

A HISTORY OF SCOTLAND NECK UNITED METHODIST CHURCH

by

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The earliest churches in Halifax County were Anglican in origin, the same as the majority of the first settlers who migrated into this area from about 1720 on. Simple chapels for the Established Church of England were erected and maintained until the War for American Independence, at which time most of these congregations disbanded. The nearest one to Scotland Neck was Whitaker's Chapel located about seven miles east of Enfield. It passed into Methodist hands about 1776.

Whitaker's Chapel was served by the old Roanoke Circuit which was formed in 1777 as part of the Virginia Methodist Episcopal Conference. The Reverend John Dickens, who was pastor of the circuit in 1779-1781, occasionally preached in the log structure which stood on the north side of the road leading out of Enfield. Dickens married the daughter of a Halifax County family and established his home near Enfield while he preached in this area.

Dickens distinction in Methodism included, among many things, his being present at the organizing conference in Baltimore of the Methodist Episcopal Church in 1784 and suggested the name for the new denomination. Nowhere but on the Roanoke Circuit in Halifax County did he need to learn the unique contribution that these two religious movements of English origin made in the lives of the people. Naturally, for him the two names fused together into one title for the new church in America. An Englishman like Wesley and Asbury, Dickens was the guiding light for early Methodism in Halifax County. Francis Asbury himself preached at Whitaker's Chapel on at least three occasions, in 1786, 1789, and 1804, as he crisscrossed the state of North Carolina on his early journies throughout the colonies.

One of the early migrants to the county was David McKenzie Clark, a bachelor who amassed a fortune near Plymouth and bought huge tracts of land

along the Roanoke River. In 1806, at the age of thirty-four, this handsome and gracious gentleman married Marmaduke Norfleet's daughter, Louise, who was only seventeen at the time, and they established their home in Clarks-ville and named it "Albin" after the Clark ancestral home in Scotland.

That the Clarks were Episcopalian can be gathered from action David Clark took in 1822 when he joined a delegation to establish a parish at Halifax since none existed at that time in the Scotland Neck area; however, the church did not last long in Halifax at that time. Six years later his beloved wife died, followed less than a year after by the death of Clark himself. In his will, David Clark left 376 slaves and 20,000 acres of land to his sons.¹ The eighth of the eleven children the Clarks had was also named David and it was at this point that a glorious adventure for Methodism in Scotland Neck began.

Young David was only nine years old when his mother died, so upon the death of his father the following year he was schooled in Raleigh under the care of his guardian. Then he spent eight years of further education at Boston, part of which was under the famous historian George Bancroft.

Around 1840, David Clark married a devout Methodist named Anna Marie Thorne, whose family had distinguished themselves in New York. He took his new bride to his four-thousand acre plantation on the Roanoke River. There he built a beautiful three-story plantation home of eighteen rooms and named the place "Ventosa". Later this was to become his "winter residence", for in 1846 he established a luxurious summer home called "Prospect Hill" in western Halifax County at Airlie.

On the plantation a real Southern ante-bellum way of life developed as well as a generous amount of wealth from the crops the rich soil produced.

¹Aubrey Lee Brooks, Walter Clark, Fighting Judge, Chapel Hill, 1944, p. 26.

The village of Clarksville sprang up in order to provide homes and the shops necessary for the plantation. The Clarks looked after all the needs, even the spiritual needs, of the house servants and the blacks who tended the fields by employing a young Methodist minister to preach to the Negroes. A chapel was built on the plantation for the preacher's use. Thus, contentment reigned and this way of life flourished for the Clarks and their children until the South entered into the great conflict with the North which ultimately destroyed Ventosa. In 1863, David Clark was commissioned a brigadier general in the North Carolina Militia and authorized to call on the resources of Bertie, Martin, and Washington County.² Already his eldest son, Walter, was serving with the 35th Regiment of the Army of Virginia.

In 1857, just before the war broke out and in the heyday of plantation prosperity, General David Clark sponsored the erection of a church building in Scotland Neck which was destined to remain in use for a hundred years. For a year or two preachers on the old Roanoke Circuit had been preaching at the invitation of Clark at least monthly. Of special note were Moses J. Hunt and John N. Andrews who served the circuit in 1856 and 1857.

Moses J. Hunt was born in 1824, converted at the age of seventeen, called to preach in 1849, and entered the pastoral ministry in 1856 as the assistant preacher on the Roanoke Circuit. A deacon according to Methodist ordination, Hunt was ordained elder in the Methodist Episcopal Church in 1859. He had a brilliant career in the North Carolina Conference for almost fifty years and died in Greensboro in 1901.

²Brooks, Ibid, 13.

John N. Andrews was a native of eastern North Carolina, born in 1826, and was serving another Methodist appointment in Halifax County in 1885 when he died at fifty-nine years of age.

On November 10, 1857, Ely C. Biggs (1831-1894), one of the first town commissioners, gave over two acres of land lying along the main road leading from Greenwood to Clarksville to Thomas Harris, David Clark, and William G. Biggs and their successors for fifteen dollars "that they shall erect a house or a place of worship for the use of the members of the Methodist Episcopal Church, South."³ These two communities were a mile apart and little habitation was in between until ten years later when a town named Scotland Neck was laid out and chartered. The church was immediately erected on this site and may be found plotted on the first town map drawn in 1867.

The church building was wooden framed and weatherboarded with an impressive steeple towering above so that it was noted as perhaps the best and handsomest in eastern North Carolina. "Beulah" was the name given to the building built in 1858 during the ministry of H. T. Hudson and T. W. Moore who were the pastors on the Roanoke Circuit that year. The new structure was dedicated in 1859 by the Rev. Dr. C. F. Deems who was presiding elder of the Wilmington District. The Rev. John Andrews who was now an agent for the Normal College was invited to be present at the dedication indicating that his was largely the pastoral leadership that got Methodism located in Scotland Neck. The Rev. Ira T. Wyche who served the circuit later in 1872 and 1873 was presiding elder of the Washington District and had oversight of all of the churches and 703 white and 68 colored members in the Roanoke Circuit.

³ Biggs, Deed, page 401, book 34, Halifax County Registry.

Little is known of the history of the new church during the next twenty-five years, but we do know that many changes took place in the land. The most tremendous catastrophe was the War Between the States which brought a change to the customary way of life in the Roanoke Valley as well as the entire South. Ventosa was overrun, the lovely plantation house burned, but the proud wooden church by the frog pond between two small villages was out of the way and was spared.

The Washington District

That twenty-five year period saw the churches as a part of the Washington District except in 1867 when the Roanoke District was established for only one year. Eight different pastors served the Roanoke Circuit, the Halifax Circuit, and the East Halifax Circuit wherein the small cluster of churches around Scotland Neck were located.

The 1866 Conference meeting at Fayetteville was held in the most disorganized year the South had ever known. No appointments were recorded from that Conference but N. A. H. Caddin who had served the Roanoke Circuit from 1862 until then turned in his credentials at Fayetteville that year and took no more appointments which necessitated a change in pastors on the circuit. It is no surprise that the membership had gained only eighteen members during that four-year period. J. P. Simpson was assigned to the Roanoke Circuit in the new Roanoke District in 1867 with the care of 641 white members.

