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FRESNO LDS GENEALOGICAL SOCIETY

The
Sesquicentennial History
of
Associate Reformed Presbyterian Church

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— Mainly Covering the Period —

1903 - 1951

W. A. Kennedy
— o —
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Prepared and Published by order of the General Synod

FRESNO LDS GENEALOGICAL SOCIETY
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Preface

The General Synod of the Associate Reformed Presbyterian Church, meeting at Sardis, Mecklenburg County, N. C., April 24-28, 1940, appointed the following committee "on revision and completion of the Centennial History: Reverends W. A. Kennedy, E. G. Carson, A. J. Ranson, W. A. Macaulay, R. C. Kennedy, D. T. Lauderdale," this being a man from each Presbytery in the United States. To these there were added within a year or two a man from each of the Foreign Presbyteries: Rev. W. C. Halliday from Tampico and Rev. B. Dale White from Montgomery. In addition the name of the Historian of Synod, Elder K. H. Patrick, was added in 1942. Deaths and changes of location within the Synod have brought about other additions: Revs. Ebenezer Gettys, T. H. McDill, D.D., G. L. Kerr, D.D., C. C. Boegel. The committee is also very much indebted to others who have filled blanks, furnished information, or even written sketches and material for the book. Special mention should be made of Revs. J. C. Smith and J. H. McFerrin, who volunteered to gather the material for the Mississippi Valley Presbytery.

The plan adopted by the committee has been to rewrite and complete the sketches of men living in 1903, when the Centennial History was written, and to write sketches entire to date of those who have entered upon the work of the church since then. Effort also has been made to include sketches as complete as could be obtained of any who have dropped out of the ministry, or who have transferred to other communions than ours. In some cases it has been impossible to obtain all the needed information, but we have done the best we could.

Effort has also been made to furnish sketches of all congregations, institutions, and courts of the Church. Success in this has been only partially attained. The Committee, however, is glad to present the goodly number included in this volume. It is due to say that most of these have been written in whole or in part by persons not on the committee. Credit is given for these where known.

Members of the committee submit the book to the Synod, and to the reading public, modestly hoping that it may be used of God in preserving the memories of the great and good men whose works are recorded herein, and in preserving to posterity those great and life-giving principles for which they lived and labored faithfully and well.

W. A. KENNEDY,

*Editor Sesquicentennial History,
for Committee.*

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Part I

COURTS AND INSTITUTIONS

Sketch of the A. R. Presbyterian Church, 1903-1943

By REV. E. B. HUNTER, D.D.

The history of the Associate Reformed Presbyterian Church, from its beginning through its first century ending in 1903, is contained in the Centennial History published in 1905. The years following this century have been full of interesting events. That these might be preserved for future generations the Synod of 1940 appointed a committee to publish a history covering these forty years of changes and growth.

TITLE OF THE HIGHEST CHURCH COURT—In 1903 the official title of the highest church court was "The Associate Reformed Presbyterian Synod of the South." In 1912 this was changed to "The Associate Reformed Synod." In 1935 the official title was changed to "The General Synod of the Associate Reformed Presbyterian Church."

PRESBYTERIES—In 1908 the Texas Presbytery was certified to the United Presbyterian Church. In 1915 the Kentucky Presbytery was merged with the Memphis Presbytery, the new body being called the Memphis and Louisville Presbytery. In 1931 the Memphis and Louisville Presbytery united with the Arkansas Presbytery, forming the Mississippi Valley Presbytery. In 1919 the First Presbytery was divided. The part north and east of the Catawba River retained the name of First Presbytery. The part south and west of this river was constituted a new Presbytery called Catawba. Thus, there are now six Presbyteries in the homeland instead of eight as in 1903.

MINISTERS—In 1903 the church had 109 ordained ministers. Twenty of these have been certified to other denominations; seventy-one have been called to their glorious reward; eighteen are still in the vanguard of the army of evangelists. Helping these faithful eighteen are ninety-eight others in the homeland and twenty-one in the foreign fields, making one hundred thirty-eight in all. During these years the church has lost the help and fellowship of thirty-five brethren, educated and trained in its institutions since 1903, who one by one have been certified to other denominations.

EDUCATIONAL INSTITUTIONS—There were three separate, distinct educational institutions in the A. R. P. Church in 1903—Erskine College, Erskine Theological Seminary, and the Due West Female College, later

called Due West Woman's College. In 1925 the two former were merged into one body, called Erskine College. In 1928 Erskine College, as then constituted, was merged with the Due West Woman's College, and is called Erskine College. In the fall of 1920 the church, having acquired the old Morgan School property of Fayetteville Tennessee, established a College there, called Bryson. This institution did splendid work for a few years until it ran into financial difficulties in the 1929 depression. This institution was discontinued in 1930, and has since been liquidated.

CHURCHES AND MEMBERSHIP—At the beginning of this period there were 134 organized churches. By disbanding or withdrawal 35 of these have been lost. Offsetting this loss, however, has been the organization of 47 churches, making the total number of churches now 146. The combined enrolment of these churches is 21,157, doubled in forty years.

GROWTH—Encouraging as are the above references to growth, the most notable expansion of the church has been on the foreign field. In 1905 we began work in India under the supervision of the United Presbyterian Church, with Miss Minnie Alexander as our first missionary. This Church allotted to us a section in the Punjab District where our foreign mission board began work in 1910, with Dr. A. J. Ranson and wife, and Miss Minnie Alexander as our first staff of workers. In this field we have a hospital, two schools, several preaching stations, and 2167 professing christians. Mexico.

WOMAN'S SYNODICAL MISSIONARY UNION—"Prior to 1915 the women were a scattered army. . . . Quite a group . . . met in Memorial Hall of Due West Woman's College on September the 12th, 1915, and set up the long-talked of organization," with the above name. Without question this organization has led the church into a larger prayer-life, into a more intensive study of the Bible and missions, into enlarged systematic giving and business-like management of funds, and into the establishment of our Summer Conference Grounds, Bonclarken, Flat Rock, N. C. It has built the Boy's Home at Dunlap Orphanage, and made other very necessary improvements there. It has edited and published the *Journal of Missions*, a magazine full of rich devotional matter, and a guide to the concerted efforts of the women throughout the church.

INCREASED GIVING—During these forty years the church has shown ever increasing willingness to support the work, giving now to the regular church budget six times as much as in 1903, and to the support of the ministry four times as much as forty years ago. In addition to this liberal support of the regular work and workers, many special gifts have been made to the church. These gifts varied widely in their objectives, but were all for some good purpose: as, for song books, Seminary building, helping young men prepare for the ministry, Infirmary at Woman's College, Home Missions, Foreign Missions, Christian Education, and Bonclarken Conference Grounds.

There are many other changes that might be mentioned, and many other evidences of growth which give encouragement. These will probably be discussed in subsequent chapters. Considering the times this history covers—World War I and the slump following, the great financial depres-

sion of 1929, the trickery and bitterness and wickedness leading up to World War II now raging—the Church has abundant grounds for gratitude and praise, for hope and encouragement. “They shall prosper that love Thee.” “I will build my church.”

The Synod of 1945 submitted to the presbyteries the question, Shall the use of some hymns be permitted in churches desiring to sing them? At the Synod of 1946, the reports of the presbyteries having been tabulated, the Moderator, Dr. M. R. Plaxco, announced that the overture had carried. Since that time many congregations have used the “Psalter Hymnal,” the book used by the United Presbyterian Church.

A. R. P. General Synod and the World War II

December 7, 1941, the Japanese in a treacherous surprise attack struck at our fortifications and Pacific Fleet at Pearl Harbor, Hawaii, and at the same time or near it struck at our garrisons stationed in the islands of the Pacific, including those of the Phillippines, Guam, and Wake. That was on a Sabbath. On Monday, December 8, Congress declared war on Japan. Whereupon Germany immediately declared war on us. And World War II was on.

As armies were being conscripted and naval forces likewise, our Synod became very much interested in the spiritual welfare of the men in the Armed Forces. And since a denomination of our size would not be recognized in the regulations of the government, arrangements were made with the Presbyterian Church in the United States whereby our ministers eligible and desiring this work might enter the Chaplaincy. A committee was appointed to make the above arrangements and to receive applications for Chaplaincy, and to examine candidates as to their credentials and fitness for the service, and to make recommendations in regard thereto. This committee consists of the following: Drs. C. B. Williams, R. C. Grier, W. W. Boyce, and J. P. Pressly. Another committee was appointed on Service to Men in the Army and Navy, consisting of Drs. R. C. Betts, E. N. Orr, and Dr. Francis Bradley. These committees were appointed at Statesville, Synod of 1942.

One year later, April, 1943, there were nine men in the Chaplaincy, besides one Line Officer, Rev. W. M. Blakely, and three Seminary Students: Ensign F. Y. Pressly, U. S. Navy; John E. Glover, U. S. Coast Guards; D. T. Lauderdale, Jr., U. S. Army.

To date, December, 1944, the Roll of Chaplains is as follows:

Chaplain Frank B. Edwards, 11th Regt. Chapel, Camp Roberts, California.

Chaplain Charles E. Edwards, Ship's Complement, S.F.P.E. Casual P. O., Fort Mason, Cal.

Chaplain William N. Falls, Hq. Co. C.B., 20th A.D., A.P.O. 444, Camp Campbell, Kv.

Chaplain R. C. Kennedy, 102nd Evacuation Hospital, A.P.O. 9722, % Post Master, N. Y.

A GENERAL SKETCH

Chaplain L. P. Knox, 324 Infantry, A.P.O. 44, % Post Master, New York, N. Y.

Chaplain A. B. Love, S. L. C. U., No. 30, % F.P.O., San Francisco, Cal.

Chaplain W. F. Mitchell, Headquarters 62nd Ord., Gp. Camp Campbell, Ky.

Chaplain W. O. Ragsdale, Gen. Depot, G-47, A.P.O. 582, % Postmaster, San Francisco, Cal.

Chaplain Thomas H. McDill, 951st A.A.A. (A.W.) Bn., A.P.O. 706, % Postmaster, San Francisco, Cal.

Chaplain Henry E. Pressly, 350th Inf. Reg., 88th Inf. Div., Hq. Co., 1st Batt., A.P.O. 88, % Postmaster, New York, N. Y.

Chaplain Louis Patrick, ordained summer of 1944, is now (Dec., 1944) in the school for chaplains at Williamsburg, Va.

Rev. H. M. Pierson served as chaplain for a time, but has returned to the pulpit.

Six of the above were in foreign service in April, 1944. See Minutes of Synod, 1944, p. 46.

What encouragement these men feel in this service is not known at present. Some reports in general indicate that in individual cases and in some sections of the army religious interest has been good, while in other cases deplorable conditions are reported.

The Board of Home Missions

By L. I. ECHOLS, D.D.

The Board of Home Missions of the Associate Reformed Presbyterian Church was established at the meeting of Synod at Pottsville, Ark., in 1888. Its organization was effected Nov. 20th of that year, with Rev. R. G. Miller chairman, Rev. W. W. Orr secretary, and Rev. C. E. McDonald treasurer.

During the thirty years covered by this sketch the Board has had for chairmen: Drs. R. G. Miller, J. C. Galloway, W. W. Orr, D. G. Phillips, P. A. Pressly, W. W. Boyce, and W. B. Lindsay. Its members have been: Drs. J. H. Pressly, J. L. Oates, J. M. Bigham, B. G. Pressly, O. W. Carmichael, J. L. Grier, J. M. Garrison, I. N. Kennedy, and W. S. Patterson, and Revs. J. B. Hood, J. R. Love, P. L. Grier, N. E. Smith, J. H. Buzhardt, and W. M. Boyce, and Elders A. G. Brice, Joseph Lindsay, and Joseph Blythe.

At present the Board is composed of Rev. J. L. Hood, J. G. Brawley, F. T. White, W. R. Echols, W. W. Parkinson, W. T. Simpson, P. A. Stroup, W. H. Blair, and F. B. Edwards. Dr. W. P. Grier is chairman, Dr. T. H. McDill is corresponding secretary, Dr. R. N. Baird is recording secretary, Dr. L. I. Echols is field representative.

Elder A. G. Brice was treasurer for many years. At his death Elder Joseph Lindsay was made treasurer. At present Mr. John G. Barron holds that office.

Meetings of the Board have been held quarterly, and the members have been faithful in attending. They have borne their own expense of travel. Those working under direction of the Board have been asked to make report to each meeting as to the state of their work, and have been faithful to do this. These reports are read and carefully considered. Year by year the

churches have been mentioned and their encouragements and obstacles noted.

The Board has been zealous in starting and maintaining work in towns and cities, which has been a wise course, since the trend of population has been to the centers, and economic conditions in the rural sections have been very adverse. Churches in the following centers have been founded and fostered: Lexington, Va., Covington, Va., Roanoke, Va., Winston-Salem, Taylorsville, Pressly Memorial, Salisbury, Kannapolis, Concord, three of the six churches in Charlotte, Second Gastonia, Bessemer City, Rock Hill, Columbia, Blacksburg, Spartanburg, Greenville, Greenwood, Anderson, McCormick, Atlanta, Fayetteville, Covington, Tenn., Memphis, New Albany, Little Rock, Russellville, Tampa, Lake Wales, and Lake Placid. Five churches receiving aid from the home mission fund in 1904 are still receiving such aid.

During this period the following churches have become self-sustaining: Lexington, Kannapolis, Statesville Avenue, Parkwood, Rock Hill, Columbia, Spartanburg, Greenville, Greenwood, Anderson, Atlanta, Fayetteville, New Albany, Covington, Tenn., Little Rock.

The Board has constantly longed for and pleaded for more funds with which to enter new and inviting fields. Its vision has been wide and its efforts unflagging. In one period of five years eight new fields were entered. It has been in the desire to enter one new field each year.

In 1921, in hope of larger efficiency, an auxiliary Board was organized with Memphis as the center. The members of this Board were Revs. T. H. McDill, E. N. Orr, E. P. Lindsay, and J. C. McQuiston, M.D. Other members added from time to time were: Revs. C. B. Betts, J. L. Boyd, R. A. Young, A. T. Lindsay, C. T. Bryson, and R. T. Kerr. This Board did not make separate reports to Synod but gave earnest care to the welfare of the churches in its bounds. After ten years this Board was discontinued.

At one time we had a separate Board of Church Extension. This Board was abolished, and the work was put on the Home Mission Board, which was then called the Board of Home Missions and Church Extension. After some years the name Church Extension was dropped, and it was called the Board of Home Missions, embracing all the powers and functions of the Board under the compound name.

In the matter of additions to the home mission churches 1915 was the banner year, with 416 additions. 1937-38 was a rather close second, with 367 additions. Each year there have been additions to the churches. This testifies to the faithfulness of the men in the field.

Year by year the Board expresses in its annual report its appreciation of the good work done by the home missionaries working under its direction, and is sympathetic to their difficulties. The Board has ever been loyal to the best interests of the Synod. More than once its members have pledged their own resources in order to open urgent work rather than wait for Synod to act.

Lexington, Virginia, and Covington, Virginia, have been outstanding in home mission work of recent years.

The personnel of the Board in 1950-51 is as follows: W. M. Boyce, L. P. Knox, W. N. Falls, J. R. Love, R. M. Bell, S. L. McKay, W. L. Pressly, M. B. Grier, J. H. Buzhardt, John G. Barron, H. L. Patrick, E. N. Orr, and representative from the Woman's Synodical, Miss Esther Strong. Of these the Chairman is Dr. W. M. Boyce; the Secretary is Dr. M. B. Grier.

A History of Bonclarken

By REV. R. M. KERR and K. H. PATRICK

One of the significant features of church life in the twentieth century has been the summer conference. A descendant of the old camp meeting, the conference idea grew under the leadership of Dwight L. Moody at Northfield, Mass. Out of that background, there have come into being hundreds of assembly grounds for Bible Conferences. Our own church has had a real part in this history of church life.

For a number of years prior to 1921, summer Bible Conferences for our church were held at Linwood College, near Gastonia, N. C. At the 1921 conference, Rev. A. T. Lindsay, president of Linwood College, informed the conference that it was very uncertain that the college grounds would be available for the conference the next summer, since the property would likely change hands by that time.

As a consequence of the above announcement, the conference discussed the matter and appointed a committee consisting of Rev. W. B. Lindsay, Rev. W. A. McAuley, Rev. S. W. Reid, R. N. Hunter, and R. S. Galloway, to locate and investigate a suitable site for an assembly grounds somewhere between Spartanburg and Hendersonville. This committee began its investigation promptly and made a tour of the region around Saluda and Tryon, but was unable to locate a suitable site. S. W. Reid, R. N. Hunter, and R. S. Galloway were then appointed a sub-committee to continue the investigation and to call the committee if a promising site were found.

With prayerful seeking, through a contact made by R. S. Galloway, the committee came upon the Heidelberg School property, located three miles south of Hendersonville, in the Flat Rock section. The property consisted of a three-story dormitory of interesting Swiss architecture, sixty-four acres, beautiful drives lined with spruce, linden, and white pine, and two cottages. This property was available at a price of \$29,000. Having seen the property, the committee thanked God for leading them to it, and set about making plans for securing it.

The full committee met several times in August, in the meantime canvassing the Synod for expression of opinions in regard to the purchase of the property. There was a general expression of approval with several members of the Synod becoming enthusiastic over the proposal. At a meeting on August 31, 1921, the property was secured. On September 21 the committee met in Greenville. E. C. Stuart was elected chairman and Eugene Morrison was instructed to secure a charter for the institution. On October 12 the committee met at Heidelberg Gardens, approved the charter, and commenced the operation of the assembly grounds. Named in the charter are the following officers: President, E. C. Stuart; Vice-President, Rev. W. B. Lindsay; Secretary, R. S. Galloway; and Treasurer, Eugene Morrison. The following board of directors was named: Dr. W. B. Lindsay, R. N. Hunter, Eugene Morrison, S. N. Boyce, T. H. White, K. H. Patrick, R. S. Galloway, R. J. Hudson, J. W. Kirkpatrick, Dr. S. W. Reid, A. S. Kennedy, W. L. Phillips, Dr. J. R. Young, H. L. Parr, A. M. Johnson, J. H. Wallace, Capt. F. Dilling, R. A. Willis, E. C. Stuart.

It was the expressed purpose of this group to operate these grounds for the interest of the Kingdom of God, to provide a place for conferences for the Associate Reformed Presbyterian Church, and to secure a name and turn the property over to the Synod debt free.

With this interested and active group, work of preparation for the operation of a hotel and the assembly grounds went forward with rapidity. The property was laid off in lots to be sold to private individuals, a water system and disposal plant was installed, and a great deal of improvement was made to the dormitory building as well as the grounds.

A Synod-wide contest was held to secure a fitting name for the assembly grounds. From a large number submitted, the chosen name was suggested by Mrs. Sallie Miller Brice. Her suggestion was Bonclarken, a name which incorporated syllables from three names outstanding in the history of the Synod of the South: Bonner, Clark, and Kennedy. The name is also interpreted to mean, "Good, clear vision." Since 1922 this name has become a household word with Associate Reformed Presbyterians.

An executive committee consisting of K. H. Patrick, R. S. Galloway, and Rev. W. B. Lindsay, was appointed to act for the board. This committee was active in the administration of the development program and secured the cooperation of the whole Synod in the securing of funds for the furnishing of rooms in the hotel and later in other buildings.

By the summer of 1922 the hotel and grounds were ready to be put into operation. A great celebration was held on July the Fourth, when the assembly grounds were formally opened. The conferences were held later in the summer and Bonclarken saw its first year of successful operation.

In 1924 it was decided that the company would be made an oven stock company and shares of stock were sold over the Synod. The Board of Trustees was enlarged and payments were made on the principal of the loans which had been secured.

Other buildings were soon constructed. In 1923 Garrison Hall, a twenty-four room dormitory, was constructed through the generosity of Dr. D. A. Garrison, J. M. Garrison, and R. N. Hunter. Private cottages were being built and the Bonclarken community was rapidly developing. In 1925 a cottage for the use of missionaries on furlough was erected and shortly thereafter Mr. Stuart erected the Ministers' Apartments.

As the first president of the board, Mr. Stuart had a great vision for Bonclarken from its conception. Throughout the remainder of his life, he constantly thought and planned for its advancement, giving most generously of time and means to accomplish the dream. R. S. Galloway, who served as secretary of the association from its incorporation until he retired from active duties, shared this vision with Mr. Stuart and through many years gave himself untiringly in the promotion of Bonclarken.

With the growth of the conferences, the need for a larger auditorium was keenly felt. When plans for a new building seemed impossible of fulfillment, the auditorium in the hotel was enlarged. Later a concrete floor was poured in the old automobile shed, and this served as an auditorium for several years. But the need for a suitable auditorium which would hold the ever increasing number of conference members was still imperative. This need was met in a most adequate manner in 1939 when the liberality of Dr. C. B. Draffin and many gifts from all over the church made possible

the erection of Draffin Hall. This chapel which can seat four hundred people also serves as a church building for the members of the Bonclarken community during the summer, with Church School and morning worship being a part of the whole summer program. Through the years both Dr. Draffin and Dr. E. C. Draffin have continued to enrich Bonclarken through their generosity.

In order that the Synod might feel more closely drawn to the assembly grounds, about 1940 the stockholders agreed to place their stock into the hands of a self-perpetuating Board of Trustees, who would hold the property in trust for the Synod. This generous act found an immediate response in the Synod, and through the sale of lots and gifts, the remaining indebtedness was removed. By this time the number of cottages had increased appreciably, and Bonclarken became a more and more thriving summer colony.

Throughout the years of service to the church, Bonclarken has had the active and generous support of the Woman's Synodical Union. By gifts, service, and innumerable deeds, they have supplied many of the outstanding needs. The most recent service of the Synodical has been the furnishing of the rooms in Memorial Hall and Garrison Hall.

The Synodical YPCU has had its share in creating Bonclarken. Recognizing the need for improved recreation facilities, the young people adopted as their project the renovation of the swimming pool, the project being completed in 1949. This enlarged facility has contributed a great deal to the morale of the various youth conferences held there.

Bonclarken has had four managers. The first manager of the hotel was J. I. Brownlee, who was succeeded in 1927 by Mrs. Carrie Brice. After her death, E. D. Ellis was elected manager. Mr. Ellis served in this capacity from 1935 until 1950. During most of this time Mr. Ellis had as his assistant Miss Mary Strong.

Mr. Ellis, along with Mrs. Ellis, gave himself unreservedly to the promotion of Bonclarken. His outstanding service was crowned in 1949 by the erection of Memorial Hall, the gift of Mr. and Mrs. Ellis as a memorial to all those who served on the Board of Trustees while the property was a private corporation. This modern building with its impressive two-story columns, thirty-eight bed rooms with connecting baths, and comfortable lounge, the only building at Bonclarken supplied with furnace heat, has greatly increased the usefulness of the institution by its great contribution to the housing needs of the conference.

In 1948 the dream of the founders of Bonclarken was realized. The property, debt free with untold improvements, was turned over to the Synod of the Associate Reformed Presbyterian Church. This property had increased in value from the original investment to a total evaluation of more than two hundred thousand dollars and is considered one of the outstanding assets of the Synod. The Synod will be forever grateful to the men and women of vision who dreamed the dream and who through unselfish service brought it to fruition.

The Board of Trustees as constituted at the time of the gift served at the request of the Synod until 1949. At that time the Synod appointed a Board of Trustees to administer the affairs of Bonclarken. The Rev. J. L. Maloney was elected president and general manager of the assembly grounds,

and under his leadership the beauty and usefulness of the grounds has been greatly enhanced.

Since the Synod received the property, an improvement program has been rapidly going forward. An additional bequest by Mrs. D. A. Garrison made possible the renovation of Garrison Hall into eight modern summer apartments which will serve a very definite need for housing units for family groups. A new disposal system has replaced the original which had become inadequate. New roads are being opened making possible the sale of additional cottage sites. The water system has been improved and a general program of landscaping has been carried forward. Through skillful leadership of the manager this work has been accomplished with only a relatively small indebtedness being incurred.

Bonclarken as it now stands is truly the work of the Synod. Gifts large and small have been made by hundreds of persons throughout the denomination. Each gift has had a real part in making Bonclarken a center of Associate Reformed Presbyterian church life. While there are many special memorials designated on the grounds, it would be most true to say that the assembly grounds constitute a great memorial to the whole church.

The following men and women were members of the Board of Directors of the Bonclarken Corporation before it was presented to the Synod. The original Board has been named earlier. With the increased size of the Board and the filling of vacancies caused by death, the total named is fifty-three. They are, in order of appointment: Mrs. A. G. Brice, Mrs. D. A. Garrison, Dr. J. W. Carson, M. H. White, George Blakely, E. D. Ellis, Walter S. Dilling, Dr. R. C. Grier, S. B. Jones, A. E. Welborn, Dr. F. Y. Pressly, Mrs. W. A. Falls, Major W. W. Boyce, Dr. G. L. Kerr, Mrs. H. L. Parr, Dr. J. M. Garrison, J. Y. Todd, W. H. Stuart, W. L. Hood, Dr. C. Bynum Betts, Dr. E. N. Orr, W. F. McGee, R. E. Gettys, E. W. Pharr, R. S. Galloway, Jr., Dr. D. A. Garrison, R. B. Robinson, Dr. J. M. Bigham, W. A. Ware, Dr. I. N. Kennedy, Wylie White, Dr. C. B. Draffin, and S. C. Walker.

The present Board consists of the following: Rev. R. M. Kerr, chairman; Rev. T. B. McBride, vice-chairman; R. S. Galloway, Jr., secretary; R. J. Hudson, Miss Margaret Blakely, Mrs. E. C. Draffin, Mrs. J. L. McGill, E. D. Ellis, M. W. Griffith, Miss Maude Bigham, Dr. J. P. Pressly, David O. Dunlap.

THE BONCLARKEN CONFERENCES

Bonclarken was established primarily to provide a home for the summer Bible Conferences of the Associate Reformed Presbyterian Church. It has been shared with other groups for conferences during some summers. The first conference was held at Bonclarken in the summer of 1922. Dr. S. W. Reid was general director, having already been serving in this capacity in the conferences at Linwood. He continued in this position until 1938, completing twenty years of leadership, during which time the conferences achieved an outstanding growth. Serving with Dr. Reid were the leaders of Sabbath School work and Young People's work. Dr. W. W. Boyce and Dr. C. Bynum Betts served as directors of the Sabbath School Conference during this period. Dr. J. M. Bigham was the director of the Young People's Conferences.

From 1939 through 1941 Dr. W. W. Boyce was general conference di-

rector serving with Dr. W. M. Boyce as director of the Young People's Conference and Dr. Betts as Sabbath School Conference director. Dr. J. L. Grier succeeded Dr. Boyce in the directorship, and during his service Rev. E. Gettys took up the directorship of the Young People's and Sabbath School Conferences. Dr. Grier served as director from 1942 to 1946 and was followed by Dr. M. B. Grier, who led the conferences until 1950. Mr. Gettys continues to serve as director for the Sabbath School conferences and since 1949 Rev. R. M. Kerr has been director of the Young People's Conferences. Rev. A. M. Rogers began his office as conference director in 1950 and is now filling that position in an outstanding manner. The names of the directors of the Woman's Work Conferences are not available at this writing.

While Bonclarken operated as a private institution, Synod maintained a committee on Bonclarken Conferences, this committee securing the director for the general program and making a report to the Synod on the activities of the conference. With the property in the hands of the Synod, the general oversight of the conferences as well as the physical property is under the Board of Trustees of Bonclarken.

In addition to the conferences mentioned above there has grown up a large conference for Intermediates. Beginning as a project of the First Presbyterial, this group now includes Intermediates from the whole Synod.

During the years the attendance at the conferences has continued to grow. From rather small beginnings, the conferences now reach well over a thousand members of our church each summer. The wide influence of the conference is evident.

These conferences have brought to Bonclarken outstanding Christian leaders of both this country and Europe. The consistently high quality of the programs has made a great contribution to the educational life of the Associate Reformed Presbyterian Church. It has been one of the chief agencies of the church for the enlargement of the Christian conceptions of the constituency of the church. Through contacts and study in the various conferences there has been a growing conception of the World Wide Church.

Bryson College

The Synod of 1917 met at Fayetteville, Tennessee, November 7-11. To this meeting the Arkansas Presbytery sent a memorial, asking that the Synod appoint a Board of Education consisting of two representatives from each Presbytery, whose duty it shall be to broaden and systematize our educational interests, and to take under consideration the following:

1st. That our colleges be placed under one president with Erskine as the accredited head, and by coordinating the Woman's College as a standard junior college.

2nd. That a standard, co-educational, junior college be organized and so located as to serve the best interests of the Western Presbyteries.

3d. That mission schools be established in North Arkansas and South Alabama, and other places when advisable.

4th. That the course of study of the entire system be so standardized that those of the lower institutions prepare for the one next in order.

5th. That the present endowment campaign be followed by another to make our endowment one-half million for educational purposes.

The above memorial was referred to a Joint Committee on Erskine College and the Woman's College of Due West. This committee recommended that instead of the Educational Board proposed above a plan being submitted by the Trustees of Erskine College be substituted; that a special committee be appointed to report at the next meeting of Synod on the Junior College in the West; that the matter of Mission Schools in Arkansas and Alabama be referred to the Arkansas Presbytery and the Tennessee and Alabama Presbytery.

The above material is all taken from the Minutes of Synod, 1917. The memorial from the Arkansas Presbytery is found on pp. 39-40; the report of the committee to whom it was referred is on p. 23; the report of the Trustees of Erskine College is on pp. 51-52; the Special Committee on the Junior Co-educational College in the West will be found in the report of Committee on Nominations, p. 35.

The Synod did not meet in 1918, on account of the epidemic of influenza raging in the fall of 1918. The meeting was held at the Tabernacle, Charlotte, April 3 to May 4, 1919, the first spring meeting of the Synod. Since then the meetings have all been held in the spring or early summer. At this meeting the Special Committee on a Junior College in the West, consisting of Revs. J. R. Edwards, C. B. Betts, H. M. Henry, D.D., D. R. Tinkler and W. B. Harris, recommended:

1st. That Synod establish such a college at Fayetteville, Tennessee.

2nd. That the action of the former committee on Junior College in securing the Morgan School property be endorsed, and that provision be made for the purchase of the property by the Synod.

3d. That an endowment of \$50,000 be raised.

4th. That a Board of Trustees, consisting of nine members, of whom the majority shall reside within convenient distance of the institution be appointed by the Synod.

The above report was adopted, and the arrangements it provides for were carried out. The college was called Bryson in honor of the Rev. Henry Bryson, a pioneer minister of the A. R. P. Church in those parts. He is buried at Prosperity ten miles out from Fayetteville. Some of his nearest of kin now living make their home in Fayetteville. He was the father-in-law of Rev. E. L. Patton, D.D., L.L.D., whose sketch see in this volume. Dr. Bryson, in the endeavor to meet the essential wants of his flock and community, conducted an academy at his home in the general area of Fayetteville known as Viney Grove, and the college bearing his name was supposed to be carrying on the mission of those early days. The name Bryson College was adopted by the Synod, Minutes of Synod 1919, p. 21.

The Morgan property was purchased. The price paid for it is not known to this writer but there may be an implication on p. 19, Minutes of Synod 1919, that it was \$25,000. It was a beautiful tract of land covered with blue grass situated in the city of Fayetteville. The buildings had been used many years for a Boys' High School known as the Morgan School. These buildings were not expensively constructed, nor specially attractive, but were in fairly good repair and substantial.

The first Board of Trustees, appointed by the Synod of 1919, p. 36,

consisted of the following men: Revs. J. R. Edwards, R. A. Young, C. B. Betts, J. N. Lesslie, T. H. McDill, and Messrs. J. T. Phagan, O. A. Hamilton, W. P. Watson, L. G. Moffatt.

The term Junior College having gotten into the reports and actions of Synod, a resolution by Rev. R. A. Young, Minutes 1919, p. 21, was passed striking out all references to the institution as a Junior College.

The Minutes of 1920, p. 261, indicates that the college was functioning. Rev. J. R. Edwards had been elected Chairman and Rev. R. A. Young Secretary and Treasurer. A charter was secured from the Tennessee Secretary of State of date of May 23, 1919. The Morgan School property had been transferred to the Trustees of Bryson College May 30, 1919, to which they had added the Morgan Home at \$3,750, to be used as a dormitory for girls. Some repairs had been made.

Rev. H. B. Blakely had been elected President of the College. Rev. E. E. Strong had been elected Vice-President, that the President might be released from duty and canvas for funds for buildings, equipment, and endowment.

Five new men had been added by the Board to their own number. These were Messrs. J. W. Lindsay, W. V. Lindsay, J. G. Stewart, J. F. Glenn, R. J. Hudson. Synod was asked to endorse this action, but to make it the rule thereafter that all members of the Board be elected by the Synod, and to make eligibility to membership on the Board conditioned on membership in some A. R. P. Church.

The College had opened on September 10, 1919, with an enrollment of 114. This enrollment had increased to 132 before the report was written. Six instructors had been employed, with a total in salaries of \$7,750, which was an excess over tuition of \$1,250. For the next year arrangements had been made for a Faculty of six instructors, plus President and Vice-President. Salaries of Faculty plus that of a janitor promised totaled \$16,000, of which Synod was asked to provide \$4,000.

During the year Bryson had received two donations: The one by Messrs. T. G. and R. A. Patrick, consisting of a half section of land located eight miles from Fayetteville; the other by Mr. C. A. Gleghorn, consisting of the Dick White College property. Many other smaller gifts had also been received, indicating the interest generally felt in the College.

Having received as an endowment from the Synod \$50,000, the Board asked for an additional \$50,000 from the Forward Movement funds, making the endowment \$100,000.

The Financial Statement attached shows that receipts for the year had been \$52,960.49, including \$30,000 from the Forward Movement and \$10,518.04 from pledges from Associate Reformed Presbyterians in Lincoln County. Disbursements including \$19,750 paid on purchase price of property, plus expenses and salaries of \$19,557.43, left the College with Bonds and Cash in Bank \$13,653.49.

From the Minutes of 1921, Report of Trustees of Bryson College, p. 405-406, we learn the following:

1. The enrollment is 125, eleven of whom are Juniors.
2. The Gleghorn property is now called Gleghorn Hall. It has been reconditioned and made to house about half the college activities. The science classrooms, laboratories, and store room are in it, besides Music Rooms, reading rooms, the library, the society halls, the gymnasium.

3. The Spratt Home, made available by Mr. J. B. Spratt of Mt. Olivet, Kentucky, is ample to take care of the young women. Mr. Spratt had also given his civil engineering instruments, and thereby field work was made possible to classes taking courses that could use such instruments.

4. Several individuals also were making gifts to help some who need help to get through the college. A club of Fayetteville was paying the entire expenses of one of the best students.

5. There are nine instructors for the next year, as there had been the preceding year.

6. In the financial depression then prevailing, money was very important. Hope is expressed that within the next year or two one or two departments may be suitably endowed.

7. It is respectfully requested that Bryson be put into Synod's budget for \$2,500, the same as the year before.

In the report of 1923 the enrollment is 93, of whom 19 will graduate at the approaching commencement, 14 of these being A. R. P.'s. They still have nine instructors and a music department. Such changes in the faculty as have come about have been replaced, and a Voice teacher had been added. Dr. J. R. Edwards, having removed from the Presbytery, was a loss to the Board, whereon he had rendered faithful and efficient service. They now request the election to the Board of the following: Revs. S. J. Patterson, D.D., M. T. Ellis, D.D., R. T. Kerr, D.D., and W. T. Simpson. They express satisfaction with their physical equipment (buildings, etc., presumably), with faculty and student body, but need more equipment for laboratories, library, endowment, and Student Loan Fund. During the year they had received, from the Forward Movement \$9,301.99; from Christian Education \$1,705.75; from friends \$325. They request \$5,000 from the Christian Education Fund. They report a Young People's Institute and Bible Conference, held the last year, and which they hope to hold again the coming year.

In the Minutes of 1924 there is no report of the Board of Bryson College, but only a financial statement by the Treasurer of the college. The receipts for the year are given as \$33,616.83; the Disbursements as \$34,403.70; Liabilities at the several banks as \$22,500. Total assets as \$185,000. Dr. H. B. Blakely's resignation as President of Bryson is noted, and his services duly recognized, on page 886.

In the Minutes of 1925, p. 82, the Board of Bryson report the most satisfactory year yet. The enrollment of 105 is below expectations, but is accounted for by a slackening up in the canvassing due to the College being without a President for some part of the year, Dr. Blakely having resigned. The election of Rev. R. A. Young to the Presidency on July 24, 1924, is reported. It is also reported that Prof. E. E. Strong was withdrawing from the Faculty. A request of the Board is presented that their number be increased to 24, six members to retire each year, and six new ones to be elected. The financial need is stressed. A request for \$6,500 from the Christian Educational Fund is presented.

The report of the Board in 1927 does not appear in the Minutes. But the report of the Committee on Educational Institutions, to which the Board's report was referred, informs us that the College has been admitted to equality with other standard four-year colleges of the country by the Tennessee Department of Education, and is now a fully accredited college whose

undergraduates are received by the leading universities of the country. The business men of Fayetteville are sponsoring a campaign to increase enrollment and financial income. Rev. R. A. Young has resigned as President, and Dean E. A. Sloan is fulfilling the duties of the President and those of his classroom. The teaching force has been reduced, effecting a saving of \$5,000. A loan is being negotiated for \$40,000 to cover the greater part of the indebtedness, the same to be repaid by a ten-year endowment policy of life insurance. The college is still running with a deficit, though this deficit is smaller than in previous years. Dr. H. B. Blakely is special financial agent for the current year. The Synod endorsed the Board's election of Dr. A. J. Ranson as President for a term of five years.

The report of the Board in 1928, Minutes of Synod, p. 453-454, states that the enrollment for the year has been 119 regular students and 64 special students, making a total of 183. Dr. Ranson had entered upon the duties of President July 1, 1927. A number of improvements had been made. Shrubbery to the amount of \$500 worth had been donated by friendly nurseries and planted on the grounds. Several steel seats had been placed on the campus, and one marble one by the Class of 1928. A beautiful marble gateway had been erected at the entrance to the campus at very little cost to the college, a number of firms and friends making this possible. Finances have pressed them hard, but they had gone on a cash basis April 1, and they hope to live on it. New mattresses have been donated to the Boys' Dormitory by the Little Rock, Arkansas, congregation, and shades had been placed in all the windows, and broken glass replaced by the ladies. The library had been made more usable by the cataloguing of the books by young ladies from Peabody. The Synod is asked to endorse the election of the following trustees: Revs. H. B. Blakely, D.D., B. G. Pressly, D.D., and Messrs. A. R. Matthews and O. A. Hamilton, and Dr. T. A. Patrick, and Rev. J. N. Leslie to succeed Rev. W. T. Simpson. Financial Statement: Receipts have been \$20,311.62; Disbursements \$16,460.24; Active Assets \$11,560.53; Liabilities \$59,817.00; Permanent Assets \$155,000.

From the report of 1929, Minutes of Synod, p. 589, we learn that a summer school had been held, with an enrollment of 64 teachers and High School principals. In the regular department students have been enrolled in the territory from Texas and Arkansas to the Carolinas and Virginia. The College has been run more nearly on a cash basis than formerly, but still a hard financial situation confronts it. They have had to borrow \$10,000 of Foreign Mission funds to keep from closing in the middle of the year. Synod's Committee on Educational Institutions, p. 556, recommends that an appropriation of \$6,000 be made to Bryson College for two years to pay interest and maturing principal during the next year. At the same time a commission was created to act for Bryson in certain propositions then pending.

To the Synod of 1930 this commission made a lengthy report, pp. 100-103. In this report they submit a financial statement made by H. H. Robinson, Treasurer of the College, showing the assets of the College as \$22,981, and liabilities of \$68,233.40, leaving an indebtedness of \$45,252.40 beyond assets. In a letter accompanying this statement Dr. H. B. Blakely states this in substance, "Your committee has nothing in immediate prospect to justify a continuance of the time of trial," and that the commission will not consider

any further delay necessary, but will provide a way to dispose of the property in such a way as to make possible the settlement of the debts, and turn the remainder over to Synod, if there be a remainder. The \$6,000 promised Bryson was ordered paid on condition that such payment were necessary to protect Synod's equity in the property. The Synod authorized the sale of the property, in whole or in part, as may be most advantageous, and authorized the Trustees, on such sale, to make title to the property.

From this time forth reports have to do with care for, and sale of, the property, and liquidation of debts. This was under the direction of Synod's commission, and was not Bryson College.

As one comes to the end of the chapter, one feels that it has been on the whole a heroic chapter. The cherished dream, a College in the West, came to an end so soon. There has been a tragedy, too. It started out so bravely, accomplished so much in so short a time. Hundreds were trained for life's work, many of whom perhaps would never have seen a college but for Bryson. The world will go on better, and life will mean more, and some day we will understand.

History of Woman's College

By MRS. R. L. ROBINSON

The Woman's College of Due West had its origin in a vision and the sacrificial efforts of a few loyal and godly Associate Reformed Presbyterians. Its doors were opened for the first session on the second Monday of January, 1860. Much lies back of this historic date worthy of recording but space permits only a few facts gleaned from various sources.

The fundamental purpose leading to the establishment of a college was to give the young women of the church and community equal educational advantages with the young men, which was an "advanced thought" for that day.

"The project seemed to have taken shape in the mind of two men about the same time. These two men were Rev. J. I. Bonner and Rev. Jonathan Galloway, the former afterwards becoming first president and the latter first professor. The first conference to consider the project was held in Newberry County, South Carolina, at the home of Rev. Johnathan Galloway, during a session of Presbytery, either in April or September, 1859; and the parties to it were Revs. J. I. Bonner, R. C. Grier, and J. Galloway. Each of the three pledged \$500. These were the first three subscriptions to the enterprise. This agitation eventually had its effects on others. In November following this conference the first public meeting in advocacy of the college was held in the town of Due West." The minute of this meeting is very brief, but tells the story as follows:

"Due West, S. C., November 1, 1859

"At a meeting of the citizens of this place, met for the purpose of setting on foot a female college, they elected the following persons trustees: Rev. E. E. Pressly, Rev. J. N. Young, Rev. W. R. Hemphill, Rev. J. I. Bonner, Prof. J. F. Lee, R. C. Sharp, D. O. Hawthorn, J. R. Wilson, Rev. J.

Galloway, Dr. J. P. Pressly, John Cowan, A. C. Hawthorn, Dr. J. L. Miller, Dr. R. C. Grier, Prof. J. P. Kennedy.

"Five days later these Trustees met and organized by electing Dr. E. E. Pressly, President, and R. C. Sharp, Secretary, and on motion the Board resolved to take charge of the present female school in this place."

It will be seen that the College grew out of an existing school, which had been in operation a number of years, and was in charge of Miss Elizabeth McQuerens. The building contained only three rooms. "The Board and the Community were in earnest in their purpose to establish a high-grade institution, and were not content to remain in these cramped quarters, and at once plans were laid for the erection of a building large enough and in every way suitable for the purpose. These plans culminated in the purchase of a site of seven acres, where the present plant is located, and an active canvass for the money needed to put the plans into execution—the brick building, which is a part of the present plant, was begun and put forward slowly and with great difficulty. When the walls reached the proper stage the cornerstone was laid in the presence of a great assemblage. Dr. H. T. Sloan was master of ceremonies, and a box containing daguerrotypes of the faculty, a copy of "The Telescope," the minute of the meeting of the citizens that initiated the movement, and other souvenirs, were placed in a niche on the north side of the portico in the front of the building. A stand was erected in the grove in front of the church, and Dr. Bonner, Prof. Patton and Prof. Lee delivered addresses. This took place August 7, 1860. The building committee consisted of Rev. J. I. Bonner, Dr. J. L. Miller, J. L. Lee, D. O. Hawthorn, Rev. J. N. Young, and R. C. Sharp. The faculty of the first year consisted of Rev. J. I. Bonner, President; Rev. J. Galloway, Miss E. McQuerens, and Miss Sallie McBride; and the first session of the college opened on the second Monday in January, 1860.

For a few years the Commencement exercises were held in the church, and afterward in the old Lindsay Hall. The first Commencement occurred on July 8, 1861, and the first class consisted of Misses L. J. Galloway, Evelyn P. Jones, Daniel Jones, and Lizzie J. Young.

Like so many other enterprises of our Southland, the shadow of grim, terrible war began to fall upon the college. Slowly the awful struggle dragged on—"agony long drawn out." And while many similar institutions closed their doors, many never to reopen, this institution never suspended for a day, a striking testimony to the courage, faith, and industry of the President and Board of Directors. In Dr. Bonner's Baccalaureate address in July, 1865, when the war had ended, he refers to these four terrible years in the College's history in these words: "Our College was born in a time of political convulsion, and cradled amid the quaking of a gigantic struggle. From its earliest days to the present it has been familiar with the thunders of civil war. The smoke of battle has hung like a pall around us, and the cries of suffering men and women have constantly filled our ears. Ruin on every side of us. College buildings burned, libraries destroyed, endowments swept away, pupils scattered, professors impoverished, thousands of homes in ashes. But amid it all we have kept on."

The College building had been largely constructed with borrowed money, and now, amid the general ruin, the Trustees and President found themselves practically bankrupt, and creditors clamorous for the money yet due on the

building. They faced the difficulty resolutely, striving for ways and means. Yet, in spite of every effort, the building was narrowly saved from the auctioneer's hammer. To do this it was found necessary to change the form of the ownership of the College; to organize a joint stock company to cancel past indebtedness, and provide means to complete the building, which still remained a mere shell, and provide other needed equipment. This reorganization was effected in 1867, and henceforth until 1904 the College remained under the fostering care of this joint stock company. This company received practically nothing on their investment, and carried on the enterprise for local reasons, and especially for altruistic motives and denominational loyalty.

It had always been the intention of the founders of the College to equip it with dormitory conveniences, and so be in a position to receive pupils from a distance. But owing to the unfinished state of the building and poverty of resources, this had not yet been effected, and up to this time pupils from a distance boarded in town. But the Trustees had not given up the idea, and in 1869 the work had been so far completed that Prof. Kennedy and his family moved into the College and took charge of the boarding department. He had charge for four years, and was succeeded by Dr. E. H. Edwards. In 1875 Dr. Bonner took charge of this department, and so remained until his death, when Prof. Kennedy returned.

The College has been under the guiding hand of six administrations.

DR. J. I. BONNER'S ADMINISTRATION

This covered a period of twenty-two years, or from 1859 to 1881, he having been chosen President when the College was only a name and a resolution. In the nature of things, his administration has been the outstanding one, as he was called to the helm of affairs when everything was required to shape and construct an institution, and practically no resources with which to operate except unbounded optimism, courage, faith and wonderful vision. Only a man of remarkable tenacity of purpose could have stood under such an enterprise during the stress of war, and "the days of hell on earth" in the reconstruction era, and the times of poverty and ruin which held all the land in its iron grasp in the sixties and seventies. But Dr. Bonner was pre-eminently the man for the hour, and at last won out, in the face of all desperate odds, and planted the College on firm ground. He had remarkable initiative, great financial generosity, high executive ability, and a nervous, high-strung temperament. This minute of the Board touching his death is well deserved: "We recognize in his zeal and long labors the leading element in the growth and present prosperity of the College." He died April 29, 1881.

ADMINISTRATION OF PRESIDENT J. P. KENNEDY

When it was known that Dr. Bonner had passed away, on the lips of every friend of the College was the question, "Who will take his place?" By common consent the name of Prof. J. P. Kennedy was brought forward, and on the 15th of June, 1881, he was chosen to, and on the 19th, accepted the position, and announced that he would associate with himself Mrs. K. P. Kennedy and Mrs. L. M. Bonner as vice principals. The new administra-

tion at once commanded the cordial support of the entire clientelage of the College, and proved in every way most successful. Prof. Kennedy had been connected with Erskine College prior to 1866, but after that date severed his connection with that institution, and until his death gave all his time to this institution. He had been a student and a professor in Erskine, holding the chair of Latin, and his experience there and in the Due West Female College gave him the needed training for his new position. For twenty-one years he was connected with the College as professor and President, and gave to its service the best energies of his life, and was always thorough and successful. Under President Kennedy's administration the College made progress in several very material and essential lines. Notably was this true with respect to the increase of the plant and larger equipment and dormitory accommodations, so as to bring practically all the students under the roof of the College buildings and under the immediate supervision of the officials of the College. In furtherance of this plan the material of the old church building was purchased at a cost of \$1,400.00, and was converted into a dormitory and music class rooms, adding to the efficiency of the institution.

But the many years of strain and responsibility told heavily on the health and strength of President Kennedy, and in 1887 he was forced to lay down the task.

Again the Trustees were confronted with the vital question, Who will take up the work Prof. Kennedy is laying down?

ADMINISTRATION OF MRS. L. M. BONNER

Fortunately for the College, there was found one who had from its foundation been on its teaching staff, and intimately identified with its traditions and ideals, and to her the authorities of the College turned as one well fitted to wear the mantle of the Presidency.

Mrs. Bonner had scarce entered her twenties when she was invited by Dr. Bonner to take the Department of Music in the new College just launched, and accepted the work. From October, 1861, to June, 1895, she was a part of the College's life as professor and principal. No other person had been connected with the College for so long a period. Mrs. Bonner associated with herself Mr. H. E. Bonner as vice principal, and together they served the College faithfully and successfully from 1887 to 1895, when they laid down their office.

ADMINISTRATION OF PRESIDENT C. E. TODD

By nature and grace, President Todd possessed some qualifications which fitted him in an eminent degree for the responsible position of the presidency. His incumbency was marked by great zeal and wonderful energy. He was pre-eminently a man of the people, and knew how to win their hearts, and his administration was marked by notable advances along numbers of lines. New rooms were added to the plant, some new departments were created, and others were greatly enlarged and made more comprehensive and efficient, and the entire curriculum broadened, and a larger number of pupils were enrolled than at any other time in the previous history of the institution. Much more might have been accomplished, but for the fact that during these four years insidious disease was all the while steadily

marching on the citadel of life, and sapping strength and energy, and finally precious life itself. That he accomplished so much under adverse conditions is a marvel to all who knew the facts.

ADMINISTRATION OF REV. JAMES BOYCE

The Trustees of the College believed that in the person of Rev. James Boyce was to be found one in every way fitted to be the successor of the eminent men who in the past had held the presidency of the College. And in this way they were not mistaken. Obedient to their call, President Boyce came to this institution, and for nearly 10 years presided over its affairs. He was a man of rare presence, handsome person, winsome manners, and able to win and hold the love of all classes. It was during his administration that we had our great educational revival in the South. A period of educational progress, perhaps, unequalled in the history of any nation in a similar period. President Boyce felt that the Due West Female College must keep step in the march of progress with all sister institutions, and began to formulate plans to keep the College abreast of the best in the land. One of the most notable of his achievements in this respect was the erection of the handsome Carnegie dormitory. From Mr. Andrew Carnegie, Dr. Boyce secured a gift of ten thousand dollars for a dormitory provided a like amount be raised by the friends of the institution. In this enterprise he was ably assisted by one of the College's best friends, Mrs. Sallie Miller Brice. Another notable event transpiring during President Boyce's term of service was the movement by which the College passed from the control of the joint stock company, and was taken over by the Synod of the A. R. P. Church, and became a denominational institution. It had been this during its entire history, managed and supported by A. R. P. people, and now the nominal connection became real. This transfer was effected in November, 1904, and the name changed from "The Due West Female College" to "Woman's College of Due West." Other plans were maturing in President Boyce's mind, such as a commodious music hall, when alas! grim death stepped between him and these cherished plans. "How was the strong staff broken and the beautiful rod."

ADMINISTRATION OF DR. R. L. ROBINSON

On Thursday evening, June 23, 1910, a special meeting of the Board of Trustees of the Woman's College of Due West was held in the Carnegie Hall, Due West, South Carolina, and the Reverend Richard Lee Robinson, D.D., was unanimously elected President to succeed the late Reverend James Boyce, D.D. He entered upon his duties July 1, 1910.

The inaugural exercises were held in connection with the celebration of the fiftieth anniversary of the founding of the College in June, 1911.

Dr. Robinson continued raising the standard of the College that was begun during the administration of Dr. James Boyce.

In 1914 the Memorial Hall, a gift of the Alumnae and friends of the College was erected. The auditorium, which is used for chapel exercises, public lectures, concerts, and commencement exercises, has a seating capacity of nine hundred.

During Dr. Robinson's administration, twenty acres of land (part of

C. E. Todd's estate) was purchased, part of which was used to enlarge the Campus. The Home Economics Department was established in 1915 and was gradually strengthened until the Smith Hughes requirements were met. The library was enlarged and furnished in 1916.

In 1918, the Chemistry Department was enlarged, new desks, equipment and additional space were added.

From the report of the Board of Trustees to the Associate Reformed Synod, May, 1922, we read: "The enrollment for the Woman's College Session of 1920-21 was two hundred twenty-seven. It was necessary to arrange for some of the teachers and a number of the students to room in town. It is confidently expected that by the opening of the next session the new dormitory will be completed. The College can then accommodate two hundred and fifty students." In September, 1922, the new dormitory "Robinson Hall" was ready for occupancy and the two dormitories filled with students. Funds for the erection of the building were secured through The Forward Movement and friends and alumnae of the College. Under the efficient leadership of Mrs. J. H. Hunt, President of the Alumnae Association, funds were secured for the furnishing of the bedrooms, and name plates placed upon the doors. Reception rooms and parlors were furnished by friends.

In 1929 the Violet McIlwain Infirmary was erected. Funds for this modern and well equipped infirmary were donated by John H. McIlwain of Rock Hill in memory of his mother.

Dr. Robinson loved the Woman's College and gave to it his time, talents, and unlimited efforts. Besides being President he was bookkeeper, canvasser, and teacher. He attended to all correspondence, management, and selection of teachers. His most constant duty was that of teaching. There was never a vacancy in a classroom but he stepped in to fill it. For a number of years he taught Psychology, Logic and Ethics, his major subject being always the Bible. He had a Sabbath School Class and saw to it that the girls attended both Sabbath School and preaching services. He also held a short devotional service in the dining room each morning before the day's work was begun, and many testify to the helpfulness of his short sermonettes made at the chapel exercises.

Following the co-ordination of the Woman's College and Erskine College in August, 1928, Dr. Robinson was made Vice-President of Erskine College and served in that capacity, as well as Dean of Erskine Theological Seminary. He continued as a full time teacher until his death which occurred on January 10, 1939.

The history of the Woman's College is indeed a worthy record. Being next to the oldest college for women in the state, it inspired the establishment of similar denominational institutions. Although beginning and maintained for many years without endowment, without sufficient dormitories or lecture halls, without library or the equipment so essential today, yet throughout the many years of its history it held high rank for its academic standing and conservative Christian training. It is the story of commendable achievement in the face of adverse conditions. "A tree is known by its fruit." The Woman's College has more than justified the fondest hopes of its founders. If we could get a complete record of the thousand of young women who have gone out from its walls into the world to occupy positions of influence and service, what an honor roll it would be! Home makers,

missionaries, doctors, teachers, philanthropists, and wives of men in all professions and walks of life have borne witness to the thoroughly Christian atmosphere which permeated its halls and influenced their lives.

And as we look now into its future it is with a hope and a feeling of assurance that the Woman's College now linked to the strong arm of Erskine College will become more and more vigorous and influential, a blessing to the world and to the Church. May her daughters continue as in the past to be "as cornerstones polished after the similitude of a palace."

(We are indebted to various sources for some of the above account.)

Erskine College

The following sketch owes its facts and evaluations very largely to a thesis by Rev. W. A. Kennedy, Jr., submitted by him to the University of South Carolina in 1944 in compliance with the University's requirement for the Master's Degree. The second part of the sketch, dealing with Erskine College from the Civil War to the present is by Miss Nora M. Davis of Troy, S. C.

Several causes for the founding of this church school on the college level should be kept in mind: 1. The backward state of education is the first. "Free schools" came in South Carolina in 1710, but were poorly attended, and that only by the poorer class. The state was 100 years old before there was organized within its bounds a single academy of repute. Yet by 1860 there were 40 or more such institutions in the State besides church or society endowed schools of the lower grade. With the Revolutionary War and the more vexing Indian problems settled, it was to be expected that attention would now be directed to the pressing demands of education. In the Up-country, however, it should be noted, State efforts in this direction were especially inadequate. There was an appropriation of \$37,200, but this was nearly all used in an effort to provide schools for the poorer children of the Low-country districts. But since there was a comparatively small number of this class of children in the Up-country, Abbeville District for example, and a relatively large class of the well-to-do, the need for church and society supported academies was more pressing. Presbyterians, too, were numerous in this section, and they gave special attention to this need.

2. There was an increased interest in education in the period in which Erskine College was launched. A "Free School System" was instituted in 1811; academies developed more rapidly; Presbyterians of Abbeville District became especially zealous in this matter, as might be expected. The only institution of college level available was about this time rendered unacceptable to these people by reason of its stand on matters of religion and faith.

3. This touches upon another cause for the founding of this church college. These Associate Reformed Presbyterians were people of intelligent convictions. They knew what they believed, and stood for it. They were rugged characters. They knew and believed their catechisms, and were in a very true sense trained Theologians. Compromise with them was not a

thing to be thought of. Yet the only institution available to our young men was the South Carolina College, and this college in 1820 came under the influence of Dr. Thomas Cooper, and soon thereafter under his presidency. This man was not simply unorthodox; he was a pronounced and rank enemy of revealed religion, "denying immortality and Biblical inspiration," teaching that religion is the enemy of freedom. He endeavored to propagate his views in private conversation, in classroom lectures, and in pamphlet form. He vented his spleen on what he was pleased to style "a hirling clergy," since it was from that class he found opposition. Opposition came in most pronounced form from the Presbyterian clergy, and the quarrel became bitter between him and them. By such tactics he almost emptied his classroom of students, and the college itself. In four years the enrollment dwindled from 115 to 50.

In this controversy Associate Reformed Presbyterians were active. The Synod of 1826 called for "a day of fasting, humiliation, and prayer to be observed by all the churches . . . because of the diligence and zeal with which doctrines subversive of the Gospel and destructive of the souls of men are propagated throughout our country, by Unitarians, Universalists, and others." In December, 1831, a resolution was introduced into the House of Representatives by Mr. John S. Pressly, a graduate of the South Carolina College, and later a minister of the A. R. Presbyterian Church, to the effect that "in the opinion of this House it is expedient that the Board of Trustees of the South Carolina College do forthwith investigate the conduct of Dr. Cooper as President of the South Carolina College, and if they find his continuance in office defeats the ends and aims of the institution, that they be requested to remove him." This investigation was made, but the charges against Dr. Cooper were not sustained by the board, "perhaps because of sympathy for the old gentleman." But this did not satisfy the people of the State. "The cry of revolution and reorganization was again heard from the mountain to the seaboard. Dr. Cooper resigned as President but retained for awhile a position as teacher. But this was not all the people wanted, and in 1834 his connection with the college was entirely severed.

But Dr. Cooper's career in South Carolina, and others perhaps in other states, had convinced many, or deepened a conviction, "that God was denied access to the educational institutions of the state, and that men who feared God must themselves establish schools of the prophets, where He would be honored according to His due." Unchristian teachers were not those to whom they were willing to commit the training of their own boys or the training of those who were to teach them and their children the holy ordinances of religion.

4. There was a shortage of preachers at this time. American churches were dependent on the Old Country for a supply of ministers, and often times they were obliged to wait long years for a man to fill a vacant pulpit. Due West, for example, was vacant for 30 years after the Rev. Peter McMullen's pastorate came to an end. "A supply of sermon" was the old expression, and one reads it frequently in the old records of the early churches in Virginia, in South Carolina, and in other parts. The country was of large extent, the churches were scattered, and the people were widely scattered in their communities. A few ministers had to cover much territory. Hence there was great need for educational institutions to train men from below

High School, and on through College and Seminary. It was to meet this need that the fathers embarked upon the rather large undertaking of the Church, the provision of its own system of schools for this work, as now represented in the institutions at Due West, S. C. In the Second Presbytery, it is said, there were five ministers serving thirteen congregations, and at the same time there were sixteen vacancies, and not a ministerial student in sight. This may account for the fact in large measure that the movement took its rise in this Presbytery.

It is also to be kept in mind that educational standards were high among these people. There ministers were finished scholars. Nothing less would satisfy them. Hence the institutions must be on the college and professional level.

5. Sectionalism also contributed in a measure to this movement. The North and the South were divided over the question of slavery, and it became the conviction of the ministers of Synod, as expressed in 1834, that it is "prejudicial to the interests of the Southern Church to send our young men to the North or West, either to College or to a Theological Seminary." This clear statement was made without bitterness, and was not again discussed or pronounced upon so far as is known.

6. But differences aside, distance had a good deal to do with establishing a college in the South. It was not a small thing in family life to have the young son pack his belongings in saddlebags, mount a horse, and start off for a ride of 500 or 600 miles through woods and wild country, and thus get off to college. And then to remain there till he has finished college, four years, and then perhaps two or three in the Seminary, and then to come back home a mature man, having grown to manhood out of touch with home and home ideas and environment. To say the least, this was not the way to make preachers who were to minister to Southern people.

7. Doubtless, too, there was a growing sense of self-dependence among our fathers. Among early settlers in America there were members of the Associate Church and of the Reformed (Covenanter) Church of Scotland. In 1782 these two branches united in America to form the Associate Reformed Church. This Church grew, and in 1802 this Church decided to form itself into four coordinate Synods, one of which was to be the Synod of the Carolinas, and later was called the Synod of the South. This Synod was organized at Ebenezer Church in Fairfield County, S. C., now known as the Brick Church, on May 9, 1803. There were seven ordained ministers, who were "bound together by the strongest possible ties." Each Synod was divided into two presbyteries. This may be taken as the origin of the First and Second Presbyteries of our Church.

But this arrangement did not last very long. In 1821, April, a resolution was passed by the Synod of the South requesting permission to form themselves into a sister coordinate Synod. This was urged on the ground of the impracticability of being represented in the meetings of the General Synod, usually meeting as it did in Philadelphia, and further that nothing would be lost to the Redeemer's Kingdom by such an arrangement. This request the General Synod granted on the condition that they still judged the interests of the Kingdom to call for such a measure. The Synod in April, 1822, unanimously agreed that such was the case, and thus became an independent and separate Synod known for near a century as the Associate

Reformed Synod of the South. Some years ago the words, "Of the South" were stricken from the name, and later it was again amended to be "The General Synod of the Associate Reformed Presbyterian Church." But the real reason for this separation went deeper than the matter of distance, it would seem. Dr. Hemphill introduced a resolution into Synod to the effect that we "adhere to the Constitution and Standards of the A. R. Church in that sense in which they were received when adopted at Greencastle in 1799 and uniformly acted upon until the year 1811," it being understood a portion of the Church had departed from that sense on the matter of catholic communion and Psalmody.

Having thus severed all relations with the larger Church of the North, and having become an independent Synod, it became imperative that we provide for the training of our own ministry. Accordingly within three years after the separation, in 1825, the Synod provided for such training by appointing two Theological professors, Drs. John Hemphill and John T. Pressly, the students to spend half the year with the one and the other half with the other.

8. Another factor should not be overlooked. Erskine College was founded to bring a good collegiate education to our sons "at an expense within the poor man's ability to meet." It was to bring the means of liberal education within the reach of many to whom they were not accessible. The old way had been to select one boy out of the family and give him the advantage of an education, the rest of the family sharing only in the sacrifices made necessary for the family. To this role Erskine has adhered to a gratifying degree throughout her history.

9. Nor were the moral interests overlooked. The college was situated in a small country village. John C. Calhoun, after sending his two young sons, James and William, to Erskine in 1845, wrote a relative, "I have selected that institution because it is situated where there will be nothing to divert their attention from study, and where their morals will be safe." Of course no place or environment is absolutely proof against evil in an evil heart. But there is infinite value in those safeguards that can be thrown around childhood and youth in their formative years. Such safeguards are to be found as well as may be in the environment and traditions of Erskine College.

Erskine College did not spring at one bound full grown from the ground. There was first an idea, and then the outworking of that idea into a college. The first step toward this achievement was taken by the Synod of 1825, when by formal act it provided for Theological training by electing two professors to whom young men might go in their homes for their respective courses of study. These professors, as has already been stated, were Dr. John Hemphill, Professor of Didactic and Polemic Theology, and Dr. John T. Pressly, Professor of Original Languages, Biblical Criticism, and Church History. These professors lived and served churches at least a hundred miles apart. The young men were expected to spend six months in the home of the one, and the next six months in the home of the other. There was as yet no building, no library, no endowment, and no students so far as comes to light. In November, 1826, Synod adopted a resolution to establish an Educational Fund. The ministers of the Synod, it would seem, were each expected to canvas his charge for funds for this cause. Dr. John Hemphill was appointed Treasurer, though this duty soon fell upon Rev. Samuel P.

Pressly. Indeed, Dr. Hemphill, at the Synod of 1827 resigned his professorship, on account, it is supposed, of age and declining health. The Synod thereupon by a resolution made Dr. John T. Pressly "sole teacher in the seminary established by this Synod." Dr. Pressly served till 1831, when he accepted the Presidency of the Theological Seminary (A. R. P.) located at Pittsburg, Pennsylvania. Thus our Seminary was now without a building, without a library, and without a single professor. How much Seminary this left us can be judged by the reader. Nor is it certain that Synod's plan of 1825 ever functioned. Students of Theology seem to have studied under other ministers of their own choosing, pastors perhaps, or some one located conveniently near them. Perhaps the election of Drs. Hemphill and Pressly did indicate men most fitted in their judgment for these positions, and may have led to the selection of Dr. Pressly for the position in Pittsburg.

The second step toward the college came in 1831, when Revs. Samuel and E. E. Pressly were appointed a committee "to consider the propriety of establishing within our bounds an Academy for the particular purpose of training up youth for the sacred office." On account of the Nullification issue nothing was done till 1834, when a new committee, consisting of Revs. Joseph Lowry, S. P. Pressly, W. Flenniken, and J. G. Witherspoon, were appointed to report the next day on this same subject. Their report recommended the establishment of one or more academies on the Manual Labor plan. There were several other resolutions, but money for the Manual Labor plan could not be raised, and the Synod of 1835 decided the plan must be waived. But the next day, November 10, 1835, the Committee on Education made its report, consisting of fifteen resolutions. This report proposed that Synod embark immediately upon the raising of an Educational Fund; agents were appointed to raise the fund; treasurers to hold and lend the funds to needy students, those to return it who do not preach in the A. R. P. Church; it was resolved to open a school at Due West Corner, with John S. Pressly as Teacher, this school to teach all branches necessary to entrance into any respectable college, Teacher's salary to be \$500 for a term of ten months; a Board of Trustees of five men were named as Directors; the date of opening was set as February 1, 1836; it was arranged that application be made to the Legislature for a charter; the Clerk of Synod was directed to report to the next Synod on a Theological Library to cost no more than \$500; election of a Professor of Divinity was delayed for one year, students of Divinity meantime to be under the direction of their presbyteries.

This plan called for action, and that within three months. It was clear-cut and business like, and met with a hearty response from the communing members of the Church, of whom there were perhaps fewer than 3,000. The act of corporation was applied for nine days later, and was granted of date of December 2, 1835. At the next Synod, November, 1836, it was learned that the school did open February 1; that a house had been built; that funds to an encouraging amount had been collected, about \$6,000.

Mr. John S. Pressly, head of the Academy and sole instructor, was a graduate of South Carolina College, had served in the Legislature two years, and had been largely instrumental in removing Dr. Cooper from South Carolina College. This indicates his strong doctrinal position, and something of his suitability for the headship of the first institution of learning at Due West.

The Synod of 1835 deferred the election of a Professor of Divinity till the next Synod, 1836. At this Synod Rev. Samuel W. McCracken, A.M., was elected, he being Professor of Ancient Languages in Miami University at Oxford, Ohio. He could not see his way to accept on short notice, but hoped he would be able to arrange for his work at the University and be able to accept later. The next Synod, in 1837, accordingly elected a man for one year, this man being the Rev. E. E. Pressly, then pastor of the Church at Due West. With great diffidence Mr. Pressly signified his acceptance. There were two students, and these students so pleased Synod's Committee of Examination that Dr. E. E. Pressly was elected permanent Professor, and a new building was ordered erected "for the accommodation of the Theological Department," payment to be made out of Synod's Fund. For a time the institution at Due West was called "The Academy at Due West." Sometimes it was spoken of as "Mount Vernon." But by act of the General Assembly of South Carolina a new charter was enacted, and the name made "The Clark and Erskine Seminary," dated December 20, 1837. This charter provides that this incorporation shall have power to hold property to the amount of \$50,000, and seems to include in these properties the Due West Corner Church. The academic year, by act of Synod, was made eight months, November to July.

The record of the first three years was most encouraging, and reports became enthusiastic. The enrollment had risen from 15 to 33. The Examining Committee and the Board of Trustees were alike enthusiastic. They were authorized to elect additional teachers, as they deemed necessary to the success of the institution. Accordingly in 1839 they report that an instructor had been elected, who gave special attention to mathematics, and now they come with an "earnest recommendation that a full course of studies be prescribed, embracing everything of indispensable importance in a substantial education, and that measures be taken to have the course taught successfully." There seemed to be an air of expectancy, an awareness of new possibilities for the immediate future of the academy. A full fledged college was in the making, but in the field of finance there were difficulties. The Associate Reformed Denomination was small, and it required a considerable amount of money to operate a school of this type.

Funds for the Academy and for the Theological Department were kept separate, though there were borrowings from the latter for the former. In 1838 a profit of "some \$200, more or less" was reported, and this was used to reimburse the Theological Fund. At this time a balance of \$4,611.14 was reported by the Treasurer, but this included the subscriptions of his local church, part of which, it would seem, were never paid. A year later, 1839, the net balance reported was \$3,254.71, not including these subscriptions. And a note is added saying, "The proceeds of the Institution for the current year will not entirely meet the expense."

At the meeting of Synod in October, 1839, Mr. John S. Pressly resigned as Principal of the Literary Department of the Clark and Erskine Seminary. A motion of thanks of the Synod "was tendered to Mr. Pressly for the ability and zeal with which he had conducted the Literary Institution at Due West." Much progress had indeed been made. The institution within three years was ready to shed its junior college garb and to array itself in the garments of a full fledged college. The election of a successor to Mr. Pressly, and of

additional instructors, marks the beginning of Erskine College as it now exists.

Due West, the home of Erskine College from its inception to the present, is located in Northeast Abbeville County, South Carolina. This community was settled in 1756 by Patrick Calhoun and four families of his friends. French Huguenot settlers arrived in 1764 under the leadership of Rev. Mr. Gibert, and the District came to be called Abbeville District in honor of a French city by that name. These were people of excellent moral character, thus forming an excellent background of the institution of learning later to be established here. The climate here is mild and agreeable the whole year round. In 1820 the total population was given as 23,167, of whom a little more than half were whites. Presbyterians were most numerous. Abbeville was regarded as the original seat of learning in the upper country. Light and intelligence manifested themselves there previous to and during the Revolutionary War. Attention to education was coeval with the settlement. Presbyterians were pioneers in this respect. Their academies, especially that of Dr. Moses Waddel located at Willington, were famous, furnishing as good students at Princeton as came from any section of the United States. In this environment were produced such men as John C. Calhoun, George McDuffie, Langdon Cheves, James L. Petigru, the Haskells, and others.

The reason for locating the College at Due West may be surmised by the resolution of 1834 that the school be so located that the students may conveniently attend some Associate Reformed church. Due West had such a church. And its people were awake to the value of having the institution in their village. In reporting on the success of pastors in raising funds for the new institution Dr. E. E. Pressly, pastor at Due West, reported that \$3,000 would be given by his people if it were located among them, and \$800 if it were not. Many considerations led to the selection of Due West as the seat of Erskine, says Dr. Robert Lathan. The location was central, the surrounding country was remarkably healthful, and the community was moral and enterprising. The congregation, unassisted, erected the first building for the Literary Institution. In the erection of their church they had secured a lot of 70 acres of land. By their consent this land was now divided into lots of suitable size, and sold to such persons as were disposed to identify themselves with the enterprise of Synod. Then a reason which was paramount was that it was a community that was free from those moral dangers with which cities and towns are beset.

The name Clark and Erskine Seminary was changed in a charter granted in 1850 to Erskine College, and that has been the official name since that time. The name Erskine is for Ebenezer and Ralph Erskine, called the founders of the Associate Church; the name Clark is for Dr. Thomas Clark, a minister of this church, who studied Theology under Dr. Ebenezer Erskine, and who was long time pastor of Long Cane and Cedar Spring whose people took the lead in establishing and promoting the College. It may be added that Erskine's first President was Ebenezer Erskine Pressly, and in the subconsciousness of those who gave this name to the College this may have been an additional reason for the name.

From the founding of Erskine College in 1839 to the Civil War in 1861 was a period of 22 years. Within that period the College had three presi-

dents: Ebenezer Erskine Pressly, D.D.; 1839-1848; Robert Calvin Grier I, D.D., 1848-1859; Edmund Lewis Patton, D.D., L.L.D., 1859-1861.

Dr. Ebenezer Erskine Pressly was born in the lower part of Abbeville District December 23, 1808. He was the youngest son of William and Elizabeth Hearst Pressly, both remarkable for their intelligence and piety, his father being an elder and a leader in the Cedar Spring congregation, a man of a well cultivated mind and a heart devoted to the cause of Christ, and his mother being kind, affectionate, and devotedly pious. While Ebenezer Pressly was still an infant, his father died, and his uncle, Mr. William Hearst, took him under his care and provided for his education.

He was prepared for college in the common schools and in Union Academy, then under the superintendency of Dr. John T. Pressly. At the age of sixteen he entered Miami University at Oxford, Ohio. After two years he graduated in 1826, then 18 years of age. He did post graduate study for a year, and in the spring of 1827 connected with the Second Presbytery. He studied Theology under Dr. John T. Pressly, and was licensed to preach on the 21st of February, 1829, not yet 21 years old. He spent some time in preaching in the districts of Abbeville, Anderson, and Laurens, and made a missionary tour through the states of Georgia, Florida, and Alabama. This was heroic work, but was customary in those times for the young licentiate. In the spring of 1830 he accepted a call from Generostee and Due West. The installation took place on August 7. After seven years in this pastorate he demitted Generostee but continued at Due West 30 years. In 1872 he was chosen Professor of Theology, and was its principal teacher for fifteen years.

The scarcity of ministers was most keenly felt in the Second Presbytery. Often Rev. Joseph Lowry and Dr. Pressly were the only members present at their meetings. So that, when the idea of a denominational high school for training men for college and the ministry was broached, Dr. Pressly was largely instrumental in its establishment. He took charge of it in 1839. Two other men were soon associated with him, and thus Erskine College had her beginning. He is therefore by some called the father of Erskine College. If this had been his only contribution to the Church, this alone would entitle him to the gratitude of posterity. But his work now, President of Erskine College, Professor in the Seminary, and pastor of the church, was too heavy. His health was breaking. He felt compelled to resign his presidency and professorship. The Synod accepted the resignation, but requested him to continue with the College until his successor could take his place. He continued two more years, till 1848, when Dr. R. C. Grier took charge.

After two years of rest his health was so far restored that he accepted the presidency of the Anderson Female Collegiate Institute, this only on condition that his duties as pastor should not be interfered with by his connection with the college. He was with the Anderson College till 1852.

In 1831 Dr. Pressly married Miss Elizabeth Agnew, daughter of Samuel and Malinda Agnew of Due West. Fourteen children were born to them, all of whom died in infancy except three daughters and one son, Dr. W. L. Pressly, for many years President of Erskine Seminary. After the death of Mrs. Elizabeth Agnew Pressly, Dr. Pressly in 1854 married Mary A. Taylor of Laurens County. Her two children both died in infancy.

Dr. Pressly's death occurred on August 20, 1860, as a result of his being thrown from his buggy on his way to fulfill an appointment at Little Mountain. As a preacher and educator he deserves a distinguished place in the A. R. Church.

The second President of Erskine College was Dr. Robert Calvin Grier I. Dr. Grier was born March 2, 1817, in Mecklenburg County, N. C., Sardis community. His father was Dr. Isaac Grier, pastor of Sardis Church at the time. His mother, Isabella, was of the Harris family, well known in the Steel Creek community as good citizens, substantial liver, and exemplary church members. Mrs. Grier was noted for the purity of her life and the simplicity of her manners. She gave special attention to her children, their conduct and education.

Dr. Isaac Grier was born in Green County, Georgia, the first Presbyterian minister born in that state. His family consisted of two sons and one daughter. The daughter, Martha, married Rev. I. G. Witherspoon, and after his death she married Dr. James Boyce. She was the oldest, and Dr. R. C. Grier was the second child. The other son died in infancy.

Dr. R. C. Grier I obtained his early education partly in the Sardis community and partly in Greenville County, S. C., in a school conducted by Mr. William Moffatt. In May, 1833, in his 17th year, he entered Jefferson College at Canonsburg, Pennsylvania. He graduated in 1835. He then taught a while. He began the study of Theology under his father, Dr. Isaac Grier, but completed his course in Erskine Seminary at Due West, under Dr. E. E. Pressly. He was licensed by the First Presbytery in April, 1839; was installed pastor of Bethany and Pisgah in June, 1841. This pastorate lasted seven years. He was a faithful pastor, much loved by his congregations.

But Dr. Pressly had resigned the presidency of Erskine, and in October, 1847, the Synod elected Dr. Grier Erskine's second President. He was inaugurated in the spring of 1848. This proved a most wise choice. In 1858, wearied with his arduous duties, he resigned, having served in this position ten years, and having brought the College into prominence as one of the best denominational institutions in the State and throughout the whole South. He had scholarship, and he had the gift of controlling boys by his tact and knowledge of human nature, and by his mild but firm discipline. He could see the best in a man, and could appeal to it, inspiring in him a noble ambition to do right and to make the most of life. His sense of humor, too, enabled him to make a boy see how foolish he looked in his pranks.

Dr. Grier resigned the presidency of Erskine in 1858. In 1860 Dr. E. E. Pressly died, and Dr. Grier was elected pastor of the Due West Church. He was a strong and eloquent preacher, as distinguished in the pulpit as he had been in the classroom. He was re-elected President of Erskine after the war, and his second administration was equally as successful and distinguished as the first. But his hands were full. He was President and Professor in the College, pastor of the church, teacher in the Seminary, father of a large family, with numerous business cares calling for his attention. He literally wore himself out in the service of the Church. March 15, 1871, he was taken seriously ill, and on March 30 his spirit took its flight and returned to God who gave it.

In August, 1840, Dr. Grier and Miss Barbara B. Moffatt, daughter of William Moffatt a merchant of Lewisville, Chester County, S. C., were mar-

ried. She survived his going by 25 years. To them were born eleven children, nine of whom grew to maturity: Isaac Livingstone was killed in battle in 1862; William Moffatt was a distinguished President of Erskine; Isabella married Rev. J. E. Martin; Laura married Dr. G. R. White; Lois married Rev. D. B. Pressly; Jane married James E. Todd; Boyce Hemphill was a minister; Paul L. was a professor of Mathematics in Erskine; Mark Brown was a missionary to China.

The honorary degree Doctor of Divinity was awarded Dr. Grier by Washington and Lee University, Lexington, Virginia, about 1852 or 1853.

Erskine's third President was the Rev. Edmund Lewis Patton, D.D., LL.D. Since he lived on into the period since 1903 when the Centennial History was published, his sketch will be found in its alphabetic place among the ministers in this volume. It is not deemed therefore that there is any need to repeat it here. It is sufficient to say he took up the duties of President in 1859, but owing to the Civil War coming on only two classes completed the prescribed course in his administration. Faculty and student body alike flew to arms, and the doors of the College were closed for the period of the War. Dr. Patton became President of West Tennessee College, at Jackson, Tennessee, for eight years, and then returned as Professor of Greek and Hebrew in Erskine. In 1882 he became Professor of Ancient Languages in South Carolina College, where he taught 16 more years, retiring in 1898.

Later presidents belong to a later period, and will be found listed in the sketch of that period by Miss Nora M. Davis.

The finances of Erskine of course presented the greatest difficulty. Without any funds on hands or pledged backing of any kind, an institution was launched with a President and teaching force that would call for a considerable expenditure. The tuition of 15 or 30 students at \$25 each per year promised but little income. Nor was it like tapping a gold mine when the cause was presented to the people for voluntary offerings. The rather paltry sums that could be so raised did not go far toward keeping a live institution living and going. The intake over the outgo for a given year might be \$200, as it was some years, but it probably had to go to replace funds borrowed the previous year. Sometimes professors' salaries were offered upon the altar to save the day. On one occasion each professor relinquished \$100 of his salary to provide the salary of a new professor it had been deemed necessary to add to the faculty. On another occasion Dr. E. E. Pressly accepted \$300 for his yearly stipend in lieu of the \$700 promised him. Erskine College therefore represents an accumulation of sacrifices made by president, professors, treasurers, and by the people who out of their meager earnings filled in the breach.

Large donations were then practically unknown. Captain John Blair of York and Christopher Strong of Tennessee each gave considerable sums, but when added to funds then on hand in 1850 or 1853, the total was brought up to \$5,146.81. It is thus seen that the sums, compared to needs, were not large. The most successful effort to raise funds and so put the institution on a sound financial basis was the sale of scholarships undertaken in 1853. Dr. W. R. Hemphill was appointed agent to raise this Endowment. He had \$60 a month and expenses, and was to appoint other agents to assist in the matter as needed. This plan was heartily approved by the Synod, and was heartily accepted by the public. In August, 1854,

it could be reported that "a fund of near \$50,000 had been raised." Effort was made, but in vain, to induce the Legislature to aid by buying scholarships for the State, the desire being to raise an endowment of \$100,000. Captain John Blair, it would seem, increased his gift by certain railroad stock, which when liquidated, brought \$3,750, and the Christopher Strong bequest amounted to \$2,661.79. In 1857 Colonel Wright of York made a donation of about \$6,000 to the College. The Theological Fund by this time amounted to \$8,390.90, and the total endowment was now, 1861, approximately \$70,000 after all indebtedness was paid. But this was when the bomb fell, and the Civil War played havoc with College, endowment, and all the hard earned accumulations of the preceding score of years.

Brief notice should be taken of the development and improvement of the physical plant. It is understood that the first building for the institution at Due West was built by the congregation there, and was located in the forest that then covered that area. As the institution grew, it would seem new classrooms were added. In 1838 a building was erected for the Theological Department. It would seem the earliest buildings were located in the vicinity of the A. R. P. Church. But at the Synod of 1840 a movement was begun to build a better structure, to cost \$5,000. It did ultimately cost \$6,500. The Board in its report in 1842 say, "It is believed the work (on this building) is of such quality as to make it a valuable and substantial building, and at the same time one of more than ordinary appearance." This building was located about where the present Administration Building stands, and the lot cost \$275, and consisted of thirteen acres. An itemized statement shows that the building, with such additions as were deemed necessary, cost \$7,089.96. This building served the institution more than two score years, when it was burned. It was replaced in 1892 by the present Administration Building. The grounds were enclosed by a post and rail fence, with a ten-foot pannel of plank fence painted white, and with styles for crossing, placed at suitable points. Also a well was dug and furnished with a wooden pump.

In 1848 interest arose in the procuring of a telescope for Erskine. Mr. William Johnston of Prosperity, Alabama, took measures to secure the telescope. In fact he got the two, the larger one seven feet long, the other a comet seeker. The cost was about \$1,200. These instruments were secured through the agency of E. D. McDaniel, M.D., of the Class of 1844. It now became necessary to house these telescopes. Mr. James Lindsay took the contract to build an Observatory, to which the Trustees decided to add a chapel. This chapel came to be known as Lindsay Hall. It was located just west of the present Administration Building, and was "perhaps the largest in the Up-country." The contract price was \$6,000. The money proved hard to raise. A loan was finally secured, but for some reason the matter was not settled till after Mr. Lindsay's death, when the executor proposed to accept \$600 in settlement, plus two certificates of perpetual scholarship in Erskine College. The debt at that time, 1855, was about \$2,000. The proposition was accepted by the Synod. But it is added that in 1858 it was reported that the debt had been paid in full.

Concerning the Theological Seminary, it may be noted (1) That this was a separate institution from the College. The College in its early years was called "Clark and Erskine Seminary," but seminary is used in a dif-

ferent sense in this name from the same word in Erskine Theological Seminary. (2) The Seminary is older than the College. In 1825 a Theological Seminary was launched with two professors 100 miles apart as a faculty. Since this "seminary" possibly never functioned, it is to be noted that in 1837 Dr. E. E. Pressly was elected Professor of Theology, and had two students that same year, it is fair to date the beginning of the Seminary at that time—two years before the Academy took on college form. (3) The Seminary was operated under the same Board of Directors as the College till after the Civil War. It was sometimes referred to as the Theological Department, yet it was regarded actually as a distinct institution. Its funds were kept separate, and its faculty were in no way confused with that of the College. The institutions were distinct and separate till they were merged, or coordinated, in 1925. This act of the Synod was done to secure to the College the advantage of the endowment of the Seminary in the effort of the College to gain recognition in the Southern Association of Colleges and Secondary Schools. Such recognition was secured, but an illogical arrangement was thereby made whereby a graduate and professional institution was subordinated to an undergraduate school. As it stands at the present time, however, the Seminary is a department of Erskine College, and its official head is not a president but a Dean.

The literary societies of Erskine also should come in for notice. There are three of these, the Euphemian, the Philomathean, and the Caliopean. The Euphemian was originated in November, 1839, soon after the College entered upon its career as a college. Its first President was R. A. Fair of Abbeville. Its constitution was prepared under the supervision of two members of the Faculty. Of the six members of the first graduating class five were members of the Euphemian Society, and four of these became ministers, the other one became a lawyer.

The Senior Class of 1843 had eleven men in it. Nine were Euphemians, the other two becoming charter members of the Philomathean Society. This latter society was regarded as a mission project of the Euphemians, to help students who would not join the Euphemian Society.

These societies were regarded as auxiliaries of the College. But each owned its own building, its own library, its own funds. Each had its own constitution and by-laws. They were both student operated and student governed. The Faculty had a general authority and oversight over these student activities. They filled a very large place in the interests and development of the students and became a rallying point in student life. They met on Friday afternoons and nights, often remaining in session till eleven or twelve o'clock at night. They were something that "belonged to the boys," and in them they took a great deal of patriotic pride. Membership in one of the two was required.

The Caliopean Literary Union was the corresponding organization among the young ladies after co-education was introduced. This union was formed in 1901.

The writer has been told that these societies in Erskine are unique, none being in Harvard or Columbia or Yale. They certainly have filled a large place at Erskine, maintaining a friendly rivalry in debate and bringing in distinguished speakers from near and far.

Before the end of 1861, the older students and most of the professors

had entered Confederate service. The members of the faculty who remained in Due West continued to teach the Preparatory Department and the lower College classes "for the benefit of the boys of the village and such other students as presented themselves."

Erskine had no graduates from 1861 to 1868.

The college's first endowment was swept away by the Confederate War; only \$13,000 remained in the treasury. Money was again a necessity. In 1867 the college by strenuous effort secured the promise of 200 men to give \$20.00 each for five years; in return, each person was to receive a scholarship for each \$25.00 paid. Then in 1871 Synod resolved to raise an endowment of \$100,000. By the sale of scholarships which were to expire in 1895, by donations, and by bequests, the college raised about \$80,000.

In 1886 the Board of Trustees of Erskine adopted a resolution making Hebrew an elective study in the senior year. Prospective seminary students were permitted to substitute this language for either French or German.

At the semi-centennial of Erskine in 1889, much enthusiasm was manifested in enlarging the buildings and in improving the grounds. In the midst of the movement to erect a new building, some one introduced a counter proposal of removing Erskine to another location on the ground of better advertisement and of larger patronage. Lively discussion and debate followed; in fact waxed exceedingly warm. However, when it was decided that the college remain at Due West, advocates and opponents alike united their efforts to enlarge and to improve Erskine. The administration building (1892) and the College Home for the students (1897) are monuments to the zeal and to the liberality of some loyal supporters of the college who were untiring in their efforts and generous in their contributions.

In 1893 the Chair of English Literature and Language was established at Erskine, "a tardy recognition of the value of the study of a literature wider in its scope, sounder in its philosophy, purer in its morals, and immeasurably richer and more extensive than the fragments of all the dead tongues that remain in the world," a language "in force and copiousness second to that of Greece alone." Dr. J. I. McCain, who had been teaching Greek and German at Erskine since 1882, was made head of this department, which position he held until his death on December 26, 1930.

The establishment of the Chair of English was followed by an enlarged course in the natural sciences and by the arrangement of studies leading to the Bachelor of Science degree. In 1891 the Board of Trustees recommended "two parallel courses of study: one course leading to the Bachelor of Arts degree and one to the Bachelor of Science degree. The new Bachelor of Science course was devoted more fully to the study of English and the Modern Languages. Greek, Latin, and full completion of mathematics were not required.

After the addition of this course in 1894, the Chair of Chemistry was merged into the Chair of Physical Science. Dr. E. L. Reid became head of this department, which position he held until his retirement in 1950.

On Thursday night, January 21, 1892, the Main Building of Erskine was totally destroyed by fire "together with the Museum, Laboratory, and Philosophical outfit, and the library of the Theological Seminary, consisting of over 2,000 volumes, some of them old, rare, and valuable books." The origin of the fire was unknown. Unfortunately the building was not insured.

The entire Synod had been canvassed only recently for funds to erect a greatly needed annex; and "notwithstanding the short crops and the lowest price of cotton in 40 years, nearly \$25,000 had been secured.

The college began almost immediately to make plans for rebuilding. The corner stone of the new structure was laid on Wednesday, June 22, 1892, with Mr. W. A. Lee, of Abbeville, and the Rev. R. G. Miller, D.D., as chief speakers.

At the meeting of the Board of Trustees, January 15, 1895, the Trustees passed the following resolution: "That this Board does hereby heartily recommend to the Synod the re-organization of Erskine College as a co-educational institution—the details of said re-organization to be left to the Board of Trustees." Until 1900 the girls of Erskine boarded in town. Through the generosity of Mr. Joseph Wylie, of Chester, the Wylie Home for girls attending Erskine was begun in 1899 and was inspected for acceptance from the contractor on March 21, 1900, "a monument to the name and memory of him who in his devotion to the interests of the college has erected it." The following fall ten girls entered Erskine: two town girls and eight boarding in the Wylie Home under the supervision of Mr. and Mrs. John L. Boyd.

In addition to the Wylie Home, Mr. Wylie, who died in 1900, bequeathed to the Board of Trustees of Erskine \$10,000 to be known as "The Wylie Educational Fund for Girls."

In 1901 the girls of Erskine, at the suggestion of the Faculty, "effected an organization for their improvement in easy writing and debating," known as the "Calilopean Literary Union," commonly known as the Calilopean Literary Society. Its motto was *Per angusta ad augusta* ("Through difficulties to grandeur"). This Society held its first public celebration on February 25, 1901, in the Euphemian Hall.

The student body of Erskine published its first annual "Erskiniana," in 1909, the first published by the entire student body. In 1906 the Senior Class published a book, but no other class of the college was represented.

Erskine College has always had Bible classes on Sabbath. In 1909 a course in Bible was scheduled for the Junior, Sophomore, and Freshman classes during the week.

Erskine College and Erskine Seminary were co-ordinated in 1925.

Erskine College and the Woman's College were co-ordinated in 1927. Dr. R. C. Grier, president of Erskine College, was president of the co-ordinated institutions; and Dr. R. L. Robinson, president of the Woman's College, became dean of the faculty, Dr. F. Y. Pressly being dean of the Seminary.

As this arrangement did not prove satisfactory, the two institutions were consolidated in 1929.

The enrollment of this consolidated institution has been around 450 to 500 per year.

The following have served as president of Erskine (age when elected and tenure of service given also):

Rev. E. E. Pressly, D.D. (31), 1839-1847.

Rev. R. C. Grier, D.D. (30), 1847-1858; 1865-1871.

Rev. E. L. Patton, D.D. (32), 1859-1861.

Rev. W. M. Grier, D.D. (28), 1871-1899.

Rev. F. Y. Pressly, D.D. (46), 1899-1907.

Rev. J. S. Moffatt, D.D. (47), 1907-1921.

Rev. R. C. Grier, D.D. (), 1921-to the present (1951), and still going.

Erskine graduates, with minds and character developed side by side, have been leaders in all walks of life and in many states of the Union—"as worthy representatives—and as many—as have many institutions of greater eminence." "That it has survived until the present is proof of the loyal devotion of the small denomination that founded it and of the character of the service it has rendered to the church and the world."

In recent years, perhaps in 1948 or 1949, two new and modern buildings have taken their places on the campus of the College, at a cost of \$200,000, less or more. These are the McCain Library Building and the Reid Science Hall. These have added much to the appearance of the campus, as well as to the efficiency of the College in its effort to put the best within the reach of the students.

History of Dunlap Orphanage

By PROF. J. T. FEE

In the early 1890's some groups in the Associate Reformed Presbyterian Church began to talk about the need for an orphanage sponsored by the church, but as there was no money for such a purpose nothing was done about it until 1895. In that year Rev. J. P. Knox and wife, Lutie Brice Knox, were serving the church at Hickory Grove, South Carolina. Mrs. Knox's health became so poor that it was necessary for her to go to a hospital for an operation. She was taken to a hospital in Rome, Georgia. For three hours she lay on the operating table hovering between life and death. Mr. Knox spent that day in fasting and prayer, his soul communing with God. He promised the Lord that if he would spare the life of his beloved wife, he would do some special work for Him. God heard Mr. Knox's prayer and accepted his vow.

When Mrs. Knox's health permitted, they set about carrying out the plan to provide a home for, and minister to, fatherless and motherless little ones. They planned to rent a home in Hickory Grove, South Carolina, remodel it to suit the needs of an orphanage and open it to orphan children, putting faith in God that money would come in from the churches and interested friends to help pay on the house and keep the children.

On Thanksgiving Day, November 25, 1897, the orphanage was formally opened at Hickory Grove. Rev. J. H. Simpson was Superintendent and his daughter, Miss Lois, was the matron. It was given the name of Hickory Grove Orphanage. The first Orphanage board was made up of Rev. J. P. Knox, Chairman, Hon. D. E. Finley, Mr. B. T. White, and Mr. J. N. McDill. Synod assumed control of this home in 1900.

Creditable work was done by this institution for some years. The work was especially dear to Mr. Knox, who preached to the children on Sabbath at Hickory Grove, but it was handicapped by having only two and one-half acres of land. Those in charge thought it best to have some farm land, the cultivation of which would give employment to the boys as well as increase the revenues of the institution. Learning of this need, Mrs. Elizabeth Dunlap

Spain, her brother, William H. Dunlap, and his daughter, Miss Anna Belle Dunlap, planned to donate to Synod more than three hundred acres of land to be used as an orphans' home.

Possibly Mrs. Anna Belle Dunlap McDaniel had more influence than any other person in causing the orphanage to be established in West Tennessee. She was the only heir to W. H. Dunlap's property. The Dunlaps migrated from Ulster in 1849, and settled in Tipton County, Tennessee. By a life of toil, self-denial, and frugality, they accumulated a considerable amount of this world's goods. Mrs. Anna Belle told her father, toward the close of his life, that she would not need all of his property, and that she meant to use a part of it to establish an orphanage, and that she wanted him to have a part in planning it during his life time. Mr. Dunlap was planning to build a new house and Mrs. Anna Belle had him plan it so that it could be used as an orphanage later. This was done, but it was their home for only a short time for Mr. Dunlap died shortly after his house was finished. This building was the first building used for the Orphanage and is a part of the building now being used for the girls' dormitory.

William H. Dunlap died on January 26, 1903, and on October 3, 1903, Mrs. Anna Belle Dunlap McDaniel carried out the plan made by her and her father by deeding to the Trustees of Synod of the A. R. P. Church the Dunlap Home together with 245 acres of land on which it stood. On October 28, Mrs. F. P. Spain added to the bequest by deeding to the Synod 91 acres of land. These gifts were made as a memorial to an honorable man and were to bear the name of William H. Dunlap. A provision was put in the title to this effect:

"That if conditions which do not now exist should arise, which make the place, in the judgment of the Synod, unsuitable for an orphanage, Synod could sell it and make a good title, provided the proceeds would be invested in other property to be called the William H. Dunlap Orphanage."

This generous gift of the Dunlap family gave the Orphanage a splendid building and a fertile farm of 340 acres of land, located about thirty miles out of Memphis.

The Dunlap Home began in 1904 with three Clark children from Covington. Their mother accompanied them and remained there helping with the work without charge. The first cash contribution from Tennessee made to the home was a gift of \$10.00 by Captain Charles B. Simonton of Covington. During 1904 Rev. and Mrs. J. P. Erwin had charge of the home.

During this year plans were made for consolidating the Dunlap property with the Orphanage at Hickory Grove, South Carolina. Synod appointed a board of directors of which Mr. J. G. McCain was chairman and Dr. T. G. Boyce was Secretary. On January 11, 1905, Rev. J. H. Simpson and his daughter together with fifteen children from Hickory Grove came to Dunlap. Mr. Simpson had been Superintendent for seven years before he came to Dunlap and was Superintendent two years here, making nine years in all that he served as Superintendent.

Mr. Simpson was succeeded by Mrs. DeMott who served faithfully and well until early in 1909. In the spring of that year Mr. Kerr Oates, a native of Arkansas, became Superintendent. For nine years he and Mrs. Oates gave their services whole-heartedly and without personal reserve to the institution, giving up the work in July, 1918, because of failing health.

For a few months after the resignation of Mr. and Mrs. Oates, the home was under the management of Mrs. W. L. Wellons, of Bolivar, Tennessee. Mrs. Wellon's faithful life came to an end in the home, dying of influenza during the epidemic late in 1918.

In January, 1919, Mr. and Mrs. J. L. Taylor, of Nashville, Tennessee took charge. Mr. and Mrs. Taylor had rendered valuable service at the Industrial School at Nashville. Part of the organization, system and order put into operation at Dunlap had already worked successfully at the Industrial School. The school day was divided so that the children could go to school part of the day and help with the work part of the day. A study hall was fitted up for the convenience and benefit of the children. The Orphanage was incorporated, and now it has its place in the list of like institutions of the state.

In April, 1922, Mr. and Mrs. Taylor resigned because of Mrs. Taylor's failing health. During the remainder of the year, the home was managed jointly by Miss Lottie Kestner and Miss Lottie Anderson. They were assisted by Forrest Sherrill who was at that time one of the larger boys of the home.

In January, 1923, Mr. and Mrs. Edgar Hunter of New Edinburgh, Arkansas, took charge. They served longer than any of the other Superintendents serving until February, 1945. During their administration a herd of Jersey cows was built, the soil was improved and conserved by terracing and the planting of legumes. Two new barns were added, a mule barn and a cow barn. A potato house was built, orchards were improved and cared for, the grounds were landscaped, a new laundry was built, the Nancy Moffatt Cottage for boys was built and dedicated, and plans were made for the erection of a new girls' building. A car-shed, tool house, new smokehouse and storage house were built. A new well was drilled, electricity was brought to the home by the TVA. In February, 1945, Mr. and Mrs. Hunter resigned because of failing health and were succeeded by Rev. and Mrs. J. H. Snell.

Mr. and Mrs. Snell remained until January, 1946, when Mr. Snell went back to the ministry. They were very kind to the children and did a great deal to help and advise them.

Rev. P. L. Sherrill, then pastor of Brighton, a boy who had been reared in the home, was in charge until August, 1946. While Mr. Sherrill was in charge, the services of Mr. Sam Fee as farm manager were secured, a new tractor was bought, and in cooperation with the County Conservation Unit ponds were built to insure an adequate supply of stock water.

In August, 1946, Mr. and Mrs. A. L. Ramsey of Monticello, Arkansas, were in charge for a few months. Mr. and Mrs. Ramsey served for only a short time but they tried faithfully to carry on the work.

Rev. and Mrs. R. N. Hunter took charge in January, 1947. Mr. and Mrs. Hunter are earnest, consecrated, Christian people who are experienced in handling children in groups, for they have both been teachers and have the children's good at heart. They have the love and respect and good will of all the children, and there is a fine spirit among them. All activities connected with the home are well organized, disciplined, and supervised.

The home is largely supported by the A. R. P. Church, although not entirely. It is under control of a board of directors appointed by Synod. The offerings on Mother's Day and Thanksgiving Day are set aside by Synod for the home. Friends have been liberal in contributing to the support of

the Orphanage. Among these have been a number of bequests. One was the Allen Erskine Miller bequest, another was the Inez Moore bequest, another was that of Mrs. M. Lula Walton, another was the Fannie B. Wilson, also the bequest from the Montgomery estate of Old Providence, Virginia. Also the contribution of the Moffatt family of Troy, Tennessee, and for whom the Nancy Moffatt cottage was named. Other friends whose number is so large that their names cannot be mentioned have contributed generously and liberally as a labor of love for the Master's cause.

In connection with this work mention should be made of the faithful service performed by the matrons and assistant matrons. Some served for only a short time while others served over a long period of years. Miss Eunice Simpson, Miss Ethel Boyce, Mrs. Myrtle Johnson, Miss Bell Pressly, Troy, Tennessee, Miss Bessie Mitchell of South Carolina, Mrs. Mary Spain, Miss Jessie Barrett, of Nashville, Tennessee, now Mrs. Thomas Anderson of Covington, Tennessee, Mrs. Eula Byars of Prosperity, Tennessee, Miss Lena Waite of Fayetteville, Tennessee, Mrs. Beech from Nashville, Miss Lottie Anderson, Miss Jones from Covington, Mrs. Lewis of Covington, Tennessee, Mrs. Terry of Statesville, North Carolina, Mrs. Gunter of Fayetteville, Tennessee, Miss Rubye Sims from Covington, Tennessee, Miss Velma Hollowell of Arkansas, Miss Sallie Parker, now Mrs. Robert Kirk, Mrs. Kate Banks of Munford, Tennessee, and Miss Mary Bell of Rosemark, Tennessee, Miss Annie Boyce, now Mrs. W. H. Quinn, Miss Janie Huey, Miss Macie Stevenson, the beloved missionary to Mexico, Mrs. Hattie Smith of Florida, Mrs. Seward of Rosemark, Tennessee, Miss Lottie Kestner from Nashville, Mrs. Macie Gibson from New Albany, Mississippi and Mrs. Moore. Also Mrs. A. M. McQuiston who has been Orphanage Secretary of the Journal of Missions for the past two years is now staying with the girls. Miss Mary Bell and Miss Janie Huey each served for more than twenty years in the home, giving the best years of their lives to the service. All of these matrons have given the management loyal cooperation and have worked untiringly in order to make Dunlap Orphanage the successful institution it is.

Mrs. Anna Belle Dunlap McDaniel passed away December 10, 1939. She always maintained a deep interest in the children and often visited them as long as she was able. Also Mrs. Knox, wife of Rev. J. P. Knox, passed away a comparatively short time ago. She was the person whose serious illness in 1895 led to the establishment of the orphanage at Hickory Grove, South Carolina, and which was consolidated with Dunlap Orphanage in 1905.

The spiritual atmosphere of the home has always been what one would expect in an Associate Reformed Presbyterian home. Sabbath School and preaching service have been held at Sharon, the church close by, almost every Sabbath afternoon since the Orphanage was founded. Mr. Dunlap and his daughter Mrs. Anna Belle Dunlap McDaniel, built Sharon Church and deeded it to the Trustees with the purpose in mind of providing a place where the children of the Home could attend Sabbath School and preaching services and become members of the church. Plans are being made for a new building to replace the one now in use, but in carrying out the original purpose of its founders, the present building has performed its mission wonderfully well. The children of Dunlap take an active part in Sabbath School, the Junior and Intermediate Society and the Y. P. C. U. The pulpit of Sharon was supplied by Dr. T. G. Boyce from the time the Or-

phanage was established in Tennessee until Dr. Boyce's death in 1913. Then it was supplied for a time by Rev. R. W. Carson, for a year by Rev. W. E. Snipes, for a year by Rev. W. C. Kerr, for a time by Rev. J. M. White, and since 1921 by Dr. C. B. Betts.

The spirit of the Orphanage was well expressed in a statement by Dr. A. J. Ranson while making the address of dedication of the Nancy Moffatt Cottage. During the course of his address Dr. Ranson placed his hand on the wall of the building and said, "The boys who live in this building will be taught the Ten Commandments and the Christian way of life." This statement applies to both past and present.

The health of the children has always been very carefully looked after. Through the cooperation of local doctors and of the Methodist Hospital of Memphis and St. Joseph Hospital of Memphis the children are given the very best physical and medical attention by trained doctors and trained nurses. A dentist of Covington has given dental care without charge throughout the years to the Dunlap children, and the hospitals of Memphis have never refused to admit a child of Dunlap in time of illness.

But sickness and sorrow, pain and death have come to Dunlap Orphanage as it does to other homes. The first death in the home was that of a boy named Louis Flowers who died in 1913 at the age of ten years. The same year Donald Bearden, a boy of five years, died. The third death in the home was that of Annie Pearson, a little girl of six years, in 1914. The fourth was that of a girl, Elenna Tarr, in 1914, who died of blood poisoning by accidentally cutting her foot with a hoe. In 1915, a little boy, named Henry Wilson, age 6 years, died. Miss Macie Stevenson in writing an account of the child's death for the Presbyterian told of carrying his body to Sharon Church nearby, and of singing "Safely Guarded," then taking him to the graveyard. Then came Mrs. Wellon's death in 1918. The next was Robert Galloway who died of pneumonia at the Methodist Hospital in 1935. A short time later his brother, James Galloway, died of a tumor of the brain in the Methodist Hospital. Then in 1945, Charles Bandy was killed accidentally.

During World War II twenty boys who were reared in Dunlap served in the armed forces. Two of these lost their lives. Robert Hocutt was killed in action in Italy, and Sumpter Wylie died of wounds received in action in the Southwest Pacific. Two others were wounded, Harry Wallace severely on the Brittany Peninsula and Eugene Williamson in Europe. Thomas Martindale rose to be a Captain in the Air Corps.

The large farm is used to produce food crops, hay crops, some cotton and for pasture for a herd of Jersey cattle, along with some beef cattle. Hogs are raised for meat and a large flock of chickens is kept. The farm has been for the past three years under the management of Mr. Sam Fee. Two mules and a Ford tractor furnish the power to prepare seed beds for cultivation. Hay, both alfalfa and lespedeza, are put up for the mules and cows. A large orchard is kept pruned and sprayed and furnishes fresh fruits in season and for canning for winter. The general policy of the Board of Directors for years has been to produce food crops on the farm rather than cotton. In this way fertility of the soil has been built up and maintained. The land is well terraced and good farming practices are followed.

Dunlap Children attend their own Grammar School on the grounds. The high school pupils ride the school bus to Brighton High School. Various

teachers have taught in the Grammar School, Miss Gladys Rogers was one of the first. Miss Ruth Boyd and Miss Edith Boyd taught there. Others were Miss Rubye Poindexter, Miss Mildred Faulkner, Mrs. Charles Hendren, Miss Lucile Carter, Miss Wylene Roark, Mrs. Anna Belle McDaniel, Miss Margaret McQuiston, Mrs. J. T. Fee, Miss Clara Campbell, Mrs. R. T. Wilson, and J. T. Fee.

The women who have served as secretaries for the Journal of Missions have helped a great deal by giving their time and thought to keeping the Orphanage before our church and keeping its needs before our people. The following list of Orphanage secretaries may not be complete and if any names are overlooked it is not intentional, but these faithful women have performed a real service by their untiring effort. The first Orphanage secretary for the Journal of Missions was Mrs. J. M. Huey. Others were Mrs. Forbes, Miss Clara Fleming, Mrs. R. T. Kerr, Miss Sheffield, Mrs. H. T. Moore, Mrs. Walter Moore, Mrs. C. T. Strong, Miss Frances Strong, Mrs. John C. McQuiston, Mrs. A. B. Love, Mrs. A. M. McQuiston, Mrs. J. M. Lauderdale, and Miss Lois Castles.

The Orphanage is appreciated and respected throughout a large area. Many expressions of thoughtfulness come to the children from clubs and business men's organizations in addition to those from nearby churches. The Home is respected not only for what it stands for, but also for the high grade of work being done there. Nice looking, well behaved boys, and nice, refined girls, all going quietly about their respective duties, enjoying games, or sports, performing a stage part in some school exercise, or taking part in church services, command the respect and good will of those who see them in the different capacities.

It is surprising to know how a large number of families in West Tennessee have been at some time in some way connected with the William H. Dunlap Orphanage or the name Dunlap. Either a mother or a father was reared there, or in a number of cases a grandfather or grandmother was reared there. Rev. P. L. Sherrill and Rev. Forrest Sherrill were reared in the home. The father of the present farm manager and teacher worked on the farm for William H. Dunlap years before an Orphanage was planned. The Huey family sailed from Belfast on the same ship with the Dunlaps in the 1840's. The father of William H. Dunlap and Mrs. Elizabeth Dunlap Spain died at sea. W. H. Huey, grandfather of Rev. R. E. Huey, and Miss Janie Huey, was a carpenter. He made a coffin for Mr. Dunlap and they buried him at sea.

Singing Bible Songs has always been a great part of Dunlap Orphanage. The first Superintendent, Rev. J. H. Simpson, had the children sing a great deal. Then Mr. Oates liked to sing, and he led in singing, both at home and at church. Mr. Edgar Hunter was a good singer, and he also taught the children to sing. So did Mr. Snell. Mr. and Mrs. R. N. Hunter are following the same course, for they are both good singers and lead the children in group singing as well as encourage them to sing alone. One of the Dunlap boys, James Mallady, has gained considerable attention by his singing.

During 1947 a motion picture depicting life at Dunlap was sponsored by Synod. These pictures are the property of Synod and are shown by churches that have projectors and help make the Orphanage more real.

The playground equipment was provided by the sailors of the Naval Air Station at Millington.

Plans are being worked out for the construction in the near future of a new girls' building. The building will be modern in every respect and will conform to state regulations for such an institution. The building will cost about \$50,000. This, added to the equipment already furnished will enable the Home to render in the future much greater service.

The Orphanage has cared for a great many children in its fifty years of existence. A considerable number of them have passed away. A number have drifted into other communities and they are lost sight of. But the most of the boys and girls who were reared here have gone out and sought out, or created, places of usefulness for themselves in the world. They are living honorable and Christian lives. The Orphanage gives shelter and a refuge for boys and girls who otherwise would not have an even chance with the rest of the boys and girls in the world.

The Orphanage has a fine program of service for fatherless and motherless boys and girls or boys and girls from broken homes. It is a real mold of Christian manhood and womanhood, and it provides in efficient ways for those basic needs of character development such as sound health, cleanliness of body and mind, good moral habits, obedience to proper authority, the best of schooling, training in good manners, and a knowledge of the love of God. It seeks to provide a home and all that home connotes for homeless boys and girls.

The present Orphanage Board is Rev. W. W. Parkinson, Chairman, F. M. Huffman, J. C. McQuiston, W. P. McQuiston, P. L. Sherrill, Mrs. Harry McCormick, O. C. Berry, and Rev. C. B. Betts, D.D.

Our Church Paper, "The Associate Reformed Presbyterian"

By REV. R. M. STEVENSON, D.D.

We would not expect to have an intelligent contradiction, if we were to assert that a denomination could hardly sustain itself that did not have a journalistic organ. A church paper is needed for promotional, educational, and inspirational purposes. Without such an aid the denomination could not publicize the proceedings of its courts, or disseminate the news of its churches, or stimulate its enterprises in evangelism, education and missions, or furnish wholesome reading matter for its shut-ins. The Associate Reformed Presbyterian for eighty years has felt under obligation to serve the church as best it could along all these lines. In the name of the church it has gone into the homes of the people, week after week, with the worthy ambition to make itself deserving of their patronage.

A GENERAL SKETCH

ITS PREDECESSORS

When in 1822 The Associate Reformed Synod of the Carolinas severed its connection with the General Synod, its ministers and congregations were few in number and widely scattered, making the support of a paper of its own impracticable. The need, however, was keenly felt and was a frequent subject of conversation among its ministers in their group meetings. Before the meeting of the Synod in 1842 the following decision had been made: To establish a denominational organ; to publish it monthly; to call it *The Christian Magazine of the South*; and to test the desire for such a paper by asking for subscriptions in advance. At the above stated meeting the report of a previously appointed committee was adopted, recommending that Rev. James Boyce be chosen the editor, that the subscriptions in hand be turned over to him, and that the publication of the *Magazine* begin in January, 1843, if practicable. Dr. Boyce accepted the appointment without, however, changing his residence and pastorate in Fairfield County, S. C., although the place of publication was to be Columbia. The *Magazine* continued to be issued nine years, terminating its existence in 1857. The reason for its discontinuance was the increasing desire for a weekly instead of a monthly organ. Dr. Lathan, in his history of the Synod, says that from its beginning it ranked high both from a literary and a theological point of view, and he expresses the opinion that, if it had been practicable to support both a weekly and a monthly paper, the *Magazine* might have served a good purpose for the promotion of some denominational features for which a weekly paper is not so well adapted.

The same year in which the *Magazine* ceased to be published, Rev. J. I. Bonner with the editorial assistance of Revs. W. R. Hemphill and J. O. Lindsay had begun to publish a weekly paper in Due West, S. C., called *The Erskine Miscellany*. Its name was later changed to *The Due West Telescope*, and under that name it continued until during the Civil War, when the cessation of its publication was forced by the stress of the times.

When the publication was revived after the war was over, the paper appeared under the name it now bears, *The Associate Reformed Presbyterian*.

ITS RELATION TO THE CHURCH

Although the denomination has several times changed its official designation, the above name of the paper was deemed appropriate under each of them. For instance, in 1822 when the Synod became an independent body, the name was changed from The Associate Reformed Synod of the Carolinas to The Associate Reformed Synod of the South. In 1890 the word "Presbyterian" was inserted, making the name read The Associate Reformed Presbyterian Synod of the South. In 1912 the words "of the South" were dropped, making the name The Associate Reformed Presbyterian Church. In 1935 the official designation became The General Synod of the Associate Reformed Presbyterian Church. However, as already said, under all these changes of denominational names the name of the paper has remained the same.

The paper has always been considered the official organ of the Church. That the Church has so regarded it is evident, because the Synod has always

elected the editors, and had felt free to use its columns and to make suggestions about the paper's policy in denominational matters. That the paper has always so regarded itself is evidenced by the fact that it has felt obligated to obey the orders of the Synod and to promote its interests in every way it could. It deserves to be said that the two have always worked together in perfect harmony.

While it has been the organ of the Church, it has never been the property of the Church. At first it was owned by Dr. Bonner, later by the members of his family, and since December, 1889, it has been owned by the Presbyterian Publishing Company, Due West, S. C.

ITS EDITORS

Its first editor was Dr. J. I. Bonner, who was at the same time the president of and a teacher in the Due West Female College, as it was then called. He was a man of fine business qualities, which qualified him to successfully manage these two infant enterprises. He continued in charge of both until his death, which occurred April 29, 1881. At the beginning of his connection with the *Presbyterian*, as had been the case with the *Telescope*, Drs. Hemphill and Lindsay were associated with him, but for the greater part of the time he was the sole editor.

The second Editor-in-Chief was Dr. W. M. Grier, who took charge at Dr. Bonner's death. One will not be surprised that Dr. Grier needed editorial assistance if he recalls how many positions of responsibility and trust he filled. For instance, he was the President and at the same time the Professor of Moral and Mental Sciences in Erskine College; a teacher in the Theological Seminary; a member of the Board of Trustees of Erskine College and the Woman's College; the chairman of the Board of Foreign Missions; the President of the Abbeville District Bible Society; a member of the Camp Sam McGowan; the chaplain of Camp Lythgoe; and the commander of the Confederate Veterans of Abbeville County. At different times while he was editor he had the assistance of Dr. James Boyce, the President of the Seminary; of Dr. E. L. Patton, a professor in Erskine College; of Dr. J. M. Todd for a few years, just before his election to the chair of Latin and French in Erskine College in 1883; of Dr. John T. Chalmers for five of the eleven years of his pastorate in Winnsboro, S. C., 1881-1891. Dr. T. G. Boyce went on the staff of the paper as assistant to Dr. Grier in 1892. Dr. Grier was still Editor-in-Chief at the time of his death, September 3, 1899. After Dr. Grier's death, Dr. Boyce and Rev. O. Y. Bonner were in joint charge until 1906, when Dr. G. G. Parkinson was made Editor-in-Chief, and Dr. Boyce and Mr. Bonner associate editors. Dr. Boyce was the pastor of a large congregation in Tipton County, Tennessee, and Mr. Bonner was the pastor of the congregation in Due West. Mr. Bonner was still assistant editor at the time of his death, January 19, 1910, and Dr. Boyce's last editorial appeared January 31, 1912, which was the twentieth anniversary of his editorial services on the paper.

As stated above, Dr. G. G. Parkinson, then professor in the Theological Seminary, began his services as Editor January 1, 1906, and held that position until the meeting of the Synod in 1910, when he requested to be released from the editorship, because he felt that the performance of its

duties was encroaching too much upon his seminary work. His "farewell word" is found in the issue of the paper for November 23, 1910.

Acting on the advice of an ad interim Synodical committee and the Presbyterian Company to nominate an editor, Dr. R. M. Stevenson began writing for the next number after Dr. Parkinson stopped, with the expectation that at the next meeting of the Synod his selection would be confirmed. Dr. Stevenson had been serving a group of churches in York County, S. C. During his editorial services of twenty-nine years he taught Bible in the Woman's Department of the College seven years, and in the Theological Department twenty-two years. On account of declining health his work on the paper ceased with the issue of December 25, 1940.

Following the resignation of Dr. Stevenson, Dr. G. G. Parkinson again served as Editor for a few months, until provision could be made for a duly elected editor.

Meanwhile a committee of the General Synod, working in conjunction with the business management of the paper, was making a study of the situation with a view to finding an editor who should devote full time to the paper and the "Senior-Intermediate Quarterly," now the adult quarterly of the denomination. At the 1941 meeting of the Synod at Bonclarken the committee presented nominations, leaving the house open for further nominations from the floor. The result was the election of Rev. C. B. Williams, whose election was magnanimously made unanimous. Taking up the work with the first issue of June, 1941, he has since continued to serve in line with the traditionally conservative policies of the paper and of the denomination.

Any sketch of the paper would be incomplete that did not make special mention of the long, faithful and self-sacrificing services for fifty years of Dr. R. S. Galloway, whose connection with the paper as Business Manager and Local Editor began in December, 1889. Later his title was changed to Assistant Editor and Business Manager. He has always conducted the finances of the paper on the principle on which he managed his own business, which was to avoid debt. The receipts of the paper have never been large, but he tells with thankfulness to a kind Providence that he has never had a bill presented that was not paid promptly. That is a remarkable record for a paper with as small a list of subscribers as the *Presbyterian* has. Such a record has been due to the fine business qualities and to the self-sacrificing spirit of Dr. and Mrs. Galloway.

Dr. Galloway has been ably assisted by his son, Mr. R. S. Galloway, Jr., since the spring of 1919. He is the Business Manager since the retirement, and later the death, of Dr. Galloway. He has developed into a fine executive with a comprehensive grasp of the business. In addition to keeping the paper out of debt, additions have been made to the material equipment from time to time, until few small offices are so well furnished as it is now. Since the death of Dr. Galloway, Christmas 1943, Mr. Robert S. Galloway has continued as Business Manager, faithfully carrying out the policies of his father in efficient management of the Company's affairs, and in loyal support of public righteousness, and in promotion of the work of the General Synod.

DEPARTMENT EDITORS

In addition to the editors mentioned above, there have been from time to time special editors of the various departments, whose services added to the interest and profit of the paper. The list below may not be as complete as it should be, but it is as nearly so as the present writer can make it.

The Youth's Department had as its first editor Rev. James Boyce, for ten years; Mrs. W. B. Lindsay for eighteen years; Mrs. J. R. Sheffield; Mrs. W. W. Boyce; Mrs. J. S. Moffatt; Mrs. E. E. Strong; and Miss Margaret Henry.

The Y. P. C. U. Department was coupled for a number of years with the Sabbath School Department. Editors: Miss Lillian Morrison, Rev. R. E. Hough, Dr. J. W. Carson, Dr. J. M. Bigham, Rev. W. M. Boyce, and Rev. W. C. Alexander.

The Religious Education Department. This is the present name of what was once the Sabbath School Department. Editors: Dr. J. W. Carson, Dr. W. W. Boyce, Rev. E. G. Boyce, Rev. C. Bynum Betts, and Rev. Ebenezer Gettys.

MEMBERS OF THE OFFICE FORCE

Two names of the office force were outstanding, and worthy of special mention:

Thomas V. Miller, who worked in the office continuously for forty-two years, until the brief illness that terminated in his death August 21, 1934.

Frank H. Gerk, who entered the office of the *Due West Telescope* in 1858, coming from an orphanage in Charleston, and with the exception of the years he served in the Civil War, and a few years later in a hospital, he continued with the paper until 1932, when he retired on account of the infirmities of age, after sixty-one years in the office. He served under every editor the paper has had, except Dr. C. B. Williams, and he claimed to be, and probably was, the oldest printer in the State.

The present office force consists of: Mr. C. A. Graves, who has served the past ten years as shop foreman; Mrs. C. A. Graves, Linotype operator; Mr. Russell E. Graves, pressman; and Mr. G. B. Shockley, printer. Most of these, as occasion may require, handle any process required for the printing work of the company, and constitute an expert and loyal force.

(Written by Dr. R. M. Stevenson, with additional notations bringing up to date by Dr. C. B. Williams.)

In the summer of 1950 Dr. C. B. Williams was elected to a professorship in Erskine Theological Seminary. He continued with the paper till September 1st, at which time he was succeeded by Rev. Ebenezer Gettys, who by a rich and varied experience is well qualified for the position.

The Sabbath School Work of the General Synod

By REV. C. BYNUM BETTS, D.D.

Our denomination has always been vitally interested in the religious education of its membership. But the fewness of our number and the consequent lack of material resources have held us back from any great undertaking or forward movement in this sphere of our activity. However, from a small beginning we have come a long way in this department.

It was not until 1904, though, that Synod selected Miss Lillian Morrison, of Statesville, N. C., for a full-time superintendency of the Sabbath and Young People's work. Before that different pastors, in connection with their ministerial labors, did the work, among them being Dr. Knox Montgomery, Rev. C. E. Todd and Rev. H. B. Blakely.

Miss Morrison served until the Synod of 1907. She did a fine work but had to give it up on account of a break in health.

After her resignation, Rev. R. E. Hough was elected to take her place and he gave his full time to the work for about two years, until he took over the Chalmers Memorial Mission in Charlotte in connection with his superintendency of the Sabbath school and Young People's work.

Mr. Hough gave up the work in 1911 and then Rev. J. W. Carson was elected to the position and assumed charge on January 1, 1912, in connection with his pastorate.

Mr. Carson devoted a great deal of time to the work and it prospered under his leadership. He authorized booklets for the work of both departments and got the Sabbath schools graded in their curriculum.

In 1922 he gave up the Young People's work and Rev. J. M. Bigham was put in charge of this department. Mr. Carson continued in the work of the Sabbath schools for seven more years, serving in all for seventeen years.

Upon his resignation, Rev. W. W. Boyce was elected to take his place. He served acceptably for some years and upon his resignation, Rev. Edward Boyce was put in charge of the work. When the latter resigned to take up work in another denomination, the writer of this sketch was elected in 1937 to the position as Director of Religious Education.

After several years in this department he saw the advisability of a man giving his full time to the field of religious education and young people's work in the denomination and so recommended to the General Synod, with Rev. W. M. Boyce, then superintendent of Young People's work, concurring in the recommendation. Synod accepted the recommendation and a committee was appointed, of which he and Mr. Boyce were members, and at a subsequent meeting of the committee Rev. Ebenezer Gettys was nominated for the position to give his full time to the work of Religious Education and Young People's work.

Mr. Gettys was elected by the General Synod to the position in April, 1943, and took charge of the work in June of that year. He still continues in the position of Director of Religious Education but not of Young People's work. For soon after he began as full-time director of these two departments the denomination, in common with many other denominations, suffered a dearth of ministers for its work, and he had to give a good part of

his time to preaching in vacant churches and wasn't able to give full-time to the work to which he had been elected. The work was then divided again and when he accepted the pastorate of the church at Doraville, Ga., he was left in charge of the Department of Religious Education and Rev. R. M. Kerr was elected Director of Young People's work.

One great lack in the denomination's Sabbath school work has been a lack of its publications. This could scarcely have been otherwise by reason of the smallness of the membership and the consequent lack of resources to finance the publication of its own literature. However, as far back as 1868, the Synod meeting in Winnsboro, S. C., advocated the publishing of a Sabbath school paper to be gotten out monthly. This paper was soon started under the name "Little Banner" and continued in publication for many years. As far as I have been able to ascertain this was the first Sabbath school literature ever published by the Synod.

In 1889, the Synod directed that a Sabbath school quarterly be published in the interest of the religious education of its membership. Publication of this quarterly was soon started under the title, "Senior and Intermediate Quarterly." It is still being published in Due West and while entitled "Senior and Intermediate Quarterly". It is in reality a quarterly for adults and young people.

When Director of Religious Education, the writer of this sketch saw the need of the denomination publishing more of its own literature for use in its Sabbath schools. He was soon able to get in publication a Junior quarterly under the editorship of Mrs. Edgar Long, Due West, S. C., using the International Uniform Lessons by permission of the International Council of Religious Education. Mrs. Long by reason of illness had to give up writing the quarterly after a few issues and it was then taken over by Miss Mayme Colvin of Chester, S. C., who did a splendid job for some years with it.

In a year or so the director in those years was also able to get a Primary quarterly started under the editorship of Mrs. Ansel Putnam of Greenville, S. C., using the Uniform lesson. Mrs. Putnam continued writing the quarterly for a number of years and its wide use in the denomination testifies to how well she succeeded with it.

Both of these quarterlies had a fine reception by the church and have been self supporting ever since they were started. With an increased membership other literature can be gotten out by the Department of Religious Education, and it is hoped that in time we can publish all of our literature under our own editorship. As it is now for a greater part of the literature we use we are dependent upon the publications of other Presbyterian denominations.

Besides the three quarterlies that we are publishing and the literature we are buying from other denominational publishing houses, down through the years, catechisms for children, the Shorter catechism, and the Westminster Confession of Faith have been used systematically in our Sabbath school work.

Perhaps the most encouraging sign in the work of our Sabbath schools is the effort being put forth by every church to provide adequate housing facilities for its church school work. Every church being built at the present time sees to it that there are enough rooms for its teaching ministry and

those churches that were built years ago, when not so much emphasis was put upon religious education, are remodeling their present buildings and adding space and equipment for the proper teaching of both young and old.

With the creation of the Board of Religious Education, now called the Board of Christian Education, by the General Synod of 1943, the Sabbath school work of the denomination took on a new emphasis and the outlook is bright for the future.

Sketch of Woman's Work

By MRS. C. G. SELLERS, President

Early Years. Woman's work for the Kingdom is no new thing. It is as old as Calvary. A woman was at the beginning of that Kingdom that brought peace on earth and good will to man. She has been conspicuous in every grand epoch of that Kingdom's progress. Disaster could not daunt her, nor persecutions affright. She stood by the Cross of Christ when every man save one had deserted it, and since then with a martyr's faith and a hero's courage she has stood by everything which has blessed and uplifted humanity.

Women were with the other disciples when the fire of Pentecost fell, and in them was fulfilled the ancient prophecy that upon both men and women God would pour out His Spirit, and they should prophesy.

It was a woman who was first commissioned to carry the Gospel message. In the dusk of that Easter morning the Divine Leader said to Mary, "Go, tell." Have you ever stopped to consider that the two gifts which received the highest commendation of Jesus were bestowed by women, the one a poor widow who tremblingly cast into the Lord's treasury her two mites, all that she had, even all her living? Perhaps the highest ecomium of praise ever given by Him was when He linked up a woman's love with the story of His sacrifice, and said, "Wheresoever this Gospel shall be preached in the whole world, there also this that this woman hath done shall be told for a memorial of her."

The injunction of the Apostle Paul, who is so persistently quoted by the opponents of Woman's Work, was, "Help those women who labored with me in the Gospel."

Since both Jesus and Paul chose women among their chief helpers, the Church today makes no mistake in exhibiting the same confidence in them. Women have a genius for the propagation of great causes, and make excellent campaigners, and secure results.

Women have been potent factors in Home Mission work since Bible times, when the itinerating home missionary Elisha rested from his weary journeying in the little room on the wall of a house in Shunem, the woman of which household the Book calls "a great woman."

The A. R. P. Church unfurled her banner to the world with her Lord's last command, "Go ye into all the world and preach the Gospel to every creature," engraved upon it, regarding this as the great end of her organization, and obedience to it as the indispensable condition of His promised

presence. The women of the Church have stood by this declaration, supporting the missionary efforts with their prayers and tears and toil when the laymen were seemingly indifferent, and there was no morning star to tell of coming day. That they had missionary fervor is shown by the fact that in Old Steel Creek Church in 1818 they were organized for home mission service. Their motto was, "Despise not the day of small things." These godly women builded better and wiser than they knew. The real beginning of our Woman's Work was in 1873, when a band of women in Due West was organized by Miss McQuerns for the purpose of spreading missionary information and sending the Gospel to women and children in non-Christian lands, as well as to those of our own Country.

The fact that the women had no organized work prior to 1873 was due to the disturbed political conditions of the preceding thirty years, and not to indifference nor ignorance. Other women over the Church caught the vision of need and organized to carry out in a larger degree the Master's will. Conservatism was strong then as now in our Church. Few there were who were able to catch the vision of the Church with its womanhood aroused to the call of Christ, and set to the great task of serving humanity.

It was not until 1898 that Synod gave Woman's Work formal recognition and appointed a General Superintendent, Miss Mattie Boyce. Two others served in that capacity, Mrs. M. L. Devlin, Due West, and Mrs. R. D. Bryson, nee Miss Iva Cook, Iva, S. C. From 1900 to the present time, a period of a little more than three and a half decades, a report of Woman's Work has appeared in the Minutes of Synod.

Although the A. R. P. Church was among the first to have local Women's Missionary Societies, the progress to higher forms of organization was slow. Eighty-nine years elapsed from the organization of the first Women's Society until the organization of the first Presbyterianial Union. Though Christ had set them free, the women were "bound fast by the tradition of the elders," who seemed to fear that if they were allowed to form any other than local societies that they would go far away from "their sphere" in the home. Now thousands of women who belong to missionary organizations are just as intent upon keeping the home fires burning as they always have been and always will be, even if they do press a button to build a fire instead of calling the boys to light pine logs. Perhaps, too, in the yesterdays of Woman's Work our mothers, with their seven to nine starched and crinolined skirts and their leg-o-mutton sleeves, realized that they must lean discreetly upon strong manly arms and that they could not navigate safely any distance from such a "lean-to." Although practically every church of the 89 given in the records had its woman's organization, there was no department in the Church accountable for promoting among these societies uniformity of organization. They gave their money to whatever cause appealed to them.

In 1907 came the dawning of a new day in Woman's Work, when the women of the Second Presbytery banded themselves into a Presbyterianial Union, one of the most effective agencies that has ever been devised for the advancement of the Kingdom. One by one in the seven Presbyteries unions were organized, until in 1921 the last, Virginia, began to function. These societies received an increase of power when they banded themselves together in Presbyterianial Unions.

Organization of the Woman's Synodical Missionary Union. Prior to 1915 the women were a scattered army; each battalion earnest, consecrated to the Cause of King Jesus, but with no overhead organization, no uniform plan of action. There was need of coordinating the various activities.

After much correspondence and many conferences on the part of those interested, the General Superintendent, Mrs. R. D. Bryson, called the women of the Church to come together for the purpose of forming a Synod-wide Union. Due West extended an invitation to meet there while Synod would be in session. Quite a group came from the First Presbyterian Union, which at that time embraced what is now the First and Catawba unions, a large number from the Second Presbyterian Union, and individuals from Arkansas, Memphis-Louisville, Tennessee-Alabama, and Virginia, braved the indifference of their less interested sisters and the fears of faint-hearted though sympathetic friends, and met in Memorial Hall of Due West Woman's College on November 12, 1915, and set up the long talked of organization. Officers were elected, plans of work outlined, and committees appointed to report to the next meeting. The name "Woman's Synodical Missionary Union" was chosen at that first meeting, and a name was pretty nearly all we had for three years. Our organization came into being at a time which has been designated as the blackest in the world's history. The agony of the World War, and the depression in financial circles, causing panic in the moral world which has not yet terminated. Through the three years of anxious waiting the zeal of the little band did not tire, no lurking thought of failure marred their serene confidence in the certain realization of their divine objective. In 1918 a meeting was held in Atlanta, Georgia, a constitution adopted, and Secretaries of Causes elected.

In 1919 the Union meeting which was to have been held in May, and for which we had prayed and planned, was providentially delayed until August, and then the sessions were sandwiched in between addresses and Bible study by such men as S. D. Gordon. This meeting was held at Linwood, N. C.

The history of the Woman's Synodical Missionary Union really began in 1920. 'Twas then that the little bark was piloted safely through objections and disappointments out into open waters and began its voyage. When the women became united in activity for the good of all mankind, it was speedily transformed into an argosy richly laden with the fruit of the Spirit.

For when the societies were truly affiliated in a Synodical Union, it was as if the lagoons had received fresh life, bounding buoyancy, and imposing volume from the rising tide rushing in from the mighty ocean outside. The outline of our work includes the whole programme of the Church in its study, prayers, and gifts; all done under the direction of Synod, and all funds disbursed to their appointed places by Synod's Treasurer.

It is difficult to appraise history in the making. Yet it is comparatively easy to recall some of the achievements of the two and one-half decades, for they are represented by figures placed in the records. No one thinks, however, that the growth in membership, or the collection of thousands of dollars for missionary purposes, represent the greatest results in the history of the organization. There has always been a large and rich contribution to the spiritual strength of the Church, as well as the education of its woman-

hood, which has led them to enthusiastic moral and financial support of the best programs in all departments of the Church's work.

(This sketch of Woman's Work, prepared by Mrs. C. G. Sellers, is up to this point a quotation from "The History of Woman's Work," published several years ago, taken from chapters I and II. These chapters were written by Mrs. R. D. Bryson. What follows was written by Mrs. Sellers.)

WOMAN'S SYNODICAL UNION—1950

At the meeting of Woman's Synodical Missionary Union in 1949 certain revisions in the Constitution and By-laws were adopted to become effective April 1, 1950. The name of the organization was changed to Woman's Synodical Union of A. R. P. Church. At this meeting a request was directed to Synod to add to the membership of each of its boards and committees the officer of the Synodical Union who sponsors its cause. Synod very graciously granted this request and it is hoped that this action will promote even fuller cooperation with the program of Synod.

The women's work is divided into nine departments, each of which is directed by a cause secretary. These departments may be classified into two groups: First, those which are concerned with the spiritual development of the women themselves; second, those whose aim it is to bring others into Christ's Kingdom. In the first group are the following departments: Stewardship and Spiritual Life, Temperance, Thank-Offering, Literature and Christian Education. These departments strive to promote spiritual growth through worship, Sabbath observance, Bible reading and study, prayer, stewardship and temperance study, the practice of Christian stewardship, programs relating to the work of the church, reading of our church publications and other Christian literature, the promotion of Christian education, the giving of thank-offerings. Each year some book of the Bible is selected for systematic study by local societies. One week during the year is set apart as a Week of Prayer. The Thank-Offering department sponsors the regular Thank-Offering, Life Memberships and Memorials, and the Jubilee Birthday Offering. The first two of these funds originated in the Presbyterian Unions and for some years each Presbyterian Union designated the cause to which its fund was to go but several years after the Synodical Union was formed, it was agreed to unite all gifts to each of these funds for some one cause. They have been used to build churches, homes for missionaries and orphans, and schools, and to assist with other causes of our church. The Jubilee Birthday Fund was established in 1925, the fiftieth anniversary of the sending out of the first foreign missionary by our church, and is always used for Foreign Mission work. In recent years its primary use has been for the support of a woman missionary, designated our "birthday lady." However, gifts have been so generous that each year it has supplied funds for a number of special foreign mission needs.

The second group of departments includes Junior-Intermediate, Dunlap Home, Home Missions, Foreign Missions, and White Cross. The Union assumed control of the Junior Christian Unions in 1917. At the request of Synod in 1920, all Junior-Intermediate work was placed under the control of the Union. Through Junior-Intermediate societies in local churches a well rounded program for the spiritual development of the children of the

church is promoted and they are given an opportunity to participate in, and contribute to, the work of our church. Beginning in the summer of 1947 a three-day conference for Intermediates has been held annually at Bonclarken. Attendance and interest has been encouraging.

The women of the church have always taken a great interest in our orphans at Dunlap Home. The Synodical Union sponsors three Dunlap Funds to which local societies contribute each year: General Support, Christmas Fund, Educational Fund. Practically all societies either clothe a particular child or contribute to the General Clothing Fund. Many societies and circles "adopt an orphan" and remember it on all special occasions.

Through the Home Missions and Social Service, and Foreign Missions departments the women inform themselves about the conditions, needs, and opportunities in these fields and contribute generously to the support of our church's work there. It has been the policy of the Union to pay the salaries of all women missionaries except those whose support is assumed by a local church. At the present time, with ten women in foreign mission field, the women contribute the salary of six and something to the support of two others. Each year each local society has a mission study class, home and foreign missions in alternate years.

The White Cross work was started by Catawba Presbyterial Union in 1922 and was made a department of the Synodical Union in 1923. Large amounts of money and supplies for medical aid have been sent to our foreign fields.

The achievements of the Woman's Synodical Union has been due in part to the fact that the members have been well-informed about all phases of the work. Our monthly magazine has contributed more than any other one thing to this end. Established in the Second Presbyterial Union in 1907 as "The Monthly Bulletin," it became "The A. R. P. Journal of Missions" in 1913. It was adopted as the official organ of the Synodical Union in 1918, and has continued to serve as an effective means of disseminating information. The name now is "The A. R. P. Synodical Journal."

At the very first summer conference our church held at Linwood the women of the church were given one hour in which to present their work and plans. Year by year more time has been allotted until now at the Bonclarken conferences the Synodical Union sponsors mission study and Bible study classes and conducts a Workshop on women's work.

At the beginning of our organized life in 1915 our annual gifts to all causes amounted to \$9,374.00. Total gifts increased each year through 1929; there was a decline during the thirties; the total began to increase steadily again in 1940. Total gifts for the year ending March 31, 1949, were \$89,393.29, an average per capita of \$18.53.

The work of the women of the church has been blessed by God. Many leaders have given unstintedly of their prayers, talents, and efforts, but whatever achievements have been attained are a tribute to the interest, zeal, and faithful work of the many consecrated members of the local societies. Their number has increased during the years, and now there are enrolled 4,823 Associate Reformed Presbyterian women. They look forward to a future fraught with opportunities to serve Him Who alone is the Head of the Church.

The Seminary

By REV. R. A. LUMMUS, D.D.

The Associate Reformed Church of the United States of America came into existence in November, 1782, in Philadelphia, Pa. By far, the larger part of its membership was in the North. But scattered throughout the South, particularly in the Carolinas and Georgia, were many small isolated congregations.

On the 24th of February, 1790, "The Presbytery of the Carolinas and Georgia" was organized. There were present at the organization four ordained ministers, one licentiate, and two ruling elders, representing 44 congregations. This meeting took place at Long Cane Church in Abbeville County, South Carolina.

On May the 9th, 1803, at Ebenezer Church in Fairfield County, S. C., now known as Old Brick Church, The Associate Reformed Synod of the South, was organized. Present at this meeting were seven ministers, two probationers and six ruling elders. It was called at the time, The Synod of the Carolinas. There were at this time about 1,900 members of the Associate Reformed Church in the South, made up of widely scattered congregations over as many as four states.

One of the most serious problems confronting the Church in this early period of its history was to secure ministers to serve its scattered congregations and carry on missionary work in the rapidly increasing population. For a minister to be acceptable, he must have the equivalent of a college education and have thorough Theological training. These requirements were a part of the Scotch heritage of The Associate Reformed Church.

The General Synod of The Associate Reformed Church established a Theological Seminary at Newburg, N. Y., in 1804. It was here that young men who were candidates for the ministry were expected to prepare themselves. Because of the distance and difficulty of travel and the high educational requirement for students entering the Seminary, there was a critical scarcity of ministers at this early and critical period of our Church's history.

At this time serious doctrinal differences arose in the Church. The Synods of the North became much too liberal in their interpretation of the Westminster Standards to suit the South. On the 1st day of April, 1822, The Synod of the Carolinas met at King's Creek, Newberry County, S. C., and by a unanimous vote withdrew from the General Synod and was organized into an Independent-Co-Ordinate Synod, and so started out upon its own. The name given to this organization was The Associate Reformed Synod of the South. By this time there were as many as eleven ordained ministers of the church with congregations scattered over all the 13 original states.

With the loss of their connection with the Northern part of the Church came the loss of the Seminary at Newburg, N. Y., and all they had put into it. They were now without a college, without a seminary and with no resources for the adequate training of ministers.

At a meeting of Synod at Hopewell Church in Chester County, S. C., in 1822 a resolution was adopted looking toward the establishment of a seminary of its own. Following up this resolution, Dr. John Hemphill, then

pastor of Hopewell Church, was elected Professor of Theology and Dr. John T. Pressly, pastor of Cedar Springs in Abbeville County, S. C., was elected Professor of Hebrew and Greek.

The seminary thus begun had no building, no books, no money, only Dr. Hemphill and Dr. Pressly. Their pastorates were a hundred miles apart. Students for the ministry spent part of the time studying in the home of Dr. Hemphill and part of it in the home of Dr. Pressly. Dr. D. G. Phillips, in his address at the Semi-Annual celebration of Erskine College in 1889, spoke of it as an "ambulatory seminary" one in which the young men ambulated from one place to another.

This arrangement, however, lasted but a few years. In 1829, Dr. Hemphill died and in 1831 Dr. Pressly accepted the presidency of the seminary at Allegheny, Penn. For a few years the Church did the best it could, young men studied here and there in the homes of ministers in preparing themselves for the ministry.

On February the 1st, 1836, a school was established at Due West Corner, Abbeville County, S. C., for the scholastic and theological training of young men for the ministry. At the head of this school was Dr. John S. Pressly. In 1837 this school was incorporated under the name of Clark and Erskine Seminary and Dr. E. E. Pressly was elected as Professor of Divinity.

For fifteen years Dr. Pressly continued as the principal teacher of The School of the Prophets. In the year 1847, Dr. R. C. Grier, who was president of Erskine College, and Dr. James P. Pressly and Dr. W. R. Hemphill, who were professors in the College, shared with Dr. Pressly in the work of the Seminary.

This splendid arrangement continued until 1860, when the Civil War broke out and as a consequence the work of the College and Seminary was disrupted and discontinued. For some years after the war things were in a very disorganized state and there were very few students in the Seminary.

In 1869, Dr. James Boyce was elected President of the Seminary and Dr. R. C. Grier and Dr. James P. Pressly were associated with him in the work of this institution. After the death of Dr. Grier in 1871 and that of Dr. Pressly in 1877, Dr. W. M. Grier, who became president of the College, Dr. E. L. Patton, Professor in the College and Dr. W. L. Pressly, pastor of Due West congregation, became associate teachers with Dr. Boyce in carrying on the work.

Dr. James Boyce died in 1889, and in that year, at the meeting of Synod at Prosperity in Newberry County, S. C., Dr. W. L. Pressly was elected as president of the Seminary. This distinguished son of his distinguished father, who had for many years occupied this eminent position, continued at the head of the Seminary until his death on June 8th, 1906.

On June 22, 1906, at a meeting of the Board of Trustees of the Seminary, Dr. F. Y. Pressly was elected president of the Seminary, and was inaugurated as president of this institution on June the 1st, 1907. During the many years of distinguished service he had rendered as president of Erskine College, he had taught Greek Exegesis in the Seminary. For more than a quarter of a century, Dr. Pressly continued his important work as president of this institution, until declining health forced him to retire in 1933. His death occurred December 18, 1934.

Shortly after the retirement of Dr. Pressly in 1933 Dr. R. L. Robinson, the scholarly president of the Due West Female College, was elected to the presidency of the Seminary. Prior to assuming the duties of this office he had taught a course of English Bible in the Seminary for a number of years. After only five years of eminent service rendered as head of the Seminary, Dr. Robinson died January 10th, 1939.

Dr. G. G. Parkinson was elected Professor of the Seminary in 1901. He was a graduate of Erskine College and studied for a degree at Princeton Seminary. Dr. Parkinson taught courses in Homiletics, Church History and Pastoral Theology. After the death of Dr. W. L. Pressly in 1906, he also taught Greek and Hebrew. After the death of Dr. Robinson in 1939 Dr. Parkinson was elected as Dean of the Seminary and held this office until June, 1941, when Dr. W. W. Boyce took over the duties of this office.

In the Spring of 1945, after 45 years of faithful and continuous service Dr. Parkinson tendered his resignation which became effective in the fall of that year. At the time of his resignation, he was elected Professor Emeritus by the Board. Since that time, as his health has permitted, he has given lecture courses in Advanced Theology.

Dr. W. W. Boyce, who was at the time, pastor of the First Church of Charlotte, was elected Dean of the Seminary in 1940. After a year's study at Princeton, where he received the Master's Degree in Theology, he assumed the office of Dean in June of 1941, and is at present (1948) the efficient head of the institution.

Dr. R. M. Stevenson, who had been for many years, the beloved pastor of the Bethany and Clover Churches, and who at the time was a teacher in the Woman's College, was elected by Synod in 1918 to teach Bible, Pastoral Theology and History in the Seminary. This position he held until 1940, a period of 22 years, when, being old and feeble and full of labors, he resigned. Dr. Stevenson died Dec. 3rd, 1942.

Dr. J. Alvin Orr, the eminent pastor of a large United Presbyterian Church in Philadelphia, was elected to the Professorship of Bible and other studies in 1940 and has continued since then in this work. By his knowledge and ability and consecration he has added much to the value of Seminary work.

In 1945, Rev. Walter A. Kennedy, Jr., was elected as Professor in the Seminary. After a year's graduate study in Princeton, he assumed the duties of his professorship in the fall of 1946. His courses of instruction are Systematic Theology, Hebrew and Greek. Professor Kennedy is a fine student and is always thorough in his preparation for the class room.

In the year 1941, the course of study was changed and enlarged from a two-year to a three-year course. This necessitated having one year without a graduate. During the war years the number of students was reduced to a very small minimum and the Church has for some years now suffered from a critical scarcity of ministers. But there is a brighter and better prospect ahead. Last year there were 13 students enrolled in the Seminary and the outlook is good for the coming years.

Until the year 1939, the Seminary had no building of its own, classes were held in the rooms of the College building. But in the year 1938, Dr. and Mrs. W. H. McQuiston of Monticello, Ark., gave to the College the sum of \$40,000, \$15,000 of which was to be set aside for a Seminary building.

Work was immediately begun on this building, and by January, 1939, it was ready for use. Dr. R. L. Robinson, who planned the building and its equipment and who died very soon after it began to be used, deserves much credit for its erection.

This building is known as "McQuiston Divinity Hall." In it there are seven dormitory rooms, three class rooms, a library, two guest rooms and a beautiful reception room. Also a chapel, known as "The Pressly Memorial Chapel" and a Dean's Office. The building has an efficient heating system.

On the walls of the reception room hang handsome portraits of Dr. F. Y. Pressly and Dr. R. L. Robinson, eminent presidents of the institution. The Seminary with its beautiful building and splendid equipment, its fine faculty and thorough and full courses of study and growing student body, has come a long way from its beginning in the home of Dr. Hemphill at Hopewell and that of Dr. Pressly at Cedar Springs. With such a Seminary we look forward with hope and assurance toward the future.

In the fall of 1950 Drs. M. R. Plaxco and C. B. Williams joined the faculty, making a faculty of five men. The enrollment is 23, the largest perhaps in the history of the institution. Several of these come from other denominations than our own, thus indicating the place of great usefulness the Seminary is destined to fill.

Fifty-Eight Years of Young People's Christian Union

By REV. WILLIAM CRAIG ALEXANDER

In the early eighteen eighties, probably 1883, the Y. P. C. U. movement in our church began with the organization of a Young People's Society at Huntersville, N. C. The leader in this organization was the late Rev. William May Hunter, who at that time was associated with the pastor of the church, Rev. W. W. Orr, in the operation of a school of College Preparatory grade in Huntersville. The Rev. Mr. Hunter was assisted by a young elder of the congregation, William Eli Alexander. Being much interested in young people, and having a vision of the possibilities of organized Christian work among young people, these two effected an organization, the first in our denomination.

Soon Winnsboro, S. C., followed with an organization under the leadership of the pastor, Rev. John T. Chalmers. The next societies of which there is record were Elk Shoals and New Sterling, N. C. Rev. W. M. Hunter, having given up his teaching work, and having accepted the pastorate of these two churches, organized a society in each. Other churches followed in rapid succession, until in 1888 there were reported to the Synod a total of thirty-one Young People's organizations with 957 members. The names of these societies varied: Young Men's Society, Young Men's Missionary Society, Young Women's Society, Young People's Missionary Society, etc., but in essential purpose these societies had as their aim the enlistment of the young people of the Church in effective Christian service. In 1890 the

Synod elected a General Secretary of Young People's work and Sabbath Schools. Rev. H. B. Blakely was chosen for this office. The following year he was succeeded by Rev. J. S. Moffatt.

By 1894 so many churches had Young People's Societies that it was thought wise to have a convention of the Young People of the Church. Rev. J. S. Moffatt continued as General Secretary of Young People's and Sabbath School Work. The Convention was held in Due West, S. C., and was considered a great success. The Convention suggested that a common name for all the societies be chosen, and at the meeting of the Synod in the autumn the name, "Erskine League of the Associate Reformed Church," was chosen, and a constitution adopted. But these were not generally adopted or followed by the local societies. In these early years, 1895 or 1896, a convention was held at Sharon, S. C. It was well attended and full of pep.

At the Due West Convention there were three certificates of "General Excellence" awarded. These were earned by the societies at Due West, S. C., Gastonia, N. C., and Huntersville, N. C.

Two years later there occurred a very important convention at the First Church in Charlotte. At this convention the name, Young People's Christian Union, was adopted, and the local societies have kept it. There had been a diversity of names, but the underlying purpose had been identical. In giving the unions a common name as well as purpose a great step toward unifying the work was accomplished.

Also at this convention arrangement was made for our first official Y. P. C. U. organ. It was not in our Church Paper, it is true; but we were given a page in *The Christian Union Herald*, a young people's Christian periodical published by the United Presbyterian Church. This gave us a medium for news and program material.

Rev. Mr. Moffatt continued as General Secretary until 1898, when he was succeeded by Rev. James Boyce. Mr. Boyce continued the page in the *Christian Union Herald*.

The next year there were not as many subscriptions to the *Christian Union Herald* as had been hoped for. Rev. H. B. Blakely edited a paper called "Our Young People." The Synod endorsed this publication, and appointed Rev. R. M. Stevenson Assistant Editor.

Rev. James Boyce was succeeded as General Secretary by Rev. H. B. Blakely, and he in turn in 1903 by Rev. J. Knox Montgomery. The next year, 1904, marked another forward step in the Young People's Work. In this year Synod elected the first paid Secretary, and also arrangements were made for a Young People's Page in our own Church Paper. Miss Lillian Morrison of Statesville, N. C. (now Mrs. J. E. Kestler of Fountain Inn, S. C.) was elected General Secretary, and entered upon her work with enthusiasm. She visited all parts of the Synod, conferring with local leaders, organizing new unions, and promoting Y. P. C. U. conventions in the presbyteries. During her term as Secretary one Synodical Convention was held in Gastonia, in 1905. At this convention Dr. Minnie Alexander definitely volunteered for work in India.

Because of the state of her health Miss Morrison resigned the work and was succeeded in 1908 by Rev. R. E. Hough. He held the office four years. The work continued to grow under his leadership.

In 1912 Dr. J. W. Carson became General Secretary of the Young Peo-

ple's and Sabbath School Work. Two years later the work of organizing along state and presbyterial lines was begun. A plan was presented to the Standing Committee with Dr. Carson's approval for such organization, who in turn recommended the plan to the Synod, and it was adopted.

Two state unions were effected in 1915. South Carolina, at the call of the unions of Columbia, Due West, Neely's Creek, and Chester, met in Columbia June 24 and 25, 1915, and organized the South Carolina Young People's Christian Union, with Mr. R. C. Smith as President. The North Carolina unions met a few days later, August 19 and 20, at Huntersville and organized the N. C. Y. P. C. U., with Mr. Frank Orr as President.

The earliest local union reported in Georgia was at Doraville in 1886. There were others, and for a number of years they had some part in the Sabbath School conventions. The Georgia Y. P. C. U., however, was organized in Atlanta July 21, 1921, with Mr. Harold Thompson of Hopewell as President.

In the Virginia Presbytery, too, there were local unions early. New Lebanon, West Virginia, was organized in 1886, and Timber Ridge only a year later. Around the turn of the century there was a great deal of interest in Y. P. C. U. work, and a number of Presbyterial Conventions were held. The earliest available records for a continuous Virginia Y. P. C. U. begin with 1923, when the convention met in Lexington.

Prior to 1888 there were a number of local societies in churches in what is now the Mississippi Valley Presbytery. Doubtless they held conferences and conventions before the time of the organization of the Memphis-Louisville Y. P. C. U. in 1921. Doubtless, too, the Unions of the Arkansas Presbytery also held conventions. The union of these two presbyteries to form the Mississippi Valley Presbytery occurred in 1931, and the first meeting of the combined Mississippi Valley Y. P. C. U. was held at New Albany, Mississippi, August 8 and 9, 1932. The first President was Miss Martha Hindman of Brighton, Tennessee.

The last State Y. P. C. U. to be formed was the Florida State Y. P. C. U., which was organized in the Second Church, Tampa, in November, 1939, with Mr. Tony Gonzalos of Tampa as President.

There are also Young People's Organizations in our churches in Montgomery and Tampico Presbyteries. Facts with regard to them are not plentiful, but a recent letter from Miss Macie Stevenson in the Journal of Missions speaks of the fact that Senor Guadalupe Cruz of Ciudad Del Maiz, a grandson and namesake of the late Rev. Guadalupe Cruz, is President of the Y. P. C. Unions of Mexico.

In 1922 the growth of the work indicated that better work could be accomplished by dividing the Sabbath School and the Y. P. C. U. work. Dr. Carson chose to remain with the Sabbath School department, and a new head was chosen for the Y. P. C. U. Department. The title given the new office was Director of Young People's Work, and Dr. J. M. Bigham, then of Huntersville, N. C., was chosen to this office.

Dr. Bigham magnified his office. To most of the present generation his name is synonymous with Y. P. C. U. For sixteen years, until death removed him, it was to Dr. Bigham that the Young People turned for solution of Y. P. C. U. problems, and found in him a patient, sympathetic guide. Great progress was made under his leadership.

While he was director, the Y. P. C. U. studied the Minutes of Synod, read the Bible through, began the series of Bible Mastery Campaigns and the Bonclarken Y. P. C. U. Conference. Also the unions adopted an ambitious budget of Missionary support.

After the death of Dr. Bigham in 1938 the Standing Committee carried on the work until the meeting of Synod in 1939. At this time Rev. William Moore Boyce then of the Boyce Memorial Church of King's Mountain, N. C., was chosen Director. He chose as his watchword, "All our Youth at work for Christ," and began to make this a reality as he promoted the organization of a Synodical Y. P. C. U. and local unions in a number of churches at that time without such organizations.

The Synodical Organization became a reality June 30, 1939, at Bonclarken, with Mr. Frank Robinson of Lancaster, S. C., as President, Miss Virginia Wilson of Covington, Tennessee, as Vice-President, and Mr. Sam Tinkler, Jr., of Atlanta, Georgia, as Treasurer.

The first work done by the newly organized Synodical Union was to donate to the Bonclarken Conference a handsome set of pulpit furniture in memory of Dr. J. M. Bigham, the former Director of Y. P. C. U. This memorial was dedicated June 23, 1940, with Rev. W. T. Simpson, Chairman of the Standing Committee on Y. P. C. U. Work, Rev. W. M. Boyce, Director of Y. P. C. U., Mr. Frank Robinson, President, and Mr. Boyce Grier, Vice-President of the Synodical, Mr. E. D. Ellis, Superintendent of Bonclarken Assembly Grounds, and Rev. W. C. Alexander, who was reared under the pastorate of Dr. Bigham, having parts in the dedicatory service.

Also in 1939 further expansion of the leadership of the Y. P. C. U. Department led to the election of an Editor of Programme Material, whose duty is to supply through the Church Paper each week material to aid the local unions in the preparation of programmes for their devotional meetings. For this work Rev. William C. Alexander of Ora, S. C., was chosen.

As now set up, our Y. P. C. U. work consists of a Synodical Union, made up of six state and presbyterial unions, which are in turn made up of 108 local unions, which at the time reports were made to the 1940 meeting of the General Synod had 1946 members, and had contributed during the year then closing \$5,754. This work is under the supervision of Synod's Standing Committee, consisting in 1940 when these notes were gathered of the following: Rev. W. T. Simpson of Huntersville, N. C., Chairman, Rev. J. LeRoy Meloney of Heath Springs, S. C., Secretary, Rev. W. H. Blair of Scotts, N. C., Rev. A. R. Lotts of Blacksburg, S. C., and Mr. Frank Robinson of Lancaster, S. C., the Director of Y. P. C. U., Rev. William Moore Boyce of Charlotte, N. C., and Editor of Programme Material, Rev. William C. Alexander of Ora, S. C.

At the same time, later facts not being available, the officers of the Synodical Union were: President, Mr. Frank Robinson of Lancaster, S. C.; Vice-President, Mr. Boyce Grier of Spottswood, Virginia; Secretary, Miss Eloise Wylie of Chester, S. C.; Treasurer, Mr. Sam Tinkler, Jr., of Atlanta, Georgia.

The six state and presbyterial Presidents in the United States are: Florida, Miss Mary Nelson of Lake Wales; Georgia, Mr. Sam Tinkler, Jr., of Atlanta; Mississippi Valley, Mrs. James McLennan of Salem, Tennessee; North Carolina, Miss Marie Gregory of Charlotte; South Carolina, Mr.

Frank Pressly of Due West; Virginia, Miss Elva Wallace of Pickaway, West Virginia. Senor Guadalupe Cruz is President in the Tampico Presbytery.

Among the things for which the various state organizations deserve special commendation through the years are: All the unions for the support of the Knox Home for Boys in Pakistan; North Carolina for preparing the first prayer calendar for our denomination; Mississippi Valley for loyal and liberal support of the William H. Dunlap Orphanage; South Carolina for equipping, sending out, and maintaining for many years a S. C. Y. P. C. U. Missionary Family; Virginia for the liberal support of Home Mission building projects in their own Presbytery.

If we will but practice the motto adopted by the N. C. Union when organized, "To know Christ, and to make Him known," together with the watchword of our Director, "All Our Youth At Work For Christ," the Y. P. C. U. work of the Associate Reformed Presbyterian Church will build on a worthy history a glorious future.

Part II

SKETCHES OF MINISTERS

Dallas Amos Alexander

Dallas Amos Alexander was a son of William Augustus and Lizzie McAuley Alexander. He was born and reared in the Gilead section of Mecklenburg County, N. C. about the year 1897. He graduated from Erskine College with the degree of A. B. in 1926, and from Erskine Theological Seminary in 1929.

His ministerial career was as follows: He served a pastorate in Alexander County, N. C. A second field of service was in Rockbridge County, Virginia. In 1944 he accepted the pastorate of Coddle Creek, Cabarras County, N. C., and served there till he died September 14, 1949. His death was sudden. While visiting in the home of a neighbor, he suffered the fatal heart attack, and died before he could be gotten to the hospital in Mooresville.

He was a man of practical good sense, a good leader in getting a church through a crisis. He moderated the First Presbytery at one of its meetings. He served on the Board of Home Missions a four year term, and for a like term on the Young People's Committee of the Synod.

He married Miss Ruth Martin of Abbeville County, S. C., May 27, 1931. They had no children. Mrs. Alexander survives him, as do three sisters, Misses Bona, Irena, and Alice Alexander, all of the Gilead section of Mecklenburg County.

He was buried in the Cemetery at Gilead A. R. Presbyterian Church, Rev. R. M. Bell, pastor of this church, conducting the service. There, surrounded by the ashes of ancestors, kindred, and friends, his body awaits the hour when they that are in their graves shall hear His voice, and shall come forth, they that have done good, unto the resurrection of life.

William Craig Alexander

William Craig Alexander was born at Huntersville, N. C., June 28, 1907. He was baptized by Dr. J. M. Bigham August 11 of that same year. He is descended from a long line of Scottish ancestors. His father, William Eli Alexander, was a son of Ezekiel Alexander and Mary Ann McGahey Alexander. His mother, Sarah Janie Knox, was a daughter of Samuel Willis Knox and Sarah Caldwell McAuley (Wallace) Knox. The ancestors of all these came from Scotland to Mecklenburg County, N. C.

On his maternal side, William Craig is a direct descendant of John Knox, the great Scottish Reformer.

On his paternal side, William Craig is descended from a family that has



given to the Church a number of elders. His paternal great-grandfather, Eli Alexander, was an elder in Gilead A. R. P. Church. All the sons of Eli were later elders, and all the sons-in-law were elders in their respective churches. Ezekiel Alexander, as has been noted, was an elder; all his sons and sons-in-law were elders in their respective churches. William Eli Alexander at the time of his death had served the Huntersville congregation as elder for sixty years, one month, and twenty-six days. This is probably one of the longest periods of service ever rendered to one of our churches. This same William Eli Alexander, father of William Craig, together with Dr. W. M. Hunter, was instrumental in the formation of the

first Young People's Christian Union ever organized in the Synod, at Huntersville sometime between 1880 and 1885.

William Craig Alexander was licensed at the First A. R. P. Church of Gastonia, by the First Presbytery in April of 1932, and was ordained to the full work of the ministry by the Virginia Presbytery at Old Providence, Virginia, on April 20, 1933. His first charge in the Gospel Ministry was at New Lebanon, West Virginia, as supply under the Home Mission Board, from August 1, 1932, until October 31, 1937. November 3, 1937, he entered upon his present pastorate, Ora A. R. P. Church, within the bounds of the Second Presbytery. His installation took place December 12, 1937. Rev. John P. Johnston, pastor at Woodruff, presided, Dr. J. M. Bigham of Anderson preached and addressed the pastor. Elder Paul E. Bryson of Woodruff addressed the people. In this pastorate he still continues (September, 1949). Since January 1, 1938, he has been Stated Supply at Head Springs A. R. P. Church, at Mountville, S. C., in connection with his pastorate at Ora.

He was Stated Clerk of the Virginia Presbytery from April, 1936, to November, 1937. He has served on the Board of Foreign Missions a four year term, beginning in 1938. Since 1939 he has been Editor of the Y. P. C. U. Program Material published in the A. R. Presbyterian.

Reared in the Huntersville A. R. P. Church, he joined that church at the age of six years and one month under the ministry of Dr. J. M. Bigham. He attended the schools of Huntersville, graduating from the High School May 2, 1923. He entered Davidson College in September, 1923, receiving the A.B. degree in 1927, and the Master of Arts degree in History in 1932. The year 1927-28 he taught in the schools of Polk County, N. C., and in the Lucia Junior High School, at Mount Holly, N. C., 1928-30.

Convinced of a definite call to the ministry, he entered Erskine Theological Seminary, from which he received the B.D. degree in 1932, after which he entered upon his ministerial career as noted above.

SKETCHES OF MINISTERS

Leon McDill Allison

Leon McDill Allison was born at Hickory Grove, S. C., May 30, 1896, and was baptized within that year by Rev. J. P. Knox. His father, an elder in the Hickory Grove Church, was John Kennedy Allison, son of J. Wistar Allison, M.D., for many years the practicing physician of that whole community, and Rachel Kennedy Allison. Leon's mother was Mrs. Lula McDill Allison, daughter of N. M. McDill, a merchant and an elder in the Hickory Grove A. R. P. Church.

Leon grew up in that church, largely under the ministry of Dr. J. L. Oates, and on profession of faith in Christ was received into the full membership of the Church when he was twelve years of age.

He attended the schools of Hickory Grove. After finishing the work there, he studied one or more years in the University of South Carolina. Thereafter he taught school for a while, and then for some twelve or fourteen years he held a position in the Bank of Hickory Grove, being its Cashier several years. In 1930, impressed that God was calling him to the Gospel Ministry, he resigned his position in the bank and repaired to the institutions of learning in Due West. For the next two years he took a special course in the College along with the full course in Theology in the Seminary, and received the B.D. degree at the Commencement of 1932. He testifies that from childhood he had had a desire to enter the ministry, this being through the influence of his mother and grandmother.

He was licensed by the Catawba Presbytery at Bethany, at the spring meeting, April 12, 1932, and in the fall of that year, in connection with his installation at Coddle Creek A. R. P. Church, he was ordained by the First Presbytery. In this charge he served from June 1, 1932, to August, 1944, when he accepted a call to Generostee and Iva churches in Anderson County, S. C. Here he served till the spring of 1949, when he resigned to accept a call to Pressly Memorial in Statesville, N. C., where now (midsummer of 1950) he still labors.

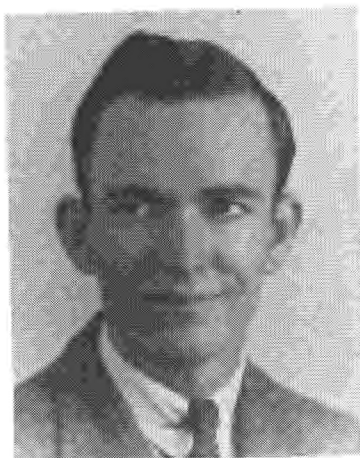
As will be seen, he served at Coddle Creek a little more than twelve years. This old church—one of the oldest in the Synod—made substantial gains in those years. The gain in membership was not large, but the increase in activity and liberality was encouraging. A brick-veneered manse was erected hard by the sanctuary, ample in size, a comfortable home for the minister, in a church which had never had such a home before.

At Hickory Grove, S. C., on June 14, 1916, he was united in marriage to Jessie Emeline Whitesides, daughter of the late William Whitesides and Mrs. Mary Elizabeth Plaxico Whitesides, her father being an elder in Smyrna A. R. P. Church. In this church Mrs. Allison grew to womanhood. She was educated in the schools of Hickory Grove and in Erskine College. Two sons have come to bless this home. Leon McDill, Jr., is a graduate of Davidson College, Class of 1938. He has taught in the schools of Concord, N. C., has served with the armed forces of the United States in World War II, has finished the course in Erskine Seminary, and since June, 1949, has been pastor of Sharon, S. C., A. R. P. Church. He is married and has one son, Robert. His sketch will be found in this volume. The other son, John William, has also served with the Armed Forces in World War II, and both before

and since this service has been a student in the North Carolina State College at Raleigh. He is married.

Leon M. Allison is a good and helpful preacher, a faithful and gentle pastor, a good Presbyterian. He has served on Synod's Finance Committee, and as Secretary of the Executive Finance Committee, where his banking experience was valuable.

Leon McDill Allison, Jr.



Leon McDill Allison, Jr., son of Jesse Emeline Whitesides and Leon McDill Allison, Sr., was born at Hickory Grove, S. C., November 19, 1917. He attended the public schools at Hickory Grove and Due West, S. C., and graduated from the high school at Davidson, N. C., in 1934. Entering Davidson College in 1934, he pursued his studies there for four years and received his A.B. degree in 1938. Having prepared himself to teach school, he taught in Hartsell High School, Concord, N. C., and Mooresville High School, Mooresville, N. C., 1938-1943. While teaching school, he did graduate work in American History, for two summers, at the University of North Carolina. He served his country in the Army from July, 1943, to March, 1946. He heard God's call to enter the gospel ministry in the summer of 1946 and entered Erskine Theological Seminary the fall of the same year. He graduated from Erskine Seminary in May, 1949. He was licensed to preach the gospel by First Presbytery, at Kannapolis, N. C., in April, 1949. He was ordained by Catawba Presbytery at Sharon, S. C., June 12, 1949. The same day he was installed as pastor of the Sharon, S. C. congregation.

December 23, 1941, he married Rachel Wilson Patterson of the Coddle Creek Congregation, Mooresville, N. C. A son, Robert Leon Allison, was born to this union January 12, 1944.

Elbert Bryson Anderson

Elbert Bryson Anderson was born of godly Scotch-Irish parents, February 12, 1863, in Laurens County, S. C. His father was industrious and judicious, a ruling elder. His mother was a Bryson, related to the family of Brysons which Dr. Henry Bryson so honored. In early childhood he became interested in books and school. He carried a New Testament in his pocket, and read it through several times a year. At 16 he began the strug-

gle alone for an education. By alternately teaching and going to school, he got himself prepared for college at Reidsville High School, Spartanburg, S. C. He entered the Freshman Class at Erskine in October, 1885. A full four year A.B. course was taken, and he graduated with honor in a class of 13 in 1889.

Having given his heart to Christ in his mother's church at twelve, 30 miles away, with an early desire to preach the glorious Gospel, it is no wonder that two of the three years required in the Seminary were taken concurrently with his college course. In this way he completed his Seminary course in June, 1890, he having been licensed previously by the Second Presbytery September 14, 1889. He labored for sometime in the Memphis and Texas Presbyteries, and was ordained by the Texas Presbytery November 30, 1890. In November 1891 he began stated labors in Amity and Elk Shoals, Iredell and Alexander Counties, N. C., respectively, he was installed pastor of Elk Shoals November 17, 1892, and of Amity the next day. His first year here was devoted in part to Hiddenite Mission. This charge was resigned April 5, 1898.

After resting a few months in his mother's home, he was sent by the Board of Home Missions to Broad Creek, Virginia, in September, 1898. There he supplied steadily till November 1, 1902.

After this time he preached occasionally as he was able; but for the most part he was not able, since he was suffering from curvature of the spine. He died at the home of his sister at Woodruff, S. C., in 1904, and is buried at Antioch Prebyterian Church near Woodruff.

He was esteemed for the keenness of his intellect and for the fortitude with which he labored under physical sufferings and infirmities. As a student he was painstaking, a great reader, being careful to keep himself posted. As a pastor he was reasonably blessed in the fields where he labored—more so than many with twice the physical strength. The ease and tact with which he could approach a wayward, worldly sinner might well be coveted. As a Presbyter he was watchful, ready in debate, well versed in parliamentary law and in the judicial acts of his Church. He was genial in manner and well informed, and therefore an agreeable companion. Having faced difficulties and discouragements from the very beginning of career for an education, and his ministry not being without its trials, the Master was pleased to give him tests to his call and souls for his hire. If reward is to be measured by trials overcome, then great will his rewards be.—Much of the above is taken from the Centennial History.

William Edgar Anderson

William Edgar Anderson was born near Reidville, Spartanburg County, S. C., June 14, 1872. He was baptized in infancy by Rev. D. F. Haddon at Providence A. R. P. Church in Laurens County. His father was E. D. Anderson, one of the first ruling elders in the Woodruff A. R. P. Church. His mother, Mrs. Sarah Bryson Anderson, was a daughter of Hampton Bryson, a ruling elder in Providence Church near Clinton. She was a charter member of the Woodruff Church. Both parents were godly people, who reared their large family "in the nurture and admonition of the Lord."

William Edgar was born and grew up on the farm. He attended Woodruff Church, with which he connected by profession in 1891, though he feels he had been a Christian five years already. He was educated in the public school and was prepared for college in the Woodruff High School under professors Mack Cox and G. B. Toole. He entered the Freshman Class of Erskine College in September, 1895, graduating with the A.B. degree in 1899.

After teaching and working on the farm a year, he entered Erskine Theological Seminary at its opening in 1900, completing the course in 1902, Dr. W. L. Pressly then being Professor of Theology. While quite young William Edgar felt a desire to preach, and was led by his older brother, Rev. E. B. Anderson, and Dr. S. W. Reid, to give himself definitely to this work.

He was licensed by the Second Presbytery at Wrens, Georgia, in April, 1902, and was ordained by the Virginia Presbytery at Ebenezer Church, October 31, 1903. His first charge was Broad Creek, Virginia, 1902-1905. His next was Marlow, Texas, two years, 1905-1907. He then served in the United Presbyterian Church six years, at the following churches: Sunnysdale, Sedgewick County, Kansas; Chicota and Authur City, Lamar County, Texas; and Zenith, Stafford County, Kansas. Coming back into the A. R. P. Church, he served at New Hope and Day, Arkansas, 1916-1918.

During the above years, and since, he has done much itinerant supply work among the vacant churches, mainly in the U. P. Church. He has also held a number of evangelistic meetings. He recalls that at one time he baptized five infants and ten adults in a single service. For some years he taught in the public schools of Arkansas. He has preached and taught Bible for the Methodists. For some years now (1948) he has lived on a farm at Sulphur Rock, Arkansas, where he takes interest in the raising of livestock and growing feed for them.

On April 29, 1909, he and Miss Stirlena Macmillen were married near Natural Bridge, Virginia, by Dr. J. R. Edwards. Mrs. Anderson was of Scotch descent. Her grandfather was an elder in Stirling, Scotland, and her great grandfather, Dr. John Macmillen, was pastor of the church there and teacher of Theology in Stirling, while his father, another Dr. John Macmillen, was pastor and teacher of Theology in Edinburg, Scotland. The Andersons have one child, Mary Sara. She married J. O. Cullum, and lives on a farm in Arkansas. Mrs. Stirlena Anderson went to her home above on May 26, 1930. She is praised as a good wife and mother, who was loved by many. On October 26, 1940, he married a second time, the bride being Mrs. Belle Hadgkinson of Memphis, Tennessee. She lived three years, lacking eight days. She was a very kind and good woman.

James Ashbel Baird

James Ashbel Baird was born at Cotton Plant, Mississippi, January 27, 1899. He was baptized by Dr. S. A. Agnew. His father was the Rev. J. W. Baird. His mother was Mrs. Annie Brice Baird, daughter of Rev. R. W. Brice, long time pastor of Hopewell A. R. P. Church, Chester County, S. C.

Ashbel Baird attended the Graded School of Covington, Tennessee, and

the High School of Due West, S. C. He joined the Church when he was nine years old, under the ministry of his father, Rev. J. W. Baird. He entered Erskine College in the fall of 1915, and graduated in 1920. While in the College, he was a member of the Euphemian Literary Society, winning the Junior Medal for the best essay. He was President of the society for a term. He delivered the diplomas to the senior class. He was an honor graduate.

He entered Erskine Theological Seminary in the fall of 1920. After finishing the course there, he studied in Moody Bible Institute. He was licensed by the First Presbytery. His first charge was the A. R. P. Church of Kannapolis, N. C. On installation there he was ordained, the date not being definitely recalled.

On June 3, 1920, he was married to Miss Marie Stroud, the daughter of S. M. B. Stroud and Mrs. Bessie M. Stroud of Chester, S. C. To the Reverend and Mrs. Baird there have been born two children: James Ashbel, Jr., born May 6, 1921, and died February 21, 1924; Robert Alexander, born November 7, 1923.

Other pastorates served by Rev. J. A. Baird have been Russellville, Arkansas, and Glenwood, Charlotte, N. C. For a time he served an independent church of Charlotte, and was for the time not connected with the First Presbytery, but in 1946 he became again a member of the Presbytery, and has since been supplying at Kannapolis, his first charge. Sometime in the year 1949-50 he was installed pastor, and now serves them in that capacity, May, 1951.

Mr. Baird is a man of good gifts and ability, and is a helpful and popular minister of the Gospel.

James Warden Baird

James Warden Baird, son of Cornelius and Elizabeth Boyd Baird, was born in Tipton County, Tennessee, September 3, 1867. His father, a native of County Antrim, Ireland, came to America at an early age. The family settled near Cornwell, Chester County, S. C., within the bounds of Hopewell A. R. P. Church. Later they moved to Tipton County, Tennessee. His mother, born in Chester County, S. C., of Scotch-Irish descent, at the time of her marriage to Mr. Baird was the widow of Hugh M. McQuiston and mother of four sons and three daughters. James Warden was her only child by Cornelius Baird, and was born in Tipton County, Tennessee.

He was given such educational advantages as the country schools afforded. He entered the Sophomore Class of Erskine College in 1885, graduating in 1888. He joined Salem Church about his sixteenth year, transferring his membership to Due West when he entered Erskine. In October, 1888, he entered Erskine Theological Seminary, being received as a student of Theology May 3, 1889. On account of his father's death, March, 1889, he did a part of his work under the Rev. J. H. Strong, but finished at Due West in 1890, and was licensed by the Memphis Presbytery, at a called meeting in Salem, July 6, 1890.

The first two years of his ministry, 1890-92, he supplied at Rehoboth, Shiloh, Mt. Carmel, Beulah, and Rives, and at Starkville, Mississippi, and

at Prosperity and Blanche, Lincoln County, Tennessee. December 3, 1892, he was ordained and installed pastor of Ebenezer, Tippah County, Mississippi. After ten years in this field, by order of Synod he on January 1, 1903, entered upon the work at Covington, Tennessee, a mission which has for many years been a self-supporting church. In this field he labored till his death, July 20, 1912.

At Due West, S. C., on June 4, 1891, he and Anna Maria Brice, daughter of Rev. R. W. Brice and Anna M. Stelle, were married. Six children were born to them, two of whom became ministers, Revs. J. A. and R. N. Baird, D.D.

Rev. J. W. Baird was a strong and growing minister of the A. R. P. Church. He moderated the Synod of 1902 at Pisgah, Gaston County, N. C. He was a member of the Committee which prepared and published the Centennial History of 1903. He was an humble but forceful preacher of the Gospel.

At the Synod in November 1911, at Troy, Tennessee, on Sabbath afternoon, Mr. Baird became suddenly very ill. A part of the time he was unconscious. Prayer was made that night in the Synod for him. Tuesday morning as the Synod was leaving, he, too, entrained for home. But in July, 1912, on a visit to relatives and friends in South Carolina, he had another attack in York, and died July 20, having been unconscious some 42 hours. He is buried in Rose Hill Cemetery at York, the funeral service having been conducted in the A. R. P. Church by Drs. J. C. Galloway, J. P. Knox, E. B. Hunter and J. L. Oates.

