

History of the
Riverdale United Methodist Church



by Rev. Edgar F. Seymour

A HISTORY OF
THE RIVERDALE UNITED METHODIST CHURCH

This history is divided into two parts - circumstances in the south caused the division.

The first part is what is known from 1818 until the middle of the Civil War...then for a few years there are no records.

We can be certain that the church existed from 1870. They constructed a house of worship that year, and recorded its deed.

This booklet was prepared in 1970 when the church celebrated its centennial since the construction in 1870.

ACKNOWLEDGEMENTS

The Journals of the North Carolina Conference, Methodist Episcopal Church, the Methodist Episcopal Church-South, and The Methodist Church found in the Divinity School Library, Duke University. The records of the circuit found in the Manuscript Library, Duke University Library.

Deeds on file in Craven County, North Carolina.

Church Conference Record Book and old Membership Rolls dating from 1895.

Conversations with Mr and Mrs. Leon F. Williams Sr, Mr and Mrs. Elmer Williams, Mr. Levi Latham and others.

Those who helped prepare this account and supported its preparation so it could be ready for this celebration were: Mr. and Mrs. Elmer Williams,, Mr. Russell Conner, Mrs. L. F. Williams, Jr. (Helen), Mr. Bob Hardison.

To each of the above and to those who offered encouragement -our thanks.

ABOUT THE PICTURES IN THE CENTER FOLD

The first page shows pictures of four pastors from the period prior to and at the change of the century. One of these was a local man. Fernie S. Becton was from the Bachelor Community. He farmed as well as preached. The picture shown is after he lost the sight in his eyes. He preached at the local church for nine years after loosing his sight. His picture was received from his son Simon Becton who still makes his home at Bachelor. The other three pictures were received from Mr. and Mrs. Joel Davis of Harlowe.

The second page shows two pictures of the frame church building after the extra rooms had been added to the building for Sunday School Rooms.

The third page shows a picture of the church building before addition of the rooms. About 1944. At the bottom of the page is a picture of the present building with the front doors open.

The fourth page shows two views of the interior of the present building. One from the front door and a second showing more detail of the altar. These were taken just prior to the laying of the rugs in this building by the Methodist Youth Fellowship.

Most early churches were not concerned with records. People in a community would hear that a preacher was to hold a series of meetings; and, on this news alone, many churches got their start.

The first consideration was for a place to meet; a barn, a house, or an open field. Later when the "circuit rider" returned, thought was given to some sort of shelter from the elements.

Most of the earlier churches in 19th century North Carolina met under "brush arbors," which were located in proximity to farms and residences; and, because of few existing roads, these churches were found mostly along rivers and creeks. Such is the setting for the story of the Riverdale United Methodist Church.

Earliest available records mention Brice's Creek as being the scene of the first of the church gatherings. Even though the origin of the creek's name is elusive, it was found as "Brice's Creek" on Mosley's map as early as 1733.

In describing a great cathedral, one usually thinks of the Architect as being the most important factor in bringing it into existence; and little thought is given to the first day a preacher came to call and preach. When people gather to hear God's Word, and populations and economy expand; church buildings spring up to meet the basic needs of their membership. No matter how grand the Cathedral or how simple the hut, when two or more gather there in the name of the Lord it is the presence of God that trans-

forms it into a "House of Worship."

It is belived that the earliest worshipers of Brice's Creek Church met in a brush arbor. It was after the Civil War that people of the community first recorded the transaction of a building in the county records.

The earliest written records to be found are for the Third Quarterly Meeting Conference of the New River Circuit, Neuse District, Virginia Conference. The meeting was held at the Richland Meeting House on the 23rd of May, 1818. Brice's Creek was mentioned as one of the seventeen preaching points in the circuit.

William D. Barrett was the Pastor and assisting him were two lay preachers, Daniel Land and John B. Griffin. The Presiding Elder of the Neuse District that year was Rev. Lewis Skidmore.

In 1819, Brice's Creek preaching point was listed as Brice's Creek Meeting House. Only one time does this record imply that a Public Meeting House was used. This was the Quarterly Conference records for the Conference held at Lane's Chapel on Saturday, October 2, 1819.

This single use of the term "Public House" may indicate that the building referred to was used for more than one denominational meeting house. This is further substantiated by records of a committee that met at Brice's Creek Meeting House on June 4, 1833 to try a local Minister for intoxication. It is noted that even though the committee found cause for trial, the action was set aside after later appeals to the Circuit and Conference.

Sunday Schools

The first schools were called Sabbath Schools. Because of the abounding illiteracy, the early Sunday meeting was not limited to the teaching of the Gospel. Reading was taught, during the day-long session, with emphasis on the Bible.

Acquiring the ability to read meant that those early worshipers could partake of their inheritance of the written word of God.

Not until 1870 did teaching guides, classes at different levels, and other practices begin to shape the system into what is known today as Sunday School.