The following year the district was renamed Washington as it had formerly been, and W. C. Gannon took over as pastor remaining there for four years. This began a period of rapid growth in the membership of the circuit. When Ira T. Wyche was appointed pastor in 1872 there were 746 members and five local preachers. Wyche, who was presiding elder at the dedication of

the Scotland Neck church, was a native of Virginia and married Miss Martha Pierce of Halifax County. Two years prior to his appointment on the Roanoke Circuit he was agent for the American Bible Society in addition to his work of traveling the circuits. He died at LaGrange in 1880. Although he served only two years, he left behind 771 members on the roll and was succeeded by Robert O. Burton for what was his second term on the Roanoke Circuit.

Robert Oswald Burton was born in 1811 near Lynchburg, Virginia, and educated at West Point Military Academy. In 1842, he married Elizabeth H. Joyner, daughter of Col. Andrew Joyner who lived near Roanoke Rapids. Col. Joyner was president of the Roanoke Navigation Company and also of the Seaboard and Roanoke Railroad, and for many years a member of the Senate of North Carolina.⁴ His second marriage was to Miss Mary Pearson in 1858. One of our greatest preachers, Burton is identified with the Roanoke Circuit from 1849 through 1854 and again in 1874 through 1876. For seven appointments he presided over districts, two of which were the supervision of Negro work in the church. Burton also served as agent for Randolph Macon College during a brief time he was in the Virginia Conference, but he was back on the Roanoke Circuit again from 1879 until 1881. During the war he distinguished himself as chaplain working with the local troops near Garysburg in 1864, but his eternal reward came on December 17, 1891, when at eighty years of age he died at his home in Halifax County.

In 1876 the Roanoke Circuit reported 900 white, 3 colored, and 6 local preachers in its total membership, the largest of any circuit in the Washington District. This represented an increase of 168 persons since Wyche's

⁴ W. C. Allen, History of Halifax County, p. 91.

term expired in 1873, resulting in five new circuits being organized in 1877, clearly the largest gains the circuit experienced during this twenty-five year period.

The reader will remember it was during this period that the town of Scotland Neck was laid out by John Hyman and chartered by an act of incorporation dated February 21, 1867. John Nichols, Ely C. Biggs, and N. B. Josey were the first commissioners. In addition to the Methodist Church building only the old Pittman house, which burned in 1889, stood within the town limits.⁵ The post office for the area was at Greenwood. Most of the largest houses were in two villages and a slight depression in the terrain between provided a marshy pond right behind where the church stood causing the road to curve away from a straight line between the two villages. It was later that Main Street was developed with its two parallel lanes and a lovely line of elm trees. The Baptist Church built its second structure in 1881 at Church and 10th Streets. The Episcopal Church was built just north of town about 1855.

One of the new circuits formed in 1877 was named Halifax and was organized to include seven churches, 299 white, one colored member, and three local preachers. One of these seven was the church at Scotland Neck. Joseph W. Wheeler, a sympathetic pastor and great Christian character, was pastor for this first year. Burton took the Littleton Circuit, another new one, and the following year that circuit was named Roanoke once more.

The next year Alexander R. Raven was pastor of the Halifax Circuit. Raven was a native of eastern North Carolina, only forty years old, and a

⁵ Scotland Neck Commonwealth, "A History of Scotland Neck", August 5, 1932.

strong evangelistic preacher when he came on the circuit. As a result, the membership grew to the point that when the Conference met at Charlotte at the close of 1878 the Halifax Circuit was again divided. One of Raven's accomplishments during his ministry was to create the first periodical in Southern Methodism, the Southern Methodist Herald, a publication devoted to missions. He died in 1901 and was buried at Mt. Olive.

The new circuit separated from the Halifax Circuit was called East Halifax. It was composed of Scotland Neck, Palmyra, and one other church for a total of 41 members. C. M. Cook was sent to the circuit as a supply pastor. Out of a salary of \$200, only \$69 was paid, but Cook remained on the circuit for two additional years. In 1881, he reported 59 members and \$150 of his \$200 salary paid.

Before moving on it must be mentioned that a meeting of the Methodist Protestant type was in progress only five miles south of Scotland Neck. In January of 1869, Roseneath M. P. Church was taken into the Roanoke Circuit of that denomination along with Whitaker's Chapel, Bradford's Church, and Enfield M. P. Church. Roseneath is listed in the Minutes as "new" in 1871 and a value of \$400 was placed on the building ten years later. The earliest active families were the Bradleys, Simmons, Stricklands, and Etheridges. These two denominations coexisted in Halifax County until 1939 when they were united into The Methodist Church through a national merger. In 1944, the Roseneath property was sold and the proceeds went into the other churches on the Scotland Neck Circuit.

The Warrenton District

When the appointments were made for 1881 a major change was made. The Warrenton District was organized for the first time and J. E. Mann,

who had been presiding elder of the Washington District, was placed in charge for one year. Next, William Closs presided for most of one year and died in office. He was succeeded by D. R. Bruton in 1883 who was known as "one of the best preachers in the Conference." There were twelve charges in the Warrenton District.

The first pastor to serve the East Halifax Circuit under the Warrenton District was C. M. Cook during the final year of his three-year appointment. In 1882 a new pastor, W. J. Crowson, served a one-year term preaching at the Scotland Neck church on the second and fourth Sundays each month. This was the same year that The Commonwealth was founded by Capt. W. A. Kitchin. D. E. Stainback was editor that first year succeeded by E. E. Hilliard, master of the Vine Hill Academy upon Ragsdale's resignation. This early newspaper is a valuable source of news of the churches of the community.

The little town of Scotland Neck was growing by now. Lots had been purchased and houses were built. A branch of the old Wilmington and Weldon Railroad made its way to the new community that year and caused business to thrive. Farm produce from the southeastern area of Halifax County now had a reliable outlet enhancing the future for the agriculture area. A telegraph line was extended from Halifax to Scotland Neck.

The year 1882 is important to the Scotland Neck Church as the year plans were made to name it in the Conference Minutes as a mission appointment for the first time. There were only two churches in the assignment, Scotland Neck and Palmyra which cannot date its origin, but was the oldest of the two. Both together recorded forty-one members in the church and sixty in the Sunday school. Charles W. Byrd was the pastor serving only one year at a salary of \$300 of which only \$222 was paid. His address was listed as Scotland Neck although it is not likely there was a parsonage there at this early date.

Another church was added in 1884 but the record does not identify the name of this church. The Reverend William B. North, a native of York County, South Carolina, and brother of the beloved Dr. Harry North, was appointed pastor as his first ministerial appointment at twenty-three years of age. He moved to Scotland Neck and lived there that one year out of the ten he served in the North Carolina Conference before moving to Missouri.

While in Chapel Hill in 1889, at only twenty-eight, he occupied temporarily the chair of mental and moral philosophy in the University. About the same time he received the degree of doctor of philosophy. Delegate to many General Conferences, trustee of Greensboro College, and member of international committees, Dr. W. B. North was a scholar as well as an outstanding minister and completed his ministry back in the North State where he died in the parsonage at Edenton in 1931 just one year before his brother, Dr. Harry North, who was also a Methodist minister.

