

**The Birth and Growth
of
Trinity United Methodist Church**



Red Springs, North Carolina

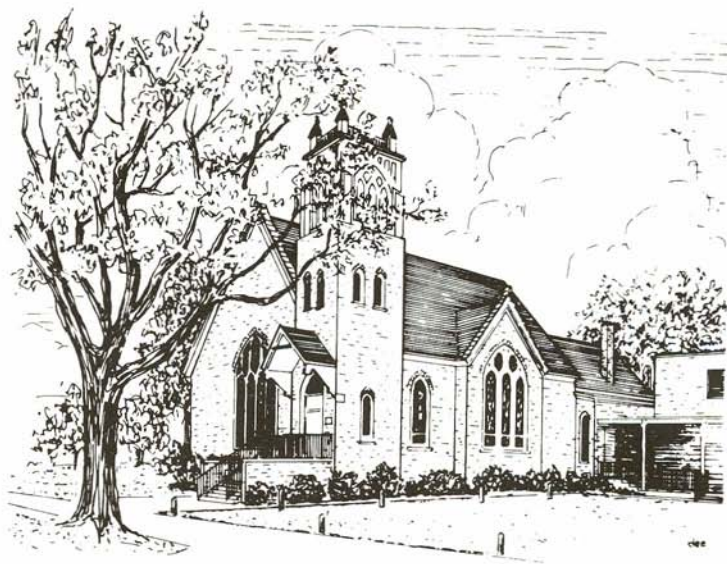
1889 - 1982

THE BIRTH AND GROWTH

of

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1889 - 1982

PRESENTED HOMECOMING DAY

October 31, 1982

HOW LOVELY IS THY DWELLING PLACE

*How lovely is Thy dwelling place,
O Lord of hosts, to me!
The tabernacles of Thy grace
How pleasant, Lord, they be!*

*My thirsty soul longs ardently,
Yea, fainst Thy courts to see:
My very heart and flesh cry out,
O living God, for Thee.*

*Behold, the sparrow findeth out
An house where-in to rest;
The swallow also for her-self
Provided hath a nest;*

*Even Thine own altars, where she safe
Her young ones forth may bring,
O Thou Almighty Lord of hosts,
Who art my God and King.*

*Blest are they in Thy house that dwell,
They ever give Thee praise,
Blest is the man whose strength Thou art,
In whose heart are Thy ways.*

ACKNOWLEDGEMENT AND DEDICATION

I feel extremely fortunate in having the opportunity to write this brief history of Trinity United Methodist Church. It has been a rewarding experience for me, and through this rich endeavor, I have grown to know and love my church and its members even more. It would be impossible to name all the people who have generously helped me with this project. Many have volunteered information and supplied me with important data in order to compile a factual history of our church. Very special thanks are extended to Mrs. John T. McNeill, Jr. who served with me on the Archives and History Committee. She not only assisted me with material and with her knowledge but also provided me with much encouragement during these two years of research.

Please permit me to dedicate this history to all of you at Trinity United Methodist Church. Our founding fathers paved the way for us and established a very fine Christian heritage. Our present congregation is continuing to preserve our past and to grow in God's glory. Our youth, now being molded by you, will carry on this heritage and be the future of our church. The people of this church in the past, present, and future have and will continue to grow through God's rich abounding love.

Grace Graham Britt
October 31, 1982

METHODISM IN NORTH CAROLINA

Methodism began in England as a reform movement against the Church of England. Francis Asbury, a young missionary appointed by John Wesley, set sail from England in 1771 to spread the Word of God in America.

George Whitefield, a personal friend of John Wesley, had made several trips across the North Carolina colony between 1738 and 1770. Joseph Pilmore preached in the sound region en route to Charleston, and the first Methodist sermon was preached at Currituck House on September 28, 1772. This became the first permanent foothold of Methodism in the colony. Pilmore began to organize Methodist "Societies" in Virginia and North Carolina. Organized Methodism entered North Carolina from Virginia. In 1776 a North Carolina circuit was formed with 683 members.

John Wesley had asked Methodists in the colonies to remain loyal to the mother country and Methodism was most unpopular during the time of the Revolutionary War. It was not until 1780 that a renewed activity in the church took place. Wesley never set out to create a new sect or church. He believed that the Methodist movement should remain part of the Mother Church. Nevertheless, Wesley's followers formed a separate church, at the Christmas conference in 1784 in Baltimore. People from Maryland and Virginia began to move south to North Carolina bringing with them Methodism. By this time three circuits had been formed.

During the spread of Methodism, Francis Asbury traveled through central and eastern sections of the state. His journeys on horseback carried him to people who had spiritual needs. As Thomas Coke and Asbury were busy traveling about superintending the work, Methodism grew stronger. It was during these travels that Superintendent Coke came from the north to meet with Superintendent Asbury, who had been in the Wilmington-Waccamaw Lake area. The men met at the home of Green Hill at Louisburg on April 20, 1785. Here the first formal meeting of the Methodist Episcopal Church and the first Annual Conference of the new church took place in North Carolina. New circuits were formed on the frontier and across the mountains. The center of Methodism in the state was at Louisburg, so again the Conferences were held there in 1792 and 1793.

In 1796 the General Conference created a fixed geographical boundary and divided North Carolina, part going to Virginia and part to South Carolina. A great revival period followed and the church experienced great growth between 1798-1805. During this seven-year time, there was an increase in membership of 3,326 whites and 353 colored. Despite strife, persecution and hardship, Methodism was spread throughout North Carolina. There were few church edifices and many times it was necessary for meetings to be held in groves and pastures. The people would camp for days and nights to participate in religious worship. Singing was important to all services and the Methodist Hymnal was published. The official religious newspaper, the **North Carolina Christian Advocate**, was first published in 1855.

For nearly fifty years a bitter dispute was carried on over the boundaries of the Conferences. North Carolina had been divided between South Carolina and

Virginia before the turn of the century and finally in 1836 the North Carolina Conference was formed by dividing part of the Virginia Conference. South Carolina continued to contain all counties joining the South Carolina line. In 1850 South Carolina gave up part of the conference but not until 1870 did they relinquish the area within the state boundaries to the North Carolina Conference. Virginia still held the northeastern portion of the state until about 1898. The North Carolina Conference had long supported Randolph Macon College; by withdrawing their support they were granted the goal of unifying all of North Carolina within the state's borders. When this was done, Virginia withdrew its support of High Point College.

When the Christmas Conference met in 1784 in Baltimore, they stated no Methodist clergy nor member should own slaves. This created a bitter quarrel during the Civil War era between the Northern and Southern Methodists. Finally, in May 1845, at the sixteenth Annual Conference the slave-holding states met and renamed themselves The Methodist Episcopal Church, South. The growth of the church was complicated with the demands for democracy within the church. There were some members in the state who did not believe in slavery and were driven either underground or out of the state to the western part of the nation. Up until this time there had been one place of worship with all races meeting together. After the Civil War separate churches were formed by the Negroes. In 1870 black members no longer officially existed in The Methodist Episcopal Church, South.

It was not until 1939 that the three main bodies of the Methodist Church merged. The Methodist Episcopal, Methodist Episcopal Church, South and the Methodist Protestant Church now became The Methodist Church. A formal discussion began in 1956 to once again merge the Methodist Church. In April 1968, The Methodist Church became The United Methodist Church, a union of the Evangelical United Brethren Church and the Methodist Church.

The state is divided into two conferences, the North Carolina Conference and the Western North Carolina Conference. They meet separately each year in Annual Conferences. The church owns seven institutes of higher learning in the state. They are Bennett, Brevard, Greensboro, High Point, Methodist, North Carolina Wesleyan, and Pfeiffer College. The church also gives support to Duke University. Education has always been an important issue in the Methodist Church. In 1899 an orphanage was begun in Raleigh, now known as the Methodist Home for Children. The Conference now owns Retirement Homes in Durham, Lumberton and Charlotte.

Through sacrifices of dedicated men and women for over three hundred years, Methodism has grown throughout the state. Political issues as well as church issues have at times divided the church, but now, hopefully, both in North Carolina and the nation, Methodism will be unified for years to come.

THE BIRTH AND GROWTH OF TRINITY UNITED METHODIST CHURCH 1889;1982

Among the stately pines in southeastern North Carolina is nestled the tranquil community of Red Springs. In 1877 the people were still trying to overcome the economic devastation produced by the Civil War and Reconstruction. Although the post-office still carried the name Dora,¹ the town had been given the name of Red Springs because of the red minerals in the water. The dense forest had brought many to this area to promote the lumber business. Rich farm lands enticed the Scots from the Cape Fear Valley area to plant their roots in Robeson County.

With the settlers came their religious backgrounds. Methodism had drifted into some portions of our state, but there was no organized form of the sect in this area. Preachers occasionally passed through the region, preaching at brush arbor meeting places and leaving small groups of Methodists wherever they went.



**Reverend Washington S. Chaffin
preached the first Methodist sermon
in Red Springs, February 4, 1877.**

The Reverend Washington Chaffin, a native of Stokes County, heard the Bishop at Annual Conference read his assignment. He was once again to serve the Cumberland Circuit. During his previous assignment to this circuit in 1873, he had bought a small tract of land in Fayetteville and named it Oypas Grove. Along with his preaching assignments, he managed to till a living for his family from this soil. The Reverend Chaffin was a man of great discipline and through² the years, as a man of God, he grew into a beautiful and dedicated character.

In 1877, during his ministry in the Fayetteville area, he ventured into Robeson County. He began to make friends along the way. The daily entries in his **Journal** are so complete that we are able to follow his entire itinerary.

It was on February 4, 1877 that he made the following important entry in his **Journal**:

"Rainy day, this is my first appearing before an

audience at this place in the capacity of preacher.
There was an attentive congregation. (Red Springs)
Took dinner with Mr. McNeill on the Hill." ³

This simple entry gives to us at Trinity United Methodist Church the knowledge that on this day over one hundred years ago Methodism came to Red Springs.



Methodism began in Red Springs in February, 1877. On February 14, 1982 the congregation celebrated with a family night supper.

John McMillan, Tim Barrett, Susan Westall, Virginia Hayes, Frances McNeill, Grace Britt, Al Morris (Reverend Chaffin), and Floyd McMillan entertained with a play depicting the first sermon in Mrs. McNeill's parlor.

Reverend Chaffin's rounds included Lumber Bridge, Red Springs and Antioch in Robeson County. He stopped over night with friends and continued his circuit ride with his faithful horse, Molly. Often he averaged 229 miles per month and preached as many as eleven times during this same period. Through the next several years he continued preaching and meeting with Red Springs' people. Most of the services were held in the parlors of interested Christians.

