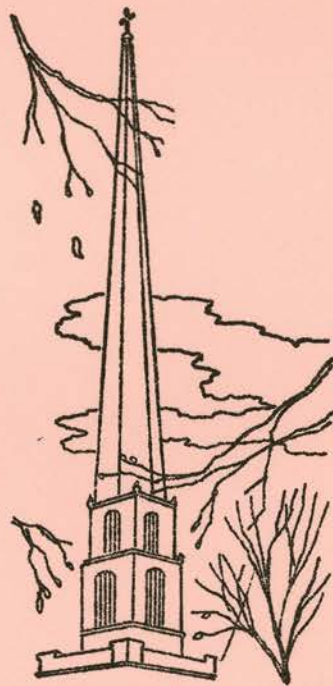


A BRIEF HISTORY
OF
THE WOODLAND UNITED
METHODIST CHURCH
1883-1971



OCTOBER 31, 1971

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Compiled from the beginning of the church until the present by
numerous ministers and laymen.

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HISTORIC SKETCH OF THE WOODLAND METHODIST CHURCH
1883-1971

In the year 1882 Mr. Jack Harrell, a leading citizen of Woodland, purchased two acres of land from Exum Outland, which he gave to his son, Paul Harrell for the purpose of building a home. During the same year Mr. A.J. Harrell moved to Norfolk, Virginia, and his son, Paul Harrell, remained in Woodland as a merchant, and since his father had left town, he moved to his father's homeplace and had no pressing need for the two acres of land he had been given. One afternoon Mr. William Grant, the local preacher living near Reheboth Church, was sitting on the porch of this old store building talking to Mr. Paul Harrell. Reverend William Grant was at that time a leading Methodist preacher in this section and a very highly respected man. During his conversation with Mr. Harrell he asked about the two acres of land across the road from the store and made inquiry of him as to which he would rather see sitting on that lot: a whiskey saloon or a church. Mr. Harrell naturally told him he would rather see a church; whereupon The Reverend Grant said, "If you will give the land to the Methodist Church, I will see that a church building is erected thereon." Mr. Harrell then caused a deed to be executed from Molly Bryant Harrell, his wife, and himself to C.B. Bryant, Wiley Bryan, William Grant, Junius B. Bryan, Thos. B. Boyce, Paul Harrell, Jno B. Griffin, Trustees for Woodland Methodist Church; this deed covered $\frac{3}{8}$ of an acres of land; whereupon the Reverend Grant set out to get subscriptions from the local citizens to build a church. He placed this in the hands of his son-in-law, Dr. Godwin Bryan, who then lived in the same house where Mr. W.H.S. Burgwyn, Jr. now lives. About \$1200 was subscribed of which only \$800 was collected from local citizens and the building was commenced. Most of the lumber came from the mill in a very rough condition and the trustees employed William Scott, a local carpenter, who was to erect the building. All of the lumber

had to be hand planed and it took some time to complete the finished structure. When the building was completed there was a debt of nearly \$500.00; the membership of the church was only between 20 and 25; so this created a problem of a burdensome debt at the turn of the century. In order to raise money, Mr. Paul Harrell suggested that the Tar River Railroad (which had just been built from Boykins, Va., to Lewiston) could be used by the church to charter trains and sponsor excursions to Norfolk. The idea was accepted and through this method the \$500.00 indebtedness was paid and enough extra money was raised for the purchase of extra land and the pulpit furniture! The extra 1/5 acre was purchased from John C. Davis and wife Elinda Davis.

Both land deeds are recorded in the Northampton County Court House in Jackson. The first in Book 14, page 533 and the second in Book 79, page 416.

The church building constructed was a wooden structure, about 45 feet by 50 feet, with three tall windows on either side with traditional slatted blinds; the pulpit projected to the rear with small windows on each side; a high slender steeple towered above the church, and the property was surrounded by a picket fence.

Much credit for the founding and starting of the first church should be given to the Reverend Grant and Dr. Bryan who made the solicitation of funds along with others, for the undertaking was a larger and bolder adventure than might be assumed today.

The early records show that the members met with 15 to 25 present and the offering in those early days never exceeded a \$1.00 each Sunday. Most of the time it was only 15¢ to 40¢!

It is noteworthy that the Trustees of this first church who were named on July 9, 1883, are the forefathers of many of our present members. This

structure served as a house of worship for forty-one years until October, 1925, when the church, already in need of expansion, was found in immediate need of repair. Upon further examination of the structure it was decided by the church, through its Trustees, that it would be wiser to build a completely new building. At the third quarterly conference, July 2, 1926, on motion of the Reverend Rufus Bradley, a very beloved pastor, a resolution was adopted empowering the Trustees to borrow from the Jefferson Standard Life Insurance Co. up to \$7000.00 for the purpose of building a church. In the fall of 1926, \$6000.00 was borrowed from the Jefferson Standard Life Ins. Co. The note of security^{was} signed by W.H.S. Burgwyn, Issac Carter, B.T. Lassiter, Josephine G. Burgwyn, L.M. Parker, W.W. Carter, Lula M. Brown, Mrs. S.T. Brittle, and Sarah E.J. Parker. The loan was made at 6% interest, the principal to be paid in \$300.00 payments every six months. Under the leadership of Rufus Bradley and contractor, L.R. Joyner, the building went rapidly forward to completion, and on February 25, 1927, the contractor signed the following statement: "All the bills are paid that were made in the erection of said building, both to myself and to all parties who furnished material and all who furnished labor for said building."

One may well ask how a church with a membership that had averaged only 80 in number during the preceding 12 years had paid off an indebtedness of \$6000.00 between 1927 and 1939 while paying a total of \$8900.00 to its regular church budget. In doing this the membership averaged, for every man, woman, and child, the payment of \$15.50 each to the church budget every year 1926-1939. Actually during this era, the church had an average adult membership of only about 50 members; the rest were all children and of the 50 adults only about 35 were resident members, the rest having been scattered abroad. So 35 people faced each year for those 12

years the responsibility of raising \$50.00 each for the church budget. In this noble undertaking the Woman's Missionary Society, with a membership of 18 members furnished much of the leadership. Even before the old building was torn down these ladies were serving suppers for the purpose of building a better church. For 12 years they operated a dining booth on the Woodland Fair Ground, making from \$300.00 to \$600.00 each year. A check of bank deposits and church records shows that in this way these ladies raised over \$4,200.00 in 12 years. This enabled the church to pay \$600.00 annually on the Jefferson Standard Loan from 1926-1931. A donation of \$500.00 was received from the Duke Foundation in March 1931, and by April 4, 1934, the indebtedness had been reduced by \$3400.00, leaving a balance of \$2600.00. On April 10, 1934, this balance was paid in full by a donation of \$1000.00 from the Duke Foundation, \$350.00 from the congregation, and a loan of \$1250.00 from the Methodist Board of Church Extension. On this later loan the church made a payment of \$230.00 annually until 1938; in that year it paid ⁱⁿ full the balance of \$445.00. In financing this building program the church paid the full principal plus an additional \$1800.00 in interest.

While the Missionary Society furnished much of the leadership in retiring the indebtedness, it is obvious to all that it never could have succeeded had it not been supported by a liberal, co-operative public. As the early Hebrews came each harvest with the first fruits of their fields as a gift to God, so each fall the people of Woodland and surrounding communities came each fall with the best hams of their smoke houses, the plump chickens of their yards, a portion of the best in their pantries and placed it in the Methodist Church Booth at the Woodland Fair Ground to be prepared and sold by the ladies for the benefit of the church. Here the ladies, with tired feet, blistered hands, and

aching bodies, labored from eight in the morning until midnight for seven consecutive days each year, enduring a hardship and making a sacrifice that they never surpassed even in the interest of their own homes. Wherever the ladies gathered to serve supper a generous public: Jew, Catholic and Protestant, came to eat, and perhaps it was as much a spiritual hunger as a physical hunger that led these to actually "devour the indebtedness" of the Woodland Methodist Church. There are many reasons why many people are interested in the future of this church, not the least of which is the fact that they have labored for it, made a donation to it, and have a part in it. The members of the church gave all they could from their purse; they worked for the rest. The co-operative spirit of the Woodland Community, a spirit that has been responsible for many of her worthy community achievements, nobly supported the Methodists in their undertaking. For this support this congregation will always be grateful.

Following the dedication of the church in 1939, World War II was soon upon the nation. Even so, these years saw the growth in the congregation. Yet, there was experienced the sadness common to many of losing some of Woodland's fine young men on the fields of battle. These were years of great pastoral concern. These were the years in which the then installed light which still illuminates the front stained glass window to those passing by on the highway each night was a silent testimony to the presence of Christ in a troubled land.

In December 1941, on the Sunday of the great tragedy at Pearl Harbor, there was a near tragedy at the Woodland Methodist Church as a fire broke out in the loft of the church. Fortunately, Sunday School was in session and because of quick thinking on the part of members present, they were able to extinguish the fire with very little damage done. During the early part of 1942, the damage was repaired and all bills were paid.

During 1946 a distinctive sign was erected outside the church, the inside of the sanctuary was painted, and a carpet was installed along with an acoustical tile ceiling. Later in the year the stewards of the church, in consultation with the trustees and the church organist, Mrs. J.J. Carter, decided to purchase a Hammond electronic organ. This was done at a cost of about \$2500.

In 1948 a beautiful mahogany altar was given by Judge W.H.S. Burgwyn in honor of his wife, Mrs. Josephine G. Burgwyn. A dorsel curtain was also installed. Later that year, the beauty of the altar was supplemented by the addition of an altar service given by Mr. and Mrs. T.B. Elliott in memory of their son, T.B. Elliott, Jr., who was lost in action in 1944, while in service with the U.S. Air Corps in the Mediterranean Theater.

Building and maintenance needs were beginning to motivate the church to renewed action and the men and women together began to sponsor chicken barbecue suppers (two and sometimes more frequently each year) to provide extra funds to be used in building and improvement programs of the church.

Among the first of these programs was the installation of a central gas heating system in 1952 to replace the inadequate room space heaters. This system of central gas heat served the church well for nearly 14 years and paid for itself many times over.

Another modernization program saw the 1955 addition of a fellowship hall and kitchen and rest rooms to the present building. The kitchen furnishings were provided by members of the church with Mr. W.W. Carter furnishing the stove and Miss Hazel Copeland furnishing the refrigerator.

A most exciting event occurred in 1958 when the church voted to become a student station. For many years Woodland had been on a charge with the Rich Square and Pinners congregations, but in 1958 the members voted to become a station by the utilization of student pastors. First was The Rev-

erend R.L. Moore, who came from The Divinity School at Duke University each Friday afternoon and ministered to the congregation until he had to return to his studies on Monday morning. The Reverend Moore was single and stayed at the teacherage on the week-ends. His contagious enthusiasm led the members of the church to realize that it would be possible for Woodland to have its own parsonage. After all, increasing numbers of student ministers were married and had families and needed a home in which to live. After much discussion, a beautiful home was designed and the trustees recommended that it be built adjacent to the existing church structure. A report of the building committee was prepared by P.W. Taylor, Chairman of the Board, and presented to the Woodland Methodist Church on Monday night, November 7, 1960. The Board voted to accept the report and circulate it among the entire membership. The report included these words: "This will not be your parsonage or mine. It will be ours. With the blessings of our Heavenly Father and with a faith in the future we face the building of this parsonage with a feeling of joy." The Reverend Mr. Moore saw the beginning of the parsonage, which was completed in 1961 at a cost of \$15,000. The Reverend and Mrs. E.E. Jones were the first occupants. The total indebtedness was retired in 1965. This year also saw the gift by Mrs. Alston D. Morrison of Charlotte, N.C., of new pews and cushions for the choir loft in memory of her husband Mr. Luther Carter.

In 1966, the church sanctuary, classrooms, and trim work outside were painted. The cost of painting the sanctuary and outside trim was borne by one of the members. The classroom painting was a do-it-yourself project, with members of the church donating their time, doing the work, and enjoying the fellowship.

Later that year the gas heating system which had served the church so well was replaced with a zoned, oil-fired, forced-air, central heating system combined with air conditioning. This major installation was per-

formed at a cost of \$4500, with part of the money being borrowed from The Farmer's Bank of Woodland by the church Board of Trustees to accomplish the project. A church library which had been in the process of being established for several years was greatly enriched in 1967 by the addition of a 12-volume, leather-bound set of The Interpreter's Bible given in honor of Mr. and Mrs. E.L. Timberlake, Sr.

Following the death in 1967 of one of the oldest, most loyal, and much loved members of the church, Mrs. Josephine G. Burgwyn, a memorial fund was established which in 1968 was to provide an electronic carrillon which plays daily concerts for the entire Woodland community. Later that year, others gave gifts in memory of their loved ones of a pulpit and lectern and baptismal font and helped refurbish the altar area of the church sanctuary.

In June of 1970 the Woodland Congregation took another step forward as they found appointed to their church their first full-time minister, who was a traveling elder in the United Methodist Church. This was to be a slightly different ministry in that part of its cost was borne by the Conference. The Reverend Kimsey King had been stricken several years previously by transverse Myelitis which left him perfectly healthy, but in a wheel chair, paralyzed from the chest down. The Woodland congregation and The Reverend Mr. King seemed to meet each others' needs. During the 1970-71 Conference Year a pictorial church directory was prepared and distributed, a full-time secretary, Miss Carolyn Joyner, was employed, and a modern office was established with complete equipment. A distinctive Sunday bulletin cover with a sketch of the church was published. Telephone installations were made to the church office, a long-promised door on the side of the church near the parsonage was installed and ramps and walkways were built to enable free passage of Mr. King between the church and the

parsonage. The altar area of the church was temporarily rearranged to make it possible for Mr. King to have easy access to preach from a specially constructed pulpit each Sunday morning. The parsonage was air-conditioned and the remaining debt on the air conditioning and the heating of the church was retired. A gift was made of a wrought-iron handrail for the front steps. The end of the Conference Year 1971 saw many new members, an increase in attendance and an increase in giving along with an up-to-date system of church records, and revised membership rolls. The UMYF has been quite active and assumed the redecoration of the nursery as a private project.

At the beginning of the Conference Year 1971-72, there were 160 full members on the roll and a program budget of \$13,725.00.

There is a co-operative spirit between all the churches of the Woodland community: The Society of Friends, The Baptists, and the Methodists, Many union services are held each year and a joint Baptist-Methodist Newsletter is being issued once a month for the enlightenment of both congregations. During this ecumenical era the Woodland United Methodist Church is attempting to take its place as a leader in the total life of the community by providing a mission to those in need, providing cultural activities such as the appearance of the Alpha-Omega Players in the fall of 1971 and fellowship activities such as the community church picnic, and beginning to think of the possibility of adding rooms to the parsonage. While the nature of the Woodland Community has never been one of rapid growth in population, it is a pleasant and stable community filled with love and constancy. The Woodland United Methodist Church has had small increases and decreases in size and attendance over the years - most of these canceling each other, but financially the church is in good shape; its membership is stable, and its faithfulness is unquestioned. In good times and

bad we recognize that the Church is of God and is sustained by the presence of His Holy Spirit. The continuance of the Church is certain. The faithfulness, of both ministers and laymen, testifies and witnesses to this fact as the years go by. There is an endless line of splendor and courage which God alone gives and the world cannot take away.

Here follows a list of the ministers that have served The Woodland Methodist Church from its beginning to the present.

<u>PASTORS</u>	<u>YEAR</u>	<u>BISHOPS</u>
J.S. Wallace	1885	J.C. Keener
John O. Mass	1886	J.C. Granbery
R.B. Scott	1888	J.C. Granberry
J.M. Cambell	1889	R.K. Hargrove
L.J. Holden	1890	J.C. Keener
G.B. Perry	1894	A.W. Wilson
Z.T. Harrison	1896	A.W. Wilson
J.R. Sawyer	1897	R.K. Hargrove
J.T. Erwin	1898	O.P. Fitzgerald
W.F. Jones	1900	H.C. Morrison
J.T. Stanford	1903	W.A. Candler
B.C. Thompson	1904	W.A. Candler
W.F. Craven	1908	A.W. Wilson
D.L. Earnhardt	1909	A.W. Wilson
W.C. Merritt	1912	Collins Denny
J.E. Holden	1915	J.C. Kilgo
H.M. Eure	1919	U.V.W. Darlington
Rufus Bradley	1923	Collins Denny
D.A. Clarke	1926	E.D. Mouzon
O.P. Fitzgerald	1929	E.D. Mouzon
W.T. Phipps	1932	E.D. Mouzon
E.C. Crawford	1935	Paul B. Kern
P.F. Newton	1939	W.W. Peele
N.W. Grant	1945	W.W. Peele
H.F. Surratt	1949	W.W. Peele
J.C. Chafin	1951	Paul N. Garber
R.W. Pritchard	1954	Paul N. Garber
R.L. Moore	Became 1958 Station	Paul N. Garber
E.E. Jones	1961	Paul N. Garber
W.E. Herbert	1963	Paul N. Garber
C.H. Beale	1966	Paul N. Garber
C.N. Burgess	1967	Paul N. Garber
A.K. King, Jr.	1970	William R. Cannon

METHODIST EPISCOPAL CHURCHES IN NORTHAMPTON COUNTY

The first record of a Methodist Meeting House in Northampton County is shown by a deed for one acre of land given on June 12, 1783, by Howell Hobbs of Brunswick County Virginia, to Matthew Myrick and Nathaniel Mason of Brunswick County and Henry King and John Moore of Northampton County for Concord Meeting House. This house situated in the Northern part of the county near Seaboard is still in use though the congregation is very small. An interesting feature of this deed is the following Memorandum: "Memorandum made this fifth day of June 1793 especially specifies that the above named committee doth hereby covenant and agree for themselves and their heirs forever that the within acre of land and building thereon shall be appropriated to the sole use and benefits of the preachers of the Methodist Episcopal Church, South to expound the word of God in so long as they shall preach the doctrines contained in Mr. Wesley's notes on the New Testament and his four volumes of sermons."

In 1794, land was deeded for Smith's Old Chapel by Joel Smith to Jefe Jordon, Isham Fennel, Thomas Dupree, John Luke, Charles Harrison, Robert Finner, and Batt Jordon, part of whom lived in Granville County. This deed stipulated that the house of worship shall be used only by Bishop Asbury or whom so ever Bishop Asbury may appoint to preach. As this chapel was situated near Cherry Chapel, the first Anglican Church in the County, and just across the road from the old Baptist Church known as Mr. Carmel, information concerning this old church has been questioned many times. However, the above excerpt from the old deed should justify the claim.

In 1798, Rehoboth Chapel was established. Data for that is given later

Another old church, abandoned many years ago, was Moore's Old Meeting House, established possibly in 1799. There appear to be no formal records, but older people talk about "going to school in Moore's Old Meeting House," and a deed given in 1841 by Joseph Bracy to school district # 15, mentioning the Meeting House, establishes the location as being on Highway 158, about half way between Jackson and Garysburg, opposite Longview Avenue.

In 1807, a deed for Lebanon Meeting House from Henry Meacham to Charles Malone, Jep Collier, William McGreor, Joseph Norwood, Jese Archer, and Seth Peoples, trustees

In 1821, Pinner's Church was established. Land for this meeting house was given by Joseph Pinner to Richard Whitaker, William Grant, James Grant, Joseph Pinner, John Robbins, and James Briant, trustees. This church is on the road between Rich Square and Woodland. It has been abandoned but is being cared for as a memorial by the United Methodist Churches.

In 1821, Oak Grove Church was also established in the western part of the county. Land was deeded by David H. Clements to William Miles, John Weaver, Howell Peebles, Thomas Moore, and John Blythe, trustees.

In 1824, New Hope, near Lasker, was established. Land was deeded by James Rose to Carter Jones, Shadrack Grant, James Wheeler, William Boone and Hezekiah Reville, trustees.

In 1824, Bethany Church, at Milwaukee, was established. Land was deeded by Joel Pearse and wife, Jiney, to Jesse Britton, Nathan Britton, William Grant, Carter Jones, Newett Grant, trustees.

In 1830, land for Pleasant Grove Meeting House was deeded by Benjamin Spivey to Merritt Hill, Kinchen Pope, Hardy Cobb, Amos Stephenson and Soloman Bracy, trustees.

In 1839, Sharon Church was established. Land given by Micajah Garris to George W. Powell, John B. Sherrod, Henry White, Samuel Britton, Jesse Fly, Etheldred Garris, William Wood, Willie Edwards, and Joseph B. Sykes, trustees.

In 1845, the Jackson Methodist Church was established when Samuel Calvert deeded an half acre of land to officers in trust, Herod Faison, Shadrack Grant, Joseph Bell, Newett Grant, Daniel Ellis, Meritt Hill, Samuel B. Spruell, And Cyprian Cross, that they shall erect and build or cause to be built thereon a house or place for worship for the use of members of the Methodist Episcopal Church, South. And it is further agreed that said half acre of land or lot, above named, is not to be subject to be sold by the trustees or their successors in office or by any other person or persons whatever, but is to remain for the use of the members of the Methodist Episcopal Church, South and no other.

In 1849, a deed for a Methodist Meeting House was given by Edmund Wilkins to Nathaniel Mason, William Miles, Henry A. House, Sterling C. Pearson, Edward Morecock, Peter Walker, John Ingram, Willis Sledge, and Pearson Woodruff, trustees. Said lot situated in the town of Gaston on the East side of the Ferry Road. Old Gaston has long since been a ghost town and possibly this congregation went with the town as there is no church of the Methodist denomination in that vicinity at this time

On March 13, 1849, Roderick Gary to John B. Odom, Heriod Faison, Jeremiah Drew, David Ellis, and Benjamin Miles, trustees, in consideration for the partiality he has for the Methodist Episcopal Church, South, and of a desire for the futherance of the cause of religion, granted one certain lot or parcel of land situate, lying and being in the County of Northampton at or near Garysburg, to have and to hold above mentioned lot or piece of land, ect. and also the right and privilege of a way of passage twelve yards wide from the public road to the said lot which way or passage is to be immediately in front of the meeting house on said lot. This is the Garysburg Church as we know it today.

In 1851, a deed from Britton Sykes of the County of Greenville, Virginia, to James W. Jordan, Henry W. Ivey, William Faison, William I. Harrell, Ethered Hart, Jeremiah Drew, Hardy Harden, and Benjamin F. Jordan of Northampton, except Hardy Darden who is from the county of Greenville, trustees, a certain parcel of land in Northampton near Turner's Cross Roads on the road leading towards Jackson along William Faison's line to a corner on road leading towards Pleasant Hill, containing four acres, for use in trust that they cause to be erected thereon a house for the use of the members of the Methodist Episcopal Church, South of the Sons of Temperance and the members of the Masonic Fraternity. The house to be so constructed and used by the Sons of Temperance and the members of the Masonic Fraternity as not to interfere with the worship of God by the members of the church. No further information about this old church seems to be available.

In 1839, Henry White deeded one acre of land on the road from Cross Locks to Ramsay's Mill to John B. Sherrod, James R. Sykes, William Attkinson, Sam Brittle, Etheldred Garris, Jep Fly, and George W. Powell, trustees for the old church known as Providence, or Northampton Chapel. This church is now known as Severn Methodist Church in Severn, North Carolina.

There are four old Negro Methodist Churches in the County: Allen's Chapel, Willow Oak, St. Johns, and Severn Negro Church.

In book 54, page 35 is found the first deed for land for a Methodist Parsonage in the County: land was deeded to B.F. Tennille for Meherrin Circuit in 1878.

In the year 1744, a man by the name of Richard Whitaker of Halifax County purchased land and moved to Northampton County with his wife and two sons, John and Richard, Jr.

The young Richard later became a local preacher and was the founder of Rehoboth Church. Bishop Asbury records in his journal that on March 4, 1804, he ordained Richard Whitaker a deacon in Rehoboth Church. On December 4, 1796, Asbury makes the following record in his Journal: "I rode to see Richard Whitaker and his wife after several years of absence. I felt truly solemn when I found myself in the old house where the mother and father died. I remember well what passed when I was here last --- the distress of the Doctor and his kindness to me in the year 1785." From this entry we draw the conclusion that the elder Richard Whitaker was a doctor and that he attended Bishop Asbury in his illness in 1785. From the fact that Richard Whitaker, Jr. was a local preacher, his home and also his father's home, a stopping place, and a preaching place for Asbury as early as 1785, we feel that we are justified in assuming that Rehoboth had its beginning in the Whitaker home at least as early as 1785. This assumption is further established by the fact that when the deed was made in 1798 Richard Whitaker appears first in the list of trustees. The one acre of land on which the building was to be erected was purchased from Eliphas Lewis for the sum of one pound sterling. This land was deeded to the trustees of Rehoboth Church on August 28, 1798. First trustees were Richard Whitaker, William Brewer, Absolam Grant, William Grant, and Matthew Griffin. The church was first known as Rehoboth Chapel. Bishop Asbury in his Journal records four visits to Rehoboth Chapel. The first was made March 4, 1799. He says "The Generally excessive rains having made the Roanoke River impassable at the nearest ferry, we had to ride a circuitous route through Halifax which made about thirty miles to Richard Whitaker's in Northampton County. We had a bad swamp to cross, but I kept out of the water. It was well for me that my carriage did not upset in the water which it was very near doing. To travel thirty miles on such a cold day without fire and no food except a bit of biscuit is serious. We were received gladly by our waiting Brethern, Whatcoat, Wanner, and Lambeth. I am of the opinion that we have left five hundred miles on the other side of the Roanoke in all the ground we have rode over from Charleston in South Carolina to Halifax, North Carolina. I went to Rehoboth (A new meeting house, and preached on 2nd Cor. 2:14)."

On Monday, February 16, 1801, Bishop Asbury made his second visit to Rehoboth. He said of this trip: "We were under the necessity of moving to Northampton. It was warm. We started and crossed the Roanoke at Pollock's Ferry and arrived at Richard Whitaker's, twenty miles. I was taken ill with a bilious infection. I had a high fever and my head and back furnished symptoms of a low land intermittant fever. I could not eat, and thought of staying in the house. I changed my mind and went to Rehoboth Chapel. I read letters giving the accounts of the work of God in the State of Delaware and in Cumberland. At Brother Grant's I took a little water gruel and rode on eight miles further, making twelve miles this day."

Asbury's third visit to Rehoboth was made on Monday, January 8, 1802. He says: "We crossed the Roanoke at Pollock's Ferry and came to Richard Whitaker's. We had no appointment at Rehoboth, but on Tuesday we called a meeting."

"At Anthony Moore's we called a meeting, where each of us delivered our testimony. And then we rode on to Mr. People's, here the Presiding Elder had made an appointment by including it with others. We would not neglect our duty, but at Malone's we faithfully, according to the Grace and time given, discharged our task and rode on."