In 1885, William Walter Rose, a native of Warren County, answered the call of God to the ministry and joined the North Carolina Conference at its session at Wilmington. Immediately he was assigned to the "Hobgood Mission" as his first appointment with his residence at Palmyra. Out of his stated salary of \$350 only \$242 was collected and paid. Four churches were now on the circuit and these were probably Williams Chapel, Hobgood, Palmyra, and Scotland Neck, with a combined membership of 118 in the churches and 100 in the Sunday schools. That same year he was married to Mary Jordan of his native county whose untimely illness and death only nine years later curtailed the dedicated minister's work. He remained on the Hobgood Mission only one year.

The next year the name Scotland Neck Mission was returned to the circuit and the new pastor, the Reverend Joseph G. Nelson set up his

residence at Scotland Neck although as yet there was no parsonage provided the minister. The circuit had 125 church members and received a subsidy of \$204 from the Board of Missions of the Conference. The youthful minister from Iredell County was only twenty-three years old when he began preaching at Scotland Neck but he died six years later, in 1892, and was buried in the Methodist churchyard at Hobgood. It was believed that he had contracted tuberculosis.

Theodore Pickett Bonner was the next minister of the four-circuit churches and in this manner he had the singular distinction of being assigned to Scotland Neck twice. It is indicated that he served only one year, 1887, but he returned again in 1903 to serve another year. Bonner was a graduate of Trinity College. His early ministry was interrupted twice, once to help out his family during the illness of his father, and again to serve in the legislature as a representative of his native Hyde County. In 1886 he was united in marriage to Miss Emma Miriam Parker of Halifax County and preached on the Scotland Neck Mission circuit in 1887. Bonner died in 1920 at Hickory.

In December of 1887 the Annual Conference meeting in Fayetteville made some changes in the circuits in the Warrenton District. One that affected the Scotland Neck Church for the next five years was to absorb the four satellite churches of the area into the huge Halifax Circuit which already contained five churches. This boosted the membership of the circuit to 367 and the salary to \$1,025 although only \$605 was paid. The nine churches were placed in the hands of B. B. Holder who stayed with the work only one year and turned it over to Z. T. Harrison, a thirty-nine year old native of Rockingham, who preached throughout the circuit for two years.

Zachariah Harrison had just recently married Mary C. Johnson of Nash County while serving on the Nashville Circuit. A widower with four children, he had been only nine months old himself when his father died. He was a good preacher, kind friend, and a loving and tender father. He bore sickness early in life and once again later in life until in 1904 he laid down his tasks and went to be with the Lord. One unusual distinction Harrison had was his initial relationship with the Methodist Protestant movement which lasted nearly a decade.

There were six churches on the Halifax Circuit in 1891 when W. L. Grissom received the appointment next at a salary of \$700. Although Grissom remained only two years, the record shows that he added over 200 members to the churches. After his first year one church was removed due to the resignation of circuits to create the new Wilson District which lasted only until 1895. Grissom was a great church historian and prepared two volumes of North Carolina Methodism. The first volume was published in 1905 entitled, History of Methodism in North Carolina from 1772 to the Present Time, but unfortunately the manuscript and notes for the second volume was destroyed by fire before it was printed. Grissom may also have had something to do with the fact that in 1893 the North Carolina Conference Historical Society was organized but, that same year, he left the Halifax Circuit's 241 members, and even the North Carolina Conference, and moved to Concord in the Western North Carolina Conference.⁶ E. H. Davis assumed the pastorate of the five churches and, like many others, remained on the Halifax Circuit only one year.

⁶ The Western North Carolina Conference was authorized by the General Conference in 1890 and separated from the North Carolina Conference in 1889.

Charles O. Durant⁷ a young man of only thirty-five, and a husband for only three years, came in 1894 with his wife to serve the 256 tender souls of the Halifax Circuit. O. K. Taylor was lay delegate to the Conference meeting in December at Durham and is the first named delegate in the printed Journals of the Conference to attend from Scotland Neck. The Wilson District was dissolved at the end of that year, Durant was moved to Currituck, and H. M. Jackson was appointed in charge of the five churches named the Scotland Neck Circuit.

W. S. Black came from the office of superintendent of the Oxford Orphanage to become presiding elder of the Warrenton District, replacing S. D. Adams, and made his residence in Littleton. Unfortunately, he lived less than two years before he died at the age of sixty-one and is buried at Littleton.

J. R. Sawyer followed Jackson, the fourth preacher in succession who came to Halifax County and stayed only one year. Whether this was because there was no parsonage for the Scotland Neck Circuit, or because the salary was only \$350, all of which was never fully paid, is not known; however, Sawyer made it one of his objectives to get a parsonage. The house that was provided was valued at \$1,000 and may have been on Church Street in Scotland Neck, but this is not certain. Neither is it certain which were the five churches of the circuit, but it may be assumed that one was the Scotland Neck church. The land the Palmyra church stood on was not deeded so there is no record of the date of its origin. A Williams Chapel is named in Francis Asbury's Journal⁸ with a visit by the bishop on January 29, 1809,

⁷ Sometimes spelled DuRant.

⁸ Francis Asbury, The Journals and Letters of Francis Asbury, Edited by Elmer T. Clark, J. Manning Potts and Jacob S. Payton, Volume II. p. 591.

but this reference cannot be authenticated as the present church in Martin County. The deed to that property is dated 1832. A church at Hobgood was organized prior to purchasing property for the construction of a building and land for that purpose was deeded to the trustees in 1901. By that year Hobgood was a circuit with four churches and Scotland Neck was a station appointment. All of this same time Roseneath was part of the Methodist Protestant Conference.

When Sawyer left Scotland Neck in 1896 he was assigned as pastor of the Rich Square Circuit which was organized that same year with four churches. The church building in Rich Square had just been built and Sawyer was the first pastor for the new church. A twenty-seven year old preacher from Jackson, Rufus Bradley, came to the Scotland Neck Circuit of 153 members.

Rufus Bradley was better educated than the average circuit preacher. He had been a student at the University of North Carolina and was a graduate of Trinity College. He became known for his accurate records and painstaking care and concern. For this reason, he served the Conference for sixteen years as its statistical secretary. Those two years, 1897 and 1898, the circuit felt the gentle touch of his faith and enjoyed the loving ministry of this good man.

Scotland Neck Station

The next fifteen years were important ones for Scotland Neck. Not only was the town growing, the economy improving, and outlets for farm produce more available, but the church reflected these better times and reached a plateau of development never heretofore obtained. This new era was marked by the Conference meeting at Elizabeth City in 1898 making Scotland Neck a station appointment. For these next fifteen years the church enjoyed having

its own minister and it responded by sometimes gaining more members, raising larger sums of money, improving its facilities and organizing auxiliary groups. The circuit at Hobgood absorbed the other churches that had been on the Scotland Neck Circuit.

Oliver Ryder came to Scotland Neck as its first station pastor. Where he came from cannot be traced nor where he went after his three-year term as Methodist minister in the growing town, for he was not a member of the Conference, but he was the first preacher in twenty years to stay that long and he had a net gain of twenty members during his successful pastorate. The salary was set at \$270 for a membership of 106 in the church and 104 in the Sunday School. An Epworth League boasted 75 members. The same wooden frame building Gen. David Clark had built faced Church Street and was valued at \$1,800.

