely, Matt Vore, Ricky Wallace, Robert Stokely, Debbie Conlon
Standing: Rob Maddry and Kent Creech*

Serving the Congregation's Children and Youth

Children and youth have always been vital groups in the life of Orange United Methodist Church — in church school, worship services, and fellowship groups. For many years, the United Methodist Children's Fellowship (UMCF) was the special fellowship organization for the first through sixth graders. Now, Pioneer Clubs, which began at Orange in September 1987, are designed for these children. United Methodist Youth Fellowship is the comparable organization for seventh through twelfth graders.

Children's and youth ministries frequently have combined their talents for a common purpose such as fund raising for the hungry, preparing and serving lunch at Harvest Festivals, presenting pageants or plays for the congregation, and constructing the church's float in the Chapel Hill-Carrboro Christmas parade. The church's float won first prize for mobile units in 1982 and 1984. The 1982 float featured children of the church dressed in costumes representing Mary, Joseph, the shepherds, wise men, and angels in the nativity scene. They rode aboard Bob Maddry's flatbed pulled by Ronnie Maddry's truck. A color picture



*Youth Beach Retreat
Front Row: L-R Steve Cheek, Megan Scott
Second Row: Heather Maddry, visitor
Third Row: Dana Hughes, visitor, Emily Parisher
Back Row: Fred Brooks, David Nuttall, Nancy Brooks, Teresa Nuttall, and Doug Cullum*



*Appalachian Ski Trip - 1984
Front Row: L-R Michelle Freeman, Glen Nichols, Beth Freeman and Coy Maddry
Second Row: Pamela Krasny, Lydia Freeman (counselor), Kim Cheek, and Debbie Conlon (counselor)
Back Row: David Hughes, Larry Freeman (counselor), and Steve Talbert*

of the 1984 float was on the front page of the December 2 *Chapel Hill Newspaper*. The church float won second prize in 1983.

The church's young people also participate in Youth Sunday and serve as acolytes at worship services. As former pastor Bob O'Keef explained in an August 1987 newsletter, the children who serve as acolytes perform an important function in Sunday worship services. The term acolyte, he said, comes from the Greek word, *alcolouthos*, which means follower. "In ancient Church tradition, an acolyte was ordained to be a follower of Jesus and an assistant to the minister. . . . In a sense," he said, "all of us should be acolytes. As the acolytes bring their lighted tapers into the sanctuary, they symbolically bring in the light of Christ. Later, they carry that same light out into the world. We should all be doing the same!" Many of the children of Orange Church have served as acolytes over the years. The 1990-91 class included Laurie Breeden, Mark Breeden, Miriam Chicurel, Andrew Click, Clay Collins, Stephen Cullum, Summer Dallke, April Doar, Lacy Doar, Jami Gilmore, Anna Hall, Stephanie Hall, David Haywood, Lisa Haywood, Jennifer Kirkland, B.J. Knight, Caley Lyles, Erika Nelson, Sarah Parisher, Katie Ploghoft, Blair Roszell, Trent Roszell, Matthew Stokely, and Allison Strunk.

UMCF activities were designed to introduce children to Jesus and the Bible through arts, crafts, recreation, and fellowship. Leading the UMCF was a specially named coordinator or the chairperson of children's ministries, with the assistance of counselors and leaders of other aspects of the church's total ministry with children. Since 1978, the following have served faithfully as coordinators or chairpersons: Ruth Ashworth, Judy Maddry, Lydia Freeman, Amy Ashmore, Amelia Stokely, Jane Waddell, and Carolyn Collins.

The United Methodist Youth Fellowship (UMYF) is divided into Junior and Senior High School groups. UMYF, which began in 1968, is the successor to Methodist Youth Fellowship and was created when the United Methodist Church emerged from the merger of the Methodist Church and the Evangelical United Brethren. As with the women's organization, UMYF had many names earlier in its history. Not only was it once known as the Methodist Youth Fellowship, which was created by the Methodist Church in 1944, but it also has been known as the Epworth League, which existed in the Methodist Episcopal Church, South, from about 1890 to 1930. Exact dates for MYF and Epworth League at Orange Church are not known. A special group for junior high schoolers began in 1983. Currently the UMYF meets each Sunday for a program that deals with Christian living and for singing, supper, and recreation. Older members of the church, however, remember when the supper and recreation were not part of the program. As Ellen Kepley says, when she was president of the youth group, they just had their program on Sunday nights and went home.

As more and more activities began to compete for young people's time, church leaders worked to make the program more attractive, adding food and recreation to lure teenagers in. As Pat Maynor says, once they get old enough to drive and babysit, young people are seldom interested in youth fellowship. There are exceptions of course, she said, pointing to a group of young people who grew up together in the 1970s and who remained very active in church work through their teen years. But in most cases, to keep the youth active, programming must be diverse.

Today's UMYFers not only meet together on Sunday for programs, but many of them participate in Bible studies in the week and engage in a variety of service activities. As mentioned earlier, sometimes these activities are done in conjunction with the younger children, but often UMYF activities recognize the fact that UMYF is a training school for later church leaders. Thus this group undertakes its own projects: staging luncheons and entertainment for Young-at-Heart members, cleaning the

church grounds, performing (on "slave day") maintenance and repair tasks for church members, selling poinsettias and luminaria at Christmas time, raising money for a church bus, and sometimes aiding in church services. For a while, they even conducted entire services—including the presentation of a sermon on Youth Sunday. And as with adults at Orange Church, the young people also eat and play. Among their favorite activities are beach parties and camping in the summer and ski weekends in the winter.

The latter activities sometimes can lead to interesting developments. A January 1988 UMYF ski trip to Beech Mountain near Boone, North Carolina, for instance, enrolled the Maddry clan permanently in the annals of UMYF history. All went well until Coy Maddry, who was skiing down the mountain, fell and broke his collarbone. His parents, Ronnie and Judy Maddry, were called, and they drove up to Beech Mountain on Saturday to pick him up. They decided to leave their daughter, Heather, there to enjoy the rest of the weekend. When the group returned on Sunday, Heather came home wearing a cast. While she was skiing on Sunday, she hit a grassy spot and fell and broke her ankle.

Summer camping outings can also be quite an experience as Pat Maynor recalls the time she accompanied a group of young people to Myrtle Beach only to find that they had arrived on a motorcycle weekend. Orange Church young people and the Hell's Angels in the same location! Even so, Pat says it was great fun playing, eating, and studying the Bible together.

UMYF activities are not all fun and games. The young people who are members of this organization have made substantial contributions to the church as well. On Valentine's Day 1988, for instance, the Junior and Senior UMYF presented a \$1,550 check to the church for the Van Fund. The money was raised through donut sales, box lunches, and working at UNC-CH home football games.

And the UMYF has its spiritual side as well. The young people regularly meet to study the Bible, and this song was written by them during one of their regular Sunday afternoon sessions in 1989. It is sung to the tune of "Amazing Grace":

The Lord has been so good to me
My fears He has relieved
I worry not bout tests and grades
The Lord will shelter me.

Oh Lord help me with all my fears
Dear God Oh please I pray
I called to you and you replied
Watch me all night and day.

Oh Lord you know that I'm so scared
You sent your peace to me
Come now and bring your peace again
And help my soul to see.

My fears have been so good to me
They haven't been so bad
With Jesus' help, there is no fear
With Him you won't be sad.

At Orange Church, as in other United Methodist congregations, the young people contribute to the Youth Service Fund (YSF), which is established by the *Book of Discipline*. The fund is designed to teach young people about their responsibility toward others by having them raise extra



*Pioneer Boys Receiving Certificates
L-R: Matt Grubb, Alex Penn, Matthew Chicurel, John Hall, Todd Doar, and Bill Chicurel (leader)*



*Pioneer Girls Receiving Certificates
L-R: Visitor, Rebecca Prichard, Jill Struble, Summer Dallke, Miriam Chicurel, visitor, Erin Scott, Melanie Prichard and Cely Chicurel (leaders)*



*Pioneer Club Canoeing
L-R: B. J. Knight, Bobby Fox, and Chandler Paethorpe (leader)*



*Pioneer Girls Camping
L-R: Sydnor Elkins, Sarah Parisher, Caley Lyles, Erika Nelson, Lisa Haywood, Anna Hall, April Doar, Allison Strunk, and Katie Ploghoft*



Pioneers L-R: Allison Strunk, Summer Dallke, and Gretchen Weingarh peeking out of their camping-home



*Pioneer Club Leaders - 1988
L-R: Joel Duvall, Emily Weingarh, Gay Lyles, Jan Struble, Cely Chicurel, and Melanie Prichard*

money for outreach projects. Money raised for the YSF is sent to the North Carolina Conference Council on Youth Ministry for distribution to various agencies — most of which are within the Conference. Agencies receiving money have included the Adult Reading Center of Wake County, the conference campgrounds, the Appalachian Service Project, and the Drug Addict Recuperation Center in Brazil. Youth contributions include profits from a soda vending machine, which was installed in the new educational wing in 1989 and which the young people maintain. These profits are split between YSF responsibilities (75 percent) and local missions (25 percent).

A coordinator or chairperson of youth ministries works closely with a Youth Council, consisting of representatives of adult leaders and youth counsellors, parents, and work areas such as Church and Society, Education, Stewardship, and Worship. Coordinators or chairpersons for the past twenty years have been: Buddy Kitchens, Robert Daniel, James L. Hogan, Janice Shepherd, Sarah Larson, Linda Kitchens, Judy Maddry, Larry and Lydia Freeman, Steve and Debbie Conlon, Lex and Tanya Alvord, Leslie Lawler, Fay Daniel, Amy Ashmore, and Laura Barbee.

The younger children now participate in the Pioneer Clubs, an international Bible-based, Christ-centered movement for boys and girls founded in 1939 and headquartered at Wheaton, Illinois. Cely Chicurel, who had worked with Pioneer Clubs previously, won Administrative Board approval for this program, and the Pioneer Clubs program for first through fourth grades began at Orange Church in September 1987. The program was expanded in September 1989 to include kindergarten through the sixth grade and was divided into four groups, each with a distinctive name: Scooters (kindergarten), Voyagers (grades 1-2), Pathfinders (grades 3-4), and Trailblazers (grades 5-6). The Pioneer program and materials are designed to help children enter a personal relationship with Christ; to help children form healthy relationships with others; to help children grow as whole persons by presenting Biblical values; and to bring adults and children together in fulfilling the club's goals.

Pioneers meet weekly throughout the school year, except when holidays and special church events conflict. A typical meeting includes singing fun and serious songs, organized games, a Bible lesson, Bible memory work, and craft projects that reinforce the Bible lesson and introduce skills. The work is organized in units that are designed to take about four meetings to finish and that result in one Bible Award and one or two Activity Awards upon completion. Badges are earned after each unit is concluded. Work can be completed at home if it is necessary for a child to miss a meeting. In this way, no child need miss the opportunity to earn all of the badges attempted by his or her group. A year's work concludes with an awards ceremony in April or May and an overnight camping trip. (In its first year, Pioneers met on Wednesday night; United Methodist Children's Fellowship met Sunday afternoon. In the second year, church leaders decided that Pioneers could serve more effectively by meeting during the UMCF scheduled time, and so the two organizations were combined into Pioneers.)

Adults also have an important role in the Pioneer Club program, serving as Guides to lead the weekly activities. In addition, the Pal Program offers the opportunity for all adults to participate in Pioneers. A Pioneer Pal is paired one-on-one with a child for special fellowship events and to serve as a role model for a Pioneer. Leaders of the Pioneers have included Nancy Brooks, Cely Chicurel, and Jan Struble.

Church members who work with the Pioneers in various capacities have special memories of their encounters. Joel Duvall, for instance, remembers the time that he took a group of young boys exploring around the creek behind the church. About half the boys didn't see the skull of a dead animal lying in the creek as they passed by. Paul O'Keef, the

minister's son, did, and he had a treasure! Soon the boys were tearing the teeth out of the head so that each one would have a special memento. And Gay Lyles talks about the camping trips that she has gone on with the girls in her group. They go to the roughest part of the campground, where there is no electricity. They sleep in buildings that just have a roof over them and screening down the sides, use outdoor toilet facilities, and cook all of their meals outdoors. Such memories of roughing it, however, take second place to the time that Gay and her group went out on a hike and got lost. There was just something about map reading that she hadn't quite mastered at that time, Gay said. The adventure was exciting — except for the fact that they missed the bus home and probably worried a lot of parents. She promised to brush up on her map reading skills for later trips.

Adventures of various kinds are typical for people who work with the Orange Church youth. Mildred Williams and Ellen Kepley remember the times when church members staged haunted houses for them at Halloween. There was oatmeal mush for children to feel while they were being told it was brains and peeled grapes that were passed off as eyeballs, Mildred Williams recalls. A similar adventure occurred in 1983 when witches and monsters greeted children in another Halloween party. This Horror House featured a corpse that grabbed passersby, animals that caught the ankles of those who intruded into the darkened passageways, and a "hung" man who attacked those who intruded into his domain. Halloween parties have now been replaced by a fall festival, which is held at some time in October.

Halloween has a special meaning for Brent Laytham, who became our assistant pastor in 1991. It's his birthday. He wrote in the *News of Orange*, that as a child he was pleased that his birthday was a special day when he could go trick or treating and have all the fun of that day. But now in later years, he doesn't look forward to Halloween as a personal holiday but as a Christian Holy Day since it is the eve of All Saints Day, when we celebrate saints of the church — those who have gone before and those who are still with us offering love, encouragement, and inspiration in our lives. Children participating in Halloween festivities at the church are reminded of this meaning of that time period as well.

Congregation members also sponsor an Easter Egg Hunt for the children of the church from walking age through fifth grade after the 11 a.m. Easter Sunday service. Parents and other members of the congregation bring brightly colored plastic eggs filled with candy to the church the week before the event. Although the hunt is sponsored by Children's Ministries, the church's youth have been participating lately by hiding the eggs in three designated hunting areas. The very small children use the grassy area between the fellowship hall and the sanctuary. The middle group search in the ark area, and the older children are assigned to the Hut area. The children bring their own baskets. The event lasts for about 15 minutes. Sometimes the littlest children don't find the eggs, so some of the older children who have many eggs share with others, thus teaching an important lesson.

In addition to the fun of finding the eggs and eating the candy, children and adults can learn important lessons about the Christian experience from the activity. As Van Haywood explained in a 1984 newsletter, "The egg is a traditional symbol for new life or new birth and creation." At one time, eggs were exchanged as a symbol of love and friendship. Red eggs symbolize the resurrection of Christ and the chance for new life, Van said, and they often were exchanged at Easter with the greeting, "Christ is risen." The response, of course, was "Christ is risen indeed."

More recently, church leaders have tried to bring programming for the congregation's children into summer months as well. In 1990, for



Sunday School Class - Easter Sunday, Circa 1975

*Front Row: L-R Karen Ashworth, teacher, Karlton Creech, Heather Maddry, Jenny Shepard, Coy Maddry, and Bob Ashworth
Back Row: Judy Maddry, teacher, Amy Maddry, Lisa Harris, and Angie Kitchens*

instance, children were invited to Terrific Tuesdays, which featured a variety of outings to occupy summer vacation days. In 1991, there were Wonderful Wednesdays. And by all accounts the adventures here were terrific and wonderful regardless of the day of the week on which they were held.

Although the church has been enjoying greater success with its children, it still has a ragged record reaching one special group of people in the congregation. Students at the University of North Carolina at Chapel Hill have, off and on, attended services at Orange Church in fairly substantial numbers. Their numbers seem to go up when some leader of campus ministries is a church member — such as when Betsy Cabell of Inter-Varsity Christian Fellowship or Moody Alexander of Campus Crusade for Christ — is active at Orange. Serving this special group of people who are transient by nature and often overwhelmed by school-related responsibilities has been a challenge. The congregation has tried special dinners to attract the young people, has tried to integrate them into the congregation by asking them to participate in activities, has offered special Sunday School classes, and has organized an adopt-a-student program. Of the various activities tried, Orange Church members seem to have liked the adopt-a-student program best, for through such a program, the students are invited into the lives of church families. Lloyd and Trudy Stein, for example, still keep up with the students that they adopted. They attended the wedding of one and the graduation of another. But finding the best formula for dealing with this special constituency has proven difficult.

Despite such problems, Orange Church members have persisted in taking notice of the special needs of college students and have continued to try to help them in any way possible. One such effort has been the establishment of the Educational Loan Fund for church members attending an institution of higher education. The fund was first authorized in 1986 when a portion of the 1985 Harvest Festival proceeds was designated for that purpose. John Maddry, Doris Click, Paul Prichard, and Bob Maddry helped set up the rules that govern the distribution of funds. In 1991, Jack Caldwell headed the committee.

Similar difficulties in reaching specialized audiences have occurred in finding the right program for single people in the church. Census figures show that a substantial number of Americans are widowed, divorced, or never married. Orange Church has from time to time, beginning apparently in 1983, tried to establish programming for the single members of the congregation. One problem here, of course, is defining single, since people in this category cover a variety of ages and marital statuses. Single people who are in college have different interests from those in mid-career who have different interests from those who are single parents. Another attempt to integrate this growing constituency into the congregation began in 1991, when a middle adults group was started to attract married and single people in the growing middle-aged category.