A report of the Sunday School at Brice's Creek was submitted on January 4, 1834, showing that no Superintendent had been appointed. The report did mention two teachers and twelve pupils however.

Districts and Conferences

In 1800 there was a system of Superintendency, but even with today's means of transportation, it would be considered too great a territory to cover. The New Bern District existed before the Virginia or North Carolina Conference, and its preaching points extended as far as Raleigh.

In 1814, the name "New Bern District" was changed to "The Neuse District," but returned to its original name in 1833. The present geographic boundaries are the results of many changes, events, and years; and are too numerous to set down in this account. After the Conference system was adopted, the New Bern District remained under the Virginia Conference until 1836. Preparing to adjourn, it divided itself into two Conferences; when it convened the following year, New Bern met with the North Carolina Conference.

The Circuits

The Riverdale United Methodist Church (or Brice's Creek Methodist Church) has been on a number of circuits over the years. From 1818 until 1823 it was on the New River Circuit, from 1824 until 1836 on the Trent Circuit, from 1837 until 1838 on the Newport Circuit, 1839 until 1840 on the Trent and Newport Circuit, and after 1840 on the Trent Circuit. Here it remained until after the Reconstruction days.

In 1824 when the Trent Circuit was created, it took over most of the preaching points of the former New River Circuit. It was previously noted that in 1818 there were seventeen preaching points in the circuit. Six years later the circuit consisted of twenty-four preaching points. Although it still had only one appointed Pastor, it now had six Lay Preachers plus Exhorters.

In 1837 the eastern portion was renamed Newport Circuit, and it held its first quarterly conference at the Brice's Creek Meeting House on April 29, 1837. The following year the Brice's Creek Meeting House reported to the conference that it had nine members and gave \$7.15 toward the support of the ministry that year. A total of \$129.20 was collected from the entire circuit.¹ In 1839 these two circuits (the Trent and the Newport) were joined together again under the name "Trent and Newport Circuit", and the name "Newport" was dropped in 1841.

The record of the circuits ends with the entries for 1844. This last available record showed the Trent Circuit was composed of twenty-five preaching points.

For those familiar with the area, the following preaching points are listed to indicate just how large the circuit actually was: Lee's Chapel, Brice's Creek, Gum Branch, Adams Creek, South River, Harlow's Creek, Black Creek, Macedonia, Bethlehem, Gilletts, Tabernacle, Swansborough, Queens Creek, Bear Creek, Wards Mill, Piney Grove, Olive Branch, Trenton, Shady Grove, Lanes

Chapel, Core Creek, Stoney Branch, Greys Chapel, Liberty, and Zion.

Rev. D. B. Nicholson was the Presiding Elder of the District, and Rev. W. W. Walsh was the Pastor in charge, assisted by Rev. Evan E. Freeman. The Brice's Creek Church in 1844 was on the Trent Circuit, New Bern District of the North Carolina Conference. Although the written records are not available, it is noted that the Trent Circuit continued in its same form until the Reconstruction period. At the time the first church of record was constructed by the people of Brice's Creek in 1870, the work was still on the Trent Circuit; so one may assume that it was in operation except possibly during the Civil War years, during which time many preaching points were discontinued or operated on an occasional basis

The Civil War Era

Work of the Methodist Church continued in much the same form until the Civil War. During the beginning years of the conflict, Ministers were encouraged to write sermons in support of its efforts. Later many joined forces, serving in chaplain corps and in hospitals.

Leaving a shortage at home, the Conference Record of 1863 showed appointments for the New Bern District as "to be supplied," but it also showed that eleven appointments were made to the chaplaincy of the Regiments of the Confederate Forces.

Records for the next year failed to show a place or presiding officer for the Annual Conference; however, according to the minutes, appointments were made for James Jones at Beaufort and Charles F. Deems as Presiding Elder.

History of Riverdale United Methodist Church

Because of inadequate records kept during the war, this history of the church begins during the Reconstruction period, when George W. Hardison and his wife, Laura, deed land on September 28, 1870. Receiving the deed were Clifford Simpson, Michael N. Fisher, Charles W. Hardison and Alfred L. Heath, trustees of the Brice's Creek Methodist Episcopal Church, South. The transaction was regulated by the Discipline of the Church with amendments being made by the General Conference of that Church. The land provided the site for the first recorded house of worship.

The log construction, located on the Beaufort Road and a short distance from the present site, was built by the hands of its first worshipers. It served its purpose for ten years.

In 1880 a frame building was constructed at the inverted "V" of the intersection of the old Beaufort and the Jones County Roads. The location was ideal, for at that time all traffic passed by the church. Later, a new corridor was constructed about one-half mile north of what is now Highway 70.

