K. Todd Johnson is a former organist at Holland's United Methodist Church and a direct descendant of church founders Samuel and Patsy Rhodes Whitaker. He was educated at Campbell University (B.A., history, 1986; M.A., Christian Ministry, 2015) and North Carolina State University (M.A., public history, 1991). He is a native of the Cleveland community of Johnston County and is married to the former Donna Barfield of Garner. They have three children, Abby, Cliff and Kevin, and live in Smithfield, where Todd is a church musician and Executive Director of the Johnston County Heritage.
Corrections:

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TO: 1840 Rev. Alfred Norman

Page 271: FROM: Norman, Alford, 14
TO: Norman, Alfred, 14

Rev. John W. Tinnin
TO: 1855-1856 Rev. John W. Tinnin

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Page 161: FROM: Figure 4-65 Sarah and The Rev. Dan Meadows.
TO: Figure 4-65 Eugenia and The Rev. Dan Meadows.

Page: 270: FROM: Meadows, Sarah, 161
TO: Meadows, Eugenia, 161
“Welcome one another, therefore, just as Christ has welcomed you, for the glory of God.”

(Romans 15:7 NRSV)
A Historical Journey of Holland’s United Methodist Church
Raleigh, North Carolina

K. Todd Johnson
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ACKNOWLEDGMENTS

Several individuals deserve credit for making this book possible.

The late Lillian Pagan spent decades researching and preserving Holland’s history and sharing her findings with the congregation and the local community.

Pastor Gary Allred and the entire church staff were always helpful and supportive when called upon for assistance.

Jim Davis and the Bicentennial Committee have given invaluable assistance from the project’s inception.

Kaye Whaley of Garner United Methodist and Bob Warner of Cary’s First United Methodist went the extra mile (or two) in providing access to historical materials in their care.

Former pastors and families of former pastors, for providing invaluable information of their era and pictures of previous pastors.

Finally, to all those individuals, both named and unnamed within these pages, who have helped to record the names, conversions, baptisms, sermons, stories, and anecdotes that have been used to weave together this narrative.

K. Todd Johnson
THE PASTORS OF
HOLLAND’S UNITED
METHODIST CHURCH

They Walked our Historical Journey
1811
Rev. Canellum H. Hines
Lead Pastor

1811
Rev. Leroy Merritt
Assisting Pastor

1811
Rev. John C. Traylor
Assisting Pastor

1812
Rev. Samuel Garrard
Lead Pastor

1812
Rev. Erasmus Stimson, Jr.
Assisting Pastor

1813
Rev. Joshua Lawrence
Lead Pastor

1813
Rev. Humphrey Wood
Assisting Pastor

1814
Rev. Jesse Branch
Lead Pastor

1814
Rev. Matthew M. Dance
Assisting Pastor

1815
Rev. James McAden
Lead Pastor

1815
Rev. George Vickers
Assisting Pastor

1816
Rev. Peyton Anderson
Lead Pastor

1816
Rev. John W. Boyd
Assisting Pastor

1817
Rev. Lewis Skidmore
Lead Pastor

1817
Rev. Parker Williams
Assisting Pastor
<table>
<thead>
<tr>
<th>Year</th>
<th>Name</th>
<th>Position</th>
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<tr>
<td>1818</td>
<td>Rev. Henry Hardy</td>
<td>Lead Pastor</td>
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<tr>
<td>1818</td>
<td>Rev. Amos C. Treadway</td>
<td>Assisting Pastor</td>
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<tr>
<td>1819</td>
<td>Rev. George W. Charlton</td>
<td>Lead Pastor</td>
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<tr>
<td>1819</td>
<td>Rev. Hezekiah G. Leigh</td>
<td>Assisting Pastor</td>
</tr>
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<td>1820</td>
<td>Rev. Charles L. Cooley</td>
<td>Lead Pastor</td>
</tr>
<tr>
<td>1821</td>
<td>Rev. Curtis Hooks</td>
<td>Lead Pastor</td>
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<tr>
<td>1822</td>
<td>Rev. Peter Doub</td>
<td>Lead Pastor</td>
</tr>
<tr>
<td>1823</td>
<td>Rev. Rufus Wiley</td>
<td>Lead Pastor</td>
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<tr>
<td>1824</td>
<td>Rev. Russell B. Foster</td>
<td>Lead Pastor</td>
</tr>
<tr>
<td>1824</td>
<td>Rev. Harrison H. Macon</td>
<td>Assisting Pastor</td>
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<td>Rev. Thomas R. Brame</td>
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<td>Rev. Irvin Atkinson</td>
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<td>1826</td>
<td>Rev. David O. Shattuck</td>
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<td>1827</td>
<td>Rev. George W. S. Harper</td>
<td>Lead Pastor</td>
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<td>1828</td>
<td>Rev. Jesse W. Powers</td>
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<tr>
<td>1828</td>
<td>Rev. Joseph Goodman</td>
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1844
Rev. William W. Turner
Lead Pastor

1845
Rev. Daniel Culbreth
Lead Pastor

1846
Rev. William H. Barnes
Lead Pastor

1847
Rev. Thompson Garrard
Lead Pastor

1848
Rev. Peter H. Joyner
Lead Pastor

1849-1850
Rev. Evan E. Freeman
Lead Pastor

1851
Rev. William H. Barnes
Lead Pastor

1852-1853
Rev. John W. Floyd
Lead Pastor

1853
Rev. Peter Doub
Lead Pastor

1854
Rev. Isaac W. Avent
Lead Pastor

1855-1856
Rev. John W. Tinnen
Lead Pastor

1857
Rev. Gaston Farrar
Lead Pastor

1858-1859
Rev. Thomas S. Campbell
Lead Pastor

1860
Rev. James B. Bobbitt
Lead Pastor

1860-1861
Rev. Robert C. Maynard
Lead Pastor

1862-1863
Rev. William M. Jordan
Lead Pastor
1863  Rev. Moses J. Hunt  
Lead Pastor

1864  Rev. Junius P. Moore  
Lead Pastor

1865-1867  Rev. James B. Bobbitt  
Lead Pastor

1868  Rev. Henry H. Gibbons  
Lead Pastor

1869-1870  Rev. James J. Hines  
Lead Pastor

1871  Rev. Junius T. Harris  
Lead Pastor

1872-1873  Rev. Alexander R. Raven  
Lead Pastor

1874  Rev. Thomas B. Reeks  
Lead Pastor

1875-1876  Rev. John E. Thompson  
Lead Pastor

1877-1878  Rev. William M. Jordan  
Lead Pastor

1879  Rev. James B. Bobbitt  
Lead Pastor

1879  Rev. Edward Howland  
Assisting Pastor

1880-1883  Rev. Bernice B. Culbreth  
Lead Pastor

1884-1885  Rev. James B. Bobbitt  
Lead Pastor

1886-1887  Rev. Joseph B. Martin  
Lead Pastor

1888-1890  Rev. William S. Davis  
Lead Pastor
1891-1892
Rev. Peter L. Herman
Lead Pastor

1893-1895
Rev. Barzillai C. Allred
Lead Pastor

1896-1898
Rev. John W. Jenkins
Lead Pastor

1899-1902
Rev. Allison L. Ormond
Lead Pastor

1903-1907
Rev. George B. Starling
Lead Pastor

1907-1909
Rev. John D. Pegram
Lead Pastor

1909-1913
Rev. George W. Fisher
Lead Pastor

1913-1914
Rev. James H. Buffaloe
Lead Pastor

1914-1918
Rev. Eli B. Craven
Lead Pastor

1918-1919
Rev. Marvin B. Cox
Lead Pastor

1919-1920
Rev. James G. Johnson
Lead Pastor

1920-1922
Rev. James C. D. Stroud
Lead Pastor

1922-1924
Rev. George W. Starling
Lead Pastor

1924-1926
Rev. George W. Fisher
Lead Pastor

1926-1927
Rev. William G. Pratt
Lead Pastor

1927-1930
Rev. William L. Clegg
Lead Pastor
1930-1932
Rev. Benjamin H. Houston
Lead Pastor

1932-1933
Rev. Edgar R. Shuller
Lead Pastor

1933-1937
Rev. T. Bryant Hough
Lead Pastor

1937-1939
Rev. Benson H. Black
Lead Pastor

1939-1942
Rev. David D. Traynham
Lead Pastor

1942-1945
Rev. Eli B. Craven
Lead Pastor

1945
Rev. Martin R. Chambers
Interim Pastor

1945
Rev. Adolphus. R. Bell
Interim Pastor

1945-1947
Rev. Nelson P. Edens
Lead Pastor

1947-1950
Rev. Robert G. L. Edwards
Lead Pastor

1950-1953
Rev. John W. Garrison
Lead Pastor

1953-1956
Rev. Edwin W. Rogers
Lead Pastor

1956-1960
Rev. Charles E. Sparks
Lead Pastor

1960-1963
Rev. Wesley S. Jones
Lead Pastor

1963-1964
Rev. Robert B. Ward
Lead Pastor

1964-1965
Rev. Daniel E. Meadows
Lead Pastor
A Historical Journey Of Holland’s United Methodist Church

1965-1967
Rev. Donald C. Nagel
Lead Pastor

1967-1974
Rev. W. Nelson Fulford
Lead Pastor

1974-1975
Rev. Eric Murray
Lead Pastor

1975-1980
Rev. John C. Andrews
Lead Pastor

1980-1981
Rev. Leonard F. Doucette
Lead Pastor

1981-1985
Rev. Dennis P. Levin
Lead Pastor

1985-1990
Rev. Susan Pate Greenwood
Lead Pastor

1990-1993
Rev. Thomas B. Supplee
Lead Pastor

1993
Rev. Argel H. Payne
Interim Pastor

1993-2005
Rev. R. Keith Nanney
Lead Pastor

2005-2008
Rev. Sam Wynn
Lead Pastor

2008-Present*
Rev. Gary E. Allred
Lead Pastor

2008-2012
Rev. John Michael McAllister
Associate Pastor

2012-2014
Rev. M. Brian Wellborn
Associate Pastor

2014-Present*
Rev. Richard J. Cooper
Associate Pastor

*As of publishing date, 2015.
Pastor Picture References

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The Rev. Lewis Skidmore. Courtesy Victoria Auction, victoria-auction.com


The Rev. Peter Doub from Centennial of Methodism by Rev LS Burkhead, 1876.

The Rev. David O. Shattuck from History of Sonoma County by J.P. Munro-Fraser, 1880.


The Rev. Daniel Culbreth from the 1887 Pastor Group Picture of the North Carolina Conference held at Fayetteville, North Carolina.


The Rev. Isaac W. Avent from Methodism in the Upper Cape Fear Valley, by C. Franklin Grill, 1966

The Rev. Gaston Farrar from the 1887 Pastor Group Picture of the North Carolina Conference held at Fayetteville, North Carolina.

The Rev. Thomas S. Campbell.Courtesy Edenton Street Methodist Church, Raleigh, North Carolina.


The Rev. Moses J. Hunt from the 1887 Pastor Group Picture of the North Carolina Conference held at Fayetteville, North Carolina.


The Rev. Junius T. Harris from the 1887 Pastor Group Picture of the North Carolina Conference held at Fayetteville, North Carolina.


The Rev. Thomas B. Reeks from the 1887 Pastor Group Picture of the North Carolina Conference held at Fayetteville, North Carolina.

The Rev. John E. Thompson from the 1887 Pastor Group Picture of the North Carolina Conference held at Fayetteville, North Carolina.

The Rev. Edward Howland from the 1887 Pastor Group Picture of the North Carolina Conference held at Fayetteville, North Carolina.

The Rev. Bernice B. Culbreth from Handbook of the Methodist Episcopal Church (South) in North Carolina for 1903, by The Rev. Thomas N Ivey, 1903.


The Rev. William S. Davis from the 1887 Pastor Group Picture of the North Carolina Conference held at Fayetteville, North Carolina.

The Rev. Peter L. Herman from the 1887 Pastor Group Picture of the North Carolina Conference held at Fayetteville, North Carolina.


The Rev. George B. Starling. Courtesy Caroline Crabtree.
Methodism was born out of the desire of two young Anglican ministers, brothers John and Charles Wesley, to move beyond the religious status quo and breathe new life into the Church of England. Their quest for deeper faith and holier living started a movement in the 1730s that eventually would change the essence of Protestant Christianity in the English-speaking world.

Between the 15th and 18th centuries, England underwent monumental theological and ecclesiastical changes. King Henry VIII revolted against the pope when he was refused a marriage annulment (so he could marry his mistress) and in 1534 created the Church of England. Decades of bloody struggles between Catholics and Protestants followed. By the 1570s, Henry’s daughter Elizabeth I consented to a compromise plan, the *Via Media*, retaining many Catholic worship elements but emphasizing justification by faith as well as good works. Catholic emphasis was on works, while most Protestants preached faith in Christ (*sola fide*). The juxtaposition of these doctrines presented a theological dilemma for several generations of the faithful in Great Britain.

The doctrines of predestination and free will further divided Protestants in England and across Europe in the 17th and 18th centuries. Scottish Presbyterians and many dissenters in the Church of England, including Puritans, followed the teachings of John Calvin, including a belief in divine election.1 Samuel and Susanna Wesley were both children of Puritan ministers who were expelled from the established church as nonconformists in the 17th century. A bloody revolution in the 1660s helped to usher in a period of greater tolerance for dissenters. By the time British Parliament passed an Act of Toleration in 1689, Samuel Wesley had attended Oxford and made the decision to become an Anglican priest. He served at Epworth in Lincolnshire for over 40 years. Sons John and Charles, both born in Epworth, followed in his footsteps after earning degrees from Oxford. They eventually broke family tradition by becoming steadfast followers of the free-will teachings of Jacob Arminius.

In 1729, John and Charles Wesley formed a “holy club” at Lincoln College with two other young ministers, and they began meeting regularly to pray, read, study, and take meals together, and to minister to local prisoners. They were called “Methodists” because of their system, or method, for self-examination that set them apart from their Anglican contemporaries:

They fasted on Wednesday and Friday, and received the Lord’s Supper every week, coming to Christ Church when the Sacrament was not given in their own colleges. ...On Sunday they examined themselves as to the “Love
of God and simplicity,” on Monday on “Love of Man.” …They studied to do the will of God in all things, to pray with fervor, to use …hourly prayers for humility, faith, hope, love, and the particular virtue they set themselves to seek each day. The members repeated a collect at nine, twelve, and three, and had their stated times for meditation and private prayer.²

The Wesleys were greatly inspired by the Moravians. These German Protestants became known for their great emphasis on personal piety and for effective use of music in worship. They considered religion a matter of the heart and themselves humble servants in Christ's royal priesthood, compelled to spread the gospel to non-Christians. On board a ship bound for America in 1736, John and Charles Wesley encountered a group of Moravian missionaries and emigrants who exhibited a kind of faith they had not yet seen. John wrote in his journal:

At seven I went to the Germans. I had long before observed the great seriousness of their behaviour. Of their humility they had given a continual proof, by performing those servile offices for the other passengers, which none of the English would undertake; for which they desired, and would receive no pay, saying, “it was good for their proud hearts,” and “their loving Saviour had done more for them.” And every day had given them occasion of showing a meekness which no injury could move. If they were pushed, struck, or thrown down, they rose again and went away; but no complaint was found in their mouth. There was now an opportunity of trying whether they were delivered from the Spirit of fear, as well as from that of pride, anger, and revenge. In the midst of the psalm wherewith their service began, the sea broke over, split the main-sail in pieces, covered the ship, and poured in between the decks, as if the great deep had already swallowed us up. A terrible screaming began among the English. The Germans calmly sung on. I asked one of them afterwards, “Was you not afraid?” He answered, “I thank God, no.” I asked, “But were not your women and children afraid?” He replied, mildly, “No; our women and children are not afraid to die.”

From them I went to their crying, trembling neighbours, and pointed out to them the difference in the hour of trial, between him that feareth God, and him that feareth him not. At twelve the wind fell. This was the most glorious day which I have hitherto seen.³

Charles returned to England later that year, while John stayed on and preached in and around Savannah, Georgia, for two years. John returned to his homeland in a state of confusion and turmoil. His hopes of winning great numbers of Christian converts had not been realized, and his belief in salvation through works had left him uncertain about his own soul’s security. He was on the verge of abandoning preaching altogether when he paid a visit to Charles in London. There he found Peter Boehler, a 25-year-old Moravian missionary, who was learning the English language under Charles Wesley’s tutelage to prepare for the Georgia mission field. Boehler urged John to keep preaching but to alter his message—to offer his hearers the assurance of salvation by faith, not works.

A Heart Strangely Warmed

The Wesleys wanted to believe this “new gospel” but remained unsettled for several months. On Whitsunday (the eve of Pentecost), May 21, 1738, Charles prayed for relief from his inner struggle, and relief came. His heart was changed. Three days later John had a similar experience in a worship service in London:

In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther’s preface to the Epistle to the Romans. About a quarter before nine, while the leader 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 alone for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.4

The Wesley brothers would never again be the same, and neither would the British empire.

Following this 1738 spiritual awakening, the Wesleys spent a year trying to reform the Anglican Church from within by organizing “United Societies” and teaching their discipline. Their brand of religion, however, turned out to be too radical a departure from Britain’s status quo. Most Anglican clergy refused to accept the Wesleys’ soul-stirring, evangelistic methods, and many barred the brothers from their pulpits and even refused them communion in some cases. Preaching powerhouse George Whitefield was one of the few Anglican ministers who embraced Methodism. He convinced the Wesleys to focus their efforts on the masses outside the church. Whitefield, a Calvinist, and the Wesleys eventually parted ways over the doctrine of predestination, not before inspiring a “Great Awakening” of religion that spread from western Europe to the American colonies in the 1740s.

Shunned by their Anglican brethren, John and Charles Wesley had to rely on laymen to help spread the gospel in mining villages, factory towns, and remote farming areas across Great Britain. Sermons and prayers were to be plain, simple, and from the heart, not read from a book, and preachers were expected to follow a strict discipline that involved holy living and careful attention to the personal piety of each member of the flock. In a service of worship, singing was to be done with enthusiasm and passion—the words had to truly mean something to the singer. Charles Wesley saw to it that there was no shortage of inspirational music. By the time of his death in 1788, he had composed over 6,000 hymns, many of them still used today in most mainline Protestant denominations.

Figure 1-1 John Wesley®. Permission from National Portrait Gallery, London, England.

Figure 1-2 Charles Wesley. Permission from Bridwell Library Special Collections, Perkins School of Theology, Southern Methodist University.
Ministers on the Move

An itinerant system was developed to accomplish the Wesleys’ goal of reaching the masses. They simply could not wait for the people to come to them. They had to go to the people. Over time they developed circuits of regular preaching places, which they visited as often as possible (usually monthly), keeping journals of their joys and triumphs, trials and disappointments along the way. Sometimes there were small crowds of listeners, and at other times thousands gathered to hear them. John Wesley reluctantly adopted Whitefield’s practice of holding open-air meetings. The outdoor venue proved effective. Drunks or hoodlums sometimes came to heckle or physically assault the preachers to amuse the crowds, but these ruffians were usually outnumbered by those seeking something on a higher level.

John Wesley called his traveling ministers to a conference in London in 1744 to adopt a book of discipline. A new denomination ultimately was born, though Wesley’s intention was much to the contrary. He held firmly to the Church of England’s episcopal (bishop-ruled) form of church government and insisted that Methodists receive the sacraments of baptism and the Lord’s Supper only in the established church. Preachers would convene in regional quarterly conferences (where they usually got paid their paltry salaries), annual conferences, and every four years in General Conference, the latter being presided over by the bishop. Wesley, who was not an ordained bishop, broke tradition by ordaining ministers himself after coming to the conclusion there was no scriptural prohibition for it.5

Wesley borrowed two innovations from his Moravian friends: the love feast and the class meeting. The love feast—a partaking of plain cake and water—was an act of communion among Methodist society members in good standing. Wesley encouraged this exercise be done in quarterly meetings, although it was usually an annual event in smaller societies. The class meeting was intended to be a weekly gathering of 10 to 20 persons. It was normally held in the evening in a private home. A ticket showing one’s good standing in the society was required for admittance, although curious seekers were normally welcomed into at least one meeting without credentials. After singing and prayer, the class leader, chosen from the laity, would share personal joys and sorrows, hopes and fears, concerns, or struggles from the previous week, after which each member would be expected to follow suit. Collections were taken, primarily to pay circuit riders. If the class was all female, the leader was a sister; otherwise it was one of the brethren. These meetings fostered a closeness among members that was critical to the success of Wesley’s program.6

As Wesleyan discipline was put into practice in towns and villages across England, Wales, and Ireland, Methodism quickly spread through the British Isles. In about 1746, Wesley made his first visit to Chester, a coastal town in central England near the Welsh border where Holland’s Church benefactor and namesake William Holland was born in 1750.7
The Hollands of Chester

Much of William Holland’s life is shrouded in mystery. His gravestone bears the following epitaph:

WILLIAM HOLLAND was born in the City of Chester, England, Jan 3rd, 1750, And departed this life Dec 4th, 1809. In his profession as English School master he was highly useful in this Country, and in the latter part of his life he was peculiarly devoted to the worship and service of his GOD. He lived respected by his neighbors and died under the happy expectation of rising to endless life, leaving a considerable part of his worldly substance to be used in the furtherance of the glorious Gospel of his REDEEMER.

His parents were not gentry, but reared their children to be well educated, refined, industrious, resourceful, and pious. They had six sons and six daughters—Jarvis, Peter, George, William, John, Joseph, Susan, Dorothea, Margaret, Jane, Mary, and Ann. William was described as a learned man who “wrote a most beautiful hand, was very correct in his manners, and [was] a very religious and intelligent character.” Jarvis likewise was remembered as “a gentleman who possessed considerable abilities” and one who was “imbued with the principles of piety (which... had been infused into his mind from his earliest years).”

Raleigh newspaper editor Joseph Gales was correct in guessing in 1809 that William Holland had “wealthy connections” back home. Records of Chester, Bristol, and elsewhere attest to his family’s elevated socio-economic standing. The older boys were apprenticed to local tradesmen at early ages. For Jarvis it was bluemaker and cork cutter. Peter was taught the grocery and ironmonger (hardware) business. George served under a druggist, and John is thought to have learned blacksmithing (perhaps later becoming an attorney in Birmingham). Although there were several William Hollands in the county of Cheshire, the namesake of Holland’s Church likely was the...
William apprenticed to Edward Woodfin, carpenter and joiner, in 1770, or else William, chaise driver, registered as a freeman in the City of Chester in 1771. Jarvis, Peter, and George followed in the footsteps of their uncle Peter Holland, a Bristol bluemaker. By 1790, they were amassing sizable fortunes in the Broad-mead section of Bristol, making blue and purple dyes, starch, and fig-blue for whitening laundry. George, a bachelor, left William a considerable sum at his death in 1805. William is believed to have received additional money from brother John.10

At least two of William's sisters married well. Jane married Joseph Angas from a wealthy family in Newcastle-upon-Tyne, Northumberland. Jane's daughter Elizabeth was wed to the Rev. William Rooker, a highly revered Congregational minister in Tavistock and Plymouth, Devonshire. Mary Holland married John Burkitt, Esquire, a publisher/printer in Sudbury, Suffolk, who was also an accomplished organist, composer, philanthropist, and reputedly a descendant of Oliver Cromwell.11

**Immigrant or Green Dragoon?**

William's name first appears in Wake County, North Carolina, in 1783 when he was called on to use his excellent penmanship to draft a will for planter Simon Turner. His name next appears as head of a one-person household in the 1790 Census of Johnston County. In 1799, he drafted wills for neighbors Britain Sanders and John Rhodes. Though no doubt considered a confirmed bachelor, he was married in 1806 to John Rhodes' spinster daughter Nancy, he being 56 and she in her late thirties. The following year he made out his own last will and testament. For a man of considerable financial means, it is interesting that he owned no real estate. Perhaps as a single man he preferred boarding with local families where he could get home cooking in exchange for tutoring or farm work (or both).
A fragile 17th century book from William Holland’s library provides additional clues about his mysterious life. Handwritten notes in this worn volume, which surfaced at a Chapel Hill, N.C., bookstore in recent years, indicate he was a Calvinist, at least in his youth. On one page he wrote, “Into whosoever’s Hand this Book may fall when I am Dead may God make it Effectual to their Salvation, W. Holland 1777.” The fact that a 27-year-old Englishman was considering his mortality that particular year implies he could have been preparing to board a ship to fight for King George III in the newly formed United States of America.12


Figure 1-6 William Holland’s actual signature in 1770.

Figure 1-7

“if ye live after the flesh ye shall die but if ye through the Spirit do mortify ye Deeds of the flesh ye shall live.”

(Romans 8:13-14)
Figure 1-8 “There are no joys equal to those which spring from Communion and fellowship with God”

Figure 1-9 “Christus est pro Mihi Omnibus” (Latin Translated: Christ is for me and for all)
Birmingham (England)  Wm Holland 1770
Figure 1-10 “Into whosoever Hand this Book may fall when I am Dead may God make it Effectual to their Salvation.” W Holland 1777

Figure 1-11 “William Holland bought this Book in Birmingham, Great Britain it cost him one Shilling Sterling, many a hard Sea has it weathered, at least it has put into Wake County, where for any thing I know, it is likely to stay”

June 13th, 1805
A William Holland was serving as quartermaster for Capt. David Kinloch's Troop of Hussars in New York by December 1778. This unit was soon assigned to the British Legion, commanded by the cruel and heartless Lt. Col. Banastre Tarleton (portrayed in Mel Gibson's movie, *The Patriot*). To set his men apart, Tarleton had them wear green jackets instead of the standard red. They were sent to South Carolina, where they aided in the capture of Charleston in May 1780. The mere sight of green was said to strike terror in ill-equipped militiamen from remote places such as Wake County. This would have been especially true after Tarleton's ruthlessness at the Battle of Waxhaw's, where he ordered over 100 Patriots killed even after they threw down their guns in surrender. Sometime during the South Carolina invasion, William Holland was relieved of his duties as manager of supplies, provisions, and ammunition for Kinloch's company. His name then reappears on a muster roll for Capt. John Rousselet's company of infantry, also in Tarleton's Legion, where he was listed as a private until February 1781, soon after an American victory at Cowpens. Surviving foot soldiers in the Legion who were not taken prisoner at Cowpens were either transferred to the cavalry or sent to Charleston, where they sat out the rest of the war.

Was William Holland, green dragoon, the distinguished gentleman of the same name who settled in Wake County, North Carolina, after the war? This would explain a bequest in his last will and testament: “$200 to the heirs of Joseph Walker formerly Tailor in Charleston, S.C. if any lawful heirs be found.” It may also explain why an English schoolmaster would have connections to William Robert Donaldson, a New York merchant believed to have been a former Loyalist. The question remains as to why he would make his way to the backwoods of North Carolina rather than find the nearest ship bound for England.¹³

A “manly, earnest, and most successful movement”

By the 1760s, Methodism was making its debut on the other side of the Atlantic Ocean. Given Wesley’s desire to reach the less advantaged elements of society, it is no surprise that a poor Irish farmer named Robert Strawbridge established the first Methodist society in America in his Maryland log cabin prior to 1766. During each ensuing annual conference, Wesley pleaded for volunteers to go to the colonial mission field, which he referred to as “Circuit 50.” He sent them two-by-two each year, beginning in 1769. In 1771, Francis Asbury and Richard Wright answered the call. After returning home to Birmingham to bid farewell to family and friends, Asbury made his way back to Bristol three weeks later. Penniless, he sought out local Methodists who bought him clothes and gave him ten pounds for his trip. Lacking money for a bed, he was forced to sleep on the ship's bare plank floors during the 53-day voyage.

Back pain and seasickness would soon fade from memory as he moved on to the forbearing task of organizing new circuits, recruiting preachers, and delivering sermons up and down America's eastern seaboard. In only a few short years, there were about 100 circuits in New York, Philadelphia, New Jersey, Maryland, Virginia, and North Carolina. His devotion to the cause won him the unofficial title of general superintendent in America, although some preachers challenged his authority. After the Revolutionary War, Wesley officially sanctioned the creation of a separate American body. At a general conference held on Christmas Day, 1784, it was decided to adopt the name Methodist Episcopal Church, and Asbury was elected and consecrated as superintendent. The following year he assumed the title of bishop. Despite his influence, a 19th century biographer lamented, he was omitted in American history textbooks. School children read about “small statesmen, fourth-rate orators, and petty traffickers
in politics,” he wrote, but they knew little about a man “whose life for nearly half a century was devoted exclusively to a manly, earnest, and most successful movement” that had such a telling impact on the new nation. Asbury’s journals indicate the movement had no small impact in rural Wake County.14

Figure 1-12 Bishop Francis Asbury from The pioneer bishop: or, The life and times of Francis Asbury, by W P Strickland, 1858.

Methodist preachers found their way into the Carolina interior by 1776 when a Carolina Circuit was formed. Three preachers were assigned to some 700 scattered members (with a total of 5,000 in all the colonies). Within five years, there were over 10,000 American Methodists, with around 1,400 counted in four North Carolina circuits (Yadkin, New Hope, Tar River, and Roanoke), served by six salaried circuit riders.

Figure 1-13 Methodist circuits in North Carolina, 1780 from History of Methodism in North Carolina, from 1772 to the present time (1905), by W. L. Grissom, 1905.
Just as the movement began to gain ground in the colonies, the war for American independence erupted in 1776. Methodists were considered Anglicans, so their preachers often came under suspicion as British sympathizers. Some missionaries from England returned home, but Asbury chose to station himself in Delaware, where hostility to his Englishmen was less intense. In 1780 the governor, convinced this Methodist parson was not a threat to the patriot cause, issued Asbury a passport, and he was able once again to travel the circuits and preach freely. That year he paid his first visit to North Carolina and preached at several places in Wake County.15

Pope’s Preaching-House

On Thursday, July 13, Asbury arrived at the home of “Captain Pope.” This is believed to be William Pope, whose 200-acre plantation was on Swift Creek, a short distance from Holland’s Church to the northwest.16 The future bishop’s heart was heavy, so rather than preach, he spent time alone on his knees inside a chapel near the Pope homestead. He stayed over Friday, a day designated for fasting by Methodist preachers. In his journal he wrote,

…I am distressed with the troubles of the times; and hear there are great commotions. I went to the preaching-house, and poured out my soul to God for some time in the evening—my heart found rest, and felt power to trust God with my life and my all. O! why doth my cowardly flesh complain?

Friday, 14. God was with me; I was comforted with brother Pope, a lame, wise, and pious man; he has built a preaching-house almost himself. Who can tell what a man may do under divine assistance: He makes a few cards, teaches a few children, and says he lives as well as ever he did in his life. I was much comforted at the preaching-house this morning. I suffered much for want of a place of retirement; I cannot go into the woods, there are so many ticks, chiegos, and such insects at this season upon the ground; retired at six o’clock to the chapel; it has been a bethel to me: my day of fasting and humiliation has been blest to my soul.

Saturday, 15. After spending some time in the chapel alone, I set out to Paschal’s about six o’clock…. (p 384)

One can easily speculate the “great commotions” on his mind had to do with the war. By this time the Tories had taken control of Charleston, and anti-British sentiment was at an all-time high as local militiamen were being called out to help defend South Carolina.
Another weighty matter occupied Asbury’s mind. A “by-the-book” Wesleyan, he tried to make certain the British model was followed without deviation. Preachers south of the Potomac did not share his position. In 1779, a group of Virginia and North Carolina preachers meeting at Fluvanna, Virginia, decided to declare their independence from the Church of England and formed their own conference. One reason for their disaffection was a lack of confidence in Anglican clergy. These were the men they had to rely on to administer the sacraments to members of their societies. Some had reputations unbecoming a minister of the gospel, and in some isolated locales there simply was no ordained clergy. In declaring a separation, however, these dissenters were in open defiance of Wesley and Asbury. The group abandoned the episcopal system in favor of presbyterian (lay-ruled) governance, ordained each other, and began administering the sacraments of baptism and the Lord’s Supper themselves. For these actions they were expelled from the General Conference that met in Baltimore in April 1780. Asbury soon headed south to make an effort at reconciliation.

Just when he thought negotiations had failed, the Fluvanna Conference preachers agreed to submit to his ecclesiastical authority and to stop ordaining, baptizing, and administering the Lord’s Supper. Northern and southern preachers were soon reunited, but there was still great uncertainty about the future of Methodism in America. All this was still fresh on the superintendent’s mind as he fasted and prayed at Pope’s chapel.
James O’Kelly, Controversial Pioneer Preacher

The statement that Pope “makes a few cards” and “teaches a few children” implies he was a class leader and that a small society was formed in his neighborhood by 1780. This coincides with the formation in about 1778 of the New Hope Circuit west of the Neuse River. Beverly Allen is believed to have been the first circuit rider in this area. In 1779, James O’Kelly and Philip Adams, both lay preachers on trial, were appointed to the new circuit, which included Wake, Orange, Chatham, and Cumberland Counties.

O’Kelly came from Mecklenburg County, Virginia, where Methodism spread quickly in the 1770s. A recent convert, he was on fire for God and preached with great conviction, winning many to the Methodist fold. He was known for his vehement opposition to slavery. He freed his own slave in 1785 and expected all his fellow southern Methodists to follow suit. Few did. O’Kelly also believed with every fiber of his being in republican governance (i.e., by the people) in civil as well as church affairs. When he tried to curb Asbury’s power in 1792 by calling for a minister’s right to appeal appointments, he found himself at odds with most of his brethren. Republicanism was fine for the new American government, it was argued, but would not work in Methodism. Asbury led by example, traveling circuits and enduring hardships along with his appointees, and his successes won him great confidence and allegiance. Moreover, most believed centralized power was needed to maintain order in the growing network of circuits, districts, conferences. O’Kelly and supporters from southern Virginia and North Carolina withdrew from the Methodist Episcopal Church in 1792 and organized themselves as the Republican Methodist Church. Their new denomination was renamed “Christian Church” in 1794.17

Figure 1-15 Preacher, James O’Kelly. Courtesy Belk Library Archives and Special Collections, Elon University, North Carolina.
A Poisoned Neighborhood?

Asbury returned to the Pope farm in April 1784, just a few months before his consecration. This time he was met by a sizable crowd, who must have included some local Baptists with Calvinist leanings:

Sunday, 7. Although the day was unfavourable, many attended at Pope’s chapel, where I was wonderfully assisted, and enabled to be close on 2 Cor. Xiii, 5—a favourite subject. We had a short, simple, living love-feast.

Monday, 8. I enlarged on Isa. Lv, 6, 7, at P----’s chapel. This neighborhood has been poisoned by preaching Antinomianism; but I hope it will yet come to something.

Whether basing their accusations on misinterpretation or actuality, Methodists and other Arminians often accused Calvinists of teaching Antinomian doctrine—that works and moral law are not important if one is elect. This belief disregards the Apostle James’ admonition that “faith without works is dead.” Most Protestants, past and present, have considered it dangerous heresy.18

Virginia Piedmont Fervor

While traveling through Wake County in late July 1780, Asbury preached to about 200 at “Roadses,” believed to be the plantation of Mecklenburg County, Virginia, native Randolph Rhodes, who only two years earlier took up lands along Little River near present Wendell. The territory in and around Mecklenburg included the largest and fastest growing Methodist circuits in revolutionary America as the tax-supported Church of England became increasingly unpopular.

It was in either Lunenburg or Mecklenburg County, Virginia, where Randolph and his kinsmen John and Frances Rhodes embraced the Wesleyan faith under the heartfelt preaching of men such as the Rev. Devereux Jarratt, parish priest of Dinwiddie County, and Methodist pioneers Robert Williams, George Shadford, William Watters, and James O’Kelly. During the war years, many Anglicans deserted their posts, and Jarratt was called on during weekdays to accompany Methodist lay preachers across southern Virginia and north-central North Carolina to preach and administer the sacraments to members of their societies. Having met the Wesleys and heard them preach while seeking ordination in England, he had a fond attachment to Methodists and encouraged his parishioners to join their societies. He hosted Robert Williams, the first Methodist to appear at his door in about 1772, and his successors and invited them to preach in the pulpits of his three parish churches. His cooperation and genuine Christian spirit played a vital role in the Wesleyan movement’s success in this part of the country in spite of the Fluvanna schism of 1779-1780. His influence was ultimately felt farther south in Wake County, where many of his parishioners migrated.19

George Shadford was one of dozens of lay preachers who relied on Jarratt’s support in the war years between 1776 and 1783. He also had help from co-preachers and exhorters. His appointment to the Brunswick Circuit along with four other preachers in the summer of 1775 reportedly “caused him much dejection of mind.” Groundwork had been laid, but there were classes without leaders, and members were unclear about what was to occur in a class. He and his co-laborers began taking aside every member individually after preaching and explaining the doctrines and discipline of the Church. They were amazed at the response in ensuing gatherings. “Under almost every sermon sinners were convinced and converted,” he was later recalled saying, “often three or four at a time.”20
The work of proselytizing also was not neglected. The following account from Shadford’s early ministry poignantly illustrates one of the methods of introducing the movement in the southern hinterlands:

(He was) stopped by a great flood of water; turning back, he came to a large plantation and asked for lodging. He was kindly received, and after taking some refreshment, proposed to preach if a congregation could be had. A messenger was sent out, and many came, “but they were as wild as boars.” The word however took effect upon their rude hearts; the planter and his wife were both converted, and a society of sixty or seventy raised up in the settlement. 21

It was in such a context that the Rhodes, Crowder, and other families were converted in Virginia before migrating farther south into Wake County, North Carolina.

John Easter, a Rhodes family neighbor in Mecklenburg, was a legendary revivalist in the 1780s, having been converted under Robert Williams’ preaching a decade earlier. Like the Wesleys and most early Methodists, he believed salvation should be followed by sanctification, or baptism by the Holy Spirit—a doctrine later to become a cornerstone of the holiness movement in the early 20th century. According to historical accounts, he spoke with such power and authority that even the hardest hearts were melted. Some who resented his boldness threatened him with clubs, guns, and horsewhips, but he stood up to them all and usually won them as converts. Once, when preaching outdoors, he prayed for rain to stop until his sermon was finished. The clouds soon parted as the rain continued on both sides of the preaching place. 22 One of Easter’s most notable converts was Bishop William McKendree, Asbury’s successor. 23

Thomas Ware, a circuit rider, was appointed in 1790 as presiding elder over eight circuits, including New Hope in North Carolina and Mecklenburg in Virginia. After a momentous quarterly meeting of the Mecklenburg Circuit, he wrote, “On Sunday morning the love-feast was appointed to commence at eight o’clock. By seven the house was nearly full, and many were prostrate on the floor; and the surrounding grove was made vocal by the shouts of men, women, and children.” Those who could not get into the crowded meeting house engaged in “religious exercises” outside, “and numbers were slain [in the Spirit] under the trees.” With so many people shouting and falling into trances, preaching was “out of the question.” Ware remembered Asbury’s predecessor Thomas Rankin was so opposed to such “experimental religion” that it had declined. In hindsight, Ware admitted, it was better “to let the Lord work in his own way.” 24

“Contrary to the laws of God, man, and nature”

By the late 18th century, Methodists became known not only for evangelism and lively, emotional gatherings but also for their stand against chattel slavery. That a movement known for such strong antislavery rhetoric was able to attract so many slaveholders is one of the movement’s greatest paradoxes. John Wesley voiced his position on the matter after reading abolitionist literature in the early 1770s. In 1780 Francis Asbury convinced preachers convened for general conference in Baltimore to adopt a statement as part of the discipline that “slavery is contrary to the laws of God, man, and nature, and hurtful to society, contrary to the dictates of conscience and pure religion,
and doing that which we would not others should do to us and ours.” There was even an effort to require ministers to free their slaves by a certain deadline or face expulsion. Enforcement proved too great a challenge.25

As northern states began to abolish slavery, there was hope that southern states would follow suit. In 1785, Asbury and Dr. Thomas Coke, both general superintendents of the Methodist Episcopal Church, circulated an abolition petition in the Virginia legislature. The outcry against the petition from non-Methodists was so great the discipline's section on slavery was removed a few months later and the matter left to local quarterly meetings and regional annual conferences. Southern Methodists generally accepted Wesley's directive to evangelize and disciple their African slaves—that is, to treat them as individuals with souls—but most were not willing to deprive themselves of profits by setting their servants free. In states south of Virginia, such an action was made illegal by the early 19th century. Virginia, home of Thomas Jefferson and Patrick Henry, was a land where individual freedoms, including the freedom to emancipate slaves, were sacred. To ameliorate both slaveholders and abolitionists there were two Methodist Episcopal Church disciplines after 1804: a southern one omitting the antislavery clause and a northern one urging manumission.26

Exchanging Virginia Society for Panther Branch

It was from this background of religious fervor and contradiction that John and Frances Rhodes brought their 12 children, extended family, and five slaves from Mecklenburg in about 1790 and settled in Wake, where the North Carolina legislature had recently decided to locate the state's permanent capital. They settled on 300 acres of southern Wake County's rich sandy loam, drained by Panther Branch and Little Creek. As the family grew, so did their slaveholdings. At John Rhodes' death in 1799, he owned 14 slaves, whom he divided among Frances and the children. Considering the investment in his labor force, there is no hint Rhodes would have followed the Wesleyan edict to free them. Even if he so desired, North Carolina law forbade it.27

The sight of Africans working in the field or kitchen certainly did not deter a Methodist preacher from stopping at a plantation to preach, lead a class, eat a home-cooked meal, or bed down for the night. The journals of Bishop Asbury and circuit riders Thomas Mann and William Ormond record repeated visits to "Sister Turner" and "Sister Rhodes" when they came through Wake County in the late 18th and early 19th centuries. Mrs. Turner was no doubt the widow Nancy "Anne" Smith (Mrs. Simon) Turner, who lived near the Wake-Johnston line. She is thought to have entertained Asbury when he came through for a quarterly meeting (presumably of the New Hope Circuit) on Saturday, February 5, 1791. A day earlier, Asbury wrote,

Crossed Cape Fear River, and rode thirty miles to sister Turner's. Here I spoke to some assembled people, some of whom felt, and my labour was not in vain in the Lord. My own soul was blessed. I was awfully impressed with the conviction that the interests of religion had been injured by backsliders and loose walkers.

