
A HISTORY OF THE
PRINCETON
UNITED METHODIST CHURCH



*Researched and Written by:
Lucille Rains Pittman and Velma Elizabeth Holt*

We wish to dedicate this book to our ancestors who saw the need to have a place to worship God; and to all members who followed in their footsteps to continue this heritage of worshiping God in all His Glory and Freedom.

This freedom to worship has passed from generation to generation and continues to grow in strength and glory. With God's leading, He has shown us the way and given us the light so that we might have a better life and a better way to follow in His footsteps. His light will burn through eternity to show us the way.

We must continue to carry this light for those who will follow Him.

Lucille Rains Pittman
Velma Elizabeth Holt



Rev. John Milton Roberts (1975-1992)



**Church Secretary
Janice Miller**



**Sunday School Treasurer
Graham Holt**



**Organist
Annie Louise Woodard**



**Church Treasurer
Kenneth Starling, Sr.**

A Time To Minister



A Time To Learn





THE UNITED

METHODIST

CHURCH

**PROCLAIMING
Grace and Freedom**

The Origins of Methodism

Methodism began as a movement within the Church of England during the Eighteenth Century.¹ Among its founders were John Wesley (1703-91) and his brother Charles Wesley (1707-88). John Wesley was born at Epworth, in Lincolnshire, and was one of eighteen children. Charles Wesley is also known to posterity as an author of hymns, some 6,000 of them, including "Hark! the Herald Angels Sing," "Christ, Whose Glory Fills the Skies," "O For a Thousand Tongues to Sing," "Love Divine, All Loves Excelling," and "Come, Thou Long-Expected Jesus."

John and Charles studied for the Anglican ministry at Christ Church College in Oxford University. In 1729, Charles and some like-minded students started a "Holy Club," which was led by John, who had been ordained a year earlier. At this club, they prayed, read the Bible, shared in the Lord's Supper sacrament, and attended church regularly. Members of the Holy Club resolved to conduct their lives and religious studies "by rule and method." At first, the term "methodist" was used as a term of ridicule by others; later it was adopted as a badge of honor by the Wesleys and their followers. To be a Methodist meant to love God, to read the Bible, to pray, to show love to all people, and to try to do God's will at all times.

The influence of Methodism was to make religion a vital, personal experience and to reveal its social responsibilities. During the eighteenth century, the Church of England was in need of revitalization. Its geographical parishes dated back hundreds of years to serve a largely rural population. As the Industrial Revolution progressed, the population moved to cities and large towns; many people, especially the poor, were "unchurched."

In order to reach these masses of people, the early Methodists preached in barns, houses, and open fields--wherever an audience could be reached. Societies were formed, class meetings of converts were held, and lay preachers were trained and given charges of "Circuits" of several congregations. This ministry involved a great deal of travel. During his long life, John Wesley preached some 40,000 sermons and traveled over 250,000 miles, mostly on horseback.

John and Charles Wesley visited America in 1735, as spiritual advisers to James Oglethorpe's colony in Georgia; but they soon returned to England. The actual beginnings of Methodism in America were in New York, after 1766, when Philip Embury, a Wesleyan convert from Ireland, came to preach. Methodism was later to become a dynamic force in American religion under the leadership of Francis Asbury (1745-1816), who is often called the "Father of American Methodism."

In 1771, Asbury was sent by the Methodist Conference in London as a missionary to America. By 1784, he was named one of two bishops in Baltimore, Md. In 1786, Bishop Asbury started the first Sunday School. He was a powerful preacher and skilled at winning converts. Despite being tormented by ill-health, he personally traveled over 5,000 miles a year. Under Asbury's leadership, the principle of itinerancy, exemplified by John Wesley in England, developed into the Circuit Rider System, which was especially well-adapted to the American frontier.

Circuit Riders were itinerant, or traveling preachers who typically served twenty (to forty "appointments" on a "circuit." They traveled on horseback since the horse was economical and well-suited to forest paths. Circuit Riders preached nearly every day and twice on Sunday, typically completing their "circuits" about once a

¹The following account of the origins of Methodism is taken from The Columbia Encyclopedia, 2nd edn., New York, 1950 and The World Book Encyclopedia.

month. They often had to sleep outdoors under miserable conditions. Their appointments were in pioneer cabins, schoolhouses, even taverns. The typical Circuit Rider knew his message well and delivered it effectively, exemplifying it in his own devout and self-sacrificing life.

It is interesting to note that Francis Asbury visited nearby Wayne County in 1786. Daniel Deans, a resident of Stoney Creek, had moved there from Virginia. According to one account, Deans became very disturbed about religious matters:

"During one of these seasons of mental depression, he concluded to visit his birthplace, and while there he attended a meeting of the Methodists, heard the preaching, was taught the way of life more perfectly, and experienced the forgiveness of his sins. When he returned home, on meeting his wife, he threw his arms around her and exclaimed: 'O Elizabeth! I have seen a man in Virginia, it is worth a lifetime of labor to see. If I had known how happy his preaching could make me, I would have travelled the world over to find him. He has promised to come and preach for us, and you shall hear him and be happy.' Shortly after, the 'English preacher,' as he [Asbury] was called, came into the neighborhood."

Salem United Methodist Church, in Goldsboro, dates its bicentennial from Asbury's visit and credits Deans and others who heard the "English preacher" with the introduction of Methodism into Wayne County.²



²From an article written by Col. W. S. G. Andrews and published in the North Carolina Advocate, February, 1856. The article also appears in Annals of Southern Methodism, 1856, pp. 257-8 housed at Duke University Library. See also bulletin notes prepared by Marvin Woodard for Salem United Methodist Church, Goldsboro, North Carolina, entitled "Homecoming and Bicentennial Celebration, September 21, 1986."



Elizabeth Church Johnston County

Elizabeth Church, located in a shady grove six miles west of Smithfield on the Cleveland School Road, is believed to be the oldest Methodist Church building in the Goldsboro District.

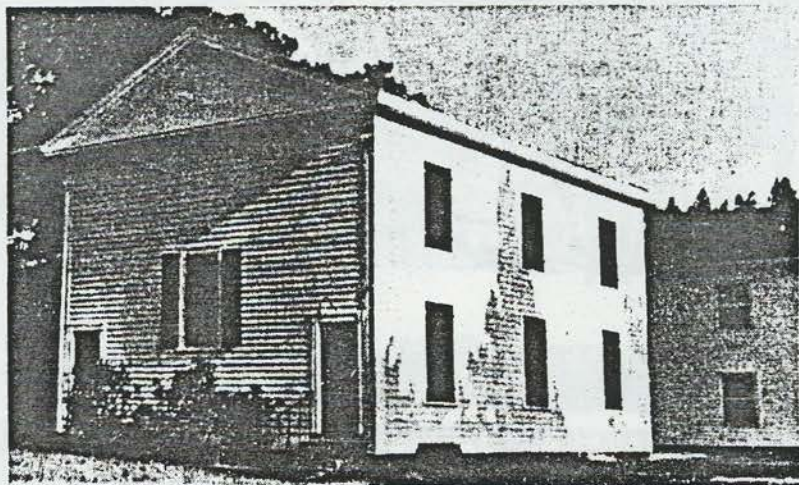
Although the church was built in 1853, the history of Elizabeth Church goes back even further. In 1839, when Centenary Methodist Church at Smithfield was formed as a part of the Waynesborough circuit, Elizabeth was the circuit camp meeting ground. It was located on land belonging to Willis H. Sanders. Three years later, in 1842, a church building was erected and the church was officially designated as Elizabeth Church. According to the quarterly conference records, the church was named for Elizabeth Peters Sanders, the second wife of John Fletcher Sanders, who was credited as being the founder of the church. John Fletcher Sanders was the father of Willis H. Sanders. This first building burned and in 1853, the present structure was built and was dedicated May 17, 1857.

The church is a 30 x 50 frame building of the plain style of church architecture prevailing a hundred years ago. It has the appearance outside of a two-story building because of the gallery which extends on three

Our Historic Church

C. Franklin Grill

Historian, North Carolina Conference



Elizabeth Church, Johnston County

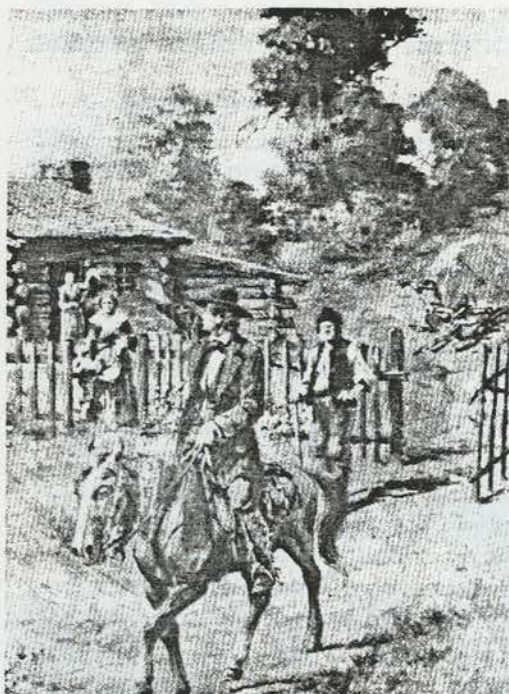
sides, believed to be built for slaves. Two rows of benches are in the balcony, indicating that there might have been a considerable number of slaves who worshipped with the white members.

Entrance to the church is made through two doors on the front and two on the back, one of the back doors opening to the balcony. In keeping with the old style, the windows have green outside shutters. Between the front doors is the original pulpit stand still in use. The original benches of heart pine are also still used. Some of them are built around the posts that hold up the balcony. In 1956, an educational annex was constructed but it was not

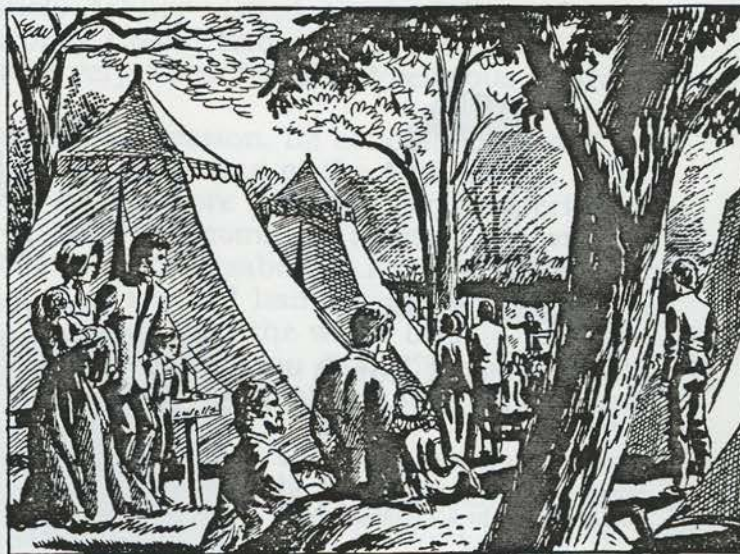
joined to the old church in order to preserve the original architecture.

The present white-painted building, which seats around a hundred persons not including the balcony seats, looks practically as it did back in the 1850's.

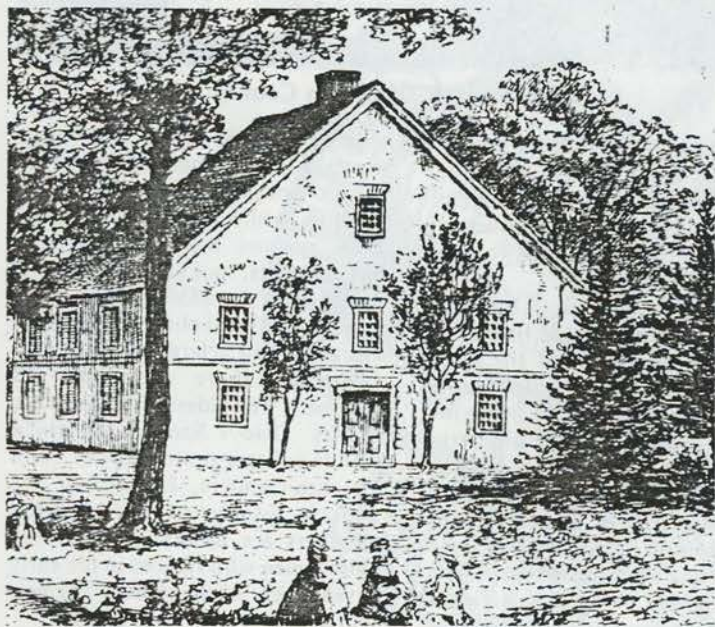
Always a rural church, Elizabeth has never had a large membership. Currently, there are about 50 members. The oldest active member is Mrs. Gladys Sanders Roberson who is a direct descendant of John Fletcher Sanders, founder of the church. Many of the present members are descendants of men and women who figured in the early development of the church. The present minister is B.R. McCullen.



Early Circuit Rider



Early Tent Meeting



Barrett's Chapel
Where Asbury and Coke met in 1784 and decided to call the Christmas Conference.



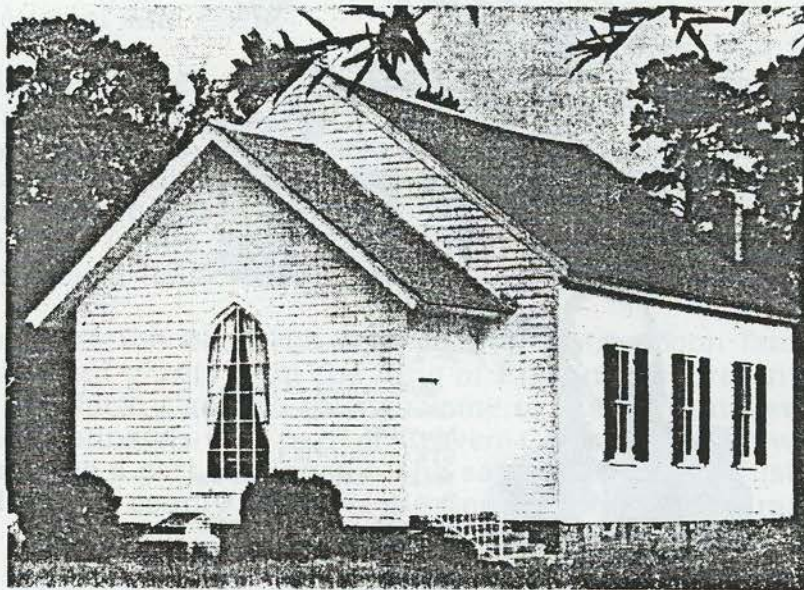
Uniting Conference, Kansas City, 1939
Left to right: Bishop James Straughn, Bishop Edwin Holt Hughes, and Bishop John M. Moore.

Historic Whitaker's Chapel, Enfield

by R. Hardee Rives

Whitaker's Chapel, near Enfield in Halifax County, is the only church in North Carolina and one of only a few in the nation to have been designated a "Shrine of United Methodism" by the General Conference; in 1970, the Chapel became the fifteenth official shrine of the Methodist faith in America. Whitaker's Chapel dates from 1740 when it was established as a chapel for worship for the Church of England, then the state church of the Colony of North Carolina. In 1776, when the Church of England was dissolved in the American colonies, the Chapel became affiliated with the Methodist reform movement which swept into the area from Tidewater Virginia. Bishop Francis Asbury noted, in his now-famous JOURNAL, three different visits to the Chapel. He preached to seventy souls there on February 21, 1786; he spoke there on Saturday and Sunday, January 17-18, 1789, and recorded: "Preached at Whitaker's Chapel, where we had a profitable time; I found God had been working, and that many souls had been awakened." He spoke at the Chapel on March 2, 1804, and ordained three men, including the Reverend Henry Bradford, as deacons.

The 1820s was a decade of theological dissension and revolt. Members of the Roanoke Union Society often met at Whitaker's Chapel to discuss their grievances and concern about the lack of democracy in Methodist church government. This led, in December, 1828, to the assembling at the Chapel of what became the first annual con-



Whitaker's Chapel, near Enfield

ference of the former Methodist Protestant Church in America. The Annual Conference met at the Chapel again in 1830, 1833, 1842, 1845 and in 1849. The Methodist Protestants were independent, strong-willed people who did not approve of the unrestricted powers of the bishops and presiding elders in the Methodist Episcopal Church.

In 1939, the Methodist Protestant Church united with the Methodist Episcopal Church and the Methodist Episcopal Church, South, to form the Methodist Church; the Methodist Protestants were the first of the uniting denominations to endorse reunion and their great contribution to today's United Methodist Church was the concept of having one layman for each minister in all levels of church government.

The present structure dates from 1850 and is the third building on the site. Many of the outside timbers are

thought to have been used in the second structure which was built in the early nineteenth century. The lighting fixtures and organ date from 1880. In 1983, the Chapel was given an Award of Merit by the NC Chapter of the Victorian Society in America.

Whitaker's Chapel ceased to exist as an organized congregation about 1946; it was reopened in December, 1964 and vesper services are held there on the third Sunday afternoons of March, September and December and the annual Homecoming is on the third Sunday of June. A state historical marker on the highway in front of the Chapel notes the unique history of the church and a large bronze marker, on a brick foundation, outside the vestibule window, has the names of the delegates who attended the 1828 conference.

A large number of people, representing churches from across the NC Conference, have visited the Chapel during this Bicentennial Year.



1764



ROBERT STRAWBRIDGE

Built in 1764 on Sam's Creek in Frederick County, Maryland, the **STRAWBRIDGE LOG MEETINGHOUSE** was the first Methodist church in America. In 1780 the log house was replaced by a stone chapel.



On Christmas Eve, 1784, Thomas Coke, Francis Asbury, and about sixty preachers gathered at **LOVELY LANE CHAPEL** in Baltimore to organize the Methodist Episcopal Church in America, which was the first action taken by the Christmas Conference.



JOHN WESLEY'S
ALDERSGATE EXPERIENCE

May 24,
1738

After leaving his missionary work in America, John Wesley felt deep spiritual dejection upon his return to England. It was only at the urging of Peter Böhler that Wesley continued to preach. Böhler's advice was to "preach faith until you have it, then because you have it you will preach it." Following this advice, Wesley's ministry was once again successful and on May 24, 1738, he recorded in his journal perhaps his most famous words:

In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt that I did trust in Christ, Christ alone for salvation, and an assurance was given me, that he had taken away my sins, even mine, and saved me from the law of sin and death.

Early Settlers Of The Boon Hill Area

This is a brief history of the early settlers that settled in the area around Boon Hill. It was later known as Princeton and located in Johnston County, North Carolina.

Joseph Boon, Sr. and his family were the earliest settlers. In 1739, Joseph Boon, Sr. received a land grant from the King of England for a parcel of land on the north side of the Neuse River, near Richardson's River Road Bridge. He and his brother, Ratcliff, settled in that area. Joseph Sr. and his son Joseph Jr. began to buy additional land grants and other adjacent land close by. Some of this land was nearer to Boon Hill than his original land grant.

Joseph Boon III inherited a large tract of land near Princeton from his grandfather, Joseph Sr. Moccasin Creek ran through this property. Joseph III built a dam across the creek, followed by a grist mill and a bridge with livery stables close by. The Raleigh stage coach passed this route on its way to Goldsboro and, on return, it passed through Princeton and Smithfield and back to Raleigh. By 1812, Joseph Boon III had died and the Holt family acquired the property. The name was changed to Holt's Pond as we know it today.

Settlers had begun moving into the Boon Hill area soon after the Boon family settled. People could buy their land grants from the King of England's representative, who was now living in the North Carolina colony. Some of these grants were made in Craven County since Johnston was part of Craven County until it was formed in 1746. Wayne County was a part of Johnston and some of the grants listed here could have been located in that county since Wayne County was not separated from Johnston until 1779.

Some of these grants were issued for property along the Neuse River since the bottom lands were very fertile and the river provided an outlet for marketing goods. Other grants were issued to the settlers for: Moccasin Creek (swamp), both sides of Little River, Bawdy Swamp, and Beaverdam Swamp.

By 1784, many people had settled all around in Johnston County and how many were living in Boon Hill at this time, we do not know from this list of names. Some of these names are family names in Princeton today. Were they your ancestors? The names of the early settlers are listed below:

Richard Atkinson
John Ballard
Henry Bulls
Benjamin Crawford
Alford Lodewick
William Capps
John Edwards
Arthur Gurley
John Gurley
John Lawhorn
Gibson Martin
John Oliver
Arthur Pierce
John Pierce
Robert Raiford
John Morris
James Stallings
Henry Rains
John Stevens

William Talton
William Tolar
John Whitley
Richard Warren
Joseph Boon, Jr.
John Gurley
William Capps
Joseph Boon, Sr.
Philip Raiford
Elizabeth Lynch
Rachel Bulls
Ann Rains
William Talton, Sr.
John Oliver, Sr.
John Woodall
James Holt
Needham Whitley
Oliver Rains
William Davis

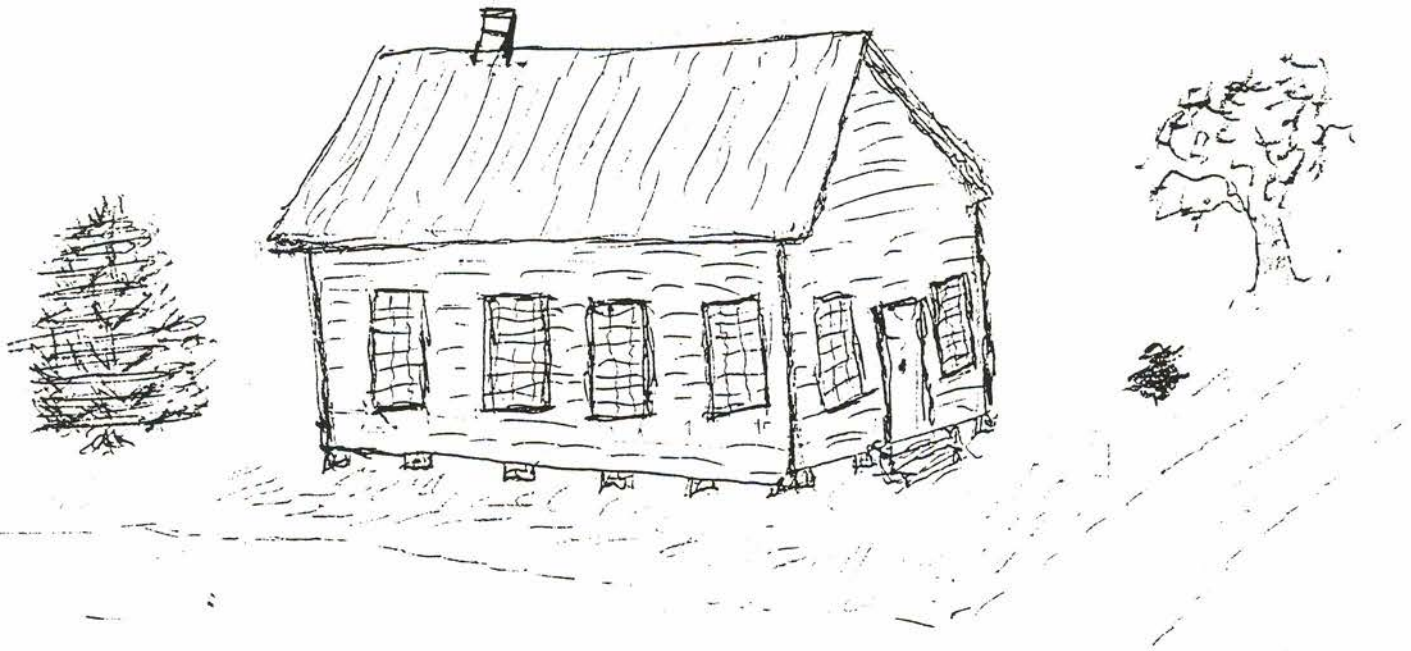
Jacob Edwards
Ralph Massey
William Hill
Joseph Edwards
James Peedin
William Edwards
Etheldred Holt
Joseph Ingram
Joshua Creech
John Davis

The major event that opened the way for Boon Hill to become a town was the opening of the North Carolina Railroad in 1854. The train began its journey in Charlotte and passed through Boon Hill on its way to Goldsboro and again on its return to Charlotte. This provided a new way for area settlers to move produce to market, purchase supplies for home needs, and return home the same day.

Until the railroad came through Boon Hill in 1854, the only means of getting agriculture products to market was by wagon or boat. The County Court was responsible for keeping the rivers open for navigation and for the upkeep of the roads. Often the rivers and roads were impossible to travel due to weather conditions.

The town of Princeton was first incorporated in 1861 as "Boon Hill" to honor the name of the area's first settlers. The name was changed to Princeton in February, 1873, by an act of the North Carolina General Assembly. The township still bears the name "Boon Hill."

Mr. Maurice S. Toler, an archivist (from N.C. State University in Raleigh, N.C. and a native of Princeton), wrote an article entitled "A Short History of the Town of Princeton." It was published in the *August Harvest Edition* in 1973. In this article he stated: "In 1860, there were a dozen residents engaged in non-agricultural pursuits living in Boon Hill--5 merchants, 3 carpenters, 2 shoemakers, 1 doctor, and 1 school teacher. Adjacent to Boon Hill there were several gristmills, cotton gins, sawmills, and turpentine extraction operations."



Boon Hill Methodist Church (Princeton) Built in 1855

**This picture was drawn and given to be used in this church history
by Mr. David Pearce of Princeton, NC.**

A History of Princeton United Methodist Church

History tells us that the first settlers who came to America brought their Bibles with them. Some would gather around the table for devotion, followed by a prayer of thanksgiving for their blessings. Sometimes, a family and friends would meet in homes for devotion. By 1784, there were Methodist churches in America. By 1839, Smithfield, North Carolina, had built the first Methodist Episcopal Church in Johnston County.

One old register began with the first Quarterly Conference held on May 9, 1840. The churches were listed as: Smithfield, Waynesboro, Elizabeth (which was the circuit camp meeting ground), Providence, Bentonville, Salem, Ebenezer, and Everittsville. Their meetings were held at different churches during the year with each meeting called a Quarterly Meeting Conference. It was at the Quarterly Meeting on August 4, 1849, that the Smithfield and Waynesboro Circuit was divided.

In 1855, the second Methodist Episcopal Church, South in Johnston County was built in Boon Hill, by a group of people in the area who felt the need for spiritual guidance and the need for a church. We have found no information as to where these people gathered to hold their meetings before the first church was built. No records have been found to give us a clue.

The church was organized as a part of the Methodist Episcopal Church, South. The church was built on land given by Mr. Wiley Hastings. Hastings, Kedar Whitley, and two brothers, Jesse and Joseph (Joe) S. Holt were the founders of the church. The original building, containing a balcony for the use of the blacks of the area, served the church until 1904. At that time, the present sanctuary was constructed.

The earliest Boon Hill-Princeton church records have been lost. The Charter for the 1855 Methodist Church has also been lost. In researching other local church records, we found *"The Complete Church Register of the Methodist Church Book for Smithfield and Waynesborough Circuit of North Carolina 1839-1886."* This book includes the Quarterly Conference Records of several churches. It contains only the notes from the Quarterly Conference meeting of the churches. Boon Hill Church was included. All information written about Boon Hill-Princeton Methodist Church from 1855-1899 has been taken from that book.

At the first Quarterly Conference Meeting held for the Smithfield Circuit on February 28, 1855, Boon Hill Church was mentioned for the first time. Boon Hill gave \$8.00 to help support the Quarterly Conference Meeting. On May 15, 1858, Smithfield Quarterly Conference was held in Boon Hill. Boon Hill was one of eleven churches on the Smithfield charge, which included newly established churches at Zion, Richardson, Buck Horn, Earpsboro, Smithfield, Salem, Ebenezer, Live Oak, Bentonville and Elizabeth.

About that time, parents and ministers became excited and concerned over the spiritual growth of their children. As a result, each church actively sought more library books and Bibles for parents and their children to read.

The spiritual awakening movement in Johnston County in 1860 caused the churches to grow in attendance and membership which resulted in a scarcity of ministers. The ministers were overjoyed to have someone apply for a license to preach or to have a license renewed.

In 1861, the question arose about collecting money for missionary work. It was decided that each church would take an offering and designate whether it be for home missions or foreign missions.

The growth of Methodism in Johnston County in 1863, was documented by having each church record their deed in the Church Conference Minutes. The following churches that were recorded in this book were as follows: Smithfield, Boon Hill, Zion, Selma, Antioch, Clayton, Sanders Schoolhouse and Smith's Chapel.

The Waynesborough-Smithfield Conference Book showed the only Methodist Parsonage in the county was known as the Parsonage for the Smithfield Circuit of the North Carolina Conference of the Methodist Episcopal Church, South and was located in Smithfield, North Carolina. Since this parsonage served Boon Hill Church, a deed has been included with our other deeds.

It has been mentioned earlier that the charter and other records from Boon Hill Methodist Church were lost and some were lost from our local church records. We did find the 1863 Conference Minutes of the Smithfield-Waynesborough Circuit Book and Boon Hill's Conference Records were in this book. The records were from 1840-1886. This book had been kept in Smithfield Centenary Methodist Church in Smithfield, North Carolina and another copy was found in Saint Paul's Methodist Church in Goldsboro, North Carolina. All records of churches that were on this circuit during the years 1839-1886 can be found in this book.

We have a copy of our church deed. The original deed is found in the Johnston County Register of Deeds Office in Smithfield, North Carolina. It is found in Book A-3, page 87.

Following the Civil War, many churches had financial and social problems due to low attendance. Many churches were closed at times. In 1865, Johnston County had Sabbath Schools in full operation. These schools were suspended because hostile Union troops passed through the county. Bentonville Church was ransacked and burned while other churches were ransacked and damaged.