The land for this second building was given by Clifford Simpson and his wife Clara F. Simpson; and was deeded to Benjamin E. Williams, George D. Conner and Gabriel L. Hardison, Trustees of the Methodist Episcopal Church, South. (Book 92, page 165 Craven County records). This land was given for the specific use as grounds for a church building. When the church building was removed to the newer location, the deed to the land was returned to Mr. Mamie Watson,

heir to the estate of those who had given the land to the church.

In 1943, Primrose Fisher, realizing that a new location was needed, offered the church land situated North of the Atlantic and East Carolina Railroad which ran from New Bern to Morehead-Beaufort. The site was centrally located in the community of Riverdale.

Arrangements were made with a Mr. Davis to move the church building to its new location. With the help of Leon F. Williams, Sr., using only one horse and a winding rig, the two men started the church toward its proposed site. Skids had been put under it, and it moved very well. Shortly after the moving had started, Mr. Davis wrecked his automobile and was confined to a hospital, leaving the church building on a low piece of ground still some distance from the new site.

It being apparent that Mr. Davis would be confined for some time, Leon Williams received assistance from J. M. Wilcox. Together they started the church on its way again. The most perilous part of the job occurred when electric lines had to be removed to permit them to cross the railroad tracks; but without mishap, the building was soon in its new location.

R. L. Scurlock, father-in-law of Leon Williams, constructed the foundations and underpinning of the building. He constructed a walk and steps leading to the front door, and the church was again ready for services.

At that time, it was a single-room building and had no accommodations for the separation of Sunday School classes. Several years later a set of rooms was added on the back of the church for classes.

This building served its purpose very well, but by

1957 was in need of repair. Some favored the idea of a new church building, while others felt it would be better to repair the old one. After some discussion it was the majority's opinion that a new construction would serve best.

On April 29, 1958 the Official Board and the Building Committee met in joint session to consider a plan and sketch presented by Leon F. Williams, and on motion of John G. Mullen, seconded by Mrs. Eugene Koonce, the new building was proposed.

At the time construction was first considered, the church had a fund of \$3,150.15 on hand. Pledges were asked and secured, and everyone undertook to support the project. To give some idea of the support the building project received, it is noted that women of the church were divided into groups and every Saturday evening for over a year, one of these groups put on a dinner at the church to raise money. Every conceivable method was used to raise funds. Men of the church caught fish and cleaned them for the Saturday night dinners, and were often enlisted to cook and serve them as well.

The sketch presented by Leon Williams called for a concrete block and brick veneer building with a concrete floor. The building was to be 38' by 59' 3", with an additional structure connected to the sanctuary for class rooms, social room, and kitchen. On the back of the structure, plans called for heating units. The primary addition was 64'8" by 28'8", forming a "T" shaped building.

The rear portion was to be divided into rooms in order to serve several classes.

On May 6, 1958 a special meeting of the Building Committee was called to further discuss the proposed plans. Leon Williams reported that the lot had been

graded and was now ready for the new building. J. M. Wilcox reported that the crushed rock had been delivered and the driveway completed. Construction could now be started.

B. F. Ipock was employed to supervise the work. He was instructed to complete the plans and have them ready for presentation to the congregation on May 11, 1958 so that they could be discussed before actual construction was begun.

J. M. Wilcox agreed to give the concrete blocks required for the whole building. At this meeting it was also decided that the floor at the entrance of the church would be 2'6" high and 12" high at the other end of the building, giving an elevation of 1'6" from front to back. Elmer Williams and Leon Williams were instructed to check on plans for a heating system, and the project of building a new House of Worship was underway.

Financing, although primarily done by gifts from individuals and through suppers and other fund raising projects, was not done with a single program. Assistance was requested from various conference agencies, and the Duke Endowment Fund agreed to help with a grant of \$4,000. This money would be made available in the amount of \$2,000 on completion of one-half of the building, and the balance on completion of the whole project. It was decided to borrow this amount from a local bank, and the amount was repaid within one year.

After completion of the new church, the old frame building was offered for sale at auction, and subsequently sold. The notice of sale of the property read as follows: "We, the trustees of Riverdale Methodist Church, Riverdale, N.C. in township # 7, Craven County, do hereby offer for sale to the highest bidder for cash, the old Riverdale Methodist

Church, and all its contents. Condition of sale with ten per cent of sale price down, and balance within ten days, after sale, if it is approved by Board of Trustees. All buildings and materials of said church to be moved from premises within sixty days from date of sale, and all rubbish removed from lot. The Board of Trustees reserve the right to approve or reject all bids. This 17th day of June 1961. Signed: L. F. Williams, Jr., C. M. Conner and Carrie Hardison."

It was necessary to finance the furniture for the new sanctuary, but the actual building had been built on practically a "pay-as-you-go plan." By 1964 all debts had been paid and on Easter Sunday, March 29, 1964 the new church was dedicated.