On Saturday he responded to this perceived lukewarm spiritual climate by delivering a stirring message entitled, “And Peter went out and wept bitterly.” The following day he was somewhat encouraged by the congregation's response, writing, “We had a little melting among the people at noon, and in the evening.” As he prepared to depart,
however, he lamented, “Ah! My God, how few there are who truly love thee!” It appears the revival spirit of southern Virginia had yet to catch on in central North Carolina.28

William Ormond, who traveled the New Hope Circuit in 1794, maintained connections both to the Turner and Rhodes families for several years, stopping in for overnight visits as he traveled from western North Carolina appointments to visit family in Greene County. In November 1802, after conducting business in Raleigh, he felt either uncomfortable or unwelcome in the capital, so made his way “to Sister Road’s” to stay with her “kind family.” There he was able to rest and have his clothes “put in Order.” He had preaching appointments at Johnson’s and Blalock’s (thought to be in the present Willow Spring and Fuquay-Varina areas) during the week and returned to the Rhodes place on Saturday to stay the night and preach a Sunday sermon.29

Ormond did not take long rests, even when battling sickness. He simply kept moving until he could move no more. Such a time came in late November 1802. After another visit to the widow Turner’s, he headed back to Raleigh to finish business, then rode to Sihon Smith’s Meeting House on Crabtree Creek, where he collapsed. Ormond spent a week at the Smith home recovering from a life-threatening illness, but as soon as he could walk with a stick he got on his horse and headed toward his next preaching appointment.30

Ormond returned to Smith’s for a quarterly meeting of the Haw River (formerly New Hope) Circuit on Friday, December 11, 1802, to find a virtually deserted meeting house. “The careless Methodists in this Neighborhood would not come,” he wrote in disgust. These meetings were set aside for stewards to bring money collected in their societies, give accounts, and pay the preachers quarterly allowances of their $80 annual salaries (that is, if collections were adequate to pay the full allowance). They were also opportunities for worship and winning new converts. Whether Ormond was disappointed by prospects of being shortchanged on payday or by a lack of souls to save is not stated. Maybe both scenarios bothered him. On Saturday night a critical mass of people came, and Ormond sensed “a stir.” This meeting was not comparable to the one in southern Virginia a decade earlier, but revival was on the horizon.

Raising a Shout: The Great Revival of 1800

Ormond’s weak constitution finally gave way to the miasmic climate of the Carolina and Virginia tidewater in late 1803. An obituary attributed his demise in part to “his constant, fervent, zealous exertions for souls in the late revivals.”31 These revivals sprang from a series of ecumenical outdoor gatherings held in 1800 in the Cumberland River valley of Kentucky and Tennessee. They were reminiscent of the highly emotional quarterly meetings in the Virginia piedmont in the late 1780s but were much larger in scope. Organizers publicized these events and attracted tens of thousands, mostly Presbyterians, Baptists, and Methodists, who pitched tents in the Bluegrass country to witness the excitement. Preachers and laymen from North Carolina and across the South returned home with new perspectives on religion.
Sparks created during those western spiritual encounters were soon ignited back east, and new converts were won in unprecedented numbers. American Methodists increased from about 73,000 to 185,000 (the majority in the South) between 1801 and 1811—an astounding rate of 154 percent. The Haw River Circuit, including southern and western Wake, grew steadily from 270 “whites” and 44 “colored” in 1801 to 435 white and 153 black members in 1807. New souls and larger coffers made it feasible to hire more itinerant preachers and create new circuits, so preachers in the Virginia Conference created a Raleigh Circuit at their February 1807 meeting. This new territory, carved out of the Haw and Tar River circuits, included portions of present Wake, Johnston, Wilson, Wayne, Greene, and Lenoir counties. Two itinerants, Christopher S. Mooring and Gray Williams, were assigned to ride this vast circuit and deliver a sermon at each preaching place at least once a month. The Rhodes and Turner plantations and possibly Pope’s chapel likely remained primary stops in the Panther Branch vicinity in the early years of the Raleigh Circuit.32
Revival in the City

Methodists still had no formally organized congregation in Raleigh when the Virginia Conference held its annual meeting there, beginning February 7, 1811. Bishop Asbury was present, as well as William McKendree, who was being groomed to succeed Asbury. The bishop wrote that on the Sabbath, February 11, “I preached in the State House to two thousand souls, I presume.” The Rev. L. S. Burkhead further described this auspicious gathering:

The labors of the earnest and powerful itinerants were abundantly blessed at this Conference. An overwhelming revival broke out; and the old State House, so often the scene of festive delights and political excitments, now rang day and night with sermons and songs and cries and shouts. To one looking down from the gallery of the hall in which the meeting was held, it sometimes appeared that the whole congregation were in an ebullition of religious enthusiasm. Raleigh had never witnessed the like before. It was its first experience of a Methodist revival. Indeed, it was the first revival gale that ever swept through the city. Strong-minded, cultivated people were prostrated by its power, like giants of the forest before a storm. The children looked on in wonder and were sometimes frightened by the strange, startling scenes. It was the first victory of Methodist doctrine and usage in the Capital.33

Conference sessions were held in the Senate Chamber, and preachers then moved to the House of Representatives for daily public services. Secretary of State William Hill and several members of his family were among the converts. He and others immediately organized a church on Edenton Street and began making plans for a building. Methodism was here to stay.34

(Adopted 1808)

In the latter end of the year 1739 eight or ten persons came to Mr. Wesley, in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired, as did two or three more the next day, that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together, which from thenceforward they did every week, namely, on Thursday in the evening. To these, and as many more as desired to join with them (for their number increased daily), he gave those advices from time to time which he judged most needful for them, and they always concluded their meeting with prayer suited to their several necessities.

This was the rise of the United Society, first in Europe, and then in America. Such a society is no other than “a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.”

That it may the more easily be discerned whether they are indeed working out their own salvation, each society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in a class, one of whom is styled the leader. It is his duty:
1. To see each person in his class once a week at least, in order: (1) to inquire how their souls prosper; (2) to advise, reprove, comfort or exhort, as occasion may require; (3) to receive what they are willing to give toward the relief of the preachers, church, and poor.

2. To meet the ministers and the stewards of the society once a week, in order: (1) to inform the minister of any that are sick, or of any that walk disorderly and will not be reproved; (2) to pay the stewards what they have received of their several classes in the week preceding.

There is only one condition previously required of those who desire admission into these societies: “a desire to flee from the wrath to come, and to be saved from their sins.” But wherever this is really fixed in the soul it will be shown by its fruits.

It is therefore expected of all who continue therein that they should continue to evidence their desire of salvation,

First: By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced, such as:

- The taking of the name of God in vain.
- The profaning the day of the Lord, either by doing ordinary work therein or by buying or selling.
- Drunkenness: buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.
- Slaveholding; buying or selling slaves.
- Fighting, quarreling, brawling, brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling.
- The buying or selling goods that have not paid the duty.
- The giving or taking things on usury—i.e., unlawful interest.
- Uncharitable or unprofitable conversation; particularly speaking evil of magistrates or of ministers.
- Doing to others as we would not they should do unto us.
- Doing what we know is not for the glory of God, as:
- The putting on of gold and costly apparel.
- The singing those songs, or reading those books, which do not tend to the knowledge or love of God.
- Softness and needless self-indulgence.
- Laying up treasure upon earth.
- Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

It is expected of all who continue in these societies that they should continue to evidence their desire of salvation,
Secondly: By doing good; by being in every kind merciful after their power; as they have opportunity, doing good of every possible sort, and, as far as possible, to all men:

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison.

To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine that “we are not to do good unless our hearts be free to it.”

By doing good, especially to them that are of the household of faith or groaning so to be; employing them preferably to others; buying one of another, helping each other in business, and so much the more because the world will love its own and them only.

By all possible diligence and frugality, that the gospel be not blamed.

By running with patience the race which is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say all manner of evil of them falsely, for the Lord's sake.

It is expected of all who desire to continue in these societies that they should continue to evidence their desire of salvation,

Thirdly: By attending upon all the ordinances of God; such are: The public worship of God.

The ministry of the Word, either read or expounded.

The Supper of the Lord.

Family and private prayer.

Searching the Scriptures.

Fasting or abstinence.

These are the General Rules of our societies; all of which we are taught of God to observe, even in his written Word, which is the only rule, and the sufficient rule, both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul as they who must give an account. We will admonish him of the error of his ways. We will bear with him for a season. But then, if he repent not, he hath no more place among us. We have delivered our own souls.
CHAPTER 1

Great and Glorious Revivals, 1811 - 1865

The strange, startling scenes of Raleigh's great revival of 1811 stirred hearts in nearby Panther Branch, for by May that year land was acquired and plans were being made to build a church. Traveling preachers of the Raleigh Circuit—Canellum H. Hines and assistants Leroy Merritt and John C. Traylor—guided the planning process and recruited trustees. Because 1812 is the traditional year associated with the church's origin, one may assume Hines' successor on the Raleigh Circuit, Samuel Garrard, and his assistant, Erasmus Stimson, helped carry the work to completion. It is certainly no coincidence that the six trustees—Simon Turner (Jr.), David Turner, William Turner, Green Hill, Samuel Whitaker, and Thomas Crowder—were all sons or sons-in-law of the two Methodist matriarchs Anne Turner and Frances Rhodes and also close friends and relatives of the schoolmaster William Holland, who had left money to build a Methodist church at his death in December 1809. These six were also bona fide Methodist society members, as the discipline required, and men of some financial means. Close bonds formed between these founding families and their young pastors. When Samuel and Patsy Rhodes Whitaker had a son in 1812, they named him "Stimson Hines Whitaker."35

Holland showed his theological open-mindedness by leaving two separate $400 bequests to Arminian (Methodist) and Calvinist (Baptist) groups. Holland's last will and testament was specific about the Methodist building's location, floor plan, and uses: that it "may have a partition at one end thereof for a classroom" and "be built on such piece of ground as will be convenient for my wife and the rest of the family." Denominational discipline provided two additional directives. The first one stated, "Let all our churches be built plain and decent," to avoid relying on wealthy persons who might wield too much power. The sum of $200 to $400, according to one pastor, was considered adequate for constructing churches in the country during the early 19th century.36 Secondly, men and women should "sit apart in all our churches." Church builders normally accomplished this with separate entrances for males and females. As historian Dee Andrews points out, this practice was another example of Moravian influence. Wesley's intention was to foster what he believed to be vital Christian sisterhood that was less likely to occur in the family pews of Anglican and Congregational churches. Some added a third exterior door for slaves—an American phenomenon. The Baptist bequest was to replace an old meeting house "where Nathan Gully preaches." This congregation, known as Middle Creek Primitive Baptist Church since the 1820s, was organized in 1756 as Three Creeks Church and today is Wake County's oldest religious institution. Holland also left $100 each to Elder Gully and the controversial the Rev. James O'Kelly.37
What did $400 look like in this time period?

Because the United States government produced very little circulating paper money prior to the Civil War, the $400 William Holland left to build a Methodist church could have been a combination of these examples of Gold Coins, Silver Coins and/or private Bank Notes. Special thank you to the Wilson Special Collections Library at the University of North Carolina at Chapel Hill, North Carolina, for their assistance on representing what $400 might have looked like in the early 1800’s.

Figure 2-1 U. S. Silver Dollar Coin Draped Bust

Figure 2-2 U. S. $5 Gold Coin Half Eagle, Draped Bust Head

Figure 2-3 U. S. $10 Gold Coin Eagle, Turban Head

Figure 2-4 Spanish Colonial Silver Coin Eight Reales (closely equivalent to $1 U. S. Dollar)

Figure 2-5 Spanish Colonial Gold Coin Eight Escudos (closely equivalent to $16 U. S. Dollars)

Figure 2-6 Bank of Baltimore 1809 $20 Note.

Coins and $20 Note images courtesy Heritage Auctions.

Figure 2-7 Bank of Cape Fear 1817 $50 Note courtesy Coin-n-Medal Collectors’ Asylum, coins-n-medals.com.
Figure 2-8 Last Will and Testament of William Holland, page 1.

Ninth day July, in the Year of our Lord, One Thousand Eight Hundred and Seven.

Images courtesy State Archives of North Carolina, Raleigh, North Carolina.
In the name of God, Amen, I William Holland, of the county of Wake in the State of North Carolina, being in good Health and perfect Memory (blessed be God for the same) do this Ninth day of July in the year of our Lord one thousand eight hundred and Seven, make and publish this my Last Will & Testament, in manner and form following that is to say. First, I commend my Soul into the Hands of Almighty God, who gave it me and my Body to the Earth from whence it came in hopes of a joyful Resurrection through the merits of Jesus Christ, And as for the worldly Estate wherewith it hath pleased God to bless me I dispose thereof as follows, First. It is my Will and desire that my Money now in the Hands of my Brother Peter Holland in the city of Bristol, in the Kingdom of Great Britain, which Money I expect he either has, or will place in one of the English Banks, Together with my Money now in the Hands of Mess. Donaldson (and) MacMillan VC in Fayetteville No Carolina, be collected as soon as possible, and that my Executors as soon after my death as they shall be in Receipt of the same Vest in the Bank Stock of the Bank of the United States, The sum of Five Thousand Dollars, for the use and purposes following: To wit the Nett Product or Dividend arising from so much of the said Bank Stock as shall be purchases with Four Thousand dollars, parcell of the sum to be vested as foresaid, I give and bequeath unto my beloved wife Nancy Holland, for, and during the term of her natural Life, and the Nett Product or dividend of the residue of said Bank Stock, I give and bequeath unto my Mother in Law Frances Rhodes for, and during the term of her natural Life, And my Will is that my Executors draw, and receive the dividends on all the Bank Stock to be purchased as aforesaid, as the same shall become due, and as often as they shall become due, first deducting the Charges or Commissions of an Agent if any there shall reasonably be, for drawing and transmitting the said Dividends to my beloved Wife and Mother in Law Frances Rhodes, as foresaid, or to their orders and Drafts, And should it so happen that before my Will be fulfilled, in respect to the Bequests to my beloved Wife, and Mother in Law Frances Rhodes, as aforesaid, the said Bank of the United States should become extinct, then, I will that my Executors purchase Shares in some other profitable and well established Bank with the United States, with the same same Sum, and for the same Uses, and purposes, and to be managed and conducted in the same manner as expressed above, so as to carry my Intention into complete Effect. I further will that upon the death of my Mother in Law Frances Rhodes, the Bank Stock being the residue as above, given unto her for the term of her natural Life, descend and be given to beloved Wife, Nancy Holland for the term of her natural Life, so that she may receive the Nett Product or dividends arising from the Five Thousand Dollars vested as aforesaid, for and during the term of her natural Life. I further Will that upon the death of my beloved Wife, Nancy Holland, my Executors sell to the best advantage, the Bank Stock, the Product whereof is herein before given to my beloved Wife and Mother in Law, and the Sum raised by the Sale thereof. It is my –
Figure 2-9 Last Will and Testament of William Holland, page 2.
my Will and desire that my Executors pay over, and deliver for the Benefit of the Methodist Episcopal Church in America, whereof Francis Asbury is at present presiding Bishop, this Sum is to be disposed of by the Conference or the different members composing the same as they shall in their Godly Wisdom judge, will be most expedient or beneficial for the increase and prosperity of the Gospel. Further I do hereby give and bequeath unto my beloved Wife, Nancy Holland, Three Hundred Dollars. Also a Gold Ring left my by Brother John in England. Also, the Negro Girl named Unity, and one-half of all my Books, Together with some Irish Sinnen and Cambrick, which I have sent for from England and which I expect will be consigned to Mr. Robert Donaldson in New York, and be forwarded to his concern in Fayetteville, No Carolina. Item, I further give and bequeath unto my Mother in Law Frances Rhodes, One Hundred Dollars. Item, I five and bequeath unto Lucy Harmon, and Fanny Crowder, Daughters of Mrs. Rhodes, One Hundred Dollars each. Item. I give and bequeath unto Dicy Rhodes, One Hundred Dollars with the remaining half of all my Books. Item, I give and bequeath unto Jane Whitaker Wife of John Whitaker One Hundred Dollars. Item, I give and bequeath unto Elizabeth Whitaker Wife of Robert Whitaker One Hundred Dollars. Item, I give and bequeath unto Patsy Whitaker Wife of Samuel Whitaker Three Hundred Dollars. Item, I give and bequeath unto Elijah Rhodes, John Rhodes, Joseph Rhodes and Jacky Rhodes, Son of Ran-dolph Rhodes, One Hundred Dollars each. Item, I give and bequeath unto Mrs. Haywood who formerly lived sometime at Mrs. Sanders’s One Hundred Dollars. Item, I give and bequeath the Sum of Four Hundred Dollars for the purpose of building a good Methodist Meeting House, that may have a partition at one End thereof for a Class Room, and to be built on such a piece of Ground as will be convenient to my Wife and the rest of the Family to attend. Item, I give and bequeath the Sum of Four Hundred Dollars for the purpose of building a Baptist Meeting house near the Old Meeting House where Nathan Gully preaches, provided that at my decease, no new Meeting House be built there. Item, I give and bequeath unto Nathan Gully Baptist Minister, One Hundred Dollars. Item, I give and bequeath unto James O’Kelly Minister of the Gospel One Hundred Dollars. Item, I give and bequeath unto William Peck Two Hundred Dollars Also my Watch, Chain and Seals left me by my Brother John in England, and which I have sent for, and is to be consigned as above. Item, I give and bequeath unto Simon Turner Two Hundred Dollars. Also a Silver Tankard and Salver left me by my Brother John in England, which I have sent for, and are to be consigned and forwarded as above. Item, I give and bequeath unto Sihon Smith Two Hundred Dollars, Also the Watch I now wear, makers Name Francis Halsey Hale, No. 12. Also some Cloth which I have sent for from England, and which will be consigned and forwarded as above. Item it is to be understood and my Will is so, that should my Estate prove deficient to answer and satisfy all the Legacies and Bequests aforesaid, then each of the aforesaid Pecuniary Bequests shall abate for such deficiency in proportion to the several Sums bequeath’s excepting however the Bequest of Five Thousand Dollars to be vested in Bank Stock which is not intended to abate in any Degree, or in any Event and should a surplus of my Estate be after paying my Debts and Segacies and Bequests herein given – then
K. Todd Johnson

Figure 2-10 Last Will and Testament of William Holland, page 3.
then out of such surplus, It is my Will and desire that the Sum of Two Hundred Dollars be paid by my Executors to the lawful Heirs of Joseph Walker, formerly Tailor in Charleston, So Carolina, if any lawful heirs be found & should none be found, my Will is that the whole Surplus be added to the Five Thousand Dollars herein before given, and be vested and applied proportionally as that Sum is. And I do hereby Constitute and appoint the above, my trusty Friends, William Peck, Simon Turner, and Sihn Smith Executors to this my Last Will and Testament. In Witness whereof I have hereunto set my Hand & Seal this Ninth day July in the Year of our Lord one thousand eight hundred and seven _______
Signed, Sealed, published and declared by William Holland the Testator, as his last Will and Testament, in the presence of us, who were present at the signing /s/ William Holland and sealing thereof ---------

/s/ Will White
/s/ Wm H Haywood
Trustees accepted the offer of local planter John Myatt, Jr., to set aside one acre of a 425-acre tract on the south side of Clabber Branch. The fact that Myatt charged the token sum of three dollars suggests he may have been a society member. His father, John, Sr., was one of the earliest settlers in those parts and lived on a plantation adjoining William Pope’s property. The Myatt site was ideal because it was near a natural spring and a short distance from the Raleigh-Fayetteville Stage Road. It also met the stipulation in the Holland will that it be near the home of Nancy Rhodes Holland and her family.\(^{39}\)

To protect Methodist interests, the deed was worded in accordance with the book of discipline:

…To have and to hold, all and Singular, the above mentioned premises unto them and their Successors, in office forever, in trust that they shall erect or cause to be erected and built thereon a House of Worship for the use of the members of the Methodist Episcopal Church in the United States of America, according to the Rules and discipline of said church adopted by the General Conferences, and in further trust and confidence that they shall at all times permit such ministers and preachers as shall be duly authorized by the general and annual conferences to Preach and Expound God’s holy word therein, and in further trust as often as any one or more of the trustees herein before mentioned shall die or cease to be members of said Church, then in such case it shall be the duty of the stationed minister and the remaining Trustees to fill their place (as directed in the Discipline of said Church) with other Trustees so as to keep up the number forever.…

There were two deviations from denominational regulations, the first being in the number of trustees. The deed lists six, whereas “the book” called for five, seven, or nine. The deed was also required to be recorded at the local courthouse, but this was not done until 1818 when the Myatt property changed hands.\(^{40}\)

Oral tradition recorded during the Holland’s Church Sesquicentennial in 1962 speaks of controversy surrounding the selection of the current site. This account appears to have been handed down from Jonathan Smith to his descendants, including Merdyth McCullers Lane, longtime historian of nearby Mt. Zion Methodist Church. As
the story goes, there was a structure built for the use of a Methodist society by the time of the Revolutionary War, “located on the road between Rand’s Mill and the Old Stage Road, immediately behind what is now Garner Country Club, and overlooking Swift Creek from a high hill.” This statement is certainly consistent with the general location of William Pope’s property, so should be considered plausible. At some point, most likely soon after William Holland’s death, members of the society decided to relocate. Jonathan Smith was quoted as saying, “Because of the hills and ravines in the area, almost all of the members wanted to move the church to a more accessible area.” Two groups soon reached an impasse about which side of the creek on which to build. The majority lived on the south side, so they won out. North-siders were said to have built a new church called St. Mary’s several miles to the north on the Stage Road, later moving to Garner. No documentary evidence has been found to support the existence of St. Mary’s or any other Methodist congregation in or near Garner before the early 1860s.41

Nancy Rhodes Holland and a Husband “Peculiarly Devoted” to His God

William Holland’s wealth provided the means to build the church, but his wife Nancy’s influence undoubtedly factored greatly into the equation. She was a teenager when John Easter’s revival swept through her native southern Virginia in 1788, so it is likely she was converted along with Bishop William McKendree and over a thousand others shortly before her parents relocated to Wake County in 1790. She obviously was the most dutiful of John Rhodes’ daughters, evidenced by the exclusive provision in her father’s will in 1799 that Nancy could “make this Plantation her Home as long as she lives, single, or during her Life.” 42

Her fortunes increased considerably in 1806, when she entered the bonds of matrimony with confirmed bachelor William Holland. Despite a considerable age difference, (Holland was about 20 years older) the couple were equally yoked in their Christian faith. Unfortunately, their wedlock was rather brief. Mr. Holland died in the city of Raleigh on Monday evening, December 4, 1809, and was buried at the Rhodes farm. His last gainful employment was teaching school in or near the city, according to his obituary.43

Figure 2-12 William Holland’s Obituary from the Raleigh Register and North Carolina Gazette, December 7, 1809.

Figure 2-13 William Holland’s Obituary from The Star (Raleigh), December 7, 1809.
Holland’s will, dated July 9, 1807, mentions no real estate, but reveals sizable sums of money inherited from his bachelor brother George and held by his brother Peter Holland in Bristol, England, and other funds managed by Fayetteville merchants Donaldson and McMillan. There were heirlooms (and possibly additional sums of money) inherited from his brother John, and a shipment of fine Irish linen and cambric expected from England. He left nothing to his kinsmen across the ocean but lavished all his earthly treasures on his new wife, her mother and siblings, two country churches, preachers, friends, and even a couple of old acquaintances, who obviously had shown him special kindnesses while a stranger in a foreign land. He made Raleigh attorney Simon Turner, Raleigh merchant William Peck, and Methodist preacher Sihon Smith his executors and left each of them cash and heirloom pieces to remember him by.

The largest bequest was a $5,000 trust fund for wife Nancy and mother-in-law Frances Rhodes. Mrs. Rhodes was to receive dividends from $1,000 during her lifetime. Nancy was to enjoy earnings of $4,000 for the rest of her natural life (even if she remarried), as well as the additional $1,000 at her mother’s death. At Nancy’s death, the will directed “that my Executors pay over and deliver for the Benefit of the Methodist Episcopal Church in America whereof Francis Asbury is at present the presiding Bishop; this sum to be dispoused of by Conference or the different members composing the same, as they shall, in their godly wisdom, judge will be most expedient or beneficial for the increase or prosperity of the Gospel.”

Nancy Rhodes Holland outlived William by 30 years. After over a decade of widowhood, she married William Snelling in 1822. The two acquired fairly substantial land and slave holdings, including part of the Rhodes plantation, before Nancy’s death in 1839. William Peck, the only surviving executor of William Holland’s will, notified Methodist leaders that big money was on the way. One can sense the Rev. Hezekiah G. Leigh’s excitement as he stood before the General Conference to request that the money be used in North Carolina. Meanwhile, a savvy attorney tracked down Holland heirs in England to inform them of a legal loophole. The matter found its way into the North Carolina Supreme Court in 1842, with attorney James Iredell representing Peck and George Badger (later U.S. senator) as attorney for the heirs. The court determined that because the Methodist Episcopal Church was not incorporated and because Holland did not specify a purpose or object for the money, the bequest was void. The only legal recourse was to divide the money Holland intended for American Methodism among his blood kin, some whom he never saw. One must hope they used it for worthy purposes.

Figure 2-14 Nancy Rhodes Holland Snelling Obituary from the Raleigh Register and North Carolina Gazette, October 11, 1838.
The Rhodes Legacy

Three of John and Frances Rhodes’ descendants who grew up under the influence of Holland’s Church would become influential in larger denominational circles. Thomas Crowder, Jr. (1797-1852), a grandson, ministered to thousands on the circuits of the Virginia Conference for 30 years. As a teenager he aspired to the legal profession, working for his father by day and for himself by night until he had saved over $500 to further his education. State law at the time required him to work for his father until age 21, but he was given his freedom two years early. He was a student in Raleigh with a promising future as an attorney when an agonizing late-night encounter with the Holy Spirit transformed his life and eventually changed his career path. The Virginia Conference admitted Crowder as a probationary itinerant preacher in 1821. In 1830, he became one of the founding trustees of Methodist-sponsored Randolph-Macon College in his mother’s native Mecklenburg County, Virginia.

Figure 2-15 Headstone of the Rev. Thomas Crowder, Blandford Church, Petersburg, Virginia:

Here rest the remains of the Rev. Thomas Crowder, for 31 years a member of the Virginia Conference of the Methodist Episcopal Church, Born in Wake Co. N.C. Sept. 20, 1798, Died in Charlottesville, Va. Dec. 3, 1852. Servant of God well done. Rest from thy loved employ. The battle fought, the victory won. Enter thy masters joy. Erected by the brethren of the Virginia Conference. Courtesy Mandy Grizzle.
About the time of Crowder’s death in 1852, the American Tract Society hired his nephew, Panther Branch schoolteacher William John Wesley Crowder, as a general agent for North Carolina—a job that required not only extensive travel in all kinds of weather but also meticulous recordkeeping. Historian Guion Griffis Johnson called him “one of the most indefatigable agents to labor in North Carolina.” In 1858 he reported he had “scattered more than 521,000 pages of gospel truth” among 1,766 families. It was not unusual for him to carry money, food, and clothing collected from churches and individuals for the poor, in addition to religious tracts and Bibles. Crowder lived in Raleigh next to Edenton Street Church, where he and wife Mary (his cousin) were members. He became a local preacher by 1868 and led in establishing a number of Methodist churches, including Macedonia, Millbrook, and several missions. He was appointed to the planning committee for a grand celebration held in Raleigh to commemorate the Centennial of Methodism in 1876. As late as 1892, he worked as a “City Missionary,” distributing poor relief.

Richard Harper Whitaker, Thomas Crowder’s nephew and grand nephew of Nancy Rhodes Holland, grew up in Holland’s Church during the 1830s and ‘40s and in the Civil War era became a local preacher and Raleigh newspaper editor. He was a Holland’s trustee as late as 1861. In 1903 he began writing a column of “bright, witty” reminiscences and historical accounts in the Sunday News and Observer. Positive response from readers encouraged him to compile many of his stories into a book, Whitaker’s Reminiscences, Incidents and Anecdotes, published 1905. His writings shed light on a number of people and events associated with Holland’s Church in the antebellum period.

![Figure 2-16 Richard Harper Whitaker. Courtesy State Archives of North Carolina, Raleigh, North Carolina.](image)

The spread of Methodism depended on the Wesleyan itinerant system, but early circuits were often so large the regular traveling preachers were able to make only monthly visits to each congregation. Such was the case with the huge Raleigh Circuit. Local preachers such as Sihon Smith were invaluable in keeping members connected to the
church on a weekly basis. They led classes, preached, exhorted, visited the sick and bereaved, officiated at weddings and funerals, and taught children the doctrines and practices of the church. They were so important to the cause that they actually drew a salary comparable to that of the circuit rider. Under Asbury’s leadership, marrying was considered taboo for circuit preachers, but not for local preachers. After traveling several circuits in the Virginia Conference from 1786 to 1792, Sihon Smith married Elizabeth Owen of Granville County and settled down on Crabtree Creek in Wake, where they raised four children and acquired several slaves. In 1799, Smith carved out an acre for a Methodist meeting house on his farm near or possibly inside present Umstead State Park. Having spent some two years (c. 1780-81) as a prisoner of the British during the Revolution, it is likely Smith and William Holland were acquaintances over two decades before Holland named him an executor of his last will and testament in 1807.51 His personal investment in Holland’s dream of a new Methodist meeting house in the Panther Branch district became evident when he purchased the 424-acre Myatt farm adjoining the church property in 1818 and moved his family there. He was a vital force in the life of the congregation until his death in 1832.52

Figure 2-17 Baptismal font given to the church in memory of Sihon Smith by great-granddaughter Pauline Williams Koonce, 1966. Courtesy Holland’s Church Archives.
The Rev. Thomas Mann wrote about a two-day (quarterly) meeting at “Holland’s Meeting House on the Raleigh Circuit” on October 16-17, 1813 — the first known reference to a building on the church property. He noted the absence of “Sister Holland,” who was ill. During the public preaching service, Mann delivered the sermon and Sihon Smith exhorted.53

This plain but sacred building came to be called the “Red Meeting House.” An unidentified church historian of the early 20th century recalled, “tradition has it that great and glorious revivals took place there,” and that, “at different times there were big camp meetings that were largely attended.”54 No contemporary chronicle has been found to explain the name, but land records indicate plentiful red oaks, which may have been used as lumber or siding. Photographs from 1917 and 1962 indicate one entrance on the gable end facing west and another on the side facing south. If the typical meeting house plan were followed, there would have been a third entrance at the east-facing gable end, with the pulpit centered on the long, north side, flanked by short benches for preachers, exhorters, and song leaders.

Figure 2-18 The Red Meeting House, shown in 1917 shortly before it was moved to the Boyd Myatt farm and used as a pack barn. For over a century it served William Holland’s intended purpose of educating children. It was used as a church and school 1811/12-c.1859 and from the Civil War until 1917 it was a school and Masonic lodge. Pictured here are members of the William T. Bain Lodge, Ancient Free and Accepted Masons, organized 1865. To the right was the front entrance (not visible behind tree), with windows on either side of the center door. Courtesy Willa Lane Stephenson Collection, Olivia Raney Local History Library, Raleigh, North Carolina.
Figure 2-19 A typical meeting house plan similar to the one used for the Red Meeting House. Drawn by the Rev. D.P. Noyes in The Story of Byfield a New England Parish, by John Louis Ewell, D.D., 1904.

Camp Meetings

Mann wrote about a camp meeting at Sihon Smith's Crabtree Meeting House two months before the Holland's meeting. There was plenty of singing, praying, and shouting during the public meeting on Saturday. Mann also threw out some barbs for non-Methodists present:

…I told them they could fall into hell and hurt some of the Methodists as they do not like the whole truth to come out all of the time, but I think it to be my duty to preach the truth, all the whole truth. Brother Smith told me he thought it was not a suitable time. I suppose he thought because there were Baptist and Presbyterian preachers and also their followers, but I say let them hear the truth whether they will receive it or not.

In spite of the preacher’s ill-received remarks, the meeting was deemed a success. “The work was so powerful among the people,” he wrote, “we had no preaching at night. I suppose it continued until after midnight.” On Sunday morning small groups prayed in their tents, and a public prayer was offered at “the stand” (outdoor preaching platform) before preaching resumed. This meeting stood in contrast to those a decade earlier when William Ormond found Smith’s meeting house deserted. Revival had come to Wake County.\(^{55}\)

Samuel and John Whitaker began holding annual summer or fall camp meetings on their plantation north of Swift Creek on the Stage Road as early as 1818. A newspaper notice that year encouraged both “seekers” and “believers” to “come with Tents, prepared to stay on the Ground during the Meeting, and not be dependent on their friends, so as to perplex them with secular matters, when they should be employed in the worship of God.” Those thinking of bringing cakes, melons, spirituous liquors, and other items to sell were warned to stay away. In 1821, the Rev. Henry Hardy, itinerant pastor on the Raleigh Circuit, sent the following report to a Methodist publication:
Our Camp-Meeting at Whitakers, near this city, began on Wednesday, the 29th of August. There were forty tents, and seventeen ministers. This was a good meeting; particularly the two last days, especially on Sabbath evening, when a number of souls were brought to the knowledge of the truth. At the close of the meeting on Monday morning, it was ascertained that about thirty-five souls had been, during the meeting, brought into the liberty of God’s children, and several others were excited to seek redemption in Christ.56

At some point the annual camp meeting was moved to the church grounds at Holland’s. This explains why two additional acres adjoining the meeting house lot had been set aside for the congregation’s use by the time a new deed was recorded in 1861.57

“New and Strange Bodily Affectations”

One byproduct of the Great Revival movement was a phenomenon referred to as “the exercises.” During camp meetings, quarterly meetings, and other public gatherings, preachers and penitents alike sometimes danced, jumped, or ran among the crowds, their bodies often jerking uncontrollably. Samuel Garrard, who rode the Haw River Circuit in 1805 and Raleigh Circuit in 1812, was particularly well known for leading in the “dancing exercise.” Salisbury District presiding elder Thomas Mann first witnessed Garrard in action at a late-night encounter during the Caswell Circuit quarterly meeting in June 1805. “I felt awful and panic struck,” he wrote. “I never saw the likes before in my life. He appeared to be very happy and shouted. His countenance looked awful…. I felt happy and others felt the awful power of God. Sinners wept.”58

Sometimes worshippers fell into trances. At a quarterly meeting in November 1805, held at the home of Sihon Smith’s father-in-law, John Owen, in Granville County, Mann recalled, “Sister Isabell Owen [the host’s daughter] got uncommonly happy. I expect she knew nothing of this world for one hour or more.” Sihon Smith appeared at the Owen plantation a few weeks later and shared a bed with Mann. As they slept, both dreamed about preaching experiences: “Brother Smith dreamt he was in the dancing exercise….I think God’s spirit was with us all night.”59

Old-Time Revival Preaching

R. H. Whitaker gives impressions of a Holland’s revival in about 1834:

It was during the time I was going to my first school that a great revival meeting was held at Holland’s church, eight miles south of Raleigh, by Rev. Daniel Culbreth, …in which my father was converted. Our teacher [Harriett McCullers] dismissed school one day, and, as a mother hen would lead her little chicks, she led all we little immortals to the church, to see and hear; and, so we witnessed for the first time in our lives, the exercises of an old-time Methodist revival in full blast; and Rev. Daniel Culbreth stands, in my memory, the first minister of the gospel I ever heard. He was an old-time Methodist preacher, full of faith and of the Holy Ghost, popular as a preacher, and loved by every one who knew him….Father Culbreth lived, when I was a boy, very near where the freight depot of the Southern Railway is, and it was my good fortune to board at his house, and be under his care when, as a country lad, I came to Raleigh to school. I shall ever believe that his godly influence over me had much to do in keeping me from falling into temptations of the city, to which I, as a country boy, was subjected.”60
Memories of Circuit Riders

Whitaker remembered the high regard people had for larger-than-life Methodist preachers who traveled to his remote rural neighborhood in the 1830s and ‘40s:

When the circuit rider came, dismounted at the gate and, with saddle-bags on his arm, came towards the house, the spinning-wheels in the kitchen ceased their hum, the children at play spake in subdued tones, the father hurried from the work shelter, where he was helving a hoe or mending a plow, while the mother made haste to smooth her hair, put on a clean apron and a pleased countenance to meet and welcome the preacher. Even the plowmen and the hoe hands in the field felt the thrill of the event; and, in a few minutes the chickens began to run for their lives, the turkeys yelped and gobbled, the ducks quacked, the guineas pot-racked, the geese hissed, and the peacocks flew upon the fence and screamed.…

Yes, the coming of the circuit rider was a big event, in a country home, sixty years ago, and chickens had to be sacrificed upon the altar of our high esteem for the man of God, who generally came hungry and ate hearty…. The children, in my boyhood days, had to wait until the grown people ate, and it not infrequently happened that, after the preacher left the table, chicken was scarce, which fact would bring forth the remark, from one of the brats: “Dey ain’t no chicken here, hardly.”

Church Governance

Holland's Church was under the jurisdiction of the Virginia Conference from 1811 until 1836 and has been in the North Carolina Conference since 1837. Within the Virginia Conference, the congregation's pastors were supervised by presiding elders in the Raleigh District (1811-1812), Neuse District (1813-1832), and New Bern District (1833-1836). Since the North Carolina Conference was formed in 1837, the church was in the Raleigh District until 2012, when a new Capital District was created. Holland's was part of the following circuits before becoming a station church in 1966: Raleigh (1811-1864), Wake (1865-1872), Cary (1873-1913), Garner (1913-1950), Holland’s-Mt. Zion-Elizabeth (1950-1961), and Holland’s-Mt. Zion charge (1961-1966).