Interesting evidence of the local presence of Yankee soldiers was provided by the following message scribbled by a Union officer in the Smithfield Methodist Church Sabbath School record book and dated April 12, 1865:

"The members of this Church must still worship God and pray that the war will soon come to a close. And let this war be a lesson for you, never take up arms again against the best government in the world. The country for which our forefathers fought for and now you are fighting to tear it down. I am sore to see damage to your Church and books misused, but you must look over it, you must bear in mind that there is some Reetlus (Ruthless?) men in the Army that don't care anything for themselves or anybody else."

From the minutes of the Fourth Quarterly Conference held in Clayton on September 30, 1866, the condition of the Smithfield Circuit showed some improvement. Some churches have been revived and plans have been made to establish five Sabbath Schools in the county. At this same meeting, the minutes show the churches that were listed and under each church were the names of new members in each of the six designated churches.

Under Boon Hill Church the following were received:

William T. Edwards
William Willoughbee
George Whitley
Dupree Howell
John Shuler
Josephine Wiggs
Elizabeth Whitley
Martha Worley
Warren Cordept
Warrick D. Shuler, Sr.
Charlotte Wilkins

Vanburen Smith
Marice A. Whitley
James Burros
John Smith
Daniel Whitley
Alix Worley
Sarah Edwards
Mary E. Shuler
John R. Davis
Robert Whitley
Dianna Holt
Thomas A. Shuler

In 1868, the "serious" issue of dancing had arisen in the Methodist churches and had come before the presiding elder of this Circuit. The pastor of the Smithfield Circuit gave his opinion that "dancing was a worldly amusement and was a violation of the Discipline Book of the Methodist Episcopal Church, South." Elizabeth Morgan was expelled from the Boon Hill Church, not for dancing, but for "walking unladylike."

At a Quarterly Conference meeting on October 7, 1870, in Smithfield, two men from the Methodist Church in Boon Hill asked to have their names removed from the Church Roll. They were Thomas G. Hinnant and Civil R. Kennedy. At the same time, a survey of the membership of all the churches on the Smithfield Circuit included 409 white people and 5 black Methodist members. The Smithfield Circuit was in the Raleigh District of the Methodist Church Conference on March 11, 1876. Princeton was on the Smithfield Circuit at that time.

At the same meeting in 1873, Mr. I. T. Finleyson of Boon Hill was given his license to preach. This enabled our minister to preach in one of our churches while he preached in another. He could also visit the sick and fulfill other ministerial duties.

On August 19, 1876, the following people joined the Princeton Methodist Church: Crom Hansley, Wyatt A. Hinton, and Elizabeth Holt. Appie V. Hale had her name removed from the Princeton Church roll without a letter. Betty Poole had died and her name was to be removed from the church membership roll.

On November 23, 1878, the Princeton and Clayton churches were in dire need of repair. It was discussed and decided at the Quarterly Meeting for these two churches to have the repairs made. It was also reported that the parsonage in Smithfield was in need of repair. They decided that it should be the responsibility of each church to assume the financial responsibility of the parsonage since it belonged to all the churches on the Circuit. A committee from each church was appointed to solicit contributions and Mr. I. T. Finleyson was appointed Chairman for Princeton Methodist Church.

The Sunday Schools did not meet during the winter of 1878-79 due to a variety of circumstances: weather conditions, lack of adequate transportation and heat in the building. Five Sunday Schools in the Smithfield district began operating again in the spring.

By 1879, the Princeton Methodist Episcopal Church, South, was growing in membership and attendance. On March 8, 1879, the Quarterly Conference for the Smithfield Circuit, Raleigh District, North Carolina Conference of the Methodist Episcopal Church, South, was held in the Princeton church. From the minutes of this Quarterly Meeting, Mr. George T. Whitley was elected a church trustee and Mr. J. T. Whitley was elected Sunday School Superintendent for Princeton. Mr. D. T. Whitley, a member of Princeton Methodist Church, was licensed to preach.

In November, 1879, it was reported at the Quarterly Conference Meeting of the Smithfield Circuit that there were: 560 white Methodist church members, 3 black members, 3 local preachers, 2 infants baptized, 104 adults baptized, 7 Sunday Schools, 42 officers and teachers, and 312 scholars (students). There were 300 library books valued at \$80.00 located in the Smithfield Circuit. There were eight churches valued at a total of \$5,000.00. There was one parsonage valued at \$700.00.

The Quarterly Conference on March 20, 1880, was held at Elizabeth Church. The Board of Stewards reported that an earlier meeting had been held on January 5, 1880, at the Smithfield parsonage. At that meeting it was decided that the preacher in charge would be paid \$800 a year and the junior preacher was to be paid \$250 a year. Each church was assigned to pay the following amount: Smithfield \$265, Sanders Schoolhouse \$50, Princeton \$200, Elizabeth \$150, Selma \$85, Antioch \$75, Clayton \$100, Elevation \$50, Zion \$20, Adams \$20 and Smith's Chapel \$100. This represented a total of \$1,115 for the conference ministers' salaries.

Later, in June, 1880, at the Quarterly Conference meeting held at Smith's Chapel, a question arose regarding membership. It was also reported that there were a number of young ladies that were still walking in a disorderly manner. It was decided that this matter must be corrected or a cause for discipline may have to be administered to them. It was reported that weekly prayer meeting groups were being held in Smithfield, Selma and Princeton. This is the first time weekly prayer meetings had been held.

On October 29, 1881, a written report on the general state of the Church was given by the preacher in charge. He reported that during the period that Brother David T. Whitley, a local minister holding his membership at Princeton Church, had died. A notice of his death was published in the Raleigh Christian Advocate. A sympathy message from the Princeton Methodist Church was sent to David Whitley's widow and another to his mother. Kedar B. Whitley, who had been a faithful official of the Church at Princeton for many years, had also died. His notice of his death was sent to the Raleigh Christian Advocate and was recorded in the Church Quarterly Conference records. A sympathy card was sent to his widow by the Conference. Haywood McKinny was removed from the Princeton Church Roll by certificate.

Dr. L. C. Kirkman made a motion that this Conference send a request to the bishop to divide the Smithfield Circuit and add Elizabeth and Clayton Churches to the Hannah Creek Mission. The motion was adopted at the fourth Quarterly Conference, 1881.

The first Quarterly Conference in March, 1884, was held in Selma. A new preacher, Rev. B. B. Culbreth, was assigned to Smithfield Circuit. Rev. Culbreth was promoting the organization of Sunday Schools in each church of the Smithfield Circuit of the Raleigh District.

An article published in *The Smithfield Herald* on December 3, 1885, reported that a Sunday School Society was organized in Johnston County at Smithfield. The meeting began on Saturday and ended on Sunday. Rev. Culbreth was in charge of the meeting. Mr. Elliot from Baltimore, Maryland, was their speaker on this occasion. At this meeting, it was decided to have a Christmas party celebration for the children in the churches in the Smithfield Circuit. This was the first time a Christmas party was ever held for the children.

At the Quarterly Conference held in Princeton on July 3, 1886, Mr. David McKinnie was elected a trustee for the Princeton Methodist Episcopal Church, South. He filled the vacancy caused by the death of Willie Hastings. This was the first time delegates were named to represent the Smithfield Circuit Conference. The District Conference was held in Henderson, N.C. on the fourth Sunday in July, 1886.

At the third Quarterly Conference, September 15, 1886, it was reported that Penninah Hastings, wife of Willie Hastings, had died.

A Sunday School book dated 1895 has been found in our church. This book and other records were well-written and concise. Some pages from the book are included on the following pages.

Class # 6
Miss Lela McKemie Teacher

| | | | | | | | | | |
|----|------------------|--|--|--|--|----|--|--|--|
| 1 | Lelia Watson | | | | | | | | |
| 2 | Lena Brewer | | | | | 1+ | | | |
| 3 | Rachel Brewer | | | | | | | | |
| 4 | Lelia Joyner | | | | | 1+ | | | |
| 5 | Addie McKemie | | | | | 1+ | | | |
| 6 | Lula Stallings | | | | | x | | | |
| 7 | Lula Langley | | | | | | | | |
| 8 | Katie Edwards | | | | | 1x | | | |
| 9 | Marcella Johnson | | | | | 1x | | | |
| 10 | Ora Sanders | | | | | | | | |
| | Annie Taltow | | | | | 1x | | | |

Class # 7
Mrs Rosa V. Watson Teacher

| | | | | | | | | | |
|----|-----------------|--|--|--|--|----|--|--|--|
| 1 | Aggie Joyner | | | | | | | | |
| 2 | Mary Johnson | | | | | 1+ | | | |
| 3 | Willie Massey | | | | | 1x | | | |
| 4 | Mamie Langley | | | | | 1x | | | |
| 5 | Bertha Massey | | | | | | | | |
| 6 | Nellie Forrest | | | | | x | | | |
| 7 | Hemby Bailey | | | | | | | | |
| 8 | Maggie Jones | | | | | | | | |
| 9 | Charley Johnson | | | | | 1x | | | |
| 10 | George Patter | | | | | 1+ | | | |
| 11 | Walter Braswell | | | | | | | | |
| 12 | Sidie Smith | | | | | 1x | | | |
| 13 | Mabell Edwards | | | | | x | | | |
| 14 | Clarence Smith | | | | | x | | | |
| 15 | Sallie Ward | | | | | | | | |
| 16 | Estelton Perrow | | | | | | | | |
| 17 | Flora Holt | | | | | | | | |
| 18 | Jennie Langley | | | | | 1x | | | |
| 19 | Tomie Forrest | | | | | x | | | |
| 20 | Tomie Edwards | | | | | x | | | |
| 21 | Jady Langley | | | | | | | | |
| 22 | Belle Wells | | | | | | | | |
| 23 | Fera Smith | | | | | | | | |
| | Ashtly Sanders | | | | | | | | |

The following names were listed as members of the Princeton Methodist Church in 1889, that were recorded in the Kenly Register. This register included the names of the churches and the members when they were on the Kenly Circuit. These names were given by the Kenly Methodist Historian.

(Members of the Princeton Methodist Church in 1889)

REGISTER OF *Princeton*

| No. | Names. | To whom Married. | WHEN AND HOW RECEIVED. | | | |
|-------|-------------------------|------------------|------------------------|------|--------------|-----------------------|
| | | | Baptism. | Vows | Certificate. | By order of Ch. Conf. |
| 1. | Bettie Gay, | | | | i | |
| 2. | Julia Holt, | | ✓ | | | |
| 3. | Nancy Stallings, | | | | | |
| 4. | Melvina Farley, | | | | | |
| 5. | Harriet E. Oliver, | | | | | |
| 6. | William P. Raiford, | | | | | |
| 7. | Rebecca S Raiford | | | | | |
| + 8. | Martha C Whitley | | | | | |
| + 9. | Ida L. Whitley, | | | | | |
| + 10. | Hedra T. Whitley, | | | | | |
| 11. | George T. Whitley | | | | | |
| + 12. | Zephia J Whitley | | | | | |
| 13. | William T. Whitley, | | | | | |
| 14. | Hattie Whitley, | | | | | |
| + 15. | Wadhams Warren, | | | | | |
| 16. | Fannie Warren, | | | | | |
| 17. | Mattie Warren, | Mason, | | | | |
| + 18. | Fannie Ledbetter, | | | | | |
| + 19. | Emma Ledbetter | | | | | |
| 20. | Rosa Virginia Watson | Smith | | | | |
| 21. | Cornelia F Howell, | | | | | |
| + 22. | James H. Howell. | | | | | |
| 23. | Annie Brewer, | | | | | |
| 24. | John A Brewer, | | | | | |
| 25. | Annie Mussey | | | | | |
| 26. | David E. McKenne, | | | | | |
| 27. | Sarah Elizabeth McKenne | | | | | |
| + 28. | Frank C. McKenne, | | | | | |
| + 29. | Lola M. McKenne, | Leah, mill. | | | | |
| + 30. | David F. McKenne, | | | | | |
| + 31. | James D. Caldwell, | | | | | |
| 32. | Myatt T. Hinton, | | | | | |

(Members of the Princeton Methodist Church in 1889.)

REGISTER OF

| No. | Names. | To whom Married | WHEN AND HOW RECEIVED | | | By order of Ch. Conf. |
|-------|---------------------------|-----------------|-----------------------|-------|--------------|-----------------------|
| | | | Baptism. | Vows. | Certificate. | |
| + 30. | Josephine B. and Penelope | | | | | |
| 31. | Prudence H. Penelope | | | | | |
| + 32. | Charlotte A. Penelope | Holt. | | | | |
| 31. | Bonnie L. Penelope | | | | | |
| + 37. | James H. S. Halington | | | | | |
| 38. | Folly Holt, | | | | | |
| 39. | Temple A. Holt. | | | | | |
| + 40. | William T. Edwards. | | | | | |
| 41. | Catherine C. Edwards. | | | | | |
| + 42. | Walter Edwards. | Massey. | | | | |
| + 43. | Edith Edwards, | | | | | |
| + 44. | John Dixon Massey. | | | | | |
| + 45. | Katharine Massey. | | | | | |
| + 46. | John Becker, | | | | | |
| 47. | Elizabeth Becker, | | | | | |
| 48. | Mary Holt, | | | | | |
| + 49. | Jennie Massey, | Hallace, | | | | |
| + 50. | Allie C. Raiford, | | | | | |
| + 51. | Lidia Howell, | | | | | |
| + 52. | George W. Howell, | | | | | |
| 53. | Sallie Dunn, | | | | | |
| + 54. | Emma Bailey, | Martin. | | | | |
| + 55. | Beau P. Raiford, | | | | | |
| + 56. | Norman Hinton. | | | | | |
| 57. | Howard Hinton | | | | | |
| + 58. | Galvin A. Holt, Jr. | | | | | |
| 59. | Georgiana Holt. | | | | | |
| + 60. | Lucretia L. Holt. | | | | | |
| + 61. | Marion H. Wells. | | | | | |
| + 62. | Maggie Fairfield | | | | | |
| 63. | Fannie Massey | Lidbetter | | | | |
| 64. | Eva D. Whitley. | | | | | |

(Members of the Methodist Church of Princeton in 1889.)

REGISTER OF

| No. | Names. | To whom Married. | WHEN AND HOW RECEIVED. | | | |
|-------|-------------------------------|------------------|------------------------|-------|--------------|-----------------------|
| | | | Baptism. | Vows. | Certificate. | By order of Ch. Conf. |
| 65 | Walter Baker, | | | | | |
| + 66 | Walter Smith, | | | | | |
| + 67 | David Smith, | | | | | |
| + 68 | Alice Talton. | | | | | |
| 69 | Mattie Holt. | | | | | |
| + 70 | Hattie Stallings | | | | | |
| + 71. | Sarah Fairfield. | | | | | |
| + 72. | Isaac Crow. | | | | | |
| + 73. | Julia Crow. | | | | | |
| + 74. | Lewis Mitchell. | | | | | |
| + 75. | Peninah Mitchell. | | | | | |
| 76. | James Borden Radford. | | | | | |
| 77. | Mary Joyner. | | | | | |
| 78. | Mary Perry. | | | | | |
| + 79. | Eddie Stallings | | | | | |
| + 80 | Ephsaim W. Fairfield. | | | | | |
| + 81. | Lettie Massey. | | | | | |
| + 82. | Malde Crocker. | | | | | |
| + 83. | Annie Crocker. | | | | | |
| + 84. | Lydia Crocker. | | | | | |
| + 85. | Deona Hornegay. | | | | | |
| 86. | Haney Holt. | | | | | |
| 87. | Martha A. Massey. | | | | | |
| + 88. | Louis H. Taylor. | | | | | |
| + 89. | Fannie Balland. | | | | | |
| 90. | Feribe Radford. | Holland. | | | | |
| + 91. | Lillian Higga | Clark. | | | | |
| 92. | Fannie Gurley. | Toler. | | | | |
| + 93. | Thomas H. Higga | | | | | |
| + 94. | Dudley Talton. | | | | | |
| 95. | Lina Brewer. | | | | | |
| + 96. | Peninah Hornegay . | | | | | |

(Members of the Princeton Methodist Church in 1889.)

REGISTER OF

| No. | Names. | To whom Married. | WHEN AND HOW RECEIVED. | | | |
|--------|-------------------------|------------------|------------------------|-------|--------------|-----------------------|
| | | | Baptism. | Vows. | Certificate. | By order of Ch. Conf. |
| + 97. | Ella Clark | Perkins, | | | | |
| + 98. | Hannit M. Higgin, | | | | | |
| + 99. | Andrew Johnson, | | | | | |
| 100. | Edward Young, | | | | | |
| + 101. | Jadore Edwards, | | | | | |
| 102. | Adlai F. Holt, | | | | | |
| + 103. | Sarah Elizabeth Joyner, | | | | | |
| + 104. | Lillie Edwards, | | | | | |
| + 105. | Delia Edmunds, | | | | | |
| 106. | Marcella Johnson, | Holt, | | | | |
| + 107. | Miriam Duke, | | | yes. | | |
| 108. | Bettie Jones, | | yes. | | | |
| + 109. | Hattie Langley, | Garrett, | " | | | |
| + 110. | Augustine Brasswell, | | " | | | |
| + 111. | Addie H. McKimie, | Hast. | " | | | |
| + 112. | Lelia G. Joyner, | | " | | | |
| + 113. | Malcolm McKimie, | | " | | | |
| 114. | Rachel Brewer, | Watson, | " | | | |
| + 115. | Sidney C. Pearce, | | " | | | |
| + 116. | Laffie Bailey, | | " | | | |
| + 117. | Patience Brewer, | | " | | | |
| 118. | Harriet Edwards, | | " | | | |
| 119. | Stannie Bailey, | | " | | | |
| + 120. | John H. Edwards, | | | yes. | | |
| + 121. | Labrill Holt, | | | | | |
| + 122. | Baudin Crocker, | | | | | |
| + 123. | Wesley Stallings, | | " | | | |
| 124. | Katie Edwards, | Marsy, | " | | | |
| 125. | Mamie Langley, | | " | | | |
| 126. | Berta Marsy, | | " | | | |
| + 127. | Willie Marsy, | | " | | | |
| 128. | Lelia Watson, | Woodward, | " | | | |

(Members of the Princeton Methodist Church in 1889.)

REGISTER OF

| No. | Names. | To whom Married. | WHEN AND HOW RECEIVED. | | | |
|--------|----------------------|-----------------------|------------------------|------------|--------------|-----------------------|
| | | | Baptism. | Vows. | Certificate. | By order of Ch. Conf. |
| 129. | John Buckner, | | | Oct. 13/99 | | |
| 130. | Julia Lena Holt | | Oct. 13/99 | | | |
| 131. | J. M. Oliver, | | " | | | |
| 132. | Augustine Oliver | | " 14/99 | | | |
| + 133. | Kellie Mitchell | | " | | | |
| + 134. | Ada L. Whitley | | | | | |
| 135. | Mortimer Jones | | | | | |
| 136. | Bethie Holt. | | | | | |
| 137. | Willie H. Whitley, | | | | | |
| 138. | H. Patrick Raiford, | | | | | |
| + 139. | Victor G. Herring, | | | | | |
| + 140. | Lottie L. Herring, | | | | | |
| + 141. | Mary S. Warden, | | | | June 11/05 | |
| 142. | Wm. Brown, | | | | Aug. 11/05 | |
| 143. | J. H. Rose, | | | Aug. 11/05 | | |
| 144. | J. D. Finlayson, | | | " | | |
| 145. | Walter V. Woodard, | | Aug 11/05 | | | |
| 146. | Geo. P. Whitley, | | " | | | |
| 147. | Winnie B. Whitley, | | " | | | |
| 148. | Lidia Brown, | | " | | | |
| 149. | Kenneth Latham, | | " | | | |
| 150. | Lena Woodard, | | " | | | |
| 151. | John Langley, | | " | | | |
| 152. | Charles Bramwell, | | " | | | |
| 153. | Estelle Oliver, | | " | | | |
| 154. | Patry Edwards, | | " | | | |
| 155. | Sampson Edwards, | | " | | | |
| 156. | Wilbert C. Massey, | | " | | | |
| 157. | John A. Howell, | | " | | | |
| 158. | Ledith Edwards, | | | Aug 11/05 | | |
| 159. | Leticia Rodgas Game, | Transferred from Zion | | | | |
| 160. | Paul C. Duncanson, | | | | April 12/06 | |

(Members of the Princeton Methodist Church in 1889.)

REGISTER OF

By *Wm. Bee.*

| No. | Names. | To whom Married. | WHEN AND HOW RECEIVED. | | | |
|------|----------------------|------------------|------------------------|-------------|--------------|----------------|
| | | | Baptism. | Vows. | Certificate. | By whom Recd. |
| 161. | John H. Edwards | | April 12/06. | | | Rev. R.H. Whit |
| 162. | Flossie Edwards. | | " | | | " |
| 163. | Hannie L. Howell | | | | July 12/06. | " |
| 164. | Malcom McKimie | | | Aug 7/06. | | " |
| 165. | John R. Ledbetter | | | Sept 2/06. | | " |
| 166. | Dempsey Brown | | | | Sept. 2/06. | " |
| 167. | Elizabeth Brown. | | | | " | " |
| 168. | Lola Jones. | | Sept. 7/06. | | | " |
| 169. | Nova Jones. | | " | | | " |
| 170. | Emma Louise, Massey. | | " | | | " |
| 171. | Lila Benton | | " | | | " |
| 172. | Anna Stafford | | " | | | " |
| 173. | Sallie Brown | | " | | | " |
| 174. | Penninah Young. | | " | | | " |
| 175. | Willie Joyner. | | | Sept. 7/06. | | " |
| 176. | Jessie H. Howell | | | " | | " |
| 177. | Clara Finleyson | | Oct. 7/06. | | | " |
| 178. | Winnie S. Henderson. | | 7 | May 5/07. | | At. Ormond |
| 179. | D. B. Massey. | | | | June 7/07. | " |
| 180. | Jas. H. Shepherd. | | Aug. 9/07. | | | " |
| 181. | J. B. Tallon. | | | | Oct. 4/08 | " |
| 182. | Winnie Acp. | | Oct. 4/08. | | | " |
| 183. | Matie Longly | | | | " | " |
| 184. | Dianna Knapp | | | | | " |

1900

By the Twentieth Century, the Princeton Methodist Episcopal Church, South had many trials and hardships. The church has grown in membership and strength in spite of its pitfalls.

In 1900, our church had no Epworth League, but there were three weekly Bible Classes with good attendance. There was a Ladies Aid Society that was doing excellent work. The ladies helped the pastor with his duties by visiting the sick and helping people in need and sent money to foreign missions.

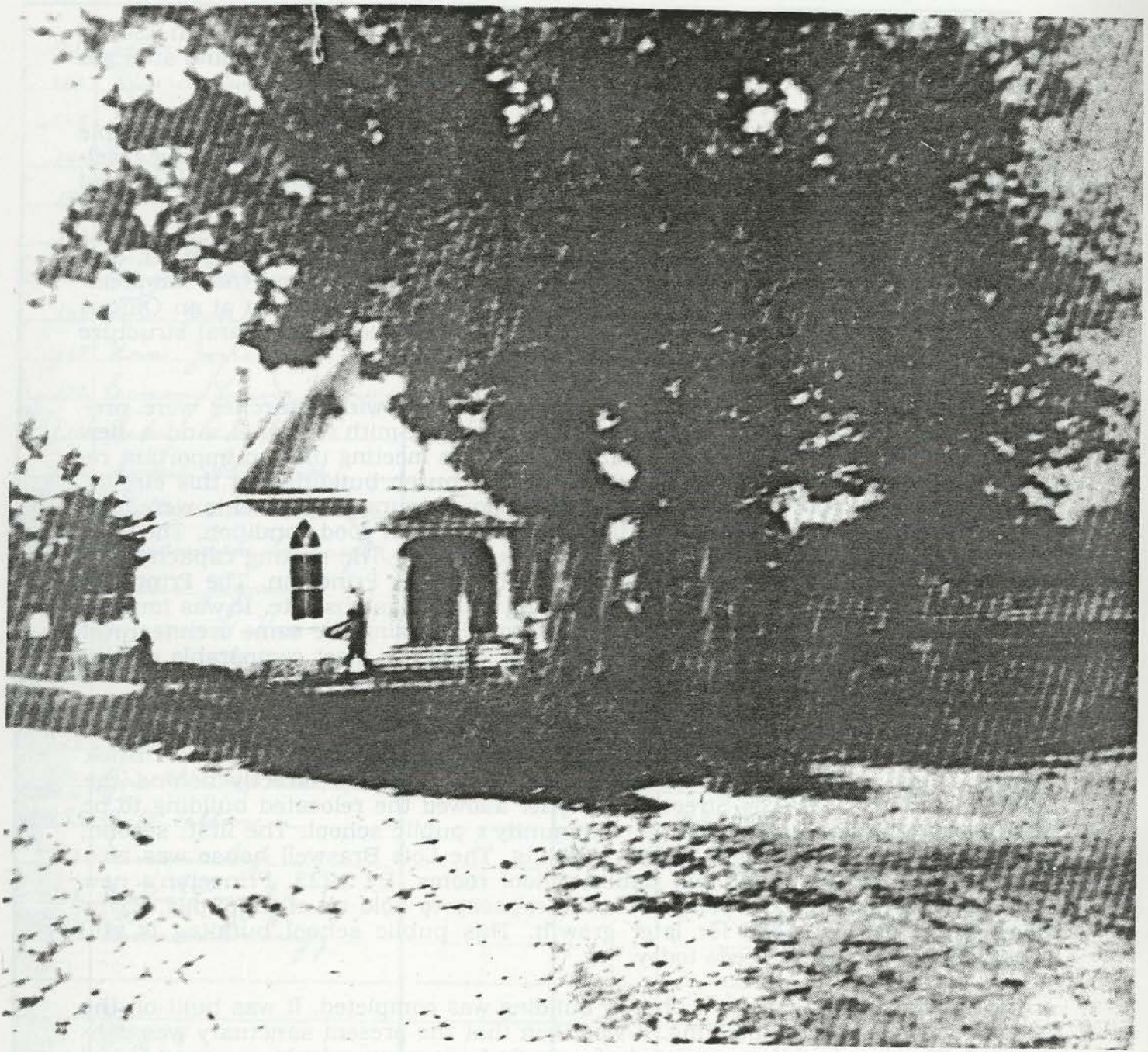
In that same year, there was a spiritual awakening of the congregation. The members also realized that the church building needed repairs and that the membership had outgrown the capacity of the building. It was pointed out at an Official Board Meeting that something needed to be done about the architectural structure and also to increase the seating capacity of the sanctuary.

At the 1903 Quarterly Conference meeting, the following churches were present: Princeton, Smithfield, Selma, Sanders Chapel, Smith's Chapel, and a new chapel at the Cotton Mill in Smithfield. It was at this meeting that an important report was given regarding the condition of all the church buildings on this circuit. There were things that needed to be repaired before insurance payments were due. The report stated that all but one of the churches were in good condition. The style and architecture of most of the buildings were modern. The seating capacity met the needs of the congregations in all but the church in Princeton. The Princeton Church membership had outgrown its building which was obsolete. It was imperative that this church be replaced as soon as possible using the same architectural structure as the other churches, but increasing its size to meet comparable seating capacities as the other churches in the area.

The original building was built in 1855 and served the church until 1904, when it was sold and moved. Mr. Patrick H. Joyner who was nicknamed "Mr. Buck Joyner" bought the original church building. It was moved directly behind the Joyners' home on Edwards Street. Mr. Joyner allowed the relocated building to be used as an additional space for the community's public school. The first, second, and third grades were taught in this building. The Lois Braswell house was also used at this time for additional public school rooms. By 1923, Princeton's new brick school building was opened with the capacity to hold all of its pupils. Extra rooms were also included for later growth. This public school building is still meeting our educational needs today.

By the fall of 1904, the new church building was completed. It was built on the same site as the original building. It was then that the present sanctuary was constructed. The new building consisted of a single large room, which was used for all worship services as well as for Sunday School classes. Classes were separated from each other by only two or three benches; and scholars had to pay close attention to their teachers because of the noise. The benches had hard straight-backed wooden seats. Clear glass windows were on both sides of the sanctuary as the stained windows are today. There were two windows in the pulpit where the present choir loft doors are today.

REGISTER OF
0081



**Princeton Methodist Episcopal Church, South
in 1904**

In the summer, all the windows were opened to help cool the congregation and the preacher. Hand fans were the only other way to keep cool at this period of time.

In the winter, the church was warmed by two pot-bellied wood stoves. One stove was located in the left rear corner behind the pews. The other stove was up front on the right-hand side. Church services were held on a designated Sunday with fewer interruptions since now there were better means of heating our church. At times churches were closed completely due to harsh winter weather.

The church bell rang for reasons other than to announce Sunday School and the worship hour. When a death occurred in the community, the bell would toll. The number of rings would designate the age of the deceased person. The bell also rang to spread the news of fires and emergencies in the community.

In 1904, Smithfield Methodist Episcopal Church, South, became a separate charge with its own full-time minister. Selma, Princeton, Smith's Chapel, and Sanders Chapel remained on the same charge, which became the Princeton charge.

On June 2, 1904, the first Children's Day was observed. This was the first time that a special day was set aside to honor our youth. Education Day was another special event observed in June by the Methodist Church.

The names of people who attended Sunday School at the Princeton Methodist Episcopal Church, South, in 1906 were listed in their classes as the following:

Record for Sunday Jan 21st 1906

Religious Services conducted by D. E. McKinnis & prayer by Sister Whitley
Opening song No 113 "Let us Crown Him"
Officers and Teachers present 10 ; absent 2
Scholars present 40 = 12 new ; absent 21 total present 71
Scripture Lesson Luke 2nd Chapter 40th and 52nd verses inclusive
Subject of Lesson "The Last Jesus"
School addressed _____ minutes by _____
Collection 39^c Weather Fair and pleasant
School closed by Singing and Lord's Prayer

REMARKS.