Rev. R. Grady Dawson, Superintendent of the New Bern District, officiated at the Service of Dedication which was held at 11:00 a.m.. That afternoon Rev. Parker H. Hager officiated at the program as the cornerstone was laid. It was a glorious day in the history of the church. Following the service of dedication, a picnic-style dinner was served.

There was no way to keep account of all the love, energy, economy, and other gifts that had been part of the construction, but those given as memorials or in honor of others are included here as an expression of how diversified the giving was.

The windows were given as follows:

In memory of Amos and Etta Conner by the family

In memory of James M. and Janie C. Wilcox

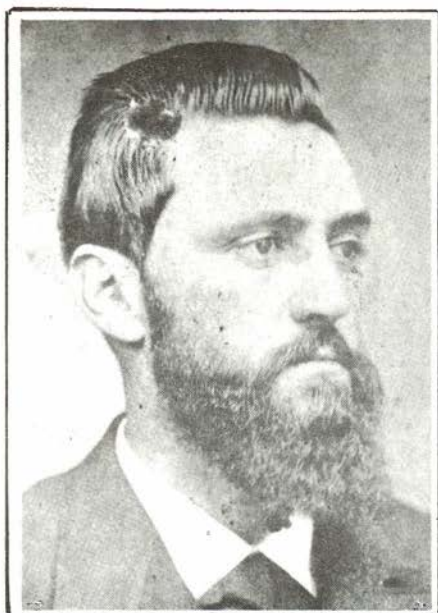
Presented by W. Z. and Sara H. Fields

In memory of the late G.L. Hardison Family by
the grandchildren

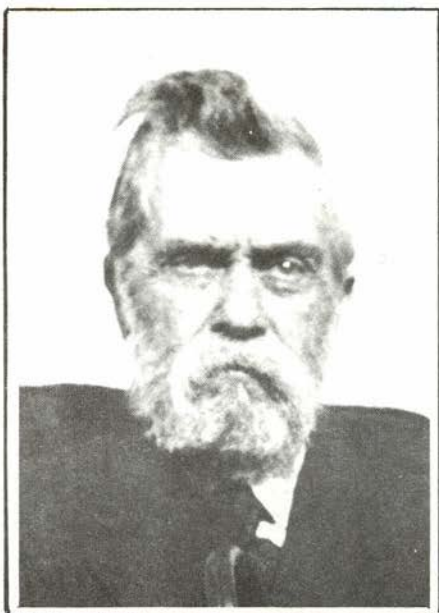
Presented by L. F. Williams Family

In memory of Edgar Forrest Watson by P.W. Fisher

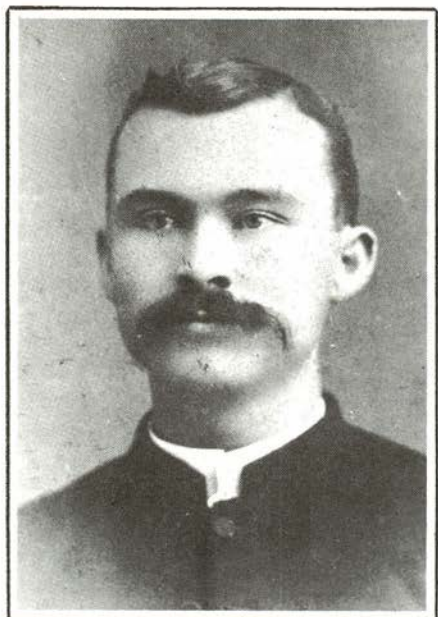
In memory of George and Maud Horne by Mrs. Thelma
Dudley