A Growing Town Leads to a Growing Congregation

The increased programming described above came as a direct result of sustained church growth that began in the latter years of David Cliff's pastorate and continued unabated through the pastorate of Bob O'Keefe and into that of René Bideaux. The reasons for such growth likely defy description. High on the list would have to be the fact that the town of Chapel Hill began growing — and rapidly — out Airport Road and down Homestead Road. This provided numerous people of all ages who needed the services of a neighborhood church. The physical appearance of the church, which had remained virtually unchanged since 1924, also attracted newcomers. Most likely even more important, however, is the fact that the church maintained its reputation for warmth and friendliness — and for the evangelistic tenor of its preaching. Such a combination led new families not only from the neighborhood but from all reaches of Chapel Hill and the surrounding area to enter the sanctuary doors.

Rick and Nancy Strunk's experiences as they searched for a church in the Chapel Hill community in some respects are typical of those of other families, but in other particulars, they are quite unusual. "We moved to Chapel Hill in the summer of 1986," Rick recalls, "and we probably spent more time searching for a church home than for our residence — but then, the criteria for finding a church home might have been a little more stringent. We developed what we felt was a marvelous, well-organized plan. We would visit several area Methodist churches (we would start with that denomination, since my wife and I were both Methodists) for the 11 o'clock worship service, talk to lots of people and then narrow down our long list of churches to a couple of selected ones.

"Then we planned to attend 'small group' sorts of activities at these selected churches for a more extended period of time, such as six consecutive weeks. This would include Sunday school, family night dinners, or things of that nature. After going to one church pretty exclusively for that length of time, then we would visit another for six weeks or so. We believed this would give us an opportunity to get to know people, for them to get to know us, and to get a much better feel for the type of church and its programs with which we were getting involved.

"We visited five or six Methodist churches in the Chapel Hill-Carrboro area, including Orange, and were duly impressed but not dissuaded from our original plan. And we proceeded to go to the next step of our search and attend those other activities on a regular basis. Orange was not, however, the first church which we planned to attend under these circumstances.

"At any rate, during one segment of our search, prior to Easter, I decided to take my two girls (then ages six and three) to a 7:30 p.m. Lenten service at Orange while my wife was at a meeting at the school where she teaches. The service was very meaningful and the music excellent — two more regular occurrences in life at Orange — and people were very friendly during the informal singing which was a part of the service.

"After the service, everyone was invited to the fellowship hall for, as you might have already guessed, refreshments. In fact, it was probably almost a year after we joined Orange before my children realized that we did have some activities there that did NOT include covered dish dinners or at least some kind of food. It was during that ensuing fellowship time that I came to realize much of what is special about Orange and its people.

"Naturally, the food was terrific, but that wasn't what struck me. Many people made it a point to come by to speak to us, and not just the customary 'howyadoin'. They asked about my children, inquired about my work,

Orange Methodist Ministers 1958 to present



*Joseph C. Alexander
(1958-1959)*



*David Kirk
(1959-1960)*



*David B. Lewis
(1960-1964)*



*Lynn R. Buzzard
(1964-1966)*



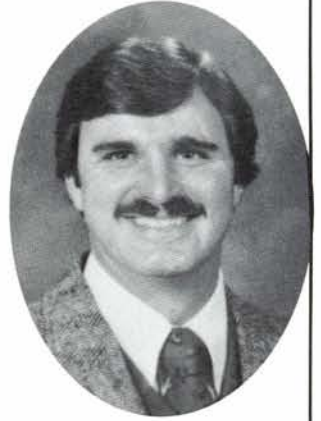
*John S. Paschal
(1966-1972)*



*James A. Noseworthy
(1972-1973)*



*Eddie Walker
(1973-1975)*



*David S. Clift
(1975-1985)*



*Robert D. O'Keef
(1985-1988)*



*René O. Bideaux
(1988-present)*

*Courtesy of United
Methodist Board of
Global Ministries*

wanted to know about our background; in short, people seemed really, truly, sincerely interested in my family.

"Basking in the warm glow of this nice fellowship, I glanced around the now less than crowded fellowship hall and looked at my watch — 9:27 p.m. And this on a school night no less! I politely hustled the children out quickly and noted something on the order of 'Mom's not gonna believe why we are so late' as we raced home.

"I explained very briefly to my wife what had happened as soon as we got in the door, but I saved the details until after the kids had been tucked into bed. Then I proceeded to tell her that I was convinced that I had found the appropriate church home for us, talked about the people we had met and some with whom we renewed acquaintances from previous visits. Further family discussion and family consideration yielded the same result; we would join Orange and did so shortly thereafter." Rick and his family became members of the church in 1987.

A year later Carolyn and Frank Penn joined the church — again because of the people and "the physical beauty of the sanctuary — the feeling of history and roots that it has is very appealing," says Carolyn. Life at Orange Church was quite a surprise for the Penns. "We had never seen a group of people who enjoy food so much or who use a potluck dinner anytime for fellowship. We didn't understand the meaning of the word potluck until we saw the immense amounts of food at Orange. If a way to a man's heart is through his stomach, maybe all the potlucks and food help find a way to a person's heart and soul. It definitely is a favorite part of Orange for us."

But even more important for the Penns was the way in which Orange surrounds its members with love and support in times of crisis. "We have been blessed to be recipients of the love and caring shown by the members of Orange," Carolyn says. "With the birth and death of daughter Kate, we became very aware of the love God has for all his people. The outpouring of prayers and love for us as relatively new members was overwhelming. Dinner was brought to us every night for six weeks when Kate came home from the hospital, and she was accepted by everyone. We feel very thankful to everyone."

Orange Church has had a way of attracting even those who might wish to remain uninvolved in the total life of the church. If you don't believe that, just ask Lloyd and Trudy Stein. We saw earlier how Trudy was intent on attending the "lovely country church" that she had seen while they were driving by. But after years of having been an active Lutheran up North, Lloyd was not quite willing to commit to another congregation. Consequently, they attended the church for several years — and gradually became more and more involved — before actually joining in September 1989. "One day we had René over," Trudy recalls, "and he said, 'Why don't you join?' Lloyd said yes, and he [René] whipped out a piece of paper and asked where to write for our letters." When they actually joined the church, many people were surprised because they had become so active over the years that the Steins were simply assumed to be members.

Their ultimate membership was almost inevitable because of the way that the Steins continued to run into the friendship of Orange Church members. In pursuit of Trudy's "church with all the trimmings," the Steins were sent to see Bob Julian who ran the Logos Bookstore in downtown Chapel Hill. There they found out additional information about the congregation. And they ran into Gay Lyles in her store at University Mall. "She was so nice to us," said Trudy, "and we decided that if they are all like that, we're coming." And they did.

Such stories abound when you ask members of the congregation how they made it to Orange Church. The old idea that country churches took new members into their fellowship only by birth, marriage, or adoption

certainly was far from true when it came to Orange Church. But growth brought changes to the church. No longer did everyone know everyone else in the congregation. As Lloyd and Trudy Stein have said, today it is hard to know whether you should welcome the person sitting next to you as a visitor to the church or not. That person could be a member, but you just didn't know it.

The influx of new members has made it difficult for Bob Maddry, the church's longtime usher, as well. Bob has held that job for more than fifteen years, and for most of that time, he has known everyone who entered the sanctuary doors. He took great pride in that because he was following in the footsteps of his great-grandfather, Will Freeland, in holding down the job and in doing it well. Now, he says, he recognizes faces rather than knowing names and even that is getting harder. But, he stresses, he can still tell if regular attendees are missing because he knows where most people usually sit.

Church leaders have tried various methods to help identify members and visitors. For a while, each attendee was asked to wear colored dots affixed to their clothing. An Orange dot meant that the person was a member of the church; another color meant the person was a first time visitor; a third color meant that the person was a regular attendee although not a member. That approach gave way to name tags for members to wear in late 1991. The tags help members learn each other's names and help visitors meet people more easily. Just learning each other's names, however, is not the only problem that increased numbers created for Orange Church.

More members in the congregation meant that church leaders had to find ways in which to integrate new members into the congregation quickly so that they could enjoy the feelings that Rick Strunk, Carolyn Penn, and Lloyd and Trudy Stein talk about. One such attempt began under Bob O'Keef, when fellowship groups were established so that members could find a few other members to become more closely associated with — to build a miniature Orange Church within the larger congregation. Some members did this on their own, as Joel Duvall recalls. When he and Shirley joined the church in May 1986, they discovered that six other couples — the Haywoods, the Bishops, the Hollands, the Starks, the Conlons, and the Russells (who have since moved away) — were also expecting babies in the near future. This gave the Duvalls a natural group of "people to connect with," Joel said. That group produced eight babies (the Conlons had twins) who are "all healthy, great kids" and firm friendships.

And Joel believes that those couples started the baby boom at Orange Church as well. As most people who now attend Orange Church know, seldom a month goes by without at least one red rose appearing on the altar in honor of the birth of a new child into the congregation's life. Those red roses soon are followed in most cases by a white rose in honor of the child's baptism.

With increased membership and increased programming came increased concern about where to put all of the activities that the church hosted each week. The Hut was growing older and was in need of repair, and educational building facilities were overtaxed. To maintain a growing program, church leaders needed to take the congregation on a new venture of faith.

Planning for Future Growth

In August 1985, the Administrative Board established a study committee to analyze the needs of the congregation with regard to its present and future facilities. Members of the committee were Larry Freeman, chairperson, Dave Davis, Ellen Kepley, Angie Haywood, Margy McFarling, Hank Culp, Frances Gravitt, Keith Taylor, John Maddry, and Bob O'Keef. The report prepared for the November 13, 1985, Charge Conference, included a number of charts that traced the church's growth over the previous ten years. In 1974, for instance, the average weekly attendance at worship services was 100; in 1985, that figure was just over 230. In 1974, the number of children enrolled in Sunday School was 35; that number dipped to 20 in 1976 and had risen to 50 in 1983. Sunday School attendance, which was about 50 people in 1974, was up to 75 in 1984, and the number of Sunday School leaders had doubled from 10 in 1974 to 20 in 1984. Church membership showed an almost constant rise from the mid-1970s. The figure for 1974 was 220; for 1985, the figure was just over 380.

Committee members predicted that the church would grow 10 percent per year. With such a projection, the 1990 figure was to have been 600 members — and actually the 1990 figure was 577 members. If such a trend continued, then membership in 1995 was predicted to be just over 980. The committee making such predictions in 1985, of course, had no way of knowing whether the church would grow at that rate. Nor was the congregation itself entirely sure that it wanted to grow so much.

Indeed, Orange Church was in a strange position in the denomination. For years, the church had had a small membership; with the 1980s, it grew and grew. The denomination, on the other hand, as with many mainline denominations, was declining in overall membership. Consequently, denominational leaders encouraged churches to set membership growth goals. When David Peck brought the Conference's request to the Administrative Board in October 1987, he encountered some problems. Based on past figures, he suggested that Orange Church set a goal of increasing membership by fifty people a year, which would bring 1992 membership to 750. He wanted to send that number to Conference officials. The Ad Board rejected that motion, but its minutes, unfortunately, do not reflect the discussion that surrounded the motion. Instead, the board adopted language proposed by Don Johnson that the church "adopt a goal to grow as Christ would have us grow."

Even though church leaders were reluctant to set a numerical figure for growth, they did — through their actions — acknowledge that growth was inevitable and that any growth experienced by Orange Church had to be solidly grounded in Methodist beliefs. Another long-range planning committee was established in 1987 with Ellen Kepley as chairperson. Among its products was a mission statement for the church, which the Administrative Board adopted in 1989. The statement was intended to guide church development and said:

We believe in Jesus, Saviour and Son of the Living God. Through God's plan, Jesus died on the cross as a sufficient sacrifice for all mankind's sins, and was resurrected. Through faith in Jesus, sins are forgiven and eternal life is assured.

Our response to God's gift is to live in relationship with Christ through the indwelling of the Holy Spirit. As members of His body, the Church, we share His love, grace and power. We believe the Bible is the inspired Word of God.

Our Commission is to bring others to Christ. We use the spiritual gifts and graces of all members to help one another grow toward spiritual maturity.

Our purpose is to allow Jesus to work through us to:

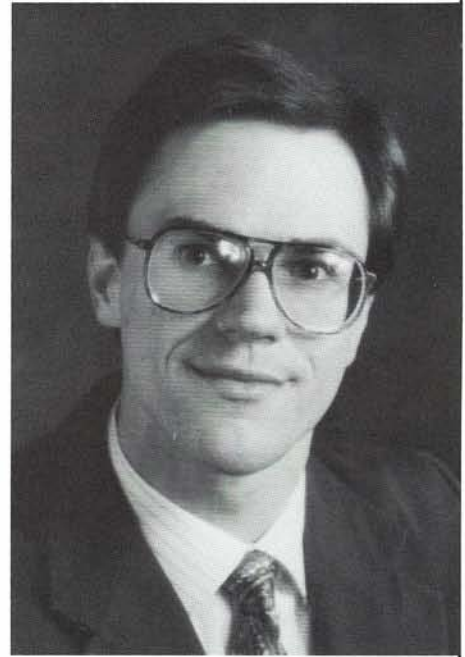
- proclaim the Good News found in the Bible
- teach and preach the Word of God
- bring others into a fellowship of love
- provide encouragement for personal salvation
- stimulate growth in grace and knowledge
- support each other in living out God's will.

Although this committee went out of existence after a brief period, its very establishment shows that the planning process — of one sort or another — is now an integral part of life at Orange Church. The *News of Orange* has regularly reported goals set by various church organizations. In 1983, for instance, Velna Hogan summarized the most important goals brought before that year's Charge Conference. Topping the 1983 list was the goal of "more effectively minister[ing] to new members." This included "contact[ing] by phone and/or visit," "small social gatherings," and "stress[ing] immediate involvement in church activities." Other areas of interest included promoting certain fellowship activities, improving Sunday School and worship services, ministering to shut-ins, reaching out into the community, and increasing ecumenical fellowship.

Under the guidance of Rev. Bideaux, members of the Council on Ministries and the Administrative Board met to plan for the development of the ministry at Orange Church in 1989. Many of the concerns on members' minds at the time were similar to those voiced in 1983, but they had new realities to deal with. Participants completed an exercise to determine the "size" of the church as one of the first orders of business. About 500 people now were on the rolls, and according to the session's official report, "To the surprise of everyone, relative to other churches in the United States, Orange Church ranks as a 'Large' local church." Participants had to recognize that "this perception is very different from the one most of us have held. We agreed that one of our gifts may be that we have been able to retain the 'small church' image, in spite of the growth in membership."

A major difficulty facing this large small church was its visitation program. Although many members commented on the warm family that Orange Church imparted, others had some problems in finding their niche in the congregation. When church members and leaders ranked the effectiveness of various church programs, the church was given only mediocre marks for its visitation efforts. "Given our rapid growth and the large number of young families [in the congregation], VISITATION by both clergy and laity must become a major focus for any new resources in programming and staff," said the conference report.

The basic gist of that statement was repeated in the 1989 Charge Conference report, where church leaders reported that a self-assessment process had found that "our programs of visitation should be expanded, both with laity and professional staff, with special emphasis on new members, older adults and families with youth and older children." Such concerns were repeated in the 1990 Charge Conference report as well. Eventually this need led, in 1991, to the hiring of Bill Wolfe, a retired Methodist pastor, as minister of visitation, and Brent Laytham as assistant pastor. Both were half-time positions. Wolfe left the post of minister of visitation for a true retirement later in 1991. Concern for church growth continued unabated even after these developments, and the Administrative Board authorized another long-range planning committee in early 1991.



Brent Laytham

Orange Church Embarks on Its 1985 Building Program

Although the planning process has continued almost without a break in recent years, as of this writing only the 1985 study has resulted in any substantial changes in the physical appearance of Orange Church. Based on its studies, the 1985 study committee recommended that the church consider a building program made up of seven points: 1) more and larger Sunday School rooms; 2) more space for the church office; 3) better nursery facilities; 4) larger fellowship hall; 5) increased storage areas; 6) more bathrooms; and 7) increased sanctuary space. The committee's suggestion had three parts. Phase I turned into the present fellowship hall/educational wing. Phase II was to be another building for Sunday School rooms that would be situated behind Phase I construction. Phase III was to be a new sanctuary that was to be located beginning about where the parking space starts and extending into the ball field. The present sanctuary was to be kept as a chapel for use in special services, including weddings and funerals. After consideration by the Study Committee and the Building Committee, Phases II and III were reversed because of the feeling that the church would need sanctuary space more than another Sunday School building. The congregation approved this plan although no date was set for its execution.

Church officials hired an architect, and his plans were approved by the congregation and Administrative Board. In December 1986, church leaders sponsored an every-member visitation to seek \$500,000 in faith commitments over a three-year period to support the construction. Each member was invited to sign a pledge, and members committed a total of \$336,780 in faith promises. Even though the pledges did not reach the \$500,000 mark, church officers went ahead with the construction project anyway because the church building fund had nearly \$75,000 in it from bequests and other sources and money was expected from an estate. That combination of funds put the fund total over \$500,000. On June 23, bids were received for the building, and the low bid was well within the church's budget. On Tuesday, June 28, 1988, Rev. Robert O'Keef and members of the Building Committee led a ground-breaking service for a \$1 million addition to the existing facilities of Orange Church. The Chancel Choir sang the anthem, "Christ Is The Cornerstone," and each member of the Building Committee participated in the service. The members were: Larry Freeman, chairperson, Frances Gravitt, Angie Haywood, Dave Davis, Ellen Kepley, and Fred Brooks.