The year of 1882 found him on the Red Banks Circuit, which included Shoe Heel (Maxton), Red Springs, Red Banks and Antioch. During these years he records several times that he was hospitably entertained by Mrs. Ruth McNeill. Many citizens would congregate at Mrs. McNeill's home to hear the gospel message the Reverend Chaffin had to offer. He preached his last sermon in Red Springs on November 1882, but through his messages and devotion to his calling he planted a lasting foothold of Methodism in this community.

Little is known of the Reverend Daniel May's assignment to the Red Banks Circuit during the next six years. The Reverend W.S. Hales followed the Reverend May. It was through his efforts and those of the fine members of the Maxton Methodist Episcopal Church, South that the first official Methodist church in Red Springs was organized. In July 1889, only a month after the Presbyterians organized, an earnest group of Christian men and women, pioneer settlers, effected the organization of the church. In August 1889, **The**

Scottish Chief, the local newspaper, carried the following newsline:⁴

"On Thursday night July 11, 1889, Reverend Mr. Hales from Maxton organized a Methodist Church in this town with 20 members. We learn there will be several additions to this number. Trustees for the church were appointed and work of erection will be commenced at an early date.

In the same issue we find,

"Our Methodist friends have purchased a beautiful site and will soon erect a building. We noticed there were five preachers at the organization of the Methodist Church on July 11, 2 Baptist, 2 Presbyterian and 1 Methodist."

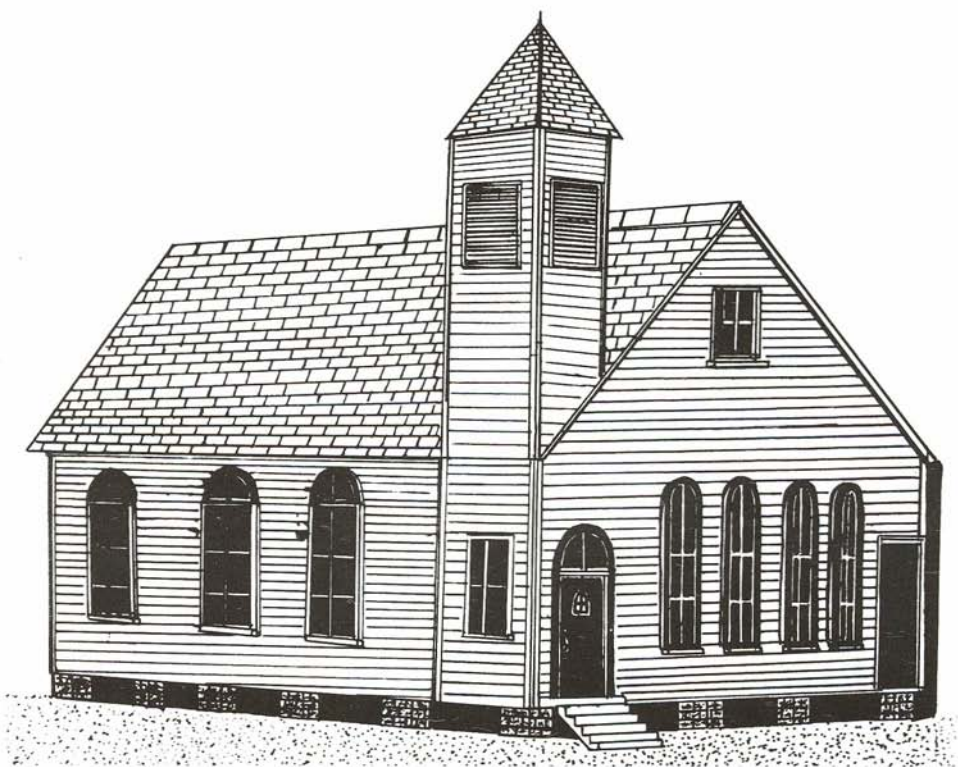
Among the leaders and charter members were: Mr. and Mrs. J.S. Jones, Mrs. A.B. Pearsall, Mrs. Susan Hodges Hall, Miss Julia Hall, Mrs. Ruth McNeill, Mrs. Pemy McNeill Roberts, Mrs. William Pryor, Mrs. J.L. McMillan and Mrs. Belle Peyton McMillan. Mr. John T. McNeill joined on profession of faith.⁵ The Reverend Hales preached here for about six months. The salary of the preacher was partly paid by the Conference since this was a mission charge. A Sunday School was at once organized with Mr. J.S. Jones as Superintendent and Miss Julia Hall as organist. The good Baptist brethren allowed the Methodist congregation to use their building on Main Street. Before the organization of the Methodist and Presbyterian churches, a union Sunday School was conducted at the Baptist Church.

On February 25, 1890, shortly after the organization of the church, Mr. A.B. Pearsall and the Trustees of the Red Springs Methodist Episcopal Church, South, purchased a parcel of land on McKethan and McNeill Street (now 4th Avenue) for the sum of \$62.50. This land was to be "used, kept, maintained and disposed of as a place of divine worship for the use of the ministry and members of the Methodist Episcopal Church, South."⁶



Reverend W. J. Crowson was assigned to the Red Springs charge in 1890. During his years preparation was made to build a church.

The Reverend W.J. Crowson was assigned to this charge and it was during his years that preparation was made to build a church edifice. About one year after Mr. Crowson came to Red Springs a church was built. It was built by contributions of lumber from the mill men of Red Springs and with aid from the Conference. "Quite a pretty church was built, with tinted walls and wood-work of oak with pulpit furnishings of oak. It was nicely carpeted with red carpet."⁷ An organ was purchased and the newly built church was ready to be occupied by the congregation. The first services were held in the new building on February 14 and 15, 1891. The Quarterly Conference was held here with Dr. J.T. Gibb presiding. The church was dedicated and the proud parishioners were anxious to make steps forward for God's kingdom. Powerful revivals took place from time to time and the sinners were brought to their knees.



Red Springs Methodist Episcopal Church, South - constructed in 1891 was located behind the present McKeithan Hardware Building.

Nearly three years later a church bell was ordered for the belfry. The bell was ordered on May 24, 1894 by Mrs. John M. Pope from McShane Bell Foundry in Baltimore, Maryland.⁸ Under order number 9610 the foundry shipped the bell the following day by Atlantic Coast Line Railroad. The terms were cash and the price was 16½ cents a pound. The actual bell weight was 361

pounds and the parts were 42 pounds. The total weight on the bill of laden was 403 pounds and the actual cost was \$66.50. (The bell is now outside the Educational Building mounted on a block form).



The old church bell purchased in 1894 is surrounded by the Kindergarten Sunday School class.

By 1896 the trustees knew there was a need for permanent housing for the ministers and their family. Consequently, on April 27, 1896 a lot was bought adjoining the railroad property for \$125. A house was soon built and the first pastor to occupy the new parsonage was the Reverend J.W. Wallace. (This parsonage is presently located at 204 East Second Avenue) During the occupancy of the Reverend Wallace tragedy struck the parsonage family. Mr. Wallace's young wife died and left him with a baby girl to care for and rear.



FORMER PARSONAGE

1897-1923

In the early 1900's the Red Springs Circuit was made up of several different churches. Raeford established their church in 1900 and along with Bowmore Church and Buie Methodist was under the guidance of the Reverend Erskine Pope. These churches remained in the circuit until 1907. Several times the Buie Church was transferred from the Red Springs Circuit to the East Lumberton Circuit and back. The salary of the minister was \$1127 per year and it was recorded in 1908 that thirty-nine infants were baptized and blessed.⁹

ERSKINE POPE
1899-1900



The spiritual state of the church was good. District Conferences were held once a year and the Red Springs Circuit had been assigned to the Rockingham District. The conferences lasted three days with detailed reports from each church. Delegates were sent to receive instructions from the Bishop. It was reported in 1903 by the delegates that eighty percent of the membership attended church, twenty-five persons met for prayer meeting and twenty-seven subscribed to the **Christian Advocate**.

The church took a firm stand on the use, sale and manufacture of intoxicating liquors and believed that it was a great enemy of the church and of our race. Resolutions at District Conferences were submitted by the Temperance Committees. As early as 1889 resolutions were being published in the **Christian Advocate** pledging the citizens of the conference to enforce prohibitory laws. The pastors were given the assignment of educating the public concerning this important subject and the presiding elder was to preach at least one sermon in his pastoral charge during the year bearing directly on the evils of liquor.

During the pastorate of the Reverend S.E. Mercer the question of building a new church was brought up, but the people were not ready for such a step.¹⁰ With the increasing population of Red Springs and the growing membership of the congregation at the Red Springs Methodist Church, there was a need for enlarging the church's facilities. The question of expansion arose again in 1908 and under the guidance of the Reverend R.H. Broom a lot was purchased from Maude Marsh Gibson and her husband, W.N. Gibson, by the trustees of

Trinity Methodist Episcopal Church, South. For the sum of \$500 the trustees purchased the land for use as a church dwelling. It was thought that it would be a very long time before a church could be put upon this lot.

It is not known exactly when the name of the church was changed from Red Springs Episcopal Church, South to Trinity Methodist Episcopal Church, South but deeds indicate that by 1912 the name had been officially changed.



S. A. COTTON
1909-1912

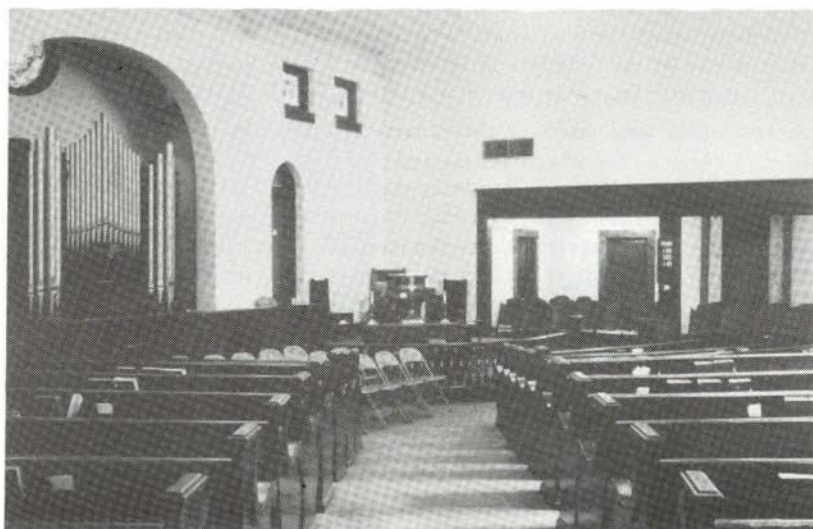
The Conference sent the Reverend S.A. Cotton, "a church builder" to Red Springs in 1908. He inspired the people with determination to arise and build. In December 1910, the first brick for a new building was laid by the congregation's oldest and most beloved member, Mrs. Ruth McNeill. It was in Mrs. McNeill's home in 1882 that Reverend Chaffin had first ministered to the people in Red Springs. It was most fitting that twenty-eight years later she would again be assisting the laying of further foundations for the greater expansion of God's church. In July 1911, the Trustees borrowed \$4,000 from the Carolina Bank and Trust to begin construction of the new building. The note was due on January 12, 1912.

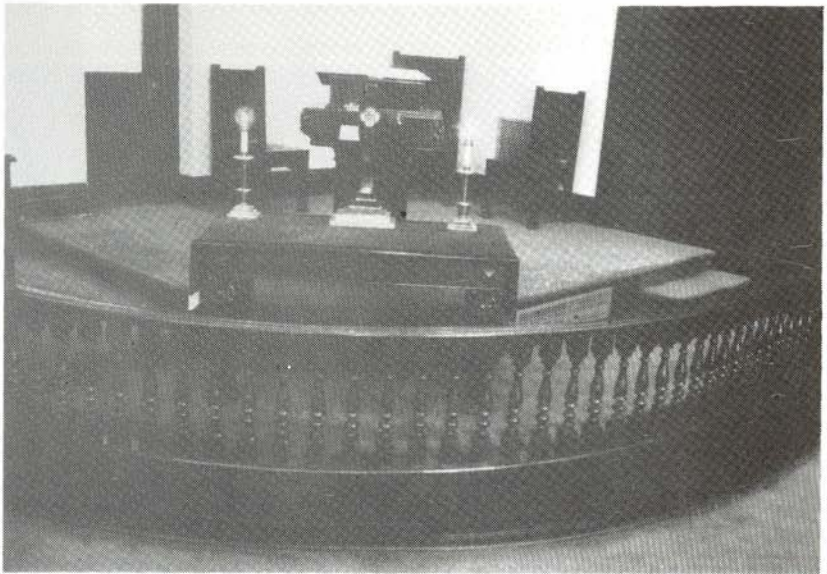
"The old church had been dear to the members and been a blessing to a great many and although it is with a feeling of sadness that we leave it, yet we hope to enter into a larger field of usefulness in the new. God grant that the love and unity which now prevails among our people may continue and increase in the new Methodist Church in Red Springs."¹¹ So beautiful are these words that they should remain instilled in each member of our present congregation.

The old wooden church was sold to Mr. H.B. Ashley, Sr. for \$800 in March 1911 and he in turn sold it to the Trustees of First Baptist Church (colored) for \$1,000. Mr. Ashley carried a mortgage for \$540 for the Negro congregation. This church was moved to McLeod Road and until the 1970's was used continuously. The bell originally located in this wooden church was moved to the new Trinity Methodist Church.



The present church building was completed in 1911. The interior was furnished with rich mahogany pews, communion table, and pulpit.





The Reverend H.M. Eure made a report at Quarterly Conference that the spiritual state of the church was good, but we had no Epworth League (youth organization).¹² This report was made in 1913 and we know very little of the state of the church again until 1923. All Quarterly Conference reports for that period were either lost or destroyed. Only Membership Rolls exist in our records for those years. In June 1920 the Twenty-Ninth Session of the Rockingham District Conference met in Red Springs and in this year the present church was dedicated by Bishop U.V.W. Darlington.

Our nation attempted to remain neutral in the early years of World War I. However, Americans were soon convinced that by joining the Allies they would help "make the world safe for democracy". Charlie Hall, whose family had been one of the founders of Methodism in Red Springs, was one of the three young men from this community to lose his life during the war in 1918.

A resolution was made at the Quarterly Conference in 1922 that Red Springs Church be set off as a station and that Buie and Centenary churches be taken from the Red Springs Charge to constitute the nucleus of a new work to be known as the Red Springs Circuit. This development was to result in an effort to develop Methodism in Shannon, Wakulla, the Cotton Mill and Wagram. Evidently the resolution was not approved for Buie and Centenary remained in the Red Springs Charge.

Since the new church was now located on Third Avenue, the trustees felt a need to move the parsonage nearer to the church facilities. A home directly across from the church was purchased from Mrs. Altie Marsh Johnson and her husband. This residence would be used for the preachers and their families. The new parsonage was purchased for \$5,000 and the old one sold for \$3,000. The Reverend L.S. Massey and his family were the first to occupy the newly purchased home.

In the mid-20's Tucker McLean, a colored man, was hired as sexton to fire the boiler for church services, clean the church and to pump the pipe organ during services. His salary was seventy-five cents per week.¹³ The Ku Klux Klan was very active in this area and often visited revivals. They would present money to the evangelists even while the services were in progress. Four of the Klan visited the Methodist Church one rainy night. They marched silently down the aisle, presented the visiting ministers with an envelope and as silently departed. After it was all over Tucker McLean was missing. The window behind the organ was too small for Tucker to have crawled through and no one saw him leave. He later confessed he never stopped running or even looked back until he reached his house and "shot de do'." ¹⁴

During the years Mr. Massey served as pastor, church services were held on Sunday night. There were three churches remaining on the charge (Red Springs, Buie, and Centenary) and the membership of the three churches was 522. The enrollment at Sunday School was 465. There were two active Women's Societies. A young children's group, the Bright Jewels had been reorganized at Trinity Church. ¹⁵

Tragedy again struck the church family. The Reverend George M. Daniel, the assistant Scout Master, had decided not to go to Lake Waccamaw with Charlie Leigh and the scouts. He wanted to go to Lake Rim with the Church and Sunday School members on a picnic party on June 22, 1925. The text from which he preached on the Sunday before the picnic on Monday was, "I have fought a good fight, I have finished my course."¹⁶ While swimming Mr. Daniel died. He was found dead on the bottom of the lake. Perhaps it was his heart, no one knew. Though little intended, no better summary could close the brief career of this forty one year old minister. His wife and children remained for a short time in Red Springs; the Conference sent Mr. B.D. Critcher to finish out the year. (Mr. Critcher at this time was a ministerial student.)

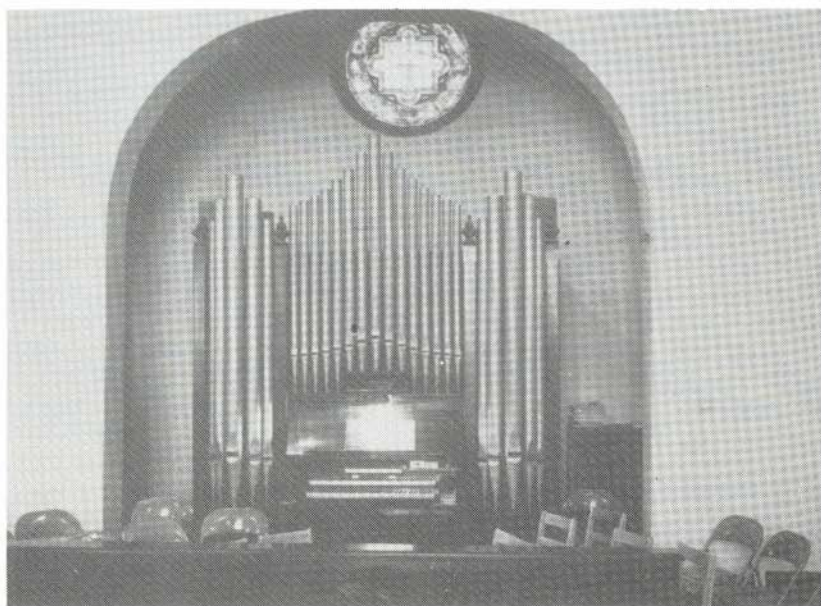


B. D. CRITCHER
1932-1935

As the years passed more progressive alterations were made to the church facilities. A Wayside Pulpit (Bulletin Board) was given in 1927 by Dr. W.L.

McRae. It was placed on the church lawn where it could bring to the passers-by the spiritual messages from week to week, often reminding people of the high privileges of living a Christian life. The same year the pipe organ was completely overhauled and used for the first time in many months. The cost for repairs was \$294.10. A new heating system was installed, new cement steps and walks were built. Newly installed electric light fixtures were placed in the ceilings.

Not only was there expansion of the church facilities, but the membership of the church began to grow. A Senior Epworth League was formed. The Missionary Society had forty-two members with \$229.75 sent to the Conference Treasurer and \$125 used for local expenses.



By 1928 the choir needed more room and in the spring the church services were moved to the High School auditorium. The church auditorium was painted and the choir space enlarged for more singers. The cost for this renovation was \$250.

The community churches strived for unity among their members and worked together for the betterment of the community life. Union services were held at revival meetings in 1929. The Baptist, Presbyterians, and Methodists united for Sunday evening services during the months of June and July.

Perhaps the move to install a motor for the organ in 1931 was wise. The cost was only \$225. At this time the church could find the necessary money for repairs, but the depression loomed over the congregation and for several years the church felt the effect. The depression years brought the people closer together and people sought the comfort provided only by God and His church.

The Red Springs Charge was once again moved from Rockingham District to the Fayetteville District. The Sunday School department began to expand and the Men's Class needed a larger classroom. Mr. W.N. Gibson gave the logs for a log cabin to be built on the back side of the church lot. Mr. Will Varnum and his brothers notched the logs and put them in place for fifty cents per day.¹⁷



THE "HUT" 1936-1955

The doors and the windows needed to be completed. While the cost of completion was only \$100, no money was available. The Rotary Club and people in town pitched in with money and men. They painted and worked together to finish the structure. For many years the "Hut" served as a meeting place for the Rotary Club, as a Sunday School classroom, and as a place for social functions. Although it took three years to finish, on May 31, 1936 the community project was completed and paid for in full.¹⁸



PARTIES WERE OFTEN HELD IN THE "HUT"

The Reverend B.T. Hurley was assigned to the Red Springs Charge in 1937. This included the Buie, Red Springs and Centenary Churches. For many years services were held on Wednesday and Sunday nights in the Red Springs Church. Because of poor attendance the services were discontinued. The Bible Schools in the summer were held jointly with the Baptists and Presbyterians.



B. T. HURLEY
1937-1940

Centenary, the small rural church at Duffie, was forced to close its doors. Attendance had been low and for all practical purposes they were unable to remain open. Notice to sell the property was issued on July 31, 1938. The report was given on September 3, 1939, at the Fourth Quarterly Conference, that the members from Centenary Church were transferring to Trinity in Red Springs.¹⁹ It was with a great deal of sadness that this wonderful old church, organized in 1877 by the Reverend Washington Chaffin, fell silent. But with the closing came several church families that would be loyal and faithful servants at Trinity. Buie Methodist had again been moved into another charge. Red Springs was now a single church and no longer on a charge.

There had been a unification of the three main bodies of the Methodist Church in 1939 and the name of Trinity was changed from Trinity Episcopal Methodist Church, South to Trinity Methodist Church.

In the early 40's the church had a membership of 358, with 162 on the Sunday School roll. There was an average attendance of seventy five each Sunday at the 9:30 service and fifteen attended the youth organizations on Sunday night. The note on the parsonage was paid off during October 1941.

War seemed inevitable and with the bombing of Pearl Harbor on December 7, 1941, our nation was once again involved in another global conflict. The young men from Trinity Methodist Church either volunteered or were drafted for service with the armed forces. Loved ones remained at home and the church was a great comfort during these trying years. The following entry was made in the Quarterly report in October 1944:

"Sent **Upper Rooms** to young men in service. the church has 41 members in service five others on service roll from our church families. One non-member

John Tucker, first man reported missing in action in 1942 is now listed as killed. September 1944 Jimmy Singleton killed."

During these years the Women's Society regularly sent packages to the men in service.

The summer of 1944 was not only saddened by War, but there was a severe epidemic of polio in the nation. The children were quarantined and forced to remain at home.²⁰ To prevent the spread of this contagious disease, the movies, churches, and any type of public gatherings were "off limits" to the children. The dreaded disease caused several deaths in the community. The quarantine was lifted in September and the children once again filled the pews of the church.

The church building did not have enough space to accommodate the different Sunday School classes. Several classes had to meet in the auditorium and the space was limited. In 1948 a main portion of the church building was remodeled and an upstairs was built in the classroom area to take care of the overflow of people. The Reverend Allen Lee was the pastor and the remodeling was carried out very smoothly. Several years prior to the renovations of the church building, the Chairman of the Finance Committee along with the Treasurer of the church had made the decision to take all odd amounts in the collection plate each Sunday and set up a savings account. These savings would draw quarterly interest. When time came to pay for the renovation, a sizeable amount of interest and savings existed and the money was applied to the debt. Not because of the savings account, but because something had been done in the church they did not know about, some of the board members became quite irate.²¹



ANGELS IN THE
ANNUAL
CHRISTMAS PLAY

There was a need for repairs on the parsonage and a complete repair job seemed mandatory. After careful consideration and planning it was decided that the parsonage should be relocated. The old parsonage was sold for \$8,000 and a new lot was bought on Third and Peachtree Streets. Two additional lots were given adjoining the parsonage by Mr. and Mrs. H.B. Ashley, Jr. Plans were made immediately for building a beautiful brick dwelling for use by the Methodist ministers and their families. Complete with a carport, screened porch and modern heating system, the Reverend Graham Eubank and his family moved into the new home. The Bishop W.W. Peele on March 26, 1950, dedicated this residence to the glory of God.



THE PRESENT PARSONAGE

The church building once again became crowded and the space available was inadequate to meet the needs of expansion. The young people required more room for their activities and the rooms were antique in appearance. There was major agreement that steps should be taken to expand. Some members of the congregation believed the entire church facility needed to be relocated and some thought we should remain at the present location. Parking spaces were limited and the town was growing.

At a lengthy congregational meeting after church services in January 1951, the issue of expansion was thoroughly discussed and a vote then was taken on where a new educational building should be located. By a vote of seventy one for and twenty-four against, a decision was arrived at to relocate.²² The new building would be placed next to the parsonage property on Third and Peachtree Streets.

Many questions were raised concerning this decision. Was it possible to separate successfully the church from the educational building? How inconvenient would this be to the members? Would we ever decide to move and build a new church building? How about future parking areas.?

At the Annual Conference in 1951, the Bishop read the appointment of the Reverend Leon M. Hall to Red Springs. It was with this gentleman of great knowledge and expertise, that the problems were solved concerning the educational building. He had great dreams of building on the lot with the church building. He was told the lot was too small and because of the ditch location it would be impossible to situate a building to connect with the church. However, because of Mr. Hall's diplomatic way and ability to finesse, he was able to do just what he dreamed of accomplishing. The Exploratory Committee on October 3, 1954 recommended that an educational building be constructed on the present church grounds. Plans were soon drawn up and presented for the new building. The congregation knew this would be a major undertaking.



L. M. HALL
1951-1957

A debt would be again placed on the members. Money would have to be raised, projects undertaken and a real sacrifice made by many. The old "Hut" would have to come down to make way for the new structure. With it went many memories of happy hours spent with family and friends.

It was announced in the June 19, 1955 bulletin that the Corner Stone Laying would be on July 24th. The Bishop W.W. Peele would preach and lay the corner stone and an old-time church dinner on the grounds would follow the services.

Many gathered that hot day in July to establish the new building as a symbol of the Church Universal and to teach and incarnate the doctrine of the fatherhood of God and the brotherhood of man. Dr. Walter McRae presented a sealed copper box to be placed in the corner stone and the stone was then to be encased in brick. Dignitaries had assembled as well as the members of the



Dr. W. R. McRae and Bishop Peele sealed the cornerstone into place at the dedication service July 24, 1955.

congregation of Trinity Methodist Church. As the corner stone was unveiled a sudden hush fell over the crowd, for inscribed upon the stone were the following words:

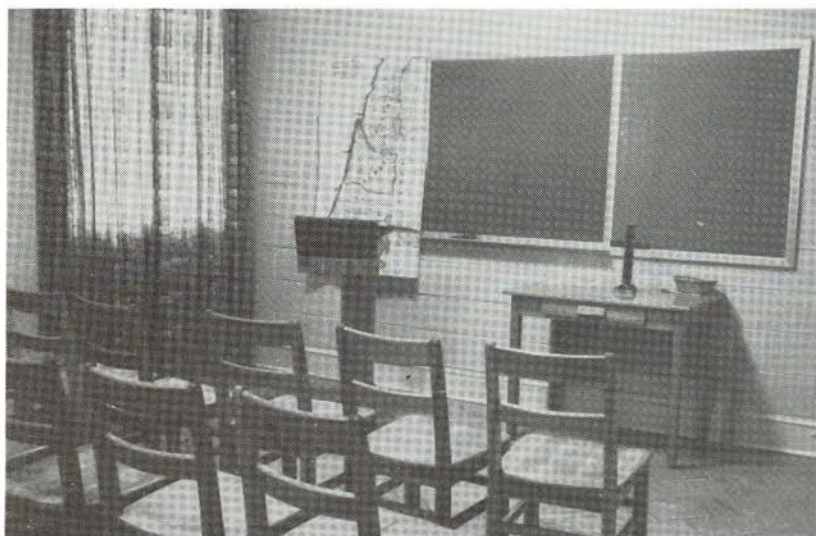
"Leon M. Hall
Educational Building
1955"



Bishop Peele, Reverend L. M. Hall, Dr. B. G. Childs and Reverend B. T. Hurley participate in the dedication of the Leon M. Hall Education Building.



The Fellowship Hall is used for the social activities of the church. The Sunday School assembly is held here as well as Men's Sunday School Class.



SUNDAY SCHOOL CLASS ROOM

Tears filled the eyes of the aging Mr. Hall, for it was indeed a great, great honor to have this building carry his name throughout the years.

In December 1955 the building was completed and ready to be occupied. Hours of labor and love went into the making of new curtains for the entire building. Everything had to be just right. New stoves, parlor furniture, tables, chairs and bulletin boards were ordered for use in the various rooms. Everyone was so proud of each part of the new building. Even the ladies did not mind washing and placing the new equipment for the kitchen. The men worked diligently on the yard. New shrubbery and grass were planted to accent the new building.

With the expansion came a drive for new members. A full time secretary, Betsy Overstreet, was hired for the minister and to coordinate church activities. A perfect attendance drive was started and the new building was overflowing with children. In 1959 the educational building was filled and the newly formed three-year-old class had to locate in an old classroom area in the church building. The Reverend B.T. Hurley had retired as an active minister and with his wife moved back to Red Springs. The church now had a Senior Minister. The Reverend Hall began the yearly celebration of Homecoming. People often returned the last Sunday in October to again worship at Trinity Church with their families and friends. Bountiful tables of food climaxed the days events. These Homecomings continue each year.

The question of renovating the sanctuary had arisen several times. The plaster needed to be repaired and extensive work needed to be done throughout the building. It was nearly fifty years old and like many of our spiritual needs, the church needed a new uplift. A Building Committee was selected in October of 1960 and plans were made to renovate. An architect was hired and the necessary changes were drawn up. Many problems again had to be solved. What would happen to the lovely old pipe organ? Could it be used?

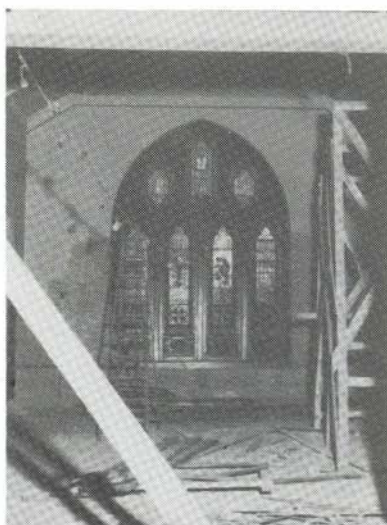
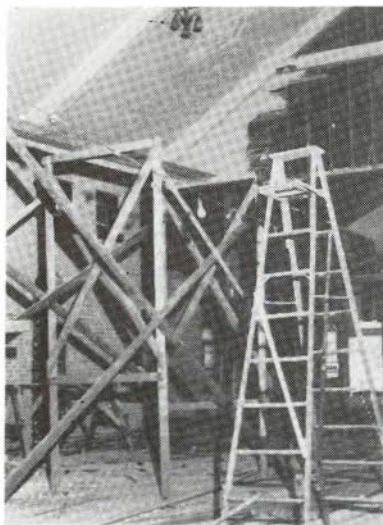


Homecomings annually held the last Sunday in October are enjoyed by former and present church members and friends.

Would it cost more to rebuild the pipes than buy a new electric organ? Could we replace the beautiful stained glass windows in other areas. The Reverend Fred Still was now pastor and much responsibility had been placed upon him. To oversee this giant building program required not only God's guidance but the full cooperation of each member of the congregation.

**F. E. STILL
1957-1961**





Renovation of the Sanctuary completed in 1961.