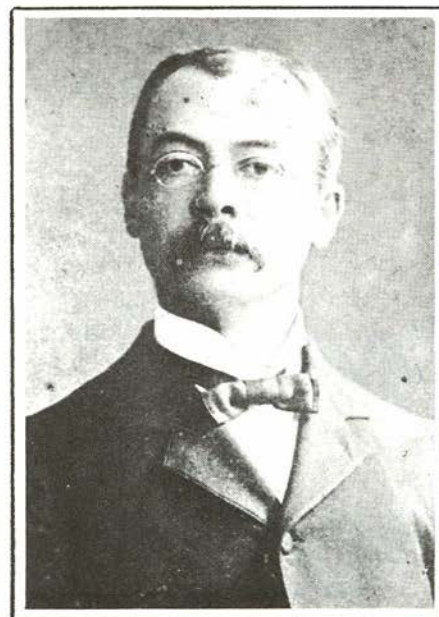
N. M. JURNEY 1877-78 & 1889-90



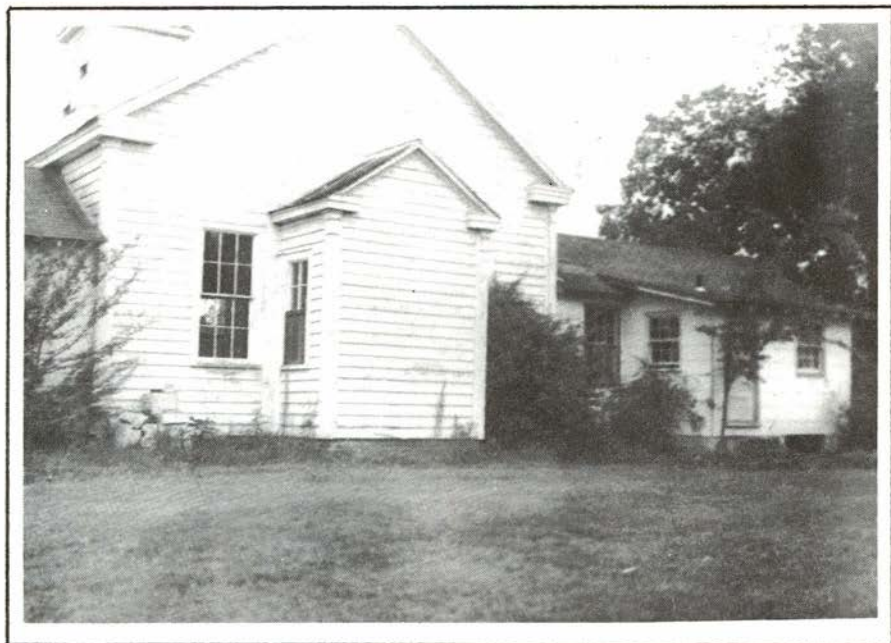
F. S. BECTON 1884-85

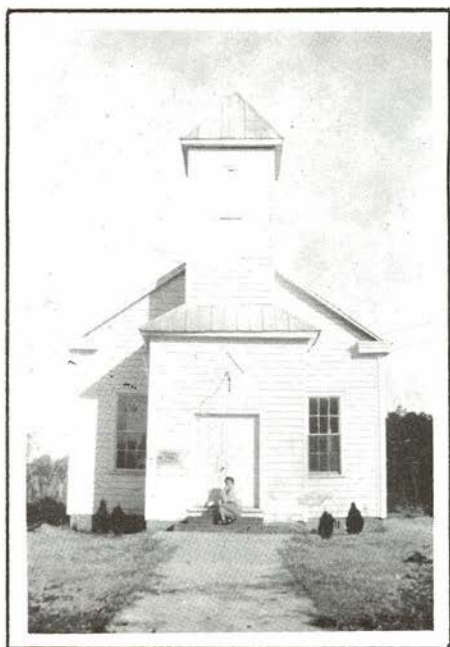


J. G. JOHNSON 1888



C. C. BROTHERS 1899-1900







In memory of J. W. and Eula Connor by the family
Presented by W. R. Campbell, Jr. and family
In memory of William and Rena Moore by the children
In memory of R. L. and Bessie Scurlock by Leon
and Sadie Williams
Given by the Mullen Family, John, Julia, Steve
and Helen.

The organ was given in Living Honor of Leon F. and
Sadie Williams and in Loving Memory of Walter R.
Campbell, Sr. by Walter R., Jr. and Mary W. Campbell.

The altar was given in Memory of Julia H. Haywood by
Nannie H. Williams, Elmer and Janice Williams.

The cross of the altar was given in memory of Robert
and Bessie Scurlock by the children.

The picture window in the rear of the altar setting
was given in Memory of John S. and Emma W. Fisher by
P. W. Fisher.

The candlesticks and vases on the altar setting were
given by Miss Carrie Hardison from money which she
raised by a personal project of hers, a church calendar.

The window over the front door was given by the Methodist Youth Fellowship, and in later years they purchased the carpet for the sanctuary by raising funds from their personal projects.

The baptismal font materials were also purchased by the Methodist Youth Fellowship, and it was constructed by Rev. Parker H. Hager and his father, Rev. Theodore W. Hagar, a Minister of the Western North Carolina Conference.

The pews and the hymnals purchased by the members.

At the time of dedication, the new building's value was \$50,000.. Since 1964 it has been air conditioned, the carpet installed, the hymnals purchased, and the choir robes presented by the families of R. G. and Phyllis Williams, and L. F., Jr. and Helen Williams. This brings its present value to an amount exceeding \$53,500.00.

About the Name

In 1818 the preaching point was designated "Brice's Creek" because of its location near the creek which empties into the Trent River. At the Church Conference of the Brice's Creek Methodist Episcopal Church, South on April 28, 1898, on motion of G. L. Hardison, then Superintendent of the Sunday School, the Conference changed the name of the church from Brice's Creek to Riverdale.

As time passed, the town grew and supported a number of lumber operations and the church simply took its name from the Town of Riverdale. Since then, the lumbering operations have ceased and today it is hard to decide as one passes the area where the town is because there are few if any stores; mostly farms and residences are to be seen. The location of Riverdale is still, however, shown on maps of the area and the town and church are approximately 8 miles east of New Bern on Highway 70.