J. C. Jones followed Ryder in 1902 and remained only one year followed by T. P. Bonner, 54 years of age, for his second term at Scotland Neck. No church records exist today to tell of their accomplishments. At the end of 1903 Bonner had received only \$164 of his \$300 salary, only 95 members were left in the church and 83 in the Sunday School. The Conference Board of Missions was assisting the station appointment by \$400. Those people who possibly thought what the church needed was a young enthusiastic preacher were to have their wishes met when the Conference met in the fall of 1903.

The opportunity and the need met in Joseph Edgar Holden, born in 1869, graduated from Trinity College in 1900, shortly thereafter married to a Virginian and assigned to Scotland Neck in 1903. Holden was an ambitious, energetic, exceptional preacher. A reader of books and writer of poems, he stayed with the church to become the first four-year preacher in over thirty

years and only the third in the history of the church. He loved the out of doors but he loved people even more, knowing how to put them to work especially the young men who he called his "Beavers". During most of his later ministry, he served North Carolina Methodism as secretary of the Conference Extension Board.

Outstanding improvements were taking place in Scotland Neck during his pastorate. The graded public school was organized and built in 1904. About the same time the town began manufacturing and selling electric power and the telephone system was started. Holden had the parsonage renovated in 1905 to boost its reported value from \$750 to \$1,500. Then the old gallery in the church was torn out, possibly making additional space to accommodate the increased attendance. People throughout the community helped with this project. The church membership expanded to 139 and enrollment in Sunday school increased to 150. His salary was increased each year and either paid in full or oversubscribed. For the first time, the church raised over \$1,000 for all purposes in 1907, the last year of Holden's four-year pastorate. Finally, a "juvenile women's missionary society" was organized and reported 48 members. This was a growing period in the history of Scotland Neck as well as in the Methodist Church.

There were only three station appointments in the entire Warrenton District at that time and Scotland Neck was one of those. The congregation was encouraged by what was happening internally plus the fact that the Board of Missions annually supplemented the money the people raised. In 1905 and 1906 this supplement amounted to \$400 each year. Mrs. J. W. Allsbrook, Mrs. G. E. Pendleton, and Mrs. J. W. Landen joined the church during the Holden era.

During the next six years there were three different pastors at Scotland Neck and each was approximately the same age. In 1907 Holden was assigned to Enfield and was followed here by Charles A. Jones who was also thirty-eight years old. The next two pastors were only one year older and three years younger. This represented the end of another era for in 1913 the church was placed on a three point circuit.

Jones was born in Moore County and educated for the ministry at Elon College and through correspondence courses. He had been a member of the Conference since 1903 and was serving at Ahsokie in 1907 when the Conference moved him to Scotland Neck. His first year on the work marked a major height in the development of the church. The young preacher had already gained quite a reputation as an evangelist and baptized twenty-five adults the first year raising the membership to 176 and the Sunday school enrollment to 229. During his pastorate new furnishings were placed in the church and two rooms were added to the building for classroom space, the first addition for educational purposes. A Women's Foreign Missionary Society was organized reporting thirty-seven members and fifty-six members were in the Junior Society. The salary set at \$400 was paid in full and raised \$100 for Jones' second year at the church. The church was valued at \$5,000 and the parsonage at \$1,200.

On September 19, 1909 the beloved presiding elder of the Warrenton District, W. S. Rone, died in office. He had served seventeen years in the pastorate and seventeen years in district appointments. He was replaced by J. E. Underwood and Jones continued his work at Scotland Neck with Jesse B. Aiken added as a local preacher to assist the pastor.

By 1910 the church showed signs of weakening. Declines were posted in the membership of the church as well as the women's work and Jones moved to

Belhaven when the Conference met at Elizabeth City. James A. Dailey, who was only a year older and had been at East Durham, was assigned to Scotland Neck to remain there only one year. Aiken continued to serve as a local preacher assisting Dailey where he could. Church membership had fallen to 144 and there being no prospects for recovery Dailey moved to Hamlet.

The new preacher was Norman C. Yearby from Roxboro who was four years younger than Dailey and had joined the Conference only eleven years before coming to Scotland Neck. He had also married in 1900. Like his predecessor, Yearby was also a good pastor and a member of several Conference boards. The salary was set at \$600 and paid in full. There was no women's work reported but the Sunday school boasted 221 members which was an increase over the previous two years. C. N. Malone who was the same age as the pastor was superintendent of the Sunday school. The parsonage must have been renovated in this period for its value was reported at \$2,500, twice its appraisal in 1910. While this was a rather prosperous period for the rural economy it didn't seem to show in the life of the church. All apportionments were paid in full but the total money received amounted to \$1,433, and the missionary support had to be increased to \$350, the largest apportionment in the district. J. B. Aiken ceased to function as local preacher. Some changes were destined to be made and these took place in December at Oxford when the Annual Conference met.

Scotland Neck Circuit

Louis T. Singleton, a thirty-six year old native of Roper who had been in Enfield was assigned to the Scotland Neck church in 1913. R. H. Willis was the new presiding elder on the Warrenton District. The difference in the appointment this time is that Scotland Neck was made a circuit appointment

along with Palmyra and Hobgood. Marvin Hester who had been at Hobgood was assigned to Manteo and vacated the parsonage. It was a three point circuit with two parsonages and Singleton selected Scotland Neck as the place to live with his wife and child. This was taken as a drop in prestige to return to circuit status and the finances suffered accordingly. Only \$699 of the \$775 salary was paid and all the other apportionments also came out short. Even the missionary assistance was reduced to two hundred dollars. Things were not very promising at that time.

In his second year on the circuit Singleton rallied the people to build the church membership up to 202 from the 183 recorded when he came; Sunday school enrollment climbed to 299. This may have been due to the fact that in 1914 a Sunday school was organized at Palmyra with Mrs. B. B. Everett as superintendent. Still there was no organized women's work.

The next year the superintendents were C. N. Malone in Scotland Neck, W. H. Newell in Palmyra, and C. S. Powell at Hobgood. The churches lost members but the Sunday school gained some. Although the missionary appropriation was reduced to \$150, the total money raised for all purposes exceeded \$2,000.

The pastor and presiding elder both moved in 1916. Singleton went to Elm City and Francis B. McCall who had been at Mt. Olive came to Scotland Neck. L. E. Thompson took over the district fresh from a term on the Wilmington District.

McCall came from a strong Christian family in Scotland County where he was born in 1858. Perhaps his maturity encouraged the people who had raised the salary to \$850 for they responded well to the change. His brother was a preacher, his sister was the wife of one of the preachers, and McCall was known among his peers as "one of our truest and best men". He was married to his second wife when they lived in Scotland Neck that one year.

Again there was a change for the church in 1917. McCall left the place vacant for Marvin Y. Self who came from the town of Warrenton. The new preacher was only thirty-six and well trained, having been a graduate of Trinity College. Incidentally, M. Y. Self retired in 1953 and made his home in Halifax County at Littleton where he died in 1967.