Several visitors present
12 added to the roll

Record for Sunday Jan 28th 1906

Religious Services conducted by D. E. McKinnis & prayer by Sister Farley
Opening song No 103 "Give me thy Heart"
Officers and Teachers present 12 ; absent 0
Scholars present 46 ; absent 36 total present 58
Scripture Lesson Mark 1st Chapter first eleven verses
Subject of Lesson "The Baptism of Jesus"
School addressed _____ minutes by _____
Collection 66^c Weather Cloudy and cool
School closed by Singing and Lord's Prayer

REMARKS.

Princeton M E 1906 Sunday school.

| Register No. | Sunday School Officers NAME. | Jan 1906 | | | | Feb'y | | | |
|---|---------------------------------|----------|----|----|----|-------|----|----|----|
| | | 7 | 14 | 21 | 28 | 4 | 11 | 18 | 25 |
| 1 | D. E. McKinne Supt | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 2 | Geo S Whitley Sec | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 3 | Malcolm McKinne Ch S | 1 | | 1 | | 1 | | 1 | |
| 4 | Mrs D. E. McKinne Treas | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 5 | Mrs J A Edgerton T | 1 | 1 | 1 | 1 | | | | |
| 6 | Harry A Watson T | 1 | 1 | 1 | 1 | 1 | | | 1 |
| 7 | Geo S Woodard T | 1 | | 1 | | | 1 | 1 | 1 |
| 8 | Mrs Isaac P Smith T | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 9 | Miss Leona Holt T | 1 | 1 | 1 | 1 | 1 | | | |
| 10 | Mrs J W Perry Paul B. | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 11 | Miss Lena Brewer Ch T | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 12 | Mrs J P Farley Ch T | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Officers & Teachers PRESENT. | | 9 | 12 | 10 | 12 | 8 | 11 | 8 | 10 |
| SCHOLARS ABSENT. | | 3 | 0 | 2 | 0 | 4 | 1 | 4 | 2 |
| SCHOLARS ON ROLL. | | 80 | | | | | | | |
| PERCENTAGE OF ATTENDANCE. | | | | | | | | | |

Princeton M E ... Sunday school.

| Registrar No. | NAME. | Jan | | | Feb |
|------------------|---------------------------|------------|----|----|-----|
| | Class 1 | 7 14 21 28 | | | |
| | Mrs J W Perry | a | p | p | |
| 1 | Louis Young | p | p | p | |
| 2 | Jimmie Jents | p | p | | |
| 3 | Bessie Mason | a | | p | |
| 4 | Lida Brown | p | | | |
| 5 | Alma Holt | a | | | |
| 6 | Ada Stafford | p | | p | |
| 7 | Archie Stafford | p | | p | |
| 8 | Bessie Holt | a | | | |
| 9 | Leslie Horn | a | | | |
| 10 | Mydie Woodard | p | p | | |
| 11 | Rachel Edwards | p | | | |
| 12 | Martha Turner | a | p | p | |
| 13 | Lila Watkins | a | p | | |
| 14 | Myra " | a | | | |
| 15 | Lillie " | a | | | |
| 16 | Katie " | p | | | |
| 17 | Elsie Holt | a | p | p | |
| 18 | Lyde Holt | a | p | p | |
| 19 | Leslie Holt | a | p | p | |
| 20 | Lenora Talton | p | | p | |
| | SCHOLARS PRESENT, | 9 | 8 | 9 | |
| | SCHOLARS ABSENT, | 11 | 12 | 11 | |
| | SCHOLARS ON ROLL, | 20 | | | |
| | PERCENTAGE OF ATTENDANCE, | | | | |

Princeton M E 1906 Sunday school.

| Register No. | NAME. | Jun | Feby |
|--------------|---------------------------|----------|------|
| | Class 2 | 14 21 28 | |
| | Miss Leona Holt | | |
| 1 | Julia Sanders | | |
| 2 | Stella Oliver | | |
| 3 | Bethie Young | | |
| 4 | Patsy Edwards | | |
| 5 | Sallie Talton | | |
| | SCHOLARS PRESENT, | | |
| | SCHOLARS ABSENT, | | |
| | SCHOLARS ON ROLL, | | |
| | PERCENTAGE OF ATTENDANCE. | | |

Record for Sunday Jan 21st 1906

Religious Services conducted by D. E. McKinnis & prayer by Sister Whitley

Opening song No 113 "Let us Crown Him"

Officers and Teachers present 10 ; absent 2

Scholars present 40 = 12 new ; absent 21 total present 71

Scripture Lesson Luke 2nd Chapter 40th and 52nd verses inclusive

Subject of Lesson "The Holy Jesus"

School addressed _____ minutes by _____

Collection 39^c Weather Fair and pleasant

School closed by Singing and Lord's Prayer

REMARKS.

Several visitors present
12 added to the roll

Record for Sunday Jan 28th 1906

Religious Services conducted by D. E. McKinnis & prayer by Sister Farley

Opening song No 103 "Give me thy Heart"

Officers and Teachers present 12 ; absent 0

Scholars present 46 ; absent 36 total present 58

Scripture Lesson Mark 1st Chapter first eleven verses

Subject of Lesson "The Baptism of Jesus"

School addressed _____ minutes by _____

Collection 66^c Weather Cloudy and cool

School closed by Singing and Lord's Prayer

REMARKS.

Princeton M & E 1906 Sunday school.

| Register No. | NAME. | Jan | Feb |
|--------------|---------------------------|------------|-----|
| | | 7 14 21 28 | |
| | Class 3 | | |
| | Mrs Isaac J Smith | / | |
| 1 | Jimmie Jagner | / | |
| 2 | Jerus Holt | | |
| 3 | Bucklet Holt | | |
| 4 | Drexel Holt | / | |
| 5 | Nora Jones | / | |
| 6 | Sola Jones | | |
| 7 | Lissie Woodard | / | |
| 8 | Pearl Edwards | / | |
| 9 | Alice Young | / | |
| 10 | Mary Ross | | |
| 11 | Nannie Langley | / | |
| | SCHOLARS PRESENT, | | |
| | SCHOLARS ABSENT, | | |
| | SCHOLARS ON ROLL, | | |
| | PERCENTAGE OF ATTENDANCE, | | |

| Register No. | NAME. | | Date |
|-----------------|---|--|------|
| | 4 th Class Malcolm McKenne | | |
| | John E. Sauls Jimmie Jones Louis Young George Leoletrain Martha Turner Lesie Hix Leslie Horn Arny Hix Manilla E. Matchell Coy Crawford | | |
| | SCHOLARS PRESENT, | | |
| | SCHOLARS ABSENT, | | |
| | SCHOLARS ON ROLL, | | |
| | PERCENTAGE OF ATTENDANCE. | | |

Princeton M E 1906 Sunday school.

| Register No. | NAME. 5 th class | Jan 7 14 21 | Feby |
|--------------|--------------------------------|----------------|------|
| | Geo F Woodard | | |
| 1 | Willie P Suggs | / | |
| 2 | Willie Jordan | / | |
| 3 | Walter Woodard | / | |
| 4 | Maverly Edwards | / | |
| 5 | Hubert Stallings | / | |
| 6 | George Whittier | / | |
| 7 | Patrick Bairford | / | |
| 8 | Clifton Holt | | |
| 9 | Charlie Gursley | | |
| 10 | Johnnie Howell | / | |
| 11 | Johnnie Langley | / | |
| | SCHOLARS PRESENT, | | |
| | SCHOLARS ABSENT, | | |
| | SCHOLARS ON ROLL, | | |
| | PERCENTAGE OF ATTENDANCE, | | |

Princeton M E

Sunday school.

| Register No. | NAME. | Jan. | | | | Feb. |
|--------------|---------------------------|------|----|----|----|------|
| | | 7 | 14 | 21 | 25 | |
| | 6 th Class | | | | | |
| | Mrs. J. A. Edgerton | / | | | | |
| 1 | Isaac D. Smith | / | | | | |
| 2 | Willie Whitley | | | | | |
| 3 | Ashley Sanders | / | | | | |
| 4 | Jack Edwards | | | | | |
| 5 | Lester Snipes | / | | | | |
| 6 | J. D. Finlayson | | | | | |
| 7 | Willie Brown | / | | | | |
| 8 | B. C. Duncan | / | | | | |
| | SCHOLARS PRESENT, | | | | | |
| | SCHOLARS ABSENT, | | | | | |
| | SCHOLARS ON ROLL, | | | | | |
| | PERCENTAGE OF ATTENDANCE, | | | | | |

The 1908 session of our Conference was held in Durham, N.C. At that session, Princeton and Smith's Chapel were added to the Selma Circuit. The name was also changed to the Selma-Princeton Circuit. There were three flourishing Sunday Schools on the circuit, each having an enrollment larger than the church membership. Rev. W. H. Puckett, minister of the Princeton Methodist Church, thought that this circuit was making significant progress, in both the material and spiritual sense.

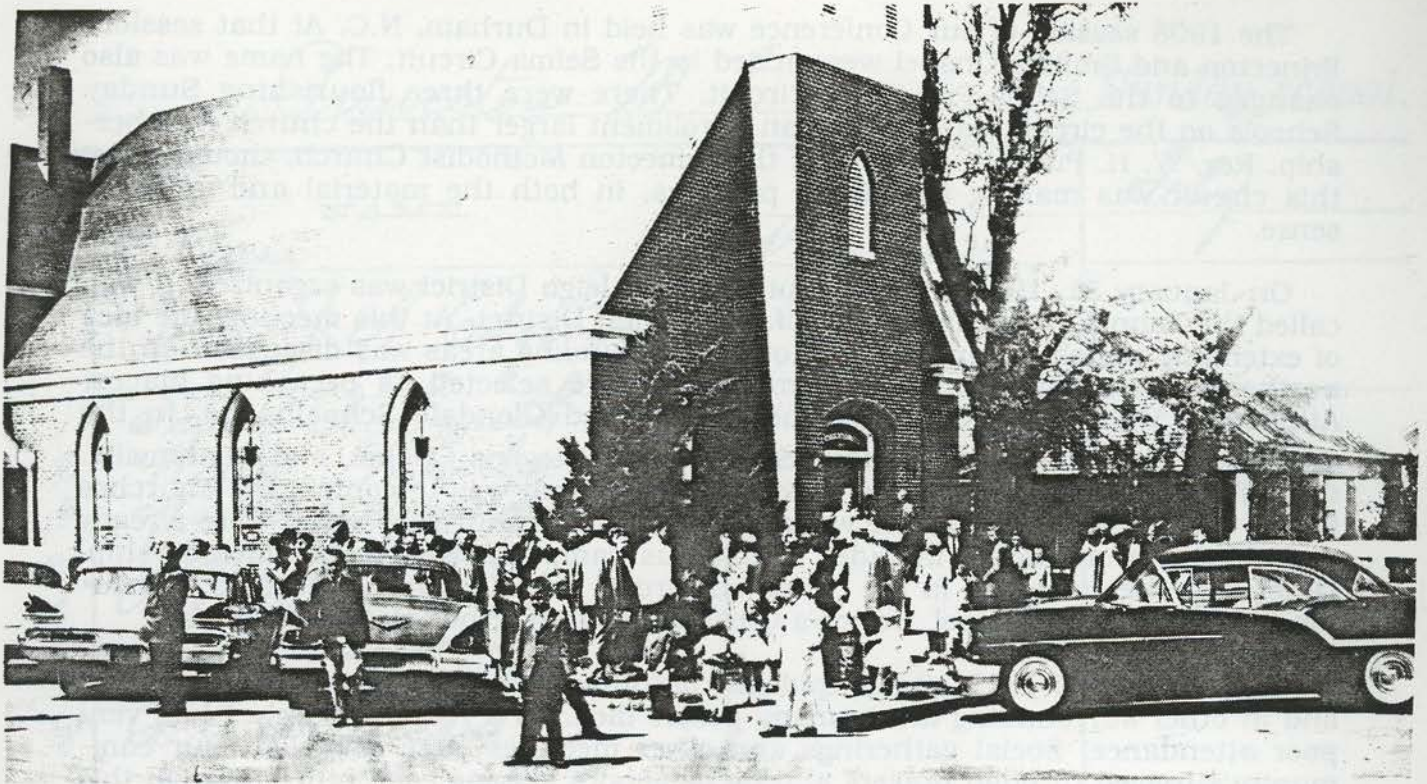
On January 31, 1916, a new circuit of the Raleigh District was organized. It was called the Johnston County Circuit of the Raleigh District. At this meeting, the idea of extending the church ministry to other surrounding areas was discussed. In the northern section of the county, three sites were selected as preaching places: Atkinson's Mill, Poplar Springs Schoolhouse, and Glendale Schoolhouse. In the Southeastern section were Carter's Schoolhouse, Stevens Chapel, and Bentonville. One of the first efforts of the Johnston County Circuit was to contact the churches in the county and to enlist the working forces in the churches which were already organized. Future works included a vigorous campaign to increase membership. Other churches included in the Johnston Circuit were Clayton, Smithfield, Princeton, Micro, Sanders Chapel, Batten's Cross Road, Zion, Pine Level, and Selma.

In the winter of 1917-18, an epidemic of influenza broke out in our community and in other surrounding areas; many people died. As a result, churches had very poor attendance. Social gatherings and other meetings were canceled. Our community survived through prayers and by neighbors helping each other through this crisis.

In December, 1918, the Princeton Circuit Charge of the Raleigh District was organized at the Goldsboro Conference. It consisted of the following six point charge churches: Princeton, Ebenezer, Zion, Fellowship, Smith's Chapel, and Stevens Chapel.

The January, 1919, North Carolina Quarterly Conference of the Princeton Circuit Charge was held at Princeton. The main purpose of this meeting was to elect a Board of Trustees to oversee the building of a parsonage. The following men were elected: W. E. Smith, W. T. Hinton, R. O. Smith, Dempsey Daughtry, W. G. Rowe, Thomas Wellons, and George F. Woodard. Mr. J. R. Ledbetter, a Trustee of the Princeton Church, was instructed to acquire property on which to build a parsonage. A lot adjacent to the Princeton Church property was purchased from Edith J. Woodard on November 14, 1919. The size of the lot was one quarter acre.

The second Quarterly Conference was held at Ebenezer on March 22, 1919. The churches on the Princeton Circuit Charge were Ebenezer, Stevens Chapel, Fellowship, and Princeton. There were only three Sunday Schools held on this charge. Princeton had three Wesley Bible Classes and a Ladies Aid Society and had also organized a teacher training class. Lumber for the construction of the parsonage was being cut by a local sawmill. The actual work on the parsonage had begun under the leadership of Rev. J. G. Johnson in July, 1919.



Princeton Methodist Church and the First Parsonage

The fourth Quarterly Conference was held at Fellowship on October 25, 1919. Trustees of the parsonage were instructed to apply to the Board of Church Extension for a donation for building the new parsonage in Princeton. A motion was made and passed to petition the Duke fund for five hundred dollars. The deed to the parsonage is recorded by the Johnston County Register of Deeds in Book 66, page 59.

By early 1920, there were four active Sunday Schools in the Princeton Charge: Fellowship, Ebenezer, Stevens Chapel, and Princeton. The third Quarterly Conference met at Fellowship on September 26, 1920. Rev. J. C. Wooten (Presiding Elder) reported that the Ladies Aid Society was busy helping with the new parsonage. The parsonage was occupied by Princeton's new preacher, Rev. W. G. Farrar, and his family on October 28, 1920. Rev. Farrar began constructing a garage on the west side of the parsonage at the rear of the parsonage lot.

At this time, there were six church buildings and only five active churches on the Princeton Charge--Ebenezer, Micro, Fellowship, Stevens, and Princeton--with a total membership of 316 members. The financial report was as follows:

| | |
|---|------------|
| Presiding Elder was paid | \$70.00 |
| Preacher in charge was paid..... | \$700.00 |
| District work was paid | \$5.00 |
| Conference work was paid..... | \$150.00 |
| General work was paid..... | \$64.00 |
| Maintenance for Church and Parsonage..... | \$1,629.50 |
| Incidental expenses paid | \$40.00 |
| Insurance Premium was paid | \$32.00 |
| (on a \$3,000.00 policy) | |
| Supplies for Sunday School..... | \$117.00 |

Amount needed and not reported.....\$201.00
Grand Total for the year 1921 was.....\$3,116.00

The amount assessed to each church on the Princeton Charge to support the preacher was as follows: Princeton, \$400.00; Ebenezer, \$150.00; Micro, \$150.00; Fellowship, \$100.00, and Stevens Chapel, \$75.00

The above figures gave an idea of the amount of money needed to promote Christian service in the six churches on the Princeton Charge. The six church buildings and the one parsonage on our Charge were valued at \$4,000.00. There was also an indebtedness on the parsonage of \$1,200.00 as of January 8, 1921.

The Ladies Aid Society of Princeton was active in helping to retire the debts on the parsonage. It also served to keep the ladies in touch with each other. They erected a cool drink stand and a place which was used for other fund-raising projects. Every Saturday home-made ice cream was sold. In 1921, the Ladies Aid Society in Princeton paid \$100.00 on the parsonage debt and provided furnishings for one room in the parsonage. They also had the parsonage painted. Their plans included painting the church in Princeton. The Ladies Aid Society met once a month. Not only was this Ladies Aid Society active in home service but it was also active in providing clothing for orphans. From the reports of our ministries, this Society was busy assisting the minister by visiting the sick and helping the needy.

By February 11, 1922, the value of the six church buildings had increased to \$13,550 and the one parsonage had increased to \$4,000, which still included an indebtedness of \$1,020 on the parsonage. The insurance policy on the six church buildings and one parsonage on the Princeton Charge was increased from \$3,000 to \$4,500.

The general state of the six churches on the Princeton Charge was good at the end of the year 1922. There were three mid-week prayer services conducted on the charge. There were five active Sunday Schools: Princeton, Ebenezer, Fellowship, Stevens Chapel, and Zion. A new Sunday School was being organized at Smith's Chapel with an enrollment of 75 or more. The resurrection of Smith's Chapel was considered a major triumph.

Mr. William Rowe and his neighbor, Mr. Burden Radford, were both living in the Rains Cross Roads area. Both men were members of Methodist churches. Mr. Rowe attended Old Zion and Mr. Radford attended Princeton. Both men had to travel by horse and buggy four miles to attend church services. They both realized their horses needed to rest as much as possible on each Sunday because they worked the other six days of the week. The men realized that others in their neighborhood had the same problem. Mr. Rowe and Mr. Radford came up with the idea of building a new Methodist church nearby so they would not have to travel so far and their horses could rest longer. Rev. Jim G. Johnson was the minister at Zion and Princeton Churches. Rev. Johnson, Mr. Rowe, and Mr. Radford spent many hours discussing the possibilities. Undoubtedly, they brought others into the discussion to see how they felt about the idea. They found that other families were interested. They soon obtained permission from the Carter School to meet in that building one Sunday each month. A new church was born. The Carter School was used for only a few months. Mr. Burden Radford donated property adjoining the Carter School property; and Mr. Will Rowe had logs taken to the mill to be cut and made into lumber. The church construction was under the guidance of Rev. Jim G. Johnson, Mr. Rowe, Mr. Radford, and other members helped with the work. Rev. Jim G. Johnson named the new church "Fellowship Church," and in 1917 the first Fellowship Methodist Church building was completed.

Old Zion Church on the Princeton Charge was closed when the new church was organized at Fellowship. Old Zion Church gave some of its members to Princeton

Church, Fellowship Church, some to Pine Level Church, and the rest to a new church being formed, the Micro Methodist Episcopal Church, South. The Micro Church was completed and dedicated on August 6, 1922. Rev. Jim Johnson still served Princeton, Micro, and Fellowship Churches on the Princeton Charge.

The first time a Vacation Bible School was mentioned in our church records was in 1926. It was a four-week program. Instructions were given in Bible drills, learning Bible verses, and Bible songs. Civil loyalty and various acts and forms of training were taught.

The three Sunday Schools of the Princeton Charge--Princeton, Fellowship, and Stevens Chapel--were doing well. The children in Sunday School showed more interest and enjoyed their classes. Attendance for the worship hour on Sunday morning had improved. The above report was given by Rev. G. B. Perry at the Quarterly Conference of the Princeton Charge of the Raleigh District in 1926.

The Quarterly Conference was held at Fellowship, September 24, 1927, for the Princeton Charge. Rev. G. B. Perry reported that there had been two revivals preached, one at Fellowship and one at Princeton. There were no visible results but there were lasting, good spiritual results accomplished. The Bright Jewels Society organized in Princeton Methodist for its children was well attended and very promising. The Princeton Church parents were encouraged by the attendance of 20 Bright Jewel members.

Each church on the Princeton Charge had a church membership register. A separate register was kept for the membership of the entire Princeton Charge. The membership roll was revised for each church and for the first time the records were well-kept.

The cause of education began receiving more attention from the people of the Princeton community. The High School at Princeton had a successful 1927-28 year. Eighteen seniors graduated from high school; but all of them were not members of our Methodist Church. "The Cause of Education" was laid upon the hearts of the people. Of the eighteen that graduated, Rev. G. B. Perry stated in his Pastor's Report that none of them were called by the Holy Spirit to preach the Gospel.

On the second Sunday in June, 1928, the Princeton Methodist Church observed Children's Day. The morning church service was filled with excited boys and girls from both Methodist and Baptist Churches who sat on the front pews waiting to stand in front of the congregation to perform. Some would sing and some would recite a Bible verse or a poem that they had learned in Sunday School. It was not unusual for the Baptist children to participate on this special day since the Methodist children attended the Baptist Sunday School on Sunday afternoons. Many proud parents came to see the children stand up to perform. There was even a note of excitement in the air when the minister began his sermon. The service was just a little shorter that day due to the children's anticipation of getting outside to receive the praises and hugs that they would get for their performance.

The Epworth League (M.Y.F.) was organized the fall of 1928 to devote more time to the children. Rev. J. D. Stott installed the members and officers at a regular church service. Their regular meetings were attended by most of the eighteen young members. They held two night services for the minister. This League sponsored two entertainment programs to raise money to help Rev. Stott purchase a mimeograph machine.

That winter, the young people in our church gave an interesting missionary play. Mr. Allen K. Manchester, a missionary from our district, gave a talk before the performance. He was visiting our community while on vacation from his missionary work in Brazil.

The Quarterly Conference met in Princeton on September 22, 1929. It was reported that the Princeton Church needed a new roof because the old one was beginning to leak.

Layman's Day was observed on August 4, 1929, at the Princeton Methodist Church. All churches on the charge met in a joint meeting to observe the occasion. It was an all day service. Mr. M. P. Young was elected the layman's leader for the program. Mr. A. M. Noble was elected assistant leader.

At the December, 1929, Quarterly Conference meeting held at Princeton, Rev. J. D. Stott reported that some progress had been made regarding the new roof. Shingles had been ordered and work was to begin soon. He also reported that a letter would be sent to each member in the charge to encourage donations. These funds were to be used to pay half of the Conference debt before the District Conference meeting in May.

The roof on our church was completed early in 1930 at a cost of \$332. All of the debt had been paid except \$10 for labor. The Ladies Aid Society had paid \$50 for furnishings for the parsonage and \$10 of the \$20 repair bill on the parsonage.

Sunday School membership continued to increase. The sanctuary could no longer hold the Sunday School members. In 1931, five rooms were added to the church for education purposes. The present day choir loft was added at this time. The choir had been located on the left side of the sanctuary. The doors in the choir loft replaced the windows. The pulpit was extended out toward the congregation.

Prior to 1932, the church had no definite, systematic budget system. Our pastor, Rev. C. A. Turner, steered the church members to begin using tithing envelopes. The envelope system helped to simplify the church financial records. The funds were used to pay the church debt and the pastor's salary. All the churches on the charge began using the envelope system soon afterward.

The third Sunday, in July, 1932, was set aside for the Methodist Sunday School's picnic at Pullen Park in Raleigh. All the children were to meet at the church at 2:00 p.m. Mr. Conrad Parker drove his truck so all the children could ride together in the back. Parents rode together in cars and took food and picnic items. The children sang songs, waved at people passing in their cars, and had fun as most children in a crowd could do.

At the park, children could rent a bathing suit for 15 cents; and for 10 cents, they could go into the pool, swim and splash and spatter as long as they wanted to. If a person could swim, he could go beyond the ropes; if not, he stayed inside the roped-in area. All too soon, the lifeguard's whistle blew for everyone to come out and dress for the picnic supper.

As soon as the picnic was over and the picnic area cleaned, it was time to return home. As the group left for the truck ride back home, everyone was quiet and tired.

Some Baptist children also went along but their parents didn't go. As we arrived at the church, Mr. Parker received a lot of hugs and kisses from the children for letting them ride in his truck. Everyone left the church with a full tummy and a happy heart as they returned to their homes. The following month, the Methodist children enjoyed the Baptist picnic at Crescent Lake (later known as Woodland Lake) located near Goldsboro, N. C. These picnics continued through the 1930s and early 1940s.

Smith's Chapel was included on Princeton Charge from time to time after it was organized. In 1933, Smith's Chapel was disbanded and the church building was sold for one hundred dollars. A suggestion was made that the money be used on the Princeton parsonage.

A special meeting was called in February, 1934. It was necessary to decide how to finance the repairs needed on the Princeton Charge Parsonage. The trustees also wanted to pay off the indebtedness of the building fund. At the March, 1934 Quarterly Conference, a resolution was adopted that the Board of Trustees of the Parsonage be authorized and empowered to borrow money or accept a conditional donation. Funds were not to exceed \$300 for the purpose of improvements on the parsonage. To secure the repayments of the loan, a mortgage on the church property was to be held in trust. The members were informed that the application to the General Board of Church Extension for aid in paying for the improvements on the parsonage had resulted in a gift of \$100 but the loan of \$200 had been refused. A note on the parsonage for \$378 was finally paid in September, 1935.

There were three churches on the Princeton Charge in 1935: Princeton, Fellowship, and Stevens Chapel. The value of these churches was: Princeton \$4,000, Fellowship \$1,000, and Stevens Chapel \$1,000. The value of the parsonage was \$2,000. The insurance on the three churches and one parsonage was \$4,500.

Plans were adopted by the stewards of the Princeton Charge for financing the work of the church for the conference year of 1936. A budget was made including an Every Member Canvas using the Envelope System. Prior to this pledge system, members contributed to the church finances without any set method of accounting for each member's pledge. With this pledge system, the church members were able to plan the church budget more accurately.

In the 1930's and 1940's, the church members showed their Christian love for their preacher and his family by using the "Pounding Method." They donated home grown vegetables, fruits, beef, pork, chicken, flour, canned goods, and sugar. This pounding system was used because the church members could not pay the pastor's salary. It was also the custom to "pound" a new preacher and his family when they moved to the community to serve the new church.

As previously stated, Old Zion Methodist Church building was closed in 1917, when Fellowship was organized. In 1935, a committee from Fellowship and Princeton Methodist Churches was appointed to make some kind of disposing of the Old Zion Building. In 1936, the building was sold for \$200. There was no church record regarding what was done with this money.

Another church building on the Princeton Charge was to be sold. On November 8, 1936, a committee was appointed to dispose of the Stevens Methodist Church property. The church building was sold for \$55 and the money was to be used on the Princeton Parsonage.

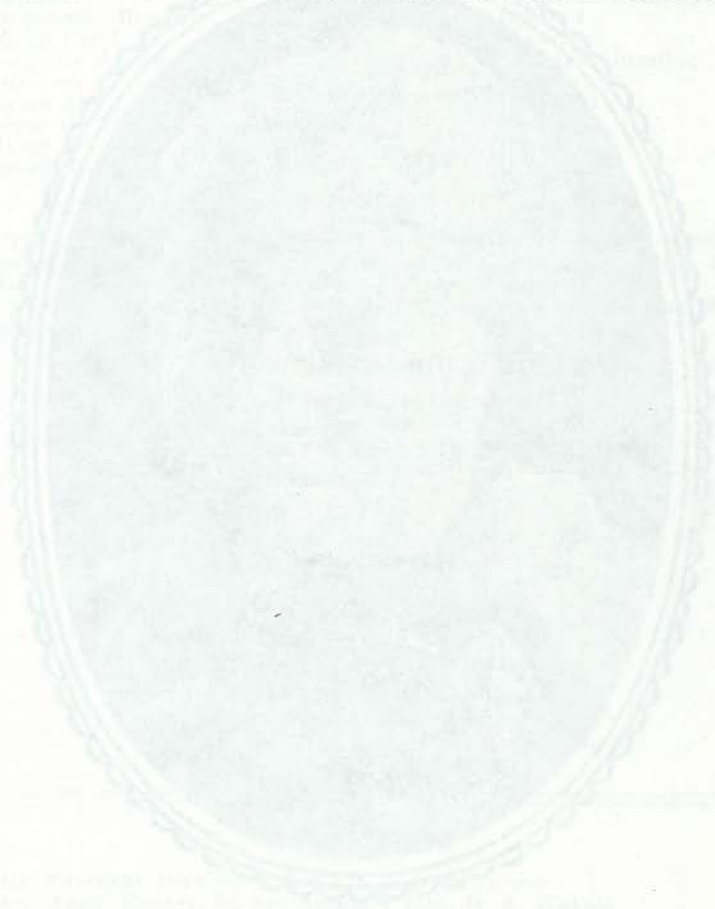
A resolution was adopted that the Recording Steward be instructed to collect deeds on the Princeton Church property and to place them in the Citizens Bank vault, in Micro, North Carolina, for safe-keeping.

Around 1937, Fellowship Church purchased Carter Schoolhouse and the land for \$500. An additional \$500 was required to remodel it. The financing had already been arranged and members worked hard to have it completed in time for the conference. The old wooden church built in 1917 was dismantled and the congregation moved into their new home.