Preachers on the Raleigh Circuit

Some 34 men, sometimes in pairs or even threesomes, were assigned to ride the vast expanse of the Raleigh Circuit between 1811 and 1830. Another 27 followed between that time (when the circuit was divided in two) and the end of the Civil War. Before 1840, bishops and presiding elders sent predominantly young pastors who had fewer than five years' experience in the itinerant ministry. Those sorely lacking in education and experience were usually paired with a mentor who could offer on-the-job training while they developed preaching skills and followed a prescribed course of rudimentary biblical studies. However, as the Rev. Thomas S. Campbell wrote, “the people were not much learned. So the supply of learning and theology were about equal to the demand.” A preacher’s ability to win converts was the number one Methodist qualification. This was done, Campbell pointed out, by drilling pastors to make their sermons “strictly and mechanically systematic.” Almost without fail they could be ordained a deacon after two years by going before the bishop for examination during the annual Virginia
Conference. This allowed them to fulfill every leadership role except administering the sacrament of the Lord’s Supper. Another two years of preaching and studying qualified them for the higher office of elder.64

Methodist preachers were easy to spot. They rode on horseback, carrying umbrella, overcoat, and a stuffed saddlebag holding their journal, pocket hymnal, Bible, and copy of the Discipline. Most wore a round-breasted coat. In about 1810, they began adopting the new fashion of wearing long pants instead of breeches and leggings, much to Bishop Asbury’s disapproval. Their hair was usually long and combed straight over the forehead, historian Dee Andrews points out, because showing a “noble forehead” was considered out of place. Those such as Asbury, who had been riding the circuits for a number of years had dark, tanned skin.65

Despite their inexperience, Holland’s Church’s earliest pastors were often gifted as orators, teachers, and administrators. Matthew M. Dance, a 24-year-old former schoolteacher assigned to the Raleigh Circuit in 1814, had impressed Asbury enough to make him his private secretary the previous year. After his year on the circuit, he became secretary of the Virginia Conference for several years.66 Peyton Anderson, who came at age 21 in 1816, had an excellent education but, as a biographer wrote, “made no ostentatious show of what he knew.”67

Four years after leaving behind his hammer and anvil in a Richmond blacksmith shop for the itinerancy, 28-year-old Lewis Skidmore was sent to the Raleigh Circuit in 1817. This short-statured, muscular preacher was well known for his supreme organizational skills and frugality. These traits were evident “in his clothing, equipage, language, even in his measured tread,” a biographer wrote, adding, “In the darkest night, he never wanted a light to find any article that he had stowed away in his capricious saddle-bags.” He was a lover of books and usually came weighted down with the latest and best Methodist publications from the denomination’s Book Concern in New York. He was particularly known for his convincing, scripture-based sermons in defense of infant baptism. In 1825 he published a collection of camp-meeting hymns and spiritual songs that no doubt were used at Holland’s. After leaving the Raleigh Circuit, he served three years as presiding elder of the Neuse District (1818-1820) before locating (retiring) in 1821.68

Figure 2-20 The Rev. Lewis Skidmore. Courtesy Victoria Auction, victoria-auction.com.
Hezekiah G. Leigh, age 24, rode the Raleigh Circuit in 1819 while still on trial. A veteran of the War of 1812, he possessed extraordinary oratorical skills. He was perhaps best remembered for his tireless efforts to establish Randolph-Macon College in Boydton, Virginia, in 1830. Asbury’s main requirements for ministers were personal piety and knowledge of the Bible, but Leigh and others insisted higher education was also necessary if Methodism was to overcome a plague of ignorance. He also valued education for women and worked to establish Greensboro Female College, the first American Methodist institution of its kind. Leigh’s favorite sermon topic was the doctrine of atonement. “With graphic power and pathos did he describe that hour when the Saviour of men hung in sweat and agony on the cross,” the Rev. R. O. Burton wrote. Often overcome with emotion as he preached, he was yet able to remain “so self-poised as to sway the vast multitudes who wept and rejoiced under his powerful preaching.”

Peter Doub, age 25, came in 1822 as a newly married, newly ordained elder entering his fourth year of preaching. It took him four weeks to get around to all the churches on the circuit, but decades later he looked upon this time as the most important in his early ministry. It was that year that he first critically read the entire Old Testament and much of the New with the aid of Adam Clarke’s commentary. Doub was a towering figure, both physically and spiritually. In his prime he could preach for several hours, and his voice reportedly could be heard a half mile away. He was a champion of education, founding Greensboro Female College and later teaching at Trinity College. In the early 1850s, he returned to serve as pastor in Wake County, first in the city church and in 1853 in the rural Raleigh Circuit that included Holland’s. The following year he traveled the state as a temperance (anti-liquor) lecturer. When a committee planning the 1876 centennial of Methodism in North Carolina decided to feature the life of the one preacher who epitomized greatness, they chose Peter Doub.
The Rev. David Olcott Shattuck, a native of Connecticut, was a stone cutter and school teacher when he headed south in the 1820s and joined the itinerancy of the Virginia Methodist Conference. He was assigned to the Raleigh Circuit in 1826, but ceased traveling the following year because of a serious throat complaint. While at Holland’s, he met Elizabeth Sanders, the granddaughter of matriarch Anne (Mrs. Simon) Turner, who soon became his wife. For a few years he taught school in Johnston and Duplin Counties, and he also studied law at some point. In 1829, he headed west to seek his fortune—first to Tennessee, then Mississippi, Louisiana, and finally California, where he ended his career as a prominent judge in Sonoma County. He is thought to have led Holland’s members in establishing their first Sunday school in about 1826-27.71
Conflict over Democracy in the Church

Following Asbury’s death in 1816, the conflict resurfaced over church governance that led James O’Kelly to abandon Methodism in the 1790s. Some believed the church’s authoritarian policy was out of balance with its democratic theology and began to demand “mutual rights” for laity and local preachers by wresting control of the church from bishops and ordained clergy. Traditional Wesleyans such as The Rev. William Compton, however, would hear none of it and began expelling reformers in the late 1820s. Former Holland’s and Edenton Street pastor C. H. Hines was a known ally of reformers but somehow escaped Compton’s wrath. Excluded ministers and their followers formed a new denomination, the Methodist Protestant Church, in 1830.

This was the same year Compton was assigned to the Raleigh Circuit. When the circuit was divided in two later that year, only 125 white members and 12 slave members were counted. Whether Compton’s reputation as strict disciplinarian caused an exodus is unclear, but his presence obviously did not attract droves.

Battling the Elements, Family Concerns, and Other Obstacles to Ministry

Many youthful pastors such as Shattuck suffered throat ailments and other maladies, as the demands of riding horseback in adverse weather conditions, the miasmic coastal environment, and the vocal strain of preaching and exhorting in highly emotional camp meetings and revivals often took a toll on one’s health. Founding assistant pastor Leroy Merritt (1811) died prematurely of “nervous fever” in 1813. Erasmus Stimson (1812) died in his forties, having already buried two wives. The Rev. Peyton Anderson (1816) died at age 28, a few years after leaving the Raleigh Circuit, and 31-year-old The Rev. William N. Abington (1829) died before completing his year’s assignment here. The Rev. Peter Doub (1821) and wife Elizabeth both suffered debilitating summer attacks of bilious fever while on the Raleigh Circuit, although they were fortunate enough to recover. The Rev. James B. Alford (1841) left the itinerancy because of throat problems and became a physician, although he was reinstated later in life. The Rev. John W. Floyd (1852-53) took early retirement in 1861 with the same ailment. Robert C. Maynard and Junius T. Harris, who served during the Civil War and Reconstruction era, both died in their forties.

The Rev. John Rich (1815-1851) was perhaps the only person in Holland’s history to become a casualty of baptism. R. H. Whitaker recalled he “baptized by immersion some persons at Simeon Utley’s mill, and, going into the water in his stocking feet, snagged his foot, which wound gave him great pain at the time, and, if I mistake not, finally brought about his death.”

Some ministerial aspirations were defeated by Cupid’s bow. Taking a wife usually meant an end to a preacher’s “traveling connection”—if not at first, at least by the time children began arriving. Married preachers, such as Sihon Smith, often were granted a “supernumerary” relationship with the Conference and continued to draw salaries as local preachers. Others, such as The Rev. Thompson Garrard (1847), retired altogether and took a “superannuated” relation. Garrard began riding the circuits at age 17 and finally ventured into the bonds of matrimony at age 45. After traveling on the Sampson Circuit for a year, followed by the Raleigh Circuit, he made the decision to settle down with his bride on her productive farm near Mt. Zion Church and collect his small retirement stipend. The
Conference not only provided for ministers but for their widows. Martha Garrard continued to draw an annual check from the Conference until her death in 1899.²⁶

![Figure 2-24 Martha Whitaker McCullers Garrard, daughter of Hollands finders Samuel and Patsy Rhodes Whitaker and wife of pastor Thompson Garrard, pictured c. 1890 with son Henry Garrard. Courtesy K. Todd Johnson.](image)

**The Rev. Bennett T. Blake, Pastor Extraordinaire**

The Rev. Bennett T. Blake of eastern Wake County became a supernumerary in 1834—opportune timing for Hollands, because Sihon Smith's passing two years earlier had left a vacuum in regular pastoral leadership. In 1831, he was sent to take over the recently reorganized Raleigh Circuit, which included Hollands, Mt. Zion (Johnston County), Stoney Hill (west of Raleigh), Fletcher's Chapel (present Durham County), and possibly other congregations. Blake soon “located” to take better care of a thriving plantation and store near present Shotwell, which he had acquired through his wife. For another decade he continued to preach at Hollands and other Raleigh Circuit meeting houses as an assistant to the preacher in charge.²⁷
Educating women was a cause that was particularly close to Blake’s heart. He was a founder of Greensboro Female College in the 1830s, serving as chaplain and professor of “mental and moral science” in the 1840s and ’50s. In 1849, he opened the Female Classical Institute in Raleigh. Holland’s member Penelope Jones was one of his pupils in both schools.\(^78\)

In 1842, Blake created a stir among Episcopalians by publishing a scathing criticism of Bishop Levi S. Ives of the Diocese of North Carolina. According to Blake, Ives had suggested in a highly publicized sermon in Richmond that “all churches but the Episcopal Church” were “heretical and schismatic.” Blake also accused Ives of being “unduly influenced by the ‘Oxford Tract Writers,’” whose publications between 1833 and 1841 sought to restore Roman Catholic liturgy in the Church of England. The Oxford movement met swift resistance in North Carolina, but eventually led Episcopalians in the late 19th century and Methodists in the mid-20th century to embrace liturgical worship.\(^79\)

**A New Denomination**

Blake found himself in the middle of a much hotter controversy when he and The Rev. James Jamieson (Raleigh District presiding elder) and Peter Doub represented the North Carolina Conference at the 1844 General Conference in New York. Northern abolitionists introduced a resolution demanding longtime bishop James O. Andrews resign from office because he was a slaveholder. Southerners reportedly remained calm through the proceedings but gave stern warnings to their northern brethren. Holland’s native Thomas Crowder, Jr., rose to his feet and voiced his fear:

(A) civil division of this great confederacy may follow that, and then hearts will be torn apart, master and slave arrayed against each other, brother in the Church against brother, and the North against the South—and when thus arrayed, with the fiercest passions and energies of our natures brought into action against each other, civil war and
far-reaching desolation must be the final results. My dear brethren, are you prepared for this? No, I am sure you are not.80

Crowder’s predictions about civil war were correct, but he underestimated his northern brethren’s resolve. They adopted the resolution, and southern delegates convened themselves afterward to plan a formal separation from the national body. The following year they reconvened and formed the Methodist Episcopal Church, South. Holland’s belonged to this body until 1939.

**Training Them Up**

In the days before public education, some churches assumed the responsibility for teaching children of common folk to read and write so they could not only study the Scriptures but also run farms, households, and businesses, and vote responsibly. If Sihon Smith followed William Holland’s directive, he would have seen to it that the Red Meeting House filled this void. The founding of Holland’s Church came at a time when northern church leaders were advocating for Sunday schools, but the movement did not begin to catch on in North Carolina (the “Rip Van Winkle State”) until the 1820s.81 A Wake County Grand Jury in 1826 published a heartfelt resolution in favor of Sunday schools for the civilizing effect, stating, “Among the thousands of children and youth taught in the numerous Sunday Schools, in our own and in other countries, few, if any, have ever been arraigned before a Court of Justice for crime—especially for crimes of any magnitude.”82

That this message was heeded at Holland’s is undeniable, evidenced by a rare collection of Sunday School literature in the church archives, dating from 1827, which includes publications of the American Sunday School Union (ASSU) in Philadelphia and the American Tract Society (ATS) in New York. Works from the New York-based Sunday School Union of the Methodist Episcopal Church appeared by the 1850s.83
An English School was opened in the church in the fall of 1837. An advertisement in a Raleigh newspaper described the neighborhood as “Religious and healthy.” Tuition was set at $3 per quarter, and the teacher (unidentified) offered admission to a limited number of boarding scholars, who could expect to find comfortable room and board near the church for $5 per month. How long the school continued is unknown. Several Holland's members operated private schools for their own children and others in the neighborhood who could afford tuition. Willis Whitaker and Adam G. Banks opened Red Bottom Academy in 1846, and brothers H. B. and W. H. Whitaker started Wake Male and Female Academy a decade later. S. M. Williams hired a female teacher for his children and others in the neighborhood during the Civil War years.84
R. H. Whitaker recalled the early stages of his education as a youngster in the Panther Branch community in the 1830s or '40s:

When I was a boy we had a geography singing school at the old Red Meeting House, now Holland's church. Starting in a sort of chant, which sounded very much like a sure enough song, our teacher would name all the divisions of the earth, including islands; the oceans, seas, gulfs, lakes, bays and archipelagoes, the rivers, mountains, volcanoes, countries, capitals, largest cities, and so forth, until he had gone all over the world a dozen times in a day. Scholars had no books, but sang after him as he led the song. A large map hung on the wall, and with a reed he would point out the places as he would call their names. The noise was equal to a pack of hounds in full cry after a fox.

A fellow could not help learning, going over the same thing ever day for two or three weeks. He would soon get so that he could not only name all the countries, capitals, oceans, seas, lakes, rivers, etc., but could locate them on the map as readily as he could call out their names. I am sure I learned more geography in that singing school than I ever did before or since.

…I went to grammar school, taught orally, which did more to acquaint me with old Lindley Murray's Rules, Notes and Exceptions, than I could have gained in years. As in the study of geography, we used no books but repeated after the teacher until we had learned to say what he said; after which we began to “parse,” and were thus taught the meaning and use of the rules, notes, and exceptions. Then we began to use our grammars, and to read for ourselves what we had already learned by oral teaching. Thinking over the matter, I am inclined to the opinion that our children would learn faster and more thoroughly, what they do learn, if fewer studies were taken up at a time. I see children going to school with from a half dozen to a dozen books, and I wonder if the little boy or girl is getting as much benefit from many, as he or she could from fewer books, well studied and explained.85

_Antebellum Personalities_

The Rev. R. H. Whitaker took great delight in writing of Holland's people during his final years. In one chapter of his book, he took an imaginary visit back to the place where his spiritual journey began:

As I ride up I see a great crowd, most of them standing about in groups; some sitting on a log between two oaks; some going to, some returning from the spring. I get nearer and I recognize old Uncle Sam Walton, leaning his chin on the head of his long staff; he is the oldest man, and his children have married and gone, save one or two, and he looks as if he will soon bid adieu to earth and go to the land of the saints. And I see Parker Rand, Harrison Rand, William Rand, N. G. Rand, Wm. Whitaker, James Rhodes, Dr. Jno. H. Jones, John Walton, Samuel Whitaker, Willis Whitaker, Jonathan Smith, Alfred Williams, Simeon Williams, Thos. G. Whitaker, William Turner, Simon Turner, Wm. D. Crowder, Adam Banks, J. J.L. McCullers, Samuel Utley, Allen Adams, and others whose names I have not space to write, all full of life and seemingly happy; and all their voices sound so naturally I cannot help feeling that our meeting is real. But, alas! All have gone beyond the river, except W. D. Crowder and S. S. Turner, whom I saw in the flesh a few weeks ago at a protracted meeting at the old church. Those old men—those strong men—who in my boyhood wielded such an influence in that community, and in the county, have all gone but two. But their children
are there, and, although in my visit recently, while I found not the fathers, I did find sons and daughters who are nobly and successfully filling the stations their father once occupied, and I did find the old church, at which I went to Sunday-school sixty years ago, still offering an asylum to the sinner and a home to the child of God. Oh, these old time memories! How they call up scenes and faces, and make us to live over again the happiest periods of life.86

Figure 2-28 Simon S. Turner (1819-1917), age 98, and second wife, Mary Ann Whitaker Turner (sister of The Rev. R. H. Whitaker), pictured in the Holland’s churchyard, 1917. Courtesy Willa Lane Stephenson Collection, Olivia Raney Local History Library, Raleigh, North Carolina.

Whitaker regaled readers with stories of colorful characters, such as the following Holland’s men, who also were his relatives:

Who was Tom Rhodes? He was a man of my boyhood days, who had a gold mine; or thought he had….He imagined he was rich, and like other rich men, he gloried in his riches, and therefore talked of nothing but his gold mine. He pretended to have a little farm, but he paid so little attention to it, it yielded him next to nothing; but, all the same, he kept in good spirits….He spent most of his time digging holes in his field, and breaking rocks, “sarchin’ for specimens.” And when he came out to old Pleasant Springs or the Red Meeting House, on Sunday, to preaching, he generally had his coat pockets so full of rocks that, as he walked, his half-bent posture would remind you of a peddler with a pack on his back. The men, seated on logs near the church, seeing him coming, would begin to frame questions to ask him about his mine….Soon he’d begin to unload his pockets, and from then until the
preacher went in and began to sing “Children of the Heavenly King,” Tom would be explaining where he found this, that and the other “speciment….” When the others started into the church Tom would begin to reload his coat-tail pockets, and when he went in, he put on the air of a millionaire, and didn't like it at all if the preacher had too much to say about rich men, “they that have riches,” etc….He dug so many holes in the woods, as well as in his field, that people's hogs and cattle were constantly falling into them.87

Samuel Whitaker, Esq., who in these days would be called the Hon. Samuel Whitaker, served in the Legislature, with the exception of three years, from 1822 to 1840, being elected nine times to the House of Commons and five times to the Senate. He was the writer’s uncle, and the grandfather of Hon. F. A. Whitaker, one of the members of the House of Representatives from Wake County in the last Legislature.

"Uncle Sam," as he was familiarly called by the people, as well as by his nephews, was a man of small stature, but robust as a politician and a business man. He was all the time moving. It was said of him that when he shaved he walked his long piazza and gave orders to this one and to that one, without breaking a lick of the razor. And when he would mount his horse and start to Raleigh, though the horse trotted, he would go in a gallop by springing up and down in the stirrups. The consequence was his pants would be above his knees by the time he came galloping into the city on his trotting horse. He was so in the habit of riding horse back that he always kept on his spurs. When he came to the city he would keep them on, and even during a day's sitting of the Legislature he would not take them off.88

**Defending the Evil Institution**

Wealth and socio-political influence in the South were intrinsically tied to the system of chattel slavery that John Wesley despised. Despite rising criticism by northern abolitionists, those who profited from this odious American legacy accepted it as irreversible. Ministers provided biblical rhetoric from the pulpit to justify their parishioners' perceived right to own slaves. In his family worship guide, *The Home Altar* (1850), the Rev. Charles F. Deems told fellow Methodists this right carried an obligation to model moral and ethical behavior and to shape slaves into good Christians (as well as good farm workers). Randolph-Macon College president William A. Smith further insisted masters should feel the same responsibility to slaves as a father feels for his own children. Holland's member Melvina (Mrs. William D.) Crowder took her parental role to heart when a young mother and family servant named Neelie died just prior to the Civil War. Neelie's son Zeb later recalled, “Miss Melvina …called us chillun in and says, 'Chillun, your mother is dead, but anything in dis kitchen you wants ter eat go take it, but don't slip nuthin'. If you slip it you will soon be stealin' things. I had four brothers and one sister, and none of us never got into trouble 'bout stealin'.”89

After a new state constitution in 1835 outlawed education for slaves, most blacks were forbidden to touch a book—even the Bible, unless they were swearing on one before a judge. However, as Holland's slave Hannah Walton Crasson told an interviewer in the 1930s, they received divine instruction through the lens of owners and white ministers. “Dey read the Bible,” she recalled, “and told us to obey our marster for de Bible said obey your marster.”90
Crasson recalled going to the “white folks church,” presumably Holland’s, where “we sat in a place away from de white folks.” She and fellow Walton family slave Barbara Haywood seemed to value the social over the spiritual dimension of church-going. Crasson especially enjoyed seeing her well-poised aunt in the crowd. “She wuz a royal slave. She could dance all over de place wid a tumbler of water on her head, widout spilling it. She sho could tote herself.” As an adolescent girl, Barbara enjoyed catching glimpses of Frank Haywood, a slave of Raleigh hotel owner Edward Yarborough, who was often hired out to a member of the Holland’s congregation. After carrying a torch for him several years, she became his wife at age 14.91

Authentic worship in the slave community usually took place outside the confines of the Anglo-American church. “We had prayer meetings around at de slave houses,” recounted Emma Blalock, whose father, Edmund Rand, belonged to Holland’s member Nat Rand. “We turned down pots on de inside of de house at de door to keep marster an’ missus from hearin’ de singin’ an’ prayin’.” Crasson remembered a visit “jist before the surrender” from patrollers “with ropes around their necks” who interrupted a small band of enslaved believers as they sang and prayed. These local deputies, appointed to monitor the movement and activities of slaves, soon went on their way, she added, after “my daddy told us to show ‘em de brandy our marster gib us..., kase dey knowed John Walton wuz a funny man about his slaves.”92

Unlike the elaborate memorial services held at the death of a prominent white, slave burials were unceremonious. Crasson recalled the passing of her 10-year-old sister Violet during slavery. “Uncle Hyman and Uncle Handy carried her to the graveyard. If I makes no mistake my daddy made her coffin. Dere wuz no singin’. There were seven of the family dere, dat wuz all. Dey had no funeral. Dere were no white folks dere.”93
Perhaps worse than death were times when slave sales separated children from parents. “I never saw any slave put on de block an’ sold,” Emma Blalock recalled, “but I saw Aunt Helen Rand cryin’ because her Marster Nat Rand sold her boy, Fab Rand.” Josephine Smith remembered as a small child being put on the auction block in Richmond sometime prior to 1850. “(M)e an’ my mammy brought a thousand dollars. My daddy, I reckon, belonged ter somebody else, an’ we wuz jist sold away from him jist lak de cow is sold away from de bull.” The purchaser was the Rev. Robert C. Maynard, Raleigh Circuit pastor during 1860-61. He “carried us ter Franlinton, whar we lived till his daughter married Doctor John Leach of Johnston County; den I wuz give ter her.” When asked about her life as a slave, she answered, “I ain’t got no cause fer complaint. I ain’t had much clothes, an’ I ain’t had so much ter eat, an’ a many a whuppin’, but nobody ain’t nebber been real bad ter me….Slavery wuzn’t so good, case it divided families an’ done a heap o’ other things dat wuz bad, but de wuck wuz good fer ever’body.”

![Figure 2-31 Josephine Smith, from Voices from the Days of Slavery, Library of Congress, Washington, D.C.](image)

Earliest extant membership rolls from 1872 indicated a majority of Holland’s members in the antebellum period were slaveholders. Dr. John H. Jones (1810-1880) and wife Charity Smith Jones (1819-1860) owned over 100 slaves by the time of the Civil War, making them part of the elite planter class. Records indicate Dr. Jones did not join Holland’s until 1863, but he was recalled by R. H. Whitaker to have attended decades earlier. Tom Rhodes was remembered to have boasted that when his gold mine finally made him rich “his daughter, Narcissa, would ride in a coach…, dress in silks and satins, and have more beaux than … ‘any of the gals in the neighborhood—not exceptin’ Dr. Jones’s darters.’

Willis Whitaker, Adam G. Banks, brothers William and Simon Turner, and the John Walton family also had sizable holdings (20 to 50 slaves each). Samuel Whitaker and Nathaniel G. Rand were smaller-scale slaveholders, but were among Wake County’s ruling elite. Whitaker was elected High Sheriff in 1819 and in 1822 began a 20-year stint in the General Assembly. Rand also won election to the state legislature intermittently between the 1820s and the 1850s. He was a key player in bringing the North Carolina Railroad to fruition in the 1850s, serving as Wake’s sole representative on the railroad company’s board of directors.
**Going to War**

When conflict between North and South escalated to war in 1861, Ben Walton, 34, called his father's male slaves together and informed them what was at stake: if the North won, they would be free. Of course, he and brother Joe, along with most other white Southern men were determined not to see that happen. “Mr. Joe Walton said when he went to war dat dey could eat breakfast at home, go and whup the North, and be back for dinner,” Crasson recollected. “De table wuz shore set a long time for him,” she added. 98

As the war came to a close in the spring of 1865, some 80,000 Confederate and Union soldiers passed through the Panther Branch community as the latter pursued the former following the Battle of Bentonville. Zeb, a slave of William D. Crowder, was seven years old when the Yankees came by the Crowder farm at Rand’s Mill. While most everyone ran to the woods, he remembered, “I didn’t have sense enough ter run, so I stayed on de porch where dey were passin’ by. One of ’em pointed his gun at me.” Hannah, John Walton’s slave, especially remembered music Yankee bands played and songs they sang, such as “I am tired of seeing de homespun dresses the southern women wear.” 99

No horse, mule, slab of bacon, or barrel of corn was safe, as armies struggled to feed their men. In April 1865, James A. Rhodes, his two sons, and several female family members were visited by Union officers, who rode off to a camp near Raleigh on their prize horse. After several hours, they had filled a wagon with a fattened hog, over 400 pounds of bacon, 75 pounds of lard, 25 barrels of corn “in the ear,” 3,000 pounds of fodder, 35 gallons of molasses, 50 pounds of flour, three bushels of meal, and four bushels of peas. During the Reconstruction period, the federal government offered retribution for wartime losses to those who had been loyal to the Union, and Rhodes and brother-in-law Thomas A. Crowder (who lost a mule) filed claims. Each vouched for the Unionist leanings of the other. Rhodes even admitted he underestimated the amount of bacon he lost, “not wishing to run up upon the government too high.” But the government turned them down after learning Rhodes had three sons who fought for the Confederacy. 100

The North Carolina Conference managed to keep itinerant ministers on the circuits through the war, but the turmoil of 1865 was so great the annual conference was canceled. That year the Raleigh Circuit was renamed Wake Circuit. This appointment now included 11 preaching places: Rolesville, Soapstone, Andrews Chapel, Pleasant Grove, Wesley Chapel (a Raleigh city mission), Mt. Zion, Holland’s, Asbury, Ebenezer, Oaky Grove, and Buffalo Academy. The circuit preacher came to Holland’s on the third Sunday of each month, and local preachers such as Thomas G. Whitaker, W. J. W. Crowder, Levi Branson, Bennett T. Blake, and others filled in as needed. 101
Five different pastors served the Raleigh Circuit during the war years. Two stand out. The Rev. James Burrows Bobbitt was assigned in 1860 and returned in ’65 to serve three years. Following the fall revival season of 1867, he reported sixty-seven conversions and forty-one new members in the Wake Circuit. “Many of the old members say,” he wrote, “they have enjoyed more of the life and power of God’s presence, within the past five months, than at any former period of their religious life.” His report continued its tone of optimism: “The subject of building a parsonage for the circuit is now under favorable consideration, and the good people of Wake are determined to provide a permanent home for the preacher, and in every way make the circuit as good as the best in the Conference.” In 1868 he purchased the *Episcopal Methodist* and changed the name to *Raleigh Christian Advocate*, serving as editor for the next 10 years. He returned as circuit pastor twice more in 1879 and 1884-85. 102

Figure 2-32 *The Rev. James B. Bobbitt, from Centennial of Methodism, by The Rev. L.S. Burkhead, 1876.*
The Rev. William M. Jordan returned to the Raleigh Circuit in 1862, twenty years after serving the first time. He had family connections at Holland’s—his wife, Ann Page, was a cousin of Mrs. Sihon Smith. He was described as a gentle shepherd whose “preaching was unimpassioned,” but who showed “hard study and careful preparation” in his sermons. His apparent lack of dynamism certainly did not hamper his success in winning converts. In 1863, he held a 19-day revival in Rolesville where 110 white and “at least 60 colored persons professed to find God in the pardon of their sins.” He was assisted in the pulpit at different times by three Methodist preachers (Moses J. Hunt, Bennett T. Blake, and R. C. Maynard) and one Baptist (Stinceon Ivey). The earliest membership rolls for Holland’s show that John Wesley Jewell, Julia A. Buffalo, Martha Jewell, Jonathan Smith, Simon S. Turner, Benjamin F. Walton, Joseph A. Walton, and Mary Crowder all joined during his 1842 pastorate. In 1862-63 he counted Amelia S. Turner, Dr. John H. Jones, Ella H. Jones, S. J. Williams, and others among his wartime converts.\(^{103}\)
A New Space

Just prior to the war, Samuel M. Utley, a local farmer, carpenter, and Masonic lodge member, constructed a new meeting house next to the 1811/12 building. Instead of “plain and decent,” it was built in the Greek Revival style more befitting the rising fortunes of a congregation in the railroad age. A front portico supported by four columns (similar to the 1837 county courthouse that N. G. Rand helped to plan) gave it a more stately appearance. Two front doors allowed church-goers to enter under the portico. An historical narrative from about 1919 dates the building to 1857-1859, although S. M. Williams and B. H. Jewell placed an advertisement in a Raleigh paper for contract bids to bring the project to completion as late as 1862. According to oral history recorded in the 1950s, there was a slave gallery in the rear of the auditorium.104
In 1957 the North Carolina State University School of Design conducted an architectural study of Holland's Methodist Church. An examination of the structure revealed the original roof had a lower pitch than the current roof. The report states, "The church was one square room approximately thirty-six feet square. There was a seven foot porch across the front of the building with four columns supporting the roof at its front. The roof had about a five on twelve pitch."

"Trough posts were used at the corners of the building. They were made cutting away an eight inch by eight inch square from a twelve inch by twelve inch post. The original roof of rind board was later replaced by wooded (sic) shingles. The original plaster on the interior walls was laid on wooden lath about one inch by one-half inch." Based on the 1957 North Carolina State University School of Design examination, a local Raleigh/Durham architect, Michael Spangenberg, digitally depicted what the original sanctuary most likely looked like when it was completed during the American Civil War.

After several remodeling projects (1912, 1948, and 1975), this structure still stands as a testament to the workmanship of the builders and the commitment of succeeding generations to preserve it.
Figure 2-43 Section Through Examples.

Images from North Carolina State University Archival Collections, Raleigh, North Carolina.
CHAPTER 2

Last of the Shouting Methodists, 1865 – 1914

By the 1860s, Methodists comprised the largest Protestant denomination in the nation (about two million members by 1870), but differences over slavery and struggles for power between clergy and laymen had divided them into four separate organizations—the Methodist Episcopal Church (1784); Methodist Protestant Church (1830); Wesleyan Methodist Connection (1843); and Methodist Episcopal Church, South (1845). After slavery ended, the ruling clergy of the M. E. Church, South granted equal representation at General Conference to laity in 1866 (the northern-based M. E. Church followed suit in 1872), but there was still no serious dialogue about Methodist unity for another half century.

Denominational issues, however, were of less importance to small rural churches such as Holland’s, where paying a preacher, maintaining a one-room building and Sunday School program, and sending away small sums to support missionaries and superannuated pastors and their widows often seemed insurmountable challenges. Far-reaching economic forces adversely affected Holland’s Church’s development between 1865 and 1900. New ways of farming and buying and selling goods in the cash-strapped South often translated to more debt and less free time. Farmers who once raised crops and livestock mainly for their family’s subsistence became market-driven producers and relied increasingly on manufactured goods purchased on credit. Cotton was the crop of choice in most of Wake County, so when prices for the white fleece dipped, there was a corresponding drop in support for preachers and missionaries. Depressions following financial panics in 1873 and 1893 hit especially hard and added many former landowners to a growing number of farm tenants.
Although a road was completed by October of 1879 between Holland’s Church and Smithfield Road near Rand’s Mill, Panther Branch Township was overlooked by railroad investors in late 19th century and never boasted an incorporated town. Despite this new road, the Holland’s congregation lost some of its best and brightest young people, who could not resist the allure of jobs, business opportunities, schools, and cultural amenities in cities and towns that sprang up along train tracks.

Figure 3-1 Cotton field surrounding the George Williams tenant house across from the church, c. 1917. Courtesy Willa Stephenson Collection, Olivia Raney Local History Library, Raleigh, North Carolina.

Figure 3-2 Rand’s Mill. Courtesy Holland’s Church Archives.
Figure 3-3 Public Road article in The Observer (Raleigh), October 7, 1879. Reprinted with permission from The News & Observer of Raleigh, North Carolina.

Figure 3-4 Shaffer’s Map of Wake County, North Carolina, 1887. Public road in 1879 article highlighted, in red. Courtesy North Carolina Maps Collection at East Carolina University, Greenville, North Carolina.
Following the Civil War, most freed men deserted the churches of their former owners in favor of all-black congregations such as Juniper Level Baptist or Poplar Springs Christian. The Wake Circuit counted 105 “colored members” in 1866, but by 1872, only a single African-American was left on the rolls of the newly formed Cary Circuit. The preacher’s oft-quoted Pauline admonition for slaves to obey their masters was no longer relevant. The Holland’s slave gallery was soon covered in dust and finally removed by about 1890.105

Camp Meetings Move Indoors

Some postwar church leaders longed to reclaim past glories—such as the mass conversions and unbridled emotionalism of the camp meeting days—while others wanted to forge a new identity defined by higher intellectual
and social standing. As an observer noted in an 1871 issue of the *Raleigh Christian Advocate*, Methodists had lost “in a great measure that influence and power over the world of sinners around us, which was peculiar to us, and then constituted the crowning glory of our Church.” The writer believed Methodism’s “great falling off” came when the old-time fall camp meeting was abandoned. “We have sought ease and convenience, until they have brought us to an autumn without a harvest.” He perceived that many places were “in a state of spiritual pauperism, and the worst of the case is, we are begging from a beggarly world.” Methodists were getting away from the Wesleyan model—too far, the writer thought—in a quest to gain greater respectability in mainstream Protestantism. “What are choirs, organs, rented pews, etc., but saying to the world around us, *give us of your oil, for our lamps are gone out*.”

The camp meeting gave way to the indoor revival meeting—usually held after cotton was “laid by” (between planting and harvesting) in late July or early August. Holland’s Church’s greatest revivals of the late 19th century occurred in 1867 and 1879 under the Rev. J. B. Bobbitt. In between these years, he was editor and proprietor of the *Raleigh Christian Advocate*. The *Advocate* reported that his July 1879 revival netted at least 20 conversions, boosting membership from about 80 to almost 100. He had similarly successful meetings in other Cary Circuit churches.

*Irma Ellis recalled revivals on the Cary Circuit in the late 19th century:*

“The big meeting’ was an important occasion. Preaching morning and evening usually for two weeks. The sermons pictured the terrible punishment for the sins of drinking, cock-fighting, fishing on Sundays, dancing and stealing. If sinners did not voluntarily go up to the ‘mourner’s bench’ to mourn and repent of their sins, they were approached, while the singing continued and urged to go up for prayer. Shouts of ‘Praise God’ and ‘Amen’ were often heard.

By the early 20th century, denominational leaders who frowned upon emotionalism had quieted much of the shouting in Methodism, but not without creating a sense of regret among old-timers. R. H. Whitaker remarked in 1905, “I have never yet believed that it is possible for a man to suffer pain, however stoical he may be, without showing in some way, that he was suffering. Nor can a man be amused, much less thrilled with merriment, without betraying his feelings….He is a dead man, indeed, who is devoid of emotion.” The Rev. L. L. Nash, who rode the Rolesville Circuit in northeastern Wake County in the 1880s, added in 1916, “Our present day revivals have too much of the human, and too little of the divine in them. All emotion is discounted by some, and all they desire is for men without any feeling of conviction, or any assurance of pardon, simply to come forward and give evidence that they accept Christ.”

*Man-made Musical Instruments Introduced*

Holland’s did not resort to rented pews to raise money, as the 1871 *Advocate* correspondent feared, and there is also no evidence of a choir—a city church feature—before 1950. However, there was a reed organ in use by the
end of the 19th century. Many evangelical churches considered man-made instruments in church to be of the devil until Ira Sankey and other popular revival singers used them to woo large numbers of converts in the 1870s and ’80s. The reed (pump) organ was mass-produced and relatively affordable compared to pipe organs and pianos.

A 1940s photograph of the Holland’s vestibule shows a discarded organ that resembles the chapel model—without the tall ornate cabinets used in homes—manufactured by W. W. Putnam in Staunton, Virginia, beginning in the mid-1890s. If congregational singing was strong and loud, the organist had to pump faster to increase the volume. Lydia Massey Franks remembered Dr. J. J. L. McCullers led singing, and “Miz Kate” Turner, wife of Sheriff Numa Turner, presided at the organ in the early 1900s. One Sunday the sheriff and his little girl sat on the front pew as his wife played the hymns. The child was “just as devilish as she could be,” Franks said. “She was cute, you know, but she just wanted to be in something. And her mama’d fix her up always so pretty, dressed her like a doll near ‘bout, and she had a little hat….She took that little bonnet and set (it) on her daddy’s head. I thought I would die….I felt like I had to leave the church.”

Figure 3-6 Old organ and former classroom in vestibule c. 1940s. Courtesy Holland’s Church Archives.
Singing schools were popular from antebellum times until the early 20th century. Methodist discipline required they be led by a church member. Holland’s member Charles Edward (“Charlie”) McCullers was recalled to have taught a singing class at Cary Academy in the 1870s, so it stands to reason he offered the same opportunity in his home church. Singers were taught shape notes from a hymnal or Sunday School song book so they could read music and sing a tune without worrying about the key signature. Before organs were introduced, the preacher or a song leader established the key with a tuning fork.

Figure 3-7 Songbook used by and signed by Dr. J. J. L. McCullers at Holland’s.
Bought from F. T. Banks. Courtesy Holland’s Church Archives.

**Uniformity in Public Worship**

Earliest Methodist discipline called for one of Wesley’s chief means of grace—public worship—to include singing, prayer, scripture reading, and preaching. Any kind of formality was avoided for fear of stifling the work of the Spirit. However, in 1870, the General Conference of the Methodist Episcopal Church, South, adopted a uniform order of worship with explicit directives for standing and sitting:

1. Singing, with congregation standing;
2. Prayer, with congregation kneeling;
3. Scripture reading from both Old and New Testament;
4. Singing, with congregation sitting;
5. Preaching;
6. Singing, with congregation standing;
7. Prayer, with congregation kneeling;
8. Benediction113
Cary church historian Irma Ellis’ written accounts suggest Cary Circuit preachers followed this order closely. As R. H. Whitaker and Ellis recalled, the common custom was for people to arrive with their picnic lunches and stand around visiting outside until the preacher came. Then they went inside and the Reverend started the singing. For those who did not own a hymnal or could not read, the preacher (as the Discipline directed) would line out the hymns by reading one phrase at a time as the congregation repeated in song. “Then it was time for the scripture and sermon,” Ellis noted, “which lasted from one to four hours.” Dinner on the grounds followed, with another round of singing, scripture, and preaching in the afternoon.