Probably for the first time in Orange Church history, congregation members were not directly involved in raising the new structure. A professional contractor took care of the work there. Church members did, however, paint, rearrange, and decorate rooms in the old educational building while the new structure was going up. Members also contributed substantially to furnishing the new building. Major gifts included the complete furnishing of the pastor's office by Herb Tullis in memory of Marilyn Tullis; carpeting of the first educational wing by Doug and Josie Breeden; and furnishings for the church parlor by a variety of church members. In the latter room, there is a buffet in memory of Mabel Maddry by Avery Maddry, John and Shirley Maddry, and Eloise Maddry Vaughn; a sofa table and oval coffee table, in memory of Clyde and Nellie Hutchins by James R. (Randy) and Mildred Williams, Craven and Julia Bass, and Wayne and Patsy Hutchins; an oval drop leaf table in honor of Alice Hogan by John and Ellen Kepley and Preston and Velna Hogan; two oval end tables from the Catherine Ford Circle; six side chairs from the Mary Burch and Nellie Hutchins Circles; and two plates with hangers in



Groundbreaking Service June 28, 1988



Margaret Link, oldest lifetime member, assists in the groundbreaking while Preston Hogan and little David Haywood watch



*Choir performing at the groundbreaking service
Front Row: L-R Linda Mathers (organist), Trish Hicks, Jennifer McNeal, Laura Crowe, Esther Smith, and Jeanne Luttrell
Back Row: Wiley Williams, Rick Strunk, Bill Waddell, Ron McCracken, Pat Maynor, and Bill Chicurel (director)*



Groundbreaking Service June 28, 1988



*Building Committee for New Addition - 1988
L-R: Rev. Robert D. O'Keef (minister), Ron Weber, Fred Brooks, Larry Freeman (chairperson), Frances Gravitt, Dave Davis, Margy McFarling, Ellen Kepley (secretary), and Angie Haywood*



*Construction of New Educational Wing -
1988-1989*



*Construction of New Educational Wing -
1988-1989*

memory of Poidrous K. and Hattie L. Hogan by Walter and Annie Everett and Marvin Hogan. Some 129 church members heeded a call to purchase folding chairs for the new fellowship hall at a cost of \$23 apiece. And Josie Breeden, Karol McCracken, and Cely Chicurel designed the three banners that hang in the new fellowship hall. They signify the bread and cup, baptism, and the Methodist cross. The curio cabinet on display in the parlor entrance hall was acquired in May 1989 and was built by Bishop's Custom Cabinetry, Inc., Hillsborough, North Carolina. Several donations were given toward the purchase of this cabinet, which houses rotating displays depicting historic moments in the life of Orange Church. The History Committee is responsible for its contents.

About the time that Orange began to plan its new building, a group of UNC-CH computer science graduate students working under Fred Brooks built a computer graphics system called "Walkthrough," designed to let people explore new buildings visually, while the buildings are still under design. The research team needed a test case, so they begged a set of plans from McClure-NBBJ, the architects for Orange's new Fellowship Hall. From these plans, UNC-CH student Penny Rheingans and others made a complete three-dimensional computer graphics model of the planned new building, a model in which the different lights can be turned on and off by the user, and through which the user can roam with a joystick, or while walking on a steerable treadmill. The model has about 30,000 little triangular segments of walls, floors, ceilings, cabinets, etc. When the model is viewed, each segment is colored differently according to the diffusion and brightness of the lights that are turned on, to give a rather accurate lighting effect.

For the congregational meeting at which the church would decide whether to proceed or not, the UNC-CH team made a videotape of what one would see coming into the Fellowship Hall, walking from one end to the other, and going into and around the furnished kitchen. This was shown on a television monitor at the meeting, and it helped the congregation visualize how the proposed spaces would look.

Orange's Fellowship Hall has had wide public exposure — on national television programs about "virtual reality" simulations, at professional meetings, and in the advertising of computer graphics vendors. Occasionally, a newcomer to the church will look around the Fellowship Hall and remark, "I've seen this room before."

Even while the new building was being planned, improvements were necessary to older structures. Siding was added to the educational building at a cost of \$5,897 in 1986. And during construction of the new building, the Hut once again became essential in the life of the church. With remodeling going on in the educational unit (the old fellowship hall, for example, became church offices and the church parlor) and as the old unit was attached to the new, numerous classes were displaced. The Hut provided classrooms and a place for committee meetings and social activities during that period. Other classes and meetings were held in the sanctuary. And, for a period, any eating at the church was done once more on the grounds.

Writing in the *News of Orange*, Rev. Bideaux recalled that "Sunday mornings have been a supreme trial in patience and good-will for everyone. Keeping things located and clean has been next to impossible, but we have endured with a smile and grace. Meetings have been shifted around, even held on doorsteps. The Hut received new life as it became fellowship hall, class rooms, and a place for wedding receptions and retreats.

"I (and my many counselees) have learned that God is as present in the sanctuary or class room conference as He is in a private office. New people have learned how a spirit filled congregation can continue to thrive even under the most restricted circumstances.

"Maybe more than anything else," he said, "we have learned the meaning of flexibility in relationships, scheduling, and decision-making.



New Educational Wing - 1989



*Fourth and Fifth Grade Sunday School - 1990
L-R: Katie Ploghoft, Melissa Phillips, Shari VanBuren (substitute teacher), Laurie Breeden, Caley Lyles, Scott Poe, Allison Strunk, Lisa Haywood, Jami Gilmore, and B.J. Knight*



*Third Grade Sunday School - 1990
L-R: Stan Koziol (teacher), Stephen Cullum, Jennifer Kirkland, David Haywood, Mark Breeden, Blair Roszell, Daniel Barr, Clay Collins, Lauren Elfers, Andy Click, and Beth Koziol (teacher)*



*Four-year-old Sunday School - 1990
L-R: Ross Riddle, Chris Roszell, Jeff Penn, Michael Haywood, Matthew Duvall, Emily Gipe, Chase Holland, David Breeden, Ethan Pickett, Doug Koziol, and Philip Koziol*



*First Grade Sunday School - 1990
Front Row: L-R Lauren Joyner, Alisa Cullum, Kimberly Struble, Karen Kirkland, Susan Taylor, Kelly Kirkland, Dana Vanderlinden, and Kimberly Taylor
Back Row: John Hall, Justin Clark, Matthew Chicurel, Alex Penn, Joyce Cullum and Becky Bideaux (teachers)*



*Jericho Sunday School - 1990
Front Row: L-R Bill Chicurel, Philip Wilson, Donna Wilson, and Denise Arthur
Back Row: Dennis Dallke (teacher), Roger Barr, Jean Barr, Mike Landis, and Ellen Landis*



Bethany Sunday School - 1990
 Front Row: L-R Linda Carver, Randy Williams, Mildred Williams, Margorie Young, Eleanor Barr, Coke Barr, Tom Sorrell, Julia Blackwood, Ed Collins, Eugene Blackwood, Nancy Brooks, Ed Struble, and Jan Struble
 Back Row: David Peck, Gary Carver, and Fred Brooks (teacher)



Nazareth Sunday School - 1990
 Front Row: L-R Sandy Lange, Sheila Bishop, Andrea Stark, John Landreth, and Jane Landreth
 Second Row: Doug Lange, Rhonda Cheek, Steve Cheek, Bonnie Joyner, Bill Waddell, and Mickey Rogerson
 Back Row: Elaine Winston, Al Winston, Harold Rogerson, and David Joyner



Middle Sunday School - 1990
 Front Row: L-R Miriam Chicurel, Summer Dallke, Ben Kibler, and Brian Zegeer. Second Row: Courtney Sorrell, Jill Struble, Holly Barr, Bethany Garland, Stephanie Hall, James Click, and Trish Hicks (teacher). Back Row: Roxanne Hall, Jennie Breeden, Brooke Rogerson, Greg Lange, Kendrick Collins, and Chris Philips



Youth Sunday School - 1990
 L-R: Aimee Garland, Erika Fields, Jennifer Hass, Bryan Lange, and Rick Strunk (teacher)



Second Grade Sunday School - 1990
 L-R: Molly Ploghoft, Heidi Kerstedtler, Lindsay Strunk, Melanie Knight, and Barry Kendell (substitute teacher)



Kindergarten Sunday School - 1990
 Front Row: L-R Danny Wurzelmann, Brooks Riddle, Lisa Warner, Lucy Kerstedtler, Karen Blake, and Megan Pressley
 Back Row: Beth Gipe and Julie Pickett (teachers)

This is never easy to learn, much less to practice. It could be that what we have experienced during the time of construction can become hallmarks of our life even in the new facilities. In any case, we thank God for sustaining us."

When the building was completed, church members held a special celebration on Saturday, July 29, and Sunday, July 30, 1989. On Saturday afternoon the new facility hosted a variety of activities and that evening, the United Methodist Men served a barbecue dinner. The Sunday morning worship service was held in the new fellowship hall, and a covered dish luncheon followed. A songfest with special music followed in the afternoon.

The new facilities include a kitchen and large fellowship hall, a church parlor, office suite, choir room, youth center with kitchenette, extensive storage areas, several restrooms, plus additional Sunday School rooms. The basement rooms reflect Israeli geography of Christ's time by taking the names of Cana, Capernaum, Damascus, Bethsaida, Jericho, Bethany, Jerusalem, Bethlehem, Emmaus, Samaria, and Nazareth. The hall represents the Jordan River. The rooms on the ground floor are named to reflect our early Methodist heritage. The parlor is named after Susanna Wesley, the mother of John and Charles Wesley, and the fellowship hall is named the Wesley Fellowship Hall. The Sunday School rooms in the old wing of the educational building are named Epworth, the birthplace of John Wesley; Aldersgate, the place where Wesley's "heart was strangely warmed"; and Coke and Asbury, after early Methodist bishops in the United States.

A Consecration Service and a Homecoming were celebrated on October 1, 1989, in the new Wesley Fellowship Hall. Pastor Bideaux was joined in the pulpit by Bishop C.P. Minnick, Jr., District Superintendent Owen J. Fitzgerald, and Sandy Lange, chairperson of the Pastor-Parish Relations Committee. Bishop Minnick spoke on "Grace" and led the Service of Consecration. Larry Freeman, chairperson of the Building Committee, recognized the committee members, the architect, builder, and project supervisor. Craig Leonard of the McClure, NBBJ, Inc., Raleigh, was the architect who worked closely with the Orange Church Building Committee to make sure that the new building's design was in keeping with the lines of the present sanctuary. The Resolute Building Company erected the structure. After the service, the Wesley Fellowship Hall was quickly transformed from a sanctuary into a dining hall, and a line formed halfway around the hall to enjoy the great home cooking for which Orange Church is so famous.



Two- and Three-year-old Sunday School - 1990
L-R: Sam Wurzelmann, Allison Clark, Mary Ann Pressley, visitor, Jaclyn Holland, and Angie Haywood (teacher)



Bethlehem Sunday School - 1990
Front Row: L-R Jim Holland, Jan Holland, Kathleen Hall, Jean Hall, Holly Sinclair, Doris Click, and Don Click. Back Row: Jill Blake, Alice Finell, Phil Fields, Gail Fields, Melissa Knight, Bill Knight, Amilda Horne, and Van Haywood (teacher)



Susanna Wesley

Photo by permission of Methodist Library, United Methodist Church Archives and History Center, Drew University, Madison, New Jersey

In the fall of 1989, the Circuit Rider Program, a fund-raising program, was held to give members of Orange Church an opportunity to pledge additional funds over another three-year period to retire the approximately \$1 million cost of the building. Almost half the amount needed to retire the remaining \$500,000 debt was pledged at this time. The 1991 receipts indicate the pledges are being fulfilled, and church leaders are looking forward to the date that the new addition can be dedicated.

Also in the fall of 1989, the area between the sanctuary and the new building was further enhanced by the planting of a beautiful rose garden. The garden was a gift from Mary Cheek, a church member.

Fortunately for church members, the new building was ready to house Sunday services in late 1989 when the furnace in the sanctuary broke. That December was one of the coldest in recent years. But church members remained warm in the Fellowship Hall as work on the heating system progressed in the church. Members, however, were glad to return to services in the sanctuary.

Developing the Spiritual Lives of Church Members

Although much of the church's attention has been focused on the new building over the past few years, other aspects of ministry have not been neglected, and the spiritual life of Orange Church has been enriched in many ways during those years. In December 1985, for instance, the church began its publication of annual Advent devotional booklets. Members of Orange Church write the material for these books, which include a reading for each day of the four weeks before Christmas. Contributors do not have to be professional writers. A devotional, prayer, or poem from the heart by someone who sits in the pews on Sundays is all that is asked.

Entries in the Advent booklets ranged in length and in subject matter. In 1985, for instance, "Miss" Mabel Maddry asked members to "thank God for others" and noted that "I thank God for the garbageman who keeps our homes free from waste, for the milkman who delivers our milk. For those who police our cities and protect our homes. For doctors and nurses who care for us in illness, and whose long hours are spent in dedicated service. I thank God for friends who believe in me, even when sometimes it is hard to believe in myself, and for my family who know me best and who still love me." Trish Hicks used her space in the 1990 booklet to tell of how the Advent experiences had relevance to her life. "As I contemplated beginning my seminary studies this year, I was overcome with questions and fears. How will I ever afford to pay tuition and living expenses? Will my faith in God be shaken as I begin an academic study of theology? Can I do the huge amount of work that is required of students? How will God use me in Christian ministry? Suppose He sends me to a foreign country! The questions were endless! But there was one thing of which I was certain: God was calling me into Christian ministry. The God who was calling me into ministry would be the same God who would sustain me. This was the God of Mary. He calmed her fears; He would also calm mine."

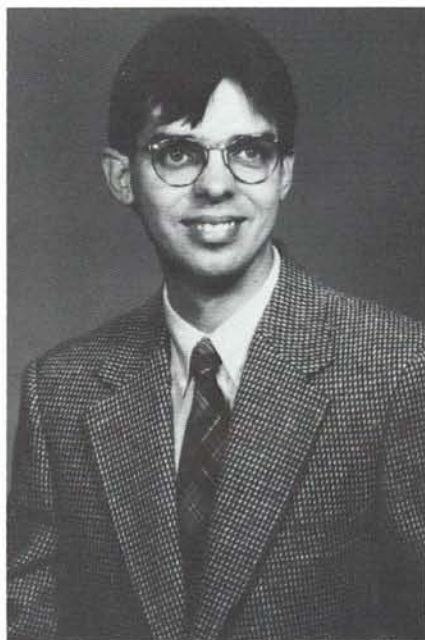
In March 1987, the church held a special series of Lenten services that had distinct ties to the congregation's past. Among the speakers were former pastors Cliff Shoaf, then associate director of the N.C. Conference Council on Ministries; Lynn Buzzard, then professor at Campbell University; John Paschal, then pastor of the First United Methodist Church in Laurinburg; David Clift, then pastor of the Westminster United Method-

ist Church in Kinston; and David Lewis, then pastor of the Main Street United Methodist Church in Suffolk, Virginia.

On August 8, 1987, church members attended their first workshop to learn how to make Chrismons. The goal was to have a Chrismon tree during Advent and Christmas that carried symbols to remind the congregation of various aspects of Christ's ministry. Through the leadership of Tanya Alvord, the first Chrismon tree appeared in the sanctuary in 1987. A Chrismon tree has graced the sanctuary at the holiday season every year since.

In November 1987, the church began Discipling Groups, which were to serve as a focus for the congregation's ministry. Pastor Bob O'Keef explained that Discipling Groups essentially were small group ministries that were based on the description of the early church found in Acts. The groups had to meet at least weekly, engage in Bible study, have intentional fellowship, plan to grow, and become involved in broader ministry. O'Keef hoped that these groups would lead to "a vast variety of ministry within the church family" and would benefit the fast-growing congregation. "As people are growing spiritually and are involved in ministry with others their love and concern for the whole church (and those outside the church) increases," he wrote in the *News of Orange*. "The result will be a church that is truly on fire for Christ and His Church."

Pastor Bideaux continued to encourage members of Orange Church in their spiritual growth as he conducted a seminar on that subject during Lent in 1989. The goal here was to strengthen members' prayer, meditation, reflection, and Bible studying skills.



Bill Holliday

Sending Members Into the Christian Ministry

As the congregation has grown in size and in spirit, so has Orange's contribution to the Christian ministry. Since the mid-1980s, four members have ventured into full-time Christian service. Each of these individuals has been interviewed by pastor-parish relations committees on the depth and sincerity of their commitment and has been endorsed by the church's charge conference. They are:

William (Bill) E. Holliday who came to Orange Church in February 1985 from the John Knox Presbyterian Church in Orlando, Florida. Originally from Williamston, North Carolina, Bill entered Duke Divinity School in 1985 and graduated in May 1988. Bill served as a student pastor at Union Grove United Methodist Church, Chapel Hill, from June 1986 to July 1988. He was appointed to the Scotland Neck United Methodist Church at the 1988 North Carolina Annual Conference and reappointed to serve Scotland Neck again in 1989 and 1990.

Roger Williams came to Orange Church in April 1986 from the New Covenant Church in Pompano Beach, Florida. Roger, responding to God's call to the ministry, became a local pastor and is serving the Hightowers Circuit, Mebane, North Carolina. He was licensed in 1987 by the North Carolina Annual Conference after having met the conditions for licensing as a local pastor.

J. Donald Johnson, who joined Orange Church on December 19, 1971, felt God's call to preach and began his studies at Duke Divinity School in 1987. He was accepted for candidacy by the 1988 North Carolina Annual Conference. He retired from his position as a professor in the UNC-CH School of Public Health and was appointed at the 1990 Annual Conference to serve as a student pastor of Rock Creek and Flint Ridge United Methodist Churches.



Roger Williams



J. Donald Johnson

And Trish Hicks, a native of Norlina, North Carolina, who became a member of Orange United Methodist Church in October 1985, had been a science teacher at Culbreth Junior High since 1982 before answering God's call. In the fall of 1990, Trish left her teaching job to begin studies at Duke Divinity School. Presently she is pursuing a master of divinity degree with plans to be ordained as a United Methodist minister. Trish was married in August 1991 to Noah Archer, a resident in pediatrics at UNC Hospitals. In addition to her studies, she is serving as half-time youth minister at Orange Church.