In 1938, the church budget committee met and made plans to raise money for the church budget. The plan was called the Unified Budget Plan. The budget was set and stewards worked faithfully to secure a pledge from each member. A special effort was made to collect the church's obligation to the conference on a regular basis, rather than wait until the last minute to collect the entire amount. The financial system slowly began to work since the members felt a keen responsibility to pay their pledges on time.

The Woman's Missionary Society in 1938 took an active part in supporting both projects, home and foreign missions. In the same year, the young people of the Epworth League gave a Christmas Eve Program. The next morning they sang Christmas carols through the streets in Princeton. This celebration was the first time such a program was recorded in our church records.

It has been the custom in our church to recognize Mother's Day and Father's Day in a special service. The oldest parent, the youngest parent, and the parent who has a child to travel the farthest to worship with his parent are recognized. In some years all mothers and fathers received a small love gift. In May, 1938, the Woman's Missionary Society had a money making project in honor and in memory of mothers whose names were embroidered on a quilt which was auctioned. The quilt was displayed in the sanctuary on Mother's Day. A special bulletin was made for this occasion listing the names of those who remembered their mothers. Below is the May 1, 1938 bulletin:



[Faint, illegible text, likely the content of the May 1, 1938 bulletin mentioned in the text above.]

Mother's Day

MAY 1, 1938

Princeton Methodist Church

REV. J. KERN ORMOND, Pastor



THE ORIGIN OF MOTHER'S DAY

In 1908, Miss Anna Jarvis of Philadelphia, observed the first Mother's Day in memory of her own mother. Believing that others shared her feelings, she began a nation-wide movement to have the day observed. She struck a responsive chord in nearly every heart. Little by little the idea grew. The Congress of the United States set apart the Day by a formal act, and the President recommended its observance. It is now not only a national day but international. Country after country has responded to its appeal until its observance on the second Sunday of May each year has become world-wide.

Princeton Methodist Church

MORNING WORSHIP

May, 1938

Instrumental Prelude
Call to Worship—Congregation rise and remain standing until after
the reading of the Creed
Invocation: The Lord's Prayer in Unison
Hymn 1
The Apostles' Creed
Pastoral Prayer—Response by the Choir
Anthem
Responsive Reading
Gloria Patri
Scripture Lesson
Offertory
Hymn 245
Sermon—"Behold, Thy Mother"
Hymn 256
Benediction and Singing of the Doxology

EVENING WORSHIP

Hymn 4
Prayer
Scripture Reading
Offertory
Hymn 44
Sermon
Hymn 56
Benediction

ANNOUNCEMENTS

The Woman's Missionary Society will meet in its regular monthly meeting at the church at 3:00 p. m. on Monday afternoon, May 2nd. Mrs. Cornelia Holt will have charge of the program.

Stewards meeting will be held at the parsonage on Thursday, May 5th at 7:30 p. m.

FAITH OF OUR MOTHERS

Faith of our mothers, living still
In spite of dungeon, fire and sword,
O how our hearts beat high with joy
When-e'er we hear that glorious word!

REFRAIN

Faith of our mothers, holy faith,
We will be true to thee till death.

Faith of our mothers, we will strive
To win all nations unto thee;
And thro the truth that comes from God
Man-kind shall then indeed be free.

Faith of our mothers, we will love
Both friend and foe in all our strife,
And preach thee, too, as love knows how,
By kindly words and virtuous life.

In Memory

Mrs. Phereaby Brewer, by her son Andrew Brewer
Mrs. Annie Brewer, by her daughter Mrs. H. A. Watson
Mrs. Louise Brown, Selma, N. C. by her daughter Mrs. Andrew Brewer
Mrs. G. T. Boyett, by her sons P. A., O. L., and J. J. Boyett
Mrs. Sarah A. Barnes, Raleigh, N. C., by her son James P. Barnes
Mrs. Winnie A. Bagley, Micro, N. C., by her daughter, Mrs. B. S. Spragins
Mrs. Mary Brown, Selma, N. C., by her son Garfield Brown
Mrs. E. T. Bradley, Mars Hill, N. C., by her daughter Owa Bradley
Mrs. Millie Benton, by her daughter Mrs. A. L. Massey
Mrs. T. B. Allen, Four Oaks, N. C., by her son Charlie Allen
Mrs. Rebecca Eason, by her son H. W. Eason
Mrs. Harriett Edwards, by her daughter Flossie, Pearl and Rachel
Mrs. Vine Edwards, by her children Lillie, Luby, Louie and Ada
Mrs. Catherine Edwards, by her children, J. H., W. A., and W. S. Edwards, and Mrs. W. J. Massey
Mrs. Josephine Futrell, Pine Level, N. C., by her daughter Mrs. W. A. Herring
Mrs. Melvinn Massey Farley, by her son Herbert Massey
Mrs. T. T. Godwin, Kenly, by her children D. T. Godwin and Mrs. Sarah Revell
Mrs. Nancy Godwin, Kenly, N. C., by her children Etta, Nona and Ina
Mrs. D. F. Grantham, by her daughter Mrs. C. G. Holt
Mrs. Laura Barnes Grantham, by her son L. D. Grantham, Jr.
Mrs. Fannie Toler Hines, by her children Charlie, Milton and Pearl

Mrs. Bettie Edwards Holt, by her sons, C. G., N. C., W. P., and A. F. Holt, Jr.
 Mrs. Polly Holt, by her son J. R. Holt
 Mrs. S. M. Howell, by her daughters, Rosa H. Wiggs and Myrtie H. Woodard
 Mrs. Dealia S. Holt, by her daughter Leona Holt
 Mrs. Della Holt, by her son J. R. Holt, Jr.
 Mrs. Elizabeth Holt, by her son W. D. Holt
 Mrs. Diana Herring, Pine Level, N. C., by her son W. A. Herring
 Mrs. Zilphia Barnes Hinnant, Kenly, N. C., by her daughter Mrs. H. A. Hinnant
 Mrs. P. H. Joyner, by her children, Dr. and Mrs. A. G. Woodard
 Mrs. Pennie Kirby Jones, Kenly, N. C., by her son H. A. Hinnant
 Mrs. Fannie Ledbetter, by her daughters Margaret and Francis
 Mrs. Lou Wilson Leary, Colraine, N. C., by her daughter Amanda Leary
 Mrs. Mattie Mason by her son Osborne
 Mrs. Lottie Edwards Massey, by her son Alkie
 Mrs. Kate Edwards Massey, by her daughter Mrs. Ruth M. Wood
 Mrs. A. J. Mitchell, by her daughter Mrs. A. F. Holt, Jr.
 Mrs. Mary E. Mitchell, by her son L. D. Mitchell
 Mrs. I. V. Pittman, Micro, N. C., by her daughter Mrs. J. J. Boyett
 Mrs. M. E. Powell, by her son Wilbur and M. E. Jr.
 Mrs. Maggie Powell, Raleigh, N. C., by her son M. E. Powell
 Mrs. J. C. Peck, Charlotte, N. C., by her daughter, Mrs. Kern Ormond
 Mrs. Anna Peele, by her daughter Mrs. L. D. Mitchell
 Mrs. J. A. Peele, Micro, N. C., by her son C. O. Peele
 Mrs. Mollie Rains, by her sons M. B. and R. L. Rains
 Mrs. F. M. Southerland, Mount Olive, N. C., by her daughter Annie Rose Southerland
 Mrs. Lillie Snipes, by her son Raymond Snipes
 Mrs. Mary Sasser, Selma, N. C., by her son W. C. Sasser
 Mrs. Amanda Swicegood, Salisbury, N. C., by her daughter Mrs. M. P. Young
 Mrs. A. M. Sanders, Smithfield, N. C., by her daughters Mrs. Cornelia Holt, Mrs. J. C. Hood, and Miss-Bettie Lee Sanders
 Mrs. Rosa Virginia Smith, by her son H. A. Watson
 Mrs. Jessie Massey Thompson, by her son Jesse
 Mrs. Martha Tennant, by her son C. E. Tennant
 Mrs. Harvey Womack, Warsaw, N. C., by her daughter Lenora Womack
 Mrs. T. E. Wilkerson, Roxboro, N. C., by her daughter Mary Wilkerson
 Mrs. Louisa Woodard, by her son J. R. Woodard
 Mrs. J. M. Woodard, by her son Dock Woodard
 Mrs. D. H. Woodard, by her daughter Mrs. J. F. Daughtry
 Mrs. Vianna Wiggs, by her son W. A. Wiggs
 Mrs. Mary Edwards Yelverton, Faro, N. C., by her son M. E. Smith
 Mrs. W. P. Young, Spencer, N. C., by her son M. P. Young
 Mrs. Penina Young, by her daughter Mrs. Bettie A. Holt

The Hour

Mrs. Thomas Arthur by her children, Aey, Alpheus, Stanly, Juanita Mathews and Marie
 Mrs. Sena Aycock, Fremont, N. C., by her daughter Ethel
 Mrs. B. L. Aycock, Micro, N. C., by her son Dr. B. L. Aycock
 Mrs. Myrtle Edwards Aycock, by her daughter Grace
 Mrs. Andrew Brewer, by her son Burnice
 Mrs. Laura Baker, by her daughter Mrs. Gilbert Rowe
 Mrs. Margaret Beard, by her son Leslie Beard
 Mrs. J. S. Barnes, Clayton, N. C., by her daughter Zelda Barnes
 Mrs. T. W. Booth, by her son Ralph Booth
 Mrs. Ralph Booth, by her son Jehunie Booth Hood
 Mrs. R. L. Barden, by her son David
 Mrs. Lois D. Braswell, by her children Ruth and Charles
 Mrs. Dolly S. Boyett, by her daughter Melva Pearl
 Mrs. R. L. Cox, by her daughter Hettie Belle Cox
 Mrs. Martha W. Creech, Pine Level, N. C., by her son A. M. Creech
 Mrs. John E. Creech, Smithfield, N. C., by her daughter Mrs. M. S. Toler
 Mrs. Milton Coats, by her son Charles
 Mrs. C. C. Davis, Augusta, Ga., by her daughter Mrs. Lois D. Braswell
 Mrs. J. C. Dixon, by her daughter Mrs. T. R. Rosser
 Mrs. Ada Daughtry, by her son Floyd Daughtry
 Mrs. H. T. Davis, Goldsboro, N. C., by her son Marvin Davis
 Mrs. Ester Rose Davis, by her sons Bruce, Tommy and Gordon
 Mrs. J. H. Edwards, by her children John Milton and Lucy
 Mrs. Archie Edwards, by her children Waverly and Myrtle
 Mrs. Mary Revel Edwards, by her sons J. T. and Ray

Mrs. W. G. Farmer, Wilson, N. C., by her son G. D. Farmer
 Mrs. Adalia Futrell, by her daughter Adalia F. Williams
 Mrs. Cora Fitzgerald, Micro, N. C., by her children Stell, Henry,
 Frank, Caroline and Clark
 Mrs. Agnes Massey Fitzgerald, by her daughters Marie and Anne
 Mrs. G. T. A. Gaines, Dewy Rose, Ga., by her daughter Mrs. Charlie
 Allen
 Mrs. George Gardner, Shawsville, Va., by her daughter Mary Ruth
 Gardner
 Mrs. C. L. Gurley, by her sons Gardner and Carl
 Mrs. Gladys Long Gurley, by her son Bobby
 Mrs. Carl Grantham, by her son Elbert
 Mrs. N. G. Grady, Durham, N. C., by her daughter Mrs. C. R. Gurley
 Mrs. G. W. Gilliam, Durham, N. C., by her daughter Mrs. L. D. Gran-
 tham, Jr.
 Mrs. Sallie Hinton, by her son Tommy
 Mrs. Dora Hinton, by her children Maude, Malcolm and Alston
 Mrs. Addie Worley Holt, by her daughter Ruth Worley

 Mrs. Anna Vera Howell, by her son Raymond G. Howell
 Mrs. C. G. Holt, by her children, Ruth Arline, Graham and Velma
 Mrs. N. C. Holt, by her baby Betsy Felix
 Mrs. Mattie Holt, Newport News, Va., by her daughter Mrs. Raiford
 Oliver
 Mrs. Cornelia Holt, by her children Julia, Martitia, Edgar, Thel and
 Bettie Sue
 Mrs. Lou E. Howell, by her daughter Lila Stuckey
 Mrs. Kizzie Howell, by her daughter Mrs. Maggie Booth
 Mrs. Ceasar Howell, by her children Mrs. G. F. Brown and A. D.
 Howell
 Mrs. J. Q. Hardy by her daughter Genieve Hardy
 Mrs. Thomas Hood, Smithfield, N. C., by her daughter Mrs. Eula
 Hood Stevens
 Mrs. H. A. Hinnant, Kenly, N. C., by her son Charles Hinnant
 Mrs. A. F. Holt, Jr., by her daughter Sarah Ethlyn
 Mrs. Bettie A. Holt, by her daughter Myrtle Hare
 Mrs. D. F. Ingram, by her son Molton Ingram
 Mrs. M. A. Jackson, Dunn, N. C., by her son Dr. M. V. Jackson
 Mrs. W. A. Jones, Mount Olive, N. C., by her son Clement Byrd
 Mrs. W. R. James, Bethel, N. C., by her daughter Annie James
 Mrs. Emma King, by her daughter Christine
 Mrs. Etta Lynch, by her daughter Mrs. Herbert Sasser
 Mrs. W. P. Lednum, Philadelphia, Pa., by her daughter Mrs. M. V.
 Jackson
 Mrs. Agnes Lee, by her son S. S. Lee
 Mrs. J. M. Leary, by her son J. H. Leary
 Mrs. Sallie Massey, by her children Mrs. W. A. Edwards and W. J.
 Massey
 Mrs. Adam Massey, by her son Milton
 Mrs. W. J. Massey, by her children Agnes and Bill
 Mrs. J. I. Massey, by her children Louise, Molton and Bessie
 Mrs. A. L. Massey, by her daughter Christine
 Mrs. J. T. Mathews, Smithfield, N. C., by her son Thomas E. Mathew
 Mrs. Herman Massingill, by her baby Edward
 Mrs. Jake Martin, by her son Daniel Martin
 Mrs. L. B. Mitchell, by her son Darius Mitchell
 Mrs. W. Howard Oliver, Pine Level, N. C., by her daughter Clara
 Oliver
 Mrs. R. V. Oliver, by her sons Albert and Raiford
 Mrs. R. A. Oliver, by her son R. A.
 Mrs. J. M. Ormond, Durham, N. C. by her son, Rev. J. Kern Ormond
 Mrs. Ota Ormond, by her son Jesse Lee
 Mrs. Emma Pearce, by her daughter Lissie
 Mrs. C. S. Peels, by her sons D. Lee and Charles
 Mrs. C. N. Parker, High Point N. C., by her son C. H. Parker
 Mrs. Hattie Lois Parker, by her children Thaddues, Joyce and Linda
 Mrs. Pierce, Smithfield, N. C., by her daughter Haviett Pierce
 Mrs. F. M. Padgette, by her son Arnold Padgette
 Mrs. Floyd C. Price, Pine Level, N. C., by her children Floyd Jr.,
 Francis and Blake
 Mrs. T. R. Pesser, by her son T. R. Pesser Jr.
 Mrs. Sarah Revell, Kenly, N. C., by her daughters Mary and Ruth
 Mrs. C. B. Roebuck, Williamston, N. C., by her son Russell Roebuck
 Mrs. Gilbert Rewe, by her daughter Kathleen
 Mrs. Ethel Rains, by her sons Vic and Bill
 Mrs. Fannie Rains, by her daughter Jessie
 Mrs. T. W. Sutton, Mount Olive, N. C., by her daughter Mrs. M. T.
 Hinton
 Mrs. D. L. Sherrin, Rocky Mount, N. C., by her son P. M. Sherrin

This Bulletin is a copy of the front and back of the first Bulletin
 prepared for the church.

Mrs. Eda Hood Stevens, Smithfield, N. C., by her son Ralph
Mrs. Louise Sugg, by her children Annie Louise, Bill Joe, Raymond,
Francis and Nancy
Mrs. Pearl Toler Stephenson, by her baby Joyce Anne
Mrs. John K. Sanders, Smithfield, N. C., by her daughter Mrs. W. J.
Massey, Jr.
Mrs. Nettie Stuckey, by her son Harvey Stuckey
Mrs. Smithy Smith, by her son Luby Smith
Mrs. J. P. Smith, Dunn N. C., by her daughter Glendon Smith
Mrs. W. J. Thompson, by her daughter Mrs. Simon Fail
Mrs. B. H. Watson, by her son H. M. Watson
Mrs. Celie Frances Williamson, by her son Carl Williamson
Mrs. A. K. Worley, by her daughter, Cora Lee.
Mrs. Bathany Wells, by her son A. A. Wells
Mrs. Rena White, Pine Level, N. C., by her daughter Mrs. Chas. Hin-
nant
Mrs. W. T. Whitley, by her children, Ray, Melvin, Clarence and Hat-
tie Lois
Mrs. Dock Woodard, by her daughter Mrs. Walter Games
Mrs. J. R. Woodard, by her daughter Elizabeth
Mrs. W. H. Westbrook, Pine Level, N. C., by her daughters Mrs. A.
M. Creech
Mrs. Rosa V. Wiggs, by her son Rifton Wiggs
Mrs. Sallie C. Wiggs, by her son Elton Wiggs
Mrs. E. B. Wooten, LaGrange, N. C. by her son E. B. Wooten Jr.
Mrs. Flossie Wells, Greensboro, N. C., by her daughter Harriett Eliza-
beth
Mrs. M. P. Young, by her baby Jean
Mrs. Minnie Brown Young, by her son Elwood Young

**This bulletin is a copy of the front and back of the first bulletin
printed for the church.**

THIS BULLETIN MADE POSSIBLE BY THE FOLLOWING FRIENDS:

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| | GOLD LEAF WAREHOUSE | |
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| C. R. GURLEY PRINCETON, N. C. Groceries — Meats — Sea Foods Fruits — Vegetables | L. D. MITCHELL Heavy and Fancy Groceries Fresh and Smoked Meats PHONE 31 |
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| A. F. HOLT & SONS Merchants Fertilizers — Cotton Buyers PRINCETON, N. C. | D. R. PEELE DRUG STORE Prescription Druggists We Deliver DAY PHONE 10 — NIGHT 21 |
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| CAROLINA CLEANERS Joe Stephenson, Prop. Quality — Price — Service PRINCETON, N. C. | GURLEY BROTHERS GENERAL MERCHANTS John Deere Farm Implements G. M. C. Feeds |
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| Gulf Service Station & Garage Gas — Oil — Greasing — Washing Dependable Auto Repairing C. O. Peels — PHONE 1 — S. S. Lee | Before Buying Chevrolet Cars and Mules — See J. E. WILSON SMITHFIELD, N. C. |
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| Woodall's Vulcanizing Shop SMITHFIELD, N. C. Vulcanizing Tires and Tubes Recharging Batteries | SMITHFIELD BEAUTY SHOP We Need Your Head In Our Business Phone 293-W — SMITHFIELD, N. C. |
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| JOHNSON LAUNDRY and Dry Cleaners SMITHFIELD, N. C. C. M. Johnson, Owner | SMITHFIELD SUPPLY CO. Smith-Douglass Fertilizers Feed — Seed — General Supplies C. M. MASSEY, Manager |
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PRINCETON CHARGE

Methodist Episcopal Church, South

PRINCETON — FELLOWSHIP — MICRO

*"The Lord is in His holy temple, let all the
earth keep silence before Him."*
HABAKKUK 2:20



REV. J. W. BRADLEY

Pastor
Princeton, N. C.

*"I was glad when they said unto me,
Let us go into the house of the Lord."*
Ps. 122-1

WELCOME TO ALL OUR SERVICES

The following bulletin is the first bulletin ever printed for our church.

**PRINCETON METHODIST CHURCH
MORNING WORSHIP
MARCH 12, 1938**

Instrumental Prelude
Call to Worship
Hymn No. 376
The Apostle's Creed
Prayer (Lord's Prayer--Response by choir)
Anthem
Responsive Reading Page 528
Gloria Patria
Second Lesson Matt. 5:1-12
Offertory
Anthem
Hymn No. 384
Sermon Hungering for Righteousness
Prayer
Hymn No. 387
Benediction
Doxology

ANNOUNCEMENTS

The Young People's Meeting this evening at 6:45
The regular meeting of the Board of Stewards will meet with Mrs. Thomas Arthur next Thursday evening at 7:30
The Ladies Auxiliary will meet in regular session Monday afternoon in the church at three o'clock
Next Sunday, March 19, the three churches of the town are putting a joint church census. We meet in the Methodist church at 1:30 for instructions. Please remain at home until after the team passes.

OUR REVISED SCHEDULE OF SERVICES

At Fellowship: First Sunday morning and night and fifth Sunday morning.
At Princeton: Second and Fourth Sunday morning and night.
At Micro: Third Sunday morning and night.

BOARD OF STEWARDS FOR CURRENT YEAR

Dr. B. L. Aycock, Chairman; C. H. Parker, W. A. Hinton, A. M. Creech, Mrs. Thomas Arthur, Mrs. Louise Sugg; Mrs. D. D. Braswell, Sec. to Board; Miss Leona Holt, Church Treasurer.

This is our first effort on the bulletin. Please overlook errors and patronize our benefactors.

W. G. Rowe, J. L. Boyette, C. H. Parker and Mrs. Thomas Arthur have been elected delegates to the District Conference, Clayton April 30.

In April, 1939, the Kansas City meeting of the Commission on International Relations and Church Union of the Methodist Episcopal Church, South, voted to unite the different factions of the Methodist Church.

In November, 1939, the North Carolina Conference of the United Methodist Episcopal Church, South, was held at the Hay St. Methodist Episcopal Church in Fayetteville, North Carolina. The facts were presented thus: Bishop W. W. Peele read a portion of the declaration of the union of the Methodist Episcopal Church, South, the Methodist Episcopal Church, and the Methodist Protestant Church, as found in the Book of Discipline of 1939. From the 1939 Discipline of the Methodist Church, our church name was changed to the Princeton Methodist Church. (Taken from the 103rd Annual Session of the North Carolina Conference held in Fayetteville, November 8-12, 1939.) This union of these three major branches of American Methodism was united as one United Church - The Methodist Church - at Kansas City, Missouri, May 10, 1939.

In the early 1940's our Sunday School, Epworth League, the Woman's Missionary Society were working well and church attendance was good and slowly growing. Rev. J. W. Bradley has returned for another year and expressed his gratitude by saying "this year would be the best of his four years" (1938-1942).

During the early 1940's folded doors were added to one of the classrooms to make another Sunday School room for the young married couples. The church and the parsonage on the outside have recently been repaired and painted.

The Princeton Church, Micro Church, and Fellowship Church were still on the three point charge in the Church District in 1941 and '42.

The Woman's Missionary Society purchased a desk lamp for the pulpit and a communion set. The W.M.S. paid for replastering and painting inside the church.

In 1943, each Sunday morning, the minister called the children to the front of the sanctuary to sit in the right-hand front seats while he told them a Bible story or taught them a sermonette. They returned to their seats to sit with their parents after this part of the worship hour. This was the first time a part of the worship hour had been devoted to the children.

Rev. W. J. Watson was taken sick and resigned during his appointment in 1946 and was deceased soon after his resignation. Rev. Watson was replaced by Rev. W. K. Bouknight in 1946 to complete Rev. Watson's conference year. In December, 1946, Rev. J. E. Sponenberg was appointed to the church.

At a church meeting in 1946, the gradual growth in Sunday School attendance and church membership was discussed. Members recognized the need for more classroom space and for some changes in the sanctuary. The five classrooms added in 1931 could no longer meet the church's needs. More classrooms were needed. It was decided at this time to plan for the present and the future needs.

The time had come to take the big step of modernizing the entire church. Plans were drawn and accepted. The work began soon under the leadership of the building contractor, our minister, and members of the church. The church was completed at a cost of \$20,000.00. Interior improvements were not completed at this time.

The 1946 Fall Revival was held at the Princeton Baptist Church. We thank them for sharing their church with us since our church was under construction. At the end of the revival, five new members joined our church by the "profession of faith" and one by transfer.

The financial condition of the church at this time was good. It was reported that all bills had been paid in full before the conference meeting. In Rev. J. E. Sponsberg's report to Conference he made the following remark: "For all things that have been accomplished in 1947, we give the Heavenly Father the Praise."

At the beginning of 1947, the Woman's Society of Christian Service (W.S.C.S.) and a member of our congregation, made plans to buy and to install an electric organ for the church. The organ was connected to an intercom system which could be heard throughout the town. On mild, clear days, one could hear it a mile from town. The intercom played recorded hymns in the late afternoons for the enjoyment of the people. It was also used for making announcements such as fires, deaths, emergencies, and special events. On Sunday mornings, hymns were played before Sunday School.

Refurnishing and decorating continued inside the church. Gifts from members and friends of the church included two transoms, a Baptismal font, a picture of Christ, the Pulpit Scarf and Bookmark, two brass candlesticks, stained glass windows and a lighted cross. New carpet was installed and new light fixtures were added at this time also.

Around the end of 1947, the Raleigh District Superintendent, Rev. H. B. Porter, visited the Princeton Church. He was pleased with the progress of the building program. He reminded the members that they ". . . should not fail to thank our Heavenly Father for His help and guidance as we serve Him through our church and daily lives." As for the completion of the church the stained memorial windows were not ready until late spring 1948 or summer. The congregation resumed the regular activities.

In September, 1948, the W.S.C.S. of the Southern Zone of the Raleigh District met with the Charge of the Princeton Methodist Church. One hundred and sixty members attended this meeting.

The Friendly Bible Class presented an electric lighted bulletin board to be used outside the church in 1948.

By October 9, 1949, the refurbished church was at last ready for dedication service. The stained glass windows had been installed and the congregation was ready for this special day. One of the former pastors, the Rev. W. R. Bouknight, Jr., preached the service. Another guest was Dr. B. G. Childs from Duke University. He also spoke briefly. October 9, 1949, was a great day for the dedication of the completion of the building program. Following the service, members spread a picnic lunch underneath the oak trees. The former pastors, former members, friends, and neighbors were invited to eat lunch to renew friendships.

On the next two pages the Dedication Church Bulletin is shown.

SPECIAL GIFTS

All windows are memorial windows and were given by families and loved ones in honor of the following:

P. H. and Mary Joyner

Marvin P. Young

William T. and Hattie E. Whitley

Miss Leona Holt

Edgar Alexander Holt

Clifton G. Holt

Wyatt T. and Dora Williamson Hinton

W. J. and Millie E. Massey

The two Transoms in the auditorium were given by Mr. and Mrs. M. V. Rains and Mrs. M. V. Jackson.

The Electric Organ was given by the W. S. C. S. and Mr. N. C. Holt.

The Bulletin Board was given by the Friendly Bible Class.

The Picture was given in honor of Mrs. W. J. Watson by Circle No. 2 of the W. S. C. S.

The Candlesticks were given in honor of Mrs. Annie Massey by her daughter, Mrs. Louise Sugg.

The Pulpit Scarf and Bookmark were given in memory of A. F. Holt, Sr. by his grand-daughter, Miss Betsy Holt.

The Baptismal Font Stand was given in honor and memory of Hattie E. and William T. Whitley by their son, George Whitley.

The Cross was given in honor of Millie E. Massey by her daughter, Mrs. H. M. Fitzgerald.

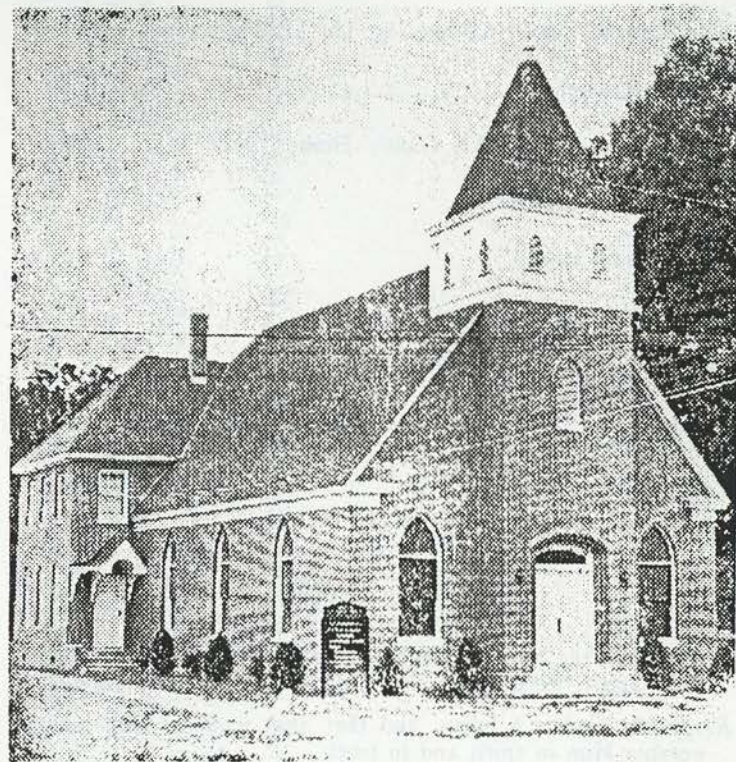
Trustees: N. C. Holt; J. W. Massey; M. V. Rains.

Building Committee: N. C. Holt; H. M. Fitzgerald; B. L. Aycock; C. H. Parker; Miss Leona Holt; R. G. Gurley; M. V. Rains; Bradley Hinton.

Scores of members and friends of the church have contributed generously of their time and means to the construction of this building and to all of these we express our sincere appreciation.

Princeton Methodist Church

Princeton, North Carolina



"Whosoever thou art that entereth this church, leave it not without one prayer to God for thyself, one for him who ministers, and one for those who worship here."