After his death Mrs Baird with the children moved to Due West, S. C., where they resided until the children had been educated. After that she made her home among them till death claimed her, a widow of 36 years. On September 19, 1948, after a funeral service conducted by Dr. J. P. Pressly at York, she was laid to rest beside her long departed husband. At that time the surviving children were: Rev. J. A. Baird of Charlotte, N. C., Mrs. Josie Baird Thompson and Miss Anna Brice Baird. Sketch of Rev. R. N. Baird, D.D., who preceded his mother to the grave by less than three months, will be found in this volume.

Robert Neil Baird

Robert Neil Baird, D.D., son of Rev. J. W. Baird and Anna Maria Brice Baird, was born at Cotton Plant, Mississippi, December 31, 1896. His father was born of Scotch Irish ancestry within the bounds of Salem, Tennessee, congregation, and served twenty-one years in the ministry, all within the bounds of the Memphis and Louisville Presbytery. His mother was a daughter of the Rev. R. W. Brice, and was born and reared in the Hopewell, Chester County, S. C., congregation, where her father was pastor for nearly thirty years. Mrs. Baird's mother was Anna M. Steele, daughter of Rev. John Steele.

Robert Neil Baird grew up in the Covington, Tennessee, congregation under the ministry of his father. At the age of ten he united with the Church on profession of faith. After his father's death, July 20, 1912, his mother



with the children moved to Due West, and continued to reside there till all the children had finished their education, after which she made her home with one or another of them till her death several years ago, September 18, 1948.

In the grammar and high schools of Covington, and later in the high school of Due West, Robert Neil Baird received his pre-college education. In the fall of 1913 he entered Erskine, graduating in 1917. He taught one year in the schools of Due West. After this he was in the Army of the United States for six months and taught school in Georgia four months.

From 1919 to 1921 he was in Erskine Theological Seminary. He was licensed to preach the everlasting Gospel by the First

Presbytery April 12, 1921, and on June 26 of that year he was ordained to the full work of the ministry by the Second Presbytery.

In his rather brief ministry he served only two charges. From June 10, 1921, to February, 1940, he was at Generostee, Iva, and Grove; and from that time till his death, April 30, 1948, he was at Boyce Memorial Church, Kings Mountain, N. C.

Neil Baird was an eloquent preacher, a man of vision and force of character, of a kindly spirit toward brethren in the ministry, loyal and faithful to the people he served. At his death it was said of him, "His sermons were on a high plane, eloquent and dynamic, though not ornate. He was loyal to his friends, to his charge, to his denomination, to evangelical Christianity."

Sometime in 1945 he suffered a stroke, from which he never recovered. In June, 1946, he resigned his pastorate. He was a cheerful sufferer, cheering those who came to cheer him. "His ministry was not full span, but it was filled full for the Master. He served in places of honor and trust in the courts of the Church." In 1939 Erskine College conferred on him the degree of Doctor of Divinity.

He married Miss Leila Roper at Woodruff, S. C., April 10, 1922. Mrs. Baird is a daughter of J. H. P. Roper and Leila Hammond Roper. She was born at Edgefield, S. C., August 1, 1900, and was educated in the schools of Edgefield and North Augusta, S. C. She took Teacher Training at Kindergarten Teacher in Columbus, Georgia, School. She taught kindergarten three or four years. At the age of twelve she united with the Baptist Church of North Augusta on profession of faith. Since Dr. Baird's passing, she makes her home with her parents in North Augusta. They had no children.

Dwight Lee Barker

Dwight Lee Barker is a student of Theology in Erskine Seminary, having now finished the Junior Class. He was born at Charlotte, N. C., December 25, 1926, and was baptized in infancy by Dr. W. B. Lindsay. His father,

S. C. Barker, is now deceased. His mother is Mrs. Ann Lee Coffey Barker. Dwight Lee grew up in the Chalmers Memorial A. R. Presbyterian Church of Charlotte. On profession of faith he united with the Bible Presbyterian Church under the ministry of Dr. Dillard, but came into the A. R. P. Church in 1946.

After passing through the Charlotte City Schools, he entered upon the college phase of his education, September of 1945 to August of 1948. He studied in Erskine College and in the University of South Carolina, obtaining the Bachelor of Arts degree.

After graduation he taught school a year. But then, influenced as he says by the prayers of parents and by Dr. J. Alvin Orr, he decided for the ministry, and entered Erskine Seminary. During his first year there he has supplied at Pressly Memorial, at Statesville, N. C.; at New Amity, at Scotts, N. C.; at Pleasant Hill and Oak Ridge A. R. P. churches, at Heath Springs, S. C.

James Murphy Bell



James Murphy Bell was born at Hickory Grove, S. C., April 5, 1928. He was baptized in infancy. He is a son of Rev. Robert Murphy Bell, minister of the A. R. P. Church, and Mrs. Elinor Henry Bell. James Murphy grew up in the Hickory Grove A. R. P. Church under the ministry of his father, and united with that church during a meeting held by Rev. J. H. Buzhardt.

He was prepared for college in the schools of Hickory Grove, S. C., and of Stony Point, N. C. He did his college work in Erskine, from September, 1945, to May, 1948, obtaining the degree of Bachelor of Arts. After graduation, he was engaged in Truck Driving for fifteen months. He then entered Erskine Theological Seminary, and

has now finished the Junior Class.

He attributes his decision to preach to the prayers of Mother and Father; to the influences of Erskine College; and to the counsel of different ministers. His being a son of the manse, too, doubtless had the effect of keeping these things of God and the Spirit constantly before him and of making them uppermost in his mind. His is one of those cases when to step in Father's tracks is the good and safe way.

Robert Lee Bell

Robert Lee Bell, D.D., son of Francis Marion and Mrs. Jane Hawkins Bell, was born near Due West, S. C., July 6, 1870. After graduating from Erskine College in June, 1889, he taught two years in Montgomery, Alabama,

as Principal of the Capital City Male and Female Institute. He then entered Erskine Theological Seminary, completing the course in June, 1893. He was licensed by the Second Presbytery at its spring meeting at King's Creek, Newberry County, S. C., April 12, 1893.

After supplying at Hopewell, Georgia, a short time, he was called, and was ordained and installed their pastor December 8, 1893. Sometime during 1894 he organized a church and built a House of Worship at Fairview in Henry County, across South River some five miles from Hopewell. While in this charge he married Miss Effie Louise Dawson of Louisville, Georgia. Two children were born to them, Robert E. and Mary Bel'.

After serving seven years at Hopewell and Fairview, he accepted a call to the Presbyterian Church of McDonough, Georgia. He was installed over this charge by the Atlanta Presbytery November 19, 1901, and continued there some years. He has also served at the following churches: Union Springs, Alabama; Handley Memorial Church, Birmingham; First Presbyterian Church, Bowling Green, Kentucky; Stuart Robinson Church, Louisville, Kentucky; Pryor Street Church, Atlanta, Georgia; Union Springs, Alabama, a second time. He entered upon the pastorate at Tuskegee, Alabama, in 1930, and continued there till his death, 1946.

Near the end of his career this statement was published concerning him: "The official records show that in every instance where he has transferred from one pastorate to another, or from one presbytery to another, he has received the unanimous and enthusiastic endorsement of his church and denomination."

Dr. Bell was a man of pleasing and engaging personality. His preaching was clear, intense, and had some elements of the dramatic in it. He could rise to classic diction and choice illustration. On the occasion of his 76th Birthday the town of Tuskegee held a "Robert Lee Bell Day," July 2, 1946, the Mayor issuing a proclamation calling on all citizens to unite affectionately and enthusiastically in honoring this noble man and Christian minister. Such topics were discussed as, "Dr. Bell as a Friend of Youth;" "Dr. Bell as a Friend of Man;" "Dr. Bell as a Christian Minister." Nothing perhaps could, more to his liking, have brought to a climax his long service of 53 years in the ministry than this high honor that was done him at Tuskegee, with representatives of business groups, Masonic Lodge, and Rotary Club, all taking part.

Robert Murphy Bell

Robert Murphy Bell entered upon the work in his present field, Hickory Grove and Smyrna, located in York County, S. C., and hence in the bounds of Catawba Presbytery, September 2, 1925, and has served here continuously for more than sixteen years. The charge has 277 members in 1941, an increase of 81 members during his pastorate. Prior to taking this charge he served as supply the congregation of Broad Creek, Va., from June 9, 1923, to August 31, 1925. He is a faithful and popular pastor, able to combine a very active sense of humor with the serious work of the ministry, and thereby to keep in working touch with his people.

He was born at Brighton, Tipton County, Tennessee, December 10, 1893,



and was baptized April 27 of the same year by Dr. T. G. Boyce. His father, John Big-ham Bell, son of Robert Brown and Margaret Barnes Bell, was born in Chester County, S. C., March 23, 1866. His mother was Laura Josephine Murphy, born in Tipton County, Tenn., February 25, 1869. These parents were married December 23, 1890, and Robert Murhpy is the oldest of six children. Both parents have passed away at the time of this writing.

Robert Murphy grew up in Brighton congregation and united with the Church by profession of faith at the Spring Communion of 1906, Rev. W. H. Millen, D.D., being the pastor. He finished the Brighton High School in 1915, and graduated from Erskine College with the degree of A.B.

June, 1921. It should be noted that after two years in Erskine, 1915-17, he was in September, 1917, drafted into the U. S. Army, being stationed first at Camp Gordon and then at Camp Sevier. In June, 1918, he entered upon service with the American Expeditionary Force in France, from which he was discharged April 16, 1919. He was in Co. A. 105 Eng. 30 Division.

He served as Student Minister in the summer of 1921 in Southern Elberta, Canada, in the Canadian Presbyterian Church. His Theological training was received in Erskine Seminary. His early boyhood ambition was to preach. The explanation he found after he had been some years in the ministry, when in answer to his question his Mother told him that before he was born she had prayed that he would be a minister. He was licensed by the Catawba Presbytery at Oak Grove April 17, 1923, and ordained August 14 of that year by the Virginia Presbytery at a called meeting. Cf. Min. Va. Pres., Vol. C, p. 102, now at Montreat.

October 10, 1923, at Rodman, S. C., he was united in marriage by Dr. R. A. Lummus to Miss Elinor Ann Henry, second daughter of Lambert W. and Mary A. Henry. In early years she had joined the Union ARP Church, and was transferred to Oak Grove as a charter member at its organization. Mrs. Bell graduated from Erskine College in 1918, after which she taught a half term at Rodman and two years in Chester. They have two children: Laura Ann and James Murphy. Both have graduated from Erskine College, and James is now, January, 1951, a student in Erskine Seminary.

Brother Bell likes to travel. During summer vacations he may be seen anywhere in the Union, traveling trailer fashion, gadding about and seeing places of interest. During the World War he spent some time in London, as well as in France, where he served nearly a year. He loves his people, and they love him, and he likes to preach the Gospel anywhere any time.

He remained with the Smyrna-Hickory Grove charge till some time in the Synodical Year 1944-45, when he accepted a call to New Sterling, N. C., and that group of churches. About three years later, 1947-48, he was installed at Huntersville and Giliead, where he now serves, January, 1951.

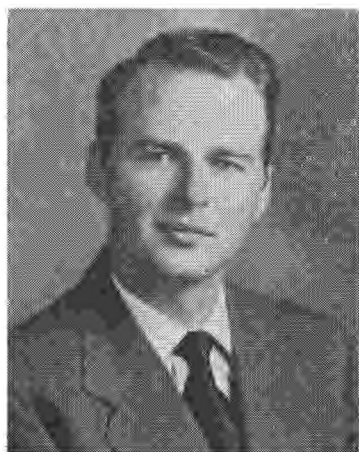
His building accomplishments are worthy of notice. In 1941, while he

was pastor at Smyrna and Hickory Grove, the Smyrna church was struck by lightning and burned to the ground. Under his leadership, much of the work being done by his own hands indeed, a new brick veneered church, with a basement and heating plant in it, cabinet pews and other new and up-to-date furniture, stood on the old site, the grounds having been graded and laid off in concrete walks.

Improvements were made also in some of the churches of the New Sterling group. In one case, it is said, a basement was dug near the church, and the church was rolled over it, and with a little masonry work it was ready for a home for the Sabbath School.

Since he has been with the Huntersville charge, they have added an educational building at the rear of both the Huntersville and Giliead churches. These improvements make it possible and practicable to do some real teaching of the Bible in these schools. The church thus becomes not merely equipped for a preaching service, but an institution where all the work of the Church may be carried on.

Stanley Lee Bennett



Stanley Lee Bennett is a student of Theology under the care of Catawba Presbytery, and is in attendance on Erskine Seminary, having finished the Middle Class. He was born at York, S. C., August 27, 1924. He was baptized in infancy by Rev. N. E. Smith, under whose ministry he grew up and united with the A. R. P. Church of York. His father is Charles Pinckney Bennett, a retired policeman. His mother is Mrs. Olive McDaniel Bennett. Both are members of the York Church.

Stanley graduated from the High School of York. He then, February, 1946, entered Erskine College, from which he was graduated with the A. B. degree in May, 1948. He then worked a part of the summer as a chemist, planning to study

Medicine. But something turned him from medicine to the study of Theology. That something, he says, began with an accident while he was overseas, which caused him to think seriously. Then he had talks with Drs. W. W. Boyce and J. Alvin Orr. Accordingly he entered Erskine Theological Seminary, and has now, June, 1950, finished the Junior and Middle classes, and promises to make a man of usefulness and value in the ministry.

The summer of 1949, and perhaps the months since, he spent ministering to the Tirzah congregation near York. It should go into the record, too, that he served near three years in World War II, from February, 1943, to December, 1945. He was with the A. A. F.

Charles Bowen Betts

Charles Bowen Betts, D.D., son of James William Betts and Mary Elizabeth Leslie Betts, was born at Leslie, S. C., January 20, 1886. On his father's side he is a grandson of Charles Bowen Betts, D.D., of an earlier generation, who was for many years pastor of Union and Neelys Creek churches, whose sketch see. His mother, Mary Elizabeth Leslie, was a daughter of D. T. and Jane Wylie Leslie of the Neely's Creek congregation, Jane Wylie Leslie being a sister of the merchant, Joseph Wylie, of Chester, S. C.

Charles Bowen, the Younger, was baptized in infancy, probably by his grandfather. He grew up in Neelys Creek Church. At the age of nine years he was received into the Church on profession of faith, under the ministry of Dr. Oliver Johnson, pastor of the church at that time.

His education was begun in the Public School of Leslie, and there he was prepared for college. He entered Erskine College in September, 1904, and graduated in June, 1908. After graduation he was Principal of the Leslie School one year. He then entered Erskine Theological Seminary, where he spent the two following academic years, 1909-1911. His decision to enter the ministry he attributes to the influence of Dr. Oliver Johnson more than any other.

He was licensed May 5, 1910, by the First Presbytery, and was ordained by the Tennessee and Alabama Presbytery in November, 1911, doubtless at the time of his installation as pastor of Hopewell and Head Springs in that Presbytery.

The summer of 1910 he supplied at New Hope, S. C., and continued to serve this church half time the seminary year 1910-11. It was then he went to the Hopewell-Head Springs charge in Tennessee, where he served from July, 1911, to November, 1919. On the latter date he accepted a call and entered upon the work of his present pastorate at Salem, Tipton County, Tennessee, the installation taking place December 21, 1919. The story is that, on invitation of the former pastor of Salem, Rev. Ira S. Caldwell, he held a meeting at Salem back in the summer of that year, and made many friends. So that when the pastor resigned a little later, he was unanimously called to take up the work. This pastorate has proved a fruitful and constructive one of already near thirty years, and is still going well. In addition to this, in 1920 Sharon, the church of the Wm. H. Dunlap Orphanage and community, was added to his field, and he has served them ever since.

Dr. Betts is one of those who believe in getting the cage before getting the bird. When he went to Salem he found the congregation had sold the old manse, and had not yet erected a new one. Hence in March, 1922, for his benefit and in no small measure under his leadership, the present "ideal country church home" was begun, and was finished that same spring. Whereupon he set about finding the bird, which he managed to capture away down at Fountain Inn, S. C., Miss Mattie, the daughter of John Fowler and Nancy Jones Sloan. They were happily married December 4, 1924. Mrs. Betts has proved "an helpmeet indeed," endearing herself more and more to the people whom he had already served some five years. She has thoroughly identified herself with every phase of the work, and has been especially active in the

various auxiliaries of the church. She is a graduate of Erskine College, Class of 1911. Thereafter for several years she taught at Morehead City, N. C., and at Hickory Grove, S. C. They have one son, Charles Sloan Betts, who has recently, May, 1949, graduated from Erskine College, receiving the A.B. degree.

Besides filling one of the best pulpits of the Synod, Dr. Betts has found ways to be useful in other phases of the general work of the Church. He has done a good work in connection with the Dunlap Orphanage. He has served on some of the boards and important committees of the Synod. He moderated the Synod of 1941 at Bonclarken. He was Fraternal Delegate to the Reformed Church in 1940. Bryson College honored him with the degree of Doctor of Divinity a number of years ago.

Dr. Betts has a keen, bright mind, a jovial sense of harmless good humor, a manly forth-right character, and is a good preacher of a wholesome and saving Gospel. He has to an eminent degree a gift of working smoothly and making many and fast friends, pouring oil on the troubled waters when needful. It was his to lead in the erection of the present handsome and modern stone church building after fire destroyed the former house in 1939.

During the summer of 1949 Dr. Betts was named Tennessee Minister of the Year by the Progressive Farmer. This award entitles him to a scholarship for the summer school at Emory University's Candler School of Theology, all expenses paid.

In addition to his activities in ecclesiastical lines, Dr. Betts has taken live interest in improvements in his rural community. He became one of the earliest boosters of rural electrification for his county and adjoining counties. He has been a director of the Southwest Tennessee Electrical Membership Corporation, and for a goodly number of years has been President of its Board of Directors. He is Chairman of the Board of Dunlap Orphanage, and is considered something of an expert on scientific farming.

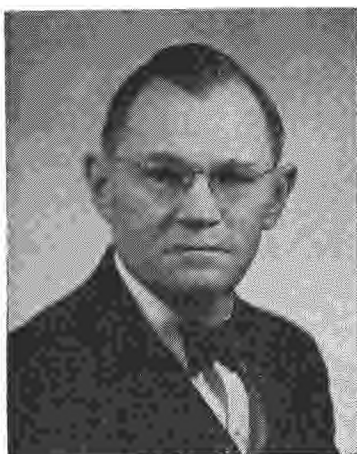
Charles Bynum Betts

Charles Bynum Betts, D.D., was born March 7, 1889. He was baptized in infancy by his Grandfather, Dr. C B. Betts, Sr. His father was Charles Bowen Betts, Jr., long time employed in the mercantile firm of Joseph Wylie & Company of Chester, S. C. His mother was Florida Bynum.

Charles Bynum Betts grew up in the A. R. P. Church of Rock Hill, S. C., and united with that church by profession of faith under the ministry of Dr. S. A. Rogers. He graduated from the High School of Rock Hill, and from Erskine College with the A.B. degree in 1911, having entered in 1907.

After graduation he went immediately into Erskine Theological Seminary, graduating from that institution in 1913. He was both licensed and ordained by the First Presbytery in the spring of 1913.

His first charge was at Troy, S. C., where he served twelve years, 1913-1925. His only other charge to date is Providence, Clinton, S. C. His work here began in September, 1925, and has continued to the present, October 9, 1950, a little more than 25 years.



As to work outside his pulpit, he has held evangelistic services frequently in the churches of his denomination, and has been a number of times a speaker at the Bonclarken conferences. The years from 1937-1943 he was Director of Religious Education for the Synod.

Dr. Betts is a forceful preacher. His sermons are rich in the Word, appealing, and strong. Nobody gets a chance to sleep while he is in action. Yet he is a conservative, loyal to the standards of his Church, adhering thereto with consistency and in sincerity. And his work is telling on his congregation and in the city of Clinton. Plans are in the making for yet greater things. In 1941 Erskine College conferred on him the degree of Doctor of Divinity.

His marriage took place on March 15, 1928. The bride was Mary Ruth Copeland, daughter of Adolphus Miles Copeland of Clinton, S. C., and Mary Ruth Simpson, a native of Ridgeway, S. C. Mrs. Betts is a graduate of Winthrop College. The years 1922-1924 she was a Kindergarten Missionary to India from the United Presbyterian Church. They have no children. Mrs. Betts is interested and active in the auxiliary work of the church.

Dr. Betts' achievements in the work deserve more than a passing notice. As Director of Religious Education he started the Prayer Calendar, editing the first four annual issues; he got the Primary and Junior Quarterly into use in the Sabbath schools; got the churches of the Synod to observe World-wide Communion Day; introduced the observance of Bible Mastery Month. He was Publicity Chairman of the Self Denial Campaign in 1924, having a goal of \$10,000, a total of \$14,000 was raised.

At the Young People's Conference in 1931 he gave a series of inspirational addresses. He has served two terms on the Board of Foreign Missions. He has moderated the Second Presbytery, and has been President of the Clinton Ministerial Union. He is a member of the Clinton Kiwanis Club, and has been its President one term.

Robert Calvin Betts

Robert Calvin Betts, D.D., son of the late Charles Bowen Betts, D.D., and Flora Burns Betts, was born on August 7, 1876, at Richburg, S. C., where his father was pastor of Union Church. He attended Louisville Academy at Richburg, and was prepared for college under the instruction of Dr. Oliver Johnson.

He entered Erskine College in the fall of 1895 as a sophomore, and was graduated from this institution in June, 1898. After teaching two years in the Sardis School in Mecklenburg County, N. C., he entered Allegheny Seminary

of the United Presbyterian Church in the fall of 1900, where he graduated in 1903. While a student in the seminary he began a Sabbath School which later became an organized United Presbyterian Church at Braddock, Pennsylvania. He remained at Braddock until 1912, when it had become a well organized, self-supporting church. In August of that year he accepted a call to a larger church at Latrobe, Pennsylvania, where he continued to serve as pastor until 1928. Thus Dr. Betts rendered a large and useful ministry in the United Presbyterian Church for a period of twenty-five years.

In 1928 he accepted a call from the Centennial A. R. Presbyterian Church in Columbia, S. C., and was for seventeen years, until 1945, the faithful and beloved pastor of that strong congregation, where his labors were richly blessed of God. Because of declining health he resigned and came to reside in the Sardis community, where he made his home until his death, which occurred on March 21, 1949, in a Veterans' Hospital at Roanoke, Virginia.

During the First World War Dr. Betts served as a chaplain in the army, spending ten months overseas. After the war was over, he continued his service as a chaplain with the reserves. He expressed the feeling that some of his most effective service was rendered among the members of our armed forces. He also served for ten years, from 1930 to 1940, as chaplain of the Senate of the State of South Carolina. Thus his sphere of influence reached quite beyond the bounds of the congregation which he served.

Dr. Betts was married in 1905 to Mary Wallace of the Sardis congregation, who with one daughter, Mrs. William M. Hayden of New York City, survives.

Though modest and unassuming in his manner, Dr. Betts was a man of large ability. Being a close student of the Scriptures, he carefully prepared his sermons, and delivered them with force and effectiveness. He was loyal to the doctrines of the Church, and did not fail to sound forth the evangelistic note in his preaching. His work in Columbia bears witness to the fruitfulness of his ministry. Not only did the church attain a substantial growth in membership, but also in the practice of the principles of Christian stewardship. He possessed a winsome spirit which drew men to him and made him deeply beloved, not only by members of his congregation but by many others in the Capital City, who were influenced by his radiant Christian spirit and his fidelity to the Gospel.

About 1930 he was awarded the degree of Doctor of Divinity by Erskine College. He led the Devotional Services of the Synod at Lake Wales in 1938.

John Mills Bigham

John Mills Bigham, D.D.—This man is one of twenty-eight ministers who have been reared, or partly reared, in the Hopewell A. R. P. Church of Chester County, S. C. He was a son of James Whyte and Mary Isabella Bigham, and was born in the Wellridge section of Chester County May 17, 1875. Up till he was fourteen he was educated by his mother in the home. He then

attended the public school till he entered Erskine College in 1893, from which institution he graduated in 1896.

He was baptized by Rev. R. W. Brice, his pastor, June 13, 1875, grew up after his fourth year under the ministry of Rev. John A. White, by whom on August 16, 1891, he was received into the membership of Hopewell on profession of faith.

In the fall of 1897, at Hickory Grove, S. C., he was received as a student of Theology by the First Presbytery. He pursued his studies in Erskine Theological Seminary, and was licensed by his Presbytery at Winnsboro in 1899. He then served at Taylorsville, N. C., and at White Oak, Georgia, for a time. Receiving a call to Huntersville and Gilead A. R. P. churches, he was ordained and installed their pastor November 27, 1900. In this field, a large and fruitful one, he served till December, 1923. Having received a call to the Anderson A. R. P. Church, he entered upon that work in January, 1924, and continued there till his death in December, 1938.

In addition to his pulpit and pastoral work he was Director of Sabbath School and Young People's Work from 1922 to his death. He was also one of the clerks of the Synod for many years, first Bill Clerk and then Second Clerk. He served on the Board of Foreign Missions much of the time he was at Anderson. He was Synod's trusted servant. He went as a Delegate from Synod to visit the Mexican Mission Field on the Fiftieth Anniversary of that mission. Erskine College conferred on him the degree of Doctor of Divinity in 1935.

His first marriage was to Miss Lois Eulalia Griffith, daughter of Baxter and Mattie A. Griffith of Griffiths, N. C. The marriage occurred in Ebenezer A. R. P. Church, and the ceremony was performed by Dr. G. R. White, pastor of the bride, June 14, 1905. Two sons were born to this union: James Baxter Bigham of the P. & N. Railroad, Charlotte, N. C.; and John A. Bigham, who has a position with the Post Office of Columbia, S. C. The latter has two children, Helen E. Bigham and John Mills Bigham, II. After the death of Mrs. Lois Griffith Bigham, he married Miss Marilla Ewart, daughter of Rev. W. C. Ewart and Mrs. Lucia W. Ewart. The ceremony was performed by Dr. J. L. Oates, pastor of the bride, in the A. R. P. Church at York, S. C. Two daughters came to bless this union: Lucia Ross Bigham, now Mrs. Coble of Pensacola, Florida; and Marianna Bigham, now Mrs. Wilson Douglas Tucker, her husband a physician of the United States Navy.

John Mills Bigham, D.D., went to be with God December 5, 1938. A few days before, he was stricken with coronary thrombosis, and the end came with great swiftness. The funeral was held in the church of which he had been pastor nearly fifteen years, before a large concourse of parishoners and friends, and the body was laid to rest in the Anderson Cemetery. On the stone which marks his resting place is engraved these words: "God gives to His beloved sleep." At the time of his death an elder of the Anderson Church made the remark, "He went on up to the top, and God took him."

Blessed with a splendid physique, with a clear mind and consecrated heart, and with a mild unoffending sense of humor, he filled a large and useful place in the workings of the Church. He brought his people always a wholesome and life-giving message from the Gospel, and led them as one who watched for souls, as one who saw a great light beyond distant horizons.

William Harris Blair



William Harris Blair.—This young minister was born at Sharon, S. C., October 22, 1912. Dr. E. B. Hunter, his pastor, baptized him June 15, 1913, and received him into the Church March 15, 1924, on profession of his faith in Christ.

His father is Mason H. Blair, son of John Christopher and Margaret White Blair. He is a descendent of John and Eleanor Reynolds Harris, natives of Monaghan County, Ireland. It is noteworthy that his father, grandfather, and great grandfather have all been elders in Sharon A. R. P. Church. His mother is Kate White Blair, daughter of William Y. White and Lizzie Dowdle White of Chester, S. C. She is descended from John and Ann Garner White, formerly of County Antrim, Ire-

land. Further information as to these ancestors may be found in "The Harris Family" by Mary Letitia Chalmers, and in "The White Family (1720-1932)," by Garner Brown White, Matthew Elder White, and Bonner Dale White.

William Harris Blair began his education in a two-teacher school at Blairsville, in York County, S. C. In due time he graduated from the Sharon High School. In the fall of 1931 he entered Erskine College, graduating in 1935.

He was early an active church worker, especially in the Young People's Christian Union. He showed ability to speak before an audience, and deep earnestness for one of his age. Consequently it is not surprising that after finishing his college course he spent the summer supplying the White Oak A. R. P. Church. In the fall of that year he entered Erskine Theological Seminary, completing the course in 1937. He was licensed and ordained by the Catawba Presbytery at his home church, Sharon, April 14, 1937.

His first charge was New Sterling, New Amity, and Stony Point of the First Presbytery, September 1, 1937, to February 1, 1942. On February 8, 1942, he began his service at the Second Church of Gastonia, and continued there till May 1, 1945. On May 10, 1945, he took up the work at Chalmers Memorial, Charlotte, and continued there till the end of October, 1949. November 1, 1949, he took up the work at Glenwood A. R. P. Church in Charlotte, N. C.

On May 17, 1941, he married Miss Floy Wilma Drum at Catawba, N. C. Mrs. Blair attended Catawba Public Schools and Lenoir-Rhyne College at Hickory, N. C. They have two sons: William Charles, born September 25, 1942, and Howard White, born May 30, 1947.

Harris Blair is a young man of consuming energy and zeal, a hard worker for the Kingdom. He preaches with evangelistic fervor, and gives promise of doing a large work in the ministry.

Hunter Bryson Blakely

Hunter Bryson Blakely, D.D.—Dr. Blakely was a son of Bethel, now Ora, in Laurens County, S. C. His parents were Ludy and Margaret Bryson Blakely of that congregation. He was born January 6, 1863. He grew up in the Ora A. R. P. Church, with which he united on profession of faith under the ministry of Rev. D. F. Haddon.

He began his education, and was prepared for college, in the Public Schools of his county. He entered Erskine College in due time and graduated with first honors, A.B. degree, in June, 1883. He was specially gifted in Mathematics. He then taught school a year. He completed the course in Erskine Theological Seminary in 1887.

He was received into the Second Presbytery at Doraville, Georgia, at the spring meeting, April, 1885; was licensed at Bethel, Laurens County, in April, 1886; spent the summer in Lincoln County, Tennessee; was called to New Hope, S. C., and was ordained and installed there October 19, 1887.

He served at New Hope three years, 1887-1890; at Lancaster, Gills Creek, and Unity, four years, 1890-1894; at Atlanta, Georgia, seven years, 1894-1901; Troy, S. C., 1901-1916; Fayetteville, Tennessee, 1917; Superintendent De la Howe School, McCormick County, S. C., 1918-1919; President of Bryson College, Fayetteville, Tennessee, 1919-1927; pastor of Hopewell and Head Springs, Tennessee, 1927-1939. This was his last charge.

One of his contributions to the well-being of the youth of McCormick County, and of South Carolina, comes of his vision in the development of the De la Howe School, which has for many years done a good work, due in no small measure to his foresight.

His marriage occurred November 3, 1892, at Millersburg, Kentucky, when Miss Susan M. Marshall, daughter of John T. and Sallie Thorn Marshall, became his bride. Mrs. Blakely was educated at Millersburg, and was a successful teacher until her marriage. Their children: Hunter Bryson Blakely, Jr., D.D., President of Queens College, Charlotte, N. C.; Sarah J. Blakely, employed by the United States Government, Washington, D. C.; Margaret Blakely, died in infancy; John Marshall Blakely, drowned in an accident in 1915, when 16 years old.

Dr. Blakely was a man of bright mind and tender heart. He attached people to him, grown people and little children. He was a preacher of fine gifts in the pulpit. His sermons were clear and concise, but not lacking in heart appeal; and, as was said of him at the Memorial Service at Synod, "God blessed him largely in bringing sinners to his Lord." The Synod honored him by making him its Moderator one year, Erskine College conferred on him the degree of Doctor of Divinity.

On September 20, 1945, at Lakeland, Florida, the sands of life ran out, and God called him to his heavenly home. The cause was "the infirmities of age." He is buried at Fayetteville, Tennessee, the stone at his grave simply giving his name with dates of birth and death. Thus he sleeps amid the scenes of his latest living and labors.

Hunter Bryson Blakely, Jr.

Hunter Bryson Blakely, Jr., Th.D., D.D., was born at Lancaster, S. C., April 27, 1894. He is the son of Hunter Bryson Blakely, Sr., D.D., and Susan Mary Marshall Blakely, his mother's home being at Millersburg, Kentucky. Hunter Bryson Blakely, Jr., was reared under his father's ministry in the church in Atlanta and in the church at Troy, S. C. At nine years of age he professed faith in Christ and united with the Church.

His early education was received in the public school of Troy, Miss Nora Davis, whom he speaks of as "an excellent teacher", being one of his teachers. He received the degree of A.B. from Erskine College in 1914; the A.M. from Princeton in 1918; graduated from Princeton Theological Seminary in 1919; has the B.D. from Louisville Presbyterian Seminary in 1920; he was Princeton Seminary fellow at the University of Edinburgh in 1921-22; Th.D. from Southern Baptist Seminary in Louisville, Ky., in 1925; student at Oxford University, England, 1927; University of Berlin 1927-28; D.D. from Hampden-Sydney College in 1932. He was licensed and ordained by the Second Presbytery of the Associate Reformed General Synod in 1919.

July 15, 1919, he married Mary Morris, who had been educated in the Woman's College of Due West, S. C. They have one daughter, Mary Morris Blakely. She is now Mrs. John H. Sorrells, Jr. and has three children, John H. Sorrells, III, Hunter Blakely Sorrells, and Mary Morris Sorrells.

His work in the ministry goes like this: Pastor of the A. R. Presbyterian Church of Louisville, Kentucky, 1919-25; pastor at Harrodsburg, Kentucky, in 1925-27; acting pastor at the American Church in Berlin, Germany, in 1927-28; professor of New Testament Interpretation at Columbia Theological Seminary, Decatur, Georgia, 1928-30; pastor First Presbyterian Church in Staunton, Virginia, 1930-39; President Queens College, Charlotte, N. C., 1939-50. All his work since he left Louisville, Kentucky, in 1925 has been in the Presbyterian Church in the United States. In 1950 he became Vice-Chairman of the Commission on Christian Higher Education of the National Council of Churches. And that same year, resigning the presidency of Queens College, he accepted the position as Secretary of the Division of Higher Education of the Board of Education of the Presbyterian Church in the United States, the position he now holds. His residence is now at 1506 Wilmington Avenue, Richmond, Virginia.

Dr. Blakely is an author of several books. His RELIGION IN SHOES, OR BROTHER BRYAN OF BIRMINGHAM, 1934, is a most readable story of a self-denying but earnest pastor of all the poor of the big city of Birmingham, Alabama. He has also written WITH CHRIST INTO TOMORROW, 1936; FACING LIFE'S QUESTIONS, 1938; and DEFENDING THE BULWARKS, 1942. Besides these he has written a number of articles, reviews, etc.

During his Seminary years, in vacation periods, Dr. Blakely supplied the A. R. P. churches of Wrens and Ebenezer, Georgia. While there he served as coach of the Boy Scouts of Wrens and community.

Warren Andrew Blakely

Warren Andrew Blakely was born January 3, 1874, near Clinton, Laurens County, S. C. His parents were Milton Blakely, a soldier of the War Between the States, and Elizabeth Thompson of Ora, S. C., educated at the Due West Female College. Both parents died young, leaving five small children. Warren was baptized at Providence A. R. P. Church in infancy by Rev. D. F. Haddon, and at eleven years of age he was by him received into the Church at Bethel (Ora).

Being left an orphan, he was taken into the home of his grandmother, Mrs. E. A. Thompson, at Ora, where he grew up and went to school in the Public Schools of the community. His college work was done in Erskine, where he graduated in 1895, receiving the degree of Bachelor of Arts, *magna cum laude*.

In October, 1906, he entered Erskine Theological Seminary, being received by the Second Presbytery as a student of Theology in the spring of 1897, at its meeting at Bethlehem, S. C. A year later, April 19, 1898, at Generostee, S. C., he was licensed by the same Presbytery, the Rev. E. P. McClintock, D.D., officiating instead of the Moderator, Rev. J. S. Mills. And on December 1 of that year he was ordained by the Second Presbytery at Due West, Rev. W. M. Grier, D.D., Moderator, and Rev. O. Y. Bonner, Clerk.

As the first work in the ministry, he served at Doraville, Georgia, about a year. He then accepted a call to Prosperity and Orrville, Alabama, where he served from 1899 to 1906. In the latter year he accepted a call to Clinton, Providence Church. After serving this church about six months, he suffered a severe nervous breakdown, from which he never fully recovered. Yet during his convalescence period he did some preaching at White Oak and New Hope, S. C., and at Bethany, Mississippi.

The Seminary year 1912-13 he spent in Princeton Seminary, doing post graduate work, for which he received the degree of Bachelor of Divinity at the Commencement of 1913.

His work thereafter was only occasional. His nervous condition continued. His last years were spent at the Lowman Home at White Rock, S. C. While in this home he suffered a fracture of the hip, and this was followed by pneumonia. He died at the Lowman Home March 5, 1944. He is buried at Ora, Bethel Cemetery.

W. A. Blakely was a godly man. His piety was pronounced. And so was his faith, his love of God and men, and his gentle culture and refinement of taste. He preached the Gospel in all sincerity and earnestness. One felt that God was present as he spoke. His work in the ministry, though interrupted by ill health, could not have been in vain.

William Milton Blakely

William Milton Blakely, now and for some years has been pastor of the A. R. P. Church of Mooresville, N. C., was born December 10, 1910. He was baptized in infancy. His father was Robert Fleming Blakely, who was born November 11, 1866, son of Ludy and Margaret Bryson Blakely. He was



a business man of Clinton, S. C., and served as an elder in Providence Church. He was educated in Erskine College. His death occurred April 26, 1936. W. M. Blakely's mother was before marriage Nancy Elizabeth Blakely, daughter of Milton and Elizabeth Thompson Blakeley. She was born February 22, 1871, in Laurens County, S. C. She was educated in Holbrook Academy, Ora, S. C., and in the Woman's College of Due West. Before marriage she taught in the Public Schools of South Carolina several years.

William Milton grew up in Providence Church, Clinton, with which he united by profession of faith as a boy, under the ministry of Rev. W. H. Stevenson. He was likewise educated in the schools of

Clinton, first in the Graded and High School; then in the Presbyterian College of South Carolina located there. His years in the College were 1927-31, at the end of which he received the degree of Bachelor of Arts.

For a time after graduation he was manager of a chain grocery store, and was Director of Boy Scout work. But since he was destined for the ministry, he entered Erskine Theological Seminary, where in due course he received the degree of Bachelor of Divinity. He then studied in Union Theological Seminary at Richmond, Virginia, one year. He was licensed and ordained by the Second Presbytery June 23, 1935.

His first work in the ministry was at Salisbury, N. C., June 1935-August, 1937. Next he was pastor at Doraville, Georgia, May, 1938-December, 1940. He was with the United States Army from December, 1940, to March, 1946, at that time being reverted to inactive status as a Reserve Lieutenant Colonel. Soon thereafter he accepted a call to the Mooresville, North Carolina, A. R. P. Church, and entered upon that work in June, 1946. He is still their pastor, June, 1949. December 12, 1949, the First Presbytery released him at Mooresville to accept the pastorate at Greenville, S. C., to be effective January 2, 1950.

He is an active pastor, interested in all phases of the work of the Church, affable in manners, a good preacher. His service in the Army should be noted. On our entrance into World War II, he, being a Reserve 1st Lieutenant, was called to active duty, and for the period of hostilities he served as an Infantry officer, in training and staff positions. At the close of hostilities he reverted to an inactive status, as already noted. He is a graduate of the Advance Infantry School at Fort Benning, Georgia, and of the Command and General Staff School at Fort Leavenworth, Kansas.

On November 2, 1939, at Sumter, S. C., William Milton Blakely and Sarah Maslin Wells were married. Mrs. Blakely is the daughter of Rev. John Miller Wells, D.D., and Sarah Cunningham Maslin. Dr. Wells was for more than 50 years a minister of the Presbyterian Church, U. S., and a former Moderator of their General Assembly. He served as pastor of the First Presbyterian Church of Wilmington, N. C., and of the Presbyterian Church of

Sumter, S. C., and as President of Columbia Theological Seminary. He was also greatly interested in the cause of Temperance in South Carolina. As to her education, Mrs. Blakely has the A.B. degree from Converse College, and the A.B. degree in Library Science from Emory University. She has filled the position of Librarian of the Girls' High School of Sumter, and also has been Assistant Professor of Library Science at Winthrop College. Their children are: William Milton Blakely, Jr., born June 15, 1941; Sarah Wells Blakely, born January 13, 1947.

Carlton C. Boegel

Carlton C. Boegel was born December 5, 1915, in Louisville, Kentucky. At the age of nine he united with the Associate Reformed Presbyterian Church of that city, during the pastorate of Rev. J. Calvin Reid.

He was educated in Erskine College, where he graduated in 1941. Entering Erskine Theological Seminary, the fall of that year, he graduated with the degree of B.D. in 1944. His first charge was in Memphis, Tennessee, where he served four years. In 1948 he moved to Concord, N. C., where he now serves (1949).

In 1943 he married Miss Dorothy Vernon Philpott of Memphis, Tennessee. They have one child, John Dickson Boegel.

Mr. Boegel is a young minister of promise. It is great to have a great Gospel to preach, and years in which to preach it, as he seems to have. World conditions challenge the ambassador of God to do his best, and being sure God always calls the right man, one feels that "he has come to the kingdom for such a time as this."

Oliver Young Bonner

Oliver Young Bonner was the youngest of the four sons of Rev. J. I. Bonner, D.D., and Mrs. Lila Morse Bonner. He was born in Due West, S. C., November 15, 1863, and grew up under the cultural and religious influences of that center of A. R. Presbyterian influences. His educational advantages were excellent. He graduated from Erskine College at the age of twenty, 1883. He then spent two years in Union Seminary, New York City, and was graduated in 1887.

His ministerial career was like this: He preached six months in the bounds of the Virginia Presbytery; six months in Kentucky; six months in the Tennessee and Alabama Presbytery; 1888-1891 he was pastor of Prosperity and Blanche churches of the last named Presbytery; June, 1891, to January 19, 1910, the date of his death, he was pastor of the Due West A. R. P. Church.

After the death of Dr. W. M. Grier in 1899, Mr. Bonner became Junior Editor of the A. R. Presbyterian, Dr. T. G. Boyce being Senior Editor at the same time. This relation seems to have continued until 1905, when Dr. G. G. Parkinson was elected Editor of the paper.

After the death of Rev. C. E. Todd in 1902, the Synod commissioned Mr. Bonner to prosecute the collection of the Twentieth Century Fund. For about a year he continued in this work, and with much success, but it kept him away from home and congregation most of the time, and at his request the Synod of 1903 at Winnsboro released him from this work.

Mr. Bonner was a gifted orator, a clear thinker, a good sermonizer. Use of a manuscript did not hamper him in his delivery of a sermon. He could preach the great invitations, or the thunders of Sinai, as the occasion called for. He was deeply interested in the cause of Temperance, and he arose to his best when he touched the subject of Foreign Missions, having served on the Board of Foreign Missions for a number of years. He took interest in the young men and women of the colleges, forming acquaintance with them and often speaking to them in their own religious gatherings. He was a master at remembering names and faces and voices. Many of the boys he helped in their training for occasions of public oratory.

In 1892 he and Miss Belle H. Neel were married. She was a daughter of Dr. J. D. Neel of Troy, S. C., and sister of Miss Lavinia Neel and of Mrs. Kate Neel Dale of our Mexican Mission. The children of this union were two: Professor James Neel Bonner of the Faculty of Erskine College, and Mrs. Lila Bonner Miller, M.D., wife of Rev. P. D. Miller, D.D., pastor of the First Presbyterian Church of San Antonio, Texas. Mrs. Bonner died in 1901.

His second marriage, on June 30, 1903, was to Miss Jennie Edwards, daughter of E. H. Edwards, M.D., of Due West. Miss Jennie was both talented and trained in voice, and for quite a number of years was a successful teacher of Vocal Music in the Due West Female College. She survived his passing by several years.

Mr. Bonner's death occurred in Due West January 19, 1910. The cause was pneumonia. He is buried in Due West, surrounded by the ashes of parents and kindred and parishioners in large numbers.

James Boyce

James Boyce, D.D.—Born January 25, 1860, James Boyce was a son of Rev. E. E. Boyce, D.D., and Rachel McElwee Boyce. He grew up under the ministry of his father, and by profession of faith he united with the Church at Bethany, York County, S. C. He graduated from Erskine College in 1878; was received by the First Presbytery as a student of Theology September 26, 1879; finished his course in Theology at Erskine in 1881; was licensed by his Presbytery at Shiloh, Lancaster County, S. C., September 7, 1881, Dr. Robert Lathan officiating; was ordained by the Kentucky Presbytery at Hinkston, Kentucky, December 16, 1882.

His ministerial service is outlined as follows; At Bethany assisting his father, one year; at Louisville, Kentucky, 1882-96; at Huntersville, N. C., 1896-99; in Due West as President of the Due West Female College (name changed to Woman's College of Due West under his administration), 1899-1910.

He suffered a stroke of apoplexy January 17, 1910, and died the 27th

of the month, aged fifty years and two days. He was President of the Woman's College at the time of his death. He is buried in Due West.

His marriage to Miss Jennie Isabella Thompson occurred October 17, 1883, at Headquarters, Nicholas County, Kentucky. To them were born four daughters: Bessie is the wife of Rev. James P. Pressly, D.D., now and for many years pastor of the Due West A. R. P. Church; Jessie is the wife of Rev. E. N. Orr, D.D., pastor of the Tabernacle, Charlotte, N. C., since the death of his father, Dr. W. W. Orr; Mary is the wife of John P. Kennedy, M.D., of Charlotte; Rachel is the wife of M. G. McDonald, attorney of Greenwood, S. C. Mrs. Boyce still lives at an advanced age, making her home with Dr. and Mrs. James P. Pressly in Due West.

Dr. Boyce was a man of fine personality. He was distinguished in appearance. He was a clear, instructive, and helpful preacher of the Gospel. His work both in the pulpit and in the College marked progress in the A. R. P. Church. At the order of Synod he canvassed the Church at large for funds to build a new church at Louisville, Kentucky. Under his leadership the stockholders of the Woman's College donated the property of the college to the Synod. It was at this time the name was changed, as noted above. He secured from Mr. Andrew Carnegie a gift of \$10,000 for the erection of a dormitory for the girls on the college campus. A canvas of the churches of the Synod added another \$10,000. This building is of concrete-block construction, spacious and stately in appearance. In it is located the Dining Room and Kitchen Department of the college, together with the Parlor, Office of Dietician, etc., as well as a large number of living rooms for the girls. For many years, and to the time of his death, he was Principal Clerk of the Synod. The degree of Doctor of Divinity was conferred on him several years before his death by Muskingum College. For further facts the reader should consult the Centennial History, p. 68.

Edward Gilmore Boyce

Edward Gilmore Boyce, son of Rev. Thomas Gilmore Boyce, D.D., and Mary Lois Martin, was born at Atoka, Tennessee, December 31, 1901. His father was for many years the distinguished pastor of Salem A. R. P. Church, near Atoka. His sketch will be found in this volume. His mother, Mrs. Mary Lois Martin Boyce, was a daughter of Rev. J. E. Martin and Margaret Isabella Grier, who was a daughter of Dr. R. C. Grier.

Edward Gilmore grew up in Salem Church under the ministry of his father. He attended the Robison High School, which was near Salem. Then he attended Brighton High School, Brighton, Tennessee. His college education was taken in Bryson College at Fayetteville, Tennessee, September, 1920, to May, 1923. He received the degree of Bachelor of Arts.

He entered Erskine Theological Seminary in the fall of 1923, and in the spring of 1925 he received the degree of Bachelor of Divinity. His further preparation for the work includes work done in Union Theological Seminary at Richmond, Virginia, receiving therefor the degree of Master of Theology in 1933 and Doctor of Theology in 1937. He was licensed by the Second Presbytery of the A. R. P. Synod at Troy, S. C., May 13, 1925, and

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was ordained by the First A. R. Presbytery at Gilead, N. C., October 14, 1925.

His first charge was the Taylorsville-Elk Shoals field in the First Presbytery, 1925-1929. He served at Second Tampa, Florida, 1929-1932. Next came his years, 1932-1937, in Union Theological Seminary, as noted above. The years 1937-1940 he was Director of Religious Education in the Second Presbyterian Church, U. S., in Memphis, Tennessee. 1940-1945 he was pastor of Macon and Shuqualah churches, Presbyterian U. S., in Mississippi. 1945-1948 he was President of French Camp Academy, French Camp, Mississippi. At present he is Director of Public Relations of the Chamberlain-Hunt Academy at Port Gibson, Mississippi. This is an institution of the Southern Presbyterian Church, doing a distinctly Christian type of work in the educational field, grades six through twelve.

December 26, 1927, at Taylorsville, N. C., he married Miss Freida Marie Summers. Her parents are Dr. and Mrs. W. R. Summers. Mrs. Boyce was born in Grove Springs, Missouri, August 4, 1903. She finished High School at Springfield, Mo., in 1921, and Drury College of the same place in 1925. They have two children: William Edward, born at Tampa, Florida, December 19, 1930, now in Southwestern College at Memphis; Karen Marie, born at Memphis August 7, 1938, still in the home.

As noted above, Dr. Boyce has a number of degrees—A.B., Bryson College; B.D., Erskine Seminary; Th.M. and Th.D., Union Seminary, Richmond. He was Director of Religious Education in the A. R. P. Synod 1932-1937. He was Stated Clerk of the East Mississippi Presbytery (U. S.) 1940-48, and since 1942 he has been Permanent Clerk of the Synod of Mississippi, Presbyterian, U. S.

Thomas Gilmore Boyce

Thomas Gilmore Boyce, D.D., son of Samuel Amzi and Elizabeth Nisbet Boyce, was born February 3, 1862, in Mecklenburg County, N. C., within the bounds of Sardis congregation. He worked on the farm till he was nearly 19 years of age; graduated from Erskine College in 1885 with the first honors of his class; was received as a student of Theology at White Oak, S. C., September 8, 1885; finished the course in Erskine Seminary in 1887; was licensed by the First Presbytery at Smyrna, S. C., April 5, 1887; accepted a call to Shady Grove and Hickory Springs, where he was ordained and installed by the Arkansas Presbytery December the 6th and 4th respectively, 1888. In these churches he labored until he accepted a call to Salem, Tipton County, Tennessee, where he was installed March 4, 1893. In this charge he labored till his death, May 31, 1913.

Dr. Boyce was a man of remarkable personality and gifts. Always calm, and always kind, upon his broad shoulders he seemed to carry easily the worries and the burdens of a large congregation, and of a large circle of associates and friends wherever he went.

The Centennial History sums up well his position in the Church thus: "He is an able preacher, presenting the Gospel message in a remarkably simple, clear, logical, and irresistible manner. His deep spirituality and intense earnestness are marked not only in his pulpit efforts, but in the care

of the flock which comes upon him daily. . . . Wise in counsel, direct and clear in judgment, broad minded and progressive, he is esteemed among his brethren."

Some years before his death Erskine College conferred on him the degree of Doctor of Divinity.

Nor were his labors all confined to those of the pastorate. In February, 1892, he became one of the editors of the A. R. Presbyterian, thus becoming associated with Dr. W. M. Grier, Rev. O. Y. Bonner, Dr. G. G. Parkinson, and for one year with Dr. R. M. Stevenson, on this editorial staff. After the death of Dr. Grier his position was that of Senior Editor. He was Moderator of the Synod of 1896 at Chicota, Lamar County, Texas.

On January 30, 1889, he married Miss Agnes Jane Peoples, daughter of Richard R. and Agnes McDill Peoples. Mrs. Boyce was born in Mecklenburgh County, N. C., but was married in her Grandmother's home in Hope-well community of Chester County, S. C., and the pastor, Rev. John A. White, performed the ceremony. They had two children, James Harvey and Iva Theresa. The mother died in Tipton County, Tennessee, June 7, 1896. James Harvey died March, 1944.

His second marriage was to Mrs. Lois Martin Mills, daughter of Rev. John E. and Isabella Grier Martin, and widow of Rev. R. Y. Mills. Five children were born to them: Margaret, Moffatt Grier, Edward Gilmore, Pauline and Frances. Mrs. Lois Martin Boyce survived the passing of Dr. Boyce a number of years, making her home in Due West or with her children. She died January 22, 1940.

As noted above, Dr. Boyce's death occurred May 31, 1913. The funeral service was held in Salem Church on the Sabbath at 11 a.m., by Revs. T. P. Pressly, W. A. M. Plaxco, R. W. Carson, R. W. McDaniel, J. P. Erwin and J. P. Winsett. "The hearse had reached the church before the last of the procession had left the house, about a mile away." He is buried in the Salem Cemetery.

Samuel A. Boyce

Samuel A. Boyce was born at New Edinburgh, Arkansas, September 23, 1900. He is a son of Samuel Alexander Boyce, brother of Dr. T. G. Boyce, and was born in the Sardis congregation of Mecklenburg County, N. C. As a young man he moved to Arkansas. He married Margaret Jane Lesslie, whose parents were both reared in the Neelys Creek congregation of York County, S. C., and moved to the Hickory Spring congregation in Arkansas.

Samuel A. grew up in the Shady Grove Church, with which he united by profession of faith under the ministry of Rev. J. P. Snipes. He was educated in the school at New Edinburgh. He entered Bryson College in 1923, Junior Class, and in 1925 he obtained the degree of Bachelor of Arts. That fall he entered Erskine Theological Seminary, obtaining at the end of the course the degree of Bachelor of Divinity.

He was licensed by the Second Presbytery, and was later ordained by the Arkansas Presbytery. His first charge was Havana, Arkansas, where he served 1925-1936. His next charge was Lake Placid, Florida, 1936-1942.



Then he was at Bethany, Mississippi, 1942-1945. In 1945, January 1, he accepted a call to Hickory Grove and Smyrna, and served there till September, 1950, at which time he accepted a call to Back Creek and Prosperity, Mecklenburg County, N. C., to which he has recently moved. While pastor at Hickory Grove and Smyrna, he supplied Blacksburg from May, 1947, to September 1, 1950.

During his pastorate at Hickory Grove and Smyrna, the Hickory Grove Church raised a building fund, and have built a beautiful brick-veneered church, which on August 13, 1950, was dedicated in an impressive service to the service of God and His people.

On December 25, 1929, at Waxhaw, N. C., he and Anna Mae Walkup were united in marriage. Mrs. Boyce is a daughter of Daniel Morrow Walkup and Sara Lucenda Robinson Walkup. She attended the Woman's College of Due West, S. C. They have two children: Sara Margaret Boyce and Samuel Alexander Boyce.

Sammie Boyce is a good preacher, helpful and uplifting. He is also a good Presbyterian, attending regularly and punctually the meetings of the Presbytery and Synod, and discharging promptly and efficiently the duties assigned him. He is a good and faithful pastor.

William Moore Boyce



William Moore Boyce, D.D., is a son of Elam Erskine Boyce and Sara Nelson Boyce. He was born in Lancaster County, S. C., September 17, 1902, and was baptized in 1903 by Rev. J. Meek White, then pastor of Unity A. R. P. Church.

Elam Erskine Boyce, his father, was from the Sardis Church in Mecklenburg County, N. C., a brother of Rev. T. G. Boyce, D.D., was an elder for forty years, and has been Teacher of the Men's Bible Class in the church at Due West. He was a good man and a good Bible student. His ancestors settled near the site of Sardis Church in 1757. Mrs. Sara Nelson Boyce was from the Tirzah Presbyterian Church of Lancaster County. She was the mother of several children. She died at the age

of thirty-seven. She was industrious, ambitious, gentle, good.

When William Moore was very small, his father moved to Due West,

where he grew up in the A. R. P. Church of that college town, and was received into the full membership under the ministry of Dr. James P. Pressly at the age of nine. He was prepared for college in the Due West Graded School. He entered Erskine College in the fall of 1919, and graduated in 1923. He then taught two years in the schools of Statesville, N. C.

But the ministry was his ultimate destination. Influenced, as he says, by the silent persuasion of a Godly home, he entered Erskine Theological Seminary in 1925. He finished the course at the Commencement of 1927, having been licensed by the Second Presbytery on April 10 preceding. He has also studied in the Columbia Seminary at Decatur, Georgia, and in Princeton Seminary, and in the Chicago Theological Seminary.

His ordination took place the same day, and by the same Presbytery, as his licensure. His first charge was at Doraville, Antioch, and Hopewell churches in Georgia. He remained here seven and a half years. His next charge was Boyce Memorial Church of Kings Mountain, N. C., where he served five and a half years, 1934-1939, when he was called to the First A. R. P. Church of Charlotte, where he continued till December 18, 1949, when he announced his acceptance of a call to Sardis. In February, 1950, he took up the work at Sardis, where he finds the opportunities are very great.

May 27, 1927, he married Miss Mildred Bedford at Gastonia, N. C. Mrs. Boyce was educated in a private school at Dallas, Texas, in the Statesville, N. C., High School, and in Mitchell College, from which she graduated. She also studied Journalism in Columbia University; is a graduate of The Assembly Training School at Richmond, Virginia; and was employed as Religious Editor of the Statesville Daily. They have four boys: William Moore, Jr., now a student of Theology in Princeton; Robert Erskine, a student at the North Carolina State College; Bedford Williams, in the High School in Charlotte; James Gibson, in the Junior High School in Charlotte.

Dr. Boyce is a good reader of the Holy Scriptures, and a striking preacher of the Gospel. He is active and wide awake as a presbyter. He has served on the Board of Home Missions; on the Standing Committee on Finance, its Chairman for a time; on the Committee on Young People's Work, and for a term of years was Synod's Director of Young People's Work. In 1942 he was Fraternal Delegate from the General Synod of the A. R. Presbyterian Church to the General Assembly of the Presbyterian Church in the United States. Some years ago Erskine College conferred on him the degree of Doctor of Divinity.

William Moore Boyce, Jr.

William Moore, Jr., is a son of Rev. and Mrs. William Moore Boyce, Sr. His father, Dr. W. M. Boyce, is pastor of Sardis A. R. P. Church. The son was born at Doraville, Georgia, January 29, 1928, his father being pastor there at the time. In 1934-1939 he was pastor at Kings Mountain, where no doubt William Moore, Jr., started to the schools of the city. In 1939 to 1949 he was pastor of the First A. R. P. Church of Charlotte. In 1945 William Moore, Jr., graduated from the Central High School. He then went to Davidson College, graduating in 1949.

In the spring of 1949 the First Presbytery, at its meeting at the Second A. R. P. Church of Gastonia, received him as a student of Theology. He entered Princeton Seminary in the fall of 1949, and is now, October, 1950, pursuing his studies there.

William Walkup Boyce, Jr.

William Walkup Boyce, Jr., D.D., was born at Gastonia, N. C., November 20, 1888. He was baptized at Gastonia by Dr. E. E. Boyce. His father was Major W. W. Boyce, Sr., of York County, S. C., a man of sterling qualities and of great usefulness to the Church. His mother was Julia Marshall, daughter of Captain and Mrs. J. W. Marshall.

Dr. William W. Boyce grew up in the A. R. P. churches of York and Rock Hill, his parents residing at different times in these places. He united with the Church at York under the ministry of Dr. B. H. Grier. His pre-college education was obtained in the Rock Hill Graded Schools and Catawba Military Academy, Rock Hill, S. C. He entered Erskine College in 1905, and graduated with the A.B. degree in 1909. His Theological training was obtained from study in the following institutions: Erskine Theological Seminary, Biblical Seminary, New York City, Princeton Theological Seminary, and the University of Chicago Divinity School. He has the degree of Th.M. from Princeton.

He was licensed by the First Presbytery in the spring of 1911, and was ordained by the Memphis and Louisville Presbytery in the fall of the same year. Leaving the Seminary in 1911, he served as supply in Memphis six months. January 2, 1912, he went as a missionary to Mexico. Because of a revolution in Mexico, he had to return to the United States in October, 1913. He, following this, supplied at Salem, Tennessee and Ebenezer, Virginia, three months each. He was Stated Supply at Unity and Pleasant Hill, Lancaster County, S. C., from August 1, 1914, to September, 1919. Then he served at Mooresville, N. C., from June 1, 1920, to March 1, 1923. From this date he was back in Mexico till November 1, 1924. From this date he was pastor of Sardis, Mecklenburg County, N. C., until August 1, 1930, when he entered upon the pastorate of the First A. R. P. Church of Charlotte, where he remained till September 1, 1939, when, having accepted a professorship in Erskine Theological Seminary, he went to Princeton for a year of study in preparation for the work in the Seminary. He entered upon this professorship in the fall of 1940, and has since that time been engaged in training other men to preach. In the fall of 1941 he became Dean of the Seminary, which position he still holds (January, 1950).

June 29, 1916, he married Miss Lucile Lathan Faulkner at Idaville, Atoka, Tennessee. Mrs. Boyce was a daughter of W. H. and Mary Tinkler Faulkner. She was reared in Salem A. R. P. Church. She attended the Robeson High School, and had the A.B. degree from the Woman's College of Due West, S. C. She was active and prominent in the Woman's Work of the Synod, having served at one time as President of the Woman's Synodical Missionary Union. She was taken from him by death a number of years ago, having been an helpmeet indeed with him in the Gospel ministry.

As will be seen from the above, Dr. Boyce has been a student, and has had considerable travel experience. He is a man of cultivated and refined tastes, having a place in his thoughts for the fine arts, and even for the birds that nest about his home and garden. He has served with honor and distinction among the brethren of the Synod, having served terms on the Boards of Home and Foreign Missions. For several years he was Director of Religious Education in the Synod. He was Fraternal Delegate from our Synod to the General Assembly of the Presbyterian Church in the United States a recent year. A number of years ago Erskine College, recognizing his ability and worth, conferred on him the degree of Doctor of Divinity. Always at ease in the pulpit, he preaches the Word with power.

Charles Morgan Boyd

Charles Morgan Boyd, D.D.—Charles M. Boyd is a son of William Baldrige Boyd, who was born in Chester County, S. C., and moved to Marshall County, Mississippi, in 1846. He was a farmer, an elder in Mt. Carmel A. R. P. Church, and a descendent of the Revolutionary soldier, William Boyd. The mother of C. M. Boyd was Frances Ann Carrington, born in Marshall County, Mississippi, a descendent of Benjamin Morgan, brother of General Daniel Morgan of the American Revolution.

Charles M. was born at Cayce, Mississippi, April 25, 1875, and was probably baptized by Rev. Robert L. Grier in infancy. He grew up in the Mt. Carmel Church, where in a meeting being held by Dr. T. P. Pressly he professed his faith in Christ and was received into the full membership of the Church.

His preparation for college was made in the Robinson High School of Salem, Tennessee, where he was under the instruction of Profs. Ralph and Hugh Robinson. He entered Erskine College in the fall of 1897, and graduated in the class of 1900 with the degree of A.B. He also received the A.M. degree from Erskine in 1901, while he was a student in the Seminary. In the fall of 1900 he entered Erskine Theological Seminary, and completed the course in 1902. He was licensed by the Second Presbytery at its spring meeting in April, 1902, and in the same year, and by the same Presbytery, he was ordained on November 13th.

His first church was Prosperity in Newberry County, S. C., together with Kings Creek and Unity. To these people he preached most acceptably from June, 1902, until November, 1906. At the latter date he accepted the important A. R. P. Mission at Anderson, S. C., where he served until July 1, 1910. From this date until November 15, 1931, he was pastor of the First Presbyterian Church in the United States of Tuscaloosa, Alabama, and from November 15, 1931, to September 1, 1945, he was pastor of the Westminster Presbyterian Church of Charlotte, N. C. Since September 1, 1945, he has been Presbyterian Minister to the Hospitals of Charlotte, being employed for this work by the Mecklenburg Presbytery. In addition to his ministerial work, from 1923 to 1931 he was instructor in Church History in the University of Alabama.

Some of the important accomplishments of his ministerial life are the

following: While he was in the Prosperity field, a manse was built at Prosperity, the Unity church was organized, and a church building was erected for this church; while at Anderson the church building and manse were erected; while at Tuscaloosa a \$200,000 church was built and paid for; while at Westminster a \$25,000 debt was paid off, and \$25,000 in bonds was accumulated for building purposes.

He married Miss Ella Jane Lee at Due West, S. C., on November 3, 1904. She is a daughter of Prof. Joseph Francis Lee, long time a member of the Faculty of Erskine College, and of Mrs. Martha Brice Lee. Mrs. Boyd graduated from the Woman's College of Due West, and for several years previous to her marriage she taught mathematics in that institution. She descends from Revolutionary parentage on both sides of the house. There are no living children.

Dr. Boyd has moderated the Synod of Alabama, of the Presbyterian Church, U. S.; was several times a commissioner to their General Assembly; was Chairman of their Committee on Union with Other Presbyterian Bodies, 1937-1938; has been a trustee of the General and Presbyterian Foundation since 1933. He is possessed of natural gifts as a pulpit orator and as a singer, having been awarded the Intercollegiate Medal in Oratory in his college days. The degree of Doctor of Divinity was conferred on him by Davidson College in 1920.

John L. Boyd



John L. Boyd was born at Cayce, Mississippi, and was baptized by Rev. R. L. Grier. His parents were W. B. Boyd and Frances Ann Carrington. His father, William Boyd, was born in Chester County, S. C., congregation of Hopewell. He moved to Marshall County, Mississippi, in 1846. He was a farmer, an elder in Mt. Carmel A. R. P. Church, and a descendent of a Revolutionary soldier, William Boyd. His mother, Frances Ann Carrington, was a daughter of N. R. Carrington of Marshall County, Mississippi, a descendent of Benjamin Morgan, brother of General Daniel Morgan of the American Revolution. John L. Boyd was reared at Mt. Carmel, Mississippi, under the ministry of Rev. David P. Pressly. He united with the Church by profession of

faith at an early age. He and the Rev. C. M. Boyd, now of the Southern Presbyterian Church, are brothers.

John L. Boyd received his early education in the Public Schools of Cayce and Magnolia, Mississippi, under teachers of perhaps more than average ability. His college course was taken in Erskine, where he entered at the Second Term of 1898 and finished the course in June, 1901. In the

fall of the same year he entered the Theological Seminary at Due West, and finished the same in 1903.

It should be noted that, being a married man, as will be noticed later, he had charge of the Wylie Home for Girls on the Erskine campus during the years of his residence in Due West. He was thus brought into close association with the whole student body in a very pleasant way.

John L. Boyd was reared in a Christian home, where was always a Family Altar, and he feels this was a strong influence leading him into the ministry. In addition to this, he was sure God was calling him for that work. And, though he tried to escape it for several years, he found he could never get away from it. It was this conviction that took him not only to the Seminary but to the College as well; indeed, that changed the whole course of his life from the farm to the pulpit.

When he finished the Seminary, a church was waiting for him, Bethany, Mississippi, and he immediately entered upon the work there. June 30, 1903, he was licensed by Memphis Presbytery, and on October 3 of the same year, presumably being installed as pastor of Bethany, he was ordained by the same Presbytery. He continued at Bethany till December 31, 1906.

The year 1907 was spent at Brighton, Tennessee. But finding this location was injurious to the health of a daughter, he returned to the Hill Country of Mississippi, accepting a call to the Hopewell Church of that section. He continued in this field from January, 1908, till June 1, 1915; whereupon he, at the call of the congregation and at the request of the Presbytery, returned to Bethany. This time he served from June, 1915, to January 1, 1918. His next field was Rives and Polk, January, 1918, to June 1, 1920. Then he was back at Brighton seven years, from June, 1920, to June 15, 1927. Then by request of the Home Board, and by appointment of Synod, he went to Russellville, Arkansas, where he served from June 15, 1927, to June 1, 1940. Then by the same authorities he was transferred to Concord, N. C. He arrived on this field June 8, 1940, and remained here till May 29, 1947, when he was transferred to the Tennessee and Alabama Presbytery, to serve at Hopewell and Head Springs, Tennessee. In 1949 he was transferred to the Red Level, Alabama, field, where he now labors (January, 1950), Minutes of Synod 1949, p. 229.

In addition to the regular demands of his own congregations, A. R. P., he has done much extra and evangelistic work outside. During vacations he often holds meetings, often in other denominations, preaching from sixty to seventy-five times in a vacation. These meetings have been held in as many as eleven states, all Southern, in both Southern and Northern Presbyterian churches, also in Baptist, Methodist, Christian, and perhaps other branches of the Christian Church. In addition he has been supply pastor for a number of churches, as for the Methodists at Victoria, Mississippi, once a month for near five years; for the Presbyterians at Amory, Mississippi, once a month for two years; for the Cumberland Presbyterians at Baldwin two years. These facts indicate zeal and energy and acceptability.

His marriage, already referred to, took place at Luck, Mississippi, December 31, 1895. The bride was Sarah Elizabeth Crenshaw, who, always a hard student, was educated in "the Institutions of Learning in North Mississippi." Their children are five in number, all daughters, and all those living are married. They are: Mrs. Mildred Lillian Morrison, graduate of

State Teachers College at Memphis, now lives at Brighton, Tennessee; Mrs. Ruth Wylie Pell, born in the Wylie Home, Due West, S. C., did her college work in Erskine, and got her M.A. degree at Peabody, Nashville, resides at Jackson, Mississippi; Mrs. Edith Louise Parkinson, now of Louisville, Kentucky, was educated at Erskine; Mary Frances Body, as her father says, "left us for the better world in 1918; "Mrs. Dorothy Agnew Brazell of McNeil, Arkansas, educated in Erskine, still teachers since her marriage, and all were teachers before marriage.

John Boyd is an earnest preacher of the Gospel. He works at it. As we have seen, he is evangelistic in manner. He entered the work rather later than the average, but has already given near forty-seven years of zealous service to the Cause. He conducted the Devotional Services at the Synod of 1940 at Sardis.

Walter Harold Boyd

Walter Harold Boyd was born at Monticello, Arkansas, June 22, 1925. He was baptized in infancy by Dr. J. R. Edwards. His father is Samuel Malcolm Boyd, who was born in Texas, but reared in Monticello, Drew County, Arkansas. His ancestors were from Hopewell, Chester County, South Carolina, and from Jefferson County, Georgia. His mother is Mrs. Thelma Lamb Boyd, born and reared in Drew County, Arkansas.

Walter Harold grew up in the Monticello A. R. P. Church, and joined under the ministry of Dr. J. R. Edwards. He obtained his early education in the City Schools of Monticello. He then attended the A. and M. College, some four miles out of Monticello. From 1943 to 1946 he was in Erskine College, Due West, S. C., from which he graduated with the A.B. degree in May, 1946.

Influenced by his home training and by his pastor, Dr. J. R. Edwards, he decided to enter the ministry. Accordingly he entered Erskine Theological Seminary in the fall of 1946, and graduated with the B.D. degree in June, 1949. He was both licensed and ordained by the Mississippi Valley Presbytery June 2, 1949.

His first charge, and his only charge to this date, October 26, 1950, is Bethel at Vidette, Georgia. He entered upon this work July 1, 1949, and is doing a good work there.

Other services he has rendered include the summers of 1945 and 1946 serving the Orange Grove Mission in Ybor City, Tampa, Florida. The next two summers, 1947 and 1948, he spent serving as supply at Elsberry and Mount Zion, Missouri.

As a young man of vigor and force he promises well for the Kingdom.

Robert Foster Bradley

Robert Foster Bradley, D.D., was born in Abbeville County, S. C., September 22, 1846, the son of William Kidd Bradley, grandson of John Bradley, and great-grandson of Patrick Bradley, a distinguished family line reach-

ing back into Colonial days. These all sleep now, he among them, in the cemetery at Long Cane, where he was literally "gathered to his fathers" when he departed this life in 1932.

After attending the Public Schools of his neighborhood, and the High School taught by Dr. E. L. Patton near Long Cane, he entered Erskine College, from which he was graduated in 1869, and from Erskine Seminary in 1872. He was licensed by the Second Presbytery at its fall meeting at Cannon's Creek in 1872. His ordination took place in connection with his installation as pastor of Generostee and Concord, S. C., September 5, 1873.

After ten years at Generostee, he accepted the work at Troy, S. C., and became Troy's first pastor. In the spring of 1889 he demitted this charge, and on December 5, 1891, he became pastor of Long Cane, S. C., where he continued till the end of his life, 41 years. He was Moderator of the Synod of 1920 at Gastonia.

Dr. Bradley was a man of wide interests. In addition to his responsibilities as a pastor, he farmed extensively, out of the proceeds of which he is said to have educated his large family. He became a writer and publisher, and was interested in Theological subjects. He traveled rather extensively for his day. Hospitality at his home was of the old Southern type, generous, large-hearted.

The remainder of this sketch is furnished by his son, Dr. Francis W. Bradley, Dean of the University of South Carolina: "From 1903 to the end of his life my father, the Reverend Robert Foster Bradley, D.D., lived in Troy, South Carolina, and preached at Long Cane, where he was the regularly ordained minister to the end of his days.

He was, during these years, engaged in certain special theological studies, the results of which were published and circulated privately among the ministers of our congregation. The titles of these monographs are: "Divine Decrees," "Baptism," "The Cause and Cure of Suicide," and "Blasphemy Against the Holy Ghost." These pamphlets, of course, are out of print and therefore no longer available. A copy of each one, however, is deposited in the Caroliniana Library at the University of South Carolina, Columbia.

About 1924 he made a trip to Ulster to investigate the records of the Scotch-Irish people, who from 1725 to 1775 left Ulster in such great numbers and settled in the foothills of our eastern tier of states from New York down through South Carolina. So far as I know, however, he did not publish any results of this research.

Living at Troy, with most of his children dispersed about the nation, it was the delight of his and my mother's declining years to welcome home any of the sons and daughters who could from time to time visit them.

He went through quite a trial during the First World War with three of his sons in the service. With never an objection raised to his sons volunteering for the service, he, nevertheless, so keenly felt the barrenness, the uselessness, and the evil effects of warfare, that he strongly expressed himself, and with a courage that was characteristic of him, in opposition to warfare in general. The Federal Bureau sent agents to discuss the matter with him. The objections to warfare, of course, were not on any personal grounds but upon principle. He himself had early learned its fruitlessness in 1864 when he volunteered for service in the Confederate Army.

With the small salary he received as a minister it was, of course, out

of the question for him to educate all his sons and daughters. This he was able to do only through his operation as a planter at Troy. He did, however, send all of his sons and daughters through college except three who did not wish to continue in college, but wished to enter business for themselves.

With a house by the road, and with the piazza extending along the roadside, it was a home to greet friends and strangers alike, and the hospitality of his roof lived up to the best reputation of the old South. He was often called the Chesterfield of the Second Presbytery.

He died in 1932, and was literally gathered to his fathers, for he was interred in the Long Cane graveyard where rest the remains of his great-grandfather, Patrick Bradley, his grandfather, John Bradley, and his father, William Kidd Bradley.

John Gray Brawley



John Gray Brawley was born at Shepherds, N. C., February 24, 1905. He was baptized in infancy by a Methodist pastor. His parents were Robert S. Brawley and Ida Bradley Brawley, who were charter members of Salem A. R. P. Church of Iredell County, Robert S. Brawley being an elder in that church. When Salem was discontinued, their membership was moved to the A. R. P. Church at Mooresville.

John Gray grew up in Salem, and was received at the age of eleven years into the membership of that church under the ministry of the Rev. J. Meek White. After taking the course in the Shepherds Grammar School and the Mooresville High School, he entered Erskine College, where he studied the years 1924-1928. After graduation

he was Principal of the Lowndesville School one year.

Moved by "a growing feeling that I was called to the ministry, encouraged by Mother and ministers," to quote his own words, he entered Erskine Theological Seminary in the Fall of 1929, finishing the course in 1931. He was licensed by the First Presbytery at its Spring meeting in 1931, and was ordained by the Second Presbytery at its Fall meeting, same year.

His first work was at Doraville, Ga., as supply from October, 1931, to May, 1932. Appointed by the Synod of 1932 to the work at Blacksburg, S. C., he served there from May, 1932, to May, 1934. His next charge was at Tampa, Fla., serving both the First and the Second churches of that city, May, 1934, to October, 1935, when he accepted a call to Glenwood A. R. Presbyterian Church of Charlotte, N. C., and he is still their pastor. During these years the membership has grown from 151 to 261, and there has been development along many lines.

He married Mary Alice Boyce, daughter of Elam Erskine and Sara

Nelson Boyce, at Due West, S. C., July 5, 1933. They have the following children: John Gray, Jr., Mary Ruth, and the twins, Robert Lawson and Boyce Nelson. Mrs. Brawley, reared in Due West, attended the public schools of that place, and afterward the Woman's College. She then studied in The General Assembly's Training School for Lay Workers, Richmond, Va.

John Gray, known also as "Deacon Brawley," has moderated Catawba Presbytery and also the First Presbytery, and is a minister of force and prudence, thoughtful in his presentation of the Truth.

August 30, 1949, at his own request, reluctantly acquiesced in by his congregation, John Gray Brawley was released from his charge at Glenwood Avenue to accept the pastorate at Fayetteville, Tennessee. He served at Glenwood 14 years, during which time the membership grew from 119 to 450, and the salary from \$1,200 to \$3,400 with a manse. "The years at Glenwood," he writes, "were happy and successful ones. The church building was completely redecorated. Stained glass windows, new pews, new pulpit furniture, were installed, giving the church an added worshipful atmosphere. The people's willingness to worship, to work, to witness, and to give, was an inspiration."

Of the work at Fayetteville, Tennessee, he speaks in highest terms. The people are a group of delightful and cultured Christian people. He speaks of their splendid building and lovely pipe organ. Of the Woman's Society he says "it is one of the finest in Synod, and the other organizations of the church are seeking to reach their high Christian standard."

Clifford Turner Bryson

Clifford Turner Bryson—In the great state of Mississippi there are just four A. R. Presbyterian churches. These four have in recent years given to the Church several ministers. Among these is Clifford Turner Bryson. He was born within the bounds of the Bethany congregation January 25, 1883. He was baptized and grew up under the ministry of Rev. S. A. Agnew, D.D., by whom he was received into the full membership of the Church by profession of faith.

His education was begun in the rural schools of his community. In September, 1901, he entered Erskine College, and in June, 1905, he completed the course. In the fall of the same year he entered upon his Theological studies in Erskine Seminary, finishing the same in June, 1907.

He was licensed by the Second Presbytery April 13, 1907, and was ordained by the Texas Presbytery October 25 of the same year.

His first charge was at Chicota, Texas. In this field he served from June 22, 1907, to December 17, 1908. His only other charge was at Pottsville and Bethany, Arkansas, where he served faithfully for nearly forty years, from December 18, 1908, till his death September 15, 1948. During this time he taught two years in the High School of Pottsville.

On November 21, 1907, he married Miss Julia Poston at her home in Statesville, N. C. Mrs. Bryson was a daughter of Calvin Lee and Julia Ramsey Poston. She graduated in 1906 from the Due West Female College, and taught music in that institution the following year. She was the mother of

four children: Julia, now Mrs. James T. Oates; Mabel Elizabeth, died in infancy; Rutherford Calvin, in business at Statesville, N. C.; William Poston died August 9, 1945.

Mrs. Julia Poston Bryson died April 7, 1919. On June 15, 1921, at Atoka, Tennessee, he married Miss Belle Young, daughter of Dr. William Agnew and Lizzie Pressly Young. To this union one daughter, Sarah Isabelle, was born. She died in infancy. Mrs. Belle Young Bryson survives the passing of her husband on September 15, 1948, as noted above, as do also four grandchildren: Calvin and Emma Bryson, and Judy and Jimmie Oates.

Clifford Turner's parents were Rutherford Augustus Bryson and Jennie Smythe Bryson.

Clifford Turner was a man of large physique. He was possessed of a bright mind and a pleasing personality. His long service of the Pottsville charge is proof of his ability and wearing qualities. The A. R. Presbyterian editorial on him just after his death says, "Mr. Bryson was a big, generous man who found his true sphere of interest close to the hearts and daily affairs and practical problems of people, the members of his own congregations in particular, and his love of them was generously returned." And a fellow presbyter writes of him, "Brother Bryson's flock was devoted to him." In point of service he was the oldest minister in his presbytery, the Mississippi Valley. His ministry was all spent on the outskirts of the Church. Recognition and honors were not showered in abundance upon him. But there is reason to believe that his crown of rejoicing now is studded with many stars.

Peter Bryson

Rev. Peter Bryson, Colored.—So far as is known, the Associate Reformed Presbyterian Church, as a church, has done little for the spiritual welfare of the Colored Man. At one time a mission work was tried in Liberia, Africa, but was soon given up as a failure. In the days of slavery many Christian masters faithfully instructed their slaves. It is said those of Dr. John Hemphill could do the Shorter Catechism, and some of them even the Larger Catechism. One-third of the members of his church, Hopewell, S. C., were slaves. Probably there were other like cases. But Rev. Peter Bryson, so far as is known to this writer, is the only Colored minister ever to be enrolled in one of our presbyteries.

Peter Bryson, son of Henry and Violet Bryson, was born in Laurens County, S. C., February 19, 1838. Having moved west, he united with the Church at Bethany, Mississippi, in 1854 perhaps, during the pastorate of Rev. J. L. Young. He was received as a student of Theology by the Memphis Presbytery in May, 1884. He studied Theology under Rev. Samuel A. Agnew, D.D., and was licensed September 13, 1884, by his Presbytery at Mt. Paran, Tennessee. By the same Presbytery he was ordained by a Commission at Salem, Tennessee, on Saturday before the 5th Sabbath of May, 1887. He preached two years in Lee County, Mississippi, and since then for many years he was virtual pastor, though uninstalled, at Hebron, Tennessee, where he served till his death, June 16, 1914.

He is buried at Hebron Cemetery. A stone at his grave, erected by

friends and members of the Associate Reformed Presbyterian Church, Salem, it is understood, after giving the principal dates of his life, has this to say of him: "Pastor of Hebron congregation for many years, a fine man, an humble Christian, and faithful servant of God."

It remains to say: To preach the Gospel was his cherished desire, and though he was uneducated, he was remarkably familiar with the Word of God. He could repeat from memory nearly all the metrical Psalms and many other portions of Scriptures. He was humble, pious, devoted to his High Calling, served his people faithfully, yet lived by the work of his own hands. Hebron is now "St John's Missionary Baptist Church."

John Hamilton Buzhardt

John Hamilton Buzhardt was born in Newberry County, near Prosperity, S. C., July 2, 1896. He was baptized at about twelve years of age by Dr. James Kinard of the Lutheran Church. He is a son of Bluford Malcolm Buzhardt, who is a son of M. H. Buzhardt. The family have all been Lutherans. They came originally from Ireland and settled in Newberry County. John Hamilton's mother was Martha Elizabeth Willingham, daughter of W. W. and Susie Willingham, a Methodist family. She was reared in the Mount Pleasant section of Newberry County.

John Hamilton, as he grew up, attended two churches, Colony Lutheran and old Cannons Creek A. R. Presbyterian. With the latter he united by profession of faith when about fourteen years of age, under the ministry of Dr. C. H. Nabers.

He obtained his pre-college education in the rural schools of Newberry County. One of his teachers, also his father's teacher, was Mrs. Jane A. Long, who was an enthusiastic leader in the cause of temperance. He entered Erskine College in the fall of 1921, finishing his course in the college in 1925. In the fall of 1925 he entered Erskine Seminary, from which he graduated in 1927, with the degree of B.D. During his last year in the Seminary he supplied Troy, S. C. During the years since, he has taken correspondence courses in Moody Bible Institute.

The influences leading him into the ministry were the encouragement of Mr. John C. Neel, Superintendent of the Sabbath School at Cannons Creek, and the influence of his wife after their marriage.

He was licensed to preach by the Second Presbytery of the A. R. Presbyterian Church at Doraville, Georgia, May 11, 1927, and was ordained to the full work at the same time.

His first charge was Troy, S. C., where he served ten years, 1926-1936. On July 14, 1936, he entered upon the pastorate of the Statesville Avenue A. R. P. Church of Charlotte, N. C. He continued here till March, 1949. On March 31, 1949, he accepted a call to Ebenezer, N. C., where he serves as the present time. He is a busy and faithful pastor, and an earnest and eloquent preacher of the Word. His ministry has been blessed of God. He has been an active and interested member of the Synod in all its work, especially on the Board of Home Missions of which he served as Chairman two years.

On May 19, 1918, he married Miss Mary Ella Banks at Newberry. She

is a daughter of Mr. and Mrs. J. A. Banks of Saluda, S. C. There was a family of seven boys and three girls, of whom Mary Ella was the youngest, an infant when her mother was taken from her by death. She attended Summerlin Lutheran College and studied at Erskine. They have no children.

Robert Downes Byrd

Robert Downes, was called to his reward early Friday morning, November 3, 1944. His death was sudden, after a long period of declining health. He was born and reared at Ora, S. C. The date of his birth was January 11, 1890. He attended the schools of his community. Then he was in Erskine College 1906-1910. He then taught three years, playing baseball in the intervals on some of the major league teams. He was in Erskine Theological Seminary 1913-1915. Immediately after finishing the Seminary course, he entered upon the work of the pastorate at Timber Ridge, Virginia, where he served from 1915 to 1920. He then accepted the pastorate of Tirzah in York County, S. C., where he served till 1928, when he took up the work at Sandy Plains, near Tryon, N. C. In this field he labored till 1937. In that year he became the pastor of Prosperity and Cannon's Creek in Newberry County, S. C., where he remained till called home as above.

Robert Downes was the son of Thomas P. Byrd and Mary Blakely Byrd. It is of interest to note that his father was a brother of Rev. S. C. Byrd, D.D., of the Southern Presbyterian Church, and that his mother was a sister of Rev. H. B. Blakely, D.D., of the Associate Reformed Presbyterian Church, and that his sister, Miss Bessie Byrd, has for a number of years been a member of the Faculty of Erskine College, Woman's Department, and is a very successful teacher, especially of Bible.

June 7, 1916, Robert Downes Byrd and Miss Vinnie Brown of Newberry, S. C., were united in marriage. Mrs. Byrd was educated in the Public Schools of Newberry County, in the City Schools of Newberry, and in the Woman's College of Due West. Their children are three: Mary Elizabeth, after holding a position with the Federal Land Bank of Columbia, S. C., she is now Mrs. Jack Clifford; Robert D. Jr., served with the United States Army during the World War II; Sara Cornelia is at home.

Robert Downes was an earnest preacher of the Gospel, and was a pastor who endeavored to lead his people into the higher realms of faith and service, and to spur them on to the full use of their opportunities and privileges in Christ. Ill health limited his usefulness for several years before his death, but it did not cloud his vision of the possibilities of the Gospel message. The nearly 30 years of his ministry were almost equally divided between the four pastorate he served.

Moses Phillips Cain

Moses Phillips Cain, Th.D., D.D.—Dr. Cain is a native of Jefferson County, Georgia. He is the son of George Linam and Mary Elizabeth Stone Cain. The date of his birth was March 5, 1879. He was baptized in infancy

by Rev. D. G. Phillips, D.D., Sr., and grew up under his ministry till he joined the Church at about the age of 13. For several years after about that time his pastor was the Rev. J. S. Grier.

George Linam Cain above was for more than thirty-five years an elder in the Ebenezer A. R. Presbyterian Church of Jefferson County, and much of that time he was Clerk of the Session. In later life he moved to Memphis, Tennessee, and became a charter member of the original A. R. P. Church of that city, and one of the original members of the Session. In early life he served as an officer in the Confederate Army, having advanced to Adjutant of his regiment at the close of the war. His grandfather, William Cain, was a soldier in the War of the Revolution, and his father, James Cain, served his country in the State Assembly, and wielded a fine Christian influence in both public and private life.

Mary Elizabeth Stone Cain was a daughter of William D. and Martha Little Stone. She was a native of Jefferson County, and was always active in the Woman's Work and in other departments of the work of the Church. In Memphis she was President of the Ladies' Aid Society for a number of years. She went to be with the Lord January 28, 1910.

Moses Phillips was educated in the elementary schools of his county, in the Louisville Academy, and by private tutelage. He entered Erskine College in the fall of 1896, but a temporary break in health interrupted his education for several years, during which he engaged in commercial activities, and in Y. M. C. A. and other religious work.

His preparation for the ministry was made in Erskine Theological Seminary and under private tutors. In the fall of 1907, in the A. R. P. Church of Memphis, he was ordained to the full work of the ministry. Sometime later he was awarded the degree of Doctor of Theology by the Lighthouse Bible College of Rockford, Illinois.

On February 9, 1909, he married Miss Eddie Maury Kerr of Memphis. After a life of great faithfulness in the home, in the Church, and in the community, on November 12, 1917, she answered the Lord's call to be with Him. She left two children: Jessie Marian, now Mrs. C. L. Sharpe of Memphis; and George Linam, who has had seven years' experience in the Finance Department of the United States Army, and has recently received the degree of Certified Public Accountant.

Dr. Cain's ministry began as supply-pastor of the First Associate Reformed Presbyterian Church of Tampa, Florida. It was his privilege to assist in the organization of that church. The following year he accepted work in the United Presbyterian Church. After a few months as supply at Chicota, Texas, he held short pastorates in Kansas, Oklahoma, Wisconsin, and Arkansas. He volunteered for the Chaplaincy in World War I, but was never called into the service. During this time of waiting he served as pulpit supply for the First Presbyterian and the Westminster Presbyterian churches of Memphis. About this time he transferred his church connections to the Presbyterian Church in the United States, and since that time his work has been in that church.

In January, 1919, he accepted a call to the Presbyterian Church of Arkansas Pass, Texas. Here he met Miss Pearl Elizabeth McNaughton, whom he married January 20, 1920. At the time of her marriage she was head of Young People's work in the congregation, and has continued faithful and

efficient in the various departments of the church work. The pastorate in Arkansas being cut short by a disastrous tropical storm, Dr. Cain held pastorates in Houston and Del Rio, Texas, where the work was graciously blessed of God and was very fruitful. His next work was at Hammond, Louisiana, where he served a Federation of the First Presbyterian and the First Congregational churches. Then, to be near his daughter, a polio patient at Warm Springs, Georgia, he served for a time at Douglas, Georgia; then at Waycross he was the first pastor of the Parkside Presbyterian Church, having been a member of the commission to organize this church. Here he served from 1929 to 1935, six years of very fruitful service. Following this, he accepted a call to the First Presbyterian Church of Americus, Georgia, where God graciously blessed the work in an increase in membership and in the improvement of the church property.

After more than eight years in this field, he accepted his present work at Seffner, Florida, a suburban church of Tampa, in 1943. The next spring this church was merged with the Mango Presbyterian Church, forming the Hillsborough Central Presbyterian Church, St. Johns Presbytery. Here God's blessings are manifest in many ways. There have been ingatherings of members, and additions and improvements in the church property, and he and Mrs. Cain feel greatly encouraged.

The A. R. Presbyterian of May 19, 1948, made the announcement that the degree of Doctor of Divinity had just been conferred on Dr. Cain by the Lighthouse Bible College of Rockford, Illinois.

Dr. Cain died at Memphis, Tennessee, while on a visit there to his daughter's home, that of Mrs. Leland Sharpe, August 11, 1949. He was buried in Memphis.

Dallas Grier Caldwell

Dallas Grier Caldwell, son of Charles Allen and Louise Jeannette Cochran Caldwell, was born in Cabarras County, N. C., February 19, 1856. Having access to good schools, he had a sound and thorough primary education. At an early age he entered upon his college course at Erskine, and graduated from that institution at the age of seventeen. While a student in Erskine he united with the Church at Due West.

In the fall of this same year, 1873, he became a student of Theology in Erskine Seminary. In the spring of 1874 he was received as a student of Theology by the First Presbytery at Hopewell, S. C., and was graduated from the Seminary in the spring of 1875. In September of that year he was licensed to preach by his Presbytery, the First, and was ordained by a commission of the First Presbytery at Sterling, N. C., in November, 1876. After ordination, he assisted Rev. W. B. Pressly in the Statesville field for several months. During the next two years he supplied the following churches: Sterling and Amity, N. C.; Hopewell, S. C.; Huntersville, Gilead, and Prosperity, N. C.

In 1879 he accepted a call to Gilead and Prosperity, N. C., and was installed in the spring of that year. After six years here, he became pastor of the church at Statesville, where he served another six years. In 1891 he

entered upon the pastorate at Neelys Creek. In this large field he served three years. In 1893 he accepted the chair of Latin and French in Erskine College, and spent his remaining years, till God called him home October 10, 1909. The cause of his death was a stroke, perhaps a second stroke, of apoplexy. He died in Due West, and was buried there with many expressions of love and esteem on the part of members of the faculty and of the student body.

Professor Caldwell was a man of brilliant mind. He was a strong Theologian, an able preacher, one of the best in his Church. He was loved as a pastor, and was welcomed back to fields where he had labored. He loved little children, and they loved him. He was an affectionate husband and father. He loved to preach, and often yearned for the pulpit in the years of his professorship. He was sound in his convictions, and had a remarkably clear insight into the Word of God and its message for men. His students ever felt that he was their friend, and cherish for him a deep and abiding affection.

At Due West, S. C., July 13, 1875, he was united in marriage to Miss Elizabeth Barksdale Sitton, daughter of James Young and Harriet Davis Sitton of Due West. To them were born eight children, five of whom survived his passing in 1909.

At and after his death many tributes were paid him by his associates in the college work, and by his fellow presbyters, and, one confidently believes, by the great Judge of all the earth when he was received up higher, and was assigned to a mansion in the Father's house.

Ira Sylvester Caldwell

Ira Sylvester Caldwell was born near Newells, N. C., in 1872. He was a son of John Harvey and Rose Hunter Caldwell. He was educated in a private school and in the Huntersville High School under Dr. W. W. Orr. He received the degree of Bachelor of Arts from Erskine College in 1897, and finished the Seminary course in 1900. While in the Seminary he volunteered for the Spanish-American War and entered the service. October 16, 1901, he and Miss Caroline Preston Bell of Virginia were united in marriage. To them was born one son, Erskine Preston Caldwell, who is an author of note.

Mr. Caldwell was licensed by the First Presbytery at its spring meeting in April, 1900, and must have been ordained the same year when he was installed at White Oak, Georgia, by the Second Presbytery.

His ministerial career was as follows: His first charge was White Oak and Moreland, Georgia, where he served from 1900 to 1906. Other fields of service were as follows: Prosperity and Cannons Creek, 1906-1911; Field Secretary of the Board of Home Missions, 1911-1915; Pastor, Salem, Tennessee, 1916-1920; Pastor, Wrens and Ebenezer, Georgia, 1920-1944. Concurrently with his pastoral duties at White Oak and Moreland, he taught in the Moreland High School five years, and concurrently with his pastoral work at Wrens and Ebenezer, he taught in the High School at Wrens twelve or fourteen years, and in this case he also coached the athletic team.

In need of medical attention, in the summer of 1944 he went to Balti-

more to consult the doctors. On his way back home he stopped off at the Veterans Hospital in Columbia, S. C., where he died August 17, 1944. A funeral service was held in the church at Wrens, and the body was interred in the family plot in the cemetery at Prosperity, S. C. Mrs. Caldwell, Erskine, and Erskine's children, three sons and a daughter, survive his going.

Ira Caldwell was in many respects a man of unusual parts. He was a strong preacher, clear and vigorous in his thinking and in his presentation of his message. He was unique in his appearance and bearing. He was a man of wide interests. He preached; he taught; he coached athletics; he wrote and edited newspapers; he valued and appreciated people, literature, cultural and intellectual pursuits; he was patriotic and liberty-loving; he thought in such terms and practiced it in the Spanish-American War. Those four or five years he was Field Secretary to the Board of Home Missions, he turned evangelist, holding a number of meetings with marked interest and profit to those churches fortunate enough to secure his services. In those meetings he appealed to wide and varied interests, such as the improvement of church properties and grounds and school properties on church grounds, to the true qualities of manhood and womanhood, and to those steps in life that build such qualities. He was forthright and outspoken in his championship of those things he believed right, and equally so in his opposition to things he believed not good. Such a man usually makes many friends, and not infrequently he arouses opposition, and his way becomes stormy. Both these may be said of Ira S. Caldwell in a measure. But the last quarter century of his ministry was most peaceful, unclouded with storm and tempest, and the sun shone in increasing glory and splendor upon the later years of his ministry.

Mrs. Caldwell, too, it should be noted, is a lady of bright and cultivated mind, teaching privately Latin and other subjects not well provided for in the public schools of our time.

Robert Ross Caldwell

Robert Ross Caldwell was born at Sharon, S. C., April 28, 1873, and was baptized by his Grandfather, Rev. Robert Armstrong Ross, June 30, 1873. His father was James M. Caldwell, who was born at Selma, Alabama, March 28, 1848. His mother was Janie E. Ross, daughter of Dr. R. A. Ross and Nancy Kennedy Ross. She was born April 21, 1850.

Robert Ross Caldwell grew to young manhood in Smyrna A. R. P. Church, under the ministry of Dr. Ross, by whom he was received into the full membership of the Church in early years.

His High School work was done in the schools of Hickory Grove, where he studied under Professor Samuel B. Lathan, son of Dr. Robert Lathan, the historian. He then studied in Erskine College two years, and Monmouth College two years, then in Allegheny Seminary three years, graduating from the latter institution in 1902.

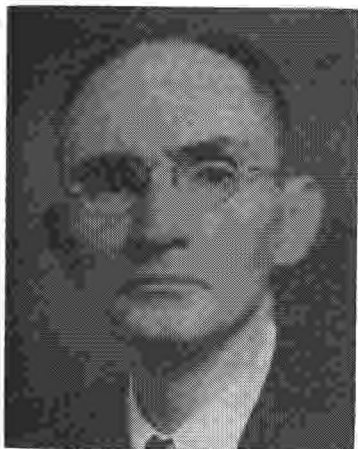
He was licensed by the Monongahela Presbytery of the United Presbyterian Church, and was ordained by the same Presbytery, perhaps on the same date, June 1, 1902.

His first charge was the U. P. Church at Byersville, Ohio, 1902-1904. In 1905 he served the A. R. P. Church at White Oak, Georgia; in 1906 he ministered to the A. R. P. Church at Woodruff, S. C. Other A. R. P. churches he served were Little Steel Creek, Forest Grove, Bessemer City, N. C., and Second Gastonia. Owing to the state of his health, he retired from the active ministry several years prior to his death, which occurred at his home in Bessemer City February 6, 1940. The immediate cause of his death was uremic poisoning.

Rob Caldwell "preached the Gospel, was a good pastor, a good 'mixer', and had a special gift at making friends." The following are some of the things accomplished by his ministry: He organized the church at Byersville, Ohio, and led in the erection of a house of worship there; he began the work at Second Gastonia, preaching in the old Boyd school house, organized it into a church, and was instrumental in erecting the house of worship. These are the outward things. Much is done in the hearts of men that cannot be enumerated on paper.

On November 2, 1902, in the First Presbyterian Church of Clover, S. C., he married Miss Margaret Hamilton. Mrs. Caldwell lived with her parents for some years at White Oak, S. C., and at Greenwood, S. C. Two children were born to them: James Ross, married Hester Hagan of Due West, S. C., is buying agent for the Columbia Hospital of Columbia, S. C.; Margaret Virginia married Ralph Hoppeh, and has two fine children.

Oliver Walthall Carmichael



Oliver Walthall Carmichael, D.D., was born at Harolson, Ga., October 27, 1883. He was a son of Thomas H. Carmichael and Susie Elizabeth Walthall Carmichael. He grew to manhood in the White Oak, Ga., congregation, and under the ministry of the Rev. J. L. Hemphill, who both baptized him and received him into the Church on profession of his faith when about twelve years of age.

His pre-college education was received at Holly Springs and Lutherville. In 1901 he entered Erskine College, Sophomore Class, graduating with the degree of A.B. in 1904. He was a member of Philomathean Literary Society, where he cultivated his power of public speech with evident interest and with considerable success.

The year 1904-1905 he taught school at Doraville, Ga. He then entered Erskine Theological Seminary, finishing the course in 1907. In April of that year he was licensed by the Second Presbytery at Louisville, Ga. Having received a call from the Lancaster and Shiloh churches, he was ordained by the First Presbytery at Shiloh in August, 1907, and presumably was at the same time installed as pastor of these churches.

In the Fall of 1908 he resigned this pastorate and spent a year in Princeton Seminary. Resuming ministerial work, he served at Mt. Zion, Mo., and Tampa, Fla., First Church(?). In 1918 he accepted a call to Neely's Creek, S. C., where he served as faithful and loved pastor till God called him up higher, March 4, 1939. He is buried in the large Cemetery at Neely's Creek, just inside the front gate, and his grave is marked with a suitable stone erected in loving memory by the congregation.

In summing up his life one would say he was a strong and helpful preacher, simple and elegant in diction, a pastor who knew how to steer clear of the rocks and guide the ship safely into port. He loved his people, and respected them; and they in turn loved and respected him. In social life he was a favorite in college and in after years, full of humor and fun, and yet underneath it all was a deep and earnest piety. In early years he lost his right arm in a gin. But his left soon served the purpose of both. With it he could write, play baseball, shoot a gun—do almost anything others did with two. And this which seemed a handicap really served him in good stead. For, though he spoke with Scotch reticence on personal matters, and rarely at all, yet I believe some of us knew it was this misfortune turned his thoughts to the ministry. Thus "light afflictions work a far more exceeding and eternal weight of glory." Erskine conferred the degree of D.D. in 1938.

On June 27, 1918, he married Miss Mary Belle McGill, daughter of Jackson and Brownie Whitesides McGill. Mrs. Carmichael graduated from the Due West Woman's College, A.B. degree, in 1914. She taught school several years, and since the death of Dr. Carmichael she has again taken up teaching. To them have been born five children: Oliver Walthall, Jr., now a minister in the Presbyterian Church, U. S.; Jackson McGill, a graduate of Erskine College; Mary Elizabeth, also a graduate of Erskine; Jean Rosebud and Thomas Hunter, students in Erskine.

Jackson McGill Carmichael above studied Theology perhaps a year and a half, but has since been laid aside by reason of illness.

Oliver Walthall Carmichael, Jr.

Oliver Walthall Carmichael, Jr., was born at Lesslie, S. C., June 20, 1919. He is a son of Oliver Carmichael, D.D., at that time pastor of Neely's Creek A. R. P. Church, a sketch of whom appears in this volume. His mother before marriage was Miss Mary Belle McGill of the Smyrna congregation.

Oliver, Jr., was baptized in Neely's Creek Church, grew to manhood and united with the Church by profession there.

His education was received in the Grammar School of Lesslie; his High School education in the Rock Hill High School, from which he graduated in 1937. The same year he entered Erskine College, from which he was graduated with the degree of A.B. in 1941. In the fall of that year he entered Erskine Theological Seminary, being received as a Student of Theology by Catawba Presbytery on April 14, 1942, at the spring meeting in Chester, S. C.

During the summer of 1942 he was student pastor of White Oak, S. C., A. R. P. Church.

He was led to enter upon preparation for the ministry, as he states,

after years of fighting against such a course; but the definite call came in October of 1942, after he had spent three weeks in Emory Medical School, Atlanta.

Oliver is a gifted orator and has a pleasing personality, and promises to make a useful and able minister of the Gospel.

When the above was written, perhaps in 1943, Oliver was still a student in the Seminary. He finished in due course, having supplied in Lancaster and Shiloh during his Seminary years. After graduating from the Seminary, he went to Louisville, Kentucky, where in 1947 he is reported as pastor. By the Synod of 1948 that church was vacant, and it may be assumed he had by that time accepted work in the Southern Presbyterian Church, as Assistant Pastor in one of their churches in Memphis.

He is married, but we do not have the record of this event.

Erskine Grier Carson

Erskine Grier Carson was born in Gaston County, N. C., February 6, 1881. He was baptized in infancy by Dr. E. E. Boyce. His father was J. B. Carson, a Confederate veteran, wounded in the battle of Chancellorsville, losing his left arm. He was a farmer and school teacher. He married Miss Nancy Bigham of Hopewell A. R. P. Church in Chester County, S. C., in April, 1864. They reared a large and useful family, three of their sons, Revs. J. W. Carson, D.D., R. W. Carson, and E. G. Carson, becoming ministers of the Gospel.

Erskine Grier Carson grew to young manhood in Pisgah A. R. P. Congregation in Gaston County, N. C., under the ministry of Dr. J. C. Galloway. At about fourteen years of age he professed faith in Christ and united with the Church. He attended the Public Schools of his community and the Oakland High School of Gastonia. Here he studied under Professor J. H. Separk, who afterwards became a prominent mill executive. In September, 1902, he entered Erskine College, finishing in June, 1906. He then taught one year at Lowell, N. C. He also did a good deal of newspaper work, being a good reporter.

How long he had had the ministry in mind he does not tell us, but in the fall of 1907 he entered Erskine Seminary, and completed the course in 1909. The influences leading him into the ministry were, as he states them, pious parents, who maintained a Family Altar in the home; the influence of a brother and sister; the advice of friends; the working of the Holy Spirit. He was licensed by the First Presbytery in the spring of 1909, and was ordained by the same Presbytery in the fall of the same year.

His first work in the ministry was at Villa Heights (now Parkwood Avenue) and Forest Grove (now Statesville Avenue) in Charlotte, N. C. In the latter member of this field, Forest Grove, he served only a year or so, but he remained with the Villa Heights congregation approximately eight and a half years, June 1, 1909, to November 1, 1917. He was Religious Director in Camp Sevier 1917-1919, and did Y. M. C. A. Welfare Work from then till 1926, preaching all the time as supply. During this time he seems to have supplied Thyatira four years, Kannapolis one year, Presbyterian

churches in Charlotte four years. January 1, 1926, he discontinued the Welfare Work and supplied Salisbury six months, organizing the church there in February, 1926. Following this, on July 1, 1926, accepting a call to the pastorate of Pressly Memorial Church of Statesville, N. C., he entered upon the work there, and continued with them eighteen years, till death severed the relation September 13, 1944. He is buried in Oakwood Cemetery in Statesville. During his years there, while the church has not grown phenomenally in membership, it has developed very much in its grip on church life and in the things of the Kingdom.

August 6, 1909, at Topeka, Kansas, he and Miss Mabel Carson were married. Mrs. Carson attended Cooper, now Sterling, College at Sterling, Kansas. She also attended Moody Bible Institute, and did Religious Educational Work in Omaha, Nebraska, and at the Tabernacle, Charlotte, under the pastorate of Dr. W. W. Orr. The Carsons have three children: Dorothy Elizabeth, now Mrs. W. L. Kimmons, is an Erskine graduate, and taught several years; Erskine Wilbur is an Erskine graduate, now with more than twelve years' experience in teaching; Donald Hewett graduated from Erskine College, and took a Business Course in Mitchell College of Statesville, and since April, 1937, has had a Civil Service position at the Naval Base office in Norfolk, Virginia.

As additional training for his work Grier Carson attended a number of conferences at Montreal, Canada, studying especially Sabbath School Organization and Work. He took "Voice" under Professor W. H. Overcash in Charlotte three years. He was Secretary of the Charlotte Ministerial Association fourteen years, and of the like association in Statesville nearly eighteen years. He was Stated Clerk of the First Presbytery, the only Presbytery with which he was ever connected, for twenty years. He was Vice Moderator of Synod at Sardis in 1940. A jovial sense of humor, plain common sense, and deep sincerity, were marks of his character.

John Wooten Carson

John Wooten Carson, D.D., was born in the Pisgah community of Gaston County, North Carolina, March 8, 1873. He was baptized in infancy by Dr. E. E. Boyce, pastor of Pisgah. His father was John B. Carson, a farmer and a teacher in the Public Schools of his county. He was a soldier in the War Between the States, and lost his left arm in the Battle of Chancellorsville. Dr. Carson's mother was Nancy Margaret Bigham of Hopewell Church, Chester County, S. C., being a daughter of Joseph L. Bigham and Emeline Mills Bigham. These were of sturdy old line A. R. P. stock. In the John B. Carson home, it should be said, there was a Family Altar in full form, where the singing of Psalms played an important part. All learned to sing, and three sons went out to proclaim the unsearchable riches of Christ to men of high degree and low. John Wooten grew to young manhood in old Pisgah, where, still under the ministry of that greatest of all pastors, Rev. Ebenezer Erskine Boyce, D.D., he was received into the full membership of the Church. Dr. Carson's education was received in the Public Schools of Gaston

County, and in Gaston Institute, the High School of Gastonia. In Gaston Institute he was fortunate in having as one of his instructors Professor James A. McLaughlin. He entered Erskine College February 15, 1895, and graduated with the A. B. degree in June, 1898. He taught a summer school that summer, and in the fall entered Erskine Seminary, from which he was graduated in June, 1900. His entrance into the ministry was a result, he says, of a "desire to make my life count most for the good of my generation, and a feeling that this could be done best in the Gospel Ministry."

He was licensed at his home church, Pisgah, by the First Presbytery in April, 1900, and was ordained by the Arkansas Presbytery November 3, 1900.

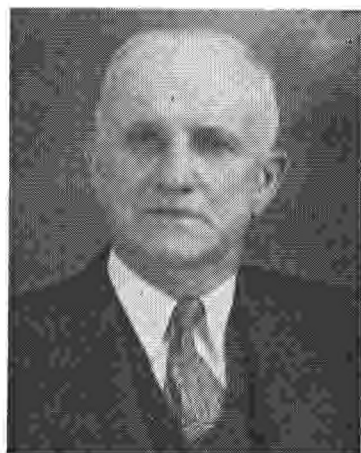
His first charge was at Pottsville and Bethany, Arkansas, where he served from June 1, 1900, to September 30, 1903. Other pastorates have been as follows: Ebenezer, Mississippi, October 1, 1903, till November, 1906; New Albany, Mississippi, from the organization of the church, January, 1904, to September 30, 1910; Newberry, S. C., October 1, 1910, to October 1, 1947; Garrison Memorial, Bessemer City, N. C., October, 1947, to the present, June, 1949. This church has the advantage of being lighter work than his former pastorate at Newberry, and of being located near the home of his childhood and interests there.

Dr. Carson's has been a life full of service, partaking to a goodly degree in the ecclesiastical recognitions and honors of his Church. He was Secretary of the Young People's and Sabbath School work of the Synod for more than ten years. He was associated with Dr. S. W. Reid in the first Bonclarken Conference in 1922, and thereafter for a number of years. He was Chairman of the Forward Movement Committee of 1919-20, when a sum somewhere in the range of \$500,000 was raised for the several causes of Synod. He was Chairman also of the Committee on Ministerial Retirement at the setting up of this work, 1944-45. Erskine College, a number of years ago, honored him with the degree of Doctor of Divinity. In 1913, in company with Dr. S. W. Reid, he made an extended tour of Europe and the Holy Land; and again in 1937 he made a visit to Europe and the British Isles. In 1925-27 he was Executive Secretary of Synod. He moderated the Synod of 1935 at Due West, S. C.

Soon after he entered upon his ministerial work, on January 16, 1901, Dr. Carson married Miss Nannie Crawford of his home community, a member of Pisgah Church. She was a graduate of the Woman's College of Due West, active and efficient in the work of the local church and in the Woman's Work of the Synod. Her death occurred in January, 1929. On February 24, 1931, he married Miss Ruth Cochrane. She graduated from the Woman's College, and taught several years before her marriage. She is a talented helper to her husband in his work for the Lord.

As would be inferred from his record, in order to hold the positions, and to put over the things he has, Dr. Carson has had to be a good preacher, a good executive and diplomat. And he is all of those. And with it all, he is devoted to his great calling. "I am grateful," he writes, "for the privilege of a long service to my beloved Church."

Robert Watson Carson



Robert Watson Carson.—This son of old Pisgah A. R. P. Church of Gaston County, N. C., was born near Gastonia January 8, 1879. Within that year he was baptized by Dr. E. E. Boyce, under whose pastorate he grew to teen age. He united with the Church by profession of faith at the age of 14, Dr. J. C. Galloway then supplying at Pisgah. He is the son of John B. and Nancy Bigham Carson. His father fought in the War Between the States, in the Army of Northern Virginia, and lost his left arm in the battle of Chancellorsville. He lived on a farm, but taught school for many years. His mother was reared in Hopewell A. R. P. Church, Chester County, S. C. Of her he says, "She was a great woman, and a great mother." The home

bore the hall marks of piety, especially a Family Altar in full form with the singing of Psalms, at the least two, Scripture reading and comment, and prayer.

His pre-college education was obtained in the schools of his county, Thomas School, Gaston Institute. Some of his teachers were Dr. Lee McNair of Lynchburg, Virginia, and Prof. J. Pressly Reid of Gastonia. He entered Erskine College in September, 1901, and graduated with the A.B. degree in June, 1905. He taught through the summer, and, prompted by a desire to most acceptably serve the Lord, he entered Erskine Seminary in the fall of 1905, and finished the course in 1907. Sometime later he spent one term in Moody Bible Institute at Chicago, Illinois.

He was licensed by the First Presbytery at Chester, S. C., in May, 1907, and was ordained by the Memphis and Louisville Presbytery in August, 1907. His first charge was Bethany and Guntown, Mississippi, June, 1907, to November 15, 1910, three and a half years. He then accepted a call to Richland A. R. P. Church at Rosemark, Tennessee, where he served faithfully and well for fourteen years and two months, till January 1, 1925. He was pastor at Woodruff, S. C., from this date till June 1, 1937; at White Oak, Georgia, from June 1, 1937, till February 15, 1943; since then he has been pastor of the Unity A. R. P. Church, a flourishing church of northern Lancaster County, S. C. Under his ministry the work there is going well. He also supplies Gills Creek nearby.

On November 3, 1909, in old Pisgah Church, the vows were spoken that made him and Enola Isabel Crawford one. Mrs. Carson is the daughter of John T. and Mary Whitesides Crawford, of near Gastonia, N. C. She attended school in South Gastonia, Gaston Institute, and graduated in Linwood College, and at the Woman's College, Due West, S. C. The children are: Everette Crawford, married and in business at Gastonia; Robert Brice, a teacher and Dean of Boys in the High School of Columbus, Georgia; Mary John Carson, now Mrs. Paul Howell of Washington, D. C.; James Lindsay,

married and a teacher and Supervisor of the High School of Oneida, Tennessee. The last three children are all graduates of Erskine College, and Everette had two years there. Robert Brice has the M.A. degree from Duke University.

Rob Carson is a strong and earnest preacher of the Gospel. He is also a kindly and gentle pastor, who leads his flock like a shepherd. A serious and near-fatal automobile wreck in February, 1946, laid him aside for a time, but he has so far recovered that he is now doing the full work of his own rather large country congregation, and at the same time carrying on the work at Gills Creek.

Patrick Gabriel Cavone

Patrick Gabriel Cavone was born at Fairview, New Jersey. He was baptized July, 1923, by a Roman Catholic priest. His father was Carmen Anthony Cavone. He is now dead. His mother is Mrs. Maria Munacelli Cavone. Patrick grew up in the Roman Catholic Church, and was confirmed by Rev. Anthony. He joined the Associate Reformed Presbyterian Church in Due West under the ministry of Rev. James P. Pressly November 13, 1945.

He was prepared for college in the Fairview, N. J., Grammar and High schools. He entered Erskine College February 1, 1945, and graduated with the A.B. degree May 30, 1948. The summer of 1948 he preached at Mount Carmel and McCormick, S. C. That fall he entered Erskine Seminary, and has now finished the Middle Class. During his Middle Year he has supplied the First and Third Sabbaths at Bradley, Troy, and Long Cane.

Influences leading him into the ministry he lists thus: Prayer, Dr. J. Alvin Orr, Erskine College. He is a young man of energy and interest, and promises to make a "good minister of Jesus Christ."

Robert Edgar Craig

Robert Edgar Craig.—The parents of this young minister are John Wylie and Nancy Walkup Craig, members of Shiloh A. R. P. Church of Lancaster County, S. C. Robert Edgar was born July 19, 1911, and grew up on the farm. He attended the public schools of Lancaster County and the High School in the City of Lancaster. On November 26, 1911, when about four months old, he was baptized by Dr. W. S. Patterson, under whose ministry he grew to young manhood, and by whom he was received into the Church on profession of faith.

The years 1928-32 he was in Erskine College, graduating in the latter year with the degree of A.B. Thereafter for three years he was a teacher in the Public Schools of Lancaster County.

In 1935 he entered Erskine Theological Seminary, obtaining the B.D. degree in 1937. Later, in 1944-45, he attended the Union Theological Seminary at Richmond, Virginia, being rewarded in 1945 with the degree of Master of Theology. He was both licensed and ordained by Catawba Presbytery in 1937. During the summer of 1936 he served the White Oak, S. C., congregation.

His first charge in ministerial work was at Troy, S. C., united with the congregation of Cedar Springs and Bradley. He served these people four and a half years, 1937-41, faithfully and well. On February 8, 1942, in acceptance of a call, he entered upon the pastorate of Pisgah A. R. P. Church in Gaston County, N. C. The Fifth Anniversary of his work there was celebrated with appropriate services on February 15, 1947. Within that time he had had his year in Union, and obtained the Master's degree as noted above; also the congregation had installed free of debt a new organ, and had raised \$25,000 on a Building Fund for a new church. The membership increased while he was at Pisgah from 332 to 459, and the budget of the church from \$6,320 to \$20,000. Says the correspondent, "Bro. Craig has done a fine work at Pisgah." On April 25, 1948 (acted on the next Sabbath, May 2), a little more than a year after the celebration, he announced his acceptance of a call to the J. J. White Memorial Presbyterian Church, U. S., of McComb, Mississippi, where he now labors.

His marriage to Miss Floride Kay occurred at Honea Path, S. C., December 12, 1940. Mrs. Craig is a daughter of Robert H. and Addie Ashley Kay. She was educated in the Honea Path High School and Erskine College. They have one daughter, Mary Ann Craig.

Benjamin J. Danhof

Benjamin J. Danhof was born in Chicago, Illinois, December 14, 1896. He was educated in Ebenezer Christian School at Chicago. He received the degree of Bachelor of Divinity from Calvin College and Seminary at Grand Rapids, Michigan. He studied toward the M.D. degree at Calvin College and at the University of Dubuque, Dubuque, Iowa.

He was ordained to the ministry of the Gospel in 1924 at Zeeland, Michigan. He served churches in Michigan and Iowa, coming to Texas in 1943. After working two years for the Home Mission Board of the Presbyterian Church, U. S., he became pastor of the Presbyterian Church, U. S. A., at Grand Prairie in June, 1945.

He has been pastor of the Associate Reformed Presbyterian Church at Grand Prairie, Texas, since April, 1948.

The Associate Reformed Presbyterian Church once had a Presbytery in Texas. This Presbytery was dismissed to the Southern Presbyterian Church about 1909. Since then we have not had a church in Texas till this at Grand Prairie came into existence, and the impression is that this church came to us as a result of its adherence to the sound principles of the Westminster Standards of our Church. And though they are separated far from other churches of our faith, it is to be hoped they may grow into a strong church, and become a nucleus of churches in that area.

Rev. Benjamin J. Danhof sustained a serious injury by a fall from the second floor of the new church building project in October, 1949, and was still in the Texas University Hospital at Galveston when the notes for this sketch were prepared and sent, April, 1950. It is hoped that now, seven months later, he is well on the way to complete recovery, and that God may have a great work for him to do in our Communion. It is regretted that we do not have notes for a sketch of the church at Grand Prairie.

Robert Clayton Davidson

Robert Clayton Davidson.—This servant of God was born in Iredell County, North Carolina, July 18, 1864. His father was Robert Quincy Davidson, a farmer some four or five miles south of Statesville. His mother was Jane Elizabeth Brown Davidson. Theirs was a godly home, and from it came one minister and a minister's wife, Mrs. Dr. J. M. Grier, of the Southern Presbyterian Church.

Robert Clayton grew up in the New Perth congregation, under the ministry of Dr. John E. Pressly. At the age of 22 he decided that God wanted him to preach. Accordingly he began his preparation, studying under his uncle, Mr. A. D. Kestler, and under his brother-in-law, Dr. J. M. Grier, then pastor of the A. R. P. Church at Kings Mountain. His years in Erskine College were 1892-1896; in Erskine Seminary, 1896-1898. The Second Presbytery licensed him to preach April 9, 1898, and ordained him to the full work January 26, 1899.

He began his ministerial work as supply at New Lebanon, W. Virginia, July 1 to September 1, 1898. After supplying Mooresville and Coddole Creek for some time, he was installed their pastor on May 23 and 24, respectively, 1901. In this charge he continued to serve until 1920, to the time of the injury that caused his death.

On November 10, 1898, in Monroe County, West Virginia, he married Rebecca Catherine Williams, a daughter of George Rigdon Williams and Mary Catherine Beamer Williams. Mrs. Davidson was educated at Lewisburg Seminary, Lewisburg, W. Va. This "Seminary" has since become Greenbrier College. Three children came to bless their home: Clayton Williams Davidson, Rebecca D. Brantley (Mrs. R. Wilson Brantley), and Mary Elizabeth D. Matheson (Mrs. John F. Matheson).

His death was tragic. In handling his cow his foot became entangled in the chain, and the cow ran away, dragging him and inflicting the fatal injury from which he died October 25, 1921, at Long's Hospital, Statesville, N. C. He is buried in the Oakwood Cemetery of that city.

R. C. Davidson was a man of gentle spirit, bright mind, and kindly heart. He cannot be better described than in the final paragraph of his sketch in the volume of 1903. "This brother is cautious and prudent, gentle and diffident. With fine diction, with pleasing manners, with studious habits, and with growing pulpit eloquence, these all, crowned with a love of souls and a longing to save men, open before him a bright prospect."

Oma Grier Davis

Oma Grier Davis, son of Mary Alice Coleman and Calvin Grier Davis, was born at Wilmar, Arkansas July 20, 1885. He entered Erskine College in 1907 and graduated in 1911. He graduated from Erskine Theological Seminary in 1912. He studied at Princeton Theological Seminary in 1913-14. He was ordained by the Arkansas Presbytery July 14, 1912. He preached at Prosperity, S. C., 1912-13, and at Ebenezer, Cotton Plant, Miss., 1913-16.

From 1916 until his death at Tazewell, Va., April 6, 1947, he served in the Presbyterian Church, U. S. He married Miss Mabel Boyd of Monticello, Arkansas July 16, 1914.

Roy Lee Davis

Roy Lee Davis was born near Monticello, Arkansas August 21, 1892, the son of Mary Alice Coleman and Calvin Grier Davis. He graduated from Erskine College in 1915, studied at Princeton in 1916 and graduated from Erskine Theological Seminary in 1917. He was licensed and ordained July 6, 1917, by the Arkansas Presbytery. He preached at Hickory Springs and Shady Grove, Arkansas, 1917-18. He served in the U. S. Army in 1918, was Secretary of the Y. M. C. A. in Arkansas in 1919. He taught in Assiut College, Egypt, 1919-21. He was in Russia as a director of education with Near East Relief from 1921 to 1923. Since 1923 he has served in the Presbyterian Church, U. S. On September 3, 1925, he married Miss Marian Morris, Warren, Arkansas.

William Duncan

Rev. William Duncan was born in Perry County, Illinois, October 20, 1856. He was licensed by Xenia Presbytery of the United Presbyterian Church in 1889, and was ordained the same year by the Chillicothe Presbytery. He served Peebles, Ohio, U. P. Church four years; then at College Center, Ohio; then six years at New Concord, Ohio. In the fall of 1903 he was installed pastor of the First A. R. P. Church of Charlotte, N. C. After serving here six years, he went to Nashville, Illinois, and thence to Atlanta, Georgia, Ormwood U. P. Church. This congregation connected with the Presbyterian Church, U. S. After some time at Ormwood he accepted a call to Bethany and Smyrna Presbyterian churches of Newton County, Georgia, where he labored faithfully for a number of years, a gifted and eloquent preacher.

Sometime after coming to Charlotte, his wife died, leaving the following children: Bernice, who married Ira P. Ranson; Then on April 27, 1909, he married Miss Rebecca Lee Ranson. She was a daughter of John J. Ranson and Rose Hunter Ranson, born September 11, 1878, and was educated in Due West. Two children were born to this union: Laura Elizabeth, born June 10, 1911; James Gordon, born January 6, 1915, and died July 25, 1915.

Lemuel Isham Echols

Lemuel Isham Echols, D.D., son of William J. and Frances Catherine Barnes Echols, was born in Lincoln County, Tennessee, near where Elk Valley A. R. P. Church was to stand later, on December 23, 1868. At the time of his birth the church of the community was called Bethel. He entered upon his blessed reward at Hopewell, Georgia, December 17, 1945. He is buried at Oak Hill, Alabama.

In infancy he was baptized by Rev. A. S. Sloan. The first twelve years of his life were spent in Lincoln County, Tennessee, under the ministry of Rev. A. S. Sloan at Bethel. His parents then moving westward, settled at or near a church called Ebenezer in Lincoln County, Arkansas, where he spent the next four years, and where at the age of fourteen he united with the Church under the ministry of Rev. W. L. Patterson. Then followed another westward move to Navarro County, Texas, where he lived ten years, till his entrance into Erskine College in the fall of 1894.

In regard to his pre-college education, he says it was "very limited," which is not surprising for the West at the time. His first year of college was done in Southwestern University at Georgetown, Texas. Then came three years at Erskine, finishing in June, 1897. He finished the Seminary at the same time, having taken the courses concurrently.

At the request of the Texas Presbytery the Second Presbytery licensed him in May, 1896. On September 7, 1897, he was ordained by the Texas Presbytery, at Harmony.

His ministerial career is given as follows: In the summer of 1896 he supplied Chicota and Frisco, in the Texas Presbytery, four months; in the fall of 1897, soon after he was ordained, he took up the work at New Hope, Kentucky, and remained within the bounds of the Kentucky Presbytery three years; in December, 1900, he began preaching at Hopewell and Fairview, Georgia, serving in this field five and a half years; another four and a half years were given to the Generostee-Iva-Grove field; at Old Providence, Virginia, he served eleven and a half years; he was at Macclesfield, N. C., seven and a half years, and at Concord eight years; four years he was Field Representative of the Board of Home Missions; back at Hopewell, Georgia, he served from May, 1942, till December, 1943, when on account of ill health he was forced to give up the active ministry. He continued to occupy the Manse at Hopewell till the end came as noted above. It is good to reflect that the two remaining years left him were spent in the midst of good and kind friends to whom he had ministered in his younger years.

June 7, 1899, he married Miss Margaret Todd, daughter of James R. and Jane L. Todd, at Due West, S. C. To them were born two sons, both now ministers of the Gospel: Revs. William Roger Echols, pastor of Neelys Creek A. R. P. Church, and Joseph Todd Echols, minister at Rocky Mount, N. C. Mrs. Echols died May 2, 1907. On December 27, 1911, he married Miss Mattie Dale of Nadawah, Alabama. Her death occurred in March, 1943. One daughter, Clara Dale, now Mrs. G. P. Winship, Jr., came to bless their home.

For energy and zeal, for love and faithfulness to those to whom he ministered, and for winning an answering love on their part, Dr. Echols has had few equals. He loved lost men, and toiled untiringly to reach them for Jesus Christ. He was fond of little children, giving them a special place in his services. And whether as pastor of a self-supporting church, or supply of a home mission field, or Representative of the Home Board, he put energy and enthusiasm into his work. It was his to lead the congregation at Old Providence in the erection of the present brick church, a building costing some \$43,000, and to open a new work at Macclesfield. He was Fraternal Delegate to the U. P. General Assembly in 1921. He moderated the A. R. P. Synod of 1929. Erskine College conferred on him the degree of Doctor of Divinity in 1932. In his early ministry he did much evangelistic work.

William Rogers Echols

William Rogers Echols is a son of Rev. L. I. Echols, D.D., and Margaret Todd Echols. He was born September 1, 1900, at Paint Lick, Ky., where at the time his father was serving the Church. He was baptized by Rev. Ira S. Caldwell. He grew up under the ministry of his father and joined the Church at the age of nine.

His pre-college education was obtained in the Grammar School of Spottswood, Va., and in the High School of Raphine. He entered Erskine College in September, 1917, and graduated in 1923. He also took some work in the University of North Carolina. Following graduation he taught two years in the schools of Hoke County, N. C., and one year in those of Edgecomb County.

For his Theological training he attended Erskine Seminary, completing the course in 1928. The date of his licensure was April 11, 1928, and of his ordination July 1, 1928. Both were by the First Presbytery.

His first charge was Ebenezer A. R. P. Church near Charlotte, N. C. He entered upon this work in June, 1928, and continued in the field till September 10, 1939. During his pastorate this church made gratifying progress. Quite a number of new families came into the membership. A new Sabbath School Building was erected, and new life was manifested. Receiving a call from Neely's Creek in Catawba Presbytery, he demitted his charge at Ebenezer in September, 1939, and on the 17th day of the same month he entered upon the work at Neely's Creek, where he is at the present time (Feb., 1941). He preaches to large and appreciative audiences, and the work moves smoothly on.

On April 12, 1933, in Sardis A. R. P. Church of Mecklenburg County, he and Miss Emma McDill Reid were united in marriage. Mrs. Echols is a daughter of Mr. J. C. Reid and Mrs. Ximena Hunter Reid. Her mother will be recognized by many readers as a daughter of Rev. J. S. A. Hunter, long time missionary to Mexico. Mrs. Echols is a graduate of Erskine College, and has taught a number of years in the schools of North Carolina. She has proven herself an attractive and capable pastor's helper.

Perhaps in the summer of 1947 Rev. and Mrs. Echols flew over to Edinburgh, Scotland, where they spent several months in study and travel, coming back also by plane. Having no children, they have taken into their home a young girl, now approaching young ladyhood, from the Episcopal Home for Children in York, S. C.

Charles Erwin Edwards

Charles Erwin Edwards was born in Mexico, the son of missionary Dr. J. R. Edwards in 1907, the same year in which his father had a sun-stroke and moved back to the United States. There followed for the Edwards family pastorates in Lexington, Virginia; Fayetteville, Tennessee; Oxford, Ohio and Monticello, Arkansas.

He did his college work at Bryson College for two years and at Erskine College for two years, graduating from Erskine with an A.B. degree in 1930.



He finished Erskine Theological Seminary with Bachelor of Divinity degree in the year 1932. He took his Master of Theology degree from Princeton Theological Seminary in 1934.

His first work in the ministry was done at Hickory Springs and Shady Grove, Arkansas. Stated supply work was done at Cannon's Creek and Prosperity. He was installed as minister in Elsberry and Mt. Zion A. R. P. congregations in 1934. During the stay in Elsberry and Mt. Zion he married Miss Dorothy Ringhausen, a member of the Elsberry congregation. Two children have come to bless that union, Harry Roddey Edwards and Beverly Anne Edwards.

After three years they moved to Louisville, Kentucky, where he served as pastor for nine years, three of which were spent in the service as a chaplain in the United States Army. The time in the service was spent as a transport chaplain, a large part of the time being in the South Atlantic and the South Pacific and his final voyage being completely around the world.

After the war he moved to Columbia, South Carolina, and became pastor of Centennial A. R. P. Church following Dr. R. C. Betts. He is still serving this congregation.

Frank Brown Edwards

Frank Brown Edwards is a child of the manse and of the missionary's home, being the son of Rev. J. R. Edwards, D.D., and Mrs. Amelia Brown Edwards. He was born in Rio Verde, S. L. P., Mexico. He grew up under his father's ministry, and at an early age united with the church at Rio Verde.

His early education was obtained at Anderson, S. C., his mother's old home, and at Ebenezer, Va. At Lexington, Va., he took his high school course. His years in Erskine College were 1913-1916. Before graduation he put on the uniform of his Country and helped win World War I. After this he engaged in manufacturing and the export cotton business.

But the Seminary and the Gospel ministry were on the programme of his life. A mother's influence was leading that way, and God called; and so in 1928 he entered Erskine Seminary, finishing the course in 1930. He was licensed by Catawba Presbytery at the spring meeting of 1930, and later that year, June, he was ordained by the Second Presbytery.

Having finished the Seminary, he went to Mount Zion and Elsberry, Mo., where he served about four years. Receiving a call to Richland, Tenn., he accepted, and remained in this field another four years. In 1938 he accepted a call to the A. R. P. Church at York, S. C., where he is at the present time (1941) and where he was pastor till 1945.

On October 15, 1919, at Bethany, S. C., he was united in marriage to Miss Mary Plaxco, daughter of the late Numan Plaxco, a Due West Woman's College girl, and well equipped to preside over the affairs of the manse. To them have been born the following children: Sara Amelia, Mary Frank, Margaret Brenen, and Harriet Roddey.

Frank Edwards is a zealous minister of the Gospel; has a pleasing personality; and is endowed with the gift of song.

To the above, written in 1941, it should be added that in 1942 he became a chaplain in the Army of the United States, where he served till the end of the war. Having been honorably discharged, he returned to his pastorate in York. Soon thereafter he accepted a call to the Greenville A. R. P. Church, where he labored till perhaps the fall of 1949, when he accepted a call back to a charge he had held before, Richland Church of the Mississippi Valley Presbytery. He serves them at this time, January, 1951.

It is to be noted too that as preparation for his work as chaplain, he attended Harvard University in 1942. In his military service in World Wars I and II, he performed overseas service in England, France, Belgium, and Germany.

Following up the history of the children mentioned above: Sara Amelia is now Mrs. David Ramsey of Matthews, N. C. She has one son, Frank David Ramsey; Margaret Brenen is now Mrs. Glenn Hanninger of Cicero, Illinois. Miss Mary Frank Edwards is a graduate of Winthrop College, and a teacher in Draughton's Business College in Greenville, S. C. Miss Harriet Roddey Edwards, having graduated from High School, took her college work in Furman University, Greenville, S. C.

Rev. Frank Edwards represented our Synod at the meeting of the Advisory Council of the American Bible Society some years ago. He was a member of the Committee on Publication of our present Bible Songs.

John Roddey Edwards

John Roddey Edwards, D.D., son of Dr. and Mrs. E. H. Edwards, was born near Rock Hill, S. C., May 30, 1867. He died May 28, 1946, in Columbia, S. C. Between those two dates there lacked but two days of 79 years, all lived unto God. He was an exemplary young man, and a force for good among the young people of his day both in and out of the College.

He was baptized in infancy by Rev. L. McDonald. He professed Christ at Due West, whither the family had moved, on October 16, 1881. He entered Erskine College in 1884, graduating from the College in 1888, and from Erskine Seminary in 1891. He spent a year in Princeton Seminary. The Second Presbytery licensed him September 20, 1890.

His first year in the ministry, the Synodical year of 1891-92, was spent in the Mission at Bartow, Florida. In December, 1893, by appointment of the Board of Foreign Missions, he went to Mexico. After a five month's residence with the Rev. J. S. A. Hunter at Del Maiz, he entered the new field at Rio Verde, S. L. P., where ten years later, 1903, there were 17 Christian families and 32 members of the Church. He remained in Mexico till 1907, when, on account of his health, he returned to the States.

Thereafter he served as follows: in the Virginia Presbytery, 1908-1914;

at Fayetteville, Tennessee, 1914-1922; Oxford, Ohio, in the United Presbyterian Church, November, 1922-June, 1924; Monticello, Arkansas, June, 1924-September, 1945. At this time he resigned and retired to Glenwood, Arkansas. While on a visit to his sons in Columbia, S. C., he was taken sick and died May 28, 1946, and the next day, May 29, while the Synod was gathering at Bonclarken, he was being laid to rest in Due West, his early home.

Dr. Edwards was an eloquent preacher of a sound and wholesome Gospel. He was thoroughly loyal to the principles of the Associate Reformed Presbyterian Church. To a remarkable degree he possessed the gift of song, which was consecrated, as was that of his father, E. H. Edwards, M.D., to the praise service of the Church. He was full of zeal for the Kingdom of God.

Erskine College conferred on him the degree of Doctor of Divinity a number of years ago. He was Vice Moderator of the Synod in Due West in 1939, appointed by his classmate, E. L. Reid, Ph.D., Moderator of that meeting, and who gave valuable assistance in the preparation of this sketch. It is a noteworthy fact, he said, that of the eight men in the Class of 1888 four became prominent ministers: Drs. J. R. Edwards, Oliver Johnson, J. M. Garrison, and Rev. J. W. Baird.

On October 30, 1893, he married Miss Amelia Brown of Anderson, S. C. Soon after they reached their field in Mexico, her heart went out to the homeless orphans, and she began in an humble way to take some of them into her home. Rev. J. P. Erwin paid for a piece of land, and Mr. E. B. Chester of Rives, Tennessee, gave \$1,000 in memory of his sainted wife, and thus the Hattie May Chester Home was a reality by the year 1903, and for many years served a great and useful purpose. Dr. and Mrs. Edwards became the parents of five sons and three daughters. Two of the sons are now, and have been for a number of years, ministers of the A. R. P. Church, Revs. F. B. and C. E. Edwards. Mrs. Edwards still lives, making her home with the children.

McClintock Todd Ellis



McClintock Todd Ellis was born May 12, 1870, the son of W. Turner and Henrietta Carwile Ellis. He was educated in Erskine College, from which he was graduated in the Class of '91. In college he showed those characteristics of conscientiousness, diligence and application which made him a successful worker throughout life.

From college he went at once into Erskine Theological Seminary, and was graduated from this institution in 1893. Then followed an active ministry of almost fifty-three years, ending with his death on January 15th, 1946.

Almost the whole of this ministry was spent in three pastorates: Prosperity and

New Hope, Arkansas; Doraville, Georgia; and Prosperity, Tennessee. A fourth pastorate, which was cut short by death, was over the Hopewell and Head Springs congregations in Tennessee. During the First World War he did a fruitful service as chaplain without official appointment in Camp Gordon, Georgia, which lay contiguous to his field.

The preaching of Dr. Ellis was soundly evangelical and warmly evangelistic. He was therefore in demand for revival meetings; he enlarged the borders of his pastorates. He was diligent in personal work and active in pastoral visitation. In all these ways he brought many into the fold of Christ who will be his crown of rejoicing in that day.

Dr. Ellis married a daughter of the manse, Miss Lois A. Murphy, of Brighton, Tennessee, who bore him two children, W. Leland and Lois McClintock Ellis, who survive him. Mrs. Ellis died in 1935, and in 1940 he married Mrs. Bernice Vandiver Hawkins, of Fayetteville, Tennessee, who also survives him.

In the death of Dr. Ellis our Church loses a loyal and faithful son and servant, and many of our people a devoted and helpful friend.

The above sketch was prepared by Dr. G. G. Parkinson, and was read in the Memorial Service at Synod at Bonclarken in 1946. Some additional facts which came out at the funeral service may be briefly stated. He was buried at Doraville January 17, 1946. The funeral service was conducted by Drs. B. G. and J. P. Pressly. The account of the service in the A. R. Presbyterian at the time gave the following facts of his life:

After graduating from the Seminary he supplied for about two and a half years in several groups of churches. One of these groups was in the Memphis Presbytery, another was in the Second Presbytery, a third in the Arkansas Presbytery, New Hope and Prosperity, where he was called, installed pastor January 25, 1896, and labored about eleven years. In 1907 he accepted a call to Doraville, where he labored most acceptably for 14 years. In April, 1921, he accepted and entered upon the work at Prosperity, Tennessee, where he labored 20 years, till December, 1941, till he entered upon the work at Hopewell and Head Springs, Tennessee, where he labored till his death January 15, 1946.

Dr. Ellis was a good presbyter. He attended regularly upon the meetings of his Presbytery and of the Synod, although this often meant long and expensive journeys. In the 53 years of his ministry he missed only two meetings of Synod, each time being providentially hindered. He kept himself well informed regarding the business of these church courts, and was deeply interested in all that pertained to the work of the Church. He leaves in every section of the Church many friends to whom his ministry has been a blessing and who give thanks to God for his life and labors.

Alfred W. Eppard

Alfred W. Eppard.—The birthplace of this minister is Martinsburg, West Virginia. The date was November 11, 1906. His parents were John Walter and Emma Hinton Eppard.

He attended the Graded Schools of Chambersburg, Pennsylvania, 1912-1920; the High School of the same city 1920-1924. He graduated with the

A.B. degree from Lafayette College, Easton, Pennsylvania, 1928. He attended Princeton Theological Seminary, Princeton, New Jersey, one year, 1928-29. He received the degree of Th.B. in 1931 from Westminster Theological Seminary, at Philadelphia. He did Post Graduate Work in the Post-Graduate School of Theology, University of Edinburg and New College, Edinburgh, Scotland, 1931-32.

He was licensed to preach by the Presbytery of Carlisle, of the Presbyterian Church, U. S. A., September, 1930, and was ordained to the Ministry of the Gospel by the Presbytery of Winchester, Presbyterian Church, U. S., March, 1934.

He began his ministry as pastor of Piedmont Presbyterian Church in West Virginia, 1934-38. He was Instructor in New Testament, Faith Theological Seminary, Wilmington, Delaware, 1937-43, and from that time he has been Assistant Professor of New Testament in the same institution. He still holds this position, December, 1948.

From 1934 to 1944 he was a member of the Presbytery of Winchester, Presbyterian Church in the United States. Since that time he has been a member of the Virginia Presbytery of the Associate Reformed Presbyterian Church, having been received into that presbytery in October of 1944.

On June 4, 1936, he married Miss Eleanor Virginia Good of Western Port, Maryland. They have two children. David was born July 16, 1939, and Philip was born January 13, 1945.

J. P. Erwin

Rev. J. P. Erwin, a follower of Christ, born February 20, 1845, died October 19, 1932. Age: 87 years, 7 months, 29 days. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23.

I am selecting this text not that I wish to speak on it directly or specifically.

I take it rather as the Epitome of a life that has been lived among us and but recently called to its reward. This life was so singular and outstanding that surely we do well to pause for a little while that we may reflect upon it and seek to discover its hidden secret and dominant purpose and passion. I refer to the Rev. John P. Erwin.

In choosing to speak of him today it is not that I may magnify a man. Rather it is my desire that we may see a man who opened his heart and yielded his life to the Lord Jesus Christ and through whom Christ accomplished great things.

Moreover, let it be distinctly understood that I do not speak of him as one whose course can or ought to be followed in all respects. There has been but One Perfect Man who has walked the earth. Brother Erwin had his eccentricities and weaknesses and I do not believe that the real blessing of his life is to be found in seeking to follow his example to the letter. But there were great guiding principles, there was a dominant, all-pervading spirit and passion which we need to emulate and incorporate. In thinking of his life we may divide it into three periods. There was:

I. The Period of Handicap. By handicap I mean first of all that he was born in poverty. In saying that this was a handicap I am not forgetting that in many instances such conditions have been transformed under God into distinguishing blessings. Especially is this true when there is a background of earnest, honest, God-fearing parents. And Brother Erwin had this blessed heritage.

But I am thinking of it as a handicap from the standpoint that it meant to him practically no opportunity of an education. For in his boyhood there was no system of education such as we have today, by which the State provides for all the advantages of a Common and High School Education.

Hence, he arrived at the period of his young manhood having had comparatively no opportunities of an education.

In addition to this, by this time he had suffered another handicap, the loss of his right arm, which he had lost as a lad of about eighteen years in the Confederate Army.

So he arrived at his young manhood with a mind untrained in the schools and with a body never very strong and now further weakened by the loss of his right arm. But from the experiences of the past he had learned the lessons of industry and frugality and with undaunted will he persevered in a purpose that had been his within his heart since his childhood days when he gave his heart to Jesus. That purpose was that he might preach the Gospel of Christ. This purpose was realized some twenty-one years later, when in 1885 he was licensed by the Memphis Presbytery to preach the unsearchable riches of Christ. Think of the patience, the perseverance, the unfaltering faith, the tireless industry, that sustained him through those years in securing what education he could and at the same time carrying on other work by which the needs of his household were supplied.

But having gained this goal, he was not permitted long to continue actively in the Gospel ministry. After a few years of labor in the Arkansas Presbytery he was compelled because of ill health to give up his work. He then returned to his former home on a farm in Shelby County, Tenn.

This brings us to what we may speak of as:

II. The Period of Accumulation. There had been accumulations before this. He had spent some ten years or more in the mercantile business and in farming. By earnest effort, honest industry and strict frugality he had acquired other property, no doubt, as well as this farm to which he now moved. But now, as is evident in the light of subsequent events, his material possessions were largely increased. This continued through some twelve or fifteen years. Then we come beginning in 1901 to:

III. The Period of Distribution. This division, of course, is arbitrary—we are not to understand that there had been no distribution up to this time. I'm sure there had been. Neither are we to understand that at this time accumulation ceased altogether. It is evident that through many years yet he continued to add to his estate. All that I mean is that at this period, 1901, he began making definite donations to the Work of the Church at large. This spirit of distribution grew with the passing years and resulted in his giving literally all that he had to the Foreign Mission Work of the Church and to the Theological Seminary. Here's the record of his donations:

1901	Lot in Rio Verde, Mexico, for Orphanage	\$ 200.00
	Lot in Rio Verde for Boys' School	200.00
1909	Proceeds from Sale of Farm	10,000.00
	Flint Cotton Mill Stock	1,500.00
1911	Lot in Montgomery, India	100.00
1913	For Support of Two Native Workers in India	2,000.00
1921	For Training of Native Ministers in India	2,000.00
1925	Titles to Home in Fresno, Cal.	6,000.00
1929	Titles to House and Lot in Due West to Erskine Theological Seminary	1,500.00
		\$23,500.00

But this is not all. Synod gave him an annuity of \$700 a year. He would not use that. He used just as little as possible to meet his simple wants, the rest he gave away—largely to Foreign Missions.

In all of this Mrs. Erwin was in full accord.

With his gifts went his prayers. He was deeply concerned for the salvation of men. He spent most of his time in reading and studying the Word of God and in prayer.

IV. There is something inspiring about such a life. It arrests attention. It calls upon us to pause and carefully consider. As we do so some things impress us especially—

A. The Lesson of Industry. When we think of the handicaps under which he labored, it is marvelous what he accomplished. And he accomplished it in large part by patient, persistent industry. All his life he was a worker. Whether County Treasurer, or Merchant, or Farmer, or Minister, he was a worker. His endeavor was to make something; and then, when he had made it, to save it. When his goods accumulated he continued to live the simple life he had known from his birth.

We need to dwell on this truth today—indulgence and extravagance are characteristics of the age. Pleasures and amusements and the gratification of our bodily desires and worldly aspirations exact large toll of our time and of our means. And in this day when so many are looking to Government or some organization to bear their burdens and heal their ills—so that it seems at times we are headed for the dole system, if indeed we have not already arrived—we need to recognize the virtue and self-respect of personal industry and frugality.

And in this day when we are hearing so much of bonuses and bonus marchers, when able-bodied men who hold lucrative positions are, nevertheless, receiving large bonuses from Government I would that men might see this Old Veteran—his body never very strong, now past eighty years, as in that one hand he grasps a heavy mattock and goes out to work his garden and orchard.

B. But it is not well to think of his industry and frugality alone. As such they may be questionable virtues—may lead to a life of miserliness. We need to think of them as related to the great passion of his life. He labored and saved in order that he might give. Just yonder in the cemetery stands a simple slab to mark the resting place of himself and his wife. It is about two feet high, twelve inches wide and two inches thick. On it is inscribed the name of his wife, the dates of her birth and death, his own name, the date

of his birth and space for date of his death—beneath—"Let the Church through self-denial give the Gospel to India in two years." Then the Text—Luke 9:23. That was the great passion of his life—that the Gospel might be preached unto earth's utmost bounds. To this end he gave of his means to the training of native workers in Mexico and India. To this end he gave of his means to Erskine Theological Seminary. Every faculty and power of his life were brought into harmony with, and made to contribute to, this great dominating purpose and passion. If he denied himself here it was to the end that he might give himself in larger measure there.

How marvelously he has multiplied himself and projected himself into the future. Throughout many years to come—perhaps until time shall be no more—men trained by virtue of his gifts and blessed by his prayers which have ascended as sweet incense unto God, shall be proclaiming in America, in Mexico, and in India the unsearchable riches of Christ.

The provision he made for his last rites was in keeping with his life—utmost simplicity. I think by contrast of the funeral of that Chicago gangster, casket, grave surrounded by armed men—etc.

Here in simplest manner, a few friends stand by—

My thoughts go on to that city of which John speaks in terms of gold and pearls, etc. There, surrounded perhaps, by redeemed souls from Mexico, India, those whom he has helped to save will he stand before the Mercy Seat of the Most High.

By James P. Pressly, D.D.

William Cameron Ewart

William Cameron Ewart was born at Huntersville, N. C., September 19, 1864. He was ordained to the Gospel Ministry in July, 1892, and his active work begins at that time. His parents were Robert Knox Ewart and Nancy Ann Beard. He graduated from Erskine College in June, 1892, having taken his college and seminary work concurrently.

Having been licensed by the First Presbytery at Charlotte in April, 1892, he was ordained and installed pastor of Edgemoor and Shiloh in July of the same year. After a little more than four years he gave up Edgemoor, and accepted a call to Lancaster for half time, thus making the pastorate Lancaster and Shiloh. This pastorate continued seven years, till 1903. On May 22, 1903, he was installed pastor of the Abbeville A. R. P Church. This pastorate was brief, for on January 20, 1904, he was installed over the York, S. C., congregation. In this field, loved and honored, he served till August 17, 1908, when he was removed by death.

The cause of his death was apoplexy, and he was taken rather suddenly. He is buried at York.

The Rev. Cameron Ewart was a strong, earnest, deeply serious minister of the Gospel, correct in all his deportment, beloved and honored by all classes of people. He was an orator of no mean ability, and his pulpit gifts ranked high. He was a man of strong and deep convictions, to whom the Scriptures of the Old and New Testament were not only a rule, but were the only and the infallible rule of faith and practice, to which nothing is to be

added, and from which nothing is to be taken, at any time or under any pretext. To such a one as he those were not just words.

He was baptized when about a year old by Dr. Alexander Ranson. He grew up in connection with the movement to organize an A. R. P. Church at Huntersville, and after it was organized in 1875 he united with this church on profession of faith. He attended the Public School of Huntersville, and then entered the Huntersville High School conducted by Dr. W. W. Orr, who was one of his teachers. His college and seminary work were done in Erskine. Entering the College in 1889, Sophomore Class, he took the Seminary work concurrently with his Junior and Senior years in the College, thus graduating from both in 1892. He also studied in East Northfield, Massachusetts.

In another way 1892 was memorable for Rev. Mr. Ewart. October 19 of that year he married Miss Lucia W. Reid, daughter of James A. and Marilla Reid of Storeville, S. C. Mrs. Ewart was educated in the schools of Abbeville, and in the Woman's College of Due West, from which she graduated in 1890. The next two years she taught in the Primary Department of this College. She was the mother of four children: Mrs. Marilla Ewart Simpson, Mrs. Sophie Ewart Draffin, Mrs. Lucia Reid Simpson, deceased, and James Knox Ewart, all of Columbia. There are three granddaughters and five grandsons, one of whom, William Cameron Ewart, II, gave his life in the service of his Country in World War II. Mrs. Ewart died in August, 1900.

After the death of Mrs. Lucia Reid Ewart, he, on November 12, 1902, married Miss Rachel Alice Ross, daughter of Dr. R. A. Ross, noted minister of the A. R. P. Church. She had no children. Her death occurred September 19, 1921. She is buried at York, S. C.

William Nale Falls



William Nale Falls.—Nale Falls was born at Pottsville, Arkansas, February 24, 1910. He was baptized in infancy by his pastor, Rev. C. T. Bryson, under whose ministry he grew to young manhood. At the age of nine he united with the Pottsville A. R. P. Church by profession of faith in Christ.

His preparation for college was made in the public schools of Pottsville. One semester he attended the Arkansas Polytechnic College at Russellville, where he entered in February, 1935. In September of the same year he entered Erskine College, and finished at the end of the first semester of the college year 1938-39.

Led by the influences of a Christian home and of the Church of his youth, he decided to make the ministry his calling. In the fall of 1940 therefore he entered Erskine Theological Seminary, finishing the course in 1942. He was

licensed by the Second Presbytery in June, 1942, being also ordained at the same time.

Having served the Elsberry-Mount Zion field in Missouri the summer of 1941, in 1942, after ordination, he took up the work there, and ministered to them till he was accepted as chaplain in the United States Army, World War II. In this capacity he served till the end of the war, when he returned to the Missouri field and served another year or two. Sometime within the year 1946-47 he accepted a call to the Richland, Tennessee, congregation, where he ministered till June, 1949. Also in the summer of 1940, prior to his entrance into the Seminary, he ministered to the congregation at Havana, Arkansas.

On February 24, 1942, he married Miss Mabel Finley at Pottsville. Mrs. Falls is the daughter of Mr. and Mrs. Claud Finley of Briscoe, Missouri. She was a member of the Mount Zion A. R. P. Church, and was educated in the public school of Elsberry.

Nale Falls is a young man of worth and force of character, and his ministry promises to be one of large usefulness. In June, 1949, he accepted the work at Statesville Avenue, Charlotte, N. C., where he labored till November 20, 1950, when he entered upon the work at Winston-Salem, N. C., after the resignation of Dr. G. L. Kerr.

Wilborn McCree Ford

Wilborn McCree Ford was born at Clover, S. C., August 16, 1899. He was baptized in the spring of 1900 by Rev. D. S. McAllister at Bethel Presbyterian Church in York County, S. C. He is a son of George Eli Ford, son of Eli Martin Ford, a soldier in the War Between the States. Both father and grandfather were farmers. His mother before marriage was Sara Catherine Matthews, daughter of Samuel Columbus Matthews, also a soldier in the War Between the States, and Mrs. Martha Elmira Jackson Matthews.

Wilborn Ford grew up in the Bethany A. R. P. Church of York County, under the ministry of Rev. R. M. Stevenson, D.D., whose influence, together with that of his Christian parents, led him to enter the ministry. August 6, 1915, soon after Dr. W. P. Grier became pastor of Bethany, he united with that church on profession of faith.

He was prepared for college in the Bethany and Clover High Schools, and in Boiling Springs, N. C., Preparatory School under Professor J. D. Huggins, one time Principal of the Bethany Presbyterial School. He entered Erskine College in September, 1920, and graduated from that institution June 3, 1924.

He entered Erskine Theological Seminary in September, 1925, and completed the work there in 1927, being licensed by Catawba Presbytery at Hickory Grove, S. C., April 13, 1927. The summers of 1925 and 1926 he spent supplying the Timber Ridge, Virginia, Congregation. And on completion of the Seminary course, he repaired again to Timber Ridge, where on June 26, 1927, he was ordained by the Virginia Presbytery, and was installed pastor of that church. His work there, his first charge, began June 1, 1927, and was terminated June 6, 1938. From Timber Ridge he went to Taylorsville

and Elk Shoals, N. C., entering upon that work June 8, 1938. He continued there till _____, when he accepted a call to the Presbyterian Church in the United States, in which Communion he labors at the present time, January, 1950.

At Steele's Tavern, Virginia, on October 22, 1935, he was united in marriage to Miss Lyllian Virginia Rosen. Mrs. Ford was educated in Spottswood and Staunton, Virginia, and taught in Bluefield, West Virginia. They have the following children: Sara Lee, Anne Catherine, Mary Lyllian, and Martha Jane.

Wilborn Ford is a forceful character and an earnest worker in the ministry.

Jonathan Caldwell Galloway

Jonathan Caldwell Galloway, D.D., son of Rev. Jonathan Galloway and Martha Speer, was born in Newberry County, S. C., July 7, 1851. He graduated from Erskine College in 1871, was received as a student of Theology in August of that year, prosecuted his studies in Erskine Theological Seminary, from which he graduated in 1873, and was licensed at Generostee in September by the Second Presbytery. By the same Presbytery he was ordained at Newberry, S. C., Thompson Street Church, in April, 1876. One or two years later he took a year's post graduate work in Erskine Seminary.

His first year in the ministry was spent at Ebenezer and Flemingsburg, Kentucky. He preached a few months at Lodiment, S. C., and Louisville, Georgia. In April, 1876, he was sent to Louisville, Kentucky, for two months. In May, 1878, he was installed pastor over Bethel and Louisville in Georgia, where he served about eight years. In October, 1884, Synod sent him to Charlotte, N. C., where he spent one year. In November, 1885, he was installed pastor of Yorkville and Tirzah churches in S. C. In this field he spent nine years. In December, 1894, he became pastor of Gastonia and Pisgah churches in N. C., half time to each. In January, 1901, he gave up Pisgah, and thereafter till his death he gave full time to Gastonia, in all a period of just about 28 years. He died December 4, 1922.

January 23, 1879, he and Miss Josie Brice, daughter of Rev. R. W. Brice of Hopewell, S. C., were married. She died July 23, 1887, leaving three daughters: Julia, who married F. M. Kirkpatrick of Macon, Georgia; Mary, who after graduating from the Woman's College of Due West, did clerical work in Washington, and died October 1, 1929; Annie graduated from the Woman's College and did clerical work in Washington, and died June 20, 1935. After the death of Mrs. Josie Brice Galloway, Dr. Galloway married Miss Blanche McKemy of Monmouth, Virginia, June 6, 1889. She survived him by nearly five and a half years, dying March 24, 1928.

Dr. Galloway was a preacher of far above the average pulpit powers. He presented the Gospel message with clarity, tenderness, and thoroughly related to the hearts and lives of those who heard it. By some he was rated "the best preacher in Synod." That he held pastorates long, and was affectionately remembered by his people long after he had moved on to another field, is proof of the effectiveness of his pastoral work and of the strong ties that bound pastor and people together.

His ministry was fruitful. When he went to Gastonia the church there had a membership of about 75. At his death 28 years later there was a membership of more than 250, with a much more effective working organization. In his later years he began a mission in West Gastonia. This mission has grown into an organized church known as Second Gastonia, and promises to do an increasingly useful work in the years to come. Dr. Galloway took great interest in the erection of their House of Worship.

Dr. Galloway was active and influential outside his pulpit. He was for years a member of these boards of the Church: Board of Erskine College, Board of Erskine Seminary, Board of Home Missions, and was Chairman of the two last named for some time. He edited and published "The Life and Letters of Mrs. Mary Galloway Giffen," his sister, and the pioneer missionary of the A. R. P. Synod of the South. By appointment of the Synod he was Editor of the "Centennial History" of 1903; was Fraternal Delegate to the United Presbyterian General Assembly; and was delegate to the Pan-Presbyterian Council. He made a tour of the Holy Land. In 1898 Erskine College conferred on him the degree of Doctor of Divinity. It was his honor and responsibility in his last years to lead in the erection of the present handsome church building of the First Church of Gastonia.

James Mack Garrison

James Mack Garrison, D.D.—Born May 1, 1860, he was baptized by Rev. Alexander Ranson September 8 of the same year. His father, Samuel Alexander Garrison, was a prosperous farmer of Mecklenburg County, N. C. His mother was Elizabeth Jane Hunter. He grew up in Prosperity A. R. P. Church, within the bounds of which his parents lived. He was received into the membership of that church on profession of faith under the ministry of Rev. D. G. Caldwell.

James Mack began his education in the Public Schools of Mecklenburg County. He was a student in the Huntersville High School under Dr. W. W. Orr and others of the faculty there. He entered Erskine College in 1884, and graduated in 1888, A.B. degree. In 1885 he won the Declaimer's Medal in the Euphemian Literary Society.

In September, 1888, at New Sterling, N. C., he was received as a student of Theology, and soon thereafter he entered Erskine Seminary. In 1890, having finished the Seminary at Erskine, he went to Princeton one or two years. He was licensed by the First Presbytery April 8, 1890, at Kings Mountain. His ordination took place in connection with his installation as pastor of Kings Mountain A. R. P. Church April 27, 1892, this being his first charge, and, one may say, his first love.

He served at Kings Mountain till 1907, when, at the insistence of the Board of Home Missions, he took charge of the new mission at Fayetteville, Tennessee. From here he went in 1912 to Fort Pierce, Florida, where he served nine months. In 1913 he took up the work at Anderson, S. C., remaining here till 1921, when he returned to his first love, Kings Mountain, where he served, loved and honored, till his retirement in 1934.

In the Church of Broad Creek, Virginia, on September 7, 1892, he

married Miss Frances Nair, a daughter of that church. Her parents were George William and Margaret Jane Nair of Rockbridge County. They had no children. Mrs. Garrison still lives, making her home in Kings Mountain, doing good and sharing liberally of what she and her godly husband were able to accumulate and save during their long and happy and useful married life.

On account of failing health, Dr. Garrison retired from the pastorate in 1934. Four years he was in failing health, and on April 18, 1938, God took him home. He is buried in Mountain Rest Cemetery, Kings Mountain, N. C.

In a brief summary one would say, Dr. Garrison was one of God's noblemen. He was blessed with a fine physique, a fine personality, a fine sense of humor. He loved men much. He loved God more. To him the ministry was not a place an opportunity to seek place and honor for himself, but an opportunity to pour out his powers for the Kingdom of God. He was truly a great preacher. In the pulpit, when his soul caught fire, his rich mellow voice carried his message home to the hearts of his hearers, reproducing the deep convictions that were in his own heart. The Church knew these things and loved him for them. In 1909 he was Fraternal Delegate from our Synod to the General Assembly of the United Presbyterian Church. In 1919 Erskine College conferred on him the degree of D.D. In 1933 he was Moderator of the Synod at New Albany, Mississippi.

Moses Ralph Gibson

Moses Ralph Gibson was born near New Albany, Mississippi, November 9, 1883. He was reared on the farm, and attended the Public Schools. He was educated in Erskine College and Seminary, graduating in 1912, June, July and August, 1912, he supplied the Rieves and Polk, Tennessee, Associate Reformed Presbyterian churches. September 1, 1912, he took up the work at Covington, Tennessee, where he served till July 15, 1918. Two weeks later, August 1, 1918, he began Y. M. C. A. work in World War I. Until December 24 he was stationed at Camp Sevier, when on January 1, 1919, he was transferred to Camp Jackson at Columbia, S. C. March 31 of the same year he was discharged from the Army Service.

Immediately after discharge he took up ministerial work at Kannapolis and Concord A. R. P. churches, living at Kannapolis, N. C., for one year. He then moved to Concord as full time pastor of that church, and served them till May 1, 1930, when he accepted a call to Poplar Tent congregation of the Presbyterian Church, U. S. He remained at Poplar Tent till February 1, 1932. Since that time he has served the following churches, all in the Presbyterian Church, U. S.: Pastor of Amity from February 1, 1932, till July 1, 1939; supplied at Fort Mill, S. C., five months; at Troy, N. C., till fall of 1940; pastor at Marshville from September 1, 1940, till February 1, 1945; pastor at Spindale from this date, till he took up the work in his present charge, October 1, 1948, Castenea (February, 1949).

He first married Miss Julia Baird, daughter of Rev. J. W. Baird and granddaughter of Rev. R. W. Brice. The date was June 17, 1915. They had one son, born in July, 1917. He died in July, 1931, and the mother died in November, 1938. In December, 1941, he married Miss Elizabeth Brewer.

He died December 4, 1949. He was buried in the Marshville Cemetery. He was still pastor of Castanea Presbyterian Church at Stanley, N. C. Officers of this church acted as pallbearers. He was a member of Kings Mountain Presbytery.

John Walter Good



John Walter Good, Ph.D.—He was born in Lincoln County, Tenn., on a farm, ten miles from Fayetteville, Feb. 13, 1879, the son of James Alexander Good and Martha Minerva Jones Good. His father was of Swiss descent, and his mother Irish. His father and his grandfather each served more than fifty years as elders in United Presbyterian and A. R. P. churches in Lincoln County, Tenn.

Dr. Good was baptized in infancy by Rev. J. B. Muse. He grew up in Prosperity A. R. P. Church in Lincoln County, and united with Prosperity in 1895 at a meeting conducted by Dr. W. W. Orr, D.D., during the pastorate of Rev. A. J. Ranson. He attended local schools, and a private class under Rev. A. J. Ranson, and grad-

uated from the Morgan Training School. The influence of Prof. R. K. Morgan was a formative force in his life. After graduating he taught in the Morgan School for one year before going to College. He entered Erskine College in 1900, and graduated with high honors in 1902. In 1904 he received the M.A. Degree from the College. Dr. Good later did graduate work at the Universities of Pittsburgh and Illinois and at Columbia University, specializing in English and Education. In June, 1913, he received the Ph.D. degree from the University of Illinois.

He entered Erskine Theological Seminary in the fall of 1902 and graduated in June, 1904. He graduated from Pittsburgh Theological Seminary in 1905. He was licensed by the Second Presbytery at Prosperity, S. C. in April, 1904, and was ordained by the same Presbytery in June, 1905, at Due West.

While Dr. Good's work has been mostly in the educational field yet he states that since his ordination he has preached an average of more than one sermon a week. He supplied Cedar Springs and Bradley in the summer of 1903, and Woodruff and Spartanburg in the summer of 1904. He was pastor at Corsicana, Texas, 1905-06. He then transferred to the United Presbyterian Church and was pastor of Birmingham and Troy, Mich., 1906-08. He has supplied many prominent churches in Ill., Kan., and Ga. for periods of varying length. He has been professor of English in Albion, Ill., high school and in Kansas State Agricultural College. He was head of the Department of Education and the Department of English Bible in Muskingum College. He was head of the Department of English at Georgia

State College for Women, 1918-24, and head of the same Department at Agnes Scott College, 1924-27. He was professor of English at Asheville Summer School, 1926. In 1927 he retired from teaching to reside at Moultrie, Ga. Most of his ministerial work has been with college students and college churches. In his educational work he was not only a teacher of English and Education, but also was a specialist in curriculum problems and assisted a number of colleges in this matter.

Dr. Good was moderator of the U. P. Synod of Kansas in 1914, and was twice commissioner to the General Assembly. On May 13, 1927 Erskine College conferred on him the degree of Litt. D. He is the author of two volumes, "Studies in the Milton Tradition" (1915), and "The Jesus of Our Fathers" (1923). He is now a member of the Presbytery of Southwest Georgia of the Southern Presbyterian Church. He served as Clerk of his Presbytery a number of years.

He was married in Gilead A. R. P. Church in Mecklenburg County, N. C. to Miss Essie Beulah Alexander on Aug. 1, 1906. Mrs. Good is the daughter of John Milton Alexander, an elder in Gilead Church. She is the sister of Dr. Minnie and Dr. Janet Alexander of our India Mission. Mrs. Good graduated from Erskine College in 1902. Dr. and Mrs. Good continue to reside at Moultrie, Ga.

James A. Gordon

James A. Gordon is a son of Rev. Andrew Gordon, one of the earliest of the United Presbyterian Missionaries to India. He was there at the time of the Sepoy Mutiny, and James A. was probably born in India after the mutiny. He became pastor of the A. R. P. Church of Atlanta, Georgia, from 1907 to 1910, coming from the United Presbyterian Church, to which he returned in 1910. Nothing is known of his subsequent record, the Committee having been unable to locate him.

Laurence Victor Gregory

Laurence Victor Gregory was born January 4, 1909, at South Shore, South Dakota. His father was Laurence Egbert Gregory, who was born in Wisconsin of Scotch ancestry. In Scotland the family name, according to records, was MacGregor. In church matters he was a Presbyterian. By trade he was a barber. L. V. Gregory's mother was Bertha Maude Anderson. She was born in Austin, Minnesota. Her father was Scandinavian and her mother Scotch. Akin to the Beechers, she was raised a Congregationalist.

The family moved to California in 1910 and settled in Los Angeles. L. V. finished High School in Huntington Park, California, in 1927. In 1928 he entered the Western College of Technical Engineering and Aeronautics, and graduated in 1930. With the depression he found it necessary to take a job with a newspaper. For this work he felt himself qualified, having spent a number of years when a boy working as a reporter and in the advertising department.

In the meantime he married Julia Ellen Williams. Two children, Betty Jean and Richard Laurence, were born to them.

Although he had always attended church and Sabbath School, yet, he says, "I was not truly converted until November, 1938." He felt definitely called to the ministry, but could not see his way to attend the seminary. A group of Los Angeles ministers graciously took him under their care, and arranged for him to attend special night classes of private instruction. For three years he worked days and studied nights. Dr. R. E. Neighbor, former Dean of the Bible Institute of Los Angeles, and Dr. E. W. Kenyon were his instructors in Theology. Dr. F. B. Johnson, Homiletics, Dr. J. O. Kinnamon, Bible Archaeology, plus other related subjects. "Those were the hardest three years I ever spent," he says.

On May 17, 1942, in Los Angeles Evangelistic Center, he was ordained to the ministry. Later he got his Th.G. work at the Pioneer Theological Seminary. Although raised a Presbyterian, his first work was with the United Fundamentalist Church, a reformed body on the Pacific Coast.

Feeling definitely called to evangelism, most of the years of his ministry have been spent in that field. He moved to Arkansas in 1942, and served the Ada Valley Methodist Church two years, most of this time in evangelistic campaigns.

Late in 1947 Mr. Gregory accepted a call to Havana A. R. P. Church. At the Spring Meeting of the Mississippi Valley Presbytery, he applied for admittance into that body, and was accepted. And now, November, 1950, he is full time pastor of the Associate Reformed Presbyterian Church at Russellville, Arkansas.

He has a splendid building and an excellent people to minister to, and one feels that his coming to them at this time is of God.

Boyce Hemphill Grier

Boyce Hemphill Grier, D.D.—He was the ninth child of Robert Calvin Grier and Barbara Brown Moffatt Grier. His father was a son of Isaac and Isabella Harris Grier. Both his father and his grandfather were ministers of the A. R. P. Church. His mother was the daughter of William and Margaret Hemphill Moffatt of Chester County, S. C.

Dr. Grier was born at Due West, S. C., on November 8, 1861. He was educated in the Due West Female College in his early years. In the fall of 1878 he entered Erskine College, graduating in the class of 1882. Following his graduation he spent one year at the University of Virginia, studying especially Latin and Greek with a view to entering the teaching profession. He taught school, however, only one year, at Honea Path, S. C. He then entered Erskine Theological Seminary, graduating in May, 1887. He was licensed by the Second Presbytery at Bethel (Ora), Laurens County, S. C., April 18, 1886, and during that summer preached in vacancies in the First Presbytery in N. C. and S. C. In November, 1887, he was ordained at Due West, sine titulo, and by the order of Synod went to Millersburg, Ky., where he preached for eighteen months at Hinkston, Olivet and New Hope churches in the Kentucky Presbytery. In September, 1888, upon the death of Rev. D. B. Pressly, his brother-in-law, he took charge of the church at

Mt. Zion, Mo. He was called to this church, and was installed as pastor on Oct. 5, 1889 by Rev. James Boyce. He resigned his charge May 20, 1894, seeking a warmer climate than Missouri. He was called to Yorkville and Tirzah churches in the First Presbytery and on Friday before the second Sabbath of August, 1894, was installed pastor of Tirzah, Rev. J. A. White addressing the pastor and Rev. G. R. White the people. He was installed pastor of Yorkville on Aug. 17, 1894, Rev. R. M. Stevenson presiding, Rev. W. C. Ewart addressing the pastor and Rev. J. P. Knox the people. He resigned this charge May 30, 1901. Receiving a call to Bethle Church, Ora, S. C., he accepted and was installed as pastor Aug. 14, 1901, Rev. D. G. Phillips and Rev. W. B. Lindsay officiating. He continued at Ora until October, 1910 when he removed to Camden, Ala. He was installed pastor of the Camden church on Jan. 8, 1911, Dr. H. M. Henry and Rev. R. S. Harris officiating.

Dr. Grier continued at Camden until his death on June 3, 1925. His last illness was of one year and a half duration. The members of the Camden church lovingly maintained him as their pastor during these months. Dr. Grier's death occurred at Camden. His funeral service was conducted in the Memorial Hall at Due West, S. C. and he was buried in cemetery at Due West. For 39 years he was a minister of the gospel in the Associate Reformed Presbyterian Church. He was a saintly character and an unusually able and gifted preacher.

Dr. Grier was married three times. On Nov. 5, 1889, he married Miss Julia F. Kennedy, daughter of Prof. and Mrs. J. P. Kennedy of Due West. She died in June, 1890, following an operation. His second marriage was with Miss Susie M. Lee, July 28, 1891, daughter of Prof. Joseph F. and Martha Brice Lee of Due West. To them four children were born, Joseph Lee, Mark Brown, Lois Frances and Martha Brice Lee. The two sons have become ministers of the Associate Reformed Presbyterian Synod.

Mrs. Susie M. Lee Grier died Nov. 9, 1903. On April 9, 1907 Dr. Grier married Susie Ketchin. She survived him by some years but is now deceased.

Many honors and duties were assigned Dr. Grier by the Synod during his ministry. He was Moderator of the Synod in 1906, when it met at Camden, Ala. For some years he was a member of the Board of Erskine College.

Joseph Lee Grier

Joseph Lee Grier, D.D., is the son of Dr. Boyce Hemphill Grier and Mrs. Susie Lee Grier. He was born October 6, 1893, in the A. R. P. Manse at Okete, Lincoln County, Missouri. On April 14, 1894, he was baptized in Mt. Zion Church, of which his father was then pastor. It is not known who was the officiating minister.

His father, the Rev. Boyce Hemphill Grier, D.D., was for thirty-nine years a minister of the A. R. P. Church, holding pastorates in Kentucky, Mt. Zion, Missouri; York, S. C.; Ora, S. C.; and Camden, Alabama. Dr. B. H. Grier was the son of Dr. R. C. Grier, and grandson of Dr. Isaac Grier. The mother of Dr. Joseph Lee Grier, Mrs. Susie Lee Grier, was the daughter of

Professor Joseph Francis Lee of Erskine College and Martha Brice, formerly of Fairfield County, S. C.

Dr. Grier grew up in the A. R. P. churches at York and Ora under the ministry of his father. He joined the Ora church April 30, 1905, at the age of twelve. He began his education in the Graded School of York, and completed his preparation for college at Ora. Among his teachers were Misses Ludie Jenkins, Sudie Allison, Laura Martin, Bessie Byrd, and John Burns Betts.

He entered Erskine College in 1908 and graduated in 1912. The summer of 1912 he attended the University of Alabama for six weeks. After graduation he was Principal of the Oak Hill Public School, at Oak Hill, Ala., for two years, 1912-14. The next two years, 1914-16, he was Principal of the Due West Public School. The summers of 1914 and 1916 he was yard-clerk for the Union Railroad Company at East Pittsburg, Pa.

His training in Theology was obtained in Princeton Theological Seminary at Princeton, N. J. He entered the Seminary in September, 1916, and graduated with the class of 1919. Also he was a graduate student in the Southern Baptist Theological Seminary at Louisville, Ky., from January, 1932, to October, 1936, where he passed the examination for the degree of Ph.D., but has not yet presented the required thesis.

He was licensed by the Second Presbytery at Greenwood, S. C., on July 31, 1918, and ordained by the Memphis and Louisville Presbytery at New Albany, Miss., on June 11, 1919. His first charge was Mt. Zion and Elsberry, Mo., where he had been baptized. His first sermon in this field was preached in the Elsberry Church June 15, 1919. In December of the same year he was installed pastor of these churches, Elsberry on the 19th inst., Mt. Zion on the 20th. He continued in this field till April 22, 1923, the date of his last sermon at Mt. Zion. Since that time he has been pastor of Old Providence from June 3, 1923, till November 29, 1931; of Louisville, Ky., from December 6, 1931, till October 11, 1936; of Chester, S. C., A. R. P. Church from October 18, 1936, to the present, March, 1941. In the installation service in Chester, November 22, 1936, Dr. Oliver Johnson presided, Rev. W. A. Kennedy addressed the pastor, and Elder H. E. Ketchin addressed the people.

In activities outside his own pulpit Dr. Grier has held evangelistic meetings and taught in Leadership Training schools. He was a Home Missionary of the Presbyterian Church of Canada in southern Saskatchewan in the summer of 1917. He supplied the A. R. P. Church of Clinton, S. C., the summer of 1918.

On April 6, 1926, he was married in the First A. R. P. Church of Statesville, N. C. The bride was Miss Ruth Morrison, daughter of Eugene Morrison and Adelaide Scarr. Mrs. Grier was reared in this church under the ministry of Dr. J. H. Pressly. Her education was obtained in the following institutions: Statesville Public Schools, Mitchell College, Brenau College, Peabody Conservatory of Music. She made a summer tour of Europe and another of the Holy Land. They have four children: Susie Adelaide, a graduate of Erskine College, and now in the Richmond Training School of the Presbyterian Church, U. S.; Joseph Lee, Jr., now a student in the United States Naval Academy at Annapolis, Maryland; Eugene Morrison, perhaps a Freshman in Erskine College; Calvin Knox, perhaps a High School student in Gastonia, N. C.

Dr. Grier was delegate from the A. R. P. Synod to the National Y. P.

C. U. Convention of the United Presbyterian Church at Monmouth, Ill., in the summer of 1922. He was a member of the Board of Home Missions from 1937 to 1941. Westminster College of New Wilmington, Pennsylvania, conferred the degree of Doctor of Divinity June 8, 1936.

Health being seriously impaired, Dr. Grier, in the fall of 1949, resigned his pastorate in Chester. After a rest of several months he accepted a call to Crowders Creek, N. C., where now, January, 1951, he serves.

Mark Brown Grier



Mark Brown Grier, D.D., is the second son of Rev. Boyce Hemphill Grier and Susie Lee Grier. His father's parents were Dr. R. C. Grier, Sr., noted President of Erskine College, and Barbara Moffatt Grier of the Hopewell, S. C., congregation. His mother was the daughter of Professor J. F. Lee of the Faculty of Erskine College and Martha Brice Lee. Mark was born in Yorkville, S. C., July 12, 1895, while his father was pastor of the Yorkville A. R. P. Church. He was reared partly in this church, and partly in the Ora A. R. P. Church, of which his father became pastor about 1903, and where he united with the Church in 1905, at the age of ten, while Dr. J. S. Moffatt was holding a meeting.

After attending the schools of Yorkville and Ora he entered Erskine College in 1910, graduating in 1914 with the degree of A.B. Then he studied in the University of Alabama the summers of 1915 and 1916. Later, while pastor of Coddle Creek A. R. P. Church, he enrolled as a student of Davidson College for the academic years 1930-31 and 1931-32, and June 1933 he received the degree of Master of Arts from that institution.

After graduating from Erskine in 1914 he taught four years. Thereupon, March 4, 1918, he enrolled in the United States Army, where he remained till December 2 of that same year. Being descended from a long line of preachers, and living in the atmosphere of the manse for the formative years of his life, he felt the call to the Gospel ministry. Accordingly in the fall of 1919 he entered Princeton Theological Seminary, and finished the course there in the spring of 1922 with the degree of Bachelor of Divinity (?). He also had one winter in Edinburgh, Scotland, in New College and the University of Edinburgh, as additional training for his work.