Trish and Noah organized and are directing a youth choir that began rehearsal in October 1991. The choir sang for the first time on November 10 and will continue to sing once a month, rotating between worship services. They will sing a variety of music from contemporary Christian music to spirituals and "classic" gospel songs.

The women's work continued to expand and change with the times as well. The UMW met in the Fellowship Hall for breakfast on January 20, 1990, to learn about "Hope for the Homeless." Jo Gilbert shared how God had worked in her life and encouraged her to reach out in love to the homeless. Elaine Winston told about the homeless in the local area, which led the group to contribute \$142 to send through the district UMW to aid the homeless and to participate in the local Inter-Faith Council's soup kitchen.

In November 1990, the Agape Circle was formed at the home of Maria Gargano. This circle's main purpose is service to Christ through service to others. Members spend their time together sharing, fellowshiping, working on projects, and discussing issues that impact every Christian woman's life such as abortion, the homeless, child pornography, etc.

And on September 30, 1991, another group of women at the church organized "The Sharing Circle." Its first sharing project occurred that Christmas, when members took gifts to residents at the Hillhaven-Orange Nursing Home.

Nurturing Youthful Members of Orange Church

Greater emphasis has been placed on the nurturing of youths entering the membership of Orange as well. Under the tutelage of associate pastor Douglas Cullum, the confirmation program took on several new dimensions. Now, for example, the confirmands are honored at a banquet just before they become members of the church. And, as part of their study, the young people have written affirmations of faith that become part of the worship service on the day that they take their places as full members of Orange Church. The 1990 statement of faith read:

I believe in God, the Maker and ruler of everything
who holds the world in His hands,
and who, like a Father and a Mother,
loves and protects all people,
animals, flowers and trees.

I believe in Jesus, God's only Son,
the Creator in human form
who loved us so much that he gave his life
so that we might be free from sin.
He is our eternal Friend, Savior and Shepherd



Trish Hicks Archer

who heals and forgives
and who someday will come again
to invite those who believe
to live with him in a place
of peace and happiness forever.

I believe in the Holy Spirit
who lives in our hearts today,
and who will never
let Jesus and those who believe be apart.
I believe in the Church
and in living a new life
with the help of God
who will reign over all forever and ever. Amen.

The 1990 confirmation program took on added significance for one member of the class. Miriam Chicurel, daughter of Bill and Cely Chicurel, had not been baptized as an infant, and the week before she joined the church, she was baptized in a most unusual way for present-day Methodists. The ceremony occurred in New Hope Creek where her father had been baptized when he went to Chapel Hill Bible Church.



Miriam Chicurel's Baptism

Sending Forth Short-term, Lay Missionaries

The Lord's work has been taking several different directions in recent years at Orange. Not only have there been significant changes in work in Chapel Hill, but members of all ages have learned that the term missionary can apply to people with special skills and limited time to share with the needy in other parts of the nation and the world. In 1989, for instance, Hurricane Hugo devastated sections of the Caribbean. Methodist leaders around the country sent out a call for volunteers to go to certain islands to help rebuild churches and other facilities. John Kepley, a longtime member of Orange, was one of those who answered the call to work with other Methodists on St. Croix during the spring of 1990 under the sponsorship of the Burlington District.

"Our mission," says John, "was to assist in restoring church facilities damaged by Hurricane Hugo. It was an experience that I never expected to be a part of — but one that I shall never forget. The twelve members of the team soon became 'family.' We had a common goal — to reach out to strangers who needed our services. The natives of the island reached out to us with their love and appreciation. We worked hard, and at the end of every day, we had devotionals — a time of prayer — so much to be thankful for. When time came to come home, I knew that I would volunteer for another work team in the future. I would not be as hesitant as I was about this trip — God had found a special way to use me."

God found a similar way to use the church's young people, according to Barry Kendell, who is a member of the work area on youth. In 1990, Youth Ministries sponsored a four-day mission project to Red Springs, North Carolina, which was open to both youth and adults of the church. "The Robeson County Church and Community Services directs teams of volunteers who do house repairs for indigent families in their county," Kendell said. "Our group, which consisted of three youths and six adults, roofed and repainted a house for their project. Working, sleeping, eating, playing, and worshipping together away from their normal home was



St Croix Project - 1990

Robeson County Youth Project

educational and spiritually uplifting. Opportunities were available to learn about the inhabitants of this community such as the Lumbee Indians." Another work team including eight youths and fourteen adults went to Robeson County in the summer of 1991.

And in 1991, Doug Gipe told members of the congregation that he had been called of God "to be part of a sixteen-person Mission Building Team to assist in preparing classrooms and a library for the incoming students at Africa University." The school would be the ultimate destination of the Paul Chilcotes, Orange-sponsored missionaries. But Doug was not being called to teach or to counsel or to nurse. "My calling," he told the congregation, "is to use the building skills I learned from my father to be of service to our father, God Almighty."

Church members aided Doug's participation in the denomination's Volunteers in Mission program in early 1992 by helping to raise money for the trip, by prayerful support, and by assisting Doug's wife, Beth, as she stayed home tending the couple's children. His trip was so rewarding that a Volunteers in Mission program has been set up at Orange Church and a team of congregation members planned a similar expedition to another site in summer 1992.

Even as Orange Church members learned of new ways to serve the Lord in the world, they also embarked on new ventures to develop their spiritual lives. In 1991 during Lent, for example, Rev. Bideaux called for ten "brave Christians" to join him in a Great Experiment that would last for thirty days. Those who agreed to participate pledged: 1) to spend from 5:30 to 6 a.m. each day in private prayer and meditation; 2) to join with others once a week to pray together and, as led, to share an experience with God; 3) to give to God and His Church two hours of service and one-tenth of their earnings each week for a month. The ten "brave Christians" signed up and later relayed the benefits of that experience to the church as a whole. Another "experiment" was held that summer.

Church members also launched a new program to emphasize intercessory prayer in 1991. One aspect of this ministry is a prayer chain whereby persons let their requests for prayer be known or become participants in the chain themselves. Jack Caldwell headed this program, and Stan Koziol presently serves in this position.

To facilitate prayer, church leaders decided to have the sanctuary opened to all for prayer between 6 a.m. and 6 p.m. Anyone who wishes to spend some quiet time with God may now come to the sanctuary any time during those hours. Each Tuesday evening there is a brief intercessory prayer service from 6:30 to 7 p.m. Participants in this service pray particularly for the members and ministries of Orange Church.

Finally, "A Guide for Intercessory Prayer" booklet was published for participants to use. The first issue covered the weeks of December 2, 1990, through May 19, 1991 — Advent to Pentecost. The second issue covered the weeks of May 26 to November 24, the Sundays after Pentecost, and the



*Robeson County Completed Project.
Front Row: L-R Erica Kendell, Stacy Bizzell, Erika Fields, next two are homeowners, Doug Cullum, and Phil Fields.
Back Row: Robby Fields, Chris Bizzell, and David Nuttall*

third issue for the weeks of December 1, 1991, to June 7, 1992. This booklet is a prayer ministry for each week listing members and families of Orange United Methodist Church, together with daily Bible readings for each week and special concerns for the life and progress of the church.

Orange Church and the Death of Coy Maddry

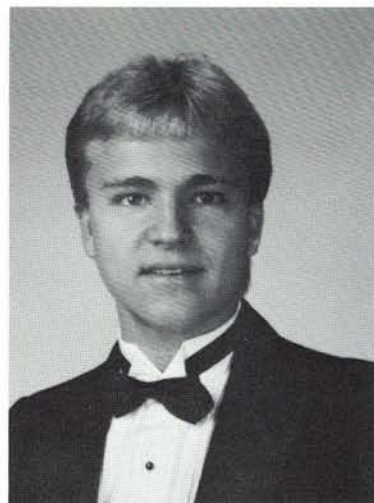
The prayer life of the church was deeply challenged in the early hours of Tuesday, January 1, 1991. Avery Coy Maddry, the 18-year-old son of Ronnie and Judy Maddry, was struck by a car while leaving a New Year's Eve party and severely injured. Coy had been born into the church, was an active leader in the MYF, and known by many church members. Within hours, the news of the accident spread throughout the church and spontaneous prayers were voiced from homes throughout the community. On Wednesday, January 2, about twenty-four hours or so after the congregation learned of Coy's accident, church members and friends filled the sanctuary for a special prayer service. Following the prayer service, a 24-hour prayer vigil was held with every time slot, including those in the early morning hours, full.

Coy was a freshman at N.C. State University in Raleigh and just three weeks short of his nineteenth birthday. Friends and relatives gathered at the hospital in such numbers that the waiting room was overcrowded and people flowed into the hallways; hospital officials set aside a special room for all those there to express concern, love, and support to Coy and his family. Hospital personnel, including doctors and nurses, high school teachers, Coy's pastors, and ministers from the community cared for the grief-stricken visitors. Regular updates on Coy's condition were given to all his and his parents' and his sister's friends gathered there.

When the crowd at the hospital grew too substantial for personnel there to manage, Orange's pastors, persons involved with Youth Ministries, and other volunteers from the congregation and community decided to open the church sanctuary and adjoining fellowship hall so friends would have a place to gather and comfort one another. Half hour updates from the hospital were given so that they could stay in touch with Coy's situation. Church members were there to talk and pray with them as needed, or to feed them or to help them take off nervous energy by playing a little basketball. A good deal of time was spent praying in the sanctuary — and often by young people who were not churchgoers, much less members of Orange church.

Coy died Monday, January 7, 1991. Coy's service of death and resurrection was held in Orange United Methodist Church on Thursday, January 10, 1991, with interment in the church cemetery. Presiding ministers were René O. Bideaux and Douglas R. Cullum. UNC-CH Assistant Athletic Director John Lotz spoke. Friends, relatives, and fraternity brothers from Sigma Alpha Mu participated. Friends served as pallbearers.

An estimated crowd of well over 1,000 people attended the services. To help accommodate the large gathering of mourners, closed circuit television was temporarily installed in the adjoining church fellowship hall for people unable to get into the sanctuary. The remaining crowd overflowed onto the church yard and listened to the service through loudspeakers. Mourners included persons of all ages, races and sexes, and they represented people from all walks of life — Chapel Hill High School students, N.C. State University students, teachers, coaches, judges,



Avery Coy Maddry

lawyers, law enforcement officers (Ronnie Maddry, Coy's father, is a deputy with the Orange County Sheriff's Department), friends, and relatives of the family.

Those attending the services heard Rev. René Bideaux say in prayer, "We give him over to you and rejoice in the triumph you have won for him. . . . May we celebrate Coy's life, that loving, caring and honest person. He always spoke kindly; he recognized and greeted us so cheerfully and sincerely. May we profit from his example and be sustained by his memory."

After Coy's death, family and friends organized and established the Coy Maddry Memorial Scholarship Fund, which was to be administered by Orange United Methodist Church with a special advisory committee representing the total Chapel Hill community formed to select recipients. The scholarship fund was to be awarded annually to a graduating senior at Chapel Hill High School who has "earned at least one varsity letter in athletics and best exemplif[ies] Coy Maddry's life through the qualities he demonstrated — hard work and dedication, high academics, exemplary character and leadership as reflected in church, school and civic activities." Approximately \$15,000 has been given to the fund by various individuals and organizations. A \$1,000 scholarship, the first, was awarded in June 1991 to Matthew (Matt) Stevens, who, at the time of this writing, is attending Appalachian State University, Boone, North Carolina.

In addition, a suite of rooms in the Fellowship Hall designated for use by the youth of the church was named "The Coy Maddry Youth Suite." Furnishings for the rooms were donated by the William W. Creech family in honor and loving memory of Coy.

A verse lifted from a poem written by Coy's sister, Heather, in tribute to him, is his epitaph. It reads:

"Right from the beginning I knew I had the best,
Coy always gave his all and never any less."

Coy Maddry's death touched a wide spectrum of church members. Memories of the extended family that had so typified the church's existence over the years accompanied the sadness brought by the tragedy. And the problem for the congregation again became how to preserve that sense of family — in the absence of the molding force of tragedy — within an ever-growing membership.

Planning for the Twenty-first Century

To a certain extent, preserving that sense of family was the central mission of a long-range planning committee that worked during much of 1991 considering anticipated growth of the church. The Administrative Board charged the committee, chaired by Steve Grubb, "to recommend a vision for the ministry and mission of Orange United Methodist Church during the next ten years." In preparing for that task, committee members discovered some rather outstanding statistics. From 1955-1965, for instance, church membership increased about 4.6 percent per year; from 1965-1986, the percentage increase per year was 4.3. From 1986-1991, however, church membership had grown by 6.4 percent per year — despite the fact that the population growth in Chapel Hill averaged only around 2 percent for the previous decade. Committee members anticipated that the church could well grow from 6 to 8 percent per year into the twenty-first century.

Looking at this growth and at its breakdown among various age groups, the long-range planning committee centered much of its attention on programming, recommending, among other things, "quality day care programs for both young and old" and "the development of 'shepherding' groups" to make sure that each member of the congregation could have close ties with a small group of other members.

When it came to facilities, the committee suggested that church leaders look particularly at the need for educational facilities to accommodate the growing church program. The new Fellowship Hall, the committee noted, "is already at capacity for some 'all-member' activities and is not adequate for all recreational activities." The same problem existed for the youth suite, which is too small for the seventy-some youth of the church and the youth pastor. Church leaders are seeking the best way to meet such needs. While evaluating a variety of needs, the committee significantly noted, "given the importance of the present sanctuary to the unique history, culture and life of Orange," means of alleviating crowded Sunday services should be found short of a new sanctuary. One suggestion was to add an additional Sunday morning service, which was tried during Lenten season in 1992.

Remembering the Past

The long-range planning committee's concern for the existing sanctuary showed its appreciation of the history of Orange United Methodist Church. As the committee's report showed, much of the congregation's energies in recent years has been devoted to meeting the needs of the present and future. But throughout its long history, Orange Church has been well-known for its ties with its past. Such ties reappeared once again in the fall of 1990 when church members returned to the worship style of their ancestors. The mood was set by a man-made brush arbor complete with lantern that was placed at the altar of the church. The camp meeting, 1990 style, had begun. Sessions grew out of the hymnody Sunday School class, which was taught by Fred and Nancy Brooks in 1990 after the new Methodist hymn books appeared. The idea was to explore our Methodist tradition and to increase the emphasis on conversion and informality in worship services. Special music, preaching, and fellowship highlighted these sessions, just as they did in the early days in order to revitalize personal religious experiences and bring new life based on old feelings to those who attended. Such sessions highlighted the special nature of Orange Church — a congregation facing tomorrow with a firm understanding of yesterday.

Members of Long Ago



Minnie T. Blackwood



Samuel J. Brockwell



Fannie Sugg Brockwell



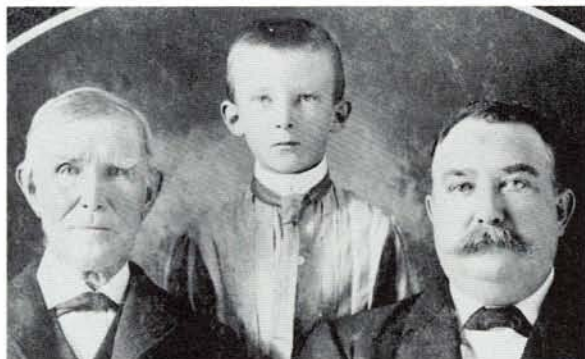
Lena Whitt Burch



Moriah (Rigie) Collier



Alexander and Lizzie B. Freeland



"Uncle" Sam Gattis, Samuel Gattis, Jr., and Samuel Gattis, Sr.