—JAMES E. SPONENBERG, MINISTER

SUNDAY, OCTOBER 9, 1949

MORNING WORSHIP 11:00 O'CLOCK

Organ Meditations

Hymn—No. 1....."Holy, Holy, Holy"

The Apostles' Creed

The Pastoral Prayer followed by The Lord's Prayer

Prayer ResponseChoir

The Anthem—"Lead Me Gently Home, Father"Choir

The Scripture Lesson

The Announcement

Presentation of Tithes and Offerings

Solo—"The Lord's Prayer"Mrs. M. V. Jackson

The SermonRev. W. R. Bouknight, Jr.

Presentation of BuildingTrustees

Congregation Standing

Minister: In the Name of the Father, and of the Son, and of the Holy Spirit, we dedicate this Church to Christian Worship.

Response: God is a Spirit, and they that worship Him must worship Him in spirit and in truth.

Minister: We dedicate this Church to the training of children in faith and knowledge and to the summoning of youth to the life of service.

Response: Remember now thy Creator in the days of thy youth.

Minister: We dedicate this Church to the cure of souls that doubt and to the persuasion of those that have not yet believed; to the comfort of the discouraged, the relief of the distressed, the consecration of the strong, the guidance of the bewildered, and the consolation of the dying; to the ennobling of this life and to confidence in the life eternal.

Response: All souls are Mine, saith the Lord. Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto Me.

Minister: We dedicate this Church to the unfinished task of the Church of Christ through Evangelism and Education; through Philanthropy and Social Justice; through National Probity and Honor; through Christian Unity and International Good Will.

Response: Glory to God in the highest, and on earth peace, good will toward men.

Minister: We dedicate this Church in loving memory of all those who have gone before, and of all whose hearts and hands have served this Church; with deep gratitude for loyal comrades who have made with us this spiritual adventure; and with high hope for those who shall walk this way in days to come.

Response: Holy, holy, holy, Lord God of Hosts!

Heaven and earth are full of Thee.

Heaven and earth are praising Thee.

O Lord most high!

The Minister and People: We dedicate this house to the glory of God our Father, by whose favor it has been builded; in the honor of Jesus Christ, the Son of the Living God, our Lord and Saviour; to the praise of the Holy Spirit, the source of light and life. Except the Lord build the house, they labor in vain that build it. We, the minister and the people of this Church and Congregation, compassed about by so great a cloud of witnesses, do here and now dedicate ourselves anew to the worship of God in this sanctuary and to the establishment of His Kingdom among men everywhere.

Grant, O Lord, that all who here share in the Sacraments, the ministry of the Word, and the fellowship of praise and prayer may know that God is in this place, may hear His voice within their hearts, and may go forth to extend to the uttermost bounds of life the Lord Christ's kingdom. Amen.

Hymn No. 164.....All Hail The Power of Jesus' Name

Benediction

Doxology

The college students were in charge of the first Sunday night church service in June, 1950. Seven students participated and each had a special part. Rev. Caudill thanked each student for a fine performance. He ended by saying that the church was proud of its youth because they always respond if asked to take part in church activities.

In the fall of 1950, Princeton was having some streets paved. The paving contractor gave the people of Princeton the opportunity to have the parking apron in front of their homes paved for a reasonable price. This opportunity was also offered to the churches. Since the Methodist Church was on a corner lot, it would need two parking aprons--an apron for each street. The Official Board Members voted to have this work done; but the front paving was to be extended to include the property in front of the parsonage. The work was completed at a cost of \$400.00.

A few weeks after the paving was completed, the Board of Stewards decided to do some more paving. The men in the Methodist Church decided that the sidewalks and sidewalk curbing needed to be paved. These men began their project one Saturday morning and completed it in a few work days.

The WSCS made a pastor's study using one of the rooms in the parsonage. It had a desk, two chairs, a lamp, and some book shelves. Rev. Caudill thanked the ladies for the study, colorful decorations, and suitable furniture.

Work on the parsonage had been completed. New linoleum was installed in the kitchen. There were new kitchen wall cabinets, a small pantry, curtains, and some new cooking utensils. The dining room was painted and book shelves were added. The back porch was closed-in and could be used as an extra room when needed. This project was a much needed improvement for the parsonage family. It was completed at a cost of \$1,000.00.

In 1951, a revival was held in Princeton; it was led by the Rev. Olsen Harrison of the Kentucky Conference. The revival ran through twelve days and was well-attended. The second Sunday, in March was the climax of the revival. There were 18 people at the altar to receive Christian baptism and to be received into the fellowship of the Church.

The Princeton Methodist Church also observed Layman's Day in the fall of 1951. A complete service was held. The Lay Speaker made an interesting talk. His subject was: "Are You Committed to Your Church?" He said there were many kinds of jobs or work that needed to be done. We could complete more jobs by working together and become closer friends when we worked together. He ended his talk by asking, "Are you committed to your Church?"

The Homecoming Service Bulletin for October 11, 1953, is given on the following pages.

PAST AND PRESENT

Princeton Methodist Church was organized and built in 1855 when the town was known as Boon Hill. The land was given for as long as used for a Church Site by Wiley Hastings. He, Kader Whitley and two brothers, Jesse and Joe Holt, were the founders of the Church.

The original building had a Gallery which was used by the negroes. This building served the church until 1904, when it was sold and moved. It was then that the present church auditorium was constructed.

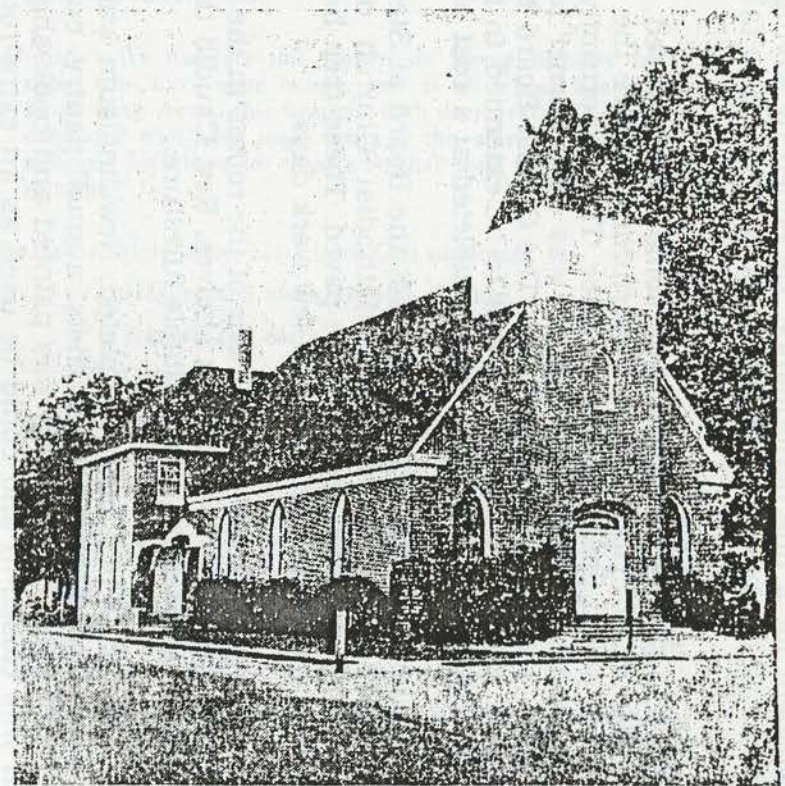
Mr. and Mrs. Dave McKinnie were living in Princeton at that time and were influential in the construction of the new church building. Through the leadership of George Whitley, J. R. Ledbetter and Geo. Woodard, all deceased, and many others, the church membership and Sunday School attendance increased until in 1931 five Sunday School rooms were added. During a part of this time the Princeton Church was on a Goldsboro Charge. Later, Princeton, Fellowship and Micro Churches were grouped together, as they now are. Pastors who served the Church through these years were Rev. E. C. Durham, G. B. Perry, W. G. Farrar, J. Doane Stott, C. A. Turner and others.

With the late M. P. Young and C. H. Parker as Sunday School Superintendents and H. G. Ruark, J. Kern Ormond, J. W. Bradley, N. C. Yearby and W. J. Watson as Pastors, the Church and Sunday School experienced a gradual increase until in 1947 at the suggestion of N. C. Holt it was decided to add more Sunday School rooms and modernize the entire church structure. Rev. W. R. Bouknight, Jr., was pastor at this time.

The modernization program was completed and the building dedicated on Sunday October 9th, 1949, with Rev. Bouknight returning here from Greer, S. C. to preach the Dedicatory Sermon. Rev. J. E. Sponenberg was pastor, and M. V. Rains, Sunday School Superintendent at that time. In November, 1951, Mr. Sponenberg was sent, by the Annual Conference, to Person St. Methodist Church in Fayetteville, and Rev. R. H. Caudill became our Pastor. R. A. Oliver, Jr. succeeded M. V. Rains as Sunday School Superintendent. Both our Sunday School and Church membership rolls have increased considerably under their guidance, and we are happy today to recognize all those who have joined us during these past two years.

Princeton Methodist Church

Princeton, N. C.



"Whosoever thou art that entereth this church, leave it not without one prayer to God for thyself, one for him who ministers, and one for those who worship here."

R. H. CAUDILL, MINISTER

Christian Fellowship
 AND
 HOMEGOMING DAY
 Princeton Methodist Church

OCTOBER 11, 1953

11:00 A. M.

Organ Prelude
 Call to Worship
 Hymn No. 1 — — — — — “Holy, Holy, Holy”
 The Apostle’s Creed
 Welcome — — — — — Mrs. M. P. Young
 The Scripture Lesson
 Prayer — — — — — C. H. Parker
 Prayer Response — — — — — Choir
 The Announcements — — — — — A. C. Brittain
 Presentation of Tithes and Offerings
 Anthem—“What A Friend We Have In Jesus” — — — Choir
 Our Sunday School — — — — — R. A. Oliver, Jr., Supt.
 Commission on Evangelism — — — — — H. M. Fitzgerald, Chm.
 Woman’s Society of Christian Service — Mrs. Bette Hoover, Pres.
 Talks by visiting Ministers
 What Christ and His Church Means to Me — Led by M. V. Rains
 Followed by short talks by everyone who wishes to testify
 Hymn No. 416 — — — — — “Bless Be The Tie”
 Benediction — — — — — R. H. Caudill
 Doxology

Today we wish to recognize the following New Members who have come into our Church during the past two years, under the ministry of Rev. R. H. Caudill.

Mrs. Thomas J. Johnson
 Mrs. W. J. Sugg
 Mrs. R. H. Caudill
 Charles Caudill
 Jas. R. Caudill
 Mrs. Bruce B. Creech
 Bruce B. Creech
 Charles Andrew Creech
 Walton E. Massengill
 Miss Myrtle Caviness
 Russell Hare
 Susie Rains
 Mrs. M. H. Long
 Forrest G. Dolly
 Mrs. Forrest G. Dolly
 Lynwood Rains
 Stewart M. Bracy
 Mrs. Stewart M. Bracy
 Mrs. Lynwood Rains
 Mrs. Bill Hinton
 Mrs. Milton R. Massey, Jr.
 Patricia Wiggs
 Frances Hardee
 Jo Ann Massey
 Linwood Earl Massey
 Mary Lou Hardee
 Mrs. Acy J. Arthur
 Mr. M. H. Long
 Mrs. Kenneth Rains
 R. A. Oliver, Sr.
 Tommy C. Adams
 Mrs. Raymond M. Sugg

Mrs. Ed A. Holt, Jr.
 Mrs. Paul D. Bridgers
 Paul D. Bridgers
 Robert Carl Gurley
 Connie Gurley
 Francis O. Rains
 William E. Ormond
 Mrs. Wm. E. Ormond
 James Clements
 Linda Marie Lane
 George Dale Lane
 Georgia Carol Lane
 Wade Jackson
 William C. Rains, Jr.
 Mrs. Leland Pearce
 Miss Nancy Pearce
 Miss Barbara Pearce
 Bobby Massengill
 Janice Martin
 Louise Martin
 Sherrill Martin
 Walter E. Brown
 Mrs. Walter E. Brown
 George Lane
 Mrs. Ora O’Shields
 Robert Craig Smith
 Miss Jean Bass
 Mrs. Joe Jones, Jr.
 Mr. Joe Jones, Jr.
 John Howell
 Mrs. Jona Good
 Thomas J. Johnson

At an Official Board Meeting, Rev. Caudill gave his report. He said there had been some spiritual growth in the church and Sunday School and the worship hour had shown an increase in attendance. There were three WSCS groups in 1959 on the charge. Fifteen new members joined the church in 1953. The financial situation was paid before conference in December, 1953.

Rev. J. W. Dimmette and his wife came to Princeton charge in December, 1953. The WSCS brought food for their supper and welcomed them to their new home. After visiting a few minutes, the ladies offered their assistance to help with the unpacking. Mrs. Dimmette refused saying they would do the unpacking.

Rev. Dimmette reported at a Quarterly Conference meeting that he and his wife had received a cordial welcome when they first came to the Princeton Charge. Church attendance had been good. The Youth Fellowship groups were very active. The credit for the good year's work was given to the officials and members of the church. He also reported that increased contributions had enabled the church to pay all its pledges and assessments except for the pastor's salary and local bills. These two items would also be paid before conference. Rev. Dimmette further reported that a large group from the WSCS had attended the Raleigh District Meeting. They reported that this meeting had been very helpful to them.

In 1955, Princeton became a single station church. Micro and Fellowship joined Pine Level Church and became a new charge. Rev. Dimmette resigned from Princeton and became the pastor for the three churches. He lived in Pine Level since the three churches had no parsonage. Micro, Fellowship, and Pine Level stayed together for two years. Micro and Fellowship formed a new charge and were served by a student pastor from Duke University Theological School.

This was the first year that the church had stood alone as a station church and for the reason the "year 1955" was an important year. This venture had not been without its difficulties and its success.

The membership did not show a sharp increase. The reason for this was that the population in a small town was well established and there was little change in the moving in and out of the community. The community was also well-churched including the outlying areas. The spring revival has not been held, and there are three months left in the church year, 1955. Because of these conditions, the membership was listed as active participation in church attendance and leadership. In this direction the church had progressed.

The progress was seen in sharper focus in regards to finances. The budget for 1955 was increased over \$2,000.00, and for the coming year there was another increase of ten percent for the conference obligations. This increase will amount to about \$300.00 and it will start us on our goal for "as much for others as for ourselves." The church members have generously responded to an increased budget, and the Stewards and the Finance Commission have worked hard in carrying out the financial obligations.

The four commissions - Education, Missions, Social Concern, and Stewardship - were set up according to the Discipline and functioned well. With one year of experience behind them they were able to accomplish more in the coming year. The Sunday School was showing a new interest and willingness to meet its problems. A teacher's class was being organized and a new educational building was being planned.

Attendance had been good in the Sunday School and in the Morning Worship Service. On the average the attendance at Sunday School had been 67% of the enrollment, and for the Morning Worship Service it had been 47% of the total membership.

It was difficult to evaluate the progress of this first year as a station church, but it was evident that there had been an increased interest in attendance, greater financial support, and a renewed interest in spiritual growth.

On August 22, 1955, the Princeton Parsonage Committee asked the Micro and Fellowship Parsonage Committees to meet and discuss a settlement for the parsonage. Nothing was decided at that time; and it was not until the parsonage was sold several years later, that a decision was reached.

On November 10, 1955, a meeting was called so that the members of the Official Board could discuss plans for a new Education Building. There was much talk and discussion; some committees were appointed to begin looking at other churches for ideas. It was later suggested that plans be drawn and presented at a special session in January, 1956. The committee realized the need for an experienced architect after it discussed the size of the new building and whether it should be attached to the existing building or whether it should be a separate building.

At an Official Board meeting Rev. L. J. Bridgers suggested that the Sunday School could use a room at the parsonage for a classroom so that Henry Fitzgerald's Class could go back to its classroom. In the fall of 1956, the Ladies Parlor acquired new chairs. The old benches needed to be removed and several people volunteered to do it one night in the fall of 1956 after prayer meeting. They also volunteered to move the new chairs into the parlor.

CHURCH DIRECTOR

CHURCH DIRECTORY

PAUL N. GARBER..... Bishop
HOWARD M. McLAMB..... District Superintendent
LAWRENCE BRIDGES..... Pastor
R. A. OLIVER, JR..... Church School Superintendent

OFFICIAL BOARD

Carl R. Gurley
Chairman

| | |
|--------------------|-------------------|
| Acy Arthur | Mrs. Ray Hoover |
| B. L. Aycok | C. I. Jones |
| Mrs. Lois Braswell | Janice Martin |
| Melvin Edwards | W. J. Massey |
| H. M. Fitzgerald | Walton Massengill |
| John Hardee, Jr. | R. A. Oliver, Sr. |
| B. N. Hinton | Kenneth Rains |
| Mrs. M. T. Hinton | M. V. Rains |
| Thomas W. Hinton | Mrs. M. V. Rains |
| Edgar A. Holt, Jr. | W. C. Rains |
| Graham Holt | B. P. Woodard |
| N. C. Holt | L. J. Worthington |
| Ray Hoover | Mrs. M. P. Young |

R. A. Oliver, Jr., Secretary
Miss Leona Holt, Church Treasurer

SUNDAY SERVICES

| | |
|-------------------------------|--------------------------------|
| Sunday School 9:45 A. M. | Morning Worship 11:00 A. M. |
| Evening Worship 7:30 P. M. | |

CHOIR DIRECTORS

| | |
|---|---|
| Mrs. Edgar A. Holt, Jr. Director Adult Choir | Mrs. H. M. Fitzgerald Adult Choir Organist |
| Mrs. David Barden Director Junior Choir | Mrs. B. P. Woodard Junior Choir Organist |

INFORMATION FOR THE PASTOR

Name _____
Address _____
Remarks _____

Parsonage Telephone 3871

Princeton Methodist Church

Princeton, North Carolina



"GOD was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting us the message of reconciliation".

¶ Corinthians 5:19 (R.S.V.)

Sunday, February 3, 1957

Adoration

- THE ORGAN PRELUDE
- *THE CALL TO WORSHIP
- *THE HYMN: 278 "Lead on, O King Eternal"

Confession

- THE PRAYER OF CONFESSION (Page 510 Second Prayer)
- THE COLLECT FOR GRACE
- THE SILENT MEDITATION
- THE WORDS OF ASSURANCE AND PARDON
- THE LORD'S PRAYER

Affirmation

- *THE HYMN: 242 "He leadeth me"
- *THE AFFIRMATION OF FAITH (The Twenty-Third Psalm)
- *THE GLORIA PATRI
- *THE RESPONSIVE READING : The Eternal Presence - Page 566
- THE READING OF THE HOLY SCRIPTURES
- THE PASTORAL PRAYER
- THE ANTHEM
- THE SERMON

Dedication

- THE PRAYER OF CONSECRATION
- THE OFFERING
- *THE DOXOLOGY
- *THE HYMN: 233 "Jesus calls us o'er the tumult"
- *THE BENEDICTION
- *THE CHORAL RESPONSE

THE CALL TO WORSHIP

- Minister: Know ye that the Lord he is God: it is he that hath made us, and not we ourselves.
- People: WE ARE HIS PEOPLE, AND THE SHEEP OF HIS PASTURE.
- Minister: Enter into his gates with thanksgiving and into his courts with praise.
- People: WE GIVE THANKS UNTO HIM, AND BLESS HIS NAME: FOR THE LORD IS GOOD. AMEN.

THE CHOIR

The choir for the Morning Worship Service is composed of the members of our church and Sunday school who are seniors in the high school. This is the largest group of seniors in the history of the church.

THE MOTHER'S MARCH

All the mothers of the church who will participate in the "Mother's March on Polio" will please meet here at the church on Wednesday at 7:00 P.M. This will take only a few minutes of your time.

TODAY

- 9:45 Sunday School
- 11:00 Morning Worship
- 5:30 M Y F
- 7:30 Bible Study (Acts 8) Bring your Bible.

MONDAY

The M Y F Sub-District meeting at Kenly. Please meet at the church by 7:00 P.M.

WEDNESDAY

- 7:00 The Mothers March on Polio
- 8:00 Choir Rehearsal

Members also saw the need for a stoop cover to be built over the front door of the church to help keep rain water out. The floor in the vestibule had been water-damaged and needed repair. The insurance company would pay \$800 for damages to the floor--about 60% of the estimated cost. In November, 1957, it was reported that the old pews used in the Ladies' parlor had been given to New Hope Church.

In June, 1957, Rev. Samuel Landers arrived to serve our church. He and his wife had two little girls. The older girl was in the third grade; the other was about four years old.

Rev. Landers reported at the 1957 Quarterly Conference that Princeton Methodist Church had a very active committee on Education and Evangelism. The committee had helped contact prospective new members to visit our church.

At that time, there were three circles of the WSCS. They were very active in the various projects in which they were involved. One circle sponsored the Story Hour during the summer months. The small children met every other week for religious instruction. The Church also had three choirs--the Adult, the Youth, and the Children. Each choir had a designated Sunday to sing at the Sunday Worship Hour.

The sanctuary received new pews given by individual members in 1957 and the pews were paid as pledged by Homecoming, the second Sunday in October. The old pews were given to New Hope Church in Goldsboro District.

In June, 1958, the church members decided to air condition the sanctuary by installing two window units. Later, the Official Board approved window units for other rooms. The youth purchased an air-conditioning window unit for their classroom.

The parsonage was remodeled from October, 1958-March, 1959. The ceilings in the parsonage were lowered at the expense of a church member to make the parsonage warmer. The WSCS bought the paint for painting inside the parsonage and the preacher did the painting. To improve heating the parsonage gas heaters were installed in the pastor's study and the bathroom.

Rev. Landers reported that he felt the church members were growing spiritually. Attendance at Sunday Worship Hour and Sunday School had been good. The pastor, church members, and friends were all looking forward to a good year as they worked together. The church was also planning to build an Education Building in the near future. Building committees, groups of people working with the committees, contractors, and the Board of Trustees had spent many hours together planning the building.

The church was asked to make a donation to the Fellowship Church Building Fund. The Administrative Board voted to take a collection for the fund and to announce the date for another donation. The proceeds from both collections would be turned in together.

At a board meeting, it was decided that Rev. Landers' expense account would be raised \$100 and that telephone bills would be paid by the church treasurer. At the same meeting, Rev. Landers asked for a month's vacation. The board members present were in favor of the vacation if the pastor could get someone to fill the pulpit during his absence. It was left to the Pastoral Relationship Committee, the Church Lay Leaders, and the Official Board to decide about the month vacation. Rev. Landers' request was granted and he and his family left in July, 1959, for a vacation.

It was also voted to move the piano from the parsonage to the church so that a minister and his family living there would not think the piano belonged to the parsonage since the piano was church property.

Rev. Landers returned from his vacation and turned in his resignation so that he could return to his home in New Hampshire. He cited his family's health as his reason for leaving. After his resignation, Princeton Methodist Church was left without a minister.

Rev. John Blue came to Princeton in December, 1959. At an Official Conference, he stated that he had no report to offer since he had been here only ten days. Construction of the Education Building was in progress before he came and he offered his services whenever needed. Rev. John Blue remained the minister for four years.

The sanctuary of the church was renovated in 1959. The WSCS had the altar rails moved forward about 18 to 20 inches giving the pulpit and altar more space.

In April, 1959, work on the Education Building began. Pledges from members amounted to \$15,051; but there was only \$6,173.81 in the Building Fund. The Board of Stewards met in July, 1959, and agreed to borrow \$30,000 from the Citizens Bank in Micro, North Carolina to finance the balance of the Building Fund. The borrowed funds were secured by a Deed of Trust on the church property, which included the parsonage and lot.

A new Sunday School class for the young adults was organized around 1959 and named the MP Young Class. The MP Young Class and the Young People's Class, organized about 1934, grew rapidly. These two classes showed the need for additional classrooms.

The Sunday School prior to 1933-1934 was composed of two adult classes - one for men and one for women - and another class for the children. These two adult classes included the youth and the young adults. All these classes were held in the sanctuary before the five Sunday School rooms were built in 1931.

Rev. Henry G. Ruark, pastor 1932-1936, assisted the young people in organizing a new class for those sixteen years old through thirty years. The class was named the Young People's Class but later became the Henry Fitzgerald Class in honor of their first teacher. Henry Fitzgerald taught them during the 1930's on into the sixties. The class grew and soon became a large active group.

Following World War II when servicemen and women were returning home, there was a need for a class for their age group. These newcomers joined the Henry Fitzgerald Class, which by then had outgrown its classroom. The Young Married Adult Class was organized then for those thirty-five years old and younger. Around 1959, this class became the MP Young Class in memory of Mr. Young, the high school principal, who was also Sunday School superintendent for several years, until his death in 1944. He did not teach this class, but he had taught the Young Boys' Class many years.

The children's division also grew after World War II, and were divided into classes according to age. In 1948, a new class was organized for the high school students and college students. This reorganization and growth in the Sunday School stimulated interest in adding an educational building.

On February 24, 1960, a member of our church built the bulletin board for the front of the church as a gift to the church.

The Report of the Commission on Membership and Evangelism dated June 30, 1960, stated that there had been an increase in the church attendance since the Education Building project had been completed. The church treasurer reported that the final cost for the Education Building was \$35,230.95. The Report of the Commission on Education, dated January 1, 1960-May 31, 1960, does not give us a date when the congregation moved into the education building; however, the building was occupied during this span of time. The Woman's Society of Christian Service furnished the kitchen in the education building with stove, cabinets, dishes, and stainless flatware.

In October, 1960, the annual Homecoming Service was observed on the fourth Sunday. This special day was not only for worship and fellowship, but it was the Building Fund Sunday. It was approved by the Official Board that the offering of each Homecoming Sunday and on each fifth Sunday would go to the Building Fund for the Education Building.

The pastor's report on November 1, 1960, stated that the youth program had revived an interest and membership. The MYF had a Halloween party and a Youth Revival. The youth purchased a piano for their department in the Education Building through fund raising projects.

A motion was passed in the fall of 1960 that the Brownies could use the Fellowship Hall on Wednesday afternoons and that the Boy Scouts could sell Christmas trees on the church yard.

The Woman's Society of Christian Service Report dated November 1, 1960, stated that services rendered were: sent quilt scraps to Cherokee Indians, clothed an orphan at the Methodist Orphanage in Raleigh, presented five Life Memberships as a result of Bible Study, helped needy families at Christmas, donated to milk fund at local public school, sponsored a pounding for our pastor and family, bought 100 glasses and 13 tablecloths for the kitchen in Fellowship Hall, and bought 7 testaments for MYF seniors. A poster was put in the kitchen to remind members to keep the kitchen clean.

In May, 1961, a new position was created in the church--a financial secretary. The financial secretary would mail a quarterly report to each member reminding each member of his support to the church.

There was a letter dated October 12, 1961, from Rev. Mark W. Lawrence, Goldsboro District Superintendent, requesting Rev. John Blue, the pastor, to authorize a special session of the Quarterly Conference of the church for the purpose of empowering the trustees to receive a donation of \$5,000 from the Duke Endowment Fund for the Education Building. In January, 1962, Duke Endowment required that the church have insurance for 75% of the value of the church before the church members could receive any help from them. The church had \$45,000 insurance and the members needed to increase the insurance to \$65,000 to be eligible to receive \$2,500. From the fourth Quarterly Conference Report ending June, 1962, the Board of Trustees received \$2500 from the Duke Endowment Fund.

Additional equipment such as tables, chairs, and cabinets were added to the Education Building. A record player was obtained for the Primary Department. A typewriter and mimeograph machine were purchased for the pastor's study. A picture of Christ was purchased and hung in the church.

In May, 1961, the church bought baseballs and equipment for the preacher's baseball team, but in April, 1962, the church baseball equipment was given to the Little League Ball Park.

"Rally Day" was explained by Rev. John Blue. The special offering went to the Conference Treasurer. This money went to pay the salaries of the Conference Board of Education members, to meet the needs of the summer camps, and for local district youth work and leadership training. It was decided that "Rally Day" would be Sunday, September 24, 1961.

Ages and promotions were discussed for the Sunday School Department. It was decided that when a child reaches twelve, he should go to the Intermediate Class. Perfect attendance pins were awarded on Promotion Day. If a person missed only

one Sunday School Day due to illness or because he was in the hospital, he received a pin. Bibles were given to children when they were promoted to the fourth grade.

The Commission on Education met March 27, 1962, in the church. The pastor, Rev. John Blue, reported that the nursery speaker was installed so that adults keeping the children in the nursery could hear the sermons.

By March 5, 1963, improvements had been made in all Sunday School classrooms. Bulletin boards have been erected and speaker stands as well as chalk blackboards have been added to almost every room. The Commission on Education became very active and gave the church school excellent planning ideas.

The Pastor's Report for the period beginning October 8, 1961, and ending March 20, 1962, was as follows: Layman's Day was observed in November and the Thanksgiving offering was sent to the Children's Home in November. Commitment Sunday was in December and the Every Member Canvas was successful. The Christmas activities involved all church members. January emphasized planning the Christian Workers School in Smithfield, North Carolina. A mission program was done by a Cuban refugee family. The church gave financial assistance to a Cuban refugee in Statesville, North Carolina. March saw the birth of two prayer groups-- ladies meeting on Tuesday at 10:00 a.m. and the men meeting on Thursday at 6:45 a.m. The MYF made a canvas on Heart Sunday.

The Report of the Woman's Society of Christian Service for March, 1962--they contributed to Pittman's Center, the Cancer Fund, and the Heart Fund. Three circles adopted a child at the Methodist Home and pledged \$100 annually for her support and they gave over \$30 worth of clothes and gifts to her at Christmas. The Leona Holt Circle had been sponsoring a child for years.

The fourth Quarterly Conference report was dated November 14, 1962. The MYF has gained in strength to an intermediate and senior groups. The new Parsonage Committee was to study the parsonage situation and to make recommendations to the Official Board.