It was 1918 when the big drive to organize Epworth Leagues was made but no church on the circuit reported a league when the Conference met at Goldsboro. The preacher's salary of \$1,050 was paid in full and a special offering of \$5,433 was received for the Methodist Orphanage. The conference thanked L. J. Baker of Palmyra for giving five thousand dollars of that amount. The churches had 208 members and the Sunday school had 182 so even with the financial prosperity at the war's end the enrollment in each case remained practically unchanged.

The big drive in the general church in 1918 was the Centenary Fund to help erase the ravages left by the war. This circuit with about two hundred members raised \$1,278 for this cause and \$1,000 more the following year. Its response was better than for most of the churches in the district.

The year 1919, when streets were just beginning to be paved in Scotland Neck, marked the last for Marvin Self. He had served the circuit during the terrible years of the flu epidemic. The church had declined in membership but the Sunday school had grown in spite of the fact that the school at Palmyra was now closed. At the midpoint of this three year period, the Board of Church Extension provided \$2,000 to improve the property which by 1919 was appraised at \$9,000 for the three churches and \$7,000 for both parsonages. In November of that year Marvin Self moved to Norlina.

Whether for good or bad, the circuit was assigned a sixty-nine year old man who was number five in seniority among the ministers of the Conference. He had spent the first year of his ministry as president of Marvin College

in Kansas. Since 1877 until the time of his death in 1930 he had served Methodism for fifty-three years.

A native of Randolph County, Nereus E. Coltrane was educated at Trinity College and married one of his professor's daughters. He was not a great preacher but a good preacher; he never had long pastorates but was a valuable man; he never held a high position but was regarded highly by his brethren who elected him a delegate to a General Conference. For him the Board of Missions raised its supplement to \$300 followed by \$500 his second and final year during which the church continued to decline but the Sunday school grew. The time was ripe now for a young ambitious pastor to come on the scene as the town of Scotland Neck was gradually pulling out of the post-war slump.

The Weldon District

The 1921 Conference changed the headquarters of the district from Warrenton to Weldon and assigned S. E. Mercer as presiding elder. Edgar L. Hillman, a native of Mississippi, took his first appointment in the Conference at the Scotland Neck Circuit. He was a graduate of Millsaps College, Emory University, educated further at Edinburgh, and single when he moved into the Scotland Neck Hotel while the parsonage was being renovated. During his stay he was married to Miss Estelle Warlick and afterward became an outstanding leader in North Carolina Methodism, a world traveler, delegate to many conferences, an advocate of Christian education, speaker at many colleges and generally a beloved pastor everywhere he went. Hillman, a wise and able administrator, died at 74 years of age in Durham in 1964 and was survived by his wife and two children.

Hillman found two Sunday schools on the circuit with 193 members and three churches valued at \$9,800 with 144 members. Both parsonages were

together valued at \$7,000 and there was no organized women's work or youth work. The Board of Missions appropriated \$500 to support the \$1,500 pastor's salary.

During Hillman's first year fifty persons joined the churches and over half that many the second year. Nearly thirty more joined during the third year and at the end of his pastorate there were 279 members reported. The Sunday school grew from 193 in two schools to 357 in three schools. The pastor was appointed secretary of the Conference Board of Epworth League and finally succeeded in establishing a unit at Scotland Neck. The women's work was also established. No records exist to name the leaders but twenty-five women were reported as members in 1922.

Ordained an elder in 1924, Hillman remained on the circuit one more year during which \$2,300 was paid on his \$2,000 salary and over \$4,000 was raised for all purposes. Then he moved to Red Springs and Harris L. Hendricks who had been at Lillington for two years came to Scotland Neck.

Hendricks had been serving his home Conference in North Georgia until 1923. He had a wife and three children, was a kind, sympathetic, patient, understanding pastor and a prince of preachers. Unfortunately, he stayed on the circuit only one year and moved to Durham.

Among the three churches of the circuit Scotland Neck reported 202 members in the church valued at \$7,000, 150 in the Sunday school, 18 in the Women's Missionary Society and 30 in the Epworth League. The churches by now were self-supporting.

Following Hendricks, Walter C. Benson, a lawyer whose call to the ministry came in the midst of his practice at Wilmington, was assigned to the Scotland Neck Circuit in 1926 which now included Williams Chapel in Martin County. The thirty-eight year old pastor served four churches with 359 members for two years but little change was shown on the record except that some of the

statistics were reduced. For instance, the women's work showed only 15 members, the Sunday school reported 100, the Epworth League 16, but church membership grew to 209 at the Scotland Neck Church.

Benson loved people and was outgoing with his friendliness; however, he served only small to medium-sized appointments until his retirement at Wallace where he died in 1965.

Dr. W. S. Black had died in 1887 while he was presiding elder of the Warrenton District. That same year Benson H. Black joined the North Carolina Conference so that by the time of his retirement in 1941 father and son spanned ninety years of service. Benson served many of the marginal circuit churches in the seventeen charges he was assigned to during his ministry. Some were the best and some were discouraging. At fifty-six he was assigned to the Scotland Neck Circuit composed of Scotland Neck, Hobgood, Palmyra and Williams Chapel. His first major effort was in the Sunday school which he pushed at Scotland Neck, the strongest church on the circuit.

The three years he was on the circuit were depression years economically. They were hard on the preachers. Black's salary fell from \$2,000 to \$1,600 but only \$1,475 of that was paid in 1931. That year only four charges in the Weldon District paid their preacher's salary in full.

Himself a graduate of Trinity College and Vanderbilt University, the good pastor and humble father was devoted to his family and somehow managed to educate his five sons who deeply respected their honest father. He was living in Durham after his retirement and died in 1946.

Proposals for union of the Methodist Protestant and the Methodist Episcopal Church, South were offered at the Conference of 1931 held at Jarvis Memorial Church in Greenville with E. L. Hillman as host pastor. Black moved to the Durham Circuit and L. V. Harris was assigned to Scotland Neck. The name of the district was changed from Weldon to Rocky Mount with L. B. Jones continuing his responsibility as presiding elder.

The Rocky Mount District

Harris was thirty-two years old, a product of Duke, and had served one year as Sunday school extension secretary and five years on the Burlington Circuit when he and his family moved to Scotland Neck. He remained about eighteen months and resigned his pastorate in 1933 to become chaplain for the Civilian Conservation Corps of North Carolina. A fervent and effective pastor of the evangelistic type, Harris was also sympathetic with human need and served as chaplain during the Second World War. Upon his vacancy on the Scotland Neck Circuit, M. O. Stephenson who was a theological student home from Union Seminary was appointed to fill out Loy Harris' unexpired term. This fact makes Stephenson our oldest living former pastor.

No increases were reported at Scotland Neck those two years. Church enrollment dropped from 186 to 181 and the Sunday school fell from 130 to 109. Somehow the Women's missionary Society reported twenty members where formerly there had been twelve. F. M. Tucker was superintendent of the church school.