Hattie and Poidrous Hogan



Mary Ida Burroughs Hogan



Novella Hogan



Thomas Edward Hogan



Oscar Hogan Family



W. Thomas and Glenn Hogan



William D. Hogan



James A. and Hattie F. Maddry

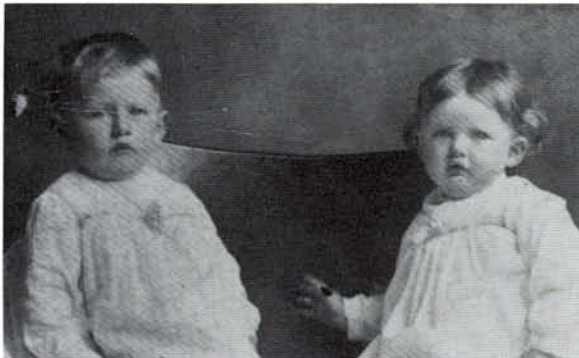


Fred and Julia Potts



Eugene O. Turrentine, Theodosia R. Turrentine, and Ernest E. Turrentine

Known Twins of the Orange Family



*Lawrence and Louise Blackwood
Born May 5, 1905*



*William and Elizabeth Conlon
Born March 29, 1986*



*Taylor Clark and Carter Vance Fleet
Born March 2, 1990*



*Andrew and William Gipe
Born June 22, 1989*



*Kelly and Karen Kirkland
Born August 14, 1984*



*Julia and Myanda Servoss
Born February 11, 1991*



*Kimberly and Susan Taylor
Born February 22, 1984*

Endnotes

1. W.L. Grissom, *History of Methodism in North Carolina* (Nashville, Tenn.: Publishing House of the Methodist Episcopal Church, South, 1905), I:48-49.
2. *Ibid.*, 103.
3. *Encyclopaedia Britannica*, (Chicago: Encyclopaedia Britannica, 1953), 15:359.
4. Grissom, 121.
5. *Ibid.*, 326-27.
6. Some members hypothesize that the early records were lost during the construction of the 1924 church. Others believe that early church records survived the building of the 1924 church and that they were stored in a member's home because the church itself had no office space. Legend has it that many records were destroyed when the Malcolm Blackwood home burned in 1940. Regardless of which scenario is closer to the truth, the fact remains that early church records are sparse indeed.
7. *Orange County, 1752-1952*, ed. Hugh T. Lefler and Paul W. Wager (Chapel Hill, N.C.: Orange Printshop, 1953), 297-98.
8. *The History of Carrboro Methodist Church*, 4.
9. James Vickers, *Chapel Hill: An Illustrated History* (Carrboro: Barclay Publishers, 1985), 48.
10. *Ibid.*, 48-49.
11. *Durham Morning Herald*, 25 September 1947, quoted in Amy Childs Fallaw, *The Story of Duke's Chapel* (Durham, N.C.: n.p., 1967), 7.
12. Fallaw, 6.
13. In the *North Carolina Journal*, 1859, 146, the obituary shows Alexander Gattis, Jr.'s birth date as 1819; however his grave stone indicates his birth date as 1818.
14. Lefler and Wager cited Alexander Gattis, Jr. (1818-1859), as the first minister of Orange Church, but it is unlikely that he was because he would have been only fourteen years old in 1832. *Orange County, 1752-1952*, 297-98. Dr. Maddy's notes say that Gattis was the first minister to go out from Orange Church.
15. Grissom, I:177.
16. *Encyclopedia of World Methodism* (Nashville, Tenn.: United Methodist Publishing House, 1974), II:1366.
17. *Ibid.*, 1367.
18. *Ibid.*
19. *Ibid.*
20. Quoted in program for the Service of Celebration, October 1968.
21. United Methodist Women, "I Pledge" card.

Appendices



Wintry view through sanctuary windows

Ministers' Data Sheet

Orange United Methodist Church does not have a complete list of its early ministers. Ministers changed circuits often, therefore, unless the circuit is known, it is difficult to determine the minister. An asterisk (*) to the left of a minister's name indicates that after considerable research, the determination was made that these are the individuals who most likely served Orange in some of the earlier years.

*THOMAS R. BRAME (1832–February 1833) Orange Circuit. Brame was born on October 1, 1796 in Mecklenburg County, Virginia. He died at his residence in Granville County on January 13, 1848. Place of burial is unknown.

*HENRY SPECK (February 1833–February 1834) Orange Circuit. Speck was born in 1802 in Virginia. He died in 1844 in Lexington and was buried in Boydton, Virginia.

*GEORGE W. DYE (February 1834–February 1835) Hillsborough Circuit.

*A. H. KENNEDY (February 1835–February 1837) Hillsborough Circuit.

*ADDISON LEA (February 1837–January 1838) Hillsborough Circuit. Lea was born in Person County, North Carolina (?) and died in Tennessee (?).

*JOHN A. MILLER (January 1838–January 1839) Orange Circuit. Miller was born March 9, 1799 in Prince Edward County, Virginia. He died in 1849 in North Carolina. Place of burial is unknown.

*ROBERT P. BIBB (January 1839–January 1840) Orange Circuit. Bibb was born in 1812 in Nelson County, Virginia. He died on June 29, 1885 in Trinity where he was also buried.

*JOHN RICH (January 1840–December 1840) Orange Circuit. Rich was born in 1815 in Davie County. He died on October 25, 1851 in Davidson County. Place of burial is unknown.

ROBERT C. MAYNARD (December 1840–October 1841) Haw River Circuit. Maynard was born about 1815 in Surry County, Virginia. He died at his residence in Granville County on November 23, 1863 and was also buried in Granville County.

*ARTHUR F. HARRIS and *CHARLES P. JONES (October 1841–October 1842) Orange Circuit. Harris was born in 1818 in Montgomery County. He died in 1857 in Thomasville and was also buried in Thomasville.

WILLIAM W. NESBITT (October 1842–October 1843) Orange Circuit. The name is sometimes written as William M. Nesbit. Nesbitt was born October 4, 1812 in Catawba County. He died on November 2, 1856 in Patrick County, Virginia. Place of burial is unknown.

JOHN R. McINTOSH (October 1843–December 1844) Orange Circuit. McIntosh was born in 1799 in Isle of Skye, Scotland. He died and was buried in 1869 in Cumberland County.

*WILLIAM ANDERSON (December 1844–December 1846) Orange Circuit. Anderson was born on January 4, 1803 in Madison County, Virginia. He died in 1859 in Caswell County and was buried near Pelham.

*EVAN E. FREEMAN (December 1846–November 1848) Orange Circuit. Freeman was born on August 15, 1820 in Granville County. He died on April 8, 1854 in Whitmill, Virginia where he was also buried.

*WILLIAM M. JORDAN (November 1848–November 1849) Hillsborough Circuit. Jordan was born on April 5, 1813 in Goochland County, Virginia. He died on February 25, 1882 in Roxboro where he was also buried.

RICHARD S. WEBB (1865–November 1869), Orange Circuit (1865–1866); Durham Charge (1866–1869). Webb was born in 1837 in Person County. He served as a chaplain in the Confederate Army 1864–1865. He died on November 20, 1901 at the parsonage near Greensboro. Webb had been assigned to the Greensboro Circuit in 1900.

JOHN W. TILLET (November 1869–December 1871) Durham Charge. Tillett was born in Camden County on November 23, 1812. He died on July 17, 1890 and was buried in Elmwood Cemetery in Charlotte.

JOSEPH J. RENN (December 1871–December 1877), Durham Charge (1871–1875); Chapel Hill and Haw River Charge (1875–1877). Renn was born in Warren County on June 12, 1839. He died on January 2, 1906 in Wilson. Funeral services were held in Trinity Church, Durham, followed by burial in the Durham Cemetery.

THOMAS A. STONE and J. F. HEITMAN (December 1877–December 1882) Chapel Hill Charge. Stone was born in Pittsylvania County, Virginia on March 14, 1853. He died on February 12, 1887 in Rowan County. Burial was in Mocksville.

M. H. MOORE (December 1882–December 1883) Chapel Hill Charge.

RODERICK B. JOHN (December 1883–December 1886) Chapel Hill Charge. John was born in Marlboro County, South Carolina on July 11, 1859. He died on August 25, 1931. Funeral services were held in Hay Street Church in Fayetteville followed by burial in the Laurinburg Cemetery.

JOSEPH R. GRIFFITH (December 1886–December 1887) Chapel Hill Charge. Griffith was born in Richmond, Virginia. He died on January 26, 1908. He was a man of results. Nearly every circuit in which he traveled was divided into two or

more good pastoral charges. Date of birth and place of death and burial were not found.

RUFUS C. BEAMAN (December 1887–December 1888) Chapel Hill Station. Beaman was born near Rocky Mount on February 21, 1860. He died on April 27, 1926 in Tarboro. Burial was in Willow Dale Cemetery in Goldsboro.

JOSEPH B. MARTIN (December 1888–December 1889) Durham Circuit. Martin was born in Henry County, Virginia on March 1, 1824. He died on December 11, 1897 in Danville, Virginia and burial was in the old Chapel Hill Cemetery.

OLIVER O. RYDER (December 1889–December 1890) Durham Circuit.

JONATHAN SANFORD (December 1890–December 1892) Durham Circuit. Sanford was born in Richmond County on March 30, 1834. He died on June 19, 1904 in Siler City and burial was in Lumberton.

JOHN W. JENKINS (December 1892–July 1895) Durham Circuit. Jenkins was born in Granville County on May 4, 1832. He died on July 4, 1906 at the Methodist Orphanage in Raleigh. Funeral services were held in Edenton Street Church in Raleigh.

CHARLES W. ROBINSON (July 1895–December 1895) Durham Circuit. Robinson was born in Mount Gilead on September 17, 1858. He died on April 8, 1921 in Clayton. Funeral services were held in Horne Memorial Church in Clayton. Burial was in Oakwood Cemetery in Raleigh.

SAMUEL T. MOYLE (December 1895–December 1896) Durham Circuit. Moyle was born in Chatham County on March 19, 1864. He died on November 10, 1934 in Salisbury where he was also buried.

WILLIAM J. TWILLEY (December 1896–December 1897) Durham Circuit. Twilley was born in Wicomico County, Maryland on July 23, 1852. He died on January 8, 1923. The funeral was held in Asbury Church, Allen, Maryland and burial was in the church cemetery.

JACOB H. McCracken (December 1897–December 1901) Durham Circuit. McCracken was born in Orange County on July 15, 1863. He died on December 17, 1946. Funeral services were held in Asbury Methodist Church in Durham. Burial followed in Maplewood Cemetery.

JASPER B. THOMPSON (December 1901–December 1905) Durham Circuit. Thompson was born on June 3, 1867 in Randolph County. He died on February 28, 1939. Funeral services were held in Salem Church, Goldsboro Circuit where he was serving. He was buried in Siloam Church Cemetery in Randolph County not far from his childhood home.

GEORGE W. FISHER (December 1905–November 1909) Durham Circuit. Fisher was born on May 8, 1859 in Catawba County. He died on January 15, 1926 in Garner while serving on the Garner Circuit. Burial was in Zebulon.

JASPER B. THOMPSON (November 1909–December 1910) Durham Circuit. Same as above – 1901–1905.

WILLIAM P. CONSTABLE (December 1910–November 1914) Durham Circuit. Constable was born in 1865 in Hereford, England. He died on February 26, 1924 in Durham and was also buried in Durham.

WILLIAM R. SHELTON (November 1914–July 1916) Orange and Carrboro Charge. Shelton was born in Waynesville on December 16, 1887 and died on December 8, 1962.

CLARK C. ALEXANDER (July 1916–December 1916) Orange and Carrboro Charge. Alexander was born on December 30, 1892 in Cottage Grove, Tennessee. He died on January 21, 1932 in Clinton. Funeral services were held in the First Methodist Church of which he was minister. Burial was in the Clinton Cemetery.

JOHN R. EDWARDS (December 1916–December 1918) Orange, Carrboro, and Massey's Chapel Charge. Edwards was born on April 3, 1889 in Mount Vernon Springs. He died on May 17, 1948 in Roanoke Rapids and was buried in Siler City.

BENJAMIN C. MERRITT (December 1918–November 1919) Orange and Carrboro Charge. Merritt was born on October 29, 1884 in Sampson County. He died on September 7, 1972 in Raleigh. Funeral services were held in the First United Methodist Church in Cary. He was buried in the Raleigh Memorial Park.

AVERY S. ABERNATHY (November 1919–July 22, 1920) Orange and Carrboro Charge. Abernathy was born on May 11, 1893 in Lincoln County. He died on July 22, 1920 in Durham. Burial was in Chapel Hill.

JOHN O. LONG (August 1920–November 1921) Orange and Carrboro Charge. Long was born on April 11, 1892 in Columbus County. He died on April 17, 1981 in Apex. Burial was also in Apex.

JOHN W. AUTRY (November 1921–November 1925) Orange and Carrboro Charge. Autry was born on May 28, 1872 in Cumberland County. He died on November 18, 1944 in Wilmington. Funeral services were held in Camp Ground Methodist Church in Fayetteville followed by burial in the church cemetery.

JOHN F. STARNES (November 1925–November 1928) Orange and Carrboro Charge. Starnes was born on January 12, 1877 in Buncombe County. He died on December 17, 1946 in Watts Hospital in Durham. Funeral services were held in Duke Memorial Methodist Church in Durham.

ALVIN A. JONES (November 1928–November 1930) Orange and Massey's Chapel Charge.

F. B. JACKSON (November 1930–November 1932) Orange and Massey's Chapel Charge (1930–1931); Orange and Carrboro Charge (1931–1932).

LESLIE L. PARRISH (November 1932–November 1935) Orange and Carrboro Charge (1932–1933); Orange, Merritt's Chapel and Carrboro Charge (1933–1935). Parrish was born on January 8, 1901 in Johnston County. He died on April 14, 1965 in Durham. Funeral services were held in Fifth Avenue Methodist Church in Wilmington with burial in Greenlawn Cemetery.

W. CLARK ELLZEY (November 1935–June 1937) Orange, Carrboro and Merritt's Chapel Charge (1932–1933); Orange, Carrboro and Massey's Chapel Charge (1936–June 1937).

FLOYD PATTERSON (June 1937–November 1937) Orange and Carrboro Charge.

R. LEON CROSSNO (November 1937–November 1938) Orange, Carrboro and Merritt's Chapel Charge.

J. KERN ORMOND (November 1938–November 1939) Orange, Carrboro, Massey's Chapel and Merritt's Chapel Charge.

VERGIL E. QUEEN (November 1939–November 1945), Carrboro, Orange, Massey's Chapel and Merritt's Chapel Charge (1939–1940); Carrboro, Orange, Massey's Chapel, Merritt's Chapel and Clover Garden Charge (1940–1943); Carrboro, Orange, Massey's Chapel and Merritt's Chapel Charge (1943–1945).

JOHNNIE L. JOYCE (November 1945–November 1948), Carrboro, Orange, Massey's Chapel and Merritt's Chapel Charge (1945–1947); Carrboro, Orange and Merritt's Chapel Charge (1947–1948).

MARVIN E. TYSON (November 1948–November 1949) Carrboro, Orange and Merritt's Chapel Charge. Tyson was born March 4, 1901 in Greene County. He died on October 14, 1953 in the Methodist Church in Carrboro. Funeral services held in this church were followed with burial in Farmville.

HOWARD E. HARDEMAN (November 1949–September 1952) Orange and Merritt's Chapel Charge.

E. CLIFF SHOAF (September 1952–November 1953) Orange and Merritt's Chapel Charge.

J. JOSHUA BOONE (November 1953–October 1954) Orange and Merritt's Chapel Charge. Boone was born on October 1, 1881 in Northhampton County. He died on June 5, 1967 in Watts Hospital in Durham. Funeral services were held at Asbury Methodist Church in Durham followed by burial in Maplewood Cemetery.

C. DONALD ROETTGER (October 1954–June 1956), Orange and Merritt's Chapel Charge (1954–1955); Chapel Hill Circuit consisting of Orange, Cedar Grove and Union Grove Churches (1955–1956).

EMANUEL M. GITLIN (June 1956–June 1957) Chapel Hill Circuit consisting of Orange, Cedar Grove and Union Grove Churches.

KEY W. TAYLOR (June 1957–October 5, 1958) Chapel Hill Circuit consisting of Orange, Cedar Grove and Union Grove Churches. Taylor was born on July 30, 1907 in Charleston, Arkansas. He died at the Pines Rest Home near Louisburg on March 10, 1975. Memorial services were held on March 12, 1975 from the Louisburg United Methodist Church at 11:00am and from Wesley United Methodist Church in Pitt County at 3:00 pm.

JOSEPH C. ALEXANDER (October 5, 1958–June 1959) Orange.

DAVID KIRK (June 1959–June 1960) Orange.

DAVID B. LEWIS (June 1960–June 1964) Orange.

LYNN R. BUZZARD (June 1964–June 1966) Orange.

JOHN S. PASCHAL (June 1966–June 1972) Orange.

JAMES A. NOSEWORTHY (June 1972–June 1973) Orange.

EDDIE WALKER (June 1973–June 1975) Orange.

DAVID S. CLIFT (June 1975–June 1985) Orange.

ROBERT D. O'KEEF (June 1985–June 1988) Orange.

RENÉ O. BIDEAUX (July 1988–present) Orange.

Budget Comparison Past and Present

CARRBORO CHARGE BUDGET 1949

Pastor's Salary	\$3,000.00
World Service	860.00
Conference Claimants	420.00
Episcopal	32.25
District Superintendent	150.00
Retirement	30.00
Sustentation	97.72
Orphanage	342.00
District Work	50.00
Golden Cross	50.00
Camp Fund	<u>45.00</u>
TOTAL	\$5,076.97

CARRBORO METHODIST CHURCH

Pastor's Salary	\$2,100.00
World Service	640.00
Conference Claimants	305.00
Episcopal	20.00
District Superintendent	100.00
Retirement	20.00
Sustentation	72.00
Orphanage	200.00
Golden Cross	25.00
Camp Fund	25.00
District Work	<u>25.00</u>
TOTAL	\$3,532.00

ORANGE METHODIST CHURCH

Pastor's Salary	\$ 660.00
World Service	190.00
Conference Claimants	90.00
Episcopal	10.00
District Superintendent	40.00
Retirement	8.00
Sustentation	22.00
Orphanage	110.00
Golden Cross	20.00
Camp Fund	15.00
District Work	<u>20.00</u>
TOTAL	\$1,185.00

MERRITT'S METHODIST CHURCH

Pastor's Salary	\$ 240.00
World Service	30.00
Conference Claimants	25.00
Episcopal	2.25
District Superintendent	10.00
Retirement	2.00
Sustentation	3.72
Orphanage	32.00
Golden Cross	5.00
Camp Fund	5.00
District Work	<u>5.00</u>
TOTAL	\$ 359.97

Orange was one of three churches on the Carrboro Charge. The budgets of each church are listed separately as well as the combined budget for the entire charge.