The North Carolina Conference began a College Development Crusade in 1962. It stated that our share was \$6,900. This amount was to be paid to the designated treasurer of the fund over a three year period. The church members did not meet its quota or the amount pledged to this program. The College Development Crusade was started to build the Methodist College in Fayetteville, North Carolina and North Carolina Wesleyan College in Rocky Mount, North Carolina. These two colleges were chartered in 1956.

The sanctuary received new light fixtures in September, 1962, in honor of a church member. At the Official Board meeting in September, 1962, a motion was made that individuals wishing to contribute furnishings or fixtures to any part of the church plant consult and secure the approval of the Official Board before any action was taken.

At the November, 1962, Official Board meeting it was reported that the old light fixtures had been donated to two black churches in Micro, North Carolina. The two churches were very grateful to receive the ceiling lights.

The Boy Scout Master requested permission for the Boy Scouts to use the Fellowship hall on the nights when there is no heat at the Community Building. This request was approved by the Official Board at the January, 1963, meeting since our church sponsored the Boy Scouts during the morning church worship hour when the Boy Scouts earned an award of either the Eagle Scout or God Country Badges.

The Men's Bible Class entertained the Friendly Bible Class at a Christmas party in 1962 at a restaurant. The following picture was taken that night of this social event during Rev. John Blue's ministry. Mr. Sidney S. Lee, Sr., the missing member from the group, was taking the picture.



The pastor, Rev. John Blue, made a motion at the board meeting May, 1963, that a Parsonage Committee be appointed to study the possibilities of improving the living conditions in the parsonage. A Parsonage Committee was appointed and this motion was seconded and approved by the Board.

The church approved a ministerial student from Duke University to come and to work with the congregation during the summer and to have summer youth programs. The University took care of the student expenses except for transportation, room, board, and laundry. The Duke student, Mr. Orville Smith, came to us on June 8, 1963, through July 20, 1963. Mr. Smith was paid \$50 for travel expenses for the five weeks that he was with the church.

After the North Carolina Methodist Conference met in June, 1963, the church received a new pastor, Rev. E. M. Rhiner. The Chairman of the Board asked the Parsonage Committee for a report since the church was having a new pastor at the regular June meeting, 1963. The board members were told that the committee had suggested that the new pastor would move into the rented house until definite plans could be made about the parsonage. Rev. Rhiner was well satisfied with the house which was rented for him and his family for six months.

The Parsonage Committee gave their report to the Board in June, 1963. The report recommended that a new parsonage be built but not located on the church property. The Board voted in favor of a new parsonage at a new location. A Committee was appointed to study building plans and building sites and to give their report at the regular meeting.

At the next Official Board meeting on July, 1963, the Chairman of the Parsonage Committee gave a report on their findings after their visit to the New Hope parsonage in Wayne County. The Committee was in favor of using the same plans with minor changes. A motion was made that the Chairman of the Parsonage Committee contact Mr. Ben Boyette, a building contractor from Goldsboro, North Carolina, for a definite bid and blueprints to be submitted at the next meeting. The motion was seconded and approved. The committee was to find a good building location.

The Chairman of the Board at the September meeting stated that the building crew had begun the new parsonage since most of the pledges had been made. A motion was made that the Official Board recommend to the Trustees to dispose of the old parsonage, buy the new building site at 402 East Second Street, and secure a loan in order to begin work on the new parsonage. This motion was carried that the Administrative Board would accept these blueprints at a cost of \$14,000 to complete the parsonage. The deed for the parsonage was to be kept by the custodian and be placed in the vault at Branch Bank and Trust Company in Princeton, North Carolina.

The trustees had been given the authority to obtain a deed of trust which would allow us to secure the new church parsonage. A motion was made that the trustees pledge the new parsonage lot and improvements to secure a loan.

Mr. Carl Gurley, Sr. was the highest bidder for the old parsonage for \$775. Mr. Gurley moved the old parsonage from the church property at his expense, cleaned the lot, and planted grass seed.

The topic of discussion at the November, 1963, Official Board meeting was what to do about Micro Methodist Church and Fellowship Methodist Church interest in the sale of the old parsonage. This parsonage had been their parsonage as well as ours prior to Princeton Methodist Church becoming a station church. The three churches had been on the Princeton Charge in the Goldsboro District of the North Carolina Methodist Conference. A motion was made that we give one half of the parsonage sale to Micro Methodist Church and Fellowship Methodist Church and that this church would keep the other half. The motion was seconded and carried.

The church treasurer wrote two checks dated December 2, 1963, as follows:

| | |
|------------------|----------|
| Fellowship | \$193.75 |
| Micro..... | \$193.75 |
| Total..... | \$387.50 |

(The Princeton Methodist part from the sale of the old parsonage was \$387.50.)

The church had helped Fellowship Church in their building program prior to the sale of the parsonage. It was approved that Princeton Church treasurer in January, 1959 would send \$90 to District Treasurer to be given to the Jefferson Memorial Church for their building fund and would send a special collection \$252.52 to help Fellowship Church build their parsonage.

At the November, 1963, Official Board meeting, the Parsonage Committee wanted to know how much to spend for the parsonage furniture. A new stove and refrigerator had already been bought; however, dining room and living room furnishings were needed. The Woman's Society of Christian Service would take care of the drapes and curtains. A motion was made and approved that the trustees allowed the Parsonage Committee \$1,000 to buy furnishings besides the stove and refrigerator. Mr. E. O. Bizzell was hired to level and fill in soil and gravel and to install tile in the driveway at the parsonage.

The Board Chairman had received \$2,500 from Duke Endowment Fund to complete the cost of the Education Building in the fall of 1963.

On February 13, 1964, a Dedication Service for the new Education Building was held since this building was debt-free. The District Superintendent, Rev. Mark W. Lawrence, led the service with the pastor, Rev. E. M. Rhiner. On that same date, the church members had open house at the new parsonage and the WSCS sponsored the open house and refreshments. The general overall spirit of the church seemed to be much better.

On March 24, 1964, the board passed a motion for the church to hire its first paid janitor, Mr. Stephen Lee. His duties were to clean the church and the church yard.

The Commission on Education reported that they were meeting regularly. The members have had a worker's conference and literature changes were made in 1964.

The Chairman of the Board read a letter at the June, 1964, Official Board meeting that the town of Princeton would begin billing all churches for water each month.

The Woman's Society of Christian Service planted shrubs at the parsonage. The WSCS requested permission from the board and assistance from the men in installing a small unused room upstairs in the church with cabinets sufficient to store supplies and books. The Chairperson of the Commission on Education requested the installation of a "Birthday-Offering" Parsonage Fund. Both projects were approved and the Parsonage Fund began operating April 4, 1965.

The Homecoming church service was held on the fourth Sunday, in October, 1965, as this particular Sunday was chosen to be Homecoming Day after it was organized in 1949. The Homecoming speaker was Rev. W. R. Bouknight, Jr. At this Homecoming, Rev. Rhiner had inserted in the church bulletin a brief church history which he had found in the church records and a copy of this history is inserted as follows:

OUR CHURCH MINISTRY

Presiding Bishop Paul N. Garber
 District Superintendent Mark W. Lawrence
 Minister E. M. Rhiner
 Church Lay Leader M. V. Rains
 Church School Superintendent T. R. Parker
 Church Treasurer Kenneth Starling
 President, Woman's Society of Christian Service Mrs. Kenneth Rains
 Chairman, Official Board Jimmy Hinton
 Chairman, Commission on Membership and Evangelism Melvin Edwards
 Chairman, Commission on Education Mrs. Ben Boyette
 Chairman, Commission on Missions Mrs. Rayonell Hinton
 Chairman, Commission on Stewardship and Finance Elmer Capps
 Chairman, Commission on Christian Social Concern Mrs. Ruth Jackson
 Church Organist Mrs. Annie Louise Woodard

INFORMATION FOR THE MINISTER

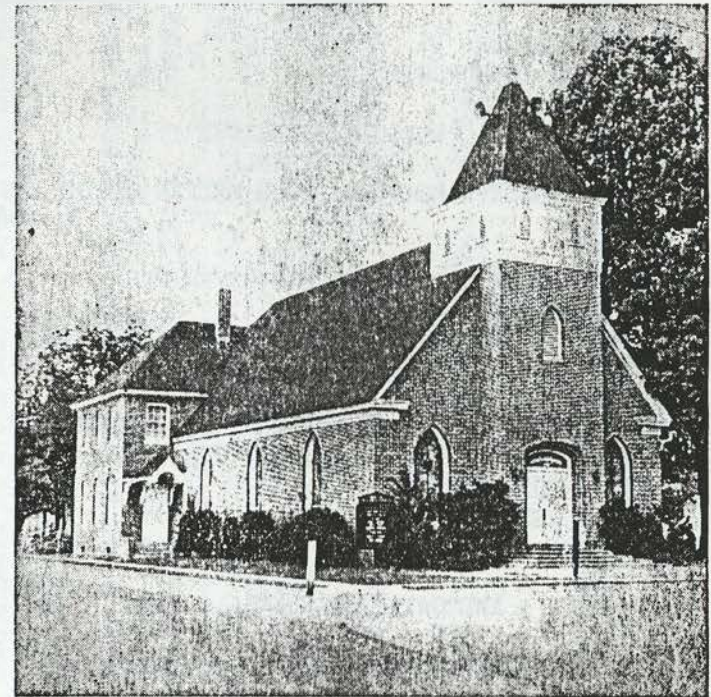
(Please check, sign, tear off, and place in offering plate)

Name _____ Address _____

_____ *Is ill and should be visited* _____ *Newcomer to the community*
 _____ *Desires to join our church* _____ *Would Like Pastor to Call*
 _____ *Is an unaffiliated Methodist* _____ *Is in hospital*

Princeton Methodist Church

Princeton, North Carolina



SUNDAY SERVICES

| | |
|---------------|-----------------|
| Sunday School | Morning Worship |
| 9:45 A. M. | 11:00 A. M. |

E. M. RHINER, Pastor
 Phone 936-3871

ELEVEN O'CLOCK WORSHIP SERVICE
E.M. RHINER, PASTOR
OCTOBER 24, 1965

HOME COMING HOME COMING HOME COMING

ORGAN PRELUDE
*THE CALL TO WORSHIP
*THE INVOCATION
*HYMN NO. 238, "BLESSED ASSURANCE"
WELCOME----- MRS. LOIS BRASWELL
THE RESPONSIVE READING: "THE HELPER OF THE AFFLICTED"
P. 608

PRAYER
WORSHIP WITH OUR TITHES AND OFFERINGS
*THE DOXOLOGY
*HYMN NO. 381, "THE CHURCH'S ONE FOUNDATION"
MOMENTS OF GREETING AND FELLOWSHIP
MESSAGE IN SONG----- ADULT CHOIR
HOME COMING MESSAGE--- THE REV. W.R. BOUKNIGHT
*HYMN NO. 269, "JESUS, SAVIOUR, PILOT ME"
*THE BENEDICTION
*CHORAL RESPONSE
*POSTLUDE

* INDICATES STANDING

*LIKE A BOY ON A BICYCLE, WE GET INTO TROUBLE WHEN WE
CEASE GOING FORWARD; GOING BACKWARD IS CATASTROPHIC.

*WE EXPRESS OUR APPRECIATION TO MRS. LOUISE EDWARDS,
CHAIRMAN OF OUR HOME COMING COMMITTEES, TO ALL THE
COMMITTEE CHAIRMANS, AND TO ALL THOSE WHO HAVE
WORKED IN ORDER TO MAKE THIS DAY POSSIBLE. OUR THANKS
FOR A JOB WELL DONE.

CALENDAR FOR THE WEEK

SUNDAY----- 7:30P.M. EVENING WORSHIP SERVICE
8:30P.M. OFFICIAL BOARD
TUESDAY----- 7:30P.M. DAY OF PRAYER AND SELF-DENIAL
WEDNESDAY--- 8:00P.M. MID-WEEK SERVICE
THURSDAY--- 4:00P.M. JUNIOR CHOIR REHEARSAL
8:00P.M. ADULT CHOIR REHEARSAL

*ALL OFFERINGS GIVEN TODAY WILL GO TO THE BUILDING
FUND UNLESS OTHERWISE DESIGNATED.

*THE REV. W.R. BOUKNIGHT, PASTOR OF THE BROOKLAND
METHODIST CHURCH IN WEST COLUMBIA, SOUTH CAROLINA,
IS A FORMER PASTOR OF OUR CHURCH. WE WELCOME HIM
AND HIS FAMILY BACK TO PRINCETON, AND WE TRUST
THAT THIS DAY WILL BE AN ENJOYABLE AND MEMORABLE
ONE FOR THEM.

*IT IS BY THE GRACIOUS PROVISION OF OUR LORD THAT
WE CAN COME TOGETHER THIS HOME COMING DAY. THERE
WILL BE MANY FACES THAT YOU WILL NOT BE PRIVILEGED
TO SEE TODAY. SOME ARE NOT HERE BECAUSE THEIR
HEALTH WILL NOT PERMIT. OTHERS HAVE GONE TO THEIR
ETERNAL HOME. WE NEED TO CARRY ON THE HIGH IDEALS
AND LIVE THE FAITH THAT OUR FOREFATHERS LIVED AND
INSPIRE THOSE COMING AFTER US THAT REGARDLESS OF
WHAT THE FUTURE HOLDS, THERE IS A BETTER HOME
BEYOND THIS WORLD.

*WE WELCOME YOU; FEEL AT HOME AND ENJOY YOURSELVES.
RENEW OLD ACQUAINTANCES; MAKE NEW ONES. LET US
HAVE A REAL FELLOWSHIP TOGETHER.

HISTORY OF THE PRINCETON METHODIST CHURCH

THE ORIGINAL CHURCH WAS ORGANIZED AND BUILT IN 1855 WHEN PRINCETON WAS NAMED BOON HILL. THE LAND WAS GIVEN AS LONG AS USED FOR A CHURCH SITE BY WILEY HASTINGS. HE, KADER WHITLEY AND TWO BROTHERS, JESSE AND JOE HOLT WERE THE FOUNDERS OF THE CHURCH.

THE ORIGINAL BUILDING HAD A BALCONY WHICH WAS USED BY THE NEGROES OF THE SECTION. THIS BUILDING SERVED THE CHURCH UNTIL 1904, WHEN IT WAS SOLD AND MOVED. IT WAS THEN THAT THE PRESENT SANCTUARY WAS CONSTRUCTED.

MR. AND MRS. DAVE MCKINNIE WERE LIVING IN PRINCETON AT THAT TIME AND WERE INFLUENTIAL IN THE CONSTRUCTION OF THE NEW CHURCH BUILDING. THROUGH THE LEADERSHIP OF GEORGE WHITLEY, J.R. LEDBETTER AND GEORGE WOODARD, ALL DECEASED, AND MANY OTHERS THE CHURCH MEMBERSHIP AND SUNDAY SCHOOL ATTENDANCE INCREASED UNTIL IN 1931 FIVE SUNDAY SCHOOL ROOMS WERE ADDED.

WITH THE LATE M.P. YOUNG AND C.H. PARKER AS SUNDAY SCHOOL SUPERINTENDENTS AND H.G. RUARK, J. KERN ORMOND, J.W. BRADLEY, N.C. YEARBY AND W.J. WATSON AS PASTORS, THE CHURCH AND SUNDAY SCHOOL EXPERIENCED A GRADUAL INCREASE UNTIL IN 1947 IT WAS DECIDED TO ADD MORE SUNDAY SCHOOL ROOMS AND MODERNIZE THE ENTIRE CHURCH STRUCTURE. THE PROJECT WAS UNDERTAKEN AND UNDER CAPABLE LEADERSHIP THE REDECORATED AND EXPANDED CHURCH WAS COMPLETED AT A COST OF \$20,000.00.

SUNDAY, OCTOBER 9, 1949 WAS A GREAT DAY FOR THE METHODISTS OF PRINCETON. IT WAS THE DAY OF DEDICATION FOR THE NEWLY REDECORATED AND EXPANDED CHURCH. MEMBERS, FORMER MEMBERS AND VISITORS NUMBERING OVER 250 PACKED INTO THE SANCTUARY TO HEAR THE REV. W.R. BOUKNIGHT, A FORMER PASTOR, DELIVER THE MORNING SERMON. HE WAS PRESENTED BY THE REV. JAMES E. SPONENBERG, PASTOR.

ANOTHER GUEST WAS DR. B.G. CHILDS OF DUKE UNIVERSITY, ASSOCIATE LAY LEADER FOR THE NORTH CAROLINA CONFERENCE. HE SPOKE BRIEFLY ABOUT THE LATE WILLIAM T. AND HATTIE E. WHITLEY IN WHOSE HONOR AND MEMORY A BAPTISMAL FONT STAND WAS GIVEN TO THE CHURCH BY THEIR SON GEORGE WHITLEY.

BY 1959 OUR CHURCH HAD GROWN TO THE EXTENT THAT MORE SPACE WAS SORELY NEEDED. THAT YEAR PLANS WERE MADE FOR THE CONSTRUCTION OF A NEW EDUCATIONAL BUILDING. THE CONSTRUCTION OF THIS NEW BUILDING WAS DURING THE PASTORATES OF SAMUEL LANDERS AND JOHN BLUE. THIS UNIT, WHICH WAS COMPLETED AT THE COST OF \$30,000.00, HAS A FELLOWSHIP HALL, KITCHEN, TWO BATHROOMS, SUNDAY SCHOOL SECRETARY'S OFFICE AND TWO CLASS ROOMS DOWNSTAIRS; AND EIGHT CLASSROOMS UPSTAIRS. THIS BUILDING WAS PAID FOR IN SEPTEMBER 1963. SUNDAY, FEBRUARY 9, 1964 WAS ANOTHER GREAT DAY FOR THE METHODISTS OF PRINCETON. IT WAS THE DAY OF DEDICATION FOR THE EDUCATION BUILDING. MRS. M.V. RAINS, THEN CHAIRMAN OF THE COMMISSION ON EDUCATION, MADE THE PRESENTATION, AND THE REV. MARK LAWRENCE, OUR DISTRICT SUPERINTENDENT, BROUGHT THE DEDICATORY MESSAGE.

THIS PROJECT WAS NOW MORE COMPLETED AND OVER WITH THAT THE CHURCH UNDERTOOK ANOTHER PROJECT. IN OCTOBER 1963 CONSTRUCTION OF THE NEW PARSONAGE WAS BEGUN, AND BY DECEMBER IT WAS COMPLETED. THE CHURCH FAMILY MOVED INTO THEIR NEW HOME JUST A FEW DAYS BEFORE CHRISTMAS.

THE VALUE OF ALL OUR CHURCH PROPERTY---BUILDINGS, LOTS, FURNISHINGS---IS \$124,000.00. OUR PRESENT SUNDAY SCHOOL ENROLLMENT IS 226, AND THE CHURCH MEMBERSHIP IS 233.

IN 1918 THE PRINCETON METHODIST CHURCH BECAME PART OF A SIX-POINT CIRCUIT CONSISTING OF THE FOLLOWING CHURCHES; EBENEZAR, ZION, STEVEN'S CHAPEL, FELLOWSHIP AND SMITH'S CHAPEL. SEVERAL YEARS LATER PRINCETON WAS PART OF A THREE-POINT CHARGE WITH MICRO AND FELLOWSHIP MAKING UP THE CHARGE. IT WAS IN 1955 THAT PRINCETON BECAME A STATION CHURCH.

HERE IS A LIST OF THE PASTORS OF OUR CHURCH. THE DATES OF THOSE WHO SERVED FROM 1886 TO 1909 ARE A LITTLE UNCERTAIN.

| | |
|--------------------|----------|
| SOLOMON POOL..... | 1886-88 |
| P.L. HERMON..... | 1888-91 |
| C.O. DURANT..... | 1891-94? |
| W.H. PUCKETT..... | 1891-94? |
| E.C. GLENN..... | 1894-95 |
| SOLOMON POOL..... | 1895-? |
| J.W. JENKINS..... | 1899 |
| R. H. WHITAKER.... | 1905 |
| W.H. PUCKETT..... | 1909 |
| J.M. WRIGHT..... | 1915-16 |
| J.G. JOHNSON..... | 1916-20 |
| W.G. FARRAR..... | 1920-23 |
| G.B. PERRY..... | 1923-28 |
| J.D. STOTT..... | 1928-30 |
| C.A. TURNER..... | 1930-32 |
| H.G. RUARK..... | 1932-36 |
| W.C. MERRITT..... | 1936-37 |
| J. KERN ORMOND.... | 1937-38 |
| J.W. BRADLEY..... | 1938-42 |
| N.C. YEARBY..... | 1942-43 |
| W.J. WATSON..... | 1943-46 |
| W.R. BOUKNIGHT.... | 1946-46 |
| J.E. SPONENBERG... | 1946-51 |
| R.H. CAUDILL..... | 1951-53 |
| J.W. DIMMETTE..... | 1953-55 |
| L.J. BRIDGES..... | 1955-57 |
| S.E. LANDERS..... | 1957-59 |
| J.R. BLUE..... | 1959-63 |
| E.M. RHINER..... | 1963-? |

OCTOBER 24, 1965

The church received a memorial gift for a church member of red velvet pew cushions in November, 1965.

In May, 1966, Rev. Rhiner said that by his own choice he wanted to move to the Raleigh area and that consequently he would not be back in this church after attending the North Carolina Conference in June.

The church members were complaining about being hot in the summer of 1966. The church already had air conditioning window units, and from a discussion it was decided to turn on church units at 12:00 p.m. on each Saturday and to open the door from the sanctuary to the Ladies' Parlor. A telephone was installed with an extension from the parsonage to the church pastor's study.

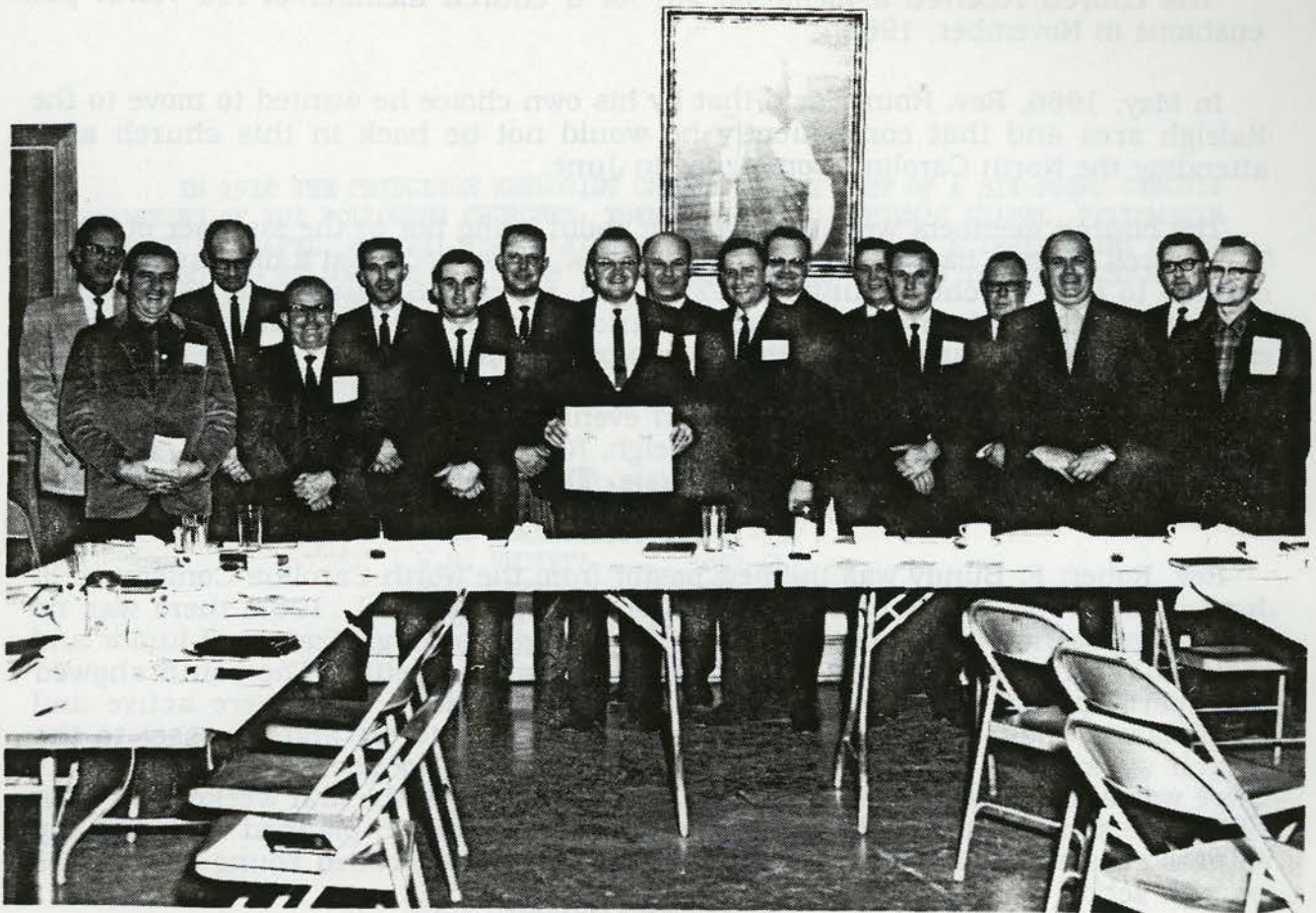
On November 20, 1966, there was an evening service for the dedication of the organ. Mr. and Mrs. Ray Luther from Raleigh, North Carolina came to the church to present a service of organ and vocal music. The organ was given in honor of the church organist by her husband.

Rev. Robert F. Bundy was the new pastor from the North Carolina Conference in June, 1966. From the Report of the Pastor ending March 21, 1967, there was no youth organization so the pastor began his year with an organization of junior and senior MYF groups with weekly attendance of 25 per meeting. The youth showed good participation in activities beyond the local church. They were active and enthusiastic; their counselors were genuine in their interest and an asset to the church work. Four of the laymen participated in the "No Silent Pulpit Program." There was a formative plan to have a Lay Witness Mission, the first weekend in May, 1967. The spiritual life of the church was good. The church planned a second Lay Witness Mission for the future. A new Sunday School class called Young Adult Class for high school seniors and college students was organized.

A second union occurred in the church on April 23, 1968, when the Methodist Church and The Evangelical United Brethren Church joined together to form The United Methodist Church in ceremonies held in Dallas, Texas. Bishop Reuben Mueller (E.B.U.C.) and Bishop Lloyd Wicke (M.C.) presided. This union embodies the history and traditions of the following churches which are Methodist in name or tradition: The Methodist Episcopal Church; The Methodist Episcopal Church, South; The Methodist Protestant Church; The Methodist Church (merged into the Protestant Methodist Church in 1877); United Brethren in Christ; The Evangelical Association; The United Evangelical Church; The Evangelical Church; The Methodist Church and The Evangelical United Brethren Church.

United Methodists trace their spiritual heritage through generations of God's faithful servants to John and Charles Wesley and Frances Asbury on the Methodist side and to Philip William Otterbein, Martin Boehm and Jacob Albright on the Evangelical United Brethren side. All were master evangelists, and the church continues their aim to create within every congregation a strong, functioning center for evangelism. Winning people to Christ and to the Christian way of life always has been at the heart of United Methodism.

A prayer breakfast was held in the fall of 1966 for the laymen; from this meeting a Methodist Men's Club was organized and chartered. The Methodist Men sponsored a Scholarship Fund for students entering into full time religious service. A picture of the first Methodist Men is shown as the following.



Methodist Men's Club at a Prayer Breakfast

The financial and spiritual condition of the church was good. There was no indebtedness on any church property. The first financial support in paying the parsonage indebtedness came through personal pledges and covered the larger portion of the cost. Fifth Sunday offerings were used for debt retirement. Finally, on September 10, 1967, a drive was made to erase all indebtedness. The goal was over reached by \$750.

On March 3, 1968, we officially dedicated the parsonage to the glory of God at 3:00 p.m. For the dedication service we had Rev. Leon Russell, District Superintendent of Goldsboro, Bishop Paul N. Garber of Raleigh, and Rev. Bundy, our pastor. Bishop Garber gave the Dedication Address. He was the first bishop to visit Princeton. The Woman's Society of Christian Service served the refreshments at the parsonage dedication.

It is a signal honor and a distinct privilege to have Bishop Paul N. Garber in Princeton for this service. He is the first Bishop the Methodists of the community have ever had to visit among them. Bishop Garber has many firsts to his credit, and many enviable records have been set through his leadership; Yet, in a more personal sense, this hour today is unique for us here, as it brings the leadership and laity of the church together. Bishop, from the good Methodists of Princeton, *Welcome.*

* * * *

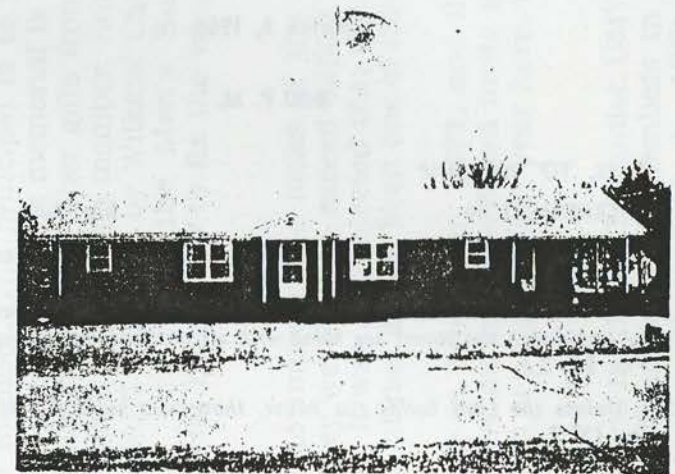
For many years the Princeton Methodist Church and Parsonage stood side by side. It was difficult to think of the pastors home located otherwise. Yet in 1963, it became apparent that the aged parsonage had passed its limits of livability, and that a new one was needed. Thereupon, the proper committees were appointed, then organized, and the initial steps taken to get the project underway.