Supplying the A. R. P. Church at Spartanburg, S. C., for the summer of 1921, he was licensed by the Second Presbytery at Due West on July 27 of that year. After finishing the Seminary he began work at Doraville, Ga., in June, 1922, and on November 12 of that year he was ordained and installed pastor of that congregation by the Second Presbytery. In this

field he served till June, 1925. Receiving a call from Coddle Creek and Kannapolis, he was installed over this charge in July, 1925. He served them jointly till April 1, 1930, when he was released from Kannapolis, remaining two years longer at Coddle Creek. April 1, 1932, he entered upon his present pastorate, that of Old Providence, Va., where for the past ten years he has been the pastor of one of our largest country congregations, reporting this year (1942) a membership of 355.

On February 22, 1923 he and Miss Emma Carlisle Jennings of Spartanburg, S. C., were united in marriage. She passed away March 5, 1937, and is buried in the cemetery at Old Providence. She was the mother of one son, Boyce Hemphill Grier, aged 17 and now (1942) a student of Erskine College, Sophomore Class. His second marriage was to Miss Mary Wallace Callison of Staunton, Va., who has no children.

On the occasion of the celebration of Erskine's Centennial Year the degree of Doctor of Divinity was conferred on Mark Brown Grier, 1939. The winter of 1921-22 he was Princeton Fellow in Church History, studying in Edinburgh, Scotland. During that time he traveled on the Continent of Europe as far as Rome.

On April 26, 1949, the pastoral relations between Dr. Grier and Old Providence were dissolved, and he was given a certificate of transfer to connect with the First Presbytery, where he had accepted a call to Pisgah, and in this field since then he labors. Dr. Grier is a man of force, a good and effective preacher, a good man to put over a big job.

John Stewart Grier

John Stewart Grier was a son of Rev. Robert Leroy Grier and Martha Ann Kirkpatrick. He was born in Troy, Tennessee, September 19, 1868.

His mother died when he was something under three years of age; his father when he was about twelve and a half. His mother's parents took him and cared for him. After their death he was provided for by his uncle, Mr. John Moore Kirkpatrick, who helped with his education.

He was educated in the public school of his community until he was ready for college. He entered Erskine College in the fall of 1887, graduating in 1891. In 1882 he united with the Church at Ebenezer, N. C. He was received as a student of Theology by the First Presbytery at Steele Creek, N. C., in the fall of 1891; he took his Theological course in Erskine Seminary; he was licensed by the First Presbytery at Charlotte in 1893. On July 22, 1893, he was ordained and installed pastor of Ebenezer, Jefferson County, Georgia, by the Second Presbytery. He was pastor of this church till April, 1896. At this time he accepted a call from Sharon, York County, S. C. He was installed there July 23, 1896. He served there till his death, April 10, 1909. For the larger part of this time he also served at Hebron and Tirzah, Hebron on the outskirts of Sharon congregation having been organized through his efforts, and Tirzah some ten miles distant. On his tomb in the Cemetery at Sharon are inscribed those wonderful words of the Seventeenth Psalm, so often sung in the praise service of that church, "I shall be satisfied when I awake in Thy likeness."

Mr. Grier was "an Israelite indeed in whom there was no guile." Nothing

phased him. He met situations "head on," and never came out second best. He did not enjoy robust health, but he was full of energy and interest in affairs of every kind. He had a keen bright mind. His preaching was strong, sound, intense, at times dramatic. The "five points of Calvinism" stood out like great shoulders in his preaching. One who heard him regularly would know what he believed, and what to believe. He could preach to children, and had a way of making the little folk feel that they were a part of that thing we call "Church." He ministered most tenderly to the sick and to those in sorrow. He led his flock like a shepherd, boldly and into rich pastures.

As noted in the Centennial volume, he married Miss Julia Elizabeth Cain of Ebenezer Church near Louisville, Georgia, daughter of George Lyman Cain and Mary Elizabeth Stone. Mrs. Grier was reared in a home of true Christian culture, and she was well qualified to be a pastor's helper. Three children were born to them: a son died in infancy; a daughter, Elizabeth Kirkpatrick, died November 24, 1912; their second child, Mary Stone, now Mrs. James Leroy Terrill, attended Erskine College, and has for many years been a teacher in the Charlotte City Schools. Mrs. Grier makes her home with the Terrills.

Paul Livingston Grier, II



Paul Livingston Grier, II, is the youngest of four sons of Professor Paul Livingston and Mrs. Effie Pressly Grier. Of these four sons three are ministers of the Gospel. The one now under consideration was born at Due West, S. C., September 19, 1897. His father was a son of Dr. and Mrs. R. C. Grier, Sr., and for many years held the Chair of Mathematics in Erskine College, being loved and honored by the student body. His mother, Mrs. Effie Pressly Grier, was the only daughter of Dr. and Mrs. William L. Pressly. Dr. Pressly having been for many years pastor of the Due West A. R. P. Church and subsequently President of the Seminary, a noted Theologian and teacher.

Paul Livingston, II, grew up in the A. R. P. Church of Due West under the ministry of the Rev. O. Y. Bonner, and was received into the full membership of the church on profession of his faith at about twelve years of age. He attended the Public Schools of Due West. Having completed the course in the public school, he entered Erskine College September, 1915, graduating four years later, June 3, 1919. Following graduation he taught Mathematics in the Blue Ridge School for Boys at Hendersonville, N. C., three years.

Influenced by the spiritual environment in the village of Due West and in his father's home, he began preparation for the ministry. In the Fall of

1922 he entered Erskine Seminary, finishing with the degree of Bachelor of Divinity in 1924, and was licensed to preach the Gospel by the Second Presbytery on May 28, 1924, at Due West, S. C. Following this, he spent a year in Princeton Seminary, receiving the degree of Th.M. at the Commencement of 1925. He has also done summer terms in Columbia University and in the University of Virginia.

His first charge was Ora, S. C., where he was ordained and installed as pastor June 5, 1925. He served this church till June 1, 1929, when he accepted work at the A. R. P. Church at Greenwood. He remained with the Greenwood church from June 6, 1929, till March 7, 1931. Accepting a call to Sardis, near Charlotte, N. C., he entered upon the work there March 29, 1931, and continues there to this day, September 8, 1944, rendering an appreciated and efficient service to a thriving and cultivated congregation. In the fall of 1949 he accepted and entered upon the pastorate at Louisville, Ga.

Mrs. Grier, before marriage Miss Emmie Lou Washington, is a graduate of Converse College. She has taught in the School for the Blind at Cedar Springs, S. C., and in the Public Schools of York and Columbia. They were married at Laurens, S. C., July 9, 1929. They have two sons: Paul Livingston Grier, III, and William Franklin Grier.

Paul Livingston, II, who is also called "Hodo," is a good thinker and a forceful preacher and a presbyter of recognized worth. He is the Second Clerk of Synod, and has served or is now serving on the Board of Home Missions, and on several of Synod's Standing Committees, as Finance, Evangelism, Stewardship.

Robert Calvin Grier, II



Robert Calvin Grier, II, D.D., was born at Due West, S. C., October 12, 1889. He was baptized by his grandfather, Dr. W. L. Pressly, in infancy. He is the second son of Professor Paul Livingstone Grier and Mrs. Effie Pressly Grier. Professor Paul Livingstone Grier was the fourth son and tenth child of Dr. R. C. Grier, I, and Mrs. Barbara Moffatt Grier. Dr. R. C. Grier, I, was the second child and first son of Dr. Isaac Grier and Isabella Harris. And Dr. Isaac Grier was a son of Robert Grier, a native of Pennsylvania, and Margaret Livingstone, a native of Ireland. Isabella Harris, wife of Rev. Isaac Grier, D.D., was the first daughter and second child of Hugh Harris, a soldier of the Revolutionary War, and Martha Robinson.

Mrs. Effie Pressly Grier was the only daughter of Dr. W. L. Pressly and Frances Elizabeth Wideman. Dr. W. L. Pressly was a son of Dr. E. E. Pressly and Elizabeth Agnew. Dr. E. E. Pressly was a son of William Pressly and Elizabeth Hearst.

Dr. Robert Calvin Grier, II, attended the graded school of Due West and Erskine Fitting School. At the age of eleven he united with the Church under the ministry of Rev. O. Y. Bonner. He entered, or was admitted to, the Freshman Class in Erskine September 13, 1905. He was a member of the Philomathean Literary Society. He was awarded the Mower Medal for Best Declaimer in 1908, his topic being, "A Victim of Alcohol"; he was Third Baseman on the Baseball Team several years, including the Championship Team of 1907; he was a winner of trophy cups for Tennis contests; he represented the Y. M. C. A. at the Montreal Conference in 1908.

He graduated in June, 1910, with the degree of A.B. in a class of 33, among whom were Plumer Blackwell, Bill Boyce, Charley Elliott, Hamilton Henry, Mason Hood, Jeff Hood, Possum Hunter, Little Grubs Kerr, Cam McClain, Charley Nabors, Bernie Parkinson, Know Phagan, Edgar Pharr, and Crip White. After graduation he taught two years in the Due West High School.

He attended Erskine Theological Seminary, entering in September, 1912, with David Lauderdale and W. H. Quinn. He also studied in the Louisville, Kentucky, Seminary and in Princeton Seminary. He was licensed by the Second Presbytery at Cannon's Creek April 10, 1914, being ordained the same day.

His first charge was the A. R. P. Church of Louisville, Kentucky, where he preached his first sermon June 28, 1914, and where he continued to serve till some time in 1918. His second charge was the A. R. P. Church of Columbia, S. C., serving here the years 1918-1921. While in Louisville he attended the Louisville Seminary. While in Columbia he took a year's course in Princeton Seminary. 1916-1919 he was a member of the Board of Erskine College from the Memphis-Louisville Presbytery. He was a member of Synod's Conference Committee, and had charge of the Book Room at Linwood several summers.

August 3, 1921, he was elected President of Erskine College by the Board of that institution at a meeting in Gastonia, N. C., to succeed Dr. J. S. Moffatt. He assumed the duties of this high office September 1 of the same year. He was Chairman of Synod's Committee on Sabbath Schools 1921-1927; he was elected a member of the Board of Foreign Missions in 1922 to succeed his father. In 1927 he was elected a member of the Committee on Coordination of the Colleges. He has also been a member of the Board of Directors of the A. R. P. Assembly Grounds.

He received the degree of Doctor of Divinity from Presbyterian College of South Carolina at Clinton, S. C. The degree of Doctor of Laws was conferred on him by the University of South Carolina in 1932.

Marking the close of the Twenty-fifth Year of Dr. Grier's Presidency of Erskine College, the A. R. Presbyterian of May 29, 1946, carried his picture on the front page, and devoted a page of editorial to a brief evaluation of the man and his work for the College. His youthful enthusiasm has brought many improvements in campus, buildings, and equipment, of which friends of Erskine may well be proud. The editorial above referred to reads in part as follows: "Dr. Grier brought to the College a personality of strength and charm which had been unreservedly dedicated to the advancement of the College. . . . He has made wide contacts in the interest of Erskine. Ready and gifted in public address, he has responded liberally to calls far and near, with the result that the College is known favorably far beyond the

limits of our own denomination. . . . To his unflagging effort and influence is due Erskine's recognition by the accrediting agencies in the field of higher education." These twenty-five years are not only a record of a worthy past, but they are a prophecy of the future. Dr. Grier looks forward with confidence to the completion of the Expansion Programme and the early erection of two buildings which will open the way to a more effective service, and after that to a still enlarging future for the College. "For a quarter of a century of distinguished service, the Associate Reformed Presbyterian extends well deserved thanks and congratulations, and for the future a warm wish for the blessings of a gracious and guiding Providence." It should be noted that the two buildings above mentioned have now, in January, 1951, been completed, and eagerly pressed into service for near two years, the McCain Library Building and the Reid Science Hall, buildings that memorialize in some suitable way the two distinguished educators for whom they were named, J. I. McCain, Ph.D., and E. L. Reid, L.L.D.

November 17, 1915, Dr. Grier and Miss Gladys Victoria Patrick were united in marriage at the home of the bride's father, Mr. T. G. Patrick of White Oak, S. C. The marriage was performed by Rev. W. P. Grier, D.D., and Rev. M. B. Grier, a brother and an uncle respectively of the groom. Mrs. Grier is the second daughter and sixth child of Thomas Gilfillan Patrick and Sarah Jane Henry, and was born July 8, 1891. Her father, Thomas G. Patrick, was the second son and second child of John Robert Patrick and Sarah Narcissus Hayes. John R. Patrick was a son of Thomas Patrick, a native of Ireland, who settled in York County, S. C., in the early part of the Nineteenth Century, his mother being Mary Gilfillan. Sarah Jane Henry was the second daughter and fourth child of Captain William John Henry and Sarah Torbit. W. J. Henry was a son of Hugh Henry and Mary McMaster. Mary McMaster was a daughter of James McMaster, a Lieutenant in the War of the American Revolution.

The children of Dr. and Mrs. R. C. Grier are, an infant son born and died at Louisville, Kentucky, August 7, 1916; Barbara Moffatt, now Mrs. Joe Cotton, born November 12, 1920, at Due West, S. C.; Gladys Patrick, now Mrs. Robert Marshburn, born March 22, 1923, at Due West; Robert Calvin, Jr., M.D., born September 29, 1924, at Due West.

William Pressly Grier

William Pressly Grier, D.D., was born at Due West, S. C., on December 26, 1887. He is the oldest son of Paul Livingston Grier, for thirty-two years Professor of Mathematics in Erskine College, and grandson of Dr. R. C. Grier, one time the honored President of the College. His mother, Effie Lillian Pressly, was the only daughter of Dr. W. L. Pressly, who was for many years President of Erskine Seminary and a Theologian of note.

William Pressly Grier grew up in the Church at Due West. He was baptized in infancy. Under the ministry of the Rev. O. Y. Bonner, at an early age, he made a profession of faith in Christ and was received into the full membership of the Church.

His early education was obtained in the schools of Due West. In 1903-04 he took work in the Preparatory Department of Erskine College. In the



fall of 1904 he entered the Freshman Class of the College, finishing with the degree of A.B. in 1908. He then taught a year at Covington, Tenn., after which he worked a year. His Theological course was taken in Erskine Seminary, where he finished in 1912, having been licensed to preach the Gospel by the Second Presbytery at its spring meeting, 1912, at Wrens, Ga.

On July 5, 1912, he was ordained by a commission of the First Presbytery at Bethany A. R. P. Church in York County, S. C., being at the same time installed pastor of the charge at Bethany, Clover, and Crowder's Creek. After twenty-nine years in this field he still continues the faithful and beloved pastor of a large and loyal people. Under his leadership these churches

have flourished. Their combined membership has increased from 390 in 1912 to 932 in 1941. To the main auditorium Clover has added a modern Sabbath School Building, Bethany has replaced the old framed structure with a handsome brick house of worship, and Crowder's Creek has doubled the size of their plant.

On December 24, 1912, at Chester, S. C., W. P. Grier was married to Miss Nellie Brownlee Bigham. Mrs. Grier was educated in the schools of Chester and in Erskine College, having graduated from the latter as a co-ed with the degree of A.B. To them have been born five children: Paul Livingston is Librarian in Hamden-Sydney College; William Pressly, Jr., is a student in Erskine Seminary; John Miller is in the Junior Class of Erskine College; Nellie Bigham and Rachel Effie are in the High School at Clover.

In his college life, William Pressly, better known as "Chick," distinguished himself as an athlete, both in baseball and tennis. In 1907 his team won the State Championship in baseball, and in a state contest his tennis team won the cup. He has been for a number of years Clerk of Catawba Presbytery. At present (1941) he is Chairman of the Board of Home Missions. Erskine College conferred the degree of D.D. in 1934.

As will be noted, the above was written in 1941. Dr. Grier continued to serve the three churches, Bethany, Clover, and Crowder's Creek, till the spring meeting of Catawba Presbytery at Bethany, when he, desiring to devote full time to the Clover field, asked the Presbytery to dissolve the relations with Bethany and Crowder's Creek. These churches concurring, this was done, and since that time he has served only Clover. Since that was done the membership at Clover has made substantial gains, and they have built a handsome new church at a cost of \$61,185, giving this church a plant, including the Educational Building, worth perhaps \$100,000. The Men's Bible Class has a membership of 50 or more.

The above data on the children should be revised, but we are not in possession of the necessary facts. It is known that William Pressly, Jr., listed above in 1941 as a Theological student, has been an active pastor since 1942. He is now, January, 1951, pastor of the Rock Hill A. R. P. Church. His sketch will be found in its proper place in this volume.

William Pressly Grier, Jr.



William Pressly Grier, Jr.—This son of the Manse was born at Clover, S. C., February 17, 1919. His father is Rev. W. P. Grier, D.D., and was, and still is (June, 1948), pastor of the A. R. P. Church of Clover. He is the eldest son of Professor Paul Livingston and Effie Pressly Grier, his father having long held the Chair of Mathematics in Erskine College. The mother of W. P., Jr., is Nellie Brownlee Bigham Grier, daughter of John Thomas and Mary Miller Bigham of Chester, S. C.

W. P. Grier, Jr., grew up in the Clover A. R. P. Church under the ministry of his father, by whom he was received into the full membership of the Church at an early age. His education was begun in the Clover City School, where also he did his High

School work.

He entered Erskine College in 1935, and graduated in 1939 with the A.B. degree. After graduation he taught one year in the High School at North, S. C. He took his Theological training in Erskine Theological Seminary, where in 1942, he obtained the degree of Bachelor of Divinity. He was licensed and ordained the same year by Catawba Presbytery at its spring meeting in Chester.

About this time he received a call from the charge of Troy, S. C., linked with the congregation of Cedar Springs and Bradley. This call he accepted, and served in this field from June, 1942, to March, 1945, when he accepted a call to Doraville, Georgia. In early September, 1948, he took up the pastorate of Rock Hill, S. C., where he serves at the present time.

His marriage occurred at Winston-Salem, N. C., on September 18, 1942. The bride was Mary Elizabeth Kerr, daughter of Rev. Gilbreath Lawson Kerr, D.D., pastor of the A. R. P. Church of that city. Her mother is Eleanor Martin Kerr, before marriage of Newberry, S. C. Mrs. Grier was educated in the City Schools of Spartanburg, S. C., and in the High School at Salisbury, N. C., and in Erskine College. They have two children, Eleanor Lawson Grier, born May 4, 1945, and Effie Bigham Grier, born June 12, 1948.

W. P. Grier, Jr., comes of a long line of preachers, and he bids fair to prove worthy of his great heritage.

Aaron Henderson Griffith

Aaron Henderson Griffith was the eldest son of J. Walker Griffith and Lula Grier Griffith. He was born in Mecklenburg County, N. C., within the bounds of Ebenezer congregation, August 14, 1875. He was educated in

Erskine College. After one year in Erskine Theological Seminary he taught a year, graduating from the Seminary in June, 1900. He was licensed by the First Presbytery at Pisgah, N. C., May 8, 1900, and by the same Presbytery he was ordained at Charlotte, N. C., December 11, 1900.

From June to October, 1900, he supplied Shady Grove and Hickory Spring in the Arkansas Presbytery. December 20, 1900, under direction of the Board of Home Missions, he took up the work in Little Rock and Jacksonville, Arkansas. The work prospered, and in October, 1902, the Little Rock Church presented a call for his full time as pastor. This call was accepted, and he was installed December 3, 1902. On January 25, 1903, he was granted a certificate of transfer to connect with the United Presbyterian Church. In this church he spent the remainder of his life, with the exception of two years at Reidsville, S. C., 1914-1916, where he served in the Presbyterian Church, U. S.

Other pastorates have been as follows: Oklahoma City, Oklahoma, 1903-1906; Pittsburg, Kansas, 1906-1908; Corsicana, Texas, 1908-1910; Kansas City, Kansas, 1911-1914; Reidsville, S. C., as noted above, 1914-1916; Wilmerding, Pennsylvania, 1916-1920; Youngstown, Ohio, 1920-1927; Queens Village, New York City, 1927-1943; Linesville, Pennsylvania, 1943-1944. He retired November 8, 1944.

Through all his years he was recognized as a good, forceful preacher of the Gospel. He preached with earnestness and fervor.

He was a builder of churches and congregations. Especially was this true of his last two pastorates. Under his leadership the Pleasant Grove Church of Youngstown, Ohio, grew from a small mission to a strong, flourishing church of 450 members; and during his seven years there a new, handsome church building was erected. A like success attended his ministry at Queen's Village, Long Island, N. Y. This church grew from a small mission to a large, progressive church, with a new and adequate building.

Mr. Griffith was a good evangelist. The years 1910-1911 he gave entirely to evangelistic work. During the years of his several pastorates he took time to conduct a number of evangelistic meetings, with good results.

After his retirement November 8, 1944, he with his family moved back to Youngstown, Ohio, where he died May 10, 1945.

He married Miss Eva Lee Prather of Little Rock, Arkansas, December 25, 1901. She survives his passing, together with their four sons: James Prather, Gary Henderson, William Wishart, and John Weldon.

Eli Franklin Griffith

Eli Franklin Griffith is a son of Charles Franklin and Harriet Amanda Baker Griffith, was born four miles south of Charlotte, N. C., February 22, 1866. Feeling a deep yearning to preach Christ, at 17, after much prayer and Bible study, he began definitely to make the necessary preparation. He entered the Charlotte Graded School, where he spent a session and a half. Then he had two sessions in Huntersville High School under Dr. W. W. Orr. He entered Erskine College in 1888, received his diploma in 1892, having taken concurrently with his college work a full course in Divinity. He was licensed to preach on April 6, 1892.

From July to November, 1892, he supplied at Broad Creek, Virginia. This was followed by five months laboring in the Memphis Presbytery. On July 25, 1893, the Virginia Presbytery ordained and installed him pastor of Ebenezer, Virginia, and over Timber Ridge on the 14th of the following October. This work was given up November 18, 1896, in order to take up the work at Edgemoor, S. C., where he was installed December 29 of the same year. Resigning at Edgemoor November 1, 1898, he was stated supply at Gilead and Mooresville, N. C., the next year. Following this, he labored a year at Mooresville, Hiddenite, and Taylorsville. May 27, 1901, he was installed over New Perth and New Stirling, Iredell County, N. C. He seems to have served in this field about six years, till 1907, when he was followed in this field by the Rev. J. Meek White.

On his demission of this charge, he was transferred to the U. P. Church, and served as stated supply that year at Burlington Junction, Missouri. Other fields he served are as follows: Lancaster, Ohio, stated supply, 1907-1908; Bessemer City, N. C., A. R. P., pastor 1909-1910; Ebenezer, Mississippi, A. R. P., pastor 1910-1913; Gainesville, Georgia, Presbyterian, U. S., pastor 1913-1915; Avondale Church, Birmingham, Alabama, Presbyterian, U. S., pastor 1915-1918; Chalmers Memorial, Charlotte, N. C., A. R. P., pastor 1919-1923; Guntersville, Alabama, Presbyterian, U. S., pastor 1923-1924; Senatobia, Mississippi, Presbyterian, U. S., pastor 1925-1927; Madisonville, Tennessee, Presbyterian, U. S., pastor 1928-1933.

On May 3, 1933, Mr. Griffith gave up the work of the pastorate, and moved to Birmingham, to be near his children. There he was active as a supply minister, preaching nearly every Sabbath, and when not preaching he talked to the firemen in their stations. From 1940 to 1943 he supplied regularly at Dixon Memorial Church, Tarrant, Alabama. He retired April 14, 1943, but even so, he has continued to preach in vacant pulpits throughout his Presbytery. His home is in Birmingham.

In his ministry Mr. Griffith has practiced this motto: "Freely ye have received, freely give." He literally gave himself to his congregations and to all other families within reach. He preached the Gospel plainly, using simple language which a child could understand, yet conveying a message for all ages. He was happiest when conducting evangelistic services, Soul winning was the passion of his heart. The Lord richly blessed and rewarded his labors by giving him many souls for his hire. He also had the joy of leading the congregations at Stirling, N. C., and Senatobia, Mississippi, in the erection and dedication of beautiful church buildings, and in each case gave much thought and manual labor to the buildings.

During the fifty years of active service in the pulpit, his wife, Minnie Dixon Griffith, has been a faithful helpmate and yoke-fellow. They were married October 17, 1893. Mrs. Griffith is a daughter of James Graham Dixon of Timber Ridge, Virginia. To this couple God gave four children, as follows: Alma Boyce, now Mrs. C. R. Culverhouse of Birmingham, Alabama; Moffet Dixon, deceased; Eloise, now Mrs. George B. Roberts of Birmingham; Nan Graham, deceased.

A grandson, Rev. Cecil Griffith Culverhouse, is pastor of the Presbyterian Church, U. S., of Marion, Alabama.

Murray White Griffith

Murray White Griffith.—This man is a native of Mecklenburg County, N. C. He was born and reared within the bounds of Ebenezer A. R. P. Church. Dr. G. R. White was the pastor, and doubtless baptized him, and at the age of twelve received him into the Church. He is a son of Rufus White Griffith, a son of Jonathan Wallace and Roxanna Baker Griffith of the Ebenezer Church and community. Murray's mother was Lavinia Augusta Willis of the New Perth A. R. P. Church, near Troutman, N. C. (now within Troutman). Murray was born August 10, 1905.

He was educated in the Ebenezer Grammar School, in Pineville High School, and in Erskine College. He entered Erskine in the fall of 1924, and graduated in the spring of 1928. He then taught one school year, and worked for the Southern Railway at Danville, Virginia, till the Seminary opened in the fall of 1929, when he entered Erskine Seminary. He finished the course in 1931. A desire to be a foreign missionary led him into the ministry. And while this desire has not been literally realized, he is full of evangelistic zeal and love for those for whom Christ died.

He was licensed by the First Presbytery in April, 1931. Meantime, prior to finishing the Seminary, he had been serving the Prosperity-Cannons Creek field in the Second Presbytery, June, 1930, to May 31, 1931. From this field he went in June to Covington, Virginia, where he served a new organization till April 30, 1939, when he accepted a call to Rosemark, Tennessee. In this field he labored till the spring of 1946, when he resigned to accept a call to Bethany and Crowders Creek of the Catawba Presbytery. May, 1949, he accepted work in Charlotte, Parkwood Avenue Church. Certificate to First Presbytery June 23, 1949.

He was ordained to the full work of the ministry at Lexington, Virginia, August 12, 1931.

He married Miss Wilma Connelly Miller at Statesville, N. C., September 6, 1933. Mrs. Griffith is the daughter of W. W. Miller and Gussie Connelly, both of Statesville. After finishing the Statesville High School, she went one year to Mitchell College, and then three years to Erskine, graduating in June, 1932. They have four children, Jo Ann, born September 30, 1934; Carolyn Adelia, born November 28, 1935; Jane Connelly, born April 6, 1941; Murray Dale, born June 14, 1947.

Murray Griffith is one of the most zealous of our pastors. He seeks results in his preaching. Home Visitation Evangelism he is using with gratifying success. He has a large opportunity in his present field of labor. He is a member of Synod's Special Committee on Evangelism.

Samuel Walter Haddon

Samuel Walter Haddon, son of Abram Franklin and Eliza Dickson Haddon, was born at Antreville, Abbeville County, S. C., June 18, 1855. At the age of 16, while a student in the Preparatory Department of Erskine College, he professed faith in Christ and was received into the Church. He

graduated from Erskine College in 1877. Entering the Seminary, he took the full course in Theology, attractive offers in the Y. M. C. A. field being rejected. He was licensed by the Second Presbytery September 16, 1880. After spending three months supplying at Ebenezer, Bethel, and Broad Creek in Rockbridge County, Virginia, on the First Sabbath of February, 1881, he began preaching at Old Providence and Timber Ridge, Virginia, as co-pastor with Dr. Horatio Thompson. He was ordained by the Virginia Presbytery April 23, 1881, and two years later, April 19, 1883, succeeding Dr. Thompson, he was installed pastor of Old Providence, remaining stated supply at Timber Ridge till 1892. In the latter part of this year Timber Ridge was redistricted with Ebenezer, Rev. W. A. M. Plaxco, pastor, and Mr. Haddon gave full time to Old Providence which he continued to do till late in 1910, when, by appointment of the Board of Home Missions, he entered upon the work at Pressly Memorial at Statesville, N. C.

He continued at Pressly Memorial till the fall of 1915, when he was transferred to Concord, serving here 1916-1919. In the fall of 1919 he went to Spartanburg, S. C., and served till 1921. At this point he seems to have had a period of inactivity, recuperating, if memory is correct, from a break in health. In 1925, Minutes of Synod, p. 39, he presided at the meeting of Synod in a Service of Thanksgiving that all ministers' lives had been spared for the year. In 1927-1928 he is reported as serving the South Alabama field, Dean's Memorial, Mount Horeb, and Johnstonville. His death occurred at Statesville, N. C., March 29, 1932.

November 6, 1883, he married Miss Anna Brown, daughter of Captain John Brown and Margaret Galloway Brown of Maury County, Tennessee. Mrs. Haddon was born in this county September 30, 1860, and graduated from the Due West Female College in 1879. To them were born several children. Mrs. Haddon preceded her husband to the grave by several years. They are both buried at Statesville.

The Rev. S. W. Haddon did a good work in the ministry. He was a good preacher, a good pastor, a good counsellor, an instructive conversationalist. Old Providence grew in numbers, in liberality, and semingly in spirituality under his ministry. He was Synod's Fraternal Delegate to the General Assembly of the United Presbyterian Church in Pittsburg, Pennsylvania, in 1895, where, it was said, in one of their finest churches, he electrified the audience. He served on the Board of Erskine College five years, 1892-1897. He was remarkably punctual in attendance on his Presbytery, and only four times out of twenty-one did he miss the meetings of Synod, though it required a journey of 400 to 1000 miles.

George Washington Hanna

George Washington Hanna was a student in Erskine Seminary in 1903, when the Centennial History was written. He was born at Gastonia, N. C., February 26, 1878, and was baptized by Dr. E. E. Boyce July 31, 1881. His father was William Dixon Hanna, a charter member and one of the first elders of the A. R. P. Church of Gastonia. His mother was Harriet Bradley Hanna. He grew up in the First A. R. P. Church of Gastonia, with which he united by profession of faith under the ministry of Dr. J. C. Galloway.

He did his elementary school work in the City Schools of Gastonia, and his high school work in the Gaston Institute under Professor Pressly Reid. He entered Erskine College in 1899, and was graduated in 1902 with the degree of A.B. In the fall of the same year he entered Erskine Seminary, completing the course in 1904. He was licensed in 1903 by the First Presbytery of the A. R. P. Church, and by the same Presbytery he was ordained to the full work of the ministry on June 15, 1904, in the First Church of Gastonia, the church of his childhood.

His first charge was the A. R. P. Church of Little Rock, Arkansas. In this field he served from June, 1904, to sometime in 1906. After this he served churches as follows: West Chester United Presbyterian Church, 1906-1908; Creston, Iowa, 1908-1909; First A. R. P. Church, Charlotte, N. C., 1909-1913; Second U. P. Church of Pittsburg, Pennsylvania, 1913-1916; Tenth U. P. Church of Philadelphia, 1916-1919; Crawfordsville, Pennsylvania, 1919-1923; the charge of Antioch and Harrisburg, N. C., in the Presbyterian Church, U. S., 1923-1946, the time of his death. In addition to the regular pastoral work outlined above, and running concurrently with it, he did a great deal of evangelistic work, and for a time taught Bible in High School.

Mr. Hanna moderated the several presbyteries with which he was connected a number of times. In the A. R. P. Church he served on the Board of Erskine College and on the Board of Foreign Missions, and was an active and vigorous participant in the workings of the Synod. In the Southern Church he was Chairman of the Home Mission Committee of Concord Presbytery for a number of years.

One outstanding act of his should be recorded. Being on Synod's Committee on Foreign Missions in 1905, when he had been preaching no more than a year and a half, by daring to bring in a minority report, he was instrumental in securing the decision to send our first missionary to India, and thus in no small degree in the founding of our work in India (now Pakistan).

On November 15, 1904, in the First A. R. P. Church of Gastonia, he was happily married to Miss Janie Whitesides. Mrs. Hanna is the daughter of Edward and Mary Emeline Crawford Whitesides. This couple were both charter members of the Gastonia church, and were married by Dr. E. E. Boyce, who may be called the father of that church. Mrs. Hanna was educated in Gaston Institute and in the Due West Female College. Their children are Rachel Agnes, now Mrs. Earl McAuley; Harriet Emeline, now Mrs. Thomas McLaughlin (before marriage a teacher, teaching only Bible for three years); Sara Louise, now with her mother in Gastonia.

George Hanna's death occurred in Davis Hospital, Statesville, N. C., August 26, 1946. The cause was acute lymphatic leukemia. He was in the active pastorate at the time. He is buried in Oakwood Cemetery at Gastonia. On the stone which marks his grave these words are inscribed, "The blood of Jesus Christ His Son cleanseth us from all sin."

In his college days George Hanna was a strong force for moral righteousness among the student body. In the ministry he was regarded as a very forceful fundamentalist preacher of the Gospel.

Robert Sidney Harris

Robert Sidney Harris, son of John Christopher and Sarah Martha Anderson Harris, was born in Troy, Tennessee, August 24, 1870. His mother died when he was 12 years of age. Until he was 16 he attended Obion College at Troy. Two years he worked in a store for Mr. J. S. Moffatt in Troy.

In September, 1889, he entered the University of Tennessee at Knoxville, remaining there one year. In the fall of 1890 he entered the Sophomore Class of Erskine College, Due West, S. C., where his education was completed. He taught four years in the public schools of Obion County, and of Caldwell Parish, Louisiana, and the year previous to entering the Seminary he was a teacher in Obion College. When about 15 he joined Troy A. R. P. Church, Dr. T. P. Pressly, pastor.

In April, 1897, he was received as a student of Theology by the Memphis Presbytery at Rives, Tennessee. He entered Erskine Theological Seminary in October, 1896, and completed the course June 10, 1898. He was licensed to preach at a called meeting of the Memphis Presbytery at Troy, Tennessee, July 6, 1898, and was ordained by the same Presbytery at Bethany, Mississippi, November 6, 1899. He preached a short while at each of the following churches: Shiloh, Mississippi; Hinkston and Ebenezer, Kentucky; Ebenezer and Wrens, Georgia; Edgemoor, S. C.; and Huntersville, N. C. He went to Hopewell, Mississippi, as supply in July, 1899, was called there November 20, 1899, for half time. He was installed May 14, 1900. Revs. T. P. Pressly and J. W. Baird officiated. He also supplied at Mt. Carmel, Mississippi, regularly for several years.

July 6, 1899, he and Miss Margaret Brice of Troy were married. Mrs. Harris was a daughter of Dr. Walter Brice and Jane Bonar Moffatt. She was born in Troy February 4, 1871. She died March 12, 1903, after an illness of but a few hours. Her memory is blessed. Their only child, Robert Brice Harris, was born August 20, 1900.

Mr. Harris served at Hopewell, Mississippi, till sometime after 1906. He served at Prosperity and Orrville, Alabama, for several years. He then accepted work in the Southern Presbyterian Church. His record since then is not known, all efforts to locate him having failed. As known to this writer, he had a keen enjoyment of humor, and was a delightful companion and friend.

Thomas Wylie Hayes

Rev. Thomas Wylie Hayes, son of William Riley and Eleanor Jane Whitesides Hayes, was born near Rock Hill, S. C., within the bounds of Neelys Creek congregation, April 4, 1867. In early life he became a member of Neelys Creek A. R. P. Church. After studying in the Public School of his community, he attended Huntersville High School. He graduated from Erskine College with the Class of 1895. That summer he took a six week's course in Moody Bible Institute, Chicago. He studied Theology in Erskine Seminary, and was licensed by the First Presbytery at Gastonia April 7, 1896.

He was ordained by the Texas Presbytery at Marlow, Texas, April 18, 1897.

By appointment of the Board of Home Missions he supplied at Corsicana, Texas, sixteen months. In January, 1898, he was installed pastor of Chicota, Texas, where he served till 1906. Accepting the pastorate of the A. R. P. Church of Spartanburg, S. C., in the Second Presbytery, he labored here about two years. But health was failing, and his physician advised a change to the dry climate of the West. He then took up work at Blair, Oklahoma, where he was supply pastor for a year. This church went with the Texas Presbytery into the United Presbyterian Church in 1908, and it would seem likely he was transferred with the Presbytery, or possibly he accepted the work at Blair after the Presbytery had gone into the U. P. Church. After a year here it was found that he had an active case of tuberculosis, and on the advice of his physician he went to New Mexico.

In New Mexico he accepted the pastorate of Roswell Southern Presbyterian Church. After serving them about a year and a half, his state of health compelled him to give up work entirely. For five years he was confined to his bed. During the five years he and family lived on and proved a Government claim of land. Mrs. Hayes taught school for the support of the family. Early in the fall of 1912 the family returned to Roswell, where Mrs. Hayes taught school and was elected County Superintendent of Education. Mr. Hayes was to have taken again the pastorate of the Roswell Presbyterian Church, beginning January 1; but on December 9 he was stricken with pneumonia, and on December 12, 1913, he passed away. He is buried in the Roswell, New Mexico, Cemetery.

By those who knew him Mr. Hayes was rated as a man of more than usual ability. The following is a quotation from the Centennial History: "Mr. Hayes is one of the growing men of the Synod. Universally acceptable in and out of the pulpit, he has a bright future before him." But God in His wisdom cut that future short. Doubtless he preached all the preaching God had bidden him, and did it with an unction from on High. Then God took him.

Mr. Hayes has already been mentioned. On October 6, 1897, he and Frances Estelle Pope, daughter of Alexander Pope of Mecklenburg County, North Carolina, were married, Rev. J. L. Oates and Rev. Grier officiating. Five children were born to them, two of whom, Eleanor Christine and Margaret Isabel, died in infancy. The others have all graduated from College, and are married. John Pope married Blanch Perry, and lives in Oklahoma City, and is a graduate of Oklahoma University. Minnie Bess married Dr. O. N. Coppedge of Augusta, Georgia, and Martha is now Mrs. Max Sherwood. The girls are both graduates of the New Mexico A. & M. College, where at the time of their graduation their Mother was Dean of Women.

(The above sketch is taken from the Centennial History, facts furnished by Mr. W. B. Roddey, and Mrs. T. W. Hayes. Wherever there were differences, the sketch by Mrs. Hayes has been followed.)

William Alexander Hayes

William Alexander Hayes was born April 25, 1898 in Lincoln County, Tenn. He was the son of Samuel Alexander and Emma McMillan Hayes. His early years were spent in the bounds of Prosperity, Tenn., church which



he joined at the age of nine or ten under the ministry of Rev. J. B. Hood. He was baptized in infancy by Rev. A. J. Ranson. His early education was obtained in the public schools of Lincoln County, Tenn. He graduated from the Lincoln County High School in Fayetteville, Tenn. He entered Bryson College and graduated in May, 1923. Following graduation he taught for several years in the schools of Alabama and Mississippi.

Mr. Hayes gives the following account of his call to the ministry: "In the spring of 1927 some of my friends were telling me I should go into the ministry instead of law as I wished to do. I did not know then, as I do now, that the Lord was literally driving me into the ministry. One

evening as my father-in-law and I were returning home from New Albany, Miss., I heard a voice out of the sky which said to me, "Why don't you preach." I don't know how, but like Paul on his way to Damascus, I recognized the voice of my Master. I have heard the audible voice of God, and I am in the ministry because of it."

Mr. Hayes took his theological training at Erskine Theological Seminary. He was ordained in Atlanta, Ga., by the Second Presbytery on May 15, 1929. His first charge was the Red Level-Mt. Horeb, Ala. home mission field, which he assumed on June 13, 1929. During his ministry here he opened mission stations at Opp, Piney Grove, Boykin, and he also preached at other points in the surrounding territory. He remained in this field, where he labored very fruitfully until July, 1939. He was widely known and served well in this Alabama mission field. His work was excellent. On July 1, 1939 he removed to Lincoln, Tenn., where he took up the work upon that home mission field. Here too, he did an excellent work as a home missionary. Early in 1941 he accepted a call from Bethel Church, Vidette, Ga., and removed to that pastorate about the first of February, 1941. He continued there till near the Synod of 1943, when he returned to Lincoln, where in February, 1951, he continues to serve.

On April 25, 1924 Mr. Hayes married Miss Amelia B. McClure of Union County, Miss. To them the following children have been born: Jesse Brown, Horace Haywood, Charlotte Mae, Samuel Lester.

For two years Mr. Hayes led a campaign for the promotion of home missions in the Synod. He also has been interested in evangelistic work.

Hugh McMaster Henry

Hugh McMaster Henry, D.D.—Born at Hazelwood, Chester County, S. C., Dec. 9, 1852. He was a son of William J. and Sarah Henry. In his childhood he experienced some remarkable escapes from death—once from drowning, once from a coal-kiln with a burned leg, and again from the

accidental discharge of a shotgun in the hands of Rev. John A. White, then a boy with him.

He enjoyed good educational advantages for the times, having several notable teachers. He graduated from Erskine College in 1874. He joined the church at Hopewell, S. C. He was received as a student of theology by the Second Presbytery at Due West, S. C., in the fall of 1874, and was licensed to preach by the same Presbytery Sept. 20, 1876, in Newberry or Prosperity, S. C., and was ordained at Due West, S. C., Sept. 28, 1878. In the minutes of Bethel Church, Oak Hill, Ala., Sept. 18, 1887, is this note regarding the further education of Dr. Henry: "Mr. Henry was granted a six months' leave of absence to go to Alleghany Seminary for the purpose of improving himself in Hebrew and other branches of Theological study."

For 16 months he labored in the Arkansas Presbytery, in Drew, Bradley, Dorsey, and Lincoln counties, Arkansas, and for three months at Salem church, Covington County, Ala. He declined a call to the pastorate of Saline, Ark. In May, 1879 Mr. Henry accepted a call from Bethel Church, Oak Hill, Ala. He was installed pastor at Bethel on Oct. 25, 1879. He served Bethel for 54 years and 7 months, until his death, one of the longest pastorates in the A. R. P. Synod's history.

During the First World War, 1914-1918, Dr. Henry spent some time preaching at various military camps. Synod met with Dr. Henry's church, Bethel, Sept. 23, 1880, and again in April, 1931 when Camden and Bethel entertained it jointly. The Woman's Synodical Union met with Bethel and Camden in May, 1933. The present church building at Oak Hill was built and dedicated during Dr. Henry's ministry. It was dedicated Nov. 9, 1895, with appropriate services conducted by Rev. E. P. McClintock of Newberry, S. C. and Rev. J. A. Lowery of Marion Junction, Ala. and Dr. Henry.

From Dr. Henry's congregation and under his ministry three men have entered the ministry. Dr. J. G. Dale, missionary to Mexico, Rev. W. R. Carothers, and Rev. W. J. Bonner, both of whom entered other Presbyterian denominations. Mr. Bonner also was a missionary to Mexico. Mrs. Flora Harper Halliday is a third missionary to Mexico from Dr. Henry's congregation.

On Oct. 4, 1881, at Due West, S. C., Dr. Henry married Miss Mary Evelyn Young, a daughter of Rev. John N. and Mrs. Euphemia E. Strong Young. She was born in Due West, Sept. 14, 1855. Eight children were born to them. The following survived them: Dr. Jonathan Edward Henry, U. S. Navy, Mrs. Euphemia Henry Moore, Marion Junction, Ala., Mrs. Sara Henry Nicholson, Centerville, Ala., Dr. W. John Henry, Tucson, Ariz., Mrs. Jamie Henry Reynolds, Montevallo, Ala., John Torbit Henry, Marion Junction, Ala.

Dr. Henry installed three of the four men who have been pastor of the Camden, Ala. church, viz., Dr. R. L. Robinson, November, 1899, Dr. B. H. Grier, January 8, 1911, and Rev. R. C. Kennedy, July 3, 1927.

Mrs. Henry died Aug. 26, 1932, after months of illness. Dr. Henry died Nov. 2, 1933, in a hospital at Selma, Ala. The funeral service was conducted on November 3rd by Rev. R. C. Kennedy, assisted by Rev. J. L. Pressly and Rev. W. A. Hayes. Dr. Henry and Mrs. Henry are buried in the cemetery of Bethel Church at Oak Hill, in the first lot directly behind the pulpit. On their tombstone, besides the names and dates, are the words, "Faithful keepers of His flock."

On Dec. 17, 1933, a memorial service for Dr. and Mrs. Henry was held at Bethel Church. A marble tablet to the left of the pulpit was unveiled. On it were these words: "In Memory of Rev. H. M. Henry, D.D., Pastor of this Church 54 years and 7 months. Born Dec. 9, 1852, died Nov. 2, 1933. The path of the just is as the shining light that shineth more and more unto the perfect day." Mr. John T. Dale and Rev. R. C. Kennedy selected the verse of scripture for the tablet.

On a page of the session book of Bethel Church, in the resolutions adopted by the congregation shortly after Dr. Henry's death, are these words: "Dr. Henry had the unusual distinction of having served the Oak Hill (Bethel) Church most faithfully for 54 years. Most of the present members were baptized and married by him, and most of the dead in Oak Hill cemetery were buried by him. In a real sense the life of the church and the community has centered around him. His influence has been incalculable during these 54 years. Dr. Henry was an eloquent preacher and a most excellent pastor, a worthy citizen, a good Presbyterian, a strong character. He loved his church to which he was loyal at all times. Without a shadow of turning he upheld her policies all his life. He was a faithful shepherd of his flock."

Dr. Henry received his degree of Doctor of Divinity from Erskine College. He was a man of strong personality, an original and striking personality, a bit eccentric in some respects, devoted to his Church and its institutions. He was unusually gifted in prayer. He trained his people in church attendance, and in the giving of their means. Bethel has never failed to meet its obligations to Synod's budget, nor pastor's salary. Dr. Henry's influence lives on at Bethel in the life of the people.

Dr. Henry's grandfather was a Covenanter. Mrs. Henry was a granddaughter of the Rev. Charles Strong. One of her ancestors was killed while at worship during the Revolutionary War.

Lewis Hickman

Rev. Lewis Hickman was born on Kerr's Creek, Rockbridge County, Va., May 30, 1874. His father, Lewis Hickman, was of English, while his mother was of Scotch-Irish descent. He was educated in Lexington, Va., where he attended high school and spent three years in Washington and Lee University.

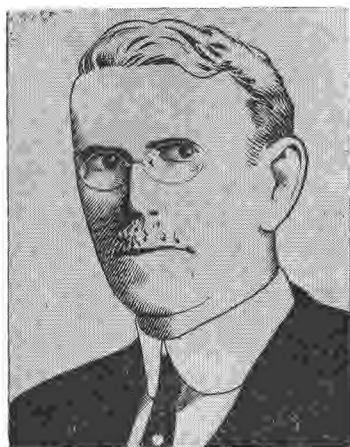
He spent two years in Erskine Theological Seminary, graduating in 1900. He was licensed by the First Presbytery May 8, 1900. He supplied Ebenezer and Hinkston, Ky., that summer and fall. He then began work at Zion, Ark. He was ordained by the Virginia Presbytery Feb. 6, 1901, and was installed pastor of Zion, May 16, 1902, Havanna, Ark. While a student of theology he offered himself to the Board of Foreign Missions. He was accepted but was not sent out at the time for want of means.

Mr. Hickman's ministry was crowned with marked success. He had a passion for souls and was willing to spend and be spent in his Master's service. Dr. W. M. Hunter who wrote his obituary that was published in the A. R. Presbyterian said of him: "Brother Hickman was a man of prayer. He was an earnest student of the scriptures. His zeal for personal work

and for souls was a marked characteristic. Mr. Hickman suffered very much from ill-health. He died on Oct. 7, 1919, and was buried in Sardis (N. C.) churchyard. Upon his tomb is the inscription: "I shall be satisfied when I awake with Thy likeness."

He was married on Feb. 27, 1901, to Miss Carrie Hood at Matthews, N. C. Mrs. Hickman's home was in Mecklenburg County, N. C. To them the following children were born, Martha Hunter, now the wife of Rev. R. T. Baker, a Southern Presbyterian minister, Mary, now the wife of Rev. R. B. Dupree, a Southern Presbyterian minister, Carrie, Chalmers and Will.

James Boyce Hood



James Boyce Hood was a son of old Sardis, in Mecklenburg County, N. C. He was born August 28, 1868. His parents were John B. and Mary Ann Hunter Hood. He was baptized by Rev. John Hunter in the old Sardis Church. By the same pastor he was received into the membership of this church in 1883.

After attending the school at Sardis, he spent three years in the Huntersville High School under Dr. W. W. Orr. He was in Erskine College 1890-1894, graduating with the degree of A.B. Two years later he completed the course in Erskine Theological Seminary. He was licensed by the First Presbytery at its Spring Meeting at Gastonia in 1896, and the same year, by the same Presbytery, he was ordained at

Charlotte on December 15.

After ordination he went to Bartow, Florida, then a church some six or seven years old. Here he served as supply four months. He then accepted a call to Kings Creek and Head Springs in Newberry County, S. C., the installation occurring Saturday before the Second Sabbath of October, 1897. In this field he labored till a call came from Prosperity and Blanche, in Lincoln County, Tennessee. Having taken up the work there earlier in the year, he was installed in July, 1902. After eight years in this field, he accepted a call to Pisgah A. R. P. Church, in Gaston County, N. C. This proved his last pastorate, one of eighteen happy, useful years. And the usefulness continued to the end. He resigned, but continued to serve. During the last few weeks of his life he baptized a number of babies, and on the last Sabbath of his life on earth he received a man into the Church.

The end came January 6, 1933, in the manse at Pisgah. He is buried at Sardis, the church of his childhood. On his memorial stone are the words, "I shall be satisfied."

One speaks freely of J. B. Hood. He was as pure and guileless a soul as it is ever one's privilege to know. He could get close to people, and could discuss and advise with them on the most intimate and delicate personal

matters. He was great as a friend, counselor, soul-winner, and was a most sincere and helpful minister of the Gospel of the Son of God. At the time of his death the Gastonia Gazette reviewed his eighteen year pastorate at Pisgah in an editorial entitled "Pure Gold."

He did much work not directly connected with his pastorates. In some cases he taught the local school. He was often preparing some boys or girls for college. He preached at school houses and other outposts, as circumstances indicated there was need. In such work he received no remuneration save the satisfaction of having helped. It has been said that he never changed pastorates on account of any ill feeling between pastor and people, but always felt called of God to make the changes he made. Several years prior to his passing he served as Fraternal Delegate from the A. R. Presbyterian General Synod to the General Assembly of the United Presbyterian Church.

His marriage occurred on February 2, 1898, at the home of the bride on Kerrs Creek, Rockbridge County, Virginia. The bride was Miss Eva Lee Hickman, daughter of Lewis Hickman, Sr., and Martha Lackey Hickman. Mrs. Hood was educated in the Public Schools of her native county, in the Woman's College of Due West, and in State College for Women at Farmville, Virginia. Seven boys and one girl came to bless their home: James Boyce, Jr., William Boyd, Ralph Erskine, Cyrus Lee, Paul Lackey, Thomas Spurgeon, Lewis Dandridge, and Martha Hunter. Mrs. Hood resides on the Sardis Road, out from Charlotte. William Boyd is a minister of the Southern Presbyterian Church. His sketch may be found in this volume. The other children, all grown, doubtless are now settled in life.

James Livingston Hood



James Livingston Hood, son of Abner Boyd and Janie Alexander Hood, was born near Matthews, N. C., and lived in that section until he was twelve years of age, when with his parents he moved to the Sardis community of Mecklenburg County, six miles out from Charlotte. He was baptized in infancy by Dr. G. R. White, but grew up in the Sardis A. R. P. Church, which he joined by profession under the ministry of Dr. R. G. Miller.

His education was begun in the Public and High Schools of the Sardis community. Among his teachers were Miss Mary Bell Miller and Dr. Hugh Kerr Taylor. His years in Erskine College were 1916-20. Having had from youth a desire to preach, he entered Erskine Seminary in the fall

of 1920, and completed the course in 1922.

He was licensed April 11, 1922, by the First Presbytery, and by the same Presbytery on July 3, 1922, he was ordained to the full work of the Ministry.

His first and only charge is New Perth A. R. P. Church of Troutman, N. C. Upon this work he entered the First Sabbath of July, 1922. The Twenty-Fifth Anniversary of this event was celebrated July 6, 1947, with appropriate exercises. Under his ministry this old church has prospered greatly. The membership has grown from 125 to 300. In 1940 an elegant church home was built, with all modern appointments. This church is a credit to both pastor and people, and an asset to the Kingdom of God in that community.

On August 14, 1928, in the First A. R. P. Church of Charlotte, he married Miss Lois Ramsey Steele, daughter of George and Nettie Ramsey Steele, of Huntersville, N. C. Mrs. Hood was educated in the Huntersville High School and Erskine College. They have one son, Robert Livingston Hood, born February 12, 1936. Just a little before the Synod of 1949 this only child was taken from them by death, and they were left sad and lonely.

Mr. Hood is a good preacher, leader, and builder. He has a gift of seeing what can and ought to be done, and then leading to it. He has served on the Finance Committee of Synod, on the Board of Home Missions, and was Vice Moderator of the Synod of 1945. He has under God done an outstanding work at New Perth.

Samuel Jefferson Hood

Samuel Jefferson Hood (1881-1943) is a son of Sardis congregation in Mecklenburg County, N. C. He was born there July 24, 1881. In infancy he was baptized by his maternal Grand Uncle, the Rev. John Hunter, who was for fifty years pastor of Sardis. He was received into the full membership of the Church by Dr. R. G. Miller when about ten years old.

His father was John R. Hood, a veteran of the War Between the States, and for many years an elder in Sardis, whose death occurred in 1909. His mother was Mary Hunter Hood, a daughter of Lorenzo Hunter and sister of Rev. J. S. A. Hunter of our Mexican Mission. Both parents, it will be seen, come of godly families who have been leaders in the work of the Kingdom.

In youth Samuel Jefferson attended Bain Academy, studying under Prof. O. C. Hamilton. In September, 1905, he entered Erskine College, graduating in 1909. He then taught Latin in Unionville High School for a time. But God was calling to other service. Godly parents, an older brother in the ministry, the presence of Miss Mattie Boyce in the home, were some of the influences leading him to the ministry. He took the course in Erskine Seminary, and in May, 1911, he was licensed by the First Presbytery at King's Mountain, and in August of the same year, and by the same Presbytery, he was ordained in the Tabernacle in Charlotte. He has also done some post graduate work in Union Seminary at Richmond and in Duke University.

His first pastorate was Generostee and Iva in Anderson County, S. C., from 1912 to 1920. In 1920 he accepted a call to Unity in Lancaster County, where he served till 1925, when he removed to Blacksburg and remained till 1929. Five months of this time he was pastor of Tirzah in York County also. October 1, 1929, he accepted a call to Philadelphia Church in Mecklenburg County, N. C., a charge in the Presbyterian Church in the United States, and since that time his work has been with that denomination. He remained with

the Philadelphia charge till June, 1940, and since that date he has been pastor of Duncan Creek Mission in King Mountain Presbytery.

October 29, 1912, he was united in marriage to Miss Mary Whitesides of Gastonia, N. C. Mrs. Hood is a graduate of the Woman's College of Due West. They have four children. Edward Whitesides, their eldest, has a position with the Shell Oil Company of Baltimore. Robert Hunter is a Junior at Davidson College. Ruth is a Sophomore at Furman. William is in the High School at home. Perhaps these notes were compiled in 1941, and some of the statements, in regard to the children especially, would not hold true at the present time, January, 1951.

Rev. S. J. Hood was an "Israelite indeed, in whom was no guile." His simple sincerity and naturalness were most commendable. He was a friend to be trusted and a preacher of a wholesome and helpful Gospel. His works do follow him. On June 21, 1943, at Rutherford, N. C., God took him to be with Himself. He is buried at Oakwood Cemetery, Gastonia, N. C. Officiating ministers were Rev. E. N. Orr, D.D., Rev. F. R. McAlister, Rev. P. D. Patrick, Rev. J. W. Harrell, Rev. P. L. Grier, D.D.

William Boyd Hood

William Boyd Hood is now a minister of the Southern Presbyterian Church. Since March 1, 1946, he has been pastor of the Presbyterian Church at Wallace, North Carolina. He is one of the several sons of Rev. J. B. Hood of the A. R. Presbyterian Church. He was born February 14, 1900, at or near Newberry, S. C., while his father was pastor of a group of churches in Newberry County. He was baptized in 1902 by Dr. J. P. Knox. Sketch of his father, including that of his mother, Mrs. Eva Hicklin Hood, will be found in this volume. His mother still lives, residing at Matthews, N. C.

William Boyd Hood grew up under the ministry of his father in Back Creek A. R. P. Church, Newel, N. C., and in Pisgah A. R. P. Church near Gastonia. He attended Linwood College near Pisgah, where his father was pastor. He then matriculated in Erskine College, graduating with the A.B. degree in 1923.

Impressed by a visit of Dr. Minnie Alexander to his father's church, he set his heart on becoming a foreign missionary. Accordingly he studied one year in the Biblical Seminary, New York, followed by a year in Erskine Seminary in Due West, S. C. He was licensed by the First Presbytery at Pisgah in the fall of 1923.

Already in June of that year he had entered upon service as Assistant Pastor of the Tabernacle A. R. P. Church of Charlotte, N. C. This service continued till February, 1925, when he received an appointment as Missionary to Ibi Nigeria. After a year here he returned to the United States, and served through 1927 as pastor of Philipp, Mississippi. Again he was in Ibi Nigeria 1928-1929. Then he was pastor of Sylacauga, Alabama, from 1930 to 1940. He was Chaplain in the U. S. Army, Air Corps, 1941-1945, when he entered upon his present pastorate, as noted above.

Among the "special incidents" of his career he mentions the following: He moved his membership from the A. R. P. Church to the Presbyterian Church, U. S., in 1927. He preached in the oldest Presbyterian church south

of the Equator, in Cape Town, South Africa, during the Second World War. He visited the A. R. P. Mission in India during that war. He traveled in England, Europe, and Africa, while in missionary service. He circled the Globe in his service as Chaplain in World War II.

June 7, 1927, at Montreat, N. C., he married Miss Catherine Elizabeth Anderson. Mrs. Hood is a daughter of Rev. and Mrs. C. C. Anderson, is a graduate of Queens College, Charlotte, N. C., was a teacher in the Charlotte school system from 1922 to her marriage. Their children are William B., Jr., born in Alabama in 1932, now finishing High School; Betty, born in Meridian, Mississippi, in 1942.

J. Rogers Hooten

J. Rogers Hooten is the eldest son of Samuel P. and Mary Bostwick Hooten. His father was an industrious and successful farmer, and an elder in his local church, Fairview, in Henry County, Georgia. His mother was an active busy housewife, the mother of ten children, all strong and vigorous. One acquainted with her in her home would be reminded of the woman described in the 31st Chapter of Proverbs.

Rogers was born December 5, 1881. The family were at that time connected with the Methodist Church near their home, and perhaps he was baptized in that church. Early in life he united with the Fairview A. R. P. Church, which was organized in 1893, and served several years as an elder in that church.

His education was begun in the Rocky Springs Academy near his home, and here he was prepared for College. In September, 1900, he entered Erskine, graduating with the A.B. degree in 1905, having stayed at home on the farm the school year 1902-1903. In September, 1905, he entered Erskine Theological Seminary, and finished the course in 1907. During the summer of 1906 he spent the vacation months supplying the pulpits of Jacksonville and Havana, Arkansas.

He was licensed at Louisville, Georgia, in April, 1907, by the Second Presbytery. In July of that year he was sent by the same Presbytery to supply the A. R. P. Church at Clinton, S. C. In the fall of that year he accepted a call to serve this church as pastor, which he did till January, 1914. In connection with his installation at Clinton he was ordained to preach the Gospel by the Second Presbytery.

In January, 1914, he resigned the work at Clinton to accept a call to Concord and Kannapolis in the First Presbytery. He served in this pastorate till 1917, when he was called to the A. R. P. Church in Spartanburg, S. C. In this field he served three years. These were years made difficult by conditions of World War I, and for some time he found it necessary to live in the basement of the church.

He next accepted a position in the City Schools of Spartanburg. After teaching there for one year, he went to Greenwood, where he taught in the City Schools for twenty-three years. During those years he was transferred to the Presbyterian Church U. S., and served four churches in Abbeville County, first as supply, and later as pastor. These churches are Lebanon,

Hopewell, Bethia, and Little Mountain. In the spring of 1943 he resigned this charge and from the school, and accepted the pastorate of three churches in Florida, McIntosh, Reddick, and Fairfield, where he serves at the present time (Sept., 1947).

On November 4, 1908, he married Miss Della Brown of Louisville, Georgia. Mrs. Hooten is a graduate of Erskine College, Woman's Department, of the Class of 1907. They have two daughters, Julia and Mildred.

Rogers Hooten is a good preacher. His sermons are evangelical, sound, and strong, and he delivers them with force.

Thomas Pritcher Horger, Jr.

Thomas Pritcher Horger, Jr.—As would be expected, the Junior appended to this name indicates that his father bore the same name, T. P. Horger, who is a farmer, merchant, saw mill operator, Member of the South Carolina House of Representatives, Steward of the Methodist Church. His mother is Annie Greenne Penney Horger. She finished at Sheridan Academy; taught school; is a consecrated Christian, a member of the Methodist Church. The children of this home were six. T. P. Horger, Jr., was born May 3, 1887, and grew up on his father's large farm. He was baptized in infancy, and united with the Church by profession at the age of twelve, the pastor at the time, he thinks, was Rev. J. M. Ariel.

His early education was received in the Jamison Graded School, and in the O. C. I. of Orangeburg, S. C. His college work was done in the University of South Carolina, where in 1927 he received the degree of Bachelor of Arts. He also studied in the University of North Carolina.

He studied Theology in Erskine Seminary, receiving the B.D. degree in 1937. Later he studied in the Columbia Theological Seminary, being awarded the B. D. degree in 1942, and the Th.M. degree in 1943. He was licensed to preach the Gospel by the Second Presbytery of the A. R. P. Church at Bartow, Florida, in the spring of 1937, and was ordained at the fall meeting of that Presbytery the same year.

His ministerial career began at the Second A. R. P. Church of Tampa, Florida, known also as Stuart Memorial, where he served two years. His next work was at the Hopewell, Georgia, A. R. P. Church, where he spent another two years. He then accepted work in the Southern Presbyterian Church, and has served at Lawrenceville, Georgia, and at Tryon, N. C. He is now at Calhoun Presbyterian Church, Calhoun, Georgia.

His reason for entering the ministry he states thus: "I felt the call; had the training; saw the need of preachers, the white harvest."

He has taught Bible in the High School of Columbus, N. C. He is an honorary member of the Rotary Club, a Mason, and President of the Ministerial Association of Calhoun.

He married Miss Ida Young at Pomaria, S. C., on September 1, 1928. Mrs. Horger's father is G. D. Young of Laurens, S. C. Her mother is the daughter of G. A. Setzler, M.D., and a niece of Dr. E. B. Setzler, and grand niece of Dr. George B. Cromer, all of Newberry, S. C. Mrs. Horger was educated in the schools of Newberry, and has the A.B. degree from Winthrop College. Before marriage she was a teacher. They have two children: Frances

E. is in college, and looks toward religious work; Thomas Paul is in the Third Grade in the school at Calhoun.

His travels have taken him over thirty states of our Union, and following the first World War, in 1918-19, he traveled all over France.

R. E. Hough

Rev. R. E. Hough, D.D., has been a minister of the Gospel fifty-one years. Fourteen of these were spent in the Associate Reformed Presbyterian Church, and thirty-seven in the Presbyterian Church in the United States. He was born in Lancaster County, S. C., near Gill's Greek A. R. P. Church, May 1, 1874. He entered Erskine College in 1893, graduating from the College in 1897, and from Erskine Seminary in 1898, having taken one year of Seminary work concurrently with his Senior year in the College. He was licensed by the First Presbytery at Charlotte April 5, 1898, and was ordained by the same Presbytery at New Sterling November 26 of the same year.

His first work in the ministry was done at Amity, Elk Shoals, Hiddenite, and Taylorsville, in Iredell and Alexander counties, N. C., 1898-March, 1899. From May 31, 1899, till August 28, 1902, he was pastor at Back Creek, giving one fourth time to Prosperity as supply. On the latter date he accepted a call to Wrens and Ebenezer, Georgia. In this field he labored till 1906, when he went to Corsicana, Texas, where he served till the close of 1908. Then he served at Chalmers Memorial, Charlotte, N. C., till November, 1912. At this time he accepted a call to the Knox Presbyterian Church of Charlotte. In this field he served four years. November 1, 1916, he accepted a call to Central Presbyterian Church of Jackson, Mississippi. January 1, 1947, he was retired from active service, having served Central Church 31 years and two months.

In addition to his ministerial labors Dr. Hough has been active in general religious work. From 1918 to 1939 he was editor of The Mississippi Visitor, the official organ of the Synod of Mississippi. From 1930 to the present he has been the Stated Clerk of that Synod, and its Treasurer since 1932. He moderated this Synod in 1942. He is also the author of "The Christian After Death," a book published by the Moody Press, Chicago, in June, 1947. He is a member of the Board of Directors of The Southern Presbyterian Journal Company, Inc., a company that publishes "The Southern Presbyterian Journal," a magazine published in the interest of the defense and propagation of "the faith once for all delivered unto the saints."

Dr. Hough did his college and seminary work in the institutions of Due West, S. C. He did further work in the Biblical Seminary in New York City. He was awarded the honorary degree of Doctor of Divinity by Southwestern University in 1936. Since his retirement he resides at 1629 First Avenue, Jackson, Mississippi.

God has been pleased to bless and use the ministry of Dr. Hough. He is a good orator, graceful and pleasing in the pulpit. His sermons are simple, clear, and strong, and he is sound in the faith.

His first marriage was to Miss Nannie Roddey of Rock Hill, S. C., a talented young woman of a distinguished family. They were married De-

cember 6, 1899. She died November 2, 1927, leaving two sons: William Roddey Hough of Jackson, Mississippi, who is State Statistician and Secretary to the State Budget Commission; the younger is the Rev. Robert Spencer Hough, Pastor of Howard Memorial Presbyterian Church of Tarboro, North Carolina.

On October 16, 1929, at Lancaster, S. C., he married Miss Marie Craig, a daughter of Mr. and Mrs. J. E. Craig, Mr. Craig being an elder in Shiloh A. R. P. Church of Lancaster County. Mrs. Hough is a graduate of Winthrop College, Rock Hill, S. C.; of Columbia University, New York City; and of Duke University, Durham, N. C. She has taught in Roanoke College, Roanoke, Va.; in Georgia Woman's College, Head of the Science Department; and in Grenada College. She has been very active in all church work.

Robert Elmore Huey



Robert Elmore Huey, son of Samuel O. and Savannah Ellis Huey, was born in Shelby County, Tennessee, and was baptized by Rev. J. H. Strong in Salem Church. He moved, as an infant, with his parents to Wilmar, Arkansas. He united with the Wilmar Church, at about ten years of age, under the ministry of Rev. J. W. McCain. He received his early education in the public schools of Wilmar, and in Beauvoir College, a Junior College, at that time located in Wilmar. He entered Erskine College in September, 1910, and was graduated from the same institution in June, 1914.

The following year was spent in teaching at Sharon, Tenn. He entered Erskine Theological Seminary in September, 1915, and was graduated in June, 1917. He had been received by the Memphis Presbytery in the spring of 1916, as a student of Theology. The Memphis Presbytery licensed and ordained him at Sharon, Tenn., on June 12, 1917; and at the same called meeting, gave him a certificate of transfer to the First Presbytery, in order that he might accept a call to the pastorate of New Perth, Salem, and Pressly Memorial churches in Iredell County, N. C. This work was assumed on June 15, 1917, and the installation service followed in a few weeks. This charge was served until Dec. 1, 1919, when New Perth and Salem were demitted in order to give full time to Pressly Memorial. This pastoral relationship continued until May 20, 1926, when Mr. Huey resigned to comply with a request of the Home Mission Board to open new work in Lake Stearns, (now Lake Placid), Florida. This field was worked from June 1, 1926, till May 1, 1934, when Mr. Huey accepted appointment to Hopewell and Tucker, Georgia. He occupied this field until May, 1939, when he took up work at Covington, Virginia, where he labored until

January, 1943, when he was transferred by the Home Mission Board to Russellville, Arkansas.

On December 3, 1919, Mr. Huey was married to Miss Macie Knox, daughter of Mr. and Mrs. J. M. Knox, of Huntersville, N. C. Mrs. Huey has proven herself a very capable helper in the work, having been elected president of the three Presbyterials in which she has lived; and is at the present time president of the Woman's Synodical Missionary Union.

Mr. Huey continued at Russellville till June 20, 1945. At this time he went to Troy and Cedar Spring, where he continued to serve till May, 1948. He then returned to Tucker, Georgia, and in February, 1951, he continues there.

Mr. Huey will have some stars in his crown. In the eight years he was at Pressly Memorial, Statesville, N. C., the membership increased from 40 to 240, and the church budget ran up from \$240 to \$3,600. Also during this time the Diamond Hill church was organized by his efforts. It was his also to organize the church at Lake Placid, Florida, and to build the church at Tucker, Georgia, and to get Covington, Virginia, off the Home Board.

William Ellis Huey

William Ellis Huey was born at Rosemark, Tennessee, December 20, 1884. In infancy he was baptized by Rev. James H. Strong.

Parentage: His parents were Samuel C. and Savannah Ellis Huey. As was frequently the case with settlers in the West, they moved several times in their family life. When William Ellis was only a few months old, they moved from the Richland congregation back to Salem, Tennessee. From here, when he was six years old, they moved to Drew County, Arkansas, near Saline A. R. P. Church, which he joined when about nine under the ministry of Rev. J. L. Young. Here also his mother was buried in 1908. Four years later his father moved back to Salem, Tennessee, community. Savannah Ellis, his mother, was the daughter of Rev. Augustus E. Ellis and Mary Ann Ellis, both of whom were reared near Due West, S. C. Savannah Ellis graduated from the Due West Female College in 1877, and she and her husband both taught in Tipton and Shelby Counties, Tennessee, and in Drew County, Arkansas. Two of their sons became ministers in the A. R. P. Church, Revs. W. E. and R. E. Huey. It should be added that his paternal grandparents both came from Ireland. These were William Huey and Jane Baird, the former of whom came over on the same ship with William H. Dunlap and Elizabeth Spain, the donors of the Dunlap Orphanage property.

William Ellis Huey was educated in the Common Schools of Drew County, Ark., and Beauvoir Preparatory School at Wilmar, Ark.. Professor J. L. Spence being the Principal. He was in Erskine College from September, 1907, to June, 1911. After graduation he taught a year as Principal of Baring Cross School of North Little Rock. Thereupon, in the fall of 1912, he entered Erskine Theological Seminary. Having taken one year of Seminary work in connection with his college work, he finished the course in the spring of 1913. The next year 1913-1914 he did Graduate Work in Princeton Seminary.

He was licensed by the Arkansas Presbytery at the Spring Meeting in

1912, and was ordained by the same Presbytery on June 22, 1914. His first and only pastorate was the A. R. P. Church of Havana, Arkansas. This church he supplied the two summers, 1912 and 1913, between his seminary years. Then in June, 1914, after the year in Princeton, he became their regular supply, and served them till March, 1919, when on account of failing health, he discontinued for the time his service in the ministry, and took up residence at Russellville, Arkansas, the former home of his wife. After more than seventeen years, in September, 1936, feeling his health was sufficiently restored, he again took up the work at Havana, and served about seven years longer, December 9, 1943, God called him to his heavenly home.

To know W. E. Huey was to feel that he was an earnest and sincere minister of the Gospel, an humble Christian of deep piety and faith, a keen intellect and consecration of heart. And doubtless God used him, despite his physical infirmities, in the way he could serve Him best.

On October 8, 1914, at Russellville, Ark., he married Miss Nelle Wells, who is a grand daughter of Rev. Monroe Oates. She was educated in the Russellville schools and in Tarkio College. They have one daughter, Elizabeth Ellis Huey, who is a graduate of Erskine College and a teacher in the Public Schools of Arkansas.

Ebenezer Hunter



Ebenezer Hunter, D.D., was the third son of John T. and Isabella Craig Hunter. He was born within the bounds of Sardis congregation in Mecklenburg County, N. C., December 23, 1877. He was baptized in the old church as Ebenezer. He had no middle name. Being called Eb, he raised the "b" to a capital and made it a second initial, so that he came to be known as Dr. E. B. Hunter. In his early years, perhaps the fifth or sixth, his parents moved to Cleveland County, Arkansas, where he grew to young manhood. He attended the public schools of the community and the High School of Monticello.

He entered Erskine College in September, 1899, did one year in Erskine, taught a year, returned to Erskine in September,

1901, and graduated with the degree of A.B. in 1904. In the fall of that year he entered Erskine Seminary, finishing the course in 1906. He was licensed by the Second Presbytery at Abbeville, S. C., in May, 1906, and was ordained by the Arkansas Presbytery at Monticello June 6 of the same year.

His work in the ministry began at Little Rock, where he supplied the summer and fall of 1906. From December, 1906, to November, 1909, he supplied the Shady Grove-Hickory Springs field in Arkansas, Shady Grove being his home church. Accepting a call from Sharon and Tirzah in York County, S. C., he entered upon that work November 1, 1909. After ten years he demitted

the Tirzah part of the field, serving on at Sharon till November 1, 1944, when on account of failing health, and by advice of his physician, he resigned, having served at Sharon thirty-five years. On the 21st of November, 1944, the end came in Florida, where he had gone to spend the winter. He is buried at Sharon.

December 30, 1908, he was happily married to Miss Ola Barron of Rock Hill. She was an helpmeet indeed, and was the partner of nearly all his labors in the ministry. Since his passing she makes her home in Rock Hill among kindred and friends of girlhood years.

Dr. Eb Hunter was a strong man. He was strong in physical manhood. Muscular, broad shouldered, vigorous, he was the strongest man in the Erskine of his day. He was not an athlete nor a pugilist, but any man who tackled him was almost sure to come out sorry he had gone in. His life of nearly sixty-seven years was active and vigorous. When we say he enjoyed good health, we may put the emphasis on the word *enjoyed*; for he did enjoy life. Yet in the latter years of his life he was a great sufferer. At times he would be laid up for weeks or months; then he would make a comeback and be at full vigor again.

He was strong in character and leadership. This got him at the head of things. He was President of his class, Editor in Chief of the Erskinian, chairman of the Student Managers of the Dormitory, influential in the college life and in the literary society. In the Presbytery and the Synod this trait showed up in his leadership in finance, in matters pertaining to the College, and in other ways. He loved the Church, and spent much time not in giving expression to sentiment but in effort to think through and solve some of her problems, and to find a better way to carry on the work the Church is engaged in doing. One was never with him long that he did not bring up some phase of the work, and discuss it. He was a good preacher, plain and practical, and able to speak in such language as caused the common people to hear him gladly. He had the happy faculty of provoking thought in the mind of his hearers.

He accomplished a number of worthy things in his ministry. He served acceptably for a number of years in his own home church. He enjoyed a 35-year pastorate in an old church, got them out of the ruts and going, made them one of the real working forces of the Synod. Their membership doubled. Their contributions to the various causes multiplied several fold. Their old church, "good enough for the fathers," etc., gave place to a new and elegant house, commodious and modern in plan and appointments, and since his death this church has been further adorned and beautified by the installation of stained glass windows, a purpose he and Mrs. Hunter had in mind for some time before he died, these windows being a gift on their part. Many of his people had grown old while he served, and they leaned upon him, followed him, and loved him.

Dr. Hunter, as has been suggested, served prominently in the Synod. For many years he was on the Board of Erskine College. He served long and well on the important Finance Committee. He was Moderator of the Synod at Sardis in 1940. The degree of Doctor of Divinity was conferred on him by Erskine College back in the early "thirties."

Ralph Nisbet Hunter

Ralph Nisbet Hunter was born at Sardis, Mecklenburg County, North Carolina, December 7, 1884. In infancy he was baptized by Rev. John Hunter. His father was William Henry Hunter, son of Lorenzo Hunter, an elder in Sardis Church. His mother was Martha Jane Nisbet. He grew up in Sardis, and was received into the Church by Dr. R. G. Miller.

His education was begun in the Sardis school, where he was prepared for college, one of his teachers being Mr. J. Calvin Reid. He attended Erskine College from 1905 to 1909, obtaining the degree of Bachelor of Arts. He was in Erskine Theological Seminary 1909-1911, and was licensed by the First Presbytery at its Spring Meeting in 1911. By the same Presbytery, in the same year, he was ordained on June 6.

His first pastorate was Mount Zion, Missouri. Elsberry was added to the charge when it was organized. In this field he labored from June, 1911, till May, 1916. Other pastorates with dates of service are as follows: Ebenezer, Virginia, May, 1916-December, 1917; Hillcrest (Sandy Plains) January, 1918-May, 1929; New Lebanon, W. Virginia, May, 1927-July, 1930; Ebenezer and Hopewell, Mississippi, 1930-December, 1946; Wm. H. Dunlap Orphanage January 1, 1947, where he now labors with gratifying success.

It has fallen to him to organize, or do work preparatory to the organization, of several churches. He organized Elsberry, Missouri, and Sandy Plains at Hillcrest; preparatory to organization he preached at Lexington, Virginia, at Covington, Virginia. Then he led in the building of new churches at Ebenezer and Hopewell, Mississippi. He also served a term of two years in the Legislature of North Carolina, 1925-1927.

On May 25, 1912, he married Miss Elna Kerr, daughter of Elder W. A. and Annice Kerr of the Coddle Creek congregation. She was a graduate of the Due West Female College. After her death he married Miss Martha Hearst Moore at Covington, Tennessee. She is a daughter of John and Carrie Murphy Moore. She was educated at Rosemark, Tennessee, and at Memphis Teachers' College. He has the following children: William Henry, a Civil Engineer; Rachel Annice, now Mrs. T. P. Stewart of Cotton Plant, Mississippi; Robert Nisbet, of the United States Army, Air Corps.

William May Hunter

William May Hunter, D.D., was born February 1, 1850. His parents were Robert Boston Hunter and Rebecca Wilson Jones Hunter. These were godly people, the father having been a ruling elder 48 years, first in Prosperity and later in Huntersville. They had nine children, of whom William May was the fourth.

William May graduated from Erskine College in 1872, in a class of 19, of whom nine became ministers. In September 1872, he was received as a student of Theology by the First Presbytery. He took his course in Erskine Seminary, and was licensed by his Presbytery at Union Church, Chester County, S. C., in September, 1874.

In October, 1874, he began supplying the Mission in Charlotte, now the First Church. He served in this field three years, being ordained there in October, 1875. Next he spent a year at White Oak and Doraville, Georgia. From September, 1878, to October, 1888, he was pastor of New Stirling and Elk Shoals. During this pastorate he organized a church at Salem, now Hiddenite, and the House of Worship at Elk Shoals was built. He also supplied at Amity one year, 1884-85. In October, 1888, Mr. Hunter demitted this charge and removed to Huntersville as Professor of Greek and Mathematics in the Huntersville High School, which position he filled till December, 1892. Concurrently with his professorship he served as pastor of Prosperity and Gilead, continuing at Prosperity till 1896 and at Gilead till 1898. His next charge was at New Lebanon, W. Va., where he served eight years, ending October 26, 1906; then he was at Little Rock, Arkansas, ten years, ending October 29, 1916; then at Kannapolis two years, December, 1916, to November, 1918. Ill health brought this his last pastorate to a close. All the active years were 44, and these were continuous years.

On September 11, 1877, he was happily married to Martha Monica Nisbet, who was born May 16, 1850. To them were born six children: Robert Nisbet, born September 2, 1878, studied in the A. & M. College, Raleigh, N. C., became a successful contractor and supervisor in Charlotte; Jones Ross, M.D., born February 26, 1880, two years in Erskine, graduated from the Medical College of Virginia, 1903, had a successful career as practitioner and superintendent of hospitals; Walter May, born January 8, 1882, graduated from Erskine College 1906, spent the main years of his life in Y. M. C. A. work, most of them as General Secretary, was in France in World War I; James Neill, born February 20, 1888, two years in Erskine, since in the Furniture business in Little Rock, Colorado, and Wyoming. Two children died in infancy, William Pressley and Laura Agnes.

Dr. W. M. Hunter was by inclination a historian. He wrote and published in 1920 "The Hunter Family," and was frequently consulted for historical data. An interested parliamentarian, and zealous for the work of the Church, during the meetings of Synod he usually sat on the front pew, and frequently "seconded the motion." He did possibly his outstanding work in his later years, while pastor at Little Rock, where he was called the "Dean of the Ministerial Association." He was always energetic and guileless. He raised a family of successful sons who provided well for him in his age and retirement.

His death occurred

, and he is buried at

Oliver Johnson

Oliver Johnson, D.D., was born at Bordeaux, Abbeville County, South Carolina, July 30, 1866. His parents were Henry McKinney Johnson and Mary Eliza Bouchillon. He graduated from Erskine College in 1888; taught in the Richburg school three years; entered Princeton Theological Seminary in 1891; graduated in 1894; in 1893 he was licensed by the Second Presbytery at Due West; supplied the Atlanta church that summer; in 1894,

after graduation, he supplied what is now called the First A. R. P. Church of Charlotte for the summer months.

He was ordained and installed pastor of Neely's Creek October 18, 1894; served this church nearly 14 years; led in the erection of the present elegant church building on a new site; accepted a call and moved to Winnsboro in April, 1908; served here till his retirement in 1945 on account of failing health. This was a pastorate of 37 years of active and constructive work. Under his guidance the Boag Educational Building was erected and dedicated, and the church was guided through two world wars and out into the new day. At the close of his pastorate in Winnsboro, a grateful people made him pastor emeritus with salary, and made most generous arrangements whereby he and his family became owners of the elegant home in which they had resided through the years.

In 1901 he married Miss Tirzah Christine Elliott, daughter of Henry Laurens Elliott and Tirzah Christine Ketchin of Winnsboro. Mrs. Johnson, with her four sons and four daughters, and a number of grandchildren, survives his passing. The sons are: Oliver, Jr., Henry, John, and David. The daughters: Mary, Marian (Mrs. Tom Ketchin), Ella (Mrs. Stukes), Helen.

As a man Dr. Johnson was of large and handsome proportions, suave and polished in manners, at home with all classes of people. He had the gift of remembering faces and names and personalities. His was a broad culture. He loved flowers, good horses, good cows, people. He had a wide acquaintance with men, books, principles of government. He took interest in affairs of state, and spoke in national and international terms. As a counsellor he was sought after.

His ability as a preacher was recognized by all. He knew how to say it new, untrammelled, direct, strong, and how to keep on solid ground. One felt, as he followed him, that the great things of the Gospel stood on a rock, and that they would stand on through fires and floods unshaken to the end. He knew the Bible, was good at exposition, and the terse phraseology of the Holy Scriptures wound itself into his prayers. He was an orator, and was eloquent and mighty in the Scriptures. His great sermon on "The Glory of God in the Face of Jesus Christ," was a high-water-mark in preaching.

It was his lot to suffer much and long. But he was patient and submissive. Never a word of complaint nor a sigh of regret did this writer hear from his lips in the years of failing health. In 1945, three years before his passing, he asked to be relieved of the responsibilities of the pastorate, and went into retirement. He fell and broke a hip, which added to his sufferings. But he calmly set his house in order, looking to the future of the household as best he could, and awaited the end, which came on April 26, 1948. He is buried in the cemetery at Winnsboro.

Dr. Johnson shared in the honors of the Church. He served quite a long time on the Board of Home Missions. He was also on the Board of Erskine College. He was often placed on the Judiciary Committee. He long carried the title Doctor of Divinity, bestowed by his Alma Mater. He was Moderator of the Synod of 1922 at Old Providence, Virginia.

John Patterson Johnston



John Patterson Johnston began his ministry at Blacksburg, S. C., where he served one or two years. In 1931 he volunteered to go with the China Inland Mission, giving up his work at Blacksburg in expectation of going. But owing to the rigid physical examination required, he had to give up the plan and return to the pulpit. Since then he has served at Stuart Memorial in Florida, at Lincoln, Tenn., at White Oak, Georgia, at Woodruff, S. C., at Pressly Memorial, Statesville, N. C., and is now at Roanoke, Virginia.

Mr. Johnston is an A.B. graduate of Davidson College. After graduation he taught in the Harmony High School of North Carolina for sometime. He then entered Erskine Theological Seminary. After

completing the course there he was licensed by the First Presbytery at Kings Mountain, N. C., in April, 1930. In October of the same year the same Presbytery ordained him to the full work of the ministry.

He grew up in the Mooresville and Coddle Creek congregations of North Carolina, uniting with the latter church under the ministry of Rev. R. C. Davidson. His ancestry may be stated thus: his father is Evander Chalmers Johnston, who is a son of Robert Allison Johnston, who was a son of William Cook Johnston, who was a son of John Johnston; his mother is Joe Eldora Patterson, a daughter of John Potts Patterson and Amanda Adams.

In October, 1934, at the First Presbyterian Church of Salisbury, N. C., he took as his bride Miss Ruth Prince Siler. To them one son has been born, Eugene Benton, upon whom they have bestowed their affection and much careful training. Mrs. Johnston is a graduate from Converse College in both Piano and Voice, and has taught both with marked success.

Mr. Johnston is a good and earnest preacher of the Gospel. He is a man of careful and correct walk, and of clear and decided convictions—comes of a line with such characteristics. Simplicity and humility are among the graces bestowed upon him. He feels that "the Lord hath brought him up also out of an horrible pit, and set his feet upon a rock, and put a new song in his mouth," and with such convictions, he feels impelled to speak His message to others.

Ebenezer B. Kennedy

Ebenezer B. Kennedy, D.D.—The son of William Patton and Margaret Elizabeth McClain Kennedy, Dr. Kennedy was born November 2, 1871, within

the bounds of Long Cane congregation in Abbeville County, South Carolina. He was baptized by Dr. H. T. Sloan. While still a boy the family moved to Due West, where he grew to young manhood. He united with the Church at Due West under the ministry of Dr. W. L. Pressly.

He was prepared for college in the Due West Preparatory School. He was in Erskine College the years 1884-1889, receiving the A.B. degree. He has done Post Graduate work in several institutions. The year 1895-1896 he was in Yale University, and received the degree of Master of Arts. He had three summer sessions in Columbia University, 1913-1920, 1924; one at Cornell University; one at Harvard, 1926; one at Magill University, Canada, 1929; one at La Sorbonne, Paris, France, 1934.

After graduation from Erskine College in 1889, Dr. Kennedy taught five or six years. Three of these he taught in the Public Schools of South Carolina and Alabama; two, 1892-1894, he filled the Chair of Greek and German in Erskine College.

In the fall of 1896, led by the influence of his father, and feeling called of God, he entered Erskine Theological Seminary, completing the course in 1898. Having already received a call to the A. R. P. Church of Bartow, Florida, he was licensed and ordained by the Second Presbytery. He preached his first sermon at Bartow July 10, 1898, and on August 20, in the presence of a large and appreciative congregation, he was installed pastor by Revs. C. S. Young and S. W. Reid, the commission appointed by the Second Presbytery to perform this service.

He served the Bartow field seven years, till the summer of 1905, when he resigned to accept a call to the Abbeville A. R. Presbyterian Church. After serving here eight years, he was in 1913 elected Professor of Latin and French in Erskine College. Resigning at Abbeville, he entered upon this professorship, which he has held ever since, 1913-1948, thirty-five years. Three years of this time he was Vice President of the College.

In 1922 Dr. Kennedy began service as Stated Supply of the Bethlehem A. R. P. Church, out from Due West perhaps four miles, and in 1948 he is still serving them, this service being performed concurrently with his work in the College.

He has been honored by the A. R. P. Synod. In 1898 he was made Bill Clerk. In 1910 he was elected Reading Clerk, in which office he served till his resignation in 1936. In addition to this he acted three years as Substitute Reading Clerk, a total service of 40 years as a clerk of the Synod.

Dr. Kennedy is a man of unusual attainment in scholarship, and of a splendid scholarly bearing. He is equipped with a voice that is clear and true, and that carries well to every part of a building. His pulpit manners are without flaw. His thinking is strong, helpful, eloquent. The degree of Doctor of Divinity was conferred on him by Presbyterian College of South Carolina a number of years ago.

Isaac Newton Kennedy

Isaac Newton Kennedy, D.D., is a son of William Patton Kennedy and Margaret Elizabeth McLain. He was born at Wideman's, Abbeville County, S. C., August 5, 1874. He attended the Public Schools of his community and

the Graded School of Due West. Entering Erskine College, he graduated in June, 1893. He united with the Church at Due West, S. C., in 1887, and by the Second Presbytery, at Doraville, Georgia, he was received as a student of Theology in October, 1893. He prosecuted his Theological studies in Erskine Theological Seminary, and was licensed by the Second Presbytery at Welford, S. C., April 13, 1895. He was called to the pastorate of Elk Valley A. R. P. Church, Lincoln County, Tennessee, in October of that year, and was ordained and installed there November 10, 1895. Dr. Kennedy continued with the Elk Valley congregation till 1912, a pastorate of seventeen years. This congregation some years ago disbanded, and its name appears no longer on the roll of its Presbytery. But in its day it was a wide awake and flourishing congregation of cultured and well-to-do people. One mark of the unusual type of work being done there was that for a good part of that pastorate every member of the church was a member of the Sabbath School. None were late and none stood out under the trees during the Sabbath School hour.

In 1912, owing in part to the distance separating him and his family from his aging Mother and other loved ones in South Carolina, this honored and hard working pastor resigned his pastorate in Tennessee to accept a call to the congregation of Ora, in Laurens County, S. C. After twelve years in this field he accepted a call to the A. R. P. Church of Mooresville, N. C., in 1924. The pastoral relations here continued till January 10, 1946, when owing to a throat trouble, and at his request, the Presbytery dissolved the relation. At this time touching resolutions were read before the Presbytery by a representative of the congregation. Since that time, he with Mrs. Kennedy, has been living in retirement at Mooresville.

His marriage took place in Newberry, S. C., November 22, 1899. Mrs. Kennedy before marriage was Miss Mary Emma Carlisle, daughter of Dr. Richard Coleman Carlisle and Mrs. Emma Renwick Carlisle. She graduated from the Woman's College of Due West in 1896. A woman of cultivated and refined tastes, she has made their home a shining example of the Christian home where they have lived. Eight children, four sons and four daughters, have been born to them, all of whom, it is believed, are graduates of Erskine College. The four sons are as follows: Rev. Renwick Carlisle Kennedy, D.D., has for many years been pastor of the A. R. P. Church at Camden, Alabama, though during World War II, on leave of absence, he served as Chaplain in the Army of the United States; William McLain and Leon Toland are physicians; Richard Newton is a dentist. Some of these were connected in a professional way with the armed forces during the war. The daughters are Gladys Mildred, Emma Elizabeth, Margaret Louise, and Mary.

Dr. I. N. Kennedy, along with being a pastor who is highly honored and loved, is also a forceful and vigorous preacher. His preaching, while intellectual enough for the best, impresses one with its deep sincerity, earnestness, and heart power. He moderated the Synod at Fayetteville, Tennessee, in 1917; was Fraternal Delegate to the United Presbyterian General Assembly in Atlanta; received the degree of Doctor of Divinity from Erskine College quite a number of years ago (1927).

He died at Mooresville, N. C., February 11, 1950, and is buried there.

James G. Kennedy

James G. Kennedy, B.D., was reared in the United Presbyterian Church, but served most acceptably for a few years as a member of the A. R. Presbyterian Synod. He was born on September 24, 1852, and was graduated from Monmouth College in 1880. Three years later he graduated at Allegheny Theological Seminary. His first pastorate was at Wellsville, Ohio. Removing to Denver, Colorado, he served as pastor of the United Presbyterian Church from 1893 to 1905. He was pastor of the Fifth United Presbyterian Church, Allegheny, Pa., from 1905 to 1910. During an absence of Dr. W. W. Orr in evangelistic work, he served the East Avenue Tabernacle, Charlotte, from 1910 to 1913, during which time he was called upon frequently for sermons and addresses. From Charlotte he went to Santa Anna, California, where his pastorate in the United Presbyterian Church continued until 1923. After serving the Occidental United Presbyterian Church, Los Angeles, Calif., 1924, to 1932, he retired from active duty, spending his remaining days in Santa Anna. He passed to his reward on November 9th, 1934.

Mrs. Kennedy was Miss Olive K. Little of Homesworth, Ohio, where they were married on October 27, 1886. The honorary degree of Doctor of Divinity was conferred by his alma mater, Monmouth College, Monmouth, Ill. Dr. and Mrs. Kennedy had one daughter, Anna, who married Dr. John McAuley, a physician of Santa Anna, where they reside.

James Renwick Kennedy

James Renwick Kennedy.—The father of James Renwick Kennedy is Dr. William Meek Kennedy, Dentist, now of York, S. C., but prior to 1915 of Chester. He is an elder of the church at York, and Clerk of its Session. The mother of James Renwick is Nina Carlisle Kennedy, daughter of M. A. and Rosa Carlisle of Newberry, S. C. She is descended on her mother's side from two pioneer A. R. P. ministers of Newberry County, the Revs. John Renwick, Jr. and Sr., father and son, the elder of whom was the founder of the old churches Kings Creek and Cannons Creek, and through them of all the A. R. P. churches of that county.

James Renwick Kennedy was born at Chester May 4, 1910, and soon thereafter he was baptized by Rev. D. G. Phillips, D.D., then pastor of the Chester Church. In this church, and in the York church, he was reared. On profession of his faith in Christ he was received into the membership of the York church under the ministry of Dr. J. L. Oates.

He was prepared for college in the graded school of York. He entered Presbyterian College at Clinton, S. C., in September, 1927, and received his A.B. from that institution in May, 1931.

Influenced by a Christian home, and by the example of friends, he dedicated his life to the Gospel Ministry. Accordingly in September of the same year he entered Union Theological Seminary at Richmond, Virginia, receiving the B.D. degree in May, 1934. On April 24th of that year he had

been licensed by the Catawba Presbytery, and on May 13th of that year he was ordained by the same Presbytery.

On May 17, 1934, he began his ministry in the A. R. P. Church of Spartanburg, S. C. Here he served till August 17, 1940, when he accepted the pastorate of the First Presbyterian Church, U. S., at Whiteville, N. C. While he was at Spartanburg, the church prospered, increasing in numbers and becoming self-supporting. At Whiteville he served the First Presbyterian Church and Chadbourn Presbyterian Church from August 25, 1940, till March 31, 1942, when he gave up Chadbourn, and served Whiteville full time for a little more than two years. On December 10, 1944, he organized a Presbyterian church at Tabor City, and two years later, December 15, 1946, he organized the South Whiteville Presbyterian Chapel out of a Sabbath School outpost. Thus he soon came to have a family of churches to nourish and guide in the Gospel. Sometime early in 1948 he accepted other work in the Presbyterian Church, and terminated his work at Whiteville.

On August 1, 1934, at Montreat, N. C., he married Mary Rebekah Engle. She was a daughter of Rev. and Mrs. S. M. Engle, at the time, of Winter Haven, Florida, but who have served in both the Northern and Southern branches of the Presbyterian Church. Mrs. Kennedy has the A.B. degree from Flora Macdonald College at Red Springs, N. C., and the degree of Master of Religious Education from the Assembly's Training School of Richmond, Virginia. Their children are Ann Engle, James Renwick, Jr., David Carlisle, and Mary Rebekah, all still (1948) with their parents.

James Renwick Kennedy is a young man of affable manners, gentle in spirit, at home in any company, brings a simple and helpful message, and is ever on the lookout for ways to hasten the Coming of the Kingdom. Since 1945 he has been a trustee of Flora Macdonald College. For the Year 1946-47 the Civic Clubs of Whiteville awarded to him the affectionate appellation, "The Man of the Year."

Renwick Carlisle Kennedy

Renwick Carlisle Kennedy was born at the home of his grandparents, Dr. and Mrs. R. C. Carlisle, in Newberry County, S. C. He is the son of the Rev. I. N. Kennedy, D.D., and Mrs. Mary Emma Carlisle Kennedy. His father was the son of the late W. P. and Margaret McLane Kennedy of Due West, S. C. His mother was the daughter of the late Dr. Richard Coleman Carlisle and Emma Renwick Carlisle of Newberry County, S. C.

Mr. Kennedy grew up in the Elk Valley church, Lincoln County, Tenn. He was baptized in infancy by Dr. A. J. Ranson. He joined the Elk Valley Church about the age of eleven. When he was twelve years of age his parents moved to Ora, S. C. where his father became the pastor of the Ora church. Mr. Kennedy attended the public schools at Harms, Tenn., Ora, S. C. and Laurens, S. C., finishing his high school education at the latter school. He entered Erskine College in September, 1917, and graduated in June, 1921. He entered Erskine Theological Seminary in September, 1921 and graduated in June, 1923. In September, 1923 he entered Princeton Theological Seminary and took two years of graduate work in that institution, completing his studies in June, 1925. He was licensed by the

Second Presbytery at Unity Church, Newberry County, S. C., on May 1, 1923, and was ordained by the Arkansas Presbytery at a called meeting on July 30, 1925 at New Edinburgh, Arkansas.

Mr. Kennedy supplied the churches of Elsberry and Mt. Zion, Missouri, during the summers of 1923 and 1924. On June 7, 1925, coming from Princeton Seminary, he began work at the home mission church at Russellville, Arkansas, where he remained for two years. Accepting a call to Camden, Alabama, he began the pastorate at Camden on May 17, 1927. The pastorate also includes Prosperity Church at Marion Junction, Ala. where he preaches once a month. He continues in this charge.

Mr. Kennedy was installed in his present pastorate in a service at Camden on July 3, 1927. The Rev. H. M. Henry, D.D. preached the sermon, addressed the pastor and propounded the questions. Mr. John T. Dale of the Bethel (Oak Hill) Church addressed the people.

On Aug. 17, 1928, Mr. Kennedy married Miss Mary Elizabeth Fitzhugh Moore of Charlotte, N. C., daughter of Mr. and Mrs. John T. Moore, formerly of Clover, Va. Mrs. Kennedy is a graduate of Davenport College and Columbia University. To them two children have been born, Mary Conway and Margaret Renwick.

Mr. Kennedy has served upon various committees and boards of the Synod. He also has done some writing for social, religious and economic magazines. He also served as Chaplain several years in World War II.

Walter Armstrong Kennedy



Walter Armstrong Kennedy, D.D., was born at Sharon, S. C., May 20, 1877. He was baptized by Rev. R. A. Ross, D.D., but the date is not known. His father was James Ramsey Kennedy, son of John and Naomi McElwee Kennedy, all of whom were life long members of Sharon A. R. P. Church, close by which the town of Sharon in York County sprung up in the last twelve years of the 19th Century. James R. Kennedy spent a long and useful life as a merchant and farmer. The mother of Walter A. Kennedy was Eliza Jane Smith, daughter of Henry Roland Smith, M.D., and Mary Blair. She was a graduate of Limestone College near Gaffney, S. C., and a life-long member of Sharon A. R. P. Church.

Walter A. Kennedy grew up in Sharon A. R. P. Church, Dr. R. A. Ross, pastor. With this church he united by profession of faith about the age of 15. He was prepared for college in the Public Schools of Sharon and community. Among his teachers was Robert L. Douglas, now and for many years past, a lawyer of Chester, S. C. His years in Erskine College were from September, 1900, to June, 1904, when he was awarded the degree of Bachelor

of Arts. He then taught one school year, 1904-1905, at Lesslie, S. C., teaching the summer before and the summer after at Blairsville, S. C. At the Commencement of 1906 Erskine College awarded him the degree of Master of Arts, he having done half the work *in absentia* while teaching, and the remainder in residence concurrently with his Junior year in the Seminary.

For a number of years he had felt the call of God to the Gospel Ministry, and in 1905, September, he entered Erskine Theological Seminary, finishing the course in June, 1907. He was licensed by the First Presbytery at its Spring Meeting in 1907 in Chester, and by the same Presbytery he was ordained at its Fall Meeting at Edgemoor, S. C.

His first work was at South Side, Statesville, N. C., now, and almost from organization, Pressly Memorial. He entered upon this work in June, 1907, and continued with them till October, 1910. He then accepted a call to Prosperity, Tennessee, and served there from October, 1910, till October, 1912. The academic year 1912-1913 he spent in Princeton Theological Seminary, where in May, 1913, he received the degree of Bachelor of Divinity. His next work was at Hopewell, Georgia, where he served from August 1st, 1913, to May, 1918. Receiving a call to Hopewell, S. C., he took up the work there November 10, 1918, and has now (October 9, 1950) been with these people 32 years, lacking one month.

His work outside the pulpit of his own charge has not been large, but should not be passed over in silence. As opportunity offered he has held meetings in other churches and done evangelistic preaching in these. During the years 1920-1924 he was Principal of the Blackstock School, the school being advanced to High School status during those years, and from a two-teacher to a six or eight or ten-teacher school. From 1943 to the present, October, 1950, he has been Assistant Editor of the Senior and Intermediate A. R. P. Quarterly. For the past several years he has been Synod's appointed Editor of the Sesquicentennial History of the Associate Reformed Presbyterian Church, now being prepared for the publishers, and of which this sketch is a part.

W. A. Kennedy, Sr., has moderated the Tennessee and Alabama Presbytery, the Second Presbytery, and the Catawba Presbytery. He also served as Clerk of the Tennessee and Alabama Presbytery, and has been a Clerk of the Catawba Presbytery twenty-five years. He has served two or three terms on Synod's Executive Finance Committee, and is now on the Committee to revise the Centennial History. He has done one year's Correspondence in Philosophy with the University of Chicago. As noted above, he has had a year's Post Graduate work in Princeton, for which he received the B.D. degree. In May, 1944, Erskine College conferred on him the degree of Doctor of Divinity.

January 26, 1910, he married Dollie Eleanor Hardeman at Louisville, Georgia. She is a daughter of Colonel Thomas Hardeman and Eleanor Little Hardeman, born October 24, 1880. She attended the Woman's College of Due West 1899-1901, graduating in Expression in 1901. She taught in the Louisville School several years, and took summer work in the University of Georgia. She is the mother of four children, each of whom has the A.B. degree from Erskine College. These children are Dollie Eleanor, Mary Elizabeth, Walter Armstrong, Jr., and Julia Eliza (now Mrs. Ralph L. Tiller). All have taught, or are now teaching, in the schools of North and South

Carolina. Walter Armstrong, Jr., is an ordained minister, having the degree of B.D. from Erskine Seminary, and having had a year in Princeton Seminary. He is Professor of Systematic Theology in Erskine Seminary, and teaches Hebrew in connection with it.

Walter Armstrong Kennedy, Jr.



Walter Armstrong Kennedy, Jr., was born at Snapping Shoals, Newton County, Georgia, September 5, 1915, within the bounds of the Hopewell (Georgia) Church. In this church he was baptized the following March by Dr. W. H. Millen during a Communion season. He is the only son of Rev. W. A. Kennedy and Mrs. Dollie Lordeman Kennedy.

In November, 1918, his parents removed to Blackstock, S. C., where he grew to young manhood in Hopewell (South Carolina) Church, his father being pastor. With this church he united by profession of faith at about nine years of age.

His pre-college education was obtained in the Blackstock schools. He graduated from the High School in 1933. He did his

Freshman Year in the Junior College then operating in Chester, S. C., but under the supervision of the University of South Carolina. In 1934 he was admitted to the Sophomore Class of Erskine, where he obtained the A.B. degree in 1937. He then taught as Principal of the Lesslie School in York County, S. C., for three years. During these years he took two summers in the University of South Carolina, doing special work in History. In the late summer of 1945 he wrote his Thesis, and received from the University the Master of Arts degree in History, the theme of his Thesis having been "Erskine College Before the War Between the States."

In the summer of 1940 he was received by Catawba Presbytery as a student of Theology, and at the opening of Erskine Theological Seminary in September following he was enrolled as a Junior. He completed the course in 1942. He believes his father's influence led him to decide to devote his life to the Gospel Ministry.

He was licensed and ordained by Catawba Presbytery in Chester, S. C., April 14, 1942, where just 35 years before his father had been licensed by the old First Presbytery, Rev. C. E. McDonald presiding, substituting for Rev. R. A. Lummus, Moderator. It is noteworthy that in the licensure-ordination service of April 14, 1942, Rev. R. A. Lummus, D.D., presided. In this service, as is noted in the proper places, students William Franklin Mitchell and William Pressly Grier, Jr., were also licensed and ordained.

On June 1, 1942, having finished the Seminary with the B.D. degree, W. A. Kennedy, Jr., about this time received a call to Kannapolis, N. C., A. R. P. Church. He entered upon this work the third Sabbath of June, and

in July was installed pastor. He continued successfully in this work about three years, resigning in mid-summer 1945, to take a year in Princeton Seminary in preparation for a professorship in Erskine Theological Seminary, to which he had been elected. In the fall of 1946 he entered upon this Professorship, occupying the chair of Systematic Theology, teaching also the Biblical Languages of Hebrew and Greek. In addition to this rather heavy schedule he supplied several vacant churches in the general region of Due West. As a consequence apparently, he had found it necessary to take a year off, and is at present resting in the country in Spartanburg County, S. C.

On June 10, 1942, he married Miss Ellawayne Anderson of Rock Hill. The marriage was solemnized in Neely's Creek Church, of which she and her mother's family were members, her mother having been a sister of the Rev. T. W. Hayes. Mrs. Kennedy was educated in the schools of Rock Hill and in Winthrop College. Their children are two, both boys, Walter Armstrong Kennedy, III, and Thomas McDonald Kennedy. Within the family circle these are regarded as boys of promise and pride and joy.

Gilbert Lawson Kerr



Gilbert Lawson Kerr, D.D.—Dr. Kerr is the first supply pastor of the young Associate Reformed Presbyterian church at Winston-Salem, N. C. He went to this field in 1937, about the time of its organization, and to this date, October, 1948, he is its only minister. It has been his to nurse this infant in its swaddling clothes, to lead them in the erection of a house of worship, now valued at \$30,000, and a manse valued at \$12,000, and to introduce A. R. P. ism to one of our flourishing Southern cities. May it be his to lead on till it has become a strong, self-sustaining church, filling a large place in the religious life of that city. Its first report to Synod, in 1938, gives it a membership of 25. That of 1948, the last report to date, gives its

membership as 70, of whom 58 are classed as active.

Dr. Kerr's Gospel Ministry began in 1904. In the spring of that year he was licensed by the First Presbytery at Mooresville, N. C., and on June 15 of that year he was ordained by the same Presbytery at Gastonia. His first charge was Hinkston and Mount Olivet at Millersburg, Kentucky, where he served from June, 1904, to December, 1909.

Other pastorates: Hickory Grove and Smyrna, S. C., nearly three years, from 1909 to 1912, when he resigned and went to Princeton Theological Seminary; Kings Mountain (Boyce Memorial), 1913-21; Spartanburg, 1922-30; Ora and Laurens, supply, a few months; Salisbury March, 1931-35;

Bessemer City (Garrison Memorial), 1935-37; Winston-Salem, Westminster Church, 1937, to the present, 1948.

His pre-college training was received in Coddle Creek Academy. Among his teachers were Messrs. W. A. Kerr (his father), S. A. Wideman, J. O. Witherspoon, Brice Galloway. Having finished the work at the Academy, he entered Erskine College September 30, 1896, and graduated with the degree of A.B. June 19, 1900. Following graduation he taught at Philadelphia and Tirzah in York County, S. C. The years 1902-04 he studied Theology in Erskine Seminary, being licensed and ordained as noted above.

He was born near Troutman, N. C., in Iredell County, December 28, 1877. His father was William A. Kerr, a captain in the War Between the States, and for many years a teacher in the schools of North Carolina. He was an active and faithful elder in his church, a man zealous for the spiritual welfare of those about him. There was an unabridged Family Altar in his home. Dr. Kerr's mother was Annis Rebecca Lawson, also of Iredell County.

Gilbert Lawson was baptized in infancy by Dr. John E. Pressly, under whose ministry he was reared till nearly grown. He accepted Christ and united with the Church at New Perth during a meeting held by Revs. H. B. Blakely and R. M. Stevenson, the church having no regular pastor at the time.

His work outside the pastorate includes teaching in the Boys' School at Millersburg, Kentucky, also in the Woman's College of Millersburg, and in Linwood College. He has served on the Board of Erskine College and on the Board of Bonclarken, as its Treasurer a part of the time. He was Fraternal Delegate from the A. R. P. Synod to the Jubilee Assembly of the Presbyterian Church in the United States, which met in Augusta, Georgia, in 1935. Erskine College conferred the degree of Doctor of Divinity on him in 1939.

November 23, 1904, he married Miss Margaret Eugenia McElroy, daughter of John C. and Rebecca Lesslie McElroy of Doraville, Georgia. She died in September, 1911, leaving one child, Rebecca, now (1948) a member of the faculty of the Reynolds High School in Winston-Salem. On June 30, 1915, he married Miss Eleanor Martin, daughter of J. N. and Bernice Russell Martin of Newberry, S. C. They have two children: Rev. Russell Martin Kerr, pastor of Bethel A. R. P. Church at Winnsboro, S. C., and Mary Elizabeth, who is now Mrs. W. P. Grier, Jr., of Rock Hill, S. C., her husband being the new pastor of the A. R. Presbyterian Church of that city. See sketches of these ministers in this volume.

Russell Martin Kerr

Russell Martin Kerr.—This promising young minister is a son of Dr. and Mrs. G. L. Kerr, whose sketch in this volume may be consulted for information on his parentage. Russell was born at Kings Mountain, N. C., while his father was pastor of the A. R. P. Church of that place. He was baptized by Dr. A. T. Lindsay. His early education was secured in Spartanburg and Salisbury, where his father held subsequent pastorates. While at Spartanburg he was received into the Church on profession of faith.

In 1934 he entered Davidson College, graduating from that institution



in 1938. He taught one year in Old Town School in Forsyth County, N. C. In 1939 he entered Erskine Theological Seminary, completing the course with the degree of B.D. in 1941. He then attended Princeton Seminary one year, where he was awarded the degree of B.Th. in 1942.

He was licensed by the First Presbytery at Ebenezer, N. C., April 15, 1941, and by the same Presbytery he was ordained June 3, 1942, when the Presbytery was in session at his father's church, Westminster, in Winston-Salem, N. C.

From 1942 to 1945 he was assistant pastor of the First A. R. P. Church of Statesville, N. C. During that time he was also part time instructor in Mitchell College of that city. In the latter part of 1945

he accepted a call to Bethel A. R. P. Church at Winnsboro, S. C. In February, 1946, he was installed by a commission consisting of Dr. G. L. Kerr, Dr. Joseph L. Grier, and Dr. E. C. Draffin. Dr. Oliver Johnson, pastor emeritus of this church, also making a touching and fervent address. And now, after four years in this pastorate, he has the reins well in hand, and the church is making commendable progress.

On July 28, 1948, he and Miss Nancy Dandridge were married at her home on Crescent Avenue Extension in Charlotte, N. C. Mrs. Kerr is the daughter of the late S. W. Dandridge and Lillie Alexander Dandridge, and a graduate of Queens-Chicora College of Charlotte.

Robert Torrentine Kerr



Robert Torrentine Kerr, D.D., is a son of William Alexander Kerr and Annis Rebecca Lawson Kerr. This godly couple maintained a family altar in their home in full form, with the singing of Psalms, the reading of Scripture with comments, and prayer, and three of their sons became ministers of the Gospel: Gilbert Lawson Kerr, D.D., William Calvin Kerr, and Robert Torrentine Kerr, D.D. Sketches of these will be found in this volume.

Robert Torrentine was born near Troutman, N. C., April 1, 1883. His church was New Perth, and his pastor was the Rev. John E. Pressly, D.D., by whom he was baptized June 3, 1883. Under the ministry of this man of God he grew up, but in the other branch of his charge, Coddle Creek,

whither his father had moved to teach in the Coddle Creek Academy. At twelve years of age he, on April 28, 1895, made a profession of his faith in Christ, and was received into the full membership of Coddle Creek A. R. Presbyterian Church, of which Rev. W. Y. Love had now become pastor.

His early education was received in the Coddle Creek Academy, "under such teachers," he says, "as Professor Galloway, J. O. Witherspoon, E. D. Beaty, and S. E. Sloop." He entered Erskine College in September, 1904, taught one year, and graduated in 1909 with the degree of A.B. He then taught a year in Coddle Creek Academy.

But his ultimate goal was the ministry, a purpose he attributes to the influence of godly parents more than to anything else. Accordingly he entered Erskine Theological Seminary in the fall of 1910, completing the course in 1912. He was licensed at Pisgah May 6, 1912, and on July 5 of the same year he was ordained to the full work of the ministry at Bradley, S. C., being at the same time installed as pastor of Cedar Springs and Bradley congregation.

His pastorates have been as follows: Cedar Springs and Bradley, 1912-20; Mission at Albany, Alabama, 1920-24; Bethel (Vidette, Ga.), 1924-28; Brighton, Tennessee, 1928-33; Little Rock, Arkansas, 1933-45. Sometime before 1945 his health gave way, and he was given an extended leave of absence with salary being paid regularly. During that time, and since, he has lived at Monticello, Arkansas, where he is at this time, June, 1949, retired from active service, attending occasionally as he is able the services of the Sanctuary.

On August 31, 1915, at her home in Monticello, he married Miss Addie Jane Carmical. Mrs. Kerr is a graduate of the Monticello High School, and studied one year in the Woman's College of Due West, S. C. They have one son, Robert Thompson Kerr, M.D., who was educated in the University of Arkansas, specializing in music. He is now, 1949, and has been for several years, a practising physician, located at Dyersburg, Tennessee.

Robert Torrentine Kerr has been a student of the Word, faithful in the performance of his duties as pastor as well as preacher, and has ever labored under the heartfelt conviction that he was called of God, not only to the ministry as a life work but to the particular fields where in the providence of God he has served. This, together with natural gifts, has made of him a strong and convincing preacher of the great Salvation our Savior has bought with His blood. Erskine College conferred on him, perhaps in 1939, the degree of Doctor of Divinity.

Since the above was written, by the abounding mercies of God, Dr. Kerr has been so far recovered in his health as to be able to re-enter upon ministerial work. Accepting a call to Ebenezer, Mississippi, he preached his first sermon there on May 7, 1950, the text being I Samuel 7:12. While he and Mrs. Kerr reside in New Albany, the congregation are erecting a comfortable manse for them out at Ebenezer, possibly ten miles in the country. On leaving Monticello, Arkansas, the congregation there honored them with a farewell party, at which a purse was presented them by the congregation, the presentation being made by Mr. W. A. Moffatt, Clerk of the Session.

William Calvin Kerr



William Calvin Kerr, third son of William Alexander and Annis Lawson Kerr, was born near Troutman, N. C., Iredell County, April 23, 1881, the ancestral families having been among the early settlers of that section. Most of his boyhood and youth was spent in the Coddle Creek community in the same county, to which community the family had moved that his father might accept the place of teacher in the Coddle Creek Academy. He attended this school, his father being for a number of years his teacher, the first teacher he had. It was here he was prepared to enter Erskine College in the fall of 1902. He was graduated from Erskine in 1907, having interrupted his course for one year to teach in Linwood near Mooresville, N. C.

Upon graduation he entered Erskine Theological Seminary, from which he graduated in 1909.

He united with Coddle Creek Church on profession of faith April 26, 1895.

He was licensed by the First Presbytery at York, S. C., May 5, 1908. He was ordained by the Tennessee and Alabama Presbytery at Head Springs May 1, 1909, and was at the same time installed pastor of that congregation. His installation at Hopewell, the other branch of his charge, occurred in July of the same year. He had served these churches during the summer of 1908 between his Seminary years, and was called to be their pastor when he had finished the Seminary course.

After serving two years in this field, he resigned in May, 1911, to take the work at Hopewell and Fairview, Georgia, where he was installed in July. In January, 1913, he demitted this charge to take the work at Ebenezer and Wrens, Georgia, the installation here taking place in February, 1913. Five years later, March, 1918, he removed to the Memphis and Louisville Presbytery, where he supplied the Sharon Church at Dunlap Orphanage till October 1, when he, at the appointment of the Board of Home Missions, took charge of the work at Covington, Tennessee. After seven years of fruitful service here, he accepted a call to the A. R. P. Church at Abbeville, S. C., November, 1925, where he served faithfully till God called him home, May 13, 1945. From 1931 he served Long Cane along with the Abbeville pastorate.

He was active in the work of the Synod. He served on the Board of Dunlap Orphanage, on the Board of Trustees of Synod, on the Board of Foreign Missions and in other official capacities.

On October 14, 1909, he was married to Miss Alma Devlin Kennedy of Due West. Mrs. Kerr is a graduate of the Woman's College of Due West. To them has been born one son, Dr. William Kennedy Kerr, who served in the Medical Corps of the Army of the United States in World War II, and since has been practicing his profession somewhere in Georgia.

Sympathetic, earnest, and interested, with a true sense of humor, a ready smile, a pleasant word and a deep loyalty, he was loved by his people, respected by the communities in which he lived, and is remembered as a faithful servant of Christ and a devoted undershepherd in the Kingdom, an unassuming minister of the Gospel.

At the time of his death he was President of the Ministerial Association of the city of Abbeville.

Gilbert Erskine Kidd

Gilbert Erskine Kidd, was a Tennessean by birth, having been born in Lincoln County of that State on February 19, 1886. He was baptized in New Hope, Tenn., Church July 25, 1886, by the Rev. A. S. Sloan. His father, James Thomas Kidd, was a son of William and Margaret Kidd, and was an elder in Elk Valley Church for a number of years. His mother was before marriage, Miss Agnes Galloway, daughter of William and Mary Galloway of Lincoln County.

Gilbert grew up in New Hope and Bethel churches till nine years of age, when these two churches were merged into one church, known thereafter as Elk Valley. And so at the age of eleven years, under the ministry of Dr. I. N. Kennedy, he united with the Church at Elk Valley.

His pre-college education was obtained at Sulphur Springs and Delma High School and Morgan Preparatory School in Fayetteville, Tenn. He entered Erskine College in 1909. The death of his father interrupted his college course, and he received a certificate instead of a diploma at graduation. Later he studied at Washington and Lee University, making up the work left out at Erskine, and received his degree from Erskine. Meanwhile he had taken the full course in Erskine Theological Seminary, and had been licensed to preach the Gospel. He finished the Seminary in 1915.

His first work in the ministry was at New Sterling, Elk Shoals, and New Amity in the First Presbytery, where he served a part of the Synodical year 1915-16. After this he served at Hillcrest as both teacher and pastor. His next service was at Ebenezer, Va. Installed pastor here, Min. Synod 1928, pg. 451. From there he went back after five years to Hillcrest at the call of that congregation. Here he labored till death from septic sore throat and complications took him from these earthly labors October 2, 1928.

On September 5, 1917, he and Miss Annie Kirk Rowan were united in marriage. Mrs. Kidd was a graduate of Erskine College, and had for some years taught piano at Linwood College. Three children came to bless their home: Agnes Rowan, who graduated in 1941 from Vanderbilt University with the degree of Bachelor of Science, and is now (May, 1942) engaged in Public Health Nursing in Richmond, Va.; James Calvin, who after a year and a half at Washington and Lee University is now a flying cadet in the United States Army Air Corps; Annie Kirk, who has completed her freshman year at Mary Washington College. Mrs. Kidd makes her home in Lexington, Va.

Gilbert Kidd was not permitted to serve a long number of years in the ministry. But those God gave him were used faithfully and with goodly

success. He loved his people, and was loved by them, and he wears a crown of glory that fadeth not away.

Records of his licensure and ordination were not discovered, but he must have been ordained before his installation at Ebenezer, Virginia, and presumably this was done by the Virginia Presbytery, and possibly at the time of his installation at Ebenezer.

Allen Grier Kirkpatrick

Allen Grier Kirkpatrick, son of Hugh and Louisa Reid Kirkpatrick, was born in Mecklenburg County, N. C., September 25, 1850. He was educated at Trinity College in North Carolina. For several years he taught and farmed in Mecklenburg County. Feeling that he was called to preach, he entered Erskine Seminary in the fall of 1889, being received as a student of Theology by the First Presbytery that same year. He took the full course, graduating in 1891. He was licensed by his Presbytery that same year at Union Church, Chester County, S. C. Soon thereafter he accepted a call to New Hope in Fairfield County, S. C., and in August of that year he was ordained and installed pastor of that church.

After a period of about six years in this field he demitted the New Hope charge and accepted a call to the Brick Church in the same county and to Prosperity in Newberry County, on the other side of the Broad River from the Brick Church. In this charge he served from 1896 to 1899, when on account of ill health he resigned. In a short time he accepted the presidency of Jones' Seminary, a school for young ladies in Gaston County, N. C. In this position he continued three years, when ill health compelled him to retire. His remaining days were spent in Due West, whence God called him home April 13, 1904. He is buried at Ebenezer, Mecklenburg County, N. C. His last illness was pneumonia following Bright's Disease.

An important feature of Mr. Kirkpatrick's work was the reviving of the old Brick Church, where the A. R. P. Synod was organized in 1803. This work was done largely in connection with his pastorate at New Hope. A goodly number united with the Brick Church, and for a time the work gave promise of becoming again a flourishing church. It is thought by some that if Mr. Kirkpatrick had been able to continue with them such results would have materialized. During the Centennial Celebration in 1903, the Synod being in session at Winnsboro, this old church entertained the Synod for one day, as it did again when Synod met in Winnsboro in 1932, only this time it was for one session.

Mr. Kirkpatrick was a man of great energy and force of character and administrative ability. People worked under his enthusiastic leadership. He was successful as an organizer, and his keen interest in people, old and young, made him effective as a soul-winner.

On December 10, 1874, in Charlotte, N. C., he married Miss Elizabeth Evelyn Gary, daughter of George and Margaret Gary. She was born in Texas, but was of the Gary family long prominent in the political life of South Carolina. To this union were born nine children. Among these were John Gary Kirkpatrick, Mrs. W. B. Lindsay, Mrs. Grace K. Ramsay, Moffatt Kirkpatrick, and others.

John Patterson Knox

John Patterson Knox, D.D., was born in Mecklenburg County near Davidson College, N. C., October 19, 1860. He was the son of Samuel W. and Sarah McAulay Knox. He attended the public schools and worked on the farm till he was 19. Then he entered the Huntersville High School, followed by Erskine College, from which he graduated in 1887.

He was taken under the care of the First Presbytery at York, S. C., in September, 1887. He spent two years in Erskine Theological Seminary, and one at Allegheny, Pennsylvania. He was licensed by the First Presbytery at Chester, S. C., April, 1889. At a called meeting of the First Presbytery in Charlotte he was ordained to the full work of the ministry. From April, 1890, until October, 1891, he was stated supply at Broad Creek, Ebenezer, and Bethel, Virginia. In the fall of 1891 he accepted calls from Hickory Grove and Smyrna in York County, S. C., and was installed pastor of these churches in November, 1891. In this field he continued until he was sent to take charge of the mission in Columbia, S. C., in 1899. During his pastorate at Hickory Grove and Smyrna, and largely by his efforts, the A. R. P. Orphanage was established, and for a number of years he was Chairman of its Board of Trustees.

During his pastorate in Columbia, he canvassed the Synod for funds, and built a new House of Worship. Coming near the Centennial Synod at Winnsboro, the new church was called "The Centennial Church", and still bears this name.

Mr. Knox married Miss Louisa Julia Brice, youngest daughter of Rev. R. W. Brice and Mrs. Anna Steel Brice. Mrs. Knox was born in Chester County, S. C., April 2, 1868. Her grandfather Steele was a minister, three of his sons were ministers, his daughter, Mrs. Knox's mother, married a minister, and three of her daughters married ministers. The Knoxs' had no children.

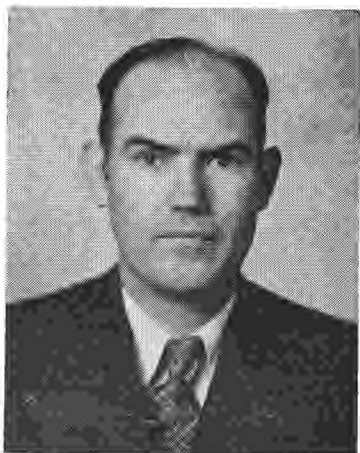
Having taken up the work in Columbia June 3, 1899, Dr. Knox served on there till death brought this happy relation to a close, December 14, 1916. The end came suddenly. He died with the harness on at his home in Columbia, and is buried in Elmwood Cemetery of that city. On the stone that marks his last resting place is the simple inscription: "John Patterson Knox: 1860-1916: A preacher of the Gospel: 'Faithful unto death'."

In summing up his life one would say he was a strong and earnest preacher of the Gospel. He loved men. His fine sense of humor, and his bright and cheerful smile, kept him in cordial relations with all classes of people. For a number of years he was Chaplain of the Lower House of the General Assembly of South Carolina. At his death he was President of the Ministers' Union of Columbia. He served on the Board of Erskine College, a part of the time as its chairman. He had a large part in establishing our orphanage, now known as the William H. Dunlap Orphanage of West Tennessee. For a number of years he was Chairman of its Board. He canvassed for funds, and took the lead in building the handsome House of Worship of the Centennial Church. In his lineage he combined the wit of the Irishman with the sturdiness of the Scotchman, and those elements were happily blended in his character.

Mrs. Knox, the companion and helper of all these fruitful years of service, though frail, survived his passing many years. Residing in Columbia, and giving of her time and strength, as health permitted, to that work to which together they had given more than seventeen years of loving and devoted toil, she filled a place of usefulness in that church as long as she lived. She was reared in the communion of Hopewell Church in Chester County, being the seventh daughter and tenth child of one of Hopewell's most honored pastors, the Rev. Robert Wilson Brice.

In the years of the Columbia pastorate Erskine College conferred on John Patterson Knox the honorary degree of Doctor of Divinity.

Law Pierce Knox



Law Pierce Knox.—On September 24, 1902, at Huntersville, N. C., Mecklenburg County, this son of J. Marion and Anna Caldwell Knox was born. He was baptized by Dr. J. M. Bigham, under whose ministry he grew to young manhood. At the age of ten he professed faith in Christ and was received into the Church.

His early education was obtained in the Public and High schools of Huntersville. He entered Erskine College in the fall of 1920, and graduated in 1924. In the fall of the same year he entered Erskine Theological Seminary, whose course he completed in 1926. Later he studied in Xenia Seminary a short time.

He was both licensed and ordained by the First Presbytery at Charlotte, N. C., on April 27, 1926. His first charge was Mount Zion and Elsberry, Missouri, where he served from June, 1926, to June, 1928. Other charges are as follows: Red Level, Alabama, June, 1928, to January, 1929; Bessemer City, N. C., January, 1929, to May, 1935; Brighton, Tennessee, May, 1935, to entrance upon the chaplaincy in World War II, some time between the synods of 1942 and 1943. He continued in this service till the end of the war, and until he had been duly mustered out. The Minutes of the Synod of 1946, Report of the First Presbytery, show that he had been received from the Mississippi Valley Presbytery into the First, and had been installed pastor of Ebenezer, N. C., congregation. February 1, 1949, he took up the pastorate at West Gastonia.

He was married at Red Level, Alabama, May 23, 1930. The maiden name of the bride was Clara Mitchell. She graduated from the High School at Georgiana, Alabama, and from the Teachers' College of Troy, Alabama. She then taught in the school systems of Alabama and of North Carolina. When this information was supplied, February, 1942, they had one son, James Mitchell.

L. P. Knox has emerged from the World War in the prime and vigor

of life. Having already wrought worthily for his Master, he has every reason to look forward to yet increasing usefulness for many years to come.

William Luther Latham

William Luther Latham.—In his address as fraternal delegate before the General Assembly of the Southern Presbyterian Church at Montreat, May 28, 1943, Dr. David T. Lauderdale reminded that great body that our little A. R. P. Church had given to them 90 (later revised to 96) ministers, besides a large number of lay Christian workers, while we have retained for ourselves only 115 ministers. Nor is this all. The United Presbyterians have taken a heavy toll, and other denominations have taken a goodly number. It seems only fair that we should get one of theirs now and then. Perhaps we have four men now on our roll who came to us from other communions, of whom the subject of this sketch is one.

William Luther Latham was born in the Bullocks Creek community of York County, S. C., January 16, 1888. His father is A. T. Latham, a farmer and mechanic, now (if still living) 89 years old. His mother was Sarah Nelson, daughter of an elder in Bullocks Creek Presbyterian Church. Her death occurred in 1916, at age 53. Luther grew up in Bullocks Creek Church, under the ministry of Rev. J. B. Swann, D.D. At the age of 13, on profession of faith, he was baptized and received into the full membership of this church (May, 1901). As a boy he often attended Sharon A. R. P. Church.

He attended the public school of his community, and later the High School of Jonesville, S. C., Prof. A. W. Wise being one of his teachers. His college work was done at the Presbyterian College of South Carolina, at Clinton, 1906-1910, graduating with an A.B. degree. After graduation he taught school one year.

But a desire arose in his heart to permit the Lord to use him full time in His service. Hence he entered Columbia Theological Seminary, then at Columbia, S. C., now at Decatur, Ga., which he finished in due time, receiving the degree of B.D. He also studied Sabbath School Pedagogy under Dr. Wardlaw in the University of South Carolina. He was licensed by Bethel Presbytery of the Southern Presbyterian Church in 1914, and later in the same year he was ordained by the West Lexington Presbytery, to labor as an Evangelist in the mountains of Kentucky.

After two years' service as Evangelist he accepted work at Oakland, Florida, two years. Then followed other pastorates as follows: Second Presbyterian Church, Concord, N. C.; Presbyterian Church, Great Falls, S. C.; then Senotobia, Miss., where the membership was doubled; then he was Assistant Pastor to Dr. J. S. Lyons at the First Church in Atlanta two years; then at Rutherfordton, N. C., four years, and at Staunton, Va., five years, with a 40% increase in membership at each of the last two places.

On April 16, 1943, he was received into the Virginia Presbytery of the Associate Reformed Presbyterian Church. Since then he has served the Howell-Tucker field in the Second Presbytery, and now (September, 1947), he serves Deens Memorial and Pressly Chapel of the Tennessee and Alabama Presbytery.

At Clover, S. C., on July 30, 1913, he married Miss Agnes, daughter

of Dr. Robert Adams. Mrs. Latham is a graduate of Chicora College, Greenville, S. C. She also studied under University and Theological professors in Columbia the year 1913-1914. She is the mother of the following children: Agnes, now Mrs. A. H. Carter; Sarah H., a teacher; Corporal William R., serving (or served) in the Air Corps, U. S. A.; Carolyn F., Stenographer; Louise, now Mrs. Melvin Burke.

In addition to his ministerial career, Mr. Latham has had seven years of "varied and helpful experiences" as District Manager of an Insurance Company. In 1923 he moderated the North Mississippi Presbytery of the Southern Presbyterian Church.

David Thomas Lauderdale



David Thomas Lauderdale, D.D., son of George Russell and Sally Coleman Lauderdale, was born at Winnsboro, S. C., May 30, 1889. His father was a merchant, a song leader of the Psalms of God in our Winnsboro Church, a trustee of the Due West Woman's College, and a generous supporter of all the enterprises of his denomination. His mother, a devoted member of Salem Presbyterian Church, after marriage moved her membership to our Winnsboro Church, and was a loyal member till death. Their only other child, George R. Lauderdale, II, is a merchant and Mayor of Winnsboro, a former student of Erskine, a deacon of our Winnsboro Church five years, Clerk of the Session seventeen years, and an elder twenty-eight years.

David, at two months, was dedicated to Christ by his parents and baptized by Rev. John E. Pressly, D.D. At thirteen years he was received during the pastorate of Rev. C. E. McDonald a full member of our Winnsboro Church.

He attended first Mrs. Ella Gooding's school. After this he attended Mount Zion Institute at Winnsboro. In High School severe eye trouble forced him to stop, and his mother, his pastor, Dr. Oliver Johnson, and others read to him. The year 1907-1908 he was a student in the South Carolina Institution for the Blind, and learned to read and write with his fingers print for the blind. In 1908 he entered Erskine College. Through the kindness of students in reading to him, and his use of books for the blind, and writing memory work in print for the blind, he was able to complete except one study the course in 1912. While in Erskine he won seven college medals. Graduating in 1913, he finished also that year the first year of his Seminary work, thus graduating from the Seminary in 1914. He was a student in Moody Bible Institute 1914-1915. He was licensed by the First Presbytery May 6, 1914, and ordained by the same Presbytery May 5, 1915.

The first churches he served were Ebenezer and Broad Creek, Rockbridge

County, Virginia, from April 4, 1915, to May, 1916. Then he served Broad Creek alone till May 20, 1923. Under his ministry at Broad Creek a session room and parsonage were built and paid for, and this mission church became self-supporting; and on November 20, 1921, he was installed their pastor.

He achieved his education after high school without aid of his eyes; but in 1915, when he began his active ministry, God restored without human means his sight.

In May, 1923, Synod appointed him her first home missionary to Lexington, Rockbridge County, congregation, just organized with only 21 members. He has continued there till now, August, 1950. When only seven years old, this congregation entertained a meeting of Synod; at only nine years of age, it became self-supporting; it has built a parsonage and house of worship costing some \$34,000 and valued today at some \$60,000, all free of debt, and has grown in active membership to almost 500.

Since May 15, 1938, Brother Lauderdale has also been Spring Valley's minister. September 8, 1940, the balance of debt on their church building was paid and the building dedicated. He conducted the first A. R. Presbyterian services ever held in Lexington, Covington, and Roanoke, and was on the committees selecting lots for their houses of worship. He preached at the organization of Covington and Fairlea, and held the meeting resulting in the organization of Spring Valley. He preached at the formal opening of their house of worship; also on Sabbath afternoon at the opening of the Roanoke house of worship. He held the first evangelistic meetings in Fairlea, West Virginia, and in Gills Creek, South Carolina, and in Augusta, Georgia, all new church buildings.

He has been a member of the Board of Trustees of Erskine College. In 1935 and 1936 he was Synod's evangelist. He was appointed Synod's Fraternal Delegate to the United Presbyterian General Assembly in 1932, and to the Southern Presbyterian General Assembly in 1943. He was elected Moderator of the Synod of 1942. Prevented by illness from serving, the Synod re-elected him to serve in 1943, which he did. He has conducted 956 funerals, baptized 1,123 persons, of whom 460 were infants and 663 adults. He has officiated in the marriage of 1,880 persons, and 3,307 persons have confessed Christ and joined His Church under his ministry.

On February 12, 1917, he was married by Rev. R. N. Hunter to Miss Sally Ann Chapman of Broad Creek congregation. Mrs. Lauderdale is a daughter of Charles P. and Martha Mays Chapman. Her father was a farmer, school teacher, trustee, and deacon of Broad Creek Church, the Superintendent of its outpost Sabbath School. Mrs. Lauderdale is an invaluable help meet to her husband, and a devoted mother to their six children. The children are as follows:

Sally Ann, a teacher in High School, married E. F. Franze, Jr., veteran of World War II, B.A. of Erskine; M.A. of Washington and Lee; Ph.D. of Johns Hopkins; he is now Head of the English Department of Erskine College. They have one child, Ed. F., III.

David Thomas, Jr., is a veteran of World War II; an M.A. of Washington and Lee; assistant instructor of V. M. I.; Instructor in the Darlington School for Boys; Instructor in the United States Army Center, Osaka, Japan.

Mary Orr Boag is Director of Music in our Lexington Church. She married John H. Sorrells, a veteran of World War II, and a deacon in the Lexington Church. They have one child, Sally Irma.

Wilbur Chapman is a veteran of World War II, and is now a student in Erskine Seminary. During the summers he has supplied churches as follows: York, 1948; Lexington, 1949; Augusta, 1950.

George Seebert is President of the Synodical Y. P. C. U. In the summer of 1950 he is Assistant Pastor of Timber Ridge and Ebenezer, Virginia. He married Miss Sally Burke of Atlanta. He graduated from Erskine with the Class of 1950.

These five are all Erskine graduates. The sixth, Martha Erskine, is a Junior at Erskine, and Chapman and George are students in Erskine Seminary.

George Seebert Lauderdale

George Seebert Lauderdale, the second son of Dr. and Mrs. David T. Lauderdale to enter the Seminary, was born at Lexington, Virginia, April 6, 1929. For further facts in regard to his parents see sketch of Rev. D. T. Lauderdale, D.D., and of Student Wilbur Chapman Lauderdale in this volume.

George Seebert was baptized in Bethel A. R. P. Church, Winnsboro, S. C., in infancy by Dr. Oliver Johnson. He grew up in the Lexington, Virginia, A. R. P. Church under the ministry of his father, and united with that church in a meeting being held by Rev. Mr. Hayes.

He attended the Lexington schools, from Primary grades through the High School, two of his instructors having the Master's Degree and one the degree of Doctor of Philosophy. He entered Erskine College June 6, 1946, and graduated with the A.B. degree May, 1949. For a time then he solicited students for Erskine College, and worked as a laborer for the Virginia Department of Highways.

But other influences were at work. Influenced, as he says, by a prayer-meeting address by Dr. J. Alvin Orr shortly before graduation, by the prayers of his parents, and by the shortage of ministers in our denomination, all of which in sum amounted to a call from God, as he felt, he entered the Seminary in the fall of 1949 to prepare himself to preach the unsearchable riches of Christ. The Seminary he entered is Erskine, and he is in the Class of 1952.

But the summer of 1949 had other things yet for him. On September 9 of that summer, in the First A. R. P. Church of Atlanta, Georgia, he was united in marriage to Miss Sally Swan Burke, daughter of Mr. and Mrs. H. A. Burke of Atlanta. Mr. Burke is an elder in this church. Mrs. Lauderdale, an Erskine student of the Class of 1950, continued her studies in Erskine and graduated with her class this summer, 1950. She majored in Bible and English, and was a member of the Garnet Circle, the honor club of the College.

George Seebert has been doing supply work at Pressly Memorial A. R. P. Church at McCormick, S. C., preaching each Second and Fourth Sabbath.

Wilbur Chapman Lauderdale

Wilbur Chapman Lauderdale was born at Lexington, Virginia, August 29, 1924. His father is the Rev. David T. Lauderdale, D.D., pastor of the A. R. P. Church of Lexington, whose sketch may be seen in this volume. His mother before marriage was Miss Sally Anne Chapman of Natural Bridge, Virginia. She married her pastor, the ceremony being performed by Rev. R. N. Hunter. Mrs. Lauderdale is the mother of six children, two of whom are now in the Seminary studying for the Gospel ministry.

Wilbur Chapman was baptized in infancy by Rev. S. W. Haddon. He grew up in the Church at Lexington, with which he united under his father's ministry. His pre-college education was taken in the Public School of Lexington. He was in Erskine College from February, 1946, to June, 1949, obtaining the A.B. degree. After graduation he worked as a painter.

But in the fall of 1949 he entered Erskine Theological Seminary to prepare himself to preach the Gospel. Influences leading him to take this step he lists thus: Influence of home, of the College, of Dr. J. Alvin Orr, and answer to his own prayers. He has served in ministerial work as follows: He supplied bi-monthly at Tirzah A. R. P. Church in York County, S. C.; the summer of 1948 he supplied the York, S. C., A. R. P. Church; he is now (summer of 1950) with the Augusta, Georgia, Mission Church.

In addition to the above, he has at some time spent three years with the United States Expeditionary Forces in Europe. He was with the Infantry, with the Air Corps as Radio Operator and Gunner B-17, and was in 26 combat missions.

John Nathaniel Lesslie

John Nathaniel Lesslie was born at Lesslie, S. C., September 4, 1883. He was baptized by Dr. C. B. Betts, I, in 1884. His father, David Franklin Lesslie, was born in the Neely's Creek community of York County, S. C.; was reared in Due West, S. C.; returned after marriage to his native community, where as a farmer he spent the remaining years of his life. His life was lived between the years of 1861 and 1937. Rev. J. N. Lesslie's mother, Mrs. Ida Victoria Ellis Lesslie, was of the well known Ellis family of Abbeville County, S. C. She was born and reared in that county, near Bethlehem Church, some four miles out from Due West. She died in 1906, leaving a large family of sons and daughters to call her blessed.

John Nathaniel grew up in Neely's Creek Church, and under the ministry of Dr. Oliver Johnson he was received into the full membership on profession of faith in his youth.

His pre-college education was received in the school at Lesslie, where he had the advantage of such Erskine graduates as Bonner Grier Pressly, James P. Pressly, and Paul H. Moore, as his instructors. His college work was done in Erskine, A.B. Course, 1905-1910, having taught one year in the meantime. He then taught a year at Eastview, S. C.

Having a conviction that he was called to the Gospel Ministry, he en-

tered Erskine Theological Seminary in 1911, finishing with the B.D. degree in 1913. He was licensed by the First Presbytery in May, 1913, being ordained at the same time to the full work of the ministry.

His career in the ministry is as follows: His first pastorate was Prosperity, Lincoln County, Tennessee, July, 1913, to December 1, 1920. After this he was at Monticello, Arkansas, December, 1920, to February, 1924; Bartow, Florida, March, 1924, to October, 1927; Elk Valley, Tennessee, November, 1927, to 1937; Salisbury, N. C., 1937 to December 1, 1949. On December 12, 1949, on the advice of his physician, at a called meeting, he requested his Presbytery, the First, to release him from the activities and burdens of the pastorate and to place him on the retired list. This was done, and was made to date from December 1, 1949.

"Than" Lesslie has been a preacher of ability, and his ministry has been blessed of God. Not only has he fed the flock of God over which the Holy Ghost had made him an overseer, but under God it has fallen to him to lead in at least two cases in providing his people with church homes. When the splendid new plant was erected at Bartow, Florida, valued at \$100,000, he was the pastor. A like responsibility fell to him in the Salisbury field, a manse also being provided in the latter case.

His first marriage was to Lessie Elizabeth Simpson, daughter of Joseph W. and Eliza Lesslie Simpson of Lesslie, S. C. The date of this marriage was November 18, 1913. Her death occurred October 6, 1918. On June 2, 1920, he married Ruth Sloan Sheffield of the Elk Valley congregation, near Fayetteville, Tennessee. Her parents were W. A. and Ella Lindsay Sheffield. The children, four in number, are, John Nathaniel, Jr., Chemist for the city of Salisbury; Franklin Wylie, Chemist for the city of Winston-Salem, N. C.; Thomas Ellis, candidate for the Doctor's Degree in Chemistry at M I T; Esther Sloan has a position in the Wachovia Bank of Salisbury.

Rev. J. N. Lesslie died May 18, 1950, at his home in Salisbury, N. C. Buried in Chestnut Hill Cemetery in Salisbury.

Archie Thompson Lindsay

Archie Thompson Lindsay, D.D.—October 16, 1877, near Fayetteville, Lincoln County, Tennessee, twin brothers were born to John and Mary Sloan Lindsay. These sons were given the names, Ebenezer Pressly and Archie Thompson. Both became ministers of the A. R. P. Church, and the reader may see the sketch of Ebenezer Pressly in its appropriate place in this volume.

Archie Thompson Lindsay attended the schools of his community, and was prepared for college in the Collegiate Institute of Fayetteville. He entered the Sophomore Class of Erskine College in 1895, graduating in June, 1898. After one year in Erskine Theological Seminary, he went to Princeton and Allegheny. He was licensed by the Tennessee and Alabama Presbytery in September, 1900.

In the summer of 1901 he was installed pastor of the old Pisgah church in Gaston County, North Carolina. Probably he was also ordained by the First Presbytery at the time of this installation. Soon after he became pastor of Pisgah, he accepted also the Presidency of Linwood College, and for a number of years he served both the church and the college. In 1914 he re-

signed his pastorate to devote full time to the college. For some years the college flourished, and did a splendid work. About 1923 the college was closed, and Dr. Lindsay accepted the pastorate of the A. R. P. Church in Memphis, Tennessee. His installation there is reported in the Minutes of the Synod of 1924, Report of the Memphis and Louisville Presbytery. It was in this charge his twin brother, the Rev. E. P. Lindsay, served his last years, and died a short time prior to the call for the services of Dr. A. T. Lindsay.

About the time Dr. Lindsay began his pastorate in Memphis the problem arose of building a new House of Worship. A splendid house was built, and the Synod met with them in 19—. But the problem of financing the debt contracted in building still confronted the congregation, and led to their withdrawal from the A. R. P. Church to connect with the Presbyterian Church, U. S. A., and the pastor went with his congregation. Thereafter for some years he served in that church, and possibly for a time in the Presbyterian Church, U. S. But in recent years he returned to the A. R. P. Church, Tennessee and Alabama Presbytery, where he has helped in supplying vacant churches.

Quoting the Editor of the A. R. Presbyterian, in the issue of May 11, 1949, "Dr. Lindsay was a man of personal charm and ministerial gifts. His sermons were a happy combination of literary excellence and practical range of application. As pastor, he lived in the hearts of his people, binding them to himself and holding their affection through the years, and he leaves among them many to mourn his passing." His death occurred only four days before that was written, May 7, 1949.

In the fall of 1900 he married Miss Octavia Whitelaw of Raleigh, N. C. She, with the two sons and one daughter of their little family, survives his passing. They had walked together for almost a half century, ministering to the spiritual wants of men.

Ebenezer Pressly Lindsay

Ebenezer Pressly Lindsay was a son of John and Mary Frances Sloan Lindsay. He was born near Fayetteville, Lincoln County, Tennessee, October 16, 1877. He attended the Public School of his community. Next he had three or four years in the Fayetteville Collegiate Institute, after which he entered the Sophomore Class of Erskine College, from which he graduated in June, 1899.

He joined New Hope A. R. P. Church of Lincoln County September 9, 1889, under the preaching of his Grandfather, the Rev. A. S. Sloan. He was received as a student of Theology by the Tennessee and Alabama Presbytery at Belfast, Tennessee, September 29, 1900. He took his Theological course in Erskine Theological Seminary. By request of his Presbytery, the Second Presbytery licensed him to preach at Iva, S. C., April 13, 1901, the Rev. E. P. McClintock, D.D., officiating. The Tennessee and Alabama Presbytery ordained him September 28, 1901, at Orrville, Alabama, Revs. I. N. Kennedy and H. M. Henry, D.D., officiating.

He labored for awhile each at Russellville, Arkansas, and at Birmingham, Alabama. In 1902 he began serving the Rives and Polk congregations in Obion County, Tennessee, where he continued till 1912, when he entered

upon the work in Memphis. Here he labored till his death some time during the Synodical year 1922-23.

His work in Memphis was gratifyingly successful. The membership of the church there almost doubling in the ten years of his service. It also became self supporting, and a movement was well on the way for the opening of a second field in another part of the city, a Sabbath School having been already organized there.

E. P. Lindsay was a good man. He had a bright mind, a kindly heart, a deep piety. He was a most sincere and earnest preacher. He excelled as a pastor. He was loved and honored by all who knew him, especially by little children and young people.

He died at the Baptist Memorial Hospital in Memphis. The cause was intestinal cancer. He is buried in East View Cemetery at Union City, Tennessee. His epitaph, "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." Revelation 22:5. He was active until a month before his passing.

On April 10, 1907, he and Miss Sarah Wade were married. Mrs. Lindsay survives, and makes her home at Rives, Tennessee. She is the daughter of Hezekiah Isaac and Margaret Jane Harper Wade. To them was born one son, Ki Wade Lindsay, who is a mechanic and farmer.

William Barkley Lindsay

William Barkley Lindsay, D.D., son of William L. and Nancy Stewart Lindsay, was born in Chester, S. C., November 21, 1871. After finishing the City Schools of Chester, he entered Erskine College, where in due time he finished with the degree of A.B. Thereafter he entered Erskine Theological Seminary, and took the regular course in Theology. He was licensed August 3, 1896.

Dr. Lindsay's first charge was Woodruff and Welford in Spartanburg County, S. C. When he took up this work in October, 1897, installed as pastor, he was ordained by the Second Presbytery. While in this field he sponsored and organized the Associate Reformed Presbyterian Church in Spartanburg.

From this field he moved to Memphis, Tennessee, by order of the Synod of 1902, to take charge of the mission there. He remained at Memphis eight years, a church building being erected during the time, and the mission making progress. Leaving Memphis, he served at Anderson, S. C., two years, when he was called to the First A. R. P. Church of Charlotte in 1913. While in this field he began the work now known as Glenwood. In 1923 he accepted a call to Chalmers Memorial Church, where he served twenty-one years. On the twenty-first anniversary of his work there, September 3, 1944, he surprised his congregation by presenting his resignation, he having reached the age for retirement. On October 22, in a very impressive service he bade farewell to the flock over which the Holy Ghost had made him an overseer, receiving many expressions of esteem from the members. The text of this last sermon was Psalm 119:130, "The entrance of Thy words giveth light; it giveth understanding unto the simple." The next day, October 23, 1944, he with Mrs. Lindsay, accompanied by her sister, Mrs. Grace Kirkpatrick Ram-

say, took the train for Penney Farms, Florida, where since that time they have made their home—in the winters. The summers they spent in Charlotte with their daughter, Mrs. S. L. Boyce.

Dr. Lindsay's interest in the wider affairs of the Kingdom is seen in the part he has played in the founding of other churches, Spartanburg, Memphis, Glenwood; in the working of the Ministerial Associations of his city; in such enterprises of the Church as the Hillcrest Mission, consisting at one time of an A. R. P. Church and a school; in the raising of the Forward Movement back in the early 1920s, being Treasurer of the Committee, a fund which reached in round numbers the sum of \$500,000; in lending his influence and activities to the movement to secure and establish an Assembly Ground for the A. R. P. Church, he being very active in this movement first at Linwood and later at Bonclarken, and President of the Bonclarken Board at the time of his retirement. At that time also he was a member of the Board of Home Missions. A number of years prior to that time, in recognition of his value to the Church, Erskine College conferred on him the degree of Doctor of Divinity.

Mrs. Lindsay has been along with her husband a tireless worker in the churches they have served. And her activities have reached out into inter-denominational and non-denominational fields. For a number of years she was North Carolina's State President of the Woman's Christian Temperance Union, and did a great deal of work for that cause. For several years she was teacher of the Virginia Asher Bible Class of Charlotte. At the same time she had a leading part in the Woman's Missionary work of her own Church. For several years she has been laid aside by a stubborn case of arthritis, but her heart is still in the work. Before marriage Mrs. Lindsay was Miss Willie Kirkpatrick, daughter of Rev. A. G. Kirkpatrick. Her first marriage was to Rev. James Calvin Douglass, by whom she has one daughter, Evelyn, now Mrs. S. L. Boyce of Charlotte. Some years after the death of Mr. Douglass she became the wife of Dr. Lindsay of this sketch, and they two have served God and the Church faithfully and well, "as being heirs together of the grace of life." She is a graduate of the former Woman's College of Due West (now a unit of the Greater Erskine), and for some years was Dean of its Faculty.

Early Friday morning, September 9, 1949, at Charlotte, N. C., the spirit of this man of God took its flight back to God who gave it. The funeral service was held the next day, September 10, at 4 p.m., in Chalmers Memorial Church, and he was buried in Elmwood Cemetery. Dr. Lindsay's health had been failing for some time.

Aubrey Randall Lotts

Aubrey Randall Lotts was born at Spottswood, Va., December 15, 1900. His father, Amos Baxter Lotts, is a contractor and builder of that place. His mother is Georgianna Kennedy Lotts. In infancy, June, 1901, he was baptized by Rev. Dills of the Methodist Episcopal Church. He united with the church June 9, 1910 in a meeting held by Dr. W. W. Orr in Old Providence A. R. P. Church. His parents having removed from Greenville, Va., to Spottswood, he grew up within the bounds of this church under the

ministry of Dr. L. I. Echols, and on profession of faith he united with this church.

His early education was obtained in the grammar schools of Spottswood and Raphine, and his high school work was done in the high school of Greenville, Va. He entered Bryson College at Fayetteville, Tenn., Sept. 25, 1922, graduating May 25, 1926.

Moved by the influences of a Christian home to give his life to the Gospel ministry, he entered Erskine Theological Seminary in the fall of 1926, and finished the course with the degree of B.D. in May, 1928. He was licensed and ordained by the Second Presbytery at White Oak, Ga., on October 17, 1928.

His first charge was Hopewell, Newton County, Ga. Here he began work in June, 1928. He remained with this field till October, 1929, when he took up the work at White Oak, Ga. His ministry here lasted nearly five years, till May 16, 1934, on which date he entered upon the work at Blacksburg, S. C. As this is written (Feb. 1941) he is still the efficient and faithful pastor of this young mission church in a needy field. He is an excellent preacher of the Word, and a man of sterling worth.

On June 1, 1926 he was married to Miss Lorein Galloway at Fayetteville, Tenn. To whom two daughters have been born: Jean Galloway and Sara Elizabeth. Mrs. Lotts was educated at Bryson and Erskine, having taken three years at Bryson and one at Erskine.

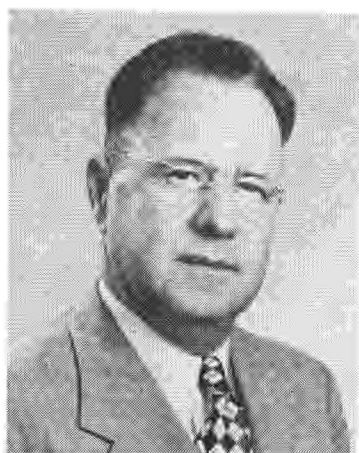
In 1943 he was called to Covington, Virginia. He began his work there April 11 of that year, being installed May 9. He served in this field till God called him home, September 14, 1946, at midday. He had just finished a sermon for the Sabbath. In an hour he was gone, the cause, a heart attack. He is buried in the cemetery at Old Providence, the church of his childhood, where he had found the Savior and professed his faith in Him.

Brother Lotts was much loved by the people he served and the communities in which he lived. His sermon preparation was careful and meticulous down to details, and he was continually developing in pulpit power. He was a man of strong Christian faith and of deep convictions. He spoke out boldly for the right as he saw it. He was a good Presbyter, faithful in attendance and in the performance of duties assigned him. He moderated each of the three Presbyteries of which he at different times was a member. For sometime he was a member of Synod's Standing Committee on Young People's Work. He served as Superintendent of Missions in the Virginia Presbytery. He was held in high esteem by fellow ministers.

He is survived by Mrs. Lotts and the two daughters mentioned above, Misses Jean and Sara, and by three brothers, two of Staunton, Virginia, and one of Richmond, and by one sister of Rochester, New York.

Andrew Boyce Love

Andrew Boyce Love was born at Sharon, S. C., August 31, 1895, the son of Andrew Emmitt Love and Alice Jane McAuley Love. His father, having removed to near Huntersville, N. C., became an elder in that church, while his grandfather, Andrew Love, was for many years an elder in the



Sharon A. R. P. Church, both being farmers by calling. His mother was born and reared in the Huntersville congregation, being a sister of Dr. W. A. Mccaulay.

Andrew Boyce Love was baptized when about three months old by the Rev. J. E. Johnston at Sharon. He united with the Church by profession of faith at Huntersville, N. C., under the ministry of Dr. J. M. Bigham, at the age of eight years, his parents having made Huntersville their home from very early in his life.

His education was begun in the Public School of Caldwell Station, N. C. He then took the course in the Huntersville High School. In the fall of 1913 he entered Erskine College, graduating in 1918, having spent more than a year in

the Army of the United States in France, World War I. The years 1919-1921 he was taking the Theological Course in Erskine Seminary.

He was licensed at Bessemer City, N. C., by the First Presbytery in May, 1920, and was ordained by the Second Presbytery in August, 1921. His fields of service have been as follows: Second Tampa, two years; Shady Grove and Hickory Spring, Arkansas, three years; Covington, Tennessee, seventeen years; in the Chaplaincy of World War II about two years; Fayetteville since December, 1945.

He was married at Greenville, S. C., August 31, 1921, to Miss Jean Pressly, daughter of Dr. E. W. Pressly, for many years a noted physician of Clover, S. C., and during World War I ministering his profession of mercy in the Army of the United States, especially at Camp Sevier at Greenville. Mrs. Love is a graduate of the Woman's College of Due West, S. C. They have three children: Alice Louisa, Ebenezer Pressly and Andrew Emmett.

Andrew Boyce Love is a preacher of ability, and a man of sterling qualities. He comes on both sides of Scotch Irish ancestry, a people of stalwart physique, of strong and solid convictions, and of practical Godliness, and he partakes liberally of these characteristics.

In confirmation of the above statements it may be noted that he has seen combat service in both World Wars, a record perhaps which no other of our ministers can claim. He volunteered for Naval Chaplaincy in November of 1942, was accepted, and served until December, 1945, when he accepted the pastorate of the A. R. Presbyterian Church of Fayetteville, Tennessee.

Clarence Young Love

Clarence Young Love is a son of Rev. W. Y. Love, whose sketch see in this volume. He has spent practically his entire ministry in the United Presbyterian Church. After finishing the Elementary and High schools of North Carolina, Mecklenburg County, he entered Erskine College in September,

1896, taking the A.B. degree four years later, June, 1900. He then taught three years, after which he entered Allegheny Theological Seminary of the United Presbyterian Church, receiving the B.D. degree from that institution. The following year he spent in Princeton Seminary, and was awarded the degree of Master of Theology.

He was licensed by the Rock Island Presbytery of the U. P. Church June 4, 1907. His first charge was Sunbeam U. P. Church, where he served from April, 1907, to September, 1908, when he accepted the work at Central Steel Creek A. R. P. Church. Here he served from September, 1908, till December 31, 1909. Since then he has held several charges in the U. P. Church, one of which, at Newville, Pennsylvania, he still serves.

October 28, 1914, he married Miss Hazel Smith, daughter of Dr. and Mrs. J. A. Smith, at New Castle, Pennsylvania. Mrs. Love was educated in Westminster and Grove City colleges. They have one son, Charles Young Love.

In 1923 Rev. C. Y. Love was the Fraternal Delegate from the General Assembly of the U. P. Church to the General Synod of the A. R. Presbyterian Church at its meeting in Chester, S. C. He moderated the Synod of Pittsburgh October, 1937. He is a man of splendid culture and of affable personality. His preaching is intellectual and persuasive, and reaches the heart.

John Reid Love



John Reid Love was born at Huntersville, N. C., June 21, 1902. He is a son of Andrew Emmitt Love and Mrs. Alice McAulay Love. His father was a native of Sharon, S. C., a brother of the Rev. W. Y. Love, both sons of Andrew F. Love, long time an elder of Sharon A. R. P. Church, and Mrs. Martha Gilfillan Love. Mrs. Alice McAulay Love, mother of John Reid Love, is a daughter of J. C. and Mrs. Jane Beard McAulay of Huntersville, and sister of Dr. W. A. McAulay, now deceased. Further, John Reid Love of this sketch is a brother of Rev. A. B. Love, pastor of the Lancaster A. R. P. Church, and of Rev. Murray Emmitt Love of the Presbyterian Church, U. S. Thus preachers bristle all around this second preacher of the A. E.

Love family.

John Reid was baptized in August, 1902, by the Rev. J. M. Bigham, pastor of the Huntersville A. R. P. Church at the time, and under his ministry he was reared, being received into the full membership of the Church on profession of faith in August, 1911, at the early age of nine years.

His education was received in the Public Schools of North Carolina, in the Huntersville High School, and in Erskine College. His years in Erskine were from September, 1920, to June, 1925, he having taught one year between

his Sophomore and Junior years. In the fall of 1925 he entered Erskine Theological Seminary, finishing with the degree of Bachelor of Divinity in 1927, having been licensed by the First Presbytery at its spring meeting in April of that year. He attributes his entrance into the ministry to the influence of his pious parents and their Godly home, and to a direct call from God.

In June, 1927, in order that he might be able to do the full work of the ministry at Salisbury, N. C., where he was taking charge of the A. R. P. Mission, he was ordained by the First Presbytery. He continued in the work at Salisbury from June, 1927, till February, 1931. Receiving a call from the Parkwood Avenue A. R. Presbyterian Church of Charlotte, he began his ministry there in March, 1931, and continued there till December, 1943, when he accepted a call from the York A. R. P. Church. By agreement he was to begin his work in York the latter part of January, 1949. In due time the change was effected, and he was installed by a commission appointed by Catawba Presbytery consisting of Revs. W. W. Boyce, D.D., of the First Presbytery, F. W. Gregg, D.D., of the Presbyterian Church, U. S., and Student Chapman Lauderdale of Erskine Theological Seminary.

During his 17 or more years at Parkwood this young city church made progress. The heavy debt on the property was reduced, membership was substantially increased, total contributions rose from \$4,238 to \$16,296, per capita giving from \$18 to \$44.52. Gains also were registered in other phases of the work.

His marriage took place at Scotts, N. C., June 4, 1929. Mrs. Love's name to that date was Miss Alma Patton. She was educated in the Ashville Normal College of Ashville, N. C. Before marriage she taught two years in the school at Scotts. They have two children, Reid Oliver and Alma Josephine.

In 1939 the Rev. John Reid Love was Fraternal Delegate from the Synod of the Associate Reformed Presbyterian Church to the General Assembly of the Prebyterian Church in the United States.

Murray Emmitt Love

Murray Emmitt Love is the third minister to come from the family of Andrew Emmitt and Mrs. Alice McAulay Love. For further facts about this family see sketch of Rev. John Reid Love in this volume. Murray Emmitt was born at Huntersville, N. C., March 21, 1910. He was baptized about June of the same year by Rev. J. M. Bigham, D.D., then pastor of the Huntersville A. R. P. Church, and under whose ministry Murray was reared and united with the Church when nine years of age.

His pre-college education was received in the Public School and in the High School of Huntersville. He entered Davidson College September, 1926, and graduated from that institution June 4, 1930. Following graduation he taught two years in the public schools of North Carolina.

His Theological training was taken in Erskine Seminary. Entering in 1932, he finished the course at the Commencement of 1934, having been licensed and ordained by the First Presbytery at its Spring Meeting in April of that year.

Having finished his seminary training, he went to Lake Placid, Florida,

where he served two years, 1934-1936, after which he served the Second A. R. P. Church of Tampa one year. In 1938-40 he served at Concord, N. C. He entered the Army as Chaplain May, 1941, and seems to have continued in this service till the end of the war. Within the church-year 1941-42 he transferred to the St. John's Presbytery of the Presbyterian Church, U. S.

December 8, 1938, he was married at Red Springs, N. C., to Miss Margaret Leslie MacLaren. Mrs. Love is a native of Red Springs. After taking the course in the Red Springs High School, she took training in Catawba Sanatorium in Virginia. After graduating, she did graduate nursing in the Sanatoria of Catawba and Mecklenburg counties in North Carolina. One child, Charles Maynard, born January 22, 1940, has come to bless their home.

In 1937 Rev. Murray Love visited some of our mission stations in Mexico.

William Young Love

William Young Love was born near Sharon, S. C., March 16, 1849. He was the son of Andrew Franklin and Martha Gilfillan Love. His father was a farmer, and an elder in Sharon A. R. P. Church for many years. Both parents were of devout, church-loving and church-going stock. William Young united with the Church at Sharon in 1866.

He graduated from Erskine College in 1874, and that same year he was received as a student of Theology by the First Presbytery at Union Church in Chester County, S. C. He took his course in Theology in Erskine Seminary and in the U. P. Seminary at Allegheny, Pennsylvania. He was licensed by the First Presbytery at Statesville, N. C., April, 1876, and was ordained by the Second Presbytery at White Oak, Georgia, in 1879.

For a time he did mission work in the First and Second presbyteries; was installed pastor of Bloomington Church, Tennessee, Memphis Presbytery, in 1880; was assistant to Dr. E. E. Boyce at Pisgah, Bethany, and Kings Mountain, for a time; was installed pastor of Gilead, Mecklenburg County, N. C., October, 1885; of Perth and Coddle Creek, April, 1892; over Amity, Elk Shoals, and Taylorsville, in 1901. In this field he continued to labor till 1914, when on account of the infirmities of age he retired from the active service, having already in 1906 given up the Taylorsville part of the field.

While he served in this last field, a new House of Worship was erected at Elk Shoals, and he was very active and faithful in bringing to the people the Words of Life. Earlier, while in the Perth-Coddle Creek field, he was instrumental in reorganizing the church at Mooresville, and in building a House of Worship for the congregation.

In September, 1876, Mr. Love married Miss Mary C. White, daughter of Colonel and Mrs. James P. White of Iredell County, N. C. Mrs. White was born in Alexander County January 12, 1853. She proved herself a true and wonderful helpmeet in the Gospel Ministry. Their children were nine. The sons: Rev. C. Y. Love of Newville, Pennsylvania, a minister of the U. P. Church, whose record will be found in this volume; Frank and Pressly, both business men in their native State of North Carolina. The daughters: Edna, married L. C. Cladwell, a distinguished lawyer of Statesville; Miss Janie,

long time a missionary to Mexico, whose record may be seen in this volume; Misses Willie, Leona, and Lois. One daughter died in early life.

On October 30, 1916, at Statesville, the earthly labors of the rugged Rev. W. Y. Love came to an end, and God called him up higher. He is buried at Statesville, where for many years he had made his home while he ministered to his last charge. As noted above, he had been retired for two years. At the time of his death he was survived by Mrs. Love, three sons, and five daughters. Mrs. Love lived to a ripe age, gentle, loved, and admired of every one, blessing the lives of her children, till when God took her to His heavenly home.

The Rev. W. Y. Love was a man of sterling character and worth, "correct to a t" in his deportment and business dealings, inclined to be a little severe on those who did not quite measure up to his standard. He was a preacher of a sound and wholesome Gospel, acceptable and edifying to those whom he served, as is evidenced by the fact that his long ministry of near forty years was all lived in a circle of kindred and friends along a stretch of some forty miles of Southern Railway.

Robert Arthur Lummus

Robert Arthur Lummus, D.D., is a native of Newton County, Georgia. He was born near Covington, within the bounds of Hopewell Church, November 5, 1875. When about six months old he was baptized by the Rev. John E. Martin, under whose ministry as pastor of Hopewell he grew to manhood. When about sixteen years of age he made a profession of faith and united with the Church. His father was S. W. G. Lummus, an intelligent and successful farmer. His mother was Martha Jane Aiken.

He received his early education and preparation for college in the common schools of his community, Mrs. T. G. Boyce having been one of his teachers. He then entered Erskine College, where he made a brilliant record and finished with honors in 1902. After graduating he taught one year as Principal of the Bethany High School in York County, S. C. In the fall of 1903 he entered Erskine Theological Seminary, and finished the course in 1905.

In the summer of 1905 the Second Presbytery licensed him to preach the Everlasting Gospel, and later the same year the same Presbytery ordained him. His first work was at Anderson, S. C. He had served this congregation, then a mission, during his seminary course, and he continued with them from June to December, 1905. He then accepted a call to Edgemoor and Union in Chester County, S. C., where to this good day, after thirty-five years of faithful service, he still remains their loved and honored pastor. Sometime after entering upon this work, he began preaching at Rodman, a railroad village on the border of the field, and in a short time, August, 1914, this mission was organized into a church called Oak Grove, which in 1941 reports a membership of ninety-one. This is the only white church in the village, and it has filled a large and helpful place in the life of the community.

Under his ministry this charge has made commendable progress. The combined membership has increased from 202 to 383 and contributions

from about \$1,200 to \$4,854. Each congregation has built or improved its house of worship. The Union Church has been moved onto a beautiful elevated site and remodeled, and is modern in architecture and equipment. Oak Grove has of course built outright a very good and large house. The old frame structure at Edgemoor has been replaced by a handsome brick edifice, elegant and sufficient for the needs of the congregation.

Dr. Lummus is a clear and strong thinker and an eloquent and ready speaker. He has the gift of bringing a message that touches the thinking and life of the people, and of bringing it in such a way as to secure the interest and attention of his audience. A number of calls to more prominent fields have been refused, in order that he may remain with those who have in many ways shown their appreciation and loyalty to his ministry.

Erschine College conferred the degree of Doctor of Divinity a number of years ago. For many years he has been a member of the Board of the College, and for quite a number of these he has been its chairman.

His having served more than 45 years in this one field has called for celebrations and expressions of felicity. On November 4, 1945, the Fortieth Anniversary of this pastorate was celebrated at Edgemoor. Elder R. A. Willis was Chairman and presided. After recounting his birth place, Newton County, Georgia; A.B. from Erschine College in 1902; graduated from Erschine Seminary 1905; at Anderson a few months; Edgemoor, Union, and Oak Grove ever since; the Chairman went on to sum up thus: "He has baptized hundreds of infants, and married more couples than any other man in Chester County." He has also organized Oak Grove Church.

It can be said of the people whom he serves: They are an upright, God-fearing people, enterprising and prosperous as farmers go.

February 22, 1910 he was happily married to Miss Elizabeth Numan Faulkner, a graduate of Bethany High School and of Erschine College. They have the following children: Elizabeth Meek, graduate of Erschine, Teacher in the Junior High School of Gastonia, N. C.; Laura Jean, graduate of Erschine, Teacher some years in the Grammar School of Gastonia, now married; Eleanor McElwee, graduate of Erschine, married Paul E. Miller of Charlotte, N. C.; Robert Arthur, Jr., graduate of Erschine, an ex-service man of the United States Army, in business several years in Charlotte, now, February, 1951, holding a position with the Health Center in Chester County, S. C.; James Lawson, Jr., graduate of Erschine, married and in business in Oklahoma; William Faulkner, graduate of Erschine and of the Medical College of Charleston, S. C., and is now a full fledged Doctor of Medicine, has a position in one of the hospitals of Boston, Mass.

William Allan Macaulay

William Allan Macaulay, D.D., was born at Huntersville, N. C., October 6, 1879. He was a son of J. C. Macaulay, who was a son of Hugh Macaulay, who was a son of Daniel Macaulay, a Revolutionary soldier, who was a son of Ewen Macaulay, who with his children came to America from County Antrim, Ireland, and settled in Mecklenburg County, N. C. His mother was Jane Beard, whose mother was a MacRaven.

William Allan grew up in the Huntersville A. R. P. Church, under

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the ministry of Dr. W. W. Orr, and joined this church at an early age. His pre-college education was obtained in the school at McDowell Creek and the Huntersville High School, under Professors Gray, Crosby, Cochran, and Boyd. For his Freshman course he went to the University of North Carolina. Then he had three years in Erskine College, graduating in June, 1906, with the A.B. degree.

After graduation he worked on the farm, and canvassed for students for Erskine. Having a clear, Spirit-given conviction that it was the Lord's plan for him to preach, he entered Erskine Seminary, fall of 1906. He was licensed by the First Presbytery at York, May 5, 1908, and was ordained by the same Presbytery in the First Church, Charlotte, November 7, 1908.

During the Seminary vacation he assisted Dr. W. W. Orr, and organized Villa Heights Church, now Parkwood A. R. P. Church. In 1908 he served at Ebenezer, Virginia; in 1909-10 he served at First Tampa; 1911-15 he served the Spartanburg A. R. P. Church; 1916-1935 he served the Greenville Church; then from 1936 till his death, December 24, 1944, he was back at First Tampa, Florida. It was his earnest desire and hope to see this church become a self-supporting church.

In the approximately 36 years of his ministry he held 65 Evangelistic meetings in 65 of our churches, in several of them two or more meetings were held. It was his privilege also to preach to thousands of soldiers at Camp Sevier during World War I, and to see many saved. He also was instrumental in inducing hundreds to begin a Family Altar and to begin paying the tithe. He had the joy of winning notable and obscure sinners to Christ by personal work, these ranging in age from 5 to 100 years.

In 1939 Erskine College conferred on him the degree of Doctor of Divinity. He also had the Master of Arts degree from Erskine, taking the same in English and History.

June 30, 1909, he married Miss Eula Mae O'Gwynn of Camden, Alabama. She was a graduate of the Due West Woman's College, June, 1907. She was the mother of two daughters, Mrs. Herbert Crawford of McConnellsville, S. C., and Mrs. Leighton McNeill of Frisco, Alabama. After the death of Mrs. Eula Mae O'Gwynn Macaulay, he married Miss Margery Stuart Moore, a graduate of Agnes Scott, studied in France, and taught in Georgia State College at Valdosta and in the Woman's Division of Erskine. Children by the last marriage were: Margery Jane, William Allan, Jr., Winifred Moore, and Sidney Stuart.

Dr. Macaulay had the honor of being Vice Moderator of Synod. He was Fraternal Delegate to the General Assembly of the Presbyterian Church, U. S. He made a tour of the British Isles in 1924. He was a man of strong convictions deeply consecrated, a believer in prayer, a builder of the Church and Kingdom. As seen in the above, he was a strong preacher, with special leanings toward the Evangelistic type of preaching, and we have reason to believe he has many stars in his crown.

Campbell Madden

Rev. Campbell Madden, M.D., was born in Coleraine County, Londonderry, Ireland, Septemebr 8, 1795. He received his early education in the

Coleraine Academy, graduating from the University of Glasgow, Scotland, in 1816. He studied theology privately, and was licensed by the Northern Presbytery, Ireland, June 1, 1819. He came to America in the fall of 1820, and settled in the Chester District, South Carolina. Having studied medicine in Glasgow, Scotland, for several sessions, he resumed his course in the College of Physicians and Surgeons in Lexington, Kentucky, and finished the prescribed course with first honors. He returned to South Carolina, was ordained by the Southern Presbytery, and was installed pastor of the Beaver Dam congregation, Chester District, June 18, 1822, where he preached and practiced medicine until his early decease. He possessed a fine physical constitution, but he was not cautious of the Southern climate, and, being exposed to all kinds of weather in the performance of his professional duties, he was attacked with fever and ague, followed by repeated and severe hemorrhages of the lungs, from which he died at his home in Chester District, South Carolina, August 12, 1828. He married Miss Margaret Cathcart of Chester, South Carolina, in 1821. He was a very useful man and an acceptable preacher of the Gospel. He possessed a mind of considerable culture, and his reasoning was clear and logical. His voice was feeble, but he spoke with such distinctness and pathos that he never failed to interest and instruct his hearers. Modesty was a notable trait of his character, and he only failed to denounce the evils of slavery more frequently than he did because he felt he was a stranger in this land. He received the degree of Doctor of Medicine from the College of Physicians and Surgeons, Lexington, Kentucky, in 1821.

(The above sketch of Dr. Madden is copied from Glasgow's History of the Reformed Presbyterian Church in America, 1833, pp 570-1-2, by K. H. Patrick. Also what follows below.)

(Page 393): For two years Mr. Donnelly was again left alone, and his congregation was divided. In June, 1822, the Rev. Campbell Madden was ordained and installed pastor of the Richmond Society, and also preached at the tent of John Orr, and taught at school at Glendon's Grove. At the same time the Rev. Hugh McMillan took charge of the Brick Church, in which he also conducted a classical school. Dr. Madden died in August, 1828, and Hugh McMillan emigrated to Ohio with many of his congregation. At one time there were over five hundred Covenanters in South Carolina, and they composed the congregations of Rocky Creek, Big Rocky Creek, Little Rocky Creek, Beaver Dam, and Bethesda. Among the names not heretofore mentioned as members of the Church in South Carolina are the different families by the names of . . . Martin, Dunn, Wright, Hood, Sproull, Stormont, Cathcart, Robinson, McMillan, and Richmond, of the Richmond or the Big Rocky Creek Church. . . . Dr. Campbell Madden was buried at Winnsboro. . . . It is understood that the inscriptions on the stones of Revs. King, McKinney, Reilly, and Madden were prepared by Mr. Donnelly.

(Page 396): Inscription on the tomb to the memory of Dr. Madden:

SACRED TO THE MEMORY OF

REV. C. MADDEN

Who departed this life August 12, 1828

Aged 33 years

(The above copied by K. H. P., Feb. 14, 1941, and I copied from his, Aug. 8, 1941).

(This copy was lent to me by Mr. T. B. Madden of the Industrial Finance Company, 1213 Hampton Street, Columbia, S. C., at the request of Mr. Campbell Madden of Winnsboro. These are brothers, and grandsons of Rev. C. Madden, M.D.).

James LeRoy Maloney

James LeRoy Maloney was born at Sharon, S. C., March 26, 1904. When a few weeks old he was baptized by Rev. J. S. Grier, under whose ministry as pastor of Sharon A. R. P. Church, and that of Dr. E. B. Hunter, he grew to young manhood. At about eight or ten years of age he was received on profession of faith into the full membership of the church.

His father, J. A. Maloney, was the eldest son of James Gardner and Margaret Maberry Maloney. Both the father and the grandfather were elders in Sharon and active in the work. For many years his father led the choir. His mother was Mary Agnes Gourley, daughter of James and Louise Gourley. Both were active workers in their church.

James LeRoy secured his early education in the rural schools of the Blaisville community, some four miles south of Sharon. In 1923 he entered Erskine College, and for several years he was a student of the College, working betimes at construction, merchandizing, or teaching, to maintain himself and to pay his way in the college.

At six years of age he felt the call to the Gospel ministry, to which his godly mother had dedicated him. Hence, when the way was open, he entered Erskine Seminary. He was licensed to preach in 1935 by Catawba Presbytery at the spring meeting, and at the fall meeting of the same year and by the same Presbytery he was ordained to the full work of the Gospel ministry.

On leaving the Seminary he took up the work at Pleasant Hill in Lancaster County, S. C., where after six years he still labors, 1941. For several years preaching services and Sabbath School have been held at Oak Ridge school house, some miles out from Pleasant Hill. In 1939 this mission was organized into a church called Oak Ridge. This church is being, as in previous years, supplied by the pastor of Pleasant Hill.

On December 7, 1929, James LeRoy Maloney and Eva Brock were united in marriage at Anderson, S. C. Mrs. Maloney graduated from the Honea Path High School and studied two years in Erskine College. To them have been born two children. James William, was accidentally killed by an automobile while crossing the street on a Christmas morning at the age of two years and ten months. Since his untimely passing Judith Brock has been born and lives to bless their home.

In 1950, May or June, Mr. Maloney resigned the work as pastor of Pleasant Hill, and moved to Bonclarken Assembly Grounds, accepting the position of President of the Board of Bonclarken. He resides there, and has general oversight of the property and of the business management of the institution.

For some six months previous to his removal to Bonclarken, at the request of Catawba Presbytery, and somewhat under the direction of a

commission for Bethany, he supplied the Bethany congregation, but still residing at Pleasant Hill.