ORANGE UNITED METHODIST CHURCH 1991 OPERATING BUDGET SUMMARY

ANTICIPATED RECEIPTS

Offering	\$206,560
Interest Earned	1,200
Program Receipts	2,600
Building Fund	<u>120,000</u>
TOTAL	\$330,360

ANTICIPATED EXPENDITURES CHURCH MINISTRIES

Administrative Board	
Contingency Fund	2,569
Finance Committee	650
Council on Ministries	500
Church & Society	450
Education	4,500
Evangelism	1,610
Missions	400
Stewardship	100
Worship	1,250
Children's Ministries	1,360
Family Ministries	400
Youth Ministries	3,350
Communications	<u>250</u>
TOTAL Church Ministries	\$ 17,569

FACILITIES & OPERATIONS

Utilities — Church Only	15,500
Insurance	3,371
Maintenance	
Parsonage	1,900
Church	2,800
Equipment	4,450
Lawn & Grounds Upkeep	4,150
Capital Improve/Leases	2,225
Discipling	1,000
Office Supplies	3,000
Postage	4,000
Kitchen/Bath Supplies	1,600
Misc. (Flowers, etc.)	200
Transportation	<u>1,000</u>
TOTAL Facilities	\$ 45,556

STAFF — SALARY, BENEFITS, TRAVEL

Pastor	49,432
Associate Pastor	16,185
Administrative Secretary	17,595
Sexton	13,440
Choir Director	4,775
Organist	4,400
Nursery Workers	3,346
Child Care/Baby Sitters	1,150
Social Security	3,000
Travel	5,400
Staff Contingency	<u>1,700</u>
TOTAL Staff	\$120,423

CONNECTIONAL & OUTREACH RESPONSIBILITIES¹

Ministerial Supp/Connec Admin	10,651
World Srv/Conf Benevolence	12,872
Black College Fund	661
African University Fund	169
Episcopal Fund	868
Interdenom Coop	98
SE Jurisdict Fund	249
District Work Fund	744
Emergency Relief Fund	<u>500</u>
TOTAL Connect & Outreach	\$26,812

MORTGAGE AMORTIZATION

Interest	40,000
Principal	80,000
TOTAL Mortgage	120,000

TOTAL 1991 BUDGET \$330,360

¹ In addition, Special Days, 5th Sundays and Harvest Festival receipts are directed to specific missions projects

Chairpersons of Administrative Board

Robert Shelton	1959-1960
	1960-1961
Craven Bass	1961-1962
Al Peacock	1962-1963
V. A. Hoyle	1963-1965
Robert Daniel	1965-1967
David Roberts	1967-1969
V. A. Hoyle	1969-1971
Fred Brooks	1971-1973
Buddy Kitchens	1973-1974
Ron Hass	1975-1976
Bud Hampton	1977-1978
Fay Daniel	1979-1980
John Harris	1981-1982
Larry Freeman	1983-1984
Ed Struble	1985-1986
Sandy Lange	1987-1989
Tom Sorrell	1990-1991

Secretaries of Administrative Board

Nell Hoyle	1961-1962
Julia Blackwood	1962-1967
Ellen Kepley	1967-1988
Pat Peck	1989-1991

Treasurers

Floyd Burch	1928
Henry Burch	1928-1966
William W. Creech	1966-1973
Julia Blackwood	1973-1987
Karol McCracken	1988-1990
David Peck	1991-

Financial Secretaries

Robert Maddry	1969-1972
Wayne Hutchins	1972-1976
John Harris	1977-1978
William Collier	1979-1986
Denny Iceman	1987 (part of year)
Julia Blackwood	1987-1989
Jeriann Spring	1990-1991

Sunday School Superintendents

Abel Maddry	
I. D. Hutchings	1879-1885
J. L. Hutchings	1885-1887
Turner King	1887-1890
C. B. Blackwood	1890-1904
R. A. Meacham	1904-1910
J. H. Blackwood	1910-1916
Lizzie W. Blackwood	1916-1917
Frank Maddry	1917-1918
W. C. Freeland	1918-1934
Henry Burch	1934-1947
Glenn Hogan	1947-1952
Preston Hogan	1952-1953
Margaret N. Burch	1953-1954
Eugene Blackwood	1954-1956
Velna Hogan	1956-1957
Charles Crowder	1957-1959
Craven Bass	1959-1961
Nat Birtchett	1961-1962
Velna Hogan	1962-1963
A. E. Peacock	1963-1964
John Maddry, Jr.	1964-1966
Fay Daniel	1966-1967
Eugene Blackwood	1967-1975
Fay Daniel	1975-1977
Ruth Ashworth	1978
Janice Scroggs	1979
Ruth Ashworth	1980
Fay Daniel	1981
Jean Teal	1982-1983
Janice Edwards	1984
Margy McFarling	1985-1986
Angelyn Haywood	1987
Laura Weeks	1987-1988
Rick Strunk	1988-1989
Doris Click	1990
Phil Fields	1991-

Lay Leaders

James R. Williams (Randy)	1952-1953
V. A. Hoyle	1953-1960
James R. Williams	1960-1969
Richard S. Knapp	1969-1970
Frederick P. Brooks	1970-1971
Paul Prichard	1971-1976
Ron Hass	1977-1978
Ed Hess	1979
Bill Davis	1980
Paul Prichard	1981
James R. Williams	1982
Tom Sorrell	1983
Hank Culp	1984
David Peck	1985-1986
Ron McCracken	1987
Tom Sorrell	1988-1989
Van Haywood	1990-

Presidents of Women's Organizations

1924-1991

Lizzie Freeland	1924-1938
Mary Hogan	1938-1945
Ethel Hogan	1945-1949
Margaret Link	1949-1951
Ethel L. Hogan	1952-1953
Alice Hogan	1953-1955
Margaret Link	1955-1959
Nell Jenkins	1959-1961
Margaret Burch	1961-1963
Margaret Link	1963-1967
Mildred Williams	1967-1973
Debbie Noseworthy	1973 (part of year)
Hilda Burch	1973-1975
Pat Maynor	1976-1979
Mildred Stout	1980-1983
Hilda Burch	1984
Angie Haywood	1985-1988
Maria Gargano	1989-1990
Andrea Stark	1991-

Land Deeds

List of Land Deeds to Orange United Methodist Church as Recorded in the Department of Vital Statistics in Hillsborough, North Carolina

Alexander Gattis - October 31, 1836
Book No. 27 - Page 137 2 acres

Thomas King - October 31, 1836
Book No. 27 - Page 126 2 acres

J. E. Clark and Esther Hopkins Clark, his wife
February 25, 1932 - Book No. 98 - Page 189 .88 acre

John and Margaret Link and Lena Whitt Burch
March 17, 1958 - Book No. 166 - Page 55 Lot 100x200 ft.

Lillie C. Freeland, Pauline F. Rogers, Attorney-in-fact
August 3, 1971 - Book No. 230 - Page 1860 2 acres

Lillie C. Freeland, Pauline F. Rogers, Attorney-in-fact
January 9, 1975 - Book No. 260 - Page 1123 2 acres

Margaret Burch Link - August 3, 1972
Book No. 237 - Page 1443 .45 acre

Orange United Methodist Church Cemetery

May 1859–January 1991

NAME	BORN	DIED	REMARKS
Andrews, C.A.	21 Mar 1860	22 Jan 1936	
Andrews, Jackie Ann	22 Jun 1962	23 Jun 1962	Footstone: J.A.A.
Andrews, Laban	16 Mar 1819	13 Feb 1903	Husband of Mary C. Andrews Footstone: L.A. (misplaced)
Andrews, Mary C.	28 Apr 1844	12 Oct 1918	Wife of L.A. Andrews - 'Mother' Footstone: M.C.A.
Andrews, Ruby Lloyd	23 Aug 1932	07 Oct 1966	Wife of Everett C. Andrews 'Mother'
Andrews, Susan F.	1835	1888	Wife of W.M. Andrews
Bass, W.G.	30 Nov 1883	18 May 1930	Footstone: W.G.B.
Birtchett, Benjamin Nathaniel	11 Aug 1886	12 Sep 1967	Footstone: 'Pop'
Birtchett, Pearl E. Kelly	24 Jul 1893	13 Jul 1977	Wife of Benjamin Nathaniel Birtchett Footstone: 'Mama'
Bishop, Bettie	01 Jan 1869	18 Apr 1946	Wife of Milton Bishop Footstone: B.B.
Bishop, Manly W.	17 Mar 1902	23 Apr 1976	Footstone: M.W.B.
Bishop, Milton	22 Oct 1864	26 May 1947	Footstone: M.B.
Black, Martin Lee, Jr.	07 Jan 1905	04 Sep 1988	Footstone: M.L.B., Jr.
Blackwood, John H.	25 Feb 1868	05 Jul 1916	
Blackwood, Lizzie Hogan	03 Feb 1886	08 Nov 1955	Footstone: 'Mother'
Blackwood, Malcolm C.	09 May 1872	03 Jul 1937	
Blackwood, Minnie T.	28 Apr 1871	14 Apr 1959	
Blackwood, Omie B.	15 May 1910	25 Feb 1988	
Blackwood, Ruby Shepard	25 Sep 1921	14 Aug 1987	
Blackwood, W. Clarence	26 Dec 1899	16 Jun 1986	
Blalock, John Augustus	31 Aug 1860	15 Jul 1914	Footstone: 'Father'
Blalock, Mary Artelia Brockwell	12 Dec 1864	25 May 1941	Wife of John Augustus Blalock Footstone: 'Mother'
Blalock, Nellie Wilson	26 Sep 1894	28 May 1949	Footstone: N.W.B.
Boone, David Wright	17 Jul 1869	04 Aug 1957	
Boone, Eva Maddry	08 Mar 1883	20 Apr 1969	Wife of David Wright Boone
Brockwell, A.J.	05 Sep 1824	04 Feb 1909	'Father' Footstone: A.J.B.
Brockwell, Adolphus M.	22 Jul 1885	14 Oct 1957	Footstone: 'Father'
Brockwell, Agnes	30 Nov 1895	10 Jan 1903	
Brockwell, Cora Ivey	16 Mar 1909	08 Jan 1932	Footstone: C.I.B.
Brockwell, Edith	28 Sep 1898	17 Jan 1903	
Brockwell, Elizabeth	11 Jan 1834	19 May 1896	Wife of A.J. Brockwell Aged 62 yrs., 4 mos., 8 ds. Footstone: E.B.
Brockwell, Elizabeth Mason Blalock	03 Jan 1829	19 May 1896	Wife of A.J. Brockwell - 'Mother'. Footstone: E.M.B. (see preceding entry: Brockwell, Elizabeth)
Brockwell, Emma Vowell	01 Apr 1885	07 Sep 1961	Wife of Walter Graham Brockwell Footstone: 'Mother'
Brockwell, F.B.			Name outlined in marble on rough coping. Initials: F(?) B(?) & Wife
Brockwell, Grover	19 Jan 1923	10 Aug 1988	
Brockwell, Fletcher	1875	1954	
Brockwell, Ila A.	17 Aug 1889	08 May 1981	Footstone I.A.B.
Brockwell, Jessie	14 Nov 1905	30 May 1906	
Brockwell, Laura Hester	30 Jan 1867	24 Jan 1945	Wife of Thomas Brockwell. Footstone: L.H.B.
Brockwell, Luce B.	27 Nov 1918	17 Oct 1958	Footstone: 'Father'
Brockwell, Luchon	06 Jan 1864	26 Nov 1943	
Brockwell, M. Elizabeth Maynor	15 Aug 1909	05 Feb 1969	Wife of J.W. Brockwell. Footstone: 'Mother'
Brockwell, Mamie H.	01 Aug 1889	19 Feb 1959	Footstone: M.H.B.
Brockwell, Mary	09 May 1863	01 Aug 1929	Footstone: M.B.

NAME	BORN	DIED	REMARKS
Brockwell, T.B.			Original entry: Brockwell T.B. and wife. (names outlined on rough cement border)
Brockwell, Thomas	08 May 1866	21 July 1944	Footstone: T.B.
Brockwell, Wallace Reid	24 Nov 1931	21 Dec 1933	Son of J.W. & Elizabeth Brockwell. Footstone: 'Baby'
Brockwell, Walter Graham	08 Jun 1872	15 Jan 1960	Footstone: 'Father'
Brockwell, Willie Campbell	12 Jul 1893	26 Sep 1974	
Browning, Ida B. Carden	21 Dec 1891	07 Apr 1960	
Browning, Robert	10 Aug 1887	16 Jun 1979	
Burch, Charles Hill	17 Jun 1861	30 Mar 1927	Footstone: C.H.B. (misplaced) (moved to Maplewood Cemetery)
Burch, David William	16 Jul 1859	14 Mar 1930	Footstone: D.W.B.
Burch, Floyd Lee	07 Aug 1905	07 May 1928	'Brother' Footstone: F.L.B.
Burch, Henry A.	21 Feb 1903	05 June 1984	
Burch, Henry Johnston	20 Nov 1868	15 May 1927	Footstone: 'Daddy'
Burch, Lacy David	12 Nov 1908	18 Aug 1950	Footstone: L.D.B.
Burch, Lena Whitt	30 Nov 1874	08 Nov 1962/	Wife of Henry Johnston Burch Footstone: 'Mama'
Burch, Mary Elizabeth Ellen	30 Dec 1862	28 Sep 1936	
Burch, Mary Va. G.	4 Jan 1908	12 Jul 1974	Footstone: M.Va.G.B.
Burch, Margaret Boroughs Long	27 July 1829	07 May 1876	
Burch, William Henry	18 Jun 1816	24 Oct 1889	Memorial stone - Buried in private cemetery located on the south side of Homestead Road (Hugh Burford property 1990)
Burch, Vernon G.	21 Dec 1913	18 Aug 1977	
Burroughs, Addie Atwater	18 Dec 1874	08 Mar 1933	Wife of Thomas Jefferson Burroughs - 'Mother'. Footstone: A.A.B.
Burroughs, Alice Atwater	17 Mar 1902	28 Dec 1905	Dau. of T.J. & A.A. Burroughs
Burroughs, Charley Lee	20 Mar 1903	21 Mar 1903	Son of T.J. & A.A. Burroughs
Burroughs, Louisa Elizabeth	18 Jan 1822	25 Jan 1903	Wife of Thomas Burroughs. Footstone: L.E.B. (Misplaced)
Burroughs, Thomas Jefferson	09 Nov 1854	26 Jul 1930	'Father'
Burroughs, Thomas Wilber	22 Sep 1905	25 Dec 1906	Son of T.J. & A.A. Burroughs
Byrd, Etoy Bennett	26 Sep 1900	10 Apr 1973	Footstone: E.B.B.
Byrd, Fanny Burroughs	22 Apr 1907	21 Aug 1986	
Carden, Clarine	06 Nov 1915	18 Jan 1980	
Carden, James L.	17 Sep 1880	04 Dec 1928	
Cates, Clyde L.	26 Dec 1890	22 Jul 1959	Footstone: 'Father'
Cates, Eva H.	11 Oct 1888	25 Mar 1974	Wife of Clyde L. Cates. Footstone: 'Mother'
Cates, Thomas Fletcher	28 Apr 1923	11 Mar 1934	Son of Eva & C.L. Cates
Cheek, Claudia J.		28 May 1909	Wife of J.B. Cheek 'Mother' Aged 48 yrs. Footstone: C.J.C.
Cheek, Joel Baker	01 Mar 1859	06 Feb 1932	
Cheek, Walter A.	07 Oct 1881	27 Sep 1954	
Chrisman, Norma	27 Apr 1897	17 Jun 1974	
Chrisman, Wm. George	22 Apr 1879	10 Jan 1954	Footstone: W.G.C.
Clark, Bessie Mable	01 Sep 1905	17 Oct 1974	Footstone: 'Mother'
Clark, Carolyn Ann	31 May 1946	02 Aug 1947	
Clark, Dennis Mack	06 Dec 1896	25 Nov 1974	American Legion Marker World War II
Clark, Estha Hopkins	04 Mar 1869	05 Jan 1944	Wife of J.E. Clark 'Mother' Footstone: E.H.C.
Clark, John Edward	1861	06 Dec 1941	'Father'
Clark, Thomas E.	23 Apr 1925	23 Nov 1945	Pvt. 320 Inf., Purple Heart American Legion Marker
Clarke, Helena Miller	04 Sep 1894	07 Apr 1977	
Clarke, Kenneth Hooker	28 Oct 1939	27 Sep 1942	Son of D.M. & B.M. Clarke Footstone: K.C.
Clarke, Walter Ervin	17 Jul 1896	02 Aug 1937	