Once the matter was presented to the membership of the church, progress was rapid. A new site was chosen for the new parsonage, four blocks from the church. Blue prints were presented the contractor for a bid in September, and the then pastor and family (E. M. Rhiner) moved into the new parsonage in December.

Such prompt work speaks well for the efficient committee that helped steer the project, and for the fine support given by the total membership of the church. The home is all electric, 3 bedrooms, 2 baths, and living room with dining area, family room-kitchen combination, study and utility room.

The first financial support came through personal pledges and covered the larger portion of the costs. Since 1964, fifth Sunday offerings were used for debt retirement. Finally, on September 10, 1967 a drive was made to erase all indebtedness. The goal was over-reached by \$750. Now on this day, March 3, 1968, we officially dedicate this parsonage to the glory of God, and as a token of the work of the fine Methodists of Princeton.

Princeton Methodist Church Princeton, North Carolina



1963

Parsonage

1968

ROBERT F. BUNDY, Minister

*O Thou whose gracious presence blest
The home at Bethany,
This shelter from the worlds unrest,
This home made ready for its Guest,
We dedicate to thee.*

*We build an alter here, and pray
That thou will show thy face.
Dear Lord, if thou wilt come to stay,
This home we consecrate today
Will be a holy place.*

—Louis F. Benson

Resident Bishop Paul N. Garber, Raleigh, N. C.
District Superintendent Leon Russell, Goldsboro, N. C.

DEDICATION SERVICE

PRINCETON METHODIST PARSONAGE

March 3, 1968

3:00 P. M.

CALL TO WORSHIP Choir
INTRODUCTION Rev. Robert F. Bundy
SCRIPTURE SENTENCES Rev. Leon Russell

By wisdom a house is built, and by understanding it is established; by knowledge the rooms are filled with all precious and pleasant riches. Pro. 24: 3,4.

Unless the Lord builds the house, those who build it labor in vain. Ps. 127:1.

INVOCATION Rev. Leon Russell

Let us pray.

Our Heavenly Father, we bow in this hour invoking thy blessing upon this act of dedication. Look upon this home with thy favor and consecrate it as the abode of those who serve you here. Watch over all those going out and coming in, that they may ever remain in the way of thy truth; in Jesus name, Amen.

THE LORD'S PRAYER In Unison

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

CHOIR HYMN

DEDICATION ADDRESS Bishop Paul N. Garber

WORDS OF DEDICATION Bishop Paul N. Garber
(Responsively)

In the name of the Father, and of the Son, and of the Holy Spirit, we dedicate this home for ministers to the glory of God, committing to his loving care this house and all who dwell in it.

Have thou respect unto the prayer of thy servant, O Lord my God, which thy servant prayeth before thee today; that thine eyes may be opened toward this house night and day.

We dedicate this house to the deep affections of the family circle, and to all friendly hospitalities.

Now God himself and our Father, and our Lord Jesus Christ, make you to increase and abound in love.

We dedicate this home to the courage, patience, and self-control which make life cheerful and serene.

Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

We dedicate this home to all beautiful things of heart and mind that lead the soul to wider vision and to higher aims.

Let the word of Christ dwell in you richly in all wisdom; and let the peace of God rule in your hearts.

We dedicate this home to happiness, to hopefulness, and to health, that it may ever be, to those whose home it is, a dear haven of peace and joy.

Thou wilt shew me the path of life: in thy presence is fullness of joy, at thy right hand are pleasures for evermore.

PRAYER OF DEDICATION Bishop Paul N. Garber

Almighty God, our heavenly Father, whose Son did by his presence bless the home in Bethany: Bless we pray, this home, that thy love may rest upon it, and thy presence overshadow those who dwell within. With divine wisdom counsel all who find retreat here from the shepherding of thy people. Turn away all that fosters discord, and may it be a place of holy influence. Let thy peace watch at the door, and cause that spirit to prevail which is in keeping with thy design.

Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; yea, the work of our hands establish thou it. And the praise shall be forever thine; in the name of Christ Our Lord. Amen.

BENEDICTION Rev. Leon Russell

The Lord bless us, and keep us; the Lord make his face shine upon us, and be gracious unto us: the Lord lift up his countenance upon us, and give us peace, now and forevermore. Amen.

Reception to follow.

In March, 1970, the Woman's Society of Christian Service bought shrubbery to replace what the church already had. The members became more concerned about the appearance of the church so the Official Board responded by purchasing a drum for burning trash and two garbage cans with a cart to meet the town's policy on garbage day.

Vacation Bible School has always been an inspired growth in the church from the early church history to the present time. The Bible School always met the week following the closure of the public school for the youth. Two or three of the men donated ice, cups, and crates of drinks; otherwise, refreshments were bought from the Education Fund. The ladies from the Leona Holt Circle chose an assigned day to serve the refreshments at recess hour.

A Sunday School class was named the Busy Bees in the 1970's. This class was for the children in kindergarten through grade two levels in the public school.

The Pathfinders was another Sunday School class named in the 1970's. This class was for the children in the third grade through sixth grade in the public school. Prior to being named in the 1970's, the Pathfinders and Busy Bees went by age levels in the Sunday School Department.

One of the youth was a cancer patient and had just entered the eighth grade in the public school and shortly after his death on September 22, 1973, the Commission on Education named a Sunday School class in memory of Hardy Rains in 1973. This class was organized for the seventh graders through the twelfth graders.

A Youth Choir was organized. The youth were a constant source of encouragement and joy. The youth's attitude, dedication, and ability were outstanding. The WSCS raised funds by selling Tupperware, greeting cards, and stationery with a printed scene of the church building. This fund drive was to obtain material for choir robes for the Children's Choir.

In May, 1971, the church received from a church member a continuing memorial fund in memory of a family member. The principal is to be left in the bank and only the interest is to be used. This continuing memorial is kept separate from the regular memorial fund. The church received other gifts from two donors: a flag given by the MYF and a water fountain by a church member. Another addition for meeting the church needs, a Bible stand was built by Wilkins' Cabinet Shop of Princeton. Another memorial project was fixing the Men's Sunday School classroom into a prayer room. The Official Board was to fix the windows and the window sashes.

The Parsonage Committee was to improve the looks of the parsonage. A motion was made and seconded that they were not to exceed \$2500. The Birthday Fund was also used for this renovation. It was also injected that the WSCS was to purchase additional furniture because that had always been one of their projects.

Homecoming was the second Sunday in September, 1971, and there would be no Sunday night service that night. The Administrative Board invite or approve the homecoming speaker unless the pastor is serving his first year here, then he is the speaker.

The UMYF was divided into two groups in 1971. The Junior UMYF was for the youth in the 6th, 7th, and 8th grades. There were 10 members in these grades. The Senior UMYF was from children in the 9th through the 12th grades. There were 15 members in that group. The UMYF collected \$55 for UNICEF.

The parsonage is all electric; it has 3 bedrooms, 2 baths, a living room with dining area, family room, kitchen combination, study, and utility room. The contractor began building the parsonage in September, 1963, and the pastor and family (E. M. Rhiner) moved into the new parsonage in December, 1963.



THE METHODIST PARSONAGE

The Official Board in August, 1969, approved a Kindergarten Class to be held in the church for the school year. There was no kindergarten in the public school system at that time. Rev. Robert F. Bundy presented the plans. Mrs. Bundy was the teacher for 17 kindergarten students. The students' parents voted to buy insurance for the children in case a child was injured while at kindergarten, to buy needed supplies, and to pay the kindergarten teacher's salary. The kindergarten paid \$15 toward cleaning the church. The kindergarten class had its graduation night on May 26, 1970. Following graduation it was decided that kindergarten was not to continue in the church.

The Official Board voted and approved for the church treasurer to purchase choir music in August, 1969. At the same meeting it was approved for the replacement of the sanctuary roof which began on October 20, 1969. The speakers on the church steeple that had been installed in the 1940's in connection with the church chimes were to be removed.

The Council on Ministry began functioning in the church for the first time in January, 1970. This council met in August of each year to plan the church program for the coming year. The Official Board met soon after to approve or to disapprove the council's church program.

The Council on Ministries in 1971 requested each work area chairperson to have a copy of the "Interpreter." The magazine was to be used as a helper in planning the church program.

The District Superintendent informed each church in the conference to be responsible for paying the pastor and his family's insurance. The Administrative Board accepted this obligation.

The United Methodist Women in the nineteen-seventies began to install the officers at the first Sunday morning worship service in January. This service of recognition of officers' installation has continued into the nineteen-nineties.

One Sunday School class planned a weekend retreat in the summer of 1971. It was the first time any project like that had ever been undertaken. The retreat was well planned and was a success.

Reverend G. L. Kinley read a letter about pornographic literature. He asked that everyone sign the letter to express disapproval of pornography and to encourage the Legislators to pass laws against it. The letter was passed so that the names on there would show our disapproval and it was returned to the Committee of Social Concerns and mailed to the State Legislature.

The Commission of Education decided to give the Sunday School classrooms a new look. Some classrooms bought new curtains, and others bought new chairs. The men's classroom built a small closet to hang raincoats, and chairs were placed in there for special meetings. All the classrooms looked pretty and different.

On January 23, 1972, a gift was given to the church to be used to help air-condition the Methodist church building. A committee was appointed to investigate the possibility of air-conditioning the church and the cost of this project. They were to report at the next meeting.

At the next Board meeting a report was given on the zone area plan for air conditioning. Zone #1 air condition the sanctuary; Zone #2 air condition Sunday School rooms; Zone #3 Fellowship Hall and Sunday School rooms downstairs; Zone #4 Sunday School rooms upstairs. After much discussion, a motion was made to give the contract to Ormond and Keen. The air conditioning committee was to work out the financial part of this project with Ormond and Keen for approval.

Reverend Ben F. Potter replaced Reverend Grady Kinley in June, 1972. Reverend Potter reported that he would be in his office from 9:00 a.m. until 12:30 p.m. from Tuesday through Saturday. He stated he would like to have a "free day" on Monday which was approved. The Pastoral Relations Committee said that the pastor had a two week vacation at his discretion.

Plans were made for Homecoming in September, 1972. A motion was made and seconded that Reverend Potter preach the Homecoming sermon since this was his first year at Princeton Methodist Church.

Pictures were made of the Sunday School children on Mother's Day in 1973 and given to their mothers. One picture with all the children together was framed and hung in the Fellowship Hall.

During 1973 the church tried some new and creative ways to do things. Once a week during the summer, the children came to church for a story hour. In the fall, they put on a program about some things that they had learned.

The average attendance at morning worship has declined gradually during 1974. The minister pointed out the need to have a more direct ministry to the community. The two sources of community-church relationships were the three

Scout troops the church members sponsored and the Bloodmobile. Pastor Ben Potter related that the church membership offer a well-rounded program for all ages. The church remained strong in the area of stewardship. The congregation responds the new projects and special offerings. Most all of the organizations of the church were functioning well. The recent revival made a real contribution to the spiritual life of individuals and the whole church. There were four young men who joined the church and were from the pastor's membership class. The attempt to update and correct the membership rolls made us aware of some deaths, and also gave us information about non-resident members.

Reverend John Roberts replaced Reverend Ben Potter in 1975. Reverend Roberts and his wife, Dot Roberts, have two children, a daughter named Lori and a son, Dr. John M. Roberts, Jr. Only Lori was living with them at that time.

A motion was made and approved that the Friendly Bible Sunday School Class's name be changed to the Lois Braswell Class. A letter signed by the class members was presented to the Board and was approved. The installation of a door plaque was left to the class. Mrs. Lois Braswell had taught a Sunday School class for forty years.

The need for a front stoop extending over the entrance was installed after an assigned architect assured the church committee that it could be done by using steel covered with wood. A stoop was built for the side door entrance. A circular stained glass insertion was designed and placed in the center of both stoops. These stained glass pieces were made and donated by a church member.

A new program was organized in the church. It was that the fourth Sunday night worship service would be conducted by a different Sunday School class. The Beginners were our first participators for March, 1976. The next month, the Henry Fitzgerald Class held the service. A schedule was made for these fourth Sunday night worship services. The other Sunday School classes who also had their names added to the list to participate were as follows: The Young Married and College Age Class, MP Young Class, Lois Braswell Class, and Men's Bible Class.

The UMYF raised \$425 for world hunger through the Starvation Program in 1976. The youth went without food for twenty-four hours in order to raise money from the ones who sponsored them to combat world hunger.

In January, 1976, the pastor asked the Official Board for funds to purchase some tapes to be used in the ministry for the shut-ins and others; this would allow them the privilege of hearing the worship service. It was approved. Two tape recorders were donated to the church. A motion was passed to give \$50 to be used to buy tapes for the ministry. A church member was appointed to take the tape recorder and tapes to the shut-ins. Fifteen shut-ins used the tapes during the first three weeks of taped ministry.

The United Methodist Men were reorganized in February, 1976, and were officially organized on May 18, 1976, and the UMW prepared the meal for this service.

In March, 1976, central air conditioning was installed in the parsonage. The Education Building was air-conditioned also. A motion was made that a committee be appointed to obtain pledges to be used for this project.

It was reported that a dropped ceiling needed to be put in after the air conditioning was installed in the Education Building. The air conditioning committee suggested that a new 3-year pledge plan would be necessary to pay for the air conditioning. The plan was voted on and passed for the church.

The pastor in 1976 requested the need for someone to work on secretarial duties one day a week or the equivalent and be paid accordingly. It was voted and passed. The first secretary was selected and the working conditions were flexible

for the minister and the secretary. A postal permit was purchased for use after January 1, 1977.

A meeting was held by the Official Board on September 19, 1976, to borrow \$6,000 to pay for the air conditioning. The short term loan held a mortgage on the church property as security. The motion was made, seconded and passed.

A Local Concerns Fund was established to be used to meet the needs of persons who might come by and need aid. This fund was established by using \$200 given by a memorial fund donor. This money was sent to be used at the discretion of the church. It would be administered by the Chairperson of the Administrative Board, the Pastor, Church Lay Leader, Chairperson of Missions, and Chairperson of Social Concerns and Health and Welfare Representative.

The Council on Ministries planned the Christmas activities for Christmas in November, 1977. The choir gave a Christmas Cantata. A special communion service was held on Christmas Eve for the first time. On December 21, the youth and children gave a Christmas program. Santa Claus came with toys for the little children. A committee planned the refreshments. The UMYF put the candy in the bags and decorated the tree in the Fellowship Hall. Youth and children drew names and exchanged gifts.

On June 1, 1978, the Official Board announced that the air conditioning debt was paid. The three church window air conditioners were removed and sold at a later date by the Trustees.

The members were more aware of the need to give systematically in order to submit the pledges for charge conference on a regular monthly basis. As a result, the church was able to pay its financial obligations on time with money left over for other expenses. Rev. Roberts related that many members had expressed their awareness of the importance of unity and togetherness in carrying out the programs of the church.

Handrails had been purchased and installed at the Fellowship Hall entrance. A new Story and Clark piano was given to the church as a memorial gift December, 1976.

The UMYF participated in various church activities. In the fall of 1976, the UMYF attended the Youth Rally at Duke and remained for the football game. A few months later the UMYF met at the church and went to the Colonial Rest Home to conduct the Sunday morning 9 o'clock worship service. They returned home to take part in the two local services in their church.

The UMYF sponsored a bike-a-thon for World Hunger. Twenty-seven participated in a 20-mile ride. There was \$430 pledged and donated in 1977.

A report was given by Reverend Roberts in 1978 which stated the church members experienced a wonderful spirit of close fellowship and togetherness. The members had a good positive attitude toward the work of the church.

The Church School attendance remained about the same and Vacation Bible School was held in June, 1978. Both groups of the United Methodist Youth Fellowship met weekly with good attendance. The Youth Choir sang at Sunday morning worship once each month in the 1970's and into 1990's. The Futrettes, Grades 4, 5, and 6, had a choir which was a great contribution to the worship service.

A Senior Citizens' Banquet was held during the 1970's and 1980's in their honor. Everyone always seemed to enjoy the banquet. The church also honored the graduating high school seniors from the church members with a banquet in May.

which has continued on into the 1990's.

Youth Encounter Weekend was an event which all of the youth were encouraged to attend. It was held on April 20-22, 1979. The youth found the event most inspirational.

The church members have experienced three Lay Witness Missions in the 1980's in which a team of lay persons came to the church to share their faith in Christ. These teams shared what Jesus Christ had done in their lives and what He continues to do. The first Lay Witness Mission was held January 18-20, 1980, and that week-end experience was fruitful; then a second Lay Witness Mission was held a week-end in May, 1985. A third mission encounter was March 18-20, 1988. These missions were designed to be a church-wide "family affair."

The second Sunday in January, 1980, was "Women in the Pulpit." The members of the United Methodist Women assisted in the service. This service, "Women in the Pulpit Sunday," has continued to be on the church calendar.

The Methodist Men had two special annual breakfast meetings in which the men featured a boys' breakfast for their March meeting and for their May meeting, a boy or a girl breakfast. In January the club sponsored an annual Ladies' Night at a restaurant for a fellowship meal.

The Chairman of Trustees in January, 1980, suggested some energy-saving recommendations as the following: carpet entire sanctuary in a color to match pew cushions; upholster the pulpit chairs to match the carpet; lower sanctuary ceiling with three and one-half inches insulation; install heater for Men's Sunday School room; paint the sanctuary; and install plexiglass on outside of the stained glass windows. This project cost \$8,000 and was approved.

On May 4, 1980, the church members worshipped in the renovated sanctuary. The UMYF sponsored a spaghetti supper to raise money for the renovation of the church sanctuary. The Joy Sunday School Class had a yard sale on the church grounds as their project.

The College and Young Married Class changed the name of their Sunday School class to the "Joy" (Just Older Youth Class) in 1979. Later the members of the Joy Class joined others in organizing L. J. Worthington Sunday School Class in 1982. This class was named in memory of Mr. L. J. Worthington, a church member and the former Princeton High School principal. Another Sunday School class was organized for the college students, the young single adults; and the young married couples in the 1980's. This class was named the Seekers.

On the church calendar the members always observed Lent. Lent is a period of forty days set aside by the universal church as a period of repentance for spiritual preparation for Easter. It begins on Ash Wednesday, the traditional day of repentance, and continues until Easter. The Methodists have observed Lent in various sacrificial ways. A Lent Folder was used in which coins were put in the coin slot holders but on March 9, 1980, "Handful of Rice" offering bags were distributed to the members. This bag was placed on the table at mealtime and a member of the family was to put a sacrificial gift of money into the bag. This daily practice was to continue throughout the Lenten Season and then the members brought their "Handful of Rice" bags to the church on Easter Sunday morning worship hour. These special significant gifts were added to the One Great Hour of Sharing offering.

In the 1940's, One Great Hour of Sharing was observed by every local United Methodist Church. This special Lenten Offering provided a way for the members to respond with compassion to cries for help from hungry, homeless, and hopeless people.

On Sunday, March 16, 1980, United Methodists joined with other Protestant and Orthodox denominations in an outpouring of gifts to the One Great Hour of Sharing and thereby extended loving hands to persons in need all around the globe.

United Methodist gifts to One Great Hour of Sharing provided an important source of support for the work of the United Methodist Committee on Relief (UMCOR), which celebrated 40 years of service in 1980. The gifts have touched millions of lives through UMCOR's ministries of relief, rehabilitation, refugee resettlement, and renewal of life.

Palm Sunday is an annual observance worship service in the church which is a special day as the Holy Week begins. The Maundy Thursday is not an annual service in our church but it was observed for the first time and for several times in the 1980's which was celebrated with a communion service when observed.

Easter Morning Sunrise Service at the Princeton Cemetery began a decade or so ago in the church life. The Princeton United Methodist Church has joined other neighboring participating churches in this event. These churches were: Princeton Missionary Baptist, Princeton Church of God, Princeton Church of God of Prophecy, Rains Crossroads Free Will Baptist, Grace Independent Baptist, and Oakland Friends. These churches vary in their participation from one year to another. The sermon was preached by one of the pastors from the participating churches and the choirs from the various churches rendered special music for the occasion. If bad weather prevented an outside service at the Princeton Cemetery, the service was rendered at either the Princeton Missionary Baptist Church or at the Princeton United Methodist Church. The service is concluded by either the Princeton Missionary Baptist Church or the Princeton United Methodist Church serving coffee and doughnuts.

Prior to the 1980's, there were two prayer groups, one meeting Wednesday evenings and the other at 6:00 a.m. at a local restaurant. Later Rev. Roberts organized a Wednesday morning prayer group for those who do not like to go out at night. This prayer group no longer met after the death of a member who had been providing transportation to the church for many of the members.

In the 1980's, the insurance investigator notified the representative that the church needed three fire extinguishers which were purchased from the general fund.

The pastor made a motion that the church purchase two card tables and covers for use at quarterly or charge conference and board meetings, etc. so two members were appointed to purchase these items.

The church earlier owned a share in the Princeton Recreation Park so that the ministers' family might use the family swimming pool. Later, the share was sold for \$120, because some of the ministers and their families were not using the pool.

The Pastor-Parish Relations Chairman suggested that a John Roberts and Family Appreciation Sunday be held on August 30, 1981, at the church. This was to be an expression of our appreciation for having Reverend Roberts and his family with us for seven years.



Reverend John Milton Roberts who is from the Johnston and Wayne County area, was married to the former Dorothy "Dot" Coley from the Stantonsburg area where they both graduated from Eureka High School. They are the parents of Lori, a 1961 graduate of Princeton High School, and Dr. John M. Roberts, Jr. Dr. Roberts and his wife, Sharon, live in Clinton, North Carolina where Dr. Roberts is the head of the Women's Clinic.

About two hundred attended the service with approximately forty being special guests which included members of Reverend and Mrs. Roberts' families. There was a representative from each of Reverend Roberts' four previous charges that he has served since going into the ministry in 1961.

The program had favorite songs of the Roberts family including "Say Amen, Preacher John," which was written and sung by a church member especially for the occasion. Different ones made brief talks. Pins and gifts were presented to the Roberts from the church family.

Lunch was served in the Fellowship Hall. The flowers on the altar were presented to the glory of God and in honor of the pastor and family. Pastor Roberts has ministered devotedly and faithfully to the membership and to the community. He has gone willingly the extra mile. The church has grown spiritually and in membership under his leadership.

When the Official Board met in September, 1981, the pastor challenged the congregation to make one visit to an unchurched family. A visitation program was started and became one of the keys to our church's growth. The first and third Monday nights in each month have been designated as visitation nights. Everyone visiting is to go by the church to get a visitation assignment card and then make a visit on behalf of the church.

During the early 1980's, the church participated in another visitation program. On the first Sunday in Lent, the unchurched names were placed on the altar and the pastor invited members to come forward and take a name. During Holy Week, the participants visited those persons they have been praying for and invited them to the church. This was not just another attempt to get new names or to increase the attendance, but it was an intensive effort to show friends and neighbors that Princeton United Methodist Church cared about people and that God hears and answers prayers.

A free will offering was taken up to help the children of a Vietnamese refugee's family that has settled in Goldsboro, North Carolina. Their parents were killed in Vietnam.

The first church historian was appointed and approved by the Administrative Board in April, 1981.

The church bought a cabinet in which to store church music in 1982. Our Chancel Choir joined the Princeton Baptist Church Choir for a Christmas Cantata in 1982 and both choirs have worked together from time to time.

Also in 1982, the UMM built the ramp beside the church and painted the Fellowship Hall and other areas of the church. Handrails were added to the ramp. The UMW put curtains in the Fellowship Hall and in the church kitchen.

During the month of March, 1982, the pastor's study was refurnished and renovations completed with new furniture, book shelves and cabinets, etc. A member donated \$2400 or whatever the final cost was. The room that had been the Men's Sunday School classroom became the pastor's study; the Men's Classroom in 1982 was no longer needed because of death of the members.

The contract to replace the roof in the Education Building was awarded to Wayne Roofing Co. of Goldsboro, North Carolina. The work began in August, 1983, and the cost was approximately \$4400.

The Chairperson on Social Concerns reported to the Official Board at the October, 1983, meeting that there was no money appropriated for social concerns needs but there should be a fund set aside for this purpose. This fund would be to help the needed within a five mile radius of Princeton by paying \$50 for rent or fuel, or if medicine or groceries were needed, the money was paid to the business. If transients came to us for help, they were sent to a restaurant for a meal and gas given for their car. This Social Concerns Fund got its money through a Christmas Eve offering and possibly a free-will offering at the regular communion service. It was agreed to establish this fund.

The church had fellowship suppers honoring senior members of the church three or four times each year during the 1980's, but later was changed not honoring any group.

The formation of a new Bible Study Group was one of the goals for 1983. The group met on Tuesday, January 18, at 10:00 a.m. for the purpose of organizing. These meetings were held in the homes of the members. Those participating were blessed through the study and Christian fellowship. This Bible Study Group did not last only for a few weeks because majority of the members showed no interest.

A permanent Christmas Tree for the Fellowship Hall was bought for the church so that we would be ready for Christmas programs for December, 1983. The church bought the lights and other needed tree decorations. The annual Christmas program was on December 21, 1983. The Commission on Education was in charge of Santa Claus, fruit bags, gifts for the nursery, and the drawing of names in the Sunday School classes through the twelve grades. The MYF decorated the tree. A committee was appointed to help the youth and children give a Christmas program. This procedure for Christmas celebrations was followed similarly each year.

Watch Night Service was observed the last night of the year. The youth began this night with games and refreshments. The adults joined the youth for the last part of the service. The New Year offers the old world a new life.

College Student Day was observed the first Sunday following the Christmas worship service Sunday each year.

Sunday, February 26, 1984, was designated as Choir Recognition Day when all the choirs, the directors, organists, and pianists were recognized. On this day, the congregation celebrated One Great Day of Singing when favorite Methodist hymns were sung. A committee was appointed to plan the service. At the close of the service, gifts were given to ones with the musical recognition.

Since 1984 was the bicentennial celebration, the District Superintendent requested that our pastor have a committee elected in 1983 for the Bicentennial of the Methodist Church to serve for two years.

The UMYF conducted the evening worship service on Sunday, April 1, 1984. The youth had made banners representing the twelve disciples; each youth told the story of the disciple that he was depicting. These banners are still displayed in the Fellowship Hall.

The church raised \$880 in special offerings for tornado victims in spring, 1984, which occurred in the surrounding area.

Trustees were authorized to repave the area in front of the church in October, 1984. Handrails were installed at the front entrance steps.



**METHODISM
FOR TWO
CENTURIES
PROCLAIMING
Grace
and
Freedom**

The year, 1984, was not just another year for the church. It was the Bicentennial of Methodism in the United States. It was the bicentennial of the organization of the Methodist Episcopal Church in America. This church was the first church to be organized as a denomination on the soil of North America. All other denominations had been imported from Europe to this country. To be sure, the Methodist movement came out of Europe. It had started with John and Charles Wesley in England in 1739. However, in that country it did not become a church.

To commemorate the Christmas Conference of 1784, the church conducted a Glory to God Candlelight Communion Service on Sunday night, December 23, 1984, at 7:00 p.m. in the sanctuary. The service concluded with the lighting of candles. Hearts were open and love permeated the air as members carried the light from lighted candles outside the church to the world. The congregation sang "Joy to the World."

On May 27, 1984, the Princeton United Methodist Church celebrated the Bicentennial with a "Great Day of Methodist Singing." The Sunday morning service was held outdoors under the oak trees and included the congregation, individuals, and groups singing the hymns of Charles Wesley. Everyone attending was encouraged to dress in "old timey" clothes and to bring a picnic lunch which was served in the Fellowship Hall. This service continued on the outside of the church under the oak trees for a few years, but now "The Great Day of Singing" is observed inside the church sanctuary with a spread of picnic foods served in the Fellowship Hall following the singing service.

OLD FASHIONED 200TH BIRTHDAY CELEBRATION



This was the 200th year of Methodism in this country and celebrating it on Sunday, May 27, 1984, were members of the Princeton United Methodist Church. Many of the parishioners were attired in the traditional clothing of their ancestors who began the denomination in the South. The service was directed by the pastor, Rev. John Roberts. This picture was taken from the Princeton Leader, May 30, 1984.

During some of the months in 1984, a Sunday School class or a group or an individual would take a few minutes of the morning church worship hour and tell "The Way It Was" . . . Historical Sketches in Methodist History.

In 1984, each church in the North Carolina Methodist Conference was to have a banner and, at the N.C. Annual Conference while in session in June, 1984, all churches in the North Carolina Conference had banners displayed there. These banners told the history of each church represented at the conference.

The banner told the church history, beginning in 1855 when the members were first organized into Methodism as the Boon Hill Church and then the Princeton Methodist Church in 1984.



At the October 16, 1984, the UMW General Meeting it was decided to ask the women in the church to make Chrismon ornaments. The goal was to have each family in the church to make one ornament.

The first Chrismon Tree, which was in the sanctuary, was decorated and the symbols explained at the Sunday night service, December 2, 1984. This service conducted by the United Methodist Women portrays the drama of redemption through Chrismons which symbolized Christ.

Chrismon Tree decorations are made in white or combinations of gold and white. White is the liturgical color for Christmas and refers to our Lord's purity and perfection. Gold refers to His Majesty and Glory. Lights on the tree mean a universal symbol for truth and knowledge and for good. The tree is a live tree. This tree is saved for Easter worship service where a bare cross is made from the trunk of the Chrismon Tree as a reminder of events occurring at the time of the Crucifixion of Christ.

One of the highlights of the church year was preparing the church for Advent. The first Advent wreath was placed in the sanctuary on December, 1984. The entire Advent wreath was rich in symbolism. Advent begins on the Sunday nearest November 30 to include the four Sundays before Christmas Day. The Advent wreath reminds the congregation of the hope in the day when peace and joy are in the members' hearts as everyone thinks about Jesus and all that He did. At the Candlelight Communion Service, the fifth candle, the Christ Candle, is lighted.