Timothy A. Sikes moved from Edenton in 1933 to follow Stephenson who was now taking a full-time pastorate. This seventy-three year old native of Union County with most of his experience behind him may be the oldest pastor to ever serve this circuit and he stayed only one year. Devotedly saintly and an avid reader, he loved Methodism and was a sound gospel preacher. When Sikes was transferred to Ayden he stayed there four years and retired in 1938 to make his home in Monroe and died in 1943. His experience had included newspaper work, pastorates in the Western Conference, and business manager for the Christian Advocate.

If the church thought it needed an energetic ambitious man, it found those qualities in Dwight L. Fouts who was taking his first pastorate as a young minister right out of Duke. Fouts was admitted on trial at this 1934 session of the Conference held at Washington.

He moved into the parsonage late in November and immediately went to work to apply the skills he had learned, to love the people with his winsome personality, and to be an effective Methodist minister. Sunday school was held only at Scotland Neck and Hobgood. There was a Ladies Aid Society as well as a Woman's Missionary Society and Mrs. W. W. Kitchin was president. Musette Kitchin was made counselor for the Epworth League which reported nearly twenty-five members, and in 1935 the pastor organized a cub scout pack and a boy scout troop with over fifty boys.

The program at Scotland Neck was accelerated to include vacation church school, pastor's membership training class, teacher training institutes, distribution of devotional and church literature, special outside singing groups, children's choir, and a fourth Sunday missionary program. Delegates were sent to meetings for the church at large. White Christmas was mentioned for the first time in 1937. One effective feature was to zone the town into eight areas with a leader and assistant for each area and hold weekly meetings in homes. Dr. S. E. Butler followed Tucker as superintendent of the church school and enrollment climbed from 136 to 214. The pastor reported paring the church roll of unknown persons but gained eighty new members the first two years of his four year pastorate leaving 203 on roll, the same number as when he came. In 1935 the Tuckers and Frank Cherry transferred out of the Scotland Neck Church which played host for the Rocky Mount District Conference that year

The every member canvass was employed with varying success each year and in 1935 it was reported that all financial obligations except twenty dollars were paid in full, the first year in many that the entire circuit had made this achievement. Diligent and dedicated effort was placed on stewardship and in 1937 total money raised at the Scotland Neck Church for all purposes exceeded two thousand dollars for the first time. The pastor's salary those four years ranged from \$1,550 to \$1,615.

In 1938, the year Dwight Fouts moved to Jonesboro, the assets of the circuit included four churches and furnishings valued at \$6,500, two parsonages and furnishings \$3,500, 19.3 acres of cemetery property, the "Speed Property" in Greenwood, and several bonds together worth \$5,400.

The momentum which had been generated during the past four years continued to roll with William R. Dixon who gave two years of his ministry to the circuit. He got the congregation to sell the bonds and the Speed property and build a two-story 20' x 66' wooden educational building behind the church. A building committee had been organized in 1935 and restructured in 1938 with R. L. Hardy, R. A. Phillips, W. P. Boone, Mrs. W. W. Kitchin and J. L. Shearin. Money also came in from the church at large and in 1939 the new accommodations included six classrooms, two baths, a large meeting hall, a kitchen, and a superintendent's office. The parsonage was renovated by general improvements and an apartment was planned for rental purposes.

Scouting which was still an important part of the church program got a boost when Mrs. Dixon organized a girl's scout group of forty-eight.

Some of the most important work during this period was happening out in the circuit. Williams Chapel which had been taken away in 1936 was returned in 1938. The pastor had four Duke students during the summer to work in each church. Sunday school at Palmyra was an on-and-off event but this time Claude Evans organized it with 41 members and six months later one hundred were reported. Every church had a revival, a Sunday school, and a vacation church school which alone reported 250 students. New educational facilities were planned for Williams Chapel and Palmyra and a new church for Hobgood. Dixon, however, never stayed long enough to see these plans completely materialized for in 1940 he was assigned to Ocracoke and Allen C. Lee came to Scotland Neck from St. Pauls.

The parsonage facilities were below average, the circuit load was heavy, the town was not growing, and the attitude of many people was parochial, but the Lees were generally uncomplaining and were popular in Scotland Neck. All four churches held revivals annually as a principal means of reawakening the spiritual life of the people and gaining members, but there was no such systematic program applied to stewardship and money was hard to raise out of the wartime economy. A revival held at Scotland Neck in 1944 where E. L. Hillman preached was a high point that year. At that time the pastor's salary was \$2,200.

During 1941 all of the cemetery property except one and a half acres was sold. The same year the James T. Stanfords made their home in Scotland Neck until the retired Methodist preacher who had never served a church in this town died in 1946. They lived in the former Archie McDowell home.

The fact that this four year period was during World War II put Lee's ministry in a special context. Many men were leaving their homes for the battlefield and ministers were leaving the parish for the chaplaincy. Special prayers were held in the churches for the local boys in the armed forces, especially after the European invasion. A polio epidemic in 1944 alerted the people to the dangers of disease at home. During the period from 1940 to 1944 the Sunday school at Scotland Neck showed a net gain of only one, but the church membership moved from 387 to 402, a gain that would not long be maintained. The Scotland Neck church reported 255 of this total.

With Paul H. Fields, the new preacher, the national "Crusade for Christ" was launched with a circuit quota of \$1,500 for war relief and rehabilitation. The Day of Compassion was marked by a special service and a study course was taught, the beginning of many more such emphases that would follow. No sooner had the church at Scotland Neck gotten a new coat of paint than their preacher

was off to the chaplaincy. He was replaced by Robert M. Fuqua who served the charge from June until September when he left to join the Conference in West Virginia. For about six weeks there was no resident pastor. Sunday School with W. Fred Davis as superintendent fell to 133. Church membership fell to 240. The 1945 session of the Conference held at Goldsboro brought new life into the circuit by assigning it Millard W. Warren from Garland.

Warren had joined the Conference in 1931 and was well known as a good pastor to his people. His first effort was to clear the roll of unknown members and at the end of his first year marked off 124 members, 107 of these at Scotland Neck alone. The second year he received over 100 putting 95 of them on at Scotland Neck. During 1946 he invited the former pastor, Dwight L. Fouts, back to preach a revival and had the Youth Caravan visit the church that summer. The Methodist College Advance came during his administration. A highly unrealistic quota of \$2,557 was assigned the charge of which only \$206 had been raised two years later.

The women's work was organized at Palmyra in 1947. In 1948 when the "Couples Class" was organized at Scotland Neck, a woman's society was established at Williams Chapel. Now for the first time a women's group was functioning at every church on the charge. That same year the pastor's salary was reported at \$2,800.

Perhaps one of the biggest accomplishments at Scotland Neck was a new steam heating plant which took two years to plan for and install, costing \$3,200 with another thousand dollars for the furnace room and incidentals.

During his four year pastorate Millard Warren won the hearts of the people and saw the membership grow to 256 with 462 members in the four churches. There were 212 enrolled in the Sunday School at Scotland Neck in 1949 when the Annual Conference session at Sanford moved Warren to Millbrook.

In some ways this was the continuation of the end of an era for the Scotland Neck Circuit. Johnnie D. Aycock, a young man, had formerly done supply work and was educational director at First Church in Rocky Mount for a year before being assigned pastor at Scotland Neck and Palmyra at \$2,400. Williams Chapel and Hobgood were removed from the circuit. Fred Davis had been superintendent of the church school since he replaced Dr. S. E. Butler in 1945, and in 1951 relinquished his post to Robert Waters who served in that capacity for two years.

