

Roseboro Methodist Church

Roseboro, North Carolina



Centennial Celebration
and
Homecoming

Second Sunday in October
1956



New Bethel Methodist Church
Roseboro, N. C.
1909 - 1927

BUILDING COMMITTEE:

R. H. Fisher, L. M. White, D. W. Culbreath, M. M. Hall.

This church stood on the site of the present Interdenominational
Tabernacle building.

THE CHURCH CALLED BETHEL

being

A Sketch Of
Roseboro Methodist Church
(formerly Bethel)

1856-1956

"Lord, thou hast been our refuge
from one generation to another..
We bring our years to an end, as
it were a tale that is told."

THE CHURCH CALLED BETHEL

Being a history

of

ROSEBORO METHODIST CHURCH
1856 - 1956

The early history of Methodism in Sampson County was compiled by a painstaking chronicler, the Rev. Miles P. Owen, in the year 1867. As a local preacher, sent out from Andrew's Chapel, the Rev. Mr. Owen made an effort to gather records of his Church and in so doing, he likewise listed preachers, Quarterly Conference minutes, and circuits that embraced the entire county and the bordering counties beyond to the south and east. Mr. Owen obtained much of his knowledge from an old lady, who at that time was seventy-five years of age. He wrote down all information so gathered in an old ledger that is still in the possession of Andrew's Chapel, and - - - were page one not missing - - - its faded blue script would yield a complete history.

Organized Methodism came to North Carolina in the year 1776, when, at a Conference held in Baltimore, a circuit, called the Carolina Circuit was established. This circuit embraced a large, thinly-populated territory that covered several states. Not until 1837 was the North Carolina Conference organized (excepting what was known as the Chowan and Roanoke territory). The first session of the North Carolina Conference met at Greensboro on January 31, 1938.

Sampson County Methodism, however, far out-dates this 1838 session at Greensboro. According to Miles Owen, the first Methodist supposed to have lived in this county was John Parker, who came prior to 1757 from Tar River to a place near the present day Andrew's Chapel and whose house was the preaching place for itinerant circuit-riders. Says Mr. Owens, "I have been able to ascertain with certainty that Bishop Asbury preached at the house of John Parker. The exact time I have not been able to get, but it was about 1790. There was a skeleton pulpit built for the occasion, and is still preserved as a relic, with special reference to its having been occupied by Bishop Asbury." (This pulpit was preserved by Joseph Parker, a class leader for many years. At his death it passed to his daughter, Mrs. Sarah Hall of Roseboro, where it remained until sometime during the year 1891 when it was accidentally burned.)

The Rev. Mr. Owens wrote that, "John Parker's house was a regular preaching place as far back as 1785. At that place he lived for many years and raised a large family. . . After his death, the house that had been so long used for preaching, fell to his youngest son, who was irreligious, and the preaching was moved to his son Thomas Parker's house, who lived nearby, and was continued there until 1816. (This Thomas Parker is recorded as having been received into the church in the year 1788 by the Rev. Daniel Lockett.)

"John Parker had five sons who were worthy and pious men and who did much for the establishment of Methodism in the surrounding country. Of

them, Francis Parker became a traveling preacher, and his relatives now living, that have some recollection of him, think that he belonged to the South Carolina Conference. William, Thomas and Sessoms Parker, his brothers, were men of sterling worth. Nicholas was doubtless the most prominent and useful man of the family. . ."

The church registry already referred to begins with the name of Nicholas Parker. Daniel McDuffie was the minister who preached his funeral. His wife, Elizabeth, followed him in death in 1842.

Continues Mr. Owen, "I have spoken only of the Parker's thus far, for they were the original stock from which the Methodists sprang in this county. Owen Owens and his wife, Martha (received into membership in 1804 and 1809 by the Rev. Daniel Shines) were contemporary with the Parkers, and were pious and exemplary persons, who raised a family that gave much strength and influence to the church. Dr. John Owens was a son of Thomas Owen, who was not a professor of religion and never did attach himself to any branch of the church. His mother was a sister of Nicholas Parker. He was the first born, and his mother died at his birth. He was taken by his uncle and raised and educated. Embibing by constant exemplification the excellent qualities of his worthy uncle, he was the most cultivated man that has ever lived in our community... As he is my father, I refer you to Brother Daniel Culbreth for a full and more correct statement of his life and usefulness."