Reverend Roberts began the first Christmas Eve Communion Service for the church. The members have responded with good attendance. This service was always reverent and uplifting. The pulpit was decorated for the morning Christmas worship service by members bringing a poinsettia to the church.

The United Methodist Women Christmas meeting was held in December, 1984, in the Fellowship Hall. Leona Holt Circle members were honored guests with gifts from the two other circles.

The men of the church have two annual fishing trips to Atlantic Beach. When they have a good catch in fishing, there is a church-wide fish fry on Monday night.

The format of Vacation Bible School has changed. In the past, Vacation Bible School was planned only for the children. The 1980's have found the members having Vacation Bible School for adults, youth, and children for night sessions. A meal was prepared and served at the church prior to the study program during Vacation Bible School each night.

The Administrative Board has set a new date for the 1986 Homecoming--September 28--a change from the second Sunday to the fourth Sunday in September.

Our church each year joined other area United Methodist Churches for mission studies and for Bible study on one of the books of the Bible.

There was no date given in the church records when the Leona Holt Circle was organized, but from their minutes, the Leona Holt Circle met for their last meeting in June, 1986, since most of their members were deceased. Circle Two was organized in January 28, 1944. Circle Two split and from this division the Lennie Watson Circle was organized in 1956 and the Tillie Sponenberg Circle in 1960. There was a fourth circle formed in 1961 called the Agnes Fitzgerald Circle. In 1969, there were fewer members and the Sponenberg-Watson Circles merged. The Betsy Sugg Circle organized in June, 1986.

Two new megaphones to be used with the new sound system were given as a gift to the church on May 1, 1989.

A split rail fence on the west side of the church property was given as a gift in May, 1989.

The pastor's wife, Dorothy nicknamed "Dot," came with her husband to minister at the church in 1975. Dot had a heart condition before coming here which continued to bother her. She attended church and all activities as long as she was able. She expired on November 11, 1989. The following article was a memorial to Dot taken from the 1990 N. C. Conference Journal on page 269, written by Rev. J. L. Hood.

DOROTHY LEE COLEY ROBERTS

1926 - 1989



Dorothy Coley Roberts was born January 9, 1926 in Wayne County, NC, daughter of James William and Dida Minshe Coley. Following several years of declining health, she died at Johnston Memorial Hospital on November 11, 1989. Funeral services were held at Princeton UMC on November 13 with the Reverends J. Paul Edwards, J. Malloy Owen, and Jean L. Hood. Interment was at Wayne Memorial Park, Goldsboro.

Dorothy was married to John Milton Roberts on December 24, 1945. They lived in Goldsboro until 1961, when John received his call to the ministry. Together they served faithfully, Harrells Charge, Salemburg, Faison, Stedman, and Princeton churches. Surviving in addition to her husband are two children, Dr. John M. Roberts, Jr. of Clinton, Lori Roberts Temple of Fayetteville, and a granddaughter, Amber Lee Temple of Fayetteville.

The Psalmist wrote, "our mouth was filled with laughter and our tongue with shouts of joy. The Lord has done great things with us." To all who knew Dot, she brought a unique joy to their lives. Always saying something that would bring laughter to those around her was a great attribute of hers. She seemed to have had more than her share of tragedy, not only in her family, but a long and lingering illness in her own life. But, even with these adversities, she was able to use her style of "off the cuff" humor to break the tenseness and bring moments of laughter to all. Her commitment to her family, church and Lord was with her whole heart. She would tease about having to move out of her home into a parsonage, but down deep she was extremely proud of her husband and the opportunity to serve the Lord with him. The Psalmist says, "The Lord laughs in heaven." He just may be laughing with Dot. She was dedicated to her husband, her children, and her Lord, and she was a woman of great laughter, much as the proverbial woman of the Scriptures, "Strength and dignity are her clothing, she laughs at the time to come. And her family did rise up and call her blessed.

One can only give thanks to God for Dorothy Roberts passing our way to enrich our lives and to help make the burdens of life a little easier. For her love and life, "We praise God from whom all blessings flow".

J. L. Hood

Beginning in the 1980's and into the 1990's, the pastor accompanied by either the UMM, the UMW, the UMYF, or one of the Sunday School classes conducts a Sunday night church worship service once a month as well as conducting a worship service on one Monday night at the prison in Wilson's Mills, N. C. They also participate in worship service at Johnston Memorial Nursing Home, Colonial Rest Home, and Britthaven Nursing Home. From time to time, one of the choirs was included in these worship services. The women of the church are responsible for refreshments on prison ministry nights. From time to time, the Sunday night church service has been a program of Gospel singing by such a group as "The King's Messengers."

In the 1980's, the UMYF has been very active. They have continued a program for World Hunger and attending Duke Youth Rally Day. Also they have gone to a ballgame in Atlanta, taken ski trips, been bell ringers with United Methodist Men at Piggly Wiggly and IGA, gone Christmas caroling, collected for UNICEF, had a float in the Princeton Christmas parade, prepared church bulletin boards, and participated in the Youth Choir. The United Methodist Youth Fellowship provide a vital ministry to the church and to the community.

November is every member commitment month in the church. In the past the church members have used different types of programs to secure pledges to underwrite the budget. In 1980, the Committee on Finance decided to use the Circuit Rider Plan which has been successful and used ever since.

The North Carolina Conference was endeavoring to raise \$8,000,000 in commitments over the next three years for the Capital Fund Campaign and this campaign began on January 1, 1989. The money was divided equally between church extension and camping. Each church in the conference was given a quota for this campaign drive.

Smithfield Area Ministries has appealed for the church to help in keeping the Food Closet stocked for the needy in the area. There are two ways for helping--one can make a cash contribution to Smithfield Area Ministries or one may bring weekly donations of non-perishable foods to the church and contribute it to the closet. The church makes an annual contribution to Contact, a caring ministry of listening and counseling. Since 1972, Contact of Johnston County has offered a 24-hour telephone ministry.

A new choir was organized, The Inspiration Singers, in February, 1987. It was made up of members from the L. J. Worthington and the Seekers Sunday School classes. Besides this choir, our church has four other choirs, Chancel Choir, Men's Choir, MYF Choir, and Children's Choir.

On February 21, 1988, the Administrative Board voted to purchase a new sound system for the church, and it was approved at a cost of \$5,000. The Inspiration Singers sponsored a spaghetti dinner on May 24, 1988. The proceeds helped to retire a portion of debt incurred by the purchase of the new sound system.

The Tiffany Sunday School Class was named in June, 1989, in memory of Tiffany Lynn Peedin. This class was for the two and one-half to the five-year-olds. This class replaced the one earlier called Nursery Two.

Friendship Sunday began in April, 1989 and was designated for one Sunday Worship Service. Each one was to invite a friend to be their guest at morning worship hour.

Two new light fixtures on the front of the church were given as a gift to the church in May, 1989.

Books have been given to the Church Library as a memorial or as a gift.

The following memorials or gifts were given in the 1980's.

- In July, 1989, a memorial was received from N. C. Union National Bank to purchase a TV and VCR.
- A memorial was made as a gift for the church from J. J. Haines and Company.
- A video, Noah's Ark, was given to the church as a memorial gift.
- Three children's videos have been given as a memorial gift.
- Pew Bibles were given as a memorial gift to the church.
- Microwave oven was given as a memorial gift.
- The Administration Board approved the addition of a porch and a gas cooking grill outside the kitchen door in 1986.
- A Bunn Pour-o-Matic Coffeemaker was given as a memorial.
- The Administrative Board approved the purchase of a Mita Du-1522 copier on August 2, 1987.
- Scholarship Fund was given for Princeton youth in 1988 as a memorial.

Other memorials or donations that had been given to the church before the nineteen eighties were as follows:

- Two collection plates
- Two urns with greenery
- Communion set
- Two candle lighters with snuffers in September, 1977
- Two lamps for organ and piano in September, 1977
- Cokesbury Hymnals given as gifts to Christ on His birthday in December, 1955
- Choir room refurbished in 1972
- Kneeling cushions for the altar in 1974
- Children choir robes in 1974
- Plaque given in 1969 for a deceased church member
- Piano in sanctuary in 1969
- Pulpit furniture upholstered and pulpit carpet replaced
- File cabinet in 1981 to preserve historical church records and books.
- Partial payment on audio system in 1969
- Cassette storage cabinet.

The church won the attendance plaque at the Goldsboro District Lay Rally at Mt. Olive College on February 11, 1990. This was the tenth consecutive year the church had won for churches in the 201-300 membership category. There were 73 members in attendance which was the largest number present from any church in the district in February, 1990. There are three permanent attendance plaques displayed in the church as a result of the ninth consecutive win on February 19, 1989.

The Methodists National Convention in 1984 voted to revise their 1964 Hymnal. The church had orders for 193 hymnals. The purchasers were given books in memory or in honor of loved ones. The dedication of these hymnals was held March 11, 1990. This hymnal is our first United Methodist Hymnal replacing the Book of Hymns published prior to the merger of the Methodist and the Evangelical Brethren church which took place in 1968.

In the past the church had a sporadic, unnamed newsletter, but in the 1970's, the newsletter, "The Princeton Visitor," began coming out regularly once a month.

With God's blessings and guidance, may the members of the Princeton United Methodist Church always know Christ and His redeeming love and render service to all in need in the name of Jesus Christ. The Princeton United Methodist Church

is rich in the heritage of the love and the labor of many persons who trust in God and have sown faithfully. The church has been very blessed in having good ministers in its span of history who have worked with the members in loyalty and devotion. May the members always remember that "where there is no vision, the people perish." (Proverbs 29:18)

Ministers Who Have Served Here

| Name of Pastor | Term Served | District or Circuit |
|---------------------|-------------|---------------------------|
| John Tillett | 1854 | Smithfield Circuit |
| Paul C. Carraway | 1855-1856 | Smithfield Circuit |
| Clarendom M. Pepper | 1857 | Smithfield Circuit |
| William E. Pell | 1858 | Smithfield Circuit |
| Lemon Shell | 1859 | Smithfield Circuit |
| John R. Brooks | 1860 | Smithfield Circuit |
| Carson Parker | 1861-1862 | Smithfield Circuit |
| John Buie | 1861 | Smithfield Circuit |
| L. S. Burkhead | 1863-1864 | In 1864 New Bern District |
| Joseph Wheeler | 1865-1866 | New Bern District |
| T. Page Rickard | 1867 | New Bern District |
| Alex R. Raven | 1868-1869 | New Bern District |
| William H. Moore | 1870 | Raleigh District |
| J. E. Thompson | 1871-1873 | Raleigh District |
| J. T. Smoot | 1874-1875 | Raleigh District |
| J. W. Wheeler | 1876 | Raleigh District |
| R. M. Brown | 1877-1878 | Raleigh District |
| P. L. Hermon | 1879-1880 | Raleigh District |
| J. T. Finlayson | 1880 | Raleigh District |
| M. C. Thomas | 1881-1882 | Raleigh District |
| J. C. Hartsell | 1883 | Raleigh District |
| B. B. Culbreth | 1884 | Raleigh District |
| G. B. Perry | 1885 | Raleigh District |
| Solomon Pool | 1886-1888 | Raleigh District |
| P. L. Herman | 1889-1890 | Raleigh District |
| W. L. Puckett | 1891-1893 | Raleigh District |
| E. C. Glenn | 1894 | Raleigh District |
| Solomon Pool | 1895 | Raleigh District |
| W. J. Twilley | 1896 | Raleigh District |
| W. J. Crowson | 1897 | Raleigh District |
| A. L. Ormond | 1898 | Raleigh District |
| J. W. Jenkins | 1899 | Raleigh District |
| K. D. Holmes | 1900-1901 | Raleigh District |
| R. H. Whitaker | 1902-1905 | Raleigh District |
| A. L. Ormond | 1906-1907 | Raleigh District |
| W. H. Pucket | 1908 | Raleigh District |
| J. M. Daniel | 1909-1912 | Raleigh District |
| M. W. Dargon | 1913 | Raleigh District |

| | | |
|-------------------|-----------|----------------------------|
| J. M. Wright | 1914-1916 | Raleigh District |
| C. A. Jones | 1916-1917 | Raleigh District |
| E. C. Durham | 1917-1918 | Raleigh District |
| J. G. Johnson | 1918-1919 | Raleigh District |
| W. G. Farrar | 1920-1923 | Raleigh District |
| G. B. Perry | 1923-1928 | Raleigh District |
| J. D. Stott | 1928-1930 | Raleigh District |
| C. A. Turner, Jr. | 1930-1932 | Raleigh District |
| H. G. Ruark | 1932-1936 | Raleigh District |
| W. C. Merritt | 1936-1937 | Raleigh District |
| J. K. Ormond | 1937-1938 | Raleigh District |
| J. W. Bradley | 1938-1942 | Raleigh District |
| N. C. Yearley | 1942-1943 | Raleigh District |
| W. J. Watson | 1943-1946 | Raleigh District |
| W. K. Bouknight | 1946-1946 | Raleigh District |
| J. E. Sponenberg | 1946-1951 | Raleigh District |
| R. H. Caudill | 1951-1953 | In 1952 Goldsboro District |
| J. W. Dimmette | 1953-1955 | Goldsboro District |
| L. J. Bridgers | 1955-1957 | Goldsboro District |
| S. E. Landers | 1957-1959 | Goldsboro District |
| J. R. Blue | 1959-1963 | Goldsboro District |
| E. M. Rhiner | 1963-1966 | Goldsboro District |
| R. F. Bundy | 1966-1970 | Goldsboro District |
| G. L. Kinley | 1970-1972 | Goldsboro District |
| B. F. Potter, Jr. | 1972-1975 | Goldsboro District |
| J. M. Roberts | 1975-1992 | Goldsboro District |

The Following Are Deeds For The Church Property

Deed One - Church Property

This Indenture made this the Twenty Eight day of September in the year of our Lord one thousand eight hundred and sixty three between Willie Hastings and Pennie Hasting his wife of the of the county of Johnston in the State of North Carolina of the one parte and Kedar B Whitley Joseph S Hotte Patrice Raiford James M Whitley and Willie Wellons trustees in trust for the uses and purposes herein after mentioned all of the County of Johnston in the State of North Carolina aforesaid of the other parte Witnesseth that the said Willie Hastings and Pennie Hasting his Wife for and in consideration of the sum of one dollar in specie to them in hand paid at and upon the Sealing and delivering of these presents the Receipt whereof is hereby acknowledged have given granted bargained sold Released confirmed and conveyed and by these presents do give grant Bargain sell release confirm and convey unto them the said Kedar B Whitley Joseph S Hotte Patrice Raiford James M Whitley and Willie Wellons and their Successors trustees in trust for the uses purposes herein after mentioned and declared all the Estate Right title interest property claims and demands whatsoever either in law or Equity which by the said Willie Hastings and Wife Pennie Hasting have into or upon all and singular certain lot or pieces of land Situate lying and being in the

County of Johnston in the State of North Carolina aforesaid bounded and bounded as follows to wit beginning at a stake on center street runs with said street South 34 West 80 yards to a stake corner of lot 113 thence said line North 36 West 80 yards to a stake corner of lot 113 thence with the line of said lot North 34 East 80 yards to a stake on Liberty street thence with said street 80 yards to the beginning Together with all and singular the houses Woods Ways priviledges and appurtenances thereunto belonging or in any wise pertaining to have and to hold all and singular the above mentioned and described lot or piece of land Situate lying and being as aforesaid together with all and singular the houses Woods ways and priviledges thereunto belonging or in any wise pertaining unto them the said trustees and their Successors in office forever in trust that they shall erect and build

or cause to be erected and built thereon a house or place
of worship for the use of the members of the Methodist
Episcopal Church South according to the Rules and discipli-
nes which from time to time may be agreed upon and
and adopted by the ministers and preachers of the said
Church at their General Conferences and in further
trust and confidence that they shall at all times
forever hereafter permit such ministers and preachers
belonging to the said Church and shall from time to time
be duly authorized by the General Conferences of the
ministers and preachers of the said Methodist Episcopal
Church South or by the annual conference authorized
by the said General Conference to preach and expound
Gods holy Word therein and the said Willie Hastings
& Wife Pennie Hastings do by these presents warrant and
forever defende all and singular the above mention
and described lot or piece of land with the appertinances
thereunto belonging unto them the said Kedar B Whitley
Joseph S Hottel Patrice Raiford James M Whitley and
Willie Wellons and their Successors chosen and appointed
as aforesaid from the claim or claims of them the said
Willie Hastings & wife Pennie Hastings their heirs and
assignes and from the claim or claims of all persons
whatsaever In testimony whereof the said Willie
Hastings & Wife Pennie Hastings have hereunto set
their hands and seals the day & year aforesaid.

Sealed and delivered in
presence of us
Mc Oliver
Eli Saser

Willie Hastings (Seal)
Pennie ^{her} Hastings
mark

Deed Two - Smithfield Circuit Parsonage

The Christmas Conference on December 24, 1784, at Lovely Lane Chapel in Baltimore, Maryland lasted for ten days. The inhabited part of America was divided into sections called "circuits." A preacher was assigned a territory where he served as evangelist, pastor, organizer, and builder. There might have been as many as twenty-five preaching places on a circuit which required as much as four weeks to complete. The circuit rider was usually single and his salary was \$64 a year, no more. He traveled on horseback along the wagon trails of the wilderness, carrying his few clothes, a Bible, a hymnal, and pamphlets in saddle pockets. He preached in log cabins, brush arbors, at camp meetings, and in rude chapels. The Methodists did not wait for a congregation to gather and then call a preacher. Instead the preacher went on an extended circuit and hoped he would gather congregations along the way. These preachers were called circuit riders because they traveled on horseback.

Today preachers assigned to Methodist churches are still circuit riders; however, the only difference is that the automobile has replaced the horse of the pioneer saddlebags as Christian gospel messengers.

There is a marker on 200 block of North Second Street in Smithfield, North Carolina for the Smithfield Circuit Parsonage built about 1866 which was the first established parsonage. The following deed gives the description of the first parsonage:

State of North Carolina }
 Johnston County } This Indenture, made this _____ day of
 August in the year of our Lord, one thousand Eight hundred and
 fifty six. Between, Bryan Smith of said County & State of the one
 part, and John B. Beckwith, Ashley Sanders, Kedar Whitley, John
 Smith, Thaddens W. Whitley & Harry Durham of the second part,
 Witnesses - That for and in consideration of the sum of Eighty five
 Dollars paid to said Bryan Smith by the party to the second part
 of these presents, and for the purpose of a Parsonage for the Smith-
 field Circuit of the North Carolina Conference of the Methodist
 Episcopal Church South, the said Bryan Smith, hath bargained,
 sold & conveyed & by these presents doth bargain, sell & convey,
 unto the said John B. Beckwith, Ashley Sanders, Kedar Whitley,
 John Smith, Thaddens W. Whitley, Harry Durham present Stewards
 of the said Smithfield Circuit of said Conference & Church, and
 to their Successors in Office forever, as they may be appointed,
 to fill said Office of Stewards according to the Rules, Regulations
 & discipline of said Church; a certain parcel or Lot of Land
 Situated lying & being in the Town of Smithfield in said County
 and State, and numbered and designated in the plat of said
 Town as Lot Number twenty six (26) containing one half Acre
 To Have and to hold the above described Town Lot unto them
 the said parties to the second part, of these presents as Stewards
 and for the use of the said Circuit as a parsonage unto them
 and their Successors in Office forever. In testimony whereof the
 said Bryan Smith hath hereunto set his hand and affixed his
 Seal, on the day and date above written
 Signed Sealed and delivered } B. Smith Seal
 in presence of }
 A. W. Husted }

Johnston County Court } When was the execution of this deed duly
 August Term 1856 } Acknowledged in Open Court, and let
 the same be registered } E. W. Keneday clk

Deed Three - Second Parsonage

59

STATE OF NORTH CAROLINA—Johnston County.

THIS DEED, Made this 14 day of Apr. 1919, by R. F. Holt, M. B. Minton, and Mrs. F. Woodard, Trustees, M. C. Church, South, Charleston, N. C. of Johnston County and State of North Carolina, of the first part, to R. F. Holt, M. B. Minton, and Mrs. F. Woodard, Trustees, M. C. Church, South, Charleston, N. C. of Johnston County and State of North Carolina, of the second part:

WITNESSETH, That said R. F. Holt, M. B. Minton and Mrs. F. Woodard in consideration of One Hundred Dollars to them paid by R. F. Holt, M. B. Minton and Mrs. F. Woodard the receipt of which is hereby acknowledged, have bargained and sold, and by these presents do grant, bargain, sell and convey to said R. F. Holt, M. B. Minton and Mrs. F. Woodard and assigns, a certain tract or parcel of land in Johnston County, State of North Carolina, adjoining the lands of J. M. Church, Edith J. Woodard and others, and bounded as follows, viz:

Beginning at a stake corner J.M. Oliver lot on First south street and runs with the line of the said J.M. Oliver lot S. 34.55 W. 150 feet to the line of Edith J. Woodard, thence with her line S. 55.5 E. 75 feet to a stake, thence N. 34.5 E. 150 feet to First South St., thence N. 55.5 W. with said street 75 feet to the beginning, containing 1/4 acre more or less.

Trust Clause.

"In trust, that such premises shall be held, kept, maintained, and disposed of, as a place of residence for the use and occupancy of the preachers of the Methodist Episcopal Church, South, who may from time to time be appointed in said place; subject to the usage and discipline of said Church, as from time to time authorized and declared by the general conference of said Church, and by the annual conference within whose bounds the said premises are situated."

To HAVE AND TO HOLD The aforesaid tract or parcel of land, and all privileges and appurtenances thereto belonging to the said R. F. Holt, M. B. Minton, and Mrs. F. Woodard, Trustees, M. C. Church, South, Charleston, N. C. their heirs, assigns, and assigns, to their only use and behoof forever. And the said R. F. Holt, M. B. Minton, and Mrs. F. Woodard, Trustees, M. C. Church, South, Charleston, N. C. their heirs, assigns, and assigns, covenant, with said R. F. Holt, M. B. Minton, and Mrs. F. Woodard, Trustees, M. C. Church, South, Charleston, N. C. their heirs, assigns, that they do seized of said premises in fee, and have right to convey in fee simple; that the same are free and clear from all encumbrances, and that they do hereby forever warrant and will forever defend the said title to the same against the claims of all persons whomsoever.

IN TESTIMONY WHEREOF, The said R. F. Holt, M. B. Minton, and Mrs. F. Woodard, Trustees, M. C. Church, South, Charleston, N. C. hereunto set their hands and seal the day and year first above written. Attest: R. F. Holt, M. B. Minton, and Mrs. F. Woodard, Trustees, M. C. Church, South, Charleston, N. C.

STATE OF NORTH CAROLINA—JOHNSTON COUNTY. I, J. B. Woodard, Justice of the Peace, do hereby certify that R. F. Holt, M. B. Minton, and Mrs. F. Woodard, his wife, personally appeared before me this day and acknowledged the due execution of the annexed Deed of Conveyance; and the said being by me privately examined, separate and apart from her said husband, touching her voluntary execution of the same, doth state that she signed the same freely and voluntarily, without fear or compulsion of her said husband or any other person, and that she doth still voluntarily assent thereto. Witness my hand and private seal, this 14 day of Apr. A. D. 1919.

STATE OF NORTH CAROLINA—JOHNSTON COUNTY. The foregoing certificate of J. B. Woodard, Justice of the Peace of Johnston County, is adjudged to be in due form and correct, and the foregoing deed is adjudged to have been duly acknowledged and proven. Let the instrument with the certificates, be registered. Witness my hand and official seal, this 15 day of Apr. A. D. 1919.

Filed 10 o'clock A. M. 15 day of Apr. 1919 Registered 6 o'clock A. M. 15 day of Apr. 1919 Register of Deeds.

Deed Four - Third Parsonage

020/246

North Carolina—Johnston County

THIS DEED, made this 26th day of October A. D. 19 63 by G F Brown and wife, Bessie H Brown

of Johnston County and state of North Carolina of the first part, to B P Woodard, Graham Holt, C R Gurley, Thel Rains and H M Fitzgerald, Trustees of Princeton Methodist Church of Johnston County and state of North Carolina of the second part: WITNESSETH, That said G F Brown and wife, Bessie H Brown

in consideration of Ten (\$10.00) Dollars and other valuable considerations -Dollars- to them paid by parties of the second part

the receipt of which is hereby acknowledged, have bargained and sold, and by these presents do grant, bargain, sell and convey to said B P Woodard, Graham Holt, C R Gurley, Thel Rains and H M Fitzgerald, Trustees of Princeton Methodist Church, and their successors heirs and assigns, a certain tract or parcel of land in Johnston County, State of North Carolina, adjoining the lands of

and others, and bounded as follows, viz.:

BEGINNING at an iron stake in the south property line of Second Street in the Town of Princeton, N C; said stake being the corner between Lots Nos 10 and 11 in Block "A" of the D E McKinnie Property as recorded in Book Z-12, page 204, Registry of Johnston County; and said stake also being N 55* 05' W 200 feet from the northeast corner of Lot No 7 in said Division, measured along the South property line of Second Street; the line runs thence S 34* 55' W 100 feet to an iron stake, a new corner; thence N 55* 05' W 100 feet to an iron stake in the East property line of Walnut Street; thence as the property line of Walnut Street, N 34* 55' E 100 feet to the intersection of the East property line of Walnut Street and the South property line of Second Street; thence as the property line of Second Street, S 55* 05' E 100 feet to the point of beginning, and being a portion of Lots Nos 11 and 12 in Block "A" of the D E McKinnie Division, plat of which is recorded in Book Z-12, page 204, Registry of Johnston County;

And being a portion of the lots conveyed to Bessie Howell Brown and husband, G F Brown, by R F Howell and wife, Ellen Howell, by deed dated August 19, 1941, and recorded in Book 425, page 439, Registry of Johnston County.

(\$1.65 Revenue Stamps.)

TO HAVE AND TO HOLD the aforesaid tract or parcel of land, and all privileges and appurtenances thereto belonging to the said B P Woodard, Graham Holt, C R Gurley, Thel Rains and H M Fitzgerald, Trustees of Princeton Methodist Church and their successors only use and behoof forever. And the said G F Brown and wife, Bessie H Brown for them sell, vend and their heirs, executors and administrators, covenant with said parties of the second part and their successors and assigns, that they are seized of said premises in fee and have the right to convey in fee simple; that the same are free and clear from all encumbrances, and that they do hereby forever warrant and will forever defend the said title to the same against the claims of all persons whomsoever.

IN TESTAMONY WHEREOF, the said G F Brown and wife, Bessie H Brown have hereunto set their hand s and seal s, the day and year first above written.

G F Brown (Seal)
Bessie H Brown (Seal)
(Seal)
(Seal)
(Seal)
(Seal)

Attest: _____

STATE OF NORTH CAROLINA—Johnston County

I, _____, Clerk of Superior Court, hereby certify that _____ and _____, his wife, personally appeared before me this day and acknowledged the due execution of the annexed Deed of Conveyance; and the said _____ being by me privately examined, separate and apart from her said husband, touching her voluntary execution of the same, doth state that she signed the same freely and voluntarily, without fear or compulsion of her said husband or any other person, and that she doth still assent thereto. Let the instrument, with this certificate, be registered.

Witness my hand, this _____ day of _____, A. D. 19 _____, _____ Clerk Superior Court

STATE OF NORTH CAROLINA _____ County

I, _____, Notary Public, do hereby certify that _____ and _____, his wife, personally appeared before me this day and acknowledged the due execution of the annexed Deed of Conveyance; and the said _____ being by me privately examined, separate and apart from her said husband, touching her voluntary execution of the same, doth state that she signed the same freely and voluntarily, without fear or compulsion of her said husband or any other person, and that she doth still voluntarily assent thereto.

Witness my hand and Notarial Seal, this _____ day of _____, A. D. 19 _____ (N.P. Seal)
My commission expires _____ N. P.

STATE OF NORTH CAROLINA Johnston County

I, William R McKeel Notary Public, do hereby certify that G F Brown and Bessie H Brown

his wife, personally appeared before me this day and acknowledged the due execution of the annexed Deed of Conveyance. Witness my hand and Notarial Seal this the 26th day of October A. D. 19 63 My commission expires 2-1-65 William R McKeel N.P. (Seal)

STATE OF NORTH CAROLINA—Johnston County

The foregoing certificate of William R McKeel, a N P of Johnston County, State of North Carolina, is adjudged to be correct. Let the instrument, with the certificate be registered. Witness my hand, this 4 day of November, A. D. 19 63 Lee W Minshew, Dep Clerk Superior Court

Filed for registration on the 4 day of November, 1963, at 11:00 clock A M., and registered in the office _____

Sources of Information

1. Waynesborough - Smithfield Conference Circuit of North Carolina 1854-1886
2. Sunday School Record Books
3. Brief Church Sketches in Undated Loose Church Records
4. Quarterly Conference Record Books, Pastor's Reports and Other Church Records
5. N.C. Christian Advocates
6. Church Newsletters
7. N.C. Conference Journals
8. A Brief History of Fellowship Church
9. A Brief History of Centenary Methodist Church 1839-1956
10. Records in Register of Deeds Office from Johnston County Courthouse, North Carolina
11. Princeton United Methodist Church Directory - Methodist Bicentennial 1784-1984
12. Directory of Princeton United Methodist Church in 1989
13. Methodist Bicentennial 1784-1984 Plan Book by Boyd E. Wagner
14. Church Bulletins
15. Information Given by Present Members and Friends of Our Church
16. The Smithfield Herald Editions
17. Historical Data - - - Methodism in America

**Princeton United
Methodist Church**

**First and South Center Street
Princeton, North Carolina**

1855 - 1990