Another of his varied activities should be mentioned. He is a first class carpenter and builder. In this capacity he has greatly improved the church at Pleasant Hill. Also under his foremanship the excellent church was built at Oak Ridge. It has many features of excellence, and was built at a minimum of cost. It is destined to stand many a year as a monument to his skill and unsparing pains in their worthy undertaking.

Robert Jordan Marshburn, Jr.

Robert Jordan Marshburn, Jr., was born in Miami, Florida, August 21, 1921. His father and mother both came to Miami from South Georgia towns just after World War I. His father has recently retired from the chain store grocery business, having been president of the Margaret Ann Food Stores for many years.

Robert Jordan grew up in the Baptist Church in Miami until he was 14, when he joined the Shennandoah Presbyterian Church under the ministry of Rev. Daniel Iverson. After graduating from Miami Senior High School, he entered the Class of 1944 at Princeton University. After three years he graduated with Magna cum Laude in History. This being war times, he went immediately into the Seminary to prepare for the chaplaincy. He graduated from Princeton Seminary after two years, having spent two summers in the Moody Bible Institute, Chicago. He was ordained as an evangelist by the St. Johns Presbytery, Synod of Florida, Presbyterian Church U. S. In 1946 he went to Lima, Peru, to serve as a missionary with the Free Church of Scotland. After two years in Lima he returned to his home church in Miami, the Shennandoah Presbyterian Church, where he served as assistant pastor and student pastor at the University of Miami. In 1947 and 1948 he took his first pastorate in Commerce, Georgia, Presbytery of Athens. In September, 1950, he joined the ministry of the Associate Reformed Presbyterian Church, and was duly installed as pastor of the First A. R. Presbyterian Church of Statesville, N. C., where he now serves in the Gospel Ministry.

While in Peru he earned a Bachillerato de Letras from San Marcos University. Also while a student pastor at the University of Miami, he did work toward a Master's Degree in History.

October 30, 1949, he and Miss Gladys Grier, daughter of Dr. R. C. Grier, Moderator of the General Synod and President of Erskine College, were united in marriage. Mrs. Marshburn was reared in Due West and its schools, and is a graduate of Erskine College. She did a year's work at the Biblical Seminary, New York, before her marriage. She is the mother of two children; Margaret Patrick is 21 months old, and Barbara Jordan is 3 months old. The family reside at 510 Davie Avenue, Statesville, North Carolina.

Mr. Marshburn succeeds the Rev. H. L. Patrick at the First Church in Statesville. He has a splendid field and promises to serve it well.

John Edward Martin

John Edward Martin, son of John Aiken Martin and Mrs. Pernecy Frances Gary Martin was born in Fairfield County, S. C., March 19, 1843. In youth he made a profession of faith and became a member of the old Brick Church, where the A. R. P. Synod was organized in 1803. Mr. Martin graduated from Erskine College in 1861, then only two or three months above eighteen years of age.

In 1867, at Bethel Church in Laurens County, S. C., he was received as a student of Theology by the Second Presbytery. He took the course in Erskine Seminary, and was licensed by the Second Presbytery at Prosperity, S. C., in 1869. By the same Presbytery he was ordained at Due West in 1871. For two years he labored as a home missionary, serving in Newberry, S. C., in Middle Tennessee, northern Mississippi, and Georgia. In the fall of 1871 he was called to Hopewell, Georgia, and in due time he was installed pastor of that congregation. In this charge he spent the remainder of his life, till he received his crown December 18, 1907. He sleeps in the cemetery there hard by the church. On his stone is inscribed these very precious words: "In Thy presence is fullness of joy; at Thy right hand are pleasures forevermore." Psalm 16:11. On account of ill health he resigned his pastoral charge in 1890. From that time he lived on his farm a mile from the church, which, though an invalid, he was able to manage with surprising success.

At Due West, S. C., October 27, 1864, he married Miss Margaret Isabella Grier, daughter of Dr. R. C. Grier and Mrs. Barbara Moffatt Grier. Mrs. Martin proved "an helpmeet indeed" to her husband during all the years of his enfeebled health. She did much to keep the church together and going, and her name is often heard there, and always to praise. To the Martins were born eight children, at least seven of whom lived to maturity and to fill places of usefulness in the Kingdom. The seven: Grier Martin, prominent as a Bible teacher and worker in the churches of Atlanta; Edward Martin, a successful farmer and business man, died many years ago at his home at Covington, Georgia; Mrs. F. J. Cooledge, deceased, married a successful business man of Atlanta; Laura married L. W. Jarman, now and for many years President of a college at Staunton, Virginia; Alice married J. R. Stephenson of Covington, founder of the J. R. Stephenson Hardware business. Mrs. Stephenson died in 1918 of the "flu," leaving three sons; Mary Lois married first Rev. Robert Y. Mills, and after his death she married Dr. T. G. Boyce. She died January 22, 1940. Among her five children is Rev. Edward Gilmore Boyce of the Southern Presbyterian Church; Pauline married James Ross McCain, Ph.D., now and for many years President of Agnes Scott College of Decatur, Georgia.

Of Rev. J. E. Martin the Centennial History has this to say: "He was a devout Christian. For many years he was an earnest and faithful minister of the New Testament." Still remembered and revered by those among whom he lived and served for many years, his work abides long after the workman has gone to his rest.

T. M. Milam

Dr. T. M. Milam was left an orphan early in life. He was taken into the home of an aunt who was a devout Christian and a member of a Presbyterian church in Arkansas. Under her ministry he was required to memorize the Catechism and became well versed in the Westminster Confession of Faith and the Presbyterian form of church government. At the age of sixteen he joined the Confederate army and fought for the principles of the Confederacy. At the close of the war he wanted to preach, as he said, he had felt a definite call to the ministry. But for the lack of educational opportunities and because of the abject poverty that prevailed at the close of the war, he could not meet the educational qualifications for the ministry in the Presbyterian church, but was accepted by a Methodist conference. Little is known of his work in the Methodist Church. After he retired he made his home in Little Rock, Arkansas, and became a regular attendant at the Associate Reformed Presbyterian church, and a year before he died, asked to be received into the Arkansas Presbytery. Dr. Milam died September 25, 1927, and was buried in Little Rock, Arkansas.

Dr. Milam often referred to himself as a Presbyterian who spent his ministry in the Methodist Church. He was no doubt a man of power and influence wherever he labored. He was a man of consecration and great faith.

Robert S. Miles

Robert S. Miles.—Robert was born at Newton, Iowa, February 7, 1914. His father is Sayer Judson Miles, a salesman and Sales Manager for Maytag Company, and an elder in the First United Presbyterian Church of Newton. His mother is Mrs. Mable Taylor Miles, a member of the same church. Under the ministry of Rev. Chisolm, Robert grew up in this church and united with it on profession of faith.

His pre-college education was obtained in the schools at Newton, Iowa, at Monmouth, Illinois, and at Owatonna, Minnesota. He did his Freshman work in Monmouth in 1934, and the other years in Erskine College, finishing with the A.B. degree in 1939.

The influences of a Godly home and of the Church, upon which he attended regularly, together with "the call of God that would not let me go," resulted in his dedicating his life to the Gospel Ministry. He took the full course in Erskine Theological Seminary, and obtained the degree of B.D. He was licensed and ordained by the Second Presbytery, A. R. P. Church, April 26, 1944.

On April 1st he had entered upon his first work in the ministry, the pastorate of Ebenezer A. R. P. Church near Charlotte, N. C. He continued in this field till November 30, 1945, when he accepted the pastorate of the Ashland and Milford Presbyterian churches of Ashland and Milford, Virginia. He continues to labor in this field (June, 1948). In connection with this work he studies in Union Theological Seminary of Richmond.

On June 18, 1944, he married Elsara Wallace in the Coldbrook Chris-

tian Church at Coldbrook, Illinois. She was the daughter of Mr. and Mrs. Frank T. Wallace, and was educated at Knox College of Pikeville, Kentucky, and in the University of Michigan School of Music. She taught at Knoxville College, at Pikeville, Kentucky, College, and at Erskine College. She lived but a short time. After her death, on September 9, 1945, he married Harriet Walkup in the Tabernacle in Charlotte, where she held the position of Director of Religious Education. She was educated at Montreat College, Maryville College, and the Assembly's Training School of Richmond, Virginia. There are no children.

John Robert Millen

Rev. John Robert Millen was born September 3, 1860, near Rodman, S. C., within what was then the bounds of Union congregation. His father was John Millen, and his mother was Isabella McMaster Henry of the Hopewell congregation. Till he was ten years old he was under the pastoral care of Rev. L. McDonald, and thereafter till he went to Erskine College his pastor was Dr. C. B. Betts, under whose ministry he united with the Church some time in early life.

He was prepared for college in a private school in Chester taught by Judge J. K. Henry. He entered Erskine College in 1895, and graduated from the Seminary in 1901. In 1905 he took a short term in the Moody Bible School of Chicago.

He was licensed by the First Presbytery at Ebenezer, N. C., May 7, 1901, and was ordained at Chester, S. C., January 15, 1902, by the same Presbytery. Prior to ordination he had been assigned by the Synod to labor at Hermon, Oklahoma, in the bounds of the Texas Presbytery. He took up this work in January, 1902, and continued there till some time in 1904, when he accepted work at Altus, Oklahoma, where he labored from 1904 to 1909. About this time the Texas Presbytery severed its relations with the A. R. Presbyterian Synod, and he went with his Presbytery. His churches thereafter were of the United Presbyterian Church: Jetmore, Kansas, 1909-1911; Hopewell, Kansas, 1911-1914; Dennison, Kansas, 1914-1918; Welda, Kansas, 1918-1920. It was here at Welda he finished his labors and entered into rest, November 9, 1920. The cause of his death was heart trouble, and he was in the active service till the last. He is buried at Welda.

The Rev. J. R. Millen was a man of pleasing personality, affable manners, and sterling character. He was deeply grounded in Gospel truth and in ecclesiastical teachings and traditions, and was a clear, earnest, and helpful preacher of the Word.

December 26, 1901, he married Miss Lois Simpson, daughter of Rev. John Hemphill Simpson at Hickory Grove, S. C. Mrs. Millen was educated in the Woman's College of Due West, S. C. Their children are John S. Millen of Topeka, Kansas; Henry Torbit Millen, who died January 7, 1903; Mrs. Mary Isabella Muckenthaler of Topeka; Mrs. Elizabeth Moffatt Ramsey of Spokane, Washington; Mrs. Nancy Law Durst of Chicago, Illinois.

William Hemphill Millen

William Hemphill Millen, D.D.—This man of God was born November 7, 1852, the son of Robert and Nancy Lynn Millen of Chester County, S. C. He was received into Union A. R. P. Church at Richburg in August, 1870. He graduated from Erskine College July 4, 1876. He was received as a student of Theology by the First Presbytery at Kings Mountain, N. C., April, 1877. He studied Theology first at Erskine and later at Xenia, Ohio. He was licensed at Neelys Creek by the First Presbytery July 30, 1878, and was ordained by the same Presbytery at Union November 21, 1879.

He served at Winnsboro A. R. P. Church six months. Three years he labored as Missionary in the State of Texas. Ten years he was pastor at Ebenezer, Mississippi, of which a new church building and a well organized, active, and growing congregation are the result. Four years he was pastor of Ebenezer and Hinkston, Kentucky. Thirteen years he served as pastor of Richland and Brighton, Tennessee.

At the end of 1909 he left Richland and Brighton, and served the year 1910 at Spartanburg, S. C. 1911-July, 1917 he was pastor at White Oak, Georgia. August 11, 1917, till some time in 1922 he was back at Ebenezer, Mississippi. And from 1922 till August 1, 1931, the date of his death, he served at Bethany, Mississippi.

Years above, it will be seen, are in round numbers. Some are gleaned from the statistical tables in the minutes of Synod. There is room for some inaccuracies. Taken together, they sum up 51½ years—a long active ministry of serious, earnest, instructive, heart-searching Gospel preaching.

Dr. Millen may be called the Apostle to the Country Church. He preached it, and he practiced what he preached. All the churches mentioned above are country churches, except Spartanburg where he served only one year. The writer in the Centennial History has this to say of him; "Rev. Millen is possessed of splendid oratorical powers, preaching without note carefully prepared sermons. He is, moreover, efficient in personal work, and is a diligent and faithful pastor. For a number of years he was Stated Clerk of the Memphis Presbytery. He was also its Superintendent of Missions for some years." Some time in the last quarter of a century of his active ministry Erskine College bestowed on him the degree of Doctor of Divinity.

On April 17, 1879, near Winnsboro, S. C., within the bounds and membership of the old Brick Church, he married Jessie May Rabb, daughter of John G. and Nancy Watt Rabb and sister of the Rev. Horace Rabb, whose sketch may be seen in this volume. She bore him three children, one son and two daughters. Some years before his passing she went to be with God, and one of the daughters made a home for him till his death.

Carl S. Miller

Carl S. Miller, son of Thomas Hugh and Martha Jane Miller, was born in Charlotte, N. C., March 17, 1899. Until he was ten years old the family were connected with the Tabernacle, and he was baptized there by

Dr. J. Knox Montgomery, perhaps before he was a year old. He united with the Church by profession of faith under the ministry of Dr. W. W. Orr at the Tabernacle. Later he was connected with Parkwood Avenue A. R. P. Church.

He attended the City Schools of Charlotte, but his final High School year was taken in Baird's School for Boys, under Professor J. G. Baird. He entered Erskine College in 1917. After two years in college he took a position with Pound and Moore, office outfitters of Charlotte. In this position he remained five years. In 1920 he married, but "the call of the ministry became so urgent", he says, "that I entered Erskine Seminary." In this decision he was influenced very much by Dr. W. W. Orr, and by his mother and Sabbath School teacher. He received the degree of B.D. from Erskine Seminary, and then spent a short period in Moody Bible Institute.

He was licensed by the First Presbytery in April, 1924, and in July of that year he was ordained by the same Presbytery at Gilead. No doubt his ordination occurred in connection with his installation as pastor of Huntersville and Gilead, his first pastorate, which began in June, 1924, and continued to July 1, 1929. On the latter date he began work in the Mullins Presbyterian Church, U.S., serving here exactly three years. On July 1, 1932 he entered upon his present pastorate, the Erwin Presbyterian Church, U. S. A., of Erwin, Tennessee. This Church is in the Holston Presbytery of the Presbyterian Church, U. S. A., and is a large and thriving church.

His marriage, noted above, occurred in the Parkwood Avenue A. R. P. Church, Charlotte, on April 15, 1920. The bride was Miss Grace Lee Auten, daughter of W. S. and Nancy Johnson Auten, parents and bride all being charter members of the Parkwood Church, the father an elder there for many years. They have one adopted son, who, after two years at Maryville College, and one year in the University of Tennessee, and a period in World War II, now has a position with Duke Power Company. Mrs. Miller, it should be added, was educated in Queens College and in Erskine College.

Carl Miller is a man of attractive personality and culture. He has confined his activities to his own pulpit, and to occasional evangelistic services with his brethren. He moderated the First Presbytery of the A. R. P. Church once, and twice he has moderated the Holston Presbytery, of which he is now a member. Once he was Vice Moderator of the Synod of Tennessee, U. S. A.

John Gardner Miller

John Gardner Miller, son of James Miller and Isabella McCullough, was born in Fairfield County, S. C., June 23, 1823. His educational advantages were not good. His parents taught him at home, so that at five years of age he could read distinctly. He attended the Common Schools until his ninth year, a few months each year. In 1837 he removed to Tipton County, Tennessee, where within the next thirteen years he attended school but two weeks. In his 26th year he returned to South Carolina, and attended school under Mr. S. P. Rice, who was an excellent teacher. Preparatory to entering college, he studied in Concord Academy under Rev. J. R. Gilland, noted for his efficiency in teaching Latin, Greek, and the higher branches of

Mathematics. He graduated from Erskine College in 1854.

He united with the Church at Salem, Tipton County, Tennessee, about the year 1844. In 1853 he was received as a student of Theology by the Second Presbytery at Bethel in Laurens County, S. C. He studied Theology in Erskine Seminary, and was licensed by his Presbytery at Cedar Spring in 1855. In the same year, and by the same Presbytery, he was ordained, *sine titulo*. His field of labor was Micanopy and vicinity. Then he served at Head Springs, Prosperity, and Cannons Creek, in Newberry County, S. C., at White Oak, Georgia, and at New Hope, Kentucky. Then he was two years in Nashville, Mt. Olivet, and Flemingsburg.

He was called to the pastorate of Mt. Zion, Missouri, where he labored 14 years, but for some reason was never installed. Next he served ten years at Mt. Paran, Tipton County, Tennessee. These years seem to have been 1881 to 1891. This seems to have been his last charge. For a number of years he was in retirement, residing at Covington, Tennessee. He made the invocation at the dedication of the Salem Church September 11, 1910. His death occurred sometime within the Synodical Year 1914-1915, and he is buried at Salem. He was 91 or 92 years old at his death, and had filled a good and useful place in the churches of the Middle West.

Of Irish extraction, Mr. Miller was not wanting in a sense of humor. Up in Missouri he told the people that where he came from the mosquitoes would get on the trees and bark, and with unlimited exaggeration he said many of them would weigh a pound.

Mr. Miller on December 29, 1859, married Miss Martha Jane Williams of Nashville, Tennessee. She was a daughter of Elmore W. Williams and Louise Bell Williams, and was born in Davidson County, Tennessee, October 20, 1836. Five sons and five daughters were born to them. Mrs. Miller died December 12, 1886.

Robert Grier Miller

Robert Grier Miller, D.D., spent his last days as pastor of Sardis, N. C. He was born in Alexander County, N. C., September 30, 1849. His parents were Thomas and Nancy Jane Patterson Miller. His mother came from Ireland when she was nine years old. She was a Psalm-singing Presbyterian. She grew up in New Sterling under the ministry of Rev. W. B. Pressly, and united with the Church under his ministry.

His early education was obtained in the common schools of his day. Dr. S. C. Miller, Prof. H. T. Burke, and his pastor, Rev. W. B. Pressly were some of his teachers. He was in Erskine College from September, 1869, to July 12, 1871, finishing with the A.B. degree.

After graduation he taught for a time, and then entered Alleghany Theological Seminary. He was influenced to enter the ministry by his brother and guardian, Col. J. S. Miller, and by his pastor, Rev. W. B. Pressly. He also attended Erskine Seminary where he finished July 18, 1873 and Moody Bible School.

He was licensed by the First Presbytery July 18, 1873. He was ordained by the same Presbytery, on the occasion of his being installed pastor of New Hope, S. C., December 2, 1874. Since he finished his Seminary

work, he had divided his time between his home church, New Sterling and New Hope. His pastorate at New Hope, his first, was a prosperous one. The liberality of the congregation, always generous, increased. The iron fence around the cemetery, still there in 1950, was bought and put in place. The present House of Worship, a handsome one, was erected. Some sixty were added to the roll. Dr. Miller resigned August 31, 1886.

In the spring of 1887 he had three calls, one from Coddle Creek and New Perth, one from Charlotte, N. C., and a third from Sardis. He accepted the Sardis work, and was installed May 13, 1887. Here he continued to labor till May, 1925, when he retired to await the end, which came about two years later, May 22, 1927. He is buried at Sardis, where he has ever been held in highest esteem.

Dr. Miller was ever zealous for the growth of the Kingdom and for the salvation of men. He preached in neighboring communities as often as opportunity offered. He preached in the afternoons at Thyatira 13 years. The present Sardis House of Worship was erected during his pastorate. In 1887 he introduced a resolution in the Synod to create a Board of Home Missions, which, though defeated at the time, was passed a year later, and Dr. Miller was made its Chairman at the first meeting in 1888. He held this position many years. Then, relinquishing it, he became Secretary of the Board, a position he held till his death. He served 39 years on the Board.

Dr. Miller was a man of a wide range of talents and abilities. In recognition of this the Synod has assigned to him many honors. He moderated the Synod of 1884, while still a young man. The same year he was appointed a delegate to the Psalm singing Conference in Pittsburgh, Pa. He served on the Board of Trustees of Erskine College. He was five years on the Board of Erskine Seminary. In 1902 he bore the greetings of our Synod to the General Assembly of the United Presbyterian Church. Westminster College conferred on him the degree of D.D. in 1898. In the building of a Dormitory for Erskine students he led the way. The Synod of 1917, at Fayetteville, Tennessee, elected him Fraternal Delegate to the General Assembly of the United Presbyterian Church.

Dr. Miller possessed a charm both in private association and in pulpit ministration. His sermons were rich and ripe, and in his voice there was the ring of joy, a kind of relish as though his spirit had caught fire. He was punctual in attendance on the courts and boards of the Church. He was a man of prayer, to which much of his power was due.

October 2, 1872, before he had finished his Seminary work, he married Miss Roberta S. Emmons of Statesville, N. C. Mrs. Miller's parents were James and Elizabeth D. Emmons. She was a member of New Perth, and was educated by private tutors and by Statesville Female College. The children were: James Boyce Miller, died at the age of five; Mary Belle Miller, teacher in the Charlotte City Schools, now deceased; Robert Brice Miller, D.D., pastor of the 3d United Presbyterian Church of Pittsburgh, Pa. Died in the influenza epidemic, October 19, 1918; Nancy Rose Miller, wife of J. Mason Wallace, died June 8, 1905; Julian Sidney Miller, L.L.D., Editor, died July 28, 1946; Paul Emmons Miller, deceased; Josephine Gordon Miller, wife of Leonard H. Hood, teacher in Charlotte High School. These children inherited the fine gifts of their parents. Dr. Robert Brice Miller was a strong and popular minister, and Dr. Julian Sidney Miller

was the distinguished Editor of the Charlotte Observer for quite a number of years.

Dr. R. G. Miller was twice Fraternal Delegate to the General Assembly of the United Presbyterian Church, and several times he represented the A. R. P. Church in the Pan-Presbyterian Councils. The new Educational building at Sardis, erected in 1947 at a cost of \$20,000, is called the Miller Memorial Building in honor of Dr. Miller.

James Spencer Mills

James Spencer Mills, son of James Young Mills and Sarah Isabella Nelson, was born near Blackstock, S. C., September 10, 1848, within the bounds of Hopewell congregation. To his sisters, and to Dr. Robert Lathan, he owed much of his early mental training. When he was sixteen he enlisted as a Confederate soldier. He belonged to Hardee's Corps, and surrendered with Johnston's army.

After a year or so on the farm he prepared for college under Prof. W. B. Thompson. He entered the Sophomore Class in Erskine in 1868, and graduated in 1871. Under the ministry of Rev. R. W. Brice he had early professed faith in Christ, and had had his thoughts turned toward the ministry. At a called meeting of the First Presbytery at Long Cane, S. C., in 1871 he was received as a student of Theology. He entered Erskine Sminary that fall, and completed the course in 1873. The First Presbytery licensed him at Ebenezer, N. C., July 18 of that year, his pastor, the Rev. R. W. Brice propounding the questions.

For several years he preached in vacancies in the First Presbytery, and by that Presbytery he was ordained at New Hope in 1876. His most important work of this period was in saving to the A. R. P. Church about a third of the members of the old Tirzah congregation at Waxhaw at the time that congregation withdrew from the A. R. P. Church and connected with the General Assembly Presbyterians. The one third adhering to the A. R. P. Church were organized into a church to which they gave the name Unity. This church still exists, a strong country church filling a great spiritual need for a large section of Lancaster County, S. C., and of Union County, N. C.

In 1876 Mr. Mills did mission work at New Salem, Tennessee. Following this he supplied at New Hope and Ebenezer, Kentucky, at Mount Zion, Missouri, at Starkville, Mississippi. In November, 1884, he settled at Bethel and Louisville, Georgia, where he was installed by Dr. Phillips, Sr., in 1885, and where he labored till 1906, when he resigned and moved to Due West. The remainder of his life was spent in retirement. He died May 25, 1920, at the home of his oldest daughter, Mrs. R. E. Shannon, where he made his home during his last years. He is buried at Hopewell.

Back in the days of his mission work in Tennessee he married Miss Alice McMillen of Knox County. She bore him four children, of whom two daughters, Mrs. R. E. Shannon and Mrs. E. W. Mobley, now live. Mrs. Alice McMillen Mills died August 31, 1882. His second marriage, on April 28, 1885, was to Miss Alberta Helen Little of Jefferson County, Georgia. Of her seven children four still live: Robert, Spencer, Emily, and Mary.

Their mother died in Due West January 29, 1909, and is buried in the Cemetery there. She was the daughter of Robert Patterson and Elizabeth Cain Little.

The Rev. J. Spencer Mills was recognized as one of the best scholars of his clas in 1871. He was a man of intellectual culture, of discriminating taste, of literary attainments. He was a member of the Committee of the Synod to prepare and publish the Centennial History of 1903, and did a large share of the work of collecting the material and writing the sketches for that volume. He taught a year in Louisville, and was County School Commissioner several years in Jefferson County. In the pulpit on the Sabbaths he preached Christ crucified, the Savior of sinners.

Charles Lummus Mitchell

Charles Lummus Mitchell, son of George Franklin Mitchell, a merchant, and Mrs. Ethel Williams Mitchell, was born at Edgmoor, S. C., December 2, 1922. He is a student in Erskine Seminary, having now (summer of 1950) finished the Middle Class. He was baptized in infancy by Dr. R. A. Lummus and grew up in the A. R. P. Church at Edgmoor, where he united with the Church on profession of faith in his youth.

He was educated in the Edgmoor Graded and High School. He entered Erskine College in September, 1941, and graduated with the A.B. degree in May, 1948. Of this time, from August, 1943, to March, 1946, he was with the United States Air Corps, all the time being spent in the United States; no overseas service. After graduation he spent one summer, that of 1948, in construction work.

But there was the call of God to the Gospel Ministry, and he now set about preparation to answer that. The influences leading him to do this he lists as follows: The prayers, especially of his grandmother and of his family; the influences of Dr. Lummus, his pastor, and of Erskine College. He entered Erskine Seminary in the fall of 1948, and has now finished the Middle Class. During his middle year he has been supplying two Sabbaths a month at Iva and Generostee.

His marriage took place at Bonclarken, N. C., August 25, 1949. The bride was Miss Mary Alice Moore, daughter of Mr. and Mrs. Ralph E. Moore, A. R. P. Missionaries to India from 1925 to 1932, and now serving in orphanage work in a Presbyterian orphanage in Tennessee. Mrs. Mitchell finished the Glass High School at Lynchburg, Virginia, in 1943, and graduated from Erskine College in 1947. She then taught Bible in Rock Hill for two years. Charles and Mary Alice are now the parents of a son, whom they call George Franklin, after his Grandfather Mitchell.

William Franklin Mitchell

(Sketch of Wm. F. Mitchell, made about time he began preaching, is filed in Chester.)

William Franklin Mitchell, was born near Edgemoor, S. C., April 27,

1916. He was baptized by Dr. R. A. Lummus January 19, 1919. His father is George Franklin Mitchell, a merchant and a deacon in Edgemoor A. R. P. Church 17 years and now an elder for 6 years. His mother is Mrs. Ethel Williams Mitchell, sister of Rev. C. O. Williams and mother of ten children. Charles, another son, is now preparing for the ministry. Willie grew up in the Edgemoor Church, which he joined under the ministry of Dr. Lummus.

His education was begun in the schools, Common and High, of Edgemoor. He entered Erskine College in September, 1934, and graduated with the degree of A.B. in June, 1938. Thereupon he taught in the Bethany High School, York County, S. C., two years.

Having felt the urge to preach for sometime, on hearing a sermon by Dr. O. W. Carmichael on Luke 10:2, he became convinced the call was from God, and entered the Erskine Theological Seminary, where he received the degree of B.D. Later he studied in Columbia Seminary, receiving again the degree of B.D.

He was both licensed and ordained by the Catawba Presbytery in Chester April 14, 1942, along with two of his classmates, W. P. Grier, Jr. and W. A. Kennedy, Jr.

His first charge was New Sterling, New Amity, and Stony Point, North Carolina, where he served as pastor from June 1, 1942 till December 19, 1943, when he resigned to take up work in the U. S. Army. He was chaplain in the army from January 1, 1944 to March 12, 1946. On July 1, 1946 to the present (December, 1947) he has been supplying the charge of Howell and Tucker, Georgia, in the Second Presbytery.

June 9, 1942, at Oak Grove A. R. P. Church, Rodman, S. C., he was married to Miss Mary Elizabeth Gibert. They have one child, Jane Williams, born December 25, 1944. Mrs. Mitchell's father is John Baskin Gibert, Sr., a teacher from Abbeville, S. C. Her mother was Mary Jane Waters. After finishing the Oakley Hall High School of Chester County, S. C., Mrs. Mitchell did two years in Montreat College.

As a minister Willie Mitchell has excellent qualities. He is physically fit, has a good voice and pleasing manner in the pulpit, and delivers a good and helpful message. He is aggressive and forward looking. As a chaplain he was faithful and unflinching in courage. This work took him through much of the Pacific area, to the Island of Oahu, to Hawaii. He was on Board the Battleship Missouri in Pearl Harbor after the Japanese surrender.

February 9, 1948, Willie was received into the First Presbytery at a called meeting in Statesville by transfer from the Second Presbytery, and a call was placed into his hands from the charge of New Sterling for full time, New Amity, and Stony Point having been released from this charge. This call he accepted, and arrangements were made for his installation on March 14. This was a return to his first charge.

Willie was seriously injured in an automobile wreck August 5 (?), 1949.

James Strong Moffatt

James Strong Moffatt, D.D. Death found this servant of God at his post in Columbia, S. C., January 25, 1922. He was then something under

sixty-two years of age, and had devoted thirty-six of these years to an energetic and vigorous work for the Kingdom. The Centennial History, p. 246, leaves him still pastor of the Church in Chester, S. C. He continued in this field through 1906. January 1907 he took up the presidency of Erskine College, to which he had been elected by the Synod at its meeting in November. He continued in this office till the summer of 1921. In August of this year he accepted a call to the Centennial Church of Columbia, where he served till death brought his earthly labors to an end five or six months later.

Dr. Moffatt stood high among his brethren. He was a fluent and an eloquent speaker, always ready and always vigorous. He was active as a Presbyter, often on the boards of Synod, and often their spokesman. His background and preparation for the work was conducive to such a ministry. His father was a minister, the Rev. W. S. Moffatt. His mother was Martha Wilson, daughter of Rev. John Wilson and granddaughter of Rev. John Hemphill, D.D. Her influence and desire perhaps led him to give his life to the ministry. His education too played its part, having been received from several sources, among which was Erskine and Muskingum. He did special work in Hebrew under Dr. Harper, afterwards President of Chicago University. He took the M.A. degree at Western University, Pittsburgh, and completed the work for Ph.D. except the dissertation. All this grafted onto a splendid natural endowment combined to produce a rich and resourceful ministry.

As college president he was loved and honored by the students. In educational affairs his was a time of transition and therefore of difficulty. The old order was passing. New conditions, due to the World War and many other causes, were arising and had to be met. The curriculum had to be widened, better equipment to be furnished, larger salaries to be paid. In a small institution like Erskine, limited in finances and rooted in its own traditions, the matter was not an easy one. It may be doubted too if nature had endowed him for administrative office. Yet Dr. Moffatt set himself to the task with his usual vigor, and did much to carry the institution over into the new period. By his own personal canvas of the churches, at the direction of Synod but unaided by any kind of campaign, he added a net amount to the endowment of the College of approximately \$100,000.00, and a like amount from the forward movement and private sources. He did much to prepare the way for developments that were to come later. The church and the college owe him a large debt of gratitude.

From this strenuous life a return to the pulpit came no doubt as a genuine relief. As already noted, he took up the work at Columbia. But his work was done. Five months later he was laid to rest in the cemetery at Due West, where he sleeps till the Resurrection. He was a man of Christ-like spirit, gifted, yet clothed with humility, a friend of the poor and of the little child.

His marriage to Miss Jennie Moffatt Grier is noted in the Centennial History. To them were born nine children. Julia married Mr. Floyd Donald. She died some years ago. James S. Jr. is now head of the English Department of Washington and Lee University. Grier, now deceased, held the office of Auditor of St. Louis County, Missouri. Martha is now Mrs. W. W. Parkinson, and presides over the manse at Ebenezer, N. C. She is the mother of several children. Gaston is Head of the School of Romantic

Languages in the University of Virginia. Mary is now Mrs. J. B. Williams of Tampa, Fla. Jean is a teacher in Washington, D. C. Nancy is Mrs. Grier Linton of Charleston, S. C. Dorothy holds the position of Librarian at Beaver Falls, Penn. Mrs. M. (now Litt. D.) after his death taught in Erskine College, Woman's Dept., perhaps 15 years. Retired, lived with children. Died perhaps ten years ago.

John Knox Montgomery

John Knox Montgomery was born in Marshall county, Tennessee, August 4, 1861. His parents were both born in South Carolina and both had moved with their parents to Tennessee. Rev. Andrew Spence Montgomery was born in Newberry and Lavinia Grace Tate was born in Chester. They were married in Viney Grove, Tenn., while he was pastor of Head Springs A. R. Presbyterian Church. When the subject of this sketch, the youngest of five children, was three years old, his father accepted a call to the United Presbyterian Church, West Salem, Ill., where he continued until his death, June 20, 1900. His mother died on March 3, 1874. She had seen her son, John Knox, at the age of eight or nine, become a member of West Salem under his father's ministry.

He attended the public schools and became a student in Enfield College that had grown from Enfield Academy, established by his father. He entered Indiana University in 1879 where he continued for three years, but owing to ill-health he did not receive a degree. While partially recovering his health in the occupation of a country store-keeper, he was able to enter upon his preparation for the ministry into which the influence of his godly parents had led him. He was a student in Xenia Seminary, Ohio, from 1884 to 1887.

He was licensed by the Indiana Presbytery of the United Presbyterian Church at Portland Mills, Indiana, April 14, 1886; his ordination was by the Chillicothe Presbytery, April 18, 1887. His first pastorate was Unity, Adams County, Ohio, 1887-1889. Then followed: First U. P. Church, Sparta, Ill., 1890-1894; First U. P. Church, Cincinnati, Ohio, 1894 to 1899; Stated Supply, Tabernacle A. R. Presbyterian Church, Charlotte, N. C., 1900-1901; Garfield Boulevard U. P. Church, Chicago, Ill., Sept. 1901-1902; First A. R. Presbyterian Church, Charlotte, Sept. 24, 1902-Sept., 1904. Throughout his ministry he conducted many evangelistic services and was very active in promoting the cause of Temperance through the Anti-Saloon League.

On December 25, 1889 he married Miss Emma Jetta Patton, a daughter of Nathaniel C. and Mary Anna Thompson Patton of Harshaville, Ohio, who received at her home a good grade school education. Their children are as follows: Mary Grace Montgomery Moore, wife of James R. Moore, M.D., Phoenix, Arizona; John Knox Montgomery, Jr., vice-president, Muskingum College; Don Patton Montgomery, pastor of Pleasant Grove United Presbyterian Church, Youngstown, Ohio; Geneva Kathleen Montgomery McIlvaine, widow of Rev. John J. McIlvaine who died in July, 1946 while pastor of First Presbyterian Church, New Castle, Pa. Mrs. McIlvaine is in charge of woman's work, Brick Presbyterian Church, New York City; Robert Nathaniel Montgomery, President of Muskingum College; and Paul

Spence Montgomery, pastor of First United Presbyterian Church, Pittsburgh, Pa.

Recognized by colleges and universities, Rev. Mr. Montgomery received the honorary degree of Doctor of Divinity from Sterling College, and that of Doctor of Laws from West Virginia Wesleyan University and Tarkio College. Dr. and Mrs. Montgomery made the tour around the world in 1923-1924.

The foregoing would indicate a life full of service, but the outstanding work of Dr. Montgomery was done as president of Muskingum College, New Concord, Ohio, the duties of which were assumed in 1904. At that time the college had a campus of one and one-half acres of land, three buildings, and a student body of about 90. Its endowment was less than \$30,000. Death on December 30, 1931 brought an end to his zealous labors. At that time the campus comprised 100 acres on which stood 10 buildings. Its student body of about 800 was served by a faculty of 65 professors. For support it had an endowment of about \$1,000,000. Many young men and women went out from the institution to give helpful Christian service both in Church and State.

Dr. Montgomery's last illness continued through November and December of 1931, death coming while he was in Bethesda Hospital, December 30, 1931. His body lies in the New Concord Cemetery where at the head is found this brief epitaph: "John Knox Montgomery, President, Muskingum College, 1904-1931".

Ralph Erskine Moore

Ralph Erskine Moore was born at Raphine, Virginia, January 21, 1896. He is a son of William C. Moore and Lizzie Jane Carson Moore. His father lived his life between 1855 and 1931. He was an elder and Superintendent of the Sabbath School in Old Providence A. R. P. Church, and was the father of seven children. His mother attended the Due West Female College. She was born in 1862 and died in 1907.

Ralph grew up in Old Providence Church. He was baptized in infancy by Rev. S. W. Haddon, pastor of this church at that time, and for a number of years after. He attended the Fairfield High School, after which he had two years in Washington and Lee University. He then entered V. P. I. in 1915, from which he obtained the B.S. degree in 1922 and the M.S. degree in 1923.

The following two years he taught Vocational Agriculture. In 1925, led by Revs. L. I. Echols, Joseph L. Grier, and A. J. Ranson, he went as an Agricultural Missionary to India, now Pakistan, where he labored till 1932. In addition to his work as an Agricultural Missionary, he filled in in the general work of the Mission, especially in building churches and managing schools. About the time of his going to India, Montgomery District, the Government was opening canals for irrigation through that district, and it was felt that it would be of very great value to introduce the people to modern implements and methods of agriculture. Perhaps the financial depression of the early Thirties caused the retention of Mr. Moore and family at home on his first furlough, before the experiment had gone far enough

to prove its value. But since church prosperity is closely related to business prosperity, it must have been a step in the right direction, and will bear fruit in the years to come.

Mr. Moore has been active outside the mission field. He has been honored with the Phi Kappa Phi by the Virginia Polytechnic Institute. He served in the Washington and Lee Ambulance Unit in France in 1917-19, World War I. Since his return from India he has operated the Presbyterian Orphans Home at Lynchburg, Virginia, an institution under the care of the Synod of Virginia. At the present time, 1949, he is operating an orphanage under the direction of Knoxville Presbytery of the Presbyterian Church, U. S.

On June 24, 1925, in the Oxford Presbyterian Church of Lexington, Virginia, he married Miss Ida Saville. Mrs. Moore is a daughter of John and Elizabeth Miller Saville, the latter being related to the early builders of Broad Creek A. R. P. Church. Mrs. Moore holds the B.S. degree, Home Economics Department, from Madison College of Harrisonburg, Virginia. Their children are three: Mary Alice graduated from Erskine College in 1947, and is now Mrs. Charles Lummus Mitchell; Jane Carson graduated from Erskine College in 1948, and is now Mrs. Dwight D. Ellis; Ralph Erskine, Jr., was born in 1932.

George Watson Morrison

Rev. George Watson Morrison was born at Monmouth, Illinois, September 18, 1861. He graduated from Monmouth College in 1884 and from Xenia Theological Seminary in 1887. He was ordained by the LeClaire Presbytery of the United Presbyterian Church as pastor Scotch Grove Church, Iowa, April 27, 1887, and served this church until he went as a Missionary to Gujranwala, Punjab, India, in the fall of that year. His work as a Missionary continued until 1902, when he returned to the United States, serving for a short while the congregations of Cherry Run, Lumber City, and Beaver Run in Pennsylvania. From the latter part of 1902 until 1910 he served as a Missionary in Oregon and Idaho.

From Records of the United Presbyterian Church it is learned that he was located at Taylorsville from 1912 to 1914. From our Minutes of Synod his name is reported to have been added to the First Presbytery in 1913. Shortly afterward, sometime in 1914, he died suddenly as he was returning from Statesville to his home in New Sterling. He served New Sterling from December 14, 1913 to his death November 19, 1914. Was called, but died before installation.

Mr. Morrison married Miss Edna May Patton on Aug. 17, 1887. She died in India on April 7, 1890. His marriage to Miss Livina J. McGarey of the India Mission occurred on January 14, 1892. To them were born George William, Der. 1, 1892; Howard Martin, Nov. 16, 1894 (died May 12, 1895); and Marion Elizabeth, Aug. 6, 1900. The ministry of this faithful servant in our midst was brief, but there are those who have affectionate remembrance of him.

James Alexander Myers

James Alexander Myers, was a son of John Graham Myers and Cynthia McCreary Myers. He was born in Mecklenburg County, N. C., April 13, 1829.

Being a very truthful lad, his first teacher, Miss Nancy Ewart, was accustomed to call him her "little preacher". Opportunities for securing an education were not good, but he attended the public schools of the times in his neighborhood, and entered Erskine College. He was graduated from Erskine in 1857. He joined Gilead A. R. P. Church, Mecklenburg County, N. C., in 1850. Having decided on the Gospel Ministry, he was received as a student of Theology by the First Presbytery at Coddle Creek, N. C., in 1857. He studied in Erskine Theological Seminary, Due West, S. C., and was licensed to preach, presumably by the Second Presbytery, in 1859, at either Kings Creek or Cannons Creek, Newberry County, S. C., Rev. E. E. Pressly, D.D., officiating. He was ordained by the Second Presbytery in 1864, Rev. R. C. Grier, D.D., officiating.

He labored two years in Generostee and connections, and one year in Georgia. Two years were spent in the Army, preaching, and ministering to the sick and wounded as assistant surgeon. In Clarksburgh, Indiana, he served two years, and two years at New Hope, Kentucky, and other points. He was pastor twelve years at Patterson's Mills, Washington County, Pennsylvania, and at Point Pleasant, Hancock, W. Va., being installed in 1871. In 1897 he was installed over Hopewell U. P. Church, Lincoln, Tennessee, and continued for two years. Previous to this he had for several years supplied the A. R. P. churches, Prosperity, Blanche, and Pisgah, Lincoln County, and Head Springs, Marshall County, Tennessee. For the last several years of his active life he was in connection with the United Presbyterian Church.

In 1858, in Abbeville County, S. C., he married Sarah Jane Morris, daughter of Samuel Morris and Margaret McCullough. She was born in Abbeville County, S. C., in 1834, and died January 14, 1883. Ten children were born to them. He was married the second time to Miss Mollie Harper Allen February 13, 1893, at Molino, Tennessee. She was born June 3, 1869. Her parents were George Riley Allen and Isabella Strong. She bore him two children.

Mr. Myers gave a good deal of attention to teaching vocal music after 1862. He enjoyed the advantage of instruction in music by such teachers as George F. Root, Mus. Doc. of Chicago. He taught classes in no less than eight states, and did efficient work.

The above sketch is taken from the Centennial History, page 259. It is regretted that further facts have not been available, except that he continued with the United Presbyterian Church till his death. The date of death and place of burial are not known.

Hugh Roderic McAulay

Hugh Roderic McAulay.—The McAulay family came to America from the highlands of Scotland before the Revolutionary War. They settled in Mecklenburg County, N. C., near the site of Sardis A. R. P. Church, though the church had not yet come into existence. Hugh Roderic's father was Neil McAulay. His mother was Melvina Heard Grier, born in Wilkes County, Georgia. Shortly after her birth her parents, Robert and Mary Heard Grier, moved to Alabama, near Cahaba, where both parents died. Dr. Isaac Grier, an uncle, then pastor of Sardis Church, brought the children to North Carolina and reared them. In the course of time Neil McAulay and Mary Heard Grier were married, and made their home near Coddle Creek Church in Iredell County, N. C.

The date of Hugh Roderic's birth was June 3, 1849. Educational opportunities were meager, but he made use of what was available. He managed to go to the schools taught by Profs. W. A. Kerr and R. A. Leaser at Coddle Creek. He was in Erskine College the years 1871-75, graduating the latter year.

When he was a youth he united with the Church at Coddle Creek under the ministry of Rev. John E. Pressly, D.D. His own mind was now turned toward the ministry. He was taken under the care of the First Presbytery at Huntersville in the fall of 1875. He entered Erskine Seminary that fall, and completed the course under Dr. James Boyce in 1877. He was licensed by his Presbytery in Charlotte September 4, 1877.

He was sent one year as a missionary to Texas. The next year he spent in Virginia. He attended one session at Allegheny, Pennsylvania, in further study. He was ordained by the Virginia Presbytery at Old Providence in 1880. In 1882 he was sent to supply Woodruff and Cannons Creek. He received a call from both these churches, and accepted the call to Woodruff. He was installed in 1884, served there four years, resigned in 1888. For a time he labored in vacancies in Kentucky, North and South Carolina. From the fall of 1890 to 1892 he served at Hopewell, Georgia. He supplied Prosperity and Head Springs in Newberry County for some time. After that, he became semi-retired, living at his home in Woodruff and supplying vacancies as opportunity offered.

Mr. McAulay married Miss Thompson Carlisle at Union, S. C., November 26, 1884. One child, Minna, now Mrs. Busby of Anderson, S. C., was born to them. After the death of Mrs. Thompson Carlisle McAulay he married Mrs. Theressa Gibson Neill, widow of Rev. David P. Neill. She was the daughter of Colonel John Alexander Gibson and Georgia Ann Lacky Gibson, born April 13, 1867, and was educated in Belle View High School and Mary Baldwin College. Their marriage took place at Timber Ridge, Virginia, September 5, 1911. Since his death, December, 1911, she has done housekeeping, been matron and teacher, companion, etc. Owing to heart trouble, she has been "a shut in" for the last ten years. She lives in her little cottage in Timber Ridge, among kindred and friends, doing what she can for the Kingdom.

Mr. McAulay died in Due West, S. C., in December, 1911. The cause of his death was kidney trouble. He is buried in Due West.

Thomas Bernard McBride

Thomas Bernard McBride was born at Waynesboro, Ga. on Aug. 30, 1908, the son of Robert Claud McBride and Clifford Viola Agerton McBride. His father was an elder in Bethel, Ga. congregation. Mr. McBride grew up in Bethel Church, Vidette, Ga. He was baptized in May, 1909, by Rev. Paul A. Pressly. His pre-college education was obtained at Waynesboro and Vidette, Ga., public schools. Following his graduation from the Vidette High School he entered Erskine College in the fall of 1927 and graduated in the spring of 1931. In the fall of 1931 he entered Erskine Theological Seminary and graduated in the spring of 1933. He was licensed by the Second Presbytery at Atlanta, Ga., on April 25, 1933, and was ordained on Oct. 21, 1933, by the Mississippi Valley Presbytery in session at New Edinburg, Ark. From June 1, 1933, until May 1, 1934, Mr. McBride served as assistant to Rev. L. R. Neill in the pastorate at Troy, Rives and Polk, Tenn. On May 15, 1934, he became pastor of Bethel Church, Oak Hill, Ala., where he continued until Jan. 7, 1941. He was installed at Bethel June 24, 1934 by Rev. R. C. Kennedy and Judge John Miller. During these years Bethel Church took on new life and prospered greatly. Mr. McBride proved a gifted leader and a beloved pastor. In January, 1941, he accepted a call to the church at Doraville, Ga., and on January 15th took up his work there, where he continued till he accepted a call to Lancaster, S. C., sometime in the church year 1944-45. He served Lancaster till in the year 1948-49, when he resigned to take up the pastorate at Anderson, S. C., where in February, 1951, he is pastor.

On June 18, 1935 at Fayetteville, Tenn., Mr. McBride married Miss Jean LeGal Pressly, daughter of the Rev. and Mrs. B. G. Pressly. Mrs. McBride graduated from Erskine College in 1930. She is an unusually gifted person and a fine minister's wife.

Mr. and Mrs. McBride have been greatly beloved by their congregations and have done an excellent work in the fields they have served. They are capable of great service in the work of the Kingdom and in the future of our Synod.

John Wilson McCain

John Wilson McCain, son of Hugh Henry and Nannie Simpson McCain, was born at Idaville, Tennessee, September 5, 1871. From early life he was identified with Salem Church. He graduated from Erskine College in 1896, and from Erskine Theological Seminary in 1898. The Memphis Presbytery licensed him to preach the Gospel in 1897, July 17. That summer he did supply work at Shiloh, Mississippi. The next year, 1898, he supplied in Louisville, Ebenezer, and Hinkston, Kentucky, and in New Lebanon, W. Virginia. On December 5, 1898, he was ordained to the full work by the Memphis Presbytery.

After supplying for some time at Wilmar (Saline) and at Hickory Springs, he was called by these two churches in October, 1900. His pastorate

of the Hickory Springs congregation was short, but he remained at Wilmar till 1919. In 1917 he had begun teaching Mathematics in the A. & M. College at Monticello, and continued in this work till 1928. In this year he transferred his membership to the Presbyterian Church, U. S., and became Superintendent of the Vera Lloyd Home. In 1929 to 1939 he was stated supply at Star City, Arkansas; and from 1939 till his death, February 8, 1947, he was stated supply at Mount Zion, Arkansas. He is buried at Monticello.

September 11, 1901, he married Miss Lula C. Conerly at Wilmar. She was born and reared at Tylertown, Mississippi.

Rev. J. W. McCain was a man full of life and interest. A good preacher, a good "mixer", a hard worker, he was well fitted to serve on the frontiers of the West.

Ebenezer Pressly McClintock

Ebenezer Pressly McClintock, D.D., son of John and Mary McClintock, the former an elder in Bethel A. R. P. Church, was born June 11, 1845, near Ora in Laurens County, S. C. He was brought up under the ministry of Rev. D. F. Haddon, and from what is known of his disposition in later life it is concluded that he was a quiet, studious, obedient boy at home and in school. The Ora community had a good school in his boyhood, and he attended this school.

When ready for college, he entered Erskine, graduating in 1861, under the presidency of Dr. E. L. Patton. Owing to the outbreak of the War Between the States, the college work was interrupted that year, the young men joining the Confederate Army in May. However, later the Class of '61 was awarded their diplomas. Dr. McClintock was two years a Confederate soldier in Hampton's Cavalry.

He was received as a student of Theology at Bethel, his home church, and entered the Second Presbytery in the fall of 1867. Having completed the course, he was licensed by his Presbytery at Prosperity, S. C., in July, 1869. He did missionary work in Mississippi and Kentucky four months, and was then sent as supply to Thompson Street in Newberry and Kings Creek in Newberry County, S. C., where he was called to the pastorate of these churches in 1871, and in August of that year he was ordained and installed by his Presbytery. This united charge he served twelve years, living in the Kings Creek community. In 1883 he gave up Kings Creek, moved into Newberry, and thereafter devoted his full time to the Thompson Street Church. This church, when he took charge in 1871, had eight or ten members; in 1903 it had 120; in 1949 it reports 235. Dr. McClintock continued to serve them till 1906, when, on account of failing health, he resigned. For four years longer he lived in retirement in Newberry. His death occurred in 1910, and he with Mrs. McClintock is buried in Rosemont Cemetery, Newberry. He was an excellent preacher, and a greatly loved pastor. In 1903, three years before his resignation, his congregation were taking steps to build the present handsome house of worship. The Synod met in this church in 1908.

May 17, 1870, Dr. McClintock married Miss Elizabeth Jane Young of Due West, daughter of Professor John N. Young and Eleanor Euphemia

Strong. Though often in delicate health, she was a true helper in his work. Five children were born to them, two of whom lived to maturity. These were both girls. Both were graduates of the "Woman's College" of Baltimore, and both became noted teachers in their day, the pride of their parents. Miss Euphemia was President of the Presbyterian College for Women in Columbia, S. C., and Miss Mary Law was Lady Principal of Ward Seminary of Nashville, Tennessee, in 1903, when the Centennial History was written. Later Miss Euphemia went to Boston and established a college which she named Erskine, and her sister, Miss Mary Law, taught there with her till her death in 1916. Miss Euphemia still lives (1950) in Boston, though retired because of ill health and living in a sanatorium.

Charles D. McCormick

Charles D. McCormick was a son of Nathaniel Davis and Sarah Margaret (Harris) McCormick. He was born December 7, 1870, at Old Providence, Augusta County, Virginia. He was a pious boy, and decided to enter the ministry at the age of 15. At the age of 16 he united with Old Providence by profession of faith. With the ministry in view he entered upon his preparation. He attended Valley High School under Messrs. R. A. Lee, A. E. Bell, and J. A. McClure. He spent three years in Erskine College and two in the Seminary in Due West.

He was licensed by the Second Presbytry April 9, 1898, and was transferred to the Virginia Presbytery November 4, 1899. He preached at Broad Creek, Virginia, August, 1898, and in Kentucky six weeks, July and August, 1899. A severe catarrh of the throat caused him reluctantly to lay down the work to which he had dedicated himself. He resided on a farm in Old Providence congregation, was efficient in church work, being stated Clerk of the Virginia Presbytery thirty-three years.

He continued to reside on his farm near Old Providence till his death, February 28, 1936. He is buried in Old Providence Cemetery, where many of his kindred are sleeping. Of him it is testified that he was "a very valuable member of the Old Providence Session, and for many years he was Superintendent of the Sabbath School." He was a man of good will, humble, intelligent, interested in all the interests of the Kingdom.

On December 31, 1913, at Clifton Forge, Virginia, he and Miss Eunice Simpson were united in marriage. Mrs. McCormick is a daughter of Rev. John H. Simpson, and was educated in the Woman's College of Due West, S. C. Three daughters were born to them: Anna Moffatt is a teacher; Sara Elizabeth is a trained nurse, an attendant in the hospital at Staunton, Virginia; Mary Law at the time these notes were gathered, in 1941, was a college student. Mrs. McCormick survives, residing on the farm near Old Providence.

John Robert McCormick

John Robert McCormick, son of Nathaniel Davis and Sarah Harris McCormick, was born near Old Providence, in Augusta County, Virginia, De-

cember 5, 1863. At the age of 15 he united with Old Providence on profession of faith. He was educated in the local schools, at Huntersville, N. C., and at Erskine College. He graduated from Erskine Theological Seminary in 1893. He was licensed by the Second Presbytery April 7, 1893. As his first work he supplied Broad Creek, Virginia, from July 1, 1893 to November, 1897. He was ordained by the Virginia Presbytery April 13, 1894.

In 1897 by order of Synod he went to Texas and supplied Richland and Harmony, being installed their pastor April 14, 1899. Later he served at Eureka and Carsicana. Then he was at Mount Zion, Missouri, 3 years. In 1909 he went to Sparta, Illinois, Southern Illinois Presbytery, United Presbyterian Church. In the U. P. Church he spent the remainder of his life, serving churches as follows: Salem, Indiana, 1911-14; Mt. Hermon, Mt. Lebanon, and Northfield, Muskingum Presbytery, Ohio, 1914-20; North Shenango and Linesville, Lake Presbytery, Pennsylvania, 1920-24.

For about two years, 1924-26, he lived on a farm near New Wilmington, Pennsylvania, that he might give his children the advantage of Westminster College nearby, he doing such supply work as became available. Then he supplied the Service-Hanover group of churches in Frankfort Presbytery, 1926-28. October 12, 1928, he was run over by a loaded wagon, fatally injured in the abdominal regions, and died soon after. The funeral was held in New Wilmington U. P. Church, Pennsylvania, in charge of the pastor, Rev. J. Ralph Neale, assisted by President Charles Wallace, D.D., of Westminster College, and Rev. Prescott B. Logan of Farrell, Pennsylvania, whom he had tutored in elocution while they were students at Erskine College.

April 14, 1894, he married Miss Margaret H. Brown of Rockbridge County, Virginia, daughter of Col. R. H. Brown. She with eight children survived his going. One son, John Knox, died in 1918. The wife and mother was taken by death December 9, 1941. He was a faithful man, and diligent in his business, able to stand before kings.

Rufus Irwin McCown



Rufus Irwin McCown was born in Lincoln County, Tennessee, June 5, 1883. His father was John Calvin McCown, a farmer, member of the United Presbyterian Church. His mother was Delia Parkinson McCown.

Rufus grew up in Prosperity A. R. Presbyterian Church, and united with that Church under the ministry of Dr. A. J. Ranson. After attending the Public School of his community, he was prepared for college in the County High School of Fayetteville. The years 1904-1908 he was in Erskine College, obtaining the degree of Bachelor of Science.

After graduation he was in Y. M. C. A. work till 1911. The two following years he was in Erskine Theological Seminary.

He was ordained to the full work of the ministry by the First Presbytery in 1912. He served Hopewell, S. C., from 1912 to 1917, most of that time as pastor.

At the entrance of our Country into World War I he resigned his pastorate, and took up work in the Y. M. C. A., serving as Religious Director in Camp Jackson. Since the close of that war he has served much of the time in Railroad Y. M. C. A. work, a part of that time in Atlanta, and a greater part in Washington, D. C. At times also he has done supply work in several of our churches in Georgia and South Carolina. For quite a number of years now he has been retired from active service, totally and permanently disabled from ill health. He makes his home in Due West, S. C.

On December —, 1921, he married Miss Elsie J. Quick of Atlanta, Georgia. Their children are as follows: Louise, Hostess on Delta Air Lines; Effie Ellen, Singer in New York; C. E. McCown, Clerk with the Seaboard Railroad. Their mother's health failed some years ago, and she has since found light work in a sanatorium, where her health can be kept built up.

Though much of his time he has been diverted from pulpit life and service, yet Rufus McCown has endeavored to make his life count in service to the Savior, and in ministering to the spiritual wants of men.

Death came to him in Union Memorial Hospital, Baltimore, Md., May 20, 1950. He was buried in Due West May 23, after a funeral service conducted by Dr. J. P. Pressly, assisted by Dr. R. C. Grier.

Robert Warden McDaniel

Robert Warden McDaniel, was a son of Rev. James Lowry McDaniel and Elizabeth Baird. He was born near Cotton Plant, Mississippi, May 13, 1869. In early youth his educational advantages were very limited. After he became of age he began to feel the need of an education. But he was twenty-six before the opportunity came for him to attend school. Having by that time accumulated a little more than \$700, including about \$180 from his father's estate, he entered the male academy at Covington, Tennessee, then presided over by Prof. James Byars. Here he studied two years, then went to the Robison High School two years more. In 1899, when he had passed his 30th birthday, he entered Erskine College. Two years later he entered Erskine Seminary, completing the course in June, 1903.

Having joined the A. R. P. Church at Salem, Tipton County, Tennessee, in 1884, he was received as a student of Theology by the Memphis Presbytery in 1901, and was licensed by that Presbytery at Salem, at a called meeting, June 30, 1903.

He was married June 25, 1903, to Miss Annie Belle Dunlap, only living child of William H. Dunlap, the donor of the property on which the William H. Dunlap Orphanage is located. He was a member, perhaps an elder, at Salem.

For the rest of his record we are dependent on gleanings from the minutes of Synod. In 1905 the Memphis Presbytery reports his transfer to the Arkansas Presbytery, p 364. In the statistical tables of that year he is listed as serving Zion Church at Havana, Arkansas. In 1906 Zion is listed as vacant, but he signed the report of the Arkansas Presbytery to Synod.

In 1910 he is listed as a member of the Memphis Presbytery. Memphis is given as his Post Office, and he is "without charge". This identical listing continues through 1920. After this his name seems to have been omitted or dropped from the roll. He seems to have made his home in Memphis these and succeeding years, and to have engaged in the real estate business, in which he lost heavily. It has also been said that he became connected with the Methodist Church. It is understood that he is not now living. There was one daughter.

Thomas Hemphill McDill

Thomas Hemphill McDill was born near Fayetteville, Lincoln County, Tennessee, son of Samuel H. and Emma Taylor McDill. His father was a farmer and a deacon in Lebanon United Presbyterian Church, but in the latter part of his life became an elder first in Prosperity Associate Reformed Presbyterian Church, and later in the Associate Reformed Presbyterian Church in Fayetteville. Thomas Hemphill was baptized in infancy by his great uncle, the Rev. A. B. Coleman, who was pastor of Lebanon Church, and grew up in that church and united with it when about ten years of age. He attended the rural public schools in Lincoln County for a few years, then entered a private school in Molino, Tennessee, for two years, then attended the Morgan School in Fayetteville, another private school, where he graduated in 1903. In 1904 he entered Erskine College and Seminary at the same time, after passing the first two years of the college course by examination, and in two years he graduated from college and had taken two-thirds of the seminary work. The next year he became head-master of the Condor School in Huntsville, Alabama, and assistant pator of the First Presbyterian Church of that city. Then in the fall of 1907 he returned to Erskine seminary and completed the course and taught Freshman English in Erskine College. Graduate work was later taken at Vanderbilt University at Nashville, Tennessee, and Union Seminary at Richmond, Virginia, and the Byron King School of Oratory.

In the spring of 1908 he asked to be received into the Second Presbytery. The Presbytery was called to meet in Due West April 23. A sermon was preached and he was licensed. After the close of the seminary in June he accepted a call to Hopewell and Fairview, Georgia, and on August 19 of that year at a called meeting of the Presbytery at Fairview Church was ordained and installed pastor over these churches. In the fall of 1910 the Home Mission board issued a call through the church paper for volunteer missionaries. He immediately volunteered and preached his last sermon in these churches November 24. He was assigned to the newly organized mission in New Albany, Mississippi, and entered upon the work there December 11, 1910. The budget of the mission the first year was \$500.00. Within four years the mission became self-supporting and called the missionary to the pastorate for full time.

At the Synod of 1916 he was appointed Synod's evangelist without remuneration from the Synod. He employed Revs. W. W. Parkinson and R. E. Huey to assist him in the New Albany work during a period of three months, and four months were given to evangelistic work. During these months 470

members were received into the churches where meetings were held.

In March, 1917, he received a call to Little Rock, Arkansas, which was accepted, and on March 25 preached his last sermon as pastor of the New Albany Church, and on April 1 began work in Little Rock where he remained until December 23, 1928. On January 1, 1929, he began work in Gastonia, N. C., where he remains as pastor at the present time.

On December 23, 1908, he was married to Miss Emmie Gardner Moody, daughter of Dr. and Mrs. Joseph Moody of Columbus, Mississippi. To this union four children were born: Dr. Joseph Moody McDill, pastor of the Fondren Presbyterian Church in Jackson, Mississippi, and the Rev. Thomas H. McDill, Jr., now pastor of the First Associate Reformed Prebyterian Church in Atlanta, Georgia. The daughters, Mrs. LeRoy Mann and Edwina McDill, live in Gastonia.

The subject of this sketch received the degree of Doctor of Divinity from Erskine College in the spring of 1926. He moderated the meeting of the General Synod at Bartow, Florida, April 17-20, 1924. He has been assigned fraternal delegate to the United Presbyterian Assembly three times and to the Southern Presbyterian Assembly once, and represented the Synodical Y. P. C. U. at the National convention at Loveland, Colorado, in 1922, and represented the General Synod at the celebration of the fiftieth anniversary of the Mexican Mission in Tampico, Mexico, in 1930.

Thomas Haldane McDill



Thomas Haldane McDill.—This young minister was born at Little Rock, Arkansas, while his father was pastor there. He was baptized in infancy by Dr. A. J. Ranson, and grew up under his father's ministry in the several churches he served. He professed faith, and was received into the full membership of the Church in Little Rock when he was six years old, 1923.

He is the second son of Rev. Thomas Hemphill McDill, D.D., and Mrs. Emmie Moody McDill. His father is the son of Mr. S. H. McDill, long time an elder in Prosperity A. R. P. Church of Lincoln County, Tennessee. Thomas Hemphill graduated from Erskine College with the A.B. degree in 1906, and from Erskine Seminary in 1908. See his sketch in this volume.

Mrs. Emmie Moody McDill was born and reared at Aliceville, Alabama, daughter of Dr. Joseph Moody. She attended the Mississippi State College for Women. She and Dr. McDill were married December 23, 1909.

Thomas Haldane McDill attended the Grammar School of Little Rock, and the High School at Gastonia, N. C., his father having accepted a call to the First A. R. P. Church of that city. September, 1934, he entered Erskine College, and graduated, A.B. degree, in 1938. After graduation he engaged

in newspaper photography, a work which he continued through his seminary years.

He attended Erskine Seminary, and after preaching several years he studied in Princeton Seminary one year, 1945-46. He was licensed by the First Presbytery April 16, 1940, and ordained by the same Presbytery the same year on June 3.

His first charge was at Russellville, Arkansas. He began work there June 7, 1940. After serving this charge two or three years, he volunteered for service as chaplain in World War II, and served in this capacity till the end of the war, mainly in the Pacific area. Released from army connections, he spent a year in Princeton, as noted above. About the time of the meeting of Synod in 1946 he accepted a call to the A. R. P. Church in Atlanta, and has now (August, 1948) labored there with the manifest blessing of God something more than two years.

On December 26, 1938, he married Miss Lila Bost at Gastonia, N. C. Mrs. McDill was born near Matthews, N. C., and spent her childhood there. When she was only six years old, her mother died, and after that time she spent most of her time with her uncle and aunt, Dr. and Mrs. C. B. Williams. She attended Erskine College. They have one son, Thomas Calvin.

Thomas Haldane is a gifted young minister with strong pulpit and heart powers, and before him is a future of great promise. His work in Atlanta promises to be a very fruitful pastorate. In February of 1947 he was instrumental in having a large delegation of ministers of his denomination attend a Home Visitation Campaign of Evangelism in Atlanta, with marked effect on the entire Church.

Degrees obtained: Erskine College, A.B.; Erskine Seminary, B.Th.; Princeton Seminary B.D. He did some work also in Columbia Seminary.

His Chaplaincy: U. S. Army, October, 1942, to March, 1946. Chaplain. 10th Armored Division, 951st AAA A Wbn., and 158th Regimental Combat Team. He was awarded the Legion of Merit.

Beginning October, 1948, he led the Religious Week in Erskine College.

Charles Edgar McDonald

Charles Edgar McDonald, son of Rev. Laughlin and Melissa Stinson McDonald, was born near Richburg, Chester County, S. C., November 23, 1859. He was prepared for college at New Hope, S. C., by Mr. H. M. Henry, later Dr. Henry. He graduated from Erskine College July 4, 1877. After two years on their farm in Fairfield County, S. C., with his widowed mother, he entered Erskine Seminary. License was granted him by the First Presbytery September 6, 1881. Steele Creek, in Mecklenburg County, N. C., called him, and he was ordained and installed November 3, 1882. From October, 1885, to April, 1886, by consent of his congregation and arrangement of his Presbytery, he supplied the mission in Charlotte.

December 23, 1886, he was happily married to Miss Margaret Elizabeth Harris, daughter of Mr. Robert Hemphill Harris of York County, S. C. She was born July 28, 1866, and graduated from the Charlotte Female Institute, 1885. Other family data will be found below in this sketch. While he was pastor at Steele Creek, the two former sites, Steele Creek and Blackstocks,

were sold, and Central Steele Creek was built, and hard by, a manse. Both these were large and comfortable. April 5, 1892, this charge was demitted, and he accepted the pastorate of Bethel at Winnsboro, where he was installed May 13, 1892. Soon thereafter a large and elegant manse was bought, and a new and handsome church, the present sanctuary of that church, was built in time for the Synod of 1903 to meet in it and dedicate it to the worship of God.

He moderated the Synod of 1895 at Due West; he was delegate to the Young People's Convention of the United Presbyterian Church at Saratoga, New York, August 5, 1898, where he made an address on "Echoes from the Cross"; he was also an appointed delegate to the Psalm Singers' Conference at Belfast, Ireland, August, 1902; in 1884 he was elected a member of the South Carolina Historical Society; from 1893 to 1902 he was Editor of the A. R. P. Quarterly, and for fifteen years he edited the Woman's Department in the A. R. Presbyterian. He was a delightful and instructive companion, a bright and sunny Christian, a ripe scholar, a gifted orator and an eloquent preacher, a prince among us.

Mrs. McDonald passed from him June 15, 1903.

In 1903, when the C. H. was being written, he was pastor of Bethel Church in Winnsboro, S. C., having taken up that work in May, 1892. While he was pastor here the present large manse was bought and the present beautiful main building of the church was built. In this church the Centennial Synod met in 1903, in November, celebrating the One Hundredth Year of the organization of our Synod at the Brick Church some ten miles distant. At this meeting also the new church in which the Synod was meeting was dedicated with appropriate exercises.

In this pastorate Mr. McDonald continued till August 31, 1907, when he resigned to accept the pastorate of Chester, S. C., A. R. P. Church, vacant since Dr. J. S. Moffatt's entrance upon the Presidency of Erskine College, January 1, 1907. Here he served most acceptably till God called him up higher, April 23, 1909. He is buried in the A. R. P. Cemetery in Winnsboro by the side of Mrs. McDonald, who preceded him in 1903. Thus the Chester pastorate was brief, but long enough to endear him to all the people of that city. The cause of his death was a carbuncle. From his deathbed he sent a message like this to all who are out of Christ: "Tell men not to wait till they are where I am to make their peace with God. If I hadn't done it before, I couldn't do it now. I can't concentrate my thoughts now."

Mr. McDonald was of large and handsome stature, of a pleasing and expressive voice, elegant diction, clear and penetrating intellect, a delightful sense of humor, and withal a pricely preacher. He could be tender, and he could be strong. On occasion you could find him occupying the corner of a stone wall or rail fence, with half the Presbytery gathered round, enjoying his fund of stories and jokes, always mild and clean. He made warm friends and filled a large place among us.

Four children were born to him. One died in infancy, and is buried at the old Blackstocks Burying Ground near Pineville, N. C. Robert Harris graduated from Erskine College, and has for a number of years occupied a responsible position as Office Manager of the Winnsboro Cotton Mills. He married Miss Mary Carlisle Elliott, and has one child, Mary Carlisle McDonald. Miss Lois Josephine, the second living child of Rev. C. E.

McDonald, after graduating from the Woman's College of Due West, took the Master's degree from Columbia University, and the Ph.D degree from the University of New York, and has for several years been Prof. of Economics in that University. She also has made a tour of Europe. The other child is Charles Edgar II, who is a graduate of the U. S. Naval Academy at Annapolis, and who served in the U. S. Navy as lieutenant till on account of an injury he was retired. He lives in Winnsboro, married Miss Ramona Dietzell of Union City, Tenn., has two children, Martha Louise and Charles Edgar III. Both he and his brother Harris are elders in the A. R. P. Church at Winnsboro.

After the death of their mother the children made their home with their mother's sister, Mrs. J. H. Cathcart, who loved and cared for them and guided them as she did her own, and who furnished the information for these notes in regard to them.

James Calvin McDonald

James Calvin McDonald was born December 23, 1839, within the bounds of Long Cane Associate Reformed Presbyterian Church, the son of John and Sarah Shanks McDonald. In the spring of 1860 he was received into the membership of the White Oak, Georgia, A. R. P. Church on profession of faith. On May 31, 1861, he enlisted in the Confederate Army, Company "I", 7th Georgia Regiment. He was a faithful soldier, but lost his right arm in a battle in East Tennessee, November 16, 1863. Returning to his friends in Georgia, he remained with them two years.

But his desire was to preach the Gospel. He returned to Long Cane, S. C., where he entered the High School presided over by Rev. E. L. Patton, L.L.D., January or February, 1866. His high school expenses were paid by friends in the community three years. In October, 1869, he entered the Junior Class of Erskine College as a beneficiary of the Second Presbytery. In 1870 he entered Erskine Theological Seminary, from which he graduated in 1872. He was licensed by the Second Presbytery September 7, 1872. From November 10, 1872, to October 10, 1874, he supplied Prosperity and New Hope, Arkansas. He was ordained by the Arkansas Presbytery at Saline September 20, 1874, and was installed pastor of Prosperity and New Hope October 10 of that same year. Three days later, October 13, 1874, he married Miss Susan E. L. Chestnut, daughter of William R. Chestnut, a worthy elder of Prosperity, and a native of Henry County, Georgia.

He served at Prosperity till 1876, and at New Hope till 1881. And he continued to supply these churches frequently for years, besides preaching in destitute neighborhoods, giving much attention to Sabbath School work, in which, Dr. M. T. Ellis, testifies, he did his best work. Dr. Ellis having succeeded him as pastor at New Hope for eleven years, and becoming thereby his pastor, and as he says, "co-worker." During these years Mr. McDonald was Superintendent or teacher in the Sabbath School. Dr. Ellis also testifies to his industry and economy and neighborly kindness, and how he shared his orchard with him, but warning him to plant some for himself. "For if you do not," he said, "this will give out." Mr. McDonald delighted to tell

of his friends and their kindness, and of his unwavering confidence in the goodness of God.

For a number of years he was listed in the Minutes of Synod as "Without charge," and his address as "Wheeling, Arkansas." But in the Minutes of 1924 this was dropped, and on p. 902 of that issue one learns why. On April 4, of that year he had gone to be with the General Assembly and Church of the Firstborn, whose names are written in Heaven. His only pastorate was that mentioned above, Prosperity and New Hope, Arkansas.

After the death of Mrs. Susan Chestnut McDonald on August 11, 1900, he married Miss Fannie McCombs of Abbeville County, S. C., November 19, 1901.

Jesse Brown McFerrin



Jesse Brown McFerrin.—This servant of Christ was born and reared within the bounds of Prosperity A. R. P. Church in Lincoln County, near Fayetteville, Tennessee. The date of his birth was July 23, 1898. His pastors were Revs. J. B. Hood, W. A. Kennedy, and J. N. Lesslie. At twelve years of age, under the ministry of Rev. W. A. Kennedy, he made a profession of faith, and was baptized and received into the membership of the Church.

His parents were Samuel and May McCalla McFerrin, his mother being a daughter of Brown McCalla, Clerk of Session.

His early education was received in the Public School, in Camargo High School of Lincoln County, and in Bryson College of Fayetteville. He entered Erskine

Theological Seminary, finishing in 1925.

He was licensed to preach by the Second Presbytery in April, 1925, and in October of the same year was ordained by the Memphis and Louisville Presbytery.

His first charge was the Ebenezer-Hopewell field in Mississippi. In this field he served five years, June, 1925, to June, 1930. From here he went to another Hopewell, Hopewell and Tucker, Georgia, 1930-1934. Next he served Shady Grove and Hickory Springs from 1934 to 1941, when he was sent to Broad Creek in the Virginia Presbytery. From this field in 1944 he was sent to Elk Shoals and Taylorsville in the First Presbytery, and in 1947 he went to Prosperity and Cannon's Creek in the Second Presbytery, where he labors at this time.

On December 24, 1925, he married Velma Smith of Fayetteville, Tennessee. She was born in Pittsburgh, Pennsylvania, the daughter of Mr. and Mrs. Arthur Smith. When she was four years old the family moved to Lincoln County, Tennessee. She graduated from Bryson College in May, 1924.

She taught school in Alabama and Tennessee prior to marriage. They have a daughter, Sara May.

Jesse was always a good, quiet, steady boy. As a man he is a modest, humble minister of the Gospel, having laid his talents upon the altar of God, and being faithful to those to whom he is called to labor.

John Hurley McFerrin



John Hurley McFerrin.—John Hurley McFerrin was born in Lincoln, Tennessee, February 7, 1908. He is a son of Martin Lee McFerrin, a native of Lincoln County, a farmer, and a member of Prosperity A. R. P. Church. His mother before marriage was Ada Frances Rogers of Warren County, Tennessee. After marriage she became a member of Prosperity Church.

John Hurley grew up on the farm, and under the care of Prosperity Church. He was baptized and received into the Church by Rev. J. N. Lesslie, perhaps at the time a meeting was being held by Dr. M. T. Ellis. His early education was begun in the Public School of his community, Camargo, and his high school work in the Central High School. Some of his teachers

were Professors John Stewart and J. P. Farrar.

The year 1928-29 he spent in Bryson College, and the years 1930-33 he spent in Maryville College at Maryville, Tennessee. He graduated in 1933 with the degree of A.B. For three years he then taught in the Grammar Schools of his county.

Conscious that the ministry was the work that the Lord required of him, he entered Erskine Theological Seminary in 1936, receiving in 1938 the degree of Bachelor of Theology. Later, in 1942, he received from Columbia Seminary the B.D. degree, and in 1947 from the same institution he received the degree of Master of Theology. He was licensed by the Catawba Presbytery on April 5, 1938, and was ordained by the Tennessee and Alabama Presbytery on May 10, 1939.

His first work in the ministry was in the Tucker, Georgia, field, where he served the years 1939-44. He then took up the mission work at Roanoke, Virginia, from 1944 to 1947. In 1947 he accepted a call to Troy and Rives, Tennessee, where he is at the present time, June, 1948.

His work outside the pastorate is listed as follows: 1938-39 he taught in the Grammar Schools of Saluda County, S. C.; 1942-44 he was Principal of the Doraville, Georgia, Grammar School.

His marriage occurred at Smyrna, S. C., on April 29, 1939. The bride was Helen Louise Caldwell, a daughter of Samuel Luther and Carrie Wallace Caldwell. Her father is a farmer and Clerk of the Session of Smyrna A. R. P. Church. He is a grandson of Dr. R. A. Ross, long time pastor of Smyrna.

Her mother, Carrie Wallace Caldwell, was reared in the Coddle Creek, N. C., A. R. P. Church, but with her husband is now a member of Smyrna. Mrs. McFerrin was educated in the Smyrna Elementary School, in the Hickory Grove High School, and in Erskine College, where she graduated in 1938 with the degree of A.B. They have three children, Sarah Frances, Nancy Louise, Janie Marie.

Ebenezer Brady McGill

Ebenezer Brady McGill.—Near Kings Creek, S. C., June 25, 1892, this minister was born. He was baptized in infancy by Dr. J. P. Knox. His father was Jonathan Alexander McGill, farmer, soldier of the War Between the States, lifelong member of the A. R. P. Church at Smyrna, S. C. His mother was Sarah Elizabeth Boyce, sister of Dr. T. G. Boyce and of Miss Mattie Boyce, missionary to Mexico. She was also a lifelong member of the A. R. P. Church, a Sabbath School teacher, and a faithful servant of the Master.

Eb McGill, as he is generally called, grew up in the Smyrna A. R. P. Church, which he joined at the age of fourteen under the ministry of Dr. J. L. Oates. His preparation for college was made in the High Schools at Bethany, Blacksburg, and Hickory Grove. He had "good teachers" in all these places. His college work was done in the University of South Carolina. He served in the armed forces of the United States in the First World War. Between his university and seminary years he served as Principal in school work five years.

In answer to the question, What were the influences leading you into the ministry?, his answer is like this: "A general feeling of Reverence from dawn of memory, a feeling I do not know how to tell or explain. Good parents helped, but were not all."

He did his Theological work in Erskine Theological Seminary, finishing in 1920. The year 1924-25 he studied in Princeton Seminary, and received the degree of Master of Theology. He was licensed by Catawba Presbytery at York in 1920, and in November of the same year he was ordained by the Arkansas Presbytery.

His work in the ministry may be outlined as follows: The summer of 1919 he did mission work in Saskatchewan Providence, Canada; June, 1920, to June, 1921, he served Havana, Arkansas; June, 1921, to October 1, 1924, he was pastor of Coddle Creek, Cabarras County, N. C. Since that time he has served churches in the Presbyterian Church in the United States, mainly in Florida.

Among the distinctions that have come to him along the way, the following may be mentioned: He has been twice moderator of his presbytery; twice he has been a commissioner to his General Assembly; once, in 1939, he was Fraternal Delegate from the Presbyterian Church, U. S., to the General Synod of the A. R. Presbyterian Church at its meeting in Due West. He has promoted the work of the Young People. While at Coddle Creek he had the first Daily Vacation Bible School ever held in a rural A. R. P. church. In his "Odd Paragraphs" he has made a unique contribution to our Church Paper.

August 7, 1943, at Tallahassee, Florida, he married Miss Margaret

Agnes Stewart McCurdie. Mrs. McGill is the daughter of Mr. and Mrs. Thomas McCurdie of Tampa, Florida. She was born in South Africa; was brought to New York in childhood; has lived in Florida since she was fourteen; finished High School in Tampa; graduated with the degree of A.B. from the Florida State College for Women; has the M.A. degree from Columbia University. She has been a leader in Education, and in community and church work. They have no children.

Fred Tennyson McGill

Fred Tennyson McGill.—This servant of God was born August 10, 1892, at the old country home near Hickory Grove, S. C. His parents were William Meek and Martha Emmeline Whitesides McGill. Both were of sturdy and substantial families of the community. His father was a farmer, an elder in the A. R. P. Church of Smyrna, S. C., a man of the highest integrity. While still an infant Fred was baptized by Dr. J. P. Knox, but grew up largely under the ministry of Dr. J. L. Oates, by whom in due time he was received into the full membership of Smyrna on profession of faith.

His education through High School was received in the High School of Hickory Grove. The years 1910-14 he spent in Erskine College, taking at the end the degree of Bachelor of Arts. He then taught school three years. About this time he had a vision of himself in the pulpit of the Hickory Grove A. R. P. Church preaching, which he interpreted as a special call from God to him to give his life to the ministry. Acting on this conviction, he set about preparing himself for the work. His Theological course he took in Princeton Seminary. He was licensed by the First Presbytery May 8, 1918, and was ordained by the Catawba Presbytery June 12, 1920.

His first work in the ministry was done as a missionary in India, December 1, 1920, through October, 1922, when on account of Mrs. McGill's health he gave up the work in India and came back to the Home Field. In May, 1923, he took up the work of the A. R. P. Church at Greenwood, S. C. In this field he served till December 1, 1928, when he accepted a call to the Liberty Springs group of churches in the Presbyterian Church, U. S., at Cross Hill, S. C. After serving here more than ten years, he accepted his present charge, the First Presbyterian Church of Greer, S. C., in the Enoree Presbytery of the Southern Church. In this charge he has labored now nearly nine years, from December 1, 1939, to June, 1948. In the fall of 1948 he accepted the pastorate of Greenville Presbyterian Church near Donalds, S. C., where he is now, August, 1950.

It should be noted, too, that he was in the United States Navy from June 14 to December 14, 1914. He then taught school as follows: He was Superintendent of the Pinewood, S. C., School 1914-1915, and of the Cartersville, S. C., School 1915-1917.

On July 7, 1920, he took as his bride Miss Pearle Johnston of Davidson, N. C. Mrs. McGill is a daughter of Mr. and Mrs. James A. Johnston of Davidson. She is a graduate of Davidson College in the Language Course. She taught in the Bishopville, S. C., High School three years, 1917-20. The children are: Mrs. E. O. Dobson of Greer; Betty McGill, Secretary of the First Presbyterian Church of Columbia, S. C.; Mary McGill, teacher in the High

School at Shaw, Mississippi; Rachel McGill, Student in Erskine College; Carol McGill, in the Greer High School, 10th Grade.

Fred McGill has been Moderator of the South Carolina Presbytery, and of the Enoree Presbytery, of the Presbyterian Church, U. S. Twice he has been a commissioner to the General Assembly of that Church.

Samuel Leroy McKay

Samuel LeRoy McKay is a native of Mecklenburg County, N. C., where he was born October 15, 1913. His father was Elmer Ranson McKay, of pure Scotch blood. His mother was Mrs. Arlena Benfield McKay, of Scotch-English blood. She died in November, 1915, when our subject was two years old.

Samuel LeRoy was born within the bounds of Prosperity, N. C., where he grew up and was baptized and received into the membership of the Church by the Rev. P. A. Stroup in 1921, at the age of eight years. In 1929, when he was fifteen years of age, he with his parents moved to Concord, N. C., where his pastor was Rev. M. R. Gibson, and later Dr. L. I. Echols.

He attended the Mallard Creek Graded School six and a half years. His high school work was done in the Concord High School, whereupon in September, 1933, he entered Erskine College, graduating *cum laude* in 1937.

"A childhood aspiration that grew through the years" turned his attention toward the Gospel Ministry. Consequently in the fall of 1937 he entered Erskine Theological Seminary. He completed the course in 1939. In April, 1939, he was licensed by the First Presbytery, and in 1940, November, at the request of the First Presbytery, he was ordained by the Second Presbytery.

Having finished the Seminary course, in September, 1939, he became Instructor of Bible and Assistant Pastor at De La Howe State School. In this work he continued through June, 1941, and possibly through another year. Receiving a call to Prosperity A. R. P. Church, Lincoln County, Tennessee, he took up the work there some time during the year 1942-43, and continued there pastor of this rather large country church till some time in 1945, when he accepted a call to Oak Hill, Alabama, Bethel Church, where in 1950 he is still pastor. He resigned the work at Oak Hill early in July, 1950, to accept a call to Salisbury, N. C.

On April 29, 1939, at Smyrna, S. C., he married Miss Martha Elizabeth Caldwell, daughter of Samuel L. Caldwell, elder of Smyrna Church, and a descendent of Dr. R. A. Ross. Mrs. McKay is a graduate of Erskine College. She taught in the Bethany School of York County, S. C., and at Folkston, Georgia.

"Doc" McKay, as he is usually called, is reputed to be a good preacher, and with the splendid field he has, a ministry of great usefulness opens out before him.

James Addison McKeown

James Addison McKeown, son of Hugh and "Katie" Rachel Strong McKeown, was born at Cornwell, S. C., in Chester County, November 3,

1885. His father was a farmer. His mother was descended from the famous Harris family. In infancy he was baptized by the Rev. John A. White, pastor of Hopewell at that time, under whose ministry he grew to manhood. In early years he was received, on profession of his faith in Christ, into the full membership of the Church.

After attending the common schools of his community he entered Erskine College in 1904, graduating in 1908 with the degree of A.B. Following graduation he taught the next six years at Cornwell, Nance and Cope. In 1916 he entered Erskine Theological Seminary, and in 1918 he finished the course, having been licensed by the First Presbytery at its spring meeting. On July 8, 1918, by the same Presbytery, at a called meeting in Charlotte, he was ordained to the full work of the ministry. At a later time he did work in White's Bible School, New York City.

His first charge was Prosperity and Cannon's Creek, in Newberry County, S. C. Here he served as pastor from 1918 to 1925. Receiving a call from Unity in Lancaster County, S. C., in 1925, he accepted, and remained with these people until God called him up higher, October 17, 1930. During his pastorate at Unity the enrollment of both the Church and the Sabbath School was greatly increased, and the movement was begun which has culminated in the present large brick-veneered Sabbath School building, which is named in his honor.

On October 16, 1924, at Whitmire, S. C., he was happily married to Miss Lucy Lake, who proved a charming and helpful pastor's wife. She is a daughter of Kemper David Lake and Mary Elizabeth Campbell of the Simms and Lee families. She finished the Excelsior Public School of Newberry County, and did two years in Newberry College. She survives and makes her home at Whitmire. There were no children. For a number of years Mrs. McKeown has held a position in Columbia College, Columbia, S. C. In summers she has managed the Bonclarken Hotel.

On October 17, 1930, as noted above, he passed to his reward as a result of a cerebral hemorrhage in the manse at Unity. After a brief service in the Unity Church, the body was taken to Hopewell in Chester County, where, after a brief service in the church of his childhood, and of which he had at one time been treasurer, it was laid to rest in the cemetery hard by.

His ministry was short, only twelve years and a few months. But those were busy years, and much was accomplished. He was active till stricken down. He believed in "beaten oil for the sanctuary", and always went into the pulpit well prepared. His sermons were helpful and instructive. "In life, in word, and in deed, he magnified the Lord Jesus Christ."

Isaac Grier McLaughlin

Isaac Grier McLaughlin was born near Sardis, Mecklenburg County, N. C., January 29, 1820. He began Latin at 14 under Dr. Williamson, and finished preparatory studies at Union Academy, under Revs. R. C. Grier and James Walker. On horseback he went to Jefferson in the fall of 1838, graduating in the fall of 1841. One session was spent in Erskine Seminary. He then, in company with Rev. E. E. Boyce, traveled overland to Canonsburg, Pennsylvania, to complete his Theological education, and there also on Oc-

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tober 9, 1842, he was married to Miss Margaret Augusta Black. He spent that winter in Allegheny Seminary under Dr. J. T. Pressly, and was licensed by the First Presbytery June 6, 1843.

Wearied with travel, he called for lodging late Saturday night, July 13, 1844, at Grey Sulphur Springs, Monroe County, West Virginia. The dining room was converted into a sanctuary, and the young minister faced for the first time a Virginia audience. A little more than a year later, August 4, 1845, he was ordained and installed pastor of New Lebanon. His ministry here was greatly blessed. Eighteen were added at this time, and in May or June, 1849, some 57 more were added. He was in labors more abundant, in reaching out to the destitute, in long, cold rides through these valleys, and over these mountains, to comfort the sick, to solemnize marriage, to perform the rite of baptism, and to bury the dead.

Mrs. McLaughlin toiled in the home, and assisted him in the school-room; she wrought in private while he worked in public; cared for their little ones, while he was concerned for those of others. While living temporarily at Rock Point, she died suddenly, March 20, 1855, aged 34 years.

The care of six motherless children and a call to Back Creek, N. C., near his own mother, led him to demit Lebanon, May 1856, and he was installed over the new charge October 24, 1856. This was the beginning of a pastorate of 40 years, which was followed by a supply ministry of 10 years, a total of 50 years.

A second happy union was formed with Miss Margaret Wright McElwee, of York County, S. C. Six children were the fruit of this marriage. A scourge of fever swept through his family, taking, in the course of two and a half months, the mother and all her children in rapid succession. And yet through it all he was patient and submissive, though worn out with years and constant labors, which caused him, on September 22, 1896, to resign his charge, he still continued to serve them as stated supply ten years longer, till the time of his death, September 13, 1906. He is buried in the Cemetery at Back Creek. On his tomb is the following Scripture, "Mark the perfect man, and behold the upright; for the end of that man is peace." Then this quotation follows: "He loved God and man, and faithfully served both."

Father McLaughlin was a man of most amiable temperament, a peacemaker, a treasure in the sick room, a comforter to the dying, and a benediction at funerals. He was meek. Like his Master, he went about doing good, and breathing the spirit of gentleness and love. He served in the ministry more than 60 years, a record rarely equaled in our Church, or in any church. He was wise in counsel, most agreeable in companionship, faithful in all pastoral relationships, instructive in preaching, a model father, husband, and Christian, one of those saintly servants of God that appear at rare intervals to minister in the spirit of his and our Master.

W. W. McMorries

W. W. McMorries, son of John McMorries and Dorcas Elizabeth Hawthorne, was born in Newberry, S. C., August 17, 1859. His father was killed in the War Between the States when he was but a child. His mother sent him to Due West to be educated. He attended the Due West Female College,

and in due time he entered Erskine College, graduating in 1880. He then taught the Elks School two years. In 1882 he entered the Erskine Theological Seminary.

On his graduation he was called to be pastor of King's Creek and Cannon's Creek churches, in Newberry County, S. C., and was installed over these churches in 1884. He continued with them till 1895, when he gave up King's Creek, but remained several years longer with Cannon's Creek, and was still there in 1903, when the Centennial History was written. Later he left the A. R. Presbyterian Church and joined the Presbyterian Church, U. S., and preached to a congregation in the mountains of North Carolina for some time, till on account of bad health he retired from active work. He then went to Atlanta, Georgia, to live. He remained there till his death in 1945 or 1946. He was buried at Beth Eden Church in Newberry, S. C.

Mr. McMorries was never married.

Charles Haddon Nabers

Charles Haddon Nabers, D.D., Litt.D., was born in Laurens County, S. C., November 13, 1889. He was baptized in Ora A. R. P. Church by Rev. David F. Haddon, his great uncle. His father was Alexander Nabers, a cabinet maker, of Laurens County. His mother was Martha Ann Haddon, daughter of James Haddon of Due West, S. C.

Charles Haddon Nabers grew up in the A. R. P. Church at Anderson, S. C. He was received into the membership of this church on profession of faith under the ministry of Dr. C. M. Boyd. His education was begun in the City Schools of Anderson. His years in Erskine College were 1906-1909. He then taught two years in the United Presbyterian Mission Schools at Cairo, Egypt.

Influenced by home and college influences, he decided that the ministry was to be his calling. Accordingly he spent the next two years, 1911-13, in Erskine Theological Seminary, and was licensed and ordained by the Second Presbytery in April, 1913. He has done further study in Biblical Seminary, New York City, and in the University of Chicago.

His first work in the ministry was in the pastorate of Prosperity and Cannon's Creek, in Newberry County, S. C., 1913-1915. Since then his work has been in the Presbyterian Church, U. S., and he has served the following churches: Assistant Pastor at Tuscaloosa, Alabama; First Church, Carrollton group, Alabama; First Church, Camden, Arkansas; First Church, Pensacola, Florida; First Church, High Point, N. C.; First Church, Greenville, S. C., since 1932—now 17 years.

He was married to Minnie Whitesides at Smyrna, S. C., October 20, 1914. Mrs. Nabers is a daughter of Jeff D. Whitesides, a farmer and an elder in Smyrna A. R. P. Church. Her mother was Nannie Plaxco, a sister of the Rev. W. A. M. Plaxco. And she herself is a sister of Rev. A. K. Whitesides of the Virginia Presbytery of the A. R. P. Church. She was educated at Linwood College, Gastonia, N. C. They have one daughter, Mrs. Dorothy Nabers Allen, wife of Rev. W. Kirk Allen, Jr., a minister of the Southern Presbyterian Church.

In addition to his rather prominent ministerial career, Dr. Nabers has

traveled extensively in Europe and the Near East, in the West Indies and in South America. He has served as Protestant Chaplain and Travel Lecturer on many cruises up the Mediterranean and to South America. He is Governor of the 190th District of Rotary International. He has the degree of Doctor of Divinity from Erskine College, and of Litt.D. from Presbyterian College of South Carolina.

David Pressly Neill

David Pressly Neill, son of Thomas Pinckney and Martha Jane Neill, was born at Walkerville, Union County, N. C., May 28, 1870. He worked on the farm till nearly of age. He spent one year at Huntersville High School. He then entered Erskine College, fall of 1891, graduating in June, 1896. In these years he also took one year of his Theological course, and so finished the Seminary in June, 1897, having been licensed in April before by the First Presbytery.

He began work at Ebenezer and Timber Ridge, Rockbridge County, Virginia, the First Sabbath of July, 1897. The First Presbytery ordained him to the ministry November 10, 1897, and the Virginia Presbytery installed him pastor of these congregations July 1, 1898. In this charge he served most faithfully till October 31, 1903, when on account of ill health he resigned. After five years more of intense suffering from rheumatism, he passed to his reward November 2, 1908. He is buried in the cemetery at Timber Ridge. On his tomb are these words from the Holy Scriptures, so true in his own experience: "Whom the Lord loveth He chasteneth." Of him a friend writes: "His Father in Heaven denied him health but endowed him with a strong will and a great consuming zeal for the Master's cause, and his efforts were blessed."

From the Centennial History we take the following: "He has met difficulties with a heroism that is worthy of example. When we consider the rigor of the climate in winter, the scattered condition of his churches ten miles apart, and these appointments filled and pastoral work done by a minister bent with rheumatism and aching with pain, and all these obligations met with as much punctuality as most strong preachers would do, this is the zeal of a Baxter.

"As a preacher he was evangelical in a rich drapery, made more interesting by intense earnestness and a vivid imagination.

"As a pastor his work has been blessed, his congregations have had a steady, healthy growth, and one has completed a beautiful and commodious church." And then goes on to say his firmness tempered with wisdom, his zeal according to knowledge, his will far beyond the average, these all consecrated and laid at the Master's feet, have made him a servant that needeth not to be ashamed."

On September 14, 1898, he married Mrs. Theressa (Gibson) O'Brien of Timber Ridge. She was well-fitted by nature and grace to cheer him in his hours of trial and nurse him in his times of suffering. After his death Mrs. Neill married the Rev. H. R. McAulay, and still lives.

Roscoe Thomas Nelson



Roscoe Thomas Nelson is a native of Havana, Arkansas. He was born there December 2, 1893. He is a son of Melville M. Nelson and Sally Fergeson Nelson. He grew up in the Havana A. R. P. Church.

He was prepared for college in the Havana High School. He entered Erskine College in September, 1911, and graduated with the A.B. degree in June, 1915. After graduation he taught a year at Gallo-way, Tennessee, when, influenced by a Christian home and a Christian College, he decided that the ministry was his calling. Accordingly he entered Erskine Seminary, where he studied Theology two years. Then he studied in Princeton Seminary, and received the degree of Th.M.

He was both licensed and ordained by the Arkansas Presbytery on June 10, 1918. His first church was Bethany, Mississippi, where he served a little more than two years, from June, 1918, to September, 1920. Other charges he has served are Havana, Arkansas, supply September, 1920 to May, 1923; White Oak, Georgia, pastor from May, 1923, to August, 1925; Hopewell, Georgia, supply 1924-1925; Rosemark, Tennessee, pastor Richland Church August, 1925, to January, 1934. In January, 1934, he entered upon his present pastorate at Lake Wales, Florida, where he has now served 16 years, September, 1950. Under his guidance this church has made substantial progress. It should be noticed that conjointly with his pastoral work he has taught as follows: At Havana, Arkansas, he was Principal of the High School 1922-1923; and at White Oak, Georgia, he taught the year 1923-1924.

December 31, 1918, at Troy, S. C., he and Mabel Kennedy were happily married. Mrs. Nelson is a daughter of John Calvin Kennedy and Lealy Wardlaw Kennedy. She is a graduate of the Woman's College, now a unit of Erskine College. They have four children: Pauline is a teacher; Mary is a medical student; Tom is a law student; Margaret is in the home.

Dr. Nelson is an excellent preacher, a good organizer of his forces, and a pastor who is loved and honored. Some years ago Erskine College conferred on him the degree of Doctor of Divinity. He has done post graduate work in Princeton, and received the degree of Th.M. from that institution.

Thomas Edgar Nelson

Thomas Edgar Nelson was born at Havana, Ark., June 25, 1895, the son of William Jay and Frances Elizabeth Weatherall Nelson. He grew up



in the Havana Church, which he joined at the age of 15, under the ministry of Rev. R. L. Patrick. He attended the Havana High School. In the fall of 1916 he entered Erskine College. During 1917-18, in the First World War, he served in the United States Navy. From 1919 to 1921 he attended Berea College in Kentucky. In 1924 he attended the University of Louisville.

Mr. Nelson took his theological training at Louisville Presbyterian Seminary, graduating in 1924 with the degree of B.D. In 1928 he received the Th.M. degree from Louisville Seminary. He was licensed and ordained by the Presbytery of Muhlenburg, Presbyterian Church U. S., in July, 1924, in the Synod of Kentucky.

His first charges were Rockport and McHenry, Ky., in the Presbytery of Muhlenburg, 1923-26. His pastorates since then have been, Flora Heights, Louisville, Ky., 1926-28; North Gadsden, Ala., 1928-29; Lincoln, Tenn., A. R. P. Synod, 1929-33; Eastside, Gadsden, Ala., 1933-37; Dade City, Fla., 1937-39; Petersburg and Belfast, Tenn., 1939 to the present.

On June 8, 1924 at Rutherfordton, N. C., Mr. Nelson married Miss Louise McDaniel, who graduated from Berea College in 1923. To them the following children were born: Thomas Edgar, William McDaniel, Robert Brown, and Frances Louise.

During the First World War Mr. Nelson, in the service of the U. S. Navy, made six trips to France.

Leonard Ross Neill



Leonard Ross Neill—this is one of those men of whom many kind and generous things have been said, and all of them deserved. He was a man of great energy, and of consuming zeal for the Kingdom of God and for the good of men. Kingdom interests were always central with him; and yet from that center he went all the way to the periphery in the interest of the physical, moral, and spiritual welfare of his fellowmen. He served not only the three churches in his charge but his entire county, Obion, Tennessee, with ever widening influence and usefulness. He was sought after in homes where there was serious trouble, illness, bereavement.

At the time of his death, while serv-

ing as Chaplain of the Milton Talley Post of the American Legion, he held high rank in the Order of the Eastern Star, was a member of the Masonic Order, was Chairman of Obion County's Better Home and Life Program, and had been identified with most of the County's campaigns for welfare organizations and with the various war drives. It was of his nature to respond to need, and through the Red Cross, the American Legion, and other service agencies, he extended his ministries over a wide area.

Yet he was more than a humanitarian. His was always a ministerial outlook and purpose. His influence was always spiritual. He was uniformly a witness for Christ and for things right and honorable.

Furthermore, while, as will be seen from the above, he was characterized by a wide Christian charity, yet he was distinctly loyal to his own branch of the Christian Church and her institutions. Distance from the center only intensified his interest. He was faithful in attending the meetings of the General Synod. He kept his people conscious of Erskine College, and many of them responded to his enthusiasm. He was zealous to have his people, especially his young people, share in the inspiration and instruction of the Bonclarken conferences, and to give them the touch with the body of the Church which is to be secured there. At his distance from the center, some of these things cost in money and in weariness of the flesh, but they paid richly in spiritual dividends, and Leonard Neill knew it and was not willing that his people should miss them.

What renders the prodigious amount of his labors truly remarkable is that he did it all under serious handicap. Having responded to the call to arms that was sounded in 1917, he served his Country in the 31st Infantry Division. He was in many battles. In one of these a missile dislocated his knee cap. From this he suffered the remainder of his life. Occasionally he had to go to the hospital, but soon he would reappear with all his old energy and zeal. He wore himself out in the service of God and men. "Greater love hath no man than this, that he should lay down his life for his friends." (Most of the above consists of extracts from what was written of him at the time of his death, or was said of him in the Memorial Service at the Synod of 1946.)

Leonard Ross Neill was born in Gaston County, N. C., September 10, 1890. He was baptized the following May by Dr. E. E. Boyce. At the age of 12 years he was received into the full membership of the Church, Pisgah, by Dr. A. T. Lindsay. His father, John Arthur Neill, a Godly man, was born in Gaston County in 1860. His mother was Belle Quinn Neill, who was born in York County, S. C., in 1862.

His education began in the Grammar School at Pisgah. He then had two years of preparatory work in Linwood College, after which he took the four year regular course in the same college, 1912-1916. He then did one year's Post-Graduate work in Linwood, 1916-1917.

In the latter year, responding to his Country's call to arms, he entered the Army of the United States, Company H., 119th Infantry, 30th Division. He was trained in Camp Sevier at Greenville, S. C. He was in France one year, where he displayed the true qualities of a soldier, bravery and a self-restraining modesty. He did some of the real fighting, and was wounded as noted above.

The war over, he entered Erskine Theological Seminary, and took the regular course. He was licensed by the Second Presbytery on May 1, 1920,

and was ordained by the same Presbytery in the same year, on August 25. His first charge was Hopewell and Fairview in Newton and Henry counties, Georgia, 1920-1922. November, 1922 he accepted a call to Rives and Polk, Obion County, Tennessee. In October, 1925, after the death of Dr. T. P. Pressly, Troy was added to his charge, and in this pastorate he continued to serve till his death at Troy, November 17, 1945. The cause of his death was abdominal peritonitis. He is buried at Troy. His grave is marked by an American Legion Marker.

On November 18, 1926, he and Miss Maude Moffatt were married at Troy, Tennessee. Mrs. Neill is the daughter of J. R. and Lula Marshall Moffatt. She graduated from the Troy High School, and from the Woman's College of Due West, S. C. She attended the Cincinnati Conservatory of Music. She taught High School work and Piano. One daughter, Betty Ross, came to bless their home. She has been a student, and is perhaps now (December, 1948) a graduate, of Erskine College.

It should be added that Leonard Neill did one year of Post Graduate work in Erskine Theological Seminary, and that he lists as additional preparation for the work of the ministry his year in the war theater of Europe.

James Leroy Oates

James Leroy Oates was born in Gaston County, N. C., April 8, 1873. His father was James Blackwood Oates, a direct descendant of John and Fannie Reed Oates, early colonial settlers, and was a teacher and farmer. His mother was Nancy White Oates, descendant of Captain James White of Revolutionary fame. James Leroy was baptized in infancy by Dr. E. E. Boyce at Pisgah.

At the age of seven he moved with his parents to Rock Hill, S. C., and grew up in Neelys Creek A. R. P. Church under the ministry of Dr. C. B. Betts, who in due time received him into the membership of the Church on profession of faith. He had the advantage of the schools of Rock Hill, and graduated from the High School there. Among his teachers were W. Brown Wylie and Professor A. R. Banks, noted educator of his time. He graduated from Erskine College in 1896 with the degree of Bachelor of Arts. His first year in the Seminary was taken concurrently with his Senior year in College, and he finished the course in the Erskine Seminary and was licensed by the First Presbytery at Huntersville, N. C., in April, 1897. The same Presbytery ordained him at Charlotte June 23 of the same year.

His first work was at Bartow, Florida, three months. He then entered upon the pastorate of Unity and Gills Creek, Lancaster County, S. C., where he served from November, 1897, to February, 1900. March, 1900, he took up the work at Hickory Grove and Smyrna, S. C., where he remained till July, 1909. From August, 1909 to August 1, 1922, he was pastor at York, S. C., and from that date till March 1, 1928, he was pastor at Centennial Church, Columbia, S. C. His last pastorate was at Bartow, Florida, March 1, 1928, to April 2, 1943, the date of his passing to be with the Lord.

Outside his own pulpit he was active, adaptable, and sought after. He conducted many revival meetings over the Synod. For a while during World War I he was Camp Pastor in Camp Jackson at Columbia. For several

months he was Superintendent of the York City Schools, filling out the unexpired term of the Superintendent, who had entered the service in World War I, and later he filled the unexpired term of the Principal.

During World War I, being urged to do so, he served on the Draft Board at York, as its Secretary. This brought him into close touch with all the boys who entered the service. He went to the train with every group the Board sent to camp, both White and Colored, and held a prayer service with them before they entrained. He took great interest in the Boy Scouts, being head Scoutmaster at York, on the Court of Honor at Columbia, and Chairman of that court at Bartow. He was a member of the Executive Board of the Red Cross, and its chairman from 1939 to 1943. He was a member of the Kiwanis Club at Bartow, and served on its Board and as its President. Early he became an advocate of the Vacation Bible School, which he began in Columbia and continued to the end of his life.

Mrs. J. L. Oates was the former Miss Lee Crockett, to whom he was married January 19, 1898. Her parents were Harry Hill Crockett and Wallace Smith Crockett of Obion County, Tennessee. Mrs. Oates graduated from Obion College at Troy, Tennessee, in 1896, after which she attended the Woman's College of Due West, specializing in English, Piano, and Voice. God gave them four daughters: Pauline is now Mrs. W. D. Glenn, her husband a physician and head of New York University Testing and Advisement Center; Ruth, now Mrs. Hugh M. Currie, Mr. Currie being an underwriter of F. H. A. in Tampa, Florida; Elizabeth, now Mrs. Jack P. James, her husband being a prominent grower and shipper and cattleman of Bartow; Louise Wallace is Teacher of English and Latin in Summerton Institute, Bartow High School, Bartow, Florida.

On James Leroy Oates Erskine College conferred the degree of Doctor of Divinity in 1922. He was Fraternal Delegate to the General Assembly of the U. P. Church several years before his death. He was Moderator of the Synod at Camden, Alabama, in 1931. He was appointed by Synod to prepare material to be used in Vacation Bible Schools, and this material was printed by the Synod. In his college days, even, he was sent as Delegate to the World Wide Y. M. C. A. Conference at Nashville, Tennessee. He was a brilliant student, an eloquent speaker, and a noted sermonizer. He was an outstanding pastor, and his pleasing personality endeared him to his congregations and to the people in the towns where he lived. He could sing, and lead his people in song. He never lacked for a fitting word, nor was ever caught unprepared. His social gifts were unusual.

His last illness lasted thirty days, and he was active till these days began. He died in Tampa Municipal Hospital, Tampa, Florida, April 2, 1943. He is buried at Bartow.

Ernest Neal Orr

Ernest Neal Orr, D.D., was born at Huntersville, N. C., October 12, 1879. He is the eldest son of Dr. W. W. Orr and Mrs. Lula Hunter Orr, sketch of whom will be found in this volume. Ernest Neal was baptized by Dr. Alexander Ranson in 1880. He grew up in the Huntersville A. R. P.

Church, and joined under the ministry of his father. He was prepared for college in the Huntersville High School.

He entered Erskine College in the fall of 1897, and graduated in the spring of 1901 with the degree of Bachelor of Arts. He then taught two years, one at Pottsville, Arkansas, and the other in the Sharon Community of Mecklenburg County, N. C. His Theological training was obtained in the Pittsburgh-Xenia Seminary at Pittsburgh, Pennsylvania. He was licensed by the Monongahela Presbytery of the United Presbyterian Church in 1904, and was ordained by the South Illinois Presbytery of the same church in 1906.

His first pastorate was with the First United Presbyterian Church of Saint Louis, Missouri, 1906-1911; from 1911-1917 he was pastor of the First U. P. Church of Denver, Colorado; from 1920-1923 he was pastor of the New Albany, Mississippi, A. R. Presbyterian Church; from 1923-1928 he was pastor of the First A. R. Presbyterian Church of Gastonia, N. C.; from November 18, 1928 to January 8, 1950 he was pastor of the Tabernacle A. R. Presbyterian Church of Charlotte, N. C. He resigned January 8, 1950, to accept a call to Mooresville, N. C., where he has served since.

His work outside the pulpit has been as follows: He was in the Y. M. C. A. War Work, World War I, 1917-1919; and served in the Interchurch World Movement as Secretary of North Carolina and South Carolina, 1919-1920.

Dr. Orr was married July 30, 1912, at Due West, S. C. The bride was Miss Jessie McElwee Boyce, a graduate of the Due West Woman's College, of which her father, Rev. James Boyce, D.D., was President for some years, till his death in 1910. Her mother is Mrs. Jennie Thompson Boyce. God blessed this union with four children: Charlotte Boyce Orr is now Mrs. J. Calvin Reid of Pittsburgh, Pennsylvania, wife of a minister; Ernest Neal Orr, Jr., has a position with the Southern Bell Telephone Company; James Thompson Orr, pastor of the Dormont Presbyterian Church of Pittsburgh; William Wallace Orr has completed his course in Erskine College, and now represents the Hatton Insurance Company at Bartow, Florida.

Dr. Ernest Neal Orr is a forceful and sound preacher of a saving Gospel. His sermons are broadcast over WBT, to the edification and profit of the radio audience. Like his father, he is a gifted evangelistic preacher. God has given him many souls for his hire. He holds frequent meetings in other churches than his own, with good gatherings. His own church, though it has but recently celebrated its Fiftieth Anniversary, twenty-one years of which have passed since he became its pastor, is able to report the largest membership of any church in the Synod, 884 members. Recognizing his gifts and zeal for the Kingdom, and the energy with which he prosecutes its interests, Westminster College of Wilmington, Pennsylvania, some years ago conferred on him the degree of Doctor of Divinity. During the years of his ministerial life he has obtained from Monmouth College, Monmouth, Illinois, the degree of Master of Arts.

Through the years Dr. Orr has been an active and persistent Presbyter. Due in no small degree to his unflagging and tireless efforts, the Synod several years ago permitted the singing of some hymns along with the Psalms in those churches desiring to do so. He has served on the Board of Home Missions and on many of the important committees of the Synod. He moderated the Synod of 1938 at Lake Wales, Florida.

John Alvin Orr

John Alvin Orr, D.D. This servant of God was born at Cedarville, Ohio, September 7, 1874. October 11 of the same year he was baptized by Dr. J. F. Morton. His parents also were both born at Cedarville. His father was James R. Orr, a farmer, and his mother was Josephine Little Orr.

Dr. Orr grew to manhood in the Reformed Presbyterian Church of Cedarville. He was received into the Church on profession of faith by Dr. J. F. Morton, who had baptized him in infancy.

In the Public and High Schools of Cedarville he was prepared for college under the tuition of such instructors as John Henry MacMillen, who later became Professor of Latin in Monmouth College, Monmouth, Illinois. His college training was taken as follows: one year, 1893-94, in Wooster University; three years in Cedarville College, Cedarville, Ohio, graduating in 1897. The next year, 1898, he received from the University of Pennsylvania, the Bachelor of Arts degree, and in 1900 from the same university he received the Master's degree.

Concurrently with some of the above studies he was pursuing his Theological course in the Reformed Presbyterian Theological Seminary of Philadelphia, Pennsylvania, where he studied three years. He also had a half year in Allegheny Theological Seminary of Pittsburgh. In 1900 he was licensed to preach the Gospel by the Reformed Presbyterian Synod of Ohio, and by the same Synod he was ordained to the full work in 1901. Speaking of the influences leading him into the ministry, Dr. Orr mentions the following: "My parents prayers; the influence of Dr. W. W. White; God's voice in my soul."

Following his ordination he became pastor of the Norris Square United Presbyterian Church of Philadelphia, 1901-1913. He then accepted a call to the First United Presbyterian Church of Allegheny, Pennsylvania, 1913-1939. In 1939 he accepted the position of Professor of Church History and Pastoral Theology in Erskine Theological Seminary, at the same time being Professor of Bible in Erskine College. In this position he continues till the present time (December, 1947), proving himself a most successful instructor as well as a distinct addition to the life of this cultured college town. During his years in Due West, in addition to his work in the Seminary and College, he served three and a half years as Supply Pastor of the Anderson A. R. P. Church, while the Pastor of that church, the Rev. H. E. Pressly, served with the armed forces of the United States as chaplain in World War II.

In addition to his regular work as pastor and professor Dr. Orr has rendered much general service to the causes of the Church. For fifteen years he was a member of the Board of Education of the United Presbyterian Church; for six years he served on the Board of Allegheny Seminary; he has conducted meetings in many denominational colleges; he was Chairman of "The New World Movement" of the United Presbyterian Church, 1919-1924; while he served as Pastor of the First U. P. Church of Allegheny, a Community House costing \$347,000, and with an endowment of \$1,000,000, was erected; he moderated the General Assembly of the United Presbyterian Church for the church-year 1934-35.

In 1902, at Denver, Colorado, Dr. Orr married Miss Imojean Roadar-

mer of Selma, Ohio. She had a birthright in the Orthodox Friends Meeting of Selma, and was a graduate of Western Quaker School. She died in 1929. In 1932 he married Miss Mary Wilson Edie of Mercer, Pennsylvania. Mrs. Orr is a graduate of Geneva College of Beaver Falls, Pennsylvania. At the time of their marriage she was a member of the First U. P. Church of Mercer. Dr. Orr's children, all by Mrs. Imojean Roadarmer Orr, are as follows: John Alvin Orr, Jr., died a Medical Missionary in Ethiopia; James Renwick Orr is an attorney in Pittsburgh, Pennsylvania; Lois Marjone is now Mrs. Sattler of Philadelphia; Eleanor P. is now Mrs. Baker of Pittsburgh.

Dr. Orr has traveled very extensively in the United States and Canada, and in Cuba. He made two trips to Europe, in which he visited England, Ireland, Scotland, Norway, Sweden, Denmark, Belgium, Germany, and France. In addition to the Master's Degree noted above, he has been honored with the degree of Doctor of Divinity by Cedarville College in 1916, and Doctor of Laws by Muskingum College in 1935.

Nature has richly endowed Dr. Orr for Kingdom service. He is possessed of a fine physique, a pleasing personality, is a master of pulpit oratory, and is ablaze with evangelistic fervor and zeal for the salvation of lost souls.

William W. Orr

William W. Orr, D.D., was born in the Back Creek community of Mecklenburg County, N. C., September 7, 1855. His parents were William W. Orr, a farmer, and Sarah Ann Rogers Orr. He grew up in the Back Creek A. R. P. Church, but on profession of faith he united with the Church at Coddle Creek, under the ministry of the Rev. John E. Pressly, D.D., being in school there at the time.

His pre-college education was obtained in the High Schools at Coddle Creek and Sardis. His college work was done in Erskine, 1872-1876, obtaining the degree of Bachelor of Arts. His Theological training was taken in Erskine Seminary and in the Moody Bible Institute of Chicago. He was licensed by the First Presbytery on his 22nd birthday, September 7, 1877, and by the same Presbytery he was ordained at Huntersville, N. C., October 18, 1878.

His first pastorate was at Huntersville, where he served from 1878 to 1895. In 1879 he organized the Huntersville High School, of which he served as Principal, and in which 19 young men who became ministers were prepared for college, as well as many others for the various walks of life. The years 1895-1897 were given to evangelistic work. The next four years, 1897-1901, he was in charge of the Mission at Corsicana, Texas. While he was there, he canvassed the churches for funds with which to build a church and manse at Corsicana, and a large and elegant church was built, as well as a large manse with rooms to rent, the idea being to help the finances by the rental from these surplus rooms. During his service of three or four years, this mission grew from 43 to 109 members, and their contributions more than doubled.

Receiving a call from the East Avenue Tabernacle, Charlotte, N. C., he was installed there November 29, 1901, and remained with them till 1910.

Then after four years, 1910-1914, given wholly to Evangelistic work, he entered upon a second pastorate at the Tabernacle, 1914-1928. This proved his last pastorate. For on September 17, 1928 this man of many labors laid all down at Jesus' feet, and exchanged his cross for a crown. He was active to the last.

Dr. Orr stood high among his brethren. He moderated the Synod of 1887 at New Hope, S. C. In 1901 Westminster College conferred on him the degree of Doctor of Divinity. Many of his years he was a member of the Board of Home Missions, where he rendered conspicuous service, being its corresponding Secretary nine years. His outlook was always upward and forward. His powers over an audience, especially in meetings, were remarkable. He could move people from the back pew to the front, and from laughter to tears, momentarily. A complete summary of his evangelistic work is not available; but during his nine years as Secretary of the Board, it is said, he held meetings in all the churches of the A. R. P. Synod except four; in these meetings he preached more than 1500 times, and received into the Church more than 2,500 people, and raised for the work of the Board between \$8,000 and \$9,000. This does not take into account the later four years given exclusively to evangelistic work. It is sufficient to say that he was in great demand as an Evangelist, not alone in our churches, but in other communions as well, and he held meetings in many states of the Union. He was an eloquent and powerful speaker.

His work in the class room deserves further notice. The Huntersville High School, organized in 1879 by him, became quite an institution. It had six teachers, and an enrollment of from 120 to 175, half or more of them boarding students from various Southern States. Dr. Orr managed and taught in this school fourteen years. It was a constant feeder of the colleges, preparing many for college who became ministers of the Gospel. Its influence on our generation cannot be estimated.

Dr. Orr married Miss Lula May Hunter, January 16, 1879. Mrs. Orr was the daughter of Robert B. Hunter and Rebecca Jones Hunter. She attended the schools of Huntersville and the Due West Female College, now a part of Erskine College. Their children are: Ernest Neal Orr, D.D., pastor of the Tabernacle A. R. P. Church, Charlotte, since his father's death; Frank Wylie Orr, prominent lawyer of Charlotte; William W. Orr, D.D., President of _____ College; Mrs. J. I. Brownlee; Mrs. R. S. Hervey; Mrs. W. C. Neikirk; Mrs. Bonnie Orr Deaton; Mrs. Josie Miller Davis.

Dr. Orr is buried in Charlotte. The epitaph on the stone at his grave is as follows: "Dr. W. W. Orr Born in 1855—died 1928. For 51 years he was Pastor, Teacher, and Evangelist."

Gilbert Gordon Parkinson

Gilbert Gordon Parkinson, D.D., was born near Camargo, Lincoln County, Tennessee, December 12, 1868, and was baptized by the Rev. A. S. Sloan in Prosperity A. R. P. Church, about two miles from his home. His father, James Parkinson, was an elder in this church. His mother was Mrs. Mary Pinkerton Parkinson.

His early years were spent on the farm. Prosperity was his church home,



Rev. A. S. Sloan being pastor. In early years he united with the Church by profession of faith, under the ministry of the Rev. Sloan, at New Hope, which, as it seems, was the other branch of the charge, and which later was merged into the church known as Elk Valley.

As a boy Gilbert Gordon attended the "old field schools" of his community. Having been dedicated to the ministry from birth, he was early sent to Due West. He spent a year in the Preparatory Department of Erskine College and four years in the College proper, 1885-1891, one year of this time having been spent on the farm with his mother, his father having died. He graduated with the degree of Bachelor of Arts, and with honor.

After teaching two years in the High School of Troy, S. C., he entered the Theological Seminary at Erskine in 1893, and graduated in June, 1895. He was licensed by the Second Presbytery on April 13, 1895, and on October 28 of that year he was ordained by the same Presbytery. At a later time he spent a year in Princeton Seminary at Princeton, New Jersey. He also studied in Chicago Theological Seminary.

His first work in the ministry was at Little Rock, Arkansas, A. R. P. Church, then a mission church, from July, 1895, to October, 1900, when he resigned this work to prepare himself for the professorship in the Seminary, to which the Synod had just elected him. In connection with his seminary work later, 1910-1919, he served as pastor of Bethlehem A. R. P. Church near Due West.

As noted above, the Synod, meeting in the fall of 1900, elected him Professor of Church History, Homiletics, and Pastoral Theology in Erskine Theological Seminary. As preparation for this work he spent the academic year 1900-1901 in Princeton Seminary, and entered upon the active duties of his professorship in the fall of 1901. Since that time, without intermission or interruption for any cause, he has met his classes and carried on the work of training men to preach that Gospel to which his saintly mother had so early dedicated him. One thinks of Samuel or Timothy in such a connection. It is noteworthy that the percentage of A. R. P. ministers trained under him has increased with the year, till now (1950) perhaps 90 per cent of all those who man the pulpits of the Associate Reformed Presbyterian Church look back at the time when they sat at his feet. And without exception, so far as has ever been breathed, they regard him with affection and honor. His keen intellect, thorough mastery of his subjects, deep and sure convictions, command confidence and esteem, even if perchance one might not agree with his conclusions.

In the near-half-century of his connection with the Seminary many changes have taken place. His seniors on the Faculty have passed, and he has held almost every position and taught almost every subject in the Seminary course. This calls for ability, and makes for broadened scholarship. For a number of years following the death of Dr. R. L. Robinson he was

Dean of the Seminary. In 1945 he retired "officially" from the service, but by request, and by the call that need and vacancies present so loudly in war times, he has continued teaching in the Seminary, and doing it as effectively as ever.

It should be noted too that he has found time to devote to extra-seminary duties. Some of these are: Editor of the A. R. Presbyterian, 1905-1910; pastor of Bethlehem, 1910-1919; member of the Board of Foreign Missions, 1901-1947, except one year; its Secretary or Chairman 36 years. He has been a frequent speaker at the Bonclarken conferences. Erskine College conferred on him many years ago the degree of Doctor of Divinity. He moderated the Synod of 1914. He has also served on the boards of Erskine College (many years) and of the Woman's College, and was on the Board of Publication to prepare the present (1931) editions of the Psalter and Bible Songs.

His marriage to Miss Edna Rose Ramsey took place in Statesville, N. C., on September 5, 1906. Mrs. Parkinson is a daughter of Marshall Edwin and Mary Rose Ramsey. She was educated in the Public and High Schools of Statesville. She was in Mitchell College of Statesville 1899-1902, and in the Woman's College of Due West 1902-1904. She taught in Linwood College 1904-06. God has blessed them with the following children, all now grown and settled in life: Gilbert Gordon, Jr., Ph.D., is Professor of Chemistry in Assiut College, Egypt; Sara is the wife of Rev. H. E. Pressly; Lois is the wife of W. W. Knape; Edna Ramsey is Teacher of Bible in Erskine College; Edwin Brown is a physician.

William Walker Parkinson

William Walker Parkinson, now pastor of the A. R. P. Church at Covington, Tennessee, was born at Rosemark, Tennessee, March 9, 1891, and was baptized by Rev. Horace Rabb in 1892. At the age of fourteen he united with the Richland Church under the ministry of Rev. W. H. Millen, D.D.

The father of William Walker was Thomas Franklin Parkinson, born in the Prosperity community of Lincoln County, Tennessee. In early youth he removed with his parents to the Rosemark community of West Tennessee. He was a lifelong member of the Richland Church in Rosemark. For many years he was an elder and a teacher in the Sabbath School. William Walker's mother was Mary Jane McQuiston of Salem A. R. P. Church, near Atoka, Tennessee. Her ancestors settled around Hopewell, Chester County, S. C., in the early years of that Church's history, moving later to Salem.

His pre-college education was received in Bolton and Rosemark High Schools. He attended Erskine College, entering in September, 1910, and graduating with the degree of A.B. in June, 1914. After graduation he taught a year in the Galloway High School in Tennessee, and during the summer in Arkansas.

In 1915 he entered Erskine Theological Seminary, and finished the course in June, 1917, having been licensed in the preceding April by the First Presbytery at its regular Spring Meeting. In June of the same year he was by the same Presbytery ordained to the full work of the Gospel Ministry.

His first pastorate was at White Oak, S. C., together with New Hope,

both in Fairfield County. In this field he rendered faithful and appreciated service from June, 1917, to July, 1923. At this time he took up work in the Second A. R. P. Church, Tampa, Florida, where he served till March 1, 1929. From Tampa he went to Vidette, Georgia, where he served ten years, from March, 1929, till December 31, 1939. January 1, 1940, he entered upon the pastorate at Ebenezer, N. C., a substantial and growing church within six miles of the city of Charlotte. About January, 1944, he accepted his present pastorate at Covington, Tennessee. This brings him into the general area of his raising, and makes it begin to look as if a prophet is sometimes not without honor in his own country, and among his own kin, and in his own house.

William Walker Parkinson is a genial personality, who loves good company, and is good company himself. He has been a member of the Board of Home Missions, and is a sound and eloquent preacher of the Gospel.

September 4, 1917, at Due West, S. C., he was united in marriage to Miss Martha Moffatt, daughter of the Rev. J. S. Moffatt, D.D., and Mrs. Jennie Grier Moffatt, Litt.D. Mrs. Parkinson is a graduate of the Due West High School and of Erskine College. Previous to her marriage she taught two years at Belton, S. C. To them have been born four children: William Walker, Jr., who is an assistant instructor in Clemson College; James Moffatt, Thomas Franklin, and Mary Jean.

Henry Louis Patrick



Henry Louis Patrick was born at Newberry, S. C., August 2, 1921. His parents are Andrew Patrick and Azalea Parr Patrick. He grew up in the A. R. P. Church of Newberry, where he was baptized in infancy and with which he united by profession in his youth. His education was obtained in the schools of Newberry, in the Central High School of Washington, D. C., in Erskine College, Due West, S. C., and in Princeton Theological Seminary at Princeton, N. J. While in the seminary he was pastor of the First Presbyterian Church of Blackwood, N. J., president of the graduating class of 1944, and abbot of the Friar Club. During the summers of 1947, 1948, and 1949 he has done graduate work in Union Seminary, Columbia

University, New York City.

On February 5, 1944, he entered the Navy chaplaincy. For two years he was assigned to the Marines of the Pacific, being at the Marine Transient Center, Pearl Harbor, Fifth Corps, Artillery, Guam, and Sixth Division, China.

August 6, 1946, he was installed pastor of the First Associate Reformed Presbyterian Church of Statesville, N. C. In the three and a half years of

his pastorate in Statesville 75 new members were received into the Church, and the budget was increased by \$8,000. This church, with a membership of 538, had a budget in 1949 of \$25,964. While in Statesville Mr. Patrick served as president of the Ministerial Association of the city, vice-president of the Kiwanis Club, and Moderator of the First Presbytery.

On February 5, 1950, he was unanimously called to the pastorate of the First Associate Reformed Presbyterian Church of Charlotte, N. C., where now, March 27, 1951, he has served most acceptably a little more than a year.

On May 21, 1946, he and Miss Elizabeth Plaxco were happily united in marriage. Mrs. Patrick is a daughter of Dr. and Mrs. M. R. Plaxco of Due West, S. C., Dr. Plaxco being a professor in Erskine Theological Seminary. She is a graduate of Erskine College, and has finished two years in Princeton Seminary. They have three children, Jane Devlin, born September 17, 1948; Mary Moffatt, born February 14, 1949; and Henry Louis Parr, born February 28, 1950.

Mr. Patrick is a strong and effective preacher; a good organizer and leader of the forces of the Church; and is also recognized as a leader in civic and cultural circles.

Robert Love Patrick

Robert Love Patrick came of Irish and Scotch Irish ancestry. He was born at Sharon, S. C., March 17, 1881, and was baptized by Dr. R. A. Ross that same year. His father was Samuel Ross Patrick, son of John Robert Patrick of White Oak, S. C., and an elder in the Church there. His mother was Elizabeth Love Patrick, daughter of Andrew Franklin Love, long time an elder in Sharon A. R. P. Church.

Robert Love Patrick grew up in the White Oak A. R. P. Church, and was received into its membership by profession of faith at eleven years of age, the Rev. John A. White being the pastor at the time. He received his pre-college education in the White Oak High School, under such teachers as the Rev.'s J. L. Oates, L. T. Pressly, and John A. Smith.

In the fall of 1900 he entered Erskine College, graduating with the degree of A.B. in 1906, having taught two years in the meantime. He was a student of vigorous and acute mind, and made an excellent record in Erskine. Also he was awarded several honors by his Literary Society, the Euphemian. Later he did post graduate work in the University of North Carolina.

Led as he believed by the influences of his mother, he felt the call to the Gospel ministry, and so entered Erskine Theological Seminary to prepare for that work. Having done a part of the Seminary work during his last two college years, he finished the Seminary with the class of 1907. He was licensed to preach by the First Presbytery at Chester, S. C., at its spring meeting in 1907.

His first pastorate was Back Creek and Prosperity churches in Mecklenburg County, N. C. In connection with his installation here he was ordained to the full work of the ministry by the First Presbytery in 1908. Here he labored till 1910, when he removed to Havana, Ark. After serving here for some time, he transferred to the Presbyterian Church, U. S., and served

churches at Roberdell, N. C., and Pageland, S. C.

At some time, date not now available, he returned to the work of teaching. For this work nature had specially endowed him, and in it he did outstanding work as educator and organizer. Under his leadership his school became the first rural accredited high school in North Carolina. He was a man of decided convictions and temerity to stand by them. He loved children and was loved by them.

Having retired from active work, he died of a heart attack January 24, 1941, at Lancaster, S. C., while residing with his sisters, Misses Ida and Julia Patrick, and was buried at Back Creek Church near Newell, N. C. Of him Dr. W. S. Patterson wrote after his death: "Rev. Patrick was an outstanding preacher and teacher. His messages were clear, logical, and eloquently presented. His keen and penetrating mind quickly grasped the truth, which he presented with force and effectiveness."

He married Miss Esther Neal Johnson at Newell, N. C. Her father was a farmer, and she was the fourth of six children. After attending the local schools, she went to the Statesville Female College, now Mitchell College, for two years. She then taught school for several years. She died December 20, 1937. To them were born two children: Thomas Love, born Dec. 23, 1911, now Superintendent of Woodleaf School, N. C.; and Isabel, born June 6, 1917.

Alexander Lowry Patterson

Alexander Lowry Patterson. This man of God was the third son of Robert J. and Sarah E. Patterson. He was born in Burke County, Georgia, May 18, 1847. When he was about ten years old his parents moved to Jefferson County, near Ebenezer A. R. P. Church, where he grew up in the Church and on the farm. He served one year in the War Between the States, Wade Hampton Command. A severe wound in the army unfitted him for army life and for work on the farm. Hence he was sent to the Academy in Louisville to prepare for college. On January 7, 1869, he entered Erskine College, where he graduated June 28, 1871. In January, 1872, he entered Erskine Seminary. He was licensed by the Second Presbytery at Generostee in September, 1873.

For two years, 1874 and 1875, he taught at Ebenezer, his home church, and supplied at Pine Hill and Brier Creek, vacancies nearby. On the 2nd Sabbath of December, 1875, he began preaching at Lodimont, in the western part of Abbeville County, S. C. This grew into a church, and was later located in the village of Mount Carmel, over which he was in due time installed as pastor, being ordained at the same time, 1876. Here for the next 34 years he lived and labored, till God called him home, September 10, 1910. The pastorate was difficult and discouraging. He was the only minister, and his the only church except one, within miles of his home. Ignorance, infidelity, and indifference were on every hand, while distilleries and whiskey wagons were in plenty. He taught school during the week and preached on the Sabbath, enduring hardness as a good soldier.

In 1893 he established a preaching point at Iva in Anderson County. In the summer of 1894 this was organized into a church, and he served them until his health began to fail. He also organized the Church at Anderson,

and served there for a time. But he remained with Mount Carmel to the last, their first, and his life-long, pastorate. He is buried in the cemetery there. Over his grave the citizens of the village and community have erected a monument in honor of his useful Christian life in the community. "He was an humble, faithful servant of Jesus Christ. He desired nothing more."

September 3, 1874, he married Mary Alice Trimble, daughter of James and Susan Lowry Trimble. To them seven children were born, of whom the late W. S. Patterson, D.D., lifetime pastor of the Lancaster A. R. P. Church, was one. Mrs. Mary Alice Trimble Patterson died December 29, 1901. A second marriage occurred in 1908 or 1909, the bride being Miss Lowry of Oak Hill, Alabama. There were no children by this marriage.

David Palmer Patterson

David Palmer Patterson was born within the bounds of the Ebenezer, Georgia, congregation, near the town of Wrens. His father was A. S. Patterson, a farmer of the community, deceased at the time of his son's death. His mother, still living, is Mrs. Ruby Palmer Patterson. David Palmer departed this life March 19, 1947, unexpectedly while waiting for medical treatment at a De Queen, Arkansas, clinic.

He attended the Wrens Public and High schools, and was graduated with highest honors in 1909. That fall he entered Erskine College, and graduated in 1913 with honors both as student and speaker and debator. He taught the following year in Alabama, and the next two years at Wrens, followed by one year at Vidette, Georgia. The year 1917-18 he spent at Camp Hancock, where he became President of the Young Men's Christian Association.

The fall of 1919 he entered Erskine Theological Seminary, and finished the course there in 1921. On May 2, 1921, he was licensed and ordained to the work of the Gospel Ministry.

His years in the work of the ministry were about 14, as follows: At Woodruff, S. C., one year, 1921-22; pastor at New Albany, Mississippi, four years, 1923-1927; pastor at Little Rock, Arkansas, eight years, 1927-1935. The last twelve years of his life he served with the Works Progress Administration, and with the Arkansas Employment Service, becoming the Director of the latter. He was in this service at the time of his death.

Some time during the year 1936 he married Miss Sara Allbright of Little Rock, Arkansas, the daughter of a Methodist minister. She, with the following children, survives his passing: Patricia, Janie, and David Palmer.

David Palmer Patterson was of a very friendly and genial disposition. He delighted to hear or to tell a good story. His conversation was at all times uplifting and edifying. His friends and loved ones with one accord speak of his thoughtfulness and kindness. He could entertain and delight little children. "To live in a house by the side of the road, and be a friend to Man," summed up well his relationship to his fellows. This world is brighter and better, we are sure, because he tarried here a little while. He was known as a gifted and eloquent preacher.

(The above is substantially as prepared by Rev. J. H. Snell, and used in the Memorial Service at the Synod of 1947.)

Samuel Jasper Patterson

Samuel Jasper Patterson, D.D., is a son of William Jasper and Elizabeth Foster Patterson. He was born in the bounds of the Ebenezer congregation, Union County, Mississippi, January 2, 1875. He was bereft of both parents by the time he was four.

His educational advantages were limited. He attended the Public Schools, and was prepared for college in the Robinson High School in Tipton County, Tennessee. He graduated at Erskine College in June, 1897. He was received as a student of Theology by the Memphis Presbytery at a called meeting in Due West October 26, 1895, and was licensed by the same Presbytery August 22, 1896. By the same Presbytery he was ordained at Richland, Tennessee, October 29, 1898.

On November 19, 1898, he was installed pastor of Steele Creek, Mecklenburg County, N. C., where he served till on February 10, 1902, he resigned to accept an appointment of the Board of Home Missions to the A. R. P. Mission in Memphis, Tennessee. Finding his health not good in Memphis, he resigned the work there to accept a second call to Steele Creek, where he was reinstalled December 12, 1902, and served till 1905. Succeeding churches have been as follows: Pastor, Pottsville, Arkansas, 1905-06; Pastor, Monticello, Arkansas, 1906-15; Pastor, Ft. Morgan, Colorado United Presbyterian Church, 1915-21; Stated Supply, West Point, Mississippi, Presbyterian Church, U. S., 1921-23; Stated Supply, Fayetteville A. R. Presbyterian Church, 1923-24; Pastor, Morrilton Presbyterian Church, U. S., 1924-41. He is now retired, and makes his home, since his wife's death, with his children.

He was honored with the degree of Doctor of Divinity by Tarkio College in 1917. Within recent months he made a trip to Due West, of which he wrote most pleasantly in the current issue of the A. R. Presbyterian, October 22, 1947. Dr. Patterson has excellent gifts as a pulpit speaker, and had literary talents that make his sermons pleasing. He is thoroughly Scriptural in his convictions, and has done a good work in the churches.

Dr. Patterson died June 13, 1950, and was buried in the Coghill Cemetery in or near Wynne, Arkansas. Survivors: Five sons, Sam C., a minister, and one daughter, Mrs. O. L. Graham of Nashville, Tenn.

William Little Patterson

William Little Patterson.—This son of Robert J. Patterson, an elder in the old Ebenezer, Georgia, Church, and of Sarah Lowry Patterson, daughter of Rev. Joseph Lowry, was born in Jefferson County, Georgia, March 7, 1846. He prepared for college under the tuition of his uncle, W. S. Lowry, in Louisville. He served a year as a member of Cobb's Legion in Hampton's Cavalry. After three years in Erskine College, he graduated in 1871, and from Erskine Seminary in 1873. He was licensed by the Second Presbytery September 6, 1873, and was ordained by the same Presbytery in December, 1874.

By direction of Synod he went to Texas to labor as a missionary for the year 1874, entering upon this work January 13th of that year. Thus began Synod's work in that great state, though Rev. T. J. Bonner working independently had done something before that time. Mr. Patterson spent his first year exploring the field, visiting every location in the state that seemed to offer an opening for the A. R. P. Church. The next year he concentrated his labors at Richland in Navarro County, in connection with Harmony and other points in Freestone County. He spent about six years in this field, frequently, however, visiting other sections to plant churches. He organized Richland in 1876.

In 1880 at the order of Synod he went to Arkansas, supplying Zion and Ebenezer four years. He gave a few months in 1881 to Prosperity and New Hope. He was called to Harmony and Richland, Texas, in 1885, where he served till his eyesight failed in 1898. After this, especially during vacancies, he often filled the pulpit as called upon.

December 21, 1882, he married Miss Nannie R. Boyd, a native of Chester County, S. C., and daughter of A. J. and Mary Sterling Boyd. She became afflicted with rheumatism, and was a cripple till her death December 1, 1897. In December, 1901, he married Mrs. Susan Little, widow of Rev. J. M. Little. He left three children: Miss Mary Patterson, Mrs. B. R. Bonner of Eureka, Texas, and R. L. Patterson of Corsicana, Texas.

His death occurred March 3, 1928, just four days before his 82nd birthday, at the home of his daughter, Mrs. B. R. Bonner, at Eureka, Texas. He is buried in the community cemetery, near Richland Church.

Rev. W. L. Patterson did pioneer work in the ministry. "Few have served the Cause more faithfully, or endured more hardships than he."

William Strong Patterson

William Strong Patterson, D.D. This man was another son of the manse upon whose shoulders a father's mantle descended. He was born at Mt. Carmel, S. C., July 22, 1885, son of Rev. Alexander Lowry Patterson and Mrs. Mary Alice Trimble Patterson. For the record of his father see C. H. p 270. His grandparents were Robert J. and Sara E. Patterson of Jefferson County, Ga. William Strong was baptized January, 1886. He grew up under his father's ministry, and was received into the full membership of the church at the age of twelve.

He was prepared for college in the schools of Mt. Carmel, one of his teachers being Prof. S. B. Lathan, son of Dr. Robert Lathan. His years in Erskine were 1903-1907. After graduation he taught two years in the schools of York and Laurens Counties. He then entered Erskine Theological Seminary and spent the years 1909-1911 there. He was licensed by the Second Presbytery in 1911, no doubt at its spring meeting. In August of the same year he was ordained at Lancaster, S. C., by the First Presbytery in connection with his installation as pastor of the A. R. P. Church of this city and of Shiloh out in the country.

In this charge he spent the whole of his ministerial life, thirty years. At its meeting in April, 1941, Catawba Presbytery dissolved his pastoral relation with the Lancaster church, but he was still pastor of Shiloh at

his death. This was a remarkable pastorate. During the years he had identified himself with every movement for good in his town and community. He was known and loved by all the people. The editor of the Lancaster News said of him at the time of his death, "He was a good man, a devout man, a courageous man; he believed in God with all his heart; he was minister for all the county, from the paved streets of the city to the remotest mud road district of the rural sections; he went everywhere preaching, performing the marriage ceremony, ministering to the sick, burying the dead—pastor of the whole county." Under his ministry these churches made commendable progress. Their combined membership increased from 178 in 1911 to 269 in 1940, and the value of their church property from \$9,500 to \$31,000. The framed structure at Shiloh has been overhauled and much improved while a new brick house has been built at Lancaster, with a beautiful auditorium and ample provision for Sabbath School work. His monument is in such accomplishments.

In addition to his work as pastor he did considerable work in the evangelistic field, nature and grace having fitted him well for this work. He also proved himself useful in the higher courts of the church. In his Presbytery, the Catawba, he was Secretary of Evangelism for many years, and was instant in season and out of season in urging its importance. He was a member of Synod's Board of Home Missions several years, and of the Board of Erskine College at the time of his death. Erskine honored him with the degree of Doctor of Divinity in 1939.

June 28, 1916 he married Miss Frances Mae Stroup at York, S. C. Mrs. Patterson, after finishing the Graded School of York, attended Queen's College, Charlotte, N. C., graduating in 1914. To them were born one child, William Strong, Jr., who graduated from Erskine College in 1940, and has since been teaching in the high school of Kershaw, S. C.

For about a year before his death Dr. Patterson had been in declining health. His last illness was of about two weeks duration. The end came in Memorial Hospital, Charlotte, N. C., April 28, 1941. On the 30th, after appropriate services in his Lancaster Church, the body was laid to rest in the city cemetery. Of him one of his elders wrote, "He was a very lovable man, an able minister, and excellent pastor."

Edmund Lewis Patton

Edmund Lewis Patton, D.D., LL.D., was a native of Abbeville District, S. C. He was born February 15, 1827, son of William Patton, a successful planter and merchant, who was robbed and murdered in Tennessee in 1833 by a man who had traveled with him three or four days before committing this dastardly crime. He left a family of nine, four daughters and five sons.

Edmund entered the Preparatory Department of Erskine College in his fourteenth year, and was in connection with Erskine five or six years. He then entered the South Carolina College, now the University of South Carolina, from which he received the A.B. degree in 1846 with the highest distinction. In this class were Thomas B. Jeter, afterwards Governor of the State, and Henry McIver, afterwards Chief Justice of the State, and

others of honorable record. After graduation Dr. Patton studied in Yale some months in modern languages, specially Italian and French.

In 1854 he was elected Professor of Ancient Languages in Erskine College, where in 1855 he entered upon the duties of his professorship. In 1859 he was elected President of Erskine College. The War Between the States interrupted the work of the college, and only two classes graduated under his administration. In 1869 he was elected President of West Tennessee College, at Jackson, Tennessee, where he served some eight years. He then returned to Erskine College and Seminary as Professor of Greek and Hebrew in the Seminary and of Greek in the college. He held this position till 1882, when he was elected Professor of Ancient Languages in South Carolina College. This position he held sixteen years, till his retirement in 1898. After that he spent his time with his two sons, W. E. Patton and J. B. Patton, at Baltimore, Indian Head, and Washington. Of his five sons only these two survived to be with him in his old age.

Dr. Patton died in Washington in 1908. The funeral was conducted by Dr. Waddell Pratt of the Second Presbyterian Church, and he was buried in Oak Hill Cemetery.

Dr. Patton spent his whole life teaching. He was a licensed and ordained minister of the Second Presbytery, but preached only occasionally as opportunity offered. He was a man of brilliant parts. Not only did he graduate with highest distinction; but he held positions of distinction and honor all his life, as will be seen from the record above. Then, after his retirement in 1898, he spent his time largely in reading. It is reported that he memorized and could repeat Milton's *Paradise Lost* and Dante's *Divine Comedy* by heart, and perhaps other of the classics.

But his devotion to the Holy Scriptures is yet even more remarkable. In his old age, as he approached his eightieth year, he wrote his sister, Mrs. Kate Patton Kennedy of Due West: "My heart overflows with love and gratitude to my heavenly Father for all His mercies. . . . I spend much of my time in prayer, and in searching the Scriptures. The more I read them, the more profoundly I am impressed with their supernatural origin. . . . I shall devote the rest of my life to searching the Scriptures. I read them now from first to last, from Genesis to Revelation, once a month. I have read the whole Bible in eight different languages—English, Greek, Latin, Hebrew, Spanish, German, Italian, French. (He read the New Testament in thirteen languages.) In all these different languages, I have been profoundly impressed with its supernatural origin." He then goes on to apologize for any seeming savor of vanity in writing all this by reminding her he is writing to "a dear sister who will exercise all due indulgence toward the infirmities of an antiquated brother." But even so, he had an unmentioned reserve. When this writer was in Erskine Seminary, the story was told that Dr. Patton had memorized the entire Bible. He conceived of the Bible as a great castle or cathedral, and each book was one of the rooms. In these rooms he had arranged in his mind each chapter and verse, so that one had only to ask him what was any verse, Amos 2:9 say, and his mind would go right to it, pick it up, and tell you what it is. It has not been possible to verify the story that he had done the entire Bible so, but the tradition is known to those who knew him best. It is thought by some that his physician stopped him before he had finished, lest he

should break down under the strain. However, this may be, it is said that a kinsman and several ministers spent an afternoon quizzing him, asking him to recite certain verses, or to place certain verses which they read to him, and after four hours they "gave up", he having made not a single mistake. Such a record of Bible reading and memorizing is, to say the least, remarkable, so much so that one seriously questions if it has ever been equalled in the history of the Christian Church.

Dr. Patton married a daughter of the Rev. Henry Bryson, D.D., one of the remarkable pioneer ministers of the early days in Tennessee and the Middle West. From him Bryson College took its name. He is buried at the rear of old Prosperity Church in Lincoln County, Tennessee. Mrs. Patton's name was Mary, and the marriage took place in 1859. To them were born five sons, four of whom lived to maturity.

Dr. Patton still lives in the lives of thousands whose character was profoundly influenced by his brilliant scholarship and by his deep spirituality.

Harold McDonald Pearson



Harold McDonald Pearson was born Feb. 3, 1911, at Day, Arkansas, the son of Rev. J. B. Pearson and Margaret Crawford Pearson, his father being an A. R. P. minister. Harold was baptized by Rev. J. C. McDonald at New Hope, Ark., in infancy. He grew up in Stony Point A. R. P. Church. He joined the church at the age of nine during a meeting led by Dr. W. W. Orr. His pre-college education was obtained at Stony Point, N. C., High School. In the fall of 1927 he entered Erskine College and graduated in 1931. Following his graduation he worked for some time in Washington, D. C., after which he entered Erskine Theological Seminary. He was licensed April 8, 1936, by the First Presbytery and was ordained upon the

same date and by same Presbytery. From June, 1936, through August he served as Assistant Pastor at Old Providence, Va. From October, 1936, until May, 1937, he was assistant pastor at Red Level, Ala. In May, 1937, he was assigned by the Home Missions Board and the Synod to the Salem-Pressly Chapel, Ala., Mission Field, where he continues to labor. Under his leadership a new church building has been erected at Pressly Chapel and a new manse at Salem, and the work has flourished at both Pressly Chapel and Salem.

Mr. Pearson was married on Feb. 23, 1939, to Miss Nobie Rae Bennet of Covington County, Ala. To them one child has been born, Margaret Gale.

Mr. Pearson continued at Salem and Pressly Chapel till the Synod of 1943, following which he went into the service as chaplain in World War II for one or two years. After being released from the chaplaincy, he served for a brief period at Taylorsville, N. C. In 1945 the Synod ap-

pointed him to the Broad Creek, Virginia field, where in February, 1951, he still serves.

John B. Pearson



John B. Pearson is a son of William Alexander Pearson and Nancy Elizabeth Wear Pearson. Both parents were reared near Bessemer City, in Gaston County, N. C. Mr. Pearson was a farmer, and his son, John B., grew up and worked on the farm. He was born April 12, 1879, and was baptized by the Rev. E. E. Boyce, D.D., under whose tender pastoral care he was reared, and by whom he was received into the full membership of the Church at about fourteen years of age. The church was Pisgah, where Dr. Boyce held a long and most fruitful pastorate.

John Pearson's High School work was done under Professor J. P. Reid. He entered Erskine College in 1902, and graduated in 1906. Led, as he thinks, by the influence of Drs. Boyce and Galloway, his pastors, he decided upon the ministry as a life's work. Hence in the fall of 1906 he entered Erskine Seminary, and finished the course in 1908. Later he did supplementary study in Dr. W. W. White's Bible School in New York City.

He was licensed by the First Presbytery at the Spring Meeting in Yorkville, S. C., in 1908. In the fall of the same year he was ordained by the Arkansas Presbytery upon his installation as pastor of New Hope and Prosperity, Arkansas, churches. In this field he served three years, 1908-1911. Accepting a call to Back Creek, N. C., he served there from 1911 to 1915. He was pastor of New Sterling, N. C., 1916-1937, when he resigned and accepted work at Garrison Memorial A. R. P. Church at Bessemer City. In this field he continued eight or nine years, when he accepted work at Ebenezer, Virginia, where he has been since.

Mrs. Pearson, whom he married November 3, 1909, before marriage was Miss Margaret Galloway Crawford, daughter of J. T. Crawford of the Pisgah Congregation. She was educated in Linwood College, the Woman's College of Due West, and in Moody Bible Institute. They have three children: Harold M. is a minister of the A. R. P. Church, whose sketch may be consulted in this volume; William Crawford and Christine Galloway are teachers.

John B. Pearson is a man of stalwart worth and character, a good preacher, and has the excellent gift of song. He has held long pastorates, and churches have made progress under his ministry. He has the courage to stand by his convictions.

James Harvey Peoples

James Harvey Peoples.—Son of Richard and Jane Harris Peoples. He was born Nov. 22, 1834, at Hemphill's Store, on McAlpine's Creek, in Providence Beat, 11 miles south of Charlotte, Mecklenburg County, N. C. His father, Richard Peoples, was an elder in Sardis Church for many years.

He attended the common schools of his vicinity, and later began classical studies with Rev. John Hunter at Stoney Creek, near Back Creek, N. C. He completed his preparatory course at Providence Academy, Mecklenburg County, N. C., and entered Erskine College from which he graduated in the summer of 1856. He grew up in Sardis Church, Mecklenburg County, and united with it in the early 1850's.

He was received as a student of theology in the fall of 1858 or spring of 1859 by the First Presbytery at Amity, N. C., where he delivered his first trial sermon. His theological studies were at first in private with Rev. John Hunter, near Sardis, but later in the Seminary at Due West, S. C. He was licensed in April, 1860, by the First Presbytery, probably at New Hope, S. C. He was ordained at Hopewell, Maury County, Tenn., by Rev. A. S. Sloan and Rev. Andrew McElroy of the Tenn. Presbytery. He preached first in Nashville, Tenn., and from 1861 to 1865 he preached in Confederate Army Camps in North Carolina and Virginia, and also at Gill's Creek and other vacancies of the First Presbytery. He supplied New Lebanon, W. Va., the summer of 1866. In October, 1866, he came to Hopewell, Tenn. He was called to the pastorate of that church that fall and was installed in the spring of 1867. This pastorate continued until 1889. After this date he continued to supply Hopewell occasionally. He also supplied other churches, including Head Springs, Tenn. and Bartow, Fla. He had no other regular pastorate.

On April 24, 1862, Mr. Peoples married Miss Margaret Simonton Douglas, at New Hope, S. C. She was a daughter of Alexander and Jeannette Simonton Douglas, and was born in Fairfield County, S. C., Nov. 24, 1836. To them the following children were born: Isaac Douglas who died in infancy, Mrs. Jane Simonton Walker, deceased, Mrs. Minnie Harris Gamble, Richard Grier, deceased, Robert Haldane, deceased, Mrs. Margaret Jeannette Brittain, James Alexander, Mrs. Annie Elizabeth McGaw, Edgar Livingston, deceased.

Dr. Peoples died at Franklin, Tenn., April 1, 1914, suffering from a general breakdown of health. He was buried at Columbia, Tenn. At the time of his death he had retired from the active ministry.

Moffatt Ross Plaxco

Moffatt Ross Plaxco, D.D., was born in the Shiloh community of Lancaster County, S. C., May 9, 1839. His father was the Rev. W. A. M. Plaxco, a minister of the A. R. P. Church and pastor of Shiloh at the time. See the father's sketch in this volume. His mother was Mary Elizabeth Whitesides, daughter of John B. Whitesides, an elder in the Smyrna Church.



Moffatt Ross grew up and united with the Church under the ministry of his father, largely at Clinton, S. C., Providence Church. After attending the schools of Clinton, he entered Erskine College in 1906, and graduated with the A.B. degree in 1910. After teaching one year at Lesslie, S. C., and traveling a year as Traveling Representative of the Keystone View Company, he entered Princeton Theological Seminary, and was there 1912-1915, graduating with the B. D. degree in 1915. While in the Seminary he did work in Princeton University, 1912-1914, for which he was awarded the degree of M.A.

He was licensed at Due West, S. C., by the Second Presbytery, and by the same Presbytery he was ordained at Abbe-

ville, S. C., June 20, 1915. His ordination took place in connection with his installation over the Abbeville congregation as their pastor. He served this field nearly nine years, till April, 1924. Having accepted a call to the Louisville, Georgia, A. R. P. Presbyterian Church, he entered upon the work there April 27, 1924, and has now served them a little more than 25 years. However, at this time, June 11, 1949, he has accepted a call to the Louisville, Kentucky, congregation, and is in process of removing to this charge. He was installed at Louisville, Kentucky, July 17, 1949. While at Louisville, Georgia, he was for quite a number of years Superintendent and teacher in the Graded and High Schools of the city.

At Due West, S. C., June 12, 1917, he married Agnes Louise Devlin. Mrs. Plaxco is a daughter of John Andrew Devlin and Martha Lola Galloway. She was born and reared at Due West, attended the schools of this place, holds the degrees of A.B. and B.Mus. from the Woman's College, now a division of Erskine College, and was a member of the faculty of this institution 1912-1916. She did Post Graduate work two summers, 1914 and 1916, in the University of Virginia. They have three children. Moffatt Ross Plaxco, Jr., is Lt. Car. Military Aviation Transport Service; Elizabeth Plaxco is now the wife of Rev. Louis Henry Patrick, pastor of the First A. R. P. Church of Statesville, N. C.; John Devlin Plaxco is an electrical engineer of Birmingham, Alabama.

Dr. M. R. Plaxco is a man of excellent physique, of clear easy-carrying voice, of clear thinking powers, and is a preacher of marked ability. He was a member of the Committee to Study the Position of the A. R. P. Church on Exclusive Psalmody three or four years ago, and was a member of the Committee to present the Majority Report to the Synod for action. He moderated the Synod of 1949 at Bonclarken, June 1-4. Several years ago Erskine College honored him with the degree of Doctor of Divinity.

September 1, 1950, he demitted the charge at Louisville, Kentucky, to accept a full time Professorship in Erskine Theological Seminary at Due West, South Carolina, chair of Homiletics and associated subjects.

William Alexander McElwee Plaxco

William Alexander McElwee Plaxco was born in the Bethany community of York County, S. C., November 10, 1856. His parents, W. S. Plaxco and Margaret M. Galloway, were pious people, the father having been an elder in Bethany for many years. The son began his education in the country schools of his community, after which he went to Kings Mountain Military Academy. In 1878 he entered Erskine College, and graduated with the Class of '81. He was enrolled as a student of Theology by the First Presbytery at Shiloh in Lancaster County in 1881. In the fall of that year he entered Erskine Seminary, completing the course in 1883, and was licensed by the First Presbytery at the Spring Meeting in Charlotte that same year.

He served for some time at Hinkston and Olivet, Kentucky, during the illness of their pastor, Rev. D. B. Pressly. Receiving a call to Shiloh, Lancaster County, S. C., he was ordained and installed there in October, 1884. In this field he served seven years, teaching the school a part of the time to supplement his salary.

For the Memorial Service at the Synod of 1927, at Fayetteville, Tennessee, the following was supplied from memory by his son, Dr. M. R. Plaxco: From Shiloh he went to Timber Ridge, Virginia, one year; then he was at Hopewell, Kentucky, one year; Sharon, S. C., two years; Hopewell, Kentucky, two years; Ora, S. C., two years; Clinton, 1899-1905; Bartow, Florida, 1905-1911; Bethany, taught one year; Brighton, Tennessee, 1912-1919; Kannapolis, N. C., two years; Rock Hill, retired, 1922-1927. Died April 6, 1927. He is buried at Smyrna, S. C. On his tomb are inscribed the dates, November 10, 1856-April 6, 1927.

But between those two dates, more than 70 years had passed, and how much of toil and service and sacrifice! From the Centennial History, written when little more than half of those years had passed, we take the following: "From this brief account of Brother Plaxco's labors it will be seen that he has endured hardness. He has traveled over many states to reach his fields of work, has supplied weak congregations and received only meager salaries. He has not hesitated at much sacrifice to go wherever the Synod sent him or God in His providence called him. Few ministers in our Church have made greater self denial to do what seemed to be the will of God."

W. A. M. Plaxco was a vigorous and able preacher and teacher of the Word. "He was a Theologian of deep thought, conscientious in his duties, honest and sincere in his dealings with mankind," as has been said of him since his departure. And withal he was frugal. With a large family and small salary, and with many and often long moves, he was able to meet all obligations promptly and in full, and to close life with a clean sheet.

In 1883 he married Mary Elizabeth Whitesides of the Smyrna A. R. P. Church, York County, S. C. She is a daughter of John B. and McGill Whitesides, members, and her father for many years an elder, of Smyrna A. R. P. Church. There were eight children born to the Rev. and Mrs. W. A. M. Plaxco, among whom are the following: Mason Plaxco, deceased, Moffatt Ross Plaxco, D.D., whose sketch may be found in this volume, Drs. John and James Plaxco, druggists and pharmacists, Mrs. Jennie Plaxco Rudisill, who died at her home in Rock Hill, December 18, 1947, Brice

Plaxco of Kannapolis, N. C., Mrs. J. H. Brice of Greenville, S. C. Their mother survived many years, making her home among the children. She died August 26, 1950. She was buried at Smyrna.

David Gardiner Phillips

David Gardiner Phillips, D.D., son of David Gardiner Phillips, D.D., Sr., was born near Louisville, Georgia, April 12, 1865. His father spent a long life of 48 years in the ministry at Ebenezer, Jefferson County, Georgia. The earlier years he served also Bethel, Louisville, and Pine Hill. His mother was Miss Julia Little of Jefferson County. In his youth David Gardiner, Jr., had good educational advantages. He graduated from Erskine College in 1887.

He was received into the membership of the church at Ebenezer in 1880, and by the Second Presbytery as a student of Theology in 1888. His course in Theology and kindred subjects was taken in Erskine Seminary and in Princeton. He was licensed by the Second Presbytery at Ebenezer April 12, 1889, and was ordained by the same Presbytery April 10, 1890.

He began his ministerial life in the Kentucky Presbytery, in 1889. In 1890 he served the church at Bartow, Florida. In 1891 he went to Prosperity, S. C., but in a short time he returned to Bartow. He served there from 1892 to 1896. He then accepted a call to Cedar Spring and Bradley, where he continued from 1897 to 1901. He then accepted the work in Atlanta, Georgia, 1901-1906. Other pastorates: Newberry, S. C., 1906-1909; Chester, S. C., 1909-1922; Charlotte, N. C., First Church, 1922-1930; Spartanburg, S. C., 1930-1932. He retired in 1932, and thereafter till his death, September 7, 1935, he resided at Chester, S. C.

On April 15, 1891, he married Miss Mary Jane Wideman, daughter of Dr. and Mrs. J. W. Wideman of Due West, S. C. She was born at Due West, May 3, 1869, and enjoyed the advantages of the schools there. The children of this home were eight: Julia Phillips, now Mrs. W. C. White; James Wideman Phillips, a lawyer; Statia Ansley Phillips, now Mrs. J. S. Ketchin; Martha Eloise Phillips, now Mrs. C. M. Watkins; David Gardiner Phillips, III (Dode), connected with the S. C. State Department of Education; Margaret Phillips, now Mrs. C. A. Boswell, Jr.; Lena Frances Phillips, now Mrs. A. M. Seigler; William Abbot Phillips, deceased.

Dr. David Gardiner Phillips, Jr., was a preacher of marked gifts and ability. He was an excellent speaker and thinker. His message was clear and pungent and to the point. He had a keen appreciation of human nature, a fine sense of humor, a remarkable ability to mix with the people, and with it all a deep earnest purpose of life. It was his to mediate in a number of cases of differences in congregations and pastoral relations. He served on important committees and boards of the Synod and Presbyteries. He was Clerk of Catawba Presbytery a number of years. He was pastor of the First A. R. P. Church of Charlotte when the present splendid stone church and manse were built, leading them successfully through the difficult period of selling their old plant and locating and building the new one. He was Moderator of the Synod of 1932 at Winnsboro, S. C. Many years before his death Erskine College honored him with the degree of Doctor of Divinity. He was the backbone of orthodoxy and conservatism.

Bonner Grier Pressly



Bonner Grier Pressly, D.D., was born March 5, 1880, in Tampico, Mexico, the son of Rev. N. E. Pressly, D.D., and Rachel Elliott Pressly. When a small boy he was sent to the United States to be educated, and was prepared for college at Mt. Zion Institute, Winnsboro, S. C. He was graduated from Erskine College in June, 1900. After spending two years in teaching at Leslie, S. C., he entered the Seminary at Due West in September, 1902. He was received as a student of theology by the First Presbytery at Charlotte, N. C., in 1903. He was licensed by the First Presbytery in the spring of 1904, and was ordained by the First Presbytery in the winter of 1904. He served New Hope and Brick Churches, South Carolina, from June, 1904,

until April, 1907. From April, 1907, until June, 1912, he was pastor of Wrens and Ebenezer, Ga., churches. From June, 1912, through December, 1913, he was pastor at Timber Ridge, Va. From January, 1914, through September, 1924, he was pastor of the Hickory Grove-Smyrna Churches in South Carolina. In October, 1924, he became pastor of the Fayetteville, Tenn. Church, and continued in this field until November 18, 1945, when he became pastor at Sharon, S. C., where he served till his death, September 21, 1947. He is buried at Due West.

Dr. Pressly has proved himself one of the ablest ministers of the Synod. He is an excellent pastor and a gifted preacher. He has done a splendid work in every charge he has had. He is one of the best Presbyters in the entire Synod. He is a very fine human personality, and he enjoys the respect and the confidence of his fellow-Presbyters throughout the Synod. Dr. Pressly has had a fruitful ministry in every pastorate he has had, and has had the love of his congregations to an unusual degree. His Alma Mater, Erskine College, has conferred upon him the degree of Doctor of Divinity. He has served upon many boards and committees of the Synod, notably on the Committee on Finance, and on the committee to prepare our present books of praise.

Dr. Pressly has been influential in the Synod, and in the Presbyteries to which he has belonged. For some years he has been clerk of the Tenn. and Ala. Presbytery.

On June 27, 1906, he was married to Miss Jean LeGal Pressly at Due West, S. C., the daughter of Prof. John Pressly of Erskine College. She was educated in the schools of Due West, and graduated from Due West Female College in June, 1905.

To Dr. and Mrs. Pressly the following children have been born: Jean LeGal, wife of Rev. T. B. McBride of Doraville, Ga.; Rachel Elliot, Josie

LeGal, wife of Claude R. Dunbar of Spartanburg, S. C., and Bonner Grier, deceased.

Dr. Pressly was a fine A. R. P. minister, and has done an excellent work in his congregations and in the Synod. He moderated the Synod of 1944 at Greenville, S. C.

Calvin Pressly

Calvin Pressly, D.D., was born at Starkville, Mississippi, March 19, 1847. He was the eldest son of Rev. David Pressly, D.D. His mother was a daughter of James Fair of Abbeville County, S. C. In 1860 he was received into the Church on profession of faith in his father's church. In the Civil War he served with distinction in the famous cavalry of General N. B. Forrest. He graduated from Erskine College in 1869, and in October of that year he was received as a student of Theology and entered Erskine Seminary. Completing the course in 1871, he was licensed by the Second Presbytery August 11 of that year.

The following year he preached in western Kentucky and at Shiloh, Mississippi. August 31, 1872, he was ordained by the Memphis Presbytery at Starkville, the place of his birth. A little later he was installed pastor of Shiloh, where he served until 1878. On account of ill health he was laid aside for six years. In 1884 he was installed pastor of Generostee, Concord, and Grove, in South Carolina. After serving this charge ten years, he resigned January 2, 1895, to begin work in Milam County, Texas. From 1897 to some time in 1915 he was pastor of Marlow, Texas. From this time till his death, December 19, 1919, his health was poor. In Marlow Cemetery he is buried along side his wife, Eleanor Pressly Pressly, who died of pneumonia July 17, 1913.

The above facts are taken partly from the Centennial History and partly from notes made by his son, J. Howard Pressly of Dallas, Texas. He battled against physical weakness, but did a heroic work for his Lord.

July 21, 1869, he married Miss N. Eleanor Pressly, daughter of Rev. and Mrs. J. P. Pressly of Due West, S. C. She graduated in 1863 from the Due West Female College. God gave them eight children.

David Peden Pressly

David Peden Pressly, son of Rev. Thomas P. Pressly, D.D., and Dora Augusta Smith, was born January 8, 1881, at Troy, Obion County, Tennessee. He attended Obion College in Troy, and graduated from Erskine College, Due West, S. C., in June, 1901. In the fall of that year he entered Erskine Theological Seminary, where he completed the course in June, 1903. At a called meeting of the Memphis Presbytery at Salem, Tennessee, he was licensed on June 30, 1903. When he was fifteen years of age, November 22, 1896, he united by profession of faith with his father's church, Troy. He also spent the year, 1903-04, in Princeton.

After licensure he spent several years in the ministry of the A. R. Pres-

byterian Church. He was pastor at Mount Zion, Missouri, when Synod met there in 1904. For some years he taught at Brighton, Tennessee, in connection with his pastorate there. While teaching in St. Louis, Missouri, he again supplied at Mount Zion and Elsberry.

For a number of years in the latter part of his life his labors were in connection with the United Presbyterian Church, and largely in the State of New York. His home at the time of his death was at Pattersonville, New York. His last work was as stated supply at Florida and Broadalbin, and he was a member of the Hudson Presbytery.

Following in the footsteps of his grandfather, Rev. David Pressly, D.D., and of his father, Rev. T. P. Pressly, D.D., he was a lover of music and a gifted violinist.

A year before his death he suffered a nervous collapse, from which he did not recover. He was taken to a hospital at Utica, N. Y., the day before his death on October 21, 1934. He was buried in the Smith Cemetery at Troy, Tennessee, October 28. He was in his 54th year, and is survived by one brother and four sisters.

Francis Young Pressly

Francis Young Pressly, D.D., son of Rev. James Patterson Pressly, D.D., from the day of its organization till the day of his death connected with Erskine College as Professor of Languages, specially of Greek, and at the same time he was teaching in the Seminary. The mother of Francis Young Pressly was a daughter of Francis Young of Generostee, S. C., and a sister of Revs. James L. and John N. Young. Dr. F. Y. Pressly was born at Due West January 18, 1853. He studied in the schools of Due West, graduated from Erskine College in 1871, was licensed after a full course in Erskine Seminary September 20, 1873, studied in the United Presbyterian Seminary at Allegheny, Pennsylvania, that winter, preached the following summer in the Ohio A. R. P. Presbytery, was ordained by the Second Presbytery of our A. R. P. Church October, 1874.

He supplied at Mount Zion, Missouri. October, 1874, to September, 1876, and was pastor there from 1880 to 1886, doing missionary work in Louisville, Kentucky, the intervening four years. He was pastor of Starkville, Mississippi, 1886 to 1890, teaching at the same time in the A. and M. College. He supplied at Abbeville, S. C., 1890 to 1894. The Synod of 1893 elected him Professor of Greek and German in Erskine College, upon the duties of which he entered a year later. He was Moderator of the Synod of 1893, at Sharon, S. C. The degree of Doctor of Divinity was conferred on him by Westminster College of Pennsylvania in 1896. He was Synod's accredited delegate to the United Presbyterian General Assembly at Xenia, Ohio, in May, 1880. Through the years of his professorship in Erskine College he was also a professor in Erskine Seminary.

After the death of Dr. William Moffatt Grier in 1899, the Synod in November of that year, urged Dr. Pressly to accept the Presidency of Erskine College. His memorable reply was this: "I have been accustomed all my life to regard the voice of the Church as the voice of God. I wish I could do so now. But I surrender my judgment to that of my brethren and under-

take this work until God shall make known His will to you and me." He served as President of the College till June, 1906, when he was elected President of Erskine Theological Seminary. In this latter position he remained till his death, December 18, 1934, though failing health brought a period of inactivity before the end.

Dr. Pressly was a man of rare and choice gifts. He was a clear and cogent thinker, of deep and abiding convictions, calm, logical. He was widely informed, and of a penetrative mind that saw clearly underlying principles and motives. He was a genial host, and was possessed of a fine and delicate sense of humor. "He wielded a polished pen, and the mint of his cultivated mind coined English undefiled, his sermons were gems, his bearing dignified, his behavior modest and unassuming, he was a courteous Christian gentleman." Thus it was written in the Centennial History of 1903. His gift for the moderating of assemblies and for administrative work in general was therefore excellent. He could and did at times arise to eloquence and power in public speech.

October 10, 1877, he married Miss Louise M. Reid of Louisiana, Missouri. She was a lady of fine culture and refinement. She died September 25, 1905. In the spring of 1907, perhaps April, he married the second time. The bride was Mrs. M. Belle Packer, ne M. Belle Pressly, of Starkville, Mississippi. Dr. Pressly's death occurred December 18, 1934, and Mrs. Pressly passed November 16, 1942. In the years of the first Mrs. Pressly a son, Paul Ayres Pressly, was adopted. He became a dentist and practiced his profession in Greenville, S. C., a number of years, but is now deceased. What children he left, if any, is not known.

Dr. Pressly held many positions of honor and trust, both as citizen and as an ecclesiastic. He was on the Board of Trustees of the local school district, Intendent of the town of Due West, was in charge of Bethlehem A. R. P. Church, was Chairman of the Board of Foreign Missions, President of the Alumni Association of Erskine College, and Manager of the College Home. His influence and usefulness extended far and wide. His influence on the students was always wholesome and uplifting.

Francis Young Pressly, II

Francis Young Pressly, II.—This young minister is a product of Due West. He was born there December 9, 1918, and grew to young manhood there. He is the youngest son of Rev. James Patterson Pressly, D.D., and Mrs. Bessie Boyce Pressly. His father is the eldest son of Dr. John L. Pressly, long time professor of Greek and German in Erskine College. His mother is a daughter of Dr. James Boyce, quite a number of years President of Due West Female College, now the Woman's Department of Erskine College.

Frank grew up and united with the Church under his father's ministry, he having been Pastor of the A. R. P. Church of Due West from perhaps 1911 to the time of this writing (1947).

His education was begun in the Due West Public School, and was continued through High School. He thereupon entered Erskine College, September, 1936, and graduated with the A.B. degree June, 1940. Following graduation he taught in the Junior High School of Anderson, S. C., one year.

At this point World War II caught him. Feeling it his duty, he volunteered in the fall of 1941 for the Navy, in which he served four years, 1941-45. His service was mainly in the Mediterranean Campaigns, where he rendered heroic and effective service. He was on hand at the first landing on the African coast of Casablanca, and continued with the Fleet till the surrender in 1945, being in charge of a squadron of motor torpedo boats.

Returning home, he entered, or re-entered, Erskine Theological Seminary in the fall of 1945. (He had matriculated in the Seminary in 1941, before volunteering for the Navy.) He was licensed by the Second Presbytery in June, 1946, and that summer he supplied the pulpit of the Marble Collegiate Presbyterian Church of New York City. He graduated from Erskine Seminary with the degree of Bachelor of Divinity in the spring of 1947, and on May 27 he was ordained by the Second Presbytery to the full work of the ministry. That summer he supplied the pulpit of the Chester A. R. P. Church while the pastor was on vacation.

He has also studied for some time in the Biblical Seminary of New York City.

July 19, 1944, Frank Y. Pressly and Sarah Douglas Hunter were married at Charlotte, N. C. Mrs. Pressly is the daughter of John Lester Hunter of Charlotte and Mrs. Sarah Hale Douglas Hunter, whose girlhood home was Boston, Massachusetts. She, Sarah Douglas, graduated from the Due West High School in 1938, and attended Erskine College 1938-41. Her last college year was taken in Queens College of Charlotte, from which she was graduated in 1942.

Having volunteered, and been accepted, for the foreign field, Frank and Sarah, after many expressions of the interest and love of the Home Church, on September 18, 1947, sailed away from New York for Pakistan (India), laden with the hopes and prayers of many devout friends. After a long voyage, much delayed by the unsettled state of the world, they reached Bombay, October 9, and after more delay, Montgomery and the little group of A. R. P.'s waiting there to welcome them. On this long trip they traveled in company with Miss Mary L. Kennedy and other missionaries for that land. After looking them over, the verdict of that group of A. R. P.'s, as sent back to the Home Church, was, "In sending us Frank and Sarah, you have sent us of your best."

Henry Erskine Pressly

Henry Erskine Pressly, Ph.D., was born at Statesville, N. C., January 11, 1910. When perhaps two or three months old he was baptized by Rev. W. A. Kennedy. The father of Henry Erskine is the Rev. James Hearst Pressly, D.D., who for 54 years was pastor of the First Associate Reformed Presbyterian Church of Statesville, and was educated in Erskine College and Seminary. He is a son of Dr. W. L. Pressly, many years President of Erskine Seminary. The mother of Henry Erskine was Mrs. Mabel Lowry Pressly, daughter of the late Dr. J. A. Lowry and Kitty Craig Lowry of Marion Junction, Alabama. She died December 11, 1942.

Henry Erskine grew up in the First Church, Statesville, and united with that church in early years under the ministry of his father. He was educated in



the City Schools of Statesville and in Erskine College. His years in the College were 1928-1932, at the end of which he was awarded the degree of A.B. For perhaps three years he taught English and directed the Athletics in one of the high schools of North Carolina.

The years 1935-1938 he took his Theological course in Princeton Seminary, and received the degree of Th.B. He then spent a year, 1938-1939, in New College, in the University of Edinburgh, Edinburgh, Scotland. Influences leading him into the ministry he lists as follows, "My parents, My Home, My Church, and a definite Call into the Gospel Ministry."

He was licensed to preach the Gospel by the First Presbytery in 1937, and was

ordained by the Second Presbytery June 15, 1939.

His first pastorate was the Anderson Associate Reformed Presbyterian Church, from May 21, 1939, to June 25, 1948, when he resigned to go back to Scotland for further study. Granted a Leave of Absence in May, 1942, he became a Chaplain in the United States Army. He served with the Armed Forces until November, 1945, about 42 months. He served with the 350th Infantry, 88th Division, Italy. After honorable discharge, he returned to his pastorate at Anderson, and served till his resignation to go to Scotland, as noted above. Of his chaplaincy he says, "Time spent in the Army was the grimmest and yet the most glorious experience of my life." Another experience that thrilled him was in the summers of 1937 and 1938, when he was Director of Camp Townsend, a Church camp, in the beautiful and picturesque Catskill Mountains of New York.

He enrolled in the University of Edinburgh, Edinburgh, Scotland, October 1, 1948, and on June 15, 1950, he completed two full academic years in the University, and in July, 1950, he received the degree of Doctor of Philosophy in the Faculty of Divinity, having already returned to America on June 25. On September 18, 1950, he was called to East Avenue Tabernacle, Associate Reformed Presbyterian Church, Charlotte, N. C. He has accepted the call, and on October 8th he will preach his first sermon as pastor of that church.

On June 6, 1942, at Due West, S. C., Henry Erskine Pressly and Sara Adelia Parkinson were united in marriage. Mrs. Pressly is the daughter of Dr. G. G. Parkinson and Edna Ramsey Parkinson. She was educated in the Grammar and High Schools of Due West, and in Erskine College. She spent three years teaching in Cairo, Egypt. She has traveled extensively throughout Europe and elsewhere, in Africa and in the Holy Land.

Dr. Pressly has also traveled throughout America, Canada, North Africa. The Army gave him a trip to the Holy Land in July, 1945. His two year residence in Scotland, in the nature of things, would add much to these experiences in fitting him to be the leader of a modern and highly cultured congregation. But it is all a preparation for the work of the Ministry. He says, "I have found the Ministry the most glorious, satisfying, thrilling,

work I have ever known. I rejoice that Christ has called me into the Ministry, and pray that I may be worthy of and faithful to this calling."

James Hurst Pressly



James Hurst Pressly, D.D.—On March 1, 1946, Dr. James Hurst Pressly resigned as pastor of the First A. R. P. Church of Statesville, N. C., thus bringing to a close a pastorate of 54 years of fruitful service. It was on August 5, 1892, that Dr. Pressly was installed pastor of this church, with his father, the late W. L. Pressly, D.D., assisting in the installation services. Thus began a friendship and ties that have bound the pastor and people of Statesville together for 54 years.

The church has grown wonderfully during this time. The congregation then numbered 75; today it numbers between 600 and 700. In 1895 Dr. Pressly married Miss Mabel Lowry of Harrells, Alabama. To them eleven children were born. All

have grown to fill places in life becoming to Christian men and women. From this family have come one foreign missionary, Mrs. B. L. Hamilton of India (now Pakintan), three medical doctors, Drs. James L. and David L. of Statesville, and Dr. C. L. of the Memorial Hospital, New York City. There are two ministers, Revs. W. L. Pressly, pastor of the Boyce Memorial Church of Kings Mountain, N. C., and H. E. Pressly, now studying in Scotland. Besides Mrs. Hamilton, the other five girls, all married, are Mrs. Paul Ashburn of Statesville, Mrs. Edwards Holland of Winston-Salem, N. C., Mrs. Walter Graham of Florence, S. C., Mrs. James Moses of Deland, Florida, Mrs. Fred Beard of Shelby, N. C. Mrs. Pressly passed to her reward December 16, 1942. Never did man have a better wife, and her influence lives on to inspire us all to a better life.

In 1899 the church was destroyed by a cyclone, and until a year later, when the present church was erected, the Jewish Synagogue was used for worship. In 1908 the Pressly Memorial Church was built in South Statesville by members of the First Church and others living in that vicinity. It was named in honor of Dr. Pressly, with whom was included in this honor the earlier Pressleys who had ministered in holy things in Iredell County, Revs. W. B. Pressly and John E. Pressly, D.D.

