

## THE BEGINNING OF NEW HOPE CHURCH

### NAGS HEAD CHAPEL<sup>1</sup>

About the year 1701 the Society for the Propagation of the Gospel in Foreign Parts, in England, began to send missionaries to North Carolina and to the other English colonies. About this time the Quakers began to hold regular monthly meetings in Perquimans, though George Fox and William Edmundson had made visits to Carolina and held meetings here as early as 1672. The first Episcopal Church in Perquimans was undoubtedly Nags Head Chapel<sup>2</sup> which was established prior to the Revolution. Nags Head Chapel is mentioned more in deeds than any other landmark. It can be found in deeds as a boundary for lands in and around its location. Every deed without exception speaks of it as "Old Nags Head Chapple" showing that it was considered "Old" even when the county was young. Nags Head Chapel was the name by which the Church of England house of worship was known and which stood on the site where New Hope Church now stands. It is claimed that the present structure was built on the same foundation as the original building. It is a fact, according to early records that Nags Head Chapel was located on the same land as New Hope Church.

Nags Head Chapel was probably named after a site on the English coast. The places in Britain named Nag's Head are: Nag's Head, a hamlet in Gloucestershire, 5 miles S.E. of Stroud; Nag's Head, a promontory, St. Agnes, Scilly Islands; Nag's Head Hill, a place one mile from Easton in Gordano, near Bristol in Somerset.

According to a report by William Gordon to the Secretary of the Society for the Propagation of the Gospel in Foreign Parts, written in 1709, Major Samuel Swann was responsible for the building of the church and it was built in Perquimans. In Mr. Gordon's report to the Secretary he wrote: "The next precinct is Paquimans, under my care equally with the other (Chowan). Here is a compact little church, built with more care and expense, and better contrived than that in Chowan; it continues yet unfinished, by reason of the death of one Major Swann, about September 1707<sup>3</sup>, who zealously promoted the interest of religion in general, and forwarded, by his continual pains and expense, the buildings of that church in particular when there was none in the country<sup>4</sup>."

When all the facts are reviewed no dubious opinion can arise to question this fact, for Major Swann labored long and diligently to establish his faith on a firm foundation in Perquimans during his life as a citizen of the colony. The sons of Major Swann probably carried on their father's zealous work after his death but as they later moved from the country to Swann quarter, Hyde County, their support was withdrawn.

In this small house of God worshiped the gentry of Durants Neck. Here came in stately carriages the bewigged gentlemen and the furbelowed (editors note: A ruffle or flounce on a garment.) flounced ladies who graced their homes. Outside sat the negro servant to do some humble service for his white master.<sup>5</sup> From neighboring plantations gathered such men as Richard Sanderson, Charles and Edmund Blount, Thomas Jacocks, Gilbert Leigh with his young son James (who had not thought of then the beautiful brick house he was to build and give the Neck fame), John Whidby and later his son Richard, the Stevensons, Durants, Hecklefields both father and son here raised up thankful hearts for liberty in the new country, Joseph and Christian Reed (brothers) who had married daughters of George Durant, all came here to worship. Old citizens are agreed on the fact that Nags Head Chapel stood on ground which was conveyed by Mr. James P. Whedbee to the Methodists, and they claim the site is identical with the one where now stands New Hope Methodist Church, and it is further stated that the Methodist Church arose on the foundations of the old Chapel.<sup>5</sup>

When Hertford became a town many old residents of Durants Neck flocked to the new center where educational facilities were better. Other residents moved out of the county, causing Nags Head Chapel to lose its strongest supporters. Others went over to the newer religions and joined either the Methodist or

---

<sup>1</sup> Portions of data were obtained from "The Independent" newspaper. The article "New Hope Church – A Brief History of This Ancient Albemarle Place of Worship as Prepared and Read by Mattie Lister White on Sunday, 4 August 1940".

<sup>2</sup> Often referred to as a landmark in the records of Perquimans, the earliest reference is a court order dated 1729.

<sup>3</sup> Major Swann, according to the court records of the county, actually died earlier than 1707. His death occurred between October 1701 and July 1702. Therefore, the church was built around the turn of the century.

<sup>4</sup> "The Country" means colony.

<sup>5</sup> *History of Perquimans County North Carolina*, by Mrs. Watson Winslow, 1931.

Baptist churches.<sup>6</sup> Appendix A contains a Colonial Map of Perquimans County which shows Nags Head Chapel. The map was drawn on November 26, 1929.

Mr. Raymond A. Winslow, Jr., in a letter dated 12 August 1966 states: "There is no evidence that this chapel was Nags Head Chapel. It has also been stated the Nags Head Chapel was mentioned in county records as early as 1729 but this has not been proved. The earliest references known to this writer was in 1745. This would seem more likely as Albert Albertson, who owned the land in that year, was vestryman of Berkeley Parish (Perquimans County). Also, Clement Hall, the earliest known Anglican lay reader in Perquimans, lived a short distance west of what is now New Hope. It is quite probable that Albertson and Hall built Nags Head Chapel in the 1740s naming it for the "Nagshead" cited as a landmark in the Tomlin-Albertson deed mentioned above."<sup>7</sup>

This much is certain. The pre-Revolutionary Nags Head Chapel of the Church of England<sup>8</sup> and New Hope Church were located on the same land. All early records bear this out. We would think the Chapel was used by the local people, who eventually decided to affiliate with the Methodist Episcopal Church. By 1809 the congregation was organized and probably needed a new building in which to worship. This is what happened to Yawpin Chapel, which became Bethel Baptist Church. The Baptist Church at Bethel is the oldest church now in use in Perquimans, being built about 1806.

---

## METHODISM IN PERQUIMONS COUNTY

It is not known when Methodism first reached Perquimans County. Undoubtedly some of the Virginia ministers labored there. However, it is known that Francis Asbury preached in Perquimans on several occasions. Extracts from his journal record his visits and supply information of great interest.<sup>9</sup>

Under the date of 24 December 1783, Asbury wrote, "Set out in the rain to Hertford town. I spoke in a tavern; the people seemed wild and wicked altogether." The tavern mentioned was perhaps the Eagle Tavern.<sup>10</sup>

Some years later, Asbury again visited Perquimans. After preaching at Isaac Hunter's in Gates County, he wrote in his journal for 12 March 1799, "The coolness of the weather increases. We rode thirty miles to George Sutton's, in Perquimons County." The next day, 13 March, he noted: "It both snowed and rained. We had a meeting at a house near Nagshead Chapel: where I preached a short sermon from I Peter IV, 18. We lodged at J. W-----'s, a comfortable house, after a very uncomfortable snowy day." Nags Head Chapel was located on the property where New Hope Church now stands, so Asbury did preach near New Hope on this occasion.<sup>11</sup>

In 1804, Asbury made another trip to Perquimans, writing in his journal for 12 March: "At Yawpin chapel I preached on Luke xi, 9-13. I had a very, serious attentive people to hear. I believe God is amongst them. I called upon Mr. Ross, a Baptist minister of the Gospel, much thought of. I found him in a feeble state of body: we prayed and parted in great affection. We had rain, and night came on before we reached brother Sutton's...we crossed Perquimans River upon a floating bridge. My mind is in great peace. Today Humphrey Wood became my companion in travel."<sup>12</sup>

The next day, 13 March 1804, he wrote: "At Mr. Muller's, at Nags Head, I preached upon 1 Peter v, 10. We had a full house, and the truth was felt. I dined with mother Wood, and lodged with Mr. Samuel Whidbees. Were this last family as good as they were kind, they might be perfect."<sup>13</sup>

Thus, we see that Asbury preached near Nags Head Chapel again in 1804. The Yawpin Chapel he mentioned was the old Yeopim Chapel where Bethel Church now stands. Its pastor was Martin Ross. Asbury also refers to Mr. Muller and Samuel Whidbees. Mr. Muller is probably one of the Mullers and

---

<sup>6</sup> Winslow, *supra* note 5.

<sup>7</sup> Letter from Mr. Raymond A. Winslow, Jr., 12 August 1966.

<sup>8</sup> The location of Nags Head Chapel and its replacement by New Hope Church may be traced through numerous deeds and road records pertaining to property owned by the Albertson, Godfrey, Perisho, Pointer, Sutton, Tomlin, Turner, and Whedbee families. See especially Perquimans Deed Books, T:160.

<sup>9</sup> Winslow, Jr., *supra* note 7.

<sup>10</sup> *The Journal of the Rev. Francis Asbury*, by Francis Asbury, 1821

<sup>11</sup> *Id.*

<sup>12</sup> *Id.*

<sup>13</sup> *Id.*

Samuel Whidbees is undoubtedly Lemuel Wedbee. Perhaps the “mother Wood” he names was one of the several families of Woods that lived between Suttons Creek and Little River. He traveled with Humphrey Wood, who was probably the preacher of that name appointed to the Camden Circuit in 1810. A Humphrey Wood was in Perquimans 21 February when he witnessed a sale of land from William Wedbee to James Wedbee.<sup>14</sup> The first Methodist congregation to be organized in Perquimans County was at New Hope.

The conversion of Nags Head Chapel and Yeopim Chapel into churches of other denominations epitomized the sad state of the Church of England. Never popular and never having a settled minister in colonial Perquimans, Anglicanism virtually disappeared from the country. Charles Pettigrew, elected but never consecrated as Bishop of North Carolina, lived in Perquimans in the late 1780s, but he had little influence on religious life.<sup>15</sup>

Preachers from Virginia originally evangelized northeastern North Carolina. North Carolina was in the Virginia Conference from Methodism’s earliest days until 1894. Asbury himself had been stationed in Norfolk in 1775, preaching his first sermon there in an old theater. In 1784 the Camden Circuit appears in the records and it probably included Perquimans County. Some of the ministers of the Camden Circuit and the Norfolk district who may have labored in Perquimans were Richard Ivey, William Dameron, Archer Davis, Jonathan Jackson, Jesse Lee, Daniel Hall, Humphrey Wood, James G. Martin, Christopher S. Mooring, and Henry Holmes. At the end of 1810, the only circuits in the Albemarle section were Bertie, Camden, and Edenton, with five preachers, 1,209 white members and 650 colored members.<sup>16</sup>

There are many old Methodist churches within Perquimans County: New Hope, 1809; Oak Grove, 1814; Concord, 1815 (no longer in existence); Cedar Grove, 1818; Hertford, 1838; Hickory Cross, 1857 (no longer in existence); Bethany, 1886; Anderson, 1888; Epworth, 1899; and Woodland, 1917. These churches stood at the dates indicated, but formation and organization were at unknown earlier times. When the New Hope Church was established in 1809, it must have had some years of activity behind it since there were three more Methodist churches established within the next nine years.<sup>17</sup>

New Hope produced the first Methodist minister, Hezekiah Gilbert Leigh, within the county although there is no record of when he was ordained. Hezekiah’s father, Richard Leigh, owned land near the church. William Reed and Lemuel Reed also became ministers, although William was actually stationed here to serve. William Reed preached at New Hope when he was appointed to the Hertford Circuit in 1850-1852. Walter Reed, who discovered the cure for yellow fever, was the son of Methodist minister Lemuel Reed.<sup>18</sup>

---

## NEW HOPE TOWNSHIP<sup>19</sup>

Extending from the tip of Stevensons Point thirteen miles to the head of Suttons Creek, New Hope Township is the most water-bound of Perquimans’ townships, with the Little River on the northeast, Albemarle Sound and Perquimans River on the southwest, and Suttons Creek on the west. Only between the Hickory and Little River does it require a man-made boundary, U.S. Highway 17. Numerous waterways drain and divide the land, the most important being Muddy Creek and Deep Creek. Known as Awosoake to the Indians whose abandoned village sites sprinkle artifacts through nearby fields, Muddy Creek accumulates water from a network of swamp-bordered branches and passes through a small pond to empty into the mouth of the Perquimans River. Of greater width but with fewer branches, Deep Creek rises near New Hope village and flows into the Little River.<sup>20</sup>

---

<sup>14</sup> Winslow, Jr., *supra* note 7.

<sup>15</sup> Sarah McCulloh Lemmon, *Parson Pettigrew of the “Old Church”: 1744-1807* (Chapel Hill: University of North Carolina Press, James Sprunt Studies in History and Political Science, vol. 52. 1970), pp. 39, 41, 70, 71.

<sup>16</sup> *Id.*

<sup>17</sup> *The Daily Advance*, County Methodists look to their roots by Andrea Boone, July 18, 1984

<sup>18</sup> *Id.*

<sup>19</sup> *The Historic Architecture of Perquimans County, North Carolina*, by Dru Gatewood Haley & Raymond A. Winslow, Jr., 1982.

<sup>20</sup> United States Department of the Interior, Geological Survey, topographic Maps, Hertford Quadrangle (1942) and Wade Point Quadrangle (1948), hereinafter cited as Topographic Maps; Perquimans County, North Carolina, map by North Carolina Department of Transportation, 1980; Perquimans County Deed Books, BB:362, Register of Deeds’ Office, Perquimans County Courthouse, Hertford, NC, hereinafter cited as Perquimans Deed Books.

Prior to the establishment of New Hope Township in 1868, the area had been divided into Durants Neck District and Little River District, the two smaller sections reflecting geographical and historical differences.<sup>21</sup> The first known European settlements in Perquimans were on Durants Neck, where George Durant purchased land called Wecocomicke from the Yeopim Indians in 1661.<sup>22</sup> Many early provincial leaders planted in the neck, especially on the Little River side, including Durant, George Catchmaid, Francis Godfrey, Thomas Harris, Francis Hartley, William Barclift, and William Glover.<sup>23</sup> Proprietary courts and general assemblies, most notably the legislatures of 1708 and 1715, frequently convened at the Harris farm near Muddy Creek and at the Godfrey (later Hecklefield) and Sanderson Plantations on Little River.<sup>24</sup>

With lay readers<sup>25</sup> Clement Hall and James Gibson preaching at Nags Head Chapel near the head of Deep Creek, Durants Neck was a major area of Anglican influence in eighteenth-century Perquimans.<sup>26</sup> After the American Revolution the Methodist Church grew rapidly, stimulated by visits of Bishop Francis Asbury, and it became the primary institution in Durants Neck. In 1809 Nags Head Chapel was replaced – on the same site – by New Hope Methodist Church, from which the entire township would take its name.<sup>27</sup> The first Methodist congregation to be organized in Perquimans County was at New Hope.

Near the center of the township is New Hope village. The Methodist church was joined prior to 1830 by the still-active Durants Neck Post Office and the now-vanished Pleasant Grove Academy.<sup>28</sup> The site was ideal for mercantile enterprises, and by the end of the nineteenth century there were also residential lots around the several stores.<sup>29</sup>

Like the rest of Perquimans County, New Hope Township has depended upon agriculture to sustain its people. Much of its land was formerly engrossed in large holdings by such leading families as the Sumners, Leighs, Jacocks, Newbys, and Granberys.<sup>30</sup> Whether as plantation, tenant farm, or family farm, parts of the area have been under cultivation from the days of the earliest settlers to the present. Industry has typically been limited to saw and grist mills, including two nineteenth-century windmills in Durants Neck, although in the period 1872 to 1896 several coach-making establishments and even two millinery shops operated in New Hope and Woodville.

---

<sup>21</sup> Minute Docket of Perquimans County Commissioners, 1:18, 19, register of Deeds' Office, Perquimans County Courthouse, Hertford, NC, hereinafter cited as Perquimans County Commissioners Minutes; Population Schedules of the Eighth Census of the United States, 1860, North Carolina, Perquimans County, microfilm in North Carolina State Archives, Raleigh, NC.

<sup>22</sup> Perquimans Deed Books, A:374-376.

<sup>23</sup> Numerous references appear in Perquimans Deed Books, A; William L Saunders (ed.), *The Colonial Records of North Carolina* (Raleigh: State of North Carolina, 10 vols., 1886-1890), I, hereinafter cited as Saunders, *Colonial Records*; Mattie Erma Edwards Parker (ed.), *North Carolina Higher-Court Records, 1670-1696* (Raleigh: State Department of Archives and History, 1968) hereinafter cited as Parker, *Higher-Court Records, 1670-1696*.

<sup>24</sup> Numerous references are found in Perquimans Deed Books, A; Saunders, *Colonial Records*, I; Parker, *Higher-Court Records, 1670-1696*; Mattie Erma Edwards Parker (ed.), *North Carolina Higher-Court Records, 1697-1701* (Raleigh: State Department of Archives and History, 1971); William S. Price, Jr. (ed.) *North Carolina Higher-Court Records, 1702-1708* (Raleigh: Division of Archives and History, 1974); William S. Price, Jr. (ed.), *North Carolina Higher-Court Minutes, 1709-1723* (Raleigh: Division of Archives and History, 1977); Walter Clark (ed.), *The State Records of North Carolina* (Winston & Goldsboro: State of North Carolina, 16 vols., numbered XI-XXVI, 1895-1907).

<sup>25</sup> In some jurisdictions, notably the [Church of England](#), a lay reader is a [layperson](#) authorized by a [bishop](#) of the [Anglican Church](#) to read some parts of a [service of worship](#). They are members of the congregation called to preach or lead services, but not called to full-time ministry.

<sup>26</sup> Clement Hall, *A Collection of Many Christian Experiences, Sentences, and Several Places of Scripture Improved* (Raleigh: State Department of Archives and History, facsimile edition with introduction by William S. Powell, 1961), pp. 1, 2, 5, hereinafter cited as Hall, *Collection*; Petition of James Gibson, no date, Perquimans County Road Records, 1711-1809, shelf number C.R.077.925.1, North Carolina State Archives, Raleigh, NC; Perquimans County Will Books, C:74, Clerk of Superior Court's Office, Perquimans County Courthouse, Hertford, NC.

<sup>27</sup> Elmer T. Clark, J. Manning Potts, and Jacob S Payton (eds.), *The Journal and Letters of Francis Asbury* (London & Nashville: Epworth Press and Abindon Press, 3 vols., 1958), I:450, II:189, 427; the location of Nags Head Chapel and New Hope Church may be traced through numerous deeds and road records pertaining to property owned by the Albertson, Godfrey, Perisho, Pointer, Sutton, Tomlin, Turner, and Whedbee families; see especially Perquimans Deed Books, T:160.

<sup>28</sup> List of Postmasters, Perquimans County, North Carolina, manuscripts in National Archives, Washington, DC, copies in Perquimans County Historical Society files, Hertford, NC hereinafter cited as Lists of Postmasters; Private Laws of North Carolina, 1838-39, Chapter 1; Perquimans Deed Books, T:160.

<sup>29</sup> See the numerous deeds for the Goodman, Harrell, Newby, and Perry families during the period.

<sup>30</sup> See Perquimans Deed Books for their purchases and sales, and Perquimans tax lists for their holdings.

---

## NEW HOPE METHODIST CHURCH – OUR CULTURAL HERITAGE

On one of the most historic spots in America stands New Hope United Methodist Church, the oldest Methodist Church in Perquimans County. The church site is included in the tract of land deeded to George Durant by Native American, Kiskitano<sup>31</sup> King of the Yeopim nation. There are three deeds on record in Deed Book A. Deed No. 374 dated 1 March 1661; Deed No. 375 dated 4 August 1661; and Deed No. 376 dated 13 March 1662; they included most of the land between Albemarle Sound and Katotine (Little River) east of Awosoake (Muddy Creek).<sup>32</sup> These deeds are the oldest recorded deeds in America, showing a transfer of land from Native American Indians to white settlers.<sup>33</sup>

Durant, as the deed shows, took up all the land between Perquimans and the Little River and immediately began to build, when one George Catchmaid arose and claimed the said land by a prior grant from Sir William Berkeley, thereupon Durant after starting his home in the new land desisted and quit building.<sup>34</sup>

Among the early settlers, no doubt can be enumerated such men as Samuel Pricklove, whose land adjoined the land sold to George Durant by the Indian Chief Kilcoconewen King of Yeopim, on 1 March 1661. The land of said Samuel Pricklove lay around, or just below where the town of New Hope now stands.<sup>35</sup>

The two acres of land where New Hope Church is located was granted on 23 July 1694 to John Tomlin. John Tomlin died about 1715, leaving the property to his son William. William Tomlin sold the site to Albert Albertson on 23 February 1739-40. The deed mentions a beech tree “at the Nagshead”. Albertson willed the land to Peter Cartright, who sold it to Jarvis Jones on 12 November 1760. Jones sold the land to Joseph Sutton, 20 July 1762. Sutton died in 1771 leaving the property to his son Benjamin, who in 1772 willed it to his son Greenbury. Dying in 1794, Greenbury Sutton left the land to his daughter Martha. Martha Sutton married John Sutton and with her husband sold two acres of property to the Methodist trustees.<sup>36</sup>

The first Methodist congregation to be organized in Perquimans County was at New Hope. On 2 June 1809 John Sutton and his wife Martha H. Sutton conveyed to John Russell, George Sutton, Joseph Sutton, Henry Raper, and Lamuel Whedbee, trustees, a parcel of land containing two acres for \$10. The deed is on record in Deed Book T. Deed No. 160 recorded 15 June 1814.

This land was described as beginning at a sycamore tree near the main road, running nearly south to a sycamore near the swamp back of the Meeting House, then down to the swamp and to the center of the swamp, then along it to a small branch, running along the branch to the road, and along the road to the beginning. The deed instructed the trustees to:

*Erect and build or cause to be erected and built thereon a House or place of Worship for the use of the Members of the Methodist Episcopal Church in the United States of America...and...they shall at all times for ever hereafter permit such ministers and preachers belonging to the said church and shall from time to time be authorized by the general conferences...of the said Methodist Episcopal Church...and none others to preach and Expound God’s Holy Word therein.*

The deed goes on to give directions for electing trustees and for disposing of certain monies. (A full copy of these directions is given as an appendix [Appendix B] to this report.) Myles Turner and John Sutton, Sr. witnessed this deed.<sup>37</sup>

New Hope Church was built on the two acres, being completed probably in the fall or winter of 1809. New Hope Church was cited as a landmark in a road petition in 1810. It still stands as the sanctuary of the present church. Information on what our country was like in 1809 can be found in Appendix H.

---

<sup>31</sup> The name of the King of Yeopim is spelled several different ways on the deeds and in different publications (Kilcocanen, Kilcoconewen, Kistotanew, Kiskitando, and Cuscutenew)

<sup>32</sup> The Historic Architecture of Perquimans County, North Carolina, by Dru Gatewood Haley and Raymond A Winslow, Jr., 1982.

<sup>33</sup> Winslow, *supra* note 5.

<sup>34</sup> *Id.*

<sup>35</sup> *Id.*

<sup>36</sup> *The Daily Advance*, County Methodists look to their roots by Andrea Boone, July 18, 1984.

<sup>37</sup> *Id.*

New Hope's Church grounds were enlarged on 13 October 1834, when James and Elizabeth Miller sold a parcel of land containing six and two tenths acres for \$30 to Nathan Tucker, Frederic Fletcher, Charles N. Ford, John Stanton, William Stanton, Ira Stanton, and William Tow, trustees of New Hope Episcopal Church. This land was immediately west of the church building and the western most part of the church cemetery. It seems to have been used originally as a campground (Appendix C reflects the site of New Hope with a digest of owners).



New Hope Methodist Episcopal Church South – between 1875 & 1915

Among the early Methodist families at New Hope were the Suttons, Reeds, Whedbees, and Stantons. Notable individuals include John Sutton, whose wife owned the New Hope site. He was the son of George Sutton (probably the same George Sutton mentioned by Asbury). William Reed was one of the first natives of Perquimans County to become a Methodist minister. He probably preached at New Hope when he was appointed to Hertford Circuit 1850-1852. Hezekiah G. Leigh, whose father Richard owned land near the church, was another early Methodist minister born in Perquimans.

New Hope Church was probably first included in the Camden or Edenton Circuits. When the Methodist Episcopal Church split in 1844 New Hope came under the jurisdiction of the new body of the Methodist Episcopal Church South. After the Civil War<sup>38</sup>, it is definitely known to have been on the Hertford Circuit. In 1891, Perquimans Circuit was formed and included New Hope. Previously in the Virginia Conference, New Hope was included in the territory transferred to the North Carolina Conference in 1894. In 1939<sup>39</sup> the Methodist Episcopal Church, South became the Methodist Church. With Woodland Church, New Hope became a separate charge in 1957.<sup>40</sup> On 23 April 1968, The Evangelical United Brethren Church united with The Methodist Church to become the United Methodist Church. A list of ministers who served New Hope is appended (Appendix D) to this document. A list of Trustees can be found in Appendix E.

What is surprising is that the church survived its first rugged years in existence at all. If indeed, as the saying goes, God only gives you as much as you can handle, then He certainly had a lot of confidence in those original 5 souls who came together on 2 June 1809, to organize New Hope Methodist Episcopal Church. But the first 12 months could not have been easy. For one, there was no building. For that matter, there were no committees, or money, or a budget. No one had any great ties to the place. Through the grace of God, however, the fledgling body of believers survived, reorganized, and eventually thrived. As those charter members could not have imagined the future that lay in store for their congregation, neither can our present generation foresee what God has planned for this body of believers in the future.

<sup>38</sup> In the United States, the war between the Union (the North) and The Confederacy (the South) from 1861 to 1865. Also called "War Between the States," "War of Secession."

<sup>39</sup> From 1939 to 1945 World War II was fought, in which Great Britain, France, The Soviet Union, The United States, and other allies defeated Germany, Italy, and Japan. Also called "Second World War."

<sup>40</sup> Winslow, Jr., *supra* note 7.