NAME	BORN	DIED	REMARKS
Clarke, Walter E., Jr.	18 Jul 1921	03 Dec 1979	Cpl. U.S. Army World War II
Clarke, William Calvert	11 Oct 1929	04 Jun 1948	
Cole, Ellen Atwater	27 Jun 1864	01 Jun 1947	Wife of Thomas R. Cole Footstone: 'Mother'
Cole, Infant Son	24 Jun 1879		Stillborn son of J.W. & M.J. Cole Footstone: I.
Cole, J.P.	22 Dec 1806	21 May 1887	Footstone: J.P.C.
Cole, Jesse W.	18 Sep 1841	28 Jan 1912	Footstone: J.W.C.
Cole, Jessie	18 Aug 1877	19 Aug 1877	"Little Jessie" - Infant Dau. of Jesse & Margaret Cole Footstone: J.C.
Cole, Maggie	24 Sep 1884	10 Nov 1884	"Little Maggie" - Infant dau. of J.W. & M.J. Cole Footstone: M.C.
Cole, Margaret J.	01 Mar 1845	13 Oct 1915	Wife of J.W. Cole Footstone: M.J.C.
Cole, Martha E.	12 Oct 1838	15 Aug 1863	(stone broken)
Cole, Nancy White	17 Sep 1810	14 May 1878	Wife of J.P. Cole Footstone: N.W.C.
Cole, Thomas R.	09 Jun 1845	07 Apr 1900	Footstone: 'Father'
Collier, Minnie H.	11 Jul 1877		(Wife of William H. Collier) Footstone: 'Mother'
Collier, William H.	23 Jan 1868	04 Apr 1950	Footstone: 'Father'
Couch, Jeanette	14 Jun 1931	08 Aug 1935	Dau. of J.E. & Josie Couch Footstone: J.C.
Couch, Josie Johnson	28 Aug 1907	07 May 1966	Wife of John Ervin Couch
Crabtree, Annie	Oct 1900	Jul 1902	Dau of F.L. & Eliza Crabtree
Crabtree, C.			(Family name: Crabtree)
Crabtree, Carl	Feb 1921	Dec 1923	Son of F.L. & Eliza Crabtree
Crabtree, Charlie Manley	1891	1948	'Father' Footstone: C.M.C
Crabtree, Eliza Hester	17 May 1877	22 Nov 1956	(Wife of Franklin L. Crabtree) Footstone: 'Mother'
Crabtree, F.			(Family name: Crabtree)
Crabtree, Frank	Jun 1911	Feb 1912	Son of F.L. & Eliza Crabtree
Crabtree, Franklin L.	20 Jun 1876	13 Sep 1930	Footstone: 'Father'
Crabtree, L.			(Family name: Crabtree)
Crabtree, Lela	Jan 1897	Dec 1899	Dau. of F.L. & Eliza Crabtree
Crabtree, Lewis	Jan 1896	Jan 1896	Son of F.L. & Eliza Crabtree
Crabtree, Lola Vaughan	1898	1943	'Mother' Footstone: L.V.C.
Crabtree, Robert S.			Co. D1 N.C. Inf. Spanish American War
Craig, Alice Malette Gattis	09 Mar 1859	26 Jan 1944	(Buried beside William G. Gattis her brother. His wife buried elsewhere) Footstone: 'Mother'
Davis, Mary D.	16 Sep 1909	16 Dec 1950	Footstone: M.D.
Davis, Martha	03 Mar 1880	02 Jun 1932	Footstone: M.D.
Davis, Sallie Pendergraph	16 Nov 1872	18 Jul 1941	Wife of Eugene Davis Footstone: 'Mother'
Dixon, Clarence	09 Dec 1923	02 Jun 1970	Footstone: 'Daddy'
Dixon, J.D.	12 Nov 1887	01 Jun 1941	'Father' Footstone: J.D.D.
Dixon, Mary F.M.	27 Mar 1894	05 Jun 1949	Wife of J.D. Dixon 'Mother' Footstone: M.F.M. (died (1) 5 June 1949)
Dixon, Willie A.	18 Sep 1916	04 Oct 1969	CPL. U.S. Army World War II
Douglas, Addie Riley	19 Sep 1881	14 Jan 1946	(wife of George W. Douglas) Footstone: 'Mother'
Douglas, George W.	01 Feb 1873	03 Oct 1963	Footstone: 'Father'
Douglas, Mary	26 May 1855	27 Jun 1930	Footstone: M.D.
Douglas, Stella Mae	18 Jul 1902	18 Oct 1941	Footstone: S.M.D.
Duke, Charlie L.	27 Feb 1867	28 Aug 1935	Aged 68 yrs.
Duke, Iley Lee	11 Jan 1900	27 Feb 1940	
Duke, Margaret Crawford		28 Jan 1920	IN MEMORY OF
Duke, Robt. A.	14 Mar 1839	18 May 1901	'Father' Footstone: R.A.D.
Durham, Alexander Franklin	21 Jan 1870	27 Sep 1945	Aged 75 yrs., 8 Mo., 6 Ds.
Durham, Annie Gattis	06 Oct 1841	09 Jun 1917	Wife of J.M. Durham Footstone: A.G.D.
Durham, E.W.	01 Oct 1872	07 Aug 1895	Footstone: E.W.D. (Misplaced)
Durham, Edward Lee	18 Oct 1872	10 May 1939	

NAME	BORN	DIED	REMARKS
Durham, Eugene Wilbur	05 Nov 1899	10 Sep 1954	S1 U.S. Navy
Durham, George T.	15 Oct 1845	02 May 1909	
Durham, John Edward	23 Mar 1919	19 Jan 1939	Bat. 1,4 C.A. Canal Zone Memorial Urn Erected by Friends American Legion Marker
Durham, John M.	17 Nov 1840	13 Oct 1917	Footstone: J.M.D.
Durham, Martha Etta	20 Mar 1878	22 Sep 1932	Wife of A.F. Durham 'Mother' Footstone: M.E.D.
Durham, Mary J.	20 Jun 1847	14 Nov 1922	Wife of Geo T. Durham Footstone: M.J.D.
Durham, Nancy A.	11 Sep 1850	08 Sep 1916	Wife of Wm. S. Durham Footstone: N.A.D.
Durham, Novella C.	07 Feb 1894	08 Jun 1975	Blessed Mother
Durham, Paul W		29 Jul 1969	Aged 66 Yrs.
Durham, Troy Lee	24 Dec 1920	10 Nov 1936	
Durham, William S.	05 Nov 1838	05 Feb 1904	Footstone: W.S.D.
Earp, Josie Lee	30 Sep 1918	11 May 1985	
Ellisor, Elmore D.	03 Sep 1898	28 Sep 1946	Footstone: 'Father'
Ellisor, Nellie D.	29 May 1896	21 Jul 1968	(Wife of Elmore D. Ellisor) Footstone: 'Mother'
Ellisor, Turns		22 Jul 1938	
Ellison, Walter Eugene	08 Mar 1927	18 May 1963	PFC 232 Infantry World War II
Freeland, Agnes C.	02 Oct 1914	01 Apr 1947	Footstone: A.C.F.
Freeland, Alexander J.	01 Mar 1886	09 Oct 1959	Footstone: A.J.F.
Freeland, Lillie Cole	16 Dec 1885	25 Nov 1983	
Freeland, Lizzie Weaver B.	27 May 1881	29 Aug 1966	Footstone: L.W.B.F.
Freeland, William C.	12 Sep 1876	23 Oct 1947	Footstone: W.C.F.
Gainey, W.G.		07 Mar 1936	Aged 72 Yrs.
Gates, Ethel Douglas (Mrs.)	26 Aug 1907	30 May 1972	Aged 65 Yrs.
Gates, Roland	27 Sep 1929	10 Jul 1972	Pvt. U.S. Army World War II
Gattis, Alexander (Rev.)	21 Jan 1818	06 May 1859	Aged 41 Yrs. Sandstone Slab Covers Grave
Gattis, Effie	01 Feb 1867	22 Sep 1879	Dau. of S. & N. Gattis Aged 12 Yrs., 7 Mos., 21 Dys. Footstone: E.G. (Misplaced)
Gattis, Mattie B.		07 Dec 1859	Wife of William G. Gattis (Buried elsewhere)
Gattis, Rosanna	27 Feb 1855	18 Jun 1921	Footstone: R.G.
Gattis, Samuel	04 Aug 1821	26 Mar 1914	
Gattis, William G.	07 Dec 1852	06 Jan 1887	Footstone: W.G.G. (Misplaced)
(3 unmarked Gattis graves - 2 on right and 1 on left of William G. Gattis lot) (per Margaret Link)			
Glenn, Norman M.	09 Feb 1941	09 Feb 1941	Footstone: N.M.G.
Griffin, J.B.	18 Jan 1932	18 Mar 1934	Son of B.J. & Annie Griffin Footstone: J.B.G.
Hancock, Mary Luna (Mrs.)	30 Sep 1898	16 Nov 1971	Aged 73 Yrs. (See: Sparrow, Mary Luna)
Harrington, James	21 Jan 1905	26 Apr 1928	
Herbert, James Furman	1895	1962	Minister, N.C. Methodist Conference, 1928-1962, Footstone: J.F.H.
Hester, John H.	13 Jul 1862	19 Sep 1950	
Hester, Lillie Maye	11 Apr 1902	11 Oct 1910	Footstone: L.M.H.
Hester, Mary Bell Tillman	06 Jun 1855	29 Apr 1914	Wife of W.J. Hester Footstone: 'Mother'
Hester, Mary M.	1891	1891	Footstone: M.M.H.
Hester, Minnie L.	6 Aug 1878	06 Feb 1953	Footstone: M.L.H.
Hester, Wiley, J., Jr.	17 May 1894	10 Nov 1951	
Hester, Wiley James	17 Oct 1835	25 Jun 1903	Footstone: 'Father'
Hobby, Fannie	07 Jun 1874	23 Feb 1920	Wife of E.W. Hobby Footstone: F.H.
Hobby, Hattie M.	1878	1966	Wife of E.W. Hobby Footstone: 'Mother'
Hobby, Joe B.	1875	1936	Footstone: 'Father'
Hobby, John Atlas	15 Nov 1918	15 Oct 1967	SPS2 U.S.N.R. World War II
Hogan, Alexander F.	17 Oct 1867	29 Mar 1942	'Father'

NAME	BORN	DIED	REMARKS
Hogan, Alice Burton Davis	1892	08 Aug 1952	Wife of Ernest Glenn Hogan (Aged 60 Yrs.) Footstone: A.B.D.H.
Hogan, Carl Craig	18 Dec 1919	11 Aug 1944	World War II American Legion Marker
Hogan, Caroline	06 May 1914	Aged 66 years	Footstone: C.H.
Hogan, Charlie O.	1888	1969	'Brother'
Hogan, Curtis W.	23 May 1891	06 Jan 1967	Footstone: C.W.H.
Hogan, Ernest Glenn	1892	1961	Footstone: E.G.H. American Legion Marker
Hogan, Everett B.	30 Jul 1893	16 Mar 1927	World War U.S. Veteran's Marker Footstone: E.B.H.
Hogan, Florence Eubanks	1871	1945	
Hogan, Hattie L.	30 Nov 1886	19 Aug 1977	
Hogan, Henry Clay	1862	1926	
Hogan, Henry Saunders	19 Dec 1899	09 Dec 1984	Footstone: H.S.H.
Hogan, Hubert Thomas	17 Aug 1908	21 Jun 1987	
Hogan, Infant			
Hogan, James Burroughs	13 Mar 1901	18 May 1959	Footstone: 'Father'
Hogan, James Philip	1861	1906	
Hogan, Jane	15 Mar 1860	27 Feb 1910	Footstone: J.H.
Hogan, Laura J.	02 Jun 1857	29 Jan 1930	(Wife of Oscar A. Hogan) 'Mother'
Hogan, Leta M. Norwood	28 Sep 1873	11 Mar 1967	(Wife of Alexander F. Hogan) 'Mother'
Hogan, Lillie A.	1880	1947	'Sister'
Hogan, Lillian Gattis	19 Feb 1900	18 Dec 1983	Footstone: L.G.H.
Hogan, Lonnie A.	1890	1959	'Brother'
Hogan, Lydia M.	21 Jan 1833	10 May 1901	Wife of William T. Hogan
Hogan, Mary Ida	18 Aug 1870	18 Mar 1940	(Wife of Thos. Edward Hogan) 'Mother' Footstone: M.I.H.
Hogan, Mary Jane	29 Sep 1838	05 Mar 1919	Wife of T. J. Hogan Footstone: M.J.H.
Hogan, Mary Lucelia	14 Mar 1915	03 Nov 1980	'Mother'
Hogan, Mary McGirt	18 Apr 1911	25 Apr 1958	Footstone: M.Mc.H.
Hogan, Mattie T.	1884	1966	'Sister'
Hogan, Norwood Thomas	01 Dec 1906	04 Apr 1984	'Father'
Hogan, Novella Ann	04 Oct 1870	16 Apr 1950	Wife of W.T. Hogan Footstone: N.A.H.
Hogan, Oscar A.	15 Apr 1857	13 Nov 1924	'Father'
Hogan, Poidrous K.	31 May 1886	01 May 1964	
Hogan, Rosa Poe	19 Dec 1857	12 Jun 1921	Wife of William D. Hogan Footstone: R.P.H.
Hogan, Thomas J.	18 Mar 1832	03 Nov 1909	Footstone: T.J.H. (Misplaced)
Hogan, Thos. Edward	03 May 1853	17 Jan 1925	Footstone: T.E.H.
Hogan, W.T.	02 Dec 1856	03 May 1922	Footstone: W.T.H.
Hogan, William D.	07 Apr 1850	02 June 1919	Footstone: W.D.H.
Horne, J. Clifton	30 May 1909	10 Oct 1936	
Hoyle, Nell Oates	08 Dec 1907	28 Sep 1989	
Hoyle, Vinton Asbury	1904	1986	LCDR - U.S. Navy World War II
Hunter, Mollie Brockwell	19 Jan 1867	05 Nov 1905	'Sister' Footstone: M.B.H.
Hunter, Wm. James "Tank"	1868	1950	
Huskey, Susan P.	31 Aug 1851	13 Jul 1913	Wife of J.D. Huskey 'Mother' Footstone: S.P.H.
Hutchins, Arrimetta Hogan	19 May 1862	09 Mar 1919	
Hutchins, Blanche Strain	01 Dec 1883	16 Dec 1940	Wife of Walter E. Hutchins
Hutchins, Effie Phipps	19 Sep 1866	24 Jul 1910	
Hutchins, Frederick D.	25 Feb 1861	20 Mar 1898	
Hutchins, James Lewis	09 Jul 1856	18 Jan 1902	
Hutchins, Moses	29 Dec 1824	18 Dec 1907	
Hutchins, Nellie Mae	08 May 1899	13 Jun 1971	Wife of Olin Clyde Hutchins (Aged 72 yrs.) Footstone: 'Mama'
Hutchins, Olin Clyde	06 Jan 1894	19 Jan 1943	Footstone: 'Daddy' American Legion Marker
Hutchins, Roscoe L.	01 Oct 1894	22 Aug 1974	Sgt. Marine Corps
Hutchins, Walter E.	18 May 1885	10 Jan 1932	Footstone: W.E.H.

NAME	BORN	DIED	REMARKS
Hutchins, Walter Strain	12 Oct 1917	22 Feb 1936	Son of Blanche Strain and Walter E. Hutchins
Ivey, Curtis		13 Aug 1963	
Ivey, Herbert J.	1914	1974	
Ivey, James E.	1923	1987	
Ivey, Lester E.	15 Nov 1907	15 Jul 1988	
Ivey, William Clinton		15 Jul 1971	Aged 66 yrs.
Jenkins, George Sidney	09 Jul 1903	10 Feb 1976	Lt. Col. Medical Adm. Corps. World War II - Korean War
Jenkins, Nellie Maddry	28 Aug 1907	14 Aug 1979	Captain, Army Nurse Corps World War II - Korean War
Johannesen, Jennie	1899	1972	
Johannesen, Rolf	1894	1962	
Johnson, Blanche Hutchins	10 Dec 1914	25 Apr 1948	Dau. of Blanche Strain and Walter E. Hutchins
King, Mary A.	05 Jan 1827	29 Sep 1876	Footstone: M.A.K.
King, Turner	29 Jun 1819	02 Aug 1894	Footstone: T.K. (misplaced)
Layton, Austin H.	12 Jul 1898	Apr 1931	Footstone: A.H.L.
Layton, Mary D.	25 Nov 1904	21 Jan 1985	
Layton, William J.	27 Nov 1924	21 Jul 1959	PFC 213 Military Police Co. World War II
Link, John Marsh	28 Nov 1905	16 Mar 1969	Footstone: J.M.L.
Lloyd, Pauline H.	27 Nov 1909	10 Feb 1958	Footstone: 'Mother'
Lloyd, Shirley	05 Sep 1948	13 Feb 1949	Footstone: 'Baby'
Maddry, Abel	05 Aug 1811	04 Jan 1892	"Fifty years a Deacon and Leader in Mt. Moriah Baptist Church"
Maddry, Abel Madison	06 Apr 1888	26 Apr 1959	
Maddry, Avery C.	03 Oct 1921	02 Feb 1990	
Maddry, Avery Coy	25 Jan 1972	07 Jan 1991	
Maddry, Frank Currie	30 Apr 1903	23 Apr 1974	Footstone: F.C.M.
Maddry, Gwendolyn W.	22 Apr 1923	05 Aug 1986	
Maddry, Hattie Freeland	02 Jun 1881	14 May 1949	Wife of James Alexander Maddry - 'Mother' Footstone: H.F.M.
Maddry, Hubert Alexander	20 Dec 1909	16 May 1971	'Husband' Footstone: H.A.M.
Maddry, James Alexander	12 Feb 1874	25 Jan 1950	'Father' Footstone: J.A.M.
Maddry, James Ernest	01 Apr 1912	09 Dec 1958	"Jimmie" Footstone: 'Father'
Maddry, Jane	21 May 1813	05 May 1885	Wife of Abel Maddry
Maddry, John Hocutt	28 May 1891	18 Apr 1955	Footstone: J.H.M. American Legion Marker
Maddry, Julia Sugg	08 Aug 1847	08 Jan 1923	
Maddry, Katherine Collins	16 May 1917	24 Apr 1990	'Mother' - Footstone: K.C.M.
Maddry, Louise Shields	21 Sep 1912	17 Nov 1974	Wife of Hubert Alexander Maddry
Maddry, Loula Loving	28 Oct 1902	15 Oct 1988	Footstone: L.L.M.
Maddry, Mabel Freeland	09 Sep 1902	18 Sep 1988	Footstone: M.F.M.
Maddry, Nancy R. Markham	11 Aug 1850	05 Apr 1883	Wife of Josiah A. Maddry Footstone: N.M.M.
Maddry, Wm. Alexander	21 May 1841	05 Dec 1907	Co. E 13 Bat. Light Art. C.S.A.
Maynor, Blanche Mae Stout	13 May 1906	10 Jun 1978	'Mother'
Maynor, Charlie	08 Dec 1899	29 Jul 1971	Aged 71 yrs. Footstone: C.M.
Maynor, Clyde J.	25 July 1903	11 Sep 1981	Dad
Maynor, Fletcher	1913		
Maynor, Lavear B.	1920	1986	
Maynor, Polly Jane	12 May 1876	30 Apr 1947	Footstone: P.J.M.
Maynor, Rosa A. (Miss)	09 May 1905	15 Sep 1971	Aged 66 yrs.
Maynor, Wayne Edward	06 Jun 1932	05 Jun 1985	
Maynor, William N.	26 Sep 1867	26 Dec 1934	Footstone: W.N.M.
Meacham, Alexander	30 Dec 1856	17 Feb 1912	
Meacham, Rosa	1860	17 Jan 1930	(Aged 69 yrs - Death Date: Jan. 17, 1930)
Meacham, Almata			