The First Church was also responsible for the founding of the Salisbury A. R. P. Church. Dr. Pressly held services there in the Community House, on his own, for over a year. It was then that Synod stepped in, and with their help, that fine church was founded. We are proud of this church, and Dr. Pressly feels that it is a part of his work, too.

In 1922 our Educational Building was erected at a cost of some \$42,000, with twenty classrooms, a basement, and many modern conveniences.

The Fiftieth Anniversary of Dr. Pressly's pastorate was celebrated in July, 1942, with the late Julian S. Miller of Charlotte, N. C., as principal speaker. The congregation presented the pastor and his wife \$1,000 in bonds at this time, in token of their appreciation of their fine work done in our midst. Along with this gift were a few words of appreciation for their wonderful work and our everlasting gratitude to God for giving us Dr. Pressly. After all was said and done, Dr. Pressly replied, "You just keep that paper, for I am sure that with it I could get a pastorate in any Fifth Avenue church," and this we are looking for him to try.

During these years "Our Dr. Pressly" has preached some 5,000 sermons, performed innumerable marriages, and baptized over 1,000 people.

Few men have ever become as much the spirit of Statesville in these 54 years as has he who has served as our pastor. As a pastor he is unexcelled, as he is also in his preaching. He has ruled unconsciously by his love, his humility, his sincerity, and his gentleness. His knowledge of the Scriptures is deep, and his reverence for them is profound.

In Bible times one of King David's old warriors stood guard through a whole long day against a Philistine invasion of a field of lentiles, defending it single handed against a host, not because of its own great value, but because it was a part of the sacred soil and not to be desecrated. This is like Dr. Pressly. It is no great city where he has spent these 54 years. It is no exceeding rich nor large congregation he has served so faithfully, but it was his part of the field. He was called here to do a work, and he has done it, feeling no doubt, at times as David's warrior that he was battling alone. Never once though has he quit the fight, never once lowered the banner of his faith, and his own testimony is, "I thank God for calling me into the ministry, and into the ministry of this church."

Under his name we would write these words. "His heart hath devised his way, and the Lord has directed his steps." For all these accomplishments, and many more, we would ascribe all honor and praise to the good hand of our God for His gracious providence, grace, and leadership.

(This sketch has been written by Mrs. Clyde Walker of the congregation to which he ministered so long. In a note accompanying the sketch she says, "I feel that there are not any words that really express how we feel about Dr. Pressly and his family, but I have tried to say it as best I could.")

Coming from within the Family Circle, as the above does, one feels like an intruder to comment on it, or to add to it. Yet having labored in close touch with Dr. Pressly for some years, this I desire to add: He has been richly endowed for the ministerial work. Tall, straight as an arrow, endowed with a remarkable voice and a dramatic manner, with a wonderful memory and vivid imagination, he began his public ministry with all the advantages on his side. Dr. Stevenson said of him soon after he came out, "He bids fair to make a very fine preacher." The record verifies the Doctor's estimate, else he had not spent fifty-four years ministering to the same congregation, and quit crying that he had not another half century to preach in the same pulpit. His love for the common people was perhaps the dominant trait of his character, and the winning one in his work in Statesville. Much shoe leather of his mingles now with the dust of the unpaved back streets of his city. And many were those who prized and welcomed his coming and felt themselves honored in having Dr. Pressly as their friend and spiritual adviser.

Joseph Lowry Pressly

Joseph Lowry Pressly was born Feb. 5, 1868 at Moffatsville, S. C., the son of Rev. William Laurens Pressly and Frances Elizabeth Wideman Pressly. His mother was from Long Cane, S. C. Soon after his birth his father moved to Due West, S. C., where Mr. Pressly secured his education. He attended the public schools of Due West. He grew up in the church there and united with it at the age of thirteen. He entered Erskine College and graduated in the class of 1890. Mr. Pressly's father was pastor of the Due West A. R. P. Church from 1871 to 1889, and from 1889 until his death was President of Erskine Theological Seminary. Mr. Pressly was profoundly influenced by his gifted father. He quoted him throughout his lifetime.

Mr. Pressly was received as a student of theology by the Second Presbytery in April, 1892. He completed the course of Erskine Theological Seminary, and on April 7, 1894, he was licensed by the Second Presbytery. He was ordained by the same Presbytery Oct. 26, 1895.

The following list is a record of the churches Mr. Pressly served during his ministry. There are a few lacunae in the record when he was without a charge. He usually spent such periods preaching in vacant churches in South Carolina.

Synodical year of 1894-95 at Milano and Prairie View, Texas; Jan.-Sept., 1896, Generostee, S. C.; Sept. 1896 and part of 1897, lived at Due West, preached at Ora, S. C. and other vacancies; 1897-98, Millersburg, Ky. (six months, Nov.-April), and Salem, Ala., (four months, July-Nov.); Dec. 1898-Nov. 1900, Head Springs, Tenn.; 1901 six months at Ora, S. C.; July, 1901-Nov. 1902, Millersburg and Olivet, Ky.; Dec., 1902-July, 1903, Bethany, Miss.; July-Nov., 1903, Mt. Zion, Mo.; Jan., 1904-Nov. 1905, Marlow, Texas; July-Nov., 1906, Chicota, Texas; Jan.-Nov., 1907; Havana, Ark.; Jan.-Nov., 1908, New Hope and Prosperity, Ark.; March 12, 1909, to Feb. 12, 1936, Salem, Alabama. He also preached for a few months in his early ministry at Ebenezer and Wrens, Ga.

Few men in the history of the Synod, and perhaps none, served as many churches as he. Mr. Pressly never had a call, but was assigned to his charges by the Synod or by the Board of Home Missions. He was at Salem, Ala., for 27 years. In the country around Salem he established other churches. He found a bloc of country in Conecuh County, Ala., eight miles square with no church in it. In 1910 he began work in this section that led to the organization of Mt. Horeb Church and School. The School was later abandoned but the church continues. He organized Mt. Sinai Church, and was instrumental in organizing Deen's Memorial in Red Level, Ala. Mr. Pressly left the mark of his life and the memory of his personality and character in all the country around Salem.

He was unmarried. He died Feb. 12, 1936 at the home of Mrs. A. A. Hartzog in Covington County, Ala., one mile from Salem Church, where he resided. His death followed a brief illness of about ten days. He was buried at Due West, S. C.

He was a rare and delightful human spirit. His mind was stored with a vast amount of miscellaneous knowledge. He had a phenomenal memory.

He had a vast knowledge of the English Bible, and of English and American history. He could quote more scripture than any minister in the Synod. He knew the books of Psalms and Proverbs by heart. He was an interesting companion, and a very gifted conversationalist. He was a devout servant of the Lord. He was a saint upon earth. He frequently spoke of what he considered his own unimportance and his failures. But he was wont to remark, "God won't forget me." He spent his life in the home mission work of the A. R. P. Synod. He was a great character, and an earnest servant of God whose labor was fruitful for the Kingdom.

James Patterson Pressly

James Patterson Pressly, D.D., was born at Due West, S. C., August 25, 1882, and was baptized in infancy by Dr. W. L. Pressly, then pastor of the Church in Due West. He is a son of Professor John L. Pressly and Mrs. Josie LeGal Pressly, his father being for many years Professor of Greek and German in Erskine College.

Jamie grew up in the A. R. P. Church of Due West, with which he united by profession of faith under the ministry of Rev. O. Y. Bonner.

His pre-college education was obtained in the Primary School of Due West and in the Preparatory Department of Erskine College. He entered Erskine College in September, 1898, and graduated in 1903 with the degree of Bachelor of Arts, having taught a year. After graduation he taught two years.

In the fall of 1905 he entered Erskine Seminary, to prepare himself for the Gospel Ministry. His decision to take this step he attributes to the influence of Home, Church, and certain friendships. After finishing the course in Erskine Seminary, he served in the pulpit several years, and then spent the school year of 1912-13 in Princeton Theological Seminary, where he obtained the degree of Bachelor of Divinity. He was licensed by the Second Presbytery in April, 1907, and was ordained by the same Presbytery in October of the same year.

His first charge was White Oak, Georgia, where he served from July, 1907, through August, 1910. After the death of Rev. O. Y. Bonner, he was called by the A. R. Presbyterian Church of Due West, and entered upon that pastorate in September, 1910, and where he still labors, September, 1950.

Dr. Jamie is a strong preacher of a saving and wholesome Gospel. His preaching is enjoyed and appreciated by all, old and young, learned and unlearned. He has strong convictions, and the courage to stand up for them. He is a conservative, loving the old paths and walking in them without fear. He is a man of large influence and activity, holding meetings here and there over the Synod, in out-of-the-way places and in mission stations as well as in the old settled pastorates. He serves as Superintendent of Missions in his Presbytery, as Chairman of the Board of Foreign Missions, and in other places of prominence and usefulness. He moderated the Synod of 1928 at the First A. R. P. Church of Charlotte. The Board of Erskine College conferred upon him the degree of Doctor of Divinity in the early 1930's.

On November 11, 1908, he and Miss Bessie Boyce were happily united in marriage at her home in Due West, S. C. Mrs. Pressly is a daughter of

Rev. James Boyce, D. D., at the time President of the Woman's College of Due West, where she obtained her college education and degree. They have four children: Isabel Thompson is now Mrs. W. A. Hunt of Anderson, S. C.; John Lowry is in the Drug business at Due West; James Boyce, M.D., practices his profession in Nashville, Tennessee; Frank Young is a missionary to Pakistan, where he has been nearly three years. Such families touch and better the world at many points.

Leon Taylor Pressly

Leon Taylor Pressly, son of Rev. William B. Pressly and Lorena Evelina Harris, was born in Iredell County, N. C., March 8, 1870. He grew up in the Statesville and New Sterling A. R. P. churches, of which his father was pastor. He united with the Church under the ministry of Rev. W. M. Hunter, D.D.

He was educated under Profs. J. H. Hill and A. D. Kestler at Statesville, N. C., and at Huntersville High School, and at Erskine College, Due West, S. C. After leaving college he taught four years. He was received as a student of Theology by the First Presbytery at New Hope, S. C., in 1892. His Theological course was taken in Erskine Theological Seminary, and he was licensed by his Presbytery at Charlotte, N. C.

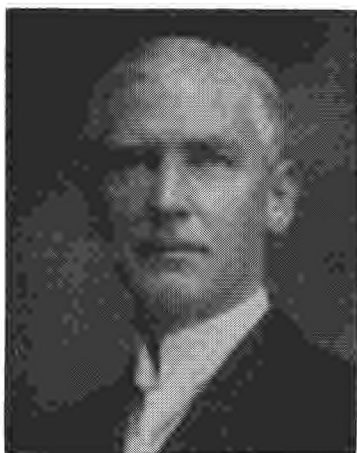
After supplying churches in Alabama, Georgia, and North Carolina for some years, he was called to the pastorate of Edgemoor, S. C., where he was ordained and installed November 28, 1899. He served this church four years. Later he was pastor at Timber Ridge, Virginia, at Woodruff, S. C., and at McCormick, S. C. He led in the building of the church at the latter place. At the same time he served the Mount Carmel A. R. P. Church of the county, being pastor of these two churches twelve years. In his honor the church at McCormick was given the name of Pressly Memorial. While in the midst of his active pastorate, he was suddenly taken by an attack of the heart which brought his life to a close at McCormick, S. C., August 5, 1933. On the Sabbath afternoon following he was buried at Hickory Grove, S. C.

The Rev. Leon T. Pressly was a most affable and whole-souled friend and minister of the Gospel. By these qualities, no less than by his earnest and effective presentation of the Gospel, he was effective in leading men to the Savior and to enthusiastic service in His name.

On February 20, 1901, at Hickory Grove, S. C., he married Miss Emma Jeanette McDill. Mrs. Pressly is a daughter of Mr. and Mrs. J. N. McDill of Hickory Grove. She was educated in the schools of Hickory Grove and at Jones' Seminary in North Carolina. To them was born one daughter, Mrs. T. G. Castles of Columbia, S. C., with whom Mrs. Pressly makes her home.

Paul Pressly

Paul Pressly, D.D. He was born at Due West, S. C., September 30, 1878. His father was the Rev. W. L. Pressly, D.D., who at the time and for years after was pastor of the Due West Church, and later was President



of Erskine Theological Seminary. His mother was Mrs. Francis Wideman Pressly.

Paul grew up under the ministry of his father, and by him was received into the membership of the church. His early education was received in the public schools of Due West. He entered Erskine College September, 1896 and graduated in 1900. After graduation he studied law under Judge J. H. Miller of Birmingham, Ala. But feeling the call to preach, he entered Erskine Seminary in 1902, finishing in 1904. Did post-graduate work in the University of Virginia.

He was licensed to preach the everlasting gospel by the Second Presbytery in 1903, and was ordained by the First Presbytery in 1904. His first charge was

Lancaster and Shiloh of Lancaster County, South Carolina. He laboured in this field from July, 1904 to November, 1906, when he was called to Louisville and Bethel of Jefferson County, Ga. He served these churches till his removal to the Chester, S. C. A. R. P. Church in February, 1923. In this last field he laboured till God called him home, April 22, 1936.

Outside the pulpit he did valuable service as Superintendent of Schools for Jefferson County, Ga., from 1914 to 1923, and on the County Board of Education of Chester County, S. C., most of the years of his ministry in Chester.

On September 10, 1903, he married Miss Martha Lois Moffatt of Troy, Tenn., who survives him. Mrs. Pressly graduated from the Due West Woman's College with the degree of A.B. in 1900. In 1901 she received a diploma in Expression and Voice. She was conductor of the choir of the First A. R. P. Church of Charlotte, N. C., 1901-1902, and was voice teacher in Linwood College, 1902-1903. Five children survive. Sara Frances, now Mrs. John N. Gilbert, lives at Statesville, N. C.; Lois Moffatt is Teacher of Art in the University High School, Columbia, S. C.. She married J. William Brice of Chester, S. C. William Laurens teaches English in the McCallie School of Chattanooga, Tenn.; Effie Elizabeth teaches in the Gale Elementary School of Chester, S. C.; Mary Letitia is now Mrs. James Wylie Gettys of Rock Hill, S. C.

For some years he was a member of the Board of Home Missions and Church Extension. He did mission work in Texas in the summer of 1903. Erskine College conferred on him the degree of Doctor of Divinity. He was an eloquent preacher, a strong thinker, and combined the power of memory and of reason to a remarkable degree. In pastoral work he was somewhat reserved, yet made many friends, close and intimate, and life-long. He loved the manly sports, baseball, football, hunting; yet he was a serious man, conservative and orthodox to the core.

He held his last service on an Easter Sabbath, preaching on the subject of "Immortality", and dispensing the Sacrament of the Lord's Supper. On the following Tuesday he attended the meeting of his Presbytery at

Clover. In the evening he came home ill, and died on April 22, 1936, as noted above. The cause of his death was pneumonia. On the following day, after a service in the church of which he was pastor, the body was taken to Due West, where he sleeps, surrounded by the graves of parents and kindred, till the morning of the Resurrection.

Thomas Peden Pressly



Thomas Peden Pressly, D.D., was a son of Rev. David Pressly, D.D., and Sarah Brown Peden, and was born near Starkville, Mississippi, January 15, 1853. After attending the school in Starkville, he entered Erskine College, graduating in 1872. In 1870 he accepted Christ and united with his father's church at Starkville. In January, 1874, he entered Erskine Theological Seminary, and was under the care of the Second Presbytery while in the Seminary. He was licensed by the Memphis Presbytery at Salem, Tipton County, Tennessee, September 4, 1875, and was ordained by the same Presbytery at Richland in Shelby County September 2, 1876.

He had recently accepted a call to the Troy, Tennessee, A. R. Presbyterian Church, and was installed pastor of this church October 14, 1876. In the pastorate of this church he continued a total of nearly 47 years, till his death May 10, 1923. Troy was his only field of labor, and he was loved and honored there to the last. In 1901 the quarter-centennial of this pastorate was appropriately celebrated by the congregation.

December 25, 1877, he married Mises Dora Augusta Smith at Troy. She was a daughter of Major James Graham Smith and Sarah Eliza Allen. Four children were born to them, one of whom was the Rev. David Peden Pressly, sketch of whom will be found in this volume. Mrs. Dora Smith Pressly died April 15, 1890. His second marriage was to Mrs. Elizabeth Stephens Bittick, on December 22, 1892. She was the daughter of Jerry Stephens and Martha Ann Taylor. Four children have been born to them.

Dr. T. P. Pressly was a consecrated, earnest, and able minister of the New Covenant. He never exploited the Gospel. He never sought popularity nor personal advantage through his remarkable power in preaching. He was gentle and deeply spiritual, a preacher of a soothing, mellow, ripe Gospel, whose message was like a healing balm to troubled souls.

As the end approached, he had his family gather around his bedside and sing, as he breathed his last, the closing stanza of Psalm 124:

"Our sure and all-sufficient help

Is in Jehovah's name;

His name who did the heavens create,

And who the earth did frame."

And this stanza is engraved on his tomb in Smith Cemetery at Troy, together with these words: "He was a man of spiritual power, a strong believer in prayer, a biblical student, a scholarly speaker, a consecrated minister, a loving husband, a kind and affectionate father, a friend of man and a servant of God."

William Laurens Pressly

Williams Laurens Pressly, D.D.—This eminent servant of God was born on his father's farm half way between Donalds and Due West, S. C., May 3, 1837. His father, the Rev. Ebenezer Erskine Pressly, D.D., was then pastor of the Due West A. R. P. Church, where he was to continue for yet thirty years, becoming in 1839 the first President of Erskine College, and being in 1872 elected Professor of Theology in the Seminary. The mother of William Laurens was Elizabeth Agnew of Due West, who became the mother of fourteen children, of whom William Laurens was the only son to live to mature manhood.

Having the advantage of good schools in his community, William Laurens entered Erskine College at an early age, and graduated at the age of twenty, in 1857. For a year or two he was engaged in the mercantile business. December 23, 1858, he married Miss Frances Elizabeth Wideman of the Long Cane congregation. She proved an helpmeet indeed, worthily taking her place by his side in all the long and distinguished career that lay before them.

Giving up the mercantile business, in 1859, the year after his marriage, he entered the Seminary, then presided over by his father. In April, 1860, he connected with the Second Presbytery. He was licensed to preach at a meeting of the Presbytery at Cedar Springs. He was called to the united pastorate of Generostee and Concord, Anderson County, S. C., and was ordained and installed pastor of these churches in 1862. Here he labored most acceptably for nine years. This took him through the period of hardship and bloodshed of the War Between the States. In 1871 he was called to the pastorate of the Due West Church, to succeed Dr. R. C. Grier. Beginning in January, 1872, he served here seventeen years, during which both the Doctor and the congregation grew in wisdom and power. "His sermons were full of instruction, saturated with Scripture, most earnestly and at times eloquently delivered," and the large number of young people of the colleges who attended upon his ministry were greatly profited. "He had a profound reverence for the words of the Spirit, deep spiritual insight, a remarkable knowledge of the Scriptures, and a great aptness and facility in quoting from them. . . . His delivery was ordinarily quiet and impressive, but sometimes his utterance was most emphatic, and he was frequently truly eloquent. . . . As a pastor Dr. Pressly was kind, sympathetic, and tender. His visits were full of comfort to the sick, and he was always ready to furnish Christian consolation to the sorrowing. His pastorate in Due West was abundantly blessed in building up the congregation and in adding many souls to Christ."

On the death of Dr. James Boyce in 1889 the Synod elected him to the presidency of the Seminary. With great reluctance his congregation gave him up for this work, a work for which he was eminently qualified, and in

which he continued till his death June 8, 1906. Erskine Seminary being one of the smaller seminaries, with a limited faculty, Dr. Pressly filled the chairs of Theology and Hebrew for most if not all the years of his connection with the Seminary. As a teacher he was at his best, pungent, full of life and interest, his lessons or lectures being enriched by a fund of anecdotes and of sparks of natural wit and wisdom. It added zest and power to his teaching to see him get a heretic down, crack his finger, and stamp upon him with his foot—murder the heretic, we called it. He loved the Hebrew language, and could make its study interesting to his students, and through it could lead them into the profounder teachings of the Hebrew Scriptures. And there was no let up. This continued to the end. As the Commencement of 1906 approached, he became indisposed and asked the class to meet him in his home instead of at the classroom. He met the early comers at the front door, fell in the hallway, was put to bed, and a few days later, June 8, 1906, he was gathered to his fathers, and was laid to rest in the Cemetery hard by the sanctuary, where he had many years before ministered in holy things, and where all his life long he had worshiped God and had been accustomed to transact business with his great God and Savior, Jesus Christ.

Of his nine children, the only daughter, Effie, married Prof. Paul L. Grier, and gave three sons to the ministry, Drs. W. P., R. C., and P. L. Grier, all on the roll of the General Synod of the A. R. P. Church. Of the eight sons two became physicians, Drs. E. W. and Henry, both now dead; three became ministers of the Gospel, Revs. J. H., D.D., Joseph L., and Paul, D.D., the latter two are now, and have been for several years, with the General Assembly and Church of the first born whose names are written in Heaven. Dr. J. H. served one church, First Statesville, 54 years, and is now pastor emeritus of this life long first love.

William Laurens Pressly



William Laurens Pressly was born in Statesville, N. C., the second son of Rev. James H. Pressly, D.D., and Mabel Lowry Pressly, being the fifth in a family of eleven. His grandfather was Rev. W. L. Pressly D.D., long and actively associated with Erskine Theological Seminary.

William attended Statesville High School and was graduated from Erskine College, Due West, S. C. in 1925 with an A.B. Degree. While at Erskine he was a member of the Euphemian Society and a member of the varsity football team for three years. Following his graduation he entered on a teaching mission at Bethany School in York County, a well known Associate Reformed Community.

After teaching for two years he entered Erskine Theological Seminary and was graduated with a B.D. Degree.

From Erskine Mr. Pressly went to Princeton Seminary in Princeton, N. J., and spent two years, receiving a Master of Theology Degree in 1931.

In June of 1931 Mr. Pressly went to Greenwood, S. C. as pastor of the Greenwood A. R. P. Church, which was at that time a Home Mission Church. After laboring there for six years he was called as pastor of the church, when the church debt of \$4500 dollars was paid, and the church dedicated.

On Dec. 21, 1937 he married Miss Elizabeth Cowan of Statesville, N. C. Mrs. Pressly is the daughter of Mr. and Mrs. B. A. Cowan, her father having been a Ruling Elder in the First Presbyterian Church of Statesville for many years. They have one son, James Allen Pressly.

While pastor of the Greenwood church, that congregation grew and developed, membership was more than doubled, pews and pulpit furniture were purchased. The order for a Pipe Organ was placed and a substantial sum was raised for a manse. A lot for a manse was purchased during Mr. Pressly's pastorate.

After about fifteen years in Greenwood Mr. Pressly accepted a call to Boyce Memorial Associate Reformed Church in Kings Mountain, N. C. in Nov. 1946. During the first year of his ministry, 56 members were received into the church, a great many, both adults and children, being Baptized. From time to time Mr. Pressly has returned to Princeton for study. He has attended eight out of eleven Institutes of Theology held in that seminary.

On the 48th Anniversary of his father's pastorate in Statesville he was invited to preach the sermon.

Mr. Pressly has been actively identified with the work of the A. R. P. Synod. He served two terms on the Foreign Mission Board and one term on the Home Mission Board. He has served as Moderator and Vice Moderator of his two Presbyteries and President of Ministers Unions in both of his pastorates. Other activities consist of a definite contribution to the work with boys, having served as Assistant Scout Master and Cub Master. He is a member of the Kiwanis Club and was President in 1942. He has been a member of the Masons for fifteen year. Mr. Pressly has worked with the City Library in both of his pastorates, and served as chairman of the boards.

In 1951 Mr. Pressly was the Fraternal Delegate to the United Presbyterian Church which met at Des Moines, Iowa.

W. H. Quinn

W. H. Quinn was born at Kings Creek, S. C., Dec. 21, 1881, the son of James Henry Quinn and Martha Selma Bigham Quinn. He was baptized at an early age by Dr. E. E. Boyce. Mr. Quinn grew up in Bethany Church, and joined the church at the age of 16 under the ministry of Dr. R. M. Stevenson. He attended the schools of York County, S. C., Bethany Presbyterian High School and the preparatory Department of Catawba College, Newton, N. C. He entered Erskine College in the fall of 1906, and dropped out for two years during which he taught. He re-entered Erskine in the fall of 1909 and graduated in 1912. He entered Erskine Theological Seminary in the fall of 1912 and after completing the course graduated. From childhood the call of the ministry was before him, and while, as he states, he considered both medicine and law, he finally gave himself to the ministry as

his life's work. He was licensed to the gospel ministry in the spring of 1914 by the First Presbytery at Huntersville, N. C. In the fall of 1914 he was ordained by the First Presbytery at Neely's Creek, S. C. His first Church was Statesville Avenue, Charlotte, N. C., where he remained for seven years, May, 1914, to May, 1921, relocating and building here a new church. From Statesville Avenue he went to Timber Ridge Church, near Lexington, Va., where he served for five years. Mr. Quinn was instrumental in reviving this church. Sixty-six new members were added to the roll, and the church became self-supporting. From 1925 to 1928 he served New Lebanon, W. Virginia. In the spring of 1928 he took up the work at Ebenezer and Broad Creek Churches in Virginia. He participated in the organization of the Spring Valley, Va., Church during this pastorate. When Ebenezer and Spring Valley called a man in 1929, Mr. Quinn continued as pastor of Broad Creek. In 1930 he assumed the mission at Macclesfield, N. C. In 1931 he was without definite work but spent the year preaching over the Synod and without its bounds. The Synod of 1932 sent him to the mission field of Shady Grove and Hickory Springs, Arkansas. Here he remained until the Synod of 1934 assigned him to the Lincoln, Tenn., work. He was at Lincoln five years and did an excellent work. In 1939 he was sent to the Deen's Memorial-Mt. Horeb Field at Red Level, Ala., where he remains.

Mr. Quinn has served as Moderator of the First, the Virginia, the Mississippi Valley and the Tennessee and Alabama Presbyteries. He has also served upon many important committees of Synod. He was Moderator of the meeting of the old First Presbytery at Lancaster, S. C., when it voted to divide. At its last meeting at King's Mountain, N. C., he preached the retiring moderator's sermon upon the text Matt. 16:24. His theme was "The Price of Discipleship."

On June 2, 1936, Mr. Quinn married Miss Annie M. Boyce. Dr. W. W. Boyce performed the ceremony in the manse of the First A. R. P. Church, Charlotte, N. C. Mrs. Quinn is the daughter of the late S. A. and Margaret Jane Lesslie Boyce. She was born at New Edinburgh, Ark., and was reared in the bounds of Shady Grove Church, of which she was a member. To Mr. and Mrs. Quinn two daughters have been born, Ruth Ann, and Martha Jane.

The above was written perhaps in 1941. What follows is being written in February, 1951, and is intended to bring the sketch down to date. Mr. Quinn remained in the South Alabama field till July, 1946, having the entire field, four churches, Deen's Memorial, Mount Horeb, Salem, and Pressly Chapel, the last three years, after the Rev. H. M. Pearson became a chaplain. He also served at Opp and Boyken part of the time. His next appointment was at Sandy Plains, N. C., four years, 1946-1950. This was a very fruitful work. Church and manse were repaired and repainted. The church burned January 18, 1948, and a new house was built within about a year. This was made a prayer project, and he testifies that there was never a bill came due but that there was money in hand to pay it. All told, about \$22,000 was spent on the new building and the grounds, while 80 new members were being added to the roll of the church. The Synod of 1950 appointed him to the Havana, Arkansas, field where he now serves. Mr. Quinn is a faithful and zealous worker.

Horace Rabb

Horace Rabb was born May 27, 1855, and died January 16, 1941. He was a son of John Glazier Rabb and Nancy Kincaid Watt Rabb. His birthplace was near Little River in Fairfield County, S. C.

He was educated in the common schools, and in Mt. Zion Institute, then under the management of Adolphus Woodward. In 1872 the family removed to Due West, S. C., where the father died on February 26, 1872. Horace graduated from Erskine in 1876, June. He entered Erskine Seminary October, 1877, under the care of the First A. R. Presbytery. He was licensed at Amity, N. C., Dr. E. E. Boyce presiding. The winter of 1879-80 was spent in the U. P. Seminary at Xenia, Ohio. The spring and summer of 1880 he spent preaching under the Board of Home Missions in Texas, visiting vacancies in the counties of Freestone, Navarro, Johnson, Anderson, Houston, and Lamar. He remained in this field till the fall of 1881, when after the meeting of Synod, he took up work in Richland and Beulah congregations in West Tennessee, Memphis Presbytery. Accepting a call for half time, he was ordained and installed pastor of Richland December 8, 1882, Rev. J. H. Strong and J. G. Miller the officiating commission. After serving for half time four years, he was in 1886 employed for full time, and so continued till September 27, 1895, thus serving this congregation 13 years in all.

Coming back to South Carolina, he was installed pastor of Bethel, Providence, and Head Spring, Laurens County, Second Presbytery, November 20, 1896. This relation was dissolved September 18, 1897. The next year he was in charge of the church at Abbeville, S. C. In December of 1898 he took charge of the Doraville Church, DeKalb County, Georgia. In the summer of 1889 he with Dr. H. B. Blakely held a meeting at Miller's school house, where Mr. J. C. McElroy and others had been conducting a Sabbath School. This meeting resulted in the organization of a church known as Antioch, since moved to a railroad station and called Tucker. In December, 1899, he moved to Mount Zion, Missouri, Kentucky Presbytery. At a called meeting of the Kentucky A. R. Presbytery, November 3, 1903, he was granted a certificate to connect with the Indiana Presbytery of the United Presbyterian Church. His first work in that Church was at May's, Indiana, and for 22 years he served in the U. P. Church, in Indiana, Illinois, and Ohio, his last pastorate being at Seaman, Ohio. In 1925 he retired from active service, and came back to South Carolina, connecting with Catawba Presbytery and residing several years at Hickory Grove. Later he moved to Due West, making his home with his daughter, Mrs. Lucile R. Wilkerson, who teaches in the Graded School of that place. However he retained his membership with the Catawba Presbytery as long as he lived.

On January 10, 1883, he and Miss Mary Jefferson Walker of Louisville, Kentucky, were united in marriage. She was his faithful companion and helpmeet till December 31, 1933, when she died at Due West. Two children survive; Samuel Watt Rabb, who was Superintendent of the City Schools of Greer, S. C., and at other places, for a number of years, and died several years ago; Mrs. Lucile Rabb Wilkerson, teacher in the Due West Graded School; Mrs. Kincaid Rabb McClellan, living at Seaman, Ohio. One daughter died at an early age, and is buried at Salem, Tennessee.

Mr. Rabb came of old Revolutionary stock, his maternal grandfather having been a captain in that war. He grew up in the old Brick Church of Fairfield County, S. C., where in 1803 our Synod was organized. His father superintended the construction of the stone wall around the cemetery in 1846 or 1847, and his mother caused the Brick Church to be repaired after the damage to it by Sherman's army in 1865. For obvious reasons therefore the old building and its grounds were sacred "stones and dust" to him. It was the scene of the religious life and toil of all his ancestors. He was a plain man, of simple tastes, very active in body and mind. His views were clearcut and positive, held with conviction, and unmodified with any tinge of modernism, and undiluted with any new-fangled and weakening notions. He was a faithful pastor, giving special attention to his young people.

As stated above, he died January 16, 1941, at Orlando, Florida, in the home of a niece, Mrs. Edward Hill, where he had gone for his usual winter visit. The cause of his death was influenza. The body was brought back to Due West, where after a service in the church, it was laid to rest in the Cemetery hard by.

James Hannah Ragsdale

James Hannah Ragsdale.—The birthplace of this servant of God is Russellville, Arkansas, and the date April 9, 1911. He was baptized by Rev. J. P. Snipes in 1912, under whose ministry he grew up and united with the Russellville Church.

He is a son of E. H. and Emma Oates Ragsdale. His mother is a daughter of Rev. Monroe Oates, well known in the earlier history of the A. R. Presbyterian Church in Arkansas.

In boyhood he attended the Public Schools of Russellville. He graduated from the Russellville High School. His college education was gotten in the Arkansas Polytechnic College and in Erskine College. He graduated from the latter with the A.B. degree in 1941. For a time he taught in the Public School of Dover, Arkansas.

He attended Erskine Theological Seminary, from which he graduated with the degree of Bachelor of Divinity. The year 1945-46 he studied in Princeton Seminary.

He was licensed by the Mississippi Valley Presbytery, and also ordained, in the year 1944.

In 1943, while a student in Erskine Seminary, he began work as supply pastor of the Woodruff A. R. P. Church. This relation continued till 1945, when, as noted above, he entered Princeton Seminary. In the fall of 1946 he accepted the work at the First A. R. P. Church, Tampa, Florida. At the present he continues in this field, having been installed pastor of this church May 12, 1948, at 8 p.m. The commission consisted of Rev. A. M. Rogers, Rev. J. Palmer Steele, and Elder C. A. Boswell.

James Ragsdale has qualities that promise well for the ministry. He is possessed of health, a strong and robust physique, a pleasing personality, thirst for knowledge and thorough preparation for the work to which he has given his life. Much may be expected from him in the future. He is unmarried.

William Oates Ragsdale

William Oates Ragsdale, now pastor of the Covington, Virginia, A. R. P. Church, was born at Russellville, Arkansas, Sept. 29, 1915. His father was E. H. Ragsdale, son of A. S. Ragsdale, M. D. His mother was Susan Emma Oates, daughter of Rev. Monroe Oates, an honored and distinguished minister of the A. R. P. Church, who spent thirty-three years in the active ministry in the State of Arkansas.

William Oates Ragsdale grew up in the Russellville A. R. P. Church, where he made a public profession of faith and united with the church under the ministry of Rev. J. P. Snipes.

His early education was received in the Russellville Public Schools. His college years were from 1933-1937, graduating the latter year from Erskine College. A part of his college course was taken in the Arkansas Technological College before entering Erskine.

After graduation he entered Erskine Theological Seminary. Finishing his work here, he did post graduate work in Princeton Seminary, and also in Union Seminary, New York City. He believes it was the influence of a Godly mother led him into the ministry. He was licensed by the Mississippi Valley Presbytery at a called meeting at Lake Wales, Fla., in 1938, during the meeting of Synod there. In October, 1940, he was ordained at Hopewell, Chester County, S. C., by the Catawba Presbytery.

The first church he served was Havana, Arkansas, where he ministered in Holy Things during the summers of 1936-1939. In 1940 he became Assistant Pastor of the Lancaster Church, Rev. W. S. Patterson, D.D., being the pastor at the time. Dr. Patterson having resigned in the fall of 1941 on account of failing health, he was called to the pastorate, and was installed December 14, 1941, and continued to labor there two or three years. He then became a Chaplain in the Army till the close of the War. Soon thereafter, in the spring of 1947, he accepted the work at Covington, Virginia, where in February, 1951, he continues.

W. O. Ragsdale is a young man of sincere purpose, of culture and promise, and is held in high esteem by old and young. He grows in pulpit powers.

Arthur Jones Ranson

Arthur Jones Ranson, D.D.—This man of God is descended from a family of godly people. His father, John James Ranson, was born in the Generostee congregation of Anderson County, S. C. His mother, Rose Elizabeth Hunter, was born near Huntersville, N. C., a daughter of Robert Boston Hunter, 48 years a ruling elder of the A. R. P. Church and donor of the lot occupied by the Huntersville Church. Rose Elizabeth was a sister of Dr. William May Hunter.

Arthur Jones Ranson was born at Huntersville August 26, 1873. He grew up under the ministry of Rev. W. W. Orr, D.D., and united with the Church in a special meeting conducted by Rev. John E. Pressly, D.D., August 10,

1883, at the age of ten. He attended the Huntersville High School, where he had as instructors Drs. W. W. Orr and W. M. Hunter. He entered the Sophomore Class of Erskine College in the fall of 1890, and graduated with the A.B. degree in 1893. He was received as a student of Theology by the First Presbytery and entered Erskine Seminary in the fall of 1893, finishing the course in 1895. He then was in Princeton Seminary several months, after which he studied in Biblical Seminary, New York City, for some months under Dr. W. W. White.

He was licensed by the First Presbytery at Back Creek in 1894, and was ordained by the Tennessee and Alabama Presbytery in 1895, in the summer. At the same time he was installed pastor of Prosperity and Blanche, Lincoln County, Tennessee, where he served from 1895 till 1901. Subsequent fields of service have been: Corsicana, Texas, 1901-1905; Spartanburg, 1905-1910; Missionary to India, 1910-1924; Newberry, S. C., 1926-27; President of Bryson College, Fayetteville, Tennessee, 1927-29; pastor New Albany, Mississippi, 1929-45; pastor Shiloh, Lancaster County, S. C., September 1, 1945, to the present, February, 1949.

Dr. Ranson is a strong and vigorous preacher of a sound and soul-saving Gospel. People hear him gladly. He is equally gifted as an organizer and worker of his people. Years after he left Prosperity, Tennessee, he was still loved by those people, and was their model preacher. At Spartanburg he led in the building of the present handsome brick church. Improvements have been made in the Shiloh field, and large numbers have come within the fold. Such gifts would be needed in the new work just opening up in India. Consequently the Synod of 1909, meeting at Bartow, Florida, designated him as the appointee of the Board for this work, provided he were available. See Minutes, p. 30.

This appointment proved most fortunate. Dr. Minnie Alexander had been on the field, and had prepared the way for the establishment of the mission. It remained now for the ordained minister to preach the Gospel, organize churches, build churches, mission homes, schools, hospital, to be the contact man with the officials of the British Government and with native officials. Dr. Ranson proved the very man for these and like things, and the Church owes to him a debt of gratitude that he was found willing to accept the appointment. Necessity for his return home after 14 years of service, on account of health, was felt a distinct loss by the Church. His presence however in the home land has been and is a distinct asset to the work there still.

A list of the buildings in India supervised by Dr. Ranson includes the following: McDonald Memorial Church, 1912; first Mission Home, 1913; Nancy Fulwood Hospital, Kennedy Home for Ladies; Girls' Boarding School, Knox Home for Boys. Yet he says "Evangelism was my special work."

Dr. Ranson moderated the Synod of 1926. Twice he has been Fraternal Delegate to the General Assembly of the United Presbyterian Church, in 1926 and again 1945. Erskine College conferred on him the degree of Doctor of Divinity in 1926. In getting to and from India he has made two trips around the world, completing on the return trips that part missed in the going.

June 23, 1897, he married Miss Julia E. Cowan, daughter of Cowan, D.D.S., of Due West, S. C. After her death he married, December 21, 1903, Miss Kate P. Walker of Corsicana, Texas. The children were: Mary, who married Frank L. Woodruff, Jr., and is now deceased; an infant son,

died in 1905; John, died in 1908; Arthur Jones, Jr., born April 4, 1909, and is now in business at Florence, S. C.

Mrs. Kate Walker Ranson went to India with Dr. Ranson in 1910. Despite the leaving of her infant son in America and other family duties there, she filled the place of a missionary on the field. She took the regular language course. For some time she was in charge of the Girls' Boarding School. For some years she was Superintendent of the Knox Home for Boys. These were things she did during their first term in India, 1910-17. During their second term, 1918-24, Dr. Ranson writes, "Both of us gave our time very largely to the preaching and teaching of the Word of God, in regular church services and in villages and in cotton fields and in any place where men and women and children could be found."

Since and before their work in India Mrs. Ranson has been a faithful and helpful helpmeet and pastor's wife, as she is today at Shiloh.

Arthur Jones Ranson, Jr.

Arthur Jones Ranson, Jr., was born at Spartanburg, S. C., April 4, 1909. He is the son of Arthur Jones Ranson, Sr., D.D., a minister whose record will be found in this volume, and Mrs. Kate Walker Ranson. Arthur was baptized in infancy and grew up in the churches of the A. R. P. Synod served by his father as pastor. Some of his earlier years were spent in India, where his parents were missionaries.

His pre-college education was obtained in the schools of Due West, S. C., Gastonia, N. C., and Charlotte, N. C. He studied in Erskine College, Bryson College, and Duke University, obtaining in 1935 the degree of Bachelor of Arts. After graduation he taught for a while, then engaged in business, part of the time coaching in athletics. But all the time he was resisting the call of God to the Gospel Ministry. On the breaking down of this resistance, he entered Erskine Theological Seminary in the fall of 1949. He has now finished the Junior Class (summer of 1950), and is supplying at Ebenezer and Wrens, Georgia.

He was with the United States Navy from June 16, 1942, till November 15, 1945.

On June 26, 1935, at Manning, S. C., he was united in marriage to Miss Lillian Rigby, daughter of Charles S. and Lillian H. Rigby. Mrs. Ranson was a teacher of Home Economics, having the degree of B.S. from Winthrop College. To them have been born two children, Arthur Jones Ranson, III, age 6½, and Charles Rigby Ranson, age 2½.

Jay Wilson Ranson

Jay Wilson Ranson is a native of Mecklenburg County, N. C., having been born at Huntersville August 18, 1882. He was baptized in infancy by Dr. W. W. Orr, pastor of the family at the time. His father was Robert Marion Ranson, who was born in Anderson County, S. C., October 6, 1852. Being left an orphan at the age of nine, he was taken to North Carolina to

live with an uncle, Rev. Alexander Ranson, D.D. Here he lived till his marriage at the age of twenty-five. He served as a Ruling Elder in the Huntersville A. R. P. Church; then in the Tabernacle Church, Charlotte; then in the First A. R. P. Church, Charlotte, till his death in 1937. Jay Wilson's mother was Mrs. Agnes Sample Ranson, who was born January 2, 1853, in the Hopewell Presbyterian community of Mecklenburg County. "Both were life-long Christians of the most earnest type, and were parents of eight sons and one daughter."

Jay W. Ranson grew up in the Huntersville Church, of which he became a member under the ministry of Dr. W. W. Orr on profession of faith at about the age of nine, during special meetings conducted by Dr. R. G. Miller.

He entered the Huntersville High School when six years of age, and attended there until 1900, when the family moved to Due West, S. C., where his father took charge of the Men's Dormitory for two years. Jay W. had one year in the Due West High School, and one year in the Preparatory Department of Erskine College. He then matriculated in Erskine College, and did his Freshman Year, 1903-04. As a member of the Philomathean Literary Society he won the Freshman Declaimer's gold Medal for the year. In September, 1904, he entered Muskingum College, New Concord, Ohio. He graduated with the class June 13, 1907. Dr. John Knox Montgomery was the President, and made a strong impression on the life of this young man.

Following graduation, for the year 1907-1908 and 1908-1909 he was Principal of the Pleasant Grove High School at Long Hollow, Smythe County, Virginia. These two years were full of rare opportunity for mission work. He taught a Sabbath School class in the Rich Valley Presbyterian Church, and shared many Christian activities in the community.

Among the influences leading him into the ministry he mentions the following: The Godly lives and daily prayers of parents about the Family Altar; the missionary outlook of pastors, Drs. W. W. Orr and James Boyce; and the knowledge of needs in India, acquired by reading and by contacts with missionaries from that land, the late Dr. W. B. Anderson, Miss Josephine Martin, Mrs. Alice McClure, and many others of like spirit.

He took his Theological training in the Pittsburgh Theological Seminary of the United Presbyterian Church, September, 1909, to May 12, 1912. In his class were twelve men, six of whom went to the foreign field and six to the home field.

He was taken under the care of the Monongahela Presbytery in October, 1909, in the Mt. Lebanon U. P. Church, Dr. E. C. McCown, pastor. He was licensed on Good Friday, 1911, by the same Presbytery. And by the same Presbytery he was ordained June 25, 1912.

He has served as follows: From May to October, 1911, at Bethel, Mechanicsburg, and Heshbon U. P. Churches in Conamaugh Presbytery, as Stated Supply; June to August, 1912, at Olivet and Mount Union U. P. churches in the same Presbytery in Pennsylvania; as Stated Supply at Toronto, Ohio, U. P. Church, from September, 1912, to January 29, 1913, when he accepted an appointment to India. Then he was back at Toronto, Ohio, August 1, 1929, to April, 1937; at Oakland, West Virginia, February 22, 1932, to April, 1937; he was a missionary under the A. R. P. Church at Pakpattan, Punjab, India, from January 29, 1913, till June, 1929. After this he returned to America, and on invitation he served the second time at Toronto, Ohio, as above, till the U. P. Board of Foreign Missions ap-

pointed him to Sangla, Punjab, India, where he entered upon service November 1, 1937.

He says of himself that he is among many who love India, doing daily those humble tasks that come into the life of a district missionary in Hindustan. He has moderated the Montgomery and the Steubenville Presbytery, but has not been burdened with titles, degrees, or other impedimenta, but is just a district missionary enjoying the humble duties of the common worker. He was a charter member of the Montgomery Presbytery, which he helped organize at Ransonabad December 31, 1918, along with Dr. A. J. Ranson, and Revs. Isa Das, Mangu Mall, and Lal Chand; also Elders R. C. Banerji and Chanan Khan. He helped build the Pakpattan Mission Home, and the Chichawatni Mission Home, and a second Mission Home at Pakpattan which was never occupied on account of retrenchments and retirements. He organized the Oakland, West Virginia, U. P. Church after doing mission work among them a year. He solicited and received funds to the amount of \$6,382 to equip the A. R. P. Mission in India with Ford cars in 1919-1920.

On August 14, 1912, on a farm near Bellaire, Ohio, he married Miss Della R. Nichol. Mrs. Ranson was reared on the farm, attended the country schools, graduated from Muskingum College in 1906, taught two years in the Bethany High School near Clover, S. C., then had two terms in Moody Bible School, in Chicago, Illinois, in preparation for Missionary work. She has proved a missionary of mild manners, sincere devotion, and abiding love for her Master and India. Their one child, Grace Nichol Ranson, was the first missionary child born in the A. R. P. Mission in India. After graduation from Muskingum in 1936, she served from 1936 to 1940 as a missionary in India. April 11, 1941, she married Mr. George K. Leitch of Pittsburg. Mr. Leitch has a position in the Union National Bank of Pittsburgh, and is an active member of the Mt. Lebanon U. P. Church of the city.

Jay Ranson has traveled around the world, visiting England, France, Italy, Palestine, Egypt, Switzerland, China, Japan, Hawaii, Syria, Cyprus, Turkey, Greece, and way-stations.

Daniel Washington Reid

Daniel Washington Reid, M.D., was born in Newberry District, S. C., October 10, 1826. His father was Daniel Reid and his mother Miss Jane Fleming. He graduated from Erskine College in 1847. He joined Cannon's Creek in 1849. After graduation he studied medicine, graduating from an Eclectic School of Medicine in 1849. From this time till 1867 he practiced medicine successfully, nine years in South Carolina and nine in Georgia.

In 1867 he was received by the Second Presbytery as a student of Theology. He studied Theology in Due West, and was licensed by the Second Presbytery at Generostee in 1868. His ordination was by the Memphis Presbytery at Richland Church in Shelby County, Tennessee. It may be noted that several of our early ministers have been practitioners of medicine before going into the ministry. This was true of Dr. Thomas Clark, spoken of by some as the father of the A. R. P. Church in the South, of Dr. Campbell Madden, and of Dr. D. W. Reid, possibly of others.

Dr. Reid served as stated supply two years at Hopewell, Georgia. He

also served at Richland, Tennessee, eight years, the larger part of this time as pastor. Of other pastorates and preaching points we do not have record. But he was living in 1903, when the Centennial History was written. This seems to leave approximately 25 years, possibly more, when he was probably serving somewhere, but we have been unable to learn the history of those years.

His marriage to Miss Elizabeth Amanda Bradley took place in Abbeville County on October 16, 1849. Mrs. Reid was a daughter of Archibald and Sarah Bradley, born in Long Cane, Abbeville County, S. C., October 21, 1829. Her death came on March 30, 1895. No children are mentioned.

Samuel Watson Reid

Samuel Watson Reid, D.D., son of Samuel Watson Reid and Jane Pressly Reid, was born in the Steele Creek section of Mecklenburg County, N. C., September 9, 1867. His mother was a daughter of Rev. J. P. Pressly, D.D., of Due West, S. C.

As a child he was unusually thoughtful and devout, traits that were eminently characteristic of him in later life. It was his habit, even in early life, to take all his problems to God in prayer, believing God would hear and answer his prayers.

His early education was obtained in the schools of his neighborhood. He studied under Professor H. K. Reid at Ebenezer, under Professor A. G. Kirkpatrick at Sharon, and under Professors J. P. Reid and J. T. Bigham in Gastonia. He was graduated from Erskine College on July 8, 1891, and from Erskine Theological Seminary in July, 1893. He was licensed to preach the Gospel by the First Presbytery April 5, 1893, and was ordained and installed pastor of Woodruff and Welford churches in the Second Presbytery August 26 of the same year. He labored faithfully and successfully in this field till May, 1897. His next field of labor was a brief pastorate at Wrens and Ebenezer, Georgia. In 1898 he was called to the pastorate of Louisville, Kentucky, where he labored till 1910. Resigning from the Louisville church, he accepted the pastorate of the Atlanta A. R. P. Church. This pastorate continued till 1923, when he became pastor of the First A. R. P. Church of Tampa, Florida. In 1934 he accepted the work at McCormick and Mount Carmel, and continued in that work till he was called home on the night of August 26, 1945. His body was laid to rest in Newberry's city of the dead by a host of sorrowing friends.

In 1915 he was happily married to Miss Moriat Martin of Newberry, S. C. Mrs. Reid was a faithful worker with her husband wherever they labored. She was of a sunny disposition, and spread joy and happiness in the home and in the church. She passed away at McCormick, S. C., October 30, 1939, and was laid to rest in Rosemont Cemetery, Newberry, S. C. There were no children.

Dr. Reid was a student. His sermons were Scriptural and deeply spiritual. He was well versed in Theology. He was honored with the degree of Doctor of Divinity by Erskine College. He was a faithful servant of the Church at large. While in the Kentucky Presbytery he was made Financial Agent and Superintendent of Missions. He was very active among the Young

People. Under his leadership the Church at Louisville made constant progress. For many years he directed the conferences at Bonclarken. In these conferences his constant aim was to exalt Christ and promote the interests of His Church, to which he was always devoted and loyal. His nature was reserved. He never sought notoriety, but did with great faithfulness the work committed to his hands. For many years he was the efficient Clerk of the Second Presbytery. He had a keen sense of humor, was a pleasant companion, was at home in any company. He was conscientious and uncompromising with himself, but was always tolerant of others. It can be said of Dr. Reid in a very special sense: "He was a Man of God." In the papers many tributes were paid him at his passing. A number of years before his passing he, in company with Dr. J. W. Carson, toured Europe and the Holy Land.

John Calvin Reid, Jr.

John Calvin Reid, Jr., D.D., is a minister of the Presbyterian Church, U. S. A. He is a son of Elder J. C. Reid, Sr., of the Sardis congregation, and Mrs. Ximena Hunter Reid. His mother is a daughter of the Rev. J. S. A. Hunter, our well known missionary to Mexico in the early days of that mission.

John Calvin Reid, Jr., was baptized in the Sardis A. R. P. Church in 1901 by Dr. R. G. Miller. The date of his birth was April 11, 1901. He grew up in the Sardis Church under the ministry of Dr. Miller. He was educated in the Sardis Elementary and High School. Dr. H. Kerr Taylor and W. C. Pressly were among his teachers. He graduated from Erskine College with the A.B. degree in 1922. He then taught one year in the High School of Gastonia, N. C.

Among the influences leading him into the ministry, he mentions "a devout home." He studied in the Pittsburgh-Xenia Seminary of the United Presbyterian Church, where he received the degrees of B.D. and Th.M. He also studied in the Southern Baptist Seminary of Louisville, Kentucky, and in Edinburgh and Oxford.

He was licensed by the Monongahela Presbytery of the U. P. Church in 1923, and was ordained by the First Presbytery of the A. R. Presbyterian Church in 1926. His first charge was the A. R. P. Church of Louisville, Kentucky, from 1926 to 1931. He then accepted a call to the First United Presbyterian Church of Butler, Pennsylvania, where he served from 1931 to 1939, when he accepted a call to the First Presbyterian Church of Columbus, Georgia, 1939-1945. In the latter year he accepted a call to the Mount Lebanon Presbyterian Church, U. S. A., where he is at the present time, October, 1950.

He married Miss Charlotte Orr in 1935, at Charlotte, N. C. Mrs. Reid is a daughter of Dr. and Mrs. E. N. Orr, then of Charlotte, now of Mooresville, N. C. They have two children, Barbara Orr Reid and Charlotte Boyce Reid.

Dr. Reid is gifted as a public man and orator. In his college years he won the Intercollegiate Medal for Oratory in a contest with all the colleges of South Carolina. He has filled pulpits of commanding influence and im-

portance. Some years ago Tarkio College conferred on him the degree of Doctor of Divinity. He has the same degree also from Muskingham College. In 1928 he made a trip through Europe, Egypt, and the Holy Land.

Richard Lee Robinson



Richard Lee Robinson, D.D., son of Nathaniel Pressly Robinson and Agnes Elizabeth Lathan, was born October 31, 1872, in Lancaster, S. C. Till his fourteenth year he attended the country schools of his community, the last two of these under Rev. W. A. M. Plaxco. He was prepared for college by Prof. J. G. Baird. He was in Erskine College from 1889-1892. The next school year he taught at McConnellsville, S. C. Then he was Principal of the School at Oak Hill, Wilcox County, Alabama, three years, 1893-1896.

In his twelfth year, under the pastorate of Rev. W. A. M. Plaxco, he made a profession of faith, and was received into the home church, Shiloh, November 10, 1895, while teaching at Oak Hill, he reached the definite conviction that he should give himself to the work of the ministry. Accordingly in September, 1896, he entered Princeton Seminary, from which he graduated in May, 1899. A year earlier, May, 1898, he was received as a student of Theology by the First Presbytery, and was licensed by that Presbytery on May 15, 1898. During that summer he supplied the churches of Louisville, Hinkston, and Ebenezer, Kentucky.

After finishing the Seminary in 1899, he immediately entered upon the work at Camden, Alabama. Having been ordained by the First Presbytery at Lancaster, S. C., November 10, 1899, he was installed pastor of Camden church on the Fourth Sabbath of November, 1900. In this field he continued till January, 1909, when he demitted this charge to accept the pastorate of Lancaster and Shiloh, his home church, in Lancaster County, S. C. When he had served in this field about a year and a half, he was called to the Presidency of the Woman's College of Due West, entering upon the duties of this office in August, 1910. In this position he continued till the co-ordination of Erskine College, Erskine Theological Seminary, and the Woman's College, into a Greater Erskine in 1928. In the institution thus formed he became Vice President, and served in this capacity till his election as Dean of the Seminary upon the resignation of Dr. F. Y. Pressly in 1933. This was the last position he was to hold among us, and he served in it faithfully and most efficiently till his death, January 10, 1939.

It will thus be seen that Dr. Robinson was a very versatile and efficient servant of the Church. He held quite a number of positions of responsibility and honor, and in each of them he was eminently successful.

1. He served in the pastorate ten years, nine of which were spent in

the Camden, Alabama, field. His influence there was deep and lasting. A prominent member of that church wrote of him after he had been gone from them thirty years, "He was recognized by the entire community as a deep, serious student, and a preacher of ability. He also had the enthusiastic and loyal support of his congregation. He was universally regarded one of the strongest preachers in that part of Alabama." His style was simple, instructive, scholarly.

2. He was President of a college eighteen years. Beginning on the foundation laid by his predecessor, Dr. James Boyce, he carried the institution forward in both its standard and equipment, bringing it to front rank among institutions of its kind. For this work he was well fitted. His sane and aggressive yet modest views cleared the way before him and kept his following close up behind him. His wide acquaintance, too, with men, issues, and books tended to put him in the lead. He was excellent as a teacher, able to teach many subjects, from those of the Freshman Class on up to Bible and the original languages and Theology. His students loved him as a man, respected him for his high scholarship, and caught from him in some way a contagious desire for knowledge.

3. He was a builder. Dr. James Boyce before him had led the way by securing funds and building the Carnegie Hall, about 1906-07, the great philanthropist, Andrew Carnegie, furnishing most of the funds. By 1914, four years after Dr. Robinson took charge, Memorial Hall, an auditorium for the Woman's College, had been built, the funds this time being furnished by his personal canvass of the churches and the aid of the alumnae of the College. This was followed in 1922 by the building of Robinson Hall, a dormitory for the girls and named in his honor. His last building project was the erection of McQuiston Divinity Hall, a dormitory with class rooms for the Theological Seminary. This is the first time in the history of this institution, so far as is known to this writer, that it has been housed in its own home. The funds were generously made available by Dr. and Mrs. W. H. McQuiston of Monticello, Arkansas.

4. He was a scholar of more than ordinary attainment. He was at home among his books, and possessed a remarkable faculty of recalling and repeating what he had read, and of formulating his own judgments in light of what he had read or heard from others. His was not a closed mind, and this helped him much in building projects and in other problems of college life, as well as in class room teaching.

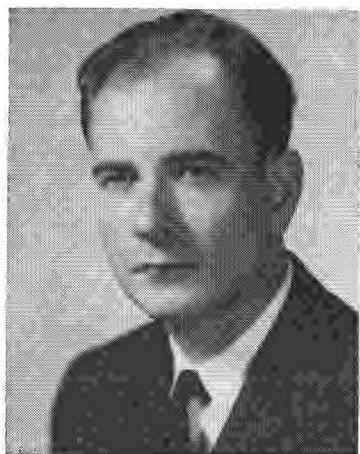
Honors came to him. In 1912 he was honored with the degree of Doctor of Divinity by Erskine College. He moderated the Synod of 1936 at Old Providence, Virginia. He served on the Board of Foreign Missions thirty years, and was a valuable member, especially in business matters that came before the Board. He is listed in "Who's Who in America," and in "Who's Who and Why in After-War Education," and in "Leaders in Education," by J. McKeen Cattell.

He married Miss Anna M. Marshall of Millersburg, Kentucky, December 22, 1904. Mrs. Robinson is a graduate of Millersburg College. She was a member of the Faculty of the Due West Female College during the administration of Dr. James Boyce. After her marriage, while Dr. Robinson was President, she again became a member of this Faculty, the name of the College having been changed to The Woman's College of Due West.

Dr. Robinson's death was almost sudden. On January 10, 1939, after

finishing a Bible class at McQuiston Divinity Hall, he walked the two blocks to his home. Almost immediately he suffered a heart attack, and in a few minutes he passed away. The funeral services were held from the Due West Associate Reformed Presbyterian Church, with a large audience and many ministers present, and his mortal body was laid to rest in the Cemetery hard by, while his spirit lives and marches on in new buildings and enterprises for the Kingdom.

Arthur Murray Rogers



Arthur Murray Rogers.—Arthur was born at Rock Hill, S. C., February 12, 1911. He is the only son of Rev. Arthur Small Rogers, D.D., more than 50 years pastor of the Rock Hill A. R. P. Church, sketch of whom will be found in this volume. His mother, Millie Lynn Rogers, was the daughter of Matthew and Rebecca J. Lynn. She passed to her reward a number of years ago.

Arthur Murray Rogers grew to young manhood under the ministry of his father in the Associate Reformed Presbyterian Church at Rock Hill, uniting with it by profession of faith at the age of twelve. He attended the Central Graded School of Rock Hill, and afterwards the Rock Hill High School. His years in Erskine College

were 1928-32. He has the degree of Bachelor of Arts.

Feeling the call of God to the Gospel ministry, he entered Union Theological Seminary of Richmond, Virginia, in the fall of 1932, finishing with the B.D. degree in 1935. He was licensed to preach the Gospel by the Catawba Presbytery in April, 1935, and in the same year, on May 26, he was ordained by the same Presbytery.

His work in the ministry to the present time (1950) includes the following: In 1933 he spent the summer in the Atlanta church as assistant to Dr. C. B. Williams, the pastor; the following summer he supplied the White Oak, S. C., church. In 1935, soon after his ordination, he was placed by the Board of Home Missions in charge of the new mission in Memphis, Tennessee. In this field he continued till October 31, 1943, when he accepted a call to Bartow, Florida, where he continued to serve as a faithful and efficient pastor till October 31, 1950, when he entered upon his present pastorate, Chester, S. C.

While he was in Memphis a lot was bought, and the present house of worship was built on it. July 21, 1935, soon after he went to Memphis, the church was organized with 43 charter members. At the time of his leaving it had grown to 88, and was paying more than half the salary of the pastor.

June 20, 1941, at Rock Hill, S. C., he married Miss Katherine Lathrop Whiteside, a daughter of Mr. and Mrs. A. M. Whiteside. She is a graduate

of Winthrop Training School, and of Winthrop College in 1938, with the degree of B.S. in Commerce. She has taught Commercial Science, first at Youngs Island 1938-39, then at York 1939-41. They have one child, Susie Lynn, born December 3, 1944.

Arthur is a clear and strong thinker, and presents his message in a pleasing and forceful manner. While in Memphis he was a member of the Board of Dunlap Orphanage, a part of the time its Chairman.

Arthur Small Rogers



Arthur Small Rogers, D.D.—See Centennial History, p. 339, for record to 1903. To what is there may be added that the first twelve years of his life were spent in Newberry, S. C., under the ministry of Dr. E. P. McClintock. At twelve years of age he came to Chester County to live, and was under the pastoral care of Dr. C. B. Betts. He made profession of faith and was received into the church at Huntersville, N. C., while a student in the Huntersville High School. After graduating from Erskine College in 1894 he kept books at Russellville, Ark., for six months. Thereupon he entered the Seminary at Due West. He also studied in Moody Bible School, Chicago.

In the summer of 1895 he, then a student of theology, was sent by the Board of Home Missions to Rock Hill, where he held the first service July 7 of that year. Having supplied this field for the summer, he returned to the Seminary in the fall. On petition of the congregation he was returned to Rock Hill after finishing the Seminary for a term of five years. At the expiration of this term he was called by the congregation and was duly installed as pastor Dec. 19, 1901. And now (1941), after nearly forty years as pastor and five additional years as supply, he still continues as their pastor to break to them the Bread of Life. This is a long pastorate, the longest present one in Catawba Presbytery and perhaps the second longest now in the Synod. How many candidates he has received into the church; how many baptisms, marriages, funerals, he has officiated in; how many sermons, prayer meeting talks, and addresses of varied kinds he has made, would be interesting to know.

And not only has this been a long pastorate; it has been a successful one. In 1895, when Dr. Rogers went to Rock Hill, there was no organized church there, not even a mission. He was to "open a mission." He found sixteen A. R. P.'s. This number was increased to twenty-six by November, when the church was organized. And now after 45 years the membership is 386. There was no building in 1895. As a result of his personal canvas of the Synod there was within three years an elegant brick building, ample in size for the congregation. To this has been added in recent years a church school

building, modern and complete in every respect, and the Sabbath School flourishes along with other phases of the work. In 1948, when Dr. Rogers resigned, there were 489 members.

Dr. Rogers is an eloquent and pleasing speaker. His sermons are models of simplicity, vivid description, and tender appeal. He has been one of the several ministers who have kept the worship of God going in Winthrop College, a ministry, which has reached far and has done much good. Muskingum College of New Concord, Ohio, conferred on him the degree of Doctor of Divinity. From 1902 to 1910 he was Second Clerk of Synod, and from 1910 to 1940 he was Principal Clerk.

On October 3, 1906, he married Miss Millie Lynn of Rock Hill. She died April 25, 1925. To them were born three children: Mrs. Rebecca J. Watson is Librarian at the Hartsville High School, Hartsville, S. C.; Arthur M. Rogers is a minister, pastor of the Chester A. R. P. Church; Mrs. Mary J. Rogers is housewife. November 5, 1930, Dr. Rogers and Mrs. Janie L. Garrison were united in marriage at her home in York County. Mrs. Rogers is an accomplished and capable pastor's helper, having had special training in church work, as well as a number of years' experience in it. She has no children.

January 11, 1948, Dr. Rogers resigned the pastorate at Rock Hill, to take effect April 30, this action being taken on account of advancing years. The congregation reluctantly joined with him in a request to the Presbytery for dissolution. Thus came to an end a pastorate of nearly 53 years. Many expressions of honor and appreciation came to him at this time, and he still has continued to be active in supplying vacancies of the Presbytery.

G. K. Rogers

G. K. Rogers, D.D.—Dr. Rogers, son of James M. and Elizabeth Brown Rogers, was born at Pottsville, Arkansas, February 2, 1890. He united with the A. R. P. Church of Pottsville under the ministry of Rev. S. J. Patterson, D.D., having been baptized by Rev. Patton in the Old Mount Zion Presbyterian Church, U. S., in infancy. Mount Zion was the home church of his parents until it was dissolved, when they went into the A. R. P. Church at Pottsville.

Dr. Rogers was educated in the Pottsville schools. He then took two years in the University of Arkansas, followed by two years in the College of the Ozarks, where he obtained the degree of A.B. His Theological course was taken in Erskine Seminary, at Due West, S. C. He did graduate work in Lane Seminary and in the University of Cincinnati. He was ordained to the full work of the ministry by the Arkansas Presbytery of the A. R. Presbyterian Church, on June 2, 1915, in the A. R. P. Church of Pottsville. In 1938 he was honored by the College of the Ozarks with the degree of Doctor of Divinity.

He has served in the following fields the years indicated: Monticello, Arkansas, A. R. P. Church, 1915-1920; Woodward, Oklahoma, 1920-1924; studied in Lane Seminary, 1924-1925; Houston, Texas, 1925-1942; Plainview Presbyterian Church, U. S. A., Plainview, Texas, 1942, to the present, 1948.

He married Miss Lucy Jane Sinclair of Pottsville September 28, 1915.

To them have been born two sons: John Sinclair and James Herbert. The latter is deceased.

Kenneth Cowin Seawright



Kenneth Cowin Seawright.—This man is an acquisition by the Associate Reformed Presbyterian Church from the Presbyterian Church in the United States. He was born near Due West, S. C., September 5, 1903. He is the youngest child of Mr. and Mrs. A. F. Seawright.

He attended the Arborville School until he entered Presbyterian College of South Carolina at Clinton in the Fall of 1921. In the Fall of 1924 he entered Erskine College, graduating with the A.B. degree in June, 1926. Thereupon he entered Columbia Theological Seminary, September, 1926, and graduated June, 1929, with the degree of Bachelor of Divinity.

His ministerial career embraces the following charges: His first charge was the Philipp and Tutwiler, Mississippi, group of churches, from July 1, 1929, to December 31, 1930; beginning January 1, 1931, he was pastor of the Winnsboro-Jonesville, Louisiana, group till March 31, 1935; then from April 1, 1935, to April 30, 1938, he was pastor full time of Jonesville Church; following this, from May 1, 1938, to May 31, 1944, he was pastor of the Morehead City and Wildwood, North Carolina, group; he was Chaplain in the United States Navy from May 23, 1944, till his discharge, June 3, 1946; he entered upon his present pastorate, New Albany, Mississippi, A. R. Presbyterian Church, September 17, 1946.

Mrs. K. C. Seawright, before marriage, was Miss Alma Ann Weir of Durant, Mississippi. They were married June 9, 1931. They have three children: Kenneth Cowin, Jr., was born September 20, 1932; Cordelia Weir was born January 20, 1935; Jessie Ann was born January 19, 1938.

This brother is at the prime of life. He is a man of fine physical form, of pleasing personality and excellent spirit. He with his young family promise much for the Kingdom of God.

Leslie M. Shedd

Leslie M. Shedd.—This minister missionary is the son of Jonas P. and Mary Shedd. He was born at New Braintree, Massachusetts, October 19, 1895.

His pre-college education was received in the graded and high schools of Massachusetts. His college work was done at Middlebury, Vermont. He attended Moody Bible Institute, Chicago, Illinois.

During the Church-year 1919-1920 he was licensed by the First Presbytery, and was transferred to the Arkansas Presbytery. He served the Shady Grove-Hickory Springs charge as supply a part of that and the following year. In September, 1921, he went as a missionary to Bolivia, South America, where he still serves, December, 1948. His address is Cajon 514, Cochabamba, Bolivia, South America. His work is among the Indians, teaching in the Indian Bible Institute, and in evangelistic work.

His children are: Hudson, 22, student at Faith Seminary, Delaware; Helen, 20, senior at Wheaton College, Wheaton, Illinois; Russell, 19, senior at the same college; Phyllis, 14, freshman in the High School of Siloam Springs, Arkansas.

Already Brother Shedd has shown his devotion to his chosen work as a foreign missionary, having spent 27 years on the field or on furlough.

Forrest William Sherrill



Forrest William Sherrill was born Oct. 17, 1904, in Iredell County, N. C. He was the son of J. L. Sherrill, a native of Alexander County, N. C., and Sara Jennie Mills Sherrill, a native of Iredell County, N. C. His mother died when Forrest was a child. He spent some years at Dunlap Orphanage, and grew up in Sharon Church, Tipton County, Tenn., which he joined as a child. His education was obtained in schools at Dunlap Orphanage, Brighton, Tenn., and Statesville, N. C. He attended Bryson College and Erskine College, graduating from the latter in 1930. He attended Erskine Seminary and graduated from it in 1932. He was licensed at Gastonia, N. C., at the Spring Meeting of the First Presbytery, 1933, and was or-

daind by the same Presbytery at its fall meeting, 1933, at Back Creek Church. He served the church at Prosperity, S. C., for three years. He served Broad Creek, Va., from 1937 through May, 1941. In May, 1941, he began serving the church at Lincoln, Tenn., and continues there. On March 14, 1933, he was married to Miss Kathryn Allison Slaughter at Hickory Grove, S. C. To them five children have been born, four of whom survive, Judith Emily, Forrest William, and an infant, Mary Virginia, and James Slaughter. Mrs. Sherrill's father was Clarence Belcher Slaughter, and her mother was Sallie Virginia Allison, born October 19, 1912. Mrs. Sherrill was educated in the schools of Hickory Grove, S. C., and in Robinson's Commercial College of Spartanburg, S. C.

Mr. Sherrill continued at Lincoln, Tennessee, till 1943, when he went to Blacksburg, S. C., where he served till 1947, when he accepted the pastorate of Ebenezer, Mississippi. He continued at Ebenezer till the Church

Year 1949-50, when he removed to New Amity and Stony Point, N. C., First Presbytery, where he serves at the present time, February, 1951. He is a good preacher of the Word, and does good work in his field. During World War II he taught school two and a half years.

Paul Leonard Sherrill



Paul Leonard Sherrill is a son of Mr. Lonnie J. Sherrill and Mrs. Jennie Mills Sherrill of Statesville, N. C. He was born at Statesville December 1, 1913. He grew up in Dunlap Orphanage near Brighton, Tenn., under the ministry of Dr. C. B. Betts at Sharon A. R. P. Church, with which he united at the age of twelve, being baptized at the time by Dr. T. H. McDill.

He attended the Dunlap Orphanage Primary School and Brighton High School. He entered Erskine College in 1932, graduating in 1936. In the fall of the same year he entered Erskine Seminary, and completed the course in 1938.

In April of 1938 he was licensed by Catawba Presbytery to preach the Gospel of Christ, and on July 10, of that year he was ordained by the Virginia Presbytery at Roanoke, Va., he having taken charge of the infant A. R. P. Church of that city. This church was organized the same day he was ordained. He remained at Roanoke til June, 1944, having labored there a little less than six years. While he was there he had the joy of seeing the church organized with 19 charter members, a neat and attractive church built at a cost of some \$11,000, the auxiliaries organized, and the active membership doubled.

In June, 1944, he gave up the work at Roanoke, and accepted the call to the Brighton, Tennessee, A. R. P. Church. He labored here till February, 1948, when he accepted the pastorate of Newberry and Kings Creek, where he now (February, 1951) serves. In March, 1951, he accepted a call to Chalmers Memorial Church, Charlotte.

In January, 1947, he married Miss Margaret E. Ellis of Due West, S. C. Paul Sherrill is a striking and an attractive preacher. He gets and holds the attention of his audience, and brings to them the strong meat of the Word.

P. O. Shettel

P. O. Shettel, S.T.D.—Dr. Shettel is a son of Rev. and Mrs. John A. Shettel. His parents served in the Church of the United Brethren in Christ all their lives. Dr. Shettel was born September 21, 1895, and joined the

Church of the United Brethren in Christ at the age of eleven, at Boonsboro, Maryland, under the pastorate of his father.

He attended the Lebanon Valley College 1914-1918, receiving the A.B. degree. Following this, 1918-1920, he attended Gettysburg Lutheran Theological Seminary, and the next year, 1920-1921, he was at Bonebrake Theological Seminary, receiving the degree of Bachelor of Divinity. At Gettysburg College, 1923-1924, he earned the Master of Arts degree. Then in Westminster Theological Seminary, 1925-1929, he was awarded the degree of Doctor of Sacred Theology. The years of 1933-1938 he studied in Johns Hopkins University.

He was ordained to the work of the ministry in the year 1921, in the Church of the United Brethren in Christ, and he attributes his entrance into the ministry to the influences of his clergyman father and to his godly home. His first charge was Walkersville, Maryland, where he served from 1921 to 1925. Later fields served are Chambersburg First, Pennsylvania, 1925-1930; Shippensburg, Pennsylvania, 1930-1933; Baltimore Trinity, Maryland, 1933-1938; at Lebanon Valley College, Professor of Philosophy and Religion, 1938-1943; Chaplain in the Army of the United States, 1943-1946; Little Rock A. R. P. Church 1946 to the present, December, 1948.

His marriage occurred June 15, 1922. The bride was Viola Witmer, daughter of Mr. and Mrs. John M. Witmer of Carlisle, Pennsylvania. Mrs. Shettel had two years in Dickinson College at Carlisle. Their children are: Paul, Viola, John, and Joyce. John entered Princeton Theological Seminary in 1948 as a student, preparing to serve in the ministry of the Presbyterian Church, U. S. A.

Dr. Shettel's position as pastor at Little Rock is of strategic importance for the Associate Reformed Presbyterian Church.

On January 24, 1950, Dr. Shettel severed his relations at Little Rock to go to Pennsylvania to serve in the Evangelical United Brethren Church.

John Hemphill Simpson

John Hemphill Simpson was descended from John Simpson and Sarah Wylie. He was born in Chester County, S. C., August 3, 1832, Fishing Creek community. He was graduated from Erskine College in 1856, having spent five years in the institution without missing a recitation or a roll call. The next three years he studied Theology in Erskine Seminary, beginning, as he says, the study of Hebrew and violin music at the same time, and studied both all his life. He was licensed September 6, 1859, by the First Presbytery.

The next year, 1860, his missionary labors were divided between the First and the Virginia Presbyteries. In October of that year he was sent to New Lebanon, West Virginia. On Friday, April 12, 1861, Fort Sumter was bombarded. Very soon after, he says, he "became a non-commissioned chaplain, surgeon, nurse, and undertaker in Virginia, North Carolina, South Carolina, Georgia, and Tennessee." After the war he returned to the pulpit and supplied vacancies. June 2, 1867, he began stated supply labors at New Lebanon, West Virginia, and on October 24th of that year he was ordained by the First Presbytery. He continued as supply in this field till he was installed as pastor, August 28, 1869. In this field he served a quarter of a

century, going in and out among them, and in preaching in outlying and destitute districts. At the meeting of Synod in this church August 15-20, 1878, our Independent Mission in Mexico was inaugurated. At a ten-day meeting in this church in August, 1889, held by Dr. W. W. Orr, fifty-seven professed conversion.

October 3, 1891, Mr. Simpson demitted this charge, and removed to Huntersville, N. C., from whence as a center he did missionary work in the First Presbytery. Being elected Principal of the Hickory Grove, S. C., Academy, he accepted and served. This was followed by itinerations in Kentucky and Texas. Sometime in the 1890's the A. R. P. Orphanage was begun at Hickory Grove, S. C., under the initiative and zeal of Dr. J. P. Knox, at that time pastor of the Hickory Grove A. R. P. Church, and the Rev. J. H. Simpson was chosen to fill the place of Superintendent, a position he filled capably and well, till the institution was moved to West Tennessee and the name became The William H. Dunlap Orphanage, in or about 19—. After this he did supply work as occasion offered. His later years he made his home with his daughter, Mrs. H. E. McConnell in Chester, S. C.

In these later years he wrote frequently for the A. R. Presbyterian. His articles were readable and enjoyable. Once you started, you couldn't stop till the end. One could wish he had written more, and had given it to us in bound volumes to be preserved and reread many times. His literary gift was superior.

Father Simpson was a man of many interests. He loved God and His Church and His Gospel. He also loved his fellowman and all things human, so long as they were elevating and ennobling. He was a typical gentleman of the old Southern culture. And as the Centennial History says of him, "He was remarkably cool, calm, patient, his habits were plain, his information minute. He never copied others. His motions in church courts, his methods of expression, his sallies of wit, his means of reproof, his correspondence, his social conversation—these all sparkled with originality. To all these was always added a chaste Christian speech, a devotion and love for his Church, a pure life and a personal piety.

His earthly career came to a close in the Charlotte Sanatorium July 9, 1914, following an operation for appendicitis by Dr. George Pressly. He is buried in the Old Purity Cemetery some three miles south of Chester.

The date of his marriage is given as May 8, 1867; the place as Hazlewood near Blackstock, S. C.; the bride, Miss Mary Elizabeth Moffatt, daughter of David and Nancy Moffatt. Mrs. Simpson graduated from the Yorkville, S. C., Female Seminary in 1857. For several years she taught in the Public Schools of Chester County. Immediately after marriage, at the order of Synod, it is said, they went to churches in Indiana and Ohio, traveling by river boat. On the same boat were General and Mrs. U. S. Grant. They served several years in the field to which they were sent.

To them were born six children: Nannie Lawlie married J. M. Knox of Huntersville, died after two years, and is buried at Huntersville; Sarah Baird married Robert Hawkins of Clifton Forge, Virginia, has five children, all college graduates, eldest son is Assistant Surgeon of the C. & O. Hospital of Clifton Forge, two sons are in business, two daughters teach in the City Schools of Richmond, Virginia; Mary Lois Burns married Rev. J. R. Millen, has spent forty years in Oklahoma and Kansas, and her four children live in those two states; Elizabeth Moffatt married Dr. H. E. McConnell of

Chester, S. C., who died in 1918. She has three sons: Russell is surgeon at Gaston Sanatorium of Gastonia, N. C., David Moffatt is a lawyer in government service in Washington, D. C., Harvey is a doctor, doing intern work in City Hospital, Louisville, Kentucky, at time these notes were gathered; Eunice Torbit married Charles McCormick of Spottswood, Virginia, and has three daughters, one a teacher, one an attendant in the hospital in Staunton, the youngest was in college when notes were gathered; David Moffatt was an electrical engineer. He lived in California, married Miss Nancy Courts of Iowa. They had one daughter. He died some years ago.

Thus God has blessed this good man, His servant, with a large and influential family, nearly all of whom fill places of distinction and of responsibility in their generation.

John Walter Simpson

John Walter Simpson.—This is one of our ministers whom we gave in his early life to enrich the ministry of another denomination, that of the United Presbyterian Church. It came about in this way: In 1908 the Texas Presbytery of the Associate Reformed Presbyterian Synod of the South asked for a certificate of transfer to unite with the United Presbyterian Church, Synod of Kansas. This certificate was granted, and the six churches of that presbytery, with their four ministers, became United Presbyterian churches and ministers. As might have been expected, some of these churches still looked to the A. R. P. Church for ministers. The church at Corsicana was first served by Rev. A. H. Griffith, originally of the A. R. P. Church, and on his resignation a call was extended to Rev. J. W. Simpson, and was by him accepted. In this field and at Eureka, Texas, he served till 1937, some eighteen or nineteen years, when on account of ill health he retired.

He was born at Charlotte, N. C., July 12, 1876, a son of Dr. Isaiah Simpson and Sallie Patton Simpson. His father was a dentist of distinction, practicing his profession in Charlotte, Lancaster, and Rock Hill, his native home having been in the Fishing Creek section of Chester County. His mother was from the Catawba section of York County.

Walter Simpson grew up in the A. R. P. Church in Rock Hill under the ministry of Dr. A. S. Rogers, and in early years united with this church by profession of faith. His early education was received in the city schools of his home town. His high school work was done in the Presbyterian High School of Rock Hill, S. C., and in the Charlotte Military Institute of Charlotte, N. C. In September, 1897, he entered Erskine College, and graduated from that institution with the class of 1901.

Influenced by his mother and by his uncle, the Rev. John H. Simpson of Chester, S. C., he decided to enter the ministry. Accordingly he matriculated in Erskine Theological Seminary in the fall of 1901; was received as a student of Theology by the First Presbytery at its spring meeting at Kings Mountain, N. C., May 7, 1902; was licensed by the same Presbytery at Charlotte, N. C., at its next spring meeting in May, 1903. Finishing his seminary work of a few days later, he entered as Stated Supply upon his first work in the Gospel Ministry at Concord and Bessemer City, where he was when

the Centennial History was written. Some time later he was ordained by the First Presbytery to the full work of the ministry.

He served at Concord till November, 1913, ten years and five months. A part of this time Bessemer City, now Garrison Memorial, was united with Concord; but the greater part, the charge was Concord and Kannapolis, two neighboring churches. In November, 1913, he accepted the work at Chalmers Memorial in Charlotte, and was installed November 23. In this field he remained four and a half years, till the middle of 1918, when he resigned to accept the pastorate of the First United Presbyterian Church of Corsicana, Texas. In this field, and at Eureka, Texas, he served, as noted above, till he retired in 1937. He spent the remaining years of his life with his brother, E. C. Simpson at Ball Ground, Georgia. The end came on June 22, 1941. The funeral service was held in the A. R. P. Church of Rock Hill, and he is buried in Laurelwood Cemetery of that city.

Walter Simpson was a man of pleasing personality and appearance. He was an eloquent speaker. His sermons were clear and strong, and often carried the evangelistic note. Precarious health put limitations upon him; yet even so, he had in him the elements of a truly great preacher.

The years 1905 and 1906 he spent in special work at the University of Scotland at Edinburgh, specializing particularly in Greek. He also spent several months visiting Jerusalem and the Holy Land. Upon his return home he gave lectures, illustrated by the use of slides, on the scenes and customs of the people of those and adjacent lands.

He was never married.

William Taylor Simpson

William Taylor Simpson, born at Lesslie, S. C., June 16, 1896, and baptized soon thereafter by Dr. Oliver Johnson, his pastor, was a son of Joseph Wylie Simpson and Eliza Lesslie Simpson. His father was born and reared at Rodman, S. C., and became a member of Union A. R. P. Church. After marriage he moved to the Lesslie community and transferred his membership to Neelys Creek, in which church he became an elder, and remained so till his death in 1924. Mrs. Eliza Lesslie Simpson, Willie's mother, was a daughter of David T. and Jane Wylie Lesslie. Her whole life was lived in the Lesslie community, and from girlhood as a member of Neelys Creek. She died in 1927. Her mother was a sister of Mr. Joseph Wylie of Chester, S. C.

Willie grew up in Neelys Creek under the ministry of Dr. Oliver Johnson, by whom he was received into the church at the age of twelve. He went to school at Lesslie. Among his teachers were Dr. C. B. Betts, Miss Mary Lesslie, Miss Mattie Lesslie, R. E. Gettys, Dr. M. R. Plaxco. He took his college course in Erskine during the years 1913-1917, and went immediately into the Erskine Seminary, which he finished in 1919. The influences leading him into the ministry he states as follows: The influence of a Christian home and of a Christian community; admiration for Dr. Johnson, his pastor; a feeling from early childhood that he was called to preach.

He was licensed by the old First Presbytery in May, 1919, and was ordained by Catawba Presbytery in August of the same year, the first man

ordained by that Presbytery after its organization. The summer of 1918 he supplied Hopewell and Fairview, Georgia, and returned to them in June, 1919, remaining with them till February, 1920.

At the latter date, having received a call to Hopewell and Head Springs, Tennessee, he removed to that field and served them as pastor till December, 1926. He then accepted work at White Oak, Georgia, and was there from December, 1926, till September, 1929, when he became pastor of the Huntersville and Gilead churches in the First Presbytery, where he served his remaining active years. He was stricken with paralysis about May, 1946. One year later, May 5, 1947, at his request, reluctantly acquiesced in by his congregations, his Presbytery dissolved the relation. Buying a home, he retired to it in Rock Hill, S. C., and resided there with his family, by whom he was tenderly cared for till the angel of Death called him away in August, 1949. He is buried at Neelys Creek.

December 22, 1920, in Fairview Church, Henry County, Georgia, a branch of the first charge he served, he married Miss Esther Bell Hooten, who has been the companion and partner of all his labors for the Lord. Mrs. Simpson is a daughter of Mr. and Mrs. S. P. Hooten of that church, Mr. Hooten having been an elder for many years. She was educated in the schools of McDonough and Covington, Georgia. Their children are Rebecca, a graduate of Erskine College; William Taylor, Jr., perhaps now also a graduate of college; David Hooten, graduate of High School.

William Taylor Simpson, at the time of his retirement, was a member of the Board of Home Missions. He also served a term on Synod's Standing Committee on Young People's Work. He was a man of integrity and piety, and a helpful and forceful preacher. A fellow pastor of Huntersville said in the funeral service, "Will Simpson was the best man I ever knew."

Thomas Wylie Sloan

Thomas Wylie Sloan, D. D., son of the Rev. Archie S. and Jane Stewart Sloan, was born in 1864, perhaps in Lincoln County, Tennessee. His father being a minister, settled in that county, and ministered to the Associate Reformed Presbyterian churches of that county for 43 years. His mother was a daughter of James and Margaret Stewart. She was born in 1828, and died in 1894, the mother of seven children.

Dr. T. W. Sloan was prepared for college in the schools of Lincoln County. He entered Erskine College in 1884, and graduated with the Class of 1886. He took part of his Theological training in Erskine Seminary, but finished in Princeton in 1889. In 1890 he was installed as pastor of Troy A. R. P. Church, perhaps was ordained at the same time. He was called to Charlotte, where he served a short time, and then returned to Troy. In 1900 he removed to Abbeville and took charge of the A. R. P. mission there, where he served about two years. In 1902 he accepted the pastorate of the First Presbyterian Church of Greenville, S. C., where he served for approximately 30 years, retiring in December, 1931.

Dr. Sloan became a prominent minister in the Southern Presbyterian Church. The First Church in Greenville grew in membership during his

pastorate from 440 members to 1,000. He was active in the civic affairs of the city. He was trustee of the Burgiss Charities, which aided various charitable enterprises. He came from a family of ministers. His father was a minister for 43 years, a brother for 40 years. Davidson College conferred on him the degree of Doctor of Divinity in 1907, and the Presbyterian College of South Carolina the degree of Doctor of Laws in 1924.

He married Miss Janie Martin of Newberry, S. C. Their only child, James Newton, died in 1929. Mrs. Sloan survives, making her home in Greenville. There are a number of nieces and nephews.

Death came to the Doctor August 11, 1949. After a funeral service on the afternoon of August 12, he was buried in Springwood Cemetery, Greenville. The funeral service was in charge of Drs. Charles H. Nabors, John R. Cunningham, and John McSween, and was conducted in the church he served so long.

John Andrew Smith

John Andrew Smith, son of O. N. and E. A. Smith, was born in Alexander County, N. C., June 23, 1865. He was reared in Iredell County. In Elk Shoals Academy he came under the influence of Rev. W. B. Pressly, who first excited in him a desire to preach the Gospel. He was educated in Huntersville High School, and in Erskine College. In June, 1893, he graduated from Erskine Theological Seminary. He was licensed by the First Presbytery in Charlotte, N. C., April 5, 1893. He spent three months of that year, by direction of the Board of Home Missions, in Little Rock and Russellville, Arkansas. He was ordained by the First Presbytery, and installed pastor of White Oak, S. C., November 24, 1893. He labored here six years, and was installed pastor of Ebenezer and Wrens, Georgia, December 6, 1899. This relation was dissolved April 12, 1902, and on April 21 of that year he was installed pastor of Russellville, Arkansas. Several years later, January 1, 1909, he became associate pastor with Dr. W. W. Orr of the Tabernacle, Charlotte, N. C., where he served until March 31, 1910. At this time, resigning, he became Evangelist of the A. R. P. Synod, and held evangelistic meetings in many of our churches. After several years in this work he accepted a similar position in the Presbyterian Church in the United States, and in this position he spent the remainder of his active life. His death occurred in 1923, after a period of semi-invalidism.

August 21, 1895, he married Miss Sallie E. Patrick, youngest daughter of John R. and Sarah N. Patrick of White Oak, S. C. Mrs. Smith was a graduate of the Due West Female College, class of 1886. To this couple several children were born. And now, after a widowhood of twenty-six years, Mrs. Smith still lives.

Mr. Smith was a man of strong personality. He held many successful evangelistic meetings, in which many were brought to Christ and into His Church. He was blessed with a vigorous physique, a strong, clear voice, easily heard in any building. He would be called "a good mixer." The Centennial History says of him, then a young man, "Mr. Smith has marked gifts as a pastor, preacher and evangelist." To one who knew him in later years, the words may seem prophetic.

James Calvin Smith



James Calvin Smith.—Calvin was born at Troy, Tennessee, November 25, 1908. In 1909 he was baptized by Dr. T. P. Pressly, his uncle. He grew up in the Troy congregation under the ministry of Dr. Pressly, by whom he was received into the church on profession of faith at the age of twelve years.

His mother was Sunie Montgomery Pressly, youngest daughter of Rev. David Pressly, D.D., and Sarah Brown Peden of Starkville, Mississippi. His father was William Alexander Smith, son of James Graham Smith and Sarah Elizabeth Allen of Troy.

His education was begun in the public school of Troy. He was a student in Bryson College from September 1926 to the spring

of 1929. In the fall of 1929 he matriculated in Erskine College, and graduated in the spring of 1930. He then taught High School Algebra one year in the school of Simpsonville, S. C. In the fall of 1931 he entered Erskine Theological Seminary, receiving his certificate of graduation in 1933.

He was licensed by the Second Presbytery in Atlanta, Georgia, at the spring meeting, April 25, 1933, and by the same Presbytery, on October 18 of the same year, he was ordained to the full work of the ministry at Clinton, S. C.

He began his ministry at Ora, S. C., where he served four years, June, 1933, to June, 1937. In the latter year he went to Mount Zion and Elsberry, Missouri, in June, and continued in this field till April, 1941, when he was transferred to the Tennessee and Alabama Presbytery, to take up the work at Bethel A. R. P. Church at Oak Hill, Alabama (see minutes of Synod, 1941, p. 228). After about five years at Oak Hill, April, 1941, to February, 1946, he accepted a call to Monticello, Arkansas, February, 1946, and he now serves in this field (October, 1947), supplying also Shady Grove and Hickory Springs. Also in 1942-45 he supplied Camden and Prosperity, Alabama, while the pastor, Dr. R. C. Kennedy, was in the chaplaincy.

Calvin Smith is an active and useful man in the Gospel ministry, a preacher of a sound and helpful Gospel, edifying to his people. His power of song is a large asset, both to his congregation and to the meeting of his Presbytery and Synod. He was in charge of the song services at the Workers' Conference at Bonclarken this summer. The General Synod of 1948 met with his people at Monticello, May 26-30.

An event in his life, one feels, should be placed on record. While in swimming at Bonclarken, less than a month after he entered upon his work as a minister, he went under the water and was under several minutes. He was rescued unconscious by Revs. Charles E. Edwards and W. M. Blakely,

with the help of others, and was resuscitated after considerable effort. Evidently God had a work for him to do.

In the Ora A. R. P. Church, on June 26, 1935, he married Miss Hattie Mae Blakely. Mrs. Smith is the daughter of W. M. Blakely and Nannie Thompson Blakely. Her college education was received in Due West. Before marrying she taught at Calhoun Falls, S. C. They have two daughters, Nancy Suzanne and Harriet Elizabeth.

About November 1, 1950, Rev. J. C. Smith resigned his work at Monticello, Ark., and accepted the pastorate at Bartow, Florida.

Nat Erskine Smith

Nat Erskine Smith was born August 22, 1878, near Coddle Creek A. R. P. Church, in Cabarrus County, N. C. His father was George Locke Smith, a farmer, and his mother before marriage was Margaret Emerline Jamison. These parents were of the sturdy stock of those good old days when foundations were being laid in our Land.

Nat was baptized in infancy by Dr. John E. Pressly, under whose ministry he grew up, and by whom he was received into the Church at Coddle Creek at about the age of twelve. His pre-college education was received in the Coddle Creek Academy. Among his instructors were Mr. W. A. Kerr, father of three ministers of the A. R. P. Church, and Mr. J. O. Witherspoon.

He attended Erskine College the year 1897-98, finishing the Sophomore work, and while in the Seminary he finished most of the Senior work. Between college and seminary years he worked in a store one year and taught three years. In the fall of 1902 he entered Erskine Seminary, and finished with the Class of 1904.

He was licensed to preach the Gospel by the First Presbytery at Mooresville, N. C., April 29, 1904. And that same year he was ordained, it would seem, by the Second Presbytery on his being installed pastor of his first charge, Cedar Springs and Bradley. In this charge he served seven years, 1904-1911. From here he went to Bartow, Florida, where he served from 1911 to 1924, when he accepted a call to York, S. C. He remained with the people of York till the tie was severed by death, October 27, 1937.

This servant of God was a vigorous and earnest preacher of the Gospel. He was a strong character, taking a positive stand on most of the important questions confronting the Church. He was "a good mixer," companionable, at home in any company. He served on important committees and boards of Synod, especially on the Board of Erskine College, of which he was the Secretary for a number of years. In the Florida field he was active in evangelizing and churching the territory surrounding Bartow a good many miles out.

On October 15, 1907, at Lexington, Virginia, he married Miss Lena Ham, a native of Virginia and an alumna of the Woman's College of Due West. Her life was cut short, death claiming her two or three years after their marriage. Some years after, on July 20, 1921, he married Miss Jean Anderson Kennedy at Due West, S. C. She was born and reared in Due West, a daughter of Mr. and Mrs. A. Seldon Kennedy, and so had enjoyed all the advantages of the colleges there. To them were born four children: Nat

Erskine, Jr., Jennie Anderson, Seldon Kennedy, and Julia Kennedy. All these, with their Mother, survive the lamented passing of husband and father.

Till his last illness he was in the active service. Before his passing, on October 27, 1937, he was confined to his bed five weeks with heart trouble. He is buried in the Cemetery at Due West. A class-mate and life long friend writes of him: "He was a man of fine gifts, which he used in the furtherance of the Kingdom, as he used his attractive personality in winning friends for the Master. A fine sermonizer and preacher, under the blessing of the Holy Spirit, he was enabled to instruct and develop his people in the Christian graces. Recognizing his ability, his brethren placed him on the more important committees of Synod, in particular the Committee on Finance, the Board of Home Missions, and as Secretary of the Board of Erskine College."

James Hunter Snell

James Hunter Snell was born at Cotton Plant, Mississippi, February 5, 1891. He was baptized in the spring of the same year by Dr. W. H. Millen. His father, James H. Snell, Sr., was born in the Sardis congregation of N. C. At nine years of age he was carried by his parents to Mississippi, and in mature years he became an elder of the Ebenezer congregation. Later he moved into the bounds of the Bethany church and was an elder there. He married Irene Stewart, daughter of Captain W. P. and Elizabeth Black Stewart, who became the mother of the subject of this sketch. Thus the son grew up till twelve years of age in the Ebenezer congregation under the ministry of Dr. W. H. Millen and of Rev. J. W. Baird. After his twelfth year he was in the bounds of the Bethany congregation, whose pastors at this time were the Revs. J. L. Boyd and R. W. Carson.

His pre-college education was obtained in the public schools of Union County, Miss. He studied under the Rev. R. S. Harris and his brother, Prof. W. B. Harris. In 1908 he entered Erskine College, and graduated in 1913. Following graduation he was Superintendent of the Troutman High School for one year. Led by the influences of parents and pastors to give his life to the Gospel Ministry, he took the Theological course in Erskine Seminary, 1914-16. During these same years he studied English, Bible, and Philosophy in the College, and received the Master's degree.

His ministerial years have been given to several churches, as follows: The summer of 1915, Sharon, Tenn. (the Dunlap Orphanage Church); 1916-17 at Mt. Zion and Elsberry, Missouri; 1917-19 and 1923-29 at Lincoln, Tenn.; 1919-23 and 1929-38 at Ebenezer and Spring Valley, Va.; 1938 to the present (Feb., 1941) at Unity in Lancaster County, S. C. In connection with Unity he also preaches at the old Gill's Creek stand, a work which bids fair to come back to life through his ministry.

It is to be noted, and it is worthy of note, that he has served two of these charges twice each, viz., Lincoln, Tenn., and Ebenezer and Spring Valley, Va. He accounts himself "strictly a home missionary." He has led in the following building enterprises in connection with his work: the basement in the Ebenezer, Va., church; the new church building at Spring Valley; the brick-veneered Sabbath School Building at Unity; and he is

now at work—at work is the word—on a new brick-veneered house of worship at Gill's Creek. In the last two projects the Church is indebted to Mr. W. H. Belk for the gift of the bricks needed for the work.

At New Lebanon, W. Va., on June 5, 1917, Mr. Snell and Miss Ruth Stewart were united in marriage. Mrs. Snell is the daughter of Rev. T. B. Stewart and on her mother's side a granddaughter of Dr. Robert Lathan. She was educated in the High School of Charleston, W. Va., and in Erskine College. Of their three children, Anna Lathan, having been educated in the High School of Lexington, Va., and in Erskine two years, and also in a business college, now has a position in the Agricultural Agent's office in Lancaster, S. C.; David Thomas is now, 1941, a freshman in Washington and Lee University; James H. Snell, III, is a senior in the Buford High School of Lancaster County.

Mr. Snell is possessed of a strong physique, has a sly but keen sense of humor and a remarkable capacity for hard work. "Everybody works but Father" could not be sung around his home.

Since the above was written, February, 1941, Mr. Snell has made two or three changes. In February, 1945, he became Superintendent of Dunlap Orphanage. In this position he served efficiently and acceptably for something less than two years. He then accepted a call to Wrens and Ebenezer, Georgia, of the Second Presbytery. In this field he served till the Synod of 1949 appointed him to his old field in Lancaster County, S. C., Springdale and Gills Creek, and in this field he still labors. It should be noted, too, that while at Wrens and Ebenezer he was instrumental in getting the mission going again in Augusta. This mission, already worked by Dr. S. W. Reid, Ira S. Caldwell, and perhaps others, has since been organized into a church called Lyndon Grove. Further, we may note that during his former pastorate at Springdale and Gills Creek he led the way in building both the houses of worship in this charge, two modern brick or brick-veneered buildings with modern pews and furniture, and basements for Sabbath School and auxiliary work.

John Pressly Snipes

John Pressly Snipes, son of Hugh Franklin and Mary Ann Tolbert Snipes, was born at New Albany, Mississippi, October 13, 1880. He grew up in the Hopewell Church and attended the Public School of the community. In Erskine College he began his studies in the Preparatory Department, where he studied two years; then he had four years in the college classes, finishing in 1903. In 1905 he completed the course in Erskine Seminary. He was licensed April 9, 1904, by the Second Presbytery, and was ordained by the Memphis Presbytery June 20, 1905.

He served in the Associate Reformed Presbyterian Church from 1905 till 1923, and since then he has been in the Presbyterian Church in the United States. His first charge was Steele Creek, N. C., 1905-1907. Other A. R. P. churches he has served: Ebenezer at Cotton Plant, Mississippi, 1907-1910; Hickory Springs and Shady Grove, Arkansas, 1910-1916; Russellville, Arkansas, 1916-1923. We do not have a record of his work in the Presbyterian Church.

He married Miss Minnie Ada Parkinson of Rosemark, Tennessee, November 28, 1907.

W. D. F. Snipes

W. D. F. Snipes—No information concerning this man has been received. It is supposed that he is a native of Mississippi, perhaps from the Hopewell A. R. P. Church community; that he was educated in Erskine College and Seminary. The Minutes of Synod, 1909, Report of the Memphis Presbytery, p. 41, it is reported that W. D. F. Snipes had been ordained to the Gospel Ministry at their spring meeting, and had been granted a certificate of transfer to the Second Presbytery. In the same year's minutes, Report of the Second Presbytery, p. 43, it is stated that a church had been organized at Coronet, Florida. And in the statistical table in the same minutes, Second Presbytery, he is listed as serving at Coronet, where there were ten members. And in these tables he is listed as the minister at Coronet for a number of years, the membership gradually increasing. In 1910 it was 16; in 1915 it was 31; in 1917 the church is vacant, has a membership of 43, and Brother Snipes was marked absent from Synod; in 1923 his name appears in the roll of the Second Presbytery but is marked absent, p. 705, Coronet is still vacant; in 1930 his name appears in the roll but is marked absent. To the Synod of 1925 the Second Presbytery reports that W. D. F. Snipes had been installed as an elder in the First Tampa Church, p. 41. He is still on the roll of ministers of the Second Presbytery in 1933. This is the last time his name is found in the Minutes of Synod, so far as has been discovered, an effort to obtain information elsewhere has not been successful.

William Earl Snipes

William Earl Snipes was born at Wallerville, Mississippi, May 7, 1886. He is the son of Sion Walker and Mary Galloway Snipes. He attended Erskine College and Erskine Seminary. He was licensed and ordained by the Memphis Presbytery June 14, 1914. His work was in the Associate Reformed Presbyterian Church from 1914 to 1918, preaching at Salem, Arkansas, 1914-15; at Sharon, Tennessee, 1915-18. Since then he has served in the Presbyterian Church in the United States, and we do not have the record of these thirty years.

He married Miss Ethel Clara Freeman of New Albany, Mississippi, February 13, 1908.

John Steele

John Steele was born Dec. 17, 1772, in York County, Penn. He was one of the pioneer ministers of our church. In some way he was overlooked in the preparation of the Centennial History. He was the son of William Steele

and Mary Gault Steele. Soon after his birth his parents moved and settled as pioneers in Bourbon County, Kentucky, where he grew up into his teens and received his primary education.

He graduated from Dickenson College in 1792, a classmate of Dr. McJimpsey. He studied Theology with Dr. Nisbet at Carlisle, Kentucky, and with Dr. John Young at Timber Ridge, Virginia. He was licensed to preach the Gospel by the First Associate Reformed Presbytery of Pennsylvania May 25, 1797, and on August 12th of the same year he was, by the same Presbytery, ordained to the full work of the ministry.

He was installed pastor, perhaps at the time of his ordination, of the congregations, Millersburg, Shiloh, Flemingsburg, and Mt. Olivet, in the state of Kentucky. Here he labored till 1817, when he removed to Ohio and took pastoral charge of the A. R. congregations of Xenia, Springfield, and Oxford. His labors here were brought to a close on October 12, 1836, by the infirmities of age. With his family he removed to Oxford, Ohio, to educate his sons. He died suddenly January 17, 1837.

Rev. John Steele had a logical and scholarly mind. He was an able and clear-headed Theologian, well read in Church History and versed in Ecclesiastical affairs. Much reliance was placed in his judgment in all matters of Church Order and Discipline. He served long and with ability as Clerk both of his Presbytery and Synod.

On April 22, 1807, he was married by the Rev. A. Craig to Jane Cunningham, daughter of Captain Walter and Jean Steele Cunningham of Staunton, Va. To them eight children were born, of whom three died in Childhood. William, the eldest son, became a doctor. John and Joseph Drake were both ministers. Walter was preparing for the ministry when death called him at the early age of twenty-one. Anna M., the youngest, was married on March 19, 1850, to Rev. Robert Wilson Brice, who for 28 years was pastor of Hopewell A. R. P. Church in Chester County, S. C.

Rev. John Steele is buried at Hopewell A. R. P. Church near Oxford, Ohio. His wife is buried at Hopewell A. R. P. Church in Chester County, S. C., beside her daughter, Mrs. R. W. Brice, with whom she lived for many years after the death of her beloved husband.

(I am indebted for the above facts and much of the language to Mrs. H. H. McGill, nee Anna Steele McCaw, a great-granddaughter, of 2016 Assembly Street, Columbia, S. C.)

James Palmer Steele, Jr.

James Palmer Steele, Jr.—James Palmer, Jr., is a son of James Palmer Steele, Sr., who is a son of James Harvey and Molivia McAteer Steele. His mother, Mrs. Fannie McIlwain Steele, was a daughter of Alexander and Margaret McIlwain. Mrs. Steele died December 12, 1933.

James Palmer, Jr., was born in Lancaster County, S. C., August 11, 1910. When about two months old he was baptized by Rev. Mr. Hillhouse, Presiding Elder in the Methodist Church South (or possibly it was Presiding Elder Rev. Mr. Rhodes). He grew to young manhood in Unity A. R. Presbyterian Church, into the membership of which he was received on profes-

sion of faith at the early age of eight years, Dr. W. W. Boyce being pastor at the time.

His Grammar School training was received in the public schools of Lancaster County. He did his high school work in the High School of Due West, S. C., after which he took the four year course in Erskine College, September, 1927, to May, 1931, receiving the degree of A.B. Following graduation he entered Erskine Theological Seminary, graduating at the end of three years with the degree of B.D.

He was licensed by Catawba Presbytery at the Spring Meeting, April, 1934. He was ordained to the full work in September of the same year by the First Presbytery, having in the preceding June become assistant pastor with Rev. C. O. Williams of the Statesville Avenue A. R. P. Church of Charlotte. He continued in this work through March, 1936. From May, 1936, to May, 1937, he served the Salem-Red Level field in Alabama. He then entered upon the work at Kannapolis, N. C., for five years, till the Synod of 1942, when he was appointed to the Lake Placid work in Florida. In this field he labored some six years. On October 10, 1948, he was installed pastor of Brighton, Tennessee, where he continues to serve, October, 1948.

May 8, 1941, he married Miss Mary Harrington at Kannapolis. Mrs. Steele is a native of Sanford, N. C., being a daughter of Raymond Carr and Dora Black Harrington. She graduated from Sanford High School in 1933, and in 1937 from Elon College, A.B. degree. From 1937 to 1941 she taught in the schools of Cabarras County, N. C., when she exchanged the school room for the manse.

James Palmer Steele, Jr., is a growing young minister, having already done excellent work for the Kingdom. He is now working on his Th.M. degree with the Union Theological Seminary of Richmond, Virginia.

Robert Milton Stevenson

Robert Milton Stevenson, D.D., at the time of his death, December 3, 1942, was perhaps the oldest minister in our church. He was born in the bounds of New Hope congregation in Fairfield County, S. C., November 20, 1860. He was a son of Robert Murdock Stevenson and Rebecca Margaret Hartin. He and nine other young men of New Hope were prepared for college by Rev. H. M. Henry, D.D., then a recent graduate of Erskine College. Dr. Stevenson graduated from Erskine in 1877. The following academic year he taught in Edgefield County, S. C.

In October, 1878, he entered Erskine Seminary, being received as a student of Theology by the Second Presbytery at Head Springs, Newberry County, S. C., in April, 1879. Having graduated from the Seminary, he was licensed September 6, 1880, by the First Presbytery at Bethany, York County, S. C.

He preached a few months at Winnsboro and Brick Church in South Carolina. He then went to Virginia, and was ordained by the Virginia Presbytery April 22, 1882. He supplied at Ebenezer, Bethel, and Broad Creek several years, then became pastor of Ebenezer and Bethel from April, 1884, til April, 1886. Resigning at this time in Virginia, he returned to South Carolina, and was stated supply at Bethany and Kings Mountain the summer

and winter of 1886. In the spring of 1887 he was installed pastor of Bethany, May 13, 1887, for half of his time. November 5, 1892, he was installed at Crowder's Creek for one-fourth of his time. And on November 3, 1893, he was installed for one-fourth time at Clover. To these three churches he ministered till September, 1911, when he became Editor-in-Chief of the Associate Reformed Presbyterian in Due West, a position he held with remarkable success till January 1, 1941, when he retired from active service. Along with the Presbyterian he edited also the Senior Quarterly for the use of the Sabbath Schools of the Church. All this time, too, he was teaching in the institutions of learning in Due West—in the Woman's College, 1911-1918; in the Theological Seminary, 1918-1940. At the close of 1940 he laid down the duties of his many-sided activities for a well-deserved rest. In addition to the above labors, prior to his becoming Editor of the A. R. Presbyterian, he was for a time Associate Editor of "Our Young People," the organ of the Young People's Societies, and for eight years he edited the "A. R. P. Quarterly" before taking up the A. R. Presbyterian.

Dr. Stevenson passed from these earthly scenes, as noted above, December 3, 1942. The cause, a stroke of paralysis, perhaps brought on by the news of the death of his son R. M. Stevenson, Jr., in Texas. They were both buried in Due West by the side of Mrs. Stevenson, who preceded him to the grave April 7, 1933. Thus it came to pass that Father and Son, Senior and Junior, were buried the same day, and after a single funeral service. "They were lovely in their lives, and in their deaths they were not divided."

Dr. Stevenson was of modest and retiring disposition. Yet it may be said with truth that he filled with marked success the several positions he held in the work of the church. As a sermonizer he has had few if any superiors in our Synod. In the pulpit his manner was always reverent and earnest, and the appeal of his voice at its climax was wonderful. As Editor of the Church Paper his writings have been characterized with simplicity, sanity, and breadth of view, and the paper has carried his welcome and helpful message week by week into the many homes of our people.

Erskine College conferred on him the degree of Doctor of Divinity in 1906. He moderated the Synod of 1901 at Rosemark, Tennessee. He was appointed Fraternal Delegate to the General Assembly of the United Presbyterian Church at Richmond, Indiana, but was providentially hindered from going. He along with others attended the Semi-Centennial Celebration of our Mexican Mission in Tampico. For a while he was an adviser of the Superintendent of the Anti-Saloon League of South Carolina. From 1939 to his death he was a member of the Executive Committee of the Federated Forces for Temperance and Law Enforcement.

His marriage to Miss Emma L. Christian occurred in Due West October 26, 1881. Mrs. Stevenson was a daughter of Thomas M. Christian and Mary A. Padgett. She was born in Abbeville County, S. C., April 1, 1859. Their children were six: William Hartin was a minister who served about half his life in the A. R. P. Church and the other half in the Presbyterian Church, U. S. He excelled in the pulpit. Robert Mason was a successful business man of Dallas, Texas; Ralph Erskine is in business at Camden, S. C.; Calvin Grier is a mail carrier at Due West; Lawrence Brownlee is in business at Jacksonville, Florida; Mary Rebecca, Mrs. Butts, lives in the home in Due West.

To the above it is desired to add the following: The father of Dr. R. M.

Stevenson was Robert Murdock Stevenson, born May 16, 1799. He grew to be a man of unusual physical stature, near seven feet tall, as it is recalled. In 1838 he married Elizabeth Brice, who died in 1851. In 1955 he married Rebecca Margaret Hartin, who was the mother of Dr. Stevenson, and of Miss "Macie" Stevenson, missionary to Mexico, and of Elder J. E. Stevenson, late of New Hope, and of Mrs. Dr. Jim Douglas of Winnsboro, and possibly of others. Dr. Stevenson was baptized in infancy by Dr. James Boyce, then pastor of New Hope and later President of Erskine Seminary. While a student in college he united with the Church in Due West. From early childhood he had entertained the hope of becoming a minister. On Sabbath afternoons he used to gather the little colored folk and rehearse to them the sermon heard that morning at the church. After graduating in 1877 he taught one year in Edgefield and Fairfield counties. He entered the Seminary in 1878.

William Hartin Stevenson

William Hartin Stevenson, eldest son of Dr. R. M. Stevenson and Mrs. Emma Christian Stevenson, was born in Virginia while his father served as supply-pastor of Ebenezer and Broad Creek A. R. Presbyterian churches. In April, 1886, his father took up the work at Bethany in York County, S. C., and Willie grew to young manhood in that county, several years in the Bethany community, and then some six or eight years in the town of Clover, where the family lived after the organization of the Clover A. R. P. Church. He united with the Church in early years.

A sketch of his father is to be found in this volume, to which the reader is referred for information on parents. It is sufficient to say here that Dr. Stevenson was a most gifted sermonizer, and that he was equally gifted as Editor of the A. R. Presbyterian and of the Senior Quarterly for forty years.

Willie entered the Sophomore Class of Erskine College in September, 1901, and graduated with the degree of A.B. in June, 1904. He was a member of the Philomathean Literary Society, winning the Senior Orator's Medal of that society. He was a good student, and held a high place in the esteem of the Faculty and students alike.

After graduation he taught two years, one of which was in the Public Schools of York County, the other as Principal of the Graded School of Due West. In the fall of 1906 he entered Erskine Seminary, and completed the course in June, 1908, having been licensed by the First Presbytery at its spring meeting in York.

On leaving the Seminary he took up the work at Neely's Creek, recently made vacant by the removal of Dr. Oliver Johnson to the pastorate of the Winnsboro Church. Some time during the year 1908 he was ordained and installed pastor of Neely's Creek. In this work he continued until 1916, when on account of ill health he resigned. Earlier, in 1912, he obtained leave of absence from his charge, and spent the year 1912-13 in Princeton Theological Seminary, doing post graduate work, and receiving therefor the degree of Bachelor of Divinity.

After war was declared on Germany in 1917, he entered the Y. M. C. A. service in the Army of the United States, and served till the close of the

war. On his return to civil life he accepted a call to the A. R. P. Church at Clinton, S. C. In this field he labored from some time in 1920 till some time in the Synodical Year 1923-24, when he accepted a call to White Oak and New Hope in Catawba Presbytery. In the early part of 1926 he demitted the New Hope work, continuing at White Oak till some time in the year 1928-29. Resigning at White Oak, he accepted a charge in the Harmony Presbytery of the Presbyterian Church, U. S., in the vicinity of Sumter, S. C., he living in the City of Sumter. He continued in this field till his death in the Tuomey Hospital September 21, 1944, having served in this field about fifteen years. At his death he was pastor of Tirzah, Hebron, Hephzibah, and Wedgefield Presbyterian churches. He was greatly loved and honored by these people, and was indeed a preacher of far more than average ability, being a strong and earnest speaker and possessed of a remarkable memory and ability to quote appropriately from the Holy Scriptures in both his sermons and prayers.

After a funeral service at the Tirzah Church of his charge, conducted by Rev. L. R. Lancaster, the body was interred in the family plot in the Cemetery at Due West.

His first marriage was to Miss Rebecca Addison of Due West. After her death he married Miss Cleo Hallum of Pickens, S. C. The following children survive, all by the first marriage: Robert Milton, now of Sampson, N. Y.; W. H., Jr., of the USMC in the South Pacific; Addison and Mason at home in Sumter.

Thomas Bonner Stewart

Thomas Bonner Stewart was born near Moffattsville, Anderson County, S. C. August 20, 1857. His parents were John Wylie Stewart and Eleanor Black Stewart. He grew up in the Generostee A. R. P. Church, with which he united by profession of faith under the ministry of Rev. Foster Bradley. He was prepared for college in the schools of his community. Among his teachers was a Mr. Hamilton, whom he loved and honored.

He graduated from Erskine College, with the Bachelor of Arts degree, in 1884. While in college he was a member of the Kappa Alpha Fraternity. In his Junior year, 1883, he won the medal for the Best Essayist in the Euphemian Literary Society.

He was received as a student of Theology by the Second Presbytery at Due West in 1884; studied Theology in Erskine Theological Seminary; was licensed by his Presbytery at Ora, S. C., in April, 1886; and was ordained by the First Presbytery at Coddle Creek in November, 1887. In entering the Gospel Ministry he felt that he was influenced by his pastor, Rev. R. F. Bradley.

His ministerial labors began at Mooresville and Coddle Creek, where he served from 1887 to 1891. The next two years, 1891-1893, he labored under the direction of the Board of Home Missions in the Kentucky Presbytery and other Presbyteries. In 1893 he went to Arkansas, where he labored till 1899. In the latter year he became stated supply at Doraville, Antioch, and New Hope in De Kalb County, Georgia. He continued there until 1902. In 1903, January, he began work at Back Creek and Prosperity, N. C., where

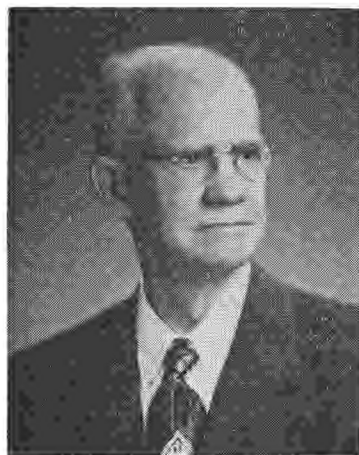
he served till 1907; 1907-1923 he was at New Lebanon, West Virginia; 1923-1924 he was at Albany, Alabama; 1924-1927 he was at Cedar Springs and Bradley. In several of the above charges he was an installed pastor, while in others he labored as supply.

Outside the pulpit he did valuable work. While in West Virginia he did much to help the Sabbath School work and the Temperance cause in Monroe County. During World War I he performed many civic duties.

His first marriage was to Miss Annie I. Lathan, daughter of Rev. Robert Lathan, D.D., and Mrs. Fannie Barron Lathan. Mrs. Stewart was born in York, S. C., May 23, 1865, and died March 15, 1903. After her death, August 13, 1909, he married Miss Virginia Williams, daughter of George Rigdon and Mary Catherine Williams of West Virginia. Mrs. Mary Williams Stewart was educated in the public and private schools and what is now Greenbrier College, Lewisburg, West Virginia. The children of Rev. T. B. Stewart are five: Lathan Stewart, Superintendent of a steel mill at Lowellville, Ohio; Ruth Stewart, wife of Rev. J. H. Snell of Lancaster, S. C.; Charles Todd Stewart, teacher in the University of Maryland, at Berwyn, Maryland; Fannie Barron Stewart, teacher in the Greenwood City Schools, Greenwood, S. C.; Elspeth Stewart, wife of C. L. Rasor, Registrar of Furman University, Greenville, S. C.

Rev. Thomas Bonner Stewart passed from these earthly scenes to be with his Lord April 21, 1940, at Greenwood, S. C., lacking four months of being 83 years of age. He had been for several years retired. He is buried in Edgewood Cemetery at Greenwood. His last illness and death were quiet and peaceful. He was a strictly fundamentalist preacher, a true minister of the Gospel, and a friend of man. "Blessed are the dead which die in the Lord. . . . They rest from their labors, and their works do follow them." He gave all of forty years to active service in the Gospel ministry.

Edgar Ellis Strong



Edgar Ellis Strong.—This minister is a son of the manse, his father having been the Rev. James Hemphill Strong, a sketch of whom will be found in the Centennial History, p. 361. His mother was Hibernia Agnes (Ellis) Strong. Her sketch will be found in connection with that of her husband mentioned above.

Edgar Ellis was born at Atoka, Tip-ton County, Tennessee, in the bounds of Salem A. R. P. Church, February 16, 1876. He grew up in Salem Church under the ministry of his father until he was twelve years of age, and thereafter until he left home for college under the ministry of Dr. T. G. Boyce. He was prepared for college in the Robinson High School of the Salem community, under the tuition of Professors

Ralph and Hugh H. Robinson.

His college work was done in Erskine, from which he graduated with the degree of A.B. in 1900. While in the Seminary he took post graduate work in the College, majoring in History and minoring in English, and in 1902 he was awarded the degree of A.M. This same degree was in 1930 awarded him by Columbia University.

While a student in college he taught summer schools between the college years. After graduation he taught such a school again, and in the fall of 1900 he entered Erskine Theological Seminary, completing the course in 1902. He also had three months in Allegheny United Presbyterian Seminary, and did correspondence work in Moody Bible Institute. To the training of a Christian home and the influences of the manse he attributes his entrance into the Gospel Ministry.

He was licensed to preach by the Second Presbytery at its spring meeting at Wrens, Georgia, April 15, 1902. And by the same Presbytery, in the same year, he was ordained at Doraville, Georgia, presumably in connection with his installation as pastor of that church, Doraville having been his first pastorate, from June, 1902, to January, 1907.

From Doraville he went to Russellville, Arkansas, where he served as pastor from January, 1907, to January, 1916. His next work was in the United Presbyterian Church at Gary, Indiana, from January, 1916, to May, 1918. In May, 1918, he returned to the A. R. P. Church, to become pastor at New Albany, Mississippi, 1918, to March, 1920.

In work outside the pastorate he has been active. While pastor of the church at Russellville, Arkansas, he was also Principal of the Russellville High School for six years. During his pastorate at Gary, Indiana, he taught a Bible school in the Gary Religious Educational work. From 1920 to 1925 he was Instructor and Dean in Bryson College, Fayetteville, Tennessee. While here he supplied for some months the church in Fayetteville while vacant. While a professor in Erskine College he supplied for one year at Woodruff. From 1925 to 1945 he taught in Erskine College, being in charge of the Biology Department, retiring in the latter year on account of ill health.

July 28, 1904, at Doraville, Georgia, he married Miss Julia E. Stewart. Mrs. Strong is a daughter of Thomas Turner Stewart and Mary McCurry Stewart. She was born December 18, 1873, and was educated in the Public School of Doraville and in the Woman's College of Due West, S. C. To them have been born five children: Twins, James Stewart Strong, Mechanic at Due West, and Mary Agnes Strong, deceased; Edgar Ellis Strong, M.D., practicing at York, S. C.; William Calvin Strong, deceased; Sara Gordon Strong, teaching Public School Music at Myrtle Beach, S. C.

Professor Strong is a man of fine physique, of gentle and refined culture, a careful and hardworking student, a man of deep and earnest purpose, a thorough instructor, and a preacher of a carefully prepared and helpful Gospel message.

Since his retirement he has made his home in Doraville, Georgia, helping in that church and preaching in neighboring churches as opportunity offers. He and Mrs. Strong attended the Fiftieth Anniversary of his class of 1900 at the last Commencement at Erskine College, 1950.

Paul Archibald Stroup



Paul Archibald Stroup, D.D.—Paul Stroup has been at Back Creek and Prosperity, N. C., ever since he left the Seminary in June, 1917, a stretch of twenty-seven years. There is no better evidence of his wearing qualities. For these old churches know preaching when they hear it. And there is evidence of growth. In 1917 they report a combined membership of 140; in 1944 they report a combined membership of 298, of whom 226 are classed as active. In 1919 they report a combined total in contributions of \$1,692; in 1944 the combined total is \$4,394. Other such comparisons might be made. These are substantial gains for old country churches.

Besides his preaching and pastoral work, he has taken an active interest in the workings of his Presbytery and Synod. He has been especially valuable on the work of the Finance Committee, since figures "are right up his alley." In line with this his name will also be found on the Committee on Ministerial Insurance and The Minister's Retirement Fund.

Paul was born at Clover, S. C., September 24, 1893. His parents were William Benjamin Stroup and Lizzie Oates Stroup, both born within the bounds of Bethany congregation, and near Kings Mountain Battle Ground. His father was a merchant at Clover for forty-two years, and both no doubt were charter members of the Clover A. R. P. Church. November 23, 1893, Paul was baptized by Dr. R. M. Stevenson, the pastor, under whose ministry he was reared, and by whom at the age of fourteen years he was received into the Church.

His early education was received in the schools of Clover, where he finished High School in 1911, and in September of that year he entered Erskine College. He graduated with his class June 1, 1915. In September of the same year he entered Erskine Seminary, finishing in June, 1917.

He was licensed to preach the Gospel by the First Presbytery May 9, 1917, and by the same Presbytery on July 13, 1917, he was by ordination set apart to the full work of the ministry. As would appear above, he had already on June 15 entered upon his work at Back Creek and Prosperity, and was doubtless installed over them at the time of his ordination.

His marriage to Miss Macie Stevenson Garrison took place January 14, 1920. Mrs. Stroup's parents were John C. and Katie DeLaney Garrison of the Back Creek congregation. Six children have been born to them. Paul Archibald, Jr., and David Garrison are students in Erskine College. Kathryn Jane, John Benjamin, Mary Eleanor, and James Donald are all students in Newell High School.

Several years ago this servant of God was honored with the degree of

Doctor of Divinity by Erskine College.

In May, 1949, just before the meeting of Synod at Bonclarken, he decided to bring the old pastorate at Back Creek and Prosperity to an end by consenting to undertake the young mission church at Memphis, Tennessee. He entered upon this work August 1, 1949. "The work here," he reports, "is growing from month to month. We have received 46 new members since we came on the field, and are now in the midst of a building programme, adding four Sabbath School rooms to the present building." (Written under date of October 2, 1950.)

Sam Alexander Tinkler

Sam Alexander Tinkler.—This man is a son of one of our strongest country churches, Salem, Tennessee. He was baptized by Dr. T. G. Boyce, under whose ministry he grew to young manhood, and by whom he was received into the membership of the Church on profession of faith in Christ. His parents were David R. Tinkler and Martha Strong Tinkler.

He was educated in the Robinson High School in the Salem community, where he enjoyed the advantage of instruction under Professor Ralph Robinson. His work on the college level was done in Erskine College and in the University of Tennessee, within the years 1908-1912. After graduation he taught several years.

Feeling called of God to the ministry, he entered Erskine Seminary in 1918, and finished the course in the spring of 1920. In April of 1920 he was licensed and ordained by the Second Presbytery. In July of that year he entered upon his first pastorate at Lake Wales, Florida. In this field he labored more than thirteen years, from July, 1920, to December, 1933. During those years this church grew and prospered. The membership increased from 76 to 184, and the salary paid the pastor went up from \$600 to \$2,400.

Other pastorates served: Atlanta, from December, 1933, to June, 1946; York, July, 1946, to November, 1947; Greenwood, from November, 1947, to the present, June, 1948. Thus he has now entered upon his fourth pastorate, and the prospects are bright for another period of successful and happy service in the Kingdom.

He married Mary Phillips of Louisville, Georgia, December 18, 1919. Mrs. Tinkler is the daughter of Judge W. L. Phillips and of Mrs. Lena Everitt Phillips. Judge Phillips, the eldest son of Dr. D. G. Phillips, I, was a lawyer of ability and a Christian gentleman of worth to his county and state. The Tinkler children are three: Sam A. Tinkler, Jr., now in Emory University Law School; Wm. Phillips Tinkler, in Vanderbilt Medical School; Ann Tinkler, in the Woman's College of the University of North Carolina.

Sam Tinkler is a preacher of pronounced gift and ability. His pulpit ministrations are pleasing and strong. Erskine College conferred on him the degree of Doctor of Divinity in 1939. He was Fraternal Delegate to the General Assembly of the Presbyterian Church, U. S., in 1946. During the First World War he served eighteen months in France, and after the Armistice he taught in the University of Baune, the A. E. F. University, for some time,

Charles Edward Todd

Charles Edward Todd was born into the home of James Rogers and Jane McClintock Todd at Langford, Laurens County, S. C., October 23, 1862. This was within the bounds of Bethel congregation at Ora. In childhood he attended the common schools of his community, and later, on the family's removal to Due West, he attended the schools there. He graduated from Erskine College in 1881, obtaining the degree of Bachelor of Arts.

After being received as a student of Theology by the Second Presbytery, in the fall of 1881 he entered Erskine Seminary. He was licensed by his Presbytery April 6, 1883, and was sent to Doraville, Georgia. After serving there for some time, he accepted their call, and was "settled" (ordained and installed) as their pastor. His work was greatly blessed in this field, the congregation, in a somewhat dormant state, took on new life, and things began to look up. The call of the Board to take up the work in Charlotte, then a young mission church, terminated this fruitful pastorate in November, 1887. In the Charlotte field again the blessings of God crowned his labors. A new House of Worship was built on a desirable lot, and a manse beside it. The question mark after the name Charlotte Mission was rubbed out, and people said he "was a workman that needeth not to be ashamed." But his health was failing, and he accepted the Presidency of the Woman's College in Due West, May, 1895.

His work as President of the college lasted but four years, 1895-99. His health became further broken, and he was compelled to give up the position. But in the brief period he was at the head, the college took on new life, the enrollment was increased, and the historian, not being able to foresee the future, wrote that he had brought the college "to the period of its greatest usefulness." After resting for awhile, Mr. Todd became cashier of the Bank of Due West. Later he supplied the Charlotte Church in the absence of its pastor, Dr. John T. Chalmers, seeking health in Mexico. He worked this time in Charlotte about a year. He was then appointed Field Agent of the Twentieth Century Fund, the aim of which was to raise a fund of \$60,000 to boost up the work of the colleges and the educational work in Mexico, and the Home Mission work in the towns and cities of our Southland. Though he had been largely instrumental in starting this movement, he was unable to go on with the canvas, which in his hands promised to be successful. His frail health was giving way completely. During these years, too, how many is not known, he was Editor of the "Young Worker," published in Atlanta in the interest of the Young People of the Church.

After much suffering in his home in Due West, he was taken to a hospital in Baltimore, where, as the result of an operation, he died September 3, 1902. He is buried in Due West.

On October 12, 1884, he married Miss Leila Cowan of Due West. Mrs. Todd is the daughter of John C. Cowan and Salitha Haddon Cowan, and was educated in the Due West Female College. The children of this marriage are: Mrs. Ruth Todd Buie, Miss Louise Todd, Mrs. Adele Todd Plaxco, J. C. (Coach) Todd, Mrs. Edith Todd Pinsley.

The Rev. C. E. Todd was a man of fine intellect and culture, of intense earnestness and deep sincerity in his preaching, a man of force of character

and purpose of life, and of deep consecration, faith and prayer. These and other qualities marked him as a "Man of God" in the minds of those to whom he ministered. And as noted above, God blessed his labors, so that in the brief span allotted to him he accomplished more apparently than some do who live long.

William Orr Weir

William Orr Weir.—This minister was a son of William Boyce Weir and Mary Rebecca Love Weir. He was born at Kings Mountain, N. C., October 3, 1885. He was reared in Boyce Memorial A. R. P. Church of Kings Mountain, largely under the ministry of Dr. J. M. Garrison, by whom he was received into the membership of the Church as a youth, on profession of faith in Christ. As an infant he was baptized on February 14, 1886, by Dr. Robert Lathan.

His college work was done in Erskine, from which he graduated in June, 1908. He graduated from Erskine Theological Seminary June 4, 1910. By the First Presbytery he was licensed on May 3, 1910.

His first charge was at Millersburg, Kentucky, where he served two years, 1910-1912. He then accepted work at Rives and Polk, Tennessee. In this field he served till his death, 1912-1916. He died June 2, 1916, of acute appendicitis, at Union City, Tennessee, where he is buried.

On October 15, 1914, in this same Union City, Tennessee, he was married to Miss Elizabeth Lauderdale Harper, daughter of James Blair and Mary Penelope Head Harper. To them was born one son, William Orr Weir, now (1948) a druggist of Kings Mountain, N. C.

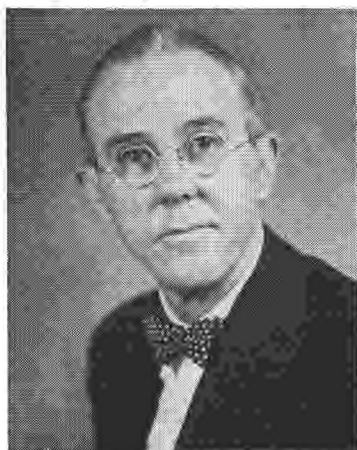
"Ikke," as he was called in college days, was a young man esteemed and highly valued by his fellow students. He promised much for the Kingdom, and doubtless accomplished much in the few years allotted to him. But it pleased God to make his years few here; for He had need for him in the work Above.

He moderated the Spring Meeting of his Presbytery, the Mississippi Valley Presbytery, only about two months before his death.

Francis Torbit White

Francis Torbit White was born at Blackstock, S. C., May 21, 1896. He is the second son of the late Rev. John A. White and Susan Grier Lewis White. His father was born near Chester, S. C., November 22, 1852, and was pastor of Hopewell A. R. P. Church of Chester County his entire ministry, from 1879 to his death, May 25, 1911. His mother is a daughter of John Brown Lewis, and was born at Lewis Turn Out, Chester County, S. C., June 29, 1854. She still lives, nearly 97 years old.

Francis Torbit was baptized when about a year old by Rev. A. G. Kirkpatrick. He grew up under his father's ministry in Hopewell Church, with which he united by profession of faith at the age of 12. His early education was obtained in the Blackstock Public School. He was in Erskine College



from September, 1913, to June 1, 1917. He served in the Army of the United States about one and half years, rising to the rank of Sergeant. He then went into Erskine Seminary, 1919, and was there two years, after which he took a year in Princeton Seminary, obtaining there the degree of Master of Theology.

He was licensed by Catawba Presbytery April 11, 1921. He was ordained by the First Presbytery July 23, 1922, perhaps in connection with his work at the Second A. R. P. Church of Gastonia, his first charge. In this charge he served from July 23, 1922, to December 21, 1940. This work made good progress under his ministry. From Gastonia he went to Spartanburg, S. C., where at this date, February

16, 1951, he continues to serve.

November 4, 1931, at Due West, S. C., he married Miss Kate Patton Kennedy, daughter of Mr. A. Selden Kennedy and Mrs. Jennie Anderson Kennedy. Mrs. White was born, reared, and educated in Due West. Her years in Erskine College were 1914-1917. She also took the course in the Richmond Training School, in preparation for religious service. Their children are Miss Susan White, now in the freshman class in Erskine, and Francis Torbit White, Jr., in the high school of Spartanburg.

In 1925 Rev. Francis T. White visited Palestine in company with Rev. C. O. Williams. On this trip he took moving pictures of many scenes, and showed them in the churches after returning home. For some years he has been the Bill Clerk of the Synod. He is a good and rich preacher, and does many things and does them well.

John Alexander White

John Alexander White was a son of Matthew White and Mary Torbit. He was born near Chester, S. C., November 22, 1852. His early education was received in the schools of the neighborhood. He entered Erskine College in October, 1869, and graduated in 1872. On August 5, 1870, he united with the Church at Hopewell, Chester County, S. C., of which his parents and grandparents, both paternal and maternal, were members, and of which he himself was destined to become pastor.

He was taken under the care of the First Presbytery at Kings Mountain, N. C., in March, 1879. He studied Theology in Erskine Seminary, being licensed by the First Presbytery at Neely's Creek, York County, S. C., July 30, 1878. He supplied the churches of Winnsboro and Hopewell several months, and was called to Hopewell in March, 1879, where he was ordained and installed May 23 of that year. He continued pastor of Hopewell till his death, May 25, 1911. In 1881, in connection with Hopewell, he entered



upon the pastorate of White Oak in Fairfield County. This relation continued eleven years, when he resigned that White Oak might call a pastor for full time.

At a later time White Oak became vacant again, and he supplied this congregation on the Second Sabbath of each month, giving the rest of his time to Hopewell. The Synod honored him by making him Moderator of its meeting at Elk Valley, Tennessee, in November, 1907.

The indications that he would spend his life as pastor of historic Hopewell, mentioned in the sketch of him in the Centennial History, were fulfilled, and he finished his earthly labors on May 25, 1911. His passing was sudden, due to a stroke of apoplexy.

He was a man who loved his Lord, his home, his brother ministers, and his denomination. To all these he was intensely loyal. He was also known for his humble spirit. A few days before his death, he said in presence of friends:

"My heart's not haughty, Lord,
Nor lofty is mine eye;
I meddle not in matters great,
In things for me too high."

He lies buried in Hopewell cemetery near the South Gate. On the granite stone that marks his resting place it is written:

"Pastor of Hopewell For 32 Years."

Mr. White was a man of true culture and learning. He was especially endowed with practical good sense and business ability. His preaching, thoroughly sound and orthodox, was such as one would expect from such a man—practical, to the point, of such things as a Christian ought to know, ought to be, ought to do. No man could miss the way who gave it proper heed.

Mr. White was married, in Mecklenburg County, N. C., December 14, 1881, to Miss Susan Grier Lewis, who was born at Lewis Turnout in Chester County, S. C., June 29, 1854. To them God gave two sons, John Lewis and Francis Torbit, both of whom have sketches in this volume. Mrs. White is the daughter of John B. Lewis and Margaret J. White, a daughter of Rev. Archibald White of the Associate Church. At this date, February, 1951, Mrs. White still lives, almost 97 years old, a sweet and lovable Christian, useful, too, in her old age. She makes her home with her son, the Rev. Francis T. White, in Spartanburg, where he is pastor of the Associate Reformed Presbyterian Church. Her marks are still to be found abundantly at Hopewell, as they are in other fields where she has devoted her thought and refining influence since she left that historic old church.

Rev. John A. White's pastorate rounded out the 124th year of Hopewell's organized existence. He was the fifth pastor. All his predecessors sleep in the cemetery hard by the church, and he, since 1911, sleeps with them.

SKETCHES OF MINISTERS

John Lewis White

John Lewis White.—He was born at Blackstock, S. C., on March 12, 1836, and was baptized at Hopewell Church by the Rev. Robert Mills. He was the son of John Alexander White and Susan Grier Lewis. His father was born near Chester, S. C., on Nov. 22, 1852, and became pastor of Hopewell Church for his entire ministry. His mother was the daughter of John Brown Lewis and Margaret Jane White and was born at Lewis's, S. C., on June 29, 1854.

He grew up in Hopewell and united with the church there under the ministry of his father, at the age of twelve. He went to school at Blackstock, S. C., and in September, 1904, entered Erskine College. He finished there in June, 1908, and

for two years taught school at Blackstock. He decided to enter the ministry, and in September, 1910, he entered Erskine Theological Seminary. He was taken under the care of the First Presbytery and preached a trial sermon at Kings Mountain, N. C., in April, 1911, just thirty-five years after his father had preached a trial sermon in the same place.

Shortly after returning to Erskine Seminary in the fall of 1911, his health failed and he went to Saranac Lake, N. Y., where he spent more than a year. Soon after returning home from there, he went to Saluda, N. C., seeking restoration to health. In spending five years there, some temporary improvement took place; but after a patient and heroic effort to get well, so that he could preach the Gospel, he gradually grew worse, and death took place at Saluda on February 18, 1918.

He is buried at Hopewell, S. C., and his epitaph is:

"Being a student of Theology, his last sermon was from the text—'For Me To Live Is Christ, and To Die Is Gain.'"

James Meek White

James Meek White, son of Moses White and Martha Shaw McGill White, was born near Hickory Grove, S. C., September 11, 1864. He graduated from Erskine College in June, 1890; was received as a student of Theology in September by the First Presbytery; studied Theology in Erskine Seminary, and was licensed by his Presbytery April 6, 1892. He supplied at New Hope and Mt. Olivet, Kentucky, from July, 1892, till October, 1893, and was ordained by the First Presbytery at Charlotte, N. C., November 6, 1893.

He then supplied the churches at Russellville, Little Rock, and Zion, Arkansas, November, 1893-October, 1894. After supplying Hopewell and

Head Springs, Tennessee, a year, he was installed over this charge in the fall of 1895, serving at Head Springs till May, 1898, and at Hopewell till September, 1899. Receiving a call in October, 1900, to the pastorate of Unity, Gills Creek, and Pleasant Hill, in Lancaster County, S. C., he was installed there on April 9, 1901. He was there in 1903 when the Centennial History was written, and continued there, it would seem, till 1907, when he accepted a call to New Sterling and New Perth, in Iredell County, N. C. From this charge he removed in perhaps 1916 to Prosperity and Cannons Creek, Newberry County, S. C. He seems to have remained here through 1918. The Minutes of Synod for 1919, the first spring meeting of the Synod, report him in the Memphis and Louisville Presbytery, Sharon and Mt. Carmel churches, where he served two or three years. He then went to Eureka, Texas, a former A. R. P. Church, but at this time a United Presbyterian Church. His last charge was at La Fayette, Alabama, in the Presbyterian Church in the United States. After serving here for some years, on account of infirmities, he retired from the service, and spent his last days at Sharon, S. C., where on February 2, 1934, he passed to his eternal reward.

On July 6, 1892, he married Miss Mary Eliza Scott of Sharon, S. C. Mrs. White was a graduate of the Due West Female College, and a teacher of two or three years' experience. To them were born five children. Paul Scott lives at Tarboro, N. C., and has two daughters; James married Molynda Hope. They live at Sharon, and have six sons and three daughters; Grier has a position at Florence, S. C.; Lois married Mr. Spaulding, and lives at Macon, Mississippi; Edith, crippled, makes her home with Lois. Mrs. White died at Sharon about six years ago, 1943. She was a daughter of Samuel and Isabella Gilfillan Scott. Her father was an elder for many years in Sharon Church.

The Rev. J. Meek White was a good preacher, a good sermonizer, a good Theologian. He was active and industrious in the ministry. He was a good gatherer of the news, and a good distributor of it through the papers and in private conversation. His prayers were often tender and helpful and comforting.

George Rufus White

Rev. George Rufus White, D.D., was born at Elk Shoals, Alexander County, N. C., April 20, 1846. He was the son of James Parks White and Jane Amanda Moore. In early years he attended Elk Shoals Academy. He graduated from Erskine College in 1871, and from Erskine Seminary in 1873. His licensure took place July 18, 1873, and his ordination on October 14, 1874. The degree of Doctor of Divinity was conferred on him by Erskine College. He died September 4, 1932, at the age of eighty-six.

Dr. White was married at Due West, S. C., Sept. 18, 1873, to Miss Laura Elizabeth Grier, daughter of Rev. R. C. Grier, D.D., and Barbara Brown Moffatt. Mrs. White was born Oct. 12, 1849, and passed away December 14, 1932.

During the first three years of Dr. White's ministry, he supplied vacancies in the First, Second, and Kentucky Presbyteries. But he had only one pastorate. He was installed at Ebenezer, Mecklenburg County, N. C., on

Oct. 29, 1876, and served as active pastor for fifty-three years. At the age of eighty-three he retired, and during his last three years was pastor emeritus. That makes a total of fifty-nine years in the ministry of our Lord, with fifty-six of those years spent in Ebenezer congregation. It is known that Dr. White declined several calls to larger churches. He felt that Ebenezer was his place of service. He loved his congregation and manifested a remarkable loyalty to his flock. That fact also speaks eloquently of the love and loyalty of the congregation for and to their pastor. In spite of storms and trials, pastor and flock remained faithful each to the other. As pastor, he had the heart of a good, kind under-shepherd, rejoicing when men walked in righteousness, and yearning after those who strayed into sin.

Dr. White possessed a strong mind. He had a wonderful grasp of the theology of the Bible. He often preached the great doctrines; but he also preached the practical aspects of the Christian life. He tried to make church membership a vital thing in the lives of the people. "He was a safe, sound, and conservative expounder of the Word."

Dr. White was long known as one of the outstanding leaders of his denomination. In the meetings of the church courts he was a wise and valued counsellor. He had a wonderful faculty of reasoning through difficult issues. He kept calm. He served capably on nearly all the important boards of the church, but his outstanding service was his work with the Home Mission Board. He was treasurer of that board from its organization in 1888 until his death. Along with Dr. W. W. Orr and Dr. R. G. Miller, Dr. White deserves much credit for the expansion of the Associate Reformed Presbyterian Synod. Dr. White also rendered a conspicuous service on the board of Erskine College.

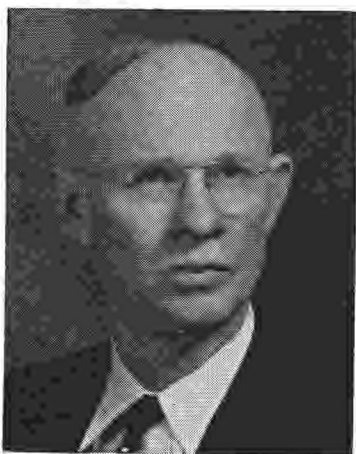
Another outstanding trait of this great man was his generosity. He was a prosperous farmer and businessman; and, in his prosperity, he was a great steward of the Lord. Year after year he gave large amounts to the work of Ebenezer Church, and also to the larger phases of the Kingdom of God. He was deeply interested in Erskine College, and it was his hope and plan for Erskine to receive \$25,000 from his estate. Reverses in business just before his death prevented the fulfillment of his purposes; but his material goods were dedicated to the Lord as truly as his life was.

Rev. W. R. Echols, who succeeded Dr. White as pastor of Ebenezer Church, paid this splendid tribute to his predecessor soon after his death: "For devotion to duty, diligence in preparation, love for his people, spiritual insight into the things of the Kingdom, and faithfulness to his Master—no other preacher can claim superiority to Dr. White."

Andral Knox Whitesides

Andral Knox Whitesides was born near Hickory Grove, York County, S. C., September 29, 1893, and the same year was baptized by Rev. J. P. Knox on November the 19th. He is the fifth child and fourth son of Jefferson Davis Whitesides, Sr., and Nancy Elizabeth Plaxico. His father is a farmer, and his mother is a sister of the Rev. W. A. M. Plaxco.

Smyrna A. R. P. Church is the church of his parents, and in that church



he was reared, uniting with it by profession of his faith on May 3, 1908, at the age of 14, under the ministry of Dr. J. L. Oates.

Andral graduated from the Hickory Grove High School in May, 1913. And in May, 1915, he graduated from Linwood College, where he held the distinction of being the best athlete in the college and captain of the basketball team. He also held the offices of President and Secretary of the literary society, the Bryanlinian.

From September, 1915, to February, 1916, he attended Erskine College, and was a member of the Euphemian Literary Society. In September, 1916, he entered the University of Alabama, graduating from that institution May, 1922. He was

a salesman for the Aluminum Cooking Utensil Company the summers of 1916-20. He served in the United States Navy from December 13, 1917, to January 29, 1919, and is a World War Veteran.

In September, 1920, he entered Erskine Theological Seminary, and graduated from that institution in June, 1922. He was licensed by Catawba Presbytery at Winnsboro, S. C., April 19, 1922, and ordained by the same Presbytery at Pleasant Hill, S. C., July 28, 1922, at the same time being installed pastor of the Pleasant Hill church.

Pleasant Hill was his first field of service. He supplied here from June, 1921, to June, 1922; then as pastor from this time to April, 1935. During this pastorate the new handsome brick church was built, in which he took a leading part. While here he also preached at Oak Ridge school house, from September, 1924, to April, 1932, holding in addition to regular services eight meetings for them in eight years. In June, 1931, he was installed pastor of Unity A. R. P. Church, Lancaster County, and served them till June, 1938, serving both Unity and Pleasant Hill as one pastorate from installation at Unity till resignation at Pleasant Hill, April, 1935. In November, 1933, he moved from Pleasant Hill to the Manse at Unity. June 7, 1938, he began work as supply at New Lebanon, West Virginia, where he still serves, August, 1942. In connection with this work he has also been instrumental in organizing a new church at Fairlea in Greenbrier County, an outpost where he began preaching May 5, 1940, and where he now serves as supply. He is now engaged in the erection there of a nice house of worship. This church was organized by the Virginia Presbytery September 24, 1940.

In most of these activities he has had an help-meet, whom he found at Pensacola, Florida, and to whom he was united in marriage June 19, 1926, Dr. Charles Haddon Nabors, his brother-in-law, officiating. Before marriage Mrs. Whitesides was Miss Margaret Bertha Fischer, second daughter and fifth child of Charles Anton and Susan Gibson Fischer. She was educated in Teachers Training School, State College, Tallahassee, Florida, and in Teachers Training School, Sofia Nucombe College, New Orleans. She taught

nine years in the schools of Escambia and Mobile counties, Alabama. They have one child, Helen Ruth, now of grammar grade age in school.

Mr. Whitesides continued to serve the New Lebanon-Fairlea field till about the Synod of 1946, May 29-June 1, when he accepted a call from Fairlea for full time, discontinuing at New Lebanon. Thus a church less than six years old is able to have a full time pastor with no aid from Synod. Moreover this young church has invited the Synod to meet with them in 1951, its next meeting, and the Synod has accepted. Perhaps this has never been done before, unless at Lexington, Virginia.

Mr. Whitesides has shown himself to be a man of consuming energy and zeal. He also has the gift of evangelism, seeking the lost with commendable interest and success. Perhaps this accounts for some things that have come to pass. His Oak Ridge Mission has become a church with a beautiful church home, and so has the Fairlea work.

Calvin Brice Williams



Calvin Brice Williams, D.D., son of E. Braswell and Annie Hood Williams, was born in Mecklenburg County, N. C., near Matthews, on September 23, 1883. On his paternal side he is descended from Rev. Joseph Williams of the Baptist Church, a pre-Revolutionary settler of Newbern, N. C. On his maternal side he is descended from the Boyces, Hunters, and Hoods of Sardis A. R. P. Church.

His education was begun in the Public Schools of Mecklenburg County; his high school work was done in Bain Academy at Mint Hill, N. C., and in Union Institute at Unionville, N. C., Professor O. C. Hamilton being his instructor at the latter place; his college work was done in Erdschine, September, 1905, to June, 1910.

After one year he entered Erskine Seminary, from which he was graduated in May, 1913. During his college and seminary years he taught two years.

He was licensed and ordained by the First Presbytery in 1913, at its Spring Meeting, held at Villa Heights, now Parkwood, in Charlotte.

During the summer vacation of 1912 he began the work at Second Tampa, now Stuart Memorial, in Tampa, Florida, to which after graduation from the Seminary he returned in 1913 as regular supply pastor. Here he remained till June, 1920, when he was called to succeed Professor P. L. Grier in the Chair of Mathematics in Erskine College. In July, 1922, he accepted a call to the Anderson A. R. P. Church, where he served till December, 1923, when he resigned to accept a call to the Atlanta, Georgia, Associate Reformed Presbyterian Church. In this field he remained till June, 1933, when he ac-

cepted a call to Pisgah in Gaston County, N. C. From this charge he resigned in May, 1941, to become Editor of the Associate Reformed Presbyterian, the organ of the Church, at Due West, S. C.

Dr. Williams served as Principal Clerk of the General Synod from 1941 through 1946. In 1931 he was Fraternal Delegate to the General Assembly of the United Presbyterian Church at its meeting at Youngstown, Ohio. He was a member of the Board of Erskine College from 1932 to 1941, and Secretary of that Board from 1938 to 1941. In 1927 Erskine College conferred on him the degree of Doctor of Divinity.

On February 11, 1914, he married Miss Sarah Carmen Price of Marshville, N. C. They have one daughter, Jean Carmen, a graduate of Erskine, and now Mrs. Charles B. Todd of Gastonia, N. C.

Thus in brief is told the story without frills of this servant of Christ and His Church up to the present (January, 1950). It omits to point out achievements and successes, and perchance failures, of those years. It is not told, for example, that during the ten years in Atlanta the membership of that church grew from 160 to 297, nor how this church in its new home on Highland Avenue at Hudson Drive took on new life and vigor. Nor is it told how under Dr. Williams' editorship the A. R. Presbyterian has adopted several new principles for its guidance which put it and keep it on the upgrade as a Church Paper. His editorials are timely in subject, and penetrating and helpful in their presentation of truth. A wide field of usefulness is his. During the last several years of his editorship of the A. R. Presbyterian he has been the regular supply pastor of the Abbeville A. R. P. Church, and perhaps has done other supply work in the vacancies in the Due West area.

In midsummer of 1950 Dr. Williams resigned as Editor of the "Presbyterian" to accept a professorship in Erskine Theological Seminary. This work he will take up when the Seminary opens in the fall of the year 1950.

Charles Omer Williams



Charles Omer Williams was born at Lesslie, S. C., July 2, 1891. He was baptized about March, 1892, by Rev. D. G. Cladwell, then pastor of Neelys Creek Church, within the bounds of which he was reared. The father of Charles Omer was William Thomas Williams, who was the son of Charles H. and Margaret White-side Williams. His mother was Annie Johnson Graham, daughter of Thomas Millican Graham and Anne Atkinson Graham of Chester, S. C.

Charles Omer grew up in Neelys Creek Church, of which he became a member in his early years, under the ministry of Dr. Oliver Johnson. He attended the Public School of Lesslie, and the Rock Hill High School. He entered Erskine

College September 9, 1913, and graduated June 5, 1917, with the A.B. degree. Following graduation, he did Y. M. C. A. work at Birmingham, Alabama, and army service in World War I.

Influenced by a Christian Home and Church, and under a definite call of God, he decided to give his life to the ministry. Accordingly he entered the Seminary at Erskine, later doing supplementary work at Union Seminary at Richmond, Virginia. He was licensed by the Catawba Presbytery at Rock Hill, S. C., April 19, 1921, and was ordained at Mooresville, N. C., by the First Presbytery, November 8, 1921.

His ministerial career began at Forest Grove Mission in Charlotte, and this became Statesville Avenue, where he served from June 12, 1929 to February 29, 1936. While he was here the present handsome church, Statesville Avenue, was built. March 1, 1936, he entered upon the pastorate at Greenville, S. C., where he served till May 15, 1945. Then on May 16, 1945 he took up the work at the Second A. R. P. Church at Gastonia, N. C., where he served till December 31, 1948, entering upon the work at Candler Road Mission at Brookhaven, a suburb of Atlanta, Georgia. This new work has made rapid progress. After a first service on January 30, 1949, the church was organized February 13, 1949 with 30 members, and by March 31, 1950, the membership had reached 77.

Charles Omer has always been deeply interested in evangelistic work, always doing, as he says, "about as much evangelistic work as I could while in the active pastorate." In addition to this, he has rendered a general service to the work of the Church. He has served on both the Home and Foreign Boards, and resigned as Chairman of the Home Board to open the Candler Road Work. His zeal and gifts have made him a valuable asset to the work of the Church.

Adding to his equipment for service, in 1925 he spent four months in travel, visiting Palestine, Egypt, Syria, Italy, France, Belgium, England, Scotland, Algiers, Africa, Greece, Turkey, Roumania, Portugal, Azores Islands, Switzerland, and Canada.

On July 5, 1939, he married Miss Evelyn Lois Ragsdale. The ceremony was performed in the Russellville, Arkansas, A. R. P. Church. Mrs. Williams is a daughter of Excelsoir Hannah Ragsdale and Emma Susan Oates, daughter of the Rev. Monroe Oates, a young woman of fine training and accomplishments, a most efficient and valuable assistant to him in his ministerial work.

Walter Melvin Willis

Walter Melvin Willis.—Walter Willis was born near Statesville, N. C., August 25, 1871. He was baptized in infancy by Dr. John E. Pressly. His parents were both reared in New Perth congregation. His father, Robert J. Willis, was an elder in that church for a number of years. His mother was Margaret Elizabeth Kerr.

Walter grew up in the New Perth congregation under the ministry of Dr. John E. Pressly, by whom at the age of fourteen he was received into the Church on profession of faith. At the age of 19 he was made a deacon in this church, and at the age of 33 he was ordained an elder of the Boyce Memorial Church at Kings Mountain, N. C.

He was educated in the Common and High schools of Iredell County, N. C. He attended a Business College in Macon, Georgia. He taught one year at Mt. Mourne, N. C. He was in a commercial business twelve years. "Much of this time," he says, "I was under deep convictions, having a great struggle with the question of the ministry. After much prayer, and at the advice of a number of ministers, at the age of 39 I entered Erskine Seminary September, 1910, and finished in June, 1912."

As a Theological student he was under the care of the First Presbytery. By this presbytery he was licensed on May 6, 1912, and in the same year and by the same presbytery he was ordained on August 9th.

His first charge was Forest Grove Mission in Charlotte, where he served six months, from June through November, 1912. Next he served at Red Level, Alabama, from January, 1913, to May, 1926. Here he soon had eight places of preaching, holding four services twice a month and three services the other two Sabbaths, besides teaching in the Sabbath Schools. Buildings on this field were erected while he was there as follows: At Mt. Horeb in 1914; Deen's Memorial was organized in 1914, and the church built in 1917; a manse was built in 1919, a large part of the cost of both church and manse coming out of the Deen's estate.

From the Red Level field, in May, 1926, Synod sent him to Shady Grove and Hickory Springs, Arkansas, where he served till May, 1930. At this time he was transferred to Broad Creek, Virginia. In 1937 he was sent to Sandy Plains, North Carolina, where he remained till the last of December, 1945. Receiving a call from the White Oak, Georgia, congregation, he took up the work there the First Sabbath of January, 1946. The Second Sabbath of June he was installed pastor there, and continues there to the present (June, 1948).

Walter Willis is an earnest and sincere preacher of the Gospel. He stands commendably by his convictions. Entering upon the work of the ministry at the age of 41, he has now had 36 years in which to call sinners to the Savior. Of these years 34 have been spent wrestling with the difficult problems of the Home Missionary, with scant salary and many moves. His record shows that when God calls age is not a serious hindrance to our entering upon His work. At 77 he is still going with vigor.

January 14, 1903, at Kings Mountain, N. C., he married Miss Lillian Baker. She was a graduate of the Kings Mountain High School, and attended Elizabeth College of Charlotte, N. C. Their children are: Lillian Eloise, now Mrs. Leroy Braswell of Warren, Arkansas; James Philip, in the clothing business at Lexington, Virginia; Walter Baker, born February 1, 1919, killed in car wreck in Nashville, Tennessee, May 10, 1930. After the death of Mrs. Lillian Baker Willis he married Miss Carrie Carter of the Broad Creek, Virginia, congregation. They have one daughter, Dorothy Lee, born May 14, 1935, and still with her parents.

Charles Strong Young

Charles Strong Young was born in Due West, S. C., July 5, 1897. He was the son of Rev. John N. Young and Eleanor Euphemia Strong. His father, the Rev. John N. Young, was born February 17, 1813; graduated

at Miami University, Oxford, Ohio, in 1837; was Professor of Mathematics in Erskine College 42 years; was Treasurer of the College also. On him the College conferred the degree of L.L.D. in 1891. The mother of Rev. Charles Strong Young, Eleanor Euphemia Strong, was a daughter of Rev. Charles and Nancy Strong. She was born in Newberry County, S. C., January 19, 1823.

The early years of Rev. C. S. Young were lived in his father's home in Due West. He served in the Confederate Army about a year, July 17, 1864, to April 9, 1865. He graduated from Erskine College in 1869, and from Erskine Theological Seminary in 1871.

He was licensed by the Second Presbytery at Bings Creek, Newberry County, August 11, 1871. On May 2, 1873, he was installed as pastor of Head Spring Church in Tennessee by the Tennessee Presbytery, and it is likely his ordination took place at the same time. The year 1882 he did mission work in Louisville, Kentucky. In 1884 he moved to Florida, and organized a church at Arlington some time in 1888. In 1889 he organized one at Orleans, and in 1890 he organized another at Bartow. He was pastor of Arlington and Orleans.

In 1901 he accepted a call to Paint Lick, Kentucky. After some years here, he accepted a call to Unity and Pleasant Hill, Lancaster County, S. C. About the spring of 1913 he suffered a stroke while still in the Lancaster County field, and after some months he resigned. His remaining eight years he spent with his daughters, the summers with Mrs. W. W. McDill in Due West, the winters with Mrs. J. Bruce Smith at St. Petersburg, Florida.

In addition to his pastorates he did some pioneer missionary work, both in Louisville, Kentucky, and in Florida. He was county Superintendent of Schools in Florida.

He married Miss May B. Chalmers of Newberry, S. C., September 26, 1871, the ceremony being performed by Rev. E. P. McClintock. Mrs. Young was the daughter of William Chalmers of Newberry. She graduated from the Due West Female College in 1867. To them were born six children: An infant born April 7 died April 15, 1873; John Mason, born September 26, 1874, died August 29, 1947; Elizabeth Caroline, born August 10, 1877, died January 3, 1941; Jane Strong, born February 3, 1879; Charles Henry, born August 6, 1881; William Chalmers, born April 17, 1889, graduated from West Point Military Academy in 1913.

As noted above, Rev. C. S. Young was a semi-invalid approximately eight years following his stroke in 1913. Death came to him in Due West, S. C., on Sabbath morning, July 2, 1922. He sleeps in the Cemetery at Due West beside his father, Rev. J. N. Young, and beside his grandfather, Francis Young. On his tomb are inscribed these words, "Faithful unto death."

He was a Christian gentleman of staunchest character, remarkable alike for his intelligence and for the wide range of his information. Wherever he went, or whomsoever his life touched, it was to uplift. It was a benediction to know him and to talk with him.

John Todd Young

John Todd Young was born in Due West, S. C., October 16, 1876. He was the son of Henry Martin Young and Flora Todd Young, both members

of prominent families of the Piedmont section of South Carolina. They were both active and consecrated members of the A. R. Presbyterian Church of Due West. John Todd was baptized in the early months of his life by Dr. W. L. Pressly, under whose ministry he grew up and united with the Church.

In his education he took in about all the schools of Due West. For primary work he was in the Primary Department of the Woman's College. The years 1893-1897 he was in Erskine College, where he obtained the A.B. degree. He then taught four years. But his mother, like so many godly mothers of the Church, was praying that he might become a minister. Whether he knew that or not, he entered Erskine Theological Seminary in the fall of 1902. He also studied Theology in Xenia Seminary in Ohio, and in White's Bible School in New York City. He was both licensed and ordained by Argyle Presbytery of the United Presbyterian Church in 1904.

His first charge was East Greenwich United Presbyterian Church in New York, where he served from 1904 to 1908. Other U. P. churches he served were Muddy Creek Forks, Pennsylvania, and South Church of Philadelphia, these bringing him up to some time in 1914. His next charge was the A. R. Presbyterian Church of Greenwood, S. C., eight years. The remainder of his active ministry, 17 years, was spent in the Southern Presbyterian Church. The places of this service were: Conyers, Georgia; Milton, Florida; and Greensboro, Georgia. He was a member of the Augusta Presbytery.

In addition to his ministerial work he taught in the Bailey Institute while in Greenwood, S. C. In World War I he served as Y. M. C. A. director in France. He moderated his Presbytery while in Philadelphia. He went frequently to the conferences at Montreat, from which he derived inspiration and obtained fellowship with the brethren. He was an earnest and sincere minister of the Word, and doubtless went Home rejoicing, bringing his sheaves with him.

He married Martha Elizabeth Tindal, whose parents were Mr. and Mrs. L. R. Tindal. They lived at Sumter, S. C., where they were loyal and faithful members of the Baptist Church. The children of Rev. and Mrs. John T. Young were three: Col. Charles Tindal Young, M.D., formerly of the Walter Reed Hospital, Washington, now Chief of Medical Service in the Army-Naval General Hospital, at Hot Springs, Arkansas; Dr. Florence M. Young, on the Faculty of the University of Georgia at Athens; Mrs. Ruth Elizabeth Young Cannon, housewife and mother, of Newton, Massachusetts.

Rev. John Todd Young died at the Anderson General Hospital, Anderson, S. C., January 7, 1948, three days after suffering a stroke in the church while at worship. He was in retirement, and making his home in Belton, S. C., having been in failing health for some time. After a funeral service in the First Presbyterian Church of Belton, conducted by the pastor, Rev. J. S. Walkup and Rev. James P. Pressly, D.D., the body was laid to rest in the Cemetery at Anderson.

The following is a quotation taken from the Memorial Service of the Piedmont Presbytery, April 13, 1948, prepared and read by Rev. J. S. Walkup:

"His fatal illness came to Brother Young while he was in his usual place, in the Lord's house on the Lord's Day. Known for his kindness and jovial spirit, Mr. Young cast a spirit of friendliness and good cheer wherever he went. Therefore many who have loved and lost awhile share with those

who were near and dear to him the loss of his passing, but, in the hope which cometh through the Lord Jesus, look forward to the 'morn that shall tearless be'."

Raymond Alfred Young

Raymond Alfred Young, D.D.—Dr. Young was born Sept. 15, 1884, at Moreland, Ga., the son of Archie L. and Fannie Hunter Young. He was baptized in July, 1885, by Rev. J. L. Hemphill. He grew up in White Oak A. R. P. Church, Moreland, Ga., and united with this church at the age of 14 under the ministry of Rev. J. L. Hemphill. He attended White Oak Presbyterian High School. On Sept. 16, 1903, he entered the sophomore class of Erskine College. He graduated at Erskine June 6, 1906. During the summer of 1906 Dr. Young taught school. In Sept. he entered Erskine Theological Seminary, graduating in the spring of 1908. He states that he was moved to choose the Gospel ministry by compelling and unceasing direction of the Holy Spirit. He was tempted to enter other fields but found no satisfaction until he accepted the ministry. In addition to his theological training at Erskine some years later Dr. Young spent a year at Princeton Theological Seminary, the session of 1926-27.

Dr. Young was licensed by the Second Presbytery on April 12, 1908. He was ordained by the Second Presbytery Oct. 8, 1908. From June 10th to Oct. 14, 1908, he served New Hope and Brick Churches, Woodward, S. C. He was pastor of Boyce Memorial church, King's Mountain, N. C., from Oct. 14, 1908, until July 18, 1912. He was pastor of Elk Valley church, Lincoln County, Tenn., from Aug. 1, 1912, to Dec. 17, 1927. He was pastor of the First Presbyterian (U. S.) church, Troy, Ala., from Dec. 18, 1927, to Feb. 1, 1932. On Feb. 1, 1932, he became pastor of Central Steel Creek Presbyterian Church, Mecklenburg County, N. C., and he continues in that pastorate.

Dr. Young was treasurer of Bryson College, Fayetteville, Tenn., from its founding in Sept., 1918, to Sept., 1926. He was President of Bryson College from Aug. 1, 1924, to Sept. 15, 1926. He has served with distinction upon many committees and boards in both the Associate Reformed Presbyterian and the Southern Presbyterian Churches. He is an able man and a splendid preacher. In June, 1929, Bryson College conferred upon him the degree of Doctor of Divinity.

In June, 1909, Dr. Young married Miss Emma Euphemia Blakely of Ora, S. C. The wedding was in the Ora A. R. P. Church. Mrs. Young was a member of the Ora Church and is a graduate of Erskine College.

To Dr. and Mrs. Young the following children were born: Capt. Raymond A. Young, Jr., of Pan-American Airways, Lt. William Blakely Young of the U. S. Army, Virginia Grace Young, now Mrs. L. G. Alexander, Eleanor Lauderdale Young and Ralph Langdon Young.

Part III

SKETCHES OF CONGREGATIONS

Abbeville

Abbeville is a church of the Second Presbytery, being situated in the County and County-seat of Abbeville, S. C. It was organized by the Presbytery on November 26, 1889. The commission to organize consisted of Revs. H. T. Sloan, D.D., W. L. Pressly, D.D., and Ruling Elder Professor William Hood of the Erskine Faculty.

There were 14 charter members, as follows: Mrs. W. E. Bell, Mr. and Mrs. R. R. Hemphill, J. Hayne McDill, Mr. and Mrs. T. P. Thompson, Mr. and Mrs. J. C. McLane, W. T. McLane, C. D. Haddon, Mr. and Mrs. W. O. Bradley, Mrs. T. W. McMillen, Mrs. J. C. Klugh.

Of these J. C. McLane, T. P. Thompson and W. O. Bradley were chosen elders. J. Hayne McDill and C. D. Haddon were chosen deacons.

The first service was held in the Court House by Dr. H. T. Sloan December 4, 1889, at which time the above officers were ordained and installed.

The present elders are Dr. C. H. McMurray, Dr. G. E. Calvert, F. B. McLane, E. F. White, J. C. Hagan. The deacons are James Cox, R. N. Tiddy, Jr., J. B. Lyon, W. P. Greene, Jr., W. D. Cox, J. W. Sefton, C. S. Todd, J. C. Boyd.

Besides those now on the Session, the following elders have been added since the organization: F. L. Morrow, R. C. Bernau, John Lyon, W. T. Bradley, R. N. Tiddy, W. R. Bradley, Alpha Lyon, J. R. Devlin, R. S. Ellis. And the following deacons have been added since then, in addition to those now on the Board: W. W. Bradley, W. P. Greene, J. R. Kennedy, J. F. Bradley, G. E. Calvert, T. Ray Gallman, F. B. McLane, J. E. Pressly, J. D. Robinson, C. E. Corley, E. F. White, J. C. Hagan.

Within the 58 years of this church's organized life thirteen ministers have served it. The first was Dr. F. Y. Pressly, who was Stated Supply from June, 1891, to some time in 1893 or 1894, when he joined the Faculty of Erskine College. Rev. J. J. Grier was Pastor from July 25, 1894, to November 1, 1895. Then came supplies as follows: Rev. W. B. Lindsay, July to September, 1896; Rev. W. A. Blakely, July to October, 1897; Rev. Horace Rabb, October, 1897, to December 1898; Rev. R. C. Davidson, December, 1898, to Fall of 1899; then came Pastors as follows: Dr. T. W. Sloan, January 5, 1900, to July, 1902; Rev. W. C. Ewart, May 24 to November, 1903; Dr. E. B. Kennedy, October 5, 1905, to 1913; Dr. M. R. Plaxco, 1915 to April, 1924; Rev. W. C. Kerr, August, 1924, to May, 1945. Dr. J. S. Moffatt supplied them several months in 1914. Dr. C. B. Williams has been regular supply since June, 1945, to the present, December, 1947. The congregation feel themselves fortunate in being able to secure Dr. Williams.

The present enrollment of members is 82. Growth on the whole has been slow but steady. In 1889 it was 14; in 1905 it was 55; in 1947 it is 82.

Wars and depressions have drained off many of the young people. In 1917 a three weeks meeting conducted by Dr. W. W. Orr resulted in the addition of 19 to the roll, while more than 100 joined the various churches of the town. Again in 1920 Dr. Paul Pressly preached a week for them, and 14 young people united with the A. R. P. Church.

And now, as the Church was enjoying a period of spiritual growth, and increasing numerically, it was also enjoying a period of financial prosperity. While all regular obligations were being met, a handsome pipe organ was bought, the floor was carpeted, an individual Communion Service, new collection plates, a Pulpit Bible, and other additions were made. About the same time a manse was bought for a home for their minister. More recently, after the depression of the Thirties, a new recovery is evidenced by the purchase and installation, for cash, of a new automatic heating plant.

The House of Worship is about 52' x 70', and is ample for the needs of the congregation. It is of brick plastered with cement. This house was built in 1891 on a lot recently purchased for the purpose. The Dedication occurred July 2, 1893. Dr. J. S. Moffatt preached the sermon, and Dr. H. T. Sloan led the Prayer of Dedication.

This congregation has entertained its Presbytery three times and the Woman's Missionary Union of the Presbytery once.

The Sabbath School was organized May 24, 1891. Thirty-two pupils were enrolled. W. O. Bradley was Superintendent. Mrs. T. P. Thomson, Mrs. F. Y. Pressly, Dr. F. Y. Pressly, and Mr. C. D. Haddon were teachers. At present the enrollment is 40. There are four classes, with classrooms. C. S. Todd is Superintendent; Henry Erwin, Secretary; J. C. Hagan, Treasurer. Particular interest centers in the Adult Class.

The Woman's Missionary Society, originally the "Ladies' Aid," was organized by Mrs. F. Y. Pressly in 1891. The eight charter members were Mrs. Louise Pressly, Mrs. Laura M. Bradley, Mrs. Claudia Ellis Bell, Mrs. Hannah Hemphill, Mrs. Eugenia Hemphill, Mrs. Bettie McMillen, Mrs. Fannie Bradley Thomson, Mrs. Carrie Bradley Klugh. All these have passed to their reward. In 1920, the society joined the Synodical Union. In 1936 the society was divided into two "circles," the younger ladies forming the second circle. In 1945 this was discontinued, deeming more effective work could be done by all meeting together. They now have 23 members.

Owing to the dearth of young people, the Y. P. C. U. is inactive at this time.

The people are described as pious, missionary in spirit, settled and substantial, largely of the business and professional class, with a considerable element of industrial people, all highly esteemed in the community.

One missionary, Mrs. Mary Bradley Pressly, wife of Rev. H. E. Pressly, missionaries to Mexico, was reared in this church.

Anderson

The first regular services held by the Associate Reformed Presbyterians in the City of Anderson were conducted by Mr. R. A. Lummus during his first vacation as a student of the Erskine Theological Seminary. This was in the summer of 1904. The organization of the Church was effected July

10, 1904, by a commission of the Second Presbytery consisting of Dr. W. L. Pressly, Robert Stevenson, and Robert Moorehead. Some services were held in the Anderson County Court House and the Opera House or Masonic Hall but for the most part Mr. Lummus preached at the City Hall.

Mr. Lummus also spent the summer of 1905 with the Congregation and during this time the "Davis Property," at the corner of North McDuffie and Sharpe Streets, was purchased with funds from the Board of Church Extension. This property had been used as a Wesleyan Methodist Church and later as a residence. Mr. Lummus was ordained to the full work of the Ministry in Anderson in August, 1905, by Dr. W. L. Pressly, and Dr. F. Y. Pressly. His trial sermon was on the work of John the Baptist. Dr. Lummus, as he is now known, has ever since that time been pastor of the combined charge of Union and Edgemoor in Chester County, S. C.

About this time the organization of our Concord Associate Reformed Presbyterian Church, just north of Anderson, was dissolved and a number of the members united with our church in Anderson. From the records of the Session we give a list of the first members and the connections from which they came.

THE CHARTER MEMBERS

From Concord: Robert Moorehead, E. C. McConnell, Mrs. E. C. McConnell, Robert R. Stevenson, James Dunn, Miss Bettie Stevenson, Benjamin Mitchell, Mrs. Dora Burns, John Moorehead, Mrs. Cynthia Mitchell, W. P. Stevenson, Mrs. Sallie Stevenson, Mrs. Fannie Moorehead, Mrs. H. E. Muligan, Miss Della McConnell, Miss Mattie McConnell, G. F. McConnell, and T. E. McConnell.

From Iva: J. A. Cook, Mrs. Mary A. Cook.

From Generostee: Mrs. Cora E. Harris, Miss Lois Harris, and Miss Ellen Harris.

From Columbia: M. B. Smith.

From Anderson, First Presbyterian Church: Mrs. Mattie Dodd, S. J. Davis, Charles H. Nabers.

From Anderson, St. John's Methodist Church: Thomas J. Davis, Miss Mattie Davis.

From Midway Presbyterian Church: Miss Essie McConnell, Miss Othella McConnell, Miss Pearl McConnell, Miss Nora McConnell.

From Newberry: Mr. H. E. Todd, Mrs. Ella S. Todd.

From : J. T. Snow, Mrs. Willie H. Snow.

Also on the day of organization Miss Mamie Harris (now Mrs. Mamie Hickman) and Miss Minnie McConnell united with the Church on profession of faith and the latter was baptized.

Officers were elected and shortly afterward ordained as follows:

Elders: Robert Moorehead and H. E. Todd.

Deacons: G. F. McConnell and J. A. Cook.

Clerk of Session: M. B. Smith.

The Reverend Charles M. Boyd was the next minister sent to serve the congregation. It was still a mission church receiving funds from the Board of Home Missions. Mr. Boyd came in December of 1905 and continued his work until the first of July, 1910.

The Congregation about the latter part of 1906 bought the "Coffee

Property" at the corner of North McDuffie and Society Streets a short block north of the Davis Lot. Here a residence was rolled to one side and made the Manse and a modest church building was erected on the corner lot. A considerable debt was thus incurred, and due to the 1907 money panic, this debt was carried longer than had been anticipated. However, in the winter of 1908-09 it was practically paid by the sale of the former property at McDuffie and Sharp Streets, and by the sale of a lot on the back side of the church lot facing on Society Street. The New Building consisted of an auditorium, three Sabbath School rooms, a basement and heating plant. An old record shows that the first Sabbath School in this building was on May 16, 1909, and there were 101 present. The goal for the occasion was 100 present.

The Reverend W. B. Lindsay served the Congregation from February 19, 1911, to April 27, 1913.

The Reverend J. M. Garrison served as pastor from July 25, 1913, until April, 1922. During his pastorate the church made much progress. It was under his ministry that the church became self supporting. Dr. Garrison, as he later became known, left Anderson and went back to his first charge at Kings Mountain, North Carolina.

The Reverend C. B. Williams took up the work as pastor in July, 1922, and left the latter part of November, 1923.

The Reverend J. M. Bigham came to the church on January 1, 1924, and served until his death on December 5, 1938. During the summer of 1924 the church building was enlarged by the addition of five class rooms, a "Social Hall" (used for Men's Bible Class) and a "Kitchennette." This made nine rooms used for Sabbath School purposes in addition to the auditorium. This addition was made in part by cash contributions, but largely by shares of Building and Loan Stock. During the fall and early winter of 1935 the church building was brick-veneered, and other repairs of a permanent nature were made.

After Dr. Bigham's death, the church was supplied by a number of ministers from Due West. Dr. G. G. Parkinson assumed the responsibility of arranging for the supplies until a minister could be secured.

The Reverend Henry E. Pressly, who had just returned to America from Edinburgh, Scotland, where he had been studying, was called to the pastorate of this church. He preached his first sermon on May 21, 1939, and was ordained and installed as pastor of the church on June 15, 1939. Mr. Pressly had been pastor of the church hardly three years before the outbreak of World War II. He immediately resigned his charge to serve his country. But the members extended to him a leave of absence for the duration of the war. This he accepted. In May, 1942, he entered the Chaplaincy and served in the Army of the United States for 42 months.

During this period Dr. J. Alvin Orr took over the work. There were over thirty members in the Armed Forces. Dr. Orr did much to stimulate interest in those who were away and had letters written to them. He erected a tablet to honor those in the service. Three of the sons of this church paid the supreme sacrifice. They are: Preston Allen Lanier, Jr., Julian Watt, and Louis Gray Young. Dr. Orr also began a building fund for the future expansion of our church. Almost twenty thousand dollars was set aside. The auditorium was redecorated and improved. Dr. Orr's very forceful and highly spirited sermons were a great blessing to all who heard him.

Mr. Pressly returned from overseas and assumed the responsibility of this pastorate January 1, 1946. God has greatly blessed this work. Within the brief compass of only five years this church has much more than doubled its membership. We have received 90 additions within the last two years. We received 34 new members in 1947 and 56 in 1948. Bearing in mind the rapid growth of our church and the needs for the future, the Session voted to consider the purchase of a building site, the present location being too small. In 1947, one of the most beautiful, convenient, desirable lots in the entire city was purchased for a sum of seventy-five hundred dollars. It is on North Main Street and will take care of any needs that may arise. We hope to have a magnificent church on this location in the not-too-distant future. Around the year 1940, the church purchased an organ for the auditorium. A movie projector was purchased for use in the visual education work of the Bible School, Sabbath School, and children's groups. This has been most helpful. Our most recent improvement is the new kitchen. It was built in the early part of 1948. Present membership is 226.

There have been many new organizations which have been begun within recent months. The A. R. P. Men's Club is one of the most active in the entire church. It has a membership of some seventy-five. The highest attendance thus far is 52. The Business Women's Circle has been organized for the young women who work or who are unable to attend in the afternoon. This is a very enthusiastic group. We feel that we have the finest method of instruction that can be had for little children in the Sabbath School. The flannel graph is used to teach the lesson each week. We are very proud of the work which is done each year in the Bible School.