In spite of a steady decline of enrollment in the church and Sunday school, there was talk about the need for a new educational building. An organ purchased for the church during the last year of Warren's tenure was fully paid for by 1951 and the next year building plans were presented to the congregation and pledges were secured. Aycock, who had been single when he came to Scotland Neck, married in 1952 and put into effect the first rotation plan for church stewards in 1953. During this four year period the salary had been at a minimum level and was raised only four hundred dollars. To launch out in a great way for a new pastor this item was set at \$3,600.

William Lawrence Freeman became the next pastor from a term as Navy chaplain and Sam Alexander took the post as superintendent of the church school. There were 277 members in the church and 178 in the Sunday school. A midnight communion service was inaugurated on December 24, 1953, which has remained as a continued program. In 1954 a Methodist Men's Club was organized with Bill Pickette as chairman of the twenty-four man body. Special emphasis was placed upon the church school as an effort was made to secure a supply of audio-visual equipment to improve the educational ministry especially for the youth.

The 1954 session of the Annual Conference, which added the Burlington District, took Palmyra from Scotland Neck and formed the Hobgood Circuit of these satellite churches. Now for the first time in over forty years Scotland Neck had a station church.

Scotland Neck Station

A ten-year analysis of the church showed that while membership had grown by only nine, the Sunday school enrollment had nearly doubled and per capita giving had grown from \$15 to \$60 during the same 1944-1954 period. It was decided to proceed with the building plans and on August 9, 1954, the old church building was ordered to be dismantled for salvage materials. On November 7 of the same year ground was broken for a three-story \$85,000 educational building facing Ninth Street. E. K. Veach was chairman of the building committee and W. I. Alexander was in charge of raising funds. Church services were held in the theatre building until 1955 when a loan was secured to complete the building. Enthusiasm was noted in the project by the fact that by 1955 there were 209 persons in the church school program and Robert Waters returned to the superintendency.

Freeman had remained with Scotland Neck for three years after the division of the circuit. Not outstanding as a pastor, he was nevertheless an intellectual preacher and effective organizer. He instituted worship in the new Fellowship Hall and organized an altar guild. The salary had reached \$4,500 by 1957 when he was moved to Jonesboro Methodist Church. By now the new building was being completed by various members on a voluntary basis and much of their enthusiasm had faded out. Church membership was down to 249.

The declining church membership came into check and began to rise with Sunday school enrollment in 1957 when Robert Stewart Brodie began his ministry at Scotland Neck. This new direction has continued until the present day. During his two-year ministry here, following a five-year pastorate at Spring Hope, the newly ordained minister noted that this was a difficult period in the church. The educational building remained unfinished and James Boyd came into the position of superintendent. The Fellowship Hall on the first floor was named in honor of Frank A. Cherry for his long-time interest and financial support.

In 1959 R. S. Brodie went to St. James Church in Tarboro and the William W. Sherman family came to Scotland Neck. A native of Baltimore and a graduate of Duke Divinity School, Sherman was another promising young minister.

His first big celebration here was the centennial held in November, 1959, with the Reverend Tom Collins as speaker. Bill Sherman majored on the administrative aspects of the church and put this house in order as well as being an effective pastor and preacher. By personal involvement in the work, he continued the effort to complete the third floor into usable classrooms, trained workers and divided classes thereby achieving steady growth in the church school. Leonard Bunting was his leader as superintendent and by 1964 the enrollment had reached 236. Other areas of the work were not as successful as the church school.

Funds were provided in 1961 for the Kitchin Memorial Chapel and this project was started. It was apparent that the parsonage was in bad condition and savings were accumulated to repair or replace the home for the pastor. The College Crusade came in 1962 with a "fair share quota" that the Board cut to an amount they thought was within reach. All was not well with the Men's Club either for by 1963 it ceased to exist. The church membership was a struggle just to keep even and it ranged downward from 256 to 244.

Bill Sherman's effort was consistent whether it was to raise money to pay the budget, work to complete the building, or faithfully execute his pastoral responsibilities. This energetic pastor shattered all existing records by returning for a fifth year at Scotland Neck until the midyear death of Dr. A. J. Hobbs created a series of changes in the appointments.

On January 1, 1964, the Shermans moved to Havelock and another young minister, Emerson M. Thompson arrived at the deteriorated parsonage on Ninth and Church Streets. It was during his administration that the work continued in the educational building on the third floor. A new modern brick parsonage was

built on Clarksville Drive late in 1965, paid for by 1967, and dedicated debt-free on March 17, 1968 along with the Musette Kitchin Chapel. Substantial membership gains were scored during Thompson's six-and-a-half year ministry which began with 252 members and closed with 326. During the same period new curriculum materials were inaugurated but Sunday school enrollment dropped from 236 to 148. Eddie Etheridge succeeded Bunting as superintendent from 1966 to 1969 when Gene Todd assumed this responsibility.

There was still yearning for a new sanctuary which was only postponed by building the parsonage. A month after the home was free from debt a study committee was formed to plan sanctuary needs. In February, 1968 the congregation voted to move ahead with plans for the sanctuary and a Memorial Fund was established soon afterward to receive funds for furnishings. In June, 1969 a building committee was elected naming G. Lloyd Bray, who had done an excellent job leading the building on the parsonage, to now become chairman of the sanctuary building committee. Plans as drawn by William Dove, a Rocky Mount architect, were approved in October, 1969 and construction was slated as soon as sufficient funds were available in addition to the \$24,000 already on hand.

The Thompson family left Scotland Neck in June, 1970 and were replaced by a single pastor, C. Franklin Grill, from a pastorate in Fayetteville. Emerson Thompson had been liked by the congregation, was popular throughout the community, and had served longer than any former pastor. The new pastor, a native of Baltimore and a member of the Conference for nearly twenty years, continued the custom of worshiping in the Fellowship Hall and building a base for confidence to begin construction of the new sanctuary. The moment of decision came in a Board meeting on November 3, 1970 when Sam Alexander moved that several bids be secured to determine the actual costs of construction. By now over fifty thousand dollars had been raised for the project.

A congregational meeting was called on March 21, 1971 and approval was given for a separate and unconnected brick sanctuary with narthex and choir balcony to be built unfurnished where the former parsonage had stood at a contract cost of \$136,559. Later furnishings were added and landscaping until at the opening service on October 22, 1972 the cost amounted to over \$165 thousand with an indebtedness of fifty thousand dollars. The sanctuary, built to seat 325 persons, was full for the formal consecration service held one week later when the pastor and Bill Sherman led the congregation in a victorious worship representing the first time the Methodist congregation had been in a place designed for the adoration of God in eighteen years.

Sunday school enrollment continued to decline during the forty-two year old pastor's term and the superintendency of Marvin Pippen and Joe Hearne, until only 109 were on roll in 1973. Church membership, which had declined drastically during the first year due to a survey to locate non-resident members, gradually improved to show a break-even of 326 at the end of Grill's third year.