Women's Work

The first organization of women in the church was Ladies Aid Society which was organized in 1926. This was followed by the Woman's Missionary Society which was organized in 1934. Our present Women's Society of Christian Service is divided into Districts, but the Woman's Missionary Society was divided into Zones.

The first meeting of the Carteret Zone was held in the home of Mrs. L. F. Williams with the women of Riverdale hosting the occasion.

In 1950, at the time the Woman's Society of Christian Service was organized, the Zone was divided; and that portion from Havelock to Morehead City became the Morehead Sub-district, while this Woman's Society became part of the New Bern Sub-district. Mrs. Myrtle Smith from the Bachelor Community, was sent by the new Woman's Society of Christian Service to organize the work at Riverdale; and Julia Mullen became its first president.

In 1969, following the uniting of the Evangelical United Brethern Church and the Methodist Church, forming the United Methodist Church, it was again necessary to reorganize. The current name is Women's Society of Christian Service.

Women have played a vital part in the work at Riverdale since the first church was formed. Until the organ was given for the new church building, all pianos and organs the church had used had been given by the women through their organizations. Their other contributions have not always been so tangible, but their good works have pervaded almost all areas of their church and community activities.

Interesting Items from the Past

1894. Brice's Creek Conference was called to order by Rev. Philip Greening, February 22, 1894. The Sunday School Superintendent reported 57 members on the roll and \$3.00 collected during the quarter. Assessment for the Charge that year was \$64.00 for PE and PC \$1.30 paid.

1895 Bro. Greening called for a church Conference

this day February 27th, 1895, but on account of the bad weather no one attended; consequently, no church meeting was held in 1895. G. L. Hardison, Secretary.

NOTE: Rev. Philip Greening was born in Petertavey Parish, Devonshire, England, April 13th, 1841. The village in which he was born was named for the small stream of Tavey, which ran near by, on the banks of which he played in childhood. He was descended from a sturdy, conservative and patriotic ancestry. His father and mother, Phillip and Charlotte Greening, were religious and loyal church folks. The father was an exhorter and held religious services in his community when the opportunity arose. In this religious atmosphere, Philip Greening was reared to young manhood. In early childhood he joined the Wesleyan Church and at eighteen was licensed to exhort and began conducting prayer meetings and other religious gatherings, walking sometimes as much as ten miles to reach his appointment.

When he heard the advantages of America, he decided to try his fortune in this country. He and his brother landed in the spring of 1864 at New York. At first he worked in the mines of Pennsylvania and, hearing about North Carolina, came to Mt. Pleasant in 1868 to work in the mines there. It was there he felt called to preach, and after preparing himself, he accepted an appointment to supply at Monroe Circuit. In later years he was ordained and became a member of this conference. He covered a wide range of territory and served the Methodist itinerary for over 43 years. He lived for 85 years, of which he gave 56 to work for his Lord.

1897. "Church Conference was called by Rev. J. T. Abernathy on January 24, 1897. The Trustees reported that the Deed for the church property had been registered and the title was good. Charles W. Hardison - Exhorter - reported interesting prayer meetings every Sunday night and at Thurman School House every Wednes-

day night. Signed by William P. Conner, Secretary."

1906 "Gabriel L. Hardison served as Sunday School Superintendent for many years; as the Secretary of the Conferences for 1894-1897." The last entry concerning his Superintendency is in the Conference Journal for 1917; it is evident that he served for more than twenty years. To him, the church owes information about the Riverdale Methodist Episcopal Sunday School of 1906. Brother Hardison had a Christmas Card prepared listing the following:

Gabriel L. Hardison, Supt.
Bryan W. Ives, Asst. Supt.
Rev. W. A. Piland, Pastor
Guy M. Hardison, Secretary
Miss Carrie P. Hardison, Treasurer
Miss Nannie Hardison, Librarian
Miss Katie Oglesby, Asst. Librarian
Miss Laura Conner, Asst. Librarian.

TEACHERS:

Mrs. Eula L. Conner, Class No. 1
Mrs. Ella J. Fisher, Class No. 1
Mrs. Julia F. Hardison, Class No. 2
Miss Carrie P. Hardison, Class No. 3
Mrs. Nannie Smith, Class No. 4
Mrs. Marie C. Hardison, Class No. 5
Mrs. Jennie T. Ives, Class No. 6
Mrs. Thomas H. Smith, Class No. 6
Mr. John W. Latham, Class No. 6.

1916 Carteret Circuit consisted of the following churches: Wildwood, Newport, Havelock, Adams Creek, Merrimon, Harlowe, Tuttle Grove, South River, Core Creek, and Riverdale.

1919 The boundary changes of the Conference Journal for 1919 state "take Harlowe, Tuttle Grove, Core Creek, and Merrimon from the Carteret Circuit.