“It was the custom for the preacher to wear a Prince Albert coat,” Ellis wrote, “when he went to preach and to kneel for silent prayer on entering the pulpit. Most of the congregation turned and knelt at their seats during prayers and the one leading always knelt.”114 The requirement to kneel during prayers was continued when a common hymnal was adopted by the M. E. Church and M. E. Church, South, in 1905. By 1932, kneeling was optional.115

Keeping the behaviors of young children in check during long orations was a special challenge, so mothers usually brought plenty of biscuits to dole out during services. Hymn-singing was no doubt the favorite part of the service for little ones. People took special note of Alfred and Hester Williams’ tiny daughter Ida in the postwar years. “She was a very interesting child, and often astonished her friends by her precocity,” a writer to the Episcopal Methodist noted. “She was a sweet singer and rapidly learned all the hymns sung in church and Sabbath school.” Her life lasted only five years.116

Preaching services at Holland’s were held once a month — on the third Sunday — until 1914. Class meetings and Sunday School were held during other Sundays. The class meeting — Wesley’s mandated members-only gathering for sharing personal faith and concerns — apparently was abandoned by the 1890s. Until 1915, Sunday School at Holland’s was not held year-round, much to the sorrow of pastors such as G. W. Fisher, who rode the Cary Circuit 1909-1913. Confederate veterans William S. Turner and Benjamin F. Walton were among the superintendents of the 1880s.117
Masonic Lodge

William T. Bain Lodge No. 231 of Ancient York Masons was chartered Dec. 5, 1865. Members began meeting in the former Red Meeting House by May 1868, when the church conveyed the building and surrounding patch of land (213 x 150 feet) back to Alfred Williams, who in turn gave the property to the Masons for use as a lodge or school. Holland’s carpenter Samuel M. Utley was the first Worshipful Master of the lodge. The lodge was incorporated in 1869.118
According to oral tradition, lodge members used the former Holland’s auditorium for their rituals and dug out a basement for use as a school to fulfill the ancient requirement to hold meetings in an upper room. It is interesting to note that the Rev. Henry H. Gibbons, pastor in 1868, was a Master Mason. It was probably no coincidence the vacant Red Meeting House was chosen as the lodge’s home during his tenure.\textsuperscript{119}

Some Christians, especially Catholics and Primitive Baptists, vehemently opposed Masonic lodges in the 19th century because they were places where secret oaths were taken, where certain people were excluded, and where religious rites took place outside the confines of the church. Masons who followed York rites, however, tried to allay such concerns by requiring all members to be Christian. For almost 150 years, Holland’s Church and Bain Lodge have coexisted and even shared facilities. A number of Holland’s men—including Samuel M. Utley, Isaac B. Myatt, Sihon M. Williams, Benjamin F. Walton (Sr.), Joseph A. Walton, Henry B. Jordan, William S. Turner, John W. Jewell, Numa F. Turner, Chauncy P. Rand, Bayard Bascom Turner, W. Ransom Middleton, John W. Pagan, B. K. Pierce, and Johnny Russell—were active members of both. I. B. Myatt was an early Tyler, the officer with the job of guarding the door during meetings to keep away curiosity-seekers.\textsuperscript{120}

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\caption{Close-up of lodge members in front of former Red Meeting House, 1917. Courtesy Willa Stephenson Collection, Olivia Raney Local History Library, Raleigh, North Carolina.}
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\textit{Holland’s Public School}

A movement to improve the quality of free education for poor children resulted in a mass school building campaign in Wake County in the 1880s. In 1882, School Superintendent John Duckett recognized two schools in Panther Branch Township—one for white children, taught by Primitive Baptist minister J.A.T. Jones, and one for blacks, taught by S. N. Vass of Raleigh—as the county system’s best. A private school was also taught in the lodge basement until the early 20th century. People in this remote, backwoods area still valued education—an attribute that can be traced back to William Holland’s influence.\textsuperscript{121}
In the late 19th century, the county school board and their local committees tried to locate public schools near churches and lodges whenever possible, so committee for Panther Branch District Number 1 purchased an acre behind Holland’s Church from Romulus and Emma Sturdivant in January 1884 for a schoolhouse “for the use and benefit of the children of the white race.” This school was in use until 1913, when the school board negotiated with Masons to use the lodge building. Regardless of the quality of instruction, rural school facilities were deemed woefully inadequate compared to those in towns and cities, and many were closed by the 1920s and replaced by larger, consolidated schools such as Vance in Panther Branch or Garner School, which both had new brick buildings.122

Lydia Massey Franks described the Holland’s public schoolhouse. “It was just a long room. Back then, there was like a rostrum, you know. The teacher had her desk up front.” The teacher, who “taught everything,” would call the “smaller class” (primary students), and they would go up and sit on short benches beside the teacher. Then she called up the older students, and they would gather in front of the teacher’s desk for their lessons. When the “bigger” boys arrived they would take a bucket to the spring behind the school and fill it with water. “It had the prettiest water….Up on the shelf they had a dipper, and everybody drank out of that same dipper.”123

Figure 3-12 1905 Holland’s Schoolhouse group picture. Courtesy Holland’s Church Archives.
Church Discipline

The Rev. William M. Jordan, who served Holland’s as pastor in 1842, 1862-63, and 1877-78, was described as “faithful and fearless, not being afraid to use the pruning-knife upon offending members, which he always did in tenderness but with firmness.” Cary Circuit records certainly support that statement. In two separate instances in April and October 1878, two Holland’s members (one male and one female) were expelled, with no reason given. Several names in the 1880s were either “stricken off by order of Church Conference” or simply “stricken from the roll,” while one withdrew “under sensure.” At the same time, The Revs. Jordan and Bobbitt were careful to note in the record book all the members who were converted or joined under their preaching.

Public Enemy Number 1

Many tormented by the horrors of the Civil War turned to the bottle, and drunkenness became what many believed to be the greatest plague in American society. Educational efforts to promote temperance quickly evolved into a highly charged political movement aimed at outlawing liquor altogether. The year 1879 was a turning point for prohibition forces in North Carolina. Delegates to the North Carolina Annual Conference of the Methodist Episcopal Church, South, adopted a resolution calling for statewide prohibition, with Baptists soon following suit.

Many churches across North Carolina took advantage of enabling legislation from 1874 that allowed them to prohibit the sale of intoxicating liquor in certain localities. In 1879 prohibition was adopted within three miles of Holland’s, Hayes Chapel, Bethel, and Middle Creek churches, all within St. Mary’s and Panther Branch townships. In 1881, the dry territory around Holland’s Church was reduced to a two-mile radius. That same year a statewide prohibition referendum failed—four to one in Wake County.

Interestingly enough, Panther Branch was a notoriously wet territory, although local preachers generally stood strong against the liquor trade. R. H. Whitaker was one of the foremost prohibitionists in North Carolina. In addressing the Methodist Annual Conference as Temperance Committee Chairman in 1886, he rejoiced that the General Conference the previous year had declared making and selling liquor “an immorality, for which a member may be tried and expelled.” He also celebrated the passage of a prohibition ordinance for the City of Raleigh, although it was soon repealed. He and his committee urged all North Carolina Methodist preachers to deliver at least one temperance sermon each year and recommended Sunday School superintendents make sure children heard an annual lecture on the evils of intoxicating liquors.
Figure 3-13 A c. 1880s gathering, thought to be a Sunday School picnic. The woman wearing a hat with letter “C” may have been a Woman’s Christian Temperance leader. The man wearing a badge is thought to be Wake County Sheriff Malcus W. Page, a relative of the Smith and Williams families of Holland’s. Courtesy Holland’s Church Archives.

Communion wine came under attack in northern Methodism following the Civil War, prompting New Jersey dentist Thomas B. Welch, a member of the Wesleyan Connection, to develop a pasteurized, unfermented grape juice for the Lord’s Table. Leaders in the M.E. Church, South, however, ignored the issue of wine and focused their attention on distilled spirits.

Figure 3-14 Holland’s Silver communion set from the 19th century. Courtesy Holland’s Church Archives.
First Parsonage

Preachers either had to rely on the hospitality of church members or find an affordable place to rent as they rotated each year from one circuit to another. Lodging was particularly difficult for those with wives and children, but they accepted this challenge as a necessary sacrifice for following their divine calling. As early as 1867, the Rev. J. B. Bobbitt reported there was talk in the Wake Circuit of building a parsonage.\textsuperscript{128} It took another 20 years for the idea to become reality. The Rev. Joseph B. Martin had a reputation for organizing societies, raising money, and building churches and parsonages. He kept his family in a home he owned in Chapel Hill but pushed for a parsonage in Cary so his successors could keep their families closer as they served the Lord.

Prior to September 1887, a newly formed Ladies’ Aid Society in the Cary church spearheaded the effort and raised $500 to buy a two-room house and acre lot “in the village of Cary.” Martin’s successor, 48-year-old William S. Davis, rented a room in Mr. and Mrs. Jacob Walker’s hotel while the ladies cleaned and furnished the house with new “carpet & flax” from the Tucker brothers and a cooking stove and furniture from T. H. Briggs and Son. An organ was also purchased for $50. Contributions from Holland’s and other churches trickled in over the next two years, and debts on the parsonage were paid in full by the time Davis began his final year on the circuit in 1890. Two rooms were added by the time Peter L. Herman and family arrived in 1891, and this dwelling served as home to Holland’s pastors for another 22 years when the Garner Circuit was created.\textsuperscript{129}
The fact that Revs. Martin and Davis both had children in foreign mission fields (China and Brazil) in the 1890s and early 1900s testifies to a family culture of mission-mindedness. Denominational records show a similar culture in the Cary Circuit, although economic downturns often robbed mission coffers. Many were taking Christ’s Great Commission more seriously, while businessmen and politicians saw opportunities to expand international markets for cotton and other products. In either event, as the American economy rebounded following the war, there was a resurgence of support for proselytizing in foreign lands.

Southern Methodists focused on saving the Chinese and Brazilians, and in 1878 church women organized themselves into a fundraising machine called the Woman’s Foreign Missionary Society, and set about the task of getting more missionaries in the field. That year the conference began reporting statistics on giving at the circuit level, and it is interesting to note Holland’s and sister churches came up short in collecting for every assessment for salaries, missions, and conference operations except that for foreign missions (and the bishop’s salary, which they exceeded by forty cents). Contributions declined drastically in the 1880s and did not rebound until the early 1900s. One word explains the decline—cotton—and another word explains the early 20th century increase—tobacco. It was not until local farmers were willing to shift to this more lucrative crop that church coffers swelled. Some continued to suffer along with low cotton prices until the boll weevil and President Franklin D. Roosevelt’s New Deal forced them to make changes. 130
In 1888, four young Holland’s women—Sue Turner, Mary Frances Rand, Annie Walton, and Nannie Buffaloe—were listed in a group when Davis recorded the church’s foreign missions collections, suggesting he may have inspired a fledgling Women’s Foreign Missionary Society in the congregation by that time. There is no further evidence of a woman’s organization at Holland’s, however, until the 1950s. Farm women generally had greater domestic responsibilities than those in cities and towns and less time for volunteer service.131

Figure 3-17 James & Nannie Buffaloe Middleton. Courtesy Steve Middleton.

Personalities in the Pulpit

Some 18 men filled the monthly pulpit at Holland’s while the congregation was part of the Wake and Cary circuits, 1865-1913. Most stayed two to four years, and more than half had at least 20 years of experience, offering continuity that often was lacking in former times when there was a new face and personality each January.

James J. Hines (1869-1870), Junius T. Harris (1870-1871), John E. Thompson (1875-1876), and William S. Davis (1888-1890) were Confederate veterans. Hines served as a missionary to Hoke’s Brigade, stationed much of the war in eastern North Carolina. Writing in Wesleyan terms to the North Carolina Christian Advocate in 1864, he stated, “My poor heart has felt more strangely warmed while pointing the wounded and dying on the battlefield to the Lamb of God that taketh away the sins of the world, than anywhere else. Heaven seems nearer when one is fanned by the wings of angels, bearing off spirits of soldiers.”132

J. T. Harris was an orphan from Davidson County who enlisted in the army at age 16. Four years later after surrendering with General Joseph E. Johnston near Durham, he felt God was calling him to preach, so he enrolled in
Trinity College to prepare for ministry. He mended boots and shoes on Saturdays to earn his way through school. Only a few days after graduating in 1870, he was appointed preacher in charge (P.C.) of the Cary Circuit. He was remembered not only as a "master of assemblies" but also as a "master of finance."\textsuperscript{133}

\begin{figure}[h]
\centering
\includegraphics[width=0.5\textwidth]{image1.png}
\caption{The Rev. Junius T. Harris from the 1887 Pastor Group Picture of the North Carolina Conference held at Fayetteville, North Carolina.}
\end{figure}

J. E. Thompson was a convert of the Rev. J. B. Martin in Robeson County. His education at Trinity was interrupted by the war. After serving as a private in the army and a prisoner of war in Elmira, New York, he came home and answered a call to preach. He was remembered as a "man of quiet spirit" who paid special attention to the poor in his congregations.\textsuperscript{134}

\begin{figure}[h]
\centering
\includegraphics[width=0.5\textwidth]{image2.png}
\caption{The Rev. John E. Thompson from the 1887 Pastor Group Picture of the North Carolina Conference held at Fayetteville, North Carolina.}
\end{figure}
W. S. Davis answered a mid-life call to preach at age 45. He gave up “large business interests” and took over the pastorate of Trinity Church in Durham following the regular pastor’s untimely death in 1885. He was no ordinary man. Having served as a colonel in the Confederate Army, he briefly commanded his brigade as general. Men under his command would later testify that “when a battle was imminent, he would gather his men together, lead them in a fervent prayer and then courageously walk with them into the jaws of death.” He escaped with his life but lost an arm in the process. His handicap did not hinder his success as a businessman or minister. After the war, he was licensed as a local preacher and was elected trustee of Randolph-Macon College, his alma mater. Before becoming a circuit pastor, he devoted much energy to the financially ailing Trinity College. At Holland’s, he added 13 new members to the rolls, including Chauncey P. Rand, James Middleton, and (Sheriff) Numa F. Turner, all of whom became key lay leaders.135

Figure 3-20 The Rev. William S. Davis from the 1887 Pastor Group Picture of the North Carolina Conference held at Fayetteville, North Carolina.

Figure 3-21 James Middleton. Courtesy Bill Middleton.
Following is an unsigned sermon draft, believed to be the work of this gifted one-armed preacher, drafted in the pages of the Cary Circuit membership rolls:

Pardon – Righteousness – Victory – Peace –

Peace on Earth & Eternal life in Heaven- The Riches which Christ gives to his children-

These constitute the beauty & glory of our gospel- This is our commission the present year to you- May God help me to preach the true gospel of Christ, and may his grace help you to receive it with joyful hearts that it may be to you both the wisdom & power of God, & that thro it you may be enlightened, blessed & saved-

The end of all gospel truth is the salvation of sinners- and there is no salvation except in the sacrific(i)al death of Christ

This truth the only foundation on which we can build-

Acts XIX

If ye then be risen with Christ seek those things w(hich?) are above

Death is the natural and necessary antecedent of a resurrection. As long as we live in sin there can be no resurrection to holiness-as long as we live in darkness we will never be born into the kingdom of light – Death to the world is the 1st step in a religious life – The heart is the throne of spiritual power – It s(ets?) the scepter of power over the life of man. Keep this heart for out of it are the issues of life – Now in our natural unrenewed state, the heart is aliv(e) to the world – It loves its pleasures and amuseme(nts.) It delights more in the service of Satan that is rendered in the ball room than in the service of God in his sanctuary – It is seeking to lay up for itself treasures upon the Earth, It is (calculating?) upon the attainment of happiness in the pursuit of temporal blessings. It is running out in pursuit of things that are below, ie on the earth[.] So long as this is true the man is worldly minded, he is carnal – and the actions of his life are running in earthly channels- Until then the sins of the world be renounced and forsaken there can be no holiness unto the Lord –

Accordingly we find that the first lesson which the Bible teaches in the school of religion is Repentance- A preparation of the heart (1) a laying aside the trifling levity of the world and putting on the sober consideration of the man of God – Rising up to the dignity of a thoughtful creature of God, Pondering the great truths that tell us of a life of devotedness to Christ, of our responsibility to the God who made us, of the great account to be rendered of our conduct on Earth, of the Heaven of bliss or Hell of woe that awaits in the confines of the eternity before us (It?) must have decision, fixedness of purpose, oneness of desire seeing that the atonement and mediation of Christ is our only hope it must cling to the cross with a tenacious spirit[,] It must in this way become dead unto the world – II. When man thus forsakes his sins, when his soul grows comparatively dead to the world because of the superior attractions that hang around the cross and form there a halo of joy & beauty forever; then we are taught there will be rising a resurrection, a new life – a new creature in Christ Jesus – This is what the text calls a rising with Christ – A resurrection from the darkness of sin, This is a miraculous change wrought upon the heart of man by the Spirit of God – which transforms him by the renewing of his mind, and introduces him to fellowship with Christ – If ye then be risen with Christ. If you have spiritual life with him, If you have Christ formed within you
the hope of glory – If you are now reading your (titles?) clear to mansions in the sky – (If you have now the mind
in you which was in Christ) If the voice of God which called Christ from the tomb hath called you from the dark
chamber of sin unto life with Christ, then seek those things which are above – We learn here that Regeneration is
necessary – You must be converted – Let others teach what they may The Bible teaches that there must be a change
of the heart before there will be holiness in the life – Now if God has done this for you by his might(y) power the
text enjoins upon man a duty and a responsibility – Seek thou things which are above –

Alexander Ravenscroft Raven (1872-1873) was from a well-educated and aristocratic Episcopalian family in
eastern North Carolina, but his conversion at a Methodist revival in New Bern won him over to John Wesley’s way
of thinking. Thereafter he had an unwavering passion for soul-winning, and, as a biographer wrote, “all his preach-
ing was directed to that end.” His passion extended to the foreign mission field, and in 1878 he began publishing
the *Southern Methodist Herald*, the first periodical in the M. E. Church, South, devoted to missions.136

![Figure 3-22 The Rev. Alexander R. Raven from the 1887 Pastor Group Picture of
the North Carolina Conference held at Fayetteville, North Carolina.](image)

Thomas B. Reeks (1874), a veteran preacher of 30 years, was described as a “plain, earnest and scriptural”
preacher who was “slow of speech.” He fully embraced John Wesley’s idea of “experimental religion,” that Christianity
was a religion of the heart as well as the mind. Throat trouble after the war forced him to retire for a few years, but
he was reinstated three years before his year on the Cary Circuit.137

![Figure 3-23 The Rev. Thomas B. Reeks from the 1887 Pastor Group Picture of the
North Carolina Conference held at Fayetteville, North Carolina.](image)
The Rev. Dr. J. B. Bobbitt baptized scores of Holland’s members during the seven intermittent years he served as pastor (1860, 1865-1867, 1879, 1884-1885). One of the most memorable was 88-year-old Willis Whitaker, who apparently experienced a deathbed conversion in September 1879, dying the following January. Bobbitt left the Cary Circuit for good in 1885 and transferred to the Baltimore Conference so his wife could receive medical treatment. Upon his return to North Carolina a year later, he found himself facing devastating “charges of gross immorality.” However, in December 1888 Bishop John C. Granbery announced at the North Carolina Annual Conference in New Bern that Bobbitt had been acquitted of the charges against him. The committee of clergy and laymen who tried the case were unanimous, “after thorough and prayerful investigation, in the fear of God,” in declaring the testimony of the good parson’s accuser(s) false and fraudulent. Bobbitt continued to serve as pastor and agent for Trinity College for several years afterward. Having been widowed during his time of trial, he soon remarried.

Bernice B. Culbreth (1880-1883) was nephew of former pastor Daniel “Uncle” Culbreth and was remembered as one whose preaching was “plain and evangelical” and “not uniformly impressive” but one whose “presence exhaled a spiritual aroma.” He served circuits across eastern North Carolina, but had a home in Cary where he often could be found on his front porch playing his violin.

Culbreth had the habit of memorializing his parishioners in the circuit roll books with brief, yet telling remarks. Beside the name of “Holland’s Class” member Jesse R. Maynard, he wrote, “Died in Aug. 1880. He was a poor man, but he was rich in grace.” Dizzie Bryant, who apparently had moved away prior to her passing in 1882, “died a faithful servant in Onslow County.” Flora Bryant “died in the faith” in 1883, as did Robert Turner in 1882. Jane Bledsoe, who died in 1882, obviously had a story to fill the pages of the entire record book: “Died in faith and went to heaven. She deserved a crown.”
Joseph Bonaparte Martin (1886-1887) was in his sixties when he came to Holland’s. He had nine children and three wives, the last a “Yankee schoolmarm” who was teaching in Pittsboro, N.C., during the war. The Woman’s Foreign Missionary Board sent their daughter Lizzie Reid Martin to China in the 1890s. The Rev. Martin was described as a “circuit walker” as well as rider and “pre-eminently a revival preacher,” but he also was one who could roll up his sleeves to raise funds for church facilities and denominational causes such as Trinity College, where he was agent before the war. He baptized 14 young persons and prodded the Cary church to buy a parsonage. One of his converts—James H. Buffaloe—was later called into the itinerant ministry.142

Peter L. Herman (1891-1892) was remembered as an engaging preacher who was enjoyable company. He was full of “curious information,” a “man of infinite jest” who “had an eye for the ludicrous and grotesque in life.” He grew up in a German Reformed Presbyterian family in Catawba County but was converted in a camp meeting and eventually joined the Methodists. He and his family were the first to move into the newly renovated and expanded Cary parsonage following Davis’s departure. Among his 12 converts during a successful revival at Holland’s in August 1891, was Dr. Joseph J. L. McCullers, who later became Wake County’s pioneering public health physician. Records show the doctor remained a member until his death in 1926.143
Barzillai C. Allred (1893-1895) was a Trinity College graduate who often recited poetry. He came to Wake County during the worst economic depression of the century, but his congregations reportedly raised every penny assessed by the conference for his $709 annual salary (no minor feat) and for support of his presiding elder and bishop, although missions giving fell short. He received 18 new members, 14 coming forward in a September 1893 revival. Barzillai Allred is cousin (first cousin four times removed) to Gary Allred, who is the pastor at Holland’s at the time of this book’s publication.

Figure 3-27 The Rev. Barzillai C. Allred. Courtesy Frederick W. Ford.
John Wesley Jenkins (1896-1898) was finishing a 40-year career on the circuits of eastern and piedmont North Carolina when he came to the Cary Circuit. He had been married three times, the last wife a “rich widow,” as Irma Ellis recalled. “She provided the comforts for him and his five children that the church could not afford. They had a carriage, two fine horses and a coachman who sat up front and drove the preacher and wife to his once-a-month appointments.” Ellis added, “It was a time for cleaning and cooking when the preacher was going to a home.” Jenkins was not a revivalist of his predecessors. In fact, he baptized only one convert and received two families (William D. Buffaloes and Rufus S. Browns) during his three years at Holland’s. He was best remembered for his untiring work to raise money and open a denominational orphanage in Raleigh. A year after leaving the Cary Circuit he was appointed first superintendent of the Methodist Orphanage, where he soon married the matron, his fourth wife.145

While at the orphanage, Jenkins was called in to officiate at the marriage of a young Holland’s couple, Percy (“Perce”) Mitchiner and Penelope (“Nellie” or “Nell”) Dowd, in 1902. The groom’s cousin, Allene Thornburgh, described the event in great detail. Church weddings were uncommon in those days, so the evening ceremony

Figure 3-28 The Rev. John W. Jenkins from In Honor of Jenkins Picture. Courtesy North Carolina Conference Archives, Garner, North Carolina.
took place in the bride’s home. The reception afterward was in the groom’s home, where a “white-gloved doorman” announced the arrival of guests. The couple danced in a “whirlwind two-step” or in a waltz to the music of a string quartet. A sumptuous dinner was served at midnight, and dancing continued until dawn approached.\textsuperscript{146} Dancing and fiddle-playing—often associated with excessive alcohol consumption—were frowned upon by Methodists, Baptists, and most Presbyterians in the late 19\textsuperscript{th} century, according to Raleigh editor Josephus Daniels.\textsuperscript{147} Social mores had begun to change by 1902, however, and there apparently was no church court held to censure the Mitchiners.

![Figure 3-29 Penelope “Nell” Dowd Mitchiner, granddaughter of Dr. and Mrs. John H. Jones, with husband Percy “Perce” Mitchiner. Courtesy Jodi Mitchiner.](image1)

Allison Lee “Allie” Ormond (1899-1902) was a Greene County native and attended Trinity College during the struggling school’s final years in Randolph County before it was relocated to Durham in 1892. He managed the football team as he prepared for the ministry. His four years at Holland’s resulted in 12 new members. He was an evangelistic preacher who had a “hearty laugh” and “spoke out of a full heart.” His uncle, William Ormond, was a pioneer circuit rider who was entertained by the Rhodes and Turner families of Panther Branch as he passed through between appointments and family visits to Greene County.\textsuperscript{148} His brother was Jesse Marvin Ormond of Trinity College/Duke University.\textsuperscript{149}

![Figure 3-30 The Rev. Allison L. Ormond. Courtesy Garner United Methodist Church, Garner, North Carolina.](image2)
George B. Starling (1903-1907) was “big of body and strong of voice.” He preached Holy Ghost and fire would not hesitate to condemn what he saw as evil. His approach attracted only seven new members over the four years he served at Holland’s. One of these was Ransom Middleton, whom Starling baptized in October 1906 and who provided key leadership from the laity. During the Starling pastorate, the church cemetery was begun. The remains of 50-year-old Willis Parker Turner were the first laid to rest at Holland’s in June 1905.  

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*Figure 3-31 Willis Parker Turner’s headstone. Courtesy Holland’s Church Archives.*

*Figure 3-32 The Rev. George B. Starling with wife, Mae. Courtesy Caroline Crabtree.*
John D. Pegram (1907-1909) was a veteran in the pulpit who was winding down his career with the North Carolina Conference when he came to the Cary Circuit. He attended Trinity College briefly during the Reconstruction period and settled down on a farm in Harnett County as a “boy preacher and Sunday School worker” until he answered a call to itinerant ministry when he was almost 40 years old. He was highly respected in the North Carolina Conference, evidenced by his election as delegate to the 1906 General Conference of the M.E. Church, South.  

Lydia Franks recalled there was a feeling Pegram did not particularly suit Holland’s, “and we didn’t suit him.” She especially remembered a comment he made to her six-year-old sister who had been in bed for 75 days with typhoid fever. “No one thought she would live, ...she was nothing but skin and bones,” Franks said. Dr. J. J. L. McCullers came on his horse and cart every day, and neighbors took turns sitting with her through the night. As she began to improve, Preacher Pegram came for a visit. Turning to leave, he told the little girl, “I’m glad you’re better, and I hope ya’ll are going to come out of the kinks.” Franks chuckled, “It tickled we children to death.”

Figure 3-33 The Rev. John D. Pegram. Courtesy Bath United Methodist Church, Bath, North Carolina.

Figure 3-34 Lydia Massey Franks from the 1969 Holland’s Church Pictorial Directory.
Spiritual Abatement Noted

By the early 1900s, the economy had rebounded. Farmers were getting higher prices for their crops and were able to provide the necessities of life and even a few luxuries. The church was financially sound, with all assessments for salaries and missions raised or exceeded. This upswing had somehow fostered an air of complacency. As George W. Fisher (1909-1913, 1924-1926) finished a fourth year on the Cary Circuit in 1913, he was honest and forthright in his quarterly report to the Conference, “I do not think the spiritual state of the circuit as a whole would measure up to the Bible standard.” He was disturbed that Holland’s had no Sunday School during winter months and that the circuit in general was not organized for missions fundraising. As the 1920s unfolded, Fisher was able to give Holland’s and sister churches in the Garner area a second chance.153

Precious Memories

In spite of the church’s shortcomings, God worked in the hearts of youngsters through the Holland’s Sunday School. Lydia Franks remembered practically every child in the neighborhood either walked or rode to the stately little white meeting house every Sunday afternoon, and after classes they would congregate at someone’s home for a songfest or some other social activity. Her parents were not Holland’s members when the family first moved to the neighborhood, but she and her brother and sister attended Sunday School there. At 14, Lydia decided it was time she presented herself for baptism at quarterly conference in September 1913. She did not reveal her intentions to her parents, but simply asked her mother’s permission to go to the service on Saturday.
I walked to Holland’s by myself….It was about two miles….I had in my head what I was a gonna do, but I wouldn’t tell because people thought a child was too young….Fisher preached, and they had the conference and everything, and, of course, they always opened the door to the church to anybody that wanted to come in, and I did, and I joined the church that morning.

Her mother, a Baptist, joined soon thereafter, and Lydia remained a member until her death in 1999 at age 101. 154

Asked what set apart church life in the early 20th century from that of 1991, she replied, “I’ll tell you, people had more spirit in ‘em.” Church attendance was a high priority, she added. “My daddy was not a member of the church, but he was just as faithful to go.” He often took a wagonload of young people to revival meetings at Holland’s, Mt. Zion Methodist, New Bethel Baptist, Garner Methodist, and Hayes Chapel Christian. At Hayes Chapel Jimmy Moring led the singing, Franks fondly recollected. “He was a crippled man … the singingest man you ever saw.”

Holland’s revival in the early 1900s, she remembered, began the third Sunday in August and lasted about a week. Other churches had their preaching at night, but Holland’s revival was in early afternoon following a midday dinner on the grounds. Franks’ mother stayed in the house “cooking and fixing” a picnic basket, while her father plowed his cotton and corn. “If there was any chopping that needed done, we children done it,” she emphasized. At 10 a.m., farm work ceased, and everybody was in the churchyard by 11:00. Attendance was fairly low in the beginning, but interest and numbers increased by the end of the week. This was when most of the congregation’s new converts came forward and asked to be baptized and added to the roll.

From Greek Temple to Gothic Tower: Updating the Building

In 1912 (during the Fisher pastorate) the congregation undertook a $600 remodeling project on their 50-year-old sanctuary. The classical portico was enclosed and the façade fenestrated in a vernacular Gothic Revival style, hearkening back to medieval times, when churches had tall high-pitched gables, windows, and spires pointing heavenward. The sides retained the tall, stately windows surrounded with Greek Revival detail. A small vestibule and steeple were added, and the roof pitch was raised from five on twelve to twelve on twelve, presumably to offer structure for the steeple. Steward W. S. Turner estimated the church to be worth $2,000 after this work was completed. 155
Figure 3-36 c. 1925 front view of the sanctuary.

Figure 3-37 c. 1925 back view of the sanctuary.

Interior views of the sanctuary, c. 1925, showing pulpit chairs still in use and wall-mounted kerosene lamps behind the pulpit with mirrors to reflect light. A piano had recently replaced the reed organ. Stove pipes were used to vent cast-iron wood stoves until the late 1940s. Curtains were used to divide the room for Sunday School classes. A week in the c. 1925 Register of Attendance and Offerings shows Number on the Roll 68, Attendance This Sunday 40, Attendance Last Sunday 43, Offering Today $4.50 and Offering Last Sunday $6.24. Courtesy Holland’s Church Archives.
End of the Cary Connection

Fisher’s somewhat negative reports may have led the bishop to make changes in the Cary Circuit. In any event, it was decided upon Fisher’s departure in December 1913 that Holland’s, Garner, and Ebenezer would sever Cary ties and be rejoined with Mt. Zion to form a new Garner Circuit. The bishop chose as Fisher’s successor a 40-year-old preacher, James H. Buffaloe, who had grown up at Holland’s. At age 12, he was added to the long list of the Rev. J. B. Martin’s converts in the Cary Circuit in 1886. In his conversion to Christianity he made the statement, “I am going to preach, and I am determined to be the very best preacher I can possibly be.”

Ten years later, Jim as he was known, and his parents and siblings, transferred from Garner Methodist to Holland’s, where he eventually answered a call to preach and enrolled at Trinity College. In 1901, Jim married his cousin, Martha “Mattie” Buffaloe. They had three children: Lois, James Henry Jr., and William David. Lois, like her mother, was a talented musician. She sang at Carnegie Hall and in the area New York City churches where her husband was a Methodist preacher. 156

Also in 1901, Jim was ordained deacon and elder in 1906. He embodied the “New South” Methodist ideal — one who “carried the injunction of Paul to Timothy, ‘Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.’” He was remembered for his humility and for preaching direct messages “which abounded in instruction, encouragement, love and comfort.” It was perhaps by no coincidence that a Garner-area native was selected spiritual leader for the new circuit, although he traveled this familiar territory only one year.157

Figure 3-38 The Rev. James H. Buffaloe. Courtesy Gamer United Methodist Church, Garner, North Carolina.
CHAPTER 3

Rural Exodus and New Challenges, 1914 – 1965

Optimism was in the air as the economic climate improved in the early 20th century. Local farmers were making greater profits because they abandoned low-profit cotton for bright leaf tobacco. The area’s abundant virgin timber was steadily turned into cash to meet a rising demand for stores, factories, schools, churches, houses, farm buildings, and furniture. There was a business boom following World War I; however, it soon turned to bust, and many farmers and merchants lost entire fortunes in the 1920s even before the Great Depression hit.

With depression and government crop controls, there came a population shift from farm to town and city. Urban church rolls and coffers swelled, while country churches either struggled to pay meager apportionments for salaries and benevolent causes or were abandoned altogether. To combat decline in the heartland, seminarians and denominational leaders made rural church work a primary focus. The General Conference of the Methodist Episcopal Church, South, created a Commission on Rural Church Work in 1934, with committees in each annual conference. This initiative, renamed “Town and Country Work” when American Methodists merged in 1939, was fairly ineffective until a second world war shook the foundations of rural American society. By the time young servicemen and women returned home in 1945, priorities, expectations, and assumptions about faith and community had changed. Rural culture had to adapt to these shifts to keep young people on the farm, and the Holland’s congregation certainly rose to the occasion.

Garner Circuit

A decision to create a new pastoral charge from the Cary and Clayton circuits was announced at annual conference in Oxford in December 1913. From then until 1950, Holland’s cooperated with the congregations of Garner, Ebenezer, and Mount Zion. They built a spacious new parsonage in 1916—complete with outhouse—in the village of Garner for the Rev. E. B. Craven and his successors. A Delco plant for electricity was installed for the Rev. G. W. Starling and his family in 1923, and indoor plumbing was finally added while the Rev. B. H. Black was pastor in 1938.158

Preaching services were held twice a month beginning in 1914. At Holland’s they occurred on first Sunday afternoons and third Sunday mornings. This schedule was maintained until 1950.159
Figure 4-1 Garner parsonage, 1916-1953 at 409 East Garner Road, Garner, North Carolina. Courtesy Colleen Davis.
Craven wrote in his report to the quarterly conference in October 1917 that summer revivals had resulted in 25 professions of faith in the circuit (only three at Holland’s). He reported visiting 15 families near Holland’s, with plans for further visits in the coming week. He expressed concern that collections for his salary and conference work were slow to come in, but he stated optimistically, “I confidentially expect every obligation will be met,” adding, “what we do we must do quickly.”

What Craven did not report was that during the time he was holding revivals young men were boarding trains to serve in the U.S. Expeditionary Forces in Europe. It was also not in the purview of his “nickels and noses” report to mention that the former Red Meeting House recently had been moved off the lot where it had sheltered generations of worshippers and students since 1811/12 and that a new lodge and schoolhouse were being built in its place. Nor did he mention that for the previous two years there were year-round Sunday School classes—a normality in most churches but somewhat of an innovation at Holland’s. Within two months, the death of 98-year-old Simon S. Turner would close a chapter of Holland’s history that dated back almost to the congregation’s beginning.

Figure 4-2 The Rev. Eli B. Craven. Courtesy Robin Craven.
At least two Holland’s boys were sent to fight in France in 1917-1918. Ransom Middleton enlisted while working as a farm manager in Yadkin County. He survived the war, but suffered from the effects of exposure to mustard gas for the next 50 years. Robert Lemay Turner was less fortunate. Wounded during the Somme offensive, which penetrated the Hindenburg line in September 1918, he died the following October 11th at age 23. Only six days after the signing of the Armistice on November 11th, grieving friends and family of this “splendid young man” gathered to memorialize him in the church where he grew up and vowed to be a follower of Jesus Christ in an August 1913 revival meeting. Turner’s remains were buried at the Somme American Cemetery in Bony, France, but a monument to his memory was erected in the church cemetery.161

Figure 4-3 World War I soldier, Ransom Middleton. Courtesy Bill Middleton.
Figure 4-4 Corp. Robert LeMay Turner from Soldiers of the Great War Volume II, by W. M. Haulsee, F. G. Howe, A. C. Doyle, 1920.

Figure 4-5 Corp. Robert LeMay Turner’s headstone. Courtesy Somme American Cemetery, Bony France.
Craven returned to the Garner Circuit in 1942, also during wartime. On the third Sunday of December that year he led in a special service to pray for young people such as James Middleton, Gordon Sorrell, Sam Rhodes, Johnny Mack Sandel, Henry Lee Sandel, Betty Jean Sandel, James Lane Franks, and Frank Sauls, who were mobilized for yet another world war. Health problems forced Craven to retire just prior to the end of the war in early 1945, and he died the following year. The Rev. Martin R. Chambers was finishing out the year on the circuit when news of the surrender came.

_Holland's World War II Soldiers_

*Figure 4-6*
James Middleton  
*Courtesy Bill Middleton.*

*Figure 4-7*
Gordon Sorrell  
*Courtesy Dale Sauls.*

*Figure 4-8*
Sam Rhodes  
*Courtesy Reid Rhodes.*

*Figure 4-9*
James Lane Franks with Margaret Franks  
*Courtesy Kathleen Franks.*
Perhaps no one was more thrilled in the spring of 1945 than Ethel Middleton Sauls. Her son Frank had been in a German POW camp for several months after narrowly escaping a plane crash on New Year's Eve, 1944. Sgt. Sauls was Tail Gunner with the 351st Bomber Squadron and was on the B-17 “Fools Rush In” during a bombing raid over Hamburg when his aircraft was hit by anti-aircraft shells. Six men were killed, but Frank and two others managed to parachute to safety, only to be captured by the enemy. He and sister Martha joined Holland’s during the W. L. Clegg pastorate in 1928.162

![Figure 4-10 Ethel Middleton Sauls and Son Frank Sauls. Courtesy Gwen Prior.](image)

Last Days of the Old Red Meeting House

As early as January 1913, the William T. Bain Lodge appointed Numa F. Turner and Chauncey P. Rand (members of both lodge and church), along with A. M. Smith, to begin dialogue with the Wake County School Board regarding a new building. The new building would serve as both lodge hall to replace the Red Meeting House and a schoolroom to replace the 30-year-old (but dilapidated) Hollands public school. When county officials were slow to act, the lodge opened its century-old building to school children—an arrangement that continued from 1913 to 1917. Boyd Myatt, whose father later moved the building to his farm, recalled classes were held in a basement.163

In December 1916, the school board finally made an offer to build a school-lodge facility and lease it to the Lodge if the county could acquire title to the land. The Lodge agreed and pledged $450 toward construction costs. After the building was finished and the Lodge had paid $300 on their pledge, someone read the 1868 deed from Alfred Williams and discovered a potential problem with the title.164 A lodge history from 1965 mistakenly states the land would revert to the Williams heirs if it ceased to be used as a lodge or school, but the deed actually gives title back to the church in such case. In any event, the Lodge retained title to the property, and the building served as a school from 1918 to 1928, when Vance School opened.165
Sunday School

The Rev. W. Lemuel Clegg, pastor from 1927 to 1930, stated in a sermon, “I have said before and I say again – that if I had to give up either church service or Sunday School that I would let the church service go before the Sunday School.”166 This program was the church’s best evangelistic tool but was not held year-round until 1915. Church leaders apparently took to heart the Rev. G. W. Fisher’s concerns and criticisms after E. B. Craven became pastor in December 1914. Sunday School classes henceforth were held every Sunday, even in winter months.167

When Fisher returned for a second pastorate in 1924, some 85 were enrolled, although average attendance was only 45. B. B. Turner, Sr., was Superintendent for much of that decade. Vernon Pagan recalled Turner loaned his truck to Bill Hudson to bring the Pagan, Weathers, and Jordan children to Sunday School in the 1930s. Children in closer proximity walked. On hot and dusty days they stopped for refreshment at a well on the George Williams property across the road from the church.168

Figure 4-12 B. B. Turner, Sr., circa 1910. Courtesy David Smith.
In the 1910s and ‘20s there was a movement among Protestants to raise the standards for Sunday Schools by having them departmentalized by age, with separate classrooms for each age group. The common solution for one-room churches such as Holland’s was to use curtains as partitions, so iron pipes were run from front to back to divide the sanctuary into three spaces for adults, youth, and children. According to Bill Middleton, the curtains blocked one’s view but not the sound of voices in other classes. “We had to really pay attention.” The youngest children (under age 10) met in the vestibule. Mrs. Ola Middleton taught this class in the ’30s and ’40s, recall son Bill and daughter Louise. The old pump organ (and later a piano) was kept out there so she could play for the children to sing. Ruth Baker remembers wood for the two sanctuary heaters was piled up in the vestibule, so children sat on the woodpile during their Sunday School lessons.

James Middleton was a teacher prior to the late 1930s. He was also remembered for donning a red suit and giving out presents to children at Christmas. His son Ransom taught adults. Richard Rand taught teenagers in the 1940s until he married a Baptist and was lured to New Bethel Church. Vernon Pagan lovingly remembered Elva Gaston (Mrs. Joe) Rand as a Sunday School teacher in his youth before World War II.

Bill Middleton recalls during the war, after he turned 15 and got a driver’s license, it was his job to build fires in the two heaters on cold Sunday mornings before 8 o’clock. Ruth Baker went with her mother Lydia Franks to sweep floors, dust pews (that was Ruth’s job), and clean up around those messy heaters on Saturdays. The congregation was small, but there was team effort to keep the one-room sanctuary presentable and warm in winter months and to engage hearts and minds in meaningful learning, worship, and fellowship experiences.

*The So-Called “Roaring” Twenties*

*Figure 4-13*
*Ford Model T in Churchyard, c. 1920s.*

*Figure 4-14*
*Dr. Joseph J. L. McCullers.*
*Images courtesy Gwen Prior.*
The post-World War I era began with celebrations, parades, emotional homecomings, and soaring prices on the cotton and tobacco markets. By the early 1920s, however, agricultural prices plummeted, and farmers once again found themselves in dire straits. In spite of tough times, the church managed to cover the old flooring with a new layer of wood in 1922. A new tin roof was added in 1926—perhaps to spruce up the building for a Raleigh District meeting held at Holland's.

Two pastors died while serving on the Garner Circuit in the ‘20s. James C. D. Stroud, only 30 years old, died in November 1922, leaving a wife and two-year-old son. “As his body lay in state in the little parsonage at Garner,” his obituary states, “the children in the village passed in solemn procession by him to look once more on the face of their pastor whom they loved, and to pay their last tearful tribute to his memory.” He is remembered as being a big, tall man. Kermit Creech, one of Garner Methodist Church older members in 1992, remembers that James C. D. Stroud came to the Garner Circuit in a big Buick and the Garner parsonage garage, which up to this time had housed only Model-T Fords, had to be enlarged to hold the Buick.

George W. Fisher began a winter day in January 1926 by conferring with his Presiding Elder in Raleigh and then made two pastoral calls. After lunch he collapsed and died suddenly behind the steering wheel of his car, finishing 40 years as an itinerant minister. A long procession accompanied the mortal remains of this highly revered man who was “always more than his message” from the Garner parsonage to Zebulon Methodist Church, where an overflow crowd gathered to pay their respects. Fisher’s successor, the Rev. W. G. Pratt, was new to pastoral ministry and soon discovered he was not well suited for it; he relocated at the urging of his Presiding Elder in 1928.

The tide turned for Holland’s at the end of the decade with the arrival of the Rev. W. Lemuel Clegg in November 1927. Perhaps his greatest achievement at Holland’s was establishing the congregation’s first Epworth League in 1928. Both northern and southern Methodist bodies in the late 19th century launched Epworth League programs (named for John Wesley’s hometown) to make better Christian disciples of young converts and train them for leadership positions, but the movement was confined primarily to city churches until the 1920s. When denominational leaders realized many of the best and brightest youth were leaving the farm in the years leading up to and following World War I, they made a more concerted effort to extend the arm of the League to country churches. In 1920, the Nashville-based Central Office of the Epworth League for the M.E. Church, South, began an ambitious campaign to organize a chapter “in every Rural Church in Southern Methodism” and declared May 9, 1920, Young People’s Day. Organizers sponsored training sessions in strategic locations across the region, including one at Louisburg College that would become a longtime annual youth event. Holland’s and most other churches, however, failed to fall in line.

It was not until Duke University’s School of Religion began sending out student preachers in the summer months to work with rural churches later in the decade that Epworth League chapters were organized in the Garner Circuit, two (presumably at Garner and Mt. Zion) in 1926 and one at Holland’s in 1928.

Requirements of a Standard Epworth League were stringent:

1. A written plan for the year, including budget and plan for raising money;
2. Quarterly business meetings, monthly council meetings, and quarterly reports to the District Secretary;
(3) Payment of annual dues to the Conference League and a correct list of officers to the District Secretary;
(4) Average attendance at weekly devotional meetings equal to 60% of active members;
(5) Net annual membership gain of 10%;
(6) One of every four members to subscribe to the League organ, Epworth Era;
(7) Conduct a study class in any subject area or a reading circle using the Chautauqua-League Course;
(8) Maintain at least one of the following League covenants: Quiet Hour, Fellow Workers', or Christian Stewardship;
(9) Send chapter offering for League's special missionary emphasis;
(10) Have definite plan for recreation or social service.  

Conference statistics do not indicate whether the Holland's chapter met all these requirements.

The names of early officers are also unknown, but there is no doubt that Clegg, a 26-year-old Duke student, was a key figure. He considered the Epworth League as well as Sunday School to be more important than the preaching service in the life of the church. Not far removed from his teenage years, he had a heart for young people and their personal struggles. “I can remember,” he remarked in a 1930 sermon, “how badly I wanted someone to talk to—how much I needed someone in whom I could confide.” While studies at Duke, four congregations, and family obligations gave him limited time for one-on-one contact with his parishioners, he offered his counsel to youth and wanted to hear about their “problems pertaining to the work of the church.” He was remembered as one whose preaching had a “human interest quality” that made the gospel “winsome and appealing.” He firmly believed in the Methodist system. Bishop Paul N. Garber wrote following his death in 1961, “He understood that the genius of Methodism has been our family spirit, our ability to march as an army in the cause of righteousness.”

Following Clegg’s departure in 1930, student preachers Forrest D. Hedden and M. Earl Cunningham each spent summers working with young people in the Garner Circuit. Willa Myatt Weatherspoon was listed as “president of the Young People’s Department,” in 1938-1939 at the time the M.E. Church, South, merged with the
northern-based Methodist Episcopal Church and the Methodist Protestant Church. At that time the name of the organization was changed to Methodist Youth Fellowship.

A Sermon by W. L. Clegg

During his last year on the Garner Circuit, Clegg delivered a timely sermon, entitled “The Sleeping Church,” using the following notes now preserved by his alma mater:

Text: “Awake, awake, put on thy strength O Zion.

Is. 52:1

Intro:
Is Protestant Christianity dying is a question that is asked not without seriousness these days. We are told that we are dealing with a dead past and that Protestant Christianity is divided against itself.

I. Those of us who love God and his church have a feeling that there are those who would like to see the church die and have let their desires assume the proportions of facts. Human thing to do.

A. However there is enough to cause concern:

1. Small number being added to church on profession of faith.
2. Lessening of missionary impulse.

Attitude of taking care of the minister, maybe our own orphanage etc., but as for the rest, well let of the rest of the world go by. Rockingham District last year paid only 93 cents per member for causes outside local interests—this church was below the average. Something must be wrong other than hard times.

It is true that God has promised his presence, but that promise is based upon a condition—

THIS LESSENING OF THE MISSIONARY ACTIVITY HAS BEEN ACCOMPANIED BY FEW ADDITIONS TO CHURCHES AT HOME. IT HAS ALWAYS BEEN THE CASE.

B. This phase of the church is enough to drive us to our knees.

II. But I insist that the church is not dead—there are too many devoted followers of Christ for the church to die. We do not join the scorners in pronouncing the church dead.

But the church evidently is ASLEEP.

A. In time of Isaiah there were those who [h]ought Israel was dead—They could see no help—Isaiah saw the true condition sleep and cried out “Awake, awake, put on thy strength O Zion: Put on thy beautiful garments O Jerusalem, the holy city. Shake thyself from the bands of thy neck, O captive daughter of Zion.”
B. I think this explains why the church has been pronounced dead or in a dying condition—sleep has the appearance of death.

Inactive—non producing—dormant—
May have strength, but as long as asleep can accomplish nothing—
We know the church today has potential strength.

1. One of the great troubles of a sleeping church is that there are certain objects of vision that a sleeping church cannot see.

a. Never before has Christianity had the opportunity offered today. People once hostile now welcome the Christian message and we are forced almost to bear a retreat.

Problem of world peace—government—

2. True the task is great, but there are certain fountains of pleasure and means of help that may be possessed and enjoyed if only we would wake up and be about our Father’s business.

III. The real nature of the voice that is trying to call us out of our slumber is more than the needs of the world and the cry of the people who know not God. Just as the cry which Paul heard was interpreted as the voice of God, so is the call today.

Did not Jesus say “inasmuch—”

1. Sure—there is a note of reproach—
Reproach for our carelessness and indifference,
Reproach for our sin, in beginning our retrenchment ad economy at the door of the church—rather than in our luxuries of life.

2. But God never stops with reproaching his people. The same voice that reproaches would stir and inspire us.

IV. To remain asleep with all the work and all the opportunity is high treason to God and his cause.

There is no plainer teaching of Jesus than the duty of the strong to the weak. Racial differences, prejudices and animosities do not and cannot excuse us.

1. The greatest danger of the church is not the danger of failing to do the task she undertakes but in failing to undertake the task.

Mistakes are sometimes made and sometime failures are encountered, but it can be said of the church as a whole as it was said of an individual:

“He made no mistakes, took no wrong road,
He never fumbled the ball.
He never felt faint neath the weight of the load—
He simply did nothing at all.
He lost no hard fight in defense of the right,
Never bled with his back to the wall
He never fell faint in this climb to the light,
He simply did nothing at all.

So death came nigh, for life slipped by,
And he feared for the judgment hall;
When they asked him why, he said with a sigh
I simply did nothing at all."

The trouble with most of us is not hostility. We are well-wishers—but we are not living up to our ideals and aspirations.

Many would lose their positions if they were as careless about their job as they are to their responsibility to God and an unsaved world.

V. And while we are asleep we are allowing our selves to be fooled. In our present state of slumber our excuses seem reasonable but should we wake up they will seem utterly ridiculous.

1. We condemn disciples for going to sleep. Let us examine ourselves.

Can Jesus count on you and men—
Illus: Man viewing picture.
Dedication—
For our own sakes
For the sake of the church
For God’s sake—179
Founding Families Carrying the Torch

For most of its history, Holland’s was known as a “family church,” usually with members of three or four families holding the key leadership positions of Sunday School superintendent, trustee, and steward (collector of money) at any given time. By the 1920s the interrelated Turner, Rhodes, Myatt, Sorrell, Rand, Jewell, and Middleton families were custodians of this legacy.

Wake County Sheriffs

Numa Fletcher Turner (1875-1955) was one of the most well-known members in the 20th century. He was sheriff of Wake County from 1926 to 1946. He was also owner of the Pepsi Cola franchise in Raleigh from 1917 to 1931 and bottled Orange Crush until materials rationing during World War II forced him to close the plant. Even after settling into a stylish Tudor-style house in the Hayes Barton section of Raleigh in the 1920s, he and his family continued to drive out to Holland’s twice a month. Sheriff Turner served intermittently as Sunday School superintendent, steward, and trustee until he and his wife Kate left the church in 1937. Mrs. Turner played the organ. Two other Holland members were Wake County Sheriffs: Samuel Whitaker 1819-1821 and Donnie Harrison, who began in 2002 and was still in office at the time of the book’s publication.180

Figure 4-16
Numa F. Turner, Wake County Sheriff 1926-1946.

Figure 4-17
Donnie Harrison, Wake County Sheriff 2002-Present (as of 2015).

Images courtesy Wake County Sheriff’s Department, Raleigh, North Carolina.
Working alongside Sheriff Turner was his younger brother B. B. (Bayard) Turner. Bayard lived at the old family farmstead on Rock Service Station Road and served regularly in the three key leadership roles until his untimely death in 1936. His son B.B., Jr., played piano for church services after the old reed organ was replaced by a piano in 1925. In the 1940s he still played occasionally for Sunday School, Ruth Franks Baker recalls. “I was not used to seeing a man at the piano, and he played so beautifully,” she remembers. “He would explain to us how to read music and how to look for commas and marks to know when to breathe.”

Leslie P. Rand (1892-1946) continued the legacy of his father, Chauncey, and grandfather, Nat G. Rand. After studying at Trinity Park School in Durham prior to 1913, he was made a church trustee in his early twenties. During the Depression years he served simultaneously as steward, trustee, Sunday School superintendent, and chairman of the church’s newly created Board of Christian Education. He was one of the organizers of the first annual barbecue in the 1930s, when cash shortages during the Great Depression forced stewards to hold fundraising events to keep the church doors open.

W. Ransom Middleton (1893-1967) was made superintendent of the first year-round Sunday School at age 22 after completing an agricultural course at N.C. State College of Agriculture and Mechanic Arts (now N.C. State University). He soon took a farm management job in Yadkin County, N.C., where he was drafted into the army during World War I. After serving in France, he came back home to Panther Branch with his new wife, Ola Hutchins, in 1919, and became a pillar of Holland’s Church and William T. Bain Lodge. He farmed, ran a saw mill, and shared his knowledge about erosion control with his neighbors. Son Bill recalls he was so dedicated to his duties at Holland’s that he almost never missed a Sunday School session, church service, quarterly meeting, or any other gathering. Attendance records show he was teaching Sunday School hours after his son’s birth in 1931. As a church steward in lean times, he had no compunction about visiting wealthy members in their homes or businesses to ask for contributions. Brothers Garland and Grady Burnette were both successful businessmen and generous supporters who could always be counted on when the church’s apportionments came up short.
Infant Baptisms Rare

Church rolls and annual conference statistics indicate infant baptisms were the exception rather than the rule in Garner Circuit churches in the first half of the 20th century—perhaps owing to Wake County’s strong Baptist presence. While the Book of Discipline called for parents to have children baptized as early as possible, Louise Middleton Shepherd recalls Holland’s members preferred believer’s baptism, with pastors performing the sacrament at the time a person publicly professed faith in Christ. She was 11 years old when she spoke vows in 1938 before the Rev. B. H. Black to “put away every known sin,” to study the Bible, to make it the rule of her life, and to accept the teachings of the Apostle’s Creed. Infant baptisms increasingly became the norm in the 1950s.

Unconventional Fundraising

During the 1930s, the Great Depression created a dilemma for church stewards who in the past had relied on voluntary contributions to pay salaries of preachers, presiding elders, and bishops, and to aid missionaries, retired preachers and their families, and worthy causes such as Methodist schools and the orphanage in Raleigh. Cash shortages and a state of fear translated to drastic reductions in church collections, so leaders had to rethink their fundraising methods or else risk closing their doors. At Holland’s three young men—W. Gurnie Burnette, Leslie Rand, and Theodore (“Teddy”) Penny—decided to have a barbecue dinner. The passion of these three young men helped Holland Church’s get started with barbecuing and built the foundation that carved to way to the success that barbecue is today.

There is an ongoing joke at Holland’s Church about the recipe that has been secret since it was created. At any point in time, there have only been two or three men who know about the secret recipe. In fact, the secret recipe
has not even been shared with their wives. There are a few stories about the secret recipe and one story is that when cousins Jimmy Burnette and Lawrence Burnette were young, they tried to look over the Gurnie Burnette’s shoulder to watch how the recipe was created.\textsuperscript{186}

![Figure 4-20 The Burnette Family: Josephine, Irma, Emma, Jimmy, William and Gurnie Burnette. Courtesy Ronnie Burnette.](image)

Early barbecues were sandwiches, held in the lower level of the Masonic Lodge, which included 100 pounds of pork cooked over a pit covered with tin at Teddy Penny’s farm. As a comparison, at the barbecue held on November 1, 2013, the church cooked over 5,000 pounds of pork, and served an estimated 3,600 plates for lunch and dinner. The pit was lined with corn cobs and fueled by oak and hickory coals. Ladies of the church prepared side dishes of cole slaw, potato salad, and tasty desserts. Oxie Sauls, who had a popular barbecue restaurant on 401 South near McCullers Crossroads (near Ten-Ten and 401 intersection), often allowed some of the ladies to use the commercial graters in his restaurant kitchen to grate cabbage. Men cooked and prepared the meat, seasoned with the secret sauce, chopped, and were ready to serve. The Rev. Wesley Jones remembers in the early 1960s both pork and chicken were served. Gurnie Burnette boiled the chickens first and then applied the sauce.\textsuperscript{187}
One of the most memorable barbecue fundraisers occurred October 15, 1954. It was a joint effort between Holland’s and Mt. Zion during the time when the two congregations were paying off debt on a new parsonage. Gurnie Burnette, Clem Carter, Vernon Pagan, and perhaps others were cooking a pig at Sterling Ball’s when a Category 3 hurricane (Hazel) reached Wake County, where winds were recorded at 100 miles per hour. As Pagan later recalled, Burnette made the announcement, “Boys, we’d better get away from here.” Tubs of meat were quickly piled into a station wagon and a ’53 Ford and taken to the Fellowship Building at Holland’s, where barbecues had been held since 1951. N.C. Highway Department trucks were parked in the churchyard in anticipation. Just as the cooks drove up, a tree went down nearby, but they got their prized delicacy inside to relative safety. By then the Fellowship Building windows started buckling, so James Middleton and others held them in place. Many roads were impassable after the storm finally passed, Pagan remembered, “but people did come from all over to get barbecue.” That night Holland’s donated the meat to feed the community.

The Holland’s barbecue process has been refined over the years. When barbecues began at Holland’s, the meat was cooked in a pit and wood was used to fuel the fire. Later, the meat was cooked in an old bed of a dump truck. There were also times that bed springs were used for cooking as well as brick pits. Michael Franks remembers cutting wood two Saturdays before the barbecue so that they would have enough wood for the fire. Early Thursday morning around 2 a.m., Steve Middleton and Banks Stephens would start burning the oak and hickory wood to produce the hot coals. Steve Middleton and Michael Franks remembered from experience “You would take these coals and sprinkle them under the grates to cook the pork. You better spread them evenly or you produced hot spots and would get quite a scolding.” Wooden tubs were used to season the meat and store the finished product.
Over time, plastic tubs were introduced. Because of the switch from wooden to plastic tubs, the barbecue formula had to be adjusted to maintain the consistent flavor and taste. When there was a need for more space, cooking of the meat moved to McCullers Ruritan Club. The most memorable moment cooking barbecue at the McCullers Ruritan Club was in April 1991, when the pits caught fire and Michael Franks, who at the time was an Assistant Chief of the Garner Volunteer Fire Department as well as a Captain in the City of Raleigh Fire Department, ran into the building with a garden hose to control the fire. In an interview about the history of the Holland's barbecue, Michael laughs but at the time of the fire he shouted "I need more pressure!" The following year the McCullers Ruritan Club barbecue cooking pit building burned down, so since then (as of 2014), the barbecue is cooked in pits at the Panther Branch Community Building. Gas is used instead of wood to cook the barbecue.

A couple of changes happened in the 1970s, when Holland's migrated from cooking the whole hog to just cooking shoulders. The meat is more tender, plus there is less mess than when cooking the whole hog. Also changed were the dates of barbecues, moving from once a year in the spring to twice a year in the spring and autumn. What didn't change was the fun of cooking and serving the barbecue and stories along with it. During one event, Jimmy Burnette and James Middleton offered to go to the store to get drinks for the church members helping with the cooking. Upon returning from the store, a possum walked in front of their vehicle. So they stopped the vehicle, captured the possum and put it in the bag with all of the drinks. When they returned, Jimmy Burnette and James Middleton offered Furman Upchurch to grab his drink first, since he was the last one to ask for a drink. When Furman put his hand in the bag, he pulled out something, but it wasn't his drink.

On another barbecue cooking night, Gordon Sorrell said he was going to the outside toilet. While Gordon was in the dark, Furman Upchurch quietly walked up to outside toilet and shook the curtains, pretending to be nocturnal animal, like raccoon or possum. Gordon, not being a fan of the dark, ran out of the toilet asking for help.

Cooling the meat was a challenging step in the process, and the subject of many stories. Even though this was an inconvenience to nearby stores, Holland's Church was very grateful that the meat could sometimes be cooled in the local store refrigerators. Gordon Sorrell was able to obtain the refrigeration section of an old Pine State...
truck. This refrigeration unit was more convenient because it was set up on blocks beside the original Fellowship Building. There have been many stories about this refrigeration unit breaking down, but when it did work, the truck provided an avenue to cool the meat. With the installation of a new onsite donated cooler, which was still active in 2014, there were thanksgiving prayers that the cooling challenge would be greatly minimized or eliminated. However, the coils would frost up after the meat was placed in the cooler, due to the steam from the meat. Church members would sometimes use hair dryers to defrost the coils. Other methods were for church members to stay all night and use a butane torch to defrost the cooler or even hire people to watch the temperature to try to avoid defrosting. They now rent a 53-foot refrigerated trailer pulled by Ronnie Burnette’s truck to cool the hot, seasoned barbecue.

Figure 4-23 Gordon Sorrell, next to the Pine State Truck. Courtesy Dale Sauls.

Many prayers, faith and church members’ passion and hard work has kept the barbecue alive at Holland’s. Creativity has also contributed to the success of the semi-annual event. There were passionate members who thought outside the box and tried to better understand how certain barbecue stores and barbecue fundraisers were so successful. In the early 1980s, Holland’s Church had a catering opportunity to serve barbecue at a function held at the N.C. State’s McKimmon Center. This was a unique fundraising opportunity. Also in the 1980s, Jimmy Burnette attended the national BBQ festival to learn more about barbecue cooking and different ways to offer a better barbecue experience. Offering watermelon rind pickles and pork skins as a table side was a nice addition to the meal. This popular addition is now offered to the public to take home with a donation. Instead of being reactive and paying for the meat from the barbecue lunches and dinners, a proactive approached was started in the 1990s, called Passing of the Pads. The goal is to pay for the meat before the barbecue is even served. About three weeks before the barbecue, there is an announcement at each service about the barbecue and the pads are passed around.
If a church member would like to donate a shoulder, he or she would write down his or her name then pass the pad to the next church member in the pew. As this was started, awkwardness was commonly observed because if the church member next to you wrote his or her name down, you felt almost obligated to follow suit. The awkwardness with the Passing of the Pads is joked about today, but it is just another integral part to the success of the Holland’s Church barbecue event. 193

The Holland’s Church barbecue has raised money over the years to build physical foundations, but more importantly, the barbecue has built and strengthened spiritual foundations. This barbecue has brought members within the church together through friendship, laughter and fun as well as the community together through outreach and welcoming. 194

Another longstanding fundraiser was an annual Harvest Day in the fall, beginning in the post-World War II years. Members engaged in a day of friendly, competitive bidding on farm produce, baked goods, canned goods, quilts and other ladies’ handiwork, livestock, and other items. At some point someone decided to add a little extra interest by entering a special porcelain pot—variously called slop jar, chamber pot, or bedside commode—in the auction. Each year thereafter the same pot was brought back filled with collards or some other article to sell, and it always brought a handsome premium. When the bid on some auctioned items seemed a bit low, there were several members, like Thurman Bagwell, Furman Upchurch, Jimmy Burnette and James Middleton, that ran up the bid so the church could receive more money. Sometimes it worked and sometimes these men went home with more than they bargained for. “It was a source of a great deal of amusement,” Al Burnette remembers, “and a source of a lot of monetary gain for the church.”195
Making ends meet during the lean decade of the 1930s was often difficult, but the Garner Circuit certainly did not suffer from lack of high-caliber leadership during those trying times. Coincidentally, all five pastors who served from 1930 to 1942 were athletes. The Rev. Ben Houston (1930-1932) was a star basketball player at Duke twenty years before arriving at Garner. He served in World War I and in 1920 finished an assignment as Methodist missionary in Brazil, including a stint as athletic director for a denominational college for boys. Houston was one of the most civic-minded pastors in the Conference—a leader of Boy Scouts, Kiwanis Club, Masons, and chaplain of the American Legion.

The Rev. Edgar R. Shuller (1932-1933), on the other hand, made it clear to his family that “the church is the only organization I feel the need of.” He preached and coached baseball at a small mountain training school in his native Arkansas before entering Duke Divinity School in the late 1920s. He graduated a year before his assignment to Garner Circuit. He was particularly remembered for his interest in children and young people. When the people of Holland’s were planning a sesquicentennial celebration in 1962, it was Shuller they chose to deliver the Sunday morning sermon. Gordon Sorrell and Myrtle Burnette, both converts during his ministry, were host and hostess for the day.
The Rev. T. Bryant Hough (1933-1937) played football at Rutherford College and attended Draughan Business School before entering Duke Divinity School and accepting his first pastorate in the late 1920s. The Hough family lived at the Garner parsonage, which was located at what is now 409 E. Garner Road. The house did not have running water. In a church meeting, a motion was made to address the matter. Hough said “they already had running water because every time it rained, plenty of water came down from heaven through the roof.” He insisted his business training was very useful in his ministry. The country was in the worst throes of depression during his pastorate, and it was during this time that church leaders had to resort to fundraising events such as barbecues and harvest sales to stay solvent. Raleigh District records show on third Sunday morning in October 1936 Hough preached a sermon at Holland’s entitled, “The Church,” based on the following passage from Ephesians 5:27: “That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” (King James Version) This scripture was an apt reminder that God’s expectations of his people had not changed—even in a cash shortage.

Figure 4-27 The Rev. T. Bryant Hough on the 1926 Rutherford College Football Squad.
Front Row: Gibson, Kilgore, Winchester, B. Varner, Gibbs, Blalock
Middle 1st Row: Unknown, Unknown, Unknown, Bundy, Kirby, Keever, Kirk
Middle 2nd Row: Plummer (Manager), Griffin, Unknown, Abernathy, Goode, Ricks, Yandle, Starnes, Condor, Coach Doggie Hatcher
Back Row: Unknown, Limerick, Benefield, Parrish, T. Bryant Hough
Courtesy of the Bob Ricks Collection, Brevard College Library, Brevard, North Carolina.
The Rev. Benson H. Black (1937-1939) was a football player at Trinity College in the 1890s. He was 64 when he took over the Garner Circuit and was in his fortieth year in itinerant ministry. Unlike his father, who pastored some of the largest Methodist churches in the state, Black was characterized as one perfectly willing to go to “hard and unpromising fields of labor.” Holland’s was certainly not unpromising, but the congregation was struggling financially. Raleigh District records show they had the lowest contributions in the circuit—less than $200—in 1938-1939. Black served small and large churches across eastern North Carolina until retiring in 1941 to Durham, where he became a regular attendee at Duke Football games.²⁰⁰

Figure 4-28 The Rev. Benson H. Black from Handbook of the Methodist Episcopal Church (South) in North Carolina for 1903, by The Rev. Thomas N Ivey, 1903.

“Union for Conquest.” The 1939 Merger

Two decades of negotiations between leaders of the Methodist Protestant Church, Methodist Episcopal Church, and Methodist Episcopal Church, South, finally resulted in a landslide vote at the 1938 General Conference of the southern body to unify these three entities. Methodist Protestants first had to agree to accept the episcopacy (i.e., rule by bishops), and northern churchmen had to consent to a plan that effectively segregated African-American churches and clergy by placing them in a separate Central Jurisdiction. Black church leaders, including noted educator Mary McLeod Bethune, cried foul but to no avail. Racial segregation was too firmly entrenched in the South.

Unification had no immediate impact on the Holland’s congregation, although the following recommendation by the North Carolina Conference’s 1940 Committee on Policy and Objectives, chaired by Robert W. Bradshaw, foreshadowed imminent changes in the halls of southern Methodism: “Unfortunately, we are too much concerned about our personal and institutional affairs here in North Carolina to deliver the full force of our church for the needed conquest.” The report urged District Superintendents (formerly known as Presiding Elders) to dispense with routine quarterly meetings that consumed their Sunday schedules and spend more time “martialing the forces for a real conquest in the neglected and unproductive fields so much in need of leadership.”²⁰¹ By the end of World War II, a more concerted effort to encourage growth in underachieving congregations such as Holland’s was becoming evident.
Another Wartime Pastor

When the North Carolina Conference convened in Fayetteville in November 1939 to celebrate the merger, the Rev. David Dinwiddie Traynham was sent to Garner from Leasburg, N.C. Daughter Catherine remembers the day she and her parents arrived at the parsonage in Garner. Several ladies had prepared a meal and were waiting to welcome them to their new home. A few days later, parishioners flooded the parsonage for a “pounding,” bringing enough provisions to fill the pantry. The parsonage had a screened porch on the side and a well on the back porch. “We were so proud to be able to get water without leaving the house,” Catherine recalls. Traynham put a rope swing in a tree next to the railroad tracks for his little girl, and she soon settled into Sunday School at the Garner church. Mrs. Traynham was pregnant, and because social convention did not allow expectant mothers to be seen in public during the final stages of pregnancy, a neighbor would stop by the parsonage on Sunday mornings after Mr. Traynham left for his preaching appointments to take Catherine to Sunday School.

She often accompanied her father to Holland’s, Mt. Zion, and Ebenezer, so she often heard the same sermon three times. Holland’s had no underpinning, and children would play in the open crawlspace, she remembers. One of her favorite churchyard activities was putting straws down little holes in the ground and calling out, “doodlebug.” After a service it was customary for the preacher (and little daughters who happened to be tagging along) to receive an invitation to Sunday dinner with one of the church families. Most considered it a privilege to host the parson, Ruth Baker remembers, but some made an effort not to be the last one to leave the church lest they get stuck with the preacher for the afternoon. Young boys enjoyed having Traynham around, Bill Middleton recalls, because he liked to play football.

Catherine distinctly remembers the anxiety and excitement in Garner following the bombing of Pearl Harbor. School Principal L. W. Umstead placed a radio on the stage of the school auditorium and called in the entire student body to hear President Roosevelt announce the declaration of war. Soon there were recruitment stations, air raid black-outs, scrap metal drives, and rationing of gas, tires, sugar, and other items. Traynham was assigned a
particular section of Garner to monitor during black-outs to make sure lights were off or black window shades were pulled down. When school children were challenged to bring in scrap metal to help the war effort, many parents would cut off the tops of their iron beds and convert them to Hollywood beds. “I was so upset,” Catherine recalls, “when Daddy said we couldn’t cut my bed because it belonged to the church.” As a minister, her father received extra gas rations due to the travel demands of his job.

Postwar Renaissance

Curtain-partitioned, one-room churches heated by wood stoves and Sunday School rooms with firewood for seating quickly fell into disfavor following World War II. In fact, only months after the surrender, Holland’s trustees and stewards started a fund to make improvements to their outdated facilities, and the other three churches on the circuit did likewise.

First on the agenda was to get rid of the curtains and to build a wall to create two proper, soundproof Sunday School rooms in the rear of the sanctuary. A columned portico reminiscent of the church’s original façade was built to decorate the sanctuary side of the new wall as backdrop for the altar and pulpit. To compensate for lost floor space, it was decided to remove the original front wall, which had been enclosed to create a vestibule in 1912 to extend the auditorium in front. Finishing touches came by the mid-1950s—a new ceiling of acoustical tiles, a new front door, and a thorough painting of the tin roof, exterior (white), interior (ivory), and pews.

Figure 4-30 Interior of sanctuary following 1948 remodeling. Courtesy Holland’s Church Archives.
Of course, structural work of this nature required professional skill and unprecedented sums of money. J. R. Collier of Clayton Builders Corporation in Garner was hired to do the work, and the final bill totaled almost $4,800. This was by far the largest capital outlay in the church’s history, but the debt was paid in full the day before the new space was dedicated. It was a sign that long-hoped-for better times had come.204

Services were held in the lower level of the Masonic lodge during spring, summer, and early fall of 1948.205 As Collier and his men were finishing their work, trustees and stewards planned a special Homecoming Day for Sunday, Oct. 17, when the renovated space would be reoccupied and dedicated to the Lord’s service. One feature of the day was a presentation by the John W. Turner family of a new pulpit Bible in memory of Lemay Turner, the congregation’s beloved fallen soldier of World War I. Homecoming thereafter became an annual tradition, held the fourth Sunday in September.206

That first Homecoming in 1948 ceremoniously marked the end of the one-room meeting house at Holland’s. The following January, a committee composed of James Lane Franks, Vernon Pagan, James Middleton, and Teddy Penny was appointed to make plans for a Fellowship Hall. Membership had already increased by 32 since the war under the leadership of Martin R. Chambers and Adolphus R. Bell (interim pastors, 1945), Nelson P. Edens (1945-1947), and Robert G. L. Edwards (1947-1950). Young people increasingly stayed in the church and brought their spouses into the fold.

Emma Ruth Franks recalls Edens was visually impaired to the extent his nose almost touched the Bible as he read; he was nonetheless an effective shepherd to the Holland’s flock. When Ruth responded to his invitation to make a public profession of faith in a May 1947 revival service, Edens took her hand and asked, “Son, do you want to give your heart to Christ?” He must have realized his error when a higher pitched voice answered, “Yes.”207 Another memory related about Edens was that Henry Buffaloe had a mule that died and needed to be buried. Henry could not find anyone to bury the mule and Edens offered to bury it.208
The Rev. Robert G. L. Edwards, a 57-year-old dynamo, succeeded Edens and welcomed 22 new members in two years. For a congregation of about 50 during the war years, this was significant growth. “Preacher Bob” was known in the Conference as an evangelist and a builder, even in his retirement. “There were no barren years in his ministry,” one colleague wrote. Under his leadership, Garner circuit churches took in over $22,000 in 1950, compared to $9,600 in 1947 at the beginning of his pastorate. The number of active members was 852, up from 689.\textsuperscript{209}

\textit{Figure 4-32 The Rev. Robert G. L. Edwards from the 1958 North Carolina Conference Journal.}
Ecclesiastical Reorganization and Several Firsts

Holland's was a small but steadily growing community of faith—about 120 strong—when John William “Bill” Garrison arrived in 1950. This was the same year it was decided to split the Garner circuit, creating a Garner-Ebenezer Charge and a three-point charge composed of Holland’s, Mt. Zion, and Elizabeth churches. For the first time since 1914, the schedule for preaching services was changed to second and fourth Sunday mornings and third Sunday night. Holland’s, Mt. Zion, and Elizabeth purchased Garner and Ebenezer’s parsonage interests in 1951 and sold the property in 1953 to build a new parsonage across the road from Holland’s. Before the parsonage was finished, the Garrisons answered a call to the mission field in Brazil and left the Garner Circuit for several months of training in preparation for their departure to South America in early 1954. They maintained connections to several Holland’s families for years to come.210

![1960s Revival advertisement featuring the Rev. Bill Garrison. Courtesy Holland’s Church Archives.](image-url)
Fellowship Hall—Meanwhile, the building committee moved ahead with plans for a Fellowship Building between the sanctuary and lodge in 1951. Members donated timber from their farms, and Ransom Middleton sawed the lumber in his sawmill. James Lane Franks was the contractor, although members pitched in to help where needed—such as hauling rocks from “Mr. Ransom’s” for the foundation. The building, expanded in 1975, served as Sunday School classroom space and staging for social functions, Boy Scout and Girl Scout meetings, and barbecue fundraisers until the 1990s. The space is the host for Holland’s youth and the various youth activities throughout the year. It is also used for staging for take-out plates during semi-annual barbecue fundraisers, ministering to homeless persons through the Wake Interfaith Hospitality Network, family gatherings, and fellowship space for smaller groups.

Figure 4-34 Fellowship Building, built 1951. Courtesy Holland’s Church Archives.
Choir—Also in 1951 Garrison organized a youth choir, directed by Ruth Rhodes. Louise Middleton Shepherd remembers singing with this group and playing piano when needed; the *Cokesbury Hymnal* was the songbook of choice. Soon after starting a youth choir, Rhodes assembled an adult choir, which became a permanent fixture in regular worship services. A choir loft to accommodate about 15 voices was boxed in at the left front of the sanctuary near the piano. White, half-length robes were used for a few years until full-length choir robes were purchased in 1960. In 1956, the congregation suffered a tremendous loss when Rhodes died in a tragic automobile accident while visiting family in Salisbury, N.C. They honored her memory in 1961 with the naming of a Sunday School class. Warren Bowman succeeded her as choir director, and his wife Hilda played piano and organ for many years. Hilda’s sister Lillie Mae Bagwell also played piano for Sunday School assembly for many years.

![First choir, c. 1954.](image)

*Figure 4-35 First choir, c. 1954.*

*Front Row: Margaret Rogers (pastor’s wife), Lillian Pagan, Lillie Mae Bagwell, Irma Burnette, Nannie Lee Fogleman, Emma Wray Burnette, Mrs. Ruth Rhodes (Director).*

Figure 4-36 Ruth Rhodes and B. B. Turner, Jr., early 1950s. Courtesy Holland's Church Archives.
VBS—Nannie Lee Sauls Fogleman directed the first Vacation Bible School June 5-9, 1951. It was held in the sanctuary, with pews used as tables. Garrison, Josephine Spencer, Betty Middleton, Kathleen Franks, Annie Lee Shepard, and Edna Gregory were the teachers. In recalling the events of that momentous week two decades later, Fogleman considered the premature birth of the Garrisons’ second child, Jane Lynn, the most memorable. Weighing less than four pounds, she was the main topic of conversation on Tuesday morning. In 1953, the preacher was helping to clean the church in preparation for an annual charge conference on Wednesday, when a jar of black paint used in VBS projects spilled all over his clothes and two-toned shoes. Garrison later had the shoes dyed because the paint would not come off.211

Figure 4-37 Nannie Lee Sauls Fogleman with plaque acknowledging 20 years of service as Vacation Bible School Director, 1951-1971. Courtesy Holland’s Church Archives.
Unique Fundraiser — In July of 1954, a wedding occurred at Holland’s Church, which was very different than any kind of wedding hosted before. It was a Tom Thumb Wedding. This wedding is a play or pageant where the bride, groom and the wedding party are children. The term Tom Thumb Wedding originated in 1863 with the wedding of General Tom Thumb (Charles Stratton) and Lavinia Warren, who were little people. P.T. Barnum created this circus character based off of a folk hero Tom Thumb. In the early to mid-1900s Tom Thumb weddings were popular in schools and churches as fundraisers.²¹²

Figure 4-38 Tom Thumb Wedding at Holland’s Church
Left to Right: Lorraine Franks, Linda Hillstrom, Michael Franks, “Buddy” Saunders, Marsha Shepherd, Becky Sorrell, Joyce Weatherspoon (Bride), Danny Fogleman (Groom), Lacy Hobby, Jr. (Preacher), Ronald Pierce, Joe Dean, Jerry Hobby, Joan Pierce, Delores Gregory, Sandra Burnette, Jimmy Middleton. Courtesy Holland’s Church Archives.
Women’s Organization—In 1952, Nancy Garrison, the pastor’s wife, led in organizing a Woman’s Society of Christian Service with eleven charter members. Extant records show the earliest members in 1952-1953 were Mrs. Garrison (first president), Mrs. D.S. (Nannie Lee) Fogleman, Mrs. O.B. (Willa) Weatherspoon, Mrs. Martha Hobby, Mrs. L.W. (Kathleen) Franks, Mrs. Ethel Sauls, Mrs. J.I. (Betty) Middleton, Mrs. W.R. (Ola) Middleton, Mrs. L.N. (Lydia) Franks, Mrs. G.D. (Annie Lee) Shepard, Mrs. S.J. (Blanche) Rhodes, Mrs. M.W. (Truvie) Sorrell, Mrs. R.F. (Ruby) Upchurch, Miss Emma Ruth Franks, Mrs. J.E. (Louise) Shepherd, Mrs. W.G. (Irma) Burnette, Mrs. J.A. (Rachel) Burnette, Mrs. T.H. (Lillie Mae) Bagwell, Mrs. D.C. (Thelma) McDonald, Mrs. W.S. (May) Carter, and Mrs. B.K. (Neta) Pierce. Subsequent pastors’ wives (Mrs. E. W. Rogers and Mrs. C. E. Sparks) followed in Mrs. Garrison’s footsteps by serving as WSCS president.

Monthly meetings, usually held in a member’s home, featured singing (accompanied on piano by Lillie Mae Bagwell), Bible study, programs on mission opportunities, planning for special projects and fundraising events, and culminating with refreshments. Revenues were generated through ice cream suppers, bazaars, and sales of baked goods, kitchenware, vanilla flavoring, and Stanley home products. Sometimes each member was assessed a certain amount to cover the cost of a particular project, such as a brass rail around the choir loft (cost $70). Cards were sent regularly to the sick and grieving of the congregation, and occasional contributions were sent for foreign missions, especially after the Garrisons departed for service in Brazil in January 1954. The most far-reaching outcomes of the WSCS were the bonding that occurred between the ladies and the extra touches they added to the facilities and overall programming of the church that were transforming Holland’s from plain country church into a vital center of the community—such as kitchen equipment for the Fellowship Building, organ, choir rail, flowers for the sanctuary, area lighting for the church yard, curtains for the parsonage, and refreshments for the annual Vacation Bible School.213
Figures 4-45, 46, 47 and 48 are from 1969 Holland’s Church Pictorial Directory.
New Parsonage

Although there were no state building codes in the 1950s, the North Carolina Conference had established recommended minimum standards for parsonages following World War II: running water and sewage disposal, screens (“in good condition”) for windows and doors, underpinning, and exterior painting every five years. In addition, each house should have a modern heating system, cook stove and refrigerator, as well as “heavy furniture,” rugs, shades or blinds, and curtains or drapes. Pastors were expected to furnish beds, table linens, table silver, and kitchenware. They were also responsible for repair or replacement in case of damage beyond normal wear and tear. New parsonages should have at least seven rooms, and a study for the pastor should be provided in the church.214

These standards were largely met when a new parsonage was built across the road from Holland’s in 1953 on a half-acre lot, which J. Grady and Myrtle Burnette conveyed to trustees of Holland’s, Mt. Zion, and Elizabeth.215 Luther Franks, a new member and Garrison’s first convert at Holland’s, was hired as the contractor. A grant of $350 was received from the Board of Missions of the Methodist Church, and Alfred Taylor of Mt. Zion Church provided financing in the amount of $6,500, to be paid in equal payments over ten years.216

Figure 4-49 Holland’s Parsonage, 1953-1988 at Route 3, Raleigh, N.C. (Corner Holland Church Road and Route 3, later renamed Ten-Ten Road). Courtesy Holland’s Church Archives.

Modest in size, the house had a brick veneer with three bedrooms, a study, and a screened porch. The first residents were the the Rev. Edwin William (“Bill”) Rogers family. Margaret Rogers, now 91, remembers how nice it was to move into a new house. She and Rev. Rogers were able to use their own furniture, which they usually kept in storage, because most parsonages were already furnished. The house was not quite finished when they arrived on the circuit, so a Mrs. Rhodes (probably Blanche) allowed them to store everything temporarily in her house. While
the Rogerses and their two small children, Ed and Mickey, were still getting settled in, the Sunday School superintendent surprised Mrs. Rogers during morning assembly by inviting everyone to go over to the new parsonage to see what she had done with the place. "My first thought," she remembers, "was, 'Did I make the beds?' so I ran across the road just as fast as I could before anyone else got there."217

After the Rogerses moved out, trustees provided all the furnishings, including beds. There was no study or office in the church until 1975, so a mimeograph machine was kept in the parsonage study for printing Sunday bulletins for the churches on the charge. Nannie Lee Fogleman (whom Mrs. Rogers describes as her husband's "unpaid secretary") volunteered to produce bulletins in the 1950s, but by the time the Rev. Wesley S. Jones came in the early 1960s, the pastor and his wife assumed that responsibility. There was an old machine, Jones recalls, which required brushing on the ink, and it was terribly messy. The Joneses were happy when trustees decided to buy a new mimeograph. They were also glad when a new heating system was installed and properly vented, because the original oil furnace was vented through inside walls rather than directly through an outside wall.218 The Rev. Don Nagel, whose family lived there 1965-1967, says insulation was so minimal it took a large portion of his paycheck to buy oil in the winter months.219

In 1961 Elizabeth trustees sold their interest in the parsonage property to Mt. Zion and Holland's, and four years later Holland's became sole owner. The purchase of Mt. Zion's interest in 1965 required financing of $6,500 through the Board of Missions of the Methodist Church. This debt was finally retired in 1972 and celebrated with a special ceremony. The 1953 parsonage was home to twelve pastors before it was replaced with a larger, more modern dwelling on the same lot in 1988.220

**E. W. Rogers Pastorate**

*Figure 4-50 The Rev. Edwin W. Rogers from the 1947 University of South Carolina Yearbook, Garnet and Black.*

Rogers served on a U.S. Navy cruiser in the South Pacific during World War II. Like many pre-1965 pastors, he was assigned to the Holland’s-Mt. Zion-Elizabeth charge because it was in fairly close proximity to Duke University Divinity School in Durham. He carpooled to classes with several fellow student pastors in the local area.
“Sometimes I wonder how he did it,” Mrs. Rogers reflects, “pastoring three churches and going to school at the same time.” Because the pastor's combined annual salary was only $2,000 ($800 each from Holland's and Mt. Zion and $400 from Elizabeth), church members and neighbors kept them well stocked with food. “They gave us several poundings, so it seemed we never had to buy groceries,” says Mrs. Rogers. “Someone would tell Bill when he got home to look in the trunk of his car, and there would be a ham or something else.” The Bagwells, who lived nearby, were especially generous, as was an African-American family next door who frequently shared vegetables from their garden. One church member who sold eggs to a local dairy would give the Rogerses the double-yolk eggs he couldn't sell. “When we moved back to South Carolina our son missed those eggs because you couldn't buy double yolks in the stores,” Mrs. Rogers says.

The pastor and his wife embraced the people and their culture and immersed themselves in church work. Mrs. Rogers was president of the women's group and sang in the choir. Mr. Rogers had a nice tenor voice, so he also slipped into the choir loft to sing the anthems. They enjoyed visiting around in the community, and their children especially liked playing on the sawdust pile at Middleton's sawmill. Mrs. Rogers worked in tobacco during barning season in the summer. “We really got an education on a lot of things at Holland's,” she adds. What stands out in her mind most is that people loved their church. “It was the center of people's lives.”

Pastors’ Moving Day Changed

Beginning in 1954, Annual Conference was held in June rather than October/November. For generations, the Conference schedule allowed farmers to sell their tobacco and cotton in the fall, so pastors could take their contributions to the annual meeting. Moving day for pastors assigned to new circuits or charges usually came in November or early December, and those with children in school either had to uproot their youngsters in the middle of the school year or make arrangements for them to stay behind and finish out the year. By the 1950s, North Carolina had become more industrialized, and farm income no longer was the Conference's predominant source of cash. Therefore, the old schedule was abandoned, and Conference was held at the end of the school term in June.

New Sunday School Space — Rogers pressed both Holland's and Elizabeth to add educational buildings, and before he left the charge his wishes were granted. In late 1954 or early 1955 architect Larry Ball drew up plans for a two-story, red brick building with 11 classrooms, basement, recreation hall, restrooms, and a church office. Having just built a Fellowship Hall and parsonage within four years, this project turned out to be overly ambitious. Luther Franks, by then a trustee, was awarded the contract for the Education Building and soon discovered there was not enough money to finish the job. Rogers discouraged Franks from taking his concerns to the congregation and directed him to modify plans to stay within budget. The end result was a building with only one floor above ground, fewer classrooms, a basement with no electrical wiring, and a temporary flat roof. Franks weathered a great deal of criticism but remained in the church until his death some 40 years later. One trustee later apologized to Franks for remarks he had made about the roof and other aspects of the building after realizing there simply was not enough money to build what Rogers and the membership wanted. This project taught valuable lessons about
the importance of open communication and operating within the church's financial means. Personal conflicts were handled in a way that preserved unity and kept the congregation steadily growing.223

Figure 4-51 Education Building, built 1955. Courtesy Holland’s Church Archives.

Figure 4-52 Article announcing construction of Holland’s Education Building. Reprinted with permission from The News & Observer of Raleigh, North Carolina.
Despite the new building’s shortcomings, it quadrupled classroom space. Louise Shepherd recalls a movement to segregate youth and children by sex when the first classes were held in the Education Building. This arrangement proved unpopular and was soon abandoned. While teaching a boys’ class, Shepherd found herself the target of a prank. She walked in to find the classroom empty, but she sat down and took out her lesson plans. “I said, ‘All right boys, it’s time to come out now,’” she remembers. “They were so surprised,” and immediately came out of hiding.²²⁴

Enrollment in Sunday School (referred to as “Church School” in denominational records) increased from 121 to 180 between 1955 and 1960, and there were 12 officers and teachers when the new facility opened.²²⁵

Sanctuary Furnishings Updated

After unsightly Sunday School curtains and wood stove pipes were removed in 1948, it became evident the old pews and simple chancel furnishings did not fit the fresh, new space, so church leaders campaigned to bring the sanctuary up to date. There was no financing for furniture and fixtures, so individual members and families of former members were asked to contribute. By 1954, there was a full complement of modern, factory-made pulpit furniture, including lectern, five chairs for worship leaders, two tables for floral offerings, and altar table. A new altar set (polished brass cross and two candle holders) and collection plates sat on the table. The focal point was a chalk drawing by Rev. Garrison, illuminated by a new picture light, depicting Jesus as he prayed in the Garden of Gethsemane. In addition, a pastor’s communion set was donated. The following year the transformation was complete when new pews were installed.²²⁶
Figure 4-54 Holland’s children and youth, c. 1954.

Front Row: Steve Middleton, Brenda Shepard, Jean Shepard, Lavonda Bagwell, Dale Sorrell
Jane Sorrell, Becky Sorrell, Hope Bowman, Jenny Franks, Timmy Franks, Sharon Franks, Rocky Franks.
Back Row: Jimmy Middleton, Robert Bowman. Danny Fogleman, Jerry Hobby, Stony Franks, Connie Franks,
Donald Franks, Michael Franks, next two children unknown, Marsha Shepherd, Sandra Burnette, holding
Al Burnette, Rodney Godwin, Donald Humphreys.

Just a few years after this picture was taken, the nursery was started in the mid-1950s, just as Rev. Sparks arrived at Holland’s church.
Sparks Pastorate

The Rev. Charles E. Sparks came to the charge in 1956 while completing his studies at Duke. Of all the pastors in the church’s history, few had personal stories to match his. While serving in the Merchant Marines during the postwar years, he faced death on two separate occasions when one ship encountered a tidal wave in the Pacific and another was struck by a mine in the English Channel. He later joined the Army, where he became a communications specialist, including a Ham radio operator. He was a football player in high school and a welterweight boxer while in the military. His near-death experiences taught him he was not “the master of his destiny,” and eventually he was led to answer a call to ministry.

After enrolling at Duke Divinity School, he was sent to the Holland's parsonage. During his four weekly trips to Durham, he passed the time by talking to people across the globe on his Ham radio. He also raised bull mastiff dogs. At a Holland's Homecoming service in the 1990s, he admitted his attachment to the three special congregations on his first charge. His widow, Fran Sparks, says he always considered his time there a great learning experience—perhaps more valuable than his seminary training. With the Holland's-Mt. Zion-Elizabeth charge being his first, he considered naming a child for one of his churches, and his wife said she was okay with Holland or Elizabeth but that Mount Zion was out of the question.

Only days after coming to Holland's in November 1956, Sparks found himself preparing for a big meeting at the church—the annual meeting of the Raleigh District and the first one held at Holland's since 1926. In a form letter sent out to the ladies of the church, he advised, “We have voted to serve picnic lunch with each lady bringing enough food for ten people.” Each lady was directed to bring “two fried chickens, plus a dish of slaw, potato salad, sandwiches and a dessert.”

Country cooking was one of Sparks' favorite memories of Holland's and the other two churches. “He was so comfortable with some people,” Mrs. Sparks said, “that when he visited in a home he would go in the kitchen and lift the pot lid to see what was cooking. One lady told him not to worry, he could stay for dinner.” Members realized home-cooked meals were rare for poor seminary students, so he received many invitations, especially on Sundays.
Visits by Serpent(s)

One of Sparks' most memorable Sundays came in the summer of 1960 while he was teaching an adult Sunday School class in the sanctuary. Everyone was watching him with rapt attention. “He thought they were really captivated by his lesson,” Mrs. Sparks remembers him saying, “until someone pointed upward.” A large black snake appeared from a ceiling tile just above the altar. According to one account, “Women were near prostration and, truth to tell; even the men were much perturbed. Repeated efforts to dislodge the snake failed, and it disappeared back from whence it came.” Dianne Sandy Sorrell recalls she and other children wished the snake would come out again in hopes of an early dismissal.230

Two years later on June 3, 1962, as Hilda Bowman was practicing on the organ a half hour prior to the wedding of Glenda Bagwell and Fred Jetter, a snake (some thought it must be the same one) appeared in the same location. Although admittedly petrified around snakes, Roger Davenport managed to kill the unwanted visitor before the wedding started.231

Figure 4-56 Thurman & Lillie Mae Bagwell, Glenda Bagwell & Fred Jetter, Suzanne & Jacob Fred Jetter. Courtesy Glenda Jetter.

Men Organize

In October 1958, fifteen men organized a Methodist Men's group and set about doing projects such as grounds upkeep, painting the cemetery fence and church exterior, and installing electrical wiring in the Education Building’s basement. Early presidents included Jimmy Burnette, J. W. Ray, James I. Middleton, T. Gordon Sorrell, and Furman Upchurch. A particularly memorable speaker in 1975 was N.C. Agriculture Commissioner Jim Graham.232
Jones and Ward Pastorates, Declaring Independence

The Rev. Wesley S. Jones served from 1960 to 1963, when the congregation celebrated a 150-year milestone. By this time, Holland's had evolved from a small country church consisting primarily of farm families to a steadily growing, diverse group. Reflecting on his pastorate on the Mt. Zion-Holland’s-Elizabeth charge, he recalls little rest. “Something was happening all the time,” he stated. “I preached a Sunday sermon at 10:00 at one church, at 11:00 at another, and each congregation had one night service a month. Then there were home and hospital visits to make.” Holland’s had mostly college-educated and professional types, he remembers, while Mt. Zion had more farmers. “The people were really easy to work with,” he adds.233
Elizabeth Church left the Garner Circuit in 1961 during Jones' pastorate and operated as a station church for several years, relying on retired ministers to fill the pulpit. By 1968, there was a shortage of retirees, so Elizabeth came back to the Holland's charge, remaining until 1975.234

Figure 4-63 The Rev. Wesley S. Jones from the 1962 Holland's Church Sesquicentennial Program.
Meanwhile, Mt. Zion and Holland’s had reached an agreement in 1964 during the pastorate of the Rev. Robert B. Ward (1963-1964) to become station churches. A “loyalty dinner” was held in the McCullers Ruritan Club Building on May 7 for the two congregations to approve the plans devised by their respective committees. Raleigh District Superintendent Dr. Graham S. Eubank remarked, “Here are two churches that have planned and analyzed the situation and have truly risen to heights of envious and commendable endeavor.” That the congregation was striving for new heights is undeniable; annual contributions rose from $5,780 to $10,068 between 1964 and 1966. The pastor’s salary was raised to $4,000, and student pastors soon became a thing of the past.235

Ward was soon replaced in 1964 by the Rev. Daniel E. Meadows, a Columbus County native and former building contractor who had answered a mid-life call to ministry. He served only a year before being assigned as Mt. Zion’s first station pastor in 1965, but Holland’s added 12 new members during his brief pastorate. The Rev. Donald C. Nagel, Associate Pastor at Cary First Methodist, was sent to be the inaugural station pastor at Holland’s. With 201 members and a Sunday School 180 strong, this thriving country church near North Carolina’s fast-growing capital was gaining attention as a model for others to follow.236
CHAPTER 4


Graduating to station church carried a price, with the annual budget doubling in the mid-1960s. There were payoffs, however, as more concentrated efforts by pastors fostered a stronger presence in the community. Membership increased from 201 to 325 between 1965 and 1980, necessitating a major building project in 1975—the largest capital outlay in the church’s history up to that time. Though growth was steady, Holland’s remained essentially a small country church until explosive population growth came to Wake County in the 1980s and ’90s. Pastors and congregational leaders made conscious efforts to offer a welcoming atmosphere to new residents looking for a church home. The congregation planned for future growth by purchasing adjacent land, but delayed another major building program until they were faced with an option of increasing or declining. Decline was not an option.

First Full-Time Pastor

The Rev. Don Nagel was sent to Holland’s in June 1965 to serve as the congregation’s first full-time pastor. He had served as an assistant minister in Cary, but Holland’s was his first assignment as a senior pastor. As it turned out, this would also be his last pastorate. Married only a year earlier, he and wife Hettie were forced to take in her parents and younger brother in the small parsonage because her father had lost his job and her mother had

Figure 5-1 The Rev. Don Nagel from the 1962 Duke Yearbook, The Chanticleer.
Parkinson’s disease. The father-in-law’s financial difficulties, compounded by personality conflicts that escaped his attention for some time, adversely affected his two-year ministry at Holland’s.

One particular incident that occurred on his first Sunday at Holland’s, he recalls, was especially troubling. Johnny Russell met him in front of the church and jovially introduced himself as “the meanest man in the church.” During his inaugural sermon he made the tongue-in-cheek remark that he had met the congregation’s meanest man and that if everyone else was like this man they would get along just fine. Unfortunately, another man mistakenly assumed the new preacher was brazenly referring to him instead. The offended member and his wife abruptly resigned from key leadership positions. It was not until Nagel was preparing to leave two years later that someone explained to him what had happened. It was a tremendous disappointment and a turning point in his life.

There were silver linings, Nagel fondly remembers. One was working with youth. He recalls many meaningful discussions when the teenagers would meet on Sunday afternoons. They had open discussions, studied the Scriptures, and prayed. They were spiritually hungry for truth and a deeper faith. Longtime members also cherish memories of Sunday afternoon baseball games held in a field beside Jimmy and Rachel Burnette’s home. They were supposed to be Methodist Youth Fellowship (MYF) events, but people outside the membership would stop by and join in the fun—men, women, and children.237

He recalls warmly the wonderfulness of so many of the folks and the deep fulfillment of giving everything he had to the ministry at Holland’s. Joyce Weatherspoon was a spiritual leader among the young people, and she was especially supportive and affirming to her young pastor, as was lay leader Bill Fields.238

It was during the Nagel pastorate that Gayle Hardy came into the church family as Mrs. Michael Franks and began her long ministry as choir director, pianist, and organist. Temperature fluctuations in the sanctuary in summer and winter had taken a toll on the Baldwin organ in use since the 1950s, so she convinced the congregation in about 1968 to purchase a Hammond organ, which continued in use until 1995.
W. Nelson Fulford succeeded Nagel in June 1967. At that time, no pastor had served longer than four years, but Fulford was allowed to lead the Holland’s flock until 1974—an unprecedented seven years. Several historic events marked his tenure. In 1968, the Methodist Church merged with the Evangelical United Brethren Church to form the United Methodist Church, although the new name was not reflected on the church sign until 1972.

Figure 5-3 Ronnie Burnette’s membership certificate, Oct. 1968, showing the new name, “Holland’s United Methodist Church.” Courtesy Ronnie Burnette.

Also in 1968, Elizabeth Church returned to the Holland’s charge. Fulford and his successor, the Rev. Eric O. Murray, traveled the 15 miles to Elizabeth to hold an early service on Sunday morning and then hurried back to Holland’s in time to preach at 11:00. Gayle Franks often accompanied Fulford to play piano or provide special
music. This arrangement lasted until 1975, when Elizabeth joined Whitley Memorial Church in nearby West Smithfield in a two-point charge. 239

On June 5, 1969, the North Carolina Annual Conference recognized the great strides made for Methodism in the Panther Branch community by naming Holland’s “Rural Church of the Year” in the Raleigh District. At a time when United Methodists were beginning to decline in numbers nationwide, Holland’s was growing by leaps and bounds. Between 1967 and 1971, about 70 new members were added, representing dozens of new families.

Figure 5-4 Pictured here are 40 of the 70 new members who joined 1968-1972, photographed by Bill Wisely. Front Row: Mr. and Mrs. Jerry Morgan, Mr. and Mrs. Warren Lassiter, Timothy Lassiter, Mrs. Joe Lassiter, Joey Lassiter, Cozy Sandy, Annette Shepard, Banks Stephens, Walter Stewart, Peggy Young, Neil Young. Middle Row: Mr. and Mrs. W. N. Fulford, Neal Fulford, Robert Fulford, Mrs. and Mr. Thad Goss, Emma Moss, Diana Guin, David Fuller, Annie Hunt, Mrs. and Mr. P. B. Jernigan, Emmett Jordan, Bill Jordan, John Jordan. Back Row: Jean Atkins, Mrs. and Mr. Bob Bowling, Ronnie Burnette, Mr. and Mrs. George Carter, Randy Carter, Mrs. and Mr. Holt Castleberry, Myra Dean, Lynn Davenport, Cecil Ethridge, Dennis Franks. Those not pictured were Dennis Yarborough, Jean Hobby, Jay Hobby, Gary Prior, Ricky Prior, Mr. and Mrs. Fitzhugh Thompson, Fred Jetter, Mr. and Mrs. Ray Hawley, Irene Burnette, Patrice Sadler, Theron Alexander, Jr., Cherry Ray, Mr. and Mrs. Joe Currin, Mr. and Mrs. Tom Breci, Mr. and Mrs. Oscar Davenport, Melinda Kendall, Linda Sauls, Mr. and Mrs. Joseph Rich, Danny Rich, Ricky Rich, Debra Jones, Boyd Myatt (deceased) and William Burnette (deceased). Courtesy Holland’s Church Archives.
In 1972, Holland’s made the final loan payment for purchasing Mt. Zion’s interest in the parsonage, and the congregation was once again debt-free. This financial freedom did not last very long, however, as Sunday morning crowds continued to grow. The 100-seat sanctuary quickly became too small.
By the time the Rev. Eric Murray arrived as pastor in 1974, a committee was appointed to develop a plan either to build or renovate. Architects from the firm EnvironTech recommended renovation, which would be half the cost of new construction. The committee concurred and drafted a plan to remove the two classrooms behind the sanctuary and double the sanctuary’s seating capacity to 200. The plan included a choir room and pastor’s study, two restrooms, two classrooms, and an assembly room adjacent to the Fellowship Building. All these new spaces would be connected to the Education and Fellowship buildings, and the entire church plat would have an exterior covered with white aluminum siding for visual consistency. This plan allowed affordable expansion under one roof without sacrificing the congregation’s picturesque antebellum sanctuary. During this renovation period, the congregation held Sunday School and Worship Services at Vance Elementary School. One unfortunate consequence of connecting new construction to the old building was its exclusion from the National Register of Historic Places.240

Figure 5-7 The Rev. Eric Murray from the 1971-1972 North Carolina Conference Pictorial Directory.
Figure 5-8 Plans for 1975 expansion and remodeling. Courtesy Holland's Church Archives.
A Historical Journey Of Holland’s United Methodist Church

Figure 5-9

Figure 5-10

Figure 5-11

Scenes from 1975 construction. Courtesy Holland’s Church Archives.

Figure 5-12

Figure 5-13

Buildings Connected. Courtesy Holland’s Church Archives.
The cost of the project came in at just over $130,000, financed through member pledges, the barbecue and other fundraising events, as well as a grant of $38,000 from the Duke Endowment. A loan of $59,500 from the North Carolina Conference Board of Missions allowed work to begin in late spring of 1975. Attorneys for the title insurance company discovered the 1861 deed from Alfred and Hester Williams had a reversionary clause (the property would revert to the Williams heirs if it ceased to be a Methodist church), which meant there was not a clear title to the property. Fortunately, a new law required that unless the heirs filed a document renewing their reversionary interests within a year, the church would own the property in fee simple. No heir came forward, and a clear deed was secured.241

One of the most memorable fundraising events of the 1970s was a Hee-Haw show, filled with corny humor and country music. Winifred Arnold starred as Dolly Parton, complete with foam rubber stuffing in front and a large blonde wig. “The first show was just for fun,” she recalls, but people liked it so much they decided to do a repeat performance at the Ruritan Club and charge admission.242

Figure 5-14  Rachel Burnette and Reggie Hocutt.
Figure 5-15  Harold Holloway, Rachel Burnette, Jimmy Burnette and Beth Burnette.
Figure 5-16  Rudy Hillmann.
Figure 5-17  Hope Bowman.
Figure 5-18  Gayle Franks.

Images courtesy Holland’s Church Archives.

The Rev. John C. Andrews, Jr. arrived in 1975 with wife Nancy and two young children as the church was in the throes of a building project, and services were being held in nearby Vance School. The pastor’s salary was kept at the same level as in the previous year (just over $8,700), but Elizabeth’s $700 contribution had ceased. The expanded sanctuary more than accommodated the growing congregation, which increased from 279 to 325 between 1975 and 1980. Despite gains in membership, average Sunday worship attendance declined from 125 to 108. Average Sunday School attendance also dipped during this time from 106 to 82. Meanwhile, indebtedness and 1970s inflation required members to dig deeper to meet their obligations. This they did, with total annual contributions rising from $18,000 to $43,000 during the Andrews pastorate. Annual barbecues and other fundraisers became vital to the church’s financial stability.
One innovation that came during the Andrews years was an annual rotation of youth ministers from Duke Divinity School that lasted into the 1990s. Bryan Sexton came first in 1978. In about 1990, student pastors began serving in an associate pastor’s role. 243

In 1980, the Rev. Leonard Doucette was assigned to Holland’s. By that time the parsonage and its furnishings were showing signs of age and wear, so an extensive remodeling was done before the new pastor’s family moved in. They lived with his parents in Durham, and he commuted while the repairs were being made. An open house was held so the congregation could see the newly remodeled parsonage. Doucette and his family were very appreciative of all the work that was done to make the parsonage a more comfortable home, but he soon decided Holland’s
was not a good match and was reassigned the following year. He was well liked, Rudy Hillmann remembers. “His congenial, mild-mannered personality resonated well with the congregation.”

Figure 5-25 The Rev. Leonard Doucette. 
Courtesy Edenton Street Methodist Church, Raleigh, North Carolina.

Levin Pastorate—Updating the Organizational Structure

The Rev. Dennis P. Levin arrived in 1981 with wife Peggy and four children. The parsonage was small and in disrepair, he recalls, and the basement—where an electric freezer was kept—often flooded. The parsonage telephone served dually as the church phone, and the parson was expected to pay long-distance charges. The Levins tried to make the best of the situation and brought in their own furniture, some of which they had acquired while serving in the military in Taiwan.
The new pastor’s background and personality immediately set him apart from his predecessor. He grew up in New York and wore a black clergy shirt. He often wore a different uniform — that of a Captain in the North Carolina Army National Guard, assigned to Headquarters in Raleigh.

There was only one other person who served as Holland’s pastor while also serving in the military. The Rev. Junius P. Moore was a Captain who served as a Chaplain in the 21st North Carolina Infantry Regiment, Company S, toward the end of the Civil War in 1864-1865. Levin retired from the North Carolina Army National Guard as a Lieutenant Colonel.

Aside from the parsonage’s deficiencies, financial constraints caused frustration. While the building debt was still being paid off, Levin recalls, the church’s budget was so tight that it was decided not to heat the new wing behind the sanctuary where the choir room and pastor’s study were located. Levin was provided a space heater in the study and moved it into the choir room for committee meetings. “It was still very cold in the choir room, so meetings were shorter in the winter months,” he remembers. After several meetings, the board voted to heat the office wing. A faulty fluorescent light ballast in the study caused the light to flicker and fade, and it was a constant annoyance, especially during counseling sessions. Levin tired of waiting for a fix, so he switched ballasts with the senior ladies’ Sunday School class. It was only a short time before the defective light was replaced.

“We accomplished a lot together,” Levin said of the time. For example, a quilting ministry was begun. “Fellowship events at Holland’s were second to none,” he adds. “People came together for socials and fundraisers
like the barbecue and knew how to have a good time.” Levin had his detractors, but he also had supporters and confidantes in the congregation, who undergirded him with prayer and moral support that helped make his ministry effective. He is especially appreciative of the work of Duke student interns.

The hallmark of his four years in Panther Branch was moving this small, family-centered country church from individual decision-making to committee decision making that was more in line with Methodist administrative practice. “When I arrived, I was told I could do whatever I wanted,” he recalls, “but I said no, that what I do should reflect the desires of the congregation at large.” He guided them to worship in a style that reflected the traditions and longings of the congregation rather than adopt a prescribed order of worship (called Word and Table II) promoted by denominational leaders.

During Levin’s pastorate, southern Wake County’s population was beginning to boom, and there was a fairly steady stream of visitors and new members. New people were welcomed and put to work, especially during the barbecue fundraisers, when individuals were vetted for specific tasks. However, as the sanctuary’s seating capacity was reached, there was an attendance growth plateau by the end of Levin’s time in 1985. Even so, there was no ebb in population and property value increases. Panther Branch Township alone added 3,000 new residents in the 1980s. Church facilities valued at $280,000 in 1980 were worth over $700,000 by 1985.

Figure 5-29 Note-burning ceremony of the 1975 Connecting All Buildings renovation project from the North Carolina Christian Advocate, March 23, 1982 issue. Permission North Carolina Christian Advocate, Garner, North Carolina.

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The Methodist Church granted full clergy rights to women in 1956, but females in the pulpit were still rare in rural places such as Holland’s when the 31-year-old Rev. Susan Pate (later Greenwood) was appointed in 1985. Even before her arrival, she sensed warmth and kindheartedness from the people at Holland’s. Several weeks before her move-in date her father died, and she was overwhelmed with cards, phone calls, and potted plants from people she had not even met. “That really impressed me,” she said.

In an effort to promote diversity in the denomination, the district superintendent indicated to congregational lay leaders that they were being invited to embrace diversity by receiving either a female or a racial minority pastor. That was the message (paraphrased) delivered to Greenwood as soon as she pulled into the driveway of the Holland’s parsonage. “And we chose you,” she was told. “Well,” she quipped, “I hope you made the right choice.”

Cornfields surrounding her new home belied the dramatic changes already taking place in this traditionally rural, agricultural community. New residential subdivisions were popping up, and moving trucks chugged down the country roads of Panther Branch on a regular basis. “I was determined all these new people were not going to drive to Fuquay and Garner and Raleigh to church on Sundays,” she says.

During her second year on the Holland’s charge, the pastor organized the Walk for Life. Armed with bookmarks containing information about the church, pairs made up of Greenwood, Duke Student interns, and laypeople of all ages began canvassing new neighborhoods on Sunday afternoons in the spring of 1987 to invite people to a new, “come-as-you-are” early service. It took several Sundays to cover every subdivision, but there were immediate results. Walkers customarily did not enter homes, but on one occasion a pair of volunteers was invited inside to pray with a terminally ill family member. “Those folks started coming to church and eventually joined.”

Curtis and Sandy Mull were also among those who accepted an invitation from walkers and joined the church. Curtis began a men’s Bible study in his home and several years later was ordained to preach. Sandy also answered

The church's Administrative Board voted to end the early service after Labor Day and to evaluate its effectiveness before resuming it the following summer. However, several cars pulled up in the churchyard around 9 a.m. on the Sunday after Labor Day expecting to have a worship experience. "We learned a valuable lesson," Greenwood reflects, "that it's not good to start something unless you plan to continue it." Beginning Memorial Day weekend, 1988, the board made the early service a 12-month experiment and then voted to continue it indefinitely. Terrific Thursdays, an after-school program started for children in the Fellowship Hall and Assembly Room, was another important vehicle for growing participation of new people. The pastor was certified to teach aerobics, so she offered an exercise class in the Assembly Room.

Many of the “transplants and imports” (as local natives referred to newcomers) were not rural Southerners, and integrating them into leadership positions did not happen overnight. However, it was only a matter of time before newcomers outnumbered longstanding members. "When I came in '85, old-timers were in the majority," Greenwood points out, “but five years later they were becoming the minority.” Membership grew to almost 400.²⁴⁷

Additional Paid Staff

The pastor was the only person on the church's payroll until a part-time secretary was hired in the late 1980s to work ten hours a week. "Her office was in a closet in the pastor's study," Greenwood remembers with a chuckle. By 1990, the growing congregation demanded half-time (20) hours from the secretary. Also added to the payroll was a pianist after both Gayle Franks and Hilda Bowman "retired" from their volunteer positions as pianist/choir director and organist (respectively) in 1987. A paid position for the choir director was added in 1990, and middle school band director Carlton Hirschi was hired. Franks succeeded him in 1992 and served until 2008, finishing with a combined 40 years of service.

New Parsonage

Upon her arrival, Greenwood was told the parsonage was unfurnished because the former furnishings had mildewed in storage and were sold. That was actually good news, she recalls, because she had furniture she had bought or inherited from family members. Within a year, a water pipe burst and flooded the basement knee-deep, and for a while she had to go across the road to the church for water and bathroom visits. Soon the heating system stopped working, and a movement was started to build a new parsonage.

Susan married Doug Greenwood in October 1987, and they lived in the 1950s parsonage until contractor Lacy Buffaloe finished a modern, spacious house in the backyard in 1988. It was a happy day when the old house was sold at auction and moved off the lot. "The new parsonage was wonderful," she remembers. It had a master bedroom complete with master bath and walk-in closet. There was a deck in the back, although there was no privacy until a row of Leyland cypress trees took root. There was some discussion between contractor and church committee members as to whether the house should have a carport or garage. Some members favored a carport because it
was presumed less costly and would allow people to know whether or not the pastor was at home. After Buffaloe assured them there would be no cost savings for a carport, the committee decided on a garage. When the new parsonage was built, church leaders finally decided to install a separate telephone in the church.

Figure 5-31  
Figure 5-32  
Figure 5-33

Moving of the original parsonage to build a new one.

Figure 5-34 Holland’s New Parsonage dedication and open house, September 18, 1988.


“Holland’s was great preparation for my later ministry,” Greenwood reflects. “I must say I never suffered unduly because I was a woman. When I got into trouble, it was because I was an agent of change.” Upon leaving, she noted there were no more cornfields in sight. Holland’s Church was fast losing the rural character that had defined it for so long.248
Scouting Programs

Circa 1986, Holland’s Church sponsored the Girl Scouts, chartering a Brownie Troop. Martha Caves spearheaded the first Brownie Troop 882, with 10 Girl Scouts. Since this charted Girl Scout Troop, Holland’s Church has continued to sponsor multiple scout troops and at this time (2014), all age levels are represented in Girl Scout Troops at Holland’s Church, not only by church members, but girls from the local community.

The Girl Scouts have given back to Holland’s Church in many areas, including clean-up days and landscape maintenance with planting and weeding. During the bi-annual famous Holland’s barbecue, the Girl Scouts bake cakes, wait on tables and help out in any way to add to the success of the event. The Girl Scouts also work hand in hand with local church missions as well as outside missions such as animal rescue, meals on wheels, nursing homes and schools. 249

Sometime in 1987 or early 1988, Greenwood asked new member Richard Connelly if he would be interested in starting a Cub Scout pack at Holland’s. With a lifelong involvement in scouting, he found it hard to say no. He enlisted the help of two other new members—John Midgette and Charles Bryant. Bryant was first Cub Master when Pack 10 was chartered in September 1988, followed by Midgette. Within three years they realized they were losing boys because they did not have a Boy Scout Troop, so Troop 10 was chartered in April 1991. This program continues to be vital in the life of the local community. 250

Figure 5-35 Holland’s Girl Scouts.
Front Row: Lesa Caves, Junior Aide.
Courtesy Martha Caves.
Embracing the Future

That population growth would continue was fairly certain. If Holland’s wanted to grow along with the populace, there would have to be more space, so efforts were made to purchase additional land. Glenda Coats of Willow Spring was willing to sell the congregation a 7.21-acre tract behind the church—formerly part of the Maggie E. (Mrs. W. W.) Burnette estate. In 1995 Coats agreed to sell an additional 5.98 acres beside the cemetery where the Burnette farmhouse stood until the early 1990s. This gave the congregation 15 acres for future expansion.
Figure 5-37 Plat of current church property, including original 1811 tract and tracts acquired in 1990s. Courtesy Holland’s Church Archives.
The Rev. Thomas Supplee served as pastor from 1990 to 1993. During that time, the Walk for Life was discontinued, but the early service carried on. Supplee’s winning personality and down-to-earth, engaging sermons were considered assets by the congregation. Unfortunately, there was abatement in the church’s growth, both spiritually and numerically, in 1992-1993 when the pastor’s personal struggles became obstacles to his ministry. He was appointed to another charge in early 1993, and the Rev. Argel Payne was called out of retirement to serve as interim pastor at Holland’s.

When Payne arrived, the early service was discontinued, and the number of persons attending Sunday services approached World War II levels. Efforts by both pastor and laity in reaching out to inactive members and prospects, together with Payne’s nurturing wisdom and dynamic preaching, quickly brought participation back to former levels, although the church had a net gain of only two members in 1993 (21 new members, 14 transferred out, and 5 deaths). It is interesting to note the vast majority of new members that year (16) came from other denominations.
Nanney Pastorate, 1994-2005—“On a racetrack with the wind at our back”

The Rev. R. Keith Nanney recalls bringing his father, a retired Wesleyan pastor, to see Holland’s soon after learning in late 1993 that Bishop Minnick was sending him there. The elder Nanney asked how he felt about coming to an old, established church like Holland’s. Instead of answering the question, Keith drove his dad around the Panther Branch community and showed him all the new subdivisions. “This is the kind of challenge I’ve been waiting for,” he insisted.

During the next 11-and-a-half years, Nanney was able to lead Holland’s United Methodist Church to heights even beyond his own lofty dreams. “Argel Payne deserves a lot of credit for preparing the church for what was to come,” he says. “When I came there was a steadfast group of people willing to change and grow, so a lot of groundwork was already laid.”

Keith and wife Sandra consider the Holland’s parsonage to be the nicest home provided to them during their ministry. The church paid off the debt on the parsonage during his first year. Learning there were no plans for a formal note-burning and dedication, Nanney convinced the Administrative Board there should be a ceremony to celebrate this accomplishment. A small group gathered in front of the parsonage, and Board Chairman Bill Fields burned the note.

Within a short time, there was talk of getting more land for expansion, so in 1995 a six-acre tract of land was purchased for $15,000 per acre. “In hindsight, we should have bought more land, but back then $90,000 seemed high,” he remembers. The main reason for not buying more acreage, Steve Middleton points out, was that landowner Glenda Coats was not ready to sell more land at that time. “She was very nice working with us on the land purchase,” he adds. “She allowed us to pay the $90,000 in three years with no interest.” Wake County’s explosive growth was adding about $100,000 to the church’s property valuation each year in the early 1990s, and this trend would continue unabated until the financial crisis of 2008. 252

As the congregation continued to grow in numbers, there was a feeling spiritual growth was being neglected. 253 The Nanneys and several young couples availed themselves of a 72-hour weekend spiritual retreat in the Fayetteville
area, known as the Walk to Emmaus, and within a few years scores of Holland’s members, new and old, experienced spiritual renewal “on the Walk.” By the mid-1990s there was a Heart of Carolina Emmaus community who held walks several times a year at Short Journey Center near Smithfield. Small accountability group meetings—similar to the “class meetings” instituted by John Wesley—were held in the church or in a local restaurant. The earliest group called themselves the “Ten-Ten Soldiers” (the church being located on Ten-Ten Road). The Emmaus movement had no small impact on the next generation of church leaders in inspiring them to walk more closely with God, to spend time daily in Bible study and prayer, and to worship with greater zeal. An intense Discipleship Training program was implemented during this time that drew many to delve into the Scriptures on a deeper level than that of the Sunday School program.  

![Image: Holland’s Disciple Charter Class. Courtesy Holland’s Church Archives.]

Spiritual development of youth and children was also not neglected. Leigh Anne Bourne Pope recalls the day volunteer youth leaders Joel and Pam Watson recruited her in the mid-1990s to help them with the growing MYF program. When the couple had their first child, they passed the reins to Leigh Anne. “I consider it to be one of the most rewarding times in my life. My fiancée, Brian Pope, and I worked together and really grew in our faith and closer to each other.” Her sister Robin Bourne remembers a “kidnapping” initiation ritual for sixth graders. Her mother kept her sequestered on a Saturday afternoon for no apparent reason. Then the church van pulled into the driveway for a surprise MYF outing.
The Appalachian Service Project (ASP) was introduced in the mid-1990s, and since that time teams of Holland’s youth and adults have traveled to poverty-stricken areas in Appalachia each summer for home improvement projects. Each year they make someone's home safer and more comfortable and come away from the experience forever changed.

By the 1990s, the beautiful, meaningful liturgy used at Holland’s seemed as if it were becoming routine. The Lord’s Prayer and Apostle’s Creed were retained, as well as a doxology following the weekly offering, but singing of simple choruses (such as those sung at Emmaus gatherings) and old-time gospel hymns from the Cokesbury Hymnal became more common during Nanney’s pastorate. “It was a more relaxed service,” Gayle Franks says. “Keith loved ‘The Spirit Song,’ and I think would have been happy to sing it every Sunday.” In 1995, organist Todd Johnson suggested the congregation replace the Hammond organ in use since the late 1960s with a digital Allen organ. When the $23,000 purchase failed to win approval by the Administrative Board, a young couple in the congregation stepped forward and donated the organ, which is still in use as of this book’s publication. To enhance the sound of the instrument, a longtime member donated external speakers in 1997.

A defining moment came in September 1999 when the annual charge conference was held. A building committee had agonized many months over plans for a multi-million dollar expansion on the six-acre tract purchased in 1995. Plans for a $3.1 million project to build a new 400-seat sanctuary, educational/administrative wing, and fellowship hall were to be voted on. There was some last-minute apprehension, and the pastor wondered if the measure would pass. In fact, when a show of hands was called, he bowed his head and closed his eyes. Before he could open them, District Superintendent Kermit Braswell laid a hand on his shoulder and whispered, “This is the first time I’ve ever seen a unanimous vote for a building program.” As the meeting closed, Nanney recalls, he
approached a group of older ladies and said, “Thank you for making this possible.” They seemed surprised, but he realized the significance of longstanding members and relative newcomers coming together in unanimity for such a mammoth undertaking.

Superintendent Braswell helped secure financing from BB&T after other banks tried to convince the church to build in phases. “He told bank officials this was a solid group of people and that if they committed to a project they would see it through,” Nanney relates. Lifelong member Ronnie Burnette, whose family had been mainstays in the church and community since the early 20th century, assumed the role of congregational liaison to the architect and contractor. “A lot of churches would have been scared to death of a $3 million building program,” Burnette said. “Maybe we should have been more scared, but we were so ready to expand.” As his sister Beth and brother Al pointed out, the need was obvious. On any given Sunday morning one would find chairs in the aisles on both sides of each pew. “It was really a fire hazard,” Beth added. The new buildings, all connected to the 19th century sanctuary, were completed in the spring of 2001 and furnished with pews, pulpit, chairs, and other items donated by church families and friends apart from the building project. The decorating committee decided on purple as the dominant color. The Allen organ and speakers, as well as the Young Chang studio piano purchased in the 1980s, were relocated from old to new sanctuary.256

Figure 5-43 Ground Breaking Ceremony, March 12, 2000.

It was a high and holy day as some 600 worshipers filled the sanctuary to overflowing and offered up voices of praise and thanksgiving on the Sunday after Easter in April 2001. The choir’s rendition of Beethoven’s “Hallelujah” from Christ on the Mount of Olives was particularly memorable: “Hallelujah unto God’s Almighty Son….Praise the Lord in holy songs of joy.”
Nanney remained for another four years as the congregation grew to almost 1,000 members, an increase of about 500 (one hundred percent) since his arrival. “Those were the most fruitful years of my ministry,” he reflects. Dr. Kermit Braswell related to Nanney recently that he considers Holland’s one of the brightest spots during his years on the administrative staff of the North Carolina Conference. Nanney’s pastorate was by far the longest in Holland’s history. Had it been his choice, he would have remained there until retirement, but Bishop Al Gwinn needed him elsewhere. Having taken vows to itinerate, Nanney was forced to move on. 257
Wynn Pastorate, 2005-2008—Paying off debt and dealing with tragedy

Robeson County native Dr. Sam Wynn had very little knowledge of Holland’s before he was told he was going there in 2005. In fact, he asked the bishop, “Where is Holland’s?” However, he soon saw amazing potential as he drove around and saw all the new residential subdivisions. Having served as a missionary to the Navajo people in New Mexico and as a pastor and District Superintendent in North Carolina, he was well equipped to lead the Holland’s congregation through another phase of growth (and growing pains).258

There was one possible hindrance to further progress. Debt service accounted for 42 percent of the annual budget, a situation that, in his opinion, demanded immediate attention. There was no plan for retiring the debt, so he called in a fundraising consultant to make a presentation to the Finance Committee. Some thought the idea of paying someone to raise money was preposterous, but the hiring of consultant Pat Luna was eventually approved at Church Council by a bare majority. Sam admits he was uncomfortable with moving ahead after such a close vote. Some members even called the bishop’s office to inquire whether the action was allowed under denominational discipline. Finance Chairman Jim Jones appointed a sub-committee to study the matter further, and it was decided to hold hearings during the Sunday School hour for about a month to allow input from the congregation. One person felt the church simply was spending too much money. Another member insisted there was not a money problem but a giving problem that called for a spiritual remedy. This latter message resonated, and a campaign was begun. Over $1 million was pledged over three years.

The timing was most auspicious. Following Wynn’s departure in 2008, an economic downturn left many churches, large and small, struggling to make ends meet. Holland’s meanwhile was able to reduce indebtedness from over $2 million to $636,000 between 2005 and 2010, at the same time almost doubling benevolence giving from $66,000 to $127,000 (an amount almost equal to the entire annual budget in 1995). The total church budget increased from $816,000 to $931,000. Compared to contributions a decade earlier, these numbers were astounding.259
Longtime member Carolyn Middleton gives Wynn special credit for helping to empower the leadership to pay off debt so they could concentrate on outreach and missions programs. “It was wonderful,” Wynn notes, “to see the congregation begin to look beyond themselves to the world, to other people.” Additional staff were hired and an operations manual was adopted to make the organization run more smoothly. Between 2005 and 2008, membership increased approximately 10 percent.260

When asked what sets Holland’s apart from other congregations, Wynn identified two unique strengths. First, the close-knit relationships among members make it seem like a small church, while it’s not small. The design of the sanctuary, the semi-annual barbecues, and missions such as the Appalachian Service Project all help to bring people together. Second, the congregation has leaders who have a genuine love for the church. He feels this attribute is largely due to the impact of Discipleship Bible Study. 261

Contemporary Worship

Guitarist-singer Dean Edwards had been sharing his passion for contemporary-style music and worship through the Emmaus movement prior to joining the Holland’s family in the late 1990s. He worked with Keith Nanney to begin a contemporary service called By Grace on Sunday nights after the new sanctuary was completed in 2001, but attendance was low and remained so for several years. During Wynn’s pastorate, the time was changed to Sunday mornings at 9:45 on a three-week trial basis. “This time and format met a need,” Edwards said. Members and non-members were attracted to the less formal service, and in due time attendance rivaled that of the 8:30 and 11:00 services.262

A glassed-in room for sound equipment in the rear of the sanctuary—part of the building plans—did not allow sound technicians to hear and interact effectively with worship leaders, especially during contemporary services. It
was proposed that a pew be removed in the back and a sound booth built in its place. They also added screens for projecting audio-visual presentations and song lyrics. “It was a tough sale,” Wynn remembers, “but it turned out to blend with the décor very well.”

Changes in Traditional Worship

Wynn introduced several innovations in the traditional service, beginning with a processional of choir and worship leaders. First in line was a child acolyte, followed by a youth carrying a wooden cross, then the choir and pastor. A wider variety of songs for all occasions was used. Wynn preferred congregational singing be conducted by the choir director, so longtime church musician Gayle Franks consented to using her arms as well as voice during hymn-singing. Another first was hiring an orchestra for the Easter service in 2007. A cabinet maker in the church built a beautiful altar with wheels so it could be moved around. While breaking the bread and presenting the cup during communion, the pastor stood behind the altar table.

A Tragic End

Wynn's final days at Holland's in early summer of 2008 were marked by tragedy. Shortly before his expected departure in June to serve as Fayetteville District Superintendent, his wife Rosemary and 10-year-old son
Christopher had moved into a home the couple owned in Raeford, N.C. In early June, she died in what at first was called a homicide, later ruled an accident. Wynn was named a person of interest in the case, and the Holland’s parsonage was searched for evidence. No charges were ever filed, although news media presented the story in a way that left a cloud of suspicion surrounding the pastor. The majority of parishioners, prayerfully supported him, sent cards and notes, and crowded into the Holland’s sanctuary for one of two funeral services held for Mrs. Wynn.

“I will forever be grateful for the love and support I received from the congregation,” he said. “That’s what the church is supposed to be about, and they exemplified it.” Bishop Al Gwinn proceeded with plans to install Wynn as District Superintendent and issued a letter of support for the grieving pastor. “This episode was the most trying time of my life,” he shared recently. Loyal friends such as Holland’s members Bill Singletary and Lori Hare and the words of the Scriptures have offered him great comfort and strength, he added. Isaiah 57 is particularly poignant: “The righteous perish, and no one takes it to heart; the devout are taken away, and no one understands that the righteous are taken away to be spared from evil. Those who walk uprightly enter into peace; they find rest as they lie in death.”

**Allred Pastorate**

The Rev. Gary Allred, a Randolph County native, was appointed to Holland’s in 2008 after 22 years of pastoral ministry. He was well acquainted with Keith Nanney and a number of Holland’s people through the Emmaus movement and was impressed by what he had seen and heard about the church. After five years, he has come to recognize two distinctive traits that make Holland’s special. First, there is a deep spirituality among the people. “Holland’s is pretty orthodox,” Allred insists, “with a good balance between personal holiness and social holiness. It is a place where we become in order to do rather than do in order to become.” Secondly, he recognizes the congregation’s ability to accept and love one another across socio-economic lines. “I would not be surprised to see one member in my office wanting to make a large contribution for a worthy project, and on the same day there might
be another member needing help with gas for transportation to work. The people of Holland’s find a place for all of those who are connected to this community of faith.”

In 2009, the congregation adopted a new purpose statement that characterizes Holland’s as “a caring community that invites and equips people to follow Jesus.” One member, who recently professed his faith in Christ after years of struggling with substance abuse stated, “When I walk into that church and I walk into the sanctuary Sunday mornings, I just feel this power. I feel love, I feel comfort. I feel alive again.”

With a membership of over 1,300, maintaining a feeling of intimacy among people is a challenge. Holland’s attempts to meet that challenge through more than 40 small groups, each with a “missional” focus. These include Sunday School classes, women’s circles, men’s fellowship, youth, Emmaus reunion groups, as well as numerous ministry teams and committees required to plan and implement the programs of a growing church, all with an eye toward missions and outreach. “We do not push membership,” Allred points out, “but we do require new members to sign a covenant to become involved in a ministry beyond Sunday morning worship within 60 days of joining.” Allred estimates there are about 100 non-members who attend services regularly. Adult members number about 1,300 (about 750 active), with 230 baptized children on the preparatory roll.

There is currently a Ministry Support Team (staff) of twelve, including the Lead Pastor, Pastor of Outreach and Mission, Pastor of Congregational Care and Spiritual Development, two Ministers of Music (traditional & non-traditional), Pianist/Organist, Handbell Director, Director of Youth and Children’s Ministries, Administrative Assistant, Financial Associate, Facilities Manager, and Nursery Coordinator.

John Michael McAllister was the first Associate Pastor. “To be appointed at Holland’s right out of seminary in 2008 was one of the best things that could have happened to me,” he says. “I was immersed in a congregation with a ‘can-do’ attitude—a congregation that was not only willing to genuinely welcome people in the name of Jesus, but a congregation that also understood the importance of actively engaging its community to serve others and to share God’s love in real and practical ways.”

McAllister was instrumental in initiating outreach efforts, such as Alcoholics Anonymous, Al-Anon and Project H.O.P.E. He also organized an annual cookie outreach. “We’d go in pairs to local neighborhoods to hand out fresh-baked cookies and ask for prayer requests.” He admits there was an ulterior motive in getting members to accompany him to random places—“it made it a lot easier for them to connect with their own neighbors and coworkers to care for them and/or invite them to church.”
Texas native M. Brian Wellborn succeeded McAllister as Pastor of Outreach and Mission. Originally from the Dallas/Ft. Worth area of Texas, the Rev. M. Brian Wellborn and his family has lived in North Carolina since 2003. In June of 2012, Pastor Brian arrived at Holland’s UMC with his wife, Greer, and their two children, Nathaniel and Rosalyn. Pastor Brian and his family are excited to join in and be a part of what God has already been doing and continues to do in and through Holland's UMC. 269

Final Reflections

The mention of Holland’s United Methodist Church conjures thoughts of home and family to thousands of past and present members. “Home is the place where, when you have to go there, they have to take you in,” said
Pastor Allred, quoting Robert Frost. “Holland's is certainly that kind of place—where there is a place for all and all are welcomed.”

“At the same time, in the words of Thomas Wolfe, ‘You can’t go home again.’ A healthy congregation is constantly on the move, dynamic, living, growing, and adapting to each new generation. Holland’s vision is threefold: to explore new ways to reach out to people in new places, to hear clearly and respond to God's call to missional outreach, and to find ways for our members to apply what they have learned from scripture as they become apostles sent to do God's work.” Allred added, “The goal for our generations is simple: —that future generations will say that the people of Holland's were faithful to the mission God had for us and that the world is a better place because we responded to that missional call.”
The first Sunday in 2012 was January 1, and what a perfect day to announce the bicentennial celebrations at the worship services. Spring and summer worship reenactments and a fall homecoming were being planned. A Bicentennial theme was adopted: “Celebrate the Past – Experience the Present – Impact the Future,” embracing the rich history of the church while encouraging the Holland's congregation and local community to appreciate where we have come from and look forward to where we are going.

To capture where Holland's has been, the Holland's History Center was built right between the old and new Holland buildings. The Holland's History Center was built due to the efforts of Troop 10's Scout Jay Gamble's Eagle Scout Project. Holland's Church is grateful to Scout Jay Gamble, the Scouts of Troop 10, Holland Members and to the community, who helped complete this project.
On May 6, 2012, with the help of 19th century props and music, the Holland's congregation traveled back in time to the mid-1800s to experience how a Methodist worship service was conducted. The Grass Cats, a popular bluegrass band, contributed by adding the right mix of music to recreate the atmosphere of that era. As the congregation entered the sanctuary, ushers playfully suggested that women and children sit on the left and men on the right as was customary of the time. Each worship service began with a video depicting how a Methodist circuit rider (portrayed by Pastor Gary Allred) might have traveled in the mid-1800s. As the circuit rider arrived at his destination and got off his horse (on the video), Pastor Gary entered the sanctuary and began leading the service.

On July 29, 2012, Holland's again traveled back in time. The church was decorated to help members experience what the mid-1900s may have been like. The atmosphere was enhanced with the addition of automobiles from the 1950s parked outside the church, and the congregation was invited to wear clothing reminiscent of the era. Each worship service began with a video featuring a pastor and his wife (portrayed by Pastor Gary and his wife Lou Ann) getting their carload of kids off to church for Sunday morning worship. The pastor and his family arrived at church in a 1957 Chevrolet and got them lined up and into the front door of the original sanctuary. As the video ended,
Pastor Gary and Lou Ann entered the church and the worship service began. It was a beautiful sunny day, and the congregation’s smiling faces showed they were having fun as they gained a better understanding of Holland’s past.

The culmination of the Bicentennial celebrations took place during the week of September 23, 2012. On Sunday, September 23, the congregation walked into the church through the narthex and were greeted by a display filled with pictures, documents, maps, drawings, signs, banners and memories gathered across 200 years of ministry at Holland’s. As members of the congregation walked through this historical display, they shared old stories, remembered family and friends over the years, and laughed and cried together.
At the 8:30 a.m. service a video was shown, featuring interviews with members who grew up at Holland’s. Also included in this video were comments from Pastor Gary and some of our younger members sharing their thoughts of what Holland’s might look like in another 200 years. The children’s answers were creative, cute, and fun to watch and listen to.

The 9:45 a.m. and 11:00 a.m. services welcomed a special guest, North Carolina Conference Bishop Hope Morgan Ward. It was an honor to share this celebration with our Bishop as she preached at these worship services. At each service the congregation sang our bicentennial song, “Our Father’s House,” written by J.B. Rudd. Bishop Ward delivered an outstanding sermon that challenged each of us to take time in our busy lives to think about others. She shared a humbling story about two pastors sent to proclaim the Word in a small town in Mississippi. When the pastors arrived in a rough neighborhood and stopped the car, one pastor said “Hit the gas!” However, the other pastor said, “No we are right where we are supposed to be.” The message was clear—that sometimes ministry involves following John Wesley’s example and moving outside our comfort zones. After the 11:00 a.m. service, the congregation shared in a special bicentennial lunch.

On the evening of September 23, 2012 we began a series of three evening Revival services. Preachers were the Rev. Susan Pate Greenwood, a former pastor, on Sunday; the Rev. Jon Strother, Capital District Superintendent, on Monday, and the Rev. Keith Nanney, also a former pastor, on Tuesday. This was a fitting way to conclude homecoming week at Holland’s, a church born in the Great Revival movement of the early 19th century.
Beyond the Bicentennial – Monumental Events in 2013

Historical research for this book uncovered a copy of the original Holland’s property deed, dated May 23, 1811 in the Holland’s Church archives. This document described land conveyed by John Myatt to the Holland’s Board of Trustees: Simon Turner, David Turner, William Turner, Green Hill, Samuel Whitaker, and Thomas Crowder. This deed followed word for word an Indenture Template for establishing a church from *The Doctrines and Discipline of the Methodist Episcopal Church*, 1808.

Based on this discovered information, on March 19, 2013 the Holland’s United Methodist Church Council voted to change the founding date of Holland’s from 1812 to May 23, 1811, making Holland’s Church (by 69 days) the second oldest United Methodist Church in Wake County, North Carolina. Edenton Street United Methodist Church was established on March 14, 1811, following Bishop Francis Asbury’s visit to Raleigh during February 1811. Holland’s Founding Date of May 21, 1811 was on the eve of Pentecost in 1811 and is exactly 73 years to the day from Charles Wesley’s Experience of Assurance of May 21, 1738. The Holy Spirit was with our church from the very beginning.

On July 11, 2013 the $2.8 million mortgage on Holland’s 1999-2001 expansion project was paid off. This major accomplishment enables Holland’s to focus on building improvements and mission outreach in the near future. Since 2006, an annual Hoe Down has been held at The Treadaway Farm each October to celebrate the work done to pay down this debt. On October 6, 2013, at the annual Hoe Down, a special time of worship was held when the building was dedicated and the mortgage note was burned.
Figure 6-9 Note-burning ceremony of the 1999-2001 Expansion project. Courtesy Donna Hayes.

Figure 6-10 Holland’s Methodist Church Campus. Courtesy Holland’s Church Archives.
Welcome back to Holland’s

In July 2014, Pastor Rich Cooper came to Holland’s as associate pastor after five years as pastor of Black’s Chapel United Methodist Church, in Dunn, North Carolina. Rich and his wife Ruth, both natives of Pittsburgh, Pennsylvania, have two adult children, Ellen and Albert. Prior to serving in ministry, Rich was a member of Holland’s from 1999 - 2009. Following a time as lay leader, he was appointed pastor at Black’s Chapel in 2009.  

Figure 6-11 The Rev. Richard J. Cooper. Courtesy The Rev. Richard J. Cooper.
APPENDIX A

Congratulatory Letters
THE WHITE HOUSE
WASHINGTON

October 2, 2012

I am pleased to congratulate you on your anniversary.

Throughout our Nation’s history, places of worship have been a cornerstone of our communities. On this occasion, we are reminded of the abiding truth that each of us has the power to create a better world for ourselves and our children when we do God’s work here on earth. As you celebrate this important milestone, I hope you will look back on your achievements and contributions with joy and pride.

I wish your congregation continued success and blessings in the years to come.

Figure 7-1 President Barack Obama. Courtesy The White House.
To Holland’s United Methodist Church

Congratulations on your 200th anniversary! Rosalynn and I send our warm regards as you reflect on your long, rich history. In your two centuries of dedicated Christian service, you have become an increasingly vital part of the Raleigh community.

As you begin your third century, we pray that you will continue to be inspired and graced by the special blessings that come from sharing in the Lord’s work.

Sincerely,

[Signature]

Holland’s United Methodist Church
9433 Ten Ten Road
Raleigh, North Carolina 27603

Figure 7-2 President Jimmy Carter. Courtesy The Carter Center.
Barbara and I send warm greetings to the congregation of Holland’s United Methodist Church on the occasion of the 200th anniversary of your beloved Church.

The anniversary of a place of worship is always an exciting and momentous event for any congregation. On occasions such as this, we reaffirm our Nation’s spiritual and moral heritage, as well as the tradition of religious liberty that has helped to sustain it.

More than a celebration of faith and freedom, your gathering is also a time to reflect on the importance of virtues such as charity, forgiveness, and brotherhood – virtues that find their highest expression in lives of goodness and service. I am sure that, as you commemorate Holland’s United Methodist Church’s 200th year, you will also make a commitment to continue serve your fellow citizens and your community.

Barbara joins me in sending best wishes for a memorable celebration. God bless you all.

Sincerely,

![Signature]

Figure 7-3 President George H. W. Bush. Courtesy Office of George H. W. Bush.
November 28, 2012

I’m delighted to extend my congratulations to the congregation of Holland’s United Methodist Church on your 200th anniversary.

This remarkable milestone is a testament to the spirit of faith and fellowship that resides in your community. Throughout its rich history, Holland’s United has been a source of spiritual enrichment to generations of congregants, inspiring them to grow as individuals and to serve God by helping others. May this tradition of goodwill be the foundation for many more years of devoted outreach, and may this joyful occasion be a time of renewal for each of you.

Best wishes for a meaningful year of celebration.

[Signature]

Figure 7-4 President Bill Clinton. Courtesy William J. Clinton Foundation.
Office of George W. Bush

August 22, 2012

Holland’s United Methodist Church
9433 Ten-Ten Road
Raleigh, North Carolina 27603

Dear Friends:

Thank you for inviting President and Mrs. Bush to attend Holland’s United Methodist Church Bicentennial Service Celebration on September 23, 2012 in Raleigh, North Carolina.

We appreciate the valuable opportunity your invitation presents. Unfortunately, the demands of their schedules will not allow them to attend. We sincerely appreciate your thoughtfulness in writing.

President and Mrs. Bush send their best wishes.

Sincerely,

Leigh Dodson
Office of George W. Bush

Figure 7-5 President George W. Bush. Courtesy Office of George W. Bush.
September 23, 2012

Reverend Gary Allred  
Holland’s United Methodist Church  
9433 Ten-Ten Road  
Raleigh, NC 27603

Dear Reverend Allred:

I would like to extend my best wishes to you and your entire congregation as you culminate your Bicentennial Celebration on this Sunday.

I know the past year has been an eventful one for your entire church family as you celebrated with your reenactment Sundays. What a wonderful way to honor the memory of your church and all who have served it so faithfully through the years. The gathering of your church history and the pictorial display of former pastors will be cherished as it is displayed in your history center.

The past is to be celebrated, but so is the future. Your plans for future expansion will make it possible for you to reach even more people and impact their lives in a positive way.

May God bless each of you today and he will surely be with you as you continue your work and legacy at Holland’s United Methodist Church.

Sincerely,

Richard Burr  
United States Senator

Figure 7-6 United States Senator Richard Burr. Courtesy Office of Richard Burr.
December 18, 2012

Reverend Gary Allred
Holland’s United Methodist Church
9433 Ten-Ten Road
Raleigh, NC 27603-8423

Dear Reverende Allred,

Congratulations to Holland’s United Methodist Church in celebration of 200 years of service, community advocacy and leadership in Raleigh.

Holland’s United Methodist Church is a cornerstone of the Raleigh community, bringing guidance, support and faith to your members and neighbors. From its construction in 1812 as the Red Meeting House, Holland UMC has stood the test of time, and through many years of renovation and change, still remains Wake County’s second oldest church. I applaud your congregation’s emphasis on community outreach and the good work you do spreading God’s message and love.

Congratulations once again on this joyous milestone!

All the best,

Kay R. Hagan

Figure 7-7 United States Senator Kay R. Hagan. Courtesy Office of Kay R. Hagan.
Reverend Gary Allred  
Holland’s United Methodist Church  
9433 Ten-Ten Road  
Raleigh, NC 27603

Dear Reverend Allred and the Holland’s United Methodist Church Congregation:

I am proud to be among those honoring the Bicentennial Anniversary of Holland’s United Methodist Church and its ministries in Raleigh and surrounding communities. Though you have experienced many changes over the years, your commitment to your Christian faith has remained the same.

In these fast changing times, neighbors and communities need each other and the uplifting support of a spiritual home such as Holland’s United Methodist Church. Thank you for living your faith in word and deed by offering a spiritual safety net and guidance to your community and church family.

Thank you for your outreach, your concern for your neighbors, and for living the Golden Rule. I hope that this season of celebration will offer a time of reflection on your history and of inspiration for the years ahead.

Sincerely,

David Price  
Member of Congress

Figure 7-8 United States Representative David Price. Courtesy Office of David Price.
Holland’s United Methodist Church
9433 Ten-Ten Road
Raleigh, North Carolina 27603

Dear Friends,

On behalf of the State of North Carolina, it is a pleasure to congratulate Holland’s United Methodist Church on your 200th Anniversary and to offer warm greetings to your entire congregation on this special occasion.

For 200 years, Holland’s United Methodist Church has offered strength and guidance to its congregation and the surrounding community. The perseverance of your church is a testament to the faith of your members and leaders through the years. North Carolina joins you in celebrating this milestone and the history that has sustained you.

Best wishes for a wonderful celebration and many more years of worship together.

Sincerely,

Beverly Eaves Perdue

ABJ

Figure 7-9 North Carolina Governor Beverly Perdue. Courtesy Office of the N.C. Governor.
October 24, 2012

Reverend Gary Allred
Holland’s United Methodist Church
9433 Ten-Ten Road
Raleigh, NC 27603

Dear Reverend Allred,

It is my honor to congratulate you and your parishioners on this great occasion of Holland’s United Methodist Church’s 200th Anniversary. Our great country was founded on the principle of, among many others, the freedom of religion. This freedom brought vast numbers of people to our new land to benefit from these great privileges.

Churches such as yours provide the opportunities for our citizens to exercise their right to worship. Thank you for serving our community with such distinction.

Best Wishes for the next 200 years.

With warm regards,

Tamara Barringer

Figure 7-10 North Carolina Senator Tamara Barringer. Courtesy Office of Tamara Barringer.
November 9, 2012

Reverend Gary Allred
Holland's United Methodist Church
9433 Ten-Ten Road
Raleigh, NC 27603

Reverend Allred,

Congratulations on celebrating the 200th Anniversary of Holland’s United Methodist Church. What a significant milestone in the life of your congregation. Please share the enclosed certificate with your church family and extend to them my sincere congratulations.

Thank you for your ministry in our community.

Sincerely,

Rep. Paul Stam

Figure 7-11 North Carolina Representative Rep. Paul Stam. Courtesy Office of Paul Stam.
November 19, 2012

Holland’s United Methodist Church
9433 Ten-Ten Road
Raleigh, NC 27603

Dear Reverend Gary Allred:

Thank you for inviting me to a wonderful Bicentennial Celebration at Holland’s Church on September 23, 2012. The Bicentennial Service was very inspiring and Bishop Hope Morgan Ward gave a great sermon on how we all need to stop and look around us, in our day-to-day lives, on who needs help. Her story about the two pastors in a small town in Mississippi, really hit me. When the two pastors were in a rough neighborhood, the one pastor said hit the gas, while the other pastor said; no we are right where we are supposed to be. It was very humbling.

I would like to congratulate Holland’s United Methodist Church on 200 years of service and support to local communities. While reading the bulletin, I noticed that the mission statement of Holland’s is: “a caring community that invites and equips people to follow Jesus”. How ironic that I read this mission statement during the Bicentennial Service and that Bishop told a story that was similar in meaning. Holland’s has been an invaluable strength for our community for over 200 years and will be for our future generations. I was very honored to be a part of your Bicentennial Celebration.

Sincerely,

Mayor Ronnie Williams

Figure 7-12 Mayor of Garner Ronnie Williams. Courtesy Office of Ronnie Williams.
APPENDIX B

Memorials and Dedications
In Loving Memory of

My Husband
James Isaac Middleton

1926-1989
Son of Ransom and Ola Middleton; Father of James I. Middleton, Jr and Steven Bryant Middleton; Joined Holland’s Church at the age of 12 years; was a faithful and dedicated member until his death on October 23, 1989. “In our Hearts always and forever”

Betty E. Middleton

In Loving Memory of

Martha Sauls Hobby
J. L. Hobby, Sr.
Ethel Middleton Sauls
Susan B. Prior

The memories left by each will remain in our hearts forever.

Gwen & Gary Prior

In Loving Memory of

Chris Kent

who passed away on Thanksgiving Day
November 26, 2009

Love Ron and Sons
Bruce, Mike and Jeff

In Loving Memory of

Jerry Michael Hobby

Devoted and loving Husband and Father

September 25, 1946
to January 24, 2002

We love and miss you.

Gwen Hobby and
Martha Louise Hobby
**In Memory of**

**Ransom & Ola Middleton**

Loving parents to four children, and grandparents to nine grandchildren. They were dedicated to serving God through their love of church and family. Ransom a lifelong member of Holland’s held most offices in the church at one time or another. Ola in her quiet and loving way, served Sunday Dinner to ALL of the ministers and their families.

*Bill Middleton*

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**In Loving Memory of**

**Hubert Cullom Arnold**

1925 – 1980

and

**Hubert Thomas Arnold**

1951 – 2007

*Winifred, David, Lottie & Cate Arnold*

---

**In Loving Memory of**

**Pauli White**

**Rose Richmond**

**Julia Hillmann**

They touched our hearts and lifted our spirits.

*Your Emmaus Sisters*

---

**In Loving Honor of**

**Brent, Kelly, Kaden and Holden Morris**

and

**Brad, April, Scotty and Charlie Morris**

*George & Carolyn Morris*
To the Glory of Almighty God 
and in Memory of

The Reverend 
Barzillai Caswell Allred 
1849 – 1935

Pastor at Holland’s Church 
1893 - 1895

Given by The Reverend and 
Mrs. Gary Allred

(Cousin of Rev. Barzillai C. Allred)

In Honor of

Kevin and Susan Bowman

For all your unseen service behind the scenes. You are a blessing!

Isaiah 6:8

Anonymous

In Honor of

Amanda Renee Gregory

You are a blessing to our family and we love you very much. 
Mom & Dad

“Children are a treasure from the Lord” 
Psalms 127:3

Nancy & Jim Gregory

In Memory & Honor of

Julia Lane Hillmann 
1937 – 2011

Julia was an active member of the United Methodist Women, an avid quilter, member of the “Sisters of the Spirit” Emmaus reunion group, a Prison Match volunteer, and “chief cook” on several out of state mission trips.

My angel and my star, may Jesus richly bless you.

Love always, Rudy
In Memory of

Thurman Harold Bagwell  
1912 - 1991

A loving Husband and great Father. He enjoyed participating in, and contributing to, the Annual Harvest Day Sales as well as the church Barbecues that remain a mainstay of the church today.

Lavonda Bagwell

In Memory of

Lillie Mae Bagwell  
1914-1994

A loving Wife and wonderful, caring Mother. She enjoyed serving as pianist for various church functions such as Sunday School Assembly and Vacation Bible School. She was also active in the United Methodist Women, the Quilting Group, and numerous other activities of Christian service.

Lavonda Bagwell

In Memory & Honor of

Middleton Family Members

past, present and future growing in relationship with Christ through worship and service at Holland’s United Methodist Church.  “I was glad when they said unto me, Let us go into the house of the Lord.”  
Psalm 122:1

Steve and Carolyn Middleton

In Loving Memory of

Junie and Annie Hunt

Parents of Ronald Hunt, Grandparents of Chris Hunt and Rhonda Allen

“But the love of the Lord remains forever with those who fear him. His salvation extends to the children’s children of those who are faithful to his covenant, of those who obey his commandments!”
Psalm 103: 17-18 (NLT)
In Honor of

US Military
Men and Women

for their service and sacrifice.

God Bless America.
Anonymous

In Loving Memory of

Jim & Rachel Burnette

The love and wisdom you gave to so many continues to shine all around us. We will always cherish our memories and continue the traditions.

David, Beth, Eillian Jenkins; Chris and Elizabeth Gyori

In Loving Memory of

our Sister in Christ,
Laura LeSarge Oliver
1967-2011

May He forever hold you close in His arms, until we meet again.

Your WINGS Sisters,
HUMC

In Honor of

Holland’s Groups
Young at Heart
HUMC Choir

Sunday School Classes
Johnny Russell
Nanney Lee Fogleman
New Beginnings
High School
Middle School

Women’s Groups
UMW of Holland’s
First Journey Circle
Kindred Hearts Circle
WINGS Circle
In Memory of

Dennis K. Best
1932-2013

A loving servant of God and Holland’s. He served as chairman Board of Trustees and as president of the United Methodist Men group during his 35-plus year church membership. Church barbecues were his favorite time of year, whether it was a 2 a.m. wake up call to help cook the meat on Thursday or greeting Friday BBQ attendees with a plate and a hearty, “Welcome to Holland’s!”

The Best Family

In Loving Memory of

Lemoyne Rose

A great husband and Dad. He was a devoted member of Holland’s Church and was instrumental in bringing the Karios ministry to Holland’s. He was called to Heaven on the 2nd 4th day.

Janet Rose

In Loving Memory of

Our Beloved Parents
Jimmy & Rachel Burnette

and

Ben & Helen Aiken

Ronnie & Donna Burnette

In Honor of

Our Children and Grandchildren

Todd, Joanna, Owen and Blake Bryant
and
Jacob, Jessie and Caroline Wescoe

Ronnie & Donna Burnette
In Loving Memory of

John Rhodes
(c1730s-1799)

wife Frances Rhodes
(c1740s-1816)

Methodist pioneers in Mecklenburg County, Virginia and Wake County, North Carolina

Marshall H. Johnson

In Loving Memory of

Hon. Samuel Whitaker
(1780-1857)

Honoring trustee of Holland’s Church and sponsor of the Church’s first camp meetings

wife Patsy Rhodes
(c1780-1821)

Sister-in-Law of William Holland and a founding member of Holland’s Church

Marshall H. Johnson

In Loving Memory of

Rev. Thompson Garrard
(1800-1863)

Circuit riding preacher who served as pastor of Holland’s Church

wife Martha Whitaker McCullers
(1819-1899)

Daughter of Samuel & Patsy Rhodes Whitaker

Marshall H. Johnson

In Loving Memory of

Rev. Samuel Garrard
(c1775-1828)

Uncle of Rev. Thompson Garrard and founding pastor of Holland’s Church

Marshall H. Johnson
In Honor of

All the people who have passed
...that have inspired us, whether a family member or friend.

Holland’s United Methodist Church

In Honor of

William Holland and wife,
Nancy Rhodes

Thank you for foundining this church. Through God, Jesus and the Holy Spirit you have touched many lives and will touch many future ones.

Holland’s United Methodist Church

In Honor of Holland’s Scouts

Eagle Scouts of Troop 10

William H. Boyer III, 1994
Walter D. Ezzell III, 1998
Herbert S. Lockett, 1998
Benjamin I. Deese, 1998
Mark W. Fincher, 1999
Charles M. McDade, Jr., 2000
Charles V. Warren, 2000
Michael D. Spence, 2000
Terry L. Putman, II, 2001
Alexander L. Reed, 2001
Sam A. DeShong, 2001
Patrick L. Connelly, 2002
Rainor L. Gresham, 2002
Robert E. Gresham, 2002
Adam W. Phillips, 2002

Daniel J. Ward, 2003
Michael D. Phillips, 2004
Nathan J. Armstrong, 2004
Gregory M. Evans II, 2005
Albert R. Cooper, 2006
Steven R. Gerrald, 2007
James D. Welbie, 2008
Jordan L. Hicks, 2010
Patrick A. Whaley, 2011
Christopher L. Feola, 2011
Andrew L. Walker, 2011
John M. Smothers, IV, 2012
James O. Gamble, IV, 2012
Michael D. Bennett, 2012
Grant T. Walker, 2013
Zachary H. Hayes, 2013

Francesco P. Giorgino, 2013
Ryder K. Best, 2013
David J. Bannister, 2014
Christopher A. Leese, 2014
Corbin M. Hodges, 2014
Andrew J. Raulynaitis, 2014
Kenneth J. Ferrari, 2015
Michael W. Feola, 2015
Austin J. Martin, 2015

Gold Scout of Troop 1384

Elizabeth A. Feola, 2012
In Honor of the Pastors and Pastor Families
Who Contributed to This Book

Rev. William M. Jordan’s Family  
Rev. John W. Floyd’s Family  
Rev. Isaac W. Avent’s Family  
Rev. Barzillai C. Allred’s Family  
Rev. George B. Starling’s Family  
Rev. John D. Pegram’s Family  
Rev. Eli B. Craven’s Family  
Rev. Marvin B. Cox’s Family  
Rev. George W. Starling’s Family  
Rev. David D. Traynham’s Family  
Rev. Eli B. Craven’s Family  
Rev. Nelson P. Edens’ Family  
Rev. Edwin W. Rogers’ Family  
Rev. Charles E. Sparks and Family

Rev. Wesley S. Jones and Family  
Rev. Daniel E. Meadows’ Family  
Rev. Donald C. Nagel  
Rev. Leonard F. Doucette  
Rev. Dennis P. Levin  
Rev. Susan Pate Greenwood  
Rev. Argel Payne’s Family  
Rev. R. Keith Nanney  
Rev. Sam Wynn  
Rev. Gary E. Allred and Family  
Rev. John Michael McAllister  
Rev. M. Brian Wellborn  
Rev. Richard J. Cooper

Thank You

Thank you God, Jesus and the Holy Spirit for your guidance and inspiration to Holland’s United Methodist Church for over 200 years.

Thank you for your vision and guidance in creating this History Book for our church and community.

Holland’s United Methodist Church
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ENDNOTES

1 Jacob Arminius (1560-1609), a Dutch theologian, tried to defend the teachings of John Calvin (1509-1564) but found he could not accept the following five points (the “TULIP”): (1) total depravity of man, that everything about humans is determined by sin; (2) unconditional election, that God decides who is saved and who is not; (3) limited atonement, that Christ’s sacrificial death was only for the elect; (4) irresistible grace, that one cannot desist if among the elect; and (5) perseverance of the saints, that one cannot lose salvation if he or she is elect. At his death Arminius’ followers adopted “Articles of Remonstrance” (1610) to formally set forth his anti-Calvinist ideas: (1) conditional election, that God elected those he knew would believe in him; (2) general atonement, that Christ died for all humans; (3) limited depravity, that every person has enough grace to repent and believe; (4) God’s grace is not irresistible, since humans have free will; and (5) that one cannot be certain of salvation. The Geneva-based Reformed Church (those who separated from Martin Luther) denounced Arminianism as heresy at the Synod of Dort, 1618-1619. Protestants thereafter were identified with either one or the other set of beliefs.

2 John Telford, The Life of John Wesley (Eaton and Maine, 1898), www.wesley.nnu.edu (accessed June 25, 2011). An alternative explanation of the name Methodist is that it originated in ancient Rome when a group of physicians developed specific regimens for treating and preventing physical illness. The Wesleys applied this concept to sick souls.

3 John Wesley, The Journal of John Wesley (Chicago: Moody Press, 1951), 17

4 Wesley, The Journal of John Wesley, 36


7 Wesley preached in Chester in 1752 and was still drawing crowds there a decade later, when he was accompanied by William Crane, believed to be the same William Crane to whom Jarvis Holland, older brother of William, was apprenticed in 1756. William Holland estate file, North Carolina State Archives, Raleigh, N.C., which names

8 The gravestone was moved to Holland’s Church from the nearby Rhodes family cemetery in 1956. William Holland’s birthdate probably should read 1750/51, since he was born two years before England abandoned the Julian calendar and adopted the Gregorian calendar. The Julian New Year began March 25, whereas the Gregorian calendar started the year January 1.


12 The book, *Heaven on Earth*, by Puritan minister Thomas Brookes (1654), was acquired by local historian Elizabeth Reid Murray. Now housed at Olivia Raney Local History Library, the book contains several handwritten notes by William Holland dating from 1770 to 1805. Holland had a fairly extensive library, apparently kept at the home of his mother-in-law Frances Rhodes, which he bequeathed to wife Nancy and sister-in-law Dicey Rhodes.

13 The Revolutionary War pension application of Ezekiel Billington of Bedford County, Tennessee, dated 1832, provides one possible explanation for Holland’s postwar jaunts. Billington, a New Jersey Continental, was captured by the British early in the war and was convinced to join the army of his captors. In South Carolina, he rejoined the Patriots after a harrowing escape and was eventually discharged as General Nathanael Greene’s troops prepared to leave winter quarters in the spring of 1782. “On the way homeward,” a deposition states, “he stopped at Cape fears in Cumberland County in order to work, to get some clothing, he then being very naked. He remained in Cumberland sometime, becoming attached to the People of his acquaintance, and pursued the
business of overseer from Cumberland County.” His pursuits soon took him to Wake County. The same Maj. Simon Turner who entrusted William Holland with the writing of his will in 1783 hired Billington as his plantation “overlord.” There is little doubt Holland and this way-laid Jersey soldier were acquaintances. It is certainly possible they formed a friendship during the war years. “The Declaration of Ezekiel Billington,” Revolutionary War Pension Files, National Archives, Washington, D.C., transcript, http://familytreemaker.genealogy.com/users/t/u/c/Tita-K-Tucker/FILE/0003text.txt (accessed July 5, 2011).

14 Minutes of the Annual Conferences of the Methodist Episcopal Church, 1773-1828, Volume 1 (New York: T. Mason and G. Lane, 1840), 5; Thomas Osmon Summers, ed., Biographical Sketches of Eminent Itinerant Ministers Distinguished, For the Most Part, as Pioneers of Methodism Within the Bounds of the Methodist Episcopal Church, South (Nashville, TN: Southern Methodist Publishing House, 1859), 20. At a conference held in Philadelphia in June 1773, it was reported there were 10 preachers and 1,160 members in the American colonies.

15 Churches east of the Neuse River were placed in the Tar River Circuit, while those to the west were in the New Hope Circuit.

16 William Pope, Sr., gifted his home tract of 197 acres to son in Dempsey in 1817. The property was located at the confluence of Swift Creek, Pope’s Branch, and Gulley’s Branch on the old Atkins Road, a main thoroughfare that passed through the Isham Utley, John Myatt (Sr.), and William Pope farms. Pope’s son Elijah, who acquired an adjoining tract in 1784, married Elizabeth Myatt, whose brother, John Myatt, Jr., was original owner of the Holland’s Church property. The location of a chapel on William Pope’s land corroborates the longstanding oral tradition at Holland’s that around the time of the American Revolution there was a building used by Methodists on a bluff overlooking Swift Creek. A handwritten historical account from about 1920, found in the papers of Pherabe Smith Rand (1889-1968), refers to a pre-1812 meeting house. Simon S. Turner (1819-1917) was quoted stating “as a fact” that William Holland “personally worshiped there.” One Hundred-Fiftieth Anniversary of the Hollands Methodist Church, 1812-1962, Sesquicentennial Program (1962); Wake Deed Books 2: 250; F:244; A. B. Markham, “Land Grants to Early Settlers in Present Wake County,” (1973).

17 http://www.elon.edu/e-web/library/libraryinfo/okellyrecordbooks.xhtml#okelly (accessed July 7, 2011). O’Kelly, who moved to Chatham County, N.C, in 1787, enjoyed a following in Wake. In fact, Wake County became an “O’Kellyite” Christian stronghold in the 19th century, with several churches in the Holland’s vicinity. Pleasant Spring (later renamed Catawba Springs) Christian Church was founded in about 1802. Hayes Chapel was organized just before the Civil War, and Plymouth and Wentworth date from the postwar years. William Holland obviously held O’Kelly in high esteem since his last will and testament included a $100 bequest to this controversial preacher.

Pioneer Raleigh merchant William Glendenning became an O’Kellyite and donated a lot for an interdenominational chapel on the northwest corner of Blount and Hargett Streets in 1808. William Holland’s friend and executor, William Peck, was one of the trustees for what became known as “Bethel Chapel,” and local Methodist preacher Sihon Smith witnessed the deed. Glendenning was a Methodist circuit rider until 1786, when he clashed
with Asbury and was expelled from the Conference. Asbury's written statement that he was “not right in his head or in his heart” apparently was not unfounded. The court judged Glendenning insane in 1811, and he was often referred to as the “crazy parson.” He and Asbury eventually became reconciled, and the bishop even stayed in his home when he passed through Raleigh. During one of Asbury's last visits to Raleigh in 1814, he wrote, “William Glendenning and I met, and embraced each other in peace.” Elizabeth Reid Murray, *Wake: Capital County of North Carolina, Volume 1* (Raleigh: Capital County Publishing Company, 1983), 174-175; C. Franklin Grill, *Early Methodist Meeting Houses in Wake County, North Carolina* (Raleigh: N.C. Conference Commission on Archives and History, 1979), 10-11.


21 Ibid, 85-86.


25 *Minutes of the Annual Conferences…Volume 1*, 12.


28 Asbury, Journal...Volume 2, 108. Mrs. Turner and Panther Branch resident Elizabeth Smith (Mrs. William) Walton were daughters of wealthy Johnston County planter Samuel Smith, who owned dozens of African slaves and thousands of acres in several counties. Anne's husband, Major Simon Turner, left 2,000 acres and 18 slaves at his death in 1783. Three of her sons and a son-in-law were among the first trustees of Holland's Church in 1811. Another son, Jonathan Turner, who died in 1803, was a trustee for Sihon Smith's Crabtree Meeting House in 1799. His estate inventory in 1804 includes copies of the Rev. John Fletcher's Appeal (1772) and the Rev. John Chetham's Book of Psalmody (probably 11th edition, 1787), showing he had more than a passing interest in Methodism and public worship. Fletcher's Appeal is a collection of sermons intended as morning devotions for aristocratic parishioners, who would often leave a service after liturgical exercises and miss the sermon. This work became an important spiritual guide for early Methodists. Grill, 43; Frances H. Wynne, Abstract of Record of Wills, Inventories, Settlements of Estates, 1802-1812, Wake County, North Carolina, Vol. II (Privately published, n.d.), 25.

29 William Ormond journal, 1800-1803, Duke University Rare Book, Manuscript, and Special Collections Library, Durham, N.C.

30 Grill, 42 ff.; Ormond journal.


32 Minutes of the Annual Conferences, ...Volume 1, passim; Charles F. Deems, The Annals of Southern Methodism, For the Year 1855 (New York: J. A. Gray's Fireproof Printing Office, 1856), 274-275; L. S. Burkhead, Centennial of Methodism in North Carolina (Raleigh: John Nichols, 1876), 86.

33 Burkhead, Centennial of Methodism, 87-88.


35 Minutes...Annual Conferences, Volume 1, 128 ff.; Wake County Deeds, Book 2, 1. This preacher’s memory was further perpetuated in the naming of Hines Whitaker’s nephew, Walter Hines Page, a nationally renowned journalist in New York and U.S. Ambassador to Great Britain during World War I.

36 Raleigh Christian Advocate, June 8, 1887, 1.

37 William Holland will; Wake County Deeds, Book 2, 1; Andrews, 115.
38 Assistance from North Carolina Collection, Wilson Special Collections Library, the University of North Carolina at Chapel Hill, North Carolina.

39 North Carolina Land Grants, Wake County, microfilm, Olivia Raney Local History Library; Markham land grant map; Wake Deeds 2:1. The church property was among vast unclaimed lands which the state began selling off during the American Revolution to help finance the war. This tract, located on the south side of Bonny Clabber (“Buttermilk”) Branch, was originally calculated to be 442 acres and granted to John Myatt, Jr., in 1779. By 1818 it was estimated at 424 acres, not including “God’s acre” at Holland’s. The church acre in 1811 was south of “John Myatt’s Spring Branch.” In 1962 a church historian wrote the spring, “has recently been partially re-opened and is directly behind the Fellowship building, down near the branch in the woods. The old beaten path of many footsteps, though abandoned now for many years and grown up with trees, is still discernable.” Holland’s Sesquicentennial Program, 8 (unnumbered).

40 *Doctrines and Discipline of the Methodist Episcopal Church, 14th Edition* (New York: John Wilson and Daniel Hitt, 1808), 197 ff.

41 Sesquicentennial Program, 7 (unnumbered); Merdyth McCullers Lane, *Mt. Zion Methodist Church and Her People, 1809-1966, Volume 1* (Privately printed, 1966), 16; Wake County Deed Book 151:23. The Country Club property was owned by Holland’s member Samuel Walton, who died in 1850. Jonathan Smith married Samuel Walton’s daughter Caroline in 1829, and they were also longtime Holland’s members. Their son William A. Smith was a circuit rider in the 1860s. The Smiths were said to have been buried in a family cemetery on the Walton farm, now part of the Country Club golf course. The claim that Holland’s Church originally was located near the Walton-Smith cemetery and relocated to the present site in the 1830s is not supported by documentary evidence.

42 John Rhodes’ Will, which left his “manor plantation” to wife Frances. This property, a 305-acre tract located at the head of Little Creek along the Stage Road, was directed to go to sons Elijah, Joseph, John, and Isaac at Mrs. Rhodes’ decease. By the time of her death in about 1816, John and Isaac were deceased, and the Rhodes heirs sold the property to their brother-in-law Thomas Crowder, husband of their sister, Fanny Rhodes. One of the witnesses of the deed, dated 28 April 1817, was Thomas Crowder, Jr., who later became a prominent circuit rider in the Virginia Conference and a founding trustee of Randolph-Macon College. Wake County Wills, N.C. State Archives, Raleigh; Wake County Deed Book 2:112.

It should be noted that the work of N.C. Conference historian C. Franklin Grill, *Early Methodist Meeting Houses in Wake County* (1979), erroneously identifies John Rhodes of Panther Branch as the same John Rhodes who purchased land on Richland Creek in 1784 and gave land for a meeting house called Crabtree. It is believed, however, that these two men with the same name were related to each other.
K. Todd Johnson

43 Wake County marriage bond, 31 March 1806, secured by William Holland and John Rhodes (Jr.), witnessed by S(imon) Turner; Raleigh Register, Dec. 7, 1809, 3; North Carolina Star (Raleigh), Dec. 7, 1809, 231. The Star notice states Holland died “of a Cynanche Trachealis,” having suffered from dyspepsia and “symptoms of a Dropsy.” His death was said to have been brought on by exposure to a “light fall of rain.”


Although Holland had only $239.25 in cash at his death, his assets totaled over $10,000, most of which was inherited from relatives in England. Wake County estate records reference a letter from Peter Holland of England to his brother William, dated March 2, 1809, stating William Holland had a balance of 1,776 pounds, 17 shillings sterling (worth almost $7,000 at that time). By the time of widow Nancy’s marriage in 1822, executors had paid all his legatees, except the elusive or non-existent heirs of the Charleston tailor, and invested Nancy’s $5,000 in the Bank of the United States. After the national bank’s charter lapsed, the funds were reinvested in two successive state banks in Raleigh. Today these funds would be worth over $100,000.

It is interesting to note the following inventory of personal property of William Holland at the time of his death: two slaves (Simon and Unity), five cows, one featherbed and furniture, two chests, one trunk, a small quantity of (physic?), vials and quart bottles, earthenware, a case of knives and forks, a man’s saddle and bridle, a pair of saddle bags, a shaving box and razors, an old writing desk, another small chest, a “quantity of books,” a silver tankard (probably the heirloom from brother John), a Halver and two watches, and notes for money loaned to or invested with merchants, friends, and neighbors.


46 Burkhead, Centennial of Methodism, 91-92.

47 Raleigh Register, Mar. 10, 1858, cited in Guion Griffis Johnson, Antebellum North Carolina (Chapel Hill: UNC Press, 1937), 418, 448. He lamented finding 83 of those families without a Bible (not only a source of divine messages but also the primary means to keep track of a family’s births, marriages, and deaths). Some 600 families had “never had a religious visit or prayer at their fireside before.” At least half of the state’s population, he estimated, “habitually broke the Sabbath” by neglecting public worship, traveling, visiting, cooking and feasting, working, conducting business, hunting, fishing, and gambling.

48 Standard (Raleigh), Jan. 16, Feb. 6, 1856, cited in Murray, Wake I, 432.

50 Burkhead, Centennial of Methodism, 254-255.


52 Grill, Early Methodist Meeting Houses, 42ff.; Revolutionary War pension application of Sarah (Page) Smith, widow of Sihon Smith, 22 Nov. 1853, National Archives and Records Service, Washington, D.C. (transcribed by Lillian Pagan); Wake County Deed Book 3:84, Kendrick Myatt of Wake to Sihon Smith of Chatham County, Nov. 25, 1818, for $1,700, 424 acres south side of Clabber Branch adjoining George Crowder, Samuel Walton, and Elijah Rhodes.

After Smith’s first wife died in 1822, he married Sarah Page in 1826, and they had two daughters, Hester and Sarah, who married brothers Alfred and Simeon Williams and acquired the portion of the farm which included the church property. Mrs. Sarah Smith died in 1859, the same year a new structure was built next to the Red Meeting House, and in 1861, Hester and husband Alfred Williams conveyed three acres to the church. This tract is thought to include the original one acre deeded by John Myatt, Jr., in 1811. Raleigh Register (weekly), Aug. 2, 1822; Jan. 13, 1826; Wake County Deed Bk. 23, 683-684.

The deed for the church property, dated Mar. 4, 1861, is from Alfred and wife Hester Williams to Thomas G. Whitaker, Simon S. Turner, Isaac B. Myatt, S. M. Williams, Allen Adams, William D. Turner, and R. H. Whitaker, Trustees for Holland’s Church, “for and in consideration of the love and reverence which they have for the worship of Almighty God,” 3 acres “on which Holland’s Church now stands.” The document provides the land and house be used by Methodists “to expound God’s Holy Word,” and when such activity should cease the church’s right and title to the property would cease.

53 Mann journal, cited in Grill, Early Methodist Meeting Houses, 48.

54 Manuscript histories of Holland’s Church, c. 1919, Church Archives.

55 Thomas Mann journal, Aug. 20-23, 1813, cited in Grill, 51.

56 Raleigh Register (weekly), Sept. 11, Oct. 9, 1818; Sept. 3, 1819; July 28, 1820; Methodist Magazine (New York), Vol. 5 (March 1822), 114; Murray, Wake... Volume I, 170-171.
57 Holland's Sesquicentennial program, 1962, 7 (unnumbered); manuscript church history, c. 1919, Church Archives.

58 Mann journal, June 8, 1805.

59 Mann journal, Nov. 18, Dec. 2, 1805.


62 Minutes of Virginia and North Carolina Conferences, passim; *Holland's Sesquicentennial Program*, 10 (unnumbered).

63 *Raleigh Christian Advocate*, June 8, 1887, 1.

64 *Doctrines and Discipline*, 21 ff.


66 Minutes...Annual Conferences of the Methodist Episcopal Church, South (1873), 789.

67 Hedges, *Crowned Victors*, 197.


71 Shattuck was Mississippi's unsuccessful Whig candidate for governor in 1841. In 1843, he was hired to teach law at Centenary College in Jackson, Louisiana, and the following year was elected president of the college,
serving 1844-1848. He answered the call of the California Gold Rush in 1849 and spent the next four decades as a prominent attorney and judge in San Francisco and Sonoma County. In his later years he supplied the Methodist pulpit in Sonoma.

The fact that Edenton Street Church records 1827 as the year of its first Sunday School, together with Sunday School literature found at Holland’s dating to the same year, suggests Holland’s Sunday School may have been instituted during Shattuck’s time. Grill, *Early Methodist Meeting Houses*, 75.


73 Grill, *Early Methodist Meeting Houses*, 64; *Minutes of the Annual Conferences*...Volume 2, 1829-1839, 94.

74 *Minutes of the Annual Conferences*...Volume 1, passim; Volume 2, passim; *Journal of the North Carolina Annual Conferences, 1840-1880*, passim.

75 Whitaker, *Reminiscences*, 260. John Rich was recalled by Whitaker, but there is no documentary evidence he served as a pastor of the Raleigh Circuit. It is likely he assisted regular pastors with revivals in the Raleigh area during the 1840s or early 1850s.

76 Journal, Methodist Episcopal Church, South, North Carolina Conference, 1846-1866, 388, Duke University Manuscripts Dept.; Minutes...North Carolina Conference, 1863-1899, passim. Garrard’s wife was formerly Martha Whitaker McCullers, daughter of Holland’s founders Samuel and Patsy Rhodes Whitaker and niece of Nancy Rhodes Holland.

77 By 1830 the Raleigh Circuit included almost 1,000 members (735 white, 251 black) but was reduced dramatically when churches in Wayne, Greene, and Lenoir counties were formed into the Snow Hill Circuit.

As a young store clerk in Petersburg, Virginia, Blake was converted under H. G. Leigh’s preaching and answered God’s call to preach in 1824. In 1827, he was sent to Raleigh’s city church, where he met a wealthy planter’s daughter, Fetney Price, who soon became his wife. Grill, 62-64.

78 Blake assisted close friends Peter Doub and H. G. Leigh in opening Greensboro Female College in 1846. He was also one of the school’s incorporators and trustees in the 1830s. When the school needed furniture for its first session in 1846, he sent 100 bales of cotton to Petersburg to cover the purchase. He had the furnishings shipped to Raleigh over the new Raleigh and Gaston Railroad, and they were then hauled in wagons to Greensboro. By 1852, at least one Holland’s girl, 16-year-old Penelope Smith Jones, was a student there. Grill, *Early Methodist Meeting Houses*, 62; Samuel Bryant Turrentine, *A Romance of Education: A Narrative Including Recollections and Other Facts Connected with Greensboro College* (Piedmont Press, 1946), 26; *Circular of Greensboro Female College, Greensboro, North Carolina, for the Scholastic Year Ending June 3, 1852* (Greensboro: Samuel W. James, Printer, 1852), 8; 1850
Census, Raleigh, Wake County, N.C., showing Penelope Jones as boarder in Blake household while attending school.


80 A. H. Redford, History of the Organization of the Methodist Episcopal Church, South (Nashville: A. H. Redford for the M.E. Church, South, 1871), 195.

81 William Stevens Powell, North Carolina Through Four Centuries (North Carolina: University of North Carolina Press, 1989), 308, 245; North Carolina Farmer, I, (Raleigh), August, 1845, 44. North Carolina was nicknamed the “the Rip Van Winkle State” because the state was slower or asleep to economic growth compared to neighboring states. A letter writer to the North Carolina Farmer in 1845 states: “O! that our State, . . . would wake up from her Rip Van Winkle agricultural sleep! and, for her own best interests, would become a reader and extensive patronizer of the North Carolina Farmer and other agricultural periodicals!”

82 Raleigh Register, May 26, 1826, quoted in Johnson, Antebellum North Carolina, 421.

83 Some of these Sunday School publications, such as The History of John Wise, A Poor Boy (ASSU, 1827), The Prize; or The Story of George Benson and Wm. Sandford” (ASSU, 1827/1830), and the Rev. Richard Knill’s The Farmer and His Family (ATS, 1814/post-1832 ed.), are stories. Protestant doctrine and practice were also covered in works such as Union Questions on Select Portions of Scripture from the Old and New Testaments (ASSU, 1830).

84 Murray, Wake I, 305-306, 491; N.C. Christian Advocate (Raleigh), Jan. 16, 1857, 3; The Live Giraffe (Raleigh), Aug. 6, 1857. the Rev. and Mrs. S. R. Trawick were in charge of Wake Male and Female Academy during the spring session of 1857, followed by Frank S. Wilkinson and unnamed assistants in the Female Department in the fall session. The core curriculum included primary studies, advanced English, and classical (Latin, Greek) and mathematical courses. French, music on the piano-forte, “tissue work,” drawing and painting, and needle work were also offered.

85 Whitaker, Reminiscences, 434-435.

86 Whitaker, Reminiscences, 42-43.

87 Whitaker, Reminiscences, 227-229.
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88 Whitaker, Reminiscences, 399-402.


90 Hannah Crasson, interviewed by T. Pat Matthews, c. 1937, http://memory.loc.gov/ammem (accessed April 7, 2012). Crasson was daughter of Frank and Flora Walton, slaves of John and Mary (Polly) Norris Walton whose farm was north of Swift Creek.


93 Crasson interview.


The following Holland’s members (whose names are followed by their number of slaves) were listed in the 1850 Slave Schedule: Panther Branch District—Harrison Rand (16), Britania Jewell (2), Sarah[Mrs. Sihon] Smith (8), Johnathan Smith (6), Samuel Walton (6), Alfred Williams (6), Adam G. Banks (42), Lynn Banks (3), Isaac Myatt (7), Elizabeth Crowder (5), William D. Crowder (5), Holland Jewell (5), William Turner (20), Simon Turner (23), John H. Jones (86); St. Mary’s District—William Rand (17), Nathaniel G. Rand (10), John Walton (17), James S. Walton [son of John] (13), William Walton [son of John] (4), William Snellings (17), Willis Whitaker (57), William Whitaker (14); Western Division—S[amuel] Whitaker (15), S[imeon] M. Williams (5), S[amuel] M. Utley (10), J. Utley (10), S. J. Utley (10), Thomas Crowder (1), Thomas G. Whitaker (9), J.J.L. McCullers (9), A[llen] Adams (7).

96 Whitaker, Reminiscences, 228.

97 Murray, Wake I, 244, 252, 261, 318-319, Appendices B and E. Rand was appointed to the committee for building a new county courthouse (completed 1837) and in 1839 was appointed to the first Wake County Board of
Superintendents of Common Schools. In 1840 he was a member of the committee who planned a grand celebration for completion of the State Capitol building and the Raleigh and Gaston Railroad.

98 Crasson interview.

In the fall of 1861 Benjamin F. (Ben) Walton and fellow Holland’s member Henry B. Jordan enlisted, along with dozens of other southern Wake men and boys, with the Auburn Guards (later attached as Company D to 31st North Carolina Regiment). Jordan was elected first lieutenant, and Walton was mustered in as sergeant. Their unit was sent to defend the North Carolina coast in early 1862, but they were captured by invading Union forces and eventually sent back to Raleigh. Walton was elected first lieutenant over Jordan before marching off to defend the coastline around Charleston, South Carolina. Jordan became an officer of the local militia (called Home Guard) for the remainder of the war. Joseph Walton joined his brother’s company while they were in South Carolina. Toward the end of the war he was court-martialed for attempting to circumvent his chain of command by writing a letter to the Secretary of War. Only a handful of soldiers were left under Lt. Benjamin F. Walton when his company fought under General Joseph E. Johnston as he made his last stand at Bentonville in March 1865. Weymouth T. Jordan, Jr. North Carolina Troops, 1861-1865, Volume 8, 454-464.

99 Zeb Crowder interview.


101 The Episcopal Methodist (Raleigh), Jan. 10, 1865, 3.


103 Cary Circuit records, 1872-1890.

104 Holland’s Church history, c. 1919; N.C. State University, School of Design, “Holland’s Methodist Church,” typescript, c. 1957; North Carolina Standard (Raleigh), Nov. 19, 1862, 3.

105 N.C. State University, School of Design, “Holland’s Methodist Church.”

106 Raleigh Christian Advocate, Aug. 23, 1871, 2.

107 Bobbitt’s 1879 converts who became members of Holland’s were Mollie Rhodes, Susan F. Banks, Linda Rand, Ann Elizabeth Dodd, Penelope Dodd, Wineford E. Stancil, Willis P. Turner, Thomas H. Turner, John W.

108 Ellis’ grandparents, Henry and Helen Jordan, were converts of J. B. Bobbitt during the war years and faithful Holland’s members until 1882, even though they left Panther Branch in 1871 to seek their fortunes in the fledgling railroad village of Cary. Mr. Jordan, a former lieutenant in the Confederate Army, was a town father—longtime general store owner, town commissioner, mayor, and steward in the Cary Methodist Church. Mrs. Jordan was considered to be the last old-time “praying and shouting Methodist” in the Cary church. At her death in 1908, Ellis wrote, the once-familiar shouts of ‘Amen’ and ‘Praise the Lord’ ceased there.


109 Whitaker, Reminiscences, 408-409.


Not only were Methodist bishops in the late 19th century against emotional encounters, but they also insisted John Wesley’s doctrine of sanctification, or holiness, was in error. In the 1890s Ambrose B. Crumpler tried to revive what he termed “the glorious doctrines of Methodism”—that both conversion and a second baptism of the Holy Spirit were required to achieve a pure and holy life free from sin. After being brought before the Conference, he defected from Methodist ranks and eventually started a new denomination under the name Pentecostal Holiness.

111 Lydia Massey Franks, interviewed by author, March 26, 1991, Garner, N.C.

112 Ellis, “History of Cary Methodist Church.” According to Cary Circuit records, Charlie McCullers was a Holland’s member until transferring to Mt. Zion in 1875.

113 P. A. Peterson, History of the Revisions of the Discipline of the Methodist Episcopal Church, South (Nashville: M.E. Church, South, Publishing House, 1889), 77. The Lord’s Prayer was to be used following the first prayer, and the apostolic benediction, taken from 2 Corinthians 13:14, was also to be used.

114 Ellis, “History of Cary Methodist Church.”

115 Peterson, 77; The Methodist Hymnal (New York: Eaton and Mains, Cincinnati: Jennings and Graham, 1905), opposite title page; The Methodist Hymnal (Methodist Publishing House, 1939), 504.
116 Ellis, “History of Cary Methodist Church”; The Episcopcal Methodist (Raleigh), May 22, 1867, 3.

R. H. Whitaker recalled that at nearby Pleasant Springs (later Catawba Springs) Christian Church, in the antebellum years, dogs sometimes sniffed biscuit crumbs dropped by fidgety children and invaded the services, running up under benches and ladies’ dresses. Whitaker, Reminiscences, 266.

117 Cary Circuit Book, 1872-1890; Holland's Sesquicentennial Program. The Rev. B. B. Culbreth labeled membership rolls of 1880-1881 as “Hollands Class,” and as late as 1888-1890 class leaders were still being appointed in the Cary Circuit.

118 www.lib.unc.edu/mss/inv_images/masons.pdf (accessed Sept. 11, 2012); Wake County Deed Book 26, 59, Alfred Williams to S. M. Utley, W. Master of W. T. Bain Lodge, 1 May 1868; N.C. Private Laws, 1868-69, c. 85, “Act to incorporate William T. Bain Lodge No. 231 of Ancient York Masons, in Wake County,” dated 7 April 1869. The naming of the lodge was a memorial to a Raleigh Methodist who was Grand Secretary of the Grand Lodge of North Carolina from 1836 to his death in 1867.

119 Mrs. Boyd Myatt, interviewed by Lillian Pagan, Feb. 24, 1968, notes in church archives. Myatt’s father-in-law, Thomas M. Myatt, moved the old Red Meeting House to his farm in 1917 when a new lodge was built beside the church.


121 Johnson and Murray, Wake II, 274.

122 Wake County Deed Book 76, 302; William T. Bain Lodge history, 10. The 1884 school committee members were all Holland’s men: Sion D. Williams (grandson of the Rev. Sihon Smith), Samuel M. Utley (the carpenter), and Isaac B. Myatt (grandfather of 20th century Holland’s stalwarts Truvie Myatt Sorrell, Ruby Myatt Upchurch, and Willa Myatt Weatherspoon).

123 Lydia Franks interview. To raise money for the school, students held box parties once or twice a year. The girls supplied the boxes, filled with delectable treats, and an auctioneer would take bids on them from the boys. “Whoever bought your box, you ate supper with him,” Franks explained. Her mother, Lizzie Massey, would put fruit and cake slices in a shoe box and decorate it with bows and ribbons. “Some might not bring much over a dollar, but sometimes they’d pay four or five dollars apiece.”

The total cost of furnishing the parsonage was $108, with the Cary church assuming the lion’s share ($74.50) and Holland’s paying $23. “Miss Penny Jones and sister” personally made a payment of $4 toward the $20 owed to Briggs in April 1888. Steward William S. Turner sent in an additional $7.50 collected from members in 1888. The following year $44 came from collections at Holland’s and individual contributions by W. D. Crowder, Chauncey Rand, Fab Whitaker, and “Bro Jewell…& Miss Eliza.” These additional funds may have been applied toward the purchase of the real estate, although the deed was in the name of Cary Methodist Church. The parsonage lot on Academy Street is now the site of Cary Public Library.
K. Todd Johnson

138 Cary Circuit Book, 1872-1890. Whitaker was one of the wealthiest men in the community, having loaned $5,000 to the trustees of Peace College in 1866 as they tried to finish the school building and hold classes following the war. Murray, *Wake I*, 614.


140 *North Carolina Annual Conference Journal*, 1903, 36-38; Ellis, “History of Cary Methodist Church.”

141 Ibid. Mary Jane Walton Bledsoe was wife of Giles Bledsoe, a local farmer who was 15 years her junior. Her connection, if any, to other Waltons in the congregation is unknown.


144 *North Carolina Annual Conference Journal*, 1895, 72 ff.; Holland's Church Register, 1888-1923.


146 Allene Thornburgh, *Grandpa’s Store: Vignettes of a North Carolina Childhood* (New York: Pageant Press, 1962), 32-36. Nell Dowd was granddaughter of wealthy planter Dr. John H. Jones and namesake of her aunt, Miss Penelope Jones. They were considered the leading aristocracy of Panther Branch.


149 *Gamer United Methodist Church, Celebrating Our Heritage 130 years 1862-1992*, 25.


152 Lydia Franks interview.

153 Raleigh District, Cary Circuit, Quarterly Conference Minutes, 1912-1914, Duke University Manuscripts and Rare Books, Durham, N.C.

154 Lydia Franks interview.

155 Cary Circuit Quarterly Conference record, 1912-1914; NCSU, School of Design, “Holland’s.” The original rind board roof was replaced with wooden shingles at some point between 1860 and 1912, an architectural historian noted in his 1950s report.

156 Gamer United Methodist Church, Celebrating Our Heritage 130 years 1862-1992, 25.


158 Raleigh District quarterly conference minutes for 1937-38 state, “Trustees were authorized to put water in the parsonage and make other improvements as they see fit.”

159 Lillian Pagan’s notes from quarterly conference records, Church Archives.


163 Lodge members remodeled the Red Meeting House building in 1882-1883 by replacing weatherboards “from bottom of sills to top of windows,” adding new roof shingles, building two “ante-rooms” (perhaps to serve as vestibule and storage), and adding four doors and seven new windows. History of William T. Bain Lodge, 6.

164 The deed reads, “should the Masonic Fraternity cease to use the Building for lodge or school purposes for ten years then after the said S. M. Utley, W. M. of W. T. Bain Lodge or his successors in office shall have disposed of
said Buildings for the benefit of the fraternity then the above described land to go back to the Methodist E. church
the original donor.” Wake County Deed Book 26:59.

165 Vance School was named in memory of Zebulon B. Vance, North Carolina’s popular Civil War Governor
and U.S. Senator, 1879-1894. He became a hero in places such as Panther Branch after he opposed prohibition and
campaigned (though unsuccessfully) in Washington to abolish the federal liquor tax.

166 William Lemuel Clegg Papers, Rubenstein Library, Duke University. The sermon was delivered in 1930 in
Maxton, N.C., shortly after leaving the Garner Circuit.

167 Lillian Pagan notes from church records, Church Archives.

168 Vernon Pagan, Raleigh, N.C., interviewed by Lillian Pagan, no date, notes in Holland’s Church archives.

169 Gamer United Methodist Church, Celebrating Our Heritage 130 years 1862-1992, 26.


171 Epworth Era (Nashville), May 1920, passim.

that out of 773 congregations only 117 had League chapters. Merdyth McCullers Lane wrote that Mt. Zion had
an Epworth League chapter as early as the 1880s, led by her father, former Holland’s member William Edward
McCullers, but that there were many years before the 1920s that it was defunct. Lane, Mt. Zion and Her People,
Volume 1, 37-38.

173 N.C. Conference Journal, 1926, 146; 1928, 118.

174 Epworth Era (Nashville), January 1920, 178.

175 Clegg Papers.


177 Lane, Mt. Zion, Vol. 1, 106-107.
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178 Raleigh District, Quarterly Conference records, 1935-1939, Rubenstein Library, Duke University, Durham, N.C. Church rolls show Willa Myatt was W. L. Clegg's first convert at Holland's in 1927. She was a faithful member of the church until her death in 1996.

179 Clegg Papers. This sermon was a paper submitted to Professor James Cannon III at Duke University Divinity School, 1929, and delivered at Garner, Ebenezer, Mt. Zion, and Holland's in 1930 and at Maxton, N.C., in January 1931. Misspellings and punctuation errors in the original manuscript have been corrected.

180 Wake County Sheriff’s Department.


183 Church Register, 1885-1954; The Doctrines and Discipline of the Methodist Episcopal Church, South, 1918 (Nashville: Publishing House M.E. Church, South, 1920), 338 ff.

184 N.C. Conference Journals, passim. When the Conference began tracking infant baptisms at the congregational level in 1955, Holland's reported three for the year.

185 Garner Times, Nov. 2000. Then (as now) in eastern North Carolina, barbecue was a noun and not a verb, defined as chopped or pulled pork, seasoned with a hot, spicy vinegar-based sauce. The original menu, according to longtime member Annie Lee Shepard, included potato salad. As the barbecue became more popular and the volume of business grew over the years it was decided potato salad was too labor intensive, so organizers switched to boiled potatoes. Annie Lee Franks Shepard, telephone interview by author, Nov. 7, 2012.

186 Holland's UMC Bicentennial oral history video, 2013, Lawrence Burnette

187 Ruth Baker interview; Wesley Jones, Macon, GA, interviewed by author (telephone), Nov. 25, 2012; Lillian Pagan notes, Church Archives; Ronnie Burnette notes March 2014.

188 Lillian Pagan notes, Church Archives.

189 Ronnie Burnette, Sunday Service Barbecue Announcement, October 12, 2003
190 UMC Bicentennial oral history video, 2013, Lawrence Burnette, Michael Franks, Steve Middleton, Ronnie Burnette.

191 UMC Bicentennial oral history video, 2013, Lawrence Burnette, Michael Franks, Steve Middleton, Ronnie Burnette.

192 UMC Bicentennial oral history video, 2013, Lawrence Burnette, Michael Franks, Steve Middleton, Ronnie Burnette.

193 UMC Bicentennial oral history video, 2013, Lawrence Burnette, Michael Franks, Steve Middleton, Ronnie Burnette.

194 UMC Bicentennial oral history video, 2013, Lawrence and Nancy Burnette.


198 Gamer United Methodist Church, Celebrating Our Heritage 130 years 1862-199, 27.


201 N.C. Conference Journal, 1940, 76 ff.

202 Catherine Traynham Thompson, Greenville, N.C., interviewed by author (telephone), Nov. 25, 2012; Bill Middleton interview.

203 Ruth Baker and William Middleton interviews.
204 Church financial records, 1948, Church Archives. Records show the last leg of fundraising in 1948 brought in $576.50 in donations from members and friends and another $517 from the barbecue. J. Grady Burnette approved payment of bills, and W. R Middleton, treasurer, signed checks, drawn from the church’s account at the Bank of Fuquay.

205 Ruth Baker interview: Lillian Pagan history notes, Church Archives. Pagan notes that old Sunday School literature dating back to the 1820s was stored in the lodge during the 1948 renovation and not returned to the church for many years. As an avid collector of Holland’s history, she recalled what a bonanza it was when a Mason came to her with dozens of 19th century song books, hymnals, and Sunday School books “rediscovered” during a clean-up of the lodge hall.

206 Raleigh Times, Oct. 23, 1948; Holland’s Sesquicentennial Program.

207 Ruth Baker interview.

208 Gamer United Methodist Church, Celebrating Our Heritage 130 years 1862-1992, 27.


211 Vacation Bible School Commencement program, June 11, 1971, Church Archives.


213 Women’s Society of Christian Service records, 1954-1957; Holland’s Sesquicentennial Program.

214 N.C. Conference Journal, 1948, 128-130. Parsonage standards were part of the Report of Rural Church Planning Committee.
The property was conveyed for a token sum of $10.

The debt was reassigned from Taylor to D. D. Penny in 1961. Kathleen Franks, Raleigh, N.C., interviewed by author (telephone), Nov. 29, 2012.

Margaret Rogers, interviewed by author (telephone), Nov. 28, 2012.

Wesley S. Jones, Macon, GA, interviewed by author (telephone), Nov. 25, 2012.

Don Nagel, Asheville, N.C., interviewed by author (telephone), Nov. 25, 2012.

Minutes of joint meeting of Trustees and Finance Commission, June 21, 1965, Church Archives. The 1953 parsonage was moved a short distance to a lot on Old Stage Road south of Williams Crossroads.

Margaret Rogers interview.

N.C. Conference Journals, 1953, 1954. Catherine Traynham Thompson interview. Catherine remembers that when her father was transferred out of the Garner Circuit in November 1942 she stayed in her third grade class at Garner School until the Christmas break and lived with Bill and Lib Rand, who had a daughter her age.

Kathleen Franks interview; undated clipping, “Methodists Plan Building,” c. 1954, Church Archives. $11,500 was reported to Annual Conference in 1956, $7,600 (66%) was spent on building and improvements.

Louise Shepherd interview.


Picture light and pastor’s communion set given in memory of S. J. Rhodes; pulpit furniture given by Alice Turner Purdie in memory of her father, Thomas Hart Turner; altar set given by the Rev. and Mrs. E. W. Rogers in memory of his grandmother, Mrs. Hattie B. Hurst; pews given by Mrs. B. K. Pierce, Mrs. S. J. Rhodes, Mrs. R. F. Upchurch, Mrs. Phoebe Rand, Mr. Calvin Rand, Mrs. J. D. Jordan, Miss Thelma Pagan, Mr. Richard Rand, Mrs. Jessie Gill, Miss Ruth Franks, Mr. and Mrs. Garland Burnette, Mr. and Mrs. T. I. Penny, Mr. and Mrs. L. O. King, Mr. and Mrs. T. H. Bagwell, Mr. and Mrs. Mose Godwin, Mr. and Mrs. Vernon Pagan, Mr. and Mrs. Nuel Young, Mr. and Mrs. L. N. Franks, Mr. and Mrs. J. W. Russell, Mr. and Mrs. D. G. Rhodes, and Mr. and Mrs. L. W. Franks, Mr. and Mrs. J. W. Pagan, and Mr. and Mrs. J. G. Burnette. Holland’s Sesquicentennial Program; plaques and photographs, Church archives.
227 Raleigh Times, April 20, 1964; undated clipping, “Pastor Has 3 Churches” and “Holland's Methodist Is 147 Years,” c. September 1959; Fran Sparks, Winston-Salem, N.C., interviewed by author (telephone), March 13, 2013.

228 Letter from the Rev. C. E. Sparks to Ladies of Garner Circuit, Nov. 24, 1956, Church archives.

229 Fran Sparks interview.

230 Dianne Sorrell interview in Holland’s Bicentennial video.

231 Holland’s Sesquicentennial Program; Fran Sparks interview.


233 Wesley Jones interview.

234 Mildred Faulkner Arwood, notes on Elizabeth Church history, 1981.

235 Garner News, April 30, 1964; N.C. Conference Journal, 1964, 446; 1966, 474. Each congregation appointed a committee to develop budgets and negotiate terms in matters such as joint ownership of the parsonage. The Holland’s committee was composed of Luther Franks (chairman), Roger Davenport, J. D. Umstead, Lillian Pagan, James Middleton, J. W. Ray, Truvie Sorrell, Furman Upchurch, and Lawrence Burnette.


237 Ronnie Burnette, Beth Jenkins, and Al Burnette, interviews in Holland’s Bicentennial video, September 2012.

238 Donald Nagel, Asheville, N.C., interviewed by author (telephone), Nov. 25, 2012.

239 Gayle Franks, Raleigh, N.C., interviewed by author, 2012-2013; Elizabeth history, 3.
Holland’s Church Conference minutes, September 8, 1974. The building committee was comprised of James Middleton (chairman), Jimmy Burnette (vice-chairman), Tom Breci, Lawrence Burnette, Holt Castleberry, Roger Davenport, Bill Fields, Gayle Franks, Jean Fulford, J. W. Ray, and Furman Upchurch. Trustees were W. L. Bowman, Roger Davenport, D. S. Fogleman, Lawrence Burnette, Luther Franks, J. W. Ray, Charlie Clark, Oscar Davenport, and Emmett Jordan. A recommendation of brick veneer instead of aluminum siding was rejected. The vote to proceed with the committee’s plan was approved 87-6.

Charles Fulton to James Middleton, Oct. 21, 1975, Church Archives. N.C. Conference Journals, 1974-1975, indicated annual contributions increased from $9,000 to $18,000 during the building program.

Winifred Arnold, interview in Holland’s Bicentennial video, September 2012.


254 Keith Nanney interview.

255 Sonia Bourne, Robin Bourne, and Leigh Anne Pope interviews in Holland's Bicentennial video.

256 Burnette interviews in Holland's Bicentennial video. It was soon discovered that the Young Chang piano was not adequate for the larger space, and a Boston piano, manufactured by Steinway & Sons, was purchased. Both organ and piano were purchased from Hopper Piano and Organ Company, Raleigh.

257 Keith Nanney interview.

258 Sam Wynn, Fayetteville, N.C., interviewed by author, April 17, 2013. Panther Branch Township’s population increased from about 15,000 to 24,000 between 2000 and 2010. U.S. Census Bureau.


261 Sam Wynn interview.

262 Dean Edwards notes, February 2013.

263 Sam Wynn interview.

264 Gayle Franks and Sam Wynn interviews.


268 John Michael McAllister, email notes, March 18, 19, 2013.

269 M. Brian Wellborn, email notes, April 15, 2013.

270 Gary Allred interview

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