In the course of human events, even in the work of the Lord, misunderstandings occur and personalities clash. There was bitterness over the decisions and changes that were made. But there were those in the membership who were peacemakers. Faithful and loyal members chose to remain silent and during this troublesome time many were brought closer into God's fold. Out of this conflict came a beautiful new sanctuary. It was one of which each and every member who had contributed talent, money, time, and prayers would be proud. The total cost of the renovation was \$47,000. The pipe organ could not be used and a new electric organ was purchased. Memorial gifts were given to add to the beauty and the rich red cushions on the pews gave added comfort. Our church had a deep religious atmosphere present and indeed we could feel the very presence of God as heads were humbly bowed in worship.

The members of Trinity have always played an important part in the life of the community. It is recorded in the 1963 minute books that the members were actively engaged in the community as the following:

1. Valedictorian of the Senior Class
2. Two of the Four delegates to Girls and Boys State were Methodist
3. President of the Walter Peele MYF Subdistrict was from Trinity
4. President of the local PTA was Methodist
5. Master of the Masons was Methodist
6. Two past presidents of the Rotary were Methodist
7. President of the DAR was Methodist
8. Chairman of Religious Emphasis Week was Methodist
9. Morehead Scholar at Chapel Hill was from Trinity Church
10. Vice President of Fayetteville District MYF from Red Springs

The religious backgrounds of Trinity Methodist Church prevailed in all walks of life both in the community and in the state.

A new library in the educational building had been established. The books were catalogued and material was now available for the use of the Sunday School teachers. Trinity was the smallest of the three churches in the community with 469 members.

The Reverend Robert Moore was serving the church in 1964 when the men of the church decided to pool their efforts and build a utility building at the parsonage for storage. Mr. Moore's knowledge not only of God's word but of carpentry benefitted the church greatly. Never idle, with paint brush in hand, one summer he painted the entire educational building. When the church was remodeled the old bell had been removed from the belfrey. It needed a new resting place. Mr. Moore with the aid of Furman Schell mounted it on a form at the rear of the church building. Now all could see the old bell which had been with this church from the beginning.



R.F. Moore
1963-1969

The men of the church were most active during these years. Each spring the Methodist Men entertained the local high school male athletes and an outside guest was asked to speak. The women continued to raise money for parsonage beautification. One such subject was a Hat Sale to buy drapes for the parsonage. These many church projects brought the people closer together and helped to bind the Christian ties even tighter.

The McKay property adjoining the church property was placed on the market for sale in 1967 and the men decided to raise the \$4,150 needed to pay on the purchase. The price of the property was \$10,250 and the congregation was able to raise nearly half the amount. It was the unanimous decision of the congregation that this property be purchased. The old house on the lot was torn down later and a beautiful lawn was groomed. The children now had a safe and large area in which to play. Moreover, the church building became highly visible. The members worked hard to beautify the grounds.

The young people were most active in the church. Young boys were now being used as acolytes and the high school and college boys were serving as ushers. A lovely pictorial directory was compiled in 1967. The book included pictures of the church families and will long be treasured by those who have a copy.

The Vietnam War was occurring in the Far East and several of the church families had men in service. The Circles sent homemade cookies to the Vietnam hospitals. During the fifties and sixties Religious Emphasis was an annual community project sponsored by local churches for the young people. The youth looked forward each year to this week when outside speakers were invited to speak in the local assembly and suppers were sponsored each night for all those participating in the nightly services. These activities brought the youth closer to the real meaning of brotherly love and to the love of Christ. The community suffered a great loss when it was decided to discontinue these services.

Once again the name of Trinity was changed in 1968. In April the Methodist Church became the United Methodist Church. We were now known as Trinity United Methodist Church. This was the fourth name change since the church's start. A new outside bulletin board was purchased by the Methodist Men's Club allowing the public to know the sermon topic for the following Sunday and about the various activities of the church.

The community service held each year on Thanksgiving Day was begun during the sixties and continues to the present. The various churches rotate the place of service and also the speaker. This has brought the community closer together when so many changes were being made in our society. Our nation was faced with civil rights laws which had to be accepted both by the North and South. The schools were affected with total integration and so must the churches follow the same pattern.

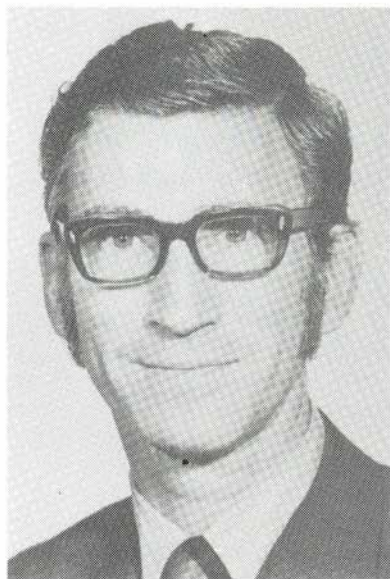
Henry Evans, a free born Negro from Virginia, came to the Fayetteville area in the late 1700's. He built the first Methodist Church in the Cape Fear area and it was through this first Methodist influence that our own area was infiltrated with Methodism.²³ His eloquent pleading and his honest, humble life persuaded the leaders of the community to allow him to preach. Our nation in the 1960's faced a time of adjustment just as it did so many years ago when Henry Evans pleaded to speak God's Word. It was then that both white and black met under the same roof to listen to Evans' message. Two hundred years later the blacks and whites were once again to unite as One Great Church. The transition period was not long and the United Methodist churches easily met the request of the Bishops.

Trinity was blessed indeed when the Reverend and Mrs. Allen Lee decided to retire and return to Red Springs. There were numerous occasions when the church had two senior ministers to assist the pastors in the pulpit. Mr. Lee and Mr. Hurley continued for many years to be very active in the life of the church.

The church was never very active in mission work. When the Reverend Clyde Dunn moved his family to Red Springs to serve Trinity, he made great efforts to stress the importance of the mission work. He and his family had served for many years as missionaries in Taiwan. It was because of his great



A. C. LEE
1944-1948



C. H. DUNN
1972-1976

interest that the church began to engage actively in donations and efforts to the mission field.

It was during the early 1970's that the church realized there was a need for a deeper commitment of life to Christ. Under the Task Force for Evangelism, a Lay Witness Week was sponsored. Through the deep commitments of this week, small groups were formed for a deepening of our fellowship with Christ and fellow Christians. Several of these groups remain alive today.

On Sunday November 23, 1975, the members of Trinity United Methodist Church came to their Thanksgiving Sunday Service with a feeling of joy and gratitude. The Reverend Leon M. Hall led the congregation in the "Mortgage Burning" and the dedication of the Leon M. Hall Educational Building.²⁴ The "mortgage burning" symbolized that all indebtedness had been paid and for the first time in twenty years Trinity Church was free of debt.

Leaders in the church have been cultivated through the years in the life of Trinity United Methodist Church. Choir directors, organist and lay leaders have grown from the congregation. A.C. Edens attended Louisburg College and was licensed to preach by the Raleigh District Conference in 1938. He became an ordained minister after completing studies at Duke University. The Reverend Edens retired from the military service as a Chaplain and presently serves in the North Carolina Conference. Becky Davis serves in the full time Christian ministry as a member of the Campus Crusade for Christ. After completion of undergraduate studies at North Carolina State University, she later attended Colorado State University Institute of Biblical Studies. She is presently working at the University of Wisconsin at La Crosse.



The Bishop appointed the Reverend Al Morris to Trinity United Methodist Church in 1979. The past few years have found this church not only basically financially sound, but also with a deep commitment to the unification of the congregation. It has been saddened by the loss of many great disciples of Christ in the past few years-those who can or will never be replaced. It is with the commitment of new members who have joined by marriage and affiliation that the church is able to carry on God's work. Those who have for many years been in the church continue to exemplify the Christian heritage on which the foundation of the church was built. There are births, marriages, and deaths, but the work of the Lord will go on in the years to come.

Trinity United Methodist Church will face struggles ahead as it has in the past, but with these struggles come deep meanings of God's continued love and grace.



SYMBOLS OF THE STAINED GLASS WINDOWS

When entering the quietness and solitude of the lovely sanctuary, one immediately notices the beauty of the stained glass windows. For many years several of these windows were not visible due to the location of the old pipe organ and various petitions in the church building. When the church was renovated in 1960, the round window was placed above the pulpit where all could see its magnificent beauty.

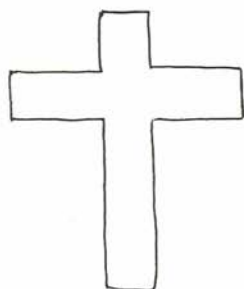
God's rich sunlight filters with jewel-like vibrance through the stained glass windows. Those who sit or kneel in worship look about and see the Christian symbols magnified on each window. These symbolic emblems of our Christian faith represent Jesus our Saviour.²⁵



THE STAR OF DAVID

A six-pointed star which tradition says was the shape of David's shield. It

is sometimes called the creator's Star, referring to the six days of Creation. It is also a double reference to the Trinity and consists of two equilateral triangles, one imposed upon the other.



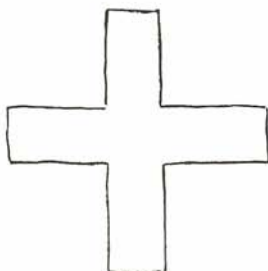
LATIN CROSS

The form of the cross which is best known and generally accepted as the symbol for Christianity. It is used by all religious groups which believe in Christ as the Son of God and in His sacrificial death on the cross. This simple form is the basis for crosses of other designs.



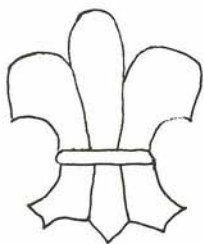
GRAPES

Signifies entry into Canaan. Spies brought back large clusters of grapes from the Promised Land. Also, a symbol of the Holy Communion and Christ as the vine and we the branches.



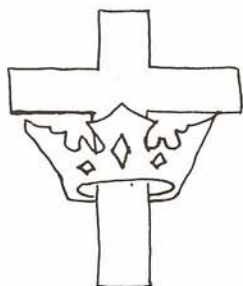
GREEK CROSS

A cross with arms of equal length, probably inspired by the Greeks love for perfect symmetry.



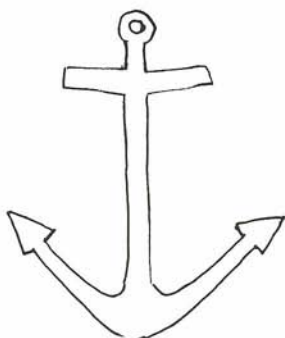
FLEUR-DE-LIS

Symbolic of the Trinity because of its threefold division. Also, an emblem of purity of the Virgin Mary, the mother of Christ.



THE CROSS AND CROWN

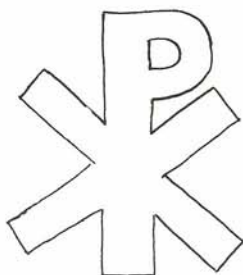
This symbol denotes Christ's kingly office. It is a crown of life which replaces the crown of thorns. For this reason the symbol expresses the idea that we have eternal life through Christ.



ANCHOR

The cross of Hope used by the early Christians in the catacombs. It was

used as a disguised cross symbolizing hope in Jesus Christ. It was intended to conceal its true significance from spies and informers.



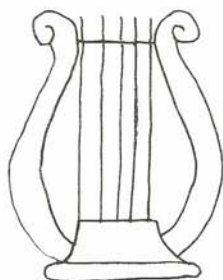
CHI RHO

A monogram of the first two letters of the Greek word for Christ. Oldest monogram used with reference to Christ. This symbol was used widely by the early church, and found in great numbers on the walls of the catacombs and artifacts.



THE OPEN BIBLE AND THE BURNING TORCH

Symbolizes the word of God and witnessing for Christ. "Let your light so shine".



HARP

A symbol of music rendered in praise and worship of God.



LILY

Symbolizes the resurrection-immortality. (New flower from the seemingly dead bulb) Madonna lily is symbolic of the Annunciation, the announcement to the Virgin Mary.

MUSIC AT TRINITY UNITED METHODIST CHURCH

Music has always been an important part of the worship services at Trinity Church. In the old wooden structure the small organ was played by Miss Julia Hall. Later when the new church was built the pipe organ was installed. For many years this organ was hand pumped until an electric motor was added to the organ. When the church was remodeled in 1960 an electronic organ was secured.

Many dedicated musicians have served the church. The choir is a dedicated group of people who devote their talent and time in serving God with their rich



The pipe organ and choir prior to 1960.



PRESENT CHOIR

voices. They are endeavoring to continue the tradition of lovely music at the services of worship.

The following will be remembered for their years of service as organist: Miss Glennie Graham, Miss Georgia Pearsall, Mrs. Bess Leigh, Miss Virginia Lee, Mrs. Lida Chapman, Mr. Harold McEachin, Mrs. Susan Westall, Mrs. Ruth Sinclair, Miss Dorothy Hurley, Mr. J.H. Gwinn, Miss Louise Mandeville and Mr. Martin Harris.

MARTIN HARRIS, ORGANIST



SPECIAL RECOGNITIONS

Since the organization of the church, one important part has been the Sunday School Departments. Through various classes, generation after generation has learned the simple facts about God and the way of life taught by a man named Jesus. Many loyal and devoted men and women have served as teachers, superintendents and leaders of the classes. Mr. J.S. Jones, Miss Bessie Covington, Miss Eunice Pearsall, Mr. Frank Bounds, Mr. Charlie Leigh, Mrs. Ella Yeoman, Mrs. J.T. Odom, Sr. and many others who are still active have enriched the lives of the members of Trinity United Methodist Church.

The youth organizations in the early years were known as the Bright Jewels and the Epworth League. Later the name was changed to the Methodist Youth Fellowship. These youth organizations have stimulated the activities of the church. Many service projects have aided those in need. Sending a deserving youngster to camp, helping to pack Christmas cards for children in China, sending Christmas boxes to the needy, and raking leaves for the elderly have been some of the service projects through the years. Happy times have been spent at Six Flags over Georgia, Disney World, Youth Rallies at Duke University, leadership conferences at Louisburg and retreats at the beach. Donations to the church have been the paraments gracing our pulpit in memory of Joe Buie, the altar Bible and a scholarship fund has been established in memory of Amy Hines. Dedicated leaders since the 1920's have helped to mold the lives of the young people. These youth have been always mindful that Jesus comes first, others second and themselves last.

For many years the men of the congregation made the decisions concerning the welfare and growth of the church. They have always been responsible for maintaining the property and were very instrumental in the building and remodeling of the church, as well as the building of the educational building. Through the decades the Men's Bible Class actively contributed their time and efforts on various activities. They have supported the women and all of their endeavors. Each year the men of the church entertain the ladies at Christmas time.

The Women's Missionary Society began soon after the church was established. In 1927 there were forty-two active members. The Women's Society of Christian Service was formed in 1940 and there were forty-eight members with two afternoon and one night circle participating. The name of the women's organization was changed a third time when the churches merged, and now carries the name of United Methodist Women.

When the Reverend Graham Eubank came to Trinity he recommended that the WSCS reorganize and place all the women who had jobs outside the home into the Wesleyan Service Guild. For many years this group was active and continued to add support to various functions of the women of the church. This group was dissolved several years ago and is now a part of the regular Groups. At the present there are five Groups which are active.

The United Methodist Women have always contributed to missions and are continuing today to give aid and assistance to those less fortunate, both at home and abroad.

The men, women and youth have all given to Christ and His Kingdom through their love and service to Trinity United Methodist Church. For this they should be given special recognition.

WHITE SULPHUR SPRINGS CHURCH

During the years Washington Chaffin was planting Methodism in this area he often visited the Antioch community. He stopped on many occasions and spent the night in the home of Mr. Daniel Biggs. When passing through he would hold preaching services in churches of other denominations. "Early in February 1877 the man of God was making his appointed rounds of preaching services as was his custom, when he came to Antioch Presbyterian Church which was probably in Robeson County. He dismounted from his horse and made long strides toward the door of the church, but this time he did not get in. Upon questioning his uncordial reception, Chaffin was informed that the barricade was an order of the session of the church which had met on January 28th and decided to refuse to let him preach in their church. His defiance on the matter was illustrated by his entry on February 10, 1877, when Chaffin wrote, "I think I will build a church near here soon."

Soon part of the lumber was being put into place. The dimensions of the church were to be 35 feet by 48 feet and a 17 foot pitch, and 22 windows. The approximate cost was \$1,000. The first sermon was preached the first Sunday in August of 1877. It took two more years to complete the church. There was great difficulty raising money to complete the finished product. The name White Sulphur Springs was given to the new place of worship near Antioch Church.

For several years the little church struggled to increase its small membership. In the early 1900's, a decision was made to move the church five miles down the road to the small community of Duffie. Perhaps the moving of the church would help them to gain additional members. Board by board the church was moved and rebuilt and renamed Centenary Methodist Church.

Centenary was placed on the Red Springs charge and for many years the same minister served both churches. Because of the small membership and financial problems, the little church was again faced with problems. Very quietly and sadly the doors were closed to this small rural church which had brought the message of Methodism to the community. Certainly it was a great loss to the community, but a great gain to Trinity Methodist Church. In 1939, the Liles, Livingstons, McPhauls, Newtons and several other families moved their membership to the Red Springs church. With several of these families came direct descendants from the White Sulphur Springs church. These families have and are continuing to bring strength to Trinity United Methodist Church.

FORMER MINISTERS

Since the organization of Trinity in 1889, thirty-four pastors have served the church. Each of these men have been devoted servants of God and have made various contributions to the church and the life of the community.

The Reverend A.D. Betts (1892-1893) was born in 1832. While attending the University of North Carolina he was converted and licensed to preach. His early years of preaching were interrupted by the Civil War. He was commissioned and served faithfully throughout the war. General Lee spoke of him as "that model chaplain". He was a patriot as well as a Christian. In 1892, he was appointed to the Maxton Circuit with several other churches. After his retirement in 1906, he continued to preach, visit the sick and those in prison. He was known, loved, respected and admired throughout the Old North State.

Young Clator W. Smith (1895-1896) at only sixteen felt the call to preach. All of the young man's family were Baptist, but his conversion at a Methodist camp meeting turned him to the Methodist faith. Some ten years later he served the Red Springs Charge. The Reverend Smith was a man of strong conviction. Energetic in action, genuine in his religious experience, strong in stating his conviction, and devoted to the Lord, the life of C.W. Smith counted wherever he served as minister.

Shortly after his conversion at age nineteen, J.W. Wallace (1897-1898) answered the call to preach. His education was very limited. His parents were of the "humble poor" and thus could not give the necessary educational training. Mr. Wallace suffered from poor eye sight. His education came later at Trinity College. He was a meek, quiet person and not ashamed to seek his education in later life. The Reverend Wallace was a devoted husband, a loving father, and above all a true Christian.

Zachariah T. Harrison (1901-1903) was the youngest son of eleven children. Family training was important and shortly after his conversion at the age of thirteen, he took part in the family worship. At the close of the Civil War he was thirsting for knowledge and sought his education. He preferred serving in the Methodist Episcopal Church, South, but thinking the government oppressive, finally decided to enter the Methodist Protestant Church. For several years he served in their conference, but later decided to apply for admission into the North Carolina Conference. In 1904 he served the Red Springs Methodist Episcopal Church, South. He was a good preacher, plain, practical and earnest.

The Reverend S.T. Mercer (1904-1906) was converted in early life. He possessed a strong mind, commanding personality and an iron will. As a preacher he was simple and direct. There was always the evidence of sincerity. He loved his brethren and demonstrated love. He not only served as a minister in the North Carolina Conference, but was President of Carolina College and served as a Presiding Elder.

The Reverend Robert Broom (1907-1908) was a good preacher. He preached the Gospel and cried out against unrighteousness, but possibly he was stronger as a pastor than a preacher. He was dearly loved in every charge he served. He read God's word and prayed in the homes of his people. Mr. Broom

had taught school for eight years before serving as a minister in the conference for forty-four years.

Solon Cotton, one of the best loved ministers in the conference served Trinity Church in 1909-1912. While ministering to the people he proved to be the "church builder". His guiding hand led the congregation in perhaps the most difficult of building projects. The present sanctuary was opened in 1911. He always magnified the grace of God in his own personal life, and in the gospel he preached to others.

When many of the early ministers in the North Carolina Conference began to preach they lacked professional educations. These ministers made great sacrifices to go to school later in life. A.J. Parker (1917-1920) was one of these ministers. The Reverend Parker's preaching was fearless, uncompromising, and stimulating. His sympathetic, sunny disposition made him an ideal pastor, being always welcomed into the homes of his people.

The Reverend O.I. Hinson (1921-1922) was a teacher, a good minister, and an outstanding pastor. He loved his congregation. One former member of his church relates the following story. "Mr. Hinson never needed a clock to know when to finish his sermon on Sunday mornings. Mrs. Hinson sitting very graciously in her pew would begin to cough and look at the clock at 12:00 to signify to her husband it was time to finish up his sermon."

L.S. Massey, a tall slender middle aged gentleman served Trinity in 1923-24. Prior to coming to Red Springs he served as editor of the **North Carolina Christian Advocate**, and later became President of Louisburg College.

Mr. E.L. Hillman (1923-24) is remembered as one who was loved by all. It was outside the pulpit that he did some of his finest work. He loved working with the young people and often took them to meetings out of town. Many times he would borrow an automobile from someone in the congregation to take the young people on trips.

The Reverend A.J. Hobbs (1927-29) was remembered as being a good preacher and good sport. He was blessed with a keen sense of humor which helped him to find his way into the closest of friendships with those he served as pastor. Mr. Hobbs was only thirty-five when he served this church and displayed fairness and dignity and provided wise, forceful leadership.

Wherever the Reverend C.T. Rogers (1930) served he not only lived and preached the Gospel, but promoted the total program of the Church. He was a true man of God. Charlie Leigh loves to tell the story of Mr. Rogers and his faithful dog. He had trained his dog to go to the post office and Odom's store. The dog carefully returned home each day with the groceries and the mail.

The Reverend W.G. Pilcher (1931) originally from Georgia, only served one year. Declining health required him to return to Georgia only one year after leaving Red Springs.

The conference sent B.D. Critcher to Red Springs to complete the term vacated by the death of Mr. G.M. Daniel. Mr. Critcher was a practicing lawyer when he received his call from God to become a minister. He returned to school and completed his degree in Divinity. He and his family were loved in the Red Springs community. He was the only minister to serve Trinity at two different times. (1925, 1932-1935)

It was the good fortune of the community and the church when the Reverend Bernard Hurley (1937-40) made the decision to retire and move back to Red Springs. No minister has ever been more loved by the people of Trinity than Mr. Hurley. The Reverend Russell Harrison at his memorial service summed up his life in a very fitting way, "Brother Hurley was always a genteel, grandly dignified person, a fitting example of a good servant of his Lord. He possessed a sweetness of spirit that made your heart sing in knowing such a good man. His was a capacity for great love, which he bountifully shared with his loved ones, but it was never restricted - he loved all mankind. He was always the good shepherd of his flock, no matter where, because he knew the Good Shepherd. He stood tall, morally and spiritually, because he knew God."

Shortly after the Reverend Henry Ruark (1940-44) moved to Red Springs, our country was at war. He comforted those in the congregation who had sons and husbands in service. Henry Ruark was a scholar. His sermons were preached from the heart. His keen mind enabled him to preach with no notes and to recite his scriptures.

When Allen and Mildred Lee returned to Red Springs, the community gained real friends. The Reverend Lee (1944-48) had a special love and interest in people. He had a great love for God and His Word. Further proof of this was his private collection of Bibles gathered through the years and presented to Methodist College. He was a man who was constantly in pursuit of knowledge.

Graham Eubank (1948-51) was very instrumental in the building of the present parsonage, and laying the ground work for other building programs. He and his lovely family added grace and dignity to the church. He was a good preacher and ministered to his people.

No words can adequately describe Leon M. Hall. (1951-57) During his years in Red Springs, the Presbyterians and Baptists were without ministers. He ministered to all congregations and was well respected not only by his own members, but members of other churches and non-church people. His knowledge of people enabled him to guide them into the fellowship of Trinity and the work of the Lord. Mr. Hall served longer than any other preacher. He retired after his appointment in Red Springs.

Fred Still (1957-61) was an excellent preacher and had a forceful delivery from the pulpit. He loved the church and devoted many hours in the remodeling of the sanctuary. He stood firm in his convictions and believed in the full gospel message.

Herman Winberry (1961-63) was very interested in the work of the Sunday School. He motivated a strong interest in education for the church. He is remembered as being a "praying minister". His lovely prayers made the people he served know the importance of communicating with God.

When asked to reminisce about Red Springs, Robert Moore (1963-69) remembers that Trinity was good to every minister. He relates the following story, "Lewis McNeill likes to recall how I got the little workshop and storage building built at the parsonage. When I moved there, there was no storage facilities at all. A few weeks after moving I went out to the old cotton gin that had burned, got a few pieces of old burnt, rusting tin siding, and a few old utility poles and piled the unsightly lot in the middle of the yard for the whole neighborhood to see. Within thirty minutes I had two inquiries as to my

proposed use of this junk. I replied that I had been given all the tin I would need and I planned to construct a workshop. Within the next thirty minutes I received a call from the Chairman of the Board asking me to be patient for just a little while. The next day a pile of lumber arrived and a crew of men followed the next Saturday, and we built the little workshop all wired for use as a shop."

Many sad events occurred during Russell Harison's (1969-72) years in Red Springs. His compassion and love for his parishioners aided those in need. He was a generous man giving of his time, talent, and love to help in the advancement of Christ's kingdom. Mr. Harrison was loved and admired by all.

The Reverend Clyde Dunn (1972-76) and his family added much to the community. Having served in the mission field, he was able to relate to people in all walks of life and helped the church to become more aware of missions. Mr. Dunn recalls, "Red Springs was the only place where I ever called off a service. A snowstorm occurred on Saturday and Sunday one February. As we tried to make a decision if services should be cancelled someone commented, 'if you have a service Mr. Bill Graham will come even if he has to walk.' So it was decided to call all services off, we did not want Mr. Graham walking through a snow storm to get to church."

The Reverend Kermit Wheeler (1976-79) loved all people. He was able to communicate with the young people and he was happiest in his ministry when serving his congregation. Mr. Wheeler's ready smile and winsome manner endeared him to all.

The present pastor, Al Morris, (1979-) will best be remembered in years to come by his unique personality and love for his fellow man. His visits in the hospital, in the homes and to the people on the street make those he encounters ever mindful that he is filled with God's love and cares for those around him. Mr. Morris' messages from the pulpit inspire all who hunger for the knowledge of God.

Ninety-three years have passed since the organization of Trinity United Methodist Church. The ministers who have served have touched the lives of the church and community. Many have served as District Superintendents, Presiding Elders, Chaplains and educators. Truly God has richly blessed this church with those He called to serve as ministers.

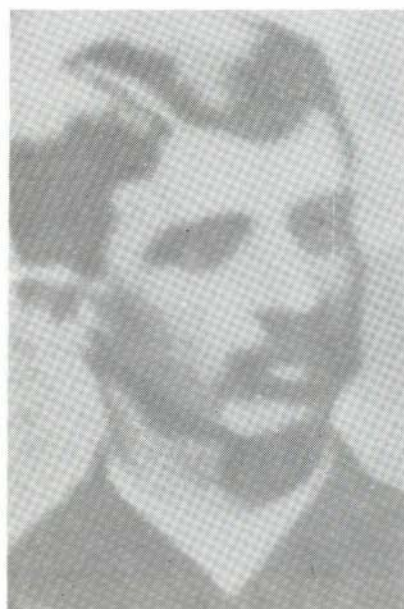
FORMER PASTORS



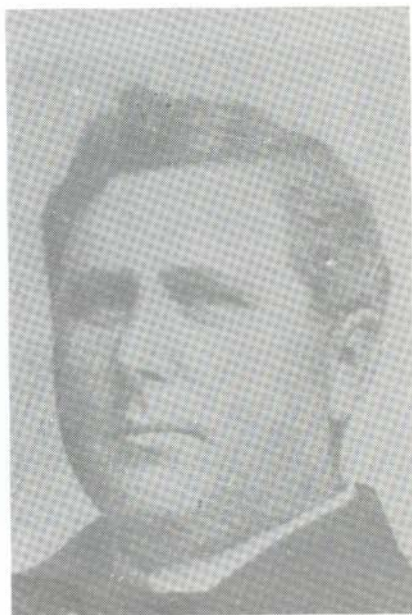
W. S. HALES
1889



A. D. BETTS
1892-1893



C. W. SMITH
1895-1896



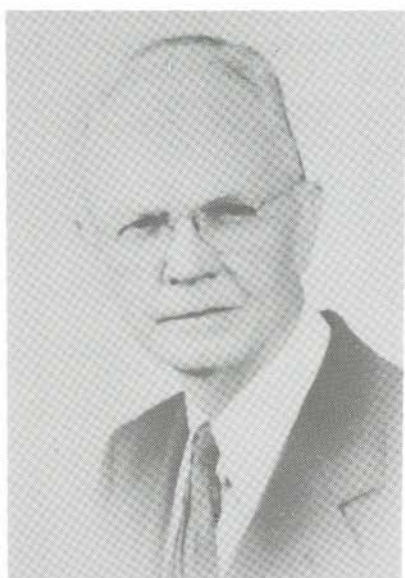
A. J. PARKER
1917-1920



H. G. RUARK
1940-1944



DR. ANDREW J. HOBBS
1927-1929



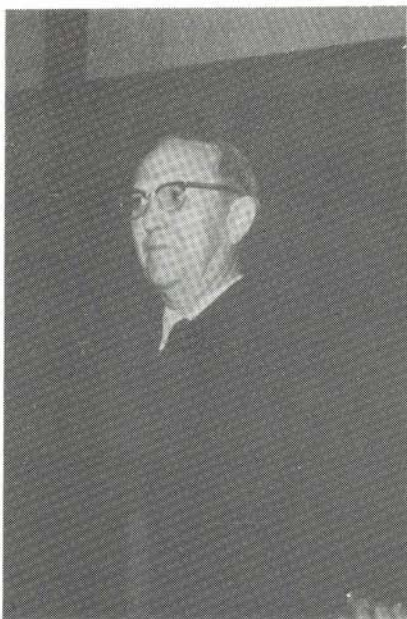
REV. C.T. ROGERS
1930



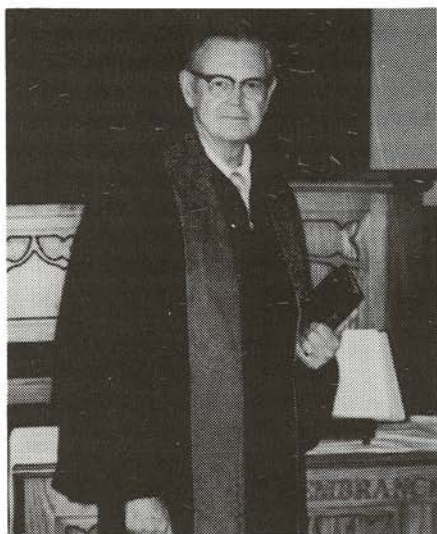
W. G. PILCHER
1931



H. S. WINBERRY
1961-1963



R. S. HARRISON
1969-1972



K. R. WHEELER
1976-1979

ADDENDA

THE PASTORS WHO SERVED THE TRINITY UNITED METHODIST CHURCH

1877-1882	W.S. Chaffin
1888	Daniel May
1889	W.S. Hales
1890-1891	W.J. Crowson
1892-1893	A.D. Betts
1894	E.B. Wilcox
1895-1896	C.W. Smith
1897-1898	J.W. Wallace
1899-1900	Erskine Pope
1901-1903	Z.T. Harrison
1904-1906	S.E. Mercer
1907-1908	R.H. Broom
1909-1912	S.A. Cotton
1913-1916	H.M. Eure
1917-1920	A.J. Parker
1921-1922	O.I. Hinson
1923-1924	L.S. Massey
1925	G.M. Daniel
1926	E.L. Hillman
1927-1929	A.J. Hobbs
1930	C.T. Rogers
1931	W.G. Pilcher
1932-1935	B.D. Critcher
1936	L.T. Singleton
1937-1940	B.T. Hurley
1940-1944	H.G. Ruark
1944-1948	A.C. Lee
1948-1951	Graham Eubank
1951-1957	L.M. Hall
1957-1961	F.E. Still
1961-1963	H.S. Winberry
1963-1969	R.F. Moore
1969-1972	R.S. Harrison
1972-1976	C.H. Dunn
1976-1979	K.R. Wheeler
1979	A.J. Morris

CHRONOLOGICAL EVENTS

- 1739 George Whitefield preached in North Carolina
- 1772 Joseph Pilmore preached in Currituck County, North Carolina
- 1776 Carolina Circuit formed of an indefinite teritory
- 1780 Francis Asbury's first visit to North Carolina
- 1784 Organization of the Methodist Episcopal Church at Baltimore
- 1785 First Conference held in North Carolina at Green Hill's, Franklin County

- 1788 Bladen Circuit formed including the entire southeastern North Carolina
- 1807 Fayetteville Circuit organized as part of South Carolina Conference
- 1838 North Carolina Conference organized at Greensboro
- 1841 Rockfish Circuit established from Fayetteville Circuit, placed in Cheraw District
- 1844 Separation of the Methodist Episcopal Church North and South
- 1850 Large transfer of area to the North Carolina Conference from South Carolina
- 1858 Fayetteville District in the North Carolina Conference organized
- 1877 Reverend W.S. Chaffin preached first Methodist sermon in Red Springs
- 1878 The Woman's Missionary Society established by General Conference
- 1882 Red Springs included in the Red Banks Circuit
- 1889 Division of the North Carolina Conference into two conferences
- 1889 Red Springs Methodist Episcopal Church, South organized
- 1889 Red Springs placed in Fayetteville District
- 1889 Consolidation of several youth movements into the Epworth League
- 1890 Purchase of land for Red Springs Methodist Church
- 1891 First services held in the new church building - Reverend W.J. Crowson, Minister
- 1895 Advent of the **North Carolina Christian Advocate**
- 1896 Purchase of land and new parsonage built in Red Springs
- 1899 Raleigh selected as site for Methodist Orphanage
- 1902 Red Springs placed in Rockingham District
- 1907 Bowmore, Buie included in the Red Springs Circuit
- 1908 Land bought for new church dwelling on Third Avenue
- 1910 First brick laid for new church building by Mrs. Ruth McNeill
- 1911 New church building occupied by congregation at Trinity Methodist Church, South
- 1920 Rockingham District Conference met and dedicated present church
- 1922 Home across from church bought for parsonage
- 1925 The Reverend George Daniel drowned at Lake Rim
- 1932 Trinity Methodist Church placed in Fayetteville District
- 1936 "Hut" completed
- 1939 Centenary Church closed
- 1939 Trinity Episcopal Church, South name changed to Trinity Methodist Church
- 1944 Main portion of the church building remodeled for Sunday School classrooms
- 1950 New parsonage built and dedicated by Bishop W.W. Peele
- 1955 Cornerstone laid for Leon M. Hall Educational Building
- 1960 Renovation of sanctuary
- 1967 McKay property purchased by church to be used as lawn space
- 1968 Trinity Methodist Church name changed to Trinity United Methodist Church
- 1970 Trinity United Methodist Church moved into the Rockingham District
- 1970 Lay Witness Week
- 1975 "Mortgage burning" symbolizing that all indebtedness had been paid on the Leon M. Hall Educational Building

**Men and Women Who Served in the Military Service
During World War II**

Bain Allen	Navy
E.C. Bodenheimer	Navy
Roscoe Bounds	Army
Robert Dozier	Army
A.C. Edens	Army
Kirby Garner	Army
Sidney Garner	Army
W.R. Graham, Jr.	Army
D.R. Hall, Jr.	Army
William Hall	Calvary
Glenn Hanna	Navy
Robert L. Jones	Army
Charles Leigh	Army
Bart Lewis	Navy
Archibald Lovin	Army
Gordon Mercer	Army
N.P. Mercer	Army
Carlyle McDonald	Army
Jack McDonald	Marine
Floyd McMillan	Army
Jack Odom	Army
J.T. Odom, Jr.	Marine
J.D. Odom, Jr.	Navy
Glenn Parler	Navy
Jimmy Parler	Navy
R.D. Singleton, Jr.	Army Air Corp
**Jimmy Singleton	Army Air Corp
B.C. Smith, Jr.	Army
Odell Smith	Air Corp
O.L. Smith	Navy
**Gene Smith	Army
W.J. Smith	Navy
Roscoe Smith	Army
Roy Smith	Army
Clement Stephenson	Army
Jack Thrower	Army
Clay Turner	Marine
James T. Turner	Air Corp
M.A. Watson	Army
Charles K. Watson	Air Corp
Ebert Walters	Army
Lillian Hamilton	WAC

Non-members but attended church

Lacy Garner

**John T. Tucker

**Killed in service

FOOTNOTES

¹ Robert C. Lawrence, **The State of Robeson** (New York: J.J. Little and Ives Company, 1939), p. 24.

² C. Franklin Grill, **Methodism in the Upper Cape Fear Valley** (Nashville: The Parthenon Press, 1966), p. 48.

³ Washington S. Chaffin, **Journal** (February 4, 1877).

⁴ Miss Cornelia McMillan (Unpublished papers).

⁵ Mrs. George Bullock and Mrs. Bess Leigh, "The History of Trinity Methodist Church." (Unpublished material), July 15, 1955.

⁶ "Deeds" Robeson County Register of Deeds (Lumberton: February 25, 1890), p. 307 - Book 3M.

⁷ Pearsall Papers (Unpublished papers), 1911.

⁸ McShane Bell Foundry Company, letter (Baltimore: October 30, 1981), personal files, Mrs. James Britt.

⁹ **Minutes of Rockingham District Conference**, (Raleigh: Methodist Building, 1901).

¹⁰ Pearsall Papers, Ibid.

¹¹ Ibid.

¹² **Minutes of Rockingham District Conference**, Ibid.

¹³ Charles E. Leigh, interview, (Matthews, North Carolina, May 12, 1981).

¹⁴ Bullock, Ibid.

¹⁵ **Quarterly Conference Minutes Trinity Methodist Church, South** (Red Springs: January 13, 1924).

¹⁶ M.T. Plyler, "George Milton Daniel." **North Carolina Annual Conference Journal of Proceedings**, 1925. pp. 96-97.

¹⁷ Leigh, Ibid.

¹⁸ **Quarterly Conference Minutes**, Ibid. May 31, 1936.

¹⁹ **Quarterly Conference Minutes**, Ibid. September 3, 1939.

²⁰ **Quarterly Conference Minutes**, Ibid. October 1944.

²¹ Mrs. George Cannon, interview, Red Springs, North Carolina, February 20, 1981.

²² **Quarterly Conference Minutes**, Ibid. January 1951.

²³ John A. Oates, **The Story of Fayetteville and the Upper Cape Fear** (Charlotte: Dowd Press, Inc., 1950), p. 712.

²⁴ "Trinity Pays Off Indebtedness..." **Red Springs Citizen**, November 25, 1975. Sec. 1, p. 1.

²⁵ The information compiled concerning the emblems on the stained glass windows was furnished by Mrs. Frances S. McNeill and Circle VI. (UMW).

²⁶ C. Franklin Grill, **Methodism in the Upper Cape Fear Valley** (Nashville: The Parthenon Press, 1966), p. 120.



The Emmie Parler Memorial Case was given to the church by the Susanna Wesley Sunday School Class. It holds the first communion pitchers, goblets, bread trays and collection plates.

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- Chaffin, Washington S. **Journal** 14 vols. 1841-1882 (unpublished material) Manuscript Room, Duke University Library, Durham, North Carolina.
- "Deed", Robeson County Register of Deeds. Lumberton, North Carolina. 1980, p. 307 - Book 3M.
- Grill, Franklin. **Methodism in the Upper Cape Fear Valley**. Nashville: The Parthenon Press, 1966.
- Lawrence, Robert C., **The State of Robeson**. New York: J.J. Little & Ives Company, 1939.
- Leigh, Charles, Matthews, North Carolina, Interview, May 12, 1981.
- McMillan, Miss Cornelia, (Unpublished papers), Courtesy Mrs. John T. McNeill, Jr. Red Springs, North Carolina.
- McShane Bell Foundry Company, Letter, (Baltimore: October 30, 1981), personal files Mrs. James Britt, Red Springs, North Carolina.
- Minutes of Rockingham District Conference** (Raleigh, North Carolina) Office of the Methodist Building, 1901.
- Oates, John A. **The Story of Fayetteville and the Upper Cape Fear**, Charlotte: Dowd Press, Inc. 1950.
- Pearsall Papers (Unpublished material), Courtesy Mrs. Susan Westall, Red Springs, North Carolina, 1911.
- Quarterly Conference Minutes**, Red Springs Circuit, Red Springs Episcopal Church, South, Red Springs Methodist Church, Trinity United Methodist church (Unpublished material) 1923-1981.
- "Trinity Pays Off Indebtedness..." **Red Springs Citizen**, November 25, 1975. Sec. 1, p. 1.



**PRESENT SUNDAY
SCHOOL CLASSES**

**SUSANNA WESLEY
SUNDAY SCHOOL CLASS**



SPARES AND PAIRS CLASS



NURSERY

YOUNG PEOPLES CLASS





EUNICE PEARSALL CLASS



FRIENDSHIP CLASS



MEN'S BIBLE CLASS



FELLOWSHIP SUNDAY SCHOOL CLASS