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# Wendell United Methodist Church



1903



2003

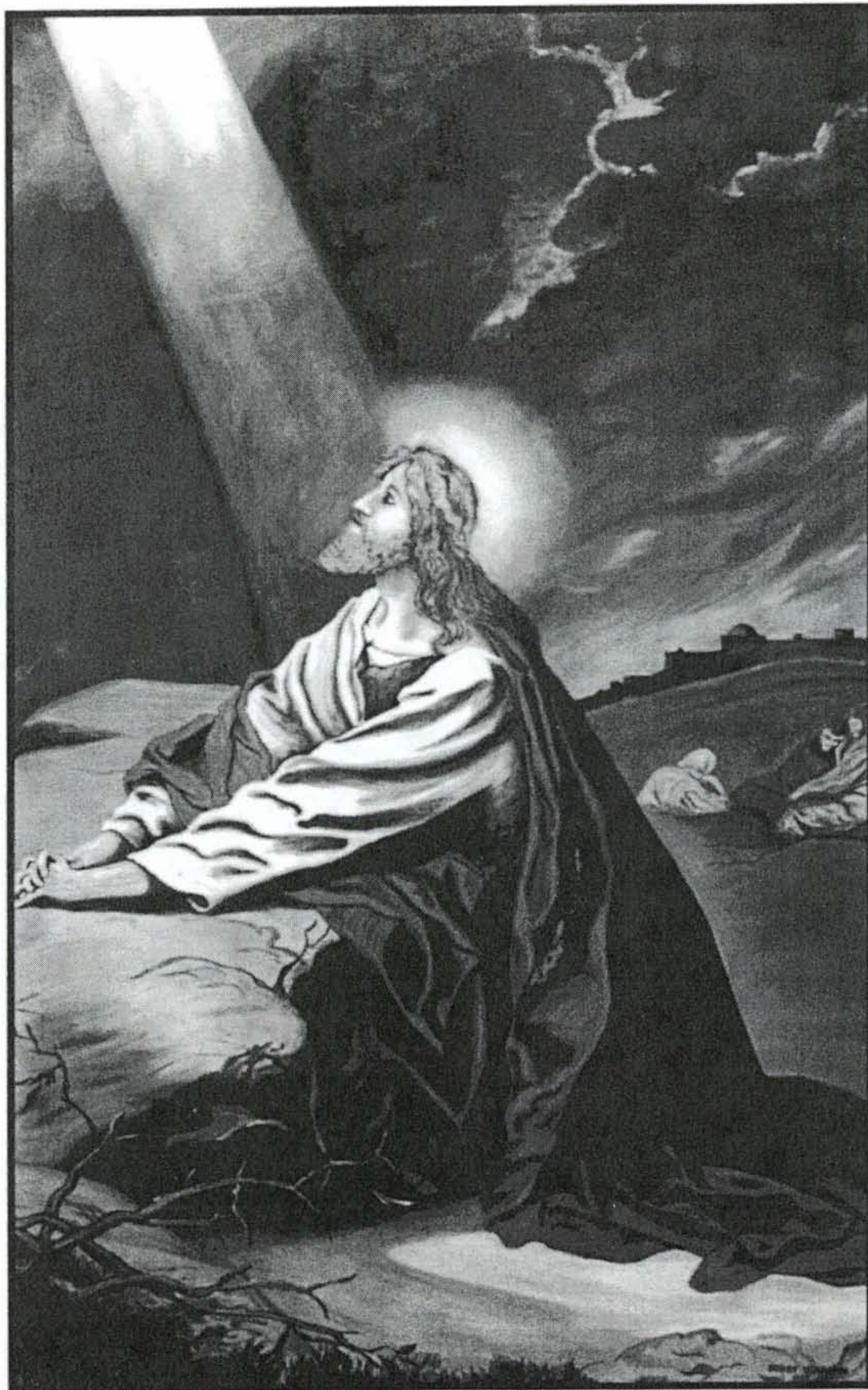
~ *Our History* ~

CELEBRATING 100 YEARS

CORNER OF MAIN STREET AND WENDELL BOULEVARD

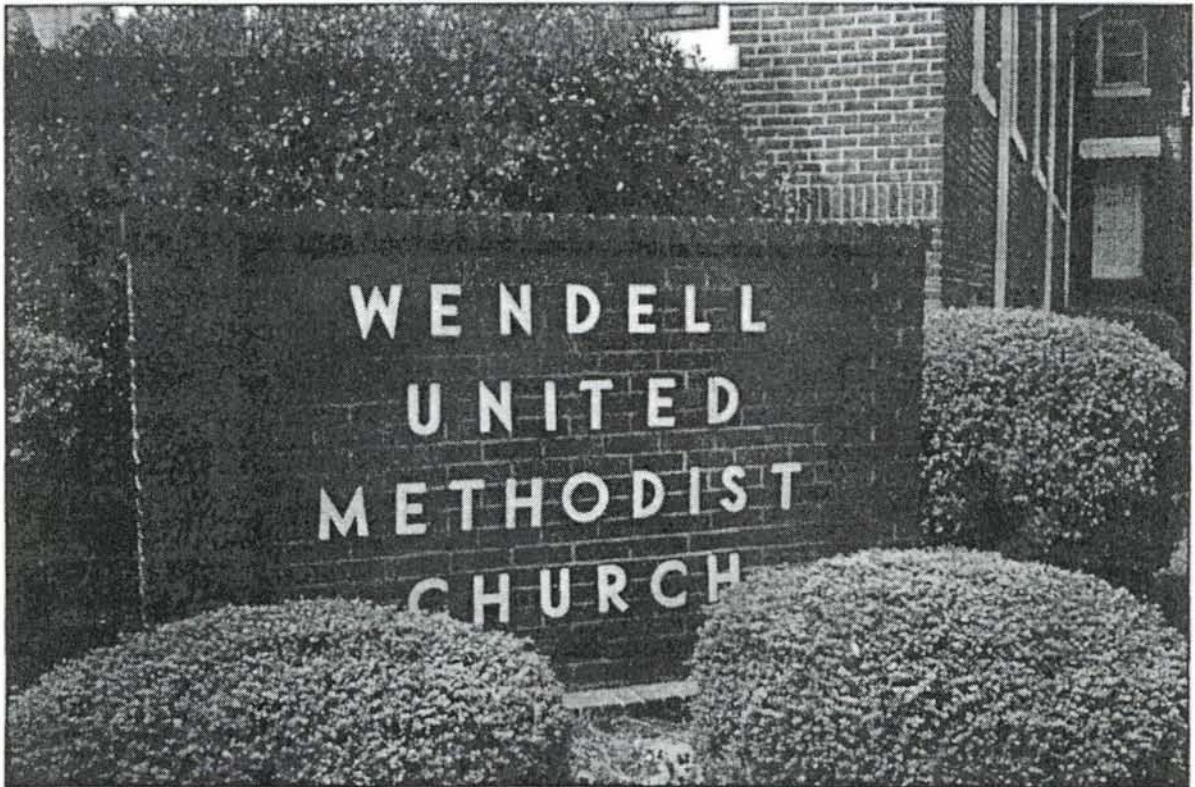
WENDELL, NORTH CAROLINA

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1959

# WELCOME



*This history booklet is dedicated in honor of Fannie Mae Wootton who has given many hours of time and research in compiling the original history of our church published in 1997. Our lives have become entwined by sharing the same birthday, the same middle name and the job of historian for Wendell United Methodist Church.*

*Clara Knott  
Church Historian  
October 19, 2003*

# The United Methodist Church Symbol



Each time you see the cross and flame emblem, you are looking at United Methodism's official symbol.

Known informally as the cross and flame logo but formally known as the denomination's insignia, it has been in use nearly three decades. It is seen in cities, towns and rural areas at every point on the globe.

The insignia is a cross linked with a dual flame. This symbol relates our church to God by way of the second and third persons of the Trinity; the Christ (cross) and the Holy Spirit (flame).

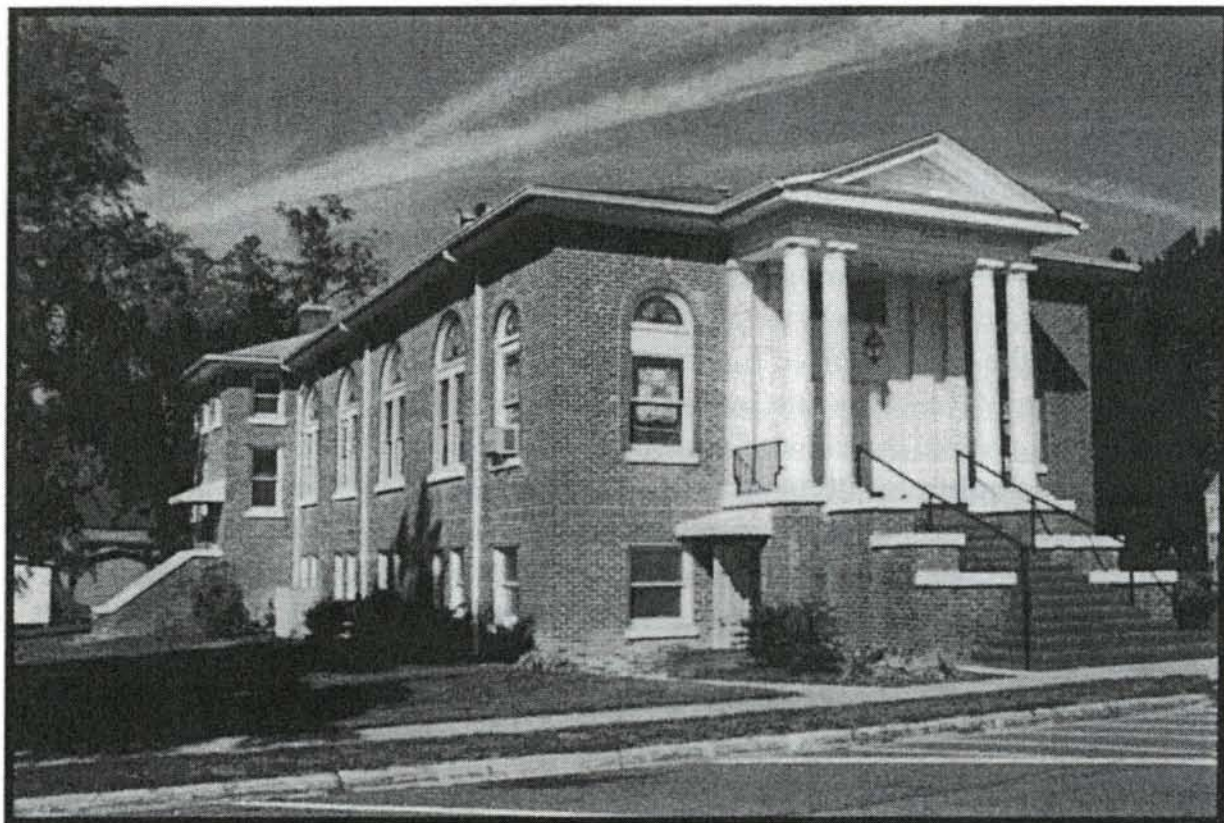
Apart from Wesleyan Trinitarian theology and warmth, the flame has two other connotations. The flame suggests Pentecost when witnesses saw "tongues as of fire." And the duality of the flame was meant to represent the merger in 1968 of two denominations: The Methodist Church and the Evangelical United Brethren Church.

# IN THE BEGINNING...

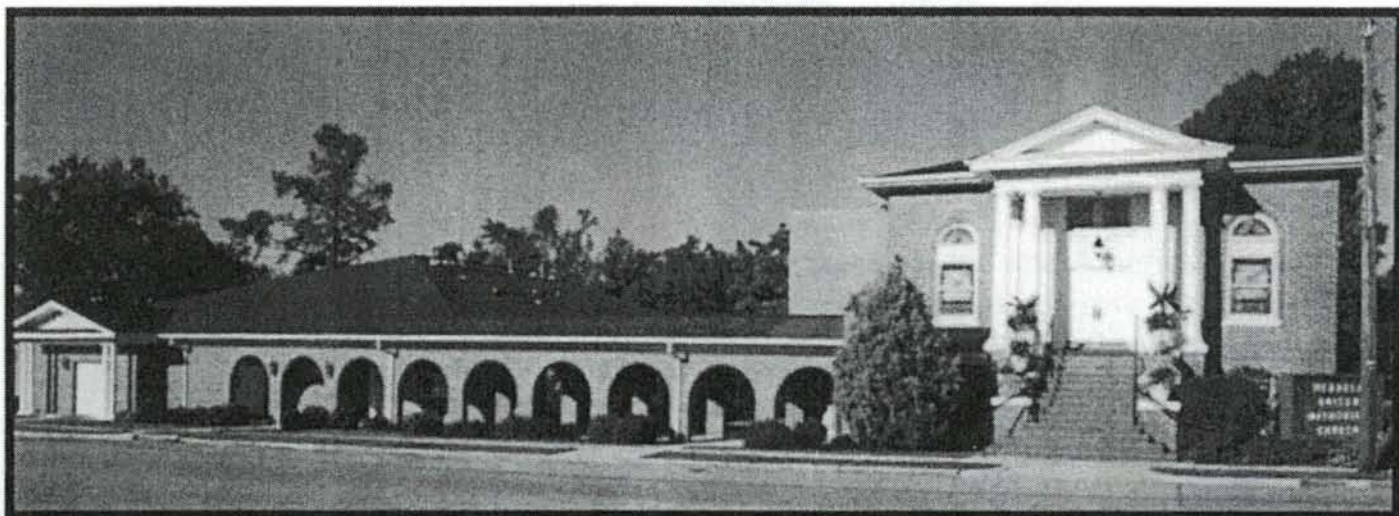


Our First Methodist Church  
Third Street  
Dedicated March 22, 1908

# THROUGH THE YEARS...



1923 — 1997



1997 — PRESENT

## METHODISM

### Portrait of a Methodist by John Wesley

A Methodist is one that has the love of God shed abroad in his heart by the Holy Ghost given unto him; one who loves the Lord his God with all his heart and soul and mind and strength. He rejoices evermore, prays without ceasing and in everything gives thanks. His heart is full of love to all mankind and is purified from envy, wrath, malice and every unkind affection. His one desire and the one design of his life is not to do his own will but the will of him that sent him. He keeps all God's commandments from the least to the greatest. He follows not the customs of the world, for vice does not lose its nature through becoming fashionable. He fares not sumptuously every day. He cannot lay up treasures upon earth, nor can he adorn himself with gold, or costly apparel. He cannot join in any diversion that has the least tendency to vice. He cannot speak evil of his neighbor any more than he can lie. He cannot utter unkind or evil words. He does good unto all men, unto neighbors, strangers, friends, and enemies. These are the principles and practices of our sect. These are the marks of a true Methodist. By these alone do Methodists desire to be distinguished from all other men.



## OUR CHURCH

These words mean so much to each of us throughout our lives. Each time we need our church, whatever the reason, the church is there. Our sadness is born by many caring people when tragedy strikes our home. Our joys are shared by those same persons when celebrations occur in our lives. Such are the type persons that make up a church family. And we are a family.

Our Wendell United Methodist Church occupies a unique place in carrying out the mission of Christ in Wendell. It is a place for us to seek God's presence in our lives, find forgiveness and reconciliation, and gather in love and fellowship with other disciples. God has blessed her ministry through the years with dedicated leaders and followers, and He continues to call us to proclaim His true and living Word to all people. It is our prayer that Wendell United Methodist Church will continue to move forward under the guidance of God's love and Holy Spirit, to touch the lives of all, and to lay a strong foundation of faith, hope and love for the future.



## Our Methodist Heritage

The story of Methodism happened both in England and America. In the early eighteenth century the life of the English people was at a low ebb, both morally and spiritually. Into such an age of spiritual need came the transforming power of Christ through the inspiration and devotion of John Wesley and those who joined him.

John Wesley was born in Epworth, England, on June 17, 1703. He was fortunate to be born into a home where there was sincere devotion to God and a high regard for learning. John attended Charterhouse School in London and



Christ Church College at Oxford. In March 1726, he was elected a fellow of Lincoln College. Here he joined his friends in a fellowship whose purpose was to live a more strict and ordered life. They looked upon themselves as the Holy Club. However, they practiced their devotional life and performed their duties in such methodical fashion that other graduates dubbed them "Methodists." John was ordained a deacon in the Church of England on September 19, 1725 and a priest on September 22, 1728.

In the summer of 1735 he answered the call of General Oglethorpe and enlisted for his new colony in Georgia. He went out with romantic notions about the Indians, thinking that they were waiting with open minds and hearts for the gospel message. Wesley had little success with the colonists. On December 22, 1737, he sailed for England, a discouraged man. Something had happened, however, in this experience, which was significant for the ministry of John Wesley. Through his acquaintance with the Moravians, the certainty of his own religious experience was challenged and this prepared the way for the high moment at Aldersgate which was to change his life.

There followed restless days for John Wesley. Doubt and fear surged in his heart and he longed for the quiet assurance of his Moravian friends. On the evening of May 24, 1738, he joined a little group of people gathered for prayer in a secluded room in Aldersgate Street, London. A leader was reading Martin Luther's preface to the Epistle to the Romans. Something happened in the heart of John Wesley which he recorded as follows: "While he (Luther) was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that he had taken away my sins, and saved me from the law of sin and death." Before the meeting closed he testified to what he had felt in his heart.

What happened to John Wesley at Aldersgate was a turning point in his life and the beginning of the Methodist movement. It started with an inner experience of Christ which resulted in an amazing transformation of his spirit and life. Wesley was undoubtedly thinking of his own experience when he defined the marks of true conversion. Through such an experience he said that a man becomes a new creature with new judgments, new designs, new desires, new conversation, and new actions. Methodism has proclaimed that a joyful and useful life is the outgrowth of a vital Christian experience.

Closely related to the experience of conversion is another distinguishing doctrine of Methodism ~ the witness of the Spirit. By this we mean that the Holy Spirit in the life of a believer does give him a firsthand assurance that he is a child of God. From the time of his spiritual awakening John Wesley preached and taught the truth of the divine witness. "By the testimony of the

Spirit," he wrote, "I mean an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit that I am a child of God."

John Wesley held that it was possible for one to be made "perfect in love" in this life. Methodism maintains that a Christian ought to strive for such holiness of heart and life as results from a perfect love of God. To many, perfection suggests something that is finished and fixed. We need to remember that we are always in the process of becoming. The path to perfection resembles the climbing of a mountain. The heights we scale become the starting point for a fresh ascent to peaks not seen before.

While the inner witness of the Spirit is primary in the life of the individual, the evidence of that experience is a life devoted to the service of others. Methodism from its earliest inception has emphasized both the personal and the social implications of the Christian faith. John Wesley laid the foundation of the Methodist movement on two great pillars ~ love of God and love of man. From his day until the present, Methodism has summoned its members to a practical crusade against all unrighteousness.

Beginning with John Wesley, Methodism has stood for an inclusive Christianity. It teaches that the gospel invitation is for all men. Stress is laid upon the importance of clear thinking on matters of Christian doctrine, but with genuine tolerance for the opinions of those who differ. Let us recall the famous words of John Wesley, "Is thy heart right, as my heart is with thine? I ask no further question; If it be, give me thy hand..." His dream was for a common fellowship among those who had a sincere desire to love and serve Christ ~ a fellowship big enough to embrace those of differing opinions.

At the heart of Methodism is an evangelizing spirit. We cannot be content when we have received the gift of God's grace, but stirred within us will be the passion to share the good news with others.

Methodism began as a revival movement within the Church of England. In November 1738, John Wesley related this experience; "Several persons came to me in London and desired me to advise and pray with them. I said, 'If you will meet me on Thursday night, I will help you as well as I can.' " More and more of them desired to meet with him, till they numbered many hundreds. It was in this simple fashion that the Methodist Societies began.

The societies continued to grow steadily until thousands were enrolled. It became impossible for the Wesleys and their helpers to give the supervision which was necessary for the spiritual growth of each society. To meet this situation the societies were divided into groups of twelve, with an appointed leader. These groups were called classes. They met once a week for the examination of their lives, to give personal testimonies, to discuss ways in

which they might be helpful, and to receive an offering for the work of Christ. When properly conducted, these classes became “spiritual clinics” and developed into the most significant group in the early Methodist movement.

As the movement grew, Wesley realized that he must have help if the work was to prosper. With his genius for organization, John Wesley was equal to the situation. He grouped the societies into “circuits” and made a lay preacher responsible for the oversight of a circuit. Local lay preachers and class leaders became his assistants. He leaned heavily upon the leadership of devoted laymen. He challenged them to a difficult task and required rugged discipline. In response to his challenge these gallant men of God worked hard, braved death, and rejoiced in the privilege of serving their Lord.

Thus, in the closing years of his life, John Wesley saw an ever-expanding movement which was to play an increasingly significant part in helping to spread the gospel of Christ throughout the world.

Among a group of Protestant German immigrants from Ireland who came to the new world in 1760 were Philip Embury and his cousin, Barbara Heck. At the insistence of Barbara Heck, her cousin began to hold services in his own home. The first congregation numbered five persons, but kept growing from week to week. The devotion and ability of Captain Thomas Webb was soon recognized and he was set apart as a lay preacher. He became the dynamic leader of the Methodist movement in New York City. Crowds continued to grow at the preaching services, so that the congregation moved to a rigging loft on William Street and then to a new Methodist Meeting House dedicated on October 30, 1768.

While the Methodist movement was getting started in New York, another Irish immigrant was busy at the same task in Maryland. Robert Strawbridge had settled on Sam’s Creek in Frederick County, Maryland. Soon after settling in his new home, he built a log chapel and began to preach. Strawbridge was a man of great spiritual power. His influence spread throughout Maryland and into Pennsylvania, Delaware, and Virginia.

With the coming of Francis Asbury, American Methodism was standing on the threshold of a tremendous advance. The advance was halted temporarily by the American Revolution. John Wesley realized that the work in America needed more leadership, so he appointed Thomas Coke to be superintendent of the new work. Coke arrived in New York in November 1784. Francis Asbury and Thomas Coke met and agreed to call a conference of all the Methodist preachers on December 24, 1784.

On the day appointed about sixty preachers met at Lovely Lane Chapel in Baltimore. This is known as the “Christmas Conference”. A letter from John Wesley outlining the plans was presented by Coke. Those present voted to

form the Methodist Episcopal Church. Asbury refused to accept the high office of a superintendent of the work by appointment. He would consent only if his brother preachers elected him. This his brethren did by unanimous vote. The Methodists were now organized and ready to follow the pioneers along the wilderness trails.

The growth of the Methodist Episcopal Church was steady and substantial. The Methodist circuit riders played an important part in this growth. They had a difficult but challenging task as they went into pioneer communities to be evangelists, pastors, educators, organizers, and builders. A Discipline was provided which set up a constitution and a body of law to govern the new church. Revivals and camp meetings were held in all parts of the country. Schools and colleges were founded. People of all races and classes were welcomed into membership. Missions were established and new churches built all over the nation. The Methodist Episcopal Church in America was truly on the march.

Differences arose from time to time, however, which led to divisions. The first of these resulted in the organization of the African Methodist Episcopal Church in 1816.

There was a feeling among certain members that the laymen did not have an adequate share in the affairs and government of the church. Heated controversy arose over this issue. The result was the organization of the Methodist Protestant Church in Baltimore in 1830.

The greatest break in American Methodism came in 1844 over the slavery question. The issue came to a climax in the General Conference of 1844 at which a plan of separation was adopted. In May 1845, delegates from the Annual Conferences of the Southern States met and adopted a resolution which authorized the organization of the Methodist Episcopal Church, South. For nearly a hundred years the Methodist Episcopal Church and the Methodist Episcopal Church, South, lived and labored side by side.

After the Civil War there was a trend away from sectionalism and toward unity in the life and interests of our American people. This trend was soon felt in the life of the church, and fraternal relations began among the three major branches of Methodism. Gradually it became clearer that the only way for the Methodists in the United States to work most effectively for the cause of Christ was through unification. A Joint Commission, appointed by the Methodist Episcopal Church, the Methodist Episcopal Church, South and the Methodist Protestant Church, reported their conclusions in 1910 as follows: "It therefore appears to be our imperative duty earnestly to consider the expediency and practicability of some form of unification that will further allay hurtful competition and conserve all vital interests." It was not until 1939 that this goal

of unification was realized. In May 1939, the Uniting Conference met in Kansas City, Missouri. The Declaration of Union was adopted. Some of the major provisions for the Plan of Union were adopted. Some of the major provisions for the Plan of Union were: the new name was to be The Methodist Church; the episcopacy was to continue; the General Conference was to be the legislative body; the territory of the United States was to be divided into five geographical jurisdictions, with a sixth jurisdiction for black members; laymen and ministers were to be equal in number in the General and Jurisdictional Conferences; a Judicial Council was to be given responsibility to pass upon all matters of constitutionality. The three branches of Methodism ratified the Plan of Union. Where there had been three churches, now there was one ~ The Methodist Church. A great church looked ahead with united strength and renewed fervor to its task of advancing the cause of Christ in the world. When Methodists and the Evangelical United Brethren united in 1968, the right of women to full clergy status was included in the plan of union. As this period ended, negotiations between The Methodist Church and The Evangelical United Brethren Church were proceeding toward their anticipated union into The United Methodist Church.

The Methodists were the first to organize in Wake County. Even before the creation of the Raleigh Circuit of the Methodist Episcopal Church in 1807, Methodist ministers visited and preached in Raleigh. These included the American Bishop, Francis Asbury, who according to his journal for March 6, 1800, "preached in the State House" and baptized a child. "Notwithstanding this day was very cold and snowy," he noted. "We had many people to hear". The Raleigh congregation of Methodists was not organized until after the final Asbury visit in February 1811, for the denomination's annual conference at the State House. He estimated a total attendance of "about two thousand souls" during the week of meetings, at which the local press reported there were about a hundred preachers. Many of them participated in the preaching services held three times a day in both Senate and Commons halls. The evening meeting sometimes lasted till midnight. On Sunday the crowds overflowed the State House and the Meeting House also.

Among the visiting dignitaries was Bishop William McKendree, the first native-born American Methodist Bishop, who remained in Raleigh and preached again for the local people after the conference ended. When some twenty-eight persons responded to the invitation to form a local church, the Register reported that a "stationed minister, the Rev. C.H. Hines," was assigned to Raleigh and a subscription opened for erecting a Methodist Church, which met with every liberal support. A "commodious" building was constructed on a lot acquired from a son of Willie Jones at the corner of Edenton and Dawson streets in Raleigh. It served the church until its destruction by fire in 1839.

As with other Raleigh churches, the Methodist congregation was integrated during its early years. A later black biographer, Charles N. Hunter, wrote that black ministers occasionally preached the sermons at Sunday afternoon services, during which the black worshipers occupied the main floor and a portion of the gallery was reserved for whites. Alfred Craven of Raleigh was one of the black preachers and apparently a popular one. Hunter wrote, "I am told that when Alfred Craven was to preach the church would be crowded by both races." After 1832, the white pastors regularly conducted their afternoon services. For the first few decades the number of black members increased more rapidly than did the white. In 1831 there were 135 black members and 85 white members.

Four buildings have occupied the Edenton Street site. The first building was demolished by fire in 1839, the second by design in 1881. Edenton Street Methodist Church was apparently adopted around 1888. The third building was again destroyed in a 1956 fire, only five years after extensive remodeling of the 19<sup>th</sup> Century building. The fourth church on that same site was completed in 1958.

Some history notes from the Zebulon Methodist Church, when we were on the same charge, are similar to ours. This is what they have written: Methodist circuit riders were first recorded as preaching in North Carolina in 1773, eleven years before the official Methodist church came into being at the Christmas conference in Baltimore in 1784. Francis Asbury's journal records his stops in North Carolina from 1780-1810 especially at Green Hill's house near Louisburg. It was here that the first annual conference of Methodism in America was held on April 20, 1785.

In the early 1800's Methodist churches were organized at Earpsboro in northern Johnston County, at Mitchell Mill, and near Wake Forest. In 1903 the North Carolina Conference appointed Rev. Frank Eure, a local lay preacher to the Wakefield Mission when only a pine forest and farmlands were situated where Zebulon stands today. Rev. Armour David Wilcox received his first appointment to the Wakefield Mission in 1906.

The Zebulon Company chartered a new town, "Zebulon" on the new railroad in 1907 on land purchased from the Thomas J. Horton family. He met Rev. Wilcox and even though he was from a Baptist family, his wife was Methodist and these two gentlemen decided the new town needed a church. The Methodist church was organized in 1907 by Rev. Wilcox with Mr. Horton as the #1 member. Zebulon's first white frame structure was constructed in 1908 at a cost of approximately \$1500.00 with additional labor and material donated.

At the beginning of 1908 the Earpsboro Methodist Church was abandoned and its members were transferred to Zebulon, Watkins Chapel or Wendell. The first quarterly conference for the Zebulon Charge was April 7, 1909 with Rev. A.D. Wilcox as the pastor-in-charge. Other churches on the charge at that time were Wendell, Pleasant Grove, Watkins Chapel and Middlesex. Rev. Wilcox had been a Chatuaqua lecturer prior to entering the ministry and in later years became the President of Louisburg College where he is credited with raising the funds that allowed it to remain open during the depression.

Rev. Preston D. Woodall served Wendell and Zebulon from 1909-1910. Rev. F.S. Love was appointed in 1910 but held only one quarterly conference on January 23, 1911 at which a motion was made to "proceed at once to build a parsonage at Zebulon." Rev. Thomas J. Daily, who had retired from the ministry and was living in Cary, rode the train to Zebulon to finish out the remaining quarterly conference at Zebulon and Wendell for 1911. Rev. G.B. Perry and his family were the first to occupy the new parsonage for the Wendell-Zebulon Charge. When the Charge was divided into separate stations,

Zebulon paid Wendell \$1,000.00 for their interest in the parsonage on April 12, 1955.

### WENDELL UNITED METHODIST CHURCH

The foundation for the establishment of the Wendell Methodist Church was begun in 1903 when the Rev. Frank Fletcher Eure held services in the old Wendell school building with a small group once a month for a period of three years. It was from this group that the church was officially organized.

On March 31, 1906 Jarrett Broadwell, Daniel Broadwell, and Bryant Richardson (all of Wendell) were appointed trustees for a Wendell Methodist Church at the quarterly conference that was being held at Pleasant Grove Church.

On January 16, 1907 at a quarterly conference held at Earpsboro Church, R.B. Whitley, Jarrett Broadwell, Bryant Richardson, and William H. Hester were appointed a committee to build a church in Wendell.

About this time the Zebulon Methodist Church was organized and the name of the charge was changed from Wakefield to Zebulon Charge.

Before the Wendell church was established there was a Methodist church in the Earpsboro community near Highway 96, east of Wendell and south of Zebulon. Ministers appointed there were Rev. N.H. Guyton (1894-1895), Rev. B.B. Culbeth (1895-1896), Rev. H.M. Jackson (1896-1897), Rev. G.B. Starling (1898-1902) and Rev. R.H. Whitaker (1902-1903). The same Rev. Starling served Wendell (1915-1917). The Earpsboro Methodist Church was disbanded and moved to Zebulon by order of the Methodist conference in 1903. That is when the Wendell group started meeting at the first school.

Rev. Armour David Wilcox became pastor of the Zebulon charge in 1907. It was during his leadership of the charge that the first Methodist church was built in Wendell on Third Street. Free labor and building materials were donated by people of the community for the church which was dedicated on March 22, 1908 with Rev. J.C. Kilge of Trinity College (now known as Duke University) as the minister delivering the dedication sermon.

Revival services were also begun on the same day of the dedication with the Rev. J.O. Guthrie as the visiting preacher. Only ten charter members enrolled. They were Mr. and Mrs. Jarrett Broadwell, Daniel Broadwell, Willie Broadwell, Julia Broadwell Biggs, Mr. and Mrs. Bryant Richardson, Fred Richardson, Bell Richardson Maiden, and William Henry Hester. Mr. Hester organized and served as the first Sunday School Superintendent. On the day of the dedication, the first two to become members were Miss Jennie Hester and Furney G. Baker.



The only marriage ceremony in the old church was that of Miss Jennie Hester to Mr. Oscar Griswold, which was held on September 14, 1910. Jennie, daughter of William Henry Hester, was born on March 4, 1884 and died on December 12, 1968.

The Methodist congregation outgrew the pioneer building in just 16 years. In 1922, under the leadership of Rev. W. Lawrence Loy, a decision was made to build a new Methodist church at a new location in Wendell. The location was on the corner of Main Street and Wilson Avenue (now Wendell Blvd.) Work on the new church was begun under the direction of the building committee composed of Rayford Bryant Whitley, McKinzey Thaddous "M.T." Roberts, Walter Lewis Wootton, Sr., Oliver L. Rowland and Charlie R. Stott. At a called meeting of the members of the church in the summer of 1923 by Rev. Loy, it was agreed to name the church, Main Street Methodist Church. The new church was dedicated at a Cornerstone Service on August 22, 1923. The church was ready for occupancy early in 1924, and the first Sunday School was held on January 18, 1924. The name was later changed to Wendell Methodist Church then Wendell United Methodist Church.

The first funeral held in this church was that of J.C. Collins on September 23, 1924. The first marriage in the new church was that of Miss Cora Lee Hinton to Eddie Stott on July 16, 1927. Eddie was the son of Mr. & Mrs. Charlie R. Stott. Soon after (October, 1927) the marriage of Miss Eloise Whitley to Mr. Douglas Bain was held. Eloise was the daughter of Rayford B. Whitley.

In 1948, under the leadership of Rev. Paul Carruth, Sunday School classes and other improvements were made in the basement of the church.

In November of 1954, the Rev. S.E. Mercer, a much beloved pastor, died in his sixth year as pastor of the charge of Wendell and Zebulon. Rev. Troy J. Barrett was appointed to serve out the remainder of his year, which was to close in June of 1955 due to the voting action of the conference in changing the conference year to run from July to June instead of from November to October. During the pastorate of Rev. Barrett, the church lot on Third Street was sold. At the fourth quarterly conference at Zebulon Methodist Church on June 17, 1955, a very historic event took place. The conference voted to dissolve the Zebulon-Wendell Charge and to make each church a station. Wendell Methodist Church became a station with the arrival of its new pastor, Rev. Sidney G. Boone in July of 1955. His salary was \$4,000.00 a year.

At a called conference on November 22, 1955 the officials (with the members concurring beforehand) approved the purchase of a house from D. Tom Bailey, Sr. on Pine Street to be used as a parsonage for the Wendell Methodist Church. A committee composed of Willard White, Walter Scarboro

and Alvin O. Bridgers appraised the Bailey house at \$15,000.00. Tom and his wife, Lula Gray, sold the house to the church for \$7,500.00 giving their contribution as half the value to Wendell Methodist Church.

Rev. Frank Fletcher Eure served Wendell from 1903 –1906. A picture and additional information about him have not surfaced.

Rev. Armour David Wilcox served 1906-1910. He was born in 1869 in Scioto County, Ohio. He joined the North Carolina conference in 1906 in Rocky Mount. He died in 1937 in Durham, is buried in Haywood County, N.C., and was President of Louisburg College from 1931-1937.

Rev. Preston D. Woodall served 1910-1911. Zebulon's records quote it as 1909-1910. Rev. Woodall was born September 25, 1872 and died July 11, 1911. He was received into the conference in 1899 from Washington, N.C.

Rev. Thomas J. Dailey served 1911-1912. He was appointed to finish out the year 1911. Rev. Dailey was born in Alamance County and joined the N.C. Conference in 1883 in Statesville. He died in 1935 in Leland, Florida and is buried there.

Rev. G.B. Perry served 1912-1915. He was born in 1851 in Chatham County. He joined the conference in 1885 from Charlotte. He died in 1928 in Princeton and is buried in Smithfield.

Rev. George B. Starling served 1915-1917. He was born July 17, 1862 in Wayne County. During his ministry he was instrumental in building eight churches. Rev. Starling died in Durham on November 7, 1935 after he had suffered a stroke while attending the Virginia Methodist Conference in Danville, Virginia. He is buried in Zebulon.

Rev. George W. Fisher served 1917-1921. He was born May 8, 1859 in Catawba County. He died January 15, 1926 and is buried in Zebulon Cemetery.

Rev. W. Lawrence Loy served 1921-1924. He was born August 5, 1889 in Chatham County. He joined the conference in 1916 at Durham. He entered Trinity College (Duke University) in the fall of 1912 and graduated with an A.B. degree in 1916. Not being satisfied with his education, he later entered Vanderbilt University where he received further training and his M.A. and B.D. degrees in 1925. Rev. Loy was noted for being a true minister of Jesus Christ. The depth of his faith was expressed through the reality of his worship. His sermons were full of love of God and for his fellow man. He loved the Methodist church and worked hard for her success, giving forty-two years of his life. It was during his pastorate that a decision was made to build a new Methodist church at a new location in Wendell where it still stands today with a 1997 addition. Owen Budd "O.B." Spivey was the contractor for the new church. The laying of the corner stone was August 22, 1923. The ceremony was conducted by the masonry. The following officers acted by authority:

Hubert M. Poteat, Zeb V. Richardson, W.A. Williams, Oscar Griswold, Mallie C. Todd, J. Tom Allen, Francis E. Hester, E. Page Allen, and H.S. Pearce. Fifty three other members took part in the ceremony. Brother W.A. Williams deposited a penny enclosed in the corner stone. The ladies of the Order of Eastern Star of Wendell Chapter #87 furnished the music.

Rev. Edgar M. Hall served 1924-1926. He was born May 20, 1872 in Fairmont, West Virginia. He joined the conference in 1918. After Rev. Hall retired, he continued to serve the church. When Dr. Howard Powell was seriously hurt in an automobile accident shortly after coming as pastor of Edenton Street Methodist Church, Rev. Hall assumed many of the pastoral duties, visiting the sick, filling the pulpit, and conducting the Wednesday evening prayer services. In 1947 Rev. Hall was appointed Chaplain of the Senate of the General Assembly of North Carolina. He suffered a stroke in 1949 and bore his confinement with "superb cheerfulness and good humor, always thanking God for the many blessings he enjoyed." His funeral service was held on November 25, 1961. He was buried at Montlawn with Masonic rites.

Rev. Edward H. Davis served 1926-1930. He was born July 3, 1860. He died September 14, 1953. He was received into the conference in 1886. He had graduated from Trinity College (Duke University) in 1880 and studied law at the University of North Carolina at Chapel Hill. He worked in law for a while then went into the ministry. He probably retired when he left Wendell and lived in Louisburg where he wrote and published a book, "Historical Sketches of Franklin County". He died in 1932 and is buried in Oakwood Cemetery.

Rev. Neil B. Johnson served 1930-1934. He was born April 26, 1887 and died March 9, 1944. He is buried at Mount Zion Methodist Church near Garner.

Rev. Charles Lewis Read served 1934-1936. He was born November 15, 1869 and died November 8, 1946. He was received into the conference in 1898.

Rev. James W. Bradley served 1936-1938. He was born November 24, 1871 in McDowell County and died March 28, 1961 after a long illness in the Glenwood Hills Nursing Home in Raleigh. He is buried at Montlawn Memorial Park in Raleigh. Rev. Bradley grew up in the awareness that his mother gave him to the Lord before his birth. During the 18 years of his life before her death she instilled in her son the desire to become a minister of the gospel. To this high calling he devoted himself with complete dedication. His paternal home was rich in Christian ideals and character, but poor in material wealth. He went to Weaverville College earning his way by working, mostly by teaching in

small rural schools in the summer. During the years of his long and fruitful ministry, he encouraged many worthy and promising young people of his churches to acquire an education. His ministry was characterized by the superb qualities of a good preacher of the gospel, a faithful and sympathetic pastor of his people, and careful attention to all the material obligations of his churches. In 1938 one of the Sunday School classes sponsored a "Tom Thumb" wedding. The bride was Carole Wootton, daughter of Walter L. and Daisy Wootton. The ring bearer was Elmore Stott, son of Will and Evelyn Stott.

Rev. Benjamin Franklin Boone served 1938-1942. He was born March 2, 1889 in Northampton County. In his teen years he felt the call to the ministry. While a high school student at Rich Square, Ben was looked upon as the chaplain of the student body. In his senior year he was called on to preach the commencement sermon for his own graduating class. He attended Trinity College (Duke University). He joined the N.C. conference in 1916 and also married during the same year. For forty years they worked together not only in the local church but in the conference camps and assemblies. They were affectionately known as "Ma and Pa Boone" to thousands of young people throughout eastern North Carolina. He was a man of exceptional disposition, and his consideration of the feelings of others was an outstanding quality of his life especially to the neglected and underprivileged, the sick, and afflicted. His gentleness and tenderness won him a place in the hearts of his people. He died March 5, 1959 and is buried in Fairmont.

Rev. Charles E. Vale served 1942-1947. He was born in Wilmington, July 25, 1908. His father was also a Methodist minister. He and his parents were very musical. His father sang in the first conference quartet. He lost both his parents before the age of ten. He felt that life was a whole; the intellect, the emotions, and the soul could not be divided. The sermons which he loved to write and deliver brought together literature, the history of civilization, theology, the experience of daily living, and above all the struggles, inquiries, and deep needs of the individual soul. While serving Wendell-Zebulon their daughter, Kathryn Vale, was born in 1943. Rev. Vale died January 30, 1973 and is buried in Spartanburg, South Carolina.

Rev. Paul Carruth served 1947-1949. He was born in Tylertown, Mississippi. He attended Millsaps College, a Methodist school in Jackson, Mississippi and later Duke Divinity School in Durham. He joined the conference in 1942. He and his wife, Roberta, had four children: Ellen, Paul Jr., Robert (Robby) and Joy. His son, Robby, is a Methodist minister and a member of the North Carolina Annual Conference. Rev. Carruth died April 10, 1982 after spending some time working in the parsonage yard, one of his more enjoyable hobbies. Paul was an able preacher, an excellent administrator, and a

scholar. In the eulogy it was stated that “When there was a need for someone or a group to be called to task, he could do it forcefully and intelligently. He was indeed a guiding light among us for many years. We will miss his voice, but because he has spoken we will always be richer and wiser.”

Rev. S.E. (Seymour Esmond) Mercer served 1949-1954. The early pilgrimage of Rev. Mercer began in a parsonage in Red Springs November 1, 1906 and ended in a parsonage in Zebulon November 22, 1954. He filled to the full these 48 years with rich living, faithful preaching, loving service, and a shining example of unusual fortitude and sunniness in the midst of almost constant physical suffering. Never strong physically, being a victim of rheumatoid arthritis since five years of age, he toiled courageously without murmur or complaint. Indeed, rarely, if ever, has it been given unto us to witness in a life more of consecration and determination to live and serve than that possessed by Rev. Mercer. His father was also a Methodist minister. Rev. Mercer was licensed to preach on July 2, 1925 by the Durham district conference. His first trial church was Edenton Street, where his father had been admitted on trial 30 years before. He was a good gospel preacher. His messages were of high quality, illustrated largely from the Bible, and Christ-centered. He did not waste time in the pulpit reviewing current events or in a running account of mundane chitchat. With clarity, forcefulness, and earnestness, he proclaimed the good news of God in Christ. His preaching was for a verdict – for all to accept Christ. There were many who responded. Rev. Mercer died from a heart attack before his term was up.

Rev. Troy Barrett served 1954-1955. He was appointed to finish out the term after Rev. Mercer died. Troy was born May 30, 1922 in Cornelia, Georgia. He was only in Wendell for seven months. During his stay here, Tom Bailey took the lead and got the conference to divide the Wendell-Zebulon charge into two separate stations. The Zebulon Church paid Wendell Church \$1,000.00 at that time for our interest in the parsonage in Zebulon. At the end of the appointment in June, 1955 Rev. Barrett was assigned to the Zebulon church and Rev. Sidney Boone was assigned to Wendell. Rev. Barrett and his wife, Robbie, have three boys: James Lee Barrett born August 9, 1951, Robert Troy Barrett born August 10, 1954 and William Ralph Barrett born February 28, 1958. Rev. Barrett was admitted to the N.C. conference from Henderson in 1946. He was ordained Deacon in 1946 and Elder in 1948. Before coming to Wendell-Zebulon he served the Methodist Home for children.

Rev. Sidney Grant Boone served 1955-1959. He was born June 26, 1912 in Gates County. He and his wife, Katherine, came to Wendell with two boys: Sidney Grant Boone, Jr. born October 19, 1947, and Samuel Julius Boone born November 25, 1950. They had another son, John Abernethy Boone, born

August 4, 1958 while they were in Wendell. We had just purchased the Bailey house on Pine Street for our parsonage and the Boone Family became the first occupants. As stated previously, the house was appraised at \$15,000.00 and Tom & Lula Gray Bailey sold it to the church at one-half the value. The house was paid for by the close of the Durham conference in 1941. Rev. Boone came to us from Norlina and went to Williamston when he left. Katherine's mother came to live with them in Wendell about June of 1957. She had stomach cancer and Katherine had to nurse her. She died in January 1958. When young Sidney was twelve years old, a neighbor to the Boone family's Gates County farm snatched his straw hat from his head, stared into his big, brown eyes and declared, "You're going to be a preacher." Rev. Boone earned his B.A. Degree from Duke University in 1934 and answered the call into ministry in 1941. While preaching, he attended Duke Divinity School and received his B.D. degree in 1945. During his forty-four year career, Rev. Boone was honored to serve at the following churches in the North Carolina Conference: Sandy Cross (1941-45); Robersonville (1945-48); Rocky Mount, Clark Street (1948-51); Norlina (1951-55); Wendell (1955-59); Williamston (1959-64); Durham, Asbury (1964-68); Dunn, Divine Street (1968-73); Wilmington, Trinity (1973-77); and Mt. Pleasant, Middlesex (1977-85). Rev. Boone died Feb.21, 2003. In lieu of flowers Rev. Boone requested that his memory be honored by donations to the United Methodist Retirement Home. Funeral services were held at the Nashville, NC United Methodist Church.

Rev. Harry L. Rogers served 1959-1961. He was born July 2, 1912 in Duplin County. His father was also a minister. Born to a parsonage family, his entrance into the world marked the beginning of a way of life he was to follow the remainder of his days. He was admitted to the conference in 1939 from Fayetteville. Always the patriot, he answered his country's call to duty by volunteering to be a chaplain for the U.S. Air Force during WWII. Harry married Miss Jessie Jones in 1943 prior to his being assigned overseas. His proposal (to become one of his favorite stories) consisted in informing his bride-to-be that he had nothing to offer beyond the uncertainties of the Methodist itinerancy. "You may have to live in an old school building," he warned, "And you may have to use a box for a kitchen table." As fate would have it, one of the first parsonages occupied by the young couple was indeed converted from an old school house. Outward circumstances, however, were never an obstacle to the Rogers whose desire to serve overshadowed their surroundings. Their bright optimism transformed each parsonage into a happy home. They have four children: Harry T. Rogers, Linda Rogers, Gayle Rogers and James T. Rogers. Their son, Harry, followed in his father's footsteps of Christian service by becoming a missionary to the Phillipines. In the eulogy of

Rev. Rogers, it was stated that the greatest gift to the world was himself. He radiated an atmosphere of gentleness and warmth which conveyed its own message and left no doubt as to his fellowship with Christ. He possessed the old-fashioned Christian virtues which have become too rare in our times. The Bible was, to him, a book to be believed and heeded. He insisted, against the antinomians of the age, that God expects adherence to the very highest moral standards. To the best of his ability, these were incorporated into his life and ministry. During his pastorate in 1960, the sanctuary was completely remodeled at a cost of about \$6,000.00. Mr. Walter C. Burgess was the architect and Mr. J.W. Dale was the contractor for the work. The job was completed and paid for by the summer of 1961 and the sanctuary opened for worship on Sunday, July 9, 1961 with a new minister, Rev. Allen Wentz.

Rev. W. Allen Wentz, Jr. served 1961-1967. He was born August 31, 1925 in Rockingham, N.C. Allen and Shirley came to Wendell with two children: Verna Carol Wentz born July 3, 1952, and Matthew Allen "Matt" Wentz born October 31, 1954. Douglas Karl "Doug" Wentz was born March 31, 1962 while they were living in Wendell. They came here from Wilmington where Allen organized Wrightsboro United Methodist Church. He graduated from Elon College in 1950 and from Duke Divinity School in 1952. He was ordained Elder in 1954. His active ministry lasted from 1952 till 1992. During his pastorate several improvements were made including painting of the church and parsonage as well as re-roofing of both plus the purchase of new equipment for the parsonage. Rev. Wentz started our first monthly paper, "Parish Paper" in September 1961. Allen's philosophy was to do what you could to plant good seeds at each appointment and move on with the hope that in the future it would blossom under someone else's leadership. He served in the U.S. Navy as a Pharmacist Mate from 1943-1946. (How appropriate that the Navy Hymn was the processional music for his funeral service and his memorial service.) At the memorial service in Raleigh, one speaker said, "Allen Wentz had a faith, spirit, and integrity that were transportable and the same everywhere he went. Allen did not need circumstances to define his character. His character defined his circumstances. His ministry was marked with that kind of wholeness; he knew how to listen and he knew when to speak." Having put the family Christmas tree into place, on December 8, 1995, Allen settled into a favorite chair at home in Franklin, Virginia and died. To die at home and in celebration of our Lord's birth seemed to fit this friend who so valued and served family and faith.

Rev. Robert Norman Knight, Sr. served 1967-1972. He was born February 1, 1925 in Columbia, North Carolina, the eldest son of Robert S. and Ruth Norman Knight. He served in the U.S. Marine Corps in World War II and was wounded in the battle of Iwo Jima. He attended Wake Forest College,

Duke Divinity School and N.C. State University and served churches in the N.C. Conference for over 30 years. He and his wife, Ruby, came with two children: Kathryn born November 30, 1946, and Robin born September 30, 1952. Ruby sang in the adult choir and also led the youth choir. Peggy Brantley was our choir director and Ella Cook played the organ. One of the first things that Norman and Ruby did was to redo the landscape of the parsonage grounds. They cut out some of the trees and planted new shrubbery. Norman moved the pastor's study from the parsonage to the church. He made a very attractive study at the entrance of the church. During his pastorate, all the children's classrooms in the basement were painted and some of them carpeted. The pulpit committee, with the help of the women of the church, purchased new linen cloths for the communion table and paramounts. Rev. Knight, with the aid of the men, completely remodeled the kitchen. This job had been needed for many years, and we were all very proud of the results. The church members surprised Norman and Ruby with a trip to "The Holy Lands" in 1970. They were most appreciative of the gift and brought back many pictures for us to see. Their musical talents meant so much to our worship services. They were assigned to Clayton after Wendell. Rev. Knight died October 29, 2002 at his residence. A graveside service was conducted on Thursday, October 31 at the Oakwood Cemetery in Columbia, N.C. A celebration of his life was held Friday, November 1<sup>st</sup> at Edenton Street Methodist Church in Raleigh, N.C. with Dr. Kermit Braswell officiating.

Rev. Samuel L. "Sam" Wood served from 1972-1976. He came here from Maysville. He was born February 23, 1916 in Chattanooga, Tenn. Sam and Lois Wood came with one daughter, Paula, born January 20, 1961. They also had a married daughter, Glenna Lee, age 23. Her husband was Allen Hamm and they visited our church often sharing their music. During Rev. Wood's pastorate the sanctuary was repainted during the summer of 1972. Pew cushions were given by Geraldine Dew and Hoye White in memory of their husbands, Alvin Dew and Willard White. A new guest register and a book of memorials were given by the Women's Society of Christian Service. The basement was renovated again. The center beam of the church was replaced by a new beam, the ceiling was covered with celotex squares, the sides were paneled, the floor tiled, new lights were installed, and much of the old wiring was replaced with new wire. New tables and steel folding chairs were also purchased. The cost of the renovation was given by members through a special fund. Upon completion of the work, the Fellowship Hall was named in honor of Jimmie Greene who did most of the work. The hallways and stairways were repainted and new treads were placed on the steps and landings in memory of Mrs. Margaret Todd by Bill and Mary Charlotte Roberts. This also included the



handrails. Two Junior High classrooms upstairs were painted, carpeted, and received new curtains. A speaker system was placed at the pulpit and downstairs in the nursery to enable the services to be heard by the attendants in the nursery. This was given in memory of Linda Wootton by Jimmie and Fannie Mae Wootton. The men started a fellowship in November of 1972 with 22 men present. The parsonage was painted inside and outside and new wiring was installed for a dryer and an air conditioner. Rodney Hamm, one of our fine new members at the time, answered God's call to go into the ministry. Rev. Wood was instrumental in organizing a Senior Citizen's Club in Wendell and many of our members were members and officers of this group. The first Lay Witness Mission was held at our church on April 27-29, 1973. Beginning on Friday night and ending on Sunday afternoon, a team of lay people from N.C. and Virginia came to share their testimonies and worship with us. That Sunday there were 133 in Sunday School and 190 in worship. The first telephone was installed in the church office by the Men's Bible Class in October, 1974. The Wesley Wearhouse was started. This was a mission outreach of our church that provided aid to the community through family crisis assistance, loans to college students, fuel assistance for senior citizens and various Methodist conference projects. It was staffed by volunteers from our church. Around 50 church members were involved in the Wearhouse ministry. On October 30, 1980 we lost Geraldine Jones Dew, our beloved "Church Badger" on her 63<sup>rd</sup> birthday. If the church needed money or was behind on the budget, she would not leave you alone until you came across and got the budget caught up. She was noted for getting the job done.

Rev. Samuel S. "Sam" Moore served 1976-1982. Sam was born June 16, 1918 and his wife, Glenmore, was born January 8, 1923. They had four children, all grown and away from home: Marlene Moore Corbett, Samuel S. Moore, Jr., Mary Moore Lownes and Martha Moore Gore. Mary and Martha were twins. Under Sam's pastorate in 1976, the Christian flag was placed in the sanctuary by Lewis Tart and the American flag by Mrs. Lorena Wall, both in memory of Mr. Alex Wall. New carpet was laid in the sanctuary. A parcel of land to be used as a church parking lot located across the street (Wendell Blvd.) was donated by Marsh Knott, Sr. Also, our first Moravian Love Feast was held. Our first pictorial directory was printed in March 1977. The parsonage on Pine Street was sold. A house on Buffaloe Street was rented for the Moores while the new parsonage was being built on Fowlkes Street. One beloved retired Methodist minister, who was a member of our church, gave one lot for the new parsonage and the church purchased one lot. The ground breaking for the new parsonage was held July 27, 1978. Mr. J.W. Dale was the contractor. The parsonage was completed and the Moores moved in on January 27, 1979. An

“open house” was held on June 10, 1979. Final payment was made December 4, 1979. The Parsonage was dedicated April 26, 1981. In November 1980 our administrative board adopted a resolution creating the Wendell United Methodist Church Endowment Fund. The impetus for this action was the untimely death of Geraldine Dew. Rev. Moore published a most enjoyable newsletter entitled, “The Cracker Barrel”. Christmons were made by the youth, under the directions of Kissie Morrell and Pat Benane, for decorating a sanctuary Christmas tree which began an annual celebration. The Moores were assigned to Bailey when they left Wendell.

Rev. Rodney Hamm served 1982-1983. Rodney was born approx. 1947. He was a native of New Bern and was a 1969 graduate of East Carolina University. He received a master’s degree in divinity at Duke University in 1977. The Hamms were assigned here from East Rockingham United Methodist Church. He and his wife Phyllis had three children. The Hamms had previously lived in Wendell in 1973. They were members of the Wendell United Methodist Church when Rodney decided to go into the ministry. When they returned in 1982, their children Tiffany, Trent and Leslie were ages 15, 10 and 5 respectively. In October 1982 the Council of Churches organized a “Crop Walk” to raise money to ease the hunger of others. The money collected goes to the local food bank, Meals on Wheels, the Wake County Relief and nine other agencies. This walk has become an annual event. In May 1983 (Mother’s Day) the United Methodist Women of our church started what has become an annual event to designate a Mother-of-the-Year. The selection for the first year was Alta Ruth Spain. A plaque hangs in the Narthex, and names are inscribed and added each year. Rodney was assigned to Millbrook when he left here.

Rev. Danny Allen served 1983-1987. Danny was assigned here from Mt. Zion UMC in Hurdle Mills. Danny and wife, Bonnie had two children, Christi age 7 and Greg age 4. Danny was a native of Gaston, North Carolina. Bonnie Allen died from a brain tumor January 15, 1987. She was 33 years old. She is buried in Roanoke Rapids. In 1986, on Father’s Day, the United Methodist Women also began the annual event of selecting a Father-of-the-Year. Our second pictorial directory was done in 1984. Due to the growth in membership and ministry, the church purchased the house next door and it became known as the “Methodist House”. It was mainly used as an extension of Sunday School classrooms. In 1986 the Administrative Board appointed a “Long Range Planning Committee” to study the options available to our church in regard to our church facility. The options were whether to remodel and add an adjoining building or to demolish the present buildings and rebuild on the same lot or to sell the church and land and relocate somewhere else on new land.

Rev. Richard Stone served 1987-1993. He came here from Caledonia in Laurinburg, N.C. with his wife, Diane, daughter Wendi age 15, and son Rick age 13. Richard was born October 17, 1948 in Hamlet, North Carolina. Richard joined the conference in 1979 from Fayetteville. He was ordained Deacon in 1979 and ordained Elder in 1982. He attended Duke Divinity School. Richard had a significant impact upon the spiritual growth of Wendell United Methodist Church. During the Lenten season in 1988, Richard introduced us to the "Living Cross". A large cross with mesh wire around it and draped with a black cloth was placed in the sanctuary. On Easter morning the cloth was removed and fresh flowers brought in by members of the congregation were placed on the wire to make the cross come "alive". It was an awesome sight! This practice still continues today. Our third pictorial (1988-1989) was printed. In 1989 new hymnals were purchased and paid for by the members given "In Honor" or "In Memory" of someone. On May 6, 1990 the Council of Churches sponsored a Habitat Walk-A-Thon to raise money for a habitat house in Wendell. For many years Lou Johnson was our organist. She would not accept payment; however, we paid her anyway and she in turn gave the check to an organ fund. On April 10, 1990 a new organ was installed in honor of Lou. It was used for the first time on Easter Sunday. On October 27, 1991 Richard was honored at a surprise "Roast". The United Methodist Women "UMW" was in charge of this as they wanted to pay tribute to Richard for his accomplishments in our church and in the community. Speakers included former members and friends from his former churches and also his mother. The Stones were assigned to Horne United Methodist Church in Clayton, N.C. when they left here.

Rev. Lovell Aills served 1993-1996. He and wife, Barbara, came to us from Horne United Methodist Church in Clayton. Lovell was born in Cabell County, West Virginia. He received his bachelor's degree in religious education from Asbury College in Kentucky and then graduated from the divinity school at Duke University. They have two grown daughters, Lisa from Kentucky and Lori with her husband and three children from Kansas. On April 27, 1994, we lost our oldest member, Beulah Bridgers, who was a cornerstone of our church and community. She was very proud of her title as being our oldest member. She always walked in the "Crop Walk". For several years she walked the entire 10 miles when she was in her 90's. She made the statement that she had rather "wear out" than "rust out". Beulah died at age 98. In fact, in a period of four months we lost, in addition to Beulah, four more of our very dear church members: Mrs. Pauline Wheeler (age 89) on December 29, 1993, C.B. Spain on January 13, 1994, Rosanna Barham (age 73) on February 8, 1994 and Mildred Scarboro (age 91) on January 26, 1994. The church and

community were richly blessed to have had these people in our lives and hearts. On March 5, 1995 we launched a 15-week worship attendance crusade. This effort to increase attendance was part of "VISION 2000", a program in which the entire congregation of each church in the Methodist conference envisioned its future and sought ways to direct those visions into actions. In October 1994 we hired our first youth director, Greg Belcher. Greg was a native of Somerset, Kentucky and received his master's degree at Southeastern Baptist Theological Seminary in Wake Forest. He was licensed to preach in January 1994. Greg was a great inspiration to our youth. He was greatly missed when he resigned at the end of April 1996 to go to Bethlehem Baptist Church in Franklin County. Greg was our guest speaker for homecoming on October 8, 1995. On October 19, 1995, Proc Dean, Building Committee Chairmen, sent out a letter stating that as the Wendell United Methodist Church prepares to move into the twenty-first century, our congregation must meet the challenge of increasing membership and the growth that is taking place in our area. Several years before 1995 a committee was formed to make plans for the construction of an education building for our expanding congregation. He further stated that then was the time for us to move forward and make this structure a reality. The financing and construction of this building is the biggest project the Wendell United Methodist Church has undertaken in its history. The building committee met October 22, 1995 and urged all members to attend. Proc had made a banner with the initials "MTE" on it, "M" for money, "T" for time, and "E" for enthusiasm. We had to have all three if we were to move forward. Proc issued a challenge by giving the first \$50,000 to get our church moving. We started MANY fund raising campaigns. Our next challenge came from Richard and Peggy Brantley when they offered several lots they owned on Lions Club Road to the church if other members would match the value of the lots with their contributions. When members raised funds equal to the value of a lot, the lot would be deeded to the church. The church could then sell the lot and the proceeds would go to the building fund. The total value of the lots exceeded \$50,000.00. The dollar-for-dollar challenge was to include contributions by members and church supporters as well as funds raised at events such as barbecues, bake sales, yard sales, etc. We adopted the motto, "WE BUILD TOGETHER WITH GOD". On January 15, 1997, the building committee met with Tony L. Johnson, architect and Jimmie and Randy Greene of G&G Builders to finalize plans. The ground breaking was held after church on Sunday, March 2, 1997. Our guest speaker was our District Superintendent, Rev. Kermit Braswell. A covered dish luncheon followed the service in the Fellowship Hall.

Rev. Tommy Lewis Evans served 1996-2000. He was pastor of Concord United Methodist Church in Roxboro, N.C. before coming to Wendell with his wife Mary Beth and children, daughter Leslie born December 24, 1984 and son Kyle born April 16, 1988. Tommy received a degree at Atlantic Christian College and a master's degree at Duke Divinity School and began preaching in 1981. Tommy is a native of New Bern. Also, God answered our prayers by sending us another "Tommy" (Tommy Cook) to be our youth minister. We were so happy to have him come and work with our youth and he certainly was a blessing to us all. Tommy received a BA degree in Psychology from Mars Hill College in 1986, a Master's degree of Divinity at Southeastern Baptist Seminary in 1989 and has served as Minister of Youth at New Hope Baptist Church in Raleigh. He and his wife, Lisa, had a daughter named Abby, who had Cystic Fibrosis and required special therapy and diet. Tommy was looking for part time work as a youth minister. He wanted to be a stay-at-home father. Sadly, Abygayle Elizabeth Cook died October 22, 1999. On October 19, 1996 Wendell United Methodist Church made history when a "Quinceanara" celebration was held for Laura Perez honoring her 15<sup>th</sup> birthday given by her parents. This ceremony was in keeping a Hispanic tradition dating back to the Aztecs and Mayas. This was the first held in any church in this area. In olden times the purpose of the "Quinceanara" was to pick a husband for their daughter. A 15-year-old girl was considered to be ready for marriage. The Perez family was NOT looking for a husband for Laura, but the significance was to bring her before God and the elders so that she may be blessed and to give thanks for her life in Christ. Our church advertised the "Methodist House" for free to anyone who was willing to move it. Chuck Jordan, grandson of the original owner, Tom Cooke, agreed to move it at his expense to a location on the corner of East 3<sup>rd</sup> Street and Selma Road. The house was moved on Sunday morning, February 2, 1997. On April 27, 1997, Rev. Evans received new members into the church. This was the most at any given time that we have had. Julia Stanaland, daughter of Norma Price, was a member of our church when she was growing up. When she married Joe L. Ledford, she became a Baptist. In later years Julia went into the Baptist ministry and was ordained on Sunday April 6, 1997 at Hayes Barton Baptist Church in Raleigh. We were very excited to have her return to be our guest speaker for Homecoming on October 19, 1997. We were in our NEW building.

Rev. Jo-Ann Oulton served 2000-2002. She came to Wendell from Trinity United Methodist Church in Red Springs, North Carolina. Jo-Ann was born in 1940 in Wilmington, N.C. and lived there until she was approximately 27 years old. She graduated from Methodist College in Fayetteville, N.C. and Boston University School of Theology. She moved back to Wilmington for her

first appointment. She went to graduate school from 1994-1999. Jo-Ann has two children, a daughter Sharmis Marie Powell born September 17, 1976 and a son, Christopher Mark Oulton born March 5, 1981. Sharmis is married and has two children; one of the two is a stepson. Jo-Ann is a pastor in Durham, N.C. In 2001 The Board of Trustees of WUMC purchased and erected signs. One was placed denoting children's Sunday School classes and Nursery and another on the outer wall of the building to list regular and special activities, dates and times. Also, five signs were posted at all five routes into the Town of Wendell giving church location. The signs were given by some of the members of the church. We always welcome new visitors and members to our church. In observance of "All Saint's Day" ( November 2<sup>nd</sup>) carnations were given in memory of Eunice Connolly, Edward Jones (brother to Marion "Branch" Jones), and persons killed by terrorism. On November 11, 2001 many new hymnals were presented to Wendell United Methodist Church "in honor of" and "in memory of". Thirty one blankets were collected for the "Blanket Afghanistan with Love" project from our church as well as a monetary donation. Conference wide: 41,422 blankets were shipped and \$35,521 was received to pay for food and shipping costs.

2002 - Present

Rev. Jeff Arthurs is the current pastor of Wendell UMC. He came from Salem United Methodist Church in the Burlington District. Jeff was born October 23, 1956 in Trenton, Michigan. He received a B.S. in Civil Engineering from Michigan State University and during his 12 year career as a civil engineer also earned a M.S. in Systems Management from the University of Southern California. Upon being called into the ministry, Rev. Arthurs completed his Masters of Divinity from Duke University in 1994. His first appointment was to Flat Rock UMC in Henderson. While at Flat Rock UMC, he earned his Doctor of Ministry degree from Drew University. He was ordained a Deacon in 1994 and an Elder in the North Carolina Annual Conference in 1997. Rev. Arthurs has a son, Joshua, born in 1997, from a previous marriage. He was married to the Rev. Tracy Clayton, also a pastor in the North Carolina Annual Conference in May of 2003.

In June 2002 we hired Jessica Watt as our Youth Director. She and her husband Chris have revitalized the youth group. Our youth are alive and very active. Rev. Jeff confirmed 17 youth and baptized 7 in September of this year.

In early July 2002 a sanctuary sound system was dedicated in memory of Eunice Connolly by family and friends.

In October 2002 Sally Young graciously offered to develop a younger youth group, YUMYF, for grades 2<sup>nd</sup> through 5<sup>th</sup>. What an amazing sight to see so many children having fun worshipping and praising in God's house.

In February 2003 we installed and dedicated an elevator in memory and honor of Peggy and Richard Brantley. It was in June of this year Mr. Richard Brantley passed away. The Brantleys gave so much of themselves to this church for over 40 years. Peggy voluntarily directed the choir for 22 years and Richard was a dedicated choir member for 40 years.

While the elevator was being installed we renovated the basement creating offices for the Pastor and secretary. We now have our first library. A youth room, adult Sunday School class and the bathrooms were also renovated.

IT IS HOMECOMING TODAY AND WE ARE CELEBRATING 100  
YEARS OF WORSHIP IN 2003



## CHURCH

### The House of the Lord

There is one characteristic which most houses of worship have in common. That is the division of the church into two parts; the nave, where the congregation sits, and the chancel, where the altar is placed and which is occupied by the clergy and the choir.

The meaning of the word nave is "ship". It reminds us of the fact that the very earliest symbolism associated with the church is that of the ship. It probably goes back to the thought of the ark, and the church in comparison being the "ark of safety", it was natural that the early church buildings were in the form of a ship. The word worship is a combination of the two words, "worth" and "ship" and implies that as the one who was chosen to be the Captain of the ship was "worthy of the ship", so the Creator of the universe is "worthy" to be our ruler and receive our praise and adoration. The act of worship is our acknowledgment of that fact.

An altar set – the cross and candles, or the cross alone – may properly be used on the Communion table, or flowers, symbolizing the resurrection.

Often the Communion rail, which extends well across the room in front of the Communion table, and at which the Communion elements are received, is referred to as the "altar". It seems a fitting term if we think of an altar as a place of prayer, but the real meaning of "altar" is the table on which the Communion elements are consecrated.

Regardless of what form the altar takes, or where it is placed in the church, it is always the most honored object among the church furnishings, and should be cared for reverently.

The liturgical-type church is built on more traditional lines and often follows the Gothic style of architecture, or some adaptation of it. It emphasizes straight lines, length and height instead of width, and pointed arches. It is the church of the central aisle and central altar.

As we turn into the churchyard and up the steps and through the door, that in itself is a symbolic act, for it represents the turning aside from a life without God to a life of fellowship with Him through faith in Jesus Christ. As we pause inside the door, we see ahead of us a broad, open aisle leading all the way to the other end of the church and culminating in an altar. As we look over the building and try to become familiar with the details, we find our eyes going back to it, and we can readily see that everything in it directs one's attention to the altar.

We start down the aisle – or perhaps we should say up the aisle, for at intervals there are ascending levels and steps leading upward until we reach the altar. We notice that the carpet is somewhat worn in places, and it reminds us of the many people who have walked this way; young couples to take their marriage vows before the altar, funeral processions, members of the church family, who go to the altar to partake of the elements of Holy



Communion and for services of dedication. We remember as we walk from the doorway of the church to the altar that it is symbolic of the journey through life from birth to death, and leading to the Presence of God. And the steps leading upward remind us that our journey through life should be an upward progress.

The different parts of the church have meaning too. The nave represents the Church Militant, or the Church in this world; the chancel, the Church Expectant, or those who have passed into the life beyond; and the Sanctuary, the Church Triumphant, or the Church at the end of the age when Our Lord shall reign forever.

As we reach the sanctuary, we find a kneeling rail separating the chancel and the sanctuary, but with the center left open, for nothing is ever placed in the way of our access to the Presence of God, which is symbolized by the altar. We learn that the end of the church where the altar is placed is always designated as the "east" end regardless of the actual direction. This has an interesting bit of symbolism behind it, which had its origin in ancient sun-worship. When the sun-worshipping Gentiles were converted to Christianity, it was easy for them to comprehend the thought of Our Lord as the "Sun of Righteousness" and they continued to worship with their faces toward the rising sun, but with an entirely new meaning to the act, and with an entirely new Sun!

Also, we learn that the altar symbolizes the Throne of God, and also serves as the Lord's Table. Its position indicates that God is the center of all our worship and the entire service of worship is directed toward Him. The scripture reading, sermon, prayers, offering and music are the congregation's method of offering their best to the Highest they know. The whole plan and arrangement will be to direct the attention of the worshipers to the altar, and to the One to whom the entire service is our offering of penitence, praise, thanksgiving, witness and instruction, and self-dedication.

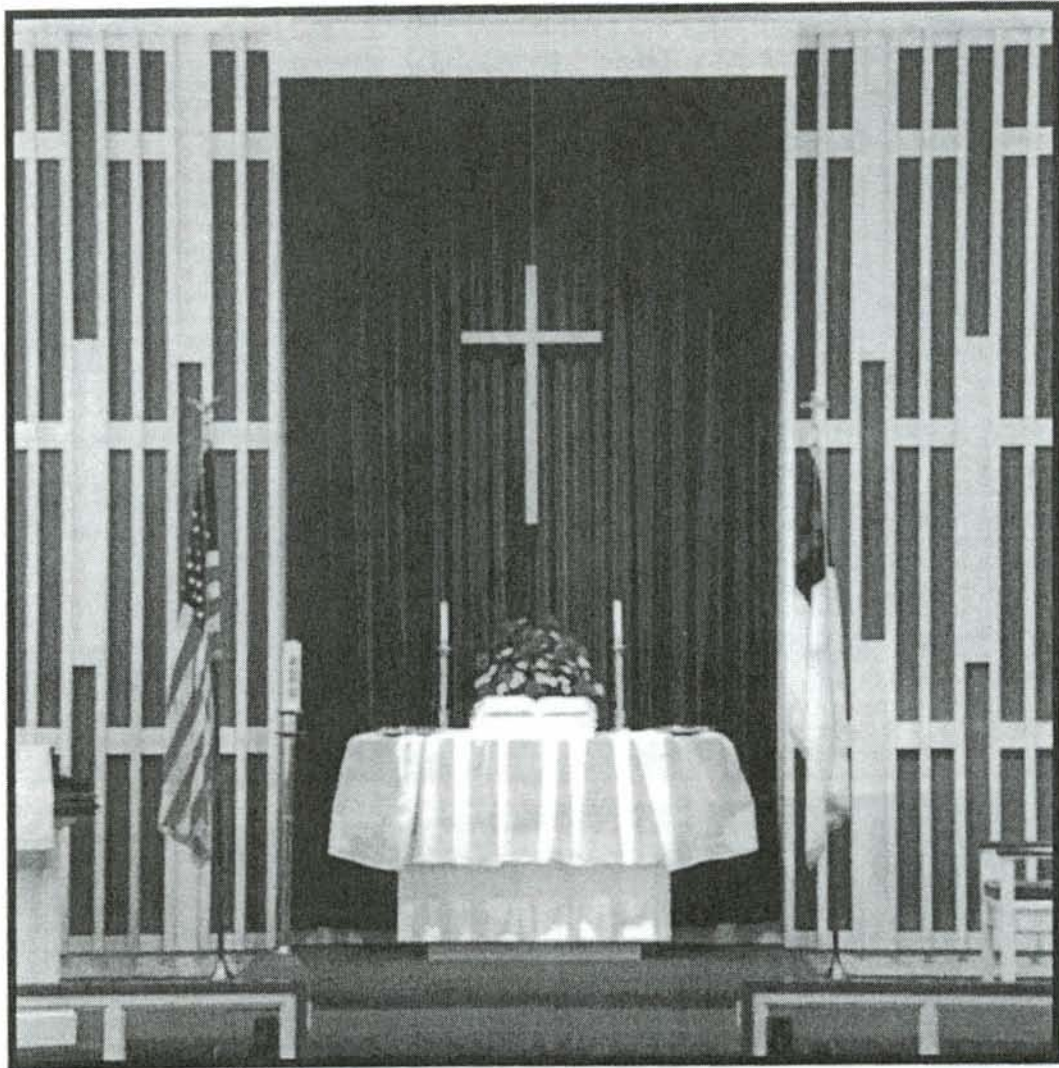
## CHURCH ALTARS

From city streets and country lanes  
Against the peaceful skies  
We see the upward-pointing spires  
O friendly churches rise.

And from their altars there ascends  
Like incense rising sweet  
The hopes and prayers of humankind  
Where love and mercy meet.

So may the sacred hush we feel  
In quietness and calm  
Renew our souls and fill our hearts  
With one unending psalm!

# *"The Cross and the Chancel"*



*Within our sanctuary we face the chancel area and altar. With our eyes we physically see the symbolic cross of sacrifice as we present our lives upon the altar. God is the focal point of our worship. May we always try to give God our best, move in the direction he leads, grow in spirit, and serve with joy!*

*Psalm 11:4 "The Lord is in His Holy Temple"*

# FELLOWSHIP HALL



Setting in Fellowship Hall For the  
Sunday 9:00 a.m. Worship Service



In February 1998 a piano belonging to Sue Todd Holmes  
was donated to the new Fellowship Hall by her loving family.

# CHURCH NURSERY

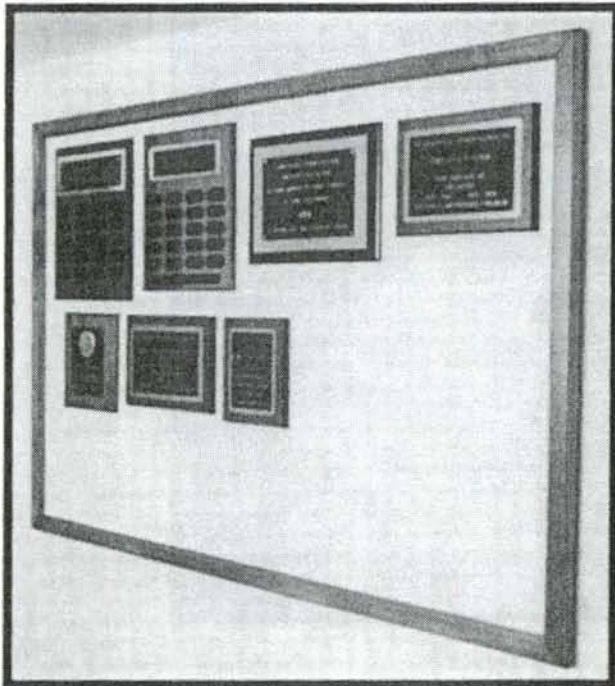
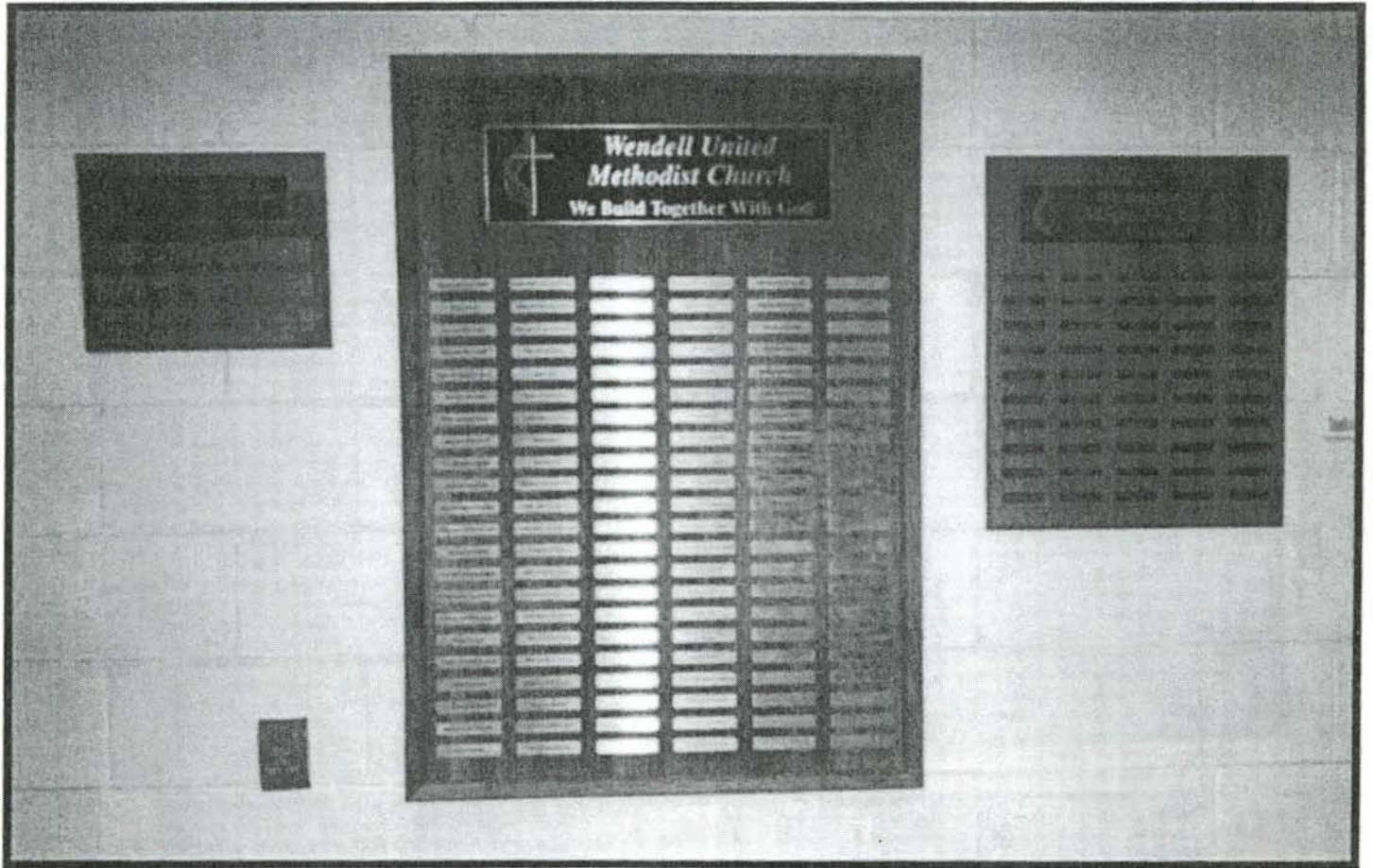


## My Turn in the Nursery

Last Sunday was my turn in the nursery to work.  
My heart wasn't in it, and my feelings were hurt.  
A child from its mother did not want to part  
And cried a lot with its broken heart.  
I prayed that soon the hour would end,  
That I could relax—no more children to tend.  
Soon the hour was over—felt good to be free.  
I said once a month was too much for me!  
That very next Sunday, as I sat in the pew,  
A very good sermon, but visitors were few.  
But down came a woman and her soul was saved,  
And she was the mother of the crying babe.  
Then it dawned on me that I had been a part  
Of one being saved—giving God her heart.  
From that day on, I would never dread  
Working in the nursery while souls were being fed.

-Morrow United Methodist Church  
Morrow, GA

# OUR CHURCH PLAQUES

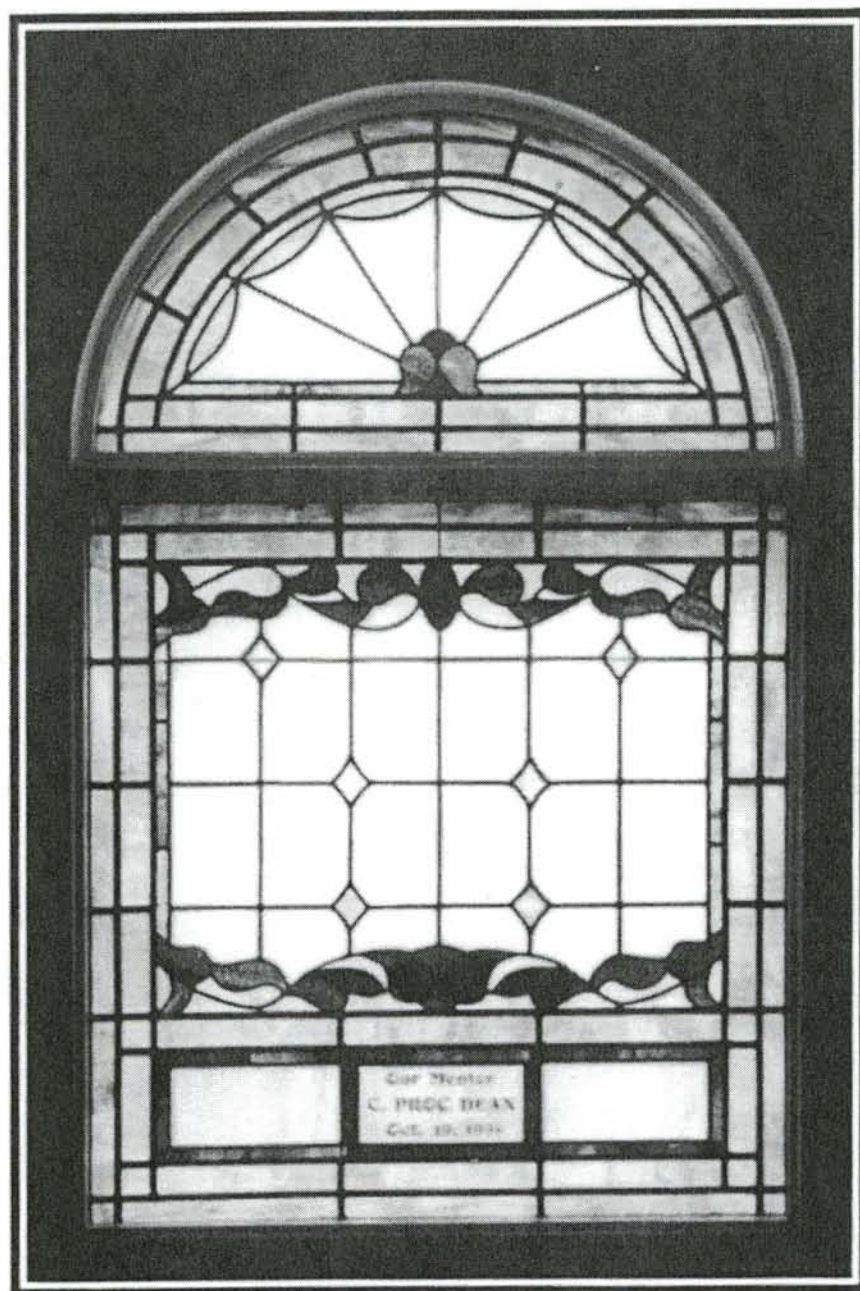


IN MEMORY OF WALTER A. SCARBORO  
1893—1975



ORIGINAL COMMUNION,  
ALTAR, AND OFFERING  
PLATE APPOINTMENTS

# OUR LATEST STAINED GLASS WINDOW



OUR MENTOR  
C. PROC DEAN  
OCT. 19, 1995