"On the second day of October, 1809, a plot of land containing two acres was given by Luke

Parker for the purpose of erecting a house of worship for the use of the Methodist Episcopal Church in the United States of America. Trustees were Nicholas Parker, William Parker, Thomas Parker, Owen Owens and Will Miller. This church was known as Parker's Meeting House and is the mother church of Sampson Methodism."

The church was on the Black River Circuit. Not until 1816, however, was the church actually built. The three known preachers here before this church was built according to Mr. Owens were: the Rev. Gamewell, Rev. Bernice Barnes and Rev. John Mallery. This latter minister is recorded as having received Howard Parker into full connection about 1812.

"About 1820", writes Mr. Owens, "Bishop George was passing through Fayetteville and stopped at the house of my grandfather, Isham Blake and learned that there was no preacher for that year on the circuit, so he turned his course and came thirty miles to preach for the people at Parker's Meeting House. You will see, therefore, that the church and community here have been twice favored with the preaching and presence of the Fathers in the Episcopacy."

The 1869 historian, Miles P. Owen, made a complete list of the Presiding Elders and preachers in charge on the Black River Circuit and succeeding circuits from the year 1816 through 1851. He writes that "the regular round of the Black River Circuit commenced April 29, 1815, with C. H. Hines as Presiding Elder and Rubin Elles as Preacher in Charge. "The records are defective and badly kept",

he reported, but they show that the circuit was large and at that time embraced in its territory Duplin, perhaps a large part of Hanover, all of Sampson and that part of Bladen on the east side of the Cape Fear. It took a preacher six weeks to make a round.

The first mention of Bethel is in the minutes of the first Quarterly Conference of 1829 where the meeting was held at Bethel Academy. Moses Brook was Presiding Elder and William M. Schoolfield was Preacher in Charge. Seven years later comes the first mention of Pleasant Union, where the fourth Quarterly Conference of 1836 was held. It was that year, also, that the circuit became the Sampson circuit.

The church at Pleasant Union has a pretty history as well as a pleasing name. We will concern ourselves with it, as it is the direct mother church of Roseboro Methodism. Formerly called Old Swamp Baptist Church, it now sheltered Methodist and Baptist denominations...who worshipped there so pleasantly and in such accord that they renamed the church Pleasant Union. The little church stood not far from where the present Baptist church of that same name now is. According to Aunt Bill Culbreth, the pews at Old Swamp (or Pleasant Union) were logs ~~split in half~~, planed smooth on top and with pegs stuck in the ends for legs.

The Methodist families that worshipped at Pleasant Union were the Culbreths, the Bullards, the Sessoms, the Spells, the Warrens, the Ezzells, the Halls, the Fishers and the McLambes. The last mention of Pleasant Union in the old minute book

is in the year 1855. In 1856 Bethel is listed as one of the ten churches on the Sampson circuit.

The Rev. Jeremiah Johnson was the circuit preacher when the Sampson circuit was divided, in 1852, into the Sampson and South River circuits. Previously, the large Sampson circuit had embraced all appointments in the upper end of Sampson County, those in Cumberland County east of the Cape Fear. In dividing it, the stage road from Fayetteville to Clinton formed the line as far as Little Coharie Bridge, thence it went in a straight line across South River, then to the Cumberland County line and with this line to the Cape Fear Rive.

The circuit left in the Sampson Circuit embraced Pleasant Union (later Bethel), Clinton, Cokesbury (at Stedman), Bethany, Wesley Chapel, Salem, McGees, Goshen. New appointments added to the list were Kings, Averysboro and Cedar Creek.

Membership records for 1852 show that the entire circuit received in full connection two whites and expelled three blacks.