We feel that this church has great possibilities for the years that lie ahead. Our prayer is that God will continue to bless this work in the future as He has done in the past.

Elders who have served the church: Robert Moorehead, R. P. Clink-scales, G. F. McConnell, J. F. McDonald, J. A. Cook, J. W. Beard, H. E. Todd, Dr. J. R. Young, M. B. Smith, Guy H. Norris, W. J. Sloan, Dr. C. H. Young, Dr. R. H. Brice, D. O. Dunlap, E. L. Campbell, W. A. Hunt, Bose Ethridge, R. L. Thompson, R. O. Hawthorne, Jr., B. M. Lathan.

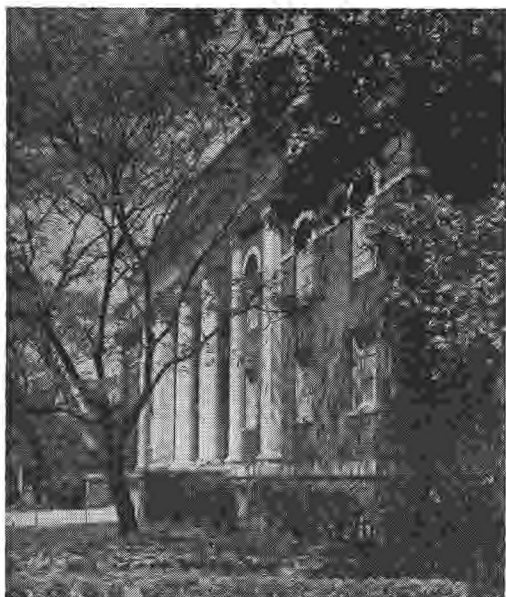
Elders serving at present: J. W. Beard, E. L. Campbell, D. O. Dunlap, Bose Ethridge, R. O. Hawthorne, Jr., W. A. Hunt, B. M. Latham, J. F. McDonald, R. L. Thompson, Dr. J. R. Young.

Deacons serving at present: Alvin S. Agnew, Jasper King, Paul J. Mullen, Dr. John F. Rainey, David P. Watkins, G. A. Gettys, Dr. Claud W. Perry, J. Marion Magill, Max C. Byers, D. S. Ellis, Louis A. Givens, James B. Smith.

Antioch

See Tucker, Ga.

Atlanta



Atlanta. In May, 1890, Dr. R. G. Miller was sent to Atlanta to explore the field. Finding about 25 persons of the A. R. P. faith in the city, a mission was opened in the heart of the city July 1, 1890. They began with preaching twice a month by different ministers whose service the Board was able to secure. Expenses such as rents, lights, etc., were borne by the mission itself. The congregation was partially organized in 1891 by Rev. D. G. Caldwell, at the request of the Board. There were 17 members at that time. They were supplied three or four years by Rev. J. E. Johnson. Rev. H. B. Blakely was appointed to this field for five years. He did excellent work, the church steadily growing under his ministrations. He began work on September 1, 1894.

A lot was purchased on Lloyd and Garnett streets, at a cost of \$3,750, and a house was erected on this lot at a cost of \$4,200. This with some street improvements made an investment of \$8,000. Rev. H. B. Blakely canvassed the Synod to secure the funds, the United Presbyterian Board of Church Extension contributing \$1,250. Mr. Blakely found a nominal membership of 32 when he came, but an available membership of only 22.

Dr. D. G. Phillips succeeded Dr. Blakely as pastor, and was in charge in 1903. By this time the membership had reached 90. Dr. Phillips came to the field in 1902, possibly in 1901, and was with them till 1907. He was succeeded that year by Rev. James A. Gordon of the United Presbyterian Church. Mr. Gordon served them till 1910. Dr. S. W. Reid came next, and was with them thirteen years, 1910-1923. Dr. C. B. Williams came next, ten years, 1923-33. Rev. S. A. Tinkler came next, 1933 to 1946. Following Dr.

Tinkler came Rev. T. H. McDill, Jr., who came to Atlanta in 1946, and in December, 1950, is still with them.

Their church Calendar of April 6, 1941, gives the following roll of officers: The Session: Rev. S. A. Tinkler, D.D., Moderator; Dr. J. P. Kennedy, Clerk; R. J. Hudson, D. A. Cowan, G. G. Townley, C. C. Conaway, George H. O'Farrel, Grier Martin, D. O. Chestnut, J. L. Bigham, G. T. McCurdy, W. Salem Brown. The Board of Deacons: A. D. Faulkner, L. O. Williams, S. M. Hastings, J. S. Potts, R. D. Caldwell, M. A. Thompson, R. M. Stephenson, W. S. Brooks, J. C. Townley, C. Norman Ramsey, R. L. Cowan, L. F. Greene.

Officers of the Bible School: George H. O'Farrel, Superintendent; L. F. Greene, Secretary; R. L. Cowan, Treasurer; Mrs. Walter Bell, pianist.

Of the Woman's Missionary Society the 1941 calendar gives officers as follows: Mrs. W. Salem Brown, President; Mrs. R. L. Cowan, Vice President; Mrs. J. F. Kieffer, Secretary; Mrs. L. O. Williams, Treasurer.

Of the Young People's Christian Union, Bob Caldwell was President; John Henderson was Vice President; Mary Lou Bollinger was Secretary; Joe Trammel was Treasurer; George McCurdy, Jr., was Adult Adviser.

Mrs. S. A. Tinkler was Leader of the Intermediates; Mrs. H. A. Burke was Leader of the Juniors.

✧ The Organist and Director of Music was Mrs. W. P. Kennedy; the Congregational Treasurer at that time was D. O. Chestnut.

In 1903 this church had 90 members. In 1950 it reports 607 members, an increase of 574%. The field is fruitful, and is building up. No mission work is being done at present, but in the past years this church has established Sabbath Schools and preaching points which have grown into churches.

This church has occupied three houses of worship. The first, that in 1903, was a small building at the corner of Garnett Street and Central Avenue. The second was at the corner of Whitehall Street and Whitehall Terrace. This church was of medium size, and had living quarters for the minister's family as a part of the building, and at the rear of the Sanctuary. The building now in use was erected in 1923. It is at the corner of Highland Avenue and Hudson Drive. The manse is on an adjoining lot, and faces Hudson Drive. The church is a brick structure, ample in size, and occupies a large lot. Mr. R. J. Hudson gave the organ when the church was finished. The pews and the carpet were provided by the ladies in 1940.

The Visitation Evangelism campaign January 12-16, 1947, put on by all Presbyterians of Atlanta, resulted in adding 41 to the roll of this church, about 1,600 to the churches of Atlanta.

Back Creek

Back Creek, Mecklenburg County, N. C., was organized under the name of Bethany, and as a church of the Associate Presbytery of the Associate Church. The date of organization was about 1801, and the location of Bethany was about ten miles from the present location of Back Creek, on what is now known as the Dave Johnson Place, in Clear Creek Township, between Robinson Presbyterian Church and Allen Station. This site is marked by two graves: Elizabeth Bain, who died January 13, 1831, and Hugh Bain, who died October 28, 1843.

From 1802 to 1822 Bethany did not have a regular pastor, but was supplied by Revs. Peter Campbell, Thomas Ketchen, William Dixon, James Pringle, A. Heron, and other Associate ministers. On October 3, 1822, Dr. Abraham Anderson was ordained and installed by the Associate Presbytery of the Carolinas as pastor of Steele Creek and Bethany, Mecklenburg County, N. C. Ten years he served this charge.

In 1833 Bethany, along with a number of other congregations of the Associate Presbytery of the Carolinas, withdrew from the Associate Church because of her stringent and impracticable act on slavery, and on July 10, 1833, united with the Associate Reformed Synod of the South, which had been organized in 1803 at old Brick Church about twelve miles from Winnsboro, S. C. From 1833 to 1840 Rev. Archibald Whyte served as pastor of Steele Creek and Bethany.

In the minutes of the Fall Meeting of Presbytery in 1841 we find the first mention of North Bethany. This indicates at that time there were two churches by the name of Bethany. And in the minutes of the Spring Meeting of Presbytery we find the names of South Bethany and North Bethany. From the best information at hand the original Bethany took the name South Bethany, and a log building erected just across the creek from the present site of Back Creek, on the Robert's Place, was called North Bethany. There are several graves at this place, which made it possible to locate the site. It is said that while the log building was under construction some of the colored men who were helping with the work suggested that the church be called Back Creek, the name of a small stream that flows close by it. In the minutes of Presbytery June 6, 1843, the name Back Creek makes its first appearance. From 1843 to 1848 the names North Bethany and Back Creek were used interchangeably. For an example, in the Presbytery's minutes in September, 1847, we read, "Back Creek, Mecklenburg County, N. C., was selected as the place of meeting for the next spring." Then when we look up the minutes of the next Spring Meeting, we find the statement, "Presbytery met at North Bethany, Mecklenburg County, N. C., April 17, 1848." This indicates that North Bethany and Back Creek were the same congregation. South Bethany first appears in the minutes of Presbytery at the Spring Meeting of 1844, and seems to pass off the roll after 1852. As far as the records show, South Bethany never had a regular pastor, but frequently sent representatives to Presbytery with petitions for supplies.

On July 24, 1844, Rev. John Hunter was ordained and installed pastor of Back Creek (North Bethany), Prosperity, and Gilead. He was released from Prosperity and Gilead in 1851 on account of ill health, but continued at Back Creek until September 5, 1855. It is believed that Back Creek was moved to its present site during his pastorate, and at some time prior to the year 1853, inasmuch as the oldest deed on record, and which covers only a part of the present holdings, bears the date May 21, 1853. This deed was made by James Query to Rev. John Hunter, William Alexander, and Will Caldwell, as commissioners for Back Creek Church. The financial consideration named in the deed is \$25.00.

Rev. I. G. McLaughlin was installed pastor of Back Creek October 24, 1856. He demitted this charge September 22, 1896. However he continued as stated supply until July 1, 1899, and thereafter he supplied once a month till September 9, 1906. Thus he served Back Creek fifty years. As a mark of esteem and honor, a beautiful monument has been erected to his memory

in front of the present church building. When he began his services here, the church was a framed building, located at the rear of the present building. At this time there was a "stand" on the side of the hill from which the minister preached when his audience was too large for the building. During his pastorate the present auditorium was erected. The building was started about 1868 and completed about 1871. At this time the old framed building at South Bethany was torn down, and the material used in this building. During the ministry of Rev. Mr. McLaughlin the following young men gave themselves to the Gospel Ministry: Revs. D. G. Caldwell, W. O. Cochran, J. B. Cochran, W. W. Orr, D.D., J. J. Grier, and Ira S. Caldwell.

Rev. R. E. Hough was installed pastor of Back Creek July 1, 1899, and served till August 25, 1902. The first manse was built during this pastorate.

Rev. T. B. Stewart was installed pastor of Back Creek November 28, 1903, and also served as stated supply at Prosperity. He gave three-fourths of his time to Back Creek and one-fourth to Prosperity. In 1906 the manse was destroyed by fire, and the present building was erected on the same site. He demitted this charge May 7, 1907.

Next came Rev. R. L. Patrick, who was installed November 7, 1907. He served Back Creek and Prosperity till December 20, 1909.

Rev. J. B. Hood was installed May 14, 1910. He continued to shepherd these two congregations until November 1, 1914.

Rev. J. B. Pearson was installed pastor of Back Creek May 30, 1915. At the same time he was also pastor of Prosperity. He severed his connection with Back Creek February 14, 1916.

Rev. P. A. Stroup was installed at Back Creek July 13, 1917. He was also pastor at Prosperity at the same time. He remained with them till after the Synod of 1949, almost 32 years. During his pastorate many improvements were made on the manse, which add much to the comfort of the pastor and his wife. During the winter of 1929-1930 an annex was added at the rear of the auditorium at a cost of about \$6,000. This annex is used as an educational building, and has added much to the efficiency of the Sabbath School. In the spring of 1940 the main auditorium was completely overhauled, making it much more comfortable and more pleasing to the eye.

The elders are: T. E. Hunter, S. H. Johnson, N. B. Harris, W. C. Griffith, John McLaughlin, C. E. Frazier, E. W. Hodges, J. M. Caldwell, J. L. Alexander, J. C. Cochran.

The deacons: F. C. Hunter, R. N. Harris, J. H. Harris, C. L. Lowrance, A. M. Robinson, Fred A. Cochran, J. T. Garrison.

Superintendent of Sabbath School, L. E. Killough; President of W. S. M. U., Mrs. H. C. Harris; President of Y. P. C. U., N. A. Caldwell; Leader of Jr. C. U., Mrs. R. N. Harris.

Bartow

Bartow. For the interesting beginnings of this church, see Centennial History, p. 412. This church is situated in the town of Bartow, Palk County, Florida. Consequently it is under the care of the Second Presbytery. It was organized by Rev. C. S. Young January 12, 1890. There were 15 charter



members. The first elders were Col. S. J. C. Dunlap and P. W. Daniel; the first deacons, George F. Adams and W. L. McDowell. It is noteworthy that the church was organized at the first A. R. P. service ever held in Bartow, those desiring the organization having petitioned the Second Presbytery to that effect. This service was held in the First Methodist Church.

Since the organization the following ministers have supplied their pulpit for a longer or shorter time: Revs. C. S. Young, occasionally, 1890; D. G. Phillips, 1890-91; J. R. Edwards, 1891-92; M. B. Grier, 1892; for the period 1896-98, J. B. Hood, T. W. Sloan, J. L. Oates, J. C. Galloway, J. A. White, E. P. McClintock, A. G. Kirkpatrick, J. G. Dale. The following have been pastors: D. G. Phillips, 1892-96; E. B. Kennedy, 1898-1905; W. A. M. Plaxco, 1905-10; N. E. Smith, 1911-23; J. N. Lesslie, 1924-27; J. L. Oates, 1928-43; A. M. Rogers, 1943 to the present. It may be noted that Dr. D. G. Phillips was their first regular supply, and at a little later time became their first pastor.

The present pastor then is Rev. A. M. Rogers. He has now served them four years, to the very day on which this is being written. The present membership is 218. The present Session consists of the following: W. H. Stuart, Clerk, C. A. Boswell, Jr., Monte Campbell, Jr., E. H. Dudley, W. P. Hayman, J. L. Hunter, Jr., W. F. Hunter. In November, 1950, Rev. A. M. Rogers accepted the pastorate of Chester, S. C., and was in a short time succeeded at Bartow by Rev. J. C. Smith.

The Church has the rotary diaconate. The following constitute the present Board of Deacons: R. J. Blackburn, Hugh Currie, J. P. James, J. K. Stuart, T. E. Collins, S. L. Fulton, W. F. Hill, W. N. Simpson, Donald Fennell, C. H. Lee, J. R. Terry, J. W. Whitaker.

This church has been from its organization to the present time unique in one respect: Its membership consists of persons reared in many denomina-

tions who have agreed to worship together, and together to form a church. The petition for an organization in 1890 stated that fact clearly. A few years ago it was stated that of the more than 500 members who had been received into this church not a tithe of them came from A. R. P. Churches, and that fewer than ten of the present membership of 218 came from such churches.

This congregation has recently given to the Church one minister-missionary, The Rev. Robert A. Whitesides of Mexico. Among its business men who have rendered special service to the Kingdom the name of Mr. E. C. Stuart is mentioned for his interest in building up A. R. Presbyterianism in Florida, especially for his interest and gifts to the work at Lake Placid and in Tampa. Through its pastor, Rev. N. E. Smith, this church has reached out into surrounding territory. In this way the field at Lake Wales was worked, resulting in the present thriving church at that growing little city.

Some of the outstanding events in the history of this church are: A Revival conducted by Dr. W. W. Orr in 1892, whereby "the people were greatly encouraged," the two meetings of Synod with them—November, 1909, and April, 1924.

This church is thoroughly organized. They have all the usual auxiliaries, and one or two besides. They have a Board of Trustees, consisting of C. A. Boswell, Jr., E. H. Dudley, W. F. Hunter. They have a Men-of-the-Church organization, with W. N. Simpson, President. They have two Woman's Missionary societies, which cooperate in their work and make a combined report. C. A. Boswell, Jr., is Superintendent of the Sabbath School, and he has six official helpers in the form of Assistant and Departmental superintendents, Secretary-Treasurer, etc.

The first House of Worship was erected in 1892 at a total cost of \$4,500.00 of which the Synod paid \$1,000. The present house, built in 1925, Rev. J. N. Lesslie, pastor, is a beautiful brick structure of Gothic design. Its auditorium seats 400; its basement includes a kitchen, Pastor's Study, adequate class rooms and assembly room for the Sabbath School. The building with grounds is valued at \$100,000.00.

Bethany

Bethany, York County, S. C., is one of the churches of Catawba Presbytery. It was organized in 1797. Its origin was due to the introduction of songs of human composition into the worship of formerly Psalm-singing Presbyterian churches of the vicinity of Kings Mountain. Objectors withdrew, and sent Andrew Ferguson and John Miller to the Associate Reformed Synod of the Carolinas, asking for supplies.

Rev. James Rogers preached for them for awhile. Afterwards they petitioned for the stated labors of Rev. Wm. Dixon, a licentiate of the Associate Reformed body. After eighteen months or more, worshipping in a log cabin on the head of Crowder Creek on the skirts of Kings Mountain, these people and those worshipping at Sharon united in a call to Rev. William Dixon. He was ordained and installed at Sharon in 1797. He served Bethany 33 years. Most of this time church and pastor were in connection with the Associate Church. After Mr. Dixon's death a Rev. Mr. Banks supplied them

for a time; but as he held abolition views, he went back to the North.

The next pastor was Rev. R. C. Grier, D.D., who was ordained and installed in June, 1841, and served them pleasantly and profitably seven years, being called to the Presidency of Erskine College at that time. He was followed by Rev. E. E. Boyce in 1849. This pastorate continued till 1885, the church continuing to grow and prosper, and to exert a great influence for good in all the community.

After Dr. Boyce's resignation in 1885, the church remained vacant about two years, till 1887, when Dr. R. M. Stevenson took charge. Under his ministry Bethany continued to be one of the best churches of its Presbytery. Dr. Stevenson served in this field till 1911, when he resigned to serve as editor of the A. R. Presbyterian and other publications in Due West, S. C. After him came Rev. William Pressly Grier, D.D., who was ordained and installed their pastor in 1912. This pastorate was happy and prosperous till the field at Clover seemed to need all Dr. Grier's time, and he resigned to give full time there. He was followed at Bethany and Crowders Creek, which he resigned, by Rev. M. W. Griffith in the summer of 1946. Mr. Griffith served these two churches till the summer of 1949, when he resigned to take up the work at Parkwood Avenue, Charlotte, N. C. Since then Bethany has been without a pastor, but has been supplied with fair regularity.

The membership at Bethany a few years ago was near the 500 mark. At the present time, December, 1950, for various reasons, it is perhaps about 100 less than that. Of these people Dr. Grier wrote shortly before his resignation, "They are loyal to their church, and take pride in meeting their obligations to the causes of Synod. They are good church-goers, and the attendance is good. This church furnishes the Gospel for the whole community. Their problem is to hold their young people to the church."

The Session when this material was gathered consisted of the following elders: J. L. McGill, Clerk; T. M. McCarter, J. M. Hartness, R. M. Howell, Boyce S. Plaxco, W. C. Quinn, S. L. Faulkner, J. C. Davidson, W. C. Adams. To these were added six or seven new men in the summer of 1950, whose names are not now available.

The Board of Deacons at the time these notes were gathered was made up of the following: W. Lee Gettys, Treasurer; W. M. McCarter, S. C. Pursley, M. W. McCarter, J. F. Faulkner, W. M. Faulkner, G. P. Whitesides, Pressly Barry, J. W. Summerford. To these were added in the summer of 1950 perhaps six new men.

In addition to those mentioned above the following have been officers: Elders, M. C. Lowrance, W. M. McGill, W. M. Oates, W. S. Plaxco, W. S. Love, W. D. Lesslie, W. F. Smith, Rev. J. H. Douglas, A. C. Stroup, Zimri Carroll, J. B. Plaxco, R. N. McElwee, M. P. Faris, L. A. McGill, J. L. McGill, T. E. McMachin, J. L. McCarter, W. H. Sparrow, E. W. Pursley, D. T. Quinn, R. N. Whitesides, J. A. C. Love, R. N. Plaxco, W. T. Davidson. This list is not complete. It dates back to about 1887, and includes the present Session, save those added in 1950. The same applies to the following list of deacons: E. B. Faulkner, W. M. Stroup, T. P. Whitesides, N. A. Howell, W. J. Beamguard, W. S. McCarter, S. C. Pursley, W. B. McGill, R. N. Plaxco.

Two ministers, Revs. W. H. Quinn and W. M. Ford, have come from the membership of this church in recent years. In earlier years the Rev. Meek McElwee, D.D., and the Rev. William Meek McElwee, D.D., and the Rev. W. A. M. Plaxco, and perhaps others, may be mentioned.

The outpost and Sabbath School mission work have borne fruit. Clover and Crowders Creek A. R. P. churches have been organized from such work. These are now strong and influential churches. Likewise Boyce Memorial Church at Kings Mountain and Bessemer (now Garrison Memorial) Church have drawn heavily from Bethany's membership.

Among the notable events in the history of this old church the following are mentioned: Revivals held by Rev. W. W. Orr, D.D., by Rev. John A. Smith, by Rev. J. H. Pressly, D.D., in 1915, when 72 persons were gathered into the fold, and by Rev. W. S. Patterson, D.D., in 1924, when the ingatherings numbered 43. Besides these, there have been such events as the Celebration of Dr. Stevenson's 20th Anniversary as pastor in 1907; the Celebration on entering the new church in 1915, and at its dedication in 1920; and the Celebration of the 25th Anniversary of the Pastorate of Dr. W. P. Grier.

The Superintendent of the Sabbath School is Mr. Pressly Barry. Miss Anne McCarter is Secretary and Treasurer. In 1940 the school reported 364 pupils, and offerings amounting to \$189.00. It is partially graded. In the church there are some five classrooms. Mr. A. M. McGill was Superintendent of this school 20 years. His faithful work still tells.

The Woman's Missionary Society has the following officers: President, Mrs. R. M. Howell; Treasurer, Mrs. S. C. Pursley. In 1940 they reported 23 members, and contributions of \$148. They have charge of the Juniors, and have Bible and Mission Studies. For fuller account of this society see "Woman's Work in the A. R. P. Church," p. 102.

The Young People's Christian Union has as its President Earl Beamguard, as its Vice President Hazel McCarter, as its Secretary and Treasurer Katherine McCarter. It has 25 members, and contributes \$80 to the different causes.

The present building is the fourth house of worship. It is of brick structure, beautiful in appearance and well adapted to the needs of the congregation. It was erected in 1914-15, pastorate of Dr. W. P. Grier, at a cost of about \$14,000.

Bethany, Mississippi

Bethany, Mississippi.—This church is located in Lee County, at "Brice's Cross Roads," six miles from Guntown and about the same distance from Baldwin. It had its beginning in immigrants from the Carolinas. Among these were James Turner and John Watt of Anderson County, S. C. Several came with Rev. J. L. Young from Providence, Laurens County, S. C., in 1851.

Rev. D. P. Robinson is thought to have been the first A. R. Presbyterian minister to visit this settlement. He preached for them in 1846. Rev. S. P. Davis was with them on a visit in 1849. They worshipped in a log cabin not far from the Cross Roads which belonged to the Methodists. In this cabin Rev. J. L. Young in 1851 preached twice a month to the A. R. P.'s. They were growing in numbers, and in this cabin, on June 5, 1852, the A. R. P. Church called Bethany was organized by a commission of the Alabama Presbytery, composed of Revs. H. H. Robison and J. L. Young, and Elders McBryde, Foster, and Wisunon. Charter members were 25, of whom 4 were

colored. Thomas Bryson, Samuel Bryson, and James K. Crocket were elected elders.

At once steps were taken toward building a house. Major Humphreys donated a lot lying near Providence and containing three and three-fourths acres. The church was occupied for worship on Sabbath July 31, 1853, Rev. J. L. Young preaching from Isaiah 57:6, 7. Bethany thus became by order of Synod a charter member of the Memphis Presbytery, which was organized April 15, 1853. Rev. J. L. Young was called in August, and was installed April 15, 1854, Rev. H. H. Robison preaching the sermon, and Rev. J. A. Sloan propounding the questions and addressing pastor and people.

The church grew rapidly. Two years after organization, at the installation of Mr. Young, there were 52 members, and a year later there were 92. In the fall of 1856 Rev. J. L. Young, who was pastor of Hopewell as well as Bethany, was on petition released from the Hopewell part of the field that he might give his whole time to Bethany. In 1857 a fatal scourge of dysentery came upon the congregation, and some 20 members died. In 1858 and 1859 the peace and prosperity of Bethany were greatly disturbed. In 1861 they reported to Presbytery, "Our church has been materially decreased in numbers by death, disaffection, and removals. Then followed the War Between the States. Many went to the front never to return. On account of the proximity of the armies, and a battle being fought around the church, the doors were closed for a period, and the church became an improvised hospital for caring for Federal soldiers. On the 22nd of July, 1864, the ladies met and cleaned up the Sanctuary, and on July 31 worship was resumed. During these years of war and desolation the pastor faithfully ministered to the flock, and when peace came he continued his faithful service. But suddenly on January 31, 1867, he passed to his reward.

On request of the congregation, Rev. S. A. Agnew was sent as stated supply in April, 1867. Later he was called, and was installed pastor July 31, 1868, and continued with them till his death, July 15, 1902.

In 1872 a new church was built. It was occupied December 15, Rev. D. A. Todd of the Presbyterian Church preaching from Luke 14:16, 17. This church was located on a lot of two and a half acres, donated by William Brice. About 1920 this church was replaced by a brick veneered church, presumably on the same grounds.

In 1903, when the Centennial History was being written, Rev. J. L. Boyd was their minister. He was followed in 1907-1912 by Rev. R. W. Carson. Their next minister was Dr. W. H. Millen, Bethany being grouped with Ebenezer a part of his pastorate, 1912-1917. Next came Rev. W. S. Boyce several years, Bethany being grouped with the Presbyterian Church at Baldwin. He was followed by Rev. S. A. Boyce for some years. Since then, Bethany being still grouped with the Baldwin Presbyterian Church, the pastors have been of the Presbyterian Church, U. S. Rev. Daniel served 3 or 4 years, and Rev. Hooper about two and a half years. Dates of the several pastorates since 1907 are intended to be only approximations, as they had to be given from memory by Rev. J. H. Snell.

Bethany has the usual auxiliaries, the Sabbath School, Woman's Missionary Society, and the Y. P. C. U. In recent years it has been losing members by removals to surrounding towns. The membership is reported at 78, of whom 50 are classed as active, in 1950.

Bethel

Bethel (Winnsboro, S. C.) This church is located in Winnsboro, S. C., the county seat of Fairfield County. It is an old church. The date of its organization is not certainly known, but it is thought to have been about 1820. It was originally an Associate church. It appears on the roll of the Associate Presbytery of the Carolinas in 1823, and under the name of Bethel. This name it still bears, though it is usually spoken of as Winnsboro and is so indexed in the Centennial History.

In December, 1823, Rev. James Lyle, a Pennsylvanian by birth, was sent South, and seems to have supplied them for some time. A subscription list is in existence for Mr. Lyle as "stated pastor" in 1824. He was installed pastor of Bethel and Little River in Fairfield County, and of Smyrna in Chester County, on May 4, 1825. He continued with them till 1834. Then there was a vacancy of several years. About 1840 Rev. Thomas Ketchin became stated supply of Bethel and Perry's Church in Lancaster County. He was installed pastor of these churches March 8, 1844, and continued so till April 20, 1852. After a vacancy of three years, the Rev. C. B. Betts, D.D., was installed May 11, 1855, and served them till November 16, 1869.

Rev. J. M. Todd was pastor from May 24, 1872, till April 7, 1879; Rev. John T. Chalmers from April 28, 1881, till October 3, 1891; Rev. C. E. McDonald from May 13, 1892, till September, 1907. Dr. Oliver Johnson came to them the First Sabbath of May, 1908. Eloquent, popular, and loved, he remained with them till on account of the infirmities of age he retired in 1945, and he was pastor emeritus till his death, April 26, 1948.

In the latter part of 1945, after the retirement of Dr. Johnson, the congregation called the Rev. Russell M. Kerr. He was installed in February, 1946, and under his guidance the work goes on well.

Bethel entertained the Synod of 1903, the Centennial Synod. Rev. C. E. McDonald was pastor at the time. The present church had just been built, and was not yet complete. Especially it lacked the heating plant, and the November weather was frosty; but by distributing oil heaters through the building it was made comfortable.

Rev. C. E. McDonald resigned in September, 1907, and went to Chester. On the First Sabbath of May, 1908, Rev. Oliver Johnson became pastor, as noted above. During his pastorate a pipe organ was installed in 1911, and the church was redecorated inside and repainted outside, and a new lighting equipment was installed at a cost of approximately \$2,000.

By a legacy of Mr. and Mrs. J. O. Boag a social and educational building was erected in 1937, at a cost of approximately \$27,000. It is known as the Boag Building.

Mrs. Rachel Elliott Pressly, wife of Rev. Neile E. Pressly, D.D., who labored with him all the years of his service in Mexico, was a daughter of this congregation. Miss Rachel McMaster, who served in our work in Mexico, went from this congregation and was supported by this congregation while in service there.

Rev. David T. Lauderdale, who has done outstanding work in our Synod as pastor and evangelist, is a son of this congregation. Reverends B. G. and Henry E. Pressly spent their boyhood days here with their aunt, Mrs. R. C. Gooding, and made Winnsboro their headquarters in college days, were not

only grandsons of this congregation but were in effect its sons, owing much of their church training to Bethel.

Intelligence, culture, fine citizenship have always characterized the Winnsboro congregation. Her women have always done noble and generous work. Her men have been influential in the councils of the Church. Her membership has never been large, but have been always loyal and liberal.

Her Session in December, 1950, is as follows: Rev. R. M. Kerr, Moderator; Elders, George R. Lauderdale, C. F. Elliott, Oliver Johnson, Jr., S. D. Cathcart, C. E. McDonald, J. S. Ketchin, R. H. McDonald, J. H. Aiken. H. E. Ketchin, Sr., was removed by death since notes for this sketch were prepared.

The Board of Deacons is as follows: A. C. Timms, J. H. McMaster, T. H. Ketchin, W. R. Elliott, J. R. McMaster, T. K. McDonald, Brady McKay.

Bethel

Bethel (Ora) is in Laurens County, S. C., and is in the Second Presbytery. Early records are lost, but it is known that it was a vacancy in 1790. It is thought to be one of the oldest churches of the A. R. P. Church. The first service was held 500 yards from the present building.

Since 1903 thirteen elders have been added to the Session from time to time as needed. These are W. T. Blakely, W. J. Fleming, R. H. Bryson, L. P. Blakely, W. B. Blakely, S. H. Byrd, L. J. Blakely, J. L. McClintock, R. T. Smith, J. C. League, D. Y. Smith, Abe Smith, S. B. Fleming. Of these the following constitute the Session at present (1947): S. H. Byrd, L. J. Blakely, J. L. McClintock, J. C. League, Abe Smith, S. B. Fleming.

The present Board of Deacons consists of the following: D. M. McClintock, R. H. Fleming, W. J. Wallace, O. E. Brown, W. T. Blakely, R. E. Robertson, M. Y. Blakely, W. M. Bryson, Ike Smith, J. R. Blakely. In addition to these ten, six others have been added since 1903. These are E. T. Blakely, R. L. Smith, S. B. Fleming, D. Y. Smith, J. F. Blakely, Abe Smith. Some of these, as will be seen by consulting the roll of elders above, have been promoted to the eldership.

The first known pastor was Rev. John Renwick, Jr. His pastorate began in 1812 and closed in 1825. Other pastorates: Rev. J. L. Young, 1836-1851; Rev. D. F. Haddon, 1851-1896; Rev. H. Rabb, 1896-1897; Rev. W. A. M. Plaxco (supply), 1897-99; Dr. B. H. Grier, 1901-1910; Dr. I. N. Kennedy, 1912-1924; Dr. P. L. Grier, 1925-29; Dr. G. L. Kerr (supply), 1930; Rev. B. D. White, 1931-33; Rev. J. C. Smith, 1933-37. The present pastor is the Rev. W. C. Alexander. He took charge of this work November 1, 1937, and continues their faithful and beloved pastor.

The membership numbers now 74. These are a cultured and substantial band of the "Faithful".

The following ministers are products, or products in part, of this church: Revs. E. P. McClintock, D.D., J. M. Todd, C. E. Todd, H. B. Blakely, D.D., R. D. Byrd, W. A. Blakely, C. H. Nabors, D.D., M. R. Plaxco, D.D., J. L. Grier, D.D., M. B. Grier, D.D., R. C. Kennedy, D.D.

In addition to the above eleven ministers, this church has given to the Cause one missionary, Mrs. J. S. A. Hunter, nee Miss Emma McDill, who

united with Bethel, and continued a member till she moved to Due West in 1871.

Of the business men who have rendered special service to the Church, the name of Mr. W. J. Fleming may be mentioned as having contributed generously to Foreign Missions, Erskine College, Bryson College, as well as to the Ora Church. Also Miss Bessie Byrd is mentioned as having for many years been a professor in Erskine College.

For about ten years Ora maintained a mission church in Laurens, S. C.; also a preaching station and Sabbath School at Central School, some five miles from Ora. Since 1931 her pastor has supplied the Head Springs A. R. P. Church. This church entertained the Synod in 1832.

The Sabbath School has the use of two classrooms and the auditorium for class work. M. Y. Blakely is Superintendent; S. B. Fleming is Assistant; Addie Tingle is Secretary and Treasurer; Mrs. R. E. Robertson is in charge of the Cradle Roll Department.

The Woman's Missionary Society was organized in October, 1874. At present there are eleven members. It follows the plans made by the Synodical Union. Since 1946 it has supported two beds in Nancy Fulwood Hospital. It gave \$50.00 to Sharon Church at Dunlap Orphanage.

The Young People's Christian Union not only gives generously to the causes of Synod, but is otherwise actively engaged. It has equipped a Community House, given three scholarships to the Mabel Lowry Pressly school in India for the past three years, and entertained the State Convention in 1947.

There have been four houses of worship. The first was a small log house. The present house, built and dedicated in 1896, is a wooden, framed structure, with a seating capacity of about 200. It has a spire, and in 1944 its interior was redecorated, and old windows were replaced with sheet opal ones.

Bethel

Bethel, Burke County, Georgia. This is one of the very oldest churches in the Synod. It is known that the Psalms were being sung in this vicinity early in the eighteenth century. But there is no record of an organized church prior to 1770. At that time a church was built on Buckhead Creek. Rev. Thomas Beattie, the first pastor, died in a short time, and was succeeded by Rev. William Donaldson, a man of wealth and influence. In the beginning of the struggle for American Independence he stood with the King, while most of his people were for Independence. He left them in 1776, and died of ship fever in Charleston. The church was now vacant for many years, Rev. Josiah Lewis and others preaching for them occasionally.

The next regular supply was Rev. William McCamah, who began work among them in 1784, and serving till 1788. Supplies now for a time were Dr. Thomas Clarke, Mr. Caddy, and Peter McMullen. About 1789 a call was presented to the Presbytery of Moneghan, Ireland, in response to which Rev. David Bothwell came, and was installed in 1790. He died June 1, 1801. After moving the Buckhead Church a time or two, it was finally located where Bethel was standing in 1903. There was also a church in Louisville during this pastorate. The ruling elders were Governor Jared Irvine, Gov-

ernor James Jackson, Lieutenant Governor David Imanuel, and others. Other elders who have served: Robert Boyd, W. M. Patterson, R. J. Patterson, W. S. Lowry.

The present elders: G. S. Peel, G. H. Shivers, W. B. McBride, W. J. Alexander, Joe O. Irwin, S. A. Thompson.

Deacons seem to have been unknown in the earlier years. The present Board consists of J. P. Alexander, Paul Shivers, Ralph Alexander, Russel Smith, W. T. McBride, J. F. Alexander, Walter Agerton.

Pastors have been: David Bothwell, January 1, 1790, to 1801; Joseph Lowry, 1814-1840; J. S. Pressly, 1842-1845; D. G. Phillips, D.D., November, 1848-1875; J. C. Galloway, 1877-1884; J. S. Mills, 1885-1906; Paul Pressly, 1907-1923; R. T. Kerr, 1924-1928; W. W. Parkinson, 1929-1939; W. A. Hayes, 1941; E. Gettys, supply.

In 1950 they report 130 members, 72 active. Ministers who have gone out from this church are Rev. T. B. McBride and Rev. M. D. Agerton. Mission work has been done at Gough, Georgia.

The Woman's Missionary Society was organized in 1886. It was then called the Ladies Benevolent Society. There were six charter members, of whom only one is now living, Mrs. Moxley. They now have 19 members. Jointly with Louisville they supported Dr. Whiteside, a missionary, for a number of years in India.

As to houses of worship, they have had more than one. About 1770 a house was built on Buckhead Creek. This house, it is stated in the Centennial History, p. 419, "having been moved a time or two, was finally located where Bethel now stands." That is, where Bethel was standing in 1903, when the Centennial History was being written. Since that time, perhaps in the pastorate of Dr. Paul Pressly, 1907-1923, the place of worship was changed to the town of Vidette, and since then they have occupied a different house. Into this house they moved in 1908. It has recently been remodeled. Their present pastor is Rev. Walter Boyd, who has been with them something more than a year, though not installed till July 17, 1950. Their last pastor previous to Mr. Boyd was Rev. W. A. Hayes, who left them in June, 1943. For the next six years they had regular but not resident supplies, by Revs. Ebenezer Gettys, W. C. Alexander, and Frank Pressly. February, 1949, Mr. Boyd began to supply them from the Seminary in Due West. In May of that year he finished the Seminary work and moved to them, and was installed in July, 1950, as noted above.

In February, 1949, the congregation sold their old manse. In the spring of 1950 a new one was built.

Bethel

Bethel Church is located at Oak Hill, Ala., in the eastern part of Wilcox County. Its origin is to be found in the story of Lebanon A. R. P. Church of the same county. Bethel is, as a matter of fact, the continuation of Lebanon. The history of the two is therefore related as one continuous story in this sketch.

Lebanon was the first A. R. P. Congregation in Wilcox County. It was organized between 1822 and 1828, the exact date being unknown. It is erroneously referred to in the Centennial History and in Dr. Lathan's History

of the A. R. P. Synod of the South as Pine Barren. Probably the church was organized in 1822 or shortly afterward. Its original members were not people who were likely to remain without a church for any length of time. They came from the congregations of Long Cane and Cedar Springs, S. C., and were in Alabama by 1822. Rev. Isaac Grier, Rev. Henry Bryson, Rev. Wm. Blackstock and others visited this community from time to time in the early days, ministering to the spiritual needs of these settlers in the wilderness that Alabama was at that time. No doubt one of these men organized Lebanon.

Rev. James Patterson Pressly was Lebanon's first pastor, also serving Prosperity in Dallas County. His pastorate began in 1830 and ended in 1840 when he left to become a professor in Erskine College. The second pastor was Rev. Joseph McCreary, who also served Prosperity. Both he and Mr. Pressly resided at Lebanon. Mr. McCreary was installed in 1840, and continued until his death in the explosion of the steamboat, Lucy Walker, on the Ohio River Oct. 23, 1844. Rev. John Miller was sent out by the Synod in 1846 to preach in Alabama. He was called to the pastorate of Lebanon in 1849, and accepted.

In 1856 it was decided by Lebanon congregation that it should divide into two churches, one moving nearer Camden and the other nearer Oak Hill. The purpose of the division was to meet the needs of a widely scattered congregation. The church moving nearer Camden retained the name of Lebanon. The new church moving to the Oak Hill community took the name of Bethel. Rev. John Miller, the pastor, went with Bethel as its full time pastor, but continued to preach occasionally at Lebanon.

Lebanon church thus had two buildings. No trace of either remains. The first was about 10 miles east of Camden, and the second 5 miles. Following the division Rev. Wm. Joseph Lowry was pastor of Lebanon for several years. Rev. W. T. Waller also served here for a while. Gradually the members joined Bethel Church, and by 1881 Lebanon disappeared from the roll of the Synod. Lebanon was under the Second Presbytery at first and later under the Alabama Presbytery.

Thus Bethel is the continuation of Lebanon. Bethel was organized under the Alabama Presbytery and is now under the Tenn. and Ala. Presbytery. The church was organized, as stated, in 1856, with 32 members. The list of charter members is headed by the names of Joseph Jones and his wife, Mary Bonner Jones. The first elders were Joseph Jones and William Dale, who came as elders from Lebanon, and Thomas Clark McBride, Jonathan Griffith and William Jones who were ordained and installed soon after the division. The names of the first deacons are not preserved. Other elders of Bethel have included R. H. McBride, William Jones, Dr. William Dale, Dr. S. L. Jones, James Harvey Jones, Jr., James Harper, W. M. Carothers. Among the deacons have been John T. Dale, Henry E. Voltz, Julius C. Dale, J. L. Bonner, F. J. McWilliams and David Adams. Present elders are J. Lee Bonner, Jacob C. Harper, A. C. Dale, S. P. Dale, W. J. Jones and F. M. Dale. The present deacons are J. B. McWilliams, J. N. Bonner, J. B. Dale, J. Carlisle Dale.

Rev. Jno. Miller was the first pastor, serving the church from its beginning in 1856 until his death, June 3, 1878, with the exception of four years, 1867-71, during which he was principal of Wilcox Female Institute at Camden. Rev. Wm. Moffatt Grier was called in Aug., 1867, and continued as pastor until Sept., 1871, when he left to become President of Erskine College. Rev. Hugh McMaster Henry began the pastorate of Bethel May 11,

1879, and served until his death Nov. 2, 1933. Dr. Henry's pastorate was one of the longest in the records of the Synod, 54 years and 7 months. Rev. Thomas Bernard McBride assumed the pastorate May 15, 1934, and served until January 7, 1941, resigning to accept a call to Doraville, Ga. Rev. J. Calvin Smith was called March 2, 1941, and began his pastorate April 6, 1941.

There are now 78 members of Bethel. It has never been a large church. It has always been a church of very fine, consecrated, loyal, generous people.

Bethel has produced three ministers and two missionaries. The ministers are Rev. W. R. Carothers and Rev. W. J. Bonner, who have transferred to other Presbyterian groups, and Rev. J. G. Dale, D.D. The missionaries are Rev. J. G. Dale, D.D., and Mrs. Flora Harper Halliday, who labor in Mexico.

Bethel has always had a Sabbath School. Its Woman's Missionary Society was organized in 1884 with 12 charter members. There has been a young people's organization for a number of years.

Bethel entertained the Synod in Sept., 1861, and Sept., 1880, and with Camden as joint host entertained it in April, 1931.

Two churches have been organized directly from Lebanon and Bethel people. Ebenezer, Miss., was originally composed of people who moved from Lebanon to Miss. in 1838. The Camden, Ala., church was organized largely from Bethel people who had moved to the county seat.

Besides the ministers and missionaries mentioned Bethel has produced many gifted and useful people. W. C. Jones, J. N. Miller, B. M. Miller, and J. M. Bonner who were later members of the Camden church, and who were prominent in the political life of Ala. came originally from Bethel Church. B. M. Miller, son of Bethel's first pastor, was Governor of Alabama, 1931-35. W. J. Jones, a Bethel elder, has been county Superintendent of Education in Wilcox County for 20 years. The late Mr. John T. Dale was a distinguished citizen of his county and state. Mrs. J. C. Harper and Mrs. W. J. Jones have been active in the woman's work of our denomination.

The first church building was dedicated July 5, 1857 with a sermon by Rev. Jno. Miller. The second building, which is still in use, was dedicated Nov. 9, 1895, during Dr. Henry's pastorate with a sermon by Rev. E. P. McClintock. The building is a well-kept frame structure, set upon a hill. Upon its walls are memorial tablets to two pastors, Dr. Jno. Miller and Dr. H. M. Henry, who served for 31 and 54 years respectively. In front of the pulpit is a communion table made by R. R. Carothers, a member of the church. Its top is the oval piece of marble that formed the top of the pulpit in the first church building.

Lebanon and Bethel have really been one. They have had a glorious history. Bethel carries on the organization's traditions devoutly and gallantly.

To the above, written by Dr. R. C. Kennedy perhaps in 1941, it is desired to add the following subsequent facts:

Bethel celebrated the 50th Anniversary of the dedication of the present church building on November 11, 1945.

Rev. J. Calvin Smith, whose pastorate began April 6, 1941, resigned in January, 1946, to accept a call to Monticello, Arkansas, where in December, 1950, he still labors.

Rev. S. L. McKay, who succeeded him, came to the field in April, 1946, and served till July, 1950, when he left to become pastor at Salisbury, N. C., and the church is at present vacant.

Since the writing of the body of this sketch there have been added to the official groups of the church: Elders, J. L. Dale and Massey Wilson; Deacons, M. G. Bonner and R. R. Carothers. Mrs. W. S. Perryman has also served as Foreign Missions Secretary of the Synodical Missionary Union.

During the war years, 1943-1945, World War II, Rev. J. C. Smith, Bethel's pastor, served as pastor *pro tem.* at Camden in the absence of Camden's pastor, Dr. R. C. Kennedy, who was with the armed forces as chaplain.

Bethlehem

Bethlehem, Abbeville County, S. C.—This is one of the churches under the care of the Second Presbytery. It was organized May 4, 1889. The organization was effected by a commission consisting of Dr. Robert Lathan, and Elders W. P. Kennedy, R. S. Galloway and W. S. Lowry. The following were the seven charter members: W. T. Ellis, S. P. Pressly, Mrs. Nannie E. Pressly, Miss Corrie Ellis, M. T. Ellis, T. S. Ellis, R. S. Ellis. One of these, Mrs. Corrie Ellis Cathcart, is now living.

Probably for 60 years before its organization Bethlehem had been a preaching point, sometimes called "Groggy Spring," though the community was always known as Bethlehem.

The first elders were W. T. Ellis and S. P. Pressly. Since then the following have been added: J. H. Simpson, R. S. Uldrick, William Todd, T. Sloan Ellis, Arnett Ellis, Martin Ellis, L. M. Strawhorne, John R. Uldrick, Lucien Ellis, James Simpson.

The following have served as deacons, several of them having later been elevated to the eldership: T. Sloan Ellis, John R. Uldrick, Mack Simpson, C. S. Todd, Paul Strawhorne, Preston Uldrick, Thomas Milford, Mosely Mundy.

The present Session is composed of the following: Lemuel Strawhorne, R. S. Uldrick, John Uldrick, Lucien Leslie, Eugene Simpson.

The following compose the Board of Deacons: Mack Simpson, Preston Uldrick, Paul Strawhorne, Thomas Milford, Albert Milford.

Being located near Due West with its colleges and Seminary, this church has been served by quite a number of ministers. Their first minister was Rev. Robert Lathan, D.D., from May 4, 1889, to January, 1893. Succeeding ministers, with dates of service: Rev. W. M. Grier, D.D., May, 1893, to September, 1899; Rev. F. Y. Pressly, D.D., October, 1899, to September, 1900; Rev. D. G. Caldwell September, 1900, to October, 1909; Rev. G. G. Parkinson, D.D., November, 1909, to January, 1920; Rev. J. S. Moffatt, D.D., January, 1920, to September, 1921; Rev. C. B. Williams, D.D., November, 1921, to January, 1922; Rev. E. B. Kennedy, D.D., November, 1922, to the present, December, 1950, a pastorate of 28 years, being the longest in the history of this church.

The membership now numbers 59. This is a net increase since 1903 of 44. Besides these a large number, about 200, have joined and been removed by death or transfer. One product of this church was the Rev. M. T. Ellis, D.D., who served the Church long and well. A revival in November, 1893, conducted by Rev. W. W. Orr, D.D., led 40 to unite with this or some other church.

The Sabbath School was organized in 1868, twenty-one years before the church was organized. A. R. Ellis was the Superintendent. At present there are five classes in the school. Mr. T. Sloan Ellis, a charter member of this church, and an elder for 54 years, served as Superintendent of the Sabbath School some 34 years. "He was the faithful leader of the Church till his death, May 8, 1948." He is greatly missed in the work.

The Woman's Missionary Society has 12 members, who are active and helpful in all the enterprises of the local church and of the Woman's Work throughout the Synod.

Once Bethlehem had an active Y. P. C. U., but on account of families moving away the Union has been discontinued.

Bethlehem has had but the one House of Worship. At first the services were held in a school house and in private homes. Then preaching services began to be held in Groggy Springs Meeting House. Then the present house was built following the organization. It was dedicated March 12, 1892, Dr. E. P. McClintock preaching the Dedicatory Sermon from I Kings 9:3.

Recent losses by death and removals, including four heads of families and a number of young people, are discouraging, but also constitute a challenge to those who remain to even greater faithfulness.

Blacksburg



Blacksburg. This church is located in Cherokee County, S. C., and within the bounds of Catawba Presbytery. It was organized by a commission of that Presbytery in March, 1923. Those constituting the commission were Revs. B. G. Pressly, E. B. Hunter, and W. P. Grier. The organization was effected in the Baptist Church of Blacksburg, and the first service (after the organization, I presume) was held in that church on the Fourth Sabbath

of March, 1923, the sermon being preached by Rev. B. G. Pressly.

The first elders were J. E. Plaxco, C. M. Whisonant, F. V. Caldwell. The first deacons, Luther Quinn, Lawrence Plaxco, Henry Shillinglaw. Since that time there have been added, Elders: J. N. Quinn, V. K. Plaxco, H. M. Armstrong, L. J. Blakely, R. T. Wright, H. H. White; Deacons: T. A. Campbell, M.D., Eugene Caldwell, William Caldwell, R. B. Whitesides, A. M. Shillinglaw, E. E. Strong, M.D., J. Brice Quinn.

The present Session is composed of the following Elders: H. M. Armstrong, F. V. Caldwell, J. E. Plaxco, V. K. Plaxco, J. N. Quinn, H. H. White. On the present Board of Deacons are the following: T. A. Campbell, M.D., William Caldwell, Eugene Caldwell, J. B. Quinn, Luther Quinn, A. M. Shillinglaw, R. B. Whitesides.

The first regular minister was the Rev. B. G. Pressly, who supplied them from organization till August, 1924. He was followed by the Rev. E. B. Hunter, who supplied them from August, 1924, till October, 1925, when the Rev. S. J. Hood was called and installed as pastor. Rev. Hood remained with them till September 22, 1929, when he resigned to take up the work in the Presbyterian Church, U. S. Since his resignation the congregation has been supplied as follows: Rev. John P. Johnston, from June, 1930, to May, 1932; Rev. J. G. Brawley, from June, 1932, to May, 1934; Rev. A. R. Lotts, from May 16, 1934, to perhaps April, 1943.

At the organization in 1923 there were 33 members. The number now on the roll, April, 1941, is 91. They are a people noted for their loyalty and sincerity. Since the town of Blacksburg is well churchied, the church has had a hard struggle to make growth in numbers. When the railroad shops were removed from Blacksburg, the church lost heavily in membership, but it is believed there is a brighter future ahead for this church, and a mission for it to fulfill.

The church was dedicated on May 6, 1934, the Dedictory Sermon being preached by the Rev. B. G. Pressly, the man who more than any other led to its organization, and who was their first minister.

The Sabbath School has an enrollment of 34. Mr. A. M. Shillinglaw is Superintendent, and Jack Childers is Secretary and Treasurer. It is graded.

The Woman's Missionary Society has eleven loyal and industrious members. It was organized March 26, 1924. It has equipped the Church with a piano, a carpet, a silver communion service, a Heatrola, and has contributed liberally to the buying of the Manse.

The President of the Y. P. C. U. is David Plaxco, and its Secretary and Treasurer is Tommy Campbell. This union was organized soon after the church was built.

The house of worship is a handsome brick structure, substantially built, with a seating capacity of about 200. Before this church was built the congregation regularly worshipped in the Episcopal Church.

Early in 1943 Rev. A. R. Lotts accepted the pastorate of Covington, Virginia, where he served till his death, September 14, 1946. He was followed at Blacksburg by Rev. F. W. Sherrill, who served them till about the time of the meeting of the Synod of 1947, when he accepted work in the Mississippi Valley Presbytery. Since then Blacksburg has been supplied by the pastor of Hickory Grove and Smyrna, Rev. S. A. Boyce, till he accepted work in the First Presbytery, September, 1950.

The Church at Blacksburg is small, having 63 members, 44 of whom

are reported active at the Synod of 1950. But they are a good and substantial group of people who take their religion seriously, and this small congregation counts much in the affairs of the little city of Blacksburg.

Blanche (McAnn's Chapel)

This church, first located at Blanche, Tenn., was a mission of Prosperity Church, about 7 miles from the mother church. It was organized about the year 1870 by the Tenn. Presbytery. It was first supplied by Rev. A. S. Sloan, to whom the organization was largely due. Rev. J. B. Muse was the first pastor, installed in 1873 or 1874. He was succeeded by Rev. O. Y. Bonner, installed perhaps in 1887. Rev. A. J. Ranson, Rev. J. B. Hood, Rev. W. A. Kennedy and Rev. J. N. Lesslie were also pastors of this church. Each of these ministers worked the field while pastor of Prosperity.

Blanche had but one church building, erected in the winter of 1870-71 and owned jointly with the Methodists. During the pastorate of Rev. W. A. Kennedy, 1911-12, the church was moved to Coldwater, Tenn. A building was erected there, largely with money contributed by William McAnn, an elder of the congregation. The name of the church was changed to McAnn's Chapel. The Church was discontinued during the pastorate of Rev. J. N. Lesslie. When the Prosperity manse burned in 1922, the Synod at the request of the Tenn. and Ala. Presbytery gave the McAnn Chapel property to Prosperity Church, which sold it to Lincoln County for a school building for \$1,000. The money was used in rebuilding the Prosperity manse. When the McAnn church was dissolved most of the members united with Prosperity.

Boyce Memorial

Boyce Memorial. This church is located in Kings Mountain, N. C., Cleveland County, and is often spoken of as Kings Mountain, perhaps was so called for a number of years. It is in the First Presbytery. For its history from its organization March 4, 1876, till 1903 see C. H., p. 427. The present name is in honor of Dr. E. E. Boyce, of sainted memory to many, and to whose Christlike ministry all that section of A. R. Presbyterianism owes a very great debt.

This church has made a great deal of history in a comparatively short period of time. Its roster of pastors is as follows: Rev. J. M. McClain, the first pastor, Rev. W. Y. Love, Dr. R. M. Stevenson, Dr. John M. Grier, Dr. J. M. Garrison. This brings it down to 1903. Dr. Garrison, having been ordained and installed April 27, 1892, served here until January 15, 1908, when he accepted the work at Fayetteville, Tennessee. He was followed by Rev. R. A. Young, D.D., from October, 1908, to 1912. Dr. G. L. Kerr was pastor from June 14, 1913, till January 1, 1922; whereupon Dr. J. M. Garrison was called back from Fayetteville May 1, 1922, and he served till his retirement on account of failing health on June 30, 1934. July 15 of the same year Rev. W. M. Boyce entered upon the work, serving till November, 1939, when he accepted a call to the First Church in Charlotte. Following this Dr. R. N. Baird accepted a call, and entered upon this field February 9, 1940. He is still (1943) pastor. Paralyzed. Succeeded by Rev. W. L. Pressly 1946 or 1947, and he is still pastor, September, 1950.

It is worthy of special mention that Boyce Memorial was the first church of any denomination ever built in Kings Mountain.

The first elders were William Weir, A. V. Falls, Alexander Dicky, J. F. Falls, Samuel Harmon, Alfred Ware, Noah Kiser, W. Boyce Weir, I. Boyce Falls.

To the above have since been added as ruling elders William Oates Ware, John Thomas McGill, William White, William Alexander Ware, Freno Dilling, R. L. Falls, W. P. Fulton, Dr. O. G. Falls, John Lindsay, T. Prestop McGill, J. W. Crawford, Dr. J. G. Hord, F. B. Edwards, Campbell Phifer, Willie McGill, M. L. Harmon, T. N. Harmon, W. F. Rhodes, I. Banks Ashe, J. E. Gamble, J. Black, J. H. Quinn, W. E. Blakely, W. M. Willis.

The names of present elders are William Alexander Ware, W. J. Crawford, T. P. McGill, W. F. Rhodes, M. L. Harmon, Campbell Phifer, W. J. McGill, T. N. Harmon, W. E. Blakely, John Gamble.

The names of deacons is given as follows: Moffatt Alexander Ware, W. Sage Fulton, Fuller McGill, Marvin Goforth, R. A. McGill, P. G. Ratterree, B. D. Ratterree, Leo Beatie, J. H. Pursley, Dr. J. E. Anthony, E. C. Robinson, Lindsay McMackin. This church has been noted for the outstanding work of its deacons.

Other deacons: Boyce McGill, W. S. Dilling, C. A. Dilling, Grady Patterson, J. H. Stewart, Frank Grissom, W. Frank Thomson, J. M. Sealy, John McGill, J. B. Barron, Wm. Thomas Bradford, P. D. Fulton. (The deacons are on the rotary system.)

The people have always been faithful in attendance and in meeting all financial obligations. They have their faces toward the sunrise, awaiting the opportunities of the coming years with confidence and hope. The following ministers have been either reared in the church or have had their membership there: Rev. W. Orr Weir, who after a brief ministry died June, 1916; Rev. Walter M. Willis and Rev. Frank B. Edwards were both elders in this church when the call came to them to enter the Gospel ministry; Rev. Russell Kerr was born in Kings Mountain, his father being the pastor, and united with Boyce Memorial.

Among those prominent in business affairs are mentioned W. O. Ware, W. A. Ware, W. P. Fulton, Boyce Weir, I. Boyce Falls, Freno Dilling, Robert Falls, A. V. Falls, O. G. Falls.

Some mission work has been done. Mr. Boyce Weir conducted a Mission Sabbath School on the Gold Mine Road some two miles from town. Miss Clara Dale taught a Bible class of N. Y. A. girls, for which the Anderson Memorial Fund for outstanding Mission Work was awarded in 1941.

Among the notable events in the history of this church is mentioned a Revival Meeting held by Dr. W. W. Orr in 1890. Many gave their hearts to God and joined the different churches. In 1910 another Revival Meeting was held by the Rev. John A. Smith, in which much good was done.

A singular coincidence: The first baby baptized by Dr. Garrison in Boyce Memorial was Moffatt Alexander Ware, July 31, 1892, and the last baby he baptized before retirement was Moffatt Alexander Ware, Jr., son of the first, May 27, 1934. Another striking coincidence; Dr. Garrison's last sermon before retiring was from Isaiah 41:13, "For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Since his passing Mrs. Garrison continues to make her home among them, a devoted Christian, loyal to the Great Cause to which she and her eloquent husband

gave many years of faithful service. The home in which she lives is located on a part of the church grounds. It was built while Dr. Garrison still lived. "The church is proud of having had a part in building this attractive home."

The list of the faithful in Boyce Memorial is long. Of Wm. Oates Ware Dr. Garrison said, "He was a diamond in the rough, but a diamond. He belonged in the 11th Chapter of Hebrews." Then there was Mr. I. Boyce Falls, who served as Clerk of Session for 30 years; and Dr. O. G. Falls, who succeeded him. And W. Boyce Weir, who superintended the Sabbath School, conducted the Prayer Meetings, was Treasurer of the Church. And there were other treasurers, as Wm. Alexander Ware, and W. P. Fulton, and Wm. Sage Fulton, the present Treasurer. And time and space almost fail us to tell of Robert Falls, who gave the site for the first church, and the heirs of A. V. Falls, who gave the old Falls Home Site for the present excellent church building, and Mr. W. A. Ware who gave a lot at Bonclarken, and Captain Dilling and Dr. Garrison, who furnished rooms there, and Boyce McGill, who led the choir, and Mrs. B. R. Hunter and Mrs. Minnie Ware Phifer and Mrs. Ethel McGill Crook and Mrs. Bright R. Keeter and Mrs. E. W. Neal and Mrs. Mary Fulton McGill and Mrs. Moffatt Ware and their assistants, Mrs. Grady Patterson and Mr. Leo Beattie, who gave their voices and their talents in the worship of God in song in the congregation, and Mrs. Evelyn Pursley Hambright and Mrs. Norma Crook Powers, in charge of the Bible School Music. Then there was Miss Bessie Simonton and Mrs. Andrew McGill and Miss Pearl Hicks, who labored for many years in the training and building up of the youth of the church, who will in years to come rise up and call them blessed. All these have obtained a good report through faith, and to them belong the promises.

The Bible School has a separate but adjoining two story brick building, with kitchenette, large recreational hall, dining room, assembly hall, ten classrooms. It is used by the Sabbath School and for the Prayer Meetings. The members of the Building Committee: Dr. J. E. Anthony, Mr. W. P. Fulton, Dr. J. G. Hord, with a Finance Committee consisting of Mr. Wm. Alexander Ware, chairman, Grady Patterson and W. S. Dilling.

The Bible School roll contains 160 names. The general officers are J. L. McGill, Superintendent; J. E. Gamble, Assistant Superintendent; Miss Emily Lee Ashe, Secretary; Campbell Phifer, Treasurer. Superintendents of the Departments: Of the Cradle Roll, Miss Ava Ware; of the Children's Division, Miss Bessie Simonton; of the Young People's Department, Mrs. J. E. Gamble; of the Home Department, Mrs. T. G. Hudspeth; of the Adult Department, Mr. Leo Beattie.

The Woman's Missionary Society dates from 1888. For its history see W. W. of the A. R. P. Church, p. 149. Mainly facts not given there will be stated here. In 1900 there were 32 members; in 1943 there were 47, with contributions of \$840. Ten Life Memorials have been given by the Society. There is maintained a department of honorary members, consisting of a dozen or so men, who contribute to the budget. It is divided into circles. "Every member is most faithful in attendance." The Journal of Missions has been placed by the society in every home. The society has a habit of getting itself on the Honor Roll every year. The President, 1940-41, was Mrs. Grady Patterson; the Cor. Secretary, Mrs. W. J. McGill.

The Young People's Christian Union has 20 members, faithful and interested in young people's work. It has entertained the North Carolina

State Convention a number of times, and has been awarded the State Banner and the State Trophy several times on the Standard of Excellence. They have furnished one State President and several District Leaders. A unique feature is a wheel chair they have bought and furnish free to members of their own church, or rent to outsiders when not so used. They also have a Service Group, whose business it is to minister to old people, invalids, and to poor people. They try to make them happier, sending flowers, food, etc., to them. Also they send cards to them on Birthdays and Christmas seasons. They visit the County Home, taking candies and fruits to every inmate, on Thanksgiving days, and hold at least one Devotional Service during each year. Mrs. E. W. Neal is Adult Adviser.

The House of Worship is located on the old Falls Home Site, donated, as already noted, by the heirs of Mr. A. V. Falls. It is of brick covered with stucco, large and substantial, and has recently been renovated and a new carpet laid. The W. M. S. helped in financing this work.

Brighton

Brighton is situated in a village of the same name in Tipton County, Tennessee, on the Illinois Central Railroad. This is within the bounds of the Mississippi Valley Presbytery. This church was formed by the merging of two older churches, Bloomington and Mt. Paran, on April 25, 1896, by the Memphis and Louisville Presbytery, which later was itself merged with the Arkansas Presbytery to form the present Mississippi Valley Presbytery.

The first pastor of Brighton was the Rev. W. H. Millen, D.D., who was installed October 19, 1896. He continued to labor here till October 7, 1905. Rev. J. L. Boyd took up the work in February, 1907, to some time in 1908, when in the same year he was followed by Rev. D. P. Pressly. In their report to the Synod of 1911 the Presbytery states that he had resigned and the pastoral relation had been dissolved. Following him came Rev. W. A. M. Plaxco, 1912-Dec. 21, 1919. Rev. J. L. Boyd was with them a second time, October 16, 1920, to June 15, 1927. Then came Rev. R. T. Kerr, D.D., June 24, 1928, to August 13, 1933; Rev. L. P. Knox followed May 8, 1935, to 1941 or 1942, when he volunteered to serve as chaplain in World War II. Supplies, it is assumed, have taken care of the work since. From 1945-47 Rev. Paul Sherrill has supplied them. Rev. J. P. Steele is pastor in 1950.

There are nine elders on the Session, as follows: M. E. Hill, W. S. Dewese, C. A. Bell, I. A. Templeton, J. O. Trotter, N. F. Wylie, R. H. Moore, F. M. Huffman, W. T. Simpson.

There are twelve deacons on the Board, as follows: L. K. Baird, L. T. Morrison, Paul Phillips, E. V. McCormick, L. G. Wylie, J. H. Murray, J. C. Chisolm, E. E. Huddleson, W. S. Hindman, J. M. Smithson, T. D. McLister, U. S. Haynes.

Their report to the Synod of 1947 gives them a membership of 260, of whom 180 are said to be active. This is one of the substantial churches of the Synod. It has given two ministers to the Cause, Rev. R. Murphy Bell of the A. R. P. Church, and Rev. Ernest Moore. One of its missions has grown into a church, Hill's Chapel. The community is growing, and the people are substantial.

The Sabbath School is graded. In connection with the church building there are 14 class rooms. There are three departments.

The Woman's Missionary Society is a live and active organization of 40 members. Mrs. C. G. Strong is President; Mrs. N. D. Tinkler is Secretary-Treasurer.

The first House of Worship was "a nice frame building, the old Bloomington church, moved to Brighton. After using it some 27 years, the congregation sold it to the Colored People, who still use it. In its stead a good brick church was built and occupied in 1923, and was used till 1938, when it was replaced by a modern brick-veneered church. The large auditorium will seat 250 people, besides the balcony and large choir loft. It has a basement under the entire church, which provides classrooms and kitchen.

So much building has called for dedications. The second building was dedicated in July, 1923. The present building on December 28, 1941. Revs. S. A. Boyce, R. T. Kerr, D.D., E. E. Strong, and the pastor, Rev. L. P. Knox, took part.

The Brick Church

This church is situated about twelve miles from Winnsboro, in a beautiful grove on the banks of Little River in Western Fairfield County, S. C. It was here that the Synod of the Carolinas, now the General Synod of the Associate Reformed Presbyterian Church, was organized May 9, 1803. For this reason the history of this church is full of interest to all the people of the A. R. P. churches.

This church was first called Little River. Afterwards it was called Ebenezer. But for many years now it has been called the Brick Church. The date of its organization is unknown. Before the Revolutionary War there was a log church two miles west of the present church. When the present church was built in 1788 the location was changed to the present site, in order to accommodate the people living on the east side of Little River.

The deed to the land on which the Brick Church stands bears the date of June 2, 1793. It is signed by Henry Crompton, conveying this parcel of land to 34 members of this church, viz: Benj. Boyd, John Martin, Jas. Gray, Chas. Montgomery, John Gray, James Kincaid, Aaron Hawthorne, Thomas Lewers, Wm. Bell, Andrew Gray, Wm. McMorries, Sr., Wm. McMorries, Jr., Daniel Cochran, Callom Forbes, Hugh Montgomery, Robt. Gray, Wm. Thompson, Wm. Richardson, Robt. Martin, Alexander Kincaid, James Montee, Robt. McGill, Wm. Holmes, Wm. Kearnaghan, H. Ronalds, R. Robertson, Hugh Robertson, Wm. Watt, J. Kennedy, Wm. Southwick, and Agnes Calhoun, Wm. Kennedy, Hy Harton. In addition, we find also that families of the following names belonged to the church prior to 1791: McKemie, Davidson, Turnipseed, and perhaps others. In later times the names, Nelson, Sloan, Robinson, McDowell, Watt, Martin, Player, Curry, and Bell, are found.

Mrs. Hutchinson, a member of this church, who died a few years ago, said she remembered hearing her mother and others tell, that after crops were laid by, their fathers and grandfathers would go to the brickyard and tramp the mud into mortar with their bare feet, put it into moulds with their hands, carry it out into the sun to dry, then burning the kilns by night and day, and that to them it was a labor of love and pleasure. It took them a long time to get ready to build, but the building was finally completed in 1788, and it stands today as strong and solid as at the first, showing that these old men did their work well.

Alexander and James Kincaid did a great deal in building the church. The Kincaids were large planters, and were officers in the Revolutionary War. Adam and John Hawthorne were Elders in the church prior to 1791. Rev. James Rogers, so far as can be learned, was their first pastor. He was installed over Little River (Brick Church), in connection with Kings Creek and Cannons Creek in Newberry County on February 23, 1791. He continued to serve them until his death, August 21, 1830. He is buried at the Brick Church. The next pastor was Rev. James Boyce, installed in 1832, and continued till 1843. Rev. Thomas Ketchin was pastor from 1844 to 1852. Rev. C. B. Betts was pastor from 1855 to 1869.

During these early pastorates, till about 1861, the Brick Church was a large and flourishing congregation. The membership was composed of the wealthy and cultured planters of the community, and large audiences waited on the Gospel there. Mr. Rogers taught a large High School at Monticello nearby, which was attended by pupils from many parts of the State. The Brick Church was made up of the noble men and women of the Old South. In 1852 the church with the cemetery was enclosed with a granite wall, which still stands in good repair. Mr. John Glazier Rabb and Mr. R. W. Sloan gave personal supervision to this work, and much credit is due them for its success.

Mrs. Nancy Rabb ever showed a deep interest in the old church. For 25 years previous to her death in 1900, Mrs. Rabb gathered together a number of hands each year, and had them clean off the cemetery. Through her efforts also the building was kept in repair during the years when it was dormant. She now sleeps among her kindred and friends in this cemetery.

The War of Secession played havoc with the Brick Church. It was left almost in a state of disorganization. Its men were slain; the homes of many of her people were left in ashes by Sherman's army; the church itself was dismantled and used as quarters by the invading army. Of the great number of her men who went to the war, only a few returned.

One little incident in connection with this desecration of this House of God. When the Federal army came to Little River, just by the church, they found the Confederates whom they were pursuing had destroyed the bridge. So they took up the floor of the church and rebuilt the bridge. Some one of the company, moved by this desecration of the Lord's House, took a pencil and wrote on the door facing of the church, in an exquisite hand, these words, now painted out, "Citizens of this community: Please excuse us for defacing your house of worship so much. It was absolutely necessary to effect a crossing over the Creek, as the Rebs had destroyed the bridge.—A Yankee."

So great was the blow from the War and its results that the church declined until it disappeared from the roll of the Presbytery without any formal act of disorganization. After Mr. Betts resigned in 1869, occasional supplies were sent by the Presbytery, but even this ceased about 1883. The old Brick Church, however, was not to remain dead forever. About 1891, Rev. A. G. Kirkpatrick, pastor of New Hope, began to cultivate the field again, and under his active labors, and the fostering care of the Session of New Hope, it revived so rapidly that on August 25, 1893, it was re-organized with twenty-one members. Mr. Kirkpatrick was installed over them in connection with Prosperity in Newberry County in 1896. This pastorate continued till he was compelled to resign on account of ill health in 1899.

But the blood of the martyr has often been the seed of the Church. Professor McKemie of Georgia, whose ancestors for three generations lie in the cemetery around the Brick Church, says, "That old Brick Church has been a seed bed from which transplants have gone throughout the South." After speaking of the names of families already mentioned in this sketch, he says, "If I were in the cemetery, I could recall many other names whose generations have carried Presbyterianism from South Carolina to the Pacific Coast. I recall two ministers, Revs. Joseph and John E. Davidson, who were baptized in the Brick Church by Dr. Rogers, who passed their ministerial lives in North Louisiana. For thirty-five years Joseph Davidson preached more sermons, married and buried more people, than any minister in North Louisiana. John E. Davidson was a graduate of Princeton, and in three years organized six churches, or seven, in Louisiana, but he 'went away' just as his star was mounting."

In addition to these, four other ministers have come from the Brick Church: Rev. J. B. Watt, Rev. J. A. Sloan, Rev. John E. Martin, Rev. Horace Rabb. There are others perhaps, but their names have not been found.

The old Communion Service, with its waiter, tankard, cups, and Irish linen, more than a century old, is still in possession of the congregation.

Since the resignation of Rev. A. G. Kirkpatrick in 1899 the Brick Church has not had a pastor. For some time it was supplied with occasional preaching by the pastor of New Hope, Rev. B. G. Pressly, once a month and Fifth Sabbaths, and by the pastor of Winnsboro, Dr. Oliver Johnson, till 1923, when it was by act of Catawba Presbytery placed under the care of the Session of Winnsboro. Most of the members were transferred to Winnsboro and other churches, but a very few still in 1942 retain their membership in this not extinct but dormant church. These are Mr. and Mrs. Rice McFie, Mr. G. G. Steele, Mrs. Jane Hutchison, Miss Louis Chappell, Mr. Maxey McMackin. The last members of the Session consisted of J. M. Steele and Wade McFie. No deacons remained at that time.

Some years ago Mr. T. K. Ruff of Columbia, Mr. Dan Hayward and others repaired the building, putting on it a new copper roof, doing over the walls inside, and making other improvements. About 1935 a stone cottage was built on the grounds, where a care-taker lives, holding the keys and looking after the property. The large cemetery, surrounded by the granite wall already referred to, and enclosing the church, is well kept.

In recent years interest in the historic old church has been revived by holding a midsummer service on some Sabbath Day. It is on the order of a "Home Coming Day," with a sermon and addresses, etc., with a picnic dinner on the grounds. In May, 1932, the Synod, then in session at Winnsboro, held a Sabbath afternoon Historical Service in the Brick Church. There was an address by Mr. Fithugh McMaster of Columbia, Reminiscences by Rev. H. Rabb, songs, etc. A good asphalt road now passes this church, connecting it with all surrounding territory, and a concrete bridge has now replaced the old wooden one once repaired by the Yankees from the floor of this church.

Such things may not only keep alive interest in this historic place where in 1803 the A. R. P. Synod was organized, but may also prophesy a future day when again the Gospel of the Grace of God may be sounded regularly from her sacred pulpit. And so, may it be, that copper roof and granite wall may preserve not merely a relic of the Past but a place of worship for a

populous and prosperous people of the future, a place where many will find the Savior and will spend their days in honoring and serving Him.

Bradley

Bradley, S. C.—This is a branch of Cedar Spring. Both have the same pastor and the same session, and in reality form one organized Church. The building was erected in 1886-87, largely by General P. H. Bradley, and became a preaching point at his solicitation. Dr. H. T. Sloan, the pastor, preached the dedicatory sermon in July, 1887. A short time thereafter, August 14th, General Bradley passed to his reward.

Dr. Sloan continued to preach here as well as at Cedar Spring till his death. After him came Dr. Robert Lathan nearly two years, from September 28, 1894, till June 15, 1896, when he, too, was called up higher. He was followed by Dr. D. G. Phillips, who did excellent work among them till he accepted the work in Atlanta, December 1, 1901.

Since from the inception of this work in 1887 the pastors and supplies have been identical with those at Cedar Spring, and since the number of them has been rather long, the reader is referred to the sketch of the Cedar Spring Church for this list and facts connected therewith.

October 19, 1891, because the pastoral charge consisting of Long Cane and Cedar Spring and Bradley was deemed too widely extended for one pastor to give proper pastoral attention to all the members, Cedar Spring and Bradley petitioned the Second Presbytery to allow them to become a separate pastorate, and this petition was acceded to. Since that time the history of Long Cane has not been the same as that of Cedar Spring and Bradley, nor have their pastors been the same.

April 1, 1896, just before Dr. D. G. Phillips became their pastor, the Bradley church building was destroyed by cyclone. Immediately the congregation began to plan another building near the same site, and this is the building still in use. During the interval services were held in a vacant store.

Since the separation from Long Cane the pastors seem to have lived at Bradley. During the pastorate of Rev. N. E. Smith the Bradley part of the charge erected a manse, presumably in the Bradley community. In 1913 it was decided to have Sabbath School every Sabbath at Bradley, for the accommodation of some who could not attend elsewhere some of the sabbaths.

In 1922, by arrangement of the Superintendent of Missions with the Home Mission Board, Cedar Spring and Bradley were grouped for a time with Greenwood. During the time, by this arrangement, they were supplied by Rev. W. B. Lindsay, D.D., and by Rev. F. T. McGill, till 1924, when they reverted to the old arrangement, and Rev. T. B. Stewart became their pastor.

After the resignation of Mr. Stewart in 1927, the pastor of Troy, Rev. J. H. Buzhardt, began to supply at Cedar Spring and Bradley. After he dismissed Troy the sessions of the two organizations reached an agreement whereby they united in a call to Rev. R. E. Craig. Since that time the pastorate has been Troy and Cedar Spring and Bradley. This arrangement resulted from a greatly weakened condition at Troy by reason of losses by deaths and removals.

Broad Creek

Broad Creek Rockbridge County, Virginia. This church is located near

Natural Bridge, which seems to be its Post Office. The house in which this people worship is of brick. On June 12, 1949, the One Hundredth Anniversary of the opening service in this house was celebrated. As one feature of the celebration the history of this church, written by the pastor, Rev. H. M. Pearson, was read. To this history, published in the A. R. Presbyterian of June 29, 1949, we are indebted for much of the following facts:

Henry Miller was born at Londonderry in North Ireland in 1726. His parents and kindred suffered much in the terrible siege of Londonderry. Henry married Rebecca Boggs, and came to America in 1754, settling in Pennsylvania. About 1770 he came into Rockbridge County, Virginia, and settled on 400 acres of land, a part of what was known at the Greenlee Grant. He built his house near a church known as the Forks of the James Church. A part of the chimney still marks the place where his house stood. He was largely instrumental in building, on his own land, a twelve-cornered log house of worship. This became the parent of Broad Creek Church. Henry Miller was a man of deep religious convictions. He often walked ten miles to hear the Gospel. He left seven children, who with their descendants have given stability and strength to Broad Creek Church.

The Forks of the James Church was about a mile north of Natural Bridge. Elders were William Gilmore, Samuel Snodgrass, and Henry Miller. Other worshippers were the Montgomerys, Ramseys, Paxtons, Irvins, and John Crawford. The Miller and Irvin graves still have the old markers.

Rev. William Baldrige, from Gilead, N. C., became their pastor in 1792, together with a church in Bonteoutet County. He remained in this charge till 1809, when he followed some of his members to Ohio. Twice he was offered the Presidency of Washington College, now Washington and Lee University, but he felt that owing to the scarcity of ministers he was needed in the pastoral work, and so refused the fair offer.

About 1824 Rev. Andrew Heron, D.D., seems to have served at Broad Creek for a time. He records that on April 23 and 24, 1824, on the occasion of a Communion, there were received some 14 members, largely descendants of Henry Miller. In this year, 1824, a church was organized with 15 families and 28 members. Services were held in the homes of William and Henry Miller, and in a school house in Mr. Lambert's field. William Miller was an elder in 1840. Henry Miller married Catherine Montgomery. It was their son, Horatio Thompson Miller, who gave \$1,000 to this church, known as the H. T. Miller Fund, the income from which has been used for 36 years to help in maintaining the Gospel Ministry in this place. James Miller, son of William Miller, married Margaret Miller, and their grandchildren and great grandchildren now largely constitute the membership of the Broad Creek of today. One of their sons, James Thomas Miller, gave the manse property.

On Monday, April 16, 1849, the First Presbytery, meeting at New Sterling, N. C., ordered Rev. Horatio Thompson to spend two Sabbaths in the Virginia vacancies, and to organize a church at Broad Creek. This order, it is recorded, was carried out June 9, 1849. James and Henry Miller were elected elders, and they signified their acceptance. These elders were ordained September 2, 1849, by Rev. Thompson. On this occasion twelve persons were received into the membership and seven infants were baptized.

On July 26, 1850, Rev. William Meek McElwee was ordained and installed pastor of Ebenezer and Broad Creek, the arrangement being that he

would give one-half time to Ebenezer, one-fourth to Broad Creek, and to use the remainder at his own discretion. In the ordination of Dr. McElwee, Drs. Ross and Thompson, and Revs. J. B. Watts, S. C. Miller, and I. G. McLaughlin participated. During his pastorate the inside of the church was finished, and a good number of members were added to the roll. In 1853 James McKnight, Robert L. Miller, and A. Tardy were elected trustees. Dr. McElwee resigned in 1860, to give full time to Ebenezer and Bethel.

For a time, till 1862, Broad Creek was supplied by Presbyterian ministers: Revs. Ewing, Hart, Junkin and Bettinger. The next record is in 1868, when Rev. John Hemphill began work in the county. He served them in holy things till 1877. And beginning in September of that year Rev. W. A. Wilson served them two years. In 1879 Rev. J. M. Todd began a two-year ministry among them. From February 20, 1881, till May 24, 1886, Dr. R. M. Stevenson ministered to them. For about two years now they were supplied by Revs. E. E. Pressly, O. Y. Bonner, and T. W. Sloan; the latter being the oldest living minister who has served this church.

During the summer of 1888, it is said, the work at Broad Creek was about to be given up. A minister was sent to disband the congregation, but some of the faithful women took it upon themselves to carry on the Sabbath School. Names of these women are given as Mrs. Nair, Miss Fannie Nair and Mrs. M. J. Swartz.

The next summer, 1889, Dr. W. W. Orr held a meeting for them, and the people were very much revived. In January, 1890, Rev. W. M. Hunter visited them and reorganized the church by the election and ordination of new elders and deacons. The new elders were: C. P. Nair, Thomas Miller, John W. Ayers, and J. H. Harmon; the new deacons: J. W. Lackey and W. D. Worth. From 1890 to 1907 Broad Creek was supplied by the following: Revs. W. A. M. Plaxco, E. F. Griffith, J. R. McCormick, D. P. Neil, E. B. Anderson, W. E. Anderson, H. R. McAuley, Lewis Hickman.

Since 1907 the following have preached at Broad Creek for periods of varying length, some only as summer supplies: Revs. J. R. Edwards, J. B. Pearson, D. T. Lauderdale, R. M. Bell, J. R. Love, A. R. Lotts, G. E. Kidd, W. H. Quinn, W. M. Willis (7 years), F. W. Sherrill and J. B. McFerrin. The present pastor, Rev. H. M. Pearson, has served this field since 1944.

The Woman's Missionary Society was organized August 17, 1889, with 14 members. They have done a good work, contributing to all causes of the Church. They raised money to put a new roof on the church. After some years they admitted the men to membership, and called the result a Young People's Christian Union. But the women have been reorganized twice since: First by Dr. D. T. Lauderdale; second, by Mrs. G. E. Kidd. They are now doing good work, making "A" on the Standard of Excellence for the last several years.

The Junior Society was organized by Rev. E. B. Anderson, and did good work under his leadership and under that of Rev. W. E. Anderson, his successor, Miss Melissa Ayers being their adult leader. Later they have been led by Mrs. John W. Miller, and now their leader is Mrs. J. F. Whitesides. Through the years they have been doing good work, leading the Presbytery in per capita giving.

The Young People's Christian Union has had good years and others not so good. But they are assessed higher according to membership than others of the Presbytery.

Four ministers have gotten their wives from Broad Creek. These are: Mrs. J. M. Garrison, ne. Fannie Nair; Mrs. N. E. Smith, ne. Lena Ham; Mrs. D. T. Lauderdale, ne. Sally Chapman; Mrs. W. M. Willis, ne. Carrie Carter.

While Dr. Lauderdale was pastor a Session Room was added to the church, and a manse was built. On his last day there the mortgage on the manse was burned, the following little children, having been chosen by the Session for this purpose, put the matches to the paper while Mrs. B. C. Foster, manse treasurer, held the paper: Lily Miller, William Hardin, Irene Gilbert, Sallie Ann Lauderdale.

A striking feature of the church-life at Broad Creek is the number of revivals. In 1889 Dr. Orr was with them twice, and 22 were added to the roll of this church and the Presbyterian Church nearby. In 1891 Revs. J. H. Simpson, J. M. Garrison, and J. P. Knox, laboring together, received 15 into the church. Dr. Lauderdale has had many good meetings, resulting in the addition to the church of more than 150 souls.

The present elders are: R. L. Hardin, H. A. Swartz, John W. Miller, O. D. Chapman, J. Preston Miller, and J. F. Whitesides.

The present deacons are: Lewis McDaniels (retired), E. W. Manspile, Owen Watkins, J. P. Miller, F. W. McDaniels, R. L. Hardin, Jr., H. C. Whitesides, J. Leroy Gilbert, and Fred Connor.

Camden

Camden, Ala.—The Camden Church, located at Camden, Wilcox County, Ala., was organized in September, 1890, under the authority of the Tenn. and Ala. Presbytery. Rev. W. W. Orr, D.D., and Rev. H. M. Henry, D.D., officiated in the organization.

Dr. W. W. Orr held a meeting in Camden in Sept., 1890. There were already in Camden a number of members of Bethel Church, Oak Hill, Ala. Following the revival meeting Dr. Orr gathered a group in the parlor of the home of Mr. W. J. Bonner and he and Dr. Henry organized the church. There were 12 charter members, whose names follow: W. J. Bonner, Mrs. Ida M. Bonner, Sam R. Bonner, Mrs. Carrie E. Bonner, Mrs. Viola Cook, W. C. Jones, Mrs. Annie B. Jones, Edward McDaniel, Jos. N. Miller, Mrs. Minnie B. Miller, B. M. Miller, David P. Miller. W. C. Jones and Jos. N. Miller were elected elders. W. J. Bonner and B. M. Miller were elected deacons.

The story of the organization and early history of the church is lost in many of its details. Session records prior to 1910 are not available. Many and varied influences covering many years led up to the organization. Bethel at Oak Hill was the mother church of Camden. Bethel's members were moving to Camden. For many years Dr. John Miller of Bethel had preached occasionally in Camden, and in the surrounding country. Dr. W. M. Grier, while pastor at Bethel, had preached in Camden. Dr. H. M. Henry also preached in Camden, and was solicitous of his members who had moved there. Many graduates of Erskine College lived there. As far back as 1860, Rev. W. J. Lowry, pastor of Lebanon, had preached occasionally in Camden. Rev. W. T. Waller was sent to Camden by the Synod of 1878 for awhile, and Rev. J. S. Mills had also preached there. Thus was the way prepared for Dr. W. W. Orr and Dr. H. M. Henry when they organized the church in 1890.

For awhile the church was a mission, with the Synod granting it a supplement. By 1900 it became self-supporting.

The Camden church has had four pastors and a few supplies. The first pastor was the Rev. James A. Lowry, who also was pastor of Prosperity Church at Harrels, Ala., 50 miles away. He came to Camden once a month for services from the fall of 1890 until his death, April 6, 1898. Rev. Leon T. Pressly served the church as stated supply for four months, beginning December, 1898. Rev. R. L. Robinson began his work with the Camden church in July, 1899. He came under direction of the Home Mission Board and was to supply both Camden and Salem, the latter in Covington County. He made only two trips to Salem before Camden called him. He was installed on the fourth Sabbath of November, 1899, by Dr. H. M. Henry, and remained as pastor until January 10, 1909. Rev. C. Y. Love supplied the church in February, March and April, 1910. Rev. B. H. Grier, D.D., of Ora, S. C., was called and began his work on the fifth Sabbath of October, 1910. He was installed January 8, 1911, by Dr. H. M. Henry. Dr. Grier remained until his death, June 3, 1925. Dr. Grier was in ill health for some months prior to his death, but the church retained him. Rev. W. C. Halliday supplied in the summer of 1924 during Dr. Grier's illness. On December 19, 1926, the congregation extended a call to Rev. R. C. Kennedy of Russellville, Ark. He accepted and began his work in Camden on May 17, 1927. He was installed July 3, 1927, by Dr. H. M. Henry and Mr. Jno. T. Dale of Bethel Church. Mr. Kennedy has now completed 24 years in the Camden pastorate, and continues there.

A complete list of the elders of the Camden church from its beginning follows: W. C. Jones, Jos. N. Miller, W. A. Dexter, W. J. Bonner, B. M. Miller, Sam L. Jones, J. M. Bonner, John Miller, T. H. Moore. A complete list of the deacons of the Camden church from its beginning follows: W. J. Bonner, B. M. Miller, W. A. Dexter, J. T. Lawler, W. B. Dale, H. H. Dale, J. M. Moore, Dr. E. Bonner, Eades Hines, Will Lawler.

The Camden church has had within its membership influential and prominent people of the community. It now has a membership of 125, and is as strong as it has ever been. It has no large prospect of growth but should continue as a strong and useful small church. Its members are a privileged and high type of people. They love their church and denomination. They have a habit of meeting all of their church's financial obligations in full.

The church has produced certain distinguished citizens of Alabama. W. C. Jones and Jos. N. Miller were prominent and successful lawyers. B. M. Miller was Circuit Judge for many years, Ala. Supreme Court Justice for six years, and Governor of Alabama 1931-35. J. M. Bonner was state senator for 20 years, and later was Legal Adviser to Gov. Frank M. Dixon of Ala. John Miller has been for some years Circuit, or Superior Court, Judge of the 4th Judicial Circuit of Alabama. Other members have held various county offices.

Rev. E. N. Orr, D.D., of Charlotte, N. C., held great revival meetings in the Camden church in June of 1928, 1938 and 1941. The 1928 meeting was the greatest revival ever held in Camden. The church celebrated its semi-Centennial with a Home-Coming occasion August 16-18, 1940, Dr. R. C. Grier being the principal speaker. A great crowd attended. Camden enter-

tained the Synod in November, 1906, and entertained it jointly with Bethel (Oak Hill) in April, 1931.

The church has a Sabbath School, and an active Woman's Missionary Society. Its Young people cooperate with the Young people of the Presbyterian Church of Camden.

The Camden Church has had one house of worship. In September, 1890, the deacons bought the Cumberland Presbyterian Church building in Camden, paying \$400 for it, certainly an excellent value. The deacons had \$325 on hand. Maj. James Bonner of Oak Hill donated the balance of \$75. The building is a frame structure that can seat 250 people. It has been remodeled slightly but is essentially the same as when purchased. It was built about 1850. It is an excellent and dignified church building of its type. In December, 1950, Dr. R. C. Kennedy continues as pastor.

Candler Road



Candler Road.—This A. R. P. Church is located about a mile from the Post Office at Brookhaven, Georgia, in a thriving suburb of Atlanta. It is $4\frac{1}{2}$ miles from the A. R. P. Church at Doraville; ten miles from Five Points, Atlanta; eight miles from the Atlanta A. R. P. Church. It is, then, within the Second Presbytery, and by a commission of that Presbytery it was organized February 13, 1949, with 30 members. Within six months this number had become 41. Previous to organization, November, 1948, the sponsoring committee asked the Rev. C. O. Williams to take the work. A manse was bought at a cost of \$10,500, into which the minister and wife moved December 9, 1948. As no house of worship was ready, the minister and wife took a vacation in Florida.

On December 30 the church building was started. The first service was held in it January 30, 1949, with 110 present. Attendance at the morning worship services ranges from 34 to 77, and in the evening from 28 to 40. The Sabbath School has an enrollment of about 60, and an average attendance of around 40. Offerings each Sabbath amount to around \$100.

On July 3, 1949, at the evening worship hour, 8 p. m., Rev. R. E. Huey moderated a call, which was made out for Rev. C. O. Williams. The call was unanimous, and the installation was planned for the near future.

The church building is looked upon as temporary. The cost of building and lot is \$7,000. The total value of the church property is \$17,500, of which \$9,500 has been paid by the congregation and sponsoring committee, leaving a debt of \$8,000 on the manse. Thus far no aid has been secured from Synod's funds. This result was made possible by the very great loyalty and liberality of the sponsoring committee. This committee is composed of C. R. Younts of the Doraville Church, Rev. T. H. McDill, Jr., Walter S. Brooks, and Grier Martin of the Atlanta Church; R. I. McElroy and D. G. Chestnut of the Candler Road Church.

The church is located in the midst of a populous and rapidly growing new residential section. New houses are going up every day. And there is no other Presbyterian church in this section. The little congregation has a fine spirit, and the fellowship is said to be superior to anything the members have ever known. Some of these members have been leaders in the Doraville and Atlanta churches for years. One elder came from the First Presbyterian Church on Peachtree Street, Atlanta. The pastor and wife are enthusiastic in their praise of these people and this new field.

The first Daily Vacation Bible School was held here June 13-26, 1949. The enrollment was 63, and the average attendance was nearly 38. The teachers were an excellent group, and the children did fine work. The Misses Mitchell of Edgemoor, S. C., nieces of the pastor, came and added much to this phase of the work.

The basement of the church is being made ready for use of the Sabbath School and general work of the church. High hopes are entertained for the future of this work.

Cannon's Creek

Cannon's Creek.—This church is located in Newberry County, S. C. It is one of the old churches of the Synod, having been organized about 1763 by the Presbytery of the Carolinas. Its name is that of a creek nearby, and almost surely the creek got its name from a prominent family by the name of Cannon in that community. Names of churches of that day seem to be from the Bible, as Bethel, Bethany, Beer-sheba, Sharon. But if not a Bible name, it was almost sure to be a creek name, as Back Creek, Coddle Creek, Bullock's Creek, Cannon's Creek. There seems to be no sketch of this church in the Centennial History, unless by some other name.

From the sketch of Rev. John Renwick, Sr., Centennial History, p. 333, we learn that in the year 1770 he came from Ireland, County Antrim, to America, bringing a large part of his congregation with him; that some had preceded him in 1767 and others followed in 1772; that he with these people formed the congregations of King's Creek and Cannon's Creek, and that Prosperity and Head Spring grew out of these two original congregations. Rev. John Renwick was their first regular minister. Beginning in the late 1770s, in homes or in the open air, he held services. He died August 20, 1775. His son, John Renwick, Jr., born at sea on the voyage over, December 31, 1770, later ministered in Newberry County, but we have no record that he ministered to Cannon's Creek. He served at Gilder's Creek and Warrior's Creek. It is of interest to note that he married the widow of Rev. David

Bothwell of the Jefferson County, Georgia, churches. Nothing is known of the early pastors of Cannon's Creek after the Rev. John Renwick, Sr.

Coming down to more modern times, we find that Rev. Ira S. Caldwell served this church 1906-1911. In 1912 Rev. O. G. Davis was serving them; in 1913-1914 Dr. C. H. Nabers was with them; 1916-1917, Rev. J. Meek White; 1919-1924, Rev. James A. McKeown; in 1927, Rev. R. I. McCown; 1928, Rev. L. I. Echols; 1930, Rev. Frank B. Edwards; 1932, Rev. Charles E. Edwards; 1938-1942, Rev. R. D. Byrd; 1946, Rev. J. H. Snell; 1947, Rev. W. A. Kennedy, Jr.; 1948-1949, Rev. J. B. McFerrin (his service was from June, 1947).

The enrollment of members in 1950 is reported as 55.

This old church is showing vigor in her old age. They have recently built a brick veneer modern church out on the highway between Newberry and Prosperity. This church is a guiding light to the community.

Family names of charter members are given as follows: Hunters, Fairs, Reids, Spences, Moffetts, Henrys, Cannons, Grahams, Wilsons, Neals, Moores, Lesters, Browns.

As first elders the following are mentioned: John Caldwell, Captain Brice, Messrs. Carmichael, James Sloan, Robert Drunor, Samuel McQuerns.

The present officers are: Elders, Edward Sligh, George Enlow, Tom Suber; Deacons, G. O. Parrott and Marvin Wilson.

Some products of this church, besides the churches which grew out of it in early years, Prosperity and Head Spring, it has given to the Cause Revs. A. S. Sloan, H. T. Sloan, D.D., and J. H. Buzhardt. As to more recent mission work, the present location and building are a result of such work in the new location done by this church from its old location.

One of the commendable customs of this church is that of having a week's revival meeting each summer. At these meetings attendance and interest have been good. On the occasion of the centennial of this organization the Presbytery met with them, and the event was suitably celebrated.

The Sabbath School has an enrollment of 30. Marvin Wilson is Superintendent, Marvin Wilson, Jr., is Treasurer, Mrs. Annel Whitmire is Secretary. It has three classrooms at its disposal.

The field is spiritually needy, and is building up. Most of the people are settled.

There have been four Houses of Worship. Nothing is reported about the first two. The third was a framed house, well built, and of suitable size for the congregation. The fourth house, built within the last ten years, one of the good works of Jamie Snell, is a modern brick building. It has two Sabbath School Rooms in addition to the Sanctuary. Funds for erection of this building were gathered from the Board of Home Missions, the Woman's Missionary Union, and individual gifts. The church is considered to be in a good location, on the highway between Newberry and Prosperity, and prospects for the future of the work are greatly heightened by the new building, which was used for worship first on January 11, 1948.

Cedar Spring

Cedar Spring, Abbeville County, S. C. A sketch of this old church appears in the Centennial History, pp. 437-441. Dr. Nora Marshall Davis has also written a history of this church, 53 pages of typewritten matter. This

account cites ancient documents of various kinds in confirmation of statements by the historian. Our sketch, necessarily brief, will be confined to essential facts gleaned from both the above sources.

Cedar Spring and Long Cane may be called twins. Their history is unique. In 1764, due to persecutions and trials in Ireland, on the one hand, and to glowing reports of conditions in America, on the other, Dr. Thomas Clark and his organized congregation, including the Session and communing members, together with a number of neighbors and friends, sailed from Narrow-water near Newry, Ireland, landing in New York July 28, 1764. A newspaper report of the time said there were about three hundred on board the Ship, John, of whom 140, headed by their pastor, the Rev. Clark, soon made their way over to lands near Lake George to engage in the manufacture of linen and hemp. It appears that a petition had already been presented to the Council of New York Province in 1763 for a grant of 40,000 acres of land for this colony, and they were making their way to it. Names of 87 heads of these families are preserved. They settled at Stillwater, and later at Salem, New York. For several years Dr. Clark continued to serve them as their pastor.

The remainder of the congregation, or colony, of Dr. Clark came South to the Long Cane section of Abbeville County, S. C. These formed the nucleus of two of our oldest congregations. Their names originally were Little Run and Cedar Creek, but later they became Long Cane and Cedar Spring. They were organized, it is thought, in 1771 and 1780 respectively. These were organized as Associate churches, and in 1782, when the Associate Reformed Presbyterian Church came into being, they became constituents of that body. In 1885 Dr. Clark, having demitted his charge at Salem, N. Y., was directed by his Presbytery to proceed South and minister to vacancies among the churches in that region. In the course of these itinerations he turned up at Long Cane and Cedar Spring, and remained with them for a considerable time. The next year, June 1, 1786, a call for his pastoral services was presented to the A. R. P. Synod at Philadelphia, and he was directed to continue to supply these churches till arrangements could be made for his installation. This installation never took place, the reason being that Dr. Clark had been installed over this people at Ballybay, Ireland, July 23, 1751. At least this is the reason he gave for never being installed at Salem, N. Y., at an earlier time. Dr. Clark died in 1792, and is buried at Cedar Spring. He was a pioneer in A. R. P.ism in the South. He presided at the organization of the Presbytery of the Carolinas, February 24, 1790. This meeting, on the testimony of Dr. H. T. Sloan, took place at Cedar Spring Meeting House.

The second pastor of this combined charge was Rev. Alexander Porter, from April 2, 1798, to September 15, 1803, and from then to 1813 of Cedar Spring alone. The uncommon largeness of the charge is the reason assigned for these changes. The number of communicants had reached 520, and at one time these, together with visitors, reached 760 at a single service.

The next pastor was Rev. John T. Pressly, installed in 1817. Under his leadership Cedar Spring reached the zenith of her glory, with 500 communicants. About this time also she sent out into the ministry Revs. Samuel P. Pressly, D.D., E. E. Pressly, D.D., and James P. Pressly, D.D., her pastor, Dr. John T. Pressly being at the time President and sole Professor of the newly launched Theological Seminary of the A. R. P. Church, Dr. John Hemphill, associated with him for some three years, having resigned.

During the latter part of Dr. Pressly's pastorate at Cedar Spring the congregation was weakened by removals to the North and West, as was true also at Long Cane. As a consequence in 1828 Long Cane came back into the pastorate, and Dr. Pressly served the reunited charge till 1831, when he resigned, November 10, "to accept the presidency of Allegheny Seminary, Pittsburgh, Pennsylvania."

Following Dr. Pressly's departure there was a period of six years when these churches were vacant and much disturbed by political wrangling over Nullification. June 28, 1837, Rev. W. R. Hemphill, in response to a call from Long Cane and Cedar Spring, arrived on the ground. He was ordained at Cedar Spring December 6, 1837. Like his father, Dr. John Hemphill, he was a man of strong intellect and forceful personality, a good orator and a good pastor. His labors here for the next eleven years were greatly blessed and the membership was much increased. In October, 1848, the Synod appointed Dr. Hemphill to the Chair of Latin in Erskine College. His acceptance left the charge vacant.

The next pastor was Dr. H. T. Sloan. He entered upon his labors among them in November, 1850, being at that time ordained and installed at Long Cane. He continued to serve them forty years, till January 1, 1891, still loved and honored by his people. During his pastorate Sabbath Schools were begun at both churches. Also the Mt. Carmel church was organized May 8, 1875, the name at first being Lodimont, and the Troy church was organized June 4, 1882, and in 1887 Bradley was made a preaching point of the Cedar Spring congregation, as it continues till this day, March, 1949.

By act of Presbytery on January 13, 1892, Cedar Spring and Bradley became a pastorate separate from Long Cane, this being done in accordance with a petition from Cedar Spring and Bradley. Over this charge Rev. Robert Lathan, D.D., was installed on September 28, 1894. He served them till his death June 15, 1896. He was buried in the Cedar Spring church-yard, but March 2, 1935, his remains were removed to the family plot in Rose Hill Cemetery, York, S. C.

The next pastor was Rev. D. G. Phillips, D.D., who served them from January 15, 1897, till December, 1901, a pleasant and appreciated pastorate. After a period of vacancy Rev. N. E. Smith was ordained and installed August 18, 1904. He resigned in the fall of 1910 to take up the work at Bartow, Florida. A manse was erected while he was there. In 1912 Rev. R. T. Kerr became the pastor, and served here till early in 1920. Now for a time they were supplied by Rev. J. R. Hooten, Dr. W. B. Lindsay, and Rev. F. T. McGill. From 1924 to 1927 Rev. T. B. Stewart was their pastor. The Rev. J. H. Buzhardt served them from July, 1928, till 1936. Rev. R. E. Craig served them from 1937 to 1942; Rev. W. P. Grier, Jr., was their pastor from 1942 to 1945; Rev. R. E. Huey from July, 1945, to the spring of 1948. At present, 1949, they are being supplied by Rev. W. A. Kennedy, Jr., of the Erskine Seminary Faculty.

The first House of Worship was built of logs. It was located about two miles south of the present house, and was called Cedar Creek, for the creek a half mile beyond it. In or prior to 1790 it was moved to the present site, and the name became as now, Cedar Spring. This church was enlarged in 1801, and was used by the congregation till 1853. It was a long framed house, with the pulpit, surmounted by a sounding board, at the middle of one side. The present church, built in 1853, is of brick 42' x 64'. It had a slave gallery

in the end facing the pulpit, which in recent years has been closed to aid in heating the house. Also two small rooms have been enclosed in the "amen corners," one of which is used for the Session since the old Session House behind the church has been discontinued.

It is regretted that we have not space to give the long list of elders and deacons, containing above 180 names, though some are repetitions. A number of ministers also have been reared in this church, and a large number of new churches, some near and some far away, have received nuclei from this church. There has been room for much to be done in 169 years of her history, and this old church has to a gratifying degree measured up to her opportunities.

Columbia

Centennial Associate Reformed Presbyterian Church, Columbia, S. C.—In 1895, less than sixty years ago, Centennial Associate Reformed Presbyterian Church was only a dream in the heart of Synod, for it was in 1896 that we find the Home Mission Board sending the Rev. James G. Dale to Columbia to organize a Mission Church. For a few weeks Mr. Dale preached in the Y. M. C. A. building, but in August of that year he was able to rent the Woodman of the World Hall, which was on the second floor of a building at 1609 Main Street, and this was the House of Worship until the present building was completed. Mr. Dale did good work in this building in spite of conditions that we moderns would scarcely tolerate, and soon there was a call for the organization of a church, which organization took place on February 1, 1897, when a commission consisting of the Rev. G. R. White, Charlotte, N. C., and Messrs. James A. Brice and Thomas H. Ketchin, both of Winnsboro, S. C., "came to Columbia and organized in the Woodman Hall the congregation of Columbia, the membership at that time being eighteen. Mr. Brice and Mr. Ketchin were appointed provisional elders and served as such until the dedication of the new Church, July, 1909.

The Rev. Dale, who felt he was called to foreign fields, tendered his resignation as pastor at the meeting of Chester, 1898, and the little mission was left without an undershepherd, and many of the people who had been coming to hear Mr. Dale began to go elsewhere until 1899, when the Rev. John Patterson Knox of Hickory Grove, S. C., was sent by the Board of Home Missions to take up the work, his salary at that time being about \$65.00 a month. On June 1, 1899, Mr. and Mrs. Knox came to Columbia. On June 2, 1899, the annual picnic was held at Hyatt Park and one small street car carried the entire congregation. On June 3, 1899, the first Sabbath School of Centennial Associate Reformed Church, under Mr. Knox, was held, to which meeting came a few children and a few young people. The Ladies' Missionary Society, which was organized in 1897 with six women present, and which had continued its meetings during the time that the Mission was without a pastor, met regularly, as did a group of young people. These young people met every Sabbath with Mr. Knox and Mr. T. S. Harris as leaders, and at that time Mr. Knox and Mr. Harris were the only ones in the entire congregation who could lead in public prayer. These young people, however, bought a house at Pinehurst, a suburb of Columbia, and opened a second mission, which met every Sabbath afternoon and which they called the Mattheson Mission. This mission did good work and continued to do good work until about 1920 when it was no longer necessary as the

people had cars and preferred to attend the regular services in the City Church.

In 1900, the Board of Home Missions helped the congregation select and buy a lot at 1415 Laurel Street for which they paid \$2,000.00. On May 14, 1902, the ground was broken for the new church, the first shovel of dirt being lifted by Miss Alice Ross (later Mrs. W. C. Ewart) who had given so generously and had worked so hard to get the church started, and on the same day, May 14, 1902, the corner stone was laid. The first sermon in the new building was preached August 17, 1902, at which time Mr. Knox used as his text Psalm 96:6—"Strength and Beauty are in His Sanctuary." The first lifting of the heart in praise was the 5th Psalm. The first communion service was conducted by the Rev. W. C. Ewart of York, S. C., and the first marriage performed was that of Miss Alice Ross and the Rev. W. C. Ewart.

At the time of the laying of the corner stone the Church was in debt. The Home Mission Board had promised to pay about \$1,000.00 towards the purchase of the lot, but they transferred this indebtedness to the congregation and for seven years the little church struggled on, not only burdened with debt, but with heavy heart because so many Associate Reformed Presbyterians who were finding their way to Columbia were joining the big "City Churches." After seven years, however, the congregation was able to pay off the mortgage, this mortgage being burned amid great rejoicing in 1907. Among those who came to Columbia in its early days was Mr. Henry L. Elliott from the Winnsboro Church, and it was largely due to his teachings that Centennial Church received its second name "The Tithing Church."

In 1903, Synod celebrated its hundredth anniversary at the Brick Church in Fairfield County and because of this date, 1903, the Columbia Church, which was being organized was called Centennial. On September 2, 1909, a house and lot at 1821 Marion Street was purchased for a manse, the purchase price being \$4,500.00. Mr. Knox went from house to house soliciting funds for the first payment in the principal. Mr. Knox did not have the pleasure of living in a free manse, for while cranking a car on December 14, 1916, God called him Home.

After his death the congregation was without a pastor for eighteen months, but in May, 1918, the Rev. Robert Calvin Grier accepted a call. During his pastorate the manse on Marion Street was sold and one purchased in the 2400 block of Devine Street for \$9,200.00. In 1921 Mr. Grier was elected president of Erskine College and Dr. J. S. Moffatt, the retiring president, was called to the Columbia Church. Dr. Moffatt, however, was stricken with a fatal malady shortly after coming to Columbia and died in January, 1922. Again the Church was without a pastor, but in August, 1922, the Rev. J. L. Oates of York, S. C., accepted a call. Dr. Oates served the congregation most acceptably for six years, but in 1928 he accepted a call to Bartow, Florida, and left in March of that year. In August, 1928, the Rev. Robert Calvin Betts of Latrobe, Pa., came to the Columbia Church and was installed as pastor that fall. One of the first acts under his pastorate was the sale of the Devine Street Manse and the erection of a new brick manse at a cost of \$11,000.00, the lot having cost \$5,000.00. Dr. Betts was pastor until January, 1947, when ill health caused him to resign, and a few months after, April 1, 1947, the Rev. Charles E. Edwards, of Louisville, Ky., took up the work and is serving at this time most acceptably.

During these fifty years the Church has grown steadily and in 1948, our

roll shows 408 members, and in June, 1948, it would have taken ten city buses to have carried the ones who attended the annual picnic, which was held this year at Sesqui-centennial Park.

Centennial is still a Psalm Singing Church, having voted by a wide margin not to accept hymns in worship in the Church.

Chalmers Memorial

Chalmers Memorial.—This is one of the six Associate Reformed Presbyterian churches of Charlotte, N. C., being located at 1800 South Boulevard. The first services prior to the organization of this church were held in Sims Hall on the corner of Bland Street and South Boulevard. A Sabbath School was organized by the late Colonel T. L. Kirkpatrick, Sr., of which he became superintendent. The first session of this school was held October 18, 1908.

On the 21st of the same month, at 3:00 p.m., the first sermon was delivered by Rev. R. E. Hough.

On October 15 of the same year the church was organized by a commission of the First Presbytery. This commission consisted of: Dr. R. G. Miller, Dr. G. R. White, Rev. J. A. Smith, and Elders R. G. Boyce and R. M. Ranson of the First Church and East Avenue Tabernacle.

The First Presbytery in session on October 27, 1908, granted permission for the organization. The service of organization was conducted in Sims Hall. The following became charter members: Mr. and Mrs. A. R. Bailes, Agnes Chalmers, Mrs. W. L. Elliott, H. D. Kirkpatrick, Mrs. H. H. Kirkpatrick, J. M. Kirkpatrick, Mrs. J. M. Kirkpatrick, Ethel Merritt, Marie Merritt, F. L. Sloan, Mag Weaver, Colonel and Mrs. T. L. Kirkpatrick.

Mrs. A. R. Bailes, Mrs. H. D. Kirkpatrick, and Mrs. T. L. Kirkpatrick are still faithful members of the church.

A Provisional Session was formed consisting of J. A. Russell of the First Church, J. H. Ross of the Tabernacle Church, and Colonel T. L. Kirkpatrick of Chalmers Memorial. Colonel Kirkpatrick was elected Clerk of the Session. The trustees selected were A. R. Bailes and F. L. Sloan.

The name chosen for the new organization was "Chalmers Memorial Associate Reformed Presbyterian Church." Later the name became "Chalmers Memorial Associate Reformed Presbyterian Meeting House." The church is a memorial to the late Dr. John Thomas Chalmers, who ministered in the Associate Reformed Presbyterian Church. The Centennial History has this to say of Dr. Chalmers:

"Dr. Chalmers was a man of very remarkable gifts and endowments, and his death so early in life was a great loss to the Church. He was a finished scholar, a learned theologian, a polished and eloquent orator in the pulpit and on the platform, a man of clear judgment, wonderful executive ability, indomitable energy, and a natural leader of men. To sit under his ministry was to feed on the deep as well as practical things of the Word, and to be his parishoner was to be a worker in the vineyard of the Master. Had he belonged to one of the larger denominations of our Country, he would have had national fame. We shall not soon see his like again, and there was mourning all over the Church on the day he received his crown."

Such is the heritage of Chalmers Memorial Church; a good name, fourteen charter members, one elder, two trustees. From this has grown the church of today.

The first supply pastor was Rev. R. E. Hough, who served in this ca-

capacity until December 17, 1911, at which time he became pastor of the church.

In a congregational meeting held May 23, 1909, the decision was reached to erect a house of worship. For this purpose Synod purchased a lot for the new church, the lot being located at 1800 South Boulevard. The R. N. Hunter Company constructed the new church. The lot, building, and furnishings cost \$23,343.38. According to our source of information, the Synod contributed \$8,737.00 of this amount. The remaining \$14,606.38 was contributed by members and friends of the church.

The Building Committee consisted of S. W. Dandridge, Chairman, A. R. Bailes, S. C. Barker, H. D. Kirkpatrick, Colonel T. L. Kirkpatrick, W. L. McDonald, and R. M. Stevenson.

On June 12, 1910, the church was dedicated to God and humanity. The dedicatory sermon was preached by Dr. J. C. Galloway, pastor of the First Church, Gastonia. The text was I Corinthians 6:11. The sermon topic was "The Transforming Power of God."

On November 10-13, 1910, the 107th annual session of the Synod of the Associate Reformed Presbyterian Church was held in the new church edifice. The Moderator for the meeting was Rev. C. S. Young of Lancaster County, S. C.

Upon reaching the third anniversary of the organization, the church became self-supporting, and Rev. R. E. Hough, then supply pastor, was installed as pastor of the church. The installation service was held on December 17, 1911. The following were the commission from the First Presbytery: Dr. J. L. Oates and Dr. J. G. Kennedy. Rev. Mr. Hough served as pastor until October 6, 1912, at which time he resigned to become pastor of a Presbyterian Church, U. S.

The second pastor of the church was Rev. J. Walter Simpson, who was installed November 23, 1913. The following constituted the commission from the First Presbytery to perform this duty: Revs. J. M. Bigham and E. G. Carson, and Elder J. H. Ross.

Rev. Mr. Simpson served as pastor four years and a half, after which he resigned to become pastor of the First United Presbyterian Church of Corsicana, Texas.

Rev. E. F. Griffith became the third pastor of the church on February 23, 1919. The commission from the First Presbytery to install him were: Dr. W. W. Orr, Dr. J. C. Galloway, and Rev. J. M. Bigham. This pastorate ended with Mr. Griffith's resignation more than four years later.

On September 9 of the same year, 1923, Dr. W. B. Lindsay was installed pastor. Dr. Lindsay was the fourth pastor. He served 21 years, this being the longest pastorate to date. On the twenty-first anniversary of his ministry, Dr. Lindsay offered his resignation. This resignation came because of age and ill health. The congregation made him pastor-emeritus, and he served in this capacity till his death, September 9, 1949. From his resignation till his death he and Mrs. Lindsay, with her sister Mrs. Grace Kirkpatrick Ramsay, made their winter home at Penny Farms, Florida.

The next pastor was Rev. W. Harris Blair, who was installed June 10, 1945, by the following commission of the First Presbytery: Dr. W. M. Boyce, pastor of the First Church, Charlotte; Rev. J. H. Buzhardt, pastor of the Statesville Avenue Church, Charlotte; and Dain Fast, elder from the Glenwood Church, Charlotte. Rev. Mr. Blair served this church faithfully and

well till about the middle of November, 1949, when he resigned to take up the work at Glenwood. Since then Chalmers Memorial has been without a pastor.

The Session in June, 1947, consisted of the following elders: P. M. Miller, Clerk, E. L. Blackwelder, S. L. Boyce, J. C. Chalmers, M. J. Cook, J. T. Helms, J. Watt Kirkpatrick, H. A. Sparrow, B. O. Todd, W. H. Turner, J. G. Watson.

The Board of Deacons at that time: Robert G. Kirkpatrick, Chairman, Archie J. Thornhill, Vice Chairman, C. O. White, Secretary, C. A. Beard, C. E. Beatty, Dwight Biggers, John F. Eggleston, Jack Helms, J. W. McNeely, T. J. Watson, R. E. Whisnant, B. F. Wyatt, Jr. Deacons retired by the rotary system: Fred C. Cathey, E. T. Johnston, T. L. Kirkpatrick, Jr., J. L. Terrill.

The Congregational Treasurer is S. L. Boyce.

The membership of the church reported in 1950 is 415.

The following will give an idea of the auxiliary work: The Sabbath School has 274 pupils; the Woman's Missionary Society has 72 members; the Junior Christian Union has 20 members; the Intermediate Christian Union has 12 members; the Young People's Christian Union has 24 members; the Men's Club has 64 members.

The church owns property in Charlotte reported at \$85,000, and a lot at Bonclarken with a building fund of \$2,200 with which to build a summer home when building conditions are more favorable.

The future of the church is bright with promise. The congregation is growing steadily in numbers and in spirit.

(The above is almost an exact copy of the "History of the Church" published with their bulletin in connection with a Home Coming Day, June 29, 1947.)

Chester

Chester, S. C.—An effort to organize a church in Chester was made in 1859. For some reason it did not succeed. Soon after the War Between the States, Rev. R. W. Brice, pastor of Hopewell, ten miles south of Chester, and in Chester County, began preaching occasionally at Old Purity Presbyterian Church, three miles east of Chester, for the convenience of A. R. Presbyterians in Chester, and some of the members of Hopewell living near Old Purity.

At a meeting of the First Presbytery at Prosperity, N. C., in April, 1869, Rev. R. W. Brice was directed to organize a church in Chester. This order he obeyed in the summer of that same year. There were eighteen charter members. The organization took place in Old Purity. The first elders were Joseph Wylie, Matthew White, W. J. Henry, and John Simpson.

It was a small band, but they were faithful and true, and devotedly attached to the A. R. Presbyterian Church. In 1871 the congregation bought the old Methodist Church on Center Street, and moved into town.

In 1878 a new House of Worship was built on the same site. It was dedicated March 15, 1879, Dr. W. M. Grier preaching the dedicatory sermon. Rev. R. W. Brice supplied the church one-fourth time until 1876, when Rev. J. P. Marion was called for three-fourths of his time. In about three years Mr. Marion was called for the whole of his time, and this arrangement continued till his resignation in March, 1882. In 1883 Rev. Mason W. Pressly was installed. He continued with them till March 20, 1886. In April, 1886,

Rev. J. S. Moffatt, D.D., became pastor. He continued until 1907, twenty-one years, when he resigned to accept the Presidency of Erskine College. His successor was Rev. C. E. McDonald, who entered upon the work August 31, 1907, and was removed by death, April 23, 1909. He was soon followed by Rev. D. G. Phillips, D.D., 1909 to 1922. Next came Rev. Paul Pressly, D.D., from February, 1923, to April, 1936. He was followed by the Rev. Joseph L. Grier, from 1936, October, till October 2, 1949. The present pastor, Rev. A. M. Rogers, began his pastorate November 5, 1950, and already begins to win the hearts of his people.

The Session in 1941, when notes for this sketch were gathered, consisted of W. H. W. Baker, John M. Bell, S. Lewis Bell, Judge J. K. Henry, W. J. Henry, M.D., James M. Lathan, Joseph Lindsay, Wm. C. Miller, R. R. Moffatt, R. L. Thompson, John G. White, A. M. Wylie, M.D., J. P. Young, M.D.

The above were the elders in 1941. Several changes have taken place. At present (December, 1950) the elders are as follows: W. H. W. Baker, S. L. Bell, Assistant Clerk, C. B. Blakely, Robert Frazer, R. J. Lindsay, Joseph Lindsay, Clerk, W. C. Miller, W. S. Neely, Moffatt White, M. H. White, Wylie White, W. J. Henry, M.D., J. M. Lathan.

The Board of Deacons in 1941 were as follows: James I. Barron, T. W. Barrett, W. T. Betts, Robert Frazer, S. R. Lathan, W. L. McDowell, W. S. Neely, W. D. Robinson, J. Wylie White, M. Henry White.

And now, December, 1950, the deacons, recently made a Rotary System, are as follows: T. W. Barrett, James I. Barron, Charles M. Bell, W. T. Betts, J. S. Colvin, R. L. Crook, D. A. Head, J. B. McDowell, W. L. McDowell, T. Durant Taylor, Hood C. Worthy, A. M. Wylie, Jr.

Besides elders already mentioned, the following have served: D H. Duncan, David Moffatt, A. G. Brice, S. B. Lathan, J. T. Bigham, M. E. White, T. H. White, Dr. J. B. Bigham, S. E. Wylie.

This church for many years had a continuous and steady growth, and soon became one of the best churches in the Synod. In 1887 Mr. Joseph Wylie, one of the elders, presented the congregation with an elegant manse on York Street. Recently this house was sold for \$20,000, and a new manse is now being erected. The present House of Worship was erected in 1897. It was dedicated February 5, 1898, Rev. C. E. McDonald, the pastor, preaching the dedicatory sermon.

The Chester church has always been largely composed of the more substantial people of the city, and has exerted a marked influence for good on the community. Gracious revivals have come at various times. Its members are intelligent and godly. Six ministers have come from among its members: Revs. H. M. Henry, D.D., John A. White, and W. B. Lindsay, D.D., B. Dale White, John Hardin Marion, Jr. Also Rev. John M. Elder of the So. Presbyterian Church. A very large percent of its members have had a college education. It has been noted for its financial support of the institutions and enterprises of the Church. Mr. Joseph Wylie, one of her first elders, was a very successful merchant and banker, and gave liberally of his large means to the Church and its institutions, and in the end, having no children, a very large part of his estate went by legacy to the Church, particularly to Erskine College. From the proceeds of this legacy was built, by the terms of his will, the Wylie Home on Erskine campus, a dormitory for girls. There was

also provided a fund for helping worthy girls in their education. Mr. Wylie thus introduced co-education into Erskine College.

Other distinguishing services rendered by Mr. Wylie and other members of Chester: Joseph Wylie was Treasurer of Synod's Foreign Mission funds quite a number of years, was Clerk of the Session 31 years, and Superintendent of the Sabbath School from its beginning till 1900; A. G. Brice was Moderator of Synod in York in 1916, was Treasurer of Synod 25 or more years, was teacher of the Men's Bible Class; J. T. Bigham was Clerk of the Session 30 years and was a member of Synod's Board of Home Missions; T. H. White was Moderator of the Synod of 1925 at Statesville, was Superintendent of the Sabbath School 40 years, was a Trustee of Erskine College, was a member of the Committee that bought the Bonclarken property, and also of the Board of Publication that prepared our present books of praise; Joseph Lindsay was Treasurer of Synod for many years, and was a member of the Board of Home Missions; Judge J. K. Henry was a power in the Church, and in the field of law as Solicitor of his District and as Judge of the Circuit Courts of his State. There were a number of others who rendered notable service in the field of education, dentistry, and medicine, so that the roll of this church, never large, contained the names of as many professional and distinguished men as were to be found perhaps in any of our churches.

The present handsome church building, erected in 1897 at a cost of \$15,000, including the lot, is the third house of worship. It was dedicated, as already noted, on February 6, 1908. Rev. C. E. McDonald, who had only recently become pastor of the church, preached the dedicatory sermon. In 1924, at a cost of \$35,000 an educational building was added, some improvements also being made in the plan of the auditorium, thus making a plant that, apart from furnishings and pipe organ, cost the congregation \$50,000. It is a handsome church, and is adequate for the needs of the work at the present time.

This church has entertained the Synod three times: October, 1883, November, 1898, May, 1923. A Celebration of the Seventieth Anniversary of the Organization of the Church was held on July 23, 1939.

The Sabbath School dates from the beginning of the Church. In its history it has had but three superintendents: Joseph Wylie, 31 years; T. H. White, 40 years; Charles M. Bell, since about 1940. The school is well taken care of in Educational Building mentioned above. There are six departments: Beginners, Primary, Junior, Intermediate, Young People and Adult.

For a sketch of the Woman's Missionary Society see "Woman's Work in the A. R. P. Church," pp. 104-111. There are 86 members, and they raise annually a sum that reaches near the \$1,000 mark. They support an orphan in Dunlap. They use the circle plan, thereby developing talent for leadership in spiritual service. They have contributed much to the activities and organization of the Woman's Synodical Missionary Union. The White Cross work was suggested by Mrs. W. C. Miller; the Standard of Excellence, the Birthday Jubilee Offering, the writing of the History of Woman's Work, these are attributed to Mrs. A. G. Brice. For the publication of this history she gave the sum of \$500. The President is Mrs. G. F. Plyler; the Vice President is Mrs. H. O. Walker; the Treasurer is Mrs. I. H. McDill; the Secretary is Mrs. W. C. Miller. Mrs. W. C. White and Mrs. J. I. Barron are Adult Leaders of the Juniors and Intermediates respectively.

The Young People's Christian Union, called "The Covenanters," was organized by Dr. J. S. Moffatt. They often have had charge of the midweek Prayer Meeting. In 1940 they entertained the South Carolina Y. P. C. U. Convention. At present, for lack of young people of the age limits, they have no Y. P. C. U. In 1941 the officers were: Miss Adelaide Grier, President; Miss Margaret Wylie, Vice President; Miss Jean White, Secretary; Tom White, Treasurer.

Clover



Clover.—This church is situated in the city of Clover, York County, S. C. It was organized May 24, 1893. For some time previous to this date Dr. R. M. Stevenson, pastor at Bethany, had been preaching at Clover once a month. At the organization Dr. J. S. Moffatt preached, and Dr. Stevenson led in prayer. November 23, 1893, Dr. Stevenson was installed as pastor, in connection with Bethany and Crowder's Creek, which had been organized about a year earlier. Dr. Stevenson continued in this pastorate till some time in 1911. He was succeeded by Rev. W. P. Grier, D.D., who still (December, 1950) is pastor of Clover, having on April 9, 1946, resigned Bethany and Crowder's Creek to give full time to Clover. Since that time Clover has made marked strides forward.

The first elders of Clover were Z. Carroll, Z. M. Neill, Dr. E. W. Pressly, M.D.

The first deacons were W. B. Stroup, A. M. Wallace, Sam V. Wallace.

Since the above the following elders have been added. W. B. Stroup, W. H. Sparrow, George S. Williams, W. K. McGill, M.D., Ralph Webber, M. M. Stroup, W. H. Pursley, S. A. Pressly, S. S. Baird, S. J. Matthews, O. A. Neill, W. B. Hagans, R. C. Faulkner, N. E. Dickson, Harry Crawford. Also since then there have been added the following deacons: J. F. Pursley, V. C. Stroup, S. J. Matthews, W. H. Pursley, N. E. Dickson, W. O. Stroup, H. B. Faulkner, F. L. McElwee, W. M. Barrett, S. G. Wood, J. W. Quinn, T. E.

Love, J. Warren Quinn, Frank McGill, Claude Pursley, W. G. Reid, Ben Robinson, Luther Hogue.

The following are the present members of the Session: S. S. Baird, S. J. Matthews, O. A. Neill, W. B. Hagans, George S. Williams, M. M. Stroup, W. H. Pursley, N. E. Dickson, Harry Crawford, W. K. McGill, M.D.

The following constitute the Board of Deacons: W. O. Stroup, H. B. Faulkner, F. L. McElwee, T. E. Love, Frank McGill, Claude Pursley, W. G. Reid, Ben Robinson, Luther Hogue.

This church has had a net increase during the present pastorate of 195. The number now on the roll is 411. These people are loyal to the Church and to the causes of Synod. Three ministers have come out from the ranks of this church: Revs. W. H. Stevenson, P. A. Stroup, D.D., and W. P. Grier, Jr. Also among the membership there have been men of such distinction as E. W. Pressly, M.D., Z. Carroll, Z. M. Neill, W. B. Stroup. Revivals have been experienced under the preaching of Dr. W. W. Orr and Dr. J. H. Pressly.

In 1912 the original house of worship was remodeled and made into a brick building, and thus stood till 1949. In 1930, at a cost of \$13,000 a modern Educational Building was erected, with 16 classrooms and an assembly room. This building was dedicated January 25, 1941. And now in February, 1949, after some years of collecting funds for this purpose, the Clover church began the building of a new church. Wilson and Ledford of Gastonia, N. C., were the contractors. The total cost of the project was \$64,185. This new church, together with the Educational Building, gives this church a plant worth, at present prices, \$100,000, and all paid for except a debt of \$9,000. The first service was held in the new church on December 18, 1949. "The congregation has been greatly helped by this forward movement," writes the pastor. "We reported to Presbytery in the spring of 1950 411 members. The Men's Bible Class is one of the outstanding features of the church. Often we have 50 and above present. The Good Hand of our God has been upon us, and 'we thank God, and take courage'."

The Sabbath School has an enrollment of 309. For many years Z. M. Neill was Superintendent. The present officers (1941) are: Superintendent, M. M. Stroup; Assistant Superintendent, J. L. Pursley; Treasurer, W. O. Stroup. The school is graded, with three departments and 16 classes. Mrs. Wade H. Pursley and Mrs. H. B. Faulkner are in charge of the Young People's Departments. Mrs. Faulkner also has charge of the Young People's Christian Union, which, under her leadership, is doing good work.

For a full account of the Woman's Missionary Society see "Woman's Work in the A. R. P. Church," p. 111. This society was organized in 1893, with nine charter members. They have been zealous in good works, adding very materially to the financial support of the work at times, and buying for use of the church such articles as collection plates, carpet, piano, Individual Communion Set. Besides this they have always paid their own budget in full, and at the same time they have endeavored to place due emphasis on the spiritual side of life.

Coddle Creek

Coddle Creek.—This church is located in Iredell County, N. C. It is perhaps the oldest church in the A. R. P. Synod. It was a preaching point in 1755, and seems to have been organized in 1753. Rev. Hugh McAden, it is recorded, "preached to a large congregation at Coddle Creek" in 1756.

The people who organized this church in its beginning came from Pennsylvania about the time of the organization. To the Associate Presbytery of Pennsylvania therefore they looked for supplies. In answer to their petition the Presbytery sent in the 1760s the following: Revs. James Proudfoot, Robert Annan, Thomas Clark, M.D., John Rodgers, M.D., James Martin, and Andrew Patton. These supplied them "at long and hungry intervals till the organization of the Associate Reformed Synod." Revs. Thomas Clark, M.D., and John Jamison spent the years 1782 to 1784 among the churches of the South, and the latter received a call from Coddle Creek and perhaps Gilead in 1787, but it was declined.

Rev. John Boyse was their first pastor. He was installed soon after his ordination July 1, 1789. His charge included also Prosperity and Gilead, N. C., and Hopewell, Chester County, S. C. He died March 18, 1793. They called next Rev. John Hemphill in 1795, but he did not accept.

Rev. James McKnight, their next pastor, came to them in 1797, and served them till his death September 17, 1831. He was a large man, with a large voice and long terminal facilities, and "drove like Jehu." Their next pastor, Rev. John Graham Witherspoon, was ordained and installed over them August 20, 1834, and died January 6, 1846. The Synod met with them in 1841.

Their next pastor, the Rev. John E. Pressly, came to them a licentiate, and was ordained and installed February 12, 1851. A large and commodious House of Worship had been built in 1839. This house burned February 24, 1884. The next morning at 8:30 the congregation met to consider what was to be done. Two fragments of leaves from the pulpit Bible had been picked up. The first legible passage that could be made out was, "Go up to the mountain and bring wood and build the House, and I will take pleasure in it, and I will be glorified saith the Lord." Taking this as of God, they at once resolved to rebuild. It was finished and dedicated by Rev. W. T. Waller June 29 following. Dr. Pressly served till April 13, 1886.

Rev. T. B. Stewart came next, November 19, 1887, to April 7, 1891. He was followed by Rev. W. Y. Love, from January, 1892, to October 30, 1900. Rev. R. C. Davidson followed, May 24, 1901, to 1919. Others: Revs. E. B. McGill, 1921-1924; M. B. Grier, D.D., 1924-1932; L. M. Allison, Sr., June 1, 1932-August, 1944; Rev. D. A. Alexander, late in 1944 to his death, September 14, 1949. At present, September, 1950, this church is without a pastor.

The following men constitute the Session: C. A. Graham, G. W. Kistler, E. C. Johnston, R. L. Patterson, J. T. Patterson, J. G. Rogers, J. G. Wallace. Earlier elders: James Corrigan, Robert Neel, Robert Neel, Jr., Hugh Gillon, Adam Ross, Neel McAulay, William Knox, Elam Neel, James Bradford, George McKnight, W. M. Bell, Dr. Edwin N. McAulay, William A. Kerr, W. G. Townsend, G. L. Smith, J. K. Morrison, W. C. Patterson, J. C. Neel, John B. Wallace, T. D. Miller, James Smith, W. P. Rogers, Thomas Keesler, W. M. Nelson, Dr. A. E. Bell.

The present Board of Deacons is composed of the following: C. M. Deal, E. S. Rogers, H. M. Johnston, Morris Johnston, R. M. Craven, J. C. Kistler. L. M. Allison, Jr., was a deacon till he entered the ministry from this congregation.

There is now a membership of 157, an estimated increase since 1903 of 50. These are an active, harmonious band. There are a relatively large num-

ber of young heads of families, and a large number of children and young people. And though old in years, the congregation is youthful and vigorous in life and activity, and bids fair to go on yet more centuries in the service of God and humanity.

The Young People's Christian Union is a large and flourishing organization. In the last few years it has won the State Standard of Excellence Cup three times.

The Sabbath School reports in 1950 105 pupils and \$193 in contributions.

The Woman's Missionary Society was organized by Dr. J. E. Pressly Augut 18, 1881. He was an honorary member the rest of his life. Mrs. Pressly was the first President; Mrs. M. H. Witherspoon, Vice President; Miss Jenny Mellon, Secretary; Mrs. B. W. Pressly, Treasurer. There were twelve charter members. They have helped the congregation meet the budget and build the new manse, and in many ways.

The new Manse is of the bungalow style, and is of brick-veneer construction. It is located hard by the Sanctuary, is of size suitable for an average family. It presents a good appearance. It was built in the year 1936, a large part of the work being done by the members of the church, and donated as their contribution to the Cause.

Concord

Concord, Cabarras County, N. C.—This church is within the First Presbytery. It was organized Jan. 12, 1901. For a brief account of its organization and first year or two see C. H., p. 452. There were 25 charter members, indicated by families as follows: A. H. Whitley and Family, H. S. Hunter and Wife, Mrs. D. A. Caldwell, D. C. Caldwell, Mrs. J. Caldwell, Mrs. James Hall, Mr. and Mrs. C. C. Cochran, Mr. and Mrs. James Brown, Miss Martha Cook, Mr. J. R. J. Cochran, Mrs. John Crowell.

D. C. Caldwell, E. R. Graham, R. N. Harris were the first elders. Henry Whitley and Lawrence Brown were deacons. The present Board of Deacons consists of J. O. Cochran, Glen Cochran, Robert Benfield, David Bass, Ralph Holland. Also the following have served as elders: M. O. Harris, G. H. Hethcox, B. C. Brown, W. J. Hethcox, R. F. Johnson, J. L. Irvin, C. W. Kirby, E. V. Daye, of whom D. C. Caldwell, J. L. Irvin, and E. V. Daye constitute the present Session.

The roll of their ministers begins with the Rev. J. Walter Simpson, who was Stated Supply from June, 1903, to November, 1913. Rev. J. R. Hooten supplied them from January, 1914, to Nov. 19, 1916; Rev. S. W. Haddon, January, 1917-May, 1919; Rev. M. R. Gibson, June, 1919-May, 1930; Rev. L. I. Echols, May, 1930-April, 1938; Rev. M. E. Love, May, 1938-April, 1940; Rev. J. L. Boyd, June 8, 1940, till May 29, 1947. Rev. C. C. Boegel, by appointment of the Board, succeeded him, and still serves, September, 1950.

The membership now, 1950, numbers 147. This is an increase of 122 since the organization in 1903. These members "stand four-square to the world for morality, righteousness, and the things belonging to the Kingdom interest." They are "so recognized in the city." "Their fine spirit of loyalty and faithfulness is manifested in the remarkable effort they have been putting forth to improve their buildings, both church and parsonage." Two ministers

have come forth out of their ranks, Revs. Lathan Hethcox and Roy McKay.

The Sabbath School reports in 1942 an enrollment of 69 and contributions amounting to \$975. While it has no separate building equipment, it is divided into departments with a number of classes in each.

They have the usual auxiliaries for the children and young people. The Intermediates and Juniors are under the care of the Woman's Missionary Society. The Y. P. C. U. reports 10 members and contributions amounting to \$57. Pres., Mrs. Dorothy Irvine Aldrich; Sec., Miss Flora Simpson; Treas., Miss Margaret Corzine. The W. M. S. was organized in 1906 under the leadership of Mrs. C. H. Hethcox, Rev. J. W. Simpson, pastor. There were twelve charter members, the number being increased now to eighteen. They have helped in raising funds for the church, especially for the bulding fund.

Prospects for this church seem brighter at present than for some time. It has among its members some who are pious and of the missionary spirit. Effort is being made to improve their church property.

Coronet

Coronet.—This is one of the churches of the Second Presbytery. Its Post Office is Plant City, Florida. The building, it is understood, was erected by Mr. E. C. Stuart. It was organized in 1909. At its report to Synod that fall there were ten members. Rev. W. D. F. Snipes was their minister. He continued with them several years, and the membership made gradual increase. In 1910 there were 16 members; in 1915 there were 31 members; in 1917 the church was vacant, and there were 43 members; in 1920 Dr. C. B. Williams is minister, and there are 23 members. About this time the name Coronet drops out of the roll of churches of the Second Presbytery. Either the name of the church was changed, or the church ceased to be. Little more of this church is learned from the minutes than that related above. Their contributions to the various causes are tabulated, but nothing is told about who were their ruling elders, deacons, Sabbath School Superintendent, teachers, etc. It is understood they had an excellent physical plant.

Covington

Covington, Tipton County, Tennessee.—This church is located within the bounds of the Mississippi Valley Presbytery. It was organized June 27, 1903, at the time the Centennial History was being written. The Presbvttery was then called the Memphis Presbvttery. The commission consisted of Revs. W. H. Millen, J. W. Baird and J. P. Erwin and Elder J. L. Baird. On this commission Rev. W. H. Millen was substituting for Dr. T. G. Boyce, who was unavoidably absent.

There were 22 charter members, coming mainly from Salem, Brighton, and Richland. R. S. Baird, an elder of Salem, and T. R. Hanna, elder at Brighton, and Wm. R. Boyd, were elected elders of the new organization, Mr. Boyd being ordained at this time. The deacons elected were J. C. McQuiston and W. P. Clark.

The work at Covington had its beginning in a meeting held by Dr. T.

P. Pressly in 1891. Later, in 1901-1902, Dr. T. G. Boyce supplied them once a month. Then the Synod of 1902, November, appointed the Rev. J. W. Baird missionary to this field, and he continued with them till his death in 1912.

Elders added since the organization are the following: H. H. Robison, Dr. J. C. McQuiston, Dr. L. H. McDaniel, R. M. Robison, J. C. Hindman, W. H. Dickey, L. J. Wylie, W. C. McCormick, W. L. Brownlee, these together with the present elders, W. P. Clark, W. R. Boyd, J. J. Darby, John C. McQuiston, R. M. Hensley.

Deacons added since organization: R. M. Robison, J. M. Morrison, W. D. Sterling, J. C. Jamison, W. H. Wilson, J. W. Wright, L. E. McCormick, C. W. Moose, Lester Chamberlain, R. H. Moore, W. S. Tinkler, R. M. Hensley, W. L. Brownlee, R. M. Tanner, John C. McQuiston, together with the present Board of Deacons, E. R. McCormick, A. J. Roy, Taylor Kyle, J. T. Aiken, Martin Simpson, G. Mott Gray.

As noted above, the Rev. J. W. Baird was the first regular minister. He entered upon the work January 1, 1903, and continued with them till his death early in 1912. Other ministers who have served them are: Revs. M. R. Gibson, October, 1913, to July, 1918; W. C. Kerr, September, 1918, to November, 1925; A. B. Love, June, 1926, to January, 1943; W. W. Parkinson, February 1, 1944, and he is still their pastor, December, 1950. From the organization till October, 1932, the ministers were supplies. At that time Rev. A. B. Love was installed as pastor, and since then they have had installed pastors.

The roll now carries 130 names, a net increase of 108 since the organization in 1903. A lack of industries causes young people to seek employment elsewhere, and this accounts for a rather slow growth. At present there is a goodly number of children and young married couples in the church, the latter being permanently settled in the community. No ministers or missionaries have gone out from this church, though one young lady, Miss Louise Wilson, volunteered, but could not be sent for lack of funds. Among those who have rendered worthy service to the Church and humanity may be mentioned Dr. L. H. McDaniel and W. R. Boyd, an active elder since the organization, and for most of the time Clerk of the Session.

The church was dedicated July 9, 1905. Dr. J. S. Moffatt preached the sermon. The cost of the church and lot was \$5,600. The church is of brick. Revivals have occurred in meetings held by Dr. W. W. Orr and Dr. Paul Pressly.

The Sabbath School was organized in July, 1903, with 32 members. W. R. Boyd was the Superintendent and Maud Clark Secretary-Treasurer. The school is graded, having six classrooms and 76 members.

The Woman's Missionary Society was organized September 21, 1903, with eight members. At present the membership is 34. "Throughout the years this society has done much for the church and manse. It has been liberal in contributions to all Synodical causes. Today it is made up of two circles, the members being faithful, loyal and active."

During the War the Young People published a monthly "Service Men's Paper." This kept the men in the service in touch with the church. At present all of the Y. P. age are in college. A new Union will be organized when present children reach the age for it.

Till the church was built this congregation worshipped in the Cumber-

land Presbyterian Church. Additional Sabbath School rooms have just been completed. Covington is a growing community of aggressive Christian people, loyal to the principles of the Church, aggressive in every good work, and the field promises well for the future.

Covington

Covington, Virginia.—At the meeting of the Virginia Presbytery at Timber Ridge, Virginia, in the fall of 1928, Rev. D. T. Lauderdale introduced a resolution that, "Presbytery appoint a committee to visit Covington and look over the field with a view to organizing." During that fall and winter and the year 1929 the ministers of the presbytery preached several times in the homes of prospective members, and in McAllister Memorial and in the First Presbyterian Churches of Covington.

Rev. R. N. Hunter, pastor of New Lebanon (W. Va.), was asked by Synod in 1930 to give as much time as he could spare to the Covington work, and to preach every Sabbath afternoon. Mr. Hunter visited the people, preached in homes, and for a few months preached every Sabbath afternoon in the hall over Parker's Store in South Covington. In September of that year the ministers of the presbytery conducted revival services in the hall.

On the recommendation of the Home Mission Board, Synod in 1931 appointed Rev. M. W. Griffith to take charge of the work in Covington and to devote his full time to it as soon as possible after graduating from the Seminary. By appointment, Reverends Hunter and Griffith met in Covington on June 13th. Mr. Hunter spent the day introducing the new minister to the friends of the work in Covington.

A five-room cottage was rented at 309 Durant Rd., South Covington, and made ready for services. A Sabbath School was organized first, and this school began to grow steadily.

On September 3, 1931, the Virginia Presbytery met in a called meeting in Parker's Store Hall to organize the congregation. Rev. D. T. Lauderdale preached on the text "Whom having not seen, ye love," I Peter 1:8. Rev. W. M. Willis was moderator. Twenty-five persons became charter members. Mr. W. E. Hickman was elected the first elder and Mr. George Hostetter, an elder of the Lexington church, was appointed by Presbytery to serve as an elder in the Covington Congregation. No deacons were elected at that time.

Rev. D. T. Lauderdale conducted an evangelistic meeting in the hall November 23-29. Choirs from Lexington, Broad Creek and Ebenezer furnished special music three nights. Nine people made profession of faith or renewal of vows, five of these united with our church.

During this meeting, on November 25th, Mrs. W. M. Willis, President of the Virginia Presbyterial, met with a group of ladies and organized a Woman's Missionary Society with nine members. Mrs. R. A. Whitesell was elected president. Soon after this a Y. P. C. U. was organized. Services were held in the cottage for two years; but it was evident from the beginning that a church building was needed. Presbytery appointed a committee to visit Covington in regard to the selection of a lot. Two members of this committee were Rev. M. B. Grier and Mr. John Rowan. The present site of the church building and manse was selected.

The Synodical, meeting in Columbia, S. C., in 1932, voted to give the Thank-offering for that Synodical year to buy the lots and help build the Covington Church. The Thank-offering amounted to \$1,936. The two lots were bought for \$500 each.

In the spring of 1933 work was begun on the church, which was ready for occupancy by fall of the same year. The church was dedicated on May 3rd, 1936. Rev. I. N. Kennedy, who was Secretary of the Home Mission Board, preached the Dedictory sermon. Dr. W. W. Boyce led in the prayer of dedication. A nice brick manse was built in the fall of 1936. The Woman's Synodical Missionary Union has helped generously on this project, as well as with the salary of the minister.

On May 1st, 1939, Rev. Mr. Griffith gave up the work to accept a call to the Richland A. R. P. Church at Kerrville, Tenn.

Rev. R. E. Huey was sent by the Board of Home Missions to assume the pastorate of the Covington mission upon the resignation of Rev. M. W. Griffith on May 1st, 1939. The church became self-supporting on April 1st, 1942. The church has a Sabbath School enrollment of 212. The church has an active membership of approximately 200. The Missionary Society has 34 active members. It also has thriving organizations of Junior and Intermediate and Senior Young People. The church is greatly in need of more class rooms. On January 1st, 1941, a campaign of money-raising was inaugurated for the purpose of buying a lot, and building additional room. Well over \$1,300.00 has been contributed by the congregation toward this fund, at the present writing. Of this amount, \$550.00 was used to purchase a lot adjoining the church property.

The present board of Elders is: H. B. Barksdale, N. G. Booze, L. E. Bland, F. L. Hostetter, Price Gibson, and C. F. Whitmore.

The present board of Deacons is: Don Comer, H. R. Ogden, H. A. Mays, M. A. Kessinger, A. J. Wilmer, M. E. Johnson, Frank Hunter, Norval Welch and H. D. Hannah.

Rev. R. E. Huey served from May, 1939, to near the Synod of 1943. Rev. A. R. Lotts came soon thereafter and served till his death, September 14, 1946. After him came Rev. W. O. Ragsdale, who in January, 1951, is still serving.

Craig Avenue

Craig Avenue.—When our Lord said to Simon Peter, "On this rock I will build My church," He meant that faith was to be the active force through which His church was to be established: faith in Him as Saviour and Lord and faith in His power to draw men to Himself. The Craig Avenue Church is a shining example of what may be accomplished through the exercise of such faith. When the Board of Home Missions purchased a lot on Craig Avenue near Charlotte some two and a half years ago at a cost of \$3,535.00, one thing was fairly certain. They had secured a good location for a church.

Where the money to build the church was to come from, they did not know. Then came the Kingdom Extension Program which promised sufficient funds to build one church a year. The Home Board selected Craig Avenue as the church of the year for 1948-49.

Who was to compose the membership of the church, no one knew, except

that there was one family which had expressed a desire to join the new organization. On October 5th and 6th, after a considerable amount of visitation by the worker on the field, the churches of Charlotte and Mecklenburg County sent teams of consecrated laymen, along with some of their ministers, to conduct a program of visitation. Twenty-five persons signed cards indicating a readiness to become charter members of Craig Avenue.

Who was to have charge of this work, no one knew. It was known that the ranks of our ministers were so greatly depleted that it would be difficult to secure a pastor for this new work which had such an uncertain future. Finally Miss Margaret Hood, then a senior at Erskine College, was secured to pioneer this new work. During the four months of her service there she has, by her devotion to her task, won the confidence and the esteem of the people of the community.

But that still left the problem of securing pulpit supplies. There was no choice but to ask the ministers of Charlotte and Mecklenburg County to accept this responsibility. Since the first service was held on July 17th, ministers and one layman have supplied the pulpit each Sabbath. The attendance is showing a steady increase.

On the afternoon of October 16th, 1949, in the presence of one hundred and two people the Craig Avenue Church was formally organized by a commission appointed by the Presbytery, consisting of Revs. J. H. Buzhardt and P. L. Grier and elders N. M. Craig and J. M. Wallace. Dr. E. N. Orr and Dr. W. M. Boyce were also appointed on the commission but were prevented from being present by other urgent engagements. In a solemn and impressive service twenty-five persons accepted the privileges and responsibilities of membership in the new church. We believe that among them there is good material for officers. On October 23rd Rev. J. H. Buzhardt will preside in a congregational meeting in which three men will be elected to serve as deacons. It was thought best not to elect elders until the spiritual qualifications of the membership are better known. The commission therefore appointed Mr. J. M. Wallace and Mr. N. M. Craig, both of whom have already given generously of their time and energy, to serve as provisional elders until the congregation is ready to elect men out of its own membership to serve in this office.

Thus a work of faith and a labor of love has finally issued in an enthusiastic group who are eager to build up the church and to worship in an imposing structure which will accommodate some two hundred and fifty people. The building contains a spacious choir loft and four classrooms. It is equipped with a modern oil furnace which is a gift of a member of Sardis Church.

The cost of the building is approximately \$15,500. Of this amount, \$12,900.00 has come from Synod's funds. \$2,600.00 has been contributed by interested friends, along with a substantial amount of building material and other items. In addition to this, the churches of Charlotte and Mecklenburg County have contributed \$727.00 for equipment, most of which will be used for the purchase of pews.

Located in a community which continues to grow rapidly, we believe that under the guidance of God and through the faithful efforts of those whose hearts are in this work, the Craig Avenue Church will enjoy a rapid growth which will well justify the investment which has been made there.

Crowder's Creek

Crowder's Creek.—This church is located in Gaston County, N. C. Until recently it was grouped with Catawba Presbytery, being grouped in a pastorate with two churches in Catawba, Bethany and Clover. When Dr. W. P. Grier gave up the pastorate of Bethany and Crowder's Creek in 1946, these churches formed a pastorate, and called Rev. M. W. Griffith. But when Mr. Griffith left them two or three years later, these two churches decided to separate, Crowder's Creek calling Dr. Joseph L. Grier and connecting with the First Presbytery, which properly embraces all churches in North Carolina. Dr. Joseph L. Grier is now, December, 1950, their pastor.

Crowder's Creek was organized out of members of Pisgah and Bethany. It is an outgrowth of a Sabbath School conducted by Elder W. A. Grier of Pisgah at Patterson's school house. The organization was effected May 28, 1892. November 5, 1892, Rev. R. M. Stevenson, D.D., was installed pastor. He served till 1911, when he resigned to take up the work of Editor of the A. R. Presbyterian in Due West. He was succeeded on July 6, 1912, by Rev. W. P. Grier, just out of the Seminary. This pastorate continued, as we have seen, till April 9, 1946, when Dr. Grier resigned to give full time to Clover. As noted above, Dr. Joseph L. Grier succeeded, and is now their pastor.

At the organization Drs. E. E. Boyce and R. M. Stevenson officiated. There were 60 charter members, largely from the membership of Pisgah and Bethany. The first elders were W. A. Grier, W. S. Love, J. F. Pursley, George W. Falls. The first deacons were Alfred Ferguson, James Adams, J. J. Henry.

Since the organization the following elders have been added: J. J. Henry, James Adams, J. R. Sparrow, W. H. Falls, H. B. Pursely, T. B. Falls, L. H. Ferguson, John Watt Falls, C. L. Stowe. The following deacons have been added: W. Z. Ferguson, T. M. Ferguson, R. A. Jackson, W. L. Pursley, S. E. Ferguson, W. M. Crawford, Jr., Willis Wilson, Harry Henry, W. C. Ferguson, Fred C. Ferguson, Harry Ferguson.

The membership as reported in 1950 is 143. Those who have rendered distinct service are listed as follows: Alfred Ferguson, J. F. Pursley, James Adams, J. J. Henry, George W. Falls, Mrs. George W. Falls, Mrs. A. L. Ferguson.

The first preaching service at Crowder's Creek was held on August 14, 1891. Dr. R. M. Stevenson preached, and Dr. E. E. Boyce led in prayer. It is remarkable that the church building was dedicated at this service, more than six months before the church was organized. Also two months before the organization was effected, Dr. W. W. Orr held a meeting in this building, and about 25 of the 60 charter members were received into the Church on profession at this time. The Fiftieth Anniversary of the organization was celebrated on the Second Sabbath of May, 1941. Dr. John W. Grier, son of Elder W. A. Grier whose Sabbath School led to its founding, preached at that time.

This church has had but one house of worship. The lot, containing two acres, was donated by Mrs. Alfred Ferguson and Mrs. J. F. Pursley. In 1923 this house was remodeled and made almost a new house, with eight separate Sabbath School rooms. As it now stands, the house is admirably suited to the needs of the congregation. It was painted by a warm friend in 1941, Dr. L. N. Glenn of Gastonia.

The Sabbath School is graded. There are three departments, Junior, In-

termediate, and Adult. George F. Henry is Superintendent and William Howard Falls is Assistant Superintendent. Mrs. Ruby Ferguson is Secretary-Treasurer.

The officers of the Young People's Christian Union are: President, Robert P. Falls; Secretary, George Jackson.

For an extended account of the Woman's Missionary Society, see "History of Woman's Work in the A. R. P. Church, p. 115. Their activities are such as oversight of the young people and Juniors; public meetings, with programmes and social fellowship meetings; serving dinners to clubs from Gastonia and other towns as a means of income. The President is Mrs. W. H. Falls; the Vice President, Mrs. R. A. Jackson; Recording Secretary, Mrs. S. E. Ferguson; Corresponding Secretary, Mrs. Leonard Rhyne; Treasurer, Mrs. C. L. Stowe. In addition to these officers, they have the full list of secretaries of causes.

Deen's Memorial

Deen's Memorial, Red Level, Ala., Covington County.—This church of the Tennessee and Alabama Presbytery had its beginning at South, Ala., on July 12, 1913. The organization was completed at Red Level, Ala., on September 21, 1913. Rev. Jos. L. Pressly and Rev. W. M. Willis officiated in organizing the church. The charter members were: Mr. and Mrs. J. D. Deen, Mr. and Mrs. W. T. Mitchell, Misses Lois and Effie Mitchell, Mrs. H. O. Boykin, Misses Kate Boykin and Mary McKinney and Mrs. W. M. Willis. The church was named in memory of Mr. Deen who with Mrs. Deen contributed generously to the erection of the building, and to the church's work. A complete list of the officers of the church since its organization to the present follows: Elders, W. T. Mitchell, J. M. Hutcheson, W. A. Todd, O. C. Hutcheson, A. L. Mitchell. Deacons, J. H. Head and R. A. Findley. Rev. W. M. Willis was the first supply of this church. He served it from 1913 to 1926. Other supplies were Rev. S. W. Haddon, 1926-1927, Rev. L. P. Knox, 1928, Rev. W. A. Hayes, 1929-1939, and Rev. W. H. Quinn, since July 1, 1939. The membership of the church is now 38, which represents a recent increase, and the work is more promising than formerly.

Mr. J. D. Deen furnished the funds to build the church, which is a very nice brick structure. Mrs. Deen furnished the funds to build the manse.

The ministers in charge of this field have had several out-post missions. One of them, during the ministry of Mr. Willis was Kilpatrick's School House, later known as Pine Grove Chapel, not to be confused with Pine Grove chapel of later years which was an outpost of Mt. Horeb. Mr. Willis also had a mission at South, Ala. During the ministry of Mr. Hayes missions were conducted at Opp, Ala., and at Boyken, the latter a country community. The Opp work was very promising for several years, but was finally abandoned. Monthly services are still conducted at Boyken.

The church building was begun July 5, 1917. The first service in the new building was held Jan. 20, 1918. The building was dedicated April 21, 1918, during a meeting of Presbytery. Dr. B. H. Grier preached the sermon.

The church has a Sabbath School and a Missionary Society, the latter organized in August, 1939.

Rev. W. H. Quinn served from July 1, 1939, to the Synod of 1946, when he was succeeded by Rev. M. L. Latham, and he by Rev. J. L. Boyd after the Synod of 1947. And now, December, 1950, Rev. Boyd still serves.

Diamond Hill

Diamond Hill.—It is not known to this writer whether this was an organized church or simply a mission preaching point. Whichever it was, it was located in South or Southeast Statesville, N. C. Its life span seems to have been about coincident with the pastorate of Rev. E. G. Carson at Pressly Memorial of that city, and by him it was served. It never had a building of its own, but worshipped in a vacant store or some such place.

The first report from Diamond Hill reports 42 members. This is the largest number ever reported from it. This was in 1926. In 1930 they report 38 members; in 1932 the membership is 35; in 1938 it is 27; in 1942 it is 22. And that seems to have been their last report. It may be assumed the work was disorganized (if it was ever organized), and the members given letters to connect with some other church. Diamond Hill was a mission of Pressly Memorial Church of Statesville.

Doraville

Doraville.—This church is situated in a railroad village in DeKalb County, Georgia. It is within the territory of, and under the care of, the Second A. R. Presbytery. The church was first located at Chamblee, and was called Prosperity. This organization took place August 11, 1836, Rev. Thomas Turner being the officiating minister, acting under authority of the Second Presbytery. Rev. Turner was installed pastor in 1836, and served till March, 1841. For eight years thereafter Rev. Haslet and others supplied them. In 1849 Rev. A. E. Ellis was installed, and served them till his death in 1855. After this came a vacancy of many years, Revs. J. L. McDaniel, Andrew McElroy, and others supplying them occasionally. During the War Between the States they suffered for want of pastor or supply, and continued so several years. From 1870 to 1883 Rev. John McElroy supplied them regularly.

Others who served them were: Revs. C. E. Todd, 1884-1887; Robert E. Patterson, 1887-1897; Horace Rabb, 1898-1899; T. B. Stewart, 1899-1902; E. E. Strong, 1902-07; M. T. Ellis, 1907-1921; A. K. Whitesides and J. L. Hood in 1921; M. B. Grier, 1921-1925; W. M. Boyce, 1926-1934; B. Dale White, 1935-1937; W. M. Blakely, 1938-1940; T. B. McBride, 1941-1944; W. P. Grier, Jr., March 16, 1945-September, 1948; their last pastor was Rev. Ebenezer Gettys, from some time in 1949 to September 1, 1950. At present they are vacant, being supplied in pulpit work by Rev. E. E. Strong.

Their first elders were: Samuel McElroy, Sr., Joseph Stewart, and Samuel McElroy, Jr. The first deacons: William Stevenson and John McElroy.

Their present elders: J. G. Stewart, Clerk; D. G. Chestnut, W. V. Dod-

gen, W. R. Gregory, R. I. McElroy, C. R. Younts, Elders Emeritus: J. W. Brown, O. L. Cowan, J. C. McElroy, J. D. Chestnut.

The present Board of Deacons: J. N. Cowan, Chairman; J. B. Brown, E. S. Hobson, J. C. Leslie, Walter Lundy, J. C. Roberts, W. B. Tarleton, L. M. Thompson.

This church has done mission work resulting in the present church at Tucker, Georgia, and at New Hope of Dunwoody, Georgia (now abandoned). Tucker was formerly Antioch, in the open country.

The Sabbath School was begun soon after the establishment of the church. It was called a "Society." During the pastorate of Rev. C. E. Todd it was reorganized and given more of the modern Sabbath School form. Mr. J. D. Chestnut is Superintendent; Mr. W. B. Tarleton is Assistant Superintendent; Miss Harriet Leslie is Secretary; Mr. J. T. McElroy is Treasurer. The school is graded, having five departments, six classrooms, and seven classes.

The Woman's Missionary Society was organized in 1886 as the "Ladies' Benevolent Society." Some early members were: Mrs. J. C. McElroy, Mrs. W. A. Chestnut, Mrs. Jane McElroy, Mrs. T. T. Stewart, Mrs. L. E. Hay. At present there are two circles. The total membership is 32. They have charge of the Juniors and Intermediates.

For lack of young people they have no Young People's Christian Union.

The community in which the church is located is building up very rapidly. It is in the midst of a rapidly developing area. And it is the only church in the community. And although this community is in a period of transition, the congregation is characterized by its piety, aggressiveness, and its growing missionary zeal. The membership now numbers 191, and the per capita payments to all causes is \$72. This field offers great opportunities for usefulness.

The first House of Worship was a log house. The second was a framed building having one window and a John Knox pulpit. The third, built in 1872, is the present house. In the past ten years it has been thoroughly renovated. Doraville is a case of an old church, fortunately located, being rejuvenated by later developments crowding around it. This church was moved from Chamblee to Doraville in 1872, and the name changed to Doraville in 1890. In 1938 the basement, with Sabbath School classrooms, was provided. In 1939 a central heating system was installed. In 1929, during the pastorate of Rev. W. M. Boyce, the present beautiful and convenient manse was built.

Due West

Due West.—This church is located in Abbeville County, S. C., and is within the bounds of the Second Presbytery. According to the Centennial History, it was a preaching point and probably an organized congregation before the War of the American Revolution. Dr. Thomas Clark of the Long Cane and Cedar Springs charge seems to have supplied here for some time. The first pastor was the Rev. Peter McMullen, who served here from the spring of 1794 till October 13, 1801. Then came a vacancy of 30 years. Dr. E. E. Pressly was installed their pastor August 7, 1830, and served till his death July 26, 1860. During most of those 30 years Dr. Pressly was Presi-

dent of Erskine Theological Seminary, and for nine years of the time he was President of Erskine College.

Dr. Pressly was succeeded by the Rev. R. C. Grier, D.D., installed November 10, 1860, and his pastorate closed by his death March 30, 1871. Dr. Grier taught in the Seminary and was President of Erskine College most of those years. After Dr. Grier came Rev. W. L. Pressly, D.D., son of Dr. E. E. Pressly above, who was installed January 6, 1872, and served till 1890, when he resigned to give full time to the Seminary, of which he had been elected President in 1889. On June 14, 1890, Rev. O. Y. Bonner was installed pastor. He served till his death January 19, 1910. On August 29 of that year Rev. James P. Pressly was installed pastor, and he has continued to serve the congregation ably and faithfully since that time to the present, June, 1950.

Under the guidance of Dr. Pressly the Due West congregation erected its sixth house of worship. It is a beautiful building of colonial design, and adequate for the needs of the congregation as well as for the students of Erskine College who worship there. Much credit for the success of this outstanding achievement goes to the building committee, composed of Dr. E. L. Reid, Chairmen, W. W. Edwards, Treasurer, R. S. Galloway, Sr., F. Y. Pressly, D.D., J. E. Todd, A. S. Kennedy, Sr., Dr. J. R. Bell, O. Y. Brownlee, Mrs. Jennie I. Boyce, Mrs. Nelle K. Moore, and Mrs. Fannie Brownlee.

The Sabbath School of this congregation had its beginning in 1868, with Prof. William Hood of Erskine College as Superintendent. Others who have served for long periods of time in the capacity of Superintendent have been Rev. O. Y. Bonner, Dr. R. S. Galloway, Sr., and Dr. Edgar Long. The Sabbath School classes are well graded, and the classes for the students of Erskine College are a great adjunct to the school. Connected with the new church is a splendid Sabbath School Building, with an assembly room and 14 class rooms. There are four departments of the Sabbath School.

The women of the church have always been an active force. A missionary society was begun by Miss Elizabeth McQuerns as early as 1873, and was known as the Benevolent Society. It was reorganized in 1885 and called the Ladies' Missionary Society. Today the women's work is carried on through five circles of the Woman's Missionary Society, and they carry much of the responsibility of the church.

This church entertains the Synod once in every ten years. Since 1903, it has entertained the Synods of 1905, 1915, 1926, 1935 and 1945.

The Young People's Christian Union had its origin in this congregation through a prayer meeting for boys organized by Rev. O. Y. Bonner in 1906.

This church has done much toward supplying the Church at large with ministers. The record in 1903 shows 36 men had been sent out to preach. Since that the following have been added: Revs. Paul Pressly, D.D., J. P. Pressly, D.D., W. P. Grier, D.D., R. C. Grier, D.D., P. L. Grier, D.D., R. N. Baird, D.D., J. A. Baird, R. I. McCown, W. M. Boyce, D.D., F. Y. Pressly, Patrick Cavone, making 47 men given to the ministry in all. Besides there are now two pre-ministerial students among her membership, Jack F. Heinsohn and E. Pressly Love.

In addition to the above this congregation has reared and sent out to the foreign mission field the following since 1903: Rev. Mason P. Young, Miss Lois Young, Dr. and Mrs. G. G. Parkinson, Jr., Rev. and Mrs. F. Y. Pressly, and Mrs. Elizabeth Clarke Robertson. And there have been teachers

in Egypt, in mission schools, for short terms. Mrs. Sarah Parkinson Pressly, Mrs. Mary Todd McGhee, and Miss Edna Parkison.

This church, being situated nearby the educational institutions, has been fortunate in material to draw from for its official boards. Since 1903 the following have served as elders, either being elected or having terminated their term of office or both within this period: W. C. Agnew, 1904-1906; H. E. Bonner, 1903; James N. Bonner, 1927-; E. E. Boyce, 1916-1932; J. H. Brooks, 1898-1939; R. C. Brownlee, 1947-; D. S. Edwards, 1923-1948; W. W. Edwards, 1939-1950; L. C. Galloway, 1933-1940; R. S. Galloway, 1884-1943; R. S. Galloway, Jr., 1949-; P. L. Grier, 1897-1921; A. Selden Kennedy, 1904-1924; J. M. Lesesne, 1947-; T. J. Leslie, 1946-; Edgar Long, 1933-1947; J. I. McCain, 1882-1930; J. H. McCown, 1931-1940; J. T. McDill, 1912-1914; R. B. McDill, 1923-; D. G. Phillips, 1943-; John B. Pressly, 1922-1923; J. L. Pressly, 1897-1933; E. L. Reid, 1904-; C. F. Seawright, 1947-1948; E. A. Sloan, 1943-; J. R. Todd, 1949-; S. J. Todd, 1931-; S. W. Watt, 1923-1930.

Within the same period the record of deacons has been as follows: J. R. Bell, 1912-1925; S. L. Boyce, 1933-1946; E. H. Bradley, 1933-; J. I. Brownlee, 1904-1906; R. C. Brownlee, Sr., 1892-1915; R. C. Brownlee, Jr., 1923-1947; R. S. Clarke, 1946-; W. W. Edwards, 1904-1939; A. R. Ellis, 1871-1929; R. S. Ellis, 1931-; L. C. Galloway, 1923-1933; R. S. Galloway, Jr., 1927-1949; W. A. King, 1927-; Edgar Long, Sr., 1912-1933; Edgar Long, Jr., 1949-; R. B. McDill, 1916-1923; J. M. Plaxco, 1949-; S. A. Pressly, 1912-1926; W. L. Pressly, 1931-; C. F. Seawright, 1923-1947; E. A. Sloan, 1939-1943; J. S. Strong, 1949-; J. E. Todd, 1904-1934; J. R. Todd, 1939-1949; C. B. Ware, 1949-; E. R. Young, 1939-; H. M. Young, -1928.

The present house of worship is the sixth this congregation has occupied. This building is a beautiful brick building of straw colored brick. It has a high colonial tower. The auditorium will accommodate 1,000 or more people. The Sabbath School Building is a great addition, with its large assembly room and fourteen classrooms, equipped with desks, blackboards, maps, and so on, for teaching the lessons.

While the faculties and student bodies of the institutions of learning are in Due West, and it owes very much to them for this, it ought not to be overlooked that it also makes an invaluable contribution to the spiritual well-being of these. Quite a number of young people come to know Christ here, and all are privileged to worship Him regularly in His House. Within her sacred walls, too, many have heard the call of God to a life of service and usefulness in His Kingdom.

Ebenezer, Arkansas

This congregation in Lincoln County, Arkansas, was decidedly weakened in the early part of the twentieth century by removals. According to the minutes of the Arkansas Presbytery it was supplied one-fourth time as late as 1915 by Rev. J. W. McCain. In the 1917 minutes this item appears: "Inasmuch as we have no report from Ebenezer we recommend that the S. M. ascertain the condition of the church and if there are signs of growth, make arrangements to supply them with preaching. The Sessional records

of the Monticello Church state that by Jan. 5, 1922, the Ebenezer Session had been dissolved. Permission was received to tear down the church building that the material might be used in erecting Ebenezer Chapel which was organized in 1925 by Dr. J. R. Edwards. When the work at Ebenezer Chapel was discontinued two pulpit chairs that had come from Ebenezer were moved to the pastor's study at Monticello.

The new highway from Monticello to Star City does not follow the old road bed and the Ebenezer cemetery and the site where the church was are off the highway.

The Ebenezer church gave to the Monticello church at least these three families: The Boyds, Hunters, and Ratterrees.

Ebenezer Chapel, Arkansas

Ebenezer Chapel, Arkansas.—This church was organized under the leadership of Dr. J. R. Edwards in 1925. It was located within sight of the Arkansas A. and M. College about three miles south of Monticello. Dr. Edwards preached on Sabbath afternoons, and at night members of the Monticello congregation sponsored work with the young people. In 1941 the Board of Home Missions asked Dr. Edwards to supply Shady Grove and Hickory Springs on Sabbath afternoons, and soon after Ebenezer Chapel was disorganized, and the property sold to the Church of Christ. The members moved their membership into the Monticello Church, and have proved a valuable addition to this church. W. E. Maxwell and A. V. Ramsey were received from Ebenezer Chapel as elders, and were thereby added to the Session at Monticello.

Ebenezer, Georgia

Ebenezer, Georgia.—This old church is in Jefferson County, Georgia, on the highway between Wrens and Louisville. It was organized about 1770 by the Presbytery of the Carolinas and Georgia. The first services were held in 1770 by Rev. Thomas Beattie in Fleet's Meeting House.

It is not known how many charter members there were, nor who they were. Nor is it known who were the first elders and deacons. In 1848 the elders were: William Little, M. G. Scruggs, and W. D. Stone. In 1903 they were James A. Fleming, J. H. Cain, and A. S. Patterson. At present the elders are J. H. Burke, Paul Burke, W. K. Jordan, R. S. Attaway, and J. J. Brown.

The Board of Deacons at present consists of Jack Hobbs, Chairman, N. P. Dukes, J. H. Hobbs, A. M. Burke, O. C. Kirkland, Otis Duke.

The first regular minister was the Rev. Thomas Beattie, who served from 1770 to his death a year or two later, serving Bethel at the same time. After him came the following, perhaps serving half time at Bethel, dates being indicated: Revs. William Donaldson, 1772-1776; Josiah Lewis and others, till 1784; William McCamah, 1784-1788; Rev. David Bothwell, 1790-1801; Joseph Lowry, 1814-1840; J. S. Pressly, 1842-1845; D. G. Phillips, D.D.,

Sr., 1849-1892; J. S. Grier, 1893-1896; S. W. Reid, 1897-1898; John A. Smith, 1899-1901; R. E. Hough, D.D., 1902-1905; B. G. Pressly, D.D., 1909-1912; W. C. Kerr, 1913-1918; I. S. Caldwell, 1919-1944; Dr. M. R. Plaxco, supply, 1945-47; James H. Snell, February 1947-1949.

The number on the roll now is 82, a net increase of 10 since 1903. Ebenezer, like most country churches, has suffered by removals to urban areas. Yet she still brings forth fruit in her old age. She has a fine set of young people as well as the older loyal members. Her people "confidently expect a long period of useful service for this historic church if the Lord tarries." These people have long been noted for their loyalty, hospitality, and all forms of devoted Christian service.

Among the products of this church Rev. W. C. Halliday is mentioned as a foreign missionary, though he removed to Mount Carmel in his youth. Several ministers may be counted as her contribution to the Gospel Ministry: Dr. D. G. Phillips II, Revs. M. P. Cain, A. L. Patterson, W. L. Patterson, and possibly R. E. Patterson.

Of laymen who have rendered special service are mentioned Judge W. L. Phillips and Judge J. R. Phillips, and many others. This church was the founder and sponsor of the Wrens church, and no doubt also founded Bethel and Louisville churches. Thus Ebenezer is a mother of churches.

Of important events the Home Coming Day, observed about November 1, 1947, should be mentioned. There was a very large attendance and a fine programme. Such events prove the loyal devotion of former members and friends who have long been absent from the old home church, and form the occasion of reunions and get-togethers for kindred and friends who have long been separated.

Ebenezer has entertained the Synod twice: September 21, 1863, and September 22, 1881.

Ebenezer has the usual auxiliaries. Mr. R. S. Attaway is Superintendent of the Sabbath School, and Miss Edna Attaway is the Secretary-Treasurer. Formerly there was in all probability a Woman's Missionary Society. The present one was organized recently. It gets off to a very fine start. The possible membership is twenty to twenty-five. The Young People's organizations are organized and operate jointly with those at Wrens.

The field is building up, and is in need of the Gospel. The people are pious, aggressive, of the missionary spirit, and are settled and substantial.

They have had two houses of worship, and probably more. The first is spoken of as Fleet's Meeting House. The present house is a neat, framed, well kept, structure. It is very attractive and of ample size. It was renovated only two or three years ago, and the grounds were put in fine shape, showing a fine interest on the part of the people. This house is about seven miles out from Louisville, on the Louisville and Wrens Highway. This is U. S. Highway number 1.

These further facts should be noted in this sketch. They are taken from an Historical Sketch of Ebenezer by Mr. R. S. Attaway and published in the "A. R. Presbyterian" of November 5, 1947. The church records and minutes prior to 1887 are missing, and hence facts prior to that date must be gathered from other sources. July 9, 1873, Robert W. Holmes deeded to Ebenezer some additional land. This deed shows that at that time the elders were: Lucius Q. C. D. Brown, Robert P. Little, Robert A. Stone, William P. Whigham, J. L. Cain, and H. L. Burke.

So the call to Dr. D. G. Phillips, Sr., shows the elders in 1848 were William Little, M. G. Scruggs, and W. D. Stone, as noted near the beginning of this sketch. In 1887, when the known records begin, the following were elders: H. L. Burke, R. A. Stone, J. H. Cain, J. A. Fleming, William Little, G. L. Cain, L. Q. C. D. Brown. The deacons at the same time were: A. S. Patterson, B. J. Brown, C. J. Fleming, B. L. Brown, J. N. Bethea, J. P. Burke, and J. T. Hudson. In 1891 A. S. Patterson was elected elder, and W. J. Wren, A. B. L. Fleming, and J. E. Fleming were elected deacons.

Others who have served as officers are: Elders, Thomas Hardeman, W. J. Wren, N. K. Whigham, R. A. Smith, C. C. Shepherd, J. T. Fleming; Deacons, W. S. Nettles, R. G. Brown, W. E. Hudson, and Otis Duke.

Ebenezer, Mississippi

Ebenezer, Tippah County, Mississippi.—This church is within the bounds of the Mississippi Valley Presbytery, and is located near the town of Cotton Plant. It was organized by Rev. John Wilson, at a log school house near the present site, on July 16, 1842. Major Robert McBryde and Andrew Jones were elected elders. Previous to the organization Rev. John Wilson had preached for them one week day in 1839; Rev. S. S. Ralston one week day in 1840; Revs. Joseph McCreary and N. M. Gordon each gave them a Sabbath in 1841; Revs. S. S. Ralston, J. M. Young, and D. Pressly each gave them a Sabbath in 1842. In May following the organization Rev. J. M. Young administered the first Sacrament of the Lord's Supper. For several years yet supplies were rare but growing in frequency. In 1847 Rev. S. P. Davis was installed pastor for half time, the other half going to Shiloh in Lafayette County. Rev. Davis served them till the spring of 1850. July 24, 1852, Rev. H. H. Robinson was installed pastor. He continued with them 29 years.

Meantime, in 1848 the first House of Worship, a log house, was erected, the log school house having been used up till this time. In 1852-53, the first house having become too small, a second house was erected. In this house the Memphis Presbytery was organized April 15, 1853, at which time it was dedicated with an appropriate sermon by Rev. John Wilson from Psalm 133:1.

The church grew steadily. In August, 1854, in a revival service conducted by Rev. J. L. Young, 20 members were added. Their pastor now resigned at Shiloh and gave full time to Ebenezer. The war came on and cost them quite a number of members, but within 18 months after the war 50 persons had come into the church.

After the death of Rev. H. H. Robinson, May 19, 1881, the church had several supplies till the coming of Rev. W. H. Millen November 11, 1882, installed August 11, 1883, he continued with them till April 23, 1892, and was followed by Rev. J. W. Baird, December 3, 1892, till January 1, 1903.

Ministers since the Centennial History in 1903 are the following: Rev. J. W. Carson, September 20, 1903, to November, 1906; Rev. J. P. Snipes, March, 1907, to April, 1910; Rev. E. F. Griffith, November, 1910, to February, 1913; Rev. O. G. Davis, July, 1914, to October, 1916; Rev. W. H. Millen, March, 1917, to August, 1923; Rev. J. B. McFerrin, April, 1924, to

May, 1930; Rev. R. N. Hunter, June, 1931, to January 1, 1947. The present pastor is Rev. F. W. Sherrill, who took charge May 1, 1947. Since the Synod of 1950 Rev. R. T. Kerr has been the pastor.

The following have served as elders since 1903; H. B. Patterson, H. B. Wiseman, and S. S. R. Stewart, elected January 1, 1904; D. E. Stewart, Joe Warrington, installed May 10, 1908; J. H. Shaw, J. H. Wells, elected April, 1915. In 1916, besides most of the above, the following had been added: J. A. Barkley, R. Y. Wiseman, S. W. Lesley. In 1942 the elders were S. C. Galloway, S. W. Lesley, W. R. Caldwell, W. P. Jones, J. H. Shaw, R. T. Cousar, Paul H. Wiseman, J. S. Caldwell. J. A. Barkley was Clerk.

Deacons who have served since 1903: E. B. Craig, installed May 10, 1908; S. A. Jones, J. E. Pennebaker, W. O. Stewart, installed April, 1915. By 1916 the following constituted the Board of Deacons: R. A. Barkley, E. B. Craig, R. D. Lesley, J. O. Norriss, W. O. Stewart, W. P. Wiseman, J. L. Cousar, J. E. Pennebaker, S. C. Jones. In 1942 the deacons were J. G. Phagan, J. L. Ledbetter, R. B. Pernell, E. W. Barkley, W. M. Wiseman, H. M. Lesley.

The membership of the church now numbers 230. Ebenezer has the usual problems of the country church, mainly that members and young people move away to the cities for employment. But this church serves a real need of the community. It is the strongest church in the community, and her pastor is the only resident minister there. It is doing more in a financial way than it has ever done. Its members are noted for their loyalty to their church.

Among the products of this church are eight ministers: Revs. J. H. Snell, S. J. Patterson, S. W. Wiseman, E. P. Stewart, W. B. McKinstry (Baptist), R. B. Snell (Methodist), David Snell (Methodist), Ralph Robinson (Professor and Minister). To these should be added Prof. Hugh Robinson, whose name will be found among the teachers of several of our ministers, and who was a professor in Bryson College. Ebenezer has done mission work at Concord and Bluff schoolhouses. Our New Albany Church is largely formed of members of Ebenezer and Hopewell.

Besides the revivals mentioned in the Centennial History, two others should be mentioned: In August, 1891, Dr. T. G. Boyce held a meeting in which 34 new members were added to the church; and in November, 1895, Dr. W. W. Orr conducted a meeting in which 11 new members were added, and 25 reconsecrated themselves to the Lord. The church celebrated Homecoming Day August 13, 1916, and the Centennial of its organization July 18, 1942.

The Sabbath School was organized by Major Robert McBryde in 1842, and has not missed a Sabbath service in more than 100 years. It has been of very great value in assisting parents in the training of their children in the ways of the Lord. The membership is 117. The officers are, John Stewart, Superintendent; W. P. Jones, Assistant Superintendent; Shellman Ledbetter, Treasurer; Imogene Herrod, Secretary. They have two departments and eight classrooms.

The Woman's Missionary Society was organized about 1884, during Rev. W. H. Millen's first pastorate, and still carries the name, "The Jessie Millen Circle." It has been a great blessing in a financial way, both locally and in the Home and Foreign Mission work of the church at large. Its 25 members are still carrying on faithfully.

The Young People were first organized in 1885, under the pastoral guidance of Rev. W. H. Millen. It was reorganized under Dr. J. W. Carson about 1905, and the name was changed to Young Peoples' Christian Union. It has done much in training young people for church membership. The President is E. W. Barkley, Jr., and the Secretary-Treasurer is Jonnie Cassitt.

The former House of Worship was damaged by windstorm in 1928. It was repaired. But in 1936 the congregation decided to build a new church, and, led by their pastor, Rev. R. N. Hunter, and assisted in a financial way by friends and former members, a church was erected of which they are justly proud. It is a commodious brick structure, with a spacious basement, seven classrooms, kitchen, and wide hall. It was dedicated at the fall meeting of the Presbytery in 1937.

Ebenezer, North Carolina

The formation of this church was initiated by interested individuals of the old Sardis community in the year 1869. A meeting was scheduled for the last Saturday in February, at the residence of A. A. Stewart, and announced from the pulpit by Rev. John Hunter.

Since very few attended this meeting, another was scheduled to be held on March 2 at the residence of A. H. Griffith. This meeting was well attended, seventeen families being represented, and Messrs. A. H. Griffith and J. M. Kirkpatrick, ruling elders of the Sardis Church, also being present. Dr. H. K. DeArmond was made chairman.

A. H. Griffith and J. M. Kirkpatrick offered plots for the church. The Griffith plot was selected, 5 miles from Charlotte on the Pineville Road. At that time all 5 acres were covered with trees. Committees were appointed to solicit contributions, and to report on dimensions of the new church.

These committees reported at the next meeting, on March 16, as to the dimension of the building, and that \$1,000.00 had been subscribed.

A petition was signed by 65 people and presented to Presbytery for the formation of an A. R. P. Church. This petition was acted on and approved. The Rev. John Hunter was directed to help with the organization of the new church. It was given the name of Ebenezer, and started as a church with 49 members. A. H. Griffith, J. W. Griffith, J. M. Kirkpatrick and J. R. Kirkpatrick served as elders, and J. E. Griffith and J. W. Kirkpatrick as deacons.

The church was built at a cost of \$1,000.00 and services began in January, 1870. The Rev. John Hunter preached here every other Sabbath, coming eight miles in all kinds of weather. This Church was started as an independent church and has remained so up to the present time.

J. E. Griffith organized a Sabbath school in the Spring of 1870 with 70 members. Because of lack of facilities it was necessary to close the school during the winter.

The membership, believing that more services were necessary, engaged Dr. G. R. White for three-fourths of his time. He was installed on October 29, 1876. The church membership at this time having been increased to 68.

The need for additional space being shown, a new church valued at \$2,000.00 was built in 1899 and dedicated in September, 1900. The first funeral in the new building was that of Aaron Griffith, the donor of this land.

Dr. White served the church and the Lord faithfully and well from

Jan. 1, 1876, to Dec. 25, 1927. The members realized only too well that Dr. White deserved and was entitled to a rest, nevertheless, their hearts were saddened at the idea of a termination of the relationship of pastor and people. All the 159 members co-operated in the furtherance of Dr. White's wishes, and the selection of a suitable successor.

During Dr. White's administration he was principal promotor of the erection of the cemetery fence at a cost of \$1,900.00 in 1926. A little later the church purchased for \$1,000.00 the small building now occupied by the pastor and a fund was started for a new Sabbath school building.

At the resignation of Dr. White, the officers, full of zeal were co-operated in securing plenty of money to pay the new pastor in advance, and to keep all assessments paid promptly, and now owe only a small balance on the Sabbath school building, with a successful plan to pay that off.

Dr. White continued to preach until Mr. W. R. Echols was installed on July 1, 1928.

During Mr. Echols' pastorate we have added the Sabbath school wing to the church building at a cost of \$4,232.50 with dimensions as follows, a two story 40 feet with 17 rooms.

Revivals have been held at intervals and have been conducted by Dr. W. W. Orr, Reverend Lauderdale and A. H. Griffith and others, we feel that special blessings attended these meetings by renewed consecration of the members and to the members under the age of 21 who are approximately 60% of the whole.

Ebenezer in her short period of time has sent out 6 ministers in the persons of Johnathan Kirkpatrick, A. G. Kirkpatrick, John S. Grier, E. F. Griffith and M. W. Griffith, A. H. Griffith.

On the fourth Sabbath of July, 1939, at the evening services, after appropriate talk by the pastor, the note on Sabbath School building was burned, thus clearing all the church of any debt on the building.

At the congregational meeting at the close of services on Sabbath Aug. 6, 1939, Rev. W. R. Echols made known to the congregation that he had accepted a call to the pastorate of Neely's Creek A. R. P. Church, east of Rock Hill, S. C., and that he would preach his concluding sermon on the first Sabbath of September, thus ending a pastorate at Ebenezer of 11 years and 2 months.

During Mr. Echols pastorate Ebenezer grew in membership from one hundred fifty-nine (159) to two hundred (200) members, the latter number to include active members only, the roll having been purged to eliminate the members who had moved out of the bounds of the church yet held their membership at Ebenezer. Sabbath school was organized into three depts., namely, Adult, Intermediate, and Primary.

W. W. Parkinson of Vidette, Ga., was extended a call to the pastorate of Ebenezer, and the call was accepted, he and his family arriving on the 29th of December, 1939. He was installed as pastor on the 25th of Feb., 1940, being the present pastor.

Between the time of Mr. Echols' pastorate and Mr. Parkinson's coming the congregation decided to remodel the manse. This was done at a cost of two thousand dollars (\$2,000.00). The manse is on the north side of the church adjoining the church property. It is built bungalow style with six rooms and a bath downstairs and three rooms upstairs, however, only one room upstairs is finished at this writing.

The congregation is planning, later on, to build a community house to be erected on church property. We are at present equipping a kitchen in one of the Sabbath school rooms, to be used for social gatherings of the young people and the congregation. The outlook for Ebenezer is very bright. Our young people are attending public worship and other activities of the church, they seem to be interested in the Lord's work. Harmony in the church, and all activities of the community is one of the brightest rays of hope for Ebenezer.

The Ladies' Society of Ebenezer is a veritable bee hive of activity. They are doing a great work here both spiritually and socially, they are keeping in touch with all newcomers in the community, inviting them to their meetings and social activities, and they are certainly getting results.

The men of the church try to have a fish fry twice a year, and when we have these suppers all of the men of the community are invited to be with us. We find these gatherings are a great help in keeping in touch with the people of the community.

About January, 1944, Rev. W. W. Parkinson resigned at Ebenezer to accept the work at Covington, Tennessee. He was followed at Ebenezer by Rev. Robert Miles, who served them a few months. After him came Rev. L. P. Knox, and after him, March 31, 1949, came Rev. J. H. Buzhardt, who is now, September, 1950, their pastor.

Complete membership of elders from organization of church to date (April 23, 1941):

A. H. Griffith, J. W. Griffith, J. M. Kirkpatrick, J. R. Kirkpatrick were the first ones to serve.

J. C. Bell, J. H. Bigham, F. O. Bell, J. Watt Kirkpatrick, J. Hunter Griffith, B. N. Griffith, G. F. Smith, J. Hugh Griffith, C. P. Griffith, R. W. Griffith, J. W. Griffith, Z. D. Bigham, W. W. Warren, W. C. Griffith, W. M. Long, H. P. Bigham, J. R. Smith, R. R. Griffith, H. C. Reid, A. B. Smith, O. K. Griffith, O. W. Smith, M. L. Brice, C. M. Griffith, I. A. Wagner, J. B. Baker, Sr., A. C. Helms, O. A. Wright.

The Session at present is composed of the following names:

J. B. Baker, Sr., H. P. Bigham, M. L. Brice, first to serve; C. M. Griffith, A. C. Helms, J. R. Smith, O. W. Smith, O. A. Wright.

Complete membership of deacons from organization of church to date (April 23, 1941):

J. E. Griffith, J. Watt Kirkpatrick, first to serve; H. K. DeArmond, Issac Weaver, Baxter Griffith, J. P. Reid, F. O. Bell, W. M. Long, J. Hugh Griffith, Hugh Thrower, Neal Elliott, J. Walker Griffith, J. B. Clanton, O. C. Hunter, J. M. Kirkpatrick, W. C. Griffith, M. A. Huntley, John Bolick O. K. Griffith, D. L. Curry, C. M. Griffith, W. H. McAlister, Earl B. Clanton, H. B. Smith, H. P. Bigham, W. W. Gray, A. B. Smith, T. L. Garris, J. B. Blackwelder, O. W. Smith, V. C. Fincher, C. D. Garris, Roy Griffin, W. A. Harrell, A. C. Helms, J. B. Baker, Sr., J. B. Baker, Jr., C. B. Brice, I. A. Wagner, E. A. Short, Frank Korbler, W. D. Roddy, E. L. Nance, Horace Porter, E. A. Roddy, S. H. Wilson, A. P. Lowder.

The board of deacons at present is as follows:

J. B. Baker, Jr., J. B. Blackwelder, C. B. Brice, Roy Griffith, first to serve; Frank Korbler, E. L. Nance, A. P. Lowder, E. A. Roddy, W. D. Roddy, E. A. Short, S. H. Wilson, Horace Porter.

Ebenezer, Virginia

What is now known as the Ebenezer Associate Reformed Presbyterian Church of the Virginia Presbytery is located in Rockbridge County five miles west of the Town of Lexington, Virginia.

The church was organized prior to the year 1790. The exact date of the organization is not known, but Rev. David Somerville became the first pastor in 1790. For some years before this date itinerant ministers preached in this section which leads to the belief that a preaching point had been established before the year 1790. We have no record of who officiated at the organization of the church, nor do we have a list of the charter members. At the time of the organization the church was known by the name "House Mountain Meeting House," derived from two high peaks of the Alleghany Mountains, near the foot of which the church is located. At its organization the church was under the direction of a Pennsylvania Presbytery. Rev. Somerville remained as pastor of the congregation until the year 1793, the date of his death.

The first record which we have concerning the purchase of land for a church building was in the year 1796 when one acre of land was purchased for eighty-three and one-third cents and deeded to Isaac Lawson, James Harper and Lawrence Mealy as trustees for the House Mountain Meeting House. The deed was given by Andrew Kinnear. A log church building was erected on this lot of land.

It was in the year 1796 that Rev. John Cree became pastor of the House Mountain Meeting House congregation and remained until 1803.

During his pastorate in Virginia he performed 23 marriage ceremonies. He was a man liked unusually well and did a fine work while in the community.

From 1803 the House Mountain Meeting House had no regular pastor but received supplies from the Associate Presbytery. About this time the old church having deteriorated to such an extent as to be unusable the congregation worshipped in Monmouth, a Southern Presbyterian Church.

On April 1, 1815, Dr. Andrew Heron was installed pastor of House Mountain Meeting House and Timber Ridge Churches. Dr. Heron was well educated and taught language for four years at Washington College, now known as Washington & Lee University. For thirteen years he served as a trustee of Washington College.

The name Ebenezer appears first in the year 1825 and we believe it was at this time the new brick church was completed.

Besides preaching at Ebenezer, Dr. Heron preached at Timber Ridge and also at a place called Moderation Hill which was evidently an outpost of Ebenezer, the location of which was never determined. This gave Dr. Heron a large field on which he successfully carried on his labors.

The first definite record we have of elders and deacons at Ebenezer was in 1817, which were as follows:

Elders: William Gilmore, David Taylor, Andrew Kinnear and John McKemy; the deacons: James Leckey, Isaac Lackey, Dickey Baird and William McCampbell.

Rev. Heron served for seventeen years ending his pastorate in 1832 when he accepted a call to Ohio.

On September 1, 1833, Rev. Horatio Thompson came as a stated supply to Ebenezer, Timber Ridge and Old Providence. He was installed in March, 1834, and remained pastor until November, 1846, when Ebenezer was demitted and his full time devoted to Timber Ridge and Old Providence.

During his pastorate the Virginia churches were changed from the Presbytery of the Carolinas to the First Presbytery, they having been changed some time prior to this from the Presbytery of Alleghany to the Carolina Presbytery.

During the winter of 1846 Ebenezer was supplied by Rev. Erskine Boyce.

In the spring of 1848 Rev. William Meek McElwee, Jr., came as stated supply to Ebenezer and Broad Creek and after supplying them for two years he was installed and ordained as their pastor on July 26, 1850. In 1851 he married Miss Anna R. Harvey of Lexington, Virginia.

On May 8, 1854, the Presbytery of Virginia was organized at the Ebenezer church, thus bringing all of the churches in the Virginias to the new organization of the Virginia Presbytery.

In 1859 the pastor and members of Ebenezer decided to build a church on Kerr's Creek, a previous outpost of Ebenezer, the building committee was composed of Andrew Lackey, J. G. Dixon and Andrew Miller. A small brick church was erected and called "Bethel." The following were ordained ruling elders: Andrew H. Leckey, James G. Dixon, William A. McKemy and Col. R. H. Brown. The church was dedicated on January 15, 1860. Rev. W. M. McElwee, Jr., preached the dedicatory sermon, his text being as follows: "Which is the church of the living God, the pillar and ground of truth." I Tim. 3:15.

For ten years he remained pastor of Ebenezer and Broad Creek. In 1860 he demitted Broad Creek and gave all his time to Ebenezer and Bethel.

During the ministry of Rev. McElwee we have the first mention of having a Sabbath School and Bible Class at Ebenezer and Bethel. This was in 1860 and the Bible class consisted of older members of the churches who met each Sabbath morning before church services for special prayer preparatory to the more public duties of the sanctuary.

Rev. McElwee was at Ebenezer and Bethel during the Civil War period, which was a very trying time. Several valuable members passed away. Money was worthless. His salary was paid in different kinds of produce. The church suffered many hardships and it took a great deal of patience and time and almost a reorganization in order that the church might exist. In 1868 he became somewhat discouraged with the situation and gave up his pastorate to accept a call to the Kentucky Presbytery.

In 1868 Rev. J. L. Hemphill came as a stated supply to Ebenezer, Bethel and Broad Creek and served as a supply until 1869 when he was installed as a pastor of said churches and served in that capacity for eight years. In 1871 he married Miss Nancy Hannah McKemy, a daughter of Col. John McKemy and Mrs. Caroline McKemy, all members of Ebenezer church.

In 1877 he was sent to Charlotte, N. C.

Rev. W. A. Wilson supplied Ebenezer, Bethel and Broad Creek for one year from 1877 to 1878.

Rev. R. H. McAulay came as a supply in 1879 for one year.

After Rev. McAulay left Ebenezer Rev. S. W. Haddon came for one year as a stated supply leaving in 1881.

In 1881 Rev. R. M. Stevenson came as a stated supply at Ebenezer,

Bethel and Broad Creek and served as such until 1884 when he was installed pastor of Ebenezer and Bethel.

At the time of his pastorate here there were twenty-three families in Ebenezer and Bethel, consisting of forty-four white members and two colored; fifty-one pupils in the Sabbath School and six teachers.

During the year 1885 Rev. Stevenson became dissatisfied with his work at Ebenezer and Bethel due to the fact that the congregations seemed to be unable to find him suitable living quarters. He was offered several homes but none seemed to be satisfactory to him so in 1886 he went to South Carolina leaving Ebenezer and Bethel without a pastor.

Rev. E. E. Pressly came to their relief for a short period preaching for five Sabbaths; O. Y. Bonner, approximately six months and W. T. Sloan for a short time.

In 1888 Ebenezer purchased a lot on which to build a parsonage, said lot being located on Whistle Creek, containing five acres and costing \$100.00.

From 1888 to 1890 the churches of Ebenezer and Bethel were supplied only by visiting pastors. In 1889 Dr. W. W. Orr held a meeting for one week at Ebenezer assisted by Rev. J. Mc Todd. At this meeting five children were baptized and four people were received into the membership of the church.

During the year 1890 to 1891 Rev. J. P. Knox preached every Sabbath at Ebenezer and Bethel and the other time at Broad Creek.

Rev. W. S. Castles began preaching at Ebenezer in July, 1891, and supplied the pulpit until the fall, when Rev. W. A. M. Plaxco came as stated supply for the next eighteen months. Rev. Plaxco with his wife and five children moved into the new parsonage which was not quite finished but was put in living condition for them. He preached only one half time at Ebenezer and the other half at Broad Creek.

There were fifty-one members on the roll of the church in 1892.

On July 25, 1893, Rev. E. F. Griffith was installed as pastor of Ebenezer and at Timber Ridge in October of the same year. In 1893 he married Miss Minnie Dixon, daughter of J. G. Dixon, members of Ebenezer church. The first mention we have of Union School House as an outpost was during Rev. Griffith's pastorate here. After laboring at the two above charges for over three years, he resigned in 1896.

W. M. Hunter, J. R. McCormick and G. W. McCracken supplied the pulpit during the year 1897.

Upon the departure of Rev. McCracken, Rev. D. P. Neill came from the first Presbytery to preach until the meeting of Synod. He was then installed as pastor on the first day of July, 1898. While pastor here he married Mrs. Theresa (Gibson) Obrien of Timber Ridge.

During his pastorate the congregation decided to build a new church. The design adopted by the congregation was that of Mooresville, North Carolina. The seating capacity to be 200 or 250. The church was completed in 1899, costing \$1,568.92—said money coming from the following sources:

Ebenezer congregation	\$ 809.62
Old Providence	135.70
Timber Ridge	164.16
New Lebanon	57.90

Broad Creek	11.00
From other friends	390.54
Total	\$1,568.92

The dedicatory sermon was preached by Rev. A. S. Rogers of Rock Hill, South Carolina, on Thursday, August 21, 1902. The services were attended by a large gathering.

While here Rev. Neill contracted Rheumatism and becoming unable to preach, Dr. Quarles, Professor of Washington and Lee University, supplied the pulpit until April, 1903. Then Rev. H. R. McCaulay was sent by the Home Mission Board as supply until meeting of Synod.

In August, 1903, Rev. D. P. Neill resigned as Pastor of Ebenezer. He continued to make his home in the bounds of the Timber Ridge congregation, suffering a great deal until his death on November 2, 1908.

Rev. McCaulay supplied the pulpit at Ebenezer from 1903 to 1907 when he left Virginia Presbytery to go to Second Presbytery.

During the summer of 1908 the pulpit was supplied by Rev. W. A. McCaulay.

Rev. J. R. Edwards, who had served as a Missionary in Mexico and had returned to the states because of ill health, came to supply Ebenezer and Broad Creek during the year of 1909. Rev. Edwards supplied both of these churches until 1912, when he devoted his full time to Ebenezer and outposts—Union School House and Spring Valley School House. He had a very successful pastorate while at Ebenezer. There were many accessions to the church during his five years here. From the time Rev. Edwards left in 1914 they had no regular pastor until 1915. The pulpit being supplied by Rev. W. W. Boyce, Rev. L. I. Echols and Rev. James McCown, the latter a Southern Presbyterian minister.

During the year 1915 Rev. D. T. Lauderdale came as pastor for Ebenezer and Broad Creek. He was loved by everyone and rendered a valuable service to these churches. He remained as pastor until 1916 when he gave up his work at Ebenezer to spend full time in the work at Broad Creek.

Rev. R. N. Hunter was sent from the First Presbytery to take charge of Ebenezer after the first of May, 1916. He carried on the work until 1919, when he left Ebenezer to take charge of the work at Hill Crest, North Carolina.

Rev. J. H. Snell was sent to the congregation by the Board of Home Missions and was installed as pastor in 1921 and remained in charge of the work until 1924, when he was assigned to the work at Lincoln County, Tennessee, and Rev. S. W. Haddon was assigned to the work at Ebenezer. Mr. Haddon being a resident of Lexington supplied for several months.

Rev. G. E. Kidd came to Ebenezer in 1924 as a supply and was installed in 1927, and remained there in charge of the work until 1928, when he accepted work at Hill Crest, North Carolina.

In 1928 Rev. W. H. Quinn came from New Lebanon, West Virginia, as a supply at Ebenezer and Broad Creek and Spring Valley.

Spring Valley, an outpost of Ebenezer, was organized as a congregation during Rev. Quinn's pastorate. He remained pastor of the three churches until 1929, when he gave up the work at Ebenezer and Spring Valley to devote his full time at Broad Creek.

Rev. James H. Snell returned to the churches of Ebenezer and Spring

Valley in 1929. During his ministry a new church building was erected at the Spring Valley Mission and largely paid for.

Also a basement underneath the church at Ebenezer was partially completed.

For nine years he labored faithfully and well, leaving in 1938 to accept work in Unity, South Carolina.

At the close of the ministry of Rev. James H. Snell the congregations of Ebenezer and Timber Ridge were united as one field and Rev. Dallas A. Alexander became their pastor. The first four years of his pastorate here he lived at the parsonage at Timber Ridge, but driving back and forth preached each Sabbath at Ebenezer. In the fall of 1942 Rev. Alexander moved to the Ebenezer parsonage from which he still carries on the work at both churches.

During the five years of his ministry the work has progressed spiritually as well as physically. There have been some 58 accessions to Ebenezer and more unified interest in the church. Under his leadership the basement in the church has been completed. The church has been wired and now has electric lights. The manse has been remodeled and also equipped with electric lights.

Besides the historical facts which have been given heretofore there are a few matters of interest which we believe should be recorded.

For a small congregation Ebenezer has been more than liberal in supplying wives for ministers for the Associate Reformed Presbyterian Churches.

Ebenezer, perhaps, has a unique record for supplying wives for ministers.

The following is a list of Associate Reformed Presbyterian ministers and the girls that they married from the Ebenezer congregation:

Rev. J. L. Hemphill married Miss Nancy Hannah McKemy; Rev. W. M. McElwee, Jr., married Miss Anna R. Harvey; Rev. E. F. Griffith married Miss Eva Hickman; Rev. J. R. McCormick married Miss Maggie Brown; Rev. Monroe Oates married Miss Amanda S. Harper and Rev. J. C. Galloway married Miss Blanche McKemy and probably some to other denominations.

In addition Ebenezer has also furnished one minister, Rev. Lewis Hickman, and one missionary, Miss Lucy Hamilton, to A. R. P. Mission in India.

Through the years of her existence Ebenezer has been interested in carrying the Gospel to the needy people of the community. In her early history work was carried on at a place known as "Moderation Hill". Bethel on Kerr's Creek was established and later became an organized church. Following this, preaching was carried on for a number of years at Union School House and House Mountain Chapel. In a later period work was started at Spring Valley which finally developed into an organized church.

Ebenezer has helped entertain Synod on two occasions. One time at its meetings at Old Providence and once at Lexington, Va.

The Woman's missionary society was organized about the year 1882 with Mrs. Alice McClung Moore as the first president and Miss Anna Brown, Secretary and Treasurer. This organization has been in continuous operation since the above date and has been the means of both spiritual and material blessings to the Church.

The Young Peoples Christian Union of Ebenezer was organized some time prior to 1904. At its beginning not only the young people but older people were members of the organization. The work seems to have been

largely of the nature of a prayer meeting. This organization has continued to function to the present day and has been the source of spiritual uplift to our young people.

Ebenezer has increased in membership but has never become a large congregation, largely due to the fact that she has been a feeder for other churches of our own faith as well as churches of other denominations. We feel that her existence has been well justified both from the character of her members and the extent of her influence. She looks to the future with faith and confidence trusting in the unfailing care of the same Savior who has watched over and guided her for more than one hundred and fifty years.

Edgemoor Church

Edgemoor Church was organized in the depot of the Seaboard Air Line Railway, on April 13th, 1889. Dr. J. S. Moffatt, as a representative of the Board of Home Missions, presided at the organization of this church. To begin with the membership was quite small but with marked zeal went about the work of erecting a house of worship. Soon after the first building was finished, after much labor and sacrifice, it was blown down by a cyclone. With the help of friends over synod they soon had another building under way and were moving on in the work.

Rev. W. C. Ewart was the first pastor of Edgemoor. He was installed in July, 1892, and continued in this pastorate until the spring of 1896. Rev. E. F. Griffith became the pastor of this church in Dec., 1896, and served until Dec., 1898. A year later, Rev. L. T. Pressly was installed as pastor and continued in this relationship until 1904.

The present pastorate, that of Dr. R. A. Lummus, began in Dec., 1905. This pastorate has extended over a period of 45 years. During these years there has been a steady growth in membership and along all lines of church work. In 1916, a new, beautiful and commodious brick building was erected. The record of this church is one of consistent faithfulness and effective service.

The membership of this church consists of people of high intelligence, and they are enterprising and aggressive. Their present pastor, too, has shown himself very resourceful. It is no small accomplishment to serve three churches for 45 years, and keep them liking you.

Elk Shoals

Elk Shoals.—This church is located in Alexander County, N. C., August 22, 1836, David Alexander, an elder in New Sterling, and Warren Pendergrass made a deed for a burying ground, on which a church might be erected for all except Roman Catholics. A wall was built around the cemetery, and a church was begun, but it rotted down. Another was so far completed as to be used.

Rev. W. B. Pressly organized it in 1875, Leander Quinton, E. M. Alexander, and Henry McLain being the elders. September 20, 1878, Rev. W. M.

Hunter was installed pastor. Soon there arose a sentiment to build another house more centrally located. This house was first used in a meeting beginning June 4, 1880. In this meeting part of seven families were received into the membership, and all the children of two families were baptized. The name Elk Shoals was given in 1881, being derived, it is said, from the nearby shoals, where elks formerly crossed and rested in the grove. The house was completed in 1883, when the First Presbytery was entertained. Rev. W. B. Pressly supplied them from 1875 to 1878. Rev. W. M. Hunter was pastor from September 20, 1878, to October 2, 1888. From this till September 17, 1893, they were supplied by Revs. W. C. Ewart, E. E. Pressly, and E. B. Anderson. Mr. Anderson became pastor, and served them till April 5, 1898. Rev. W. Y. Love was installed pastor November 19, 1901. In this field he continued to labor till 1914, when on account of the infirmities of advancing years, he retired from the active service.

Those who took the lead in the founding of this church were E. M. Leander, Quinton and Baxter Alexander, J. W. Sherrill, C. L. Drum, Franklin Johnson, and Mrs. J. T. Hedrick.

At its organization there were 24 charter members. Names of the larger part of them are given: Mr. and Mrs. Leander Alexander; Mr. and Mrs. Quinton Alexander; Mr. and Mrs. E. M. Alexander; Baxter Alexander; Miss Ida Alexander (still living); Mr. and Mrs. Henry McLean; Mr. and Mrs. J. W. Sherrill; Mr. and Mrs. Charles Drum; Mr. and Mrs. Washington Alexander; Mrs. J. T. Hedrick; Mr. and Mrs. Franklin Johnson; Mr. and Mrs. John Wilkinson.

The following have served as elders: J. L. Alexander, E. F. Johnson, C. L. A. Drum, E. B. Alexander, A. F. Johnson, Will Sherrill, Marvin Patterson, J. C. Hedrick, S. M. Wilkinson, E. E. Drum, C. D. Dagenhart, E. L. Alexander, F. R. Alexander, J. A. Sherrill. Of these E. L. Alexander, J. C. Hedrick, E. E. Drum, F. R. Alexander, and C. D. Dagenhart now constitute the Session.

Deacons have been as follows: J. P. Wilkinson, J. W. Sherrill, J. G. Sherrill, E. L. Alexander, C. D. Johnson, C. L. A. Drum, Ed Patterson, S. M. Wilkinson, H. N. Johnson, F. R. Alexander, Jake Johnson, J. A. Sherrill, E. E. Sherrill, G. R. Fulbright, H. E. Alexander, I. S. Johnson. The Board of Deacons at present consists of E. E. Sherrill, B. P. Sherrill, I. S. Johnson, H. E. Alexander, G. R. Fulbright.

Rev. W. Y. Love, installed in 1901, continued to serve this field till 1914. Ministers who supplied them for a longer or shorter periods are Revs. J. M. Bigham, R. E. Hough, G. E. Kidd, Carl S. Miller, Rev. J. B. Pearson was pastor from 1917 to 1925; Rev. E. G. Boyce supplied them from 1925 to 1929; Rev. D. A. Alexander from 1929 to 1938; Rev. W. M. Ford from 1938 to 1943; Rev. H. M. Pearson 1944; Rev. J. B. McFerrin 1945 to 1947; Rev. D. A. Alexander 1949; Rev. J. L. Hood 1950.

The roll now numbers 70. This church has stood as a bulwark against the sin of drink. In a meeting some years ago Rev. D. T. Lauderdale "stirred the people of God to take a stand against this sin." To be numbered among the faithful is Miss Jessie Alexander, who has taught in the Sabbath School 40 years. Miss Janie Love went out as a missionary from this congregation, her father being pastor at the time.

The Sabbath School is graded, with an enrollment of 90. It has four classrooms, which have been added to the church. The Superintendent is

F. R. Alexander. The Assistant Superintendent is J. C. Hedrick. The Secretary-Treasurer is Miss Azalee Johnson.

For the history of the Woman's Missionary Society see "Woman's Work," p. 152. This society was first organized by Mrs. W. Y. Love in 1901. In 1917 it was reorganized by Mrs. J. B. Pearson; and again in 1933 by Mrs. D. A. Alexander. It has eleven members.

The Young People's Christian Union, organized in 1938, has functioned so well that it has held the loving cup for excellence of work. In 1941 it bought a piano and song books for the church. It has 25 members. Miss Azalee Johnson is President; Miss Flora Alexander is Secretary; Miss Hilda Sue Waugh is Treasurer.

The people are pious. Most of them own their own farms and homes. The church fills a great need in the community. Many of the young people go to the towns and cities for employment.

Elk Valley, Lincoln County, Tennessee

Elk Valley Church was organized in 1895 with 144 charter members by a consolidation of New Hope and Bethel congregations. It was located 5 miles from Fayetteville, Tenn., and one mile from the Elk River from which it received its name. The first service was held in Elk Valley Church some time in 1895, by Rev. J. H. Peoples. A complete list of the elders the church had during its life follows: W. P. Lindsay, John Lindsay, Sr., J. T. Kidd, P. C. Askins, Jno. Kidd, O. A. Hamilton, J. T. Sloan, all of whom were the first elders; also, W. R. Wyatt, J. W. Lindsay, R. E. Galloway, Henry Lindsay, J. C. McCown, W. C. Kidd, D. P. Waite, R. W. McCown. A complete list of deacons follows: H. C. Gault, J. B. Kidd, W. H. Caughran, D. L. Askins, W. A. Sheffield, who were the first deacons; also, J. A. Galloway, J. H. Lindsay, W. M. Kidd, D. L. Gault, Paul Cramsie, J. H. F. Anderson, E. J. Askins, O. T. Wiley, J. H. Wiley, A. P. Lindsay and M. C. Forbes. At the time of the church's dissolution J. W. Lindsay, W. C. Kidd and R. W. McCown were the elders, and A. P. Lindsay, E. J. Askins and W. A. Sheffield the deacons.

Elk Valley was supplied from March until June of 1895 by Rev. J. H. Peoples. Rev. I. N. Kennedy was the first pastor of the church, coming in the fall of 1895 from Erskine Theological Seminary. He was ordained and installed at Elk Valley on Nov. 10, 1895. He closed his ministry June 2, 1912, having accepted a call to Ora, S. C. Rev. R. A. Young succeeded him and was pastor from Aug. 11, 1912, to Dec. 11, 1927. Rev. J. N. Lesslie was pastor from Dec. 25, 1927, to May 23, 1937. Rev. M. T. Ellis supplied the church from Dec. 1, 1938, until the end.

Elk Valley was for many years one of the finest country congregations in the Synod. Its members were an excellent stock of people. They were noted for their loyalty and liberality, and for the number of family altars among them. They were a substantial people who lived well, educated their children, and served the Lord with their means. Four ministers came from the congregation, Rev. A. T. Lindsay, Rev. E. P. Lindsay, Rev. G. E. Kidd and Rev. B. L. Hamilton. Mr. Hamilton became a missionary to India. The present strong Fayetteville A. R. P. Church was organized as a mission of

Elk Valley during the ministry of Dr. I. N. Kennedy, and was originally composed largely of Elk Valley members. Perhaps the most notable revival meeting of the church's history was that of April, 1895, shortly after the church's organization. The meeting was led by Dr. W. W. Orr, and resulted in 41 additions to Elk Valley and nearby Lebanon U. P. churches. The church has had a Sunday school, Woman's organization, and young people's and children's organizations.

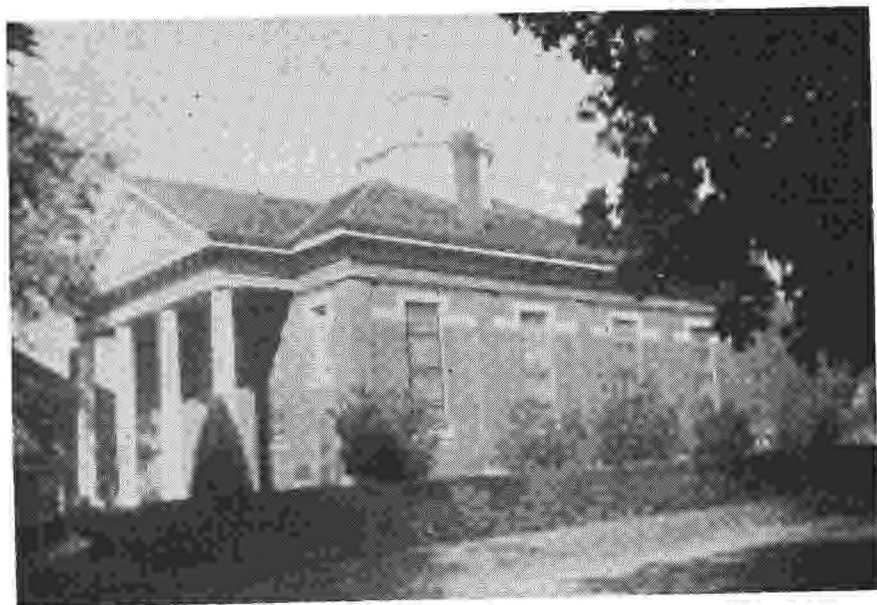
For a number of years Elk Valley suffered a steady loss from removals. Its last report to Synod in 1941 listed 23 members. At its own request the Tennessee and Alabama Presbytery, in session at Hopewell Church, near Columbia, Tenn., on April 21, 1941, dissolved the Elk Valley Church. Most of its members joined the A. R. P. Churches of Fayetteville and Prosperity, Tenn.

Elk Valley Church was a large frame building with an arched ceiling and colored windows. In its prime it was filled from Sabbath to Sabbath. In its later years a very small number gathered. The building was erected in 1895. A few years before the dissolution the building became unsafe. The congregation moved to Lebanon, a nearby vacant church building, and used it until the end. The original lot on which Elk Valley stood was purchased for \$100. It comprised several acres.

Elk Valley served its day and generation well.

On Nov. 14, 1907, the Synod met at Elk Valley.

Elsberry.



Elsberry.—This church is located in the town of Elsberry, Lincoln County, Missouri. It is under the care of the Mississippi Valley Presbytery. It was organized August 21, 1911, by the Memphis-Louisville Presbytery. Rev.

W. O. Weir assisted in the organization. Earlier, March 18, 1900, the A. R. P.'s of Elsberry requested that the pastor of Mt. Zion preach once a month at that place. This is regarded as the beginning of the work there.

The charter members, 13 in number, were as follows: Mr. and Mrs. Salem Reid, Mr. and Mrs. Thomas Reid, Mr. and Mrs. Wallace Reid, Mr. and Mrs. Montgomery Reid, Mrs. Howard Alexander, Ernest Alexander, Miss Charlotte Alexander, Miss Addie Reid, Salem S. Reid.

The first service was held by Dr. T. G. Boyce in the old Cumberland Presbyterian Church. Thereafter services were held once a month in the U. S. A. Presbyterian Church until the organization was effected.

The first elders were Wallace Reid, Montgomery Reid, Salem Reid. The first deacon was Thomas Reid, installed December 30, 1911.

The present elders are Wallace Reid, Montgomery Reid, W. A. Branch, J. M. Branch, C. W. McKinsey, F. B. McCluer, Bruce Houston.

The present Board of Deacons are Olin Gray, J. E. Gladney, Malcolm Reid, Mark Libby.

The first regular minister was Rev. R. N. Hunter, installed November 4, 1911. He served till 1916. Other ministers have served as follows: J. L. Grier, D.D., June, 1919-April, 1923; W. C. Halliday, pastor, June, 1925-1926; L. P. Knox, April, 1927-May, 1928; F. B. Edwards, June, 1930-February, 1934; C. E. Edwards, August 2, 1934-March, 1937; J. Calvin Smith, August, 1937-April, 1941. The above were all installed pastors. To them should be added Rev. W. Nale Falls, installed July 5, 1941, and serving till some time in 1946-47, having been absent as chaplain in World War II two or three years. Interspersed between the terms of these pastors were supplies as follows: Revs. J. H. Snell, J. A. McKeown, R. C. Kennedy, D. P. Pressly, R. Dale Strong, also a Seminary Student from Xenia supplied two winters, 1928-30. It should be noted that in 1917 Rev. J. H. Snell supplied at Mt. Zion while Rev. J. A. McKeown supplied at Elsberry—the only time two ministers have served in this field at the same time. So that the above list stands for Mt. Zion as well as Elsberry.

The membership is given as 102. "As a whole this church has made good progress both in numbers and in spiritual growth. The congregation is an outstanding one in the community, being noted for its loyalty and its high standard of living." And so, while there is room for improvement, there is also room for encouragement. It meets its financial obligations in a fine way. It has done mission work at Fairview Public Schools. During a revival October 4-17, 1927, conducted by Dr. W. W. Orr, there were 84 professions of faith.

The Sabbath School has an enrollment of 67. There are seven classes. They have the use of the basement floor and of two classrooms, besides the auditorium. The Superintendent is Douglas Ringhausen; the Assistant Superintendent is Bruce Houston; the Secretary-Treasurer is Miss Katherine Graham. This Sabbath School was organized out of members of Mt. Zion who had moved into Elsberry. It used an old Cumberland Presbyterian Church as a place of meeting. After some years, in 1911, the A. R. P. Church was organized out of the membership of this Sabbath School, the Cumberland Presbyterians being dissolved about the same time and many of them going into the Elsberry A. R. Presbyterian Church.

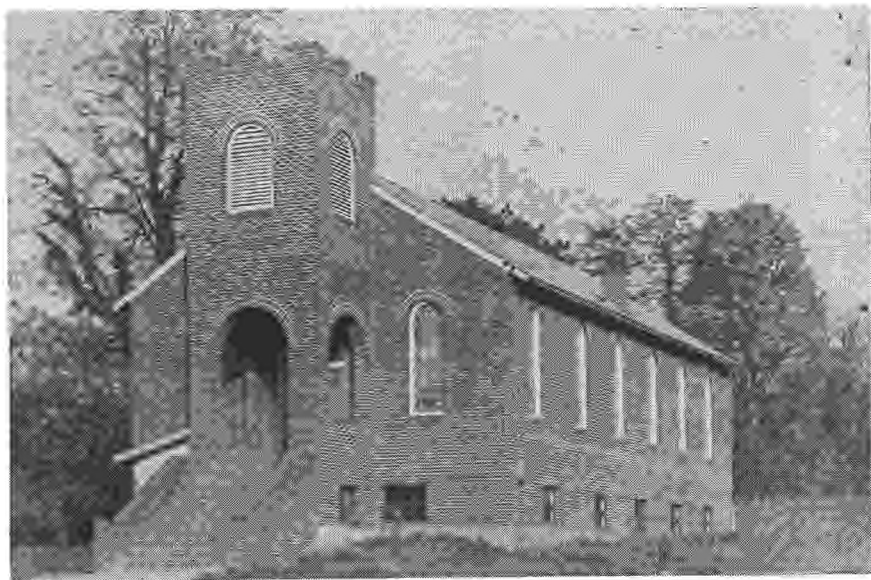
The Woman's Missionary Union was organized soon after the church was organized, during the pastorate of Rev. R. N. Hunter. The place was

the home of Mrs. Thomas Reid. The charter members were Mrs. J. M. Branch, Miss Addie Reid, Mrs. Salem Reid, Mrs. W. S. Reid, Mrs. Thomas Reid. Besides these were the three officers: Mrs. H. R. Alexander, President; Mrs. Sara Martha Finley, Vice-President; Mrs. Montgomery Reid, Secretary-Treasurer. It was at first called the Ladies' Aid Society. Its offerings in those years went to the Building Fund of the church. There are now 31 members, and they are doing a very active work. They have charge of the Juniors.

The Young People's Christian Union is composed of a generous and active band of young people. They are very active, have contributed to various equipment, and have been of inestimable value to the work. The President is Jack Kellerhals; the Vice-President is Ada Belle Graham; the Secretary is Lucy Ann McCluer; the Treasurer is Lucy Miller.

The House of Worship is a brick structure, rectangular in form, a good basement, two anterooms and vestibule, having excellent heating facilities. It will seat 200 people comfortably. The cost when built was about \$7,500. Rev. R. N. Hunter was Chairman of the Building Committee; W. Archa Reid was Treasurer. There were seven other members, two of whom were ladies. "On April 22, 1913, the church was opened for public worship with a beautiful service and an appropriate sermon by the pastor, Revs. W. L. Hatcher and W. W. Richardson of the Baptist and Methodist church respectively taking part. The Dedication was held January 16, 1921. Dr. D. G. Phillips of Chester, S. C., preached, while Dr. J. L. Grier, the pastor, read the Dedicatory Service and led the Prayer. In the evening there were greetings and congratulations from the other churches of Elsberry.

Fairlea



Fairlea is one of the youngest churches in the General Synod, having been organized September 24, 1940. It is situated within the State of West

Virginia and in the bounds of the Virginia Presbytery, and was organized by that Presbytery. The Commission appointed by the Presbytery consisted of Rev. M. B. Grier, D.D., who presided, and Rev. D. T. Lauderdale, who preached the sermon.

There were sixteen charter members: Mrs. Barton Ott, Marion Ott Hellems, Mr. and Mrs. John D. Haynes, Mr. and Mrs. Clyde Ralston, Mr. and Mrs. W. P. Price, Hallie Price, Anna Mary Price, Ira Anderson, Rachel Ann Deaver, David Ott, James Ott, Illetta Anderson, Sherman Bennett. The first elders were I. E. Jefferies and D. M. Hellems, Sr. The first deacons were Edwin Ott and W. H. Castle. These officers still serve and are the only officers this church has had up to the present time (September, 1947), though it is planned to add others in October of this year.

The first service was held in the Restaurant Building on the West Virginia State Fair Grounds May 5, 1940. This seems to have been the place of worship till the summer of 1941. By this time the walls of the basement had been built for the church, and, being temporarily covered with one-ply roofing, was used till October, 1943.

"There were no A. R. P.'s in the community when the Fairlea work was begun." But quite a number have been made since then. In October, 1943, Rev. Harris Blair held revival services for them, and 24 members were received. In the Synodical Year 1946-47 49 members were received, 31 being added on March 30, 1947. There are now 181 on the roll.

The church being completed and free of debt, it was dedicated to the worship of God October 8, 1944, the Rev. A. R. Lotts preaching the Dedication Sermon.

Rev. A. K. Whitesides is their first and only minister. He preached the first sermon, and after the organization was effected he served them as supply till July 1, 1946, when he became their pastor, being installed June 30, 1946. He gives them full time, though for some time prior to this he served them part time with New Lebanon.

The Sabbath School was organized in May, 1940. There are now 161 officers and members. L. S. Hudson is Superintendent; G. W. Hippert, Assistant Superintendent; D. M. Hellems, Sr., Treasurer; Miss Hazel Price, Secretary. They have eight separate classrooms for Sabbath School work in the church building.

The Woman's Missionary Society was organized October 21, 1941. The 13 charter members have now grown to 31, with two circles. They have charge of the Juniors and Intermediates. The officers are, President, Mrs. Nellie Anderson; Vice President, Mrs. J. D. Church; Secretary, Mrs. E. M. George; Treasurer, Miss Marion Ott Hellems.

There is a Young People's Christian Union. It was organized in 1941. Helen Whitesides is President; Elizabeth Humphreys is Vice President; Betty Price is Secretary.

The community is building up of good substantial people, with an aggressive and missionary spirit. They have a nice new church, 30 x 60 feet, built of good faced bricks with inside of cinder blocks. The outlook is encouraging for a strong church in an otherwise unchurched field.

Fairview

Fairview, Henry County, Georgia.—This church was organized in 1893 as a result of efforts of Rev. R. Lee Bell, who preached in the community in

a school house and under a brush arbor for a time. December 18, 1894, he was installed pastor of the new church, he having been for some time pastor of Hopewell in Newton County, of which Fairview was an off-shoot. September 1, 1900, when Dr. Bell resigned, there were 68 members. In December, 1900, Rev. L. I. Echols came to this charge as a supply. After some time he was called, and was installed January 10, 1902. He continued to serve them till some time in 1906, perhaps in the spring. For in the summer of that year they, with Hopewell, were supplied by Student O. W. Carmichael.

Since the roll of pastors and supplies was identical with that of Hopewell from the time of Rev. R. L. Bell till this church was discontinued, the reader is referred to the sketch of Hopewell for this information.

Officers of this church are not reported. In 1913-1918 the elders were S. P. Hooten, John Adair, Neill McDonald, Terry McDonald, Clerk. At that time the deacons were John McDonald, Olin Adair, Lon Bailly, Wade H. Hooten.

They had the usual auxiliaries, Sabbath School, Woman's Missionary Society, Young People's Christian Union.

Their House of Worship, about 35' x 50', was neat and well kept, and occupied a beautiful level site, with cemetery on one side of lot.

Decline in membership resulted mainly from two causes: Old members who were there in its beginning died; young people went to Atlanta and other towns to make their homes. In 1916 they reported 62 members; in 1923 they reported 30 members; about 1930 membership had come down to 20. About this time, 1931, Tucker (the old Antioch moved to Tucker on the Railroad) begins to be grouped with Hopewell, and Fairview drops out of the records. It is assumed the members were transferred to Hopewell.

Fayetteville

Fayetteville, Lincoln County, Tennessee.—The Fayetteville Church was conceived in the heart of Mr. P. C. Askins, an elder of Elk Valley, who was living in Fayetteville. The first response to his urging was discouraging. He persevered until at length a congregation was organized and a church building erected.

Fayetteville was largely a church composed of members of Elk Valley and Prosperity who had moved from these country churches to the county seat. At the time of the organization Rev. J. B. Hood was pastor at Prosperity and Rev. I. N. Kennedy at Elk Valley. At the insistence of Mr. Askins, a building committee was appointed, funds were raised, and a suitable house erected. Prior to the completion of the building services were held by Mr. Hood and Mr. Kennedy in the Court House and other auditoriums in Fayetteville. With the building already erected, the organization was effected on November 9, 1907, by Rev. J. B. Hood. The building was dedicated the following day, November 10, 1907, Rev. J. S. Moffatt, D.D., preaching the sermon. The organization began with 30 members. A Session was elected and installed. Its members were P. C. Askins, and J. T. Sloan, who came from Elk Valley Church, Dr. L. Y. Hayes from Prosperity, and D. B. Hamilton from Lebanon United Presbyterian Church. The first deacons were I. G. McCalla and A. L. Sloan, both from Prosperity.

Rev. J. M. Garrison was the first minister of the Fayetteville Church, serving it as supply from January 19, 1908, to May, 1913. During these years more than 100 members were received into the church. Rev. H. B. Blakely was the first pastor, coming in 1913. He remained only a few months, resigning to take work at the Lethe School in South Carolina. Rev. J. R. Edwards was installed pastor March 19, 1914. He demitted November 15, 1922. Rev. S. J. Patterson was installed in April, 1923, and demitted in January, 1924. Rev. B. G. Pressly was installed October 22, 1924, and continued until August, 1945. Soon thereafter he was followed by Rev. A. B. Love, from 1945 to 1949. He was followed at Fayetteville by Rev. J. G. Brawley. He entered upon the work some time in 1949, and continues with them till the present, January, 1951.

Bryson College, located in Fayetteville, played an important role in the life of the Fayetteville Church. Founded in the fall of 1919, it continued for ten years. Most of the young people of this congregation attended Bryson. Members of the faculty increased the membership of the church. Students attended its services. Under the growth of the congregation, attributable to Bryson, a new church building was erected. In 1929 Bryson closed. In this same year the great economic depression of that time descended upon the United States. The Fayetteville Church lost many members with the closing of the college, and found itself with a building debt made upon the prospect of a larger membership and better times. The congregation was sadly impaired in numbers, in finances, and in spirit. But under the leadership of Dr. Pressly, the people rallied with brave hearts, and the church went forward. Slowly the debt was retired, and in the spring of 1941 it was paid in full.

In 1950 Fayetteville reports 210 members. This is a considerable step-up in recent years. It is an active and flourishing church, and has an influence on its community that is out of all proportion to its size.

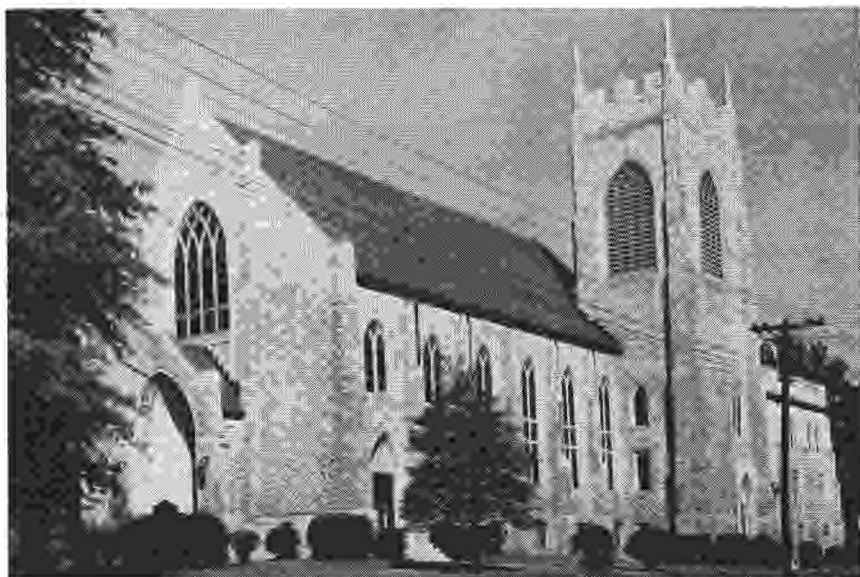
Fayetteville became self-sustaining in 1919, and is a large supporter of Synod's budget. In 1917 and in 1927 Fayetteville entertained the Synod. In some sense Fayetteville is a continuation of Elk Valley, which disbanded in 1941. From the beginning many former Elk Valley members have been members of Fayetteville. When Elk Valley finally dissolved, most of its members united with Fayetteville.

This church has had two buildings. The first was erected in 1907, the year the Synod met at Elk Valley. One or two services during the Synod were held in the new church, though memory is that pews had to be borrowed. The second building was erected in 1926-27. It is of brick-veneer structure, a beautiful building and adequate for the needs of the congregation. This building was used at the meeting of Synod in 1927.

The elders of 1941 were D. L. Askins, D. S. Hamilton, I. G. McCalla, Dr. T. A. Patrick, A. L. Sloan, T. J. Wiley, E. H. Kennedy, B. M. Welsh, O. A. Hamilton and D. P. White.

Charlotte

Charlotte, First A. R. P. Church.—Among the records of this church is a paper dated October 1, 1860. This paper reads: "We, whose names are hereunto annexed, do hereby promise the sums opposite our names to J. M.



Miller for the purpose of building an Associate Reformed Presbyterian church in the town of Charlotte, N. C." Charlotte was then a town of less than 2,500. There are 167 names signed to the paper, and a total of \$1,375 is pledged. It was 13 years before anything further was done. Many of those who signed had by that time gone into other churches, or had gone the way of all the earth. But to Mrs. Laura E. DeWolfe, daughter of Major Jennings B. Kerr, goes the credit, to a great extent, of keeping alive interest in the new church.

At the meeting of Synod at Mount Zion, Missouri, October 28, 1873, Dr. H. T. Sloan was assigned to the Charlotte field, to spend six months, and to open the work. Dr. Sloan reached Charlotte November 26, 1873. He rented Miller's Hall, the 3d story of a building on the corner of East 4th and South College, at a cost of \$85 for six months. Here he preached twice each Sabbath, and on March 1, 1874, he organized a church with 14 charter members, whose names follow: Mrs. Laura DeWolfe, John L. Carson, Mrs. Melissa Carson, Mrs. Jane Nesbit, Miss M. M. Nesbit, Miss Sarah Nesbit, Dr. W. A. Pressly, Mrs. Lavinia Pressly, Miss Rosa Pressly, Miss Minnie Hyslop, John McConnell, Mrs. Ann Sterrett, Mrs. Margaret Crenshaw. The minutes state that owing to the age and feebleness of the male members, a provisional Session was appointed, S. Watson Reid of Steele Creek and I. Newton Wallace from Sardis agreeing to act as a Session for the church.

A lot on the corner of East 5th and North College was bought at the price of \$2,800. On this lot was built a chapel, a framed building, which, plastered and painted, cost \$1,234. The ladies furnished it at a cost of \$103. The members and citizens of Charlotte paid \$510.75. Dr. Sloan canvassed the First and Second Presbyteries, and in this way raised \$526.20. He paid the remainder, \$261.05. Capt. F. S. DeWolfe had the gas fixtures installed. This chapel was dedicated on the second Sabbath of June, 1874.

Dr. Sloan's six months had passed. He returned to his charge at Cedar

Springs and Long Cane in Abbeville County, S. C. He was followed in Charlotte by Rev. W. M. Hunter, a recent graduate from the Seminary. He remained with this church three years. During the time he married one of the charter members, Miss M. M. Nesbit. After him came Rev. J. L. Hemphill, one year. Rev. W. L. Waller served six years. During these years Prof. J. I. McCain, afterwards the distinguished Professor of English in Erskine College, and Mr. Tom McGill, whose interest in the mission never wavered, were elected and installed elders. Mr. S. N. Boyce, now an elder in First Gastonia, and Mr. J. B. McLaughlin were elected deacons. After Mr. Waller, Rev. J. C. Galloway served one year; Rev. C. E. McDonald six months; Rev. J. S. Moffatt, one year. About this time the Synod, meeting in Due West in 1885, seriously considered closing up the mission, since its membership had only grown from 14 to 28 in the ten years of its organized existence. Elder Tom McGill pleaded with tears that it be spared, offering his home as a meeting place if only it might be spared.

On November 13, 1887, Rev. C. E. Todd entered upon this work. He was installed pastor August 24, 1888. Since the location of the chapel was very unfavorable, Mr. Todd felt that there must be a new and larger building if the cause was to succeed. A lot at the corner of West Third and South Tryon was bought for \$6,000, and a handsome church was erected at a cost of \$10,000. It was dedicated by the Synod as a body October 27, 1891. On the same lot in 1893 a manse was erected at a cost of \$3,500. Mr. Todd made the work a subject of earnest prayer, and it was not long till the work was growing and self-sustaining. He gave up the work April 9, 1895, to become President of the Female College of Due West, S. C. On May 8, 1895, Dr. T. W. Sloan was installed pastor. He served them till October of the same year. He then returned to his former pastorate at Troy, S. C.

Dr. John T. Chalmers was installed April 22, 1896. He served here till his death, March 6, 1902. These were years of growth and increased liberality. The debt on the manse, \$1,700, was paid, and both church and manse were improved at a cost of \$1,200. A second church was started. Beginning as a mission Sabbath School, it grew into a congregation. A church was built on the corner of North McDowell and Elizabeth Avenue. Dr. Chalmers canvassing the Synod for funds. Out of this has grown the Tabernacle. In 1907 the Tabernacle started a mission school, which has grown into Parkwood Church.

Following Dr. Chalmers, came Dr. J. Knox Montgomery. He took up the work September 24, 1902. His pastorate, while very successful, was brief. He resigned in November, 1904, to become President of Muskingum College in New Concord, Ohio. The same month Rev. William Duncan accepted a call and entered upon the work of the First Church, Charlotte. He continued his labors here till May 5, 1909. Through his efforts a new mission was started in a section then known as Groveton, and is now Statesville Avenue Church. In 1908 a church was begun in Dilworth, and this has grown into a church known as Chalmers Memorial.

On January 2, 1910, Rev. George W. Hanna became pastor of the First Church, and served them faithfully till February 14, 1913. He was followed by Dr. W. B. Lindsay, who served them till May 21, 1922. In 1918 Dr. Lindsay began a Sabbath School on Tuckaseegee Road. This has grown into Glenwood Church, at the corner of Parkway and Tuckaseegee. In 1920 the

First Church assumed the support of a missionary, Dr. Janet Alexander, who still represents this church in Pakistan.

The next pastor was Dr. D. G. Phillips, installed December 3, 1922. He served until 1930. During his pastorate the property on South Tryon and West Third was sold for \$225,000, and a lot was bought on North Tryon and West 11th. A stone church was built, and a manse, and more than \$20,000 was turned over to the Synod. The building committee consisted of F. J. Blythe, S. W. Dandridge, D. C. Smith, C. G. Sellers, and Fresca Brown. The church was dedicated March 6, 1927. It is a modern church, with basement, rooms for Sabbath School classes, etc.

The next pastor was Rev. William W. Boyce, D.D. Beginning in 1930, he served until September, 1939, when he became Dean of Erskine Theological Seminary. All indebtedness on the Glenwood Church was paid by the First Church while he was pastor.

Dr. W. M. Boyce, the present pastor, took up the work November 1, 1939. Under his leadership the church in ten years has grown in membership from 564 to 735, in total contributions from \$13,169 to \$35,098, in per capita giving from \$28.38 to \$54. In February, 1950, Dr. Boyce accepted the pastorate of Sardis, and was succeeded at the First Church by Rev. H. L. Patrick.

In this sketch, covering a period in Charlotte of some 76 years, we have seen a little company of faithful Christians in a humble chapel grow into six Associate Reformed Presbyterian churches, with a membership of over 3,500.

First Gastonia

Under the ministry of Dr. J. C. Galloway, which began January 1, 1894, the First church in Gastonia had a healthy growth and the little church became inadequate, and plans were made for a more commodious and serviceable building, and in the year 1917 a new building was erected at a cost of a little over \$19,000. While this work was in progress the congregation worshipped in the nearby courthouse. The first service was held in the new church April 22, 1918. May 5-10, 1920 the General Synod met in this church. The dedication of this building took place January 2, 1921. The Rev. J. L. Oates, who was then pastor in York, S. C., preached the dedicatory sermon. The sermon was followed by addresses by Dr. D. G. Phillips of Chester and Rev. J. B. Hood of Pisgah. Because of ill health Dr. Galloway resigned October 8, 1922, to become effective January 1, 1923, after serving twenty-nine years. Immediate steps were taken to secure a pastor, and Dr. Ernest N. Orr, then pastor at New Albany, Mississippi, was called and entered upon his duties January 21, 1923. Dr. Galloway's death occurred December 4, 1922. Dr. Orr remained with the congregation until the fall of 1928, when he resigned to succeed his father at the Tabernacle in Charlotte. During Dr. Orr's pastorate the congregation increased rapidly. There was also a marked increase in liberality and interest in foreign missions. The congregation was at this time supporting the Rev. and Mrs. W. C. Halliday in Mexico and Miss Kate Bannerjee and Kaku Mall in India.

On November 8, 1928, Dr. T. H. McDill was called to succeed Dr. Orr.

He accepted the call and entered upon work January 1, 1929. Soon afterwards the depression came and many in the congregation had financial reverses, and about sixty families moved away, seeking work. The active membership dropped to 330. But in spite of the reverses the congregation paid a debt of \$27,000, spent \$12,000 on improvements, and contributed to the causes of Synod through the budget and personal gifts more than \$100,000.

At present the congregation numbers 495. They have sold all their property on Franklin Street and are building two blocks out on Chester. The educational building has been completed and all the activities of the church are conducted in it, the recreational room being used for preaching services. Plans are going forward for the erection of the church and a manse. The entire plant with the lots will cost about \$275,000.00. The future prospects are encouraging.

First, Statesville

First A. R. P. Church, Statesville, N. C.—A few families from Sterling, Amity and Perth neighborhoods had moved into Statesville, N. C., and often met at the home of Robert C. Lesslie. A visiting pastor would often preach for them. On August 7th, 1869 (about 73 years ago), a meeting was held in Stockton Hall and the first church organization was formed with about fifteen members. Rev. W. B. Pressly was chosen pastor and R. R. White, A. M. Walker, Geo. White and John Patterson were elected elders. The court house was used as a place of worship at first. After this the Presbyterians kindly offered their church which was used for about six years. Colonel Sidney Miller donated the present lot. Colonel S. A. Sharpe and other interested friends donated labor and materials and the first building was erected in 1875.

Rev. W. B. Pressly served as pastor until his death November 25th, 1883. Rev. R. A. Ross and Rev. J. G. McLaughlin supplied the pulpit occasionally until May, 1885, when Rev. D. G. Caldwell accepted a call and served as pastor until Sept., 1891. He then went to Neely's Creek. At a congregational meeting held March 4th, 1892, presided over by Rev. J. C. Boyd a call was made to Rev. J. H. Pressly, then a theological student at Due West, S. C. In this call it had this significant paragraph, "That we guarantee you a salary of six hundred dollars per year." Mr. Pressly accepted this call and began preaching the first Sabbath in July, 1892, fifty years ago today. The first communion service was held August 6th, 1892. The pastor was assisted by his father, Rev. W. L. Pressly of Due West, S. C. Elders serving at that time were A. M. Walker, J. W. White, W. W. White, T. M. C. Davidson, A. D. Kestler and J. K. Morrison. The congregation was very small at that time (consisting of about 75 members.)

In this period of the Church's history it was not customary or deemed necessary that grown people go to Sabbath School, so the first small S. S. group consisted of two or three lady teachers and about 25 children.

This is a brief recital of the history that furnishes the background for the beginning of Dr. Pressly's illustrious and successful service to our church and community for the past half century. Out of the first small group of church members only seven remain members of the First Church today, Miss Vance Brem, Mrs. Dorcas Patterson, Mrs. C. P. Moore, Mrs. Sallie Walker,

Miss Maggie Moose, Mrs. R. O. Deitz and Mrs. J. G. Shelton, all women.

On June 19th, 1895, Dr. Pressly was married to Miss Mabel Lowery of Harrels, Ala. Mrs. Pressly and their eleven children have contributed much to the civic, educational and religious advancement of our church and community during this time. The first church building was destroyed by a cyclone on the morning of June 10th, 1899. This was a sad experience for the members of our church, but again the spirit of loyalty and love for God's cause enabled the people to plan and build larger and better. The church building as it now stands cost around \$40,000.00 and was built in 1900. During the time of the building of the new church the congregation worshipped in the Jewish Synagogue.

The parsonage was built in 1897. The members of the First A. R. P. Church have always been very missionary in spirit often doing special work on the home and foreign fields.

The records show that on July 7th, 1902, the session went on record as favoring the building of a second church in South Statesville. Dr. Pressly preached for some time in an old store building in South Statesville located on Caldwell Street.

Out of the combined efforts of the First Church, the present Pressly Memorial Church was erected in 1907. The church organization was named in honor of Dr. Pressly.

Oct. 14th, 1906, was another red letter day when the congregation by almost unanimous vote favored and agreed to support native missionaries in Mexico and India. This work has been continued since that date. In this connection we want to make special mention of the work in India by Mrs. Francis Pressly Hamilton, daughter of Dr. and Mrs. J. H. Pressly, who along with her husband, Rev. B. L. Hamilton, has labored so faithfully in India for the past 21 years.

During these years of growth and development of the church and community the Sabbath School quarters became inadequate for successful teaching. An additional lot was purchased and the large Educational building was erected. This two story building and basement consisting of Assembly room and 36 class rooms was built in 1922-1923, representing a cost of around \$42,500.00.

During these past fifty years of the church's history Dr. Pressly has preached more than 5,000 times. He has performed innumerable marriages and baptized more than 1,000 people. 1,711 members have been added to the church roll. So from a small group of 75 members at the beginning the congregation has grown to a membership of more than 650. The Sabbath School has grown from a small number at first to our present enrollment of 36 teachers and 475 pupils.

During this period the members of the church have been very liberal and sacrificial in their support of the work of the kingdom of God. The christian virtue of giving has developed to a very marked degree. In evidence of this fact more than \$380,000.00 has been paid by the loyal members of the church.

This brief summary of some of the outstanding visible accomplishments of our church during these years would not be complete without making honorable mention of the names of the elders who have labored so faithfully with Dr. Pressly during his pastorate. In addition to those who composed the organization at the beginning, the following have passed to their heavenly

reward: W. P. McLain, T. D. Miller, Eugene Morrison, Sr., J. K. Morrison, J. S. Alexander, D. A. Morrison, J. D. Patterson, Sr., Earl G. White, and H. P. Grier, Sr. Those discontinued by the Rotary System are J. M. Sharpe, E. G. Cowan, T. O. Morrison, J. R. Cashion and C. S. Alexander.

In all these accomplishments we would ascribe all honor and praise to the good hand of our God for his gracious providence, his grace and his divine leadership. At this time we are reminded "So mightily grew the word of God and prevailed." Act. 19:20.

Dr. Pressly resigned after serving this church about 54 years, and was followed by Rev. H. L. Patrick, and he about three years later by Rev. Robert Marshburn.

Tampa, First Church

Tampa, First Church.—Being in the state of Florida, this church is embraced within the bounds of the Second Presbytery, by which it was organized February 27, 1908, Rev. M. P. Cain officiating. The number of charter members was twelve. The first service was held in January, 1908, in the County Court House, the preacher being either Rev. M. P. Cain or Dr. J. S. Moffatt. The first officers were: Elder, J. L. Thompson; Deacon, Dr. J. B. Wallace.

Since then the following officers have been added: Elders, Dr. J. W. Miller, Dr. S. S. Wilson, Barron Pressly, E. J. Hoffman, A. E. Rule, G. H. Skinner, W. D. F. Snipes, T. H. Atkinson, Arthur Smith, Charles Roukema, Don Miles, W. S. Weaver, Herbert Middough, J. B. Williams; Deacons, A. W. Buchholtz, James Brownlee, Archie McCurdie, H. T. Hood, John Touchstone, W. F. Rhodes, Palmer Pressly, L. O. Williams, S. I. Driggers, James L. Gough, J. B. Williams, Walter Macon, Albert Buchholtz, Herbert Middough, George Shubert, W. Frank Thomson.

Of the above the following constitute the Session at the present time: Charles Roukema, Arthur Smith, Don Miles, Herbert Middough. And these the Board of Deacons: W. Frank Thomson, W. S. Weaver, Albert Buchholtz.

The first minister, as might be inferred from the above record, was the Rev. M. P. Cain, who served this infant church from January through December, 1908. The years 1909-1910 their minister was Rev. W. A. Macaulay. He was followed, 1911-18, by Rev. O. W. Carmichael, who was followed, 1919-23, by Rev. H. E. Pressly. Dr. W. B. Lindsay served them the year 1923; Dr. S. W. Reid 1923-33; Rev. J. G. Brawley, 1934-35; Dr. W. A. Macaulay came a second time to them in 1936 and remains with them at the present time, June, 1942. These have all been supplies. They have not had an installed pastor.

The present membership, December, 1950, numbers 177, all gathered into the church since its organization in 1908. "First Tampa has often had good growth, but just before becoming self-supporting a series of losses by removal has taken place, thus keeping it on Synod's 'Relief Roll.' It is in the midst of the most challenging yet most indifferent harvest field in the United States. It has been the heartening fact that always when reverses hit this church, there were those who stepped into the breach. Time after time this faithful remnant has kept the church from disbanding."

Of the membership of this church may be mentioned as constituting her honor roll: Robert S. Miles, now a student of Theology in Erskine Seminary; C. J. French, killed in the first World War, was studying for Medical Missionary work; Mrs. J. W. Douglas was the prime mover in organizing this church; Dr. J. W. Douglas, her husband, donated the lot. This church has organized the Orange Grove Latin Mission in Ybor City, which is one of the promising missions of our Synod.

They have all the regular auxiliaries. The S. S. is graded, with three departments and six classrooms. The W. M. S. has kept going and done much to keep up the spirits in times of hardship and losses, helping in service and with funds. The officers of the Y. P. C. U. are: Matilda Atkinson, Pres.; Jane Macaulay, V.-Pres.; Dolores Weaver, Sec. and Treas. The Union has at times been large, and they have rendered valuable service.

As to places of worship, the first services were held in the Court House and in a hall in the Hendry-Knight Building on S. Franklin Street. But in 1908, the same year the church was begun and organized, a frame building, seating about 150 people, was erected on the lot donated by Dr. Douglas, facing Tampa Street. The present building was erected in 1926 at a cost of 27,000, of which Synod donated \$2,000 and Mr. E. C. Stuart \$2,500. The congregation and friends paid the remainder, and on April 5, 1942, under the pastorate of Dr. W. A. Macaulay, it was dedicated, Dr. S. W. Reid preaching the sermon. This church occupies an important field, and faith bids us believe great things are in store for First Tampa.

Dr. W. A. Macaulay, mentioned above as pastor in 1942, died in the Synodical year 1944-45. A partial vacancy followed. The report to Synod in 1946 shows that Mr. H. F. Tolle was supplying them. The report of 1947 shows that Rev. James Ragsdale was at that time in charge. He is still with them in December, 1950. The Sabbath School reports 191 pupils, and contributions of \$890.

Forest Grove

See Statesville Avenue.

Garrison Memorial

Garrison Memorial.—This church was called Bessemer from its organization February 13, 1898, till 1935, when the name was changed to Garrison Memorial in honor of Dr. J. M. Garrison, who officiated at its organization and became its first minister. It is located at Bessemer City, in Gaston County, N. C., and is therefore in the First Presbytery.

For some time services were held in the Methodist Church, and Dr. Garrison continued to supply them till September 27, 1901, when Rev. A. T. Lindsay was installed pastor. The first elders were J. T. Oates and Z. T. Payne; the first deacons, T. R. E. Oates and D. A. Garrison.

Elders added since organization: H. N. Garrison, R. M. Stroupe, W. T. Adams, L. J. Blakely, together with those now constituting the Session: T. R. E. Oates, C. S. Carson, Julius Payne, Ira Payne, G. D. Phifer, W. R. Crowe, E. B. Payne.

The present Board of Deacons is as follows: G. A. Morrow, T. L. Gam-

ble, M. P. Shetley, Walter Payne, Tom Payne, John O. Rais. Other deacons who have served the congregation are D. L. Payne, W. G. Caldwell, W. R. Oates, Stone Clemmer, D. A. Morrow, Rob Gamble, J. I. Payne.

In 1903, see C. H., p. 413, Rev. A. T. Lindsay was the pastor. The Minutes of Synod for 1905 show that at that time Rev. J. W. Simpson was supplying them in connection with Concord. In 1909 we find he had been succeeded by Rev. E. F. Griffith, who in 1911 had been followed by Rev. R. R. Caldwell. Rev. Caldwell continued till 1929, when he was followed by Rev. L. P. Knox. In 1936 Rev. G. L. Kerr, D.D., succeeded Rev. Knox, and continued till 1938, when the present pastor, Rev. J. B. Pearson, took charge. This is written as of 1942, and above dates are taken from statistical tables in Minutes of Synod, and are only approximate. Rev. J. B. Pearson left them in the year 1944-45. Rev. J. W. Carson came in the year 1947-48, and still serves, 1950.

The present membership is 87. These members, most of them, are faithful in attending on public worship, and also in rendering service for their Master as they may be called upon. In 1938, when their church building was practically destroyed by fire, by the faithful work of themselves and their friends it was rebuilt, and they now have a good sized brick church with five classrooms for Sabbath School work. They have always stood for the best things in the community and made an effort to advance the Kingdom of God. They have conducted Mission Sabbath School work in the mill village. They have entertained the district conferences of the Woman's and Young People's organizations. In 1938 they celebrated the Fortieth Anniversary of their organization.

The Sabbath School is graded, and, as noted above, has five classrooms at its disposal. In 1950 it reports 62 pupils and collections of \$485.

The Woman's Missionary Society has been organized 52 years and reports 18 members. Its first President was Mrs. D. A. Garrison. Of its eight charter members two, Mrs. Joe Clemmer and Mrs. Ida Oates Gamble, are still active. It has charge of the Intermediates and Juniors.

The officers of the Y. P. C. U.: President, Miss Pauline Phifer; Vice-President, Miss Elizabeth Morrow; Sec. & Treas., George Phifer.

This church is strategically located in the midst of a thriving industrial community, and ought to fill a large place in the future of the Kingdom.

Generostee

Generostee.—This is one of the old churches of the Synod. The date of organization is unknown, as no records were kept, but it was before the year 1800. For in that year Rev. Robert Irwin was installed their first pastor, and he continued with them till taken by death in 1823, leaving his home and farm of 250 acres to the church as a home for future pastors. Nothing is known as to who organized the church, how many charter members there were, nor who were the first elders. Deacons were perhaps unknown in our churches at that early date.

The present elders are W. D. Brown, Lewis Campbell, Foster Simpson, Frank Clinkscales, M. G. Evans,

The present deacons are Joseph Campbell, Grady McKee, J. R. Brown, Earle Brown, George Evans.

After the death of Rev. Robert Irwin in 1823, Generostee was vacant seven years. Succeeding pastors came as follows: Rev. E. E. Pressly, 1830-38; Rev. J. C. Chalmers, 1840-56; Rev. W. L. Pressly, 1862-71; Rev. R. F. Bradley, 1873-83; Rev. Calvin Pressly, 1884-94; Rev. J. V. Black, 1897-1903; Rev. L. I. Echols, 1906-15; S. J. Hood, 1916-21; Rev. R. N. Baird, 1921-40; Rev. E. Gettys, 1940-43; Rev. L. M. Allison began work with them September 1, 1944, and left the field in the spring of 1949. Student Charles L. Mitchell is now supplying here.

The membership now is 109. In past years the membership has been depleted by removals to towns, as has that of most of our old country churches. A good road has recently been completed by the church, and there are already signs of progress.

But however hard the way may have been in the past, this church has borne fruit. Eleven ministers have gone forth from her sacred walls to proclaim the unsearchable riches: Revs. J. S. Pressly, Laughlin McDonald, J. L. Young, J. N. Young, G. G. Gordon, N. M. Gordon, Thomas Turner, William Turner, Alexander Ranson, E. E. Pressly, Jr., T. B. Stewart. It has done mission work, which, though to some extent accentuating the depletion already mentioned, resulted in the organization of two A. R. P. churches, Grove and Iva. See Centennial History.

This congregation now occupies its fourth House of Worship. It is a neat framed structure, with only an auditorium. Plans are being made to add some rooms at the rear for Sabbath School work. This house was built in 1897. For further facts see Centennial History, p. 477.

Gilead

The present site of Gilead church was once a fort or stockade to which the people would flee for safety when attacked by the Indians. The first was organized in 1787. There is a record of an old grave yard one mile northwest of Gilead existing as far back as 1753. "Many worthy characters, soldiers, and godly church members found their last resting place here." This was used for a time as a preaching place.

From the records found, Gilead Associate Reformed Presbyterian church was built of logs and stood between the present church and the road. It had a gallery for colored people and a stairway was built which led up from the outside. The earliest deed for two and one-half acres of land was made April 19, 1791, by Sam Blythe, to Gilead. Another deed of one acre was made by William Conner to Gilead Church on September 28, 1804. In 1882 the congregation met, made brick by hand and erected the present building which has served both for church services and Sabbath School classes until the last of June, 1949.

Gilead was one of the churches in the First Presbytery of North Carolina. The petition from this section was sent to Pennsylvania about the Spring of 1764. About a year later Rev. Alexander Baldrige, his wife and son, William, came from Pennsylvania and settled in Lincoln county not far from Cowan's Ford which is about a mile from Gilead church.



Dr. Thomas Clark, Dr. John Rogers, Revs. James Martin and Andrew Patton most likely visited the church before the war. After the Revolutionary War, Rev. John Jamieson spent some time about Gilead and it was in 1787 that Gilead was organized as a church.

It was in 1788 that Rev. John Boyce was sent as supply and was ordained pastor in 1789 of Gilead, Coddle Creek, Prosperity, and Hopewell, S. C. He died in 1793.

Other pastors who have served Gilead church are these: Rev. James McKnight, 1795-1831; Rev. John G. Witherspoon, 1834-1840; Rev. John Hunter, 1844-1851; Rev. R. F. Taylor, 1851-1857; Dr. Alexander Ranson, 1857-1877; Rev. D. G. Caldwell, 1879-1885; Rev. W. Y. Love, 1885-1891; Rev. W. M. Hunter, 1892-1898; Rev. E. F. Griffith, January to October, 1899; Rev. J. M. Bigham, 1900-1924; Rev. C. S. Miller, 1924-1929; Rev. W. T. Simpson, 1929-1946, when he suffered a stroke. He remained pastor until June, 1947, even though he was unable to preach. He died July, 1949, and was laid to rest at his old home church at Neely's Creek, S. C. Rev. R. M. Bell became pastor September, 1947, and under his capable leadership, Gilead is continuing to go forward.

The Ladies' Benevolent Society of Gilead which was later to be called the Woman's Missionary Society was organized at the church in August, 1884. Mrs. Julia Alexander Shields is the only living charter member of this organization.

Gilead's interest and influence have extended beyond the local church through Rev. D. A. Alexander, Dr. Minnie Alexander, Dr. Janet Alexander, Mr. Mason L. Cashion and many others.

The \$18,000 educational building dedicated August 7, 1949, contains thirteen classrooms, two large assembly rooms, two rest rooms and a kitchen. The men serving on the building committee were J. Wilson Alexander, F.

Leon Beard, J. Frank Blythe, Ernest Long, and F. Alex Reagan.

The present elders are J. W. Alexander, Sr., Leon F. Beard, Neill G. Beard, J. Frank Blythe, Ralph E. Cashion, Roy Goodrum, Clarence E. Fiddler, James O. Hubbard, John M. Hubbard, Barron McAulay, F. Alex Reagans, Richard Y. Williams. These men make up the rotary diaconate: Banks Goodrum, '51, Joe Houser, '51, Billy Long, '51, W. Jack Washam, '51, J. C. Blythe, '52, James Hubbard, '52, Ben Mundy, '52, Earl Norkett, '52, Edgar Alexander, '53, Eugene Alexander, '53, S. O. Baker, '53, Ernest Long, '53.

Gilead now has a membership of two hundred, and it is hoped that the building will continue to be an inspiration to the members and the people of the community in the advancement of the Kingdom of God.

Gill's Creek

Gill's Creek, in Lancaster County, S. C., is within the bounds of Catawba Presbytery. This church was organized by the old First Presbytery in 1859. The Rev. Leroy Grier is thought to have been the first man to preach there. He supplied them for some time. Rev. J. H. Peoples also preached for them for a time when he was a young man. Rev. D. P. Robinson was the first pastor. He was succeeded by Rev. E. E. Pressly, who was installed in 1871, and continued several years. Rev. R. Y. Mills succeeded Mr. Pressly in November, 1888, and was pastor till his death in March, 1889.

Rev. H. B. Blakely was the next pastor, from 1890 to 1895. Rev. J. L. Oates was installed in November, 1897, and served till 1900. Rev. J. Meek White was installed in April, 1901. He served them till 1906. In 1908 Rev. C. S. Young was installed. He continued to serve this church till its dissolution in or about 1911. See Minutes of Synod of 1911, p. 43. This dissolution was due to migration of the members to towns. From 1911 to 1940 the church was out of existence. What became of the building is not known to this writer.

In the fall of 1940 a mission Sabbath School was started, looking toward the reorganization of the church. Revs. W. S. Patterson, D.D., J. L. Maloney, W. O. Ragsdale, and J. H. Snell, assisted by some of their faithful officers and members, kept the work going.

On February 5, 1941, the first brick was laid for the new building. The work went steadily on till within a comparatively short time the excellent building, 35' x 50' perhaps, was complete, with full sized basement under it. Mr. W. H. Belk of Charlotte, whose mother was once a member here, generously donated the brick, and helped in other ways. The churches of Catawba Presbytery and elsewhere have contributed money and labor for the erection of the building. It is furnished with cabinet made pews and pulpit furniture of good quality, and is indeed an attractive House of Worship.

The following from surrounding A. R. P. churches constituted a Provisional Session: R. S. Harper of Lancaster, J. K. McCain of Unity, J. K. Beckham of Pleasant Hill. Rev. J. H. Snell served as missionary pastor for some years. He then accepted a call to the Superintendency of Dunlap Orphanage, and later a call to Wrens and Ebenezer, Georgia, where after serv-

ing two or three years he resigned and came back to the Gill's Creek-Springdale field, and now, December, 1950, he serves them faithfully and well.

A new hard surfaced highway recently opened passing by this church has made this an attractive location for residence, and it seems likely that this little church will soon become the center of a populous community, with a nice church ready to welcome all who come to make this their home.

Glass

See Kannapolis.

Glenwood



On April 14, 1919, Dr. W. B. Lindsay who, at that time, was pastor of the First A. R. P. Church, assisted by Miss Louise Erwin, who is still an active member of the First A. R. P. Church, conducted the first Sabbath School Class in one of the huts of the Camp Green military cantonement. A few weeks later, the meeting place was changed to a camp mess hall where Sabbath School was conducted throughout the Summer. In the Fall of 1919, Miss Elizabeth Presson, who was a member of the Sabbath School, allowed the use of a vacant store building where the work began to grow. By 1921 the growth had been rapid enough to encourage the purchase of a lot for the purpose of erecting a house of worship and one was purchased in August of that year at the corner of Tuckaseegee Road and Randolph Avenue at a cost of \$600.00. Dr. Lindsay solicited the Young Men's Bible Class of the First Church, whose teacher was Mr. W. W. Woody, for funds to erect the new building. The Glenwood Sabbath School aided in raising the funds,

but most of it was raised by the First Church's Young Men's Bible Class.

In the Spring of 1922 a frame building was erected at a cost of \$1,800.00. In this new place of worship, afternoon Bible services and preaching were made possible by Dr. Lindsay and helpers from the First Church with the aid of Glenwood workers.

As instructed, the First Church delegate to Presbytery which convened at Back Creek Church on November 14, 1922, requested that permission be given for organizing a congregation. First Presbytery granted the request and on April 15, 1923, a tentative organization was effected but a permanent organization was not completed until March 16, 1924. The original name was Tuckaseegee A. R. P. Church and the following charter members were enrolled: Mr. J. B. Wylie, Mrs. J. B. Wylie, Mrs. A. H. Mundy, Mr. A. H. Mundy, Evelyn Wylie, Mr. Thos. F. Rogers, Mrs. Thos. F. Rogers, Katie Lee Mundy, Mr. J. S. Summerville, Mrs. J. S. Summerville, Edith Summerville, Myrtle Summerville, Estelle Summerville, Mr. R. H. Neely, Robert Neely, Jr., Caesar Neely, Hallie Neely, Lillian Neely, Lantell Neely, Violet Gibson, Mrs. Alice Green, Kathleen Rogers, Mrs. W. E. Presson, and Miss Elizabeth Presson.

On April 13, 1924, a congregational meeting was held at which time Mr. J. S. Summerville, who had been elected Elder in Mulberry Presbyterian Church, was elected Elder in this Church, and Messrs. Ira P. Ranson, J. L. Kimbril and S. W. Dandridge, Elders in the First Church, were appointed to serve with Mr. Summerville until such time as other Elders were elected from the congregation. Messrs. Thos. F. Rogers and A. H. Mundy were elected Deacons at this meeting.

On May 4, 1924, the name of the Church was changed to Glenwood A. R. P. Church.

Rev. E. G. Carson supplied the pulpit from April, 1923, to October, 1923. Dr. D. G. Phillips preached thereafter on Sabbath afternoons until June 24, 1924. From then until August 24, 1924, Rev. E. G. Boyce preached.

Although the Church was still in its infancy, sufficient interest was shown to encourage the calling of Rev. J. A. Baird as full time pastor. Rev. Mr. Baird accepted the call and was installed on May 24, 1925. Under his ministry the work grew rapidly and plans were soon made for a larger Church building. Two lots at the corner of Tuckaseegee Road and Parkway Avenue were donated by Mr. Rush Lee and Mr. J. Taliaferro. On this site a tabernacle was built in 1926 and used for two years.

During the Summer and Fall of 1928, the First A. R. P. Church aided Glenwood in raising funds to replace the tabernacle with a brick building and in building a manse next to the Church. The Church was erected at a cost of about \$27,500.00 and the parsonage for about \$5,000.00. Through the generosity of the First Church, a greater part of the necessary funds was borrowed from a building and loan association. The First Church agreed to take care of this loan so that the Glenwood people could care for local expenses incurred in the congregation. The Church building and manse have been greatly improved by the Glenwood congregation, but they still stand as monuments of the loyal and faithful efforts put forth by the mother Church and Glenwood's first members.

After the resignation of Rev. Baird in 1932, misunderstandings led to a split in the congregation with about a hundred members going into the independent Church of the Open Door.

Rev. B. Dale White was called to the Glenwood pastorate in 1933. He and his companion were used of God to inspire the Church to new zeal and unity. After two and a half years of faithful service, Rev. Mr. White resigned to become pastor of Derrville A. R. P. Church.

Rev. J. G. Brawley accepted a call to this pastorate and he was installed on November 10, 1935. He served this congregation faithfully and well for nearly fourteen years and under the leadership of him and Mrs. Brawley, Glenwood continued to flourish. On August 21, 1949, Rev. Mr. Brawley resigned to become pastor of the A. R. P. Church at Fayetteville, Tennessee.

On October 2, 1949, the congregation extended a call to Rev. W. Harris Blair. Rev. Mr. Blair accepted this call and was installed as pastor on November 27, 1949. He and Mrs. Blair have endeared themselves to the hearts of the members and adherents of Glenwood and increased interest and growth in membership have been fruits of their faithful efforts and leadership.

Some of the charter members of the Glenwood Church are now deceased. Others have transferred their membership to other churches. Those who are still active members of this Church are Mr. A. H. Mundy, Mrs. A. H. Mundy, Mrs. Thos. F. Rogers, and Mrs. M. M. McQuay (Ne: Miss Kathleen Rogers).

The Church now has a total membership of 500. The Sabbath School enrollment is 360. The Woman's Society has a membership of 70. There is an active Y. P. C. U., and also Junior and Intermediate Christian Unions.

The Congregation is beginning a building program which will cost from forty-five to fifty thousand dollars. This program will include a new wing to the Educational Building consisting of three stories. The new addition will house the kitchen and serving room, three bathrooms, Church Office and Pastor's Study, Intermediate Department, Primary Department, and Young Peoples' Department. The building program will also involve putting in a balcony and enlarged choir loft. The entire church building will be reconditioned and redecorated and new furniture and equipment will be provided in many of the departments. With the new addition the church plant will be adequate to take care of the growing congregation. Including this addition, the church will be valued at around \$125,000.00. The manse is located behind the church and is valued at \$10,000.00.

Greenville

Greenville Associate Reformed Presbyterian Church is located in the city of Greenville, S. C. Hence its name. This church was organized November 15, 1914, by authority of the Second Presbytery, Rev. John T. Young officiating.

There were 27 charter members: Mrs. Gertrude B. Agnew, T. C. Castles, John E. Chalmers, Mrs. M. C. Chalmers, J. Frank Eppes, Mrs. J. Frank Eppes, J. H. Eppes, Mrs. J. H. Eppes, John Adams, A. D. Chalmers, Mrs. E. V. Chalmers, J. S. Chalmers, Mrs. J. S. Hunsinger, E. W. Long, Mrs. E. W. Long, Dr. P. A. Pressly, Mrs. P. A. Pressly, Tom Quinn, Erskine Riggins, Roy Riggins, W. G. Riggins, Mrs. W. G. Riggins, Mrs. Dorcas Strange, R. B. Wilson, Mrs. R. B. Wilson, Mrs. H. W. Tuthill, W. L. Wylie.

The first service was held in the Chamber of Commerce by Rev. Ira S. Caldwell, in March, 1914.



The first elders were J. S. Chalmers and J. Frank Eppes. The first deacons were J. H. Eppes, E. W. Long, R. B. Wilson, W. L. Wylie.

The present Session consists of M. B. Clarke, S. M. Ford, J. L. Love, J. W. McDowell, R. C. Simpson, W. K. Stacy, J. A. White, W. W. Wingo. Others who have served as elders are S. C. Johnston, R. T. Wright, W. M. Grier, E. W. Pressly, T. P. McDill, T. M. Hill, P. P. Plummer, H. W. Tutthill, R. E. Gettys, P. W. Ferguson, B. D. Kennedy, R. R. Harris, J. H. Hudson, S. M. Patrick.

The Board of Deacons at present is as follows: W. W. Arrington, J. F. Blakely, R. F. Boggs, O. L. Carter, James R. Clarke, T. E. Edwards, W. B. Estes, J. M. Gresham, Barron D. Kennedy, Jr., J. S. Leonard, C. J. Petty, T. D. Pigg. Others who have served as deacons (rotary system, it is assumed) number fifty. Space does not permit the inclusion of these.

The first minister was the Rev. John T. Young, who officiated at the organization. His services began October 19, 1914, and came to a close November 14, 1915. He was stated supply. Succeeding him, came Rev. W. A. Macaulay, who supplied the infant church from November 28, 1915, to August 17, 1922, when he was installed. He then served as pastor till December 15, 1935. Rev. C. O. Williams came next, serving as pastor from March 1, 1936, to May 6, 1945. The present pastor, Rev. Frank B. Edwards, entered upon the work January 6, 1946. January 2, 1950, he was succeeded by Rev. W. M. Blakely, the present pastor.

The church has made continuous and substantial gains. At the beginning there were 27 on the roll. Now there are 307, and there have been a total of 691 on that roll in the 33 years of its history. From a budget of \$215.00 this congregation has grown to a budget of more than \$10,000.00, while the total contributions have exceeded \$160,000.00. "From its inception this congregation has been marked by the loyalty, faithfulness, and generosity of its members, friends, and adherents." It has also been evangelistic. For many

years a revival meeting, conducted by some outstanding minister of our Synod, has been held each fall, and many have been added to the roll of the church.

On March 5, 1939, the House of Worship was dedicated to the glory of God and to the service of humanity. In April, 1944, this congregation entertained the Synod, and did it with great credit. In May, 1947, it entertained the Woman's Synodical Missionary Union.

The Sabbath School was organized December 6, 1915. J. Frank Eppes was the first Superintendent. The present officers are: Superintendent, W. B. Estes; Secretary, Mrs. R. F. Boggs. The school is graded, having four Departments and nine classrooms and classes. The enrollment is 150.

The Woman's Mission Society was organized November 17, 1914. There were eight members. Mrs. Naomi Hunsinger was the first President. The membership now is 39. Mrs. W. B. Estes is President. It has charge of the Juniors and Intermediates, and has contributed in many ways to the local church, while it has helped with the Home and Foreign Mission work of the Church.

The Young People's Christian Union has for many years been very active. Julius Boyd is President; Miss Mary Frank Edwards is Vice-President; Miss Ann Townsend is Secretary and Treasurer.

This church is located in a growing city, of great industrial enterprise. There are many new-comers and great need of the Gospel and of all church activities. This congregation of pious and substantial people, aggressive and missionary in spirit, are providing this work to those who need a church home and the things of the Church stands for and supplies.

In its beginnings this people worshipped in such places as they could secure—The Chamber of Commerce, the Central High School Building, the P. & N. Building, the Y. M. C. A. Building. The lot was purchased for the present building in 1917, but due to war restrictions, the building was not started till March, 1919. The first service was held in this house in August, 1919. Rev. John T. Young brought the Morning Message, and Dr. John R. Edwards brought the Evening Message. The house is constructed of brick. The congregation also owns a modern manse, where the pastor and family reside.

Greenwood

Greenwood, S. C.—This church is located within the bounds of the Second Presbytery. It was organized by Rev. John T. Young on November 8, 1914. There were seventeen charter members, whose names follow: J. F. Wideman, A. W. Henderson, Mrs. Margaret Hearst Lipscomb, S. W. Harling, E. P. Wideman, Mrs. John T. Young, Mrs. A. M. Klugh, Mrs. Lillie Hearst Coleman, David H. Magill, H. P. Baker, J. C. Agnew, Mrs. Rebecca Wideman, Miss Lula Wideman, Florence Young, Charles T. Young.

Of these the following were ordained elders: J. F. Wideman, D. H. Magill, A. W. Henderson, J. C. Agnew; and the following were ordained deacons: E. P. Wideman, S. W. Harling, H. P. Baker. Elders added since then are, J. R. Devlin, W. D. Harling, R. P. Clinkscales, W. S. Horne, F. I. Robinson, Hearst Coleman, R. M. Kennedy, Jr.

The first service was held in the City Hall in 1911 by Dr. E. B. Ken-

nedy. The first regular minister was the Rev. J. T. Young, who served in this field from November 8, 1914, till May 21, 1922. He was followed by Rev. W. B. Lindsay, from May, 1922, to June, 1923. Rev. F. T. McGill came to them in June, 1923, and remained with them till October, 1928. He was followed by Rev. P. L. Grier, from October, 1928, to May, 1931. In June, 1931, the fifth pastor, Rev. W. L. Pressly, took charge, and he was with them till some time in the Synodical year 1946-47. Rev. S. A. Tinkler, D.D., came to them in the year 1947-48 and in December, 1950, is still their pastor.

The present membership is 168, which is a net gain of 151 since organization, and of perhaps 45 or 50 since the present pastorate began. There have been times of discouragement, when attendance was very low and faith grew dim. But pluck and hard work, favored with the grace of God, have put this little flock over the hill, and the outlook is bright and hopeful. The members are aggressive and missionary in spirit, and substantial.

The Sabbath School reports in 1941 an enrollment of 137, with collections amounting to \$567. It is graded, and is provided with seven classrooms in the basement of the Church. R. M. Kennedy, Jr., is Superintendent, J. R. Devlin is Assistant Superintendent, Mrs. S. I. Horne is Secretary and Treasurer.

The Woman's Missionary Society was organized in October, 1919. There were nine charter members. Mrs. J. T. Young was President; Mrs. Dessie Pressly was Vice-President; Mrs. J. C. Hemphill was Secretary-Treasurer. The pastor describes it as "one of our best organizations, doing much good for the Church and community." It reports a membership of 39. These are divided into two circles. Offerings for 1940-50 were \$773. See Woman's Work, p. 214.

At first the congregation worshipped in the City Hall; later, in the Salvation Army Hall. In 1917 a bungalow church was dedicated. In 1925, August 9th, the corner stone of the present beautiful house of worship, on Calhoun Avenue, was laid, Dr. Oliver Johnson preaching a sermon on the occasion. April 8, 1937, this house was dedicated, the sermon being preached by Dr. James P. Pressly. This house is valued at \$30,000. It is well located, "right at Lander College." The help of Rev. N. E. Smith and of Mr. E. C. Stuart is gratefully remembered. This house was built in the pastorate of Rev. F. T. McGill.

Grove

Grove.—This church is in Anderson County, S. C., and is in the Second Presbytery. It is an off-shoot of Generostee. Rev. R. F. Bradley began services in a grove in this vicinity for the accommodation of some who were too far away to attend at Generostee very conveniently, and from this grove the church gets its name, this grove being about four miles from Generostee. In a short time a temporary building was erected, and in May, 1877, the church was organized, Rev. R. F. Bradley being the first pastor. He served them till 1883.

In October, 1884, Rev. Calvin Pressly became pastor. He served till 1894. By this time the congregation had outgrown the temporary building, and a very large structure was erected in 1892. It was dedicated by the

pastor, Rev. Calvin Pressly. The church was without a pastor from 1894 till 1897, when Rev. J. V. Black accepted a call, and became pastor. He served till 1903. During his pastorate Dr. W. W. Orr held a tent meeting, probably in 1898, which increased the membership considerably. On Communion occasions the large building would not accommodate the crowds.

From 1903 to 1906 the church was again without a pastor. In 1906 Rev. L. I. Echols became pastor in June, Rev. A. L. Patterson having supplied during the vacancy. The membership having decreased considerably, the large building was torn down and was replaced by a much smaller one, the present building. Rev. L. I. Echols left in December, 1910. September 15, 1911, Rev. S. J. Hood took up the work. He remained till May 16, 1920. Rev. R. N. Baird came next, June 9, 1921, and served faithfully until January 28, 1940. For a few years during his pastorate the church flourished. Then the older members died and the younger ones moved away, and the membership became quite small.

Rev. E. Gettys became pastor April 1, 1940. He too labored faithfully until May 23, 1943. He was not willing that services be discontinued. He was succeeded September 3, 1944, by Rev. L. M. Allison, Sr. During World War II many of the members were scattered, some in the service and some in defense work. Services were discontinued July 28, 1947.

The Communion Service used by Grove was formerly used by Gen-erostee. It is believed to have been brought from Ireland. It is of pewter, and consists of a tankard and two goblets.

Guntown, Mississippi

Guntown, Mississippi.—This church was organized December 11, 1904. There were 19 charter members. Three elders and two deacons were elected and ordained. The elders were R. A. Bryson, J. W. Bryson, Howard Agnew. The deacons were C. L. Bryson and C. S. Brice. In 1906 they have 22 members, and Rev. J. L. Boyd is their Stated Supply. In 1907-1910 the members are around 18, and Rev. R. W. Carson is supply. In 1911 Rev. W. A. Blakely was supply. This continued through 1913. In 1914 they are vacant. In 1915 Rev. J. L. Boyd is again supply, and the membership still hovers around 18. After 1915 the church Guntown drops out of the roll of churches, no report being made as to what was done. Rev. C. T. Bryson was from the town of Guntown, and it may be he was a member of this church, though he was a student in Erskine College, Senior Class, when it was organized.

Havana

Havana.—This church is in Yell County, Arkansas, and in the Mississippi Valley Presbytery. It is called by the name of the small town where it is located. It was organized by Rev. Monroe Oates August 2, 1879, acting under authority and direction of the Arkansas Presbytery. There were 14 charter members.

The first elders were J. H. Walkup and T. M. Oates; the first deacons, Samuel Ferguson and W. T. Nelson.

The Session now consists of the following elders: H. B. Walkup, A. R. Walkup, M. M. Nelson, W. T. Nelson, Earl Smith, J. D. Welch.

The following compose the present Board of Deacons: Irvin Smith, A. M. McPride, W. D. Dickson, W. A. Black, J. Fair Nelson.

The first regular minister was the Rev. J. C. Douglas. He took up the work in 1898, and his ministry closed in 1900 by his death. Other ministers have been as follows: Revs. Lewis Hickman, 1902-1904; R. L. Patrick, 1909-1911; W. E. Huey, 1912-1918; R. T. Nelson, 1920-1923; S. A. Boyce, 1925-1936; W. E. Huey, 1938-1943; R. E. Huey, 1944-1946; L. V. Gregory, 1948 to the present.

The number on the roll is 60. This church has suffered from vacanitis and from a too frequent change of ministers. Yet the church has borne fruit. The following ministers have been reared in it: Revs. R. T. Nelson, D.D., R. L. Nelson, T. E. Nelson, W. O. Nelson, J. B. Nelson, E. L. Nelson. And of business and professional men who have rendered special services to the church and humanity it is answered, "Too many to name." Of mission work the church has done some. Once it organized a church at Danville, but the preacher went away, and the church died. Revs. Hickman and Huey preached at school houses all around, but when they left results were dissipated and largely lost.

The field is described as needing the Gospel, and as building up, "growing in every way." Some of the people are pious and aggressive, and most of them are missionary in spirit.

As to houses of worship, Rev. W. H. Quinn writes, "At first there was no house and only occasional services by Rev. Oates and visiting ministers. Some years later a house was built a mile or more from town. Little growth came however until 1896, when Rev. J. C. Douglas came. Under his leadership the church was located and rebuilt in the town of Havana, and excellent growth resulted numerically and spiritually." This church stands on the most desirable lot in the town, consisting of a half block, on which are located the church and the manse, but the church is leaning and in bad repair. When the notes for this sketch were written it was the purpose of the congregation to erect a new house that year, either of brick or stone. Perhaps this has been done now, October, 1950.

One factor that has kept this church small is found in the fact that Presbyterians will educate their children, and when a boy in a small town gets a college degree, of course he is gone, as their scribe naively puts it. In the last 30 years this little church in a town of 600 people has sent out six preachers, most of whom are in another church than ours; the Superintendent of the City Schools of New Port News, Virginia; the President of the Arkansas State Teachers Association; a prominent dentist of Little Rock; a lawyer of Eldorado; 15 young men and girls have finished college, and many others have had from one to three years in college, but they all go elsewhere to work. The anchor has been that most of these people own their own homes, and have stayed by them.

Two revivals are mentioned that resulted in ingatherings. One was held by Rev. A. H. Griffith in 1903, when 25 joined the church. The other was held by Rev. C. O. Williams about 1938, resulting in 35 conversions, 16 of whom came into the A. R. P. Church. They are hopeful of great results through their present pastor, the Rev. L. V. Gregory, whom they speak of as a "live wire."

Head Springs

Head Springs, Laurens County, S. C.—This church is located within the bounds of the Second Presbytery. It takes its name from the springs near which the first building stood. It was organized in 1808 by a commission of the Second Presbytery, composed of Revs. Robert Irwin and James Rogers. How many charter members there were is not known. In 1836 there were 18 members as follows: Abram Thompson, Nancy Thompson, Jane Thompson, Elizabeth Thompson, Sara Bryson, E. A. Bryson, Jane Bryson, Margaret Bryson, Agnes M. Bryson, Isabella T. Bryson, William Bryson, Jemima Bryson, Catherine Bryson, Matthew Hunter, Mary Hunter, Jane McCrady, Jane Todd, Sarah H. Moore.

The first elders were Robert Bryson and Patrick Todd, and these were succeeded by William Bryson and Abram Thompson. Elders added since these: Dr. William Anderson, James B. Little, Jonathan Reid, Henry Thompson, John H. Wassen (1883), S. H. Fleming (1893), A. Y. Motes (1893), G. M. Hanna (1903), M. T. Motes (1915), J. M. Wassen (1927), W. E. Jones (1927), G. William McKittrick (1939).

The first deacon of whom record has been preserved was George M. Hanna. Others who have served in this capacity: Henry A. Coleman, John W. Hanna (1904), L. D. Hanna (1915), H. T. Jones (1915). Names of other deacons may have been lost.

Elders at the present time (1949) are Mack T. Motes and G. William McKittrick, and the one deacon is Hugh T. Jones.

Their first minister was Rev. James Little Young, 1836-1850. Succeeding ministers have been as follows: Rev. D. F. Haddon, 1850-1892; Rev. Robert Lathan, D.D., supply 1892-1896; Rev. Horace Rabb, pastor 1896-1900; Rev. W. A. M. Plaxco, pastor 1900-1905; Rev. W. A. Blakely, pastor 1906; Rev. J. R. Hooten, pastor 1907-1909; vacant 1909-1914; Rev. R. M. Stevenson, D.D., supply 1914-1926; Rev. P. L. Grier, D.D., supply 1927-1929; Rev. B. Dale White, supply 1932-1933; Rev. J. C. Smith, supply 1935-1937. Their present pastor is the Rev. William C. Alexander, who took charge of the work January 1, 1938, and who, despite discouragements, has now (September, 1949) labored with them for more than eleven years. "At one time," he relates, "deaths and removals almost caused the death of this little church," the membership becoming as low as 8, "but in the past two years a gradual upswing is noted," and the membership is now 17.

This small congregation is noted for its "determination to maintain services under extreme difficulties." The Rev. Henry Bryson, D.D., of Middle Tennessee fame, is a product of this church. They recall a revival conducted by Dr. J. P. Pressly in which the gatherings were from 8 to 16.

Their Sabbath School was organized in February, 1939, with 19 members. The present membership is 28; the average attendance is 26.4. There are three classes: Adult, Young People, and Children. G. W. McKittrick is Superintendent; H. T. Jones is Assistant; Earl T. Griffin is Secretary-Treasurer.

The Woman's Missionary Society was organized June 14, 1940. The membership is 9, and they are very active. Mrs. Margaret Griffin is President; Miss Frances Hazle is Vice-President; Miss Belle Motes is Secretary-Treasurer. There is no Junior Christian Union at present.

The Young People's Christian Union has a membership of 13. It holds both the State and District Bible Reading Banners, and Miss Thelma Bishop of this union is Secretary of their District. She is also the President of their local Union. Miss Olive Hazle is Vice-President; Mr. Bachman Bishop is Secretary-Treasurer.

The field occupied by this congregation is circumscribed, but needs public religious services. It is building up. The people are pious and aggressive and missionary in spirit. They have had two houses of worship. The first was built of logs, a mile or more from the present site, nearby the spring from which the church gets its name. The present building is of framed construction. It is 35 by 40 feet in dimensions, of the old type, with double front doors and wide side doors. It is lighted by oil lamps hanging from the ceiling. They use the Communion Tables, with antique linens, of the olden times.

Head Springs

Head Springs, Marshall County, Tenn.—About 1826 a colony from North Carolina moved to Wilson County, Tenn. One year later they moved to Marshall County. Among them were A. R. Presbyterians by name of Orr, McAdams, McLane, Carpenter, Bell and others. Rev. Henry Bryson, then located in Lincoln County, Tenn., began to visit these newcomers and preach to them in private homes. He organized Head Springs Church, but the date is not known. There were four families in the original membership, Orr, McLane, Carpenter and McAdams. The church soon included 25 families. Mr. Bryson supplied the pulpit until 1837. The first pastor was Rev. S. S. Ralston, who was ordained and installed June 7, 1839. He demitted April 23, 1843. The church was vacant for two years. Rev. Jno. K. Boyce was installed April 18, 1845. He demitted September 30, 1848. There was a vacancy of three years. Rev. T. W. Parkinson became pastor in 1851 and continued until his death, September 6, 1857. Rev. A. S. Montgomery was installed November 6, 1858, and continued until the Confederate War in 1861. After this date records of the congregation and Presbytery are not available for a number of years. Rev. C. S. Young was pastor from 1872 to October 19, 1883. Following the Confederate War many members of Head Springs withdrew and united with a United Presbyterian Church, but in a few years most of them came back.

From 1883 to 1893 the church was supplied by Rev. J. H. Peoples, Rev. E. B. Anderson and others. Rev. W. B. Logan was installed in April, 1893, and remained one year. Rev. J. M. White was pastor from December 1, 1895, to the spring of 1898. For some years Head Springs was vacant and was supplied by various men, J. H. Peoples, J. A. Myers, Lewis Hickman and others. Rev. W. C. Kerr was pastor 1908-1911. Rev. C. B. Betts 1911-1919. Rev. W. T. Simpson 1920-1926. Rev. H. B. Blakely, D.D., 1928-1941. Rev. M. T. Ellis, D.D., became pastor January 1, 1942. Dr. Ellis died in 1946, January 15. For many years Head Springs has been a joint pastorate with Hopewell, and has had only half-time services from its minister. In 1950 Rev. W. L. Latham is Supply, and the membership is 30.

Records of the church are incomplete but among the elders have been

the following: Jess McLane, Jno. Ralston, Wm. Stewart, Irving McAdams, Samuel Orr, John Leonard, Knox Orr, Wm. Cummings, S. B. Davis, Ezra Corlins. Among the deacons have been J. C. Orr, J. B. Armstrong, J. C. Leonard, R. L. McDaniel, S. H. McAdams, W. S. McAdams, J. L. Orr, J. W. Bell, H. D. McAdams. The present elders are Max Gabbert, Jno. Glenn and C. H. McAdams. The present deacons are R. L. Davis, W. B. Cummings, Wm. Welch and J. W. Caughran.

Head Springs has been a congregation of excellent people, loyal to the church and its teaching. It has suffered heavily in recent decades from removal of its members. It now (1942) has about 40 members. It has served its day and generation well, and perhaps may some day return to its former flourishing estate. It has a Sabbath School, but at present no young people's or women's organizations.

In 1890 Dr. W. W. Orr held a notable revival at Head Springs. In 1897 the church entertained the Synod. In 1857 a disease known then as bloody flux ravaged the congregation, the pastor, Rev. T. W. Parkinson and many of the members dying.

First services were held in private homes and outdoors under a tree. The first building was a log house, used on week days for a school. It was known as Buckeye. Later Mr. S. H. McAdams gave several acres of land near Belfast, Tenn., for a church and cemetery. The present building was erected upon the lot in 1857 and so far as is known is the only building the congregation has had since the log church. It is in excellent preservation and is a sacred place to its members and to the community where it has stood for 85 years.

Head Springs has done a good work. Under its new pastor it will continue to serve.

Hebron, South Carolina

Hebron, S. C.—This church was situated in York County, S. C., having been organized by the First Presbytery in December, 1900. For several years previous to the organization Rev. J. S. Grier, pastor of Sharon, had been preaching occasionally for the convenience of some of his members living in the vicinity of a school house in this community. The result was a church organized as above, and called Hebron. Mr. Grier was called, and was installed for one-fourth time in July, 1901. The elders were J. E. Gettys, E. B. Carnes, and J. J. Gauden. Mr. Grier served them several years. They never had a house of worship, using the school house throughout their organized history. In 1905 Rev. W. C. Ewart was serving them, Hebron being grouped for the time with Yorkville. The membership was 19. In 1906 and 1907 they are marked vacant in the statistical table, with a membership of 18. After this the name is dropped from the roll. No report of their dissolution is found in the Minutes of Synod, but it is assumed the church was dissolved, and the members transferred to other nearby churches.

Hebron, Tennessee

Hebron, Tennessee.—This church was located near Atoka, and not far from Salem. It was the only church composed altogether of colored people,

and with a colored pastor, that has been in the A. R. Presbyterian Church, so far as is known. Work has recently been started among the colored people of Columbia, S. C., but is not yet organized, and the ministers and teachers have all been white so far.

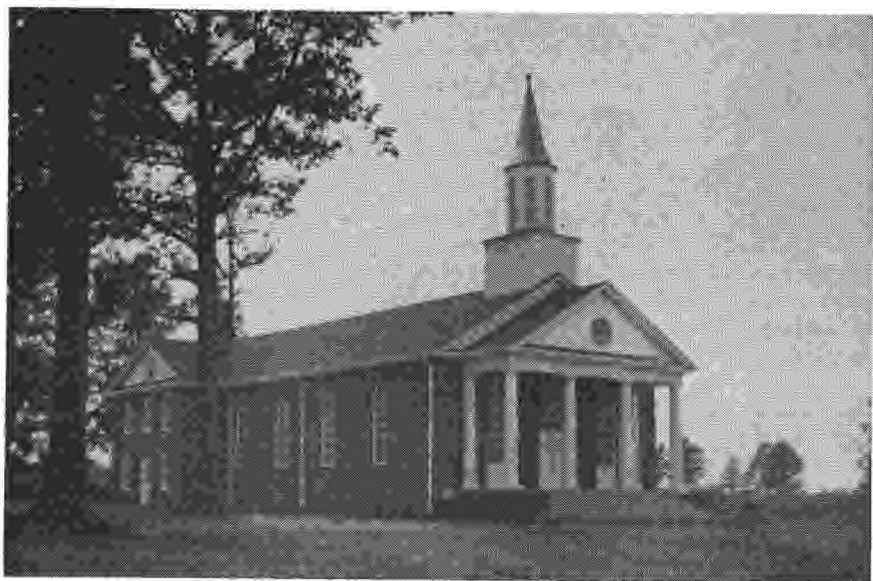
The pastor of Hebron, Tennessee, was the Rev. Peter Bryson (colored). He served this congregation of his own people many years. His sketch will be found in this volume among those of the ministers of the Church. The membership was never large. In 1905 there were 21 members, and this number by 1910 had dropped to 15. In 1914 the membership is reported as 13; Rev. Peter Bryson is dead, and a correspondent, Mittie Bryson, is reported. From their report to the Presbytery it is learned that they are asking for a commission to act as a provisional Session to wind up the affairs of the church and to grant letters of transfer to members. In reporting the death of Rev. Bryson to the Synod, the committee have this to say of him: "The only colored minister of our denomination. He was a faithful and humble minister of the Gospel, and lived a life of great usefulness among the people of his race." On investigation by the committee preparing this volume it was learned that Hebron is no longer an A. R. P. church. It is now a Baptist church.

Thus is brought to a close a chapter, in some respects glowing with heroic action and service, but in other respects assigning to us as a denomination a place on the stool of repentance for having done so little in a situation that needed so much, and having allowed that little to slip out of our hands too complacently. Blest be the memory of Peter Bryson and his little flock! And blessings on the heads of those who have taken up where Peter Bryson left off, and are carrying on in the same great Savior's name.

Hickory Grove

Hickory Grove.—This church is situated in York County, S. C., and is within the bounds of Catawba Presbytery. For many years previous to the organization of Hickory Grove there had been occasional preaching by A. R. P. ministers at Unity, a non-denominational chapel about one mile west of the place where this church now stands. For a long time there had been a small village called Hickory Grove at this place, but with the coming of a railroad through this village the village took on new life, and as a result on December 6, 1888, this church was organized by Dr. J. C. Galloway in the home of Elder J. N. McDill. There were 29 charter members, all from Smyrna. Within a year from this time a large and handsome church was built. Its steeple was regarded as one of the most handsome in all the Synod. It could be seen for miles around. The elders of this church in 1903 were J. N. McDill, Moses White, J. W. Castles, J. C. Wylie, J. N. McGill, J. R. Mitchell. These, it may be supposed, were the original elders, chosen at the time of the organization. To this list the following have been added, the last six being the present Session: Milton Patrick, J. K. Allison, J. Mason McGill, W. Mack White, W. W. Castles, T. Edward Whitesides, W. F. McGill, D.D.S., B. N. Miller, M.D., D. J. Mitchell, J. Dale White.

In 1903 no deacons are mentioned. Since then the following have held this office, the last five being the present board: J. H. Wylie, R. L. White-



sides, J. K. Allison, T. E. Castles, W. Mack White, Henry B. McDaniel, W. W. Castles, D. J. Mitchell, N. M. McDill, T. Edward Whitesides, L. M. Allison, C. R. McGill, George W. McKown, Robert J. Caldwell, J. Dale White, Walter R. Blackmore, T. Guy Castles, J. T. Mitchell, Sr., R. L. White, Jr., J. R. Gamble, Sr.

The church was supplied with preaching by Rev. J. H. Peoples, J. B. Cochran, and H. R. McAulay. In the fall of 1891 it united with Smyrna in a call for the pastoral services of Rev. J. P. Knox, and he was installed in December of that year. He served them till May, 1899. In March, 1900, Rev. J. L. Oates was installed pastor of these two churches, and he continued till September, 1909. Following him came Rev. G. L. Kerr, from February, 1910, to September, 1912. After him came Rev. B. G. Pressly, from January, 1914, to September, 1924. Rev. R. M. Bell came to this field September 2, 1925, and served them till some time perhaps in 1944. Rev. S. A. Boyce entered upon the work here January 1, 1945, and remained with them till September, 1950. At present, December, 1950, the church is without a pastor. It should be noted here too that some of these pastors have found it needful to supply at Blacksburg in times of need. Rev. S. A. Boyce, for example, supplied Blacksburg from May, 1947, till September 1, 1950.

During the pastorate of Mr. Boyce, the Hickory Grove Church raised a building fund, and built a beautiful brick-veneered church, with ample equipment for Sabbath School work in the form of a two-story educational department. This new plant was dedicated August 13, 1950, in an impressive service, to the glory of God and the service of His people.

This church reported 109 members in 1950. Their loyalty and faithfulness is shown by the fact that they pay assessments in full, as is also their missionary spirit. From their roll have gone forth into the Gospel ministry Revs. B. Frank White, F. T. McGill, L. M. Allison, and wives of ministers, Mrs. Leon T. Pressly and Mrs. F. W. Sherrill. For a time Rev. F. T. McGill

was a missionary to India, Professional men whose names have been on her roll, B. N. Miller, M.D., W. F. McGill, D.D.S., Ben N. Miller, Jr., M.D., and John M. Pratt, M.D., the last two being now located in Columbia, S. C. Among the notable events in the history of this church a revival under Dr. W. W. Orr, Sr., in September, 1926, may be mentioned. About 100 were added to the churches of the community, a goodly number of these going into the A. R. P. Church.

In 1942, when notes for this sketch were made, the Sabbath School was not graded. There were five classes, with two classrooms in addition to the auditorium. Mr. T. G. Castles was Superintendent, and Miss Rose McGill was Secretary and Treasurer. The new church, with its Sabbath School Department, no doubt has or will in the near future make some changes in its working.

A history of the Woman's Missionary Society will be found in "The History of Woman's Work in the A. R. P. Church," p. 118. The society was organized in 1889 by Dr. R. M. Stevenson in the home of Mrs. Alice Castles. The first officers were: Mrs. Martha White, President; Miss Sallie White, Vice-President; Mrs. A. C. Whisonant, Secretary; Miss Agnes Wylie, Treasurer. Other charter members were Mesdames Martha Castles, Robert Pursley, Harris Wylie, J. N. McDill, and Laura Allison. The membership now numbers 29. They have charge of the Juniors and Intermediates.

The Young People's Christian Union is inactive at present, the members being "scattered." They entertained the State Y. P. Convention about 1919.

This congregation entertained the Presbytery in the spring of 1927, and again in 1938, and the Woman's Presbyterial Missionary Union April 19, 1928. And on their invitation, they will entertain the Presbytery in the spring of 1951.

Hill Chapel

Hill Chapel.—This church is located in West Tennessee, within the bounds of Brighton congregation. It is therefore within the bounds of the Mississippi Valley Presbytery. In 1937, to the Synod in session at Neely's Creek, this Presbytery reported as follows: "During the year an organization with 21 charter members, known as Hill's Chapel, has been effected in the bounds of the Brighton Church, and a substantial building has been erected and almost paid for without expense to Presbytery." This year, and for several succeeding years it was ministered to by Rev. L. P. Knox, pastor of Brighton. He was followed by Rev. Paul Sherrill in 1945, who seems to have left them before the Synod of 1948. In 1949 they are still vacant. In 1950 Rev. R. N. Hunter is supplying them.

The membership has made some gains, though not by any means flattering ones. Beginning at 21 in 1937, it was 26 in 1938. In 1942 it was 41, though 29 of these were reported as inactive. In 1945 it is given as 43. In 1948 it is 40. In 1950 it remains the same.

As to auxiliaries it has, and has had most of the years, a Sabbath School. No others are reported.

As will be discerned from the above, this sketch is made from the

gleanings from the Minutes of Synod. No report was received from this congregation, and therefore nothing is known of the official personnel of this church, and nothing of its members. Even so, it is hoped that these facts will have some value for those readers who seek to know their church in its parts and units as well as a whole.

Hickory Spring



Hickory Spring.—This church is in Bradley County, Arkansas, and therefore in the Mississippi Valley Presbytery. It was organized in the summer of 1859 by Rev. J. M. Brown, with 15 charter members. Jonathan Davis and J. F. Leslie were elected elders. A log House of Worship was erected in 1860. Near by was a spring encased in a section of a hollow hickory tree. From this spring the church got its name.

This church was organized out of a colony that settled in Bradley County in 1857, 15 of whom came from Neely's Creek in York County, S. C. They drove through in wagons, the boys and girls of the company walking most of the way, following the wagons. Three months were required to make the trip. Among the boys and girls was a boy named Hicklin Davis and a girl of a McFadden family, afterwards Mrs. Green, whose large family of young people were there in 1906.

Their ministers have been largely the same as those of Shady Grove of Cleveland County, 20 or 25 miles distant. Rev. T. D. Davis supplied them in the summer of 1858. He was followed by Rev. J. M. Brown in 1859, who organized the church and supplied it part time for two years. In 1862 Rev. A. Mayne supplied. Next came Rev. D. Kerr in 1867. Then Rev. John Wilson three years, once a month. Rev. J. P. Marion was their supply in 1870, and their pastor in 1871. For the next few years their supplies were Revs. John Wilson, J. S. A. Hunter, and W. A. Wilson. In the fall of 1877 Rev. J. S. A.

Hunter returned to them, and gave them half time. He was installed pastor in November 28, 1879. Their membership then was 56. In this year they built the present nice House of Worship, the people sawing the lumber and doing the work. Mr. Hunter went to Mexico as a missionary in December, 1887, and this terminated his pastorate among them.

Their next pastor was Rev. T. G. Boyce, who was installed for half time in 1888. He served them till he moved to Salem, Tennessee, where he was installed March 3, 1893. The church prospered during these pastorates, having now about 80 members, well organized for work. The Session at this time was composed of J. H. Davis, I. D. McFadden, and J. W. Pierce. Rev. W. A. M. Plaxco supplied this church in 1893. Rev. T. B. Stewart was pastor from 1894 to 1899, half time. Rev. A. H. Griffith supplied them in 1900. Rev. J. W. McCain supplied them half time till July, 1901, when he was installed pastor. The membership in 1901 was 117. It is not known just when Mr. McCain's pastorate terminated. Student W. A. Kennedy supplied them three months in the summer of 1906; Rev. E. B. Hunter, from 1906 to fall of 1909. Rev. J. P. Snipes was with them 1910-1916; Rev. R. L. Davis 1917-18; Rev. L. M. Shedd and Rev. A. B. Love served them for a time; Rev. W. M. Willis, 1927-30; Rev. C. E. Edwards, summer of 1930; Dr. J. R. Edwards, 1931-33; Rev. W. H. Quinn, 1932-1934; Rev. J. B. McFerrin, 1934-41; Dr. Edwards again, 1941-45, afternoons; Rev. J. Calvin Smith, first and third Sabbath afternoons, 1946 to the present, September, 1950. Other Sabbaths they have the Sabbath School in the mornings. In 1948 the membership as reported was 43 active, 18 inactive. The elders are Milton Pennington, Rufus Green, and James Lester Leslie. The deacons are V. F. Pennington, G. I. Caplinger, and Jesse Shipley.

This church has nearly always been in a pastorate with Shady Grove, and since its records are not very complete, it is suggested that the sketch of Shady Grove be read in connection with this, especially for names and succession of ministers.

These old churches have had a hard struggle to keep alive and going. But they have been as a light that shineth in a dark place, offering Christ and Salvation to many people.

Hinkston, Kentucky

Hinkston, Kentucky.—This church was in Bourbon County, being composed of a settlement of families by the names of Steele, Shaw, Marshall, McClintock, and Thompson. This settlement dates back to 1775. The church was organized by the Second Presbytery of Pennsylvania, A. R. P., and the first settled pastor was Rev. John Steele. He was ordained by the First Presbytery of Pennsylvania August 12, 1799, and soon after was installed pastor of Shiloh and Hinkston. The relation was dissolved September 7, 1803, though he continued to serve Hinkston till 1817, when he accepted a call to Xenia, Ohio.

The next pastor was Rev. W. H. Rainey, who was installed the 2nd Sabbath of December, 1825, and served till April, 1832. Shortly after this the church came under the care of the Chillicothe Presbytery of the Second

Synod of the West. It remained so till September 5, 1845, when it returned to the A. R. Presbytery of Kentucky.

Other ministers of these earlier times were Rev. James Hannon, 1832-1838; Rev. J. C. Steele of the Monongahela Presbytery, 1846; Rev. W. W. Patton, J. O. Lindsay, and T. S. Lee served, Rev. Lee being installed Monday after the 3d Sabbath of April, 1852. This relation continued till October 13, 1870, when he, with a part of his congregation went into the Southern Presbyterian Church. After this Rev. W. R. Hemphill, D.D., supplied them for two years. In 1871 Rev. D. B. Pressly began serving them. He was installed in 1873. The church grew, but his health failed, and he gave up the work November 18, 1886. After a vacancy of six years Rev. W. H. Millen was installed September 28, 1892, serving till June 15, 1896. Since that time this church has been supplied by the Board of Home Missions. Rev. J. L. Pressly preached for them from July, 1901, to November, 1902. In 1905 Rev. G. L. Kerr was serving them, with a membership of 17, and this continued through 1909. In 1910 Rev. W. O. Weir was serving. In 1914 they were vacant. In 1915 the Memphis and Kentucky presbyteries united to form the Memphis and Louisville Presbytery, and the name Hinkston dropped from the roll.

The first house of worship was in Millersburg. The present house, of stone and brick, is about four miles out. This congregation has always met financial obligations in full and promptly. Removals to the North and West made it impossible to go on. But she made a contribution to the church. Two ministers, Revs. Potter and William Lane, are mentioned. The latter, with his mother, were missionaries to China; the Gambles and Shaws were missionaries to India; Misses Mary Frazier and Elizabeth Stewart Frazier were missionaries to Egypt. These have been an intelligent and generous people. The passing of such a church is a distinct loss to the Cause.

Hopewell

Hopewell, Newton County, Georgia.—This church is in the bounds of the Second Presbytery. It was organized in 1830, and was named for Hopewell in Chester County, S. C. For several years after the organization they had only supplies. On April 23, 1838, Rev. Thomas Turner was installed their first pastor. He was followed in 1856 by Rev. Henry Quigg. Then followed Revs. J. L. Hemphill, J. E. Martin, H. R. McAulay, R. L. Bell, L. I. Echols. The latter was pastor in 1903, when the Centennial History was written. He continued till some time in 1906.

In the summer of 1906 Student O. W. Carmichael supplied this charge, which from the time of Rev. R. L. Bell included the new Fairview Church. In the fall of 1906 Rev. R. R. Caldwell came to them, and served till early in 1908. Other pastors followed: Revs. T. H. McDill, May 23, 1908, till 1910; W. C. Kerr, May 13, 1911, to December, 1912; W. A. Kennedy, 1913-1918. Rev. W. T. Simpson supplied them the summer of 1919; L. R. Neill, 1920-22. Other supplies, who served them from a month or two to as long as five years (some may have been installed pastors): Revs. S. W. Haddon, R. T. Nelson, R. I. McCown, W. M. Boyce, A. R. Lotts, J. B. McFerrin, R. E. Huey, T. P. Horger, S. L. McKay, L. I. Echols, D.D., W. L. Latham, W. F.

Mitchell. There was a vacancy of a year or so. For two or three years now, 1950, they have been supplied by Student W. P. Gordon of Columbia Seminary.

In the Minutes of Synod of 1948 they report 97 members, 71 of these active. The people are substantial citizens. Most of them own their own homes and farms. They love their church, and united in interests and efforts, they could be a strong force for the moral and spiritual welfare of a rather large community.

This church has given to the Kingdom four ministers of the Gospel: Revs. G. W. and J. T. McClelland of the Presbyterian Church, U. S.; Rev. Jack Cowan of the Methodist Church; Rev. R. A. Lummus, D.D., a prominent minister of the A. R. P. Church. It has also, through its pastor, Rev. R. L. Bell, worked a mission field till it grew into a church known as Fairview. For some 25 or 30 years this was an organized church, sharing the time of a pastor with Hopewell.

The Sabbath School has 60 pupils, divided into five classes. There are three classrooms in addition to the auditorium. Paul Stewart is Superintendent; J. W. Chestnut is Assistant Superintendent; Miss Ruth Davis is Secretary and Treasurer.

The Woman's Missionary Society has 16 members. They have done good work. See *Woman's Work*, p. ——. The Young People's Christian Union is active. Its President is Edward Chestnut; Secretary-Treasurer, Mary Chestnut.

The field is described as needing the Gospel, and as building up. The people are pious, fairly aggressive and missionary in spirit, and settled and substantial. But many of the young people leave the community for work when they reach adulthood.

They have a neat and attractive and well-cared-for House of Worship, which has been improved with the years and furnished with modern pews and other furnishings.

Hopewell

Hopewell, Mississippi.—The Hopewell Associate Reformed Presbyterian Church is located six miles southeast of New Albany. The first settlers of this section were from the Shiloh Church in Anderson County, S. C. The first preaching services were conducted by Rev. H. H. Robinson, licentiate, laboring under the direction of Synod, in the home of William Caldwell, March 12, 1851. A few weeks later he also preached near Tardyville at a place called "The Shelter."

The Alabama Presbytery complying with the request of the people, sent Rev. David Pressley to organize the congregation, which was done on May 24, 1851, in a school house near Mr. James Stephensons, near where the Church now stands, with 22 charter members.

Rev. H. H. Robinson continued to supply the congregation until 1852 when Rev. J. L. Young began supplying. A Church was built and first used in 1853. Mr. William Houston, a friend of the congregation, though not a Church member, gave a lot of three acres on which to build, also giving the timber and sawing it at his own mill.

Rev. J. L. Young was installed as pastor on April 15, 1854, and continued as pastor until 1856 when he gave up this part of the charge in order to devote his whole time to the Bethany Church.

Rev. H. H. Robinson and Rev. J. L. McDaniel supplied the Church during the months of 1857. Rev. S. A. Agnew began supplying it in 1858, and continued as supply until he was installed as pastor July 23, 1870. According to the order of the Memphis Presbytery Rev. H. H. Robinson and Rev. J. L. McDaniel had charge of the installation service. Rev. S. A. Agnew continued to serve as pastor until April 21, 1899, preaching his farewell sermon on May 28, 1899. He had served for 12 years as supply, and almost 29 years as pastor of this congregation.

The first Sabbath School for the congregation was organized on April 1, 1883, with Major James Wiley as Superintendent. Major Wiley organized a prayer meeting in 1884.

Miss Mattie Boyce organized the Ladies' Missionary Society on April 24, 1898, and this Society at its next meeting organized the Junior young people into a society.

The membership of the Hopewell Church has never been very large as it has been a struggling rural group. However for 100 years the Church has stood as a symbol of fidelity and faithfulness of its members in the community.

Following is a list of other ministers who have served the congregation either as stated supply or as pastor:

Rev. R. S. Harris from May, 1900, to March, 1907.
Rev. J. L. Boyd from January, 1908, to March, 1915.
Rev. T. H. McDill from April, 1915, to March, 1917.
Rev. E. E. Strong from April, 1917, to February, 1920.
Rev. E. N. Orr from March, 1922, to January, 1923.
Rev. J. B. McFerrin from June, 1925, to May, 1930.
Rev. R. N. Hunter from July, 1931, to September, 1946.
Rev. K. C. Seawright from February, 1948—
In 1950 they report a membership of 106.

Hopewell

Hopewell, Chester County, S. C.—This is one of the old churches. Its organized history goes back to the year 1787, the year the Constitution of the United States of America was adopted, and has been continuous ever since. Hopewell has been fortunate in that her people have been history-minded, and especially in having as one of her distinguished sons the Rev. Robert Lathan, D.D., a historian of note. He wrote "The History of Hopewell and Her Four Pastors" about 1879. This together with other available material make the difficulty of a sketch like this not in finding material for it but in cutting it to a reasonable length.

From earliest known times there has been an area of Chester County known as the Rocky Creek Community. We can begin to think of this in its original condition, all in woods, maybe Red Men roaming it. About 1751 Presbyterians began to arrive. They came in increasing numbers till 1775. Some came from North Ireland; some from the Lowlands of Scotland; some from Pennsylvania and Virginia, where they had tarried for some years. There were regular Presbyterians, Associate Presbyterians (Seceders), Reformed Presbyterians (Covenanters). Views differed somewhat among them.



About 1770 or 1771 these Presbyterians united to form a church. This church they called Catholic, since it was for all Presbyterians. This old church still lives, and their brick house of worship, in good repair, still stands. The basis of union of all these Presbyterians embraced the following points: (1) The Westminster Standards in full, the Confession of Faith and Catechisms, together with the Book of Government, Discipline, and Worship; (2) Exclusive use of the Psalms in public worship; (3) The call of a minister of some one of the branches represented in the organization, and to connect their local church with his branch of the Presbyterian family, the minister having proved acceptable to all parties. The first minister called under this arrangement was Rev. William Martin. The territory embraced was large but undefined.

As time went on, and the country settled up, it was inevitable that other preaching points should spring up for the convenience of the people living at a distance from the church. Such a point is Hopewell. About the year 1775 Dr. Thomas Clark, passing through on his way between the two wings of his congregation, the one at Salem, N. Y., and the other at Long Cane, S. C., spent a night with friends near what has now been Hopewell for 167 years. On this occasion he preached under two black oaks the first sermon on these grounds. This may be regarded as the beginning of Hopewell, though the organization was not effected till 1787. Rev. Matthew Linn, it is thought, was the officiating minister. The church was organized an Associate church. How many charter members there were, what elders were elected and ordained, is not known.

The first pastor of Hopewell was the Rev. John Boyse, who served from 1788 to March 18, 1793, his death. This was his first charge, taken together with Gilead, Coddle Creek, and Prosperity, N. C. He was regarded as a young man of great promise. He is buried at Hopewell, and tradition says

his fiancée, a Miss McQuiston, who nursed him in his last illness, consumption, was at her request buried beside him. Her grave is unmarked.

The second pastor was Dr. John Hemphill, serving from 1795 to May 20, 1832. Dr. Hemphill was a man of large influence and ability, an instructive preacher, a theologian of attainment, being one of the first two professors in Erskine Theological Seminary. At his death it was said, "Dr. Hemphill made Rocky Creek what it is." He got his theological training under Rev. Matthew Linn, who is thought to have organized Hopewell, and married his daughter, Jeannette, whose mother, Jeannette Fulton, was a first cousin of Robert Fulton of steamboat fame. Dr. Hemphill is buried at Hopewell.

The third pastor was Rev. Warren Flenniken. He served from 1832 to some time in 1848, when health compelled him to retire. Two years longer he continued to preach occasionally, and passed to his reward July 31, 1851. "Mr. Flenniken was a very gifted man, and as a preacher very popular, and always a leader in all good works." He is buried beside the North Gate of the Cemetery.

The fourth pastor was Rev. Robert Wilson Brice. His term of service was near 28 years, May 31, 1850, to March 14, 1878. He was born and reared in the New Hope congregation, a man of cultured and impressive, though simple, personality. "He had a clear intellect and sound judgment and rare common sense. He was a Bible student and teacher, his sermons being largely expositions of the Holy Word. His work as pastor and instructor and catechiser "from house to house" was regular and systematic. He is buried near the North Wall of the Cemetery.

The fifth pastor, Rev. John Alexander White, ministered here from 1879 to 1911. He was born and reared within the membership of Hopewell, one prophet who was honored among his own kin and in his own house. He was a solid preacher of the Gospel, a man noted for common sense and financial acumen and integrity. He was known and loved far and wide. His funeral was perhaps the most thronged day in Hopewell history. He is buried near the South Gate.

The sixth pastor, Rev. R. I. McCown, entered upon the work in 1911 or 1912, and served till about 1918, when he resigned to enter upon Y. M. C. A. service in World War I. He was a great friend of children. He spent much time in visiting the prisoners in jail and patients in the hospital. He was President of the Y. M. C. A. in Erskine College, and though his health became impaired he continued in this service through World War II. He always held the esteem of those with whom he was associated. In early summer, 1950, May 20, God called him to be with Him. He is buried in Due West.

The seventh pastor, Rev. W. A. Kennedy, entered upon the work November 10, 1918, and lacks but two weeks of having served 32 years.

Family names in the early history of Hopewell include the following: Aiken, Bell, Bigham, Boyd, Hemphill, Henry, Lathan, Lowry, McDaniell, McDill, McKeown, McQuiston, Moffatt, Mills, Strong, White, Wilson, Wylie. These and many others are well known throughout our branch of the Christian Church, and in other branches as well.

For more than 85 years Hopewell has been a constituent member of the Rocky Creek Bible Society, a branch of the American Bible Society, contributing yearly a substantial sum, from \$10 to \$40, to this great cause.

On Thanksgiving Days, in a union service with Pleasant Grove Presbyterian Church, an offering is taken for Thornwell and Dunlap orphanages. In 1919 a manse was bought, with a lot containing about seven and a half acres.

Hopewell grew in number in her early years. There came to be 500 members or more, a third of whom were of the Colored Race. These, Dr. Lathan says, were well trained. Many of them knew the catechisms, and some could do the Larger Catechism. And while there were many cases of discipline, and for the usual causes, yet on the whole they were a pious people, with a complete family altar, Scripture reading, singing of a Psalm, and fervent prayer, night and morning, in almost every home throughout this large congregation.

Hopewell's contributions to the Cause have been regular, over a long period of years, and to all the causes of the Church. She has given twenty-eight sons to the Gospel Ministry, and one lady missionary, Miss Esther Strong. The ministers: Revs. Joseph Lowry, D.D., James Lowry, David McGill, D.D., Robert Galloway, Jonathan Galloway, Wm. R. Hemphill, D.D., John Wilson, David McCaw, James McDaniel, James H. Strong, James C. Boyd, Robert Lathan, D.D., Hugh Strong, Christopher Strong, R. Warren Boyd, Wm. S. Moffatt, J. Spencer Mills, H. M. Henry, D.D., John A. White, Robert Y. Mills, W. S. Castles, John Mills Bigham, D.D., Lewis White, Francis T. White, W. A. Kennedy, Jr., Luther Lathan, Matthew Elder. Out of the original territory of Hopewell have been organized Union, Rodman, Chester, New Hope. Besides she has given the nuclei for churches in other states, Georgia, Tennessee, Mississippi, Ohio, and other states. The Synod has met with Hopewell twelve times, 1804, 1805, 1806, 1810, 1812, 1814, 1817, 1820, 1826, 1836, 1854, 1876.

Hopewell now occupies her fourth house of worship. The first was a log house; the second was of brick, with a high pulpit and sounding board; the third was large, 50 x 70 feet, with slave galleries around three sides. This house burned in 1941, and has been replaced with a modern brick house, large enough in size, and with five classrooms for Sabbath School work. It has an asbestos roof and a tiled floor. Pews are of first quality cabinet workmanship.

The present Session consists of the following: John M. Sterling, Clerk, G. W. McKown, E. M. Shannon, Loy Weir, L. S. Weir. The Board of Deacons: J. J. McDaniel, Chairman, J. Watt Weir, W. D. S. Weir, W. A. Aiken, T. J. Ford. The Superintendent of the Sabbath School, J. Watt Weir, Jr., President of the Woman's Missionary Society, Mrs. E. M. Shannon, President of the Y. P. C. U., Miss Peggie Sue Mills.

Hopewell

Hopewell, Maury County, Tenn.—This church is 7 miles south of Columbia, Tenn. In 1806 the families of Jno. Matthews, James Hanna, and Jno. Baldridge migrated from Mecklenburg County, N. C., to the Hopewell community. In 1810 the families of Samuel Scott and James Matthews came. These people were Scotch-Irish Seceders. They at once began to have services at the homes of the several families whenever a minister could be had. Rev. William Blackstock and Rev. Samuel Brown are mentioned as having preached to them. Hopewell was then a mission station in what was known

as the West. Missionaries from the Carolinas occasionally came through to visit the people.

In the fall of 1820, by authority of the First Presbytery, Dr. Isaac Grier visited the community and organized Hopewell Church. The first elders, elected at this time, were Samuel Scott, M. Baldrige, James Leech and Robert Matthews. The membership was about 35.

Hopewell has had 12 pastors in the 122 years of her existence. After being supplied for a while by the Rev. Messrs. Grier, Brown and Blackstock, its first pastor was Rev. R. M. Galloway who was installed in 1824. Mr. Galloway died October 9, 1839. Rev. J. K. Boyce was settled as pastor in 1844 and resigned in 1848. The congregation was vacant for six years. Several supplies came during this interval, among them Rev. J. L. Young and Rev. Parkinson, Rev. Jno. H. Bryson was installed December 29, 1854. At this time the church had about 140 members. During the Confederate War the Rev. Mr. Bryson took a leave of absence to serve as a chaplain in the Confederate Army. After the war he returned to Hopewell. He resigned in April, 1866. Rev. J. H. Peoples became pastor in the spring of 1867. He resigned in the fall of 1889, after a pastorate of 22 years. Rev. E. B. Anderson supplied for a while after this. Rev. W. B. Logan was pastor 1893-94. Rev. G. G. Parkinson supplied in the summer of 1894. Rev. J. M. White was installed Nov. 30, 1895, and resigned Sept. 23, 1899. There was then a vacancy until 1908. During these years Rev. J. H. Peoples supplied occasionally, Rev. E. A. Ranson supplied in the summer of 1902, Rev. Lewis Hickman in 1904, and Rev. W. C. Kerr in the summer of 1907. Rev. W. C. Kerr was pastor from 1908 until June, 1911. Rev. C. B. Betts was pastor June, 1911, until 1919. Rev. W. T. Simpson was pastor Feb., 1920-Oct., 1926. Dr. H. B. Blakely was pastor from July 6, 1928, until Sept. 10, 1941. Rev. M. T. Ellis, D.D., became pastor Jan. 1, 1942. Dr. Ellis served till his death January 15, 1946. Since then they have been supplied. In 1950 Rev. W. L. Latham is Supply.

Among the elders of the church, besides the original four, have been the following, with the year of their election: 1830, Samuel Hanna, David Baldrige, E. Henderson; 1833, Robert Craig, James Davis, Thomas Galloway; 1855, Henry Harris, David Ralston, James W. Matthews; about 1870, M. L. Harlow, Jos. H. Courtney, Jno. E. Walker; 1894, A. B. M. Walker, J. E. Henderson, and J. G. Matthews; 1917, Jno. C. Galloway, L. A. Craig, Albert R. Matthews.

Hopewell has entertained the Synod four times, 1839, 1859, 1867 and 1874. Just prior to the 1839 meeting the pastor of the church died, on Oct. 9, 1839. He was buried the day before the Synod convened. Most of the members of the Synod were present, and attended the funeral in a body.

The first two pastors gave half time to Hopewell, the second two whole time, and most of the others half time. At the time of the first pastorate Rev. Mr. Galloway also had Union Church. Union was 20 miles away on Cathey's Creek, on the site of a farm owned in 1920 by a Mr. Kinzer. Union was as strong as Hopewell at the time. The Union Church building was destroyed by a storm in 1835 and some of its members killed. It was rebuilt in 1836, but the congregation later declined and the church finally was discontinued. In later years Hopewell was grouped with Head Springs Church at Belfast, Tenn. This joint pastorate is the present arrangement.

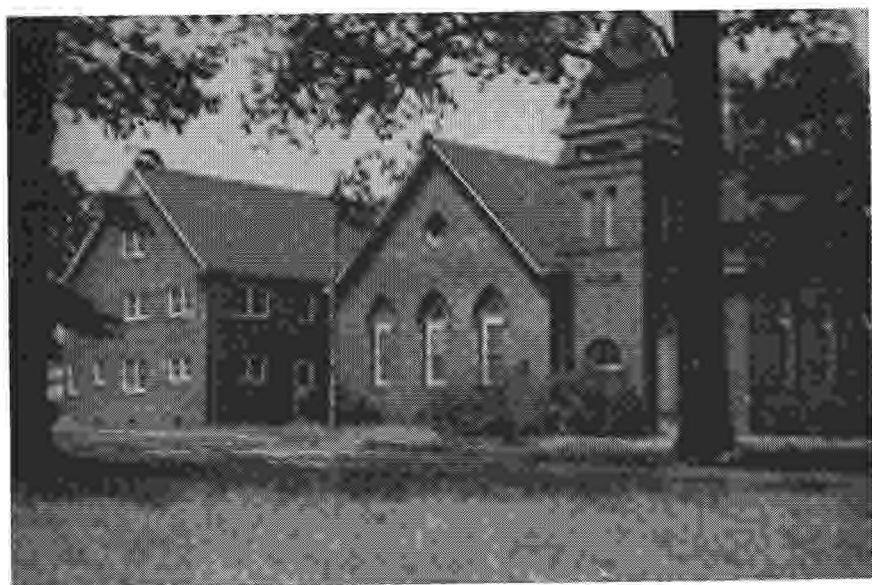
Hopewell has had three buildings. The first was a log house built in

the year 1820 near the site of the present building. A new church was erected in 1839 before the meeting of the Synod in the fall of that year. The present building was erected about 1855-57 and was dedicated April 5, 1857. It is a very large and very beautiful church building, typical of Southern architecture of the period.

Hopewell has had a long and gallant history in the service of the Kingdom. Today it has only 43 members, but under the leadership of its new minister, Dr. M. T. Ellis, it gives promise of growing again.

Since the death of Dr. M. T. Ellis, January 15, 1946, this church has had several supplies, as follows: Rev. J. L. Boyd, 1947-48; Rev. W. L. Lat-ham, 1949-50; in 1948-49 it was reported vacant.

Huntersville



Huntersville.—This church is located in the town of Huntersville, Mecklenburg County, N. C., and is under the care of the First Presbytery. It was organized March 25, 1875, with 40 charter members. R. B. Hunter donated the site, consisting of about five acres, and \$100 in cash. Others were liberal, and in 1874 a building was erected at a cost of approximately \$1,700.

The first members came largely from Prosperity and Gilead churches. And so did the first Session, composed of R. B. Hunter, A. Jones Hunter, and Dixon Ewart, from Prosperity, and Richard Beard and R. R. Steele, Sr., of Gilead. To these were added S. W. Knox and I. D. Irvin, both from Gilead.

Elders added since then: A. B. McAulay, Sr., W. E. Alexander, Sr., J. F. Alexander, W. F. Alexander, Baxter Bigham, J. T. Beard, J. R. Beard. Following is the present Session: P. O. Knox, F. B. Reid, A. B. McAulay, Jr., S. G. Putnam, F. L. Brown, Paul H. Irvin, Banks W. Brown, W. A. Washam, J. C. Mayberry.

Deacons have served, or are now serving, as follows: W. J. Ranson, P. O. Covington, J. M. Knox, H. A. Smith, H. L. Osborne, Caswell Washam, Lloyd Brown, R. N. Knox, Jones Alexander, Hugh Lee McAulay, J. L. Ross, S. C. Knox, Sam Brown.

Ministers. This work was begun as a preaching point by Alexander Ranson, D.D., soon after he became pastor of Prosperity and Gilead in 1857. He continued to serve them till September 3, 1877, when on account of age and infirmity he retired from active service. Dr. Ranson was succeeded by Rev. W. W. Orr, whose pastorate began October 18, 1878, and continued till February 19, 1896. The church grew in numbers and liberality during this period, Dr. Orr at the same time head of the high school or holding evangelistic meetings in various churches of the Synod. Dr. Orr was followed by Rev. James Boyce, D.D., from January 29, 1897, till April 4, 1899, when he entered upon the Presidency of the Due West Female College. After him came Rev. John Mills Bigham, installed November 27, 1900, and continuing till January, 1924. During this pastorate the present attractive brick church was built in the fine oak grove where the former house had stood.

After Dr. Bigham came Rev. Carl S. Miller, July, 1924, to May, 1929. Then came Rev. W. T. Simpson, from September, 1929, to May, 1947, the last year though he was totally and permanently disabled his salary was paid for ten months and he had the use of the manse for the year. The present pastor (December, 1948) is the Rev. R. M. Bell, who entered upon the work September 2, 1947, the installation being held September 20, 1947, 3 p.m., a joint service at Gilead.

The number on the roll is 220. Ministers raised in this church: Revs. W. C. Ewart, J. P. Knox, D.D., W. C. Alexander, J. L. Alexander (M. E. Church), E. N. Orr, D.D. (partly reared in it), W. A. Macaulay, D.D., A. B. Love, J. R. Love, Murray Love, L. P. Knox. Of these ten Rev. A. B. Love served as Chaplain in World War I, and Revs. Murray Love and L. P. Knox in World War II. Foreign missionaries reared in this church: Rev. A. J. Ranson, D.D., and Rev. J. W. Ranson. Both gave years of service in India, under the A. R. P. Board.

H. L. McAulay is Superintendent of the Sabbath School, and F. B. Ranson is Assistant Superintendent. A. B. McAulay is Secretary-Treasurer.

The Woman's Missionary Union was organized with 17 charter members in 1888. Three years later Mrs. Isabel Hood Hunter offered the first prayer. About 1894 a Branch Society was organized, and another in 1911. These all operated as separate societies, occasionally holding joint meetings. About 1932 they were merged into one Society with several circles, the circles now numbering five, and the total membership 65.

Howard Peoples is President, and Billy Brown is Vice-President of the Young Peoples Christian Union. Miss Hilda Washam is Secretary, and Caswell Washam is Treasurer. They have 22 members.

This is a thrifty and substantial people, missionary in spirit, and fairly aggressive. The community is growing, promising well for growth in the church. The Huntersville High School, under the direction and leadership of Dr. W. W. Orr, and somewhat under the sponsorship of this church, did a great work in preparing young men and women for college and for the service of God. Its influence still tells in the number of ministers and missionaries who have served, or are now serving, in the work of the Kingdom.

In its beginning these people worshipped at Craighead Stand, half a

mile northwest of the present site. About 1872 the "stand" was moved to the present site. In 1874, as already noted, a framed house was built, and in 1903 the present brick house was built. The congregation now have in hand about \$13,000 to be used for improvements, especially for the addition of an educational building.

This building was completed in 1950, a valuable addition to their equipment.

Iva

Iva.—This church was organized November 8, 1895, by the Second Presbytery. It is situated in the town of Iva, in Anderson County. This town was named for Miss Iva Cook, who became a charter member of the church. The church is an off-shoot of Generostee. The commission to organize, appointed by the Second Presbytery, consisted of Dr. W. L. Pressly, Rev. A. L. Patterson, and Elder James W. Stevenson.

The charter members, 21 in number, were, from Generostee: John W. Stewart, J. D. McDonald, A. T. Townsend, R. I. Stewart, W. B. Stewart, J. T. McDonald, J. Mason McDonald, J. W. Charping, J. A. Cook, Mrs. Eleanor Stewart, Mrs. M. Julia McDonald, Mrs. Ella Townsend, Mrs. Ann Charping, Miss Mattie A. Stevenson, Miss Iva Cook; From Grove: T. A. Watt, S. W. Watt, J. A. Watt, T. Reese Watt, Mrs. M. Elizabeth Watt, Miss Martha Watt.

The first elders were John W. Stewart and John D. McDonald; the first deacons, Andrew W. Townsend, Robert I. Stewart, and T. Alexander Watt. The last named deacon was from Grove. All other officers were from Generostee.

The present elders are R. P. Clinkscales, Sr., W. E. Cook, L. H. Hall, C. R. McDonald, W. H. Young, T. N. Belchor. The deacons, W. P. Bowie, E. R. Brown, R. P. Clinkscales, Jr., Willis McGee, W. S. Simpson, Jr., Mack Voyles, D. L. Young.

Their first minister was Rev. A. L. Patterson. He served ten years, from November, 1895, to 1905. Succeeding ministers: Rev. L. I. Echols, 1906-1915; Rev. S. J. Hood, 1916-1921; Rev. R. N. Baird, June, 1921-January, 1940; Rev. E. Gettys, April, 1940-1943. The Rev. L. M. Allison entered upon this work September 1, 1944, and left the field in the Spring of 1949. Student Charles L. Mitchell is now supplying here.

The present enrollment is 122. The town of Iva is now a prosperous cotton mill community, and there are many unchurched. Many of these, however, have leanings to other denominations. The prospect for future growth is fair.

The people of Iva are outstanding in liberality. They have given one minister to the Cause, Rev. Fred McAlister of the Southern Presbyterian Church. Mrs. Iva Cook Bryson, recently deceased, was an outstanding leader in the Women's work of the Synod. Their commodious brick church, erected in 1924, has five class rooms for Sabbath School work.

The Sabbath School has an enrollment of 65. L. H. Hall is Superintendent, Iva B. Cook and Imogene Charping are treasurers. The Woman's Missionary Society has an enrollment of 20 active and interested women. They have charge of the Juniors. At present they do not have a Young People's Christian Union.

Kannapolis

Kannapolis.—This church is located in the flourishing city of Kannapolis, N. C. This is said to be the largest unincorporated town in the world, having a population of 25,000 to 30,000. Ours is the oldest church organization in this city, which is an indication of the rapidity of its growth. This church was organized in Gravel Hill School House on June 26, 1905. There were fourteen charter members: Mr. and Mrs. T. M. Rogers, Mr. and Mrs. Fournay Rogers, Misses Maggie and Mamie Rogers, Mrs. Eliza Winecoff, Misses Linette and Nellie Winecoff, Mrs. E. Hastings, Mr. and Mrs. W. E. Litaker, Messrs. John and Charles Litaker. Dr. W. W. Orr preached at the organization from John 20:21, "As My Father hath sent Me, even so send I you." The name of the church was Glass at the first, since Gravel Hill School was located near Glass, N. C. But in 1908 the congregation moved into Kannapolis Y. M. C. A. Building, and the name became as now, Kannapolis.

At the organization Mr. W. E. Litaker was made an elder, and Mr. Fournay Rogers a deacon. Since then Elders have been in the service as follows: Henry O. Archer, S. C. Bost, J. P. Whitley, J. M. Holler, D. C. Caldwell, R. B. Plaxco, J. L. Holler, R. N. Johnston; and the following Deacons: C. L. Litaker, Sloan Clemmer, Walter Boss, T. J. Graham, A. S. McKoy, L. D. Bost, W. C. Matthews, J. D. Mellon, R. N. Johnston, R. F. Mann, W. S. Bost, H. R. Bost.

Of the above, S. C. Bost, John L. Holler, and R. N. Johnston now (1941) are the Session, and Wm. S. Bost, Hubert R. Bost, and Ralph Mann constitute the Board of Deacons.

The first minister was the Rev. J. Walter Simpson, minister of the A. R. P. Church at Concord from 1903 to 1913. Early in 1904 he began preaching in the Gravel Hill School House, where the church was later organized as above. He continued with them eight years. Since he left, this field has been served by Rev. J. R. Hooten, 1914-16; W. M. Hunter, 1916-19; M. R. Gibson, 1919-20; W. A. M. Plaxco, 1920-22; J. A. Baird, 1922-24; E. G. Carson, 1924-28 (Supply); M. B. Grier, 1925-30; L. I. Echols, 1930-37 (Supply); Palmer Steele, 1937-42; W. A. Kennedy, Jr., 1942-1945. Since then their minister has been the Rev. J. A. Baird.

The present enrollment is a little above 60. Among the notable events in the history of the congregation may be mentioned a Revival Meeting under Dr. W. W. Orr in 1915, followed by a city-wide Revival Meeting under Dr. Orr in 1917; the Dedication of the Church October 3, 1920; the Celebration of the Thirty-fifth Anniversary of Organization June 23, 1940. At the dedication in 1920 Dr. G. R. White preached from Ex. 25:8, "And let them make Me a sanctuary, that I may dwell among them." The deed was presented to the congregation by Mr. F. U. Rogers, and was accepted by Mr. W. E. Litaker for them.

The Sabbath School is graded, has its own quarters, with six class rooms. Mr. Hubert R. Bost is Superintendent, Mr. Walter C. Litaker is Assistant Superintendent, Mr. Ralph F. Mann is Secretary, and Mr. F. R. McConnell is Treasurer. There are 67 pupils.

The Woman's Missionary Society was organized by Mrs. W. M. Hunter in 1917. It has a membership of nine. Its President is Mrs. Ralph Mann;

its Secretary, Mrs. R. N. Johnston; the Treasurer, Mrs. W. S. Bost; the Junior Leader, Mrs. F. R. McConnell.

The Y. P. C. U. dates its beginning from the pastorate of Dr. W. M. Hunter. Miss Bertha Vanstanem was the leader. For several years it has furnished the Church Calendar. It contributes to the Building Fund. In 1940 it entertained the North Carolina State Y. P. C. U. Convention. Its officers in 1941 are President, William Bost; Vice-President, Felix McConnell; Sec.-Treas., Margaret Fagan.

On July 26, 1913, Mr. J. W. Cannon gave to the congregation a lot on South Main Street. On this lot a brick building was erected during the pastorate of Rev. W. A. M. Plaxco. It was 50 feet by 50. In 1939, Rev. J. P. Steele pastor, a S. S. Annex was added, the old part being remodeled at the same time. They now have a modern plant, adequate for the needs of this growing, active, and enterprising band of worshippers and workers for Christ and His Kingdom.

In the years between 1941, when their report was made, and the present, 1950, when this is being partially revised, there have been changes in the personnel of the Session, Board of Deacons, officers of auxiliaries, and so on, which it is impossible to revise to date without a new report from them.

Kings Creek



Kings Creek, Newberry County, S. C.—This is one of the oldest churches in our Synod, having been founded by Rev. John Renwick, Sr., along with Cannons Creek, in 1772. The people out of whom these congregations were formed came from County Antrim, Ireland, in the years from 1763 to 1775, as did also their pastor, who came to them or with them in 1767. He was the

first A. R. Presbyterian preacher in Newberry County. He died August 20, 1775, aged 40. These people settled near the creeks from which the churches take their names. It is of interest to note that the Lord's Supper was first administered to these Christians in Patrick Carmichael's barn near Boyd's crossing. Out of these two original churches have grown other churches, as Head Spring and Prosperity, perhaps also the church in Newberry.

After the death of Rev. John Renwick in 1775, there was little preaching at these old churches till the coming of Rev. James Rogers from Ireland in 1790. He began to minister at both Cannons Creek and Kings Creek February 23, 1791, and continued 24 or 25 years. Rev. Charles Strong was installed pastor of these two old churches together with Prosperity and Head Spring in 1816, and continued eight years. In 1826 Rev. Samuel P. Pressly was installed over this charge. He served them till 1833. Next came Rev. Jonathan Galloway, 1835 to 1855 or 1856, when on account of ill health he resigned. However Mr. Galloway was relieved of some of the labors of so large a field by Rev. J. O. Lindsay for the year 1848.

In 1853 Kings Creek and Newberry united to call Rev. H. L. Murphy. In 1884 Rev. W. W. McMorries became pastor of Kings Creek and Cannons Creek. This continued till 1895, when Kings Creek withdrew and in 1898 called the Rev. J. B. Hood, who served Kings Creek and Head Spring till 1902. He was followed by Rev. C. M. Boyd, installed in May, 1903, who continued till 1905, and was followed by Rev. Ira S. Caldwell, 1906-1911, when he resigned to become Field Secretary of the Board of Home Missions. Dr. J. W. Carson followed, 1912-1947. The present minister is the Rev. Paul Sherrill, who entered upon the work at Newberry and Kings Creek in 1948.

Since 1903 the following elders have been added: Dr. W. C. Brown, Joe Brown, J. S. Renwick, J. C. Baker, G. S. Ruff, T. B. Carlisle; and the following deacons: H. T. Carlisle, R. C. Carlisle, C. C. Price, L. E. Rickard.

The present elders are: Dr. W. C. Brown, G. S. Ruff, J. S. Renwick, J. C. Baker. The present Board of Deacons: H. T. Carlisle, R. C. Carlisle, C. C. Price, L. E. Rickard.

The present membership is 65. The people are of the rural type, hard working, frugal, vitally interested in the work of the Church. They are ambitious to support the forward reaching enterprises of the Synod.

Kings Creek is a mother of churches. From it and Cannons Creek, both jointly formed by Rev. John Renwick about 1770, have sprung Prosperity, Head Spring, Unity, and Newberry of the A. R. P. Synod. And besides, members from these churches have been leaders in the founding of churches in the Southern Presbyterian Denomination.

The Sabbath School has a membership of more than 60. Mr. Colee Cromer is Superintendent, and Mr. L. E. Rickard is Secretary-Treasurer.

Many have been the labors of the women of this historic church. They have been an inspiration to all the activities of the church. Mrs. Ben Caldwell is President of their society.

The people are pious, settled, and substantial.

Three buildings have served the congregation in its history. Located about half way between Newberry and Whitmire, the foundation stones of the first church, a log structure, can be seen on the border of the cemetery. The second, a framed structure, was located about a mile from the original

site, conveniently near a spring. About 1900 the present building was located on a hill overlooking the spring.

Attention may be called to the frequent recurrence of the names Renwick, Carlisle, Brown, and Ruff, names associated with A-R-Pism in this country, especially in Newberry, Fairfield, and Richland counties.

Lake Placid

Lake Placid is a church of the Second Presbytery. It is situated in Highlands County, Florida. It was organized October 10, 1926. The commission appointed by the Presbytery consisted of Rev. J. N. Lesslie and Elder E. C. Stuart. This commission carried out the order on the above date. There were twenty-four charter members.

The first service was held May 9, 1926, by Dr. S. A. Tinkler, and in the present building.

At the organization the elders chosen were David McQuilkin and J. B. Bunch; the deacons were C. J. West and William Eures. The elders in 1947 are J. E. Sims and E. A. Whitaker, and the deacons are C. A. Cass, W. O. Causey, D. D. Cunningham, John L. Pope.

Their first regular minister was Rev. Robert E. Huey. He was stated supply from June 6, 1926, to May, 1934. Those who have occupied the field since he left are Rev. Murray E. Love, supply from June 17, 1934, to May, 1936; Rev. Samuel A. Boyce, supply from June 14, 1936, to May 17, 1942; Rev. James Palmer Steele, supply from May 31, 1942, to July 14, 1946, when he was installed pastor. He continues in the field at the present time, December, 1947. Rev. J. P. Steele accepted the pastorate at Brighton, Tennessee. They are now supplied by Mr. R. H. Fletcher.

Lake Placid A. R. P. Church is filling a large place in the town and community where it is located. It is popularly thought of as the Community's Church, and is called the Presbyterian Church. Its members are cultured talented, more than 50% of the adults having college training. They are outstanding for liberality. Their average for the Church Year 1946-47 was \$87.00 per capita.

An important occasion in the history of this church is the Dedication of the House of Worship. This occurred January 30, 1927. The sermon was preached by Dr. D. G. Phillips from Joshua 4:6. The Dedicatory Prayer was led by Rev. R. E. Huey, their minister at that time.

This church building is of modern type and appointments. In addition to the auditorium, it has five classrooms for Sabbath School work, and for the general use of the congregation. It is constructed of red brick, and on a beautiful lot near the center of the town. Two unusual facts should be noted: This church was built before an A. R. P. service had been held in the town, and before any organization existed; and the whole plant, including manse and lots for both church and manse, was erected and paid for by one man, Mr. E. C. Stuart of Bartow, an elder of the A. R. P. Church in Bartow. It is an outright gift to the A. R. P. Synod.

The Sabbath School has five classes or departments, and has separate rooms for each class. Mr. D. D. Cunningham is Superintendent, and Mrs. Steve Hancock is Secretary and Treasurer.

The Woman's Missionary Society was organized January 28, 1927. There were nine charter members, none of whom are now members of the society. All monies raised by the society are by free-will offerings.

Lake Wales



Lake Wales.—This church is located in the city of Lake Wales, Polk County, Florida. This church was organized June 14, 1914, by Elder E. C. Stuart of Bartow, Florida. There were 24 charter members. The first service had been held by Rev. N. E. Smith in January, 1913, in Hotel Stewart. The first elder was A. C. Thullberry, and the first deacons were Clarence Thullberry and R. E. Wilhoyte.

Since the organization was effected, the following elders have held office: S. W. Caldwell, W. L. Ellis, B. H. Alexander, S. J. Abernathy, E. D. Ellis, E. T. Poser, Robert Murray, W. J. Frink, H. O. Yost, J. O. Adair, E. R. Spence, C. M. Quinn, A. R. Updike, W. F. Boyte, Jr., J. H. Nevills.

The present elders are B. H. Alexander, W. F. Boyte, Jr., E. R. Spence, E. W. Stephenson, A. R. Updike, A. N. Garrison, E. D. Ellis, J. H. Nevills, C. L. Chase, W. J. Smith.

The following have served as deacons: W. O. Edwards, Leroy Dunn, H. A. Thullberry, R. E. Thompson, C. M. Quinn, F. E. Poser, L. H. Kramer, W. J. Frink, D. A. Hunt, H. O. Yost, J. O. Adair, W. F. Boyte, Jr., Jay Burns, Jr., R. W. Murray, J. E. Northington, Allen Weaver, Wilton Futch, H. H. Hempstead, Dr. B. R. Tinkler, E. T. Pooser, Jr., E. R. Chandley, A. N. Garrison, F. F. Butler, W. R. Cook, J. H. Whitfield, H. B. Alexander, W. E. Pooser, J. F. Childs, C. G. Beisel, A. W. Wright, Henry T. Bullard, Paul E. Black, Howard Thullberry, Jr., J. W. Thornhill, A. S. Wingfield.

The present Board of Deacons: J. H. Whitfield, H. B. Alexander, W. E. Pooser, J. F. Childs, C. G. Beisel, H. F. Bullard, P. E. Black, H. A. Thull-

berry, Jr., J. W. Thornhill, A. S. Wingfield, B. R. Tinkler, A. W. Wright.

The ministers of the church have been as follows: Rev. N. E. Smith, founder of the church; serving from January, 1913, to June, 1920; Rev. S. A. Tinkler, from June, 1920, to December 3, 1933; the present minister (pastor) is Rev. R. T. Nelson, D.D., who took charge January 1, 1934, and has now served acceptably more than 16½ years.

On the roll now there are 325 names of communing members, all gathered in since the organization, June, 1914. This church has the distinction of having been self-supporting from the date of its organization, although Mr. E. C. Stuart donated the first building. The membership of the church have been influential—the life of the community. The members are very loyal to the local church, but the majority of them know little of the work of our A. R. P. Synod. They are a substantial, civic-minded group of people.

Among the members of this church who have rendered special service to the Church and to humanity are mentioned Mr. E. D. Ellis, an outstanding layman of the Church, noted for his service to Bonclarken and his generous gifts to Foreign Missions; B. H. Alexander, elder, serving Lake Wales as President of the Lake Wales State Bank; L. H. Kramer and D. A. Hunt are prominent business men.

Among events in the history of this congregation, the following are worthy of note: A revival of ten days, beginning March (first Sabbath), 1916, conducted by Dr. Paul Pressly, and resulting in an ingathering of 22 souls; A revival beginning the Fourth Sabbath of February, 1917, and continuing ten days, the preacher being Dr. J. H. Pressly, and resulting in an ingathering of 15 souls; A revival, conducted by Dr. Paul Pressly, beginning the Fourth Sabbath of October, 1929, and continuing eight days, with an ingathering of 21 souls. The present church building was dedicated March 29, 1936, Rev. N. E. Smith being the officiating minister. Lake Wales entertained the Synod of 1938.

Officers of the Sabbath School are: Paul E. Black, Superintendent; Mrs. W. F. Boyte, Jr., Superintendent of Primary and Junior Department; C. F. Miller, Secretary; C. M. Quinn, Treasurer. They have eleven classrooms, and a Primary, Junior, Intermediate, and Senior Departments.

The Woman's Missionary Society "has been active—the life of the church from the beginning. They are still at the forefront in all good works. Mrs. B. R. Tinkler is President; Mrs. R. T. Nelson is Vice-President; Mrs. W. F. Boyte, Jr., is Secretary; Mrs. A. N. Garrison is Treasurer. The society has charge of the Juniors and Intermediates.

Officers of the Young People's Christian Union are: Alan Garrison, President; Barbara Ekeland is Secretary; Dwight Bachelder is Treasurer.

The Lake Wales field is a growing, aggressive, settled and substantial community. As noted above services were first held in Stewart Hotel. After some time Mr. E. C. Stuart donated a lot and building, a beautiful white framed building overlooking Crystal Lake, the prettiest location in Lake Wales. The present house, located on the same site, is of brick, of Gothic architecture. The Sanctuary will seat about 300. It has a basement kitchen and Sabbath School classrooms, and a commodious room upstairs for the Young People's Christian Union meetings.

Lancaster



Lancaster, S. C.—The church at Lancaster was organized by a commission of the First Presbytery in the year 1884. The commission consisted of Rev. Mason W. Pressly and elders W. Q. Caskey and N. T. Draffin. A neat brick building, begun in 1885, was completed in 1886. The first pastor was Rev. R. Y. Mills, who was installed in November, 1888, giving half time to Lancaster and half to Gills Creek. Mr. Mills died March 4, 1889. Rev. H. B. Blakely was installed in 1890. He resigned in the fall of 1894 to take charge of the mission in Atlanta, Georgia.

The third pastor was Rev. W. C. Ewart. He was installed in the fall of 1896, and continued with them until about 1904. In July, 1904, Rev. Paul Pressly was installed pastor. He resigned in November, 1906. Rev. O. W. Carmichael was pastor from the summer of 1907 to some time in 1908. In 1909 Rev. R. L. Robinson, D.D., took up the work, and served them through 1910. The Rev. W. S. Patterson, D.D., came to the field in 1911, and served them till his death, April 28, 1941, having served the field 30 years. After his death, Rev. W. O. Ragsdale, who had been Dr. Patterson's assistant for about a year, was called and installed some time within the Synodical Year 1941-1942. He served till some time between the synods of 1943 and 1944, when he took a year of post graduate work in Princeton.

After Mr. Ragsdale came Rev. T. B. McBride, who served here till perhaps April 1, 1949. Some time before the Synod of 1950 Rev. A. B. Love took up the work, and is now, December, 1950, their active and loved pastor.

The first elders of this church were Judge Ira B. Jones and W. B. Knight, elected presumably at the organization. Since that time the following have been added: C. W. Jones, J. E. Taylor, A. J. McNinch, W. P. Caskey, W. H.

Millen, W. D. Robinson, E. W. Sistare, W. Q. Caskey, R. S. Harper, W. P. Robinson, P. M. Lathan, R. B. Robinson, J. U. Bell, R. M. Robinson.

The first deacons were J. E. Taylor and C. W. Jones. Since these, have been added R. S. Harper, L. C. Faulkner, E. W. Sistare, J. P. King, Joe Evans, J. T. Wylie, R. B. Robinson, H. A. Douglas, W. G. Taylor, K. C. Billings, C. M. Blanks, J. Allen Adams, A. E. Small, V. E. Craig, W. M. Hagins, J. C. Robinson, W. D. Craig, W. E. Taylor, J. U. Bell, R. M. Robinson.

The membership reported in 1950 is 301, a net increase since 1903 of 257. The members are loyal and faithful, and have responded liberally to all causes, always paying their budget in full. There has been a steady growth. Until May, 1940, they have had services only two days per month.

Several members of this church have been prominent and distinguished in public life. Among these was Judge Ira B. Jones, Chief Justice of South Carolina. He gave the lot on which the church and manse are built. There have been quite a number of professional and business men who have been connected with this church. W. P. Robinson made a brilliant record in college, and became a successful lawyer and legislator. R. B. Robinson was a successful business man, who consecrated liberally of his means to the Lord's Cause.

The Sabbath School was organized soon after the organization of the church, and has had a continuous history ever since. Its present membership is 184. In 1941 the officers were: Superintendent, R. B. Robinson; Assistant Superintendent, George Bryson; Secretary, C. P. Harper. In the summer of 1940 a committee was appointed, consisting of Misses Margaret Robinson and Eugenia Adams, and Messrs. John Blanks, Francis Bell, and R. B. Robinson, to study the needs of the Sabbath School, and to make plans for its reorganization into departments. On the recommendation of this committee, four departments were formed, made up of sixteen classes. Funds to take care of these changes were raised by a Love Offering, which resulted in enough to buy two pianos, blackboards for all classrooms, tables, chairs for small children, and other necessary equipment.

The Woman's Missionary Society was organized in 1900 with six members, Mesdames Everette Taylor, W. B. Knight, Ira B. Jones, W. C. Ewart—McNinch and Miss Pet Neil. The membership in 1950 is 72. These cooperate in the work of the church. They have charge of the Juniors and Intermediates, and have sponsored Summer Bible Schools and Teacher Training Courses.

The Young People's Christian Union helps support a native worker in Mexico and a missionary to Pakistan. Newton Blanks is President, and John Blanks is Secretary.

The congregation now occupies its second house of worship. This house was built in 1930-1931. It has three stories, the Sabbath School occupying the basement and third floor, while the main auditorium requires all of the second. In 1940 this building was extensively remodeled at a cost of \$4,000, and special services were held on February 2, 1941, in celebration of this improvement. One feature of this work was the replacement of the old windows with stained glass ones. The money for this came from a bequest of Mr. W. J. Evans, while the Love Offering already referred to supplied funds for redecorating and refurnishing the Sabbath School Departments.

Lancaster is a city that grows in population and in financial and in-

dustrial importance. For this reason this field has a great opportunity for growth and usefulness in the years to come. The present membership has in a goodly measure the missionary spirit, and are generally a pious, aggressive, and substantial people.

Lebanon

Lebanon, Wilcox County, Alabama.—See Bethel, Alabama.

Lexington



Lexington, Virginia.—The first A. R. Presbyterian service in the immediate community of Lexington was held July 18, 1915, at West Lexington School House by Rev. David T. Lauderdale, minister then of Ebenezer and Broad Creek churches. He kept up these services on Sabbath nights till May, 1916, when he became full time minister at Broad Creek. In May, 1916, he held a meeting at Liberty Hall Chapel, West Lexington. Revs. R. N. Hunter and J. H. Snell, who succeeded him at Ebenezer, kept up these regular Sabbath night services at this chapel. Through the summer of 1918 Revs. R. D. Byrd of Timber Ridge, R. N. Hunter of Ebenezer, L. I. Echols of Old Providence, and David T. Lauderdale of Broad Creek preached on Sabbath nights at Lexington.

Revs. W. H. Quinn, J. H. Snell, and David T. Lauderdale, a committee of Virginia Presbytery, September 9, 1922, urged that a congregation be organized in Lexington, with the help of the Home Board. Their report was adopted, and the following committee was appointed to select a Church lot: Revs. Snell, Quinn, and Lauderdale, Elder Calvin D. Rowan of Old Providence, and Mr. J. P. Harrison of Ebenezer. Sabbath afternoon March 25,

1923, Rev. B. G. Pressly, D.D., of the Home Board preached in the Sabbath School Building of the Lexington Presbyterian Church. The following Sabbath afternoon Rev. David T. Lauderdale preached there. The Old Providence choir sang at both services. April 19, 1923, Dr. W. W. Orr, Chairman of the Board of Home Missions, preached in the County Court House. Immediately following this service the congregation was organized with 21 charter members: W. H. Hostetter, G. Mays Hostetter, Mrs. G. Mays Hostetter, W. P. Hosetetter, Claude C. Hostetter, Miss Annie Hostetter (now Mrs. Charles L. Rowsey), Hubert R. Camden, J. P. Harrison, Mrs. J. P. Harrison, J. L. Harrison, E. O. Hickman, Mrs. E. O. Hickman, Henry I. Hickman, Sr., Mrs. Louise Bryant Hickman, John A. King, Mrs. John A. King, Mrs. Bruce D. Womildorf, Mrs. William Agnor, Sr., Mrs. Matthew Dale, Paul Agnor, and George Agnor. W. H. Hostetter was elected charter elder, and Hubert R. Camden charter deacon. On the same day Dr. Orr and the local committee selected the present beautiful church lot on South Main Street, costing \$4,200. Of this, 3,800 came from the generous bequest to the Virginia Presbytery by Mrs. Alice McClung Moore. The balance was paid by congregations of the Presbytery.

The Synod in May, 1923, appointed Brother Lauderdale home missionary in charge of the little Lexington congregation. He preached the first sermon as their minister Sabbath night, May 20, 1923, in the old Odd Fellows' Hall on North Main Street. This was rented and used till April 3, 1927, the first day in their own House of Worship. There were many obstacles and discouragements, "enough," as Dr. Orr said, "to kill the little church at the start." The little hall was upstairs, and hard for old people to climb, and in an undesirable section. A Negro pool room and dance hall was run directly beneath our room of worship. Many A. R. P.'s and former A. R. P.'s, and members of other churches said, "You can never build up a church here. There are too many churches already in this little town." But April 3, 1927, was the glad day of opening the House of Worship. Dr. Oliver Johnson preached in the morning, and Dr. Joseph L. Grier in the evening. In April, 1930, the congregation entertained the meeting of Synod. May 11, 1930, Rev. Lauderdale was installed pastor. April, 1932, the congregation became self-supporting. April 9, 1933, all debts on the House of Worship having been wiped out, Dr. I. N. Kennedy preached the Dedictory Sermon. In World War II there were 190 stars of the service flag. Six boys gave their lives for Our Country.

The church building cost \$24,000, the lot \$4,200, the manse and lot \$6,000. Synod generously gave \$15,000. The balance, \$19,000, was raised by members and friends. The church is of beautiful colonial architecture, and seats over 500.

Successful evangelistic meetings have been held almost every year. Probably the most outstanding have been those by Dr. W. W. Orr, with Mr. D. S. Edwards as song leader, 1924; Rev. W. W. Orr, D.D., 1927; and Rev. N. E. Smith, 1933.

Elders who have passed from earth: W. H. Hostetter, J. P. Harrison, G. W. Hostetter, Leech Sorrells, J. W. Kesler. Present elders: H. R. Camden, P. W. Sorrells, Sr., R. Lee Irvine, Sgt. G. Mays Hostetter, C. E. Bingler, Hubert W. Sorrells, Freeman R. Sorrells, R. F. Painter, H. H. Huffman, J. R. Clark, P. W. Sorrells, Jr., Eck Bane, C. L. Rowsey, John B. Smith, and M. D. Sensabaugh. Present Deacons: C. A. Conner, W. H. Falls, M. C.

Goodbar, G. L. Brown, W. E. Hartless, J. H. Sorrells, C. O. McKemy, E. W. Trussell, E. B. Harlow, B. M. Whiteside, C. E. Hall, H. W. Morris, G. E. Gladwell, P. P. Flint, R. L. McKemy, R. L. McCormick, James M. Miller, J. W. Mays, J. H. Clark. H. R. Camden, A. C. Kesler, and J. R. Clark have been church treasurers.

The Ladies' Missionary Society has raised about \$8,000. Present officers: President, Mrs. Cora Hollis; Vice President, Mrs. H. F. Irvine; Secretary, Mrs. C. L. Rowsey; Treasurer, Mrs. E. B. Harlow. The Men of the Church also have a live organization. M. D. Sensabaugh is President; P. W. Sorrells, Jr., is Vice President; Eck Bane is Secretary-Treasurer. Officers of the Young People's Christian Union are: President, Miss Regina Hostetter; Vice President, Miss Betty Buchanan; Secretary, Miss Ethel Hostetter; Treasurer, Miss Edna Mae Painter. The Intermediate-Junior Leader is Miss Melissa Ayers; the President is Taylor Eugene Davis. They have 69 members, and are the winners of the 1950 Synodical Banner.

The Sabbath School: R. F. Painter is Superintendent; J. H. Sorrells and Charles M. Morris are Assistant Superintendents; F. R. Sorrells is Secretary-Treasurer, and his Assistants are P. W. Sorrells, Jr., and Eck Bane. Mrs. J. R. Clark is Superintendent of the Cradle Roll Department, and her Assistants are Mrs. H. F. Irvine and Mrs. Basil Scott. Mrs. L. S. McDaniel is Superintendent of the Home Department, her Assistants are Mrs. J. B. Smith and Mrs. W. H. Sligh. The Sabbath School enrollment, Lexington School 378; Houston Street School 25; total 403; Average Attendance, 234. Babies on Cradle Roll, 93. Daily Vacation Bible School enrollment, 161. Sabbath School Offerings for past year \$4,147. Made on Presbytery's Standard of Excellence, 95%. Elders and deacons members of the Sabbath School, 100%.

The Pastor's Salary was recently increased from \$2,400 to \$3,600. In the past two years the congregation has paid on improvements of the church and manse \$7,068. Total raised the last year \$13,889. New members received the past year 131; Infants baptized, 50. Family Altars, 129. Average attendance at Sabbath Morning services, 207. The number of ACTIVE MEMBERS is nearing 500.

This is the only church in Lexington having Sabbath night services. The average attendance at these services is 182. On three recent Sabbath nights the church was filled to overflowing. During the past year the average attendance for all the services of the Sabbath days has been 739, a gain of 68% over the previous year. A recent attendance at all services was 1,019.

The pastor and congregation are carrying on regular preaching services and Sabbath School at seven places in and around Lexington. They sponsor "The A. R. Presbyterian Bible Hour" over Radio Station WREL, having secured as a speaker Dr. W. P. Gilmer, noted Presbyterian Bible teacher of Clifton Forge. Thus they send out every week to thousands of listeners—in the glorious Gospel of the Son of God.

Lincoln

Lincoln, Tenn.—Lincoln is a home mission church of the Tenn. and Ala. Presbytery located in Lincoln County, Tenn. This church was originally a United Presbyterian Church and was named Hopewell. For many years it

was a flourishing work, supporting its own pastor. Samuel de Haven and George W. Crawford and families moved to the community in 1870 from Xenia, Ohio. Mr. John Simpson, who came to Lincoln County from Morning Sun, Ohio, donated several acres of land for a church building and a cemetery. The building was completed in 1872 or 1873, and is still in use, a commodious frame building. Rev. J. W. Wait was the first pastor of Hopewell. Other U. P. pastors were Rev. David Strong, D.D., Rev. J. B. Coleman, Rev. J. A. Myers, Rev. J. E. Ramsey, Rev. T. M. Buck and Rev. W. A. Glass. Of these ministers Dr. Strong served longest and left a major impress upon the community. He served two pastorates at Hopewell. He was a missionary to Egypt, and between his pastorates returned to Egypt for another period there.

In these days of the U. P. Church Lincoln was a prosperous community. Ramseys, Kennedys, McCowns, Welches, in addition to those already named, were members of the church. The community changed. Many of its people moved away. A number of them united with the A. R. P. Church in Fayetteville. In 1918 Hopewell became an A. R. P. Church, and has continued down to the present as a mission church. It has had the following supplies: Rev. Jas. H. Snell, Rev. A. B. Love one summer, Rev. S. W. Haddon, Rev. J. H. Snell again June, 1921-June, 1929, Rev. T. E. Nelson, 1929-33, Rev. J. P. Johnston, Rev. W. H. Quinn, Rev. W. A. Hayes June, 1939-Feb., 1941, and Rev. F. W. Sherrill May, 1941, to the present.

The church now has 80 members enrolled. The present elders are J. M. Bain, B. Mansfield, R. A. Marsh, R. W. Shelton, S. W. Smith and W. J. Nelson. The church has a Sabbath School and a woman's organization. There are many people in the community and there are possibilities of growth. The church has been known as Lincoln since it became an A. R. P. organization.

Rev. F. W. Sherrill served at Lincoln from 1941-1943. After him came Rev. W. A. Hayes, 1944, to the present, January, 1951. In 1942 this church had 80 members. In 1950 it reports 109 members. As this is possibly the only church we ever received bodily from another denomination, it is gratifying to see evidences of growth in connection with the Associate Reformed Presbyterian Church.

Little Rock

Little Rock.—This church is called by the name of the city where it is located, the Capital City of the State of Arkansas, Pulaski County. It was organized by the Arkansas Presbytery in 1893. There were fifteen charter members. J. F. Oates and J. M. Burnett were ordained elders. Also there were two deacons. The organization was effected by Rev. J. L. Young, S. M. of the Arkansas Presbytery. The work was begun by Rev. J. A. Smith, under direction of the Board of Home Missions. Other early supplies were Revs. J. M. White and O. Y. Bonner.

In 1895, July, Rev. G. G. Parkinson came to them. He found 15 members. A house of worship was built in 1895. After a year, work was opened at Jacksonville, and Dr. Parkinson, and some of his successors, gave half time to this branch of the field. Dr. Parkinson served them till November, 1900, when he accepted a chair in Erskine Seminary. Membership then was 40. C. C. Bell had been added to the Session.

In December, 1900, Rev. A. H. Griffith began work in this field, and

two years later he was installed for full time at Little Rock. Membership had doubled. J. W. Miller, M.D., and J. Kerr Oates were added to the Session.

Succeeding ministers: Revs. E. B. Hunter, 1906; G. W. Hanna, June, 1904, to some time in 1906; W. M. Hunter, D.D., late in 1906-1916; T. H. McDill, D.D., pastor, from 1917 to December, 1928; D. P. Patterson, 1929-33; R. T. Kerr, D.D., August 19, 1933, to his retirement on account of health, 1945. The present minister is Dr. P. O. Shettel, who took up the work some time within the church-year 1945-46. At the meeting of Synod in 1950 they were vacant, Dr. Shettel having returned to his church in Pennsylvania.

The following constitute the Session at the present time (1948): Carl Bell, C. C. Bell, W. W. Brown, J. C. Harris, H. W. Houston, T. B. Johnston, J. M. McNair, W. J. Murphy, A. L. Neely, Sam C. Oates, F. L. Pardee, Others who have served as elders: J. D. Oates, J. F. Snider, O. L. McNair, Taylor Roberts, S. A. Russell, W. H. Judkins, W. B. McGinnis, J. B. Ross.

The Board of Deacons now is as follows: E. E. Butler, H. R. Barrett, W. E. Brown, C. C. Fowler, Burton Dougan, H. A. Glasscock, Roger McNair, Malcolm Milligan, Tom Milligan, S. C. Oates, E. V. Snider, O. D. Staples. Others who have served as deacons: W. W. Brown, O. L. McNair, T. B. Johnston, Carl Bell, C. F. Bodisbaugh, R. R. McIntosh, W. A. Hanna, B. B. Wilson, Taylor Roberts, F. L. Pardee, J. C. Harris, F. H. Hatch, J. L. Choate, J. L. Parker, J. B. Ross, Luther Adams, D. M. Diffie, A. L. Neely, Carl Oates, W. E. McNair, J. B. Phillips, Fay Bodisbaugh, R. W. Reynolds, Tracy Franklin, O. L. McNair, Jr., W. B. Erion, Earl Erion.

The membership, as reported to the Synod of 1947, is 245, of whom 199 are said to be active. In 1903 the membership was 80. Growth was slow during the early years, but "the faithful few" labored and prayed on, remained loyal to Truth and to the principles which make strong character. The church has exerted a great influence for good in the western section of this Capital City, and promises to become in the future a strong church. Rev. Thomas McDill, Jr., was born, and partly reared, in this congregation, and they claim him with a just degree of pride. Some who have rendered valuable services to Church and State are H. W. Houston, J. D. Oates, H. S. Nixon, O. L. McNair.

Notable events in the history of this church: (1) A meeting held by Dr. W. W. Orr early in this century resulted in a good ingathering; (2) The Orr-Armstrong meeting in 1921 resulted in 150 added to the churches of the city, of whom 30 came into the A. R. Presbyterian Church; (3) Dedication of the First House by Rev. O. Y. Bonner in 1895; (4) Dedication of the New House on April 20, 1919; (5) Entertaining of Synod in the fall of 1914.

The Sabbath School has done a good work. There are 140 pupils in seven departments with 14 classes. F. L. Pardee is Superintendent.

The Woman's Missionary Society was organized August 23, 1895, with six members. At present there are 61 members, divided into four circles. They raise several hundred dollars each year, and are otherwise active. They have charge of the Juniors and Intermediates. In earlier years this society took an active part in the building of both their houses of worship.

The Young People's Christian Union has done a good work, though they be few in numbers. When these notes were gathered Robert Kerr, Jr., was President, and Miss Vera Chestnut was Secretary-Treasurer.

This church is well located. It is in a section where there is no other Presbyterian church. The people are substantial, aggressive, missionary in spirit, and responsive to the claims of the Gospel.

Their first House of Worship was a temporary structure, built at a cost of about \$1,000. The present House is located on the corner of Twelfth and Martin streets, not a great way from the other house. This house was built during the pastorate of Dr. W. M. Hunter, in 1913, entertaining the Synod of 1914, as noted above. It is of splendid brick, has a basement with classroom and kitchen, has a commodious auditorium with balcony. The roof is of tile. The Manse is on the adjoining lot. All is kept in good repair, and looks much newer than it actually is.

Long Cane

Long Cane, McCormick County, S. C.—This church is situated within the bounds of the Second Presbytery. It is one of the oldest and most influential churches of the A. R. P. Church. In 1764 a whole organized congregation left Ballymena, Ireland, for America. They landed about 300 strong in New York City, pastor, Session, flock. Half of them, 140 to be exact, settled at Salem, New York, and the remaining ones came to Long Cane, S. C., and settled in a community, and about 1780 were grouped into two churches, Cedar Spring and Long Cane. On arrival in America, the pastor, Rev. Thomas Clark, M.D., remained with that group who settled in Salem, N. Y., for some years, serving them as pastor.

But about 1779 or 1780, Dr. Clark visited the group in South Carolina. Probably it was on this visit the churches were organized. On March 7, 1786, these two churches united in a call for Dr. Clark's pastoral services, and on May 15 of the same year this call was sustained by the Synod. However in 1791 the Associate Reformed Presbytery of the Carolinas and Georgia met at Long Cane, and a petition was presented praying that Rev. Thomas Clark be installed at Long Cane. It is not known whether he was ever installed there. He died in 1792, and there is no record further about the matter. It has been surmised that, since he had been installed over this people in Ireland, he deemed it superfluous to be installed again, since the old pastoral relations had never been dissolved.

After his death in 1792 Long Cane was vacant four years. Rev. Peter McMullin was appointed to supply them "as much as possible" the first year. On April 10, 1797, Rev. Alexander Porter was called. He was installed, also ordained, by the Presbytery of the Carolinas and Georgia April 2, 1798. At his request, in the Fall of 1803, "on account of the state of his health and the uncommon largeness of his charge," his request to be released from his charge was granted. The next year he accepted a call to Cedar Spring, and Long Cane remained vacant more than 20 years.

On February 28, 1828, the long separated congregations united again in a call to Rev. John T. Pressly. This happy and successful pastorate lasted less than four year. November 10, 1831, Dr. Pressly gave up this "charge very dear" to him to accept the Presidency, or a Professorship, in the A. R. Theological Seminary of the West at Allegheny, Pennsylvania. He was followed by Rev. W. R. Hemphill, who served this charge eleven years, 1837 to 1848. He then became a professor in Erskine College. Rev. H. T. Sloan was

ordained and installed at Long Cane November 1, 1850. Loved and honored, a blessing to the whole community, he served 40 years, till failing health compelled him to resign in 1890. But he continued to preach for them till a month before his death, February 13, 1894. Having no children, he was able at his death to leave a considerable bequest to the Church.

December 5, 1891, Rev. R. F. Bradley became pastor of Long Cane. He continued in this relation till October, 1930. He was followed by Rev. W. C. Kerr, then pastor at Abbeville, as supply. This relation continued till the death of Rev. Kerr, May 13, 1945. Since his death Long Cane has been supplied by students of Erskine Seminary, W. L. Pressly, F. Y. Pressly, L. M. Allison, Jr., P. G. Cavone, and possibly others. This brings the roster of pastors and ministers down to date, December, 1950.

During the pastorate of Dr. H. T. Sloan Sabbath schools were established in both Cedar Spring and Long Cane. Also Mt. Carmel church was organized, being at first called Lodimont, the date of its organization being May 8, 1875. A few years later, June 4, 1882, the Troy Church was organized. Also in 1887 Bradley was made a preaching point of the Cedar Spring congregation, and continues so to this day, December 27, 1950.

By act of Presbytery on January 13, 1892, Cedar Spring and Bradley became a pastorate separate from Long Cane, this being done in answer to a petition from Cedar Spring and Bradley. Over this charge Rev. Robert Lathan, D.D., was installed September 28, 1894. His death, June 15, 1896, severed this tie. He was buried in the church-yard, but March 2, 1935, his remains were disinterred and buried in Rose Hill Cemetery, York, S. C.

The original house of worship at Long Cane was of rude logs. A second house was built during the ministry of Dr. Clark. In 1856 the present church was erected. It is a framed structure, 44 x 64 feet, with a ten foot porch at the front and galleries around three sides. It is in a good state of repair, having been recently painted and covered with an asbestos roof, and by a rearrangement of the interior rooms have been provided for Sabbath School work.

Ministers born in Long Cane and Cedar Spring, one pastorate, are as follows: Dr. John T. Pressly, his son, Dr. Joseph Pressly, of Erie, Pennsylvania, Dr. E. E. Pressly, Dr. James P. Pressly, Dr. David Pressly, Dr. J. E. Pressly, Rev. Joseph McCreary, Rev. Wm. Patton, Rev. E. L. Patton, L.L.D., Rev. W. W. Patton, Rev. Samuel Morris, Rev. John Hemphill, Rev. James Weed, Rev. S. P. Robinson, Rev. J. C. McDonald, Rev. R. F. Bradley, Dr. E. B. Kennedy, Dr. I. N. Kennedy. David McCreary began the study of Theology, but on account of ill health he was compelled to give it up. Wm. Morrow and Augustus Ansley were Theological students, but when the War Between the States came on they entered the service, and did not return to the Seminary after the war.

Long Cane has also given to the world a number of laymen eminent in various walks of life, legislators, journalists, and statesmen. The Associate Reformed Presbytery of the Carolinas and Georgia was organized at Long Cane February 24, 1790, and the Second Presbytery of the Carolinas and Georgia was organized at Cedar Spring April 8, 1801, both within the one pastorate.

Descendents of members of these two old churches are to be found today in the churches of the North, West, Middle West, South West, and South as far as Florida. In fact much of the material entering into the Associate Re-

formed Presbyterian Church and Institutions at Due West have their origin in Long Cane and Cedar Spring. Among these are the Presslys, the Pattons, the Kennedys, the Youngs. Our Foreign Mission forces have also drawn on this source: Miss Lavinia Neel, Dr. J. G. Dale, Dr. Kate Neel Dale, Dr. John T. Dale, Rev. and Mrs. W. C. Halliday, Miss Mary L. Kennedy, Mrs. B. L. Hamilton, Dr. Neil E. Pressly, Rev. H. E. Pressly.

Membership is reported in 1950 as 80. They have most of the auxiliaries: a Sabbath School, a Woman's Missionary Society, a Young People's Christian Union, and an Intermediate Union.

Lost Churches in Alabama

The following churches are mentioned in the "History of the Associate Reformed Presbyterian Synod of the South," by Dr. Robert Lathan, as being in what is now the state of Alabama (see pages 346-47 and 379), by or earlier than 1822: Nanafalia, Pine Barren, New Ireland, Fairview, Cahaba, Hopewell, Mount Pleasant, Russell's Valley, Zalmonah.

Nanafalia was in the present Marengo County. Nothing is known of the church. Pine Barren was another name for Lebanon Church in Wilcox County. Nothing at all is known of New Ireland and Fairview. Cahaba was probably at or near Cahaba, Ala., once the capital of the state. Dr. Lathan states that there were 50 communicants at Cahaba in 1822. It is possible that Cahaba was the same as Prosperity, which was near the town of Cahaba and whose history is known. It is possible that the Hopewell mentioned is confused with Hopewell, Miss. No Hopewell in Ala. is known. Nothing is known of Mt. Pleasant, Russell's Valley, in Franklin County, and Zalmonah in Autauga County are mentioned briefly in the Centennial History. Nothing more is known of them.

It is possible that some of these names represent preaching points rather than organized churches.

According to the Centennial History, Rev. James N. Moore organized three churches in Central Alabama about 1850: Summerfield in Dallas County, and Farrer's Church and Fairview in Perry County. A church building was erected at Summerfield, it is stated. Nothing more is known of these churches.

Mr. Moore's three churches were under the Alabama Presbytery. The others mentioned must have been organized under the old Second Presbytery. All of these churches were in what is now the territory of the Tenn. and Ala. Presbytery.

Louisville

Louisville A. R. P. Church.—This church is located at Louisville, Georgia, the County Seat of Jefferson County. It is within the Second Presbytery. There seems to be some uncertainty about the time of the organization of this church. The Centennial History says it was perhaps organized in the latter part of 1874 or beginning of 1875 by Dr. D. G. Phillips, and that the first systematic work among them was done by Rev. A. L. Patterson

during the years of 1874 and 1875. After him came Rev. J. C. Galloway in 1875, and continued till 1884, but was installed on Saturday before the Second Sabbath of May, 1877. In 1884 Synod assigned Rev. J. C. Galloway to the Charlotte mission, and he demitted the Louisville work in April, 1885, and was succeeded by Rev. J. S. Mills, who continued with them till June, 1906. From November 23, 1906, to February 18, 1923, Rev. Paul Pressly was pastor. Following him came Rev. M. R. Plaxco April 27, 1924, to about July 1, 1949, being installed at Louisville, Kentucky, July 17, 1949. After him came Rev. Paul L. Grier, D.D., about October, 1949, and is at this time their pastor. This brings down to date the succession of pastors.

We wish to look further into the history of the organization. It is said, seemingly on reliable data, that there was a Presbyterian meeting house at Louisville, on State property, when the State Capital was there in 1795. Governors Jared Irwin, James Jackson, and David Emanuel, were elders. Rev. David Bothwell succeeded Revs. Thomas Beattie, William Ronaldson, Josiah Lewis, Wm. McCorrah, Thomas Clark, Peter McMullen, Mr. Patty, who from time to time had served the churches at Bethel and Ebenezer, dating back to as early as 1770. David Bothwell served the Louisville Church, along with Bethel and Ebenezer, from January, 1790, until January 1, 1801. These churches were subsequently served by Rev. Alexander Porter and Rev. Herr.

In 1813 Rev. Joseph Lowry became pastor, and served until his death, July 20, 1840. Rev. J. S. Pressly of the Second Presbytery served until 1845. There were no regular charges until August 11, 1849, when Dr. D. G. Phillips was called. He served three churches until 1875, when he demitted Louisville and Bethel, serving Ebenezer until December, 1892.

To connect this with the record as given in the Centennial History, we repeat some of the statements of the first paragraph above. From 1875 to 1877, Rev. A. L. Patterson supplied the three churches. In May, 1877, Rev. J. C. Galloway was called as pastor at Louisville. In 1880 the lot where the church now stands was bought, and the predecessor of the present house was built there. This was a framed structure of the chapel type, large however and comfortable. The present church building is of nice faced brick, of modern design, a beautiful church of suitable size for the congregation. It was built in 1913, Dr. Paul Pressly pastor. The following were the building committee: W. L. Phillips, Thomas Hardeman, W. A. Stone, and James F. Brown.

Officers of the earlier times are not given, perhaps are unknown. Elders in 1877 were J. J. Kieth and R. J. Boyd. Elders added since then: W. L. Phillips, J. N. Bethea, S. J. Kieth, J. C. Little, William Little, J. F. Brown, J. W. White, W. A. Stone, J. R. Phillips, Thomas Hardeman, William Whigham, Luther Mosteller, H. E. McBride, R. N. Whigham, R. L. Bethea, W. Wright Abbot, A. P. Little, C. H. Cofer, Phillips Abbot, J. T. Fleming, H. E. Newton, O. H. Beall, Hunter R. Kennedy.

The following constitute the present Board of Deacons: O. H. Beall, Jr., R. L. Bethea, Jr., Jerry Beckworth, M. D. Cofer, R. M. Culvern, R. L. Farmer, A. P. Jones, R. D. Little, Allen Mays, T. E. McBride, Sloan McKay, J. B. Polhill, III, W. M. Prichard, Dr. W. J. Revell, Julius F. Seebach, Jr., Herschel E. Smith, Robert Stone, W. A. Stone, Jr., K. G. Romer, W. T. Weeks, George McBride.

The present membership of the church is 158, a net increase of 96 since 1903. These people are noted for their generosity.

Ministers reared in this church: Rev. James Luther Mays, who attended the Richmond Theological Seminary, and William Brimberry Abbot, who attended Princeton, and whose intention was to go to Africa to labor among the Negroes of the Dark Continent, perhaps has gone ere this. Miss Eunice Williams was for a number of years a teaching missionary to the Philippine Islands.

In World War II the following young men of the Louisville congregation sacrificed their lives for Democracy, Justice and Peace, in memory of whom a bronze tablet has been placed in the church: Phillips Abbot, Jr., John Joseph Cofer, Robert Northington Hardeman, III, Augustine Patterson Little, Jr.

Among the notable events in the history of this church is the donation of a pipe organ in 1939 by Mrs. Julia Phillips Abbot, a costly gift and one that adds very much to the worship of praise in the Sanctuary. The Synod of 1900 met with the Louisville congregation.

A church school has been conducted ever since the organization of the church. The Superintendent is Mr. C. H. Cofer; the Secretary-Treasurer is Mr. K. G. Romer. The school is partly graded. They plan to build an Educational Building soon.

The Woman's Missionary Society was organized in 1885. The charter members were Mrs. S. F. Denny, Mrs. M. V. Little, Mrs. S. B. Denny, Mrs. F. A. Sinquefield, Mrs. J. S. Mills, Mrs. S. F. Whigham, Miss Mittie Patterson, Mrs. Nellie Patterson Little. The society now has 40 members, with three organized Circles. The society supported Mr. C. Cruz as long as he was connected with the A. R. Presbyterian Mission personnel in Mexico, and jointly with Bethel (Vidette) Church supported Dr. Whiteside in India for five years. The Second Presbyterial Missionary Union was organized by the Louisville Woman's Missionary Society April 12, 1907, under the leadership of Mrs. Julia H. Rhodes. The "Bulletin," now the Journal of Missions, had its birth at the first meeting of the Presbyterial Union, with Mrs. Julia H. Rhodes as chairman of a committee to further this work. Among those who have served as President are the following: Mrs. S. F. Denny, Mrs. M. V. Little, Mrs. Nellie Patterson Little, Mrs. W. Wright Abbot, Mrs. S. C. Ketchin, and Mrs. M. R. Plaxco, who was President when these notes were made.

The "One Cent Band," a sort of Junior Missionary Society, was organized by Mrs. Nellie Patterson Little, and for a number of years sent \$50 annually for the support of a bed in the Children's Hospital in Mexico.

In regard to the present House of Worship, it should be added that the house of 1880 burned, and the present house stands on the same site.

Louisville

Louisville, Jefferson County, Kentucky.—Since 1931 this has been within the Mississippi Valley Presbytery. Formerly it was called the Kentucky Presbytery, and later, till 1931, it was called the Memphis and Louisville Presbytery.

The Louisville Church was organized January 6, 1854. Rev. G. Gordon of the Kentucky Presbytery officiated. There were 18 charter members: Wil-

liam Fulton, S. C. Walker, Margaret Fulton, John Carson, Eliza Jane Carson, Thomas Dempster, William Ramsey, Margaret Ramsey, Ann McMillen, George Common, Eliza Lindsay, J. C. Lowery, Charlotte M. Gordon, J. L. Gordon, Mary Gordon, Mary Davidson, Sarah Stafford, Sellena Dempster.

The Session as constituted at the organization consisted of William Fulton, S. C. Walker, J. L. Gordon.

There were no deacons at this time. The Board of Deacons at present is as follows: Bert Allen, Frank Allen, Robert Campbell, J. J. Douglas, L. H. Erdman, Albert Grace, Victor Herrmann, James Lane, C. H. West, Henry Yates, Harry Shira.

The following elders now constitute the Session: W. H. Elliott, R. B. Elliott, G. G. Hamilton, C. C. Hodges, J. A. McIver, T. W. Ricketts, S. C. Walker, J. H. Wallace, H. P. West.

The first minister was Rev. Gilbert Gordon. He began work in Louisville September 10, 1852, organized the church January 6, 1854, was installed pastor December 16, 1859. He continued to serve them till 1871, having on October 13, 1870, along with other ministers of his Presbytery, gone into the Southern Presbyterian Church, taking for the time his congregation with him. For several years matters were in an unsettled state, but under the leadership of Revs. J. T. Bonner, D.D., and J. C. Galloway worship services were resumed, and on October 18, 1876, the church was re-organized an A. R. P. church, with 15 members.

Their next minister was Rev. F. Y. Pressly, November 1, 1876, till September, 1880. He effected an agreement with the Presbyterians whereby the A. R. Presbyterians had the use of their church. He was followed for short periods by Revs. J. M. Todd and C. S. Young. Rev. James Boyce came to them by appointment in 1883; was called by them May 23, 1884; and served them till October 16, 1896. He made a canvas for funds with which to build a new and better church, but resigned before the church was built. Meanwhile a committee appointed by Synod, consisting of Drs. W. M. Grier and G. R. White, met with the Trustees of the First Presbyterian Church and reached a happy agreement with them whereby the trustees of the A. R. P. Synod were given a clear title to the property at 7th and Chestnut Streets. The new church was therefore erected on the old lot at a cost of \$10,200, making a property including lot of the value of \$15,000. This was a beautiful church. It was dedicated January 1, 1899, Dr. W. M. Grier preaching the sermon from Isaiah 43:10.

Rev. S. W. Reid was installed pastor of this church December 31, 1898, and continued till the Fall of 1910. He was with them therefore when the Centennial History was written in 1903. The church was vacant till June, 1914, when Rev. R. C. Grier became their pastor, and served them till May, 1918. Following him came Rev. H. B. Blakely, Jr., who served from September, 1919, till July, 1925. Others have served as follows: Rev. J. Calvin Reid, June, 1926 to July, 1931; Rev. Jos. L. Grier, December, 1931, to September, 1936; Rev. Charles E. Edwards, April, 1937, to March, 1946; Rev. Oliver Carmichael, September, 1946, to December, 1947. Since that time for the most part the pulpit has been vacant, though it has been supplied more or less regularly by a member of the faculty of the Presbyterian Theological Seminary of the city. Dr. M. R. Plaxco was pastor from July, 1949, to September, 1950.

Since 1876 there have been three clerks of the Session: James Tillay,

8 years; John S. Henry, 29 years; J. H. Wallace, the present Clerk, 35 years. One minister, Rev. Carlton Boegel, was reared in this church.

The Sabbath School is graded. It occupies a separate building from the church. The Woman's Missionary Society is active, and has done much to keep the church alive and going.

In the matter of houses of worship the story is this: In 1853 a lot was bought at 8th and Magazine Streets, and presumably a chapel costing \$1,000 was erected thereon. This lot was sold in 1858, and another was bought at 7th and Chestnut streets. A chapel was built on it, which was used about 40 years, till the beautiful brick church was built on the same lot and dedicated January 1, 1899. In 1914, feeling that this location had become unfavorable to the work, the congregation sold this plant to the Baptists, and bought one, together with an eight room manse, at 24th and Broadway, a much more desirable location. This is the property now occupied by the Louisville congregation.

This small congregation of less than 200 members, in the midst of a great city, surrounded by churches of large membership and great wealth and prestige, has shown the pluck it takes to win, and it is fervently hoped that a bright and prosperous future is in the making for them.

Lyndon Grove

Lyndon Grove (Augusta Mission).—This church was organized January 30, 1949, with 16 charter members. It is a singular thing that up to this time the Associate Reformed Presbyterian Church had never, so far as is known to this writer, had any organized work in the city of Augusta, Georgia.

However there is some interesting history back of this organization. The late Rev. Ira S. Caldwell, while pastor at Wrens and Ebenezer, Georgia, did some preaching here. This was back in the Thirties, and the services were held in the Y. M. C. A. Hall. After a lapse of time in the work, Dr. S. W. Reid of McCormick, S. C., resumed preaching here, and continued till his death. Several more years passed, and early in 1948, Rev. J. H. Snell, then of Wrens, began to labor here. At the first these services were held in the Methodist Church located in the Fleming School section. Later they were held in the Assembly Room of the First Presbyterian Church. These were afternoon services. Also the Superintendents of Missions, Dr. J. P. Pressly and Rev. T. B. McBride, did much toward getting the work off to a good start, and the organization took place as stated above.

The new church building was begun on August 3, 1949, about seven months after the organization, and was almost completed by August, 1950. Besides the main auditorium, there are five class rooms and a Pastor's Study. There is now a campaign on to raise funds for a heating plant and to complete the kitchen and assembly room down stairs. The building and lot are valued at \$50,000, and are free of debt.

To make the organization complete, four provisional elders were loaned from other Presbyterian churches of the city. Neighbors and friends of the community assist in the work of the various auxiliary organizations which the church sponsors. A Young Adult's Club, Youth Club, Woman's Society,

and Sabbath School, all work together to reach as many people as possible.

Supplies: There have been occasional services held by Drs. J. P. Pressly, S. A. Tinkler, and others. Rev. J. H. Snell supplied them perhaps a year regularly. After him came Dr. R. W. Thompson of the United Presbyterian Church several months. For the summer of 1950 Student W. Chapman Lauderdale of Erskine Seminary supplied them. This church is located in a rapidly growing section of the city with no other church near by, and prospects for it are bright. The first evangelistic meeting was held in summer of 1950 by Dr. D. T. Lauderdale.

McAnn's Chapel

McAnn's Chapel.—This church was located at Cold Water, Tennessee. It was the old Blanche moved to Cold Water, and housed in a splendid new house of its own, with the name changed. Sometime in 1911 the A. R. Presbyterians sold their half interest in the building at Blanche and began to hold their services in the school house at Cold Water, and this continued till the new house could be built. The new house was a framed building about 70 feet long, including a ten or twelve foot porch at the front supported by large columns, and about 40 or 50 feet wide. Behind the pulpit was a Department for the Sabbath School. This house was built with funds largely contributed by Mr. McAnn, one of the elders, and by Mr. Hentz Patterson, another elder. The house was furnished with circular oak pews and pulpit and chairs to match.

The work started off well at Cold Water, the membership increasing from about 30 in 1911 to 65 in 1912, October 1. But for some reason in the course of a few years the property was sold, to the Methodists as is recalled, and the membership was merged into that of Prosperity, the other and stronger member of the charge, pews and pulpit furniture being presented to Prosperity. See Blanche. Rev. W. A. Kennedy was pastor when the work was moved to Cold Water and the house built. Rev. J. N. Lesslie was pastor when the house was sold and the work merged with Prosperity. This last arrangement had the advantage of giving Prosperity full time preaching and all the services of the pastor.

Macclesfield

Macclesfield.—The work at Macclesfield had its origin in the zeal of some of our most conservative and yet mission minded older ministers. The desire was to contribute to the evangelization of the "mountain people" of North Carolina. This idea was taking shape about the time of the Gastonia Synod in 1922, and sprang out of the Board of Home Missions. Just how the particular field was decided on is not known. But Dr. L. I. Echols was secured for the project, and sent to the field. He labored here from about 1922 to possibly 1930. Rev. W. H. Quinn is reported in charge there in 1931.

The first report from Macclesfield was in 1923. The membership was 10. Dr. L. I. Echols was in charge. His last report was in 1930. The membership was then 33. In 1926 the membership was at its highest, 45. The

last report from Macclesfield was in 1931. The membership was then 30, and Rev. W. H. Quinn was on the field.

Just why the work at Macclesfield was discontinued was not discovered from consulting the Minutes of Synod. Perhaps this was due to a deleting from the minutes all Presbyterian reports to Synod. This was done as a measure of economy in the lean years of the depression. But the name Macclesfield has been dropped from the roll of the First Presbytery, and reports from it do not come any more.

Memphis



Memphis.—In the early part of the Summer of 1935 Rev. T. H. McDill, D.D., was appointed by the Board of Home Missions to visit Memphis, Tennessee, and make a careful canvass of the city with an idea of organizing an Associate Reformed Presbyterian Church here. Dr. McDill made this canvass and recommended to the Board of Home Missions that work be started at once in Memphis. Rev. A. M. Rogers was appointed by the Board of Home Missions to begin this work. Dr. McDill accompanied Bro. Rogers to Memphis and introduced him to the prospective members whom he had contacted on his former visit and helped him to get started in the work. The congregation was formally organized on Sabbath afternoon, July 21, 1935. There were 43 charter members. The following officers were elected: elders, J. F. Moore and J. C. Philpott; Deacons, W. S. Lindsay, J. M. McQuiston, and J. R. McQuiston. At the first recorded meeting of the officers of the church Mr. J. C. Philpott was elected clerk of the session, and Mr. W. S. Lindsay was elected Treasurer of the church and chairman of the Board of Deacons. This meeting was held on October 20, 1935. The Woman's Missionary Society was organized on October 21, 1935.

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The first building to be occupied by this new congregation was a residence located at 1235 Carr Avenue. But it was not long until this building was found to be too small and very unsatisfactory, hence the congregation began to look about for a new location. The present site was selected, and on December 19, 1937, official action was taken authorizing the Board of Trustees of the congregation to purchase the lot. This lot is located at 428 North Watkins Street, and the purchase price was \$4,500.00. The new church home was erected in the latter part of 1938 and the early part of 1939. Rev. A. M. Rogers continued as stated supply of this congregation until November 14, 1943, when he resigned to take up the work as pastor of the Associate Reformed Presbyterian church at Bartow, Florida. Under the capable leadership of Bro. Rogers the congregation continued to grow and develop. The congregation was without a stated supply from November 14, 1943, to June 11, 1944, when Rev. C. C. Boegel was appointed by the Board of Home Missions to take up the work as stated supply. Brother Boegel continued as stated supply of this congregation for four years. During this period Brother Boegel made many friends in Memphis and was able to reach many souls for Christ and the Church. From June, 1948, to August 1, 1949, the congregation was without a regular stated supply. In July, 1949, with the aid of the Board of Home Missions, the congregation purchased a manse, which is located at 326 North Watkins Street.

At the meeting of the General Synod June 1-4, 1949, Rev. Paul A. Stroup, D.D., was appointed by the Board of Home Missions to become the stated supply of this congregation. Brother Stroup entered upon this work on August 1, 1949. In April, 1950, the congregation placed an Electric Organ in the church, and one of our faithful members made it possible for us to secure a new Piano. The increase in the membership of the church and Sabbath School caused us to lift up our eyes and see the need of an addition to our church building. Plans were drawn and adopted. The contract has been made. Four new rooms are being erected to the south wing of the church. This building was made possible by a generous gift from the Board of Home Missions, and the fine co-operation of members of the local church. The present session consists of the following men: J. O. Norriss, C. E. Craig, E. H. Yager, J. R. McQuiston, W. F. Bratton and R. S. Brunson. Mr. J. O. Norriss is the Clerk of the session. The board of deacons consists of the following men: C. L. Ferguson, C. L. Brunson, C. W. Simmons, C. R. Spencer, B. F. Wells, H. H. Patrick, and V. A. Lloyd. C. L. Ferguson is Chairman of the Board of Deacons. Mrs. Jimmie Pegues is Treasurer of the congregation.

Monticello

Monticello.—This church takes its name from the city of Monticello, county seat of Drew County, Arkansas, in which it is located. The organization was effected in February, 1855. The following were chosen as its first elders: W. N. Fee, Thomas Lyle, and R. B. Harper, M.D. No deacons are known.

The present Session is composed of elders as follows: C. C. Carmical, L. D. McQuiston, W. A. Moffatt (the latter two were elected January 28, 1925), E. H. Dozier and W. F. McClerkin, elected November 10, 1935; A. V. Ramsey, L. Hunter, and S. M. Boyd.



Other elders added since organization: R. B. Leslie and R. C. McClerkin, elected May 27, 1900; John F. Hunter, May 1, 1903; J. N. Ross, W. J. Boyd, C. N. Boyd, September 26, 1908, and at the same time, Donham Leslie, H. B. Wiseman, and Hugh Patterson; H. M. Dickson, January 4, 1914; W. Owens, April 28, 1918; J. C. Craig, April 14, 1929.

Deacons now serving: R. R. Carmical, elected May 5, 1918; John Boyd, Jr., February 5, 1922; Robert Cherry, February 5, 1922; Malcolm Boyd, January 28, 1925; Edwin F. Boyd, November 10, 1935, and on same date, Avery Donelson, W. A. Moffatt, Jr., William Edwards, Charles Carmical, Lorenza Hunter.

Other deacons since 1903: D. C. Myhand, W. A. Moffatt, J. L. Spence, Carrol Dickson, N. A. Murry, Evie Boyd, E. H. Dozier.

Ministers who have served this congregation prior to 1903, found in the Centennial History, may be listed as follows: Revs. J. K. Boyce, John Wilson, J. M. Brown, J. A. Dickson, J. L. Young, 1880-1904. Rev. J. L. Young was followed by Rev. John A. Smith, 1905-1906; Rev. S. J. Patterson, October, 1906, to February, 1915; Rev. G. K. Rogers, June to December, 1915; Rev. J. N. Lesslie, December, 1920, to February, 1924; Dr. J. R. Edwards, June, 1924, to his retirement, September, 1945, his death occurring May 28, 1946. Some time in 1946 the Rev. J. Calvin Smith accepted a call to Monticello, and he is now, September, 1950, their faithful under-shepherd. In January, 1951, this church is vacant, Rev. J. C. Smith having accepted the work at Bartow, Florida.

This church has had varying periods of growth and loss. Nuclei have been given off several times to organize new churches. And there have been

migrations to other sections of the West. But they have been a faithful band, and have made slow but steady growth. They reported to Synod in 1947 155 members, of whom 120 were active, with a total contribution, \$9,650, or \$80 per capita for active members. The church property is valued at \$25,000. During the year 1948-1949 this church built a new brick manse. It is a beautiful structure, costing about \$15,000. The money used in this building was left to the church by Mr. H. M. Wilson at his death in 1935. It is to be known as "The H. M. and Fannie B. Wilson Manse."

As a mission project, under the leadership of Dr. J. R. Edwards, Ebenezer Chapel was organized October 20, 1925, near the A. & M. College. By his untiring efforts it was kept in live and active condition for some 16 years. But in 1941 Dr. Edwards began supplying Shady Grove and Hickory Spring, and Ebenezer Chapel was discontinued. The members came into Monticello, W. E. Maxwell and A. V. Ramsay were received as elders.

The present House of Worship is an elegant brick structure, built in the period from July, 1907, to September 1, 1908. A few days later Dr. W. H. Millen preached the Dedictory Sermon from Psalm 104:34. The approximate cost was \$8,800. To this, in 1940, was added a new brick Recreational and Educational Building, together with a tennis court and extensive improvements on the church building itself, at a cost of approximately \$8,000, a gift of Dr. and Mrs. W. H. McQuiston. This new building was dedicated June 22, 1941, Dr. R. T. Kerr preaching the Dedictory Sermon.

The Woman's Missionary Society was organized February 27, 1875. The aims of the society were: To help in repairing the interior of the local church; to promote charitable work; above all, to emphasize Foreign Mission Work in Egypt at the time when Mrs. Mary Galloway Giffen was being sent out. The first officers were, President, Mrs. J. B. Wilson; Vice President, Mrs. J. E. Allen; Secretary, Mrs. Belle Hemphill McQuiston; Treasurer, Miss N. A. Craig. The work of the women flourished, and in 1909 the Arkansas Presbyterial Missionary Union was organized in the Monticello Church by Mrs. R. M. Oates of Russellville. This was before the Synodical Union was organized. In 1932 or 1933 the Arkansas and the Memphis-Louisville Presbyterial unions were merged into the Mississippi Valley Presbyterial Missionary Union. The first President of the Arkansas Presbyterial was Mrs. J. B. Wilson of Monticello. This church entertained the Synod of 1948, May 26-30.

Mooresville

Mooresville, Iredell County, N. C.—In September, 1885, about 18 persons were organized into a church at Mooresville. They worshipped in the Methodist High School building, being supplied by Dr. Pressly (John E., it is supposed) and by others until Rev. T. B. Stewart was ordained and installed November 19, 1887. He served them till in 1889, when the congregation was disorganized by removals. Again in 1896, under the leadership of Rev. W. Y. Love, 31 persons asked for an organization, 28 of whom went into the organization, using the Methodist church as a place of meeting. R. J. Willis and W. C. Patterson were elders, and Walter Willis was a deacon.

Rev. W. Y. Love, characteristically prompt, soon had raised \$1,893, and a comfortable and convenient church was built. It was first used January 2, 1898, and was dedicated Saturday night March 19 of that year.

On May 15 of that year Y. B. Smith and S. J. Brawley were ordained and installed ruling elders, and S. J. Pressly, Robert M. Knox, and Dr. James Young were made deacons. Before organization the congregation worshipped in the Methodist church, and then in the Academy until their own building was ready. Rev. E. F. Griffith supplied them about two years. Rev. R. C. Davidson was installed pastor May 23, 1901. Mr. Davidson served them till June, 1920. Following him came Dr. W. W. Boyce, who was installed on a Sabbath afternoon in September, 1920, the commission being composed of Dr. W. W. Orr, Rev. J. M. Bigham, and Elder J. C. Reid. This pastorate continued till Dr. Boyce resigned February, 1924, to go as a missionary to Mexico. Dr. I. N. Kennedy was the next pastor. He began work the First Sabbath of March, 1924, and continued till on account of failing health he resigned January 10, 1946, retiring permanently from the work. He was succeeded soon after, in June, 1946, by Rev. W. M. Blakely. Mr. Blakely served them till January 2, 1950, when he entered upon the work at Greenville, S. C. He was followed soon after by Dr. E. N. Orr, who now, September, 1950, serves them.

The Session at present consists of Dr. A. E. Bell, T. F. Neel, A. B. Young, J. O. Rogers, E. H. Miller, T. B. Smith.

The following compose the Board of Deacons: R. O. Miller, S. D. Brown, P. A. Alexander, Paul S. Ashburn, C. M. Deaton, Wm. A. Hethcox, H. D. Brawley, Grey Kistler.

The membership is reported as 224, an increase of about 60% since 1903. This church, though small in its beginning, has been faithful and loyal to all the calls of the Synod upon it. No aid has ever been asked of nor received from Synod. For a good many years Mooresville and Coddle Creek were united in one pastorate. But in 1920, it having been decided that Mooresville was now strong enough to carry on alone, this pastorate was dissolved, and since then Mooresville has had her own pastor. With few exceptions the people have been faithful in attendance upon the ordinances of the church.

Six ministers have been reared in this church: Revs. W. M. Willis, W. C. Kerr, N. E. Smith, John P. Johnston, Bonner Knox, L. M. Shedd. Mrs. L. M. Shedd also comes from this congregation, the Shedd's being missionaries to Bolivia. Such a list from a comparatively young church speaks well for the spirituality prevailing there.

November 12, 1936, the Fortieth Anniversary of the organization of this church was celebrated. The pastor, Dr. I. N. Kennedy, presided. Dr. J. H. Pressly of Statesville preached the sermon. Rev. Bonner Knox, son of the congregation led in prayer. There was a special musical programme, and the presentation of a beautiful Memorial Flower Vase in memory of one of the first Sabbath School teachers, Miss Sallie Wallace, by her two grateful nieces. After this came a brief historical sketch presented by Elder T. B. Smith, who is, and has been for many years, the Clerk of the Session.

The Sabbath School is graded, and has five classrooms. The enrollment is 140, the contributions \$297.

The Woman's Missionary Society was organized in the home of Mrs. E. M. Rogers August 23, 1897, Mrs. Emma Pressly being the first President. There were 16 charter members, of whom six still live. In 1943 they report 35 members, in 1950 45, with contributions of \$386. For more details see Woman's Work, p. 162-3.

This field is building up with a substantial people, who are of a missionary spirit.

Only one House of Worship has been built. It is now valued at \$20,000. There is also a manse valued at \$15,000.

Mount Carmel

Mount Carmel.—This is one of the churches of the Second Presbytery. It is in McCormick County, S. C. It was organized in May, 1875, by the Second Presbytery. Dr. H. T. Sloan officiated. For a short time it was supplied by Drs. W. M. Grier and J. C. Galloway. In 1876 Rev. A. L. Patterson accepted a call, and served them till 1910, preaching twice a month. During a part of this time they were supplied by students of the Seminary, 1885-1912. Rev. D. P. Pressly supplied them 1912-1913; Dr. H. B. Blakely was pastor 1913-1918; Rev. L. T. Pressly was pastor 1919-1933; Dr. S. W. Reid was pastor 1934-1944. Since then they have been supplied largely by students of the Seminary, Leon M. Allison, Jr., Patrick Cavone, and perhaps others.

This church was at first called Lodimont, but after ten years, in 1885, it was moved to Mount Carmel and took the name of the village.

The first elders were James McCelvery, J. L. Covin, J. Edward Calwell, and these were among the charter members, the number or names of whom is not known.

The present elders are D. W. Harling and H. O. Watson. The latter also acts as deacon. In 1950 they report Dr. C. B. Williams as supply, and the membership as 22.

The great problem of this church, it is stated, is its failure and inability to grow. The town of Mount Carmel has suffered a great decrease in population, and this decrease is the reason the church is not growing. The total absence of children in the congregation is most discouraging. But the few they have are supremely loyal, faithful, and liberal. For the most part the members are of meager financial means, but they respond most liberally to every call. They have given one minister-missionary to the Cause, the Rev. W. C. Halliday, our senior missionary in the Tampico Presbytery.

The Sabbath School has three departments, and an enrollment of 14. Miss Lennie Covin is Superintendent.

The Woman's Missionary Society has eight on the roll. There is no Young People's Union. The people are described as pious, aggressive, missionary in spirit, settled and substantial. But the community is not growing, and as a consequence the church does not grow. The present framed house is the only one they have had. The first services were held at Lodimont, and this church is listed under this name in the Centennial History.

Mt. Horeb

Mt. Horeb, Covington County, Ala.—This church of the Tenn. and Ala. Presbytery was organized Oct. 2, 1910, by Rev. J. L. Pressly and elder Thos. E. Mitchell. The name was selected by Rev. J. L. Pressly. The charter members were the following: W. R. Bennet, W. W. Moore, W. A. Robinson,

W. J. Robinson, J. G. Robinson, Samuel Hart, F. M. Watkins, Mrs. W. A. Robinson, Miss Nelle Robinson and Miss Minnie Robinson. Of these Mr. Hart was received from the Baptist Church, Messrs. Bennet and Moore from the Methodist Church, Mr. J. G. Robinson on profession of faith, and the others from Salem A. R. P. Church. The first services that preceeded the organization were held at Robinson School House, near the site of the present church. Rev. Jos. L. Pressly began services at the school in March, 1908, and continued to conduct monthly services. In August, 1910, Rev. R. S. Harris led an evangelistic meeting following which the organization was effected in October.

The first elder was W. A. Robinson and the first deacon W. W. Moore. The organization was a bit irregular for some months. Elders added later were J. F. Robinson and W. R. Bennet. W. O. Walters was elected deacon. The present elders are W. A. and J. F. Robinson and W. O. Walters is deacon.

Rev. Jos. L. Pressly supplied the church from the beginning until December, 1915. Rev. W. M. Willis began to assist with the work in January, 1913, and assumed it in full in December, 1915. He continued until the Synod of 1926. Rev. S. W. Haddon supplied from the spring of 1926 for two years. Rev. L. P. Knox was the next supply. Rev. W. A. Hayes was in charge of the work for ten years, 1929-1939. Rev. W. H. Quinn became the supply July 1, 1939, and continues.

For some years outpost work was carried on at Johnstonville, beginning during the ministry of Mr. Willis. Johnstonville was finally abandoned. Under Mr. Hayes an outpost was established several miles away that was known as Piney Grove. Mr. Hayes erected a building here and for several years had a prosperous work. The building burned, some of the members moved away and Piney Grove was never rebuilt.

Mt. Horeb Church is a frame building. It was dedicated March 28, 1915, Dr. B. H. Grier preaching the sermon. The church has a Sabbath School. From time to time it has had a Woman's Missionary Society. At present there are 12 active members of the society. A Y. P. C. U. was organized in 1939. The church now (1942) has 46 members. Mt. Horeb's minister has always lived at Red Level, Ala.

Rev. W. H. Quinn continued at Mt. Horeb till 1946, when he was succeeded by Rev. W. L. Latham 1946-48. Next came Rev. J. L. Boyd 1948-51. The membership reported in 1950 is 46.

Mt. Sinai

Mt. Sinai, Covington County, Ala.—This church was organized in the Tennessee and Alabama Presbytery by Rev. Joseph Lowry Pressly as a mission work while he was pastor at Salem. Mr. Pressly began house to house work in the Sinai community in 1911. At the time the community was without a church and many of its people were without any church connection at all. In 1916 a church building was erected. A friend in Andalusia, Ala., gave the lot. The money was raised by the churches of the Presbytery. The building was of rough pine boards, the walls were unceiled and the furniture was home-made. The total cost of building and furniture, Mr.

Pressly said, was \$197. The building rested on lightwood blocks and was unpainted.

Sinai was one of the most unusual missions in the history of the Synod. Mr. Pressly was the only minister it ever had. In 1929 there were 33 living members, though most of them were non-resident, having moved away. Mr. Pressly said that first and last about 100 people were converted at Sinai. Being a community of tenant farmers only a few of the members ever remained in the community for more than a few years. The mission never had any church officers of its own. Sinai never had a stove or other heating device. Vandals broke its windows until finally wooden shutters replaced them. It often happened that no one at all came to the services. When that was the case Mr. Pressly conducted the service, reading, singing and preaching, and praying for attendance the next Sabbath. Annual meetings were held in the summer and these were well attended. From 1911 to 1935 the work at Sinai continued in spite of all discouragements.

Mt. Sinai, a pathetic little building, resting upon four lightwood blocks, standing upon a sand hill, on a lonely road, in a wicked community, was not there in vain. With the passing of the years the character of the community changed. As Mr. Pressly was wont to say, there are people in heaven because Sinai was there. Many human souls were influenced for Christ at this little chapel. Sinai was dear to the heart of Mr. Pressly. The building burned in 1935, and the organization was continued in a new church building known as Pressly Chapel, one mile away. The original Mt. Sinai was about three miles from Salem Church, and six miles from Red Level, Ala. There is nothing at all now upon the site of Mt. Sinai. At the time of his death Mr. Pressly was raising money to rebuild Sinai. The funds were later used in building Pressly Chapel.

Mount Zion

Photo on page 701.

Mount Zion of the Mississippi Valley Presbytery is situated in Lincoln County, Missouri. It was organized by Rev. Alexander Bowers of the Synod of the West on August 1, 1834. It is said to be the oldest A. R. P. church west of the Mississippi River. The original nucleus for this organization was composed of settlers from York and Fairfield districts, S. C., and from Shelby County, Kentucky. The early ministers were from the Associate Church. There were perhaps 14 charter members, several of whom were received on profession of faith. The Centennial History puts the number at 11.

The first elders were Alexander Reid, Sr., James Alexander, Sr., James Finley.

The first deacons: James Shannon, James Alexander, Richard Gladney.

The present elders are A. L. Reid, L. B. Houston, George Branch, E. T. Frazier. The deacons are L. C. Reid, C. W. Finley, Ira E. Gladney, Karl Shannon, Erskine Reid.

Until 1843 this church was called Auburn, the first building having been near the town of that name. Before this church was built services were held in the home of James Finley, one of the first ruling elders. In 1843 a new house was built on the present site, a framed structure, for which much of the lumber was furnished and sawed by James Finley. He also furnished walnut lumber for the pews, and "turned" the banister for the pulpit. On

the First Sabbath of July of that year the name was changed to Mt. Zion, and Rev. S. S. Ralston was called the first pastor, for half time. He took up the work in November.

The present building, replacing the house of 1843, is of brick. The brick were burned on the ground in front of the church, from clay taken from the church grounds south of the church. The walnut pews are still in use. The lime was burned in a kiln near the spring. The brick masons were Messrs. Broadmasters and Kenkina. Mr. Robert Logan supervised the carpentry work. This building was dedicated the Third Sabbath of May, 1857. Rev. S. S. Ralston, the pastor, was in charge. Psalm 122 was sung; Solomon's prayer at the dedication of the Temple was read; and an appropriate sermon from Ezra 7:23 was delivered.

August 1, 1934, the One Hundredth Anniversary of the Organization of the Church was celebrated. This has been described as the most important event in the history of Mt. Zion. Plans were made well before hand, and a week's revival followed. At this celebration there were present former pastors Revs. P. L. Grier, Joseph L. Grier and R. N. Hunter.

Rev. S. S. Ralston served this congregation from November, 1843, to September 8, 1860. Next Rev. J. G. Miller came and served as stated supply till 1875. From 1875 to 1882 it was supplied by Rev. F. Y. Pressly. Rev. J. L. Young, Rev. Wm. A. Wilson, Rev. J. S. Mills. May 20, 1882, Rev. F. Y. Pressly was installed, and served them till September 13, 1886. Rev. D. B. Pressly supplied them two years. Rev. B. H. Grier served as pastor from June 15, 1889, to May 22, 1894. Rev. S. A. George supplied them for a time. Rev. W. S. Castles was installed May 16, 1896. He died February 16, 1897. Rev. R. L. Grier supplied till September 21, 1899. Rev. H. Rabb followed immediately, supplying till May 1, 1903, and was followed the remainder of the year by Rev. J. L. Pressly. Following him came Revs. D. P. Pressly, C. Y. Love, J. R. McCormick, Lewis Hickman, O. W. Carmichael. After the organization at Elsberry in 1911 ministers have been the same at both churches. See Elsberry. The church at present is vacant (January, 1948). Rev. W. Nale Falls, the last minister, took charge of the work July, 1941, and served till he went as chaplain, and a while after the war was over, resigning sometime in the Church year 1946-47, when he took up the work at Richland, Tennessee.

These people are noted for their loyalty and faithfulness to their church. They attend with regularity, and exert an influence for good on all the community. Consequently this church has held up remarkably well in this period when country churches have suffered so much. The church at Elsberry is an off-shoot of this church. Within it have been reared the following ministers: Revs. P. B. Logan, W. B. Logan, Joseph L. Grier, D.D., G. G. Wilson, Stewart Wilson. It has entertained Synod twice, in 1873 and in 1904.

In the Sabbath School Erskine Reid is Superintendent; E. T. Frazier is Assistant Superintendent; Ralph Frazier is Secretary-Treasurer. There are seven classes and 50 pupils.

The Woman's Missionary Society was organized March 19, 1885, during the pastorate of Dr. F. Y. Pressly. There were 19 members. For lack of space names of charter members are omitted. The object of the society was stated thus: "To promote the Master's Kingdom, by giving of means, by prayer, etc., in both Home and Foreign Missions." These ladies often rode horse-back to the meetings, and dismounted on a stile block near the church. From

1907 to 1915 this organization was disbanded. Under the leadership of Rev. R. N. Hunter, Pastor, it was reorganized, and has done an excellent work since, paying its budget and making generous contributions to Mexico, India, Hillcrest, Dunlap Orphanage. For some time it supported an orphan in full. Charter members now living: Miss Lizzie Wallace, Miss Had Alexander, Mrs. W. B. Logan. The present membership is 21.

Neely's Creek

Neely's Creek.—This church is located in York County, S. C., and is under the care of Catawba Presbytery. It was organized in 1790. June 8, 1794, Rev. William Blackstock was settled as pastor of Steele Creek in North Carolina, and Ebenezer and Neely's Creek in York County South Carolina. This relation continued till 1804. The church was an A. R. P. Church up to this time, when it became for a number of years an Associate church, and was ministered to by Revs. William Dickson, Abraham Anderson, D.D., Thomas Ketchin, John Mushat, A. Whyte, and supplies occasionally from the North.

In August, 1847, it again became an Associate Reformed Presbyterian church, and has continued so ever since. The following ministers have served them: Revs. R. F. Taylor, July 26, 1849, to 1851; L. McDonald, 1853-1870; C. B. Betts, D.D., 1871-1889; D. G. Caldwell, 1892-1894; Oliver Johnson, D.D., 1894-1908; W. H. Stevenson, July 21, 1908-July 16, 1916; O. W. Carmichael, D.D., December 2, 1917-March 4, 1939 (the date of his death). The present pastor is the Rev. William Roger Echols, who entered upon the work September 17, 1939. He was installed by a commission of the Presbytery consisting of Dr. Oliver Johnson, Dr. Joseph L. Grier and Dr. C. Brice Draffin on October 15 of that year. Under his leadership the church has grown in membership to 448, the highest it has ever attained. It has grown in activity and liberality, and now puts out more than it has ever done. He has built upon the achievements of those who have gone before him, but has built wisely and well.

The first elders of Neely's Creek were Alexander Harberson, Samuel Lusk, and Thomas Spencer. The next elders were Thomas Wylie, John Campbell, William Campbell, Jackson Spencer. Elders elected in 1847, the year it was reorganized an A. R. P. Church, Thomas Boyd, John Roddey, William Wylie, Samuel Wylie. In 1849 the following were elected elders: A. Templeton Black, David Roddey, Jonathan McFadden. In 1857, Matthew S. Lynn; in 1861, David C. Roddey; in 1868, D. T. Lesslie, John T. Boyd; in 1874, J. R. Patton, W. W. White, A. J. Walker, Dr. E. Y. Murphy; in 1893, T. M. Allen, W. S. Boyd, A. G. Gettys; in 1901, D. F. Lesslie; in 1907, D. P. Lesslie, T. E. Patton, J. W. Simpson; in 1913, D. G. Lesslie; in 1922, H. C. Simpson, W. E. Walker, J. I. Ferguson, S. J. Cornwell, J. P. Lesslie, J. S. Glasscock; in 1928, T. W. Boyd, W. T. McCollough, J. T. Walker, E. F. Williams; in 1934, W. H. Cowan, T. M. Lesslie, W. B. Williams.

The above is the list as published by a committee of the congregation in 1940, on the occasion of the celebration of the sesquicentennial of their organization. By some means the name of Elder W. S. Lesslie has been overlooked. He was an elder in 1904, and for years before and after.

SKETCHES OF CONGREGATIONS

The Session of 1940 consisted of the following: D. G. Lesslie, Clerk, W. S. Boyd, D. P. Lesslie, G. A. Gettys, W. E. Walker, S. J. Cornwell, J. P. Lesslie, T. W. Boyd, J. T. Walker, E. F. Williams, W. H. Cowan, W. B. Williams.

The present Board of Deacons consists of the following: D. J. Lesslie, Chairman, W. H. Spencer, E. B. Patton, J. E. White, J. E. Glasscock, W. Lyle Boyd, C. E. Williams, F. B. Walker. W. Lyle Boyd is Treasurer of the church. No complete list of deacons who have served prior to these has been furnished us.

The following is a list of ministers and missionaries reared, or partly reared, in this congregation: Rev. J. L. Oates, D.D. (deceased); Rev. C. B. Betts, D.D., Atoka, Tennessee; Rev. Thomas W. Hayes (deceased); Rev. J. N. Lesslie (deceased); Rev. C. O. Williams, Brookhaven, Ga.; Rev. W. T. Simpson (deceased); Rev. Ebenezer Gettys, Due West, S. C.; Mrs. J. T. Walker (nee Miss Jennie Gettys), missionary to Mexico, 1909-1913; Miss Mary E. Lesslie, missionary to Pakistan, 1912 to the present, October, 1950.

They have a flourishing Sabbath School, Woman's Missionary Society, and Young People's Christian Union, and have had them through the years.

Neely's Creek has had a number of special and important occasions. At one time they had a number of Negro members, both before and after slavery time. A small section of the church was panelled off for them, where they might attend the worship services. A new church was erected in 1906, the present church, Dr. Oliver Johnson pastor. This house was dedicated May 3, 1908, Dr. A. S. Rogers of Rock Hill leading the Dedicatorial Prayer, and Dr. J. S. Moffatt, President of Erskine College preaching the Sermon from the text, "Christ Is All," Colossians 3:11. In the afternoon short addresses were made by Hon. D. E. Finley, Solicitor J. K. Henry, and Rev. D. G. Caldwell, former pastor. October 12, 1930, a Homecoming Day was held, at which Dr. Oliver Johnson and Rev. W. H. Stevenson preached, and a large crowd was in attendance. In 1933 an Educational Building was erected, with an auditorium, twelve classrooms, and a kitchen. This building was dedicated with appropriate services October 7, 1936. Then Neely's Creek entertained the Synod of 1937.

This church has assumed full support of Miss Mary E. Lesslie, as its missionary to Pakistan.

The lot of land on which the church stands, 12 acres, was deeded by grant by the Catawba Indians in 1820, it being stipulated that a yearly rental of two cents be paid therefor. The time specified for this lease is 99 years. The present House of Worship is an excellent structure, of modern design, with stained glass windows. It has an assembly room of considerable size that can be closed by folding doors and used for auxiliary work. The auditorium proper is ample in size for seating 250 or more worshippers. It is immaculately kept. Attached to this main building by an inclosed passage way is the Educational Building already described. The cost of the main building in 1906 was \$7,000. It is all electrically lighted, and has running water from a deep well on the grounds. This plant stands on a beautiful elevation, a knoll from which it can be seen as a city set on a hill.

How many houses there have been is not reported. It is thought there was a brush arbor to begin with, and it followed by a log house, and this by a framed house. The house preceding the present one stood on a slope across the end of the Cemetery, in a shady wooded spot with plenty of hitching

ground for the horses. The house itself was of the old country church type, perhaps 40' x 60', with the entrance doors at one end and the pulpit at the other. It was substantial and comfortable, but devoid of the ornate altogether.

The congregation own a manse in the village of Lesslies about two miles from the church. This manse is in good repair, having been rather recently remodeled at a cost of about \$1,900.

For a number of years the church maintained a mission or second preaching point at Catawba Junction. It was never organized as a church.

New Albany

New Albany.—This church is situated in the thriving town of New Albany, Union County, Mississippi. The date of organization was March 27, 1904. The organizing Presbytery was then the Memphis and Louisville, since merged into the Mississippi Valley Presbytery. The officiating minister and commissioner of the Presbytery was the Rev. J. W. Carson, D.D. There were 26 charter members. For the first two years services were held in the Methodist Church.

The first officers were, elders: W. E. Patterson, R. H. Patterson, K. C. Newton, Deacons, H. R. Craig, S. B. Craig, S. J. Kidd.

The present Session consists of the following: T. K. Ballard, J. B. Shannon, Sr., R. Y. Craig, A. H. McCurry, Sam Pernel, J. L. Spence, Leland Craig, L. W. Dansby.

The present Board of Deacons: Paul Giles, R. J. Shannon, J. D. Speck, Edgar Stephens, Jr., F. R. Garrett, Sam McCurray, H. W. Stewart, Dewitt Turner, Merman Lesley, Chester Neal, Jr., Lindsay Roberts, John Spence.

Their first minister was the Rev. J. W. Carson, D.D. He supplied them till 1906, when on acceptance of their call he was installed pastor, and served them 1906-1910. The little flock of 26 had now become 125.

Succeeding Dr. Carson came Rev. T. H. McDill, D.D., 1910-1917; Rev. E. E. Strong, 1917-1920; Rev. E. N. Orr, D.D., 1920-1923; Rev. D. P. Patterson, 1923-1929; Rev. A. J. Ranson, D.D., 1929-1945. The present pastor is the Rev. K. C. Seawright, who entered upon the work September 17, 1946.

The membership at this time, July, 1948, is 248, which is a net gain since the "Centennial History" was published. Of these members one is engaged in religious work, Miss Florence Craig, Director of the Ybor City Mission in Florida.

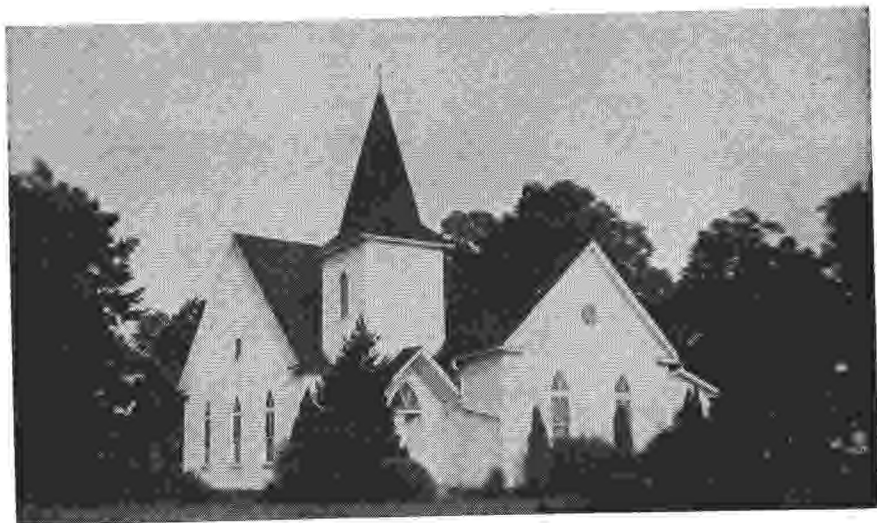
The church building is a neat and attractive brick structure. It was dedicated on March 29, 1908, Dr. W. H. Millen preaching the Dedictory sermon. This church entertained the Synod of 1933.

Mr. Leland Craig is Superintendent of the Sabbath School. The school has an enrollment of 188. It is graded, and is equipped with 13 classrooms in the Educational Building. Mrs. Sam McCurry is President of the Woman's Missionary Society, which has a membership of 65. They have charge of the Juniors and Intermediates, and are doing a most helpful work. James West is President of the Men's Club, and Sarah Jean Young of the Young People's Christian Union.

This field is described as "building up." Experience has proved that this

is a fruitful vine of God's own planting. Its people are settled and substantial, pious, missionary in spirit, and, one may say, ecclesiastically minded. Almost from its beginning it has been a Church in the full sense of the word.

New Amity



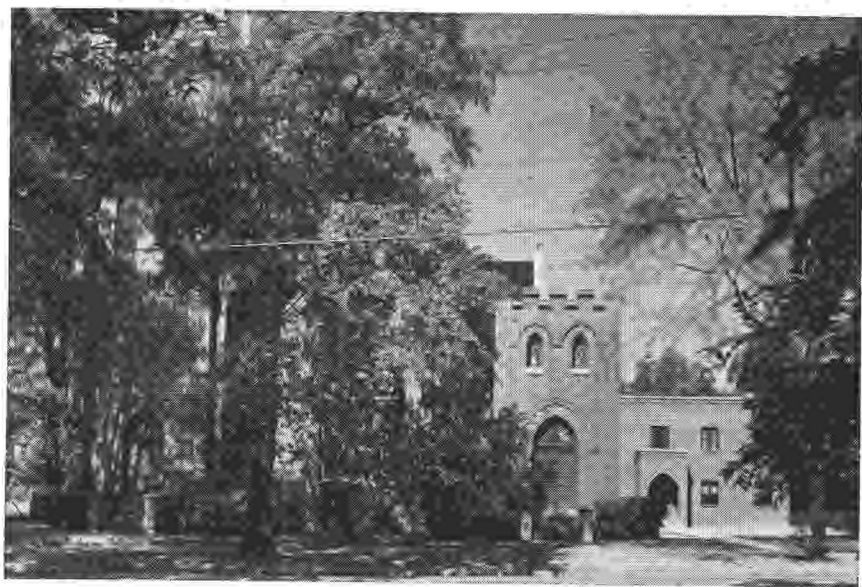
New Amity.—This church, organized in 1854, but a preaching point since 1848, is located in Iredell County, N. C. For about 50 years it was known as Amity, till in the pastorate of Rev. W. Y. Love a new house was built, and it began to be called New Amity. About 1848 Dr. S. C. Millen began preaching at Abner Feimster's. A house was built in the present site, and a large "stand" about 1859. Dr. Millen gave them one-fourth time till September 9, 1853. Rev. W. B. Pressly was ordained and installed November 9, 1855. The first elders were J. N. Morrisson and Hiram Scroggs. Rev. W. B. Pressly died November 25, 1883. Other supplies have been Revs. W. M. Hunter, April, 1884, to April, 1885; E. E. Pressly, 1886-1890; E. B. Anderson, November, 1891, to November 17, 1892, and then pastor till his resignation, April 5, 1898. Revs. R. E. Hough, R. C. Davidson, and E. F. Griffith supplied for a time, till November 18, 1901, when the Rev. W. Y. Love was installed. Mr. Love served this congregation until the church was moved and a new one built—New Amity—at Scotts. Then he continued to serve at Scotts until near his death, October 30, 1916, excepting supplies who supplied his pulpit during his illness.

Rev. J. B. Pearson served New Amity in conjunction with New Sterling from 1916-1937, excepting the year 1922, when Rev. R. E. Huey served them. Rev. W. H. Blair was pastor of New Amity in connection with New Sterling and Stony Point from 1937 to 1942. Rev. W. F. Mitchell served this same charge 1942-1943. Rev. R. M. Bell was pastor from 1944 to 1947. The latter part of 1947 through the first half of 1949 New Amity was supplied by students Jack Carmichael and Dwight Barker. In October, 1949,

Rev. F. W. Sherrill became the pastor of New Amity and Stony Point. He is now, September, 1950, their pastor.

The above is the roll and order of the ministers who have served New Amity. We are not furnished the names of elders and deacons. It will be noticed that this old country church has been moved to a railroad station, Scotts. In 1950 it reports 167 members, 10 accessions, salary promised and paid \$1,440. Of the auxiliaries it has a Sabbath School with 80 pupils, and a Woman's Missionary Society with 24 members. Such an aggregation of believers has great possibilities for good. With the blessing of God, may they be realized.

Newberry



Newberry.—This church is listed in the Centennial History as Thompson Street. It is situated in the city of Newberry, Newberry County, S. C. It was organized in 1850, and the house was built on a lot donated by Dr. Thomas W. Thompson, who along with Dr. William McMorries became the first elders. Prof. William Hood also soon after became an elder.

This church united with Kings Creek in a call to Rev. H. L. Murphy. He was installed in 1853, and labored very successfully among them till the close of the War in 1865, when he became discouraged and went to West Tennessee. For a time the church was very irregularly supplied. Dr. W. M. Grier supplied them one year.

In 1870 Rev. E. P. McClintock began preaching at King's Creek and Newberry. In 1871 he was called, and was installed. The arrangement continued twelve years. In 1883 Dr. McClintock moved into Newberry and deeded the King's Creek part of his charge. He now gave full time to New-

berry. He continued with them till March 17, 1906, when on account of failing health he resigned.

He was followed by Dr. D. G. Phillips, November 11, 1906, to May 23, 1909. Next came Dr. J. W. Carson, October 12, 1910, to 1926, when he resigned to serve as Synod's Field Secretary in the work of the Sabbath Schools and Young People's Christian Unions over the Synod. During this time Dr. A. J. Ranson was called, and served from October 3, 1926, to the fall of 1927. In October, 1927, Dr. Carson returned and served till August 31, 1947, when, realizing it was time for him to lighten up, he resigned to take up work in a smaller church and field, Garrison Memorial at Bessemer City, N. C. The present pastor is the Rev. Paul Sherrill, who entered upon the work February 6, 1948.

In 1883, when Dr. McClintock moved into Newberry and began to give full time to this work, there were nine or ten members. In 1903 this number had become 120. In 1950 they report 240 members, doubled since the Centennial History was written.

The Ruling Elders in 1903 were M. A. Carlisle, George S. Mower, John C. Wilson, and James F. Todd. The Deacons at the same time were E. C. Jones, S. B. Jones, F. M. Martin and Edwin Carlisle.

Elders added since then: E. C. Jones, J. H. Hunter, F. N. Martin, W. E. Wallace, H. L. Parr, S. B. Jones, W. T. Fair, G. F. Wearn. Deacons added since 1903, F. R. Hunter, J. W. Mims, J. D. Davenport, R. G. Carroll.

The following constitute the Session at present: H. T. Cannon, H. K. Boyd, Clerk, Boyd Robertson, C. B. Parr, Sr., R. B. Baker, J. N. Beard, T. C. Chalmers, J. A. McMeekin, R. M. Kennedy, D.D.S.

The following constitute the Board of Deacons: Hassell Mims, J. K. Willingham, M. A. Renwick, L. L. Clamp, G. L. Mayer, G. N. Martin, J. R. Lominick, T. C. McDowell, E. M. Lane, G. N. Clarkson, W. D. Beard, C. E. Bowers, Treasurer, O. K. Brown.

As to the loyalty of the people, they have sought to instill Christian Principles into the community life, and have contributed largely to the development of the town and county of Newberry. They have been a vital factor in the missionary enterprise of the Denomination.

Rev. Henry Louis Patrick is a product of this church. He has been pastor of the First A. R. P. Church of Statesville, N. C., and is now pastor of the First A. R. P. Church of Charlotte.

Of the laity who have rendered conspicuous service the following are mentioned: Henry Lakin Parr, financier and educator, contributed quietly and generously to the educational and charitable movements of his denomination, once serving as a trustee of the Due West Female College. He was a pioneer in the development of hydro-electric power plants in the State, having one as a name's sake, Parr Shoals.

Mrs. H. L. Parr also has been an outstanding leader in the W. S. M. U. and in the W. C. T. U., and in other Christian enterprises. She has been a teacher in the Sabbath School over 40 years, and has served faithfully in other positions as her church and Denomination appointed.

George S. Mower, a prominent attorney, gave financial and legal support to the Denomination and community.

O. B. Cannon, L.L.D., was a leading educator and Sabbath School teacher. He served several decades as teacher and Sabbath School Superintendent at Newberry and Unity. He was outstanding in State educational circles,

serving 29 years as Superintendent of Newberry City School, and also as a trustee of Erskine College.

Dr. H. K. Boyd (M.D.) served as a physician twelve years, and has now served as Clerk of the County Court 24 years. He is the faithful and efficient Clerk of the Session.

Of notable events in the history of this church two are mentioned: October 6, 1935, the church and community united in celebrating the 25th Anniversary of the pastorate of Dr. J. W. Carson, noting the achievements of the church, commending Dr. Carson and family for their faithful and effective leadership, and resolving to do greater things for the King and Head of the Church. The other event noted is the entertainment of the Synod of 1908.

The Sabbath School is graded, having three Departments and nine classes. There are 92 pupils. The officers are: J. N. Beard, Superintendent; C. B. Parr, Jr., Assistant Superintendent; Miss Harriett Brown, Secretary-Treasurer. It is to be noted that Dr. E. C. Jones served as Superintendent more than a decade, and Dr. O. B. Cannon more than 20 years.

The Woman's Missionary Society was organized in 1874. Soon after it gave a Going Away Service for Miss Mary E. Galloway, missionary to Egypt. At this meeting several religious leaders spoke. The Society was greatly encouraged. As the membership had outgrown the white framed building, the women began to raise funds to purchase a lot in a new location for a new church and manse. The 23 members raised the \$4,000 needed to purchase the lot where the church is now located. Their support was then directed to completing and equipping the church and manse.

During periods when the pulpit was vacant, the Society was a unifying force that kept the church going. The Society had been ardent in its support of Dunlap Orphanage, Foreign and Home Mission, Erskine College, Bonclarken, and other denominational projects.

The membership has grown in the Christian graces. Bible study, family altars, tithes, mission study, temperance study, etc., receive stress each year. The Society has charge of the Junior and Intermediate work.

The Young People's Christian Union has been active in the work of the church, preparing leaders and layworkers for Christian activities. They have been ardent supporters of Bonclarken, many of them attending the conferences each year. The President is Martha Elizabeth Lominick; the Vice-President, James Clamp; Secretary-Treasurer, Miss Harriett Brown.

The church is in a growing town, and is aggressive in its efforts to extend the Kingdom at home and abroad. The people are pious, settled and substantial, as is exemplified by the required study of the Shorter Catechism and observance of the Sabbath.

In the matter of houses of worship, they have had two. The first was a small framed structure, painted white. It was located on Thompson Street. This house was destroyed by fire March 28, 1907.

In 1902 the Session voted to change the name of the church from Thompson Street to the A. R. P. Church of Newberry, and in 1908 the present brick building, known as the Newberry A. R. P. Church, was erected on the corner of Main and Calhoun streets. This house has an adequate auditorium, but the Sabbath School has outgrown its quarters. Plans are being formulated to erect an Educational Building near the church and manse. Funds for securing the lots were raised by the women of the W. M. S.

New Hope



New Hope, S. C.—This church is situated in the northern part of Fairfield County. It is one of the oldest churches of the Synod, having been organized in 1796. Originally it was Hopewell territory, about 17 miles distant in Chester County. Owing to the distance, there was need for another preaching point. Too, when Dr. Hemphill came to Hopewell, it was recognized there was need for an enlarged salary, and hence Union and New Hope were organized out of the Hopewell territory, in order to supply that need.

At New Hope a beginning was made in the form of a brush arbor, known as Kerneyham's Stand. This name is supposed to have been the name of a family living nearby. This family disappeared so long ago that we have to resort to supposition as to whether or not it ever existed. The spelling of the name also is in doubt. Dr. R. M. Stevenson in a historical address at a Home Coming at New Hope, October 13, 1934, spelled the name Carnaham. He thinks this "stand" was near the cemetery, accounting thereby for the location of the cemetery, back from the public road and some distance from the present site of the church. Fortunately when they built their several churches, they located them out on the public road, then one of the roads from Chester to Columbia.

At this stand the preachers are reported to have been Revs. John Mushat, William Blackstock, and John Hemphill, and probably some others. Tradition says this stand was used three years. Then a log church was built out on the road a quarter of a mile south of the present building, and across the road from it. The people who composed this new church were, like those of Hopewell, Scotch-Irish, many of whom came from Pennsylvania and Virginia, but some came directly from Scotland and Ireland, landing at Charles-

ton, S. C. Dr. Stevenson says of them, "They were sturdy, honest, industrious, God-fearing and church-going. These and a few other traits, such as thrift, generosity, hospitality, and loyalty to the church and denomination to which they belonged, have characterized the people of the community all down through the years." These early Scotch-Irish, says Dr. Lathan, "taught their children from the cradle to have a sacred regard for the Sabbath, required them to read the Bible and to memorize the Larger and Shorter Catechisms with scrupulous exactness; and family worship, which consisted of singing a portion of a Psalm in the Scotch version, reading a portion of Scripture, and a prayer of great fervency, was kept up in nearly every home."

The church was organized September 19, 1796. The first pastor was Rev., afterward, Dr. John Hemphill, who preached here one-third of his time till his death, May 20, 1832, the other two-thirds being given to Hopewell and Union. He was succeeded by Rev. James Boyce, D.D., who served them from 1832 to 1870, when he was elected President of Erskine Theological Seminary. Rev. Laughlin McDonald came next, three years, 1871-1874, his death. Next came Rev. R. G. Miller, D.D., 1874-1886. Other pastors have been as follows: Rev. H. B. Blakely, 1887-1890; Rev. A. G. Kirkpatrick, 1891-1896; Rev. J. E. Johnston, 1897-1900; Rev. B. G. Pressly, 1905-1907; Rev. W. W. Parkinson, 1916-1922; Rev. W. H. Stevenson, 1922-1926; Rev. W. A. Kennedy, 1926 to the present, November, 1950.

Filling in some of the gaps in the above, the following have supplied for longer or shorter periods: Revs. G. R. White, John A. White, C. R. Birnbach, R. I. McCown, W. A. Blakely, G. W. Hanna.

Most of these pastors and supplies have served one or more other churches jointly with New Hope. Dr. Hemphill served Hopewell and Union; Dr. James Boyce served New Hope and Brick Church, then known as Ebenezer, till 1843, New Hope alone thereafter till 1870. The next five pastors seem to have given all their time to New Hope; then the following were grouped with White Oak: Revs. R. I. McCown, W. W. Parkinson, W. H. Stevenson; W. A. Kennedy again with Hopewell.

The congregation has built three houses of worship. The log house already referred to was built in 1790, some six years before the organization. The second house was built in 1830. It was a framed house, and stood a little north of the log house, and on the opposite side of the road. The land on which it was built was deeded to the church by Dr. Walter Brice. This house stood until about 1930, when it was torn down and the material used in repairing tenant houses on the S. G. Brice farm. The third, and present, house was built in 1886, Dr. Miller pastor. It was built on an entirely new lot, deeded by Mr. S. G. Brice in exchange for the old lot and house standing thereon. It was badly wrecked by a storm in 1928, but has been so well restored that little evidence of the damage is visible.

This church has given seven ministers to the work: Revs. R. W. Brice, J. R. Castles, C. E. McDonald, R. M. Stevenson, D.D., J. C. Douglas, J. W. Douglas, R. B. Miller, J. B. Chisolm, who died while a student of Theology.

The following lawyers are among her sons: Charles S. Brice, A. S. Douglas, W. B. Douglas, C. A. Douglas, Scott Douglas, J. E. McDonald, W. L. McDonald, John Means Simonton.

Also the following physicians: Walter Brice, W. S. B. McClerkin, Henry Castles, Jr., J. Michael Brice, J. L. Thompson, J. C. S. Brice, W. F. Mitchell,

J. E. Douglas, Sr., J. E. Douglas, Jr., John W. Douglas and Eugene Brice.

The dentists are: R. T. Douglas, C. M. Douglas.

To politics one: W. Banks Dove, Secretary of State for South Carolina.

One Foreign Missionary: Miss Macie Stevenson, who, being at home on a visit to her brother, Dr. R. M. Stevenson, attended her last church service at New Hope, and is buried there. She gave 50 years of loving service to Mexico.

Eight ministers' wives also have come from New Hope.

The original Sessions is unknown. The following have served as elders: Thomas Chisolm, J. C. Chisolm, Samuel Brice, Robert Brice, John Simon-ton, Alexander Douglas, Calvin Brice, John A. Brice, J. S. Douglas, T. S. Brice, Dr. Walter Brice, W. L. Roseborough, T. R. Sterling, John Castles, W. H. G. Castles, W. W. Ketchin, Robert Simonton, R. G. Brice, W. B. Douglas, C. S. Brice, Jr., John Reid, J. E. Stevenson, Robert C. Sterling, M. L. Brice. The present Session consists of A. H. Brice, Y. G. Lewis, J. D. Simpson, M. E. Stevenson, S. M. Stevenson, Lesslie Douglas.

The first deacons were Adam Dunbar and W. J. L. Weir. Other deacons have been T. P. Mitchell, W. L. Reid, Leon Roseborough, J. E. Stevenson, C. J. Stevenson, J. C. Douglas. The present deacons are A. W. Brice, H. E. Douglas, J. S. McKeown, John Shirley, William Stevenson, R. Grier Sterling. John Wallace McKeown is the Treasurer.

The Woman's Missionary Society is not only alive but has done at times much to keep alive the church. The President is Mrs. L. A. Roseborough, the Treasurer is Miss Maggie Harris.

The Junior Union is called the Dew Drops, and has been through the years. It is under the direction of one of the ladies as Adult Leader.

Mr. S. M. Stevenson is Superintendent of the Sabbath School, and the school is doing good and substantial work.

The church has about 85 members. And these are loyal and faithful, and respond well to the causes of the Synod. In her palmy days New Hope was noted for her wealth and for the number of young people she sent to college. But the result was that many of them found occupations in distant places, and the church has suffered from loss of her young people.

New Lebanon

New Lebanon, West Virginia.—This church is in Monroe County, and until recently it was the only A. R. P. church in this state. It is under the direction and care of the Virginia Presbytery. It was organized by the Presbytery of Pennsylvania of the Associate Church. The date is not certainly known, but it was early. The Centennial History, pp. 531-33, gives a pretty full sketch up till 1903, but nowhere settles the question of when it was organized. The historian of the congregation, Miss Nan Williams, thinks it almost surely was in existence during the War of the Revolution, since it is known that some of its members, Thomas, Isaac, and Newton Nickell, settled in the community between 1740 and 1750, and that Isaac Nickell fought in the Battle of Point Pleasant of that war. Evidence indicates that there were two log churches, followed by a brick church, and that by the present neat framed building. The reader is referred to the C. H. for the discussion there.

The present Session, December, 1944, consists of the following: J. E. Hogsett, H. L. Williams, G. M. Hogsett, H. A. Egner, H. H. Burwell, I. C. Wallace, Charles Boothe.

Other elders added since 1903 are Newton Dickson, J. E. Crawford, Owen Patton, B. F. Hogsett, R. A. Boyd, G. R. Williams, J. S. Crawford, R. D. Nickell, H. F. Cook.

The present Board of Deacons: R. S. Beamer, George Irons, Creigh Nickell, W. T. (Bill) Patton, M. L. Pence.

Other deacons added since 1903: J. B. Hogsett, H. L. Williams, A. P. Nickell, G. M. Hogsett, H. A. Egner, J. H. Hogsett, I. C. Wallace, H. H. Burwell.

Their pastor in 1903 was Dr. W. M. Hunter, whose ministry with them began November, 1898, and ended October, 1906. After him came Rev. T. B. Stewart, May 5, 1907, to June 1, 1924; Rev. W. H. Quinn, July 6, 1924, to October, 1926; Rev. R. N. Hunter, June 3, 1928, to June 21, 1931; J. G. Brawley, July 20, 1931, to September 15, 1931; Rev. W. C. Alexander, September 4, 1932, to November 1, 1937; Rev. A. K. Whitesides, June 12, 1938, to the present.

The membership numbers 113, an increase since 1903 of 37 members, or about 50%. New Lebanon being the only church in West Virginia until the organization of Fairlea within the last five years, it has been widely separated from other churches of the same faith; and this fact has made some of its difficulties and discouragements. It has not been easy to obtain pastors, and those obtained sometimes have in some cases not stood true to the principles of the A. R. Presbyterian Church, causing some to leave the fold for other connections. At one time the church was vacant for twenty-five years. But while these things have made the going hard, the fact that they have been able to carry on in spite of them is evidence of their pluck, loyalty, and faithfulness, which merit praise.

This church has given to the world one minister, the Rev. Augustus B. Beamer, and one missionary, Miss Mary Elizabeth Williams, whose field of service is in Japan.

New Lebanon has done mission work in the following fields: Glace, now conducted by the Southern Presbyterian Church; Spring Hill, now closed; Fairlea, organized into a church since 1938. The Synod of 1877 met with New Lebanon.

The Sabbath School has an enrollment of 54. Its modern organization is due to the efforts of Dr. W. M. Hunter about the turn of the century. The Catechisms are coming back into use, which is an encouraging feature. Miss Elva Wallace is Superintendent, while Mr. H. A. Egner is Assistant Superintendent; the Secretary is Miss Jane Wallace; the Treasurer, Mr. H. L. Williams; Cradle Roll Superintendent, Miss Nan Williams. There are six classes, each having a regular teacher, and in some cases an assistant or substitute teacher.

The Woman's Missionary Society was organized in 1878. It has been very active, and has assisted very considerably in the finances. On one occasion an all day picnic was held in the grove, and the amount taken in that day was \$236, of which \$167.59 was clear profit. This picnic was an annual affair with them, and was attended by large numbers, many of them

from a distance. For an extended sketch see "Woman's Work," p. 248-49, where it seems there is a misprint as to income from the picnics.

The Young People's Christian Union was organized October 29, 1898, Rev. J. W. McCain pastor. The officers for 1899 were Will E. Hogsett, President; Homer L. Williams, Vice-President; Walter May Hunter, Secretary; Corresponding Secretary, Miss Jennie Williams, now Mrs. T. B. Stewart of Greenwood, S. C.; Treasurer, Miss Edna Beamer. Who the officers for the first year, 1898, were is not known, except Mrs. Homer L. Williams, nee Miss Roberta Crawford, Secretary, who with her husband and Mrs. T. B. Stewart are the only living members of these first two years. The present membership is small, owing to a number being in the Armed Forces or in Defense Plants, but they are active. The officers at present are: President, Helen Whitesides; Vice-President, June Wallace; Treasurer, Elva Wallace; Secretary, Anne Egner.

The Juniors and Intermediates are under the direction of the W. M. S.

Later facts: Rev. A. K. Whitesides closed his work at New Lebanon June 30, 1946, to give full time to Fairlea, the newly organized member of his pastorate. Since then preaching has been by guest ministers, as follows:

September 29, 1946, Rev. W. C. Alexander held services for them, and received seven boys into the church, and baptized nine young children and infants. Again, December 8, 1946, he preached for them and gave a brief discussion on the Overture on Praise.

April 13, 1947, Dr. M. B. Grier of Old Providence preached, and discussed with the officers the possibility of securing a supply for the congregation. As it proved no minister nor student was available, and Mr. Hugh Cook of Gap Mills, W. Va., a layman of the Southern Presbyterian Church, was secured. He has since been holding services twice a month, the First and Third Sabbaths. He began this work the Third Sabbath of May, 1947, and has continued his faithful services ever since. He also comes back on the First and Third Sabbath nights for the meetings of the Young People's Christian Union. "He is a consecrated Christian layman, doing his bit for the Master in a fine and forceful way, not being afraid to preach the truths of the Gospel."

The congregation feel themselves fortunate in securing some of the best ministers to conduct their Revival Services: September, 1946, Rev. W. C. Alexander of Ora, S. C., held their meeting; September, 1947, Rev. R. E. Craig of Gastonia, N. C., held their meeting; June, 1948, again Rev. W. C. Alexander; June, 1949, Rev. W. C. Alexander; May 22-28, 1950, Rev. W. O. Ragsdale of Covington, Va., held a week's meeting, and 29 came into the Church by confession and by reaffirmation of faith in Christ.

Thus a congregation, deprived of the ordained minister, finds a way to carry on, and God blesses their efforts.

New Sterling

New Sterling, Iredell County, N. C.—About 1775, in October, when the messengers of war were ravaging, a minister of peace was riding into that section of Iredell County known as Fourth Creek. For something like a year this ambassador, James Martin, itinerated in Mecklenburg, Gaston, and Iredell counties, N. C.

At a meeting of the Associate Presbytery of Pennsylvania October 16, 1776, there came "two petitions from Fourth Creek in North Carolina craving the settlement of Mr. Marin among them." This call Presbytery did not sustain, because of inadequate support. Again, May 7, 1777, they renewed their request, and Rev. Andrew Patton was sent that summer. For a year or two, during the ravages of the Revolution, now transferred to the South, there was great destitution. Rev. John Hemphill was licensed May 27, 1794, and soon afterward started on a tour south, visited and preached here, and was called May 27, 1795, but declined.

New Sterling was organized before February 24, 1790. Rev. William Blackstock was stated supply from 1804 to 1811. Some time before the close of his ministry a portion of the congregation joined the Associate Presbytery of the Carolinas, and organized at the present site. The Rev. John Mushat, brilliant but worldly, was installed late in 1811. He remained with them till 1825, January, but his ministry was a disappointment.

The first plot of land deeded to New Sterling was a free gift of two and three-fourths acres, given by Thomas McKay "to build a house thereon." This deed bears the date of September 15, 1801, and describes a plot of ground lying east of, and adjoining, the present site.

The second House of Worship was built in 1834. Hiram Morrison was architect. It was ceiled in Dr. Millen's ministry, lengthened 16 feet in 1862, and overhauled and painted in 1887. Robert Hogstan, Colin Campbell, James and David Alexander, William McLeod, Forgas and James Milligan, Michael Flack, John Scott, George Gordon, John McLean, Alex. Matheson, James McDaniel, Thomas Morrison, James McKay, John Moore, and William Miller were elders.

Rev. Thomas Wilson and James P. Ramsay were sent south in the winter of 1833 and summer of 1834, and doubtless preached here. This was a dark period. The Presbytery was greatly reduced by the removal of her ministry to the North. Notwithstanding this, in 1835 "Cambridge and New Sterling, N. C., have made arrangements for taking the whole time of a special missionary from Synod." The Associate Synod, May 30, 1840, suspended Revs. H. Thompson and Archibald Whyte because they declined their authority, and sent Rev. T. S. Kendell to all the Associate churches in the South, in order to reconcile them to their resolutions on slavery. He visited New Sterling in 1840. After sermon at Smyrna, Chester County, S. C., he was taken to White Oak, Fairfield County, and humiliated. This unrighteous act severed all connection with the Associate Synod.

Rev. John Patrick was licensed in 1841, and frequently preached at New Sterling. Dr. S. C. Millen, this church becoming a part of the First Presbytery April 16, 1844, was installed pastor November 6, 1846, and resigned September 9, 1853. Ruling Elders in 1847 were Henry McLain, John Scroggs, Robert McKay, John Reynolds, A. M. Walker, William Miller, Leander Alexander, Hiram Scroggs, and Col. J. P. White. Col. J. P. White was hospitable in his home, wise in counsel, guarded in speech, a prince in prayer, a loyal lover of his Church, and a frequent and influential member of her judicatories.

Rev. W. B. Pressly was ordained and installed November 9, 1855. The elders at this time were J. Alston Davidson, Henry P. Hunter, J. M. Lewis, D. M. Moore, and Miles Brady. Rev. Pressly was soon the leading spirit in the Master's business in the whole section. "He was a man of engaging man-

ners, lovely disposition, a prince among men, with tact, energy, and intense piety." He was a missionary pastor. He believed that building missions was the way to strengthen the mother Church. About 1867 services were held at Hiddenite; in 1868 in Stockton Hall in Statesville; in 1875 at Elk Shoals. A church was organized at each place. At Elk Shoals Academy, under the tuition of Mr. Pressly mainly, were educated G. R. White, R. G. Miller, and J. M. McLain, members of New Sterling congregation who afterward became ministers of the Gospel in the A. R. P. Church. Later his son, Leon T. Pressly, was educated here and became the fourth A. R. P. minister to go out from New Sterling. Rev. W. B. Pressly demitted this charge April 8, 1878.

Rev. W. M. Hunter was installed September 20, 1878, and demitted October 2, 1888. I. A. Johnson, John Miller, A. L. Alexander, and J. F. Moore were added to the Session. Deacons at this time were R. P. Scroggs, A. M. White, and J. S. Moore. Trustees of the church were J. S. Miller, M. B. Brady, James M. Lewis, and M. L. Hall.

On September 14, 1887, the Centennial of the history of New Sterling was celebrated. The committee to arrange the programme was Rev. W. M. Hunter, Miles Brady, and D. M. Moore. Those taking part on the programme were J. M. McLain, D. G. Caldwell and W. M. Hunter.

Rev. J. C. Boyd was installed June 5, 1891. On September 5 of that year Dr. W. W. Orr began a five day meeting which resulted in 99 additions to the roll. During this pastorate elders were added as follows: J. A. Pope, W. F. Pressly, J. S. Moore, J. F. Stewart, E. A. Morrison. Deacons added: R. L. Bradford, J. M. Miller, H. G. Morrison. Rev. J. C. Boyd resigned November 1, 1899, on account of ill health.

Rev. E. F. Griffith was installed May 27, 1901. On February 8, 1903, in a meeting of the Session mention was made for the first time to consider the erection of a new building on the same site. Work was begun on August 4th. The Building Committee was composed of Rev. E. F. Griffith, J. S. Moore, E. A. Morrison, A. M. White, H. G. Morrison. Trustees were A. M. White, W. P. Johnson, and J. P. Alexander. The first service was held on September 20, 1904, by the pastor. The first song of praise was Psalm 122. Rev. Griffith demitted this charge February 17, 1907.

Rev. J. Meek White was installed October 6, 1907. In 1910 elders as follows were added: J. M. Miller, H. G. Morrison, J. C. Moore, and W. A. Wright. Deacons added at that time were A. W. Johnson, W. A. Massey, and C. A. Brady. Trustees: H. G. Morrison, J. M. Miller, and J. S. Moore. This pastorate was dissolved in the fall of 1913. On December 14, 1913, Rev. G. W. Morrison came and preached until October 18, 1914, when he received a call, but died suddenly November 19, 1914, before being installed. On June 19, 1915, Rev. G. E. Kidd came and supplied until October of the same year, when he was called. He was ordained and installed December 8, 1915. He resigned April 23, 1916, when on account of ill health he was forced to give up the work.

Rev. J. B. Pearson came as supply May 14, 1916. He received a call, and was installed in October, 1916. During his pastorate the church at Stony Point was organized. Eighteen members from New Sterling went into the organization. His son, Rev. H. M. Pearson, became the fifth minister to go out from New Sterling. Elders added in 1917 were: W. A. Massey, C. A. Brady, A. W. Johnson, L. A. Pope, and H. B. Moore. Deacons: J. C. McNeely, W. R. Stevenson. Deacons added in 1925: C. H. Cathey, J. B. Moore,

M. T. Waugh, E. M. Massey, C. A. Dagebhart, and W. M. Pressly. In 1931 elders added were: J. C. McNeely, G. C. Reid, E. B. Bass; deacons: J. B. Johnson, R. R. McNeely, and W. M. Pope. In 1938 three trustees were added: W. M. Pressly, W. M. Pope, H. B. Moore.

Rev. W. H. Blair was called July 4, 1937, and was installed November 7, 1937, just 90 years less one day after Dr. S. C. Millen, and 83 years less two days after Rev. W. B. Pressly. The minutes of the Session state the following: "On Thursday, July 28, 1938, a very large congregation of members, former members, and friends of New Sterling Church gathered for the purpose of celebrating the 150th Anniversary of the Founding of this institution. Some of the outstanding features of the day were as follows: Welcome, by Rev. W. H. Blair; Devotional by Dr. J. H. Pressly; Address by Dr. E. N. Orr. Topic, "What Are the Elements of a Great Church?" Sermon, Rev. E. F. Griffith. Theme, "Christ and His Church First"; History by H. B. Moore; Address by Dr. Julian Miller (son of Dr. R. G. Miller). Topic, "An Insane Church in an Insane World"; Greetings from Rev. J. B. Pearson read by G. C. Reid. The Committee on Arrangements for this programme were: W. M. Pressly, W. M. Pope, and H. B. Moore.

During 1940 an educational building of ten rooms was added to the church building. Those who have served as superintendents of the Sabbath School are W. M. Hunter, J. A. Pope, W. F. Pressly, H. B. Moore, T. E. McNeely, J. B. Johnson, W. M. Pope, J. L. Crawford. W. F. Pressly served in this capacity 35 years. On October 26, 1941, the following were ordained as elders: W. M. Pressly, W. M. Pope, J. B. Johnson; and the following as deacons: T. E. McNeely, F. B. Jenkins, Hal Deal, F. T. Pope, W. P. Johnson, and R. E. Millholland.

On December 28, 1941, Rev. W. H. Blair resigned as pastor after more than four years of most profitable service not only to this congregation but to the entire community. After him came Rev. W. F. Mitchell fresh from the Seminary. After something more than a year of helpful ministry among them, he became a chaplain in the Army of the United States, resigning at New Sterling. After him came the Rev. R. M. Bell, who served them from some time in the year 1944-1945 to about 1948. Soon after his resignation, Rev. W. F. Mitchell was called back to serve at New Sterling full time, and in November, 1950, he is their pastor.

New Sterling has stood as a herald of the Gospel of Jesus Christ, pealing forth through many supplies and pastors the salvation message to the people of the community and surrounding section. From this historic church have emerged directly or indirectly six or more missions. Amity, 1848; First Statesville, 1868; Elk Shoals, 1875; Hiddenite, 1883; Taylorsville, 1896; Stony Point, 1917.

Oak Grove

Oak Grove Church, located at Rodman, Chester County, S. C., was organized in August, 1914. Thirty-eight persons indicated a desire to become members and were received and enrolled. In this same year a lot was donated and a splendid building was erected. The Board of Church Extension donated \$500.00, and the members of the newly organized church met all other expenses in yearly installments until all was paid.

The majority of the charter members of Oak Grove were from the parent congregation of Union. Others came from in and around the village of Rodman. This church has grown gradually through the years and now has a membership of well over a hundred. The church is made up of a most loyal and active membership who are zealous to maintain the splendid record they have made. The church is well located, has the background of a progressive farming community and has a promising outlook. At its organization it came under and has remained under the Pastorate of Dr. R. A. Lummus, the other churches of this pastorate being Union and Edgemoor.

Oak Ridge

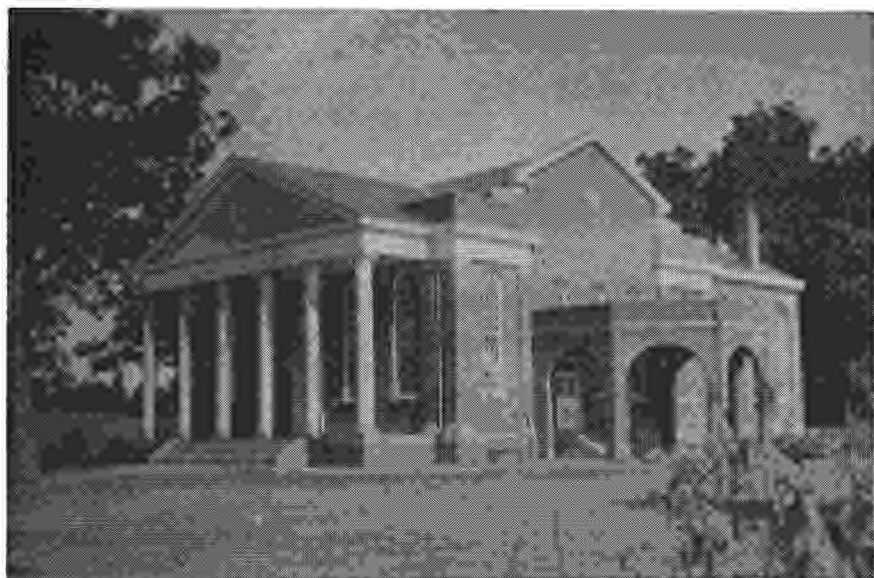
Oak Ridge.—This is the youngest church in Catawba Presbytery. It is located four or six miles out from Pleasant Hill on a newly constructed asphalt road, in Lancaster County, S. C. It was organized July 29, 1939, by the following commission of the Presbytery: Revs. J. L. Maloney, J. H. Snell, and W. S. Patterson, D.D. There were eleven charter members. Rev. J. H. Snell preached. The organization took place in the school house. For a number of years services had been held in this school house by the pastor of Pleasant Hill. The first pastor to do this was perhaps the Rev. A. K. Whitesides. After him, Rev. J. L. Maloney came to Pleasant Hill, and it was under his leadership the organization was effected.

The first officers are, Elder: J. S. Crenshaw; Deacons: J. B. Brazelle, and T. S. Crenshaw. When notes for this sketch were collected, 1941, these were the only officials of this church. Rev. J. L. Maloney was their first minister. He resigned about May, 1950, to become President of the Bonclarken Association, and to reside on the grounds. Since he left, Oak Ridge has been supplied by Student Dwight Lee Barker.

In 1950 they report a membership of 51, of whom 46 are active. For the last several years of Rev. Maloney's pastorate among them, led by him as builder as well as preacher, they built a beautiful and elegant House of Worship, with basement, Sabbath School rooms, auditorium furnished with elegant pews and pulpit furniture, now valued at \$40,000. It was a long, hard struggle, but the finished product stands there now a credit to pastor and people and all who had a part in it. The field is considered both needy and promising, since so many of the people were without a church home, and there is a large number of boys and girls there, needing church training and church life. Some of the people are substantially fixed in finances, and the community is growing in numbers.

There are two auxiliaries, the Sabbath School and the Woman's Missionary Society. The Sabbath School has been organized and going several years. The average attendance is fifty. The Superintendent is J. S. Crenshaw; the Assistant Superintendent is David Phillips; the Secretary and Treasurer is Clovis Phillips; the teachers are Mrs. S. F. Phillips, Miss Mildred Phillips, Mrs. J. S. Crenshaw, and Mr. J. S. Crenshaw. The W. M. S. has nine members, and for the present works with the Society at Pleasant Hill.

Old Providence



Old Providence, Augusta County, Virginia.—The story of this old church in its early years has an ancient flavor. October 12, 1762, a petition from Augusta, Virginia, went to the recently organized Associate Presbytery of Pennsylvania, seeking supplies from that source. The petition does not seem to have been immediately answered, but in 1775 and 1776 Revs. Wm. Marshall and James Martin did visit them. In 1777 came Revs. John Murray and Andrew Patton; in 1778 and 1780 came Revs. John Smith and James Clarkson. A petition of the date of October 10, 1780, sent from Tinkling Spring, Augusta County, Virginia, craved "supply and ordination of elders." This petition was delayed for the next two years, as were all the Virginia petitions, on account of the war then raging in those parts. Rev. John Smith was appointed to write them "directing them to a suitable exercise in their present state of trial." The congregation entered the union of 1782, and united with Timber Ridge in 1783 in a call to Rev. John Rogers, M.D. It would seem these churches had existed for some time, since they had acquired permanence and strength to support a minister. Nor was the occasion for their organization the introduction of Watt's Psalms and Hymns; for this did not take place till 1789, six years after they were fully organized and were calling a pastor. It is known that the congregation of New Providence, Presbyterian U. S., built their first church near a fort at or near the present site of Old Providence, and it is conjectured that Old Providence found shelter in this same fort. The land on which the stone church is built was deeded by Patrick Hall, grandfather of Cyrus McCormick of reaper fame, on October 15, 1793, to Trustees Jas. McChesney, Geo. Campbell, and others. The first building, erected in 1793, was the Stone Church. The Stone Church still stands, and is kept in a good state of repair, as is the cemetery

hard by, by the McCormick family of Chicago. Dr. John Rogers having been suspended in 1790, his pastoral relations ceased, and the second pastor, Rev. John Young was ordained and installed August 20, 1792.

The following were among their earliest elders: James McClung, Hugh Brownlee, Samuel Carson, Elijah Carson, James Rowan, Robert McCormick, Robert Harris, John Harris, John McCutcheon, James McChesney. Rev. John Young, an able and learned minister, resigned in the summer of 1799. At the organization of the General Synod this congregation was attached to Big Spring Presbytery. There were 158 members. Rev. Wm. Adair, of Irish Rebellion Romance, was called and ordained April 7, 1807, but was not installed. He ceased his labors here April 19, 1809, "because of the hundred miles, three mountains and six rivers" between Old Providence and New Lebanon, West Virginia, the other member of his charge. Occasional supplies were sent for a number of years. Rev. Jas. Brown, of Tyrone, Ireland, was stated supply about two years, ending in 1822. In 1827 Old Providence joined the Associate Presbytery of the Carolinas. In 1826 Wm. McCormick and Robert Carson were ordained ruling elders. In 1828, Rev. Horatio Thompson began in December his ministry among them. This became a lifelong pastorate. He was called August 3, 1833, and ordained and installed in March, 1834. Old Providence was to have one-third of his time; Ebenezer and Timber Ridge were to have the remainder. On April 16, 1844, Old Providence, together with all the Associate Presbyterians of Virginia, came into connection with the First Presbytery of the A. R. P. Synod of the South. This took place at New Perth Church, Troutman, N. C.

In the first cemetery there is a marble monument to the memory of Robert McCormick, who died July 4, 1846. He and his wife were for a time members, and all their children, including Cyrus H. McCormick, were baptized in the Stone Church. The coping on the stone wall of the cemetery was donated by the McCormicks at a cost of some \$1,300.

A brick building in 1859 replaced the Old Stone Church, at a cost of \$2,754. Elder J. H. Callison was specially zealous and active in the work, and Elijah Carson gave the largest contribution, \$500, and the largest proportion of the site. Dr. Thompson's semi-centennial of his service was celebrated May 17, 1880. Soon after he began to ask for an assistant. February 6, 1881, Rev. S. W. Haddon, then a young licentiate, began his ministry in this capacity. Dr. Thompson's death, May 6, 1882, opened the way for Mr. Haddon's installation, and he was installed April 19, 1883. He served till 1910, when he accepted work at Pressly Memorial Church, Statesville, N. C.

This old church is noted for her generous and enterprising people. Among these was James Carson, who willed \$1,000 to Erskine College, Jas. H. Callison and Wm. Lusk. Two of the oldest elders were in 1903 N. D. McCormick and A. G. Brown. Mr. McCormick gave two of his sons to the ministry, Revs. J. R. and C. D. McCormick. Times of refreshing came: in 1889 under Dr. W. W. Orr, when 59 professed faith; in 1892 under Revs. E. F. Griffith and W. A. M. Plaxco, when 29 were received into the Church; in 1898 under Dr. J. S. Moffatt, when 17 were received. In 1910 Dr. Orr was again with them, and more than 100 professed faith and 85 united with Old Providence.

In 1887 the Valley High School, using the old Stone Church, was organized under the auspices of Old Providence. The school did good work. In 1886 a large and comfortable manse was erected at a cost of \$2,000.

In 1903 Rev. S. W. Haddon had been the pastor for twenty years or more. This relation continued until the fall of 1910, when he resigned to take work in the Pressly Memorial Church of Statesville, N. C. Rev. L. I. Echols was then called. He began his work here January 1, 1911. His pastorate continued till the fall of 1922, when at the request of the Board of Home Missions he resigned to start the Macclesfield, N. C., mission. The next pastor was the Rev. J. L. Grier, who began his duties in May, 1923. His pastorate lasted till November, 1931, when he resigned to accept the pastorate of the Louisville, Ky., A. R. P. Church. His brother, Rev. M. B. Grier, was then called. His pastorate began in April, 1932, and continued up to May 15, 1949.

During the pastorate of Mr. Haddon, in 1910, Dr. W. W. Orr held a second meeting, which is still remembered by many. There was a large ingathering, and the church was greatly revived.

In Dr. Echol's pastorate the Outpost Sabbath School Work came into prominence. Davis Chapel was built, and other mission schools begun. In 1918 a handsome and commodious new church building was erected at a cost of about \$43,000.00. On completion it was dedicated. The Cyrus H. McCormick family were substantial contributors to this building. Also there were many sacrificial gifts by the members of the congregation. Synod met in this church in 1922.

In the pastorate of Dr. J. L. Grier the membership and financial contributions were much increased. Other mission schools were organized, among them the Dutch Hollow Mission. Mr. Ralph E. Moore, a son of the congregation, offered himself to the Foreign Mission Board to go to India as an agricultural missionary, and Old Providence assumed \$1,000 of his salary. This support continued for the five years that Mr. and Mrs. Moore were in India, 1927-32. A Home-Coming celebration in the summer of 1929 was a banner day in the history of the congregation. At this celebration Miss Pogue Rowan read her newly published History of Old Providence Congregation.

Old Providence has entertained the General Synod of the Associate Reformed Presbyterian Church four times—in 1857, 1884, 1922 and 1936. In 1948 she entertained the Woman's Synodical Missionary Union.

An interesting old church subscription list has recently been found among the papers of Miss Ada Meek of Middlebrook, a member of the congregation. The heading of it reads as follows: "We the following subscribers bind and oblige ourselves to pay the several sums annexed to our names for the purpose of repairing and finishing our meeting house, and likewise for purchasing two stoves." Then follows the subscription list, which contains six names and amounts to \$13. This paper is dated October 26, 1807, and is receipted April 7, 1808, by Rev. William Adair.

In 1941 Old Providence reported 415 members on her roll, of whom 325 are resident members. There are about 200 in the Sabbath School.

The Session at present (1941) consists of the following: C. D. Rowan, ordained in 1908; W. A. Rowan and W. M. Harris, 1912; B. S. Rowan, II, 1922; C. G. Harris and O. M. Hemp, 1926; A. B. Agnor and A. N. Moore, 1934; M. R. Montgomery and F. M. Williams, 1937.

The present Board of Deacons: J. E. Lots, A. W. Smiley, and G. W. Taylor, 1926; H. H. Richie, 1929; G. L. Carson, J. E. Hutchens, Roy Lucas, 1934; C. B. Williams, 1937.

Since the Centennial History has not preserved a full list of the officers,

the following, prepared by the Pastor, Dr. M. B. Grier, is appended, with dates when known of their ordination: William McClung, Samuel Carson, James McClung, Jesse Scott, James Lindsey, dates of ordination unknown; Hugh Brownlee, 1835; Robert Harris, John Harris, Andrew Wilson, 1846; James Rowan, James McClung, 1853; Wm. W. Rowan, J. H. Callison, N. D. McCormick, 1859; S. F. Carson, J. D. Rowan, Alex. Brown, 1877; Samuel Robertson, W. C. Moore, 1897; W. I. McCormick, C. D. McCormick, 1901; A. B. Lotts, F. M. Brown, 1912; J. T. Montgomery, 1922. All these have been ruling elders.

Those who have been ordained to the diaconate, other than those now serving, are the following: T. S. Brown, J. D. Rowan, 1871; Jacob Lotts, J. D. Bollew, B. S. Rowan, I, 1877; J. M. Harris, J. S. Callison, J. R. Rowan, J. F. Fix, F. B. Brown, dates of ordination not stated; R. M. Montgomery, Robert Strickler, 1897; G. W. Miley, 1900; S. F. Williams, W. H. Rowan, 1906; F. M. Brown, O. M. Hemp, 1909; F. E. Fulwider, C. G. Harris, J. H. Rowan, A. B. Agnor, 1922; Harry Cale, 1929; F. M. Williams, 1934.

On April 26, 1949, Dr. M. B. Grier, having indicated his desire to accept a call to Pisgah, N. C., was released from his pastoral relations at Old Providence and given a certificate of transfer, to connect with the First Presbytery. His last Sabbath at Old Providence was May 15, 1949.

Eight sons of Old Providence have become ministers of the Gospel, and one an agricultural missionary to India, now Pakistan: Revs. John R. McCormick, Charles D. McCormick, Leander Williams, Norvelle Jennings, Floyd Lucas, Aubrey Lotts, Roger Echols, Joe Echols and Mr. Ralph Moore, missionary, in recent years Superintendent of an orphanage at Sweetwater, Tennessee.

Clerks of the Session have been as follows: Samuel Carson, 1834, and followed by Hugh Brownlee, till 1861, Jas H. Callison, 1861-1868, N. D. McCormick, 1868-1889. Other Clerks in order: Samuel F. Carson, J. D. Rowan, C. D. McCormick, W. A. Rowan, W. M. Harris, M. R. Montgomery.

Church Treasurers: Elijah Carson, 1836-1853, John Harris, 1853-1860, Samuel D. Nelson, 1866-1869, S. F. Carson, 1870-1882, B. S. Rowan, 1883-1889, J. H. Harris, 1889-1918, J. R. Rowan, 1918-1945, R. R. Fravel, 1945-1949, Grier L. Carson, 1949 to the present.

In 1861 the ladies organized the Soldier Air Society, to give aid to sick soldiers in the War Between the States. The Ladies Missionary Society was organized in 1875. In 1885 the Working Society was organized. These two last were merged March 15, 1940, into the Woman's Auxiliary.

In 1949 a Wurlitzer electronic organ was bought. It was dedicated May 8, 1949.

Orange Grove Mission

Orange Grove Mission has well been called "a vine of Dr. Macaulay's planting." It was in the summer of 1938 that the A. R. P. church began work among the Latin people of Tampa. In May of that year Dr. Macaulay attended a May Festival at Orange Grove Elementary School and was so favorably impressed by the intelligence and talent of the young students that he determined to open a Sabbath School in the vicinity. Fifteen children

responded to the first efforts and attended the Sabbath School held under a tree at a residence on Sanchez Street.

During that first year the work was carried on by teachers from First Church, Tampa. Miss Margaret Blakely was invited to conduct a Bible School. This helped greatly in encouraging interest in the new mission.

Soon Dr. Macaulay realized that the undertaking was too big for the Home Mission church of Tampa, so the Synod was asked to take over the Mission. Because there was already Home Mission work in the city, the Board of Home Missions did not feel that it was wise to open another field there. The Foreign Board consented to take it over, and it has been under their supervision since 1939.

The people of Orange Grove Mission are of Latin extraction—Spanish, Cuban, Italian. They are hard-working, industrious middle-class people, the majority of them cigar-makers. Most of them have a Catholic background, as far as religion is concerned, but have not been satisfied with their church connections. Many of them are hard to reach for the church because of unpleasant experiences within the church of their fathers. Once they have given their hearts to the Lord, they make excellent church workers.

In the twelve years of the Mission's history, many workers have made their contribution to the work there. Rev. and Mrs. Henry Pressly, on furlough from Mexico in 1939, directed the work that year.

In 1940 Miss Rachel McElroy came to the Mission. Miss McElroy built well on the foundation already laid. Through her unceasing efforts many people learned to know Jesus Christ as their Saviour. During her stay, our store building began to take on the appearance of a church. We bought our pulpit furniture and venetian blinds, and added our classrooms. One of the outstanding events was the dedication of our pulpit furniture. Over one hundred people attended this service.

We have many happy memories of our association with Miss McElroy. It was a sad day when she announced that she was leaving the Mission. During Miss McElroy's work many other teachers helped. They were Mrs. Frank Thomson, Mr. Don Miles, Mrs. Thomas McCurdie, Miss Frances Bush, Miss Mary Lesslie, and Miss Martha Little.

Since 1944 Miss Florence Craig has been our leader. In the summer of 1945 Mr. and Mrs. R. A. Whitesides spent six months with us. Other workers during the past six years have been Mr. Walter Boyd, Miss Eunice Byers, Miss Dorothy Speck, Miss Georgia Lee, Miss Helen Rhodes, and Miss Jean Patterson.

We now have 68 baptized members of the Mission. Forty or fifty are regular in their attendance at Sabbath services, and various auxiliary meetings. The growth at times seems very slow, but we do feel that it has been a steady growth. There is no way of estimating the number of people who have been touched in some way during the twelve years of our history. We can only pray that a lasting impression may have been made.

Now Orange Grove Mission looks to the future. Our dream of a beautiful chapel may soon become a reality. For many years the vacant lot has stared us in the eye, rather reproachfully, at times, it seems. We do feel that a House of Worship will enable us to bear a more effective witness to the people of Ybor City.

Ora

Ora, Laurens County, S. C.—This church is within the Second Presbytery. It was formerly called Bethel, see Centennial History of 1903, p. 420. Other early names were "Warrior's Creek," p. 605 of the same, and "Madole's Old Field," p. 513. This is an old church. The date of organization has been lost, but it is mentioned as a vacancy in the records of 1790, at the time of the organization of the Presbytery.

However, existing records only go back to 1808. About this time, it is stated erroneously it would seem, that this church was organized by Rev. John Renwick, Jr. From June 28, 1809, to March 10, 1812, Rev. Renwick was stated supply for this church. On the latter date he was installed pastor, and in this capacity he continued to serve them till November 11, 1825, when he resigned, due to a lack of support. Yet he continued to preach for them once a month for sometime, till failing health compelled him to give up work.

The church was then vacant for a number of years, being supplied by Dr. John T. Pressly and Rev. Henry Bryson. Drs. E. E. and James P. Pressly preached frequently at Bethel during this period. In 1836 Rev. J. L. Young was called and settled as pastor, serving Bethel, Laurens C. H., Providence, and Head Springs. In 1851 this relation was dissolved, and Rev. J. L. Young removed to Bethany, Mississippi. After the departure of Rev. Young, Rev. D. F. Haddon supplied the church for some time, and in 1854 he was installed pastor. All told, he served them 50 years, more than 40 as pastor, serving Head Springs and Providence in connection with Bethel.

After Rev. D. F. Haddon came Revs. J. J. Grier, John A. Smith. Rev. Horace Rabb was installed pastor in 1896. In 1897-99 Rev. W. A. M. Plaxco supplied them. In 1901 Rev. B. H. Grier, D.D., was installed. He served them till 1910. His successor was the Rev. I. N. Kennedy, D.D., who served them 1912-24. Rev. P. L. Grier, D.D., was their pastor from 1925 to 1929. A number of supplies follow: The summer and fall of 1929 Revs. W. L. Pressly and G. L. Kerr, D.D.; student J. G. Brawley, summer of 1930-June 1931; B. Dale White, October 1931-1933. From June, 1933, to June, 1937, Rev. J. Calvin Smith was their pastor, and beginning November, 1937, to the present September, 1949, Rev. W. C. Alexander has been their pastor, and the end is not yet.

The first elders of this church were Alexander Taylor and Maxey McCormick. After these came W. Cowan, Dr. John Todd, and Robert Gilliland. About the time Rev. Henry Bryson was supply for this church John McClintock and James Taylor were elected elders. About 1850, when Rev. D. F. Haddon entered upon the work at Bethel, the following constituted the Session: John McClintock, John Fleming, James R. Todd, and F. R. McCowan. These were all gone when he died in December, 1896. In 1903 the Session consisted of W. A. McClintock, D. Y. Thompson, Dr. A. F. Blakely, W. M. Bryson, and S. H. Fleming. Since 1903 elders have been added as follows: W. T. Blakely, June 20, 1909; W. J. Fleming, Dr. R. H. Bryson, L. P. Blakely, December 20, 1914; W. B. Blakely, S. H. Byrd, L. J. Blakely (by certificate August 20, 1933); J. L. McClintock and R. T. Smith, February 18, 1934; J. C. League and D. Y. Smith, January 2, 1938. February 18, 1941,

the Session was constituted of the following: S. H. Byrd, L. J. Blakely, J. L. McClintock, J. C. League and D. Y. Smith.

In 1903 there were three deacons: W. T. Blakely, R. H. Fleming, and W. B. Blakely. Since 1903 there have been ordained to the diaconate: E. T. Blakely and D. M. McClintock, October 31, 1915; R. L. Smith and R. Hall Fleming, date not known; Samuel B. Fleming, J. Fleming Blakely, and William J. Wallace, February 18, 1934; Oscar E. Brown, D. Y. Smith, W. T. Blakely, January 2, 1936. On February 18, 1941, there were seven deacons, as follows: R. Hall Fleming, D. M. McClintock, Samuel B. Fleming, J. Fleming Blakely, William J. Wallace, Oscar E. Brown, W. T. Blakely.

In the matter of auxiliaries, there is an active and efficient Sabbath School. It is graded by departments. The Primary and Junior departments have separate class rooms. The membership is 40, and attendance is nearly that. L. J. Blakely is Superintendent; J. C. League is Assistant Superintendent; Mrs. J. C. League is Superintendent of the Cradle Roll; Mrs. W. T. Blakely is Secretary-Treasurer.

The Woman's Missionary Society has 11 active members. Mrs. S. H. Byrd is President, Mrs. J. C. League is Vice-President, Mrs. W. B. Blakely is Secretary-Treasurer. The years 1938-1940 a Junior Christian Union was conducted under the supervision of the W. M. S., but since nearly all children of this age group moved out of the community, this was given up for the time. James Dale White of Pakistan was made a Life Member of the Junior Christian Union.

The Young People's Christian Union is small in numbers, but they are an active little group. During the winter months more than half the young people are away at college, or teaching, or are engaged in other seasonal occupations away from home. Attendance therefore is not strong during those months. Miss Edith Tingle is President; Miss Sarah C. Boyd is Vice-President, Edward Blakely is Secretary, and Abe Smith is Treasurer.

The roll of this church has on it 82 names, of whom 67 are dominated active. Never large in membership, this church has been a steady going congregation. It has among its membership those who are well-to-do, educated, and intelligent. They have had three church buildings. The first was a log house. Its seats were of boards set on pegs, and without backs. The second building was of framed construction, erected jointly with the Presbyterians of the community in 1882. In 1896 the congregation sold its interest in this union church to the Presbyterians and built the present house. It is a convenient and attractive building, and is located a few hundred yards north of the old church.

The people of this church are noted for their loyalty to the Church, for their faithfulness in attendance, and for their liberality. Mr. W. J. Fleming, for example, donated generously to Erskine College. Miss Bessie Byrd, another member, has for years been Professor of Bible in Erskine. Rev. R. D. Byrd was reared in this church. Other ministers partially reared in it are Drs. M. R. Plaxco, R. C. Kennedy, Joseph L. Grier, M. B. Grier. Some mission work has been done by this church and its pastors. Dr. I. N. Kennedy during his pastorate opened a mission in Laurens, which was organized into a congregation, and had a beautiful little House of Worship. This mission has been discontinued. Rev. J. Calvin Smith for some time preached once a month in Central School House. In common with other country churches, Ora has suffered from removals and from general depletion of population

of the community. It speaks well for it, however, that every person, 10 years or older, of a home-owning family in the entire community is a member of some Christian Church.

Orrville

The Orrville Church was organized by Rev. J. A. Lowry in August, 1889, by authority of the Tennessee and Alabama Presbytery. Its membership was originally made up from members of Prosperity church, 13 miles away. Orrville was always supplied by the Prosperity minister, and became a joint pastorate with Prosperity. Its pastors have been Rev. J. A. Lowry, 1889-April 6, 1898, Rev. W. A. Blakely, 1900-1906, Rev. R. S. Harris, May 25, 1907-July 1, 1917. Since Mr. Harris' pastorate Orrville has not had regular services, and has had none at all for a number of years. The church has never been dissolved. In 1942 there were five remaining members. They attend and cooperate with Prosperity Church at Marion Junction, Ala. Their children have joined Prosperity.

The Orrville Church building was owned jointly with the Methodist Church of Orrville, and is still so owned. The Orrville members have always been fine people and very loyal A. R. P.'s. The church was never large. In its day it was useful and influential in its community.

Parkwood Avenue

Parkwood Avenue.—This church is located in the City of Charlotte, N. C., and is within the First Presbytery. It was organized by that Presbytery in October, 1908. It began as a Sabbath School in the home of Mr. and Mrs. M. H. Dwyer. This Sabbath School was opened July 21, 1907, growing into an organized church within a little more than a year.

The first elders were M. H. Dwyer, R. M. Ranson, J. H. Ross; and the first deacons, E. W. Hall, W. M. Deal, D. W. Wallace, Norman Hopkins.

"The Tabernacle church of Charlotte sponsored this congregation in its early days. Dr. W. W. Orr and certain elders from the Tabernacle rendered very valuable help."

The following constitute its present Session: N. A. Deese, W. L. Douglas, H. L. Douglas, J. A. Johnson, J. A. King, M. A. McCall, T. H. Miller, J. C. Purser, H. T. Stinson, C. H. Nernier, S. D. Wentz, J. B. Willis.

The present Board of Deacons consists of E. M. Robinson, L. L. Stroupe, R. C. Todd, T. B. Douglas, C. M. Helms, H. W. Morris, G. R. Hicklin, H. O. Moore, J. A. Purser, W. C. Hall, J. W. McWhirter, E. O. Sing.

The first minister to this congregation was the Rev. W. A. Macaulay, who supplied them two months in 1907. Rev. E. G. Carson supplied them three months in 1908, and on June 1, 1909, he took up the work in this field as pastor, serving them in this capacity till November 1, 1917. Rev. W. S. Boyce was their pastor from some time in 1918 till October 31, 1930. On March 1, 1931, the Rev. John Reid Love, entered upon the work, and served them something more than 18 years. In January, 1949, Rev. John Reid Love accepted the work in York, and was succeeded at Parkwood by Rev. M. W.

Griffith, May, 1949. He is pastor at the present time, September, 1950.

The membership now numbers 400. One minister, Rev. Carl S. Miller, has gone out from their ranks. For several years they conducted a mission Sabbath School on 18th Street. The church is located in the midst of a growing section of the city, composed of a substantial people having great potential value for the Kingdom.

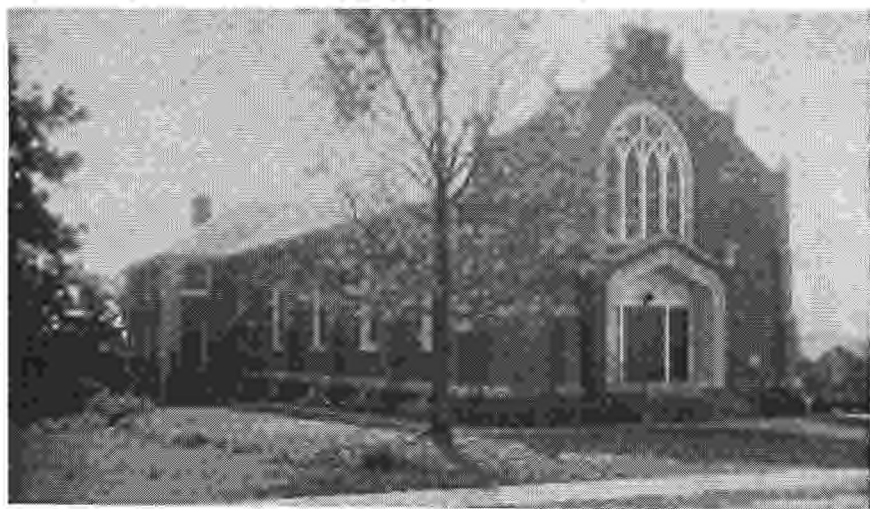
After the Sabbath School in the home of the Dwyers, services were held for some time in a vacant store building. Their first church home was constructed from the material from the former building at Sardis. This church being demolished by a cyclone, another frame building was erected. In 1929 the congregation built the present splendid building at a cost of \$40,000. Its Sabbath School equipment consists of twenty classrooms and modern accessories of various kinds.

The Sabbath School is graded, with six departments and twenty classes. The enrollment is 375. Mr. M. A. McCall is Superintendent. Contributions for the past year amount to \$850.

They have a Woman's Missionary Society with 69 members, raising \$742, and a Young People's Christian Union, 20 members, and contributions amounting to \$78.

For many years this church was called Villa Heights, and so appears in the Minutes of Synod till the name was changed about 1929. For some time after the new church was built, a debt that at times seemed almost overwhelming was carried. But being gradually reduced, the final payment was made in November, 1944, and in an impressive ceremony, after a sermon by Dr. E. N. Orr, the mortgage was burned, and the handsome church, free of debt at last, was dedicated to the worship of Almighty God, much to the credit as well as joy of the pastor and the plucky congregation.

New Perth



This church takes its name from Perth in Scotland. Hence the name "New Perth". Among us it might well be called Old Perth, since it is one of

the oldest churches in the A. R. P. Synod, having been, as Dr. Lathan says, "organized before 1790." From 1822 to 1844 it was connected with the Associate Presbytery of the Carolinas. And it was at a meeting of that Presbytery at this historic old church that a union was affected by which the churches of that Presbytery, including most of what is now Virginia Presbytery, became again a part of the Associate Reformed Presbyterian Church. This occurred April 16, 1844, Rev. J. G. Witherspoon being pastor at the time.

The organization of New Perth, it is thought, resulted from the labors of Dr. Thomas Clark, Rev. John Jamieson, and others. From organization to 1811 this church was linked with Rocky Springs and New Stirling. In 1803 there were 32 families. This church was weakened by the organization of Cambridge Associate Church out of her membership. Rev. John G. Witherspoon was ordained and installed her pastor August 20, 1834, and ministered to them till his early and lamented death, January 6, 1846. As noted above, it was during his pastorate that the happy union between the Associate and Associate Reformed Presbyterian churches occurred, April 16, 1844. After Mr. Witherspoon came the Rev. John E. Pressly, then a licentiate, young, fiery, eloquent. His able pastorate came to a close April 13, 1886.

In 1860 R. White, J. Young, J. H. Cavin, George White, John A. White, and W. S. Brown were elders. To these were added in 1863 John Davidson, R. S. Brown, S. F. Jones, and Ephraim Scroggs.

Rev. T. B. Stewart came after Dr. Pressly, being ordained and installed November 19, 1887. His pastorate came to a close April 7, 1891. During this pastorate the third House of Worship was erected, a large and commodious house. Rev. W. Y. Love followed Mr. Stewart, installed in January, 1892, and serving till October 30, 1900. Next came Rev. E. F. Griffith, who entered upon the work November 25, 1900, and was installed in May, 1901. In February, 1907, Mr. Griffith resigned. He was succeeded by the Rev. J. Meek White. Installed August 31, 1907, Mr. White served till sometime in 1915. After him came Rev. S. W. Haddon, till about the middle of 1917. The Third Sabbath of June of that year Rev. R. E. Huey began his ministry here, being installed August 17. During his pastorate the congregation bought the Southern Presbyterian Church property in Troutman, where in 1940-41, was built the present splendid new church. On November 16, 1919, Rev. Mr. Huey resigned to accept the pastorate of Pressly Memorial in Statesville. His successor was the Rev. B. L. Hamilton, who served them till February, 1922, when he accepted an appointment by the Board of Foreign Missions to work in India. During his ministry among them the work "grew very rapidly". The present pastor is the Rev. J. L. Hood, who took charge July 1, 1922, and now in September, 1950, more than 28 years after, he is still the loved and honored pastor of this ancient and yet modern congregation. While he has been among them their membership has grown from 125 to 315, and they have built the new church, valued in 1950 at \$100,000.

The elders in 1941 were L. N. Brown, J. T. Smith, J. F. Stinson, J. A. Freeze, L. A. Brown, F. C. Nesbitt, G. W. Rankin, A. M. Johnson, Dallas Lawson; the deacons, J. L. McLain, Chairman, Thomas Neill, Carl Smith, F. T. Loftin, Boyce Brown, Lynn Hostettler, Frank Brown, A. A. Vance, Frank Overcash. Other elders, ordained since 1903, are A. M. Rankin and M. D. Stinson.

New Perth now occupies her fourth House of Worship. The first was a long log house, with dirt floor and no chimney. A fire was built outside, and the worshippers repaired to it frequently to warm themselves during the all-day services of those times. By some it is said these facts really apply to Cambridge, the Associate Church that was organized out of members of New Perth. According to this tradition, nothing is really known about New Perth's first and second buildings. The third building was erected in 1887-88, during the pastorate of Rev. T. B. Stewart. The first tree for it was cut by Mr. A. N. Allison, August 1887. The present building is of brick-veneer throughout. It presents an elegant appearance, and is indeed one of the best churches in the Synod. It has an auditorium whose dimensions are 35' x 70', with memorial windows and good quality pews. It has a seating capacity of 400. Adjoining is the Educational Building of two stories 32' x 55'. There are twelve classrooms. Besides, there is a basement under the whole. The plant is heated from the basement by a modern oil-burning furnace. It is equipped with a Hammond Organ and tower chimes. Quoting the pastor: "The members of the congregation have done an outstanding piece of work in the erection of their new church home."

The congregation has a leadership of men of means, integrity, and ability. In recent years it has made rapid strides forward. In 1950 they report a total contribution of \$10,627, or an average of \$42 per capita, active members. Its church property is valued at \$100,000. The Sabbath School has an enrollment of 160, the Woman's Missionary Society of 66, the Y. P. C. U. of 20, the Juniors and Intermediates combined of 24. "Thou shalt say unto thy son, We were Pharaoh's bond men in Egypt; but God brought us out with a mighty hand."

New Perth celebrated her sesquicentennial August 10, 1939.

The new church at Troutman, built in 1940, was dedicated December 6, 1942.

Pisgah

Pisgah.—This old church is situated in Gaston County, N. C. It has a long and an interesting history. The original settlers of this region came from near Gettysburg, Pennsylvania. They were all Scotch-Irish, who had left Scotland that they might enjoy the privilege of worshipping God in accordance with the teachings of the Scriptures. From Ireland they came, or fled, to America. From the savage attacks of the Red Man in Pennsylvania they fled to the hills of Gaston and Cleveland counties in N. C. The settlement in the region of Pisgah was begun about 1750. Previous to the Revolution these early settlers were joined by other families, some direct from Ireland, and some from Ireland by way of Pennsylvania. Perhaps it was after the Revolution these early pioneers organized themselves into a church.

Prior to 1793 all Presbyterians of this section worshipped at Beersheba, York County, S. C., or at Long Creek, Lincoln County, N. C. The introduction of songs of human composition into the worship of God was such a marked innovation that a respectable minority sought as their only hope connection with the Associate Reformed Presbytery. Andrew Ferguson and John Miller therefore were commissioned to meet with that body on Black River, S. C.

In response, Rev. James Rogers was the first to visit the Psalm-singing members at Beersheba.

The following were active in the attempt to keep God's Word sung in God's House: Francis Henry, William McElwee, Sr., his sons, John and William, Jr., William Henry, Alexander Henry, James Henry, James Crawford, William Crawford, Francis Rea, James Dunn, and Joseph Carroll. For some two years these worshipped at the head of Crowder's Creek, on the south base of the pinnacle of Kings Mountain in North Carolina, on the Ferguson place. A small log house was erected. This church united with Sharon and Carmel, York County, S. C., in a call to Rev. William Dixon, who was ordained and installed June 5, 1797. About this time this log church became the mother of two daughters, named Bethany and Pisgah, the mother giving up her life in their birth. Bethany, about 1796, erected a stand on the present location. Pisgah, a twin daughter, selected a spot about four miles east of the town of Kings Mountain. The first burial was that of Jean Blackwood, who died March 11, 1797. The deed was made February 2, 1801, and was signed in the presence of John Kennedy, Jr., John Venables, Robert Adams, and Gilbreath Falls. The trustees were James Blackwood, Thomas Blackwood, John Falls, James Falls, John Oates, James Ferguson, Samuel Blackwood, and Thomas Dickson. Ten acres were deeded for \$28.50, "while they or any part of them adhered to the Westminster Confession of Faith."

About 1803 this congregation with its pastor, Rev. William Dixon, left the A. R. Presbytery and helped organize the Associate Presbytery of the Carolinas. In 1819 his whole charge had 150 families and 350 members. After a long and useful ministry, he resigned Pisgah with the other churches March 26, 1828.

About this time, Sharon being detached to become a part of Dr. Meek McElwee's charge, Rev. Joseph Banks was called March 20, 1830, to Bethany and Sardis, S. C., and Nob Creek and Pisgah, N. C. He was ordained October 15, 1831, with a view to installation, which for some reason did not occur, and he left them in the early fall of 1833, having supplied them about three years. Soon after this, this congregation, with some others of this section, returned to the Associate Reformed Church. Pisgah was supplied by the First Presbytery till Rev. R. C. Grier was ordained and installed June 1, 1841. He remained with them till December 2, 1847, when the Synod called him to the presidency of Erskine College. Rev. E. E. Boyce was ordained and installed pastor June 28, 1849. Two congregations were formed out of the old, one taking the name of Nebo, and locating some distance northwest of Kings Mountain, the other retaining the name Pisgah and locating at the present site. Dr. E. E. Boyce resigned September 25, 1893, to take effect December 31 of the same year. The eloquent and earnest Dr. J. C. Galloway came the First Sabbath of the next year, 1894. He was installed March 17, 1894, and he served till January 1, 1901. Rev. A. T. Lindsay came next, being installed September 27, 1901. He continued with them till some time in 1914, when he resigned to give full time to Linwood College, then a flourishing institution nearby.

As his successor Rev. J. Boyce Hood was installed October 31, 1914. He served them till his death, January 6, 1933. Following him, came Rev. C. B. Williams, D.D., who entered upon the work in September, 1933, and continued here till the Synod called him to the editorship of the A. R. Presbyterian of Due West in 1941. Rev. R. E. Craig was installed soon after

Dr. Williams left. He served something more than five years, and the church prospered while he was with them. After him came Rev. M. B. Grier, D.D., May 22, 1949, who is now their pastor, November, 1950.

In 1950 Pisgah reports a membership of 435, a gain of 203 since 1903, when the Centennial History was written.

The elders of Pisgah are: W. D. Anthony, J. G. Shannon, Earl Ratchford, Knox Whitesides, Matt Foy, J. P. Thomas, N. M. Carson, E. L. Crawford, Hope Falls, T. L. Falls, Walter Oates, Ralph Boyd, J. Matt Crawford, this list possibly includes all ordained to this office since 1903.

The same applies to the following list of deacons: Robert Oates, P. R. Anthony, L. L. Falls, Fred Morrow, Will Morrow, Brady Spencer, Ralph Carson, O. W. Torrence, A. S. Whitesides, Sloan Clemmer, Archie Foy, Lester Pearson.

Pisgah people are noted for their loyalty to the Church, as is made evident by their attendance on its ordinances. It has been noted for long pastorates, having had only five installed pastors in the first 106 years of its history, Revs. William Dixon, R. C. Grier, D.D., E. E. Boyce, D.D., J. C. Galloway, D.D., A. T. Lindsay, D.D.

Pisgah has given to the Church nine ministers of the Gospel: J. L. Oates, D.D., J. W. Carson, D.D., R. W. Carson, E. G. Carson, J. B. Pearson, L. R. Neille, W. B. Hood, J. W. Grier, D.D., T. F. Grier.

This church worships in a splendid brick building, ideally located for a rural church. Its Sabbath School is graded. There are five Departments, and ten classrooms.

The Woman's Missionary Society dates from 1881. It was organized and led by Mrs. E. E. Boyce, and had at that time 34 members. It now has 60, and in its history more than 250 women have been enrolled in its membership. See "Woman's Work" for its interesting history.

Of those reared in the congregation who have rendered outstanding service to the Kingdom may be mentioned Mrs. Nannie Crawford Carson, who as Pastor's wife did an excellent work in the Sabbath Schools and among the women; she rendered prominent service in connection with the Woman's Work of the Church at large; and did much for the education of her nieces and nephews. Mrs. Bryte Crawford Falls, active in all the regular work of the local church, made a liberal bequest to the work of Home and Foreign Missions.

Pleasant Hill

Pleasant Hill.—Rev. W. C. Ewart was the officiating minister in organizing this church, Dec. 3, 1899. There were 24 charter members. The following is a partial roll: S. Beckham, Sr., J. T. Marshall, Mrs. A. Marshall, Mrs. S. J. Beckham, W. C. Downs, Mrs. M. C. Marshall, Mrs. M. L. Cauthen, J. K. Beckham, S. Beckham, Jr., Mrs. Mamie Beckham, Jennie Beckham, E. R. Beckham, Mrs. Sarah J. Marshall, Mrs. Sue Marshall.

The first Session consisted of S. Beckham, Sr., W. A. Marshall, and J. K. Beckham. The first deacon was L. V. Cauthen.

Since that time elders have been added as follows: W. S. Kirk, R. S. Harper, W. J. Bowers, E. R. Beckham, R. S. Kirk, S. B. Robertson; also the

following deacons: P. A. Cody, M. W. Cauthen, L. B. Cauthen, J. H. Beckham, W. B. Marshall.

The present Session: J. K. Beckham, W. S. Kirk, S. B. Robertson, R. S. Kirk, and E. R. Beckham; the present Board of Deacons: L. V. Cauthen, M. W. Cauthen, L. B. Cauthen, W. B. Marshall, P. A. Cody, J. H. Beckham.

The first regular minister was the Rev. J. M. White, from 1900 to 1907. Rev. C. S. Young took up the work in 1908 and continued till 1912. Rev. W. S. Patterson supplied them in 1913. Rev. W. W. Boyce was their pastor 1914-1919. Rev. W. S. Patterson again supplied them from 1920 to 1922. Rev. A. K. Whitesides was their pastor from 1922 to 1935. Rev. J. LeRoy Maloney was called and took charge in July, 1935, and continued to May, 1950. Since the resignation of Rev. J. L. Maloney student Dwight L. Barker of Erskine Seminary has supplied this church.

The present membership is 148. It was perhaps 35 in 1903. Besides this increase it has been doing missionary work. At the school house at Oak Ridge a Sabbath School was established some years ago, the pastor of Pleasant Hill taking the lead, and also preaching for them. As the result a church was organized there in 1939. It now has a membership of 51, and has recently built a new house of worship.

The earliest record of the Pleasant Hill Sabbath School is that of 1908, when the officers were: W. J. Bowers, Superintendent; S. B. Robertson, Secretary and Treasurer. At that time there were 3 teachers and 21 pupils, with an average attendance of 15. Offerings for the year amounted to \$6.37. At present there are 7 teachers, 69 pupils, average attendance of 50, annual offerings of \$213.00. L. B. Cauthen is Superintendent and J. C. Marshall is Secretary and Treasurer.

The W. M. S. has 30 members. They are engaged in good works. They have helped with the work at Oak Ridge, have helped install a heating plant in the church, helped to buy a piano for Oak Ridge, helped clothe a child at Dunlap, helped the needy of the community, besides paying their budget in full and doing kind things for the patients in the hospital. Their officers are: Mrs. J. H. Beckham, President; Mrs. L. B. Cauthen, Vice-President; Mrs. J. L. Maloney, Corresponding Secretary; Mrs. J. C. Marshall, Recording Secretary; Mrs. M. W. Cauthen, Treasurer.

The Y. P. C. U. was organized in 1915. Its membership is not large, but they are doing good work. They have been fortunate in having their pastor as Pastor-Adviser of the district, both the present pastor and Rev. A. K. Whitesides, who preceded him. The zeal of these pastors have provoked them to love and to good works. Besides their regular budget they are helping pay the salary of a native worker in Mexico. The society has secretaries of the following causes: Christian Education, Evangelism, Stewardship, Foreign Mission, Home Missions, Spiritual Life, Social Life. Mary Catherine Cauthen is President, Joe Cauthen is Vice-President, Nell Cauthen is Secretary, and Onie Cole is Treasurer.

The Pleasant Hill congregation is now occupying its second house of worship. This is a brick structure, with a basement containing an assembly room and six classrooms for Sabbath School work. The auditorium is of good size, comfortable, and well furnished. This house was built and dedicated in 1933. In recent years a furnace heating plant has been installed.

The first house was a frame structure, perhaps 35 x 50 feet—the old Buford Monument Church moved to Pleasant Hill, together with its membership, largely.

Polk

Polk A. R. P. Church, Polk, Tenn.—The first preaching services on record were held by Rev. J. P. Weed at Old Horseshoe. He preached Sabbath afternoon once a month until Rev. T. P. Pressly came to Troy in 1875 and took charge of the work. These services were continued until the fall of 1886 when the services were changed to Baker's schoolhouse, then later to the schoolhouse at Polk. A Sabbath school was organized at Baker's schoolhouse. Mr. Lee S. Lancaster was the first superintendent, and Mr. R. C. Moss assistant. The good Sabbath schools ever stood out as the leading force in this work.

A congregation was organized March 31, 1900, and in that year a church building was erected. Mr. J. W. Scarsce graciously gave the lot where the church building was erected. On September 29 this building was dedicated to the Lord for his glory. The sermon was preached by Rev. T. G. Boyce, with Rev. T. P. Pressly in charge. The first elders were W. J. Erwin and J. B. Buchannan. The deacons were Samuel G. Erwin and W. J. Caskey. In order to secure more preaching services and another laborer in the fields, the sessions of Troy, Rives and Polk met in joint session. They agreed that the last two be allowed to form a pastoral charge, provided that suitable arrangements could be made. Rev. Pressly continued to supply until January 1, 1902, when Rev. E. P. Lindsay was sent by Synod as stated supply. He was very acceptable to all the people, and on December 6, 1903, was installed pastor by Revs. J. W. Baird and T. P. Pressly. In 1904 Ross Brown and Wm. R. Lancaster were ordained elders and David Guy and W. S. Smith deacons.

Rev. Lindsay remained as pastor until November 4, 1906. After his resignation arrangements were made for him to continue as supply. This continued until February 26, 1911, when Rev. Lindsay gave his full time to Rives and Union City. The congregation was without a pastor for some time. Rev. M. R. Gibson served as supply for two months in 1912. Rev. W. O. Wier supplied until September 5, 1915, when he accepted a call and was installed pastor December 12, 1915, by Rev. T. P. Pressly.

On January 9, 1916, J. L. Peery and James Cunningham were elected as elders, and B. W. Buchannan, Robert Cunningham and Paul Erwin as deacons. These officers were installed March 12, 1916. Rev. Wier's work was most acceptable to the congregation and community. A strange providence which could not be understood; a young man, full of the spirit of God, doing an excellent work, was called to his reward June 2, 1916. There still remains in the hearts of the people a tender feeling for Rev. and Mrs. Wier.

Rev. Pressly supplied the congregation again until January 14, 1917, when Rev. J. L. Boyd took charge of the work. This relation was continued until June 1, 1920, when Brother Boyd accepted a call to Brighton, Tenn. Rev. J. A. Baird supplied the congregation during the summer of 1921. Rev. B. Dale White supplied during the summer of 1922. A prayer meeting and Young People's Society was organized. Rev. White went directly from this field to India as a missionary, and the love and prayer of the community followed him.

Rev. L. R. Niell preached his first sermon as pastor the second Sabbath of November, 1922. Rev. T. B. McBride preached as assistant to Rev. Niell in 1933 and the spring of 1934, at which time he accepted a call to Oak Hill, Alabama. After services had been held one Sabbath morning in the spring of 1934 the church building caught fire and burned. For some time services were held in the store and in the home of Mr. J. L. Peery, and at other times in the Polk schoolhouse. Plans were discussed for rebuilding, but no building was erected. The session later decided it advisable to discontinue services. A good many of the members have transferred their membership to Troy.

Rev. Niell rendered a faithful and loving service to the congregation and community until he was taken by death November 17, 1945. Some of the most outstanding Christian characters of the Associate Reformed Presbyterian Church were members of this congregation. The Sabbath School was always a strong organization in the community, and the Ladies' Society was active and efficient.

Pottsville and Bethany

Pottsville and Bethany of Pope County, Arkansas.—These names indicate two places of worship for the one organized church, having the same session and the same pastor. This church was organized in 1853, and was called Pisgah for Pisgah, N. C., whence most of its members had migrated to Arkansas. But in the shifting of populations in a new country a preaching point grew up at Bethany, and another at Potts' Station on the L. R. & Ft. S. Railroad. Houses of worship were built at these points, and soon services were discontinued at Pisgah. No new organizations took place. It was, and continues, one church with two places of worship.

In 1903, when the Centennial History was written, Rev. J. W. Carson was their pastor, having begun his labors here in July, 1900. He seems to have served them through 1904. Rev. S. J. Patterson served them 1905-06. Rev. D. P. Pressly supplied them 1907. December 18, 1908, Rev. C. T. Bryson entered upon the pastorate here, and continued with them till his death September 15, 1948, nearly forty years. This long pastorate was fruitful. In 1948 there was an enrollment of 165, a net increase of 40 since 1903.

Ministers who served this church prior to 1903 were Revs. J. K. Boyce, John Patrick, J. L. McDaniel, David Kerr, all supplies, from organization in 1853 till during the Civil War, about 1863. There were some disturbances during this period, but in December, 1867, the Rev. Monroe Oates came to them. He was installed pastor on the Fifth Monday of August, 1868, and continued with them till the end of 1899, when on account of failing health he resigned, and was succeeded by the Rev. J. W. Carson, then in the beginning of his ministry.

The first elders were John Oates, John Falls, and James Quinn, they having been elders in North Carolina. At the retirement of Rev. M. Oates the following were elders: Thomas Oates, C. G. Oates, W. P. Ferguson, C. S. Bell, J. H. Oates. To these about a year later were added J. D. Oates, S. E. Oates, J. G. Ferguson. The present Session consists of the following: T. B. Falls, J. F. Henry, Guy Ferguson, F. B. Oates, F. K. Oates, E. B. Sinclair, A. W. Daniels, Leonard Daniels.

The present Board of Deacons is as follows (earlier deacons not being

reported) : W. A. Oates, John Stewart, E. C. Oates, J. T. Oates, Truman Tucker, Dr. J. F. Henry, Jr., Fred Motley, John T. Ferguson.

From the membership of this church have gone forth four ministers: Revs. G. K. Rogers, Arthur Lynch, M. O. Falls, W. N. Falls. This church has also done mission work in surrounding territory, though no organized church has grown out of it. It entertained the Synod of 1888. The field promises well for the future, being settled of a substantial, pious, and aggressive people, who have at heart the desire to see men saved.

There are the usual auxiliaries. J. T. Oates is Superintendent of the Sabbath School; Lila Oates is Secretary; J. F. Henry is Treasurer. There are six classrooms. The Woman's Missionary Society has for President Mrs. C. T. Bryson; for Secretary Mrs. J. F. Henry; for Treasurer Mrs. E. B. Sinclair. In the Young Peoples Christian Union W. O. Oates is President and Lila Oates is Secretary-Treasurer.

As to church buildings: Lacking definite information, it may be assumed that there was a building, either log or framed, at Pisgah. Later, in the new set-up a framed building was erected at Potts' Station at a cost of \$1,000, and it may be assumed that there was one at Bethany. The present building at Pottsville is of brick structure, has six classrooms for auxiliary work, and is valued at \$17,500. The first service was held in this building on the Third Sabbath of February, 1917. The present building at Bethany was dedicated May 30, 1948. It is a framed building, and is valued at \$5,000. The church also owns a home for the minister, purchased in 1893, at a cost at that time of \$600.

Pressly Chapel

Pressly Chapel is a part of the Salem, Ala., field. The church building stands a mile and a half from Salem, and five miles from Red Level, Ala. It was given its name as a memorial to Rev. Joseph Lowry Pressly. Upon its walls is a marble tablet in memory of him.

Pressly Chapel is a continuation of Mt. Sinai, which stood one mile south of the present building. Mt. Sinai burned in 1935. As many of the people no longer lived in close proximity to the site of Mt. Sinai it was considered wise to erect the new building upon another site. The lot was given by the Patterson brothers of the community. The building was started in Feb., 1936, Rev. J. P. Steele being the minister upon the field. The funds were raised by the churches of the Presbytery, and by local efforts. The building was completed in 1937 with money contributed by the Pressly heirs of Rev. Jos. L. Pressly as a memorial to their uncle. Pressly Chapel is a neat small frame building, painted and comfortably furnished. It stands in a pine grove and is in a thickly settled community. The building was dedicated Aug. 29, 1937, during the ministry of Rev. H. M. Pearson. At the dedication Rev. J. P. Steele preached the sermon. Rev. T. B. McBride, Rev. R. S. Hough, Rev. H. M. Pearson, Rev. R. C. Kennedy, and elders W. J. Jones, J. C. Harper and F. M. Dale of Oak Hill and John Miller of Camden, made brief talks. The Oak Hill choir furnished special music. A large crowd was present.

Rev. J. P. Steele was in charge of this church during the interval when there was no building, June, 1936-May, 1937. Since May 23, 1937, Rev. H. M.

Pearson has been supplying the field. There are at present 38 members. Excellent revivals were held in Aug., 1936 (13 additions) by Rev. W. A. Hayes, in July, 1937 (9 additions), by Rev. R. S. Hough, and in July, 1938 (13 additions), by Rev. R. C. Kennedy. The church has a Woman's Missionary Society, a Sabbath School and a Young People's organization.

Rev. H. M. Pearson continued at Pressly Chapel through the Synodical year 1942-43. Rev. W. H. Quinn followed at Pressly Chapel 1943-46. After him came Rev. W. L. Latham, 1946-48. Since Rev. J. L. Boyd has served 1948-51.

Pressly Memorial

Pressly Memorial.—This church is located in Statesville, N. C. It is under the care of the First Presbytery. For several years prior to 1907 Dr. J. H. Pressly, pastor of the First A. R. P. Church of the same city, with the aid of some of his elders and members, maintained a Sabbath School on the South Side of Statesville in what was then known as the Vinegar Shop. Dr. Pressly often, perhaps regularly, preached for them on Sabbath afternoons. At his suggestion the Presbytery set aside a small supplement for the work here. About the first of June, 1907, on the appointment of Dr. A. S. Rogers, the Superintendent of Missions, Rev. W. A. Kennedy, just out of the Seminary, entered upon the work here. With the aid of Mr. J. G. Shelton and Mr. John M. Sharpe, the Sabbath School was continued, followed each Sabbath by a sermon. In the Fall a tent meeting was held, conducted by the Rev. J. Meek White, then pastor of New Sterling and New Perth. Twelve persons united with the Church, and were enrolled in the First Church. Following this meeting a petition was prepared and sent to the Fall Meeting of the Presbytery at Edgemoor, asking for an organization.

The organization was effected Sabbath afternoon December 8, 1907. The commission consisted of Dr. J. H. Pressly, who presided and preached, and Rev.'s J. Meek White and W. A. Kennedy. There were 38 charter members, most of whom came by a block letter from the First Church. Dr. Pressly preached from Isaiah 27:3. Installation of officers elected at this meeting took place December 29. Three elders and four deacons were ordained and installed. There seems to be no known record of their names. The best memory can do is that A. M. Saville, Mr. Dagenhart, and Omer McKoy were elders; Dan W. Woolen, W. L. Cutting, W. P. Mills, and perhaps Mr. Brawley were deacons.

After some months the congregation began worshipping in the Cotton Mill School House between the Taylorsville and Western Railroads, and continued here till the present house was ready for occupancy, or at least usable, at the corner of Charlotte Avenue and Fifth Street. The Chairman of the Building Committee was Mr. J. G. Shelton. The funds came mainly from friends in the First Church. Miss Mary Gilfillan of Sharon gave \$50 to put in a memorial window to herself and her sister, Miss Eliza Gilfillan.

Later Mr. A. D. Kestler as an elder from the First Church was transferred, with Mrs. Kestler and their son, Mr. J. Eb Kestler, to Southside. These did yeoman service, Mr. Ebbie being made a deacon and Superintendent of the Sabbath School. The church grew. Within three years there were 65 members, more than 90 having been enrolled. There were frequent removals.

In August, 1910, W. A. Kennedy accepted a call to Prosperity, Tenn., and he was succeeded at Southside by Rev. S. W. Haddon. The church was improved by the addition of pews, bell, choir loft. After Mr. Haddon Rev. B. L. Hamilton served till he accepted work in India. In 1917 Rev. R. E. Huey took up the work as pastor of New Perth, Salem, and the field in Statesville. Southside (now Pressly Memorial) became self-supporting. Work was also begun at Diamond Hill, and in 1926 was organized into a church. This work has from its beginning been served by the pastor of Pressly Memorial. After nine years in this field, Mr. Huey resigned to accept work in Florida, and he was succeeded by Rev. E. G. Carson, who still in December, 1943, is pastor, working diligently and effectively for the good of all the people.

The name, at first Southside, was changed by act of the Presbytery in the Fall of 1909 to Pressly Memorial. This name had been suggested by Rev. J. Meek White, and was designed to honor Rev. W. B. Pressly, who began our work in Statesville, Dr. John E. Pressly, who did much for our cause in Iredell County, and Dr. J. H. Pressly, who may be called the father of this church.

This work has grown not alone in numbers but in ecclesiastical training and efficiency. A church is needed where it is, and it is believed a future of great usefulness lies before it.

In 1943 this church, as reported in the Minutes of Synod, had a membership of 170, raising a total budget of \$1,683, which is \$9.90 per capita. The Sabbath School has an enrollment of 147, the W. M. S. an enrollment of 18, the Y. P. C. U. of 10.

For a fuller history of the W. M. S. see W. W., p. 168. This society was organized in 1909 with seven charter members, of whom Mrs. Dewitt Hoover, Mrs. D. W. Woolen, and Mrs. W. P. Mills are living.

The building erected in 1908-09 is still the Church. It is of brick, is about 40 x 40, has a tower or belfry with a small Session room under it, and has been improved to the extent that it is furnace heated and has several Sabbath School rooms in the basement. Much honor and credit are due Mr. J. G. Shelton for the success attained in building in a congregation without wealth, and that right on the heels of a panic.

After Rev. R. E. Huey left, came Rev. John P. Johnston, who served them several years. He was succeeded by Rev. L. M. Allison, Sr., who now, September, 1950, has served them two or three years, and is their faithful pastor.

Pressly Memorial

Pressly Memorial is located at McCormick, in McCormick County, S. C., and is in the Second Presbytery. The name was given in honor of Rev. L. T. Pressly, who served them from organization till his death in 1933. This church was organized in 1919. All the early records have been lost, and information is meager, as is stated by the supply in charge at the time information was being gathered for this sketch.

The Session consists of L. M. Bowick; E. M. Creswell, Clerk; H. D. Creswell, W. M. Creswell; Ralph Creswell. These elders attend to the duties of the Board of Deacons.

Their ministers have been as follows: Rev. L. T. Pressly, from organization in 1919 to 1933; Rev. S. W. Reid, D.D., 1934-1944. Since Dr. Reid's death in 1944 the church has been supplied by Rev. W. C. Alexander, Rev. F. Y. Pressly, and Student L. M. Allison, Jr., who began work among them June 1, 1947, and served them till he graduated from the Seminary in June, 1949. George Lauderdale is supply in 1950.

The membership in 1950 is reported as 61. "The problem is to get a man on the field as pastor. McCormick, where it is located, is a growing town, and there is no other church of the Presbyterian Faith there. The opportunity for growth is good." Since that was written, in 1947 perhaps, the membership has gone from 34 to 61, an increase of nearly 80%, thus verifying the accuracy of the judgment expressed in the quotation. The members are especially loyal and faithful.

In line of mission work, the pastor of this church, Dr. S. W. Reid, preached at Wideman School for some time.

W. M. Creswell, Jr., is Superintendent of the Sabbath School. There are 30 on the roll in 1950. The Woman's Missionary Society has an enrollment of ten. There is no Young People's Christian Union. The field is described as needing the ordinances of religion, and as building up. The people are said to be pious, aggressive, missionary in spirit, settled and substantial.

They have had but the one House of Worship, and had no other place while this was being built.

Prosperity

Prosperity, Marion Junction, Ala.—Prosperity was a pioneer church, organized in 1822, three years after Alabama entered the union. It was organized by the old Second Presbytery. In its early years it was supplied by Rev. Henry Bryson, Rev. Isaac Grier and other ministers who rode horseback from the Carolinas to visit the churches in the new settlements of the west. Prosperity was probably the first A. R. P. Church in Alabama.

Records of its early history are lost, but among its earliest families were the following: Craig, Moore, Chestnut, Chisolm, Johnston, Gill, Donald, Cochran and Brown. Descendants of some of these families are still in the church.

Rev. J. P. Pressly was the first pastor. He was called and presumably installed in 1831. About 1839 he resigned to become a professor in Erskine College. He was succeeded by Rev. Jos. McCreary, who was installed in 1840 and continued until his death, which occurred when the steamboat Lucy Walker blew up on the Ohio River Oct. 23, 1844. Mr. McCreary was returning from a meeting of Synod in Kentucky. Mr. Pressly and Mr. McCreary lived in Wilcox County, about 50 miles away, where they were pastors of Lebanon Church, while also pastors of Prosperity. They made the trip to Prosperity once or twice a month on horseback.

In the latter part of 1844 Rev. James Matthew Young became pastor of Prosperity and continued until his death, May 30, 1867. Some of his descendants are still members of the church. Mr. Young was a resident pastor, as were his successors until 1917. On Sept. 23, 1867, Rev. Jas. A. Lowry was installed pastor. He served for 31 years until his death April 6, 1898. Rev. I. N. Kennedy supplied the church for a few months immediately following the death of Dr. Lowry. Rev. W. A. Blakely came as a supply, and was installed Dec. 9, 1899. Mr. Blakely resigned in 1906. Rev. T. H. McDill,

a seminary student, supplied during the summer of 1906. Rev. R. S. Harris was installed May 25, 1907, and continued as pastor until July 1, 1917, when he resigned. Mr. Harris was the last resident minister at Prosperity. Beginning upon the second Sabbath of Sept., 1917, Prosperity became a joint pastorate with Camden, Ala., the minister living at Camden. Dr. B. H. Grier came from Camden each second Sabbath from Sept., 1917, until the summer of 1924, and continued as pastor until his death in June, 1925. Rev. R. C. Kennedy has been pastor of Prosperity and Camden since May 22, 1927, preaching at Prosperity on second Sabbaths. Rev. W. C. Halliday supplied the church in the summer of 1924 for a few Sabbaths. During the pastorate of Rev. J. A. Lowry a church was organized at Orrville, Ala., 13 miles from Prosperity, and was supplied by the minister of Prosperity until the end of Mr. Harris' pastorate in 1917 when it was abandoned.

Three ministers have come from the Prosperity congregation: Rev. J. N. Moore who organized several A. R. P. congregations in central Alabama about the middle of the last century; Rev. J. H. Moore, a nephew of the former, who entered the United Presbyterian Church; and Rev. Neil Harris of the Southern Presbyterian Church, who as a child was connected with Prosperity.

The session records of the church are lost prior to 1867. At that time the elders were Patrick Chisolm, R. G. Craig, R. C. Moore, and J. J. Moore. To these were added Dr. Joe M. Donald, Thos. Chisolm, W. R. Brice, and S. H. Moore in 1877; T. H. Craig, J. J. Chisolm, 1900; W. G. Chisolm, J. E. Young, 1906; Dr. J. S. McCampbell, 1919; H. M. Morrow, 1921; J. G. Donald and J. C. Chisolm, 1930. The list of deacons beginning in 1877 is as follows: H. E. Voltz, 1877; J. S. Johnston, J. T. Moore, Sam Brice, James Donald, 1888; J. J. Chisolm, J. G. Chisolm, T. J. Craig, W. G. Chisolm, T. E. Moore, 1900; J. C. Chisolm, J. C. Moore, 1921; Dr. J. R. Chisolm, 1930.

Prosperity has always been a church of fine and loyal people. With but one service a month since 1917 the organization has been maintained, and all expenses met in full. The church is noted for its faithfulness to the A. R. P. denomination. It has never been a large church. The membership has ranged from a little over 100 to less than 50. At present there are about 50 members. It has no prospect for large growth but should maintain itself for many years to come.

In Sept., 1890, Rev. W. W. Orr, D.D., conducted a notable revival meeting. In 1931 Rev. J. H. Pressly, D.D., conducted another fine revival. Other splendid revivals were held by Rev. A. B. Love in 1938 and Rev. S. A. Tinkler, D.D., in 1939.

The church has a Woman's Missionary Society, organized in 1881, with Mrs. Strong Johnston as first President. It has a Sabbath School and a young people's work.

The first church building, according to tradition, was a log house, site now unknown. A frame building was erected in 1844, three miles south of the present building, adjacent to Prosperity Cemetery which is still used. This building burned in Jan., 1871. It was rebuilt, and was dedicated in Oct., 1871, Rev. David Pressly of Starkeville, Miss., preaching the sermon. In July, 1891, the building was moved to Harrels, Ala., three miles away. In Sept., 1914, the building was moved again, to Marion Junction, one mile from the site at Harrels, and is still in use.

Prosperity is in the Tennessee and Alabama Presbytery.

Prosperity

Prosperity, N. C.—This church is located in Mecklenburg County, and is within the First Presbytery and under its authority. It was organized about 1788. The organization, like that of Bethany, Sharon, and others, grew out of the introduction of Watts Imitation of the Hymns and Psalms as a manual of praise in an older Presbyterian church. In this case Poplar Tent was the older church. Its pastor, Rev. Robert Archibald, began to use these songs, perhaps without official sanction of his own Assembly. This innovation led Henry Hunter, James Steele, Adam, James, and Robert Meek, and others to withdraw from Poplar Tent, and these formed Prosperity Associate Reformed Presbyterian Church.

The first pastor was Rev. John Boyse, who came to the A. R. Presbyterians of the South as a licentiate from the Associate Reformed Presbytery of Pennsylvania. Mr. Boyse was ordained by this Pennsylvania Presbytery on July 1, 1789, it being the intention that he should labor in the Carolina field of Hopewell, S. C., and Gilead, Coddle Creek, and Prosperity, N. C. In this field he served very acceptably and fruitfully till March 18, 1793, when God called him from his earthly labors. He is buried at Hopewell. He was a man of great influence, and was instrumental in holding much of this territory for the A. R. P. Church. He was a leader in the organization of the Presbytery of the Carolinas at Long Cane February 24, 1790, into which fourteen congregations of North Carolina entered, among which was Prosperity.

Nothing is told of their place of worship during the pastorate of Rev. John Boyse. The present location was a grant of ten acres at seven and a half cents per acre by Governor Dobbs Spaight, dated January 7, 1795. The first church on this land was of logs, 25 by 35 feet.

The next pastor was Rev. James McKnight, who was installed over Gilead, Coddle Creek, and Prosperity in 1797. He continued with them till his death, September 27, 1831. He with Elder Henry Hunter was present at the organization of the Synod of the Carolinas at Ebenezer Church in Fairfield County, S. C., May 9, 1803. Rev. James McKnight is described as a preacher of long sermons. Days when they had two sermons, it is said, the stars were often out, and the chickens gone to roost, when a family residing two miles from the church arrived at home in the evening. His marriage ceremonies lasted an hour.

Rev. John Hunter, the next pastor, was installed over Gilead, Back Creek, and Prosperity July 24, 1844, and continued with them seven years. In 1851 he asked the Presbytery to release him from Gilead and Prosperity, that he might give full time to Back Creek. He was a grandson of Elder Henry Hunter, already referred to as a charter member of Prosperity. Of the Rev. John Hunter it is written, "A most indulgent and kindhearted father and given to hospitality, his home was a bright spot for his family and a benediction for guests. As a pastor he was kind, sympathizing, and faithful. As a preacher, he was in some respects unique and full of beautiful imagery. He caught the attention from the first, and there was not a listless ear nor a sleepy hearer. . . . He was an intensely interesting speaker."

Rev. R. F. Taylor became pastor of Gilead and Prosperity on October 3, 1851. He served them six years. In the fall of 1857 he resigned and went to East Tennessee.

Dr. Alexander Ranson became the next pastor of Gilead and Prosperity December 11, 1857. He labored in this field twenty years, through some of the darkest days of her history. In the early years of his ministry here, Dr. Ranson began preaching at Craighead Stand, near Huntersville. In September, 1874, this preaching point was moved and a church organized. The Huntersville A. R. P. Church is the result. Dr. Ranson had the faculty of using illustrations with telling effect, and the power of lucid explanation and home application. Gifted though he was, it was never his mind to compromise his religious convictions. He resigned in September, 1877, and departed this life August 12, 1880, and was buried in the church cemetery.

In the winter of 1876-1877 the church building fell under the weight of a heavy snow. In the spring of 1877 a new house was built, the main part of the present building was erected at that time.

On May 9, 1879, Rev. D. G. Caldwell was installed pastor of Gilead and Prosperity. This pastorate ended April 6, 1885, when he resigned to accept the pastorate of the Associate Reformed Presbyterian Church of Statesville, N. C.

On November 16, 1889, Rev. W. M. Hunter entered upon the work of pastor of Prosperity. Then in May, 1893, he added the pastorate of Gilead, and served the combined charge three years. In 1896 he resigned the Prosperity end of the field, and gave full time to Gilead. Then from 1896 to 1902 Prosperity was served by Revs. D. P. Niell, James Boyce, D.D., and R. E. Hough, D.D. During this period Prosperity and Back Creek were united in one pastoral charge, and they have continued so since.

In January, 1903, Rev. T. B. Stewart was installed over the united charge. He lived in the manse at Back Creek and gave three-fourths of his time to Back Creek, one-fourth to Prosperity. On May 7, 1907, he accepted a call to New Lebanon, West Virginia, and Rev. R. L. Patrick came fresh from the Seminary to minister to this charge. By his gift of song he attracted many young people to the Church. During his pastorate he married Miss Essie Johnson of Back Creek. In the fall of 1909 he accepted work at Havana, Arkansas.

The next pastor was the Rev. J. B. Hood, from 1910 to 1914, November 1, when he resigned to accept the work at Pisgah. In this short time he and Mrs. Hood found time to win the hearts of the people, and are affectionately remembered by them to this day. After him came Rev. J. B. Pearson, one year, 1915-1916. In his time the Woman's Missionary Society was reorganized, and has since been very active.

The next pastor was the Rev. P. A. Stroup, D.D., who served them from June 15, 1917, to August 1, 1949, when he accepted the mission field at Memphis, Tenn. Something more than 32 years of solid, good work for the Kingdom in this staid old country field.

Prosperity has given four sons to the Gospel Ministry: Revs. John Hunter, W. M. Hunter, D.D., J. M. Garrison, D.D., S. L. McKay.

Prosperity

Prosperity, Newberry County, S. C.—Newberry is a county of old churches, and Prosperity is one of them. It was organized in 1802. James Rogers was the pastor. Elders were James Young, Samuel McQueens, and

Robert Drennan. In the same year a suitable House of Worship was erected by James Young and others. In 1816 Rev. Charles Strong became pastor, serving till his death eight years later. He was succeeded by Rev. S. P. Pressly, who in 1832 accepted a position in Franklin University, at Athens, Georgia. This is now the University of Georgia. The church was without a pastor till 1835, when Rev. Jonathan Galloway became its pastor. He served them 20 years. In the early years of his service a new House of Worship was erected.

On the Fourth Sabbath of February, 1858, Rev. J. C. Boyd began to serve them. He was ordained at Head Springs, S. C., on the First Sabbath of November of that year. His pastorate included Prosperity, Head Springs, and Cannon's Creek. He continued at Prosperity until 1889. During his time the following served as elders at various times: Abram Moore, James Fair, Robert Carmichael, George Brown, Dr. Thompson Young, Col. William Lester, John B. Fellows, J. R. P. Crossen, H. C. Mosely, J. H. Hunter, C. F. Boyd. In 1903 Hunter, Fellows, Mosely, and A. P. Harris were the elders. Captain Matthew Hall, D. A. A. Kibler, and A. P. Dominick were made deacons in 1867. In 1903 the deacons were S. S. Berge, G. D. Brown, and A. P. Dominick.

In 1889 a new church building was erected near the center of town. On the Second Sabbath of July, 1891, Rev. D. G. Phillips was installed pastor. He served till September 5, 1892. Other supplies were: Dr. T. W. Sloan, 1893-94; Rev. H. R. McAulay, 1895-96; Rev. J. B. Hood, summer of 1896; Rev. A. G. Kirkpatrick, 1896-1900. In 1902 Rev. C. M. Boyd was installed and served them some time. After him came Rev. Ira S. Caldwell, followed by Dr. C. H. Nabers, and he by Rev. Frank Edwards, and he by Rev. Charles B. Edwards. Rev. J. A. McKeown served them several years about the mid-twenties. At present the pulpit is vacant, September, 1950.

The membership now numbers 45. These are "plain, loyal, God-fearing people," hard working. No ministers have been reared among them. The following are mentioned as having rendered special service to the Church and to humanity: H. C. Mosely, J. H. Hunter, J. B. Pugh, George D. Brown, A. N. Crossen.

Notable events in the history of this congregation are revivals led by Drs. W. W. Orr, R. C. Grier, I. S. Caldwell, E. B. Kennedy, D. G. Phillips. They entertained the Synod in 1889.

Their Sabbath School is graded. The Superintendent is Dr. Young M. Brown.

The Woman's Missionary Society is small in numbers, but these are very faithful. They try to comply with all the requirements of the Presbyterian and Synodical unions.

The outlook for the field is described as good if they had a regular preacher. The people are described as pious, aggressive, settled and substantial.

The Session in 1950 consists of George D. Brown, Dr. Young M. Brown, W. H. Caldwell, A. P. Pugh. The deacons are W. H. Caldwell, Jr., George H. Caldwell.

The first House of Worship was erected in 1802, as noted above, upon land given by James Young, a Revolutionary soldier. The present house is their second church, erected in 1889 about a half mile north of the first

church. It is a wooden building, but it is hoped to brick-veneer it in the near future.

The church has in it some bright young people who are interested and who promise better days for this old witness-bearing church.

Prosperity

Prosperity is about 11 miles south of Fayetteville, Tenn. About 1826 and 1827 certain A. R. Presbyterians came to this community from Abbeville, Chester and Fairfield Districts of South Carolina. Services were first held in 1826. Prosperity Church was organized May 10, 1828, probably by the Second Presbytery. Rev. Henry Bryson and Rev. John Renwick officiated. Among the original settlers and members at Prosperity were families of the following names: Moore, Cleghorn, Parkinson, Pinkerton, Raymond, Sheffield, Sloan, Stewart, Wylie, Drennan, McCuller and McMillen.

No original records of Prosperity have been preserved. Among the elders of the church have been the following: Samuel de Haven, M. B. Parkinson, B. M. McCalla, R. Moore, W. P. Watson, R. A. McFerrin, G. W. Crawford, J. L. Bishop, H. S. McCalla, J. P. Fife, J. A. Good, A. R. Byers, J. G. Stewart, M. C. Moore, H. P. Moore, O. L. Kidd, C. J. Jones, T. Moyers. Among the deacons have been Hugh Parkinson, S. M. Parkinson, H. T. Sloan, J. T. Phagan, J. B. Stewart, W. G. Moore, W. S. McFerrin, W. P. Watson, Robert Bailey, Joe Caughran, T. G. Moore, A. R. Byers, E. Fife, W. R. Jones, H. H. Burton, H. Sandlin, R. H. Drennan, H. O. Moore, J. H. Spray, E. R. Franklin and M. C. Forbes.

Rev. Henry Bryson was the first pastor of Prosperity. He was installed May 17, 1828, and served until forced by his health to resign in 1847. Rev. A. S. Sloan became pastor in 1847. It is not known when his pastorate terminated. Rev. J. B. Muse became pastor Oct. 31, 1874. In May, 1889, Rev. O. Y. Bonner became pastor, resigning June 1, 1891, to accept a call to Due West, S. C. Rev. A. J. Ranson was installed Nov. 10, 1895, and resigned Nov., 1901. Rev. J. B. Hood came immediately after this as a supply, and on July 5, 1902, was installed pastor. He continued until 1910. Rev. W. A. Kennedy was pastor 1911-1912. Rev. J. N. Lesslie was pastor July 22, 1913-Nov., 1920. Rev. M. T. Ellis became pastor April 10, 1921, and continued until Dec. 31, 1941, when his resignation became effective. At present Prosperity is without a pastor. Between the pastorates of Rev. J. B. Muse and Rev. O. Y. Bonner a vacancy of one year and a half occurred, during which the pulpit was supplied by Rev. J. A. Myers and Rev. H. B. Blakely. After Mr. Bonner resigned the pastorate was vacant for a year or two. Rev. J. M. Garrison, Rev. W. B. Logan and Rev. W. S. Castles supplied during this period.

The present membership of Prosperity is 225. It has grown in numbers and usefulness and influence in the community through the years. From it nine ministers have gone out: Rev. J. M. Brown, D.D., Rev. T. W. Parkinson, Rev. G. G. Parkinson, D.D., Rev. J. W. Good, Ph.D., Rev. T. H. McDill, D.D., Rev. J. B. McFerrin, Rev. