

1895

1984

**History  
of  
Rose Hill United Methodist Church**



**Prepared For  
Methodist Bicentennial  
Celebrating  
200 Years of Methodism in America**

**HISTORY**  
of the  
**ROSE HILL UNITED**  
**METHODIST CHURCH**



*The Beginning, 1895 - Diamond Jubilee, 1970*  
by  
*Mrs. Tina Fussell Wilson*



*The Diamond Jubilee, 1970 - Methodist Bicentennial, 1984*  
by  
*Margaret Blanchard Cooper*



*Born under a Brush Arbor*  
1895

## EARLY METHODISM IN DUPLIN COUNTY

A report of Methodism in Duplin County in early days was given by William Dickson, then clerk of court in 1812. In his report of the early history of Duplin for The Raleigh newspaper in 1812 (which is now preserved in the North Carolina Room of the University of North Carolina in Chapel Hill) he gives the following account.

“The first Methodist preacher to visit Duplin was the noted Beverly Allen, a celebrated preacher who visited this county after the Revolutionary War in about 1784. He was followed by sundry and other itinerant and Circuit Methodist preachers. They were, at first, successful and formed societies and classes in the county. These, however, were not all permanent, as many who joined and professed themselves members of that church began to think the rules and discipline of it to be too strict for them to be constantly adhered to. Many fell off and resumed their former practices and many joined other churches.

“The Methodists, however, have a very respectable and increasing church in this county under the care and patronage of Reverend Peter Carlton and other local preachers who keep the regular Discipline of the church. They have now three meeting houses, or churches, or places of worship, in the county, to wit, one at Maxwell, one at Rockfish\*, and one at Island Creek\*\*. The number of their communicants are 85.”

Carlton's Chapel perpetuates the name of Reverend Peter Carlton. The first meeting house was on Carr's Branch of Maxwell, about Magnolia's present site, and the site was given by James Rogers to Bishop Asbury about 1790.

According to information received by the North Carolina Conference Committee on Archives and History, the two oldest churches in the Goldsboro District are Charity and Carlton, dating from 1790.

\*Maybe Providence

\*\*Maybe Charity

**HISTORY**  
of the  
**ROSE HILL UNITED**  
**METHODIST CHURCH**  
by  
*Mrs. Tina Fussell Wilson*

*Part I*

*Revised by Margaret Cooper in  
accordance with notes made by  
Tina Wilson*

The history of our church falls naturally into four periods of development:

The Beginning	1895-1907
Second	1907-1921
Third	1921-1935
Fourth	1935 Until the Present

In 1970 we are now 75 years old and we come together to celebrate our "Diamond Jubilee."

The Rose Hill Church was organized and built in 1895. In that year a tabernacle was erected east of the railroad at about the present location of the property of W. C. Fussell and H.C. Marshall's family. This was a Methodist meeting place of poles erected on which rested a brush arbor roof. The sides were open and the seats were of wooden boards, with no backs. The preaching platform faced the present Jesse Fussell site and people entered from all sides. It was the usual type of a brush arbor camp meeting place where Methodism grew and flourished in the early circuit riding days.

For a month or longer, Rev. A.B. Crumpler, then a Methodist preacher and an old fashioned tent revivalist, powerfully preached the gospel during the week days and nights. On each weekend, visiting ministers, including one Bishop, our Presiding Elders and other notable men of the day preached, drawing many people from miles around, who tied their horses to convenient trees and listened. And many were moved. One of these visiting ministers was Rev. T. H. Sutton, then pastor of Market Street Methodist Church in Wilmington, and brother-in-law to our beloved Miss Elizabeth Lamb of Fayetteville, who served as a missionary to Brazil for many years. Each weekend a noted minister was guest speaker, and our regular preachers preached during the week.

As a result of this meeting it was decided that a Methodist church was needed here to serve the community. Methodist memberships of this group were then on the rolls of Providence, Charity, Magnolia and other more scattered churches. Until this time there had been no church, but a community Sunday school in this town.

The Rose Hill Methodist Church was organized by the Presiding Elder, Rev. W. S. Rone, a leading local Methodist, and Mr. Sutton, who returned to help the committee plan for the church.

A lot was given for the church by J.C. Mallard and a one-room white traditional church was immediately erected on our present site.



There was a church-wide vestibule with two doors as entrances into the sanctuary, one on the "men's side" and one on the "women's side." Long benches centered the church and two rows of short ones were on the sides. A central pulpit with a semi-circular rail was centered between two windows at the back. Two long benches on each side of the pulpit faced each other and formed two "Amen Corners," with the oldest men seated on the right benches and the oldest women on the left. The organ stood before the center of the first long pew, with organist facing the minister. We knelt to pray, resting our arms on the seats. All benches were made of strips about one inch by two inches.

Reverend D.C. Geddie was our first pastor and served this charge from 1892-1896. There were seven churches on the charge. We know of Magnolia, Trinity, Salem, Providence, Rose Hill, Centenary at Harrells, Charity and possibly Wallace. On November 25, 1895, Rev. Geddie joined in holy wedlock Jesse Fussell and Cumie Mallard.

We do not have the names of the first official board, but the following is a list of the charter members. (This list may not be complete, as it is compiled from the memory of many, as told in an earlier day and have now passed on).

Mrs. Ann E. Bland	Callie, Lessie and John E. Harrell
Mr. and Mrs. D.D. Bradshaw	Mr. and Mrs. L. H. Bradshaw and part of family
W. G. Fussell	Oscar Fussell
John E. Fussell	Mr. William Wright Mallard
Ida and Frankie Fussell	Hattie and Ibbie Mallard
Mr. and Mrs. J. C. Mallard	Mrs. Susan Newton
Mrs. Harriet Henderson	Mr. and Mrs. Willie E. Pope
Misses Cattie and Julia Henderson	Mrs. Kate Scott (probably)
Mr. and Mrs. Marshall E. Parker	Mrs. I. P. Alderman (probably)
Mr. and Mrs. Everett Harrell	Lucien Dixon (probably)

Other early members on our roll before 1910 are listed below. Some of them may have been charter members.

Ella F. Parker	Leanna D. Jerome
Charles Teachey	Myrtle Fussell
John Wesley Mallard	Jesse Fussell
Bettie Mallard	Cumie Mallard Fussell
Sarah Reid	Pinkney Rich
S. Luke Bradshaw	Lettie Rich
J. C. Jerome	John E. Teachey
James H. Fussell	Ellen M. Fussell
W. A. Pope	Mary S. Pope

Perhaps several named kept their memberships at their mother church of Providence and others. Our mother church, Providence, was possibly the church referred to by William Dickson\* as the one "at Rockfish." Its picture and story were in the North Carolina History I studied as a child. It is one of the most historical churches in North Carolina and was built before the War Between the States.

*\*William Dickson was clerk of court in 1812 when he made a report of Methodism in Duplin County.*

Research on our earliest years in this first period of our history yields the following information.