In 1852 also, the subject for a new parsonage for the Sampson Circuit came up. G. W. Bullard sold the church one acre of land at the present town of Stedman "lying on the stage road that leads from Fayetteville to Clinton, just below J. C. Blocker's residence on the other side of the branch, on the level and north side of the road, including the Twelve mile Post from Fayetteville. Also, the said committee bargained for, and bought of the said Bullard, one half acre of land for an academy

to be located near the above described acre. (In passing, it must be remembered that this was long before the day of the free public school and that higher education, when offered, was under the supervision of some church. Small local academies sprang up all over the country and enrolled both day and boarding students.)

In 1856 there were ten congregations on the circuit. The circuit was paying its preacher \$696.70 and the Presiding Elder \$65.00. Love Culbreth, who was traveling preacher and Sunday School superintendent for the circuit, was asked to give up this latter position so as to preach more.

Mrs. Isaiah Vann, in her able history of the Clinton Methodist Church, pays high tribute to A. D. Betts, who as a traveling preacher, came to assist the regularly appointed "Acting Deacon", Joseph Martin. She writes that, "From that time until his death Uncle Betts was sincerely loved by the people of Sampson County. Stories are still remembered and oft repeated of his great consideration, sympathy, loyalty and devotion, not only to his God but to all the people whom he served. During this year money was tight, contributions were small, and only three churches on the circuit made any contribution. Notice was given to sell the circuit parsonage to satisfy unpaid claims."

But the parsonage was not to be sold. In 1858 the Trustees were instructed to borrow money and give their note for the amount due J. C. Blocker and try to collect the money on the circuit.

A building committee was appointed to furnish the parsonage with what was necessary. At the next Quarterly Conference that same year, the question of the Academy came up, when the Trustees of the Academy at Blockersville asked authorization to sell an interest in said academy for common school purposes. Later on, there was talk of selling the academy to the Masonic fraternity, and it was finally agreed to rent the upstairs of same to the Masons for the sum of ten dollars per year.

As mentioned earlier in this narrative, the Methodist congregation at Pleasant Union built their own place of worship, called Bethel, and were installed there in the year 1856. This church (later to be known as Old Bethel, to distinguish it from the New Bethel edifice built at Roseboro) was located not far from their former home of Pleasant Union. It was a small wooden structure without bell or steeple. It was entered by two doors...one for the women and one for the men. Inside, a wooden partition divided the center benches, and the women sat on one side and the men on the other. The amen corner was near the pulpit. To announce the hour of service, the preacher would go to the door and ring loudly on a brass dinner bell. This relic of Old Bethel is now in the possession of Aunt Bill Culbreth, widow of Daniel Webster Culbreth.

Services were held once a month, but Sunday School met each Sunday at nine o'clock. There were no hymnals. John David Owens Culbreth lined out the music with a tuning fork, using a collection of sacred music called the "Revivalist".

A penciled note by him on the fly-leaf of this old book says that he began leading the singing in 1869 and led it for thirty-seven years. He also acted as superintendent of the Sunday School and officiated at funerals, when no minister could be had.

The pews at Old Bethel were narrow, wooden boards, with high backs and were very uncomfortable to young bones, as Aunt Bill recalls. She joined the church there at the age of fourteen. She remembers that they had an annual Communion service. A simple glass goblet and plate were used in this service.

By 1859, under the pastorship of Paul J. Carroway, there were nine Sunday Schools on the circuit, having thirty-six teachers and over two hundred scholars. The number of library books in the Sunday Schools was over three hundred. In his report to the 1860 Quarterly Conference, held at McGhee's Church, Mr. Carroway reported: "The spiritual condition of the several societies is not as good as we would desire to see it, yet there is much vital godliness which is manifested by its fruits of holy living...There is still a marked difference between members of the church in regard to liberality. Some are willingly liberal, while others are far from being liberal according to the means the Lord has blessed them with. Some bear the burden of the church expenses while others either do not understand their duty in this matter, or knowing it, stubbornly refuse, or wilfully neglect it."

The first Quarterly Conference of 1860 contains a Parsonage report that "we have caused to be erected a good and sufficient brick chimney to the parson-

age kitchen."