NAME	BORN	DIED	REMARKS
Moon, Clarine C.		18 Jan 1980	Aged 64
Newton, Lewis H.	27 Aug 1827	06 Nov 1863	Born Mecklenburg Co., VA. Died in Chapel Hill, NC "Erected...In Memory of His Sunday School Teacher" Footstone: L.H.N.
Nunn, William H.	07 Aug 1837	29 Sep 1922	Corp. Co. G 27 N.C. Inf. C.S.A. - American Legion Marker Footstone: W.H.N.
Parisher, Kenneth Lester	30 Jun 1954	21 Nov 1986	
Patterson, Mann Cabe	23 Jul 1877	24 Apr 1948	Footstone: M.C.P.
Patterson, Marvin Cole	24 Jul 1878	24 Oct 1946	Footstone: M.C.P.
Payne, Nobie L.	04 Sep 1886	25 Jan 1962	
Pelletier, Anthony N.	15 Sep 1819	10 Jun 1892	Footstone: A.N.P.
Pelletier, Cornelia P.	07 Aug 1839	13 Dec 1927	Footstone: C.P.P.
Pelletier, Lucy	12 Mar 1810	09 Mar 1899	Footstone: L.P.
Pendergraph, Rachel		04 Dec 1925	Aged 84 yrs.
Pendergrass, Lillie W.	12 Jul 1873	25 Oct 1878	Dau of A. & S. Pendergrass Footstone: L.W.P.
Peninger, Nellie Stout		20 Apr 1904	Wife of William A. Peninger
Peninger, William A.	13 Sep 1895	07 Aug 1975	
Penn, Katherine Marie	05 May 1989	19 Dec 1989	
Perkins, Charles B.	12 Jun 1909	17 Jul 1909	Son of R.B. & Lula Perkins Footstone: C.B.P.
Perkins, Daisy Lee	22 Jun 1891	31 May 1985	
Perkins, David W.	04 Sep 1850	04 Feb 1919	Footstone: D.W.P. (misplaced)
Perkins, Eloise	08 Jul 1911	19 Sep 1911	Dau. of R.B. & Lula Perkins Footstone: E.P. (misplaced)
Perkins, Jeffrey		24 Jan 1921	Aged 23 yrs.
Perkins, Lewis David	10 Dec 1888	02 Jun 1966	Pvt. QM Corps, World War I (middle name: D(avid?))
Perkins, Lula E. Vowell	19 Jun 1893	07 Jul 1927	Wife of Ralph B. Perkins Footstone: L.E.P.
Perkins, Nellie M.		Jul 1924	
Perkins, Ralph B.	28 Jul 1886	17 Dec 1958	Footstone: R.B.P.
Perkins, Sarah C. Brockwell	03 Dec 1850	05 Feb 1928	Wife of D.W. Perkins Footstone: S.C.P.
Perkins, W. Luther	17 Apr 1880	10 Jun 1944	Footstone: W.L.W. (question the last letter on stone "W")
Pickett, Ethel	06 Nov 1902	18 Apr 1912	"Little Ethel" - Dau. of S.N. and Lula Pickett
Poe, Brian Kelly	31 Jul 1972	30 Apr 1977	Son
Potts, Alma H.	26 Sep 1889	18 Jan 1974	Footstone: A.H.P.
Potts, C.W., Jr.	06 Aug 1922	06 Aug 1922	Infant son of Charlie W. and Maggie L. Potts Footstone: C.W.P.
Potts, Charlie W.	11 Dec 1896	08 Apr 1936	
Potts, Eric W.	03 Sep 1909	23 Oct 1935	Footstone: E.W.P.
Potts, James A.	17 Apr 1886	23 Dec 1950	
Potts, James F.	06 Nov 1915	29 Jan 1974	
Potts, James Moore	19 Oct 1901	17 Oct 1974	'Brother' - Footstone: J.M.P.
Potts, Julia Hester	13 Feb 1875	18 Jan 1947	(Wife of Thomas Fred. Potts) 'Mother' Footstone: J.H.P.
Potts, Julia Lois	24 Jun 1922	22 Sep 1985	Footstone: J.L.P.
Potts, Luby Morgan (Mrs.)	28 Feb 1889	18 Sep 1971	Aged 82 yrs., 6 mos., 20 ds.
Potts, Margaret Pendergraph	07 May 1898	25 Aug 1966	Wife of C.W. Potts
Potts, Thomas Fred	07 Aug 1875	11 Apr 1960	'Father' Footstone: T.F.P.
Potts, William M.	23 Jan 1881	11 Nov 1956	Footstone: W.M.P.
Potts, William R.	08 Oct 1924	11 Apr 1980	Footstone: W.R.P.
Purvis, Patricia Catherine	29 Sep 1945	03 Apr 1946	
Ragan, Billy Marie	19 Jan 1931	02 Aug 1931	Dau. of C.E. & H.B. Ragan Footstone: B.M.R. - misplaced
Ragan, Charlie E.	23 Apr 1910	25 Sep 1957	Son of Frank & Ella Ragan Footstone: C.E.R.

NAME	BORN	DIED	REMARKS
Ragan, Charlie, Jr.	18 Jan 1930	23 May 1930	Son of C.E. & H.B. Ragan Footstone: C.R. (misplaced)
Ragan, Hattie Brockwell	22 Aug 1912	18 Aug 1945	Wife of C.E. Ragan 'Mother' Footstone: H.B.R.
Rider, W.D.			Footstone: W.D.R. (misplaced)
Roberts, Nancy Ray	03 Sep 1948	07 Sep 1948	
Robinson, William Edward	27 Jan 1947	08 Feb 1971	Son of Edward S. & Irene J. Robinson Footstone: 'Son'
Scott, Beverly Jean	30 Apr 1946	24 Jun 1971	Dau. of Watts & Margaret Scott Footstone: B.J.S.
Shelton, E. Lillian Hall	22 Apr 1902	08 Dec 1984	(Wife of Ephraim Lowery Shelton, Sr.) Footstone: 'Mother'
Shelton, Ephraim Lowery, Sr.	12 Mar 1890	07 Feb 1964	Footstone: 'Daddy'
Smith, John P. (Jack)	27 Aug 1897	03 Nov 1988	
Smothers, Augustus G., Jr.	01 Sep 1922	27 Jun 1923	Son of A.G., Sr. & Myrtle Smothers - Footstone: A.G.S.
Smothers, Myrtle B.	25 Aug 1893	15 Feb 1958	'Mother'
Snipes, Susan M.	16 Jun 1847	30 Mar 1905	Wife of Z.T. Snipes 'Mother' Footstone: S.M.S.
Sparrow, Ernest (Buck)		01 Jun 1978	
Sparrow, Fannie B.	29 Apr 1868	21 Jan 1951	Footstone: F.B.S.
Sparrow, Fred H.	25 Jan 1866	24 Feb 1959	Footstone: F.H.S.
Sparrow, John Braxton	23 Jul 1920	13 Nov 1984	Footstone: J.B.S.
Sparrow, Lyda E. Brockwell	07 Oct 1911	27 May 1937	Wife of Fred Sparrow, Jr. Footstone: L.E.S.
Sparrow, Mary Luna	30 Sep 1898	16 Nov 1971	Wife of T.C. Sparrow 'Mother' (temp. marker: Mary Luna Hancock, aged 73 yrs.) 'Father'
Sparrow, Theado C.	17 Sep 1898	21 Nov 1931	
Steele, Maude Davis	01 Mar 1899	07 Oct 1972	
Stout, Connie C.	12 Mar 1868	02 Jul 1957	(Wife of John M. Stout) Footstone: 'Mother'
Stout, Currie M.	26 Nov 1911	31 Oct 1962	Footstone: 'Husband'
Stout, John M.	30 Apr 1859	01 Apr 1924	Footstone: 'Father'
Stout, Purleman	30 Sep 1899	20 Apr 1917	Son of J.M. and C.C. Stout Footstone: P.S. World War U.S. Vet. Marker
Strain, Cornelia J. Gattis	29 Oct 1838	06 Aug 1918	Wife of Thomas Strain
Strain, Thos.	10 Apr 1837	18 Jun 1904	Footstone: T.S. (misplaced)
Taylor, Emma Elizabeth	17 Apr 1879	20 Jul 1928	Wife of William J. Taylor 'Mother' Footstone: E.E.T.
Taylor, Emma Maynor	22 Jun 1894	19 Sep 1983	
Taylor, Hubert Green	1916	1980	
Taylor, Johnny Hugo	03 Aug 1924	12 Jul 1961	Sgt. 418 Ord. Evac. Co. World War II
Taylor, Olin Spencer	24 Sep 1888	03 Aug 1967	Born in Orange County
Taylor, Rena	05 Feb 1886	11 Mar 1917	
Taylor, Richard (Mrs.)		28 Dec 1934	(Fun. Marker Blank)
Taylor, Roland B.	21 Jan 1890	21 Oct 1891	...'Baby'...
Taylor, Rose Marie	01 Dec 1947	10 Feb 1948	Moved to Mt. Gilead Baptist Church Cemetery
Taylor, Stella Mae	Oct 1901	Feb 1910	
Taylor, Tommy Carolyn	21 May 1943	01 Dec 1959	Moved to Mt. Gilead Baptist Church Cemetery
Taylor, Willie Jackson	27 Apr 1878	26 Mar 1956	
Turrentine, Amy Annie Strowd	20 Jul 1834	11 Jan 1920	Wife of Wm. H. Turrentine
Turrentine, C. Luther	10 Aug 1873	20 Jun 1885	Child of Wm. H. and A.A. Turrentine Footstone: C.L.T. (misplaced)
Turrentine, Ernest E.	12 Feb 1900	26 Jan 1979	Footstone: E.E.T.
Turrentine, Eugene O.	1868	1935	
Turrentine, Infant			
Turrentine, John N.	02 May 1876	20 Jun 1885	Child of Wm. H. and A.A. Turrentine Footstone: J.N.T. (misplaced)

NAME	BORN	DIED	REMARKS
Turrentine, Minnie L.	17 Oct 1904	26 May 1906	Dau. of E.O. and T.E. Turrentine Footstone: M.L.T. (misplaced)
Turrentine, Theodosia R.	1870	1931	(name: Theodosia R. Turrentine, first given name too long for printing)
Turrentine, Wm. H.	23 Aug 1822	06 Oct 1884	
Vaughn, Earl Wray	17 Jun 1928	01 Apr 1986	Justice, N.C. Supreme Court, Chief Judge, N.C. Court of Appeals, Speaker, N.C. House of Representatives
Vaughn, John Mark	08 Oct 1955	15 May 1990	Son (Earl and Eloise Vaughn)
Warr, Clyde C.		03 Jun 1936	
Weaver, Elizabeth Yancey Blalock	08 Jul 1864	23 Sep 1930	(picture removed from stone)
Weaver, Enna May	21 Jul 1885	22 Nov 1943	
Weaver, Lou Emeline	20 Nov 1857	04 Aug 1924	Wife of T.M. Weaver 'Mother' Footstone; L.E.W.
Weaver, Maggie Lee	21 Nov 1900	22 Nov 1974	
Weaver, Thomas Manly	19 Apr 1858	26 Jul 1944	'Father'
White, Earl Jennings	12 May 1912	16 Apr 1971	Pvt. U.S. Army World War II - Aged 58 Yrs.
White, Emma Durham	17 Apr 1888	25 Oct 1931	Footstone: 'Mother'
Whitt, Claude J.	04 Feb 1906	09 Feb 1927	Footstone: C.J.W.
Whitt, Clyde Strain	04 Feb 1906	27 Jul 1978	'Father'
Whitt, Herbert A.	30 Jan 1911	18 May 1981	
Whitt, John M.	18 Feb 1880	27 Dec 1970	(Aged 90 Yrs.)
Whitt, John M., Jr.	03 Oct 1915	19 Feb 1971	Pvt. Btry. 8 169 Fld. Arty. World War II
Whitt, Kate Gattis	04 Apr 1850	21 Feb 1880	Wife of A.T. Whitt Footstone: K.G.W.
Whitt, Luna Craig	26 Feb 1880	30 Jul 1953	Wife of J.M. Whitt
Whitt, Pauline Burgess	07 Dec 1926	17 Jan 1928	Dau of Clyde & Velma Whitt
Whitt, Sarah Katherine	07 Jan 1913	30 Sep 1913	Dau of J.M. & L.F. Whitt Footstone: S.K.W.
Whitt, Velma Burgess	01 Oct 1905	10 Sep 1977	'Mother'
Williams, Lena Mae	07 Jun 1925	27 Nov 1925	Dau of G.W. & L.M. Williams
Womble			'Baby'
Womble, Clyde H.	20 Sep 1917	10 Oct 1918	Son of J.W. & N. Womble
Womble, J. Walker	1888	1935	
Womble, Nonie Alice	1887	1975	

Chronology of Orange County

- | | | | |
|------------|---|---------|--|
| 1752 | Orange County is formed from portions of Bladen, Granville, and Johnston counties. (Between 1771 and 1907 ten counties were carved entirely or partially from Orange.) | 1884 | Intercollegiate baseball begins at UNC. |
| 1754 | After white occupation, the Indian town of Acconeech (also Occaneechi) came to be known as Corbinton for Francis Corbin, colonial official. It was incorporated as Childsburg in 1759 and the name was changed in 1766 to Hillsborough to honor Wills Hill, Earl of Hillsborough. | 1888 | Intercollegiate football begins at UNC. |
| 1776 | Richard Caswell, an Orange County delegate, is president of the constitutional convention which drew up the state's first constitution. Caswell becomes the state's first governor, serving 1776-80 and again in 1785-87. | 1893 | <i>Daily Tar Heel</i> , UNC student newspaper, begins publication. |
| 1785-86 | First regularly published newspaper in the county, <i>North Carolina Gazette</i> , is published at Hillsborough. | 1911 | UNC's first intercollegiate basketball game is played. |
| 1792 | UNC trustees authorize a committee to lay out the town of Chapel Hill, which was named for the Church of England's New Hope Chapel which once stood on the grounds of the Carolina Inn. | 1917-18 | World War I. |
| 1795 | UNC opened its doors as the first state university. | 1922 | University of North Carolina Press is founded, the fourth oldest American university press sponsored by a state university and the first such press in the South. |
| 1815-17 | Archibald D. Murphey, state senator from Orange, makes his reports advocating public schools for the state to the legislature. (The first public school law is not passed until 1839, seven years after Murphey's death.) | 1930 | Census lists Chapel Hill as the only urban place (i.e., 2,500 or more inhabitants) in the county. |
| 1828 | First UNC President, Joseph Caldwell, writes, under the pseudonym "Carlton", a series on the desperate need for improved transportation in North Carolina. The construction of plank roads and railroads in the 1830s-50s is a tribute to Caldwell's foresight. | 1932 | North Carolina Symphony is organized in Chapel Hill. |
| 1835 | Constitutional convention revises the 1776 constitution, thanks in no small measure to the influence of Governor David Swain from Orange County. | 1933 | Orange becomes the first county in the U.S. to build a rural electric line (three miles from Chapel Hill to Calvander) with federal funds. |
| 1844 | UNC President David Swain founds the North Carolina Historical Society. | 1941-45 | World War II—the dividing line between an Orange County based on an agricultural/manufacturing economy and an Orange County tied to education, research and high technology, and professional services. |
| about 1854 | Mebane, named for a local family, is settled. Incorporated in 1880 as Mebanville, the name is changed in 1883. | 1950 | Census begins counting college students in terms of their college rather than parental or guardian residence. (Chapel Hill's population of 18,000 reflects the presence of some 7,000 students.) |
| 1861-65 | Civil War. | 1950-51 | Korean War. |
| 1882 | Carrboro, first called West End, then renamed Venable in 1911 for UNC President Francis P. Venable, becomes Carrboro in 1913, named for Julian S. Carr, who established a mill here. | 1952 | North Carolina Memorial Hospital (later UNC Hospitals) opens. |
| | | 1952-53 | Chapel Hill's pioneer radio stations, WUNC-FM and WCHL, on the air. |
| | | 1955 | WUNC-TV (UNC Center for Public Television) begins service. |
| | | 1957-75 | Vietnam War. |
| | | 1958 | Research Triangle Park founded as a cooperative effort by UNC, N.C. State University, and Duke University (and approximately equidistant from the three institutions). (RTP, though not in Orange County, greatly influences the county's socioeconomic condition in terms of demands for housing, schools, public services, etc.) |

- 1970 First decennial census to show that the county was more urban than rural.
- 1990 Census shows county population is over 93,000, of which more than 38,000 and 11,000 inhabitants are in Chapel Hill and Carrboro, respectively.

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