### **THE BEGINNING (1895-1907)**

#### **1895-96:**

Bishop Alpheas W. Wilson served the Conference. The pastor until the conference was Rev. D.C. Geddie. Presiding Elder was W. S. Rone. The Board of Church Extension appropriated \$50.00 for Rose Hill to help with our new church. Seven churches were on the charge. The parsonage was at Magnolia. Total membership of all churches was 479. The parsonage was valued at \$600.00 and properties of all seven churches were valued at \$6,300.00. The pastor's salary was \$525.00, but he was paid only \$424.18, an average of \$1.83 per member for the year.

#### **1897:**

L.S. Etheridge became our pastor and our Bishop was Robert K. Hargrove. Our Presiding Elder was R. C. Beaman.

#### **1898:**

Bishop Owen Fitzgerald, Presiding Elder R. F. Bumpass, and J. W. Wallace, pastor, were our new leaders. This year there were four Sunday schools on the charge with 150 pupils and 16 teachers. The S. S. collection for all four amounted to \$10.00.

#### **1899:**

Bishop Hendrix was elected leader of our Conference. Our Presiding Elder was R. F. Bumpass and our pastor, J. W. Wallace. Our membership for the charge had fallen to a total of 306. Preacher's salary from the entire charge was \$431.00 but he received only \$329.00. W. H. Fussell of Rose Hill was elected lay delegate to Conference but alternate, A.J. Johnson of Taylor's Bridge, served as Mr. Fussell could not attend.

#### **1900:**

Bishop Henry Morrison was new Conference Head. Our Presiding Elder was Rev. Roderick B. John, and our pastor was J. W. Wallace for his third year. There were now only two Sunday schools with 9 teachers and 80 pupils on the 7-church charge. They collected **nothing** at all during the year.

#### **1901:**

Bishop Robert K. Hargrove came to us. Rev. R. B. John remained our P. E. (Presiding Elder) and we again had a new pastor, Rev. C. C. Brothers. This year the 2 Sunday schools increased to 120 scholars and collected \$16.00. Things were picking up! W. H. Fussell was lay delegate

to Conference and attended. He was the first person to attend a Conference from our Rose Hill church.

#### **1902:**

Bishop Coke Smith led the Conference. Rev. R. B. John was still our P.E. and our new pastor was Rev. J. W. Martin. We now had 5 Sunday schools, 34 teachers and 221 students who collected \$23.06 for supplies and \$4.09 for Missions. Rev. Brothers must have been a hustler!

#### **1903:**

At Conference in Goldsboro Bishop Warren A. Candler came to our Conference. Rev. R. B. John entered his third year as our Presiding Elder and Rev. Martin returned to our local charge for his second year. Our charge membership was 443 and our parsonage in Magnolia still valued at \$600.00. For the very first time in our Rose Hill history the charge paid its minister his entire salary for the year--\$500.00! The four Sunday schools raised \$18.00 for Sunday school supplies, \$12.89 for Missions and \$5.25 for Children's Day.

#### **1904:**

Bishop Candler was still with us. Dr. Mike Bradshaw was our Presiding Elder and J. W. Martin came back for his third year. Here my research ended. The foregoing facts represent two sessions of research in the historical conference records in the library of the Methodist Conference Building in Raleigh. It was planned to bring these records up until 1909 when our charge was changed to the four churches of Charity, Providence, Wallace and Rose Hill.

Please note that in the foregoing record no Woman's Missionary Society had been organized on our charge. In view of the later accomplishments of our group of women of the Rose Hill Church, it is difficult to see how the churches did without them and we will venture to say that progress of the churches would have been much more satisfying had the women been organized.

Mr. Amos J. Johnson of the Clear Run section, seems to have been the lay leader or representative of the charge more often than anyone else. He was always secretary of the Quarterly Conference and attended Conference most years.

From the beginning the church thrived. Mrs. J.C. Mallard loaned her organ and was organist. Two years later Mr. Henry Fussell moved to town, gave his family organ when he bought a piano.

On June 18, 1897, one of the ministers of the N.C. Conference, Rev. Daniel Reid, passed away. As was the custom then, it was the obligation



of the Conference to provide a home for the minister's family. Mr. J. C. Mallard offered the Conference the gift of a house and lot for this purpose and it was gratefully accepted. A double blessing then occurred. One very cold night soon after, Mrs. Sarah Reid and her group of seven children (the youngest was two years old) stepped from the train in a pouring rain and were met by people of the church and taken to their new home where a hot supper and warm fire awaited them. Right here, on the present site of the home of Ben Harrell, our present day lay leader and grandson of this pioneer preacher, this family grew up, became a blessing to the church, even as the church and its people were a blessing to them. Today, grandchildren, great grandchildren, and great-great-grandchildren are still members of the church. One member of the family who arrived that rainy winter night is Mrs. Laurie Reid Harrell. About 1957 the memorial park at the rear of our church lot was developed and given by the family in loving memory of "Uncle Dan" Reid, the oldest son, who returned to live his last years in loving fellowship with the people of the church and town. W. H. Fussell was appointed guardian for this family by the Conference.

In 1904, Rev. J.W. Martin, pastor of our charge performed the first wedding ceremony in our little white church, joining in holy wedlock Myrtle Jerome and Oscar Fussell--whose membership and activities with us today. Their descendents are among our very active members today. Ida Fussell was married to Zebulan Robert Bradshaw a little later one Sunday morning after church.

Undoubtedly there were other couples, but our first church registry was kept at the Magnolia Church and was probably destroyed by fire, according to Mr. Tracy Brown, history writer at the Magnolia Church.

Recorded in our earliest church registry by Rev. Y.E. Wright are the following marriages:

Brilla Alderman to Perry J. Dobson, Dec. 21, 1910

Paul S. Newton to Etta Reid, Jan. 10, 1912

A. R. Bland to Adell Scott, July 21, 1912

Carlton Scott to Lena Fussell, Dec. 3, 1912

From 1904 until 1908 has not been researched. It is contained in the bound copies of our Annual Conference Journals which are in the library in our Methodist Building in Raleigh, where the foregoing facts were obtained. I think the minister could have been Rev. McFarland as I knew his widow and she told me they had served this circuit.

## SECOND PERIOD (1907-1921)

The second period of the church's life falls between 1907 and 1922. At Conference in Raleigh, December 1902, a new circuit was made and Rose Hill was placed with Wallace, Providence and Charity churches. A.W. Wilson was our Bishop. We were in the Wilmington District and W.L. Cunningsim was our Presiding Elder. Brother Yancy E. Wright was sent as our new pastor, and a parsonage in which to house his family was necessary. Temporarily, they lived in the S.L. Bradshaw house, now the home of Mr. and Mrs. L. A. Wilson. Preston, Lena and Mary were the Wright children. They lived in the house for 2 years until the parsonage was finished.

Our Quarterly Conference records begin in 1910 and at the first conference that year a committee composed of J.S. Rouse, T.O. Hall, J. C. Mallard and Henry Fussell, Jr. (one from each church) was appointed to decide on the location for the parsonage. They decided to locate it in Rose Hill. Again, Mr. J. C. Mallard answered the need of his church by giving a lot--the lot on which now stands both the present Baptist parsonage as well as our first parsonage then built. Trustees appointed were J. C. Mallard, T.O. Hall, and Henry Fussell, Jr.

A committee was appointed to furnish this new house for our minister's family. Various means were employed for this purpose and appeals were made. All members of the four churches were solicited for small furnishings. One of our members who was a young lady then, told me that she and a partner were one of several teams of solicitors who drove out by horse and buggy among the membership to ask for small donations. Liberally, the people filled the buggy with pillows, quilts, etc., tied a chair or other small objects on the back of the buggy and pressed on them all types of things they thought could be useful, even to chickens and the offer of ducks. Larger furnishings came in a more fitting manner, the parsonage was made ready and the family moved in.

On the committee to furnish the new parsonage for our circuit were two people, a man and a woman, from each church. They were as follows:

Wallace - A.L. McGowan, Mrs. J.S. Westbrook  
Rose Hill - J.C. Mallard, Mrs. J.C. Mallard  
Charity - J.H. Fussell, Mrs. Rufus Rouse, W.R. Carr  
Providence - Henry Fussell, Mrs. Henry Fussell

In his first Quarterly Conference report of 1910 Brother Wright, in reporting the amount that had been raised for the ministry, recorded as follows:

Charity . . . . .	\$10.00
Wallace . . . . .	31.00
Rose Hill . . . . .	25.00
Providence . . . . .	5.00
Total . . . . .	<u>\$71.00</u>

With this they had given the Presiding Elder, Rev. M.L. Cunningim, \$5.00 and the minister \$66.00, with which to provide for his family of five for the quarter. At this Quarterly Conference in March 1910 a parsonage building committee was appointed and was composed of: Jesse Fussell, J. Isaac Cottle, G.E. Wright, J.C. Mallard, J.S. Carr, Henry Fussell, and A. L. McGowan. In his report on the spiritual life of the church Brother Wright recorded that around 75 or 100 each week attended prayer meeting and that Sunday services, both morning and night, had a gratifying attendance, but that the general state of the churches was not what it should be.

We were in the <sup>Wilmington</sup> ~~Goldsboro~~ District, and the Presiding Elders came up on the train and spent the entire weekend visiting the congregation. A much more personal relationship was built between the Presiding Elder and the membership than now. They loved our cooking too!

Mr. J.C. Jerome was elected "Church Leader." Mr. Jerome was superintendent of Sunday school for years and always led the singing and often the praying. He was a faithful leader.

In 1911 Mr. N. H. D. Wilson became our Presiding Elder.

In the 1912 Quarterly Conference report names of the stewards of our church were recorded for the first time. They were: J.C. Mallard, J. C. Jerome, Jesse Fussell, S. Luke Bradshaw, and T. W. Fussell. Church property trustees in 1912 were J.C. Mallard, W. H. Fussell, W. G. Fussell, J. C. Jerome and Marshall Parker. Near the end of this year Brother Wright wrote into the record book that finances were very poor and he had had to run on his good looks longer than seemed good in his sight. This pastor, the first to live in Rose Hill, was a friend to the children and a scholarly and intellectual man who preached strong sermons. Under his leadership the church life and the organizations of the church greatly improved. Before he left us, Mr. Wright reported that the church was on the upgrade, that the people had become spiritually minded, sober, chaste and showed that they were interested in the advancement of God's Kingdom. One Woman's Home Society and two foreign ones had been organized.

It is recorded in the Quarterly Conference minutes one of the years the Wrights were here that the minister had received an average of \$22.00 a

month for him, his wife and four children, and the Presiding Elder \$5.00 for the year. No wonder he wrote that finances were poor and he had to run on his good looks longer than seemed good in his sight!

Due to illness, a beloved Methodist minister, Rev. D. C. Geddie, retired and came with his large family to live among us. The family added much to the life of the church and much to the social life of the young people. They made a secure place for themselves in our hearts.

### Assessments

This period of our history would be incomplete without speaking of the old-fashioned method of raising the church budget. This was done by assessment. Many of you may never have heard of the custom but it worked as follows: The Stewards of the church met to determine the church budget for the year and after making a decision as to the amount of money needed, the same group decided on the amount each person should donate to the church according to their knowledge of the various abilities of the individuals involved. Following this decision the membership list was divided among the stewards with an effort to equalize the amount each should raise. Each steward received the list from whom he was to collect with the amount assessed each person. If it was all donated, their budget was paid and if someone could not pay his assessment others who were more able contributed more than was assessed to them, or they fell short of their budget--no unusual occurrence. My father, Jesse Fussell, kept his little assessment notebook, beginning in 1908 and going through several years. I have saved it. On the flyleaf are two Bible verses. The first one is from Proverbs 11:1, "A false balance is an abomination to the Lord, but a just weight is his delight." The second quotation is Proverbs 11:24, "There is that scattereth and yet increaseth, and there is that which withholdeth more than is meet, but it tendeth to poverty."

Some of the 1908 annual assessments, which could be divided into quarterly payments, were as follows:

Z. R. Bradshaw . . . . .	\$1.50
Lucian Bradshaw . . . . .	.25
Mrs. Mollie Bradshaw . . . . .	2.00
Holmes Bradshaw . . . . .	.25
Hattie May Bradshaw . . . . .	.10
Lucy Fussell . . . . .	.25
Dociabel Fussell . . . . .	.10
(Managed to pay 35c that year, so my assessment was increased by that amount the next year).	
Mrs. Lela Scott . . . . .	.50

Those paying the highest assessment paid \$10.00 or a little less. By 1910 these assessments were being increased some and the last listed here for still later years were quite high. Some that had been around \$1.50 were now \$200.00 and my own assessment of 10c had grown to \$100.00. Several were now assessed \$1,000.00 per year.

During Mr. Wright's ministry in 1907 the first Woman's Missionary Society was organized with Mrs. J. C. Mallard as president. For unknown reasons it did not live, but in 1908 Mrs. Shaw and Mrs. Blue of Wilmington came to "help strengthen the organization" and never since has it died, or even faltered. Mrs. Jesse Fussell was elected president at the re-organization. This society became and still is a great force in the life of our church.

Our pastoral family was Rev. and Mrs. B. H. Black. Rev. L. E. Thompson was our Presiding Elder. These two people were descendents of early Methodist pioneer ministers and were both cultured and consecrated. With their family of four boys they lived among us and returned our love for four years. During this time the Young People's Missionary Society was formed and Mrs. Harvey Boney was our first leader. This grew into a strong and active group. It was led a little later by Miss Elizabeth Jerome. There had never been an Epworth League, but Mrs. Black had organized our little ones into "Bright Jewels" and we had been proud of our mite boxes. Mr. Black was very concerned about the church life of his congregation, noting in the Quarterly Conference record that it was poor, some were indifferent and some lived in open violation of the rules, but some had also manifested interest. He noted later after our revival that our state, on the whole, had improved and progress was shown. On April, 1916, he noted in his report that he had planted 7 pecan trees, 3 apple trees, 3 peach trees and 2 pear trees at the parsonage for the enjoyment of the future families.

During Mr. Black's ministry the Rose Hill congregation paid the indebtedness on the parsonage without any help from any of the other churches. Later, in Mr. A. S. Parker's ministry the question of parsonage ownership came up and a copy of Mr. Black's reply to Mr. Parker's letter of inquiry follows:

My Dear Bro. Parker:

I had a letter from Bro. J.C. Mallard as to the parsonage matter. I have written him in full about it but am writing you a statement also. When I was on Wallace and Rose Hill charge the congregation at Rose Hill paid the indebtedness on the parsonage without any help from any of the other churches. I think it was the third year I was there--maybe the

fourth. Rev. L. E. Thompson was presiding elder and made the statement in open quarterly conference that the parsonage property belonged to the Rose Hill Methodist Church in case of division of work at any time in the future and that the other churches on the charge had no claim on it. This one was ordered to be recorded in the minutes.

Much success to you. Love to the people.

Yours truly,

B.H. Black

Other than Mr. Black's letter to Rev. A.S. Parker our old P.E., Rev. L. E. Thompson, then retired, wrote to Jesse Fussell the same information on January 27, 1930. Both letters will be kept in the book of History of the Rose Hill Church.

Quarterly Conference records are missing from 1917 until 4th Quarterly Conference, 1920.

Our next pastor, Rev. M.D. Hix, was a genial Irishman who served us during the years of the first world war. His large family added much to our town and church life and he seemed "just right" to guide us through the hardships of the terrible years of war and the influenza epidemic that depleted our church of so much vigorous life. On leaving us he noted that the church was in a good healthy condition. He recorded Title papers of the parsonage with J.C. Mallard and Register of Deeds Office, Book 164, page 239. J.H. Shore was now our Presiding Elder.

During World War I we had a wooden plaque hanging in the vestibule of our little white church on which was embossed the names of our World War I members in the service of the Armed Forces. It has disappeared, and there is no record of our men who were in service. We have not compiled one since, and now can only do so from memory. It is incomplete and we hope other names will be given us for this record:

Frank Jerome, Geddie Jerome, Marvin Jerome, J. D. Jerome (in R.O.T.C. at Trinity College), John C. Mallard, Jr., Raymond D. Fussell (killed in action, Sept. 29, 1917), John Newton, Cyrus T. Fussell, Lance R. Beasley, Rone Hix, and Burkhead Hix (our minister's sons), Paul Parker and Ollie Pope.

Mr. and Mrs. J. Robert Moose, a missionary of twenty years' service in Korea, came to us in 1919 and left us two years later to return to their work in Korea. Understandably, our interest in missions increased and, as is always the result of increased interest beyond the shadow of our own surroundings, the spirit of the church advanced and developed likewise. Three of the Moose children were part of our parsonage family.

They were Edith, Nancy and Robert Moose. When Mr. Moose left us, resolutions were passed by the officials of the charge commending him and affirming in faith that our loss would be great but his return to the mission field would result in untold blessings for those to whom he was sent. He and his saintly wife left a renewed spiritual awareness that was deeply imprinted in our hearts.

It should be recorded that Edith Moose was a great help in the organization of the Duplin County Federation on Woman's Missionary Societies. Edith accompanied the first D.C. Federation president, Mrs. Jesse Fussell, to many county outlying churches (chauffered in the Model T. by me). Carrying her Korean clothing and souvenirs to display, she talked of her little Korean sister and the needs of the people, asking if we did not think missions were worthwhile. She was very appealing and helped to bring the organized churches to realize the needs of the mission field.

Among those married by Mr. Moose were Cyrus T. Fussell to Myra Fussell, 1919 and Dr. Stacy E. Butler to Elizabeth Jerome in 1920.

At the Fourth Quarterly Conference in 1920 Jesse Fussell and Horace Stewart (of Wallace) were the committee for examining the church records and stated that they found no records, except the roll, prior to 1910. They also stated that they found no record of church conferences prior to the year 1919-1920. This should remind us that our records are priceless and should be carefully kept for the sake of the church's history.

Rev. J. M. Daniel became our Presiding Elder at Conference in December, 1920. Long after the Moose family returned to Korea we were blessed with frequent letters and gifts from them. We were infused with the spirit of missions and felt a brotherhood with Christians all over the world.

### **Third Period (1921-1935)**

As the third phase of our history began, Mr. T. W. Lee came as our pastor in December, 1921. Aware as we were that our little white church no longer met the needs of our growing membership, we needed such leadership as his abilities provided us. We began making plans for a new church, and in 1922 at Quarterly Conference in December, a planning committee was appointed and submitted plans for raising the finances necessary. This committee was: Jesse Fussell, Charles Teachey, Sr., and J. C. Mallard, Sr. This same committee was elected as a building committee. The entire membership went to work. Our little white church was sold to the incoming Free Will Baptist, with their permission for us to

worship in it until our new building was available. It was moved about a block east and the foundation for our new church was laid on the very spot the old one had stood. Our present building grew rapidly. The pastor was both diligent and dedicated as were the people. Mr. Lee spent his entire time either working for the church, at the church, or on the church as carpenter, brick mason, hod carrier, water boy or whatever was needed. The overalls he wore could compete with those of the busiest workman on the job. At the same time the Rose Hill Church was being built, Mr. Lee was also busily building the new church at Wallace and also spent time and physical effort there. At the end of his four years of ministry many people of the charge sent requests to the Presiding Elder to return Mr. Lee to us. He had proven to be the man needed for the hour. He was returned for his next year. While here, Mr. Lee, who had been a widower, remarried and brought his bride, formerly Miss Clara Powell, to live with us. She immediately made her own place in our hearts. Her gracious manner and efficiency will not be forgotten.

#### *Corner Stone*

The Corner Stone was laid with proper ceremony in 1925. Engraved on it are the words: Rose Hill Methodist Episcopal Church South; Organized 1895; Rebuilt 1925.

The contents were not recorded in the files of the church, but Mrs. Jesse Fussell kept the following list in her possession. Articles placed in the Box of the Corner Stone:

1. History of Rose Hill M. E. Church, South
2. Sketch of Rose Hill M.E. Sunday School
3. Federation and By-Laws of the M.E. Woman's Missoinary Society
4. Members of Duplin Rifles, U.D.C.
5. History of the Order of the Eastern Star
6. Report of the Woman's Missionary Society, North Carolina Conference, M. E. Church, South
7. Adult Student (Magazine for Sunday School)
8. Orphan's Friend (Publication of Masonic Order)
9. Duplin Record (Newspaper)
10. The Wallace Enterprise (Newspaper)
11. The New Age (Masonic Publication)
12. List of the Rose Hill M. E. Church Membership
13. Officers and Members of Rehoboth Lodge No. 272
14. The Torchbearer
15. The Haversack
16. History of the Woman's Missionary Society. Also listed were the Discipline and the Raleigh Christian Advocate, but a line running



across them may have meant they were omitted. It is my hope that when opened the history here written from what records and memories were available will not deviate too far from the recorded history in the Corner Stone.

A second list by Mrs. Fussell was found in which she had added a history of The Order of the Eastern Star and Duplin Rifles Chapter (Rose Hill) of the United Daughters of the Confederacy.

We find no records from 1924 until 1928-29. Sometime during this period the work had been suspended on our new church. Our first church had been sold to the Rose Hill Pentecostal Free Will Baptist and had been moved off the lot to make way for work on the new church. We were permitted to worship in it, but during this period it burned and perhaps the missing records were burned with it, as well as some missing artifacts. We then worshipped in other churches on the Sundays they did not have preaching.

In 1928 H. M. North was our Presiding Elder and A.S. Parker our pastor. Mr. Parker's necessity for somewhere to preach led to buying many chairs which were arranged in the damp basement, the old piano placed on two boards and the basement became our place of worship. Mr. Parker was a good business man, however, and under his leadership, we borrowed money by mortgaging our unfinished church for security and the work resumed after also receiving additional aid from the Duke Endowment and The Board of Church Extension.

Finally, at the third Quarterly Conference in 1929 it was announced that the new sanctuary was completed and we could hold our first service in it on the third Sunday in July. We then moved the basement chairs upstairs and thanked the Lord we were out of the basement.

Next came Rev. Daniel Lane and Mrs. Lane to our parsonage just before Christmas in 1928. Our first hint as to how this happy family was going to affect our lives came as we approached to help them move in. Three little tomboys, Bernice, Virginia and Juanita, were sitting astride the peak of the parsonage roof! This was a period when it seemed again that we had the right man for our needs. The depression was on...and our bank closed. There was much suffering caused by this. But under the Lanes' cheerful leadership and competence, we reorganized our church school, League and Woman's Society in keeping with the Conference's most functional plans. We also renewed our efforts and activities on behalf of our church building funds and many were the suppers, the "measuring parties," the appeals of all kinds that our women made. Mr. Lane paid tribute to the women of the church and recorded that "but for

the women I do not know what the churches would do with the heavy loads of indebtedness." He also recorded his appreciation for the old fashioned "poundings" they received. The church was finished in spite of the losses we had suffered when the banks closed, but we were heavily in debt and no one had a pocket full of money.

Be it also recorded that Mr. Lane was both a gentle and spiritual man and that under his influence and genuine devotion, we grew in grace and in fellowship with each other. Much work was done by him with the children and youth. Mr. W. C. Martin was now Presiding Elder. The death of a minister, causing a shift in pastorates, took Mr. Lane from us in 1931.

Mr. P. O. Lee became our new pastor in 1931, bringing us two active boys and a genuinely helpful and friendly wife whom we all admired and learned to love devotedly. In 1933 Mr. Lee performed the first wedding ceremony we had in our new sanctuary. Mary Winifred Rouse and Lemuel Dawson of Snow Hill were joined in holy wedlock in December of that year.

The depression and the attending hardships the people had suffered, had resulted in an inability to meet our church payments. The closing of our bank not only took away the means of the members of the church, but the hard earned money saved by the Woman's Society of Christian Service for payment for our year's indebtedness. We were constantly pressed, in a most embarrassing way, and repeatedly threatened with our church mortgage being foreclosed. We came very near the reality of foreclosure. Our creditors even threatened to remove our beautiful stained glass windows. It was a most crucial time, but our Heavenly Father has a way of fulfilling His children's needs, and the appointment of P.O. Lee to our work in this crisis was surely directed by a greater power than just the Bishop or the P.E. Mr. Lee was the man for the hour of our need. He led us through much travail, and by faith, prayers, heroic effort, and some despair, through almost unsurmountable obstacles to a triumphant fifth Sunday in October, 1935, when we, with the help of many friends from other local churches, walked forward after our pastor's powerful sermon and laid our gifts on behalf of removing our church's debt upon the altar. The entire indebtedness was realized, and we gave joyful thanks.

How great the sacrificial effort! How much of love, prayer, and labour on behalf of both individuals and the bodies of the church will never be realized by those who came later, nor forgotten by those who shared in this experience. We had had a part in a modern miracle, as our pastor had so aptly phrased it. This cooperation between God, pastor

and membership, will forever be an unbroken tie that will always unify those whose efforts accomplished such a triumph. Our grateful remembrance includes the help of the Duke Endowment, both the Conference and General Board of Church Extension and all of the generous people who responded to the various urgent appeals of the tireless women in the church. Mr. Lee wrote: "The pastor loves the people and I believe the people love the Heavenly Father--not all--but a goodly number."

This period of our church's efforts and history would take an entire volume to tell. Some letters kept by me from my father's old papers, are kept in our church's archives. If our later membership could only read between the lines, how much greater would be their love for the church and their faith in God.

Now our Presiding Elder was L. B. Jones. At Conference in December of 1935, Mr. W.A. Cade became our P.E., and Mr. Lee left us, but returned in April of 1936 to assist our new pastor, Rev. E. C. Maness, at the church dedication service. This proved to be another wonderful day for us and Bishop Paul B. Kern preached a great sermon to an overflowing congregation. Rev. J. M. Ormond of the Duke Endowment and our District Superintendent, Rev. W. A. Cade were also present. The church was presented and duly dedicated by our Bishop to the glory of God. This period of our church history had been one of new spiritual development and unity. We felt very close to the Kingdom on that Dedication Day. The Maness family, with an outstanding group of friendly boys and girls, soon found their place in our lives. Never had we a more understanding and helpful friend than this good man.

Following Mr. Maness, at the 1937 Annual Conference, Paul H. Fields became our pastor. He reorganized the youth and took an active interest in promoting them. While he was here we bought new pews and installed them in the sanctuary at the cost of \$1200.00, repromoting our well-used chairs again to the basement, which now was called our Fellowship Hall. And it was just that--a wonderful place for fellowship, fun and food. The Fields family consisted of Mr. and Mrs. Fields, Henry, Alice Ann and Joe.

During these years we had one native son and church member studying for the ministry at the Duke University School of Religion. He was James Edwin Rogers of whom we are very proud.

Two years later Mr. C. T. Rogers came to us and was our pastor for nine years leaving us at the 1949 Conference. Again we seemingly had the man for the hour. These were the years which included the Second World War and we had at least twenty-four young people in the service. They were as follows:

Homer C. Brown	Tyson H. Pope	Earl Mallard Rogers
Walter Charles Craft	Rev. Harry Lee Rogers	Gordon M. Sanderson
James Carroll Dixon	Frederick T. Scott	Bertice C. Scott
Aaron E. Fussell	Harry Wilson Teachey	Jesse Litchfield Wilson
Oscar Doane Fussell	David Lee Dixon	Charles Frederick Fussell
Charles L. Griffin	William L. Eubanks	William Henry Fussell
Leonard W. Griffin	John Wilton Mallard	George Oliver Griffin
Benjamin Leon Harrell	Edgar Marvin Johnson	Rev. James E. Rogers
Braxton Fletcher Johnson		Laurie V. Griffin, WAC

Are there any others? Please let us know for the record.

Under Mr. Roger's guidance, we laboured, prayed and worked. His quiet assurance and austerity comforted us and helped us to endure the anxiety and anguish of those war years. All of our youth in uniform returned safely, though some had suffered greatly, and we gave God thanks for their safe return. We were grateful, too, for the gentle kindness and counsel of Mrs. Rogers who taught a Sunday school class through the years, especially encouraged the youth with her interest and efforts for them. She was loved by us all. Their grandson, Charles, lived with them and grew up as our parsonage son.

We gratefully note that God called one of our young men to the chaplaincy, James Edwin Rogers, son of Mrs. Lucy F. and the late Edwin Rogers and grandson of our early members, James H. and Mrs. Fussell. April 5, 1942 it was recorded in the Quarterly Conference Report that "at a special conference called this date by the pastor, C. T. Rogers, a motion was made by Jesse Fussell and seconded by W. G. Fussell that we recommend to the General Conference that a license be given James Edwin Rogers to preach." The motion was carried. He is now serving the ministry as a Chaplain to the "forgotten men" in the hospitals of the Veterans Administration. Later he became Superintendent of United States Veterans Administration Chaplains.

One other young man has been called into the ministry from our church, Wilbur C. Teachey. Wilbur was accepted into full connection with our Conference and ordained at our 1961 session. He is now a pastor in our own N.C. Conference. Our church feels grateful that God is using two of its members in such a way. We pray that still others will be called in like manner.

Mr. Worth Cotton became our next pastor in 1949. Our D.S. was Rev. Virgil Queen. While Mr. Cotton was here it was decided that our old parsonage was no longer a choice place for our ministerial family and it was sold and a new parsonage built on Ridge Street, in his third year here and plans were begun to redecorate the church. Also during this time our

fellowship hall was renovated and the Methodist Men's organization received its charter. Mr. Cotton was a dynamic and energetic man with a very lively family of children and a modest and friendly wife.

As Presiding Elders following Mr. Cade we had A. S. Parker, E. C. Glenn, Edgar Hillman, and C.D. Barcliff. In these years we had united with other Methodist Churches and now called our Presiding Elders by the name of District Superintendent and dropped the words "Episcopal, South" from our name.

After four years with us Mr. Cotton moved and our new minister at the 1953 Conference was Rev. C. E. Vale. Mrs. Vale was a most intellectual woman and a dedicated teacher. Their family also included a daughter, Katherine. In Mr. Vale's first Quarterly Conference report he noted that the work was increasing, that we had a Conference \$10.00 club, and that courses on Missions were being taught. In September, 1954, he reported that all indebtedness on our new parsonage was paid, the first floor redecorated, the budget increased, offerings were liberal and there was excellent support of the total church program. He rejoiced that Wilbur Teachey was now a local preacher and that Barbara Wilson had married a minister. Shortly afterwards, Carolyn Pope also became a minister's wife. He stated that he found the charge on a high moral standard and spiritual tone with growth possibilities rarely seen. He also recorded his appreciation for those who made it a year of progress. After his second year he noted that the loyalty and support of members made this a good church to serve. Later, during his pastorate, over \$1000.00 worth of work was done in repainting the Sunday school rooms. The roof was then repaired, a fire escape added, a heating plant and air-conditioning for the sanctuary and oak paneling added there.

In 1954 the Conference created two new districts and we found our charge shifted to the Goldsboro District, with Rev. H. M. McLamb as our District Superintendent. Mr. McLamb became greatly involved in creating new churches and at his insistence at one of our last Quarterly Conferences, he urged Rose Hill to become a station and, since Charity did not feel strong enough for us to leave them we passed a resolution that Rose Hill was opposed to the division unless Charity Church was taken care of in a way that would be satisfactory to the Official Board of Charity Church. Our annual conference time for meeting had now been changed from December until June and at the Conference in June, we were surprised to find that we were now a station and Charity had been attached to the Magnolia charge.

At this Conference Rev. Dwight A. Petty became our new pastor and Rev. Mark Lawrence our District Superintendent. Mr. Petty's Quarterly

report stated that he found us far from perfect but there were encouraging signs. At a later report he stated that we were spiritually discerned and responsive to the broader aspects of God's Kingdom. He mentioned an interest in Missions, the W.S.C.S., Methodist Men, belief in Christian Higher Education and help to the two new colleges (Methodist and Wesleyan) in our Conference. Later he mentioned that some of us were less than enthusiastic. Mr. Petty was one of our harder working ministers. In all he added one hundred members to our church roll. His sermons were well developed and organized. At the end of his four years he retired from active pastoral work and the Pettys made their home with us. The laymen of the church presented him with a lot for the home. Since retirement he has been of much help to us and a blessing to the community. The family consists of Mrs. Petty and two adult sons.

The following is a tribute written after Mr. Petty's death:

### **Mr. Petty, Our Friend**

With Mr. Petty, faith and works went hand in hand. Wherever he served in the Master's Kingdom he served well and efficiently. His zeal never faltered. Also he displayed a graciousness in his manner not often found. Courage always. His sermons reflected his scholarly mind and his deep and sincere communication with the Heavenly Father. He preached them, in spite of a throat impediment, with the conviction that he was speaking God's word.

The happiness he spread along his way left a monument of love in the hearts of those who knew him. His optimistic outlook and conviction helped us all. He brought humanity and brotherly love to cheer us, and the smile on his face, with the happy greeting, evidenced the joy of the life within.

Whenever friends meet and speak of Mr. Petty it will be with enduring appreciation of his wonderful spirit and for his love for us all.

July 20, 1971

Following Mr. Petty's retirement at the 1961 Annual Conference Rev. T. Fant Steele, his wife, Mary, and their two children came to us. In the fall of his coming we had our First Homecoming. It was joyful time. Mr. Steele's gentle friendliness and spiritual qualities endeared him to us as he visited his people. And visit us all he did! He was ready to help in every department of the church and although he was not strong physically, he helped us in many ways. His monthly newsletter on church activities was looked forward to. We had "Family Night" every fourth Sunday. He took Communion to our people who were unable to get to

church. We felt a family-like atmosphere among the members--now 346 full members on roll. The church school membership was around 275 and we had a thriving W.S.C.S. that closely followed the study plans by the Jurisdiction. At the end of his third year with us Mr. Steele took a one-year leave of absence from the active ministry to better recover from illness. He is now in the chaplaincy--a type of work that he is well suited for and where he will serve God's Kingdom well.

In June, 1964, Rev. and Mrs. Charles Sparks and two small daughters, Amanda and Jane Marie, came as our parsonage family. Our District Superintendent was now Rev. Clyde Boggs. Our Bishop was now Paul N. Garber. We were back into the Wilmington District. Under Mr. Spark's ministry we find from the Quarterly Conference reports the following facts: The XYZ (for Extra Years of Zest) club for Senior members was organized and enjoyed for a while before it ceased to exist. The Cherub Choir came into existence. Mr. Sparks took much interest in the little children and youth of the church, guiding the M.Y.F., teaching a Sunday school class and his work with the youth was very effective. During his term much was done for the parsonage. A new roof, painting, some new furniture and rugs downstairs, added to the usefulness and beauty of the interior. An electric heating system was installed through the Educational Building and new carpeting was installed in the church, both upstairs and downstairs, as well as in the parsonage. Our church bought the house and lot next door (the old Rhodes Young home), used the house for extra Sunday School rooms a year or so and then had it moved from the lot. Our trees around the church were cut down during this period, reportedly to make the church more visible from the street and to prepare for gutters and curbs. After six years with us, he was moved at Conference in June 1970.

During this time, Rev. Clyde McCarver became our new District Superintendent and is now in his fifth year with us on our District. Dr. William Cannon became Bishop and is now in his third year as our North Carolina Methodist Church Bishop.

During this time, in 1968, our Methodist Church united with the Evangelical United Brethren Church and now is known as the Rose Hill United Methodist Church.

In June of 1970 Rev. and Mrs. David L. Moe and children, Beverly and Bill, came to be our parsonage family. We have been greatly impressed with Rev. Moe's dedication and his intense devotion to his work. Mrs. Moe has shown herself to be a wonderful church worker and a fine singer. Her cheery disposition and her willingness to work makes us feel sure that she will add much to our church life. With this fine man and his

wonderful family we know that we are still in good hands and look forward to the future with confidence that God will continue His loving care for us.

We are looking forward to a more intensive personal involvement and increasing of our own loving service for Jesus Christ under His leadership. We hope to come closer to a full realization that He is our personal Savior. As that realization bears fruit our church will come even closer to fulfilling its commitment to our Heavenly Father.

I recognize the fact that this history, written about mainly factual matters, is far from complete in its presentation of the spiritual resources that are responsible for the accomplishments of our past or in pointing towards possibilities of future Christian life. But it is a labor of love, and, as such I present it.



**HISTORY**  
**PART II**

*The Diamond Jubilee, 1970 - Methodist Bicentennial, 1984*  
by  
*Margaret Blanchard Cooper*



## PART II HISTORY

Seventy-five years have passed since we worshipped under a brush arbor, and in 1970 we gathered together to celebrate. God seemed to smile on us on October eighteenth, nineteen hundred and seventy. The weather was perfect; the people were joyful and happy; the food, served in the Dan Reid Memorial park, was plentiful and good, and the services inspiring.

Reverend David Moe presided at morning worship. Reverend P.O. Lee of Raiford, and pastor of this church from 1931 to 1935, gave an account of blessings received in the past. Reverend Wilbur Teachey of Grace Methodist Church in Clinton brought a challenging and inspirational message for the future. Visiting former pastors brought brief greetings during the morning service.

In the afternoon an historical service was held in the sanctuary with Mrs. L. A. Wilson, presiding. A summation of the history of the church was given and each family was presented a newly published account of the history of the church. Reverend P.O. Lee presented a reminiscence of the days of the paying of the building indebtedness during the Depression days. David Geddie Fussell spoke on the church from 1942 until 1970. Mrs. Marvin Johnson, president of the Woman's Society of Christian Service, reviewed briefly the history of this organization. Reverend David L. Moe then spoke on the present and future of the church.

A very happy viewing of old movies of Rose Hill, its churches, its people and its industries followed and the service ended with a benediction. Of the number present 272 registered. There were 7 ministers present: Reverends C.T. Rogers, and D. A. Petty, former ministers of our church; James Edwin Rogers and Wilbur Teachey, "sons" of our church; Arnold Pope, married to Barbara Wilson (formerly of our church) and our present minister, David L. Moe.

We were happy and thankful God had brought us thus far through seventy-five years of growth and service. We readied ourselves for the business of the present day, looking forward to the future and our one hundredth birthday in 1995.

The Moes had become part of our church family. Mr. Moe, a humble, gentle man, was interested in the daily lives of his members and the welfare of everyone. Martha was a vivacious worker in all phases of work, especially the choir. We were glad to have them and their children, Beverly and Bill, melded into our group.

In 1971 the Conference reported our membership as 384; average attendance at worship, 125; Sunday school membership 210, with average attendance, 125. It was decided the membership roll would be revised according to Conference regulations. This would be done during the period June 1971 to May 1973. Lois Surratt reported "We have 78 'members' for which we have no names. Then we have 78 names of inactive members who have moved away or have no interest in our church..."

In May, 1971 our church reported the value of our church building, land, equipment and parsonage at \$185,000.00. The budget for the year was \$27,235.00. The total benevolent budget was \$7,235.00.

During this year the Rose Hill United Methodist Memorial Scholarship Fund was established. The purpose of the fund was to give financial aid to worthy students who are in need. Whenever the student has completed his education and become financially able, he is to pay back the loan, interest free. The fund builds by contributions and memorials.

In 1972 our church decided to go a second mile in missions and help in the support of a missionary. The Robert and Hazel Terhune family became our missionary family in Japan. This same year we were moved from the Wilmington District to the Goldsboro District.

By 1973 our Scholarship Fund had accumulated - \$1,748.56. The United Methodist Women numbered 75.

Some folks say they hope they die with their boots on. Our dedicated organist, Docia Rouse Blanchard, played the organ for morning worship February 17th, celebrated her birthday (18th) with her children at noon, and died in the afternoon. I like to think that my mother died in full bloom and with her boots on. She had been church organist since the death of Lucy Fussell Marshall. Crystal Wells Johnson graciously filled the new vacancy.

In 1974 John H. White became our pastor. John was a very friendly outgoing person. As John Wesley said, "The world is my parish," surely John White must have believed, "Duplin County is my parish." He soon became involved in many civic organizations and was known to all of us, even the little children, as John. John's favorite greeting was "Shalom" (peace). His wife, Eva, was a lovely, demure lady who took care of her family, which included three delightful daughters, Angela, Johnna, and Joy.

The revision of the church roll which was begun in 1971 was completed and listed 295 members,

The Terhune family came home on furlough and visited us in the Rose Hill Church. This family consisted of Bob, Hazel, and their three children, Debra, Russell, and Kenneth, a Japanese boy they adopted.

During John White's pastorate the Methodist Youth Fellowship enjoyed many outings on the old bus. During the summers there was Day Camp, where John was "chief cook." There were special days for handicapped children and elementary children. Men's Prayer Breakfast met on Tuesday mornings. A marriage enrichment seminar was conducted for a period of time on Sunday mornings. The Angel Choir sang at morning worship once each month and was directed by Ann Price Teachey and Joan Brown Wilson.

Before leaving Rose Hill John White and his family bought a retirement home on South Street, almost in the shadow of the church. This is the second Methodist minister to buy a retirement home in our town. (Mr. and Mrs. D. A. Petty died here and their two sons, Burke and Bernard remained here). We look forward to the time when the John White family will return.

In 1978 Reverend Joseph K. Bostick and his delightful wife, Julia, became part of our church family. This was the first couple for many years who did not bring little children into the parsonage. But while they were here they experienced the "blessed event" of becoming grandparents, when their daughter, Bonnie, gave birth to a son, Ian. They had a son, Kent, living in Raleigh. Joe, as many of us called him, was a very sincere and dedicated pastor, a man of strong conviction and a tender heart. Organization and order were important and nothing remained undone or out of order. Woodworking was a hobby, and this he used for fellowship and church improvements. While he was here he and other men of the church panelled and wainscoted the ladies classroom and wainscoted the back hallway.

It is pleasant to remember Joe standing on the steps, be it summer or winter, to greet us as we arrived at Sunday school.

Julia soon made her way into our hearts with her happy personality and interest in other people. If one needed help taking a sick child to the hospital Julia was one you could count on. Surely Joe and Julia were a couple who loved the individuals of the church family and the church as a whole.

The church budget for 1978 was \$38,340.00. The parsonage was redecorated and painted inside and out. New choir robes were purchased, and Marsha Whaley became our choir director.

In 1980 Reverend Edwin L. Earnhardt and his wife Delores entered our lives. Rev. Earnhardt comes from a family of Methodist ministers. His grandfather was Reverend Daniel Luther Earnhardt, his father Reverend Daniel Edwin Earnhardt, and his brother, Reverend Daniel Thomas Earnhardt.

Here we have another man of very strong conviction, and a man who likes to debate his point. He is a strong preacher who delivers a good message with gusto and drama, insisting on an altar call every Sunday. The little messages he has for "twelve and under" are excellent, usually with an object for illustration or a gift for each child. He is an avid Bible scholar, seeking to believe every word literally. This has been a real help to those of us who have attended Wednesday night Bible study.

Since Mr. Earnhardt came to Rose Hill he has built a boat, the ODAX, named for the submarine on which he served in World War Two.

Delores is a jewel of a preacher's wife. If the preacher does not get it done Delores does! She is blessed with a radiant personality, a quick smile, a singing voice, and has been a great addition to our choir. To know her is to love her.

In 1980 the Pension Fund became a part of our budget until May 1982 when the pledge to this cause will be paid in full. The amount for this year was \$2,364.00.

The ladies began work on Chrismons for a Chrismon tree, which were used on a small tree at Christmas time in 1981.

In October 1980, the United Methodist Women hosted the district meeting.

In August 1981 The Ecumenical Affairs Committee, led by Josephine Craft, and in cooperation with three other churches in town, began the Fifth Sunday night service. Taking turns, each church acted as host to the other churches with the minister of the host church leading the worship. After worshipping together a splendid time of food and fellowship was enjoyed. Participating churches besides our own were Mount Zion Presbyterian, Rose Hill Baptist, and Freewill Pentecostal.

Several decorative items were added to our church decor in 1981. A grouping of seven pieces of needle art, depicting Christian symbols, were made by Delia Mattocks (Mrs. Randolph) and Lois Surratt (Mrs. C.W.). These were hung in the ladies' classroom in time for Easter. Red velvet cushions were installed in the pews.

And this year the Methodist Men were reorganized. We owe the outside flood lights to this group.

The value of our church building, land, equipment and parsonage in 1982 was set at \$699,375.00.

The budget for 1983 was \$62,494.00. During this year extensive repairs and preservation work were done on the church exterior. The brick walls were sealed to prevent moisture penetration, work was done on the roof and belfry, and on terminte control. A dehumidifier was placed in the basement to prepare it for extensive improvements in kitchen and fellowship hall. New cabinets and other changes were made in the kitchen. The choir ceiling was lowered to improve acoustics.

The United Methodist Women held a bazaar in the fall at which they made \$1142.30 for improvements in the fellowship hall. Another project of the women was the creation of many lovely Chrismons, which were used on a tall native cedar at Christmas. It was placed at the left end and outside of the communion rail. It added much to the atmosphere for our worship services and for Open Communion Christmas Eve service at which ninety-two participated.

Our church led the district in the number of North Carolina Christian Advocate subscriptions. All members of the official board subscribed, forty in all. By this time two students have used the Scholarship Fund initiated in 1971. A number of our people are members of The Ten Dollar Club. (Members of the Ten Dollar Club pledge to answer three calls per year to aid other Methodist churches). The "Pony Express" was used in the years 1980, 1981, and 1983, as a means of acquiring pledges and formulating the budget, and found to be very effective. In November, 1983, there were 270 on the membership roll, and United Methodist Women listed 51. In early 1984 our membership was 258 and Methodist Women's number had increased to 57.

Our Terhune missionary family from Japan visited us early in 1984 and gave us a report on their work.

In the 1970s there seemed to be a trend, nationwide, for a drop in Sunday school attendance and we were no exception. Between the years 1970 and 1979 our attendance dropped 49.9%. In 1970 attendance was 121. In 1979 it had dropped to 63. If this rate should continue for the next 9 years we would have an average of  $33\frac{1}{2}$  by 1988. However, during the years 1979 to 1982 we seem to have leveled off and our average has been 64. And for the first 3 months of 1984 our average was 66, so we are beginning to mend. It is alarming to see how we have dropped so low since we had an average of 164 in 1953. It is said "As the Sunday school goes, so goes the church." If this is true this is a very serious matter. We owe it to God and to those who have gone before us, and to the vows we

took before God to do something about it. And, God being our helper,  
WE WILL!

Early in 1984 our congregation was elated to receive, as a gift, an Allen organ. Our thanks go to the families of Marvin and Bizzell Johnson, who gave the organ in memory of their father, Nash Johnson, and mother, Mary Sue Cowan Johnson. Bizzell's wife, Crystal, is now in her eleventh year as our beloved and faithful organist.

Much can be said for this year of our Lord, nineteen hundred and eighty-four. On March 28th God showed His mighty force when tornadoes struck in Duplin and neighboring counties, killing 44 people, injuring 810, and leaving 2,200 homeless. We are thankful we were spared, and we strive to help those in desperate need. There is much unrest and violence in the world, but God has been so good to us in America, and in Rose Hill.

It is a Bicentennial Year for Methodism in America, and we are glad to be a part of it. As we plan our activities for celebration we look forward to Homecoming May 20th when one of our former pastors, Reverend T. Fant Steele, will preach for us. Later in the year we plan a Great Day of Methodist Singing, and in December we will celebrate the Christmas Eve Conference of 1774, when Methodism in America began at Lovely Lane Chapel in Baltimore.

We look forward soon to the dedication of our new organ and a concert by David Hines, husband of one of our church "daughters," Rebecca Fussell Hines.

Although we are not as great in number or in spirit as we should be, we have a group that is faithful and dedicated. Within this group there is a great harmony and love for one another. Our young people are taking over places of leadership in all phases of work, including Vacation Bible School. There are those whose names have not been printed in this little book, who go about their work in the church, quietly making us more comfortable, making our grounds more beautiful, keeping our business in order, or doing whatever they feel they are called to do. We are blessed with a preacher who knows the Bible and loves to preach it. And we love him.

Now let us look forward to our One Hundredth Birthday in 1995. By that time the Junior Highs who are now teaching their own Sunday school lessons, and our other youth, will be ready to take over places of leadership. With their love of Christ and His Church we can look forward to a great future for our church!

Shalom.

## MINISTERS SERVING BEFORE 1909

J.H. Kendall  
Daniel C. Geddie  
L.S. Etheridge  
J.W. Wallace  
C.C. Brothers  
J.W. Martin  
M.M. McFarland

## MINISTERS WHO HAVE SERVED THIS CHURCH SINCE 1909

Y.E. Wright.....	1909-1912	C.T. Rogers.....	1940-1949
B.H. Black.....	1912-1916	Worth Cotton.....	1949-1953
M.D. Hix.....	1916-1919	C.E. Vale.....	1953-1957
J.R. Moose.....	1919-1921	Dwight A. Petty.....	1957-1961
T.W. Lee.....	1921-1925	T. Fant Steele.....	1961-1964
A.S. Parker.....	1925-1929	Charles E. Sparks.....	1964-1970
Daniel Lane.....	1929-1931	David L. Moe.....	1970-1974
P.O. Lee.....	1931-1935	John H. White.....	1974-1978
E.C. Maness.....	1935-1939	Joseph K. Bostick.....	1978-1980
Paul H. Fields.....	1939-1940	Edwin L. Earnhardt.....	1980-1984

*Leonard Doucette --- 1984 -*