The Presiding Elder, in this same year, was apportioned one hundred and thirty dollars from the circuit and the Preacher in Charge received eight hundred and seventy dollars. To meet this thousand dollar levy, the ten churches were assessed certain sums, that of Bethel being one hundred and fifteen dollars. It was ordered that a public collection be lifted at each Quarterly Conference for the support of the circuit.

The following resolution of 1860 was unanimously adopted concerning the Presiding Elder, Charles Deems, D.D. "that we approve Dr. Deems' intention to visit Europe during the present year, and for his safety our prayers shall be offered to the great Head of the Church."

Mr. Carroway continued to worry over the spiritual condition of his flock. Said he, "the spiritual condition of the church is not good. I have reason to fear that many members are almost destitute of religious enjoyment or hope. Many are careless about the church, scarcely ever attending upon divine worship,.. A strong effort is being made to prune the church of every member who will not walk according to the requirements of the Bible."

Bishop Early is mentioned in the 1860 minutes as having appointed D. B. Nicholson as Presiding Elder during Dr. Deems' trip abroad, and at the third Quarterly Conference the resentment over this act was strongly voiced. Also, B. Culbreth, licensed preacher, is recommended to the annual conference for Deacon's Orders.

In 1861 the pastor, H.H. Gibbon, records good Sabbath schools at Goshen, Bethel and Clinton. "The Sabbath School interest I regard as one of vital interest to the church at all times, but more particularly now that the neighborhood schools are suspended and will be in many sections during the present war." (The Civil War).

"In 1862 the trustees of Bethel Church report that "we have a full board of trustees. The church is secured and there is a debt of eighty-seven dollars due the building committee, which if they do not collect, they agree to divide between them equally." The trustees were T. Bullard, Gray Sessoms, Owen Spell and T. S. Culbroth. At this same conference a committee was appointed to consult on the propriety of removing the parsonage to Clinton.

In the year 1864, Owen Spell was appointed superintendent of the Sabbath School at Bethel. The preacher's report on the various Sunday Schools on the circuit had this to say about Bethel. "The school at Bethel was organized on the first Sabbath in May, under the superintendency of Brothers Spell and Bullard, assisted by six teachers, with an aggregate of thirty-five scholars."

The report for the year 1865 is interesting. The defeated South had laid down arms; federal troops kept law in the land, and chaos and despair walked hand in hand. The few faithful who were left at home tried to keep the fires of faith alive. The first Quarterly Conference of that year could not be held for excessive rains. The second and third were not held because the county was occupied by Federal troops.

The Rev. Jeffrey H. Robbins, pastor in the year 1866, waxed earnest in his report regarding lax church attendance, poor Christian principles and lack of brotherly love. His remarks conclude with, "I have administered the sacrament of the Lord's Supper at most of the churches in the circuit, but find a disposition among many of the members to stay away from the Table of the Lord, which I regard as dangerous to the church and to themselves. The two sacraments ordained by Christ our Lord in his gospel have been attended to and God has blessed our labours, and now with the happiest relationship existing between pastor and people we approach the close of the year. May God bless the people whose hearts have been as large as their means, whom I have humbly tried to present perfect in Christ Jesus, and who have responded in Christian liberality and made themselves dear to me by many acts of kindness and hospitality."

At the Annual Conference held in Fayetteville, November 7, 1866, the Sampson Circuit was again divided; this time into the Cokesbury and Clinton Circuits. The Cokesbury Circuit was formed by the following churches: Cokesbury, Salem, Aversboro, Bethany, Wesley Chapel, Halls and Bethel. J. H. Robbins, last preacher of the Sampson Circuit, was appointed to the newly organized Clinton Circuit and T. J. Gattis was sent to Cokesbury Circuit.

If the modern child is considered by many to be unruly and lacking discipline, then the report of the Rev. Mr. Gattis, at the First

Quarterly Conference held at Bethany, January 12, 1867 should bring comfort. Said the preacher, "One of the most glaring sins among the members of our church on this circuit, I find to be, an almost total disregard of that positive command, "train up a child in the way he should go, and when he is old he will not depart from it". In many families the children are permitted to disobey at pleasure the commands of their elders - and to run wild not only during six days of the week but also on the Seventh. There are, however, some notable exceptions, but generally there is little discipline and in some instances almost no family government."

The post-war years of 1865-1870 were lean and hard ones in the defeated South. The few churches that comprised the Cokesbury Circuit felt the brunt of poverty also. Wrote the pastor in his report on the general state of the church: "There is great spiritual apathy prevailing in most parts of the work, yet there are many who have not fallen into this state . . . efforts are made in some of the churches to keep up class meetings and prayer meetings, but the inclemency of the weather, the state of the roads and the uncomfortable conditions of our houses of worship render these means of grace infrequent."

The first mention of the division of the church, brought on by the bitterness engendered by the "War Between the States" (a bitterness that separated Christian from Christian in almost all denominations, and was not to be healed in Methodism until 1939) comes in reference to the

Methodist Church into northern and southern branches comes in 1870, with reference to the Methodist Episcopal Church, South.

The year 1873 saw the adoption of a motion that each church organize a constitution and by-laws for its government in furthering the cause of missions, and in raising funds after the most feasible plans. Yet the next Quarterly Conference saw this same motion repealed, on motion of Brother Owen Spell,

In 1874 the total membership of the churches was reported as five hundred and seventy-five persons. Bethel Church owned one acre of land, secured by a recorded deed and was "clear out of debt". The Preacher in Charge and his assistants were to be paid the sum of four hundred and twenty-five dollars annually, and one hundred and thirty dollars to the Presiding Elder. Yet the outlook for even this meagre salary looked hopeless, as the entire charge had raised just twelve dollars for the first quarter! The next quarter saw sixty-seven dollars and fifty cents raised; the third quarter one hundred five dollars and forty cents and the fourth quarter ninety-four dollars and twelve cents.

In 1875 Aversboro was omitted from the circuit. In 1876 the second story of the Academy at Blockersville was rented to the Masonia fraternity for the yearly sum of ten dollars. Also, in this year, the Rev. Owen Spell applied for recommendation to the Annual Conference for Deacon's Orders, and was whole-heartedly so recommended.

Coharie Mission, with its own Preacher in Charge, the Rev. F. A. Bishop, is first mentioned in 1876. He reports that "we have been using ~~off~~

new church since the first Sunday in April." Mr. Bishop reported three Sabbath Schools, numbering about one hundred and sixteen scholars, but, said he, "We had one other school started, with fifty-three scholars, but discord -- created by our opponents -- caused it to be sadly neglected and at last given up." The Coharie Mission was composed of the following churches: Plack's Chapel, Aversboro, Mingo Lodge and Newton Grove. In 1879 it was unanimously resolved that Wesley Chapel be transferred to Coharie Mission.

B. B. Culbreth, Preacher in Charge during the early eighties reported that "the congregations have been good, considering the weather and the sad fact that not a single church had a stove in it. No one can successfully worship God while shivering in a cold church." Another candid statement by him was that "to our sorrow we have some on the rolls that are worthless to the Church and to Christianity."

In 1896 a copy of Resolutions of Respect was passed regarding the great loss to the Conference in the death of the saintly Love Culbreth, licensed Elder, who died May 30, 1896.

By 1904 the little wooden building at Bethel, on the stage road to Fayetteville, was in a bad state of repair. The trustees report two acres of land and one house of worship, valued at two hundred dollars, "the house badly in need of repair and there has been some talk of trying to build a new one." The nearby village of Roseboro was growing, aided by railroad facilities and surrounding timber industry, so it was decided to move Bethel there. In 1908 a building committee

for the new church at Roseboro was appointed: R. H. Fisher, L. M. White, D. W. Culbreth and M. M. Hall. Authority was given these trustees to sell the old church and apply proceeds to build a Methodist Church at Roseboro. Later report mentions sale of the old church for sixty dollars!

The fourth Quarterly Conference of 1909 contains a report from the trustees of Bethel. "Our church is newly built and we have expended on the same during the year eight hundred and ninety-two dollars. Church property is valued at two thousand dollars and insured for one thousand." Also this year, four Woman's Home Missionary Societies were organized on the charge, with a total enrollment of eighty-two members. They raised thirty-five dollars and two cents that first year!

The new church, a wooden structure with a steeple and two entrance doors, stood where the present Tabernacle now is. It was called New Bethel. Services were held here until 1927, when the present brick church was begun. Evidences of New Bethel are still with us, however, as the pews in the Youth Fellowship room are those from the old church, and part of the present altar - the re-table and dorsal cornice are made from the little reed organ that used to furnish music for services.

The present church was started in 1927, for in November of that year the trustees of Bethel Church No. 2 beg leave to report that they have expended during the year on the new church one

thousand and five hundred dollars. They were also given authority to sell the old property to the best advantage and apply the proceeds to the building of the new church. They were likewise authorized to ask a donation of five thousand dollars from the Duke Foundation.

E. L. Hill was Preacher in Charge at the time of this building and J. D. Bundy was Presiding Elder. The late Troy I. Herring was president of the Board of Trustees and M. M. Hall was secretary.

The men were not to be the only ones concerned with the new church, however. In the year 1927-28 the Woman's Wesley Bible Class raised one thousand, two hundred and fifty-three dollars! What endless sacrifice of time and labour went into that offering of love. Could we, of 1956 meet such a challenge?

On March 31, 1928, in the pastor's report he writes that "our laymen have been busy repairing their churches and in building the church at Roseboro. We are planning to occupy our new church at Roseboro on Easter Sunday."

A Bethel Sunday School report of 1928 says that, "We have moved into our new Sunday School rooms and the Sunday School is improving some."

The old wooden parsonage at Roseboro was burned in 1932. A building committee appointed in the spring of 1933 decided that the new parsonage was to be built on Roseboro church property. Meeting again in July of that year they apportioned donations from the various churches on the charge

as follows: Bethel Church to furnish the brick, Andrew's Chapel to furnish the sand and such labour as could be secured, Hall's Church to furnish 10,000 feet of lumber and Beulah (not represented) was to report at the next quarterly meeting. With the one thousand dollars on hand, it was decided to go to work at once on the building. Later, the parsonage trustees were authorized to trade the old parsonage lot to the Roseboro Milling Company for building material or to sell it for cash.

In April, 1934 the pastor, A. L. Thompson, reported that "our new parsonage is nearing completion. We are hopeful for the work." Again, on August 5, 1934 he reported that "some phases of our work during this quarter reveal some progress in spiritual things. Church attendance in some quarters has been disappointing during the heat of the summer days. We are reminded sometimes of the slight hold our Master has upon our lives because we constantly refuse to give Him complete charge of ourselves." But then, in a much different vein, he continues, "It was during this quarter that the pastor was happily married and the hearty and beautiful reception given him and his bride will long be remembered. The sacrifice and loyalty of our people in making possible one of the most beautiful and adequate parsonage homes in the North Carolina Conference is a sign of their devotion to the Master's work. The building has been completed and beautifully furnished."

The year 1934 witnessed the long-desired

dedication of the Roseboro church, named - like its two predecessors - Bethel. It was dedicated on October 21. Bishop Paul B. Kern was in charge and as Mr. Thompson wrote in his Pastor's Report, "The dedication of Bethel Church today has marked an advance in our work here. Under the inspiration of that great sermon by Bishop Paul B. Kern and under the inspiration of the Holy Spirit we go forward, dedicating ourselves anew to the Master's service."

The depression of the '30's caught the local congregation with a large church nearly finished - and so it remained, until 1947, when the Rev. Dan Sharpe, then pastor, reported that "we have done a lot of work on the Bethel Church, pouring walks, waterproofing walls and pouring a cement floor in the basement."

Kermit Wheeler, the next pastor, wrote in 1948 that "The Roseboro congregation is looking forward to having a new organ installed in the church soon. And, plans are in the making for a new heating plant." Later, he adds that "the Roseboro church is showing a great deal of pride and interest in their sanctuary. The sanctuary has been renovated and some additions and changes made which is truly a great improvement. A Hammond organ has been installed, a gift of Mrs. N. B. Hill. Mrs. Elbert Owen has given chimes and an amplifying system to the church. Other gifts, too numerous to mention in this report have also been given. Dr. W. P. Starling and Mr. Ab Harris are responsible for the painting of the sanctuary."

The Rev. Paul Edwards followed Mr. Wheeler,

and at his suggestion, a group of women was organized into an Altar Guild to tend to the sanctuary and prepare the church for services. This group has been responsible for accumulating the lovely set of altar paraments now in use in the church.

Just before Conference of 1954, the congregation of the Roseboro Methodist Church took a tremendous step forward. They decided to become a station church, holding Divine service each Sunday. Hall's Church helped them to this decision by electing to join itself to another charge and build a parsonage for its resident pastor. Accordingly, they sold their interest in the Roseboro parsonage for two thousand, five hundred dollars. Andrew's Chapel elected to stay with Roseboro, but in this year, 1956, they too became part of a new charge and Roseboro now stands alone, a true station church.

And so, with a thankful heart we look back-across the years and decades to the pioneers of Methodism in this region; we follow, through the pages of this little sketch, the hard, arduous struggle they made to achieve what we enjoy today, and we pledge ourselves, with God's held, to a second hundred years far better than the first.

"O God of Bethel, by whose hand,
Thy people are fed,
Who thru this weary pilgrimage
Hast all our fathers led,

Our vows, our prayers, we now present
Before thy throne of grace.
God of our fathers, be the God
Of their succeeding race."

PREACHERS SERVING BETHEL METHODIST CHURCH

At Bethel Academy, 1829 - 1836

William M. Schoolfield, 1829
 James W. Bell, 1830
 John G. Carter, 1831
 H. D. Wood, 1831
 Joseph Davidson, 1832 - 1833
 Benjamin N. Barnes, 1834
 William M. Jordan, 1835

At Pleasant Union, 1836 - 1855

William M. Walsh, 1836
 John T. St. Clair, 1837
 Chappel Fetherson, 1838
 William J. McMasters, 1839
 (No preacher on charge in 1840)
 Henry Grey, 1841
 Daniel Culbreath, 1842, 1843, 1844
 Charles P. Jones, 1845
 C. K. Parker, 1845
 Thompson Garrand, 1846
 William M. Walsh, 1847, 1848
 William J. Duvall, 1849
 E. L. Perkins, 1850
 Jeremiah Johnson, 1851, 1852
 Charles P. Jones, 1853, 1854
 William M. Walsh, 1855

Bethel- 1856 - 1909

Joseph B. Martin, 1856 - 1857
 Moses J. Hunt, 1858
 Paul J. Carroway, 1859 - 1860
 H. H. Gibbons, 1861 - 1862
 William H. Barnes, 1863
 Wesley M. Robey, 1864 - 1865
 Jeffrey H. Robbins, 1866

At "old" Bethel, 1856 - 1909

T. J. Gattis, 1867 (new Cokesbury circuit)
 T. J. Gattis, 1868
 C. Plyler, 1869
 Love Culbreth, 1869, licensed Elder
 J. D. Buie, 1870
 J. B. Bailey, 1872 - 1873
 James Mahoney, 1874
 Thomas W. Smith, 1875
 M. W. Boyles, 1876
 F. A. Bishop, 1877
 G. W. Hardison, 1878
 F. H. Bishop, 1880
 J. C. Crisp, 1881
 (No record 1882 - 1886)
 M. V. Sherril, 1887
 D. A. Futrelle, 1888
 J. E. Bristoe, 1888 - 1889
 Daniel Reid, 1890
 A. J. Parker, 1891
 J. W. Martin, 1892 - 1894
 B. B. Culbreth, 1895
 R. A. Bruton, 1896 - 1897
 C. E. Sell, 1897
 L. O. Wyche, 1898
 J. C. Crisp, 1899 - 1900
 D. A. Futrelle, 1900 - 1901
 B. B. Holder, 1902 - 1904
 D. A. Watkins, 1905 - 1906
 J. E. Buie, 1907
 L. B. Pattishall, 1908

At "new" Bethel, Roseboro, 1909 - 1927

N. H. Guyton, 1909 - 1910

J. W. Hoyle, 1911 1912
 L. E. Sawyer, 1913 - 1914
 H. E. Lance, 1915 - 1918
 R. F. Mums, 1919 - 1921
 J. A. Thorpe, 1922 - 1924
 R. B. John, 1924 - 1925
 E. L. Hill, 1926 - 1929

At Roseboro Methodist Church, formerly Bethel.
 1927 - date of building.

E. L. Hill, 1926 - 1929
 C. A. Johnson, 1930 - 1932
 A. L. Thompson, 1932 - 1936
 N. P. Edens, 1936 - 1938
 Neill B. Johnson, 1938 - 1939
 C. S. Hubbard, 1939 - 1945
 D. M. Sharpe, 1945 - 1947
 Kermit R. Wheeler, 1947 - 1950
 J. Paul Edwards, 1950 - 1955
 E. E. Whitley, 1955 -

Local Men Who Entered The Ministry

1795 - Francis Parker
 1841 - Miles Owen
 Love Culbreth
 1843 - Daniel Parker
 1844 - Daniel Culbreth
 1845 - John Owen
 1860 - B. B. Culbreth
 1875 - Owen Spell
 W. J. Underwood

Material used in compiling this sketch of early Church history of the Bethel congregation, now the Roseboro Methodist Church, came from the following sources:

Church Record Book, belonging to Andrew's Chapel. This book was compiled by Miles Owen, pastor of the Church, in 1867, and embraces the period from 1809-1867. This record is incomplete in part.

Quarterly Conference Record of Pleasant Union and Old Bethel Church:
Lent me by Aunt Bill Culbreth, widow of the late Daniel Webster Culbreth.

Quarterly Conference records, in the possession of Roseboro Methodist Church. Missing are the records from 1832 - 1886.

Personal recollections of Aunt Bill Culbreth, who joined the Church at Old Bethel at the age of fourteen.

Katharine S. Melvin.

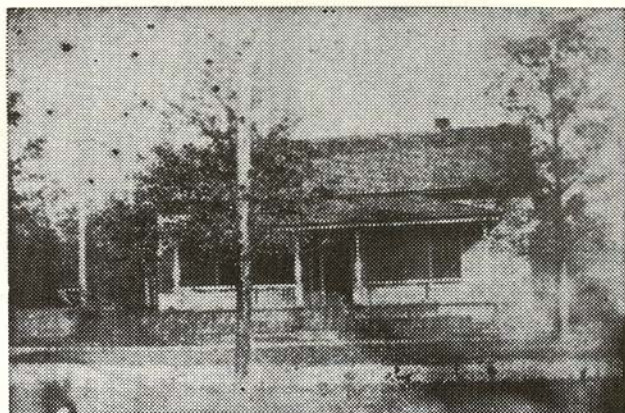
CENTENNIAL AND HOMECOMING
COMMITTEE

Mrs. B. L. Fisher, Chairman.
Mr. Duncan Herring
Mr. Amos Butler
Mr. H. J. Carr
Mrs. P. J. Melvin

INVITATION COMMITTEE

Mrs. Blanche Smith, Chairman.
Mrs. H. J. Carr
Rev. E. E. Whitley
Mrs. Tom Bryan

DINNER ARRANGEMENTS - Men's Class.
FOOD - Fidelis & Wheeler Classes
SALE - Church History - M. Y. F.



**Bethel Methodist Parsonage
Burned 1932**

Located on site of present Perry Patterson home, next to Community Building.

At the Fourth Quarterly Conference, November, 1932, a committee was appointed to provide home for preacher in charge and to submit recommendations for building a parsonage.



Built 1933 - 1934

First pastor to occupy this new parsonage was the Rev. A. L. Thompson, who brought his bride here in the summer of 1934.

**BUILDING COMMITTEE:
MEMBERS:**

T. I. Herring, J. C. Williams, W. A. Hobbs, D. V. Warren, J. G. Butler.