Create a new charge to be called Harlowe Circuit. Take Newport, Wildwood, Havelock, Riverdale and Thurman from the Carteret Circuit, creating a new charge to be known as the Newport Circuit."

1924 Combine Harlowe and Newport Circuits and name the charge Newport-Harlowe. Discontinue Wildwood on the Newport Circuit and let Newport-Harlowe Quarterly Conference take charge of the property.

1927 The Newport Circuit was formed with Newport, Riverdale, and Tuttle's Grove the churches on the charge. Riverdale had a membership of 94 and had 103 enrolled in the Sunday School this year. The Epworth League reported 30 members.

LAYMAN BECOMES MINISTER

The name, George W. Hardison, did not disappear when he deeded land for the church in 1870. In 1874 he was appointed to supply work at Straits. A year later he served the Onslow Circuit which was then in the Wilmington District. It was there that he continued his service in the church until his death in 1896.

According to T. A. Boone who wrote of him in an obituary, Rev. George Hardison was born in Craven County June 23, 1837 and died in Mocksville July 21, 1896. He served as Minister in Straits, Onslow, Cokesbury, Cumberland, Elizabeth, Monroe, Wadesboro, Lilesville, Stanley, Ansonville, Davidson and Mocksville.

THE PRESIDING ELDERS 1818-1938

1818-20	Lewis Skidmore
1821-24	William Compton
1825-26	Thomas Howard
1827-29	Moses Brock
1830-32	Joseph Carson
1833-36	James Reed
1837-38	James Jamison
1839-	B. T. Blake
1840-41	Robert J. Carson
1842-44	David P. Nicholson
1845-46	William Compton
1847-49	William Closs
1850-53	D. P. Nicholson
1854-57	Ira T. Wyche
1858-60	William Closs
1861-65	Charles F. Deems
1866	unknown
1867-70	William F. Clegg
1871-73	J. P. Moore
1874-76	E. A. Yates
1877-80	William Closs
1881-84	J. E. Mann
1885-87	J. T. Harris
1888-89	R. A. Willis
1890-91	W. S. Rone
1892-95	F. D. Swindell
1896-99	W. S. Rone
1900-03	F. D. Swindell
1904-05	E. H. Davis
1906-	M. Bradshaw
1907-10	R. F. Bumpas
1911-14	J. E. Underwood
1915-18	J. B. Hurley
1919-22	F. M. Shamburger
1923-26	J. C. Wooten

1927-30	Walter Patten
1931	J. H. McCracken
1932-35	T. M. Grant
1936-38	E. L. Hillman

DISTRICT SUPERINTENDENTS 1939-1970

1939-44	J. A. Russell
1945-49	B. B. Slaughter
1950-55	Hiram K. King
1956-61	A. J. Hobbs
1962-67	R. Grady Dawson
1968-70	Charles H. Mercer

Ministers 1818-1970

1818	William D. Barrett
1819	George Burnett
1820	Selby H. Wise
1821	A. Robinson
1822	Thompson Garand
1823	Benton Fields
1824	Benton Fields
1825	Curtis Hooks
1826	Curtis Hooks
1827	William Jones
1828	John T. Mead
1829	Wilson Barclift, V. Eskridge
1830	Alfred Norman, David Waters
1831	William Anderson, D. Culbreth
1832	James Purvis
1833	Rowland G. Bass
1834	Curtis Hooks
1835	B. R. Newcomb, Curtis H. Supernary
1836	J. Lear
1837	R. C. Maynard, Benjamin Newcomb
1838	Philip Anderson
1839	J. A. Miller
1840	Samuel Pierce

1841	Daniel Culbreth
1842	William M. Walsh
1843	William M. Walsh, Evan E. Freeman
1844-45	Henry Gray
1846	Nathan Hooker, Stephen J. Ellis
1847	Wash S. Chaffin
1848	Absolom Owen, Charles K. Parker
1849	A. H. Johnson
1850	Paul J. Carraway
1851	H. H. Gibbons
1852	John M. Gunn
1853	Arthur F. Harris
1854	William F. Clegg
1855	P. W. Yarrell
1856	Samual B. Dozier
1857	Isham H. Hill
1858	John Jones
1859	Thomas L. Triplett
1860	William A. Wilson, Pierce W. Yarnell
1861-63	William F. Clegg
1864	James Jones
1865	unknown
1866	W. A. Smith
1867	W. F. Clegg
1869	W. F. Clegg, John Jones
1870	W. F. Clegg, John Jones
1871	W. F. Clegg
1872	Jesse H Guinn
1873	Ed H. Howland
1874	N. A. Hooker
1875-76	James Mahoney
1877-78	N. M. Journey
1879-81	James E. Bristowe
1882	Wm H. Puckett
1883	A. D. Betts
1884-85	F. S. Becton
1886-87	Wm H. Puckett
1888	James G. Johnson
1889-90	N. M. Journey
1891	T. C. Lovin

1892	H. G. Nelson
1893	G. W. Starling
1894-95	Phillip Greening
1896-97	J. T. Abernathy
1898	G. T. Simmons
1899-1900	C. C. Brothers
1901-1904	J. H. M. Giles
1905-07	W. A. Piland
1908-09	D. A. Futrell
1910-11	J. P. Pate
1912	C. O. DuRant
1913-14	J. T. Fulcher
1915	W. B. Humble
1916-19	C. H. Caviness
1920	S. A. Nettles
1921-24	R. A. Bruton
1925	R. W. Barfield
1926-27	H. L. Davis
1928	W. G. Pratt
1929-32	R. W. Barfield
1933-34	E. H. Measamer
1935-36	Millard W. Warren
1937	F. E. Dixon
1938-41	C. S. Boggs
1942-44	John R. Poe
1945-51	J. M. Jollif
1952	William W. Clark
1953	J. H. Waldrop, Jr.
1954	W. M. Wells, Jr.
1955-57	R. B. Pate
1958-60	H. H. Cash
1961-62	J. E. Wood
1963-64	P. H. Hager
1965-66	E. F. Seymour
1967-68	H. D. Elliott
1969-70	E. P. Armstrong

PRESENT MEMBERSHIP

Armstrong, Sara	Conner, William
Barber, Martha Tomlinson	Elliott, Mary A.
Barnett, Joan	Fain, Naomi H.
Barnett, Malcolm	Fisher, Mary
Boyd, Gene	Fisher, Michael E.
Butts, George L., Jr.	Fisher, Milo
Butts, George L., Sr.	Fisher, Robert D.
Butts, Joyce Linda	Gallager, Faye C.
Butts, Lester Earl	Gray, Peggy Tomlinson
Butts, Mary Emma	Hadder, Edna
Butts, William Edward	Hadder, Gerald
Braswell, Gloria	Hadder, Thomas
Campbell, Mary Lynn	Hardison, Azalea
Campbell, Mary Williams	Hardison, Charles F., Jr.
Campbell, Walter R., Jr.	Hardison, Charles F., Sr.
Campbell, Walter R., III	Hardison, Ruth B.
Cannon, Janet Tomlinson	Hardison, Robert P., Jr.
Card, Ida C.	Hardison, Robert P., Sr.
Chance, Adelia	Hardison, Wesley Lee
Chance, Oswald T., Jr.	Harrell, Katherine
Chance, Oswald T., Sr.	Harrell, Mildred
Chance, William B.	Hawkins, Barbara
Chapman, Mrs. Douglas P.	Hedgelen, Carol Hardison
Colombo, Laura C.	Hill, Robert W.
Conner, Bessie H.	Hill, Rose Marie
Conner, Clyde M.	Holton, Ann Gible
Conner, Clyde David	Hubbard, Mary Taylor
Conner, Dollie	Iser, Emily
Conner, Edna	Iser, Mary Ann
Conner, Lina	Jones, Louise C.
Conner, Harvey Wade	Kelly, Thomas M.
Conner, Juanita C.	Koonce, Eugene C., Jr.
Conner, Laura	Lathem, Levi
Conner, Manly L., Jr.	Lee, Shirley
Conner, Russell	Lupton, Paula W.

Mason, George	Westerman, Lois Ann
Mason, Marie	Westerman, Thomas R.
Mason, Stephen	Weston, Josephine
Minks, Bonnie Butts	Weston, Linda Ann
Minks, Peter J., Sr.	Weston, Shirley
Morse, Cora J.	Weston, Sudie G.
Mullen, John G.	Wetherington, Ella
Mullen, Julia B.	Wilcox, James M.
McCotter, Betty F.	Wilcox, James P.
Nobles, Mary Mullen	Wilcox, Jeri
Phillips, Naomi	Williams, Daniel R.
Riggs, Lydia K.	Williams, Elmer
Robertson, Ella M.	Williams, Helen S.
Robertson, Thomas	Williams, Jane S.
Sensenig, Jeanne W.	Williams, Janice R.
Sigmond, Brenda H.	Williams, Leon F., Jr.
Snow, Betty M.	Williams, Leon F., Sr.
Tomlinson, John, Jr.	Williams, Leon F., III
Tomlinson, John, Sr.	Williams, Phyllis H.
Tomlinson, Ann	Williams, Robert Graham
Tart, Carl M.	Williams, Sadie S.
Tart, Joey	Woodard, Juanita
Tart, Maggie	Woodard, Rowland

GOLDEN AGE MEMBERS

*Members with 50 years or more membership
or attendance and membership of 50 years.*

Mrs. Ella Wetherington	Since 1911
Mr. Levi Latham	Since 1913
Mrs. Lina Conner	Since 1914
Mrs. Ida Card	Since 1917
Mrs. Sadie Williams	Since 1917
Mrs. Bessie Conner	Since 1918