The pastor's interest in history raised him in 1972 to the office of chairman from vice-chairman of the Conference Commission on Archives and History. During his term at Scotland Neck he also produced a history of the town and this extensive and detailed history of the church. In 1971 he married the former Helge E. Raby of Portsmouth, Virginia, and they were blessed with a daughter, Natalie Jean, on December 24, 1972. Pastoral visitation was his particular joy in the church.

Final consideration must be given to one unique characteristic of the Scotland Neck church, its financial resources. For years a mission church, the congregation has had no substantial support or inclination to develop internal leadership. The Board of Missions has subsidized its operations and

made donations to its building projects from time to time with a minimal expectation of any consideration in return. Later the church generated internal financial support for projects of its own undertaking and became totally self-supporting. In the meantime, the ladies have maintained a dedicated interest by holding suppers, selling local produce and handcrafts, and conducting an annual bazaar. The bazaar continues to this day to be the principle means of support for special projects netting over two thousand dollars annually in recent years. Perhaps this ability to turn out unusual financial resources with a minimum of leadership and organization has been the largest factor in achieving a self-respect and confidence within the congregation. With this ability the church has obtained a place of respect in the community and a growing awareness by the Methodist Conference.

Another characteristic worth mentioning has been the important place of the choirs and the voluntary leadership the church has enjoyed in the area of music. Mrs. G. E. Pendleton was the long-time pianist in the old wooden church. Mrs. E. K. Veach has been the only organist for almost twenty-five years and also directed the choir part of that time. Occasionally children's choirs were developed and used in Sunday school and worship. Since the Brays have been in Scotland Neck, Mrs. Lloyd Bray has directed the adult choir and also given her professional leadership to the children with some assistance. All of these have served willingly without salary as a labor of love.

Gradually the long term goals are being realized. The Men's Club was reorganized in November, 1972 with E. L. (Bill) Brown as president and the Altar Guild was reorganized the following year with Mrs. Graham (Betty) Whitehead as chairman. Ushering in the church is carried out by the men on a rotating monthly basis and flowers on the altar are weekly gifts of various families. Other goals are to complete the third floor of the educational building, build a connecting wing between the two buildings containing a suite of offices, and make the Methodist Church in Scotland Neck an even stronger spiritual resource than it has been during the past 116 years.

WOMEN'S WORK AT SCOTLAND NECK CHURCH

<u>Year</u>	<u>President -- Event</u>	<u>Number of Members</u>
1907	Organization of "Juvenile Women's Missionary Society"	48
1908	Organization of Women's Foreign Missionary Society	37
1922	Organization of Women's Missionary Society	25
1923	No Reports	18
1924	" "	19
1925	" "	22
1926	" "	25
1927	" "	17
1928	" "	15
1929	" "	13
1930	" "	12
1931	" "	20
1932	" "	20
1933	Mrs. F. M. Tucker, President	20
1934	No Report	18
1935	Mrs. W. W. Kitchin, President (Also Ladies Aid)	19
1936	Mrs. W. L. Harris, President	20
1937	" " " " "	15
1938	Mrs. S. E. Butler, President	18
1939	Mrs. W. W. Kitchin, President (Young Women's Circle)	27
1940	Organization of Women's Society of Christian Service	27
1941	Mrs. S. E. Butler, President	36
1942	Mrs. G. S. Brown, President	38
1943	Mrs. S. E. Butler, President	47
1944-45	Mrs. W. Fred Davis, President	42-49
1945-48	Mrs. E. K. Veach, President	57
1948-50	Mrs. Raymond Phelps, President	54
1950-52	Mrs. Ernest Winslow, President	60
1952-57	Mrs. Fate Baker Everett, President (New Circle)	66-75
1957-60	Mrs. Graham Whitehead, President	60-62
1960-64	Mrs. E. L. Brown, President	62-65
1964-69	Mrs. James E. Boyd, President	61-70
1969-70	Mrs. Harry Allsbrook, President	66
1970-71	Mrs. David Lee Allsbrook, President	66
1971-73	Mrs. James E. Boyd, President	66
1973	Organization of United Methodist Women	66
1973-	Mrs. Irving Hupart, President	66

THE SCOTLAND NECK CHURCH PASTORS

Raleigh District

Roanoke Circuit:

1856 John N. Andrews and
Moses J. Hunt

1857 John N. Andrews and
Oscar J. Brent

1858 Hilary T. Hudson and
Theophilus W. Moore

Washington District

Roanoke Circuit:

1859 John W. Floyd

1860 Adolphus W. Mangum and
Theodore B. Kingsbury

1861 James L. Fisher and
Theodore B. Kingsbury

1862 L. L. Hendren and
N. A. H. Gaddin

1863 M. C. Thomas and
N. A. H. Gaddin

1864 Theodore B. Kingsbury and
N. A. H. Gaddin

1865 Lemon Shell and N. A. H. Gaddin

1866 No Record

Roanoke District

Roanoke Circuit:

1867 J. P. Simpson

Washington District

Roanoke Circuit:

1868-1871 W. C. Gannon

1872-1873 Ira T. Wyche

1874-1876 Robert O. Burton

Halifax Circuit:

1877 J. W. Wheeler

1878 A. R. Raven

East Halifax Circuit:

1879-1880 C. M. Cook

Warrenton District

East Halifax Circuit:

1881 C. M. Cook

1882 W. J. Crowson

Scotland Neck Mission:

1883 Charles W. Byrd

1884 W. B. North

1885 W. W. Rose

1886 J. G. Nelson

1887 T. P. Bonner

Halifax Circuit:

1888 B. B. Holder

1889-1890 Z. T. Harrison

1891-1892 W. L. Grissom

1893 E. H. Davis

1894 C. O. Durant

Scotland Neck Circuit:

1895 H. M. Jackson

1896 J. R. Sawyer

1897-1898 Rufus Bradley

Scotland Neck Station:

1899-1901 Oliver Ryder

1902 J. C. Jones

Warrenton District

Scotland Neck Station:

1903 T. P. Bonner

1903-1907 J. E. Holden

1907-1910 C. A. Jones

1910-1911 J. A. Dailey

1911-1913 N. C. Yearby

Scotland Neck Circuit:

1913-1916 L. T. Singleton

1916-1917 F. B. McCall

1917-1919 M. Y. Self

1919-1921 N. E. Coltrane

Weldon District

Scotland Neck Circuit:

1921-1925 E. L. Hillman

1925-1926 H. L. Hendricks

1926-1928 W. C. Benson

1928-1931 B. H. Black

Rocky Mount District

Scotland Neck Circuit:

1931-1933 L. V. Harris

1933 M. O. Stephenson (supply)

1933-1934 T. A. Sikes

1934-1938 D. L. Fouts

1938-1940 W. R. Dixon

1940-1944 A. C. Lee

1944-1945 P. H. Fields (six months)

1945 R. M. Fuqua (supply)

1945-1949 M. W. Warren

1949-1953 J. D. Aycock

1953-1954 W. L. Freeman

Scotland Neck Station:

1954-1957 W. L. Freeman

1957-1959 R. S. Brodie

1959-1964 W. W. Sherman

1964-1970 E. M. Thompson

1970-19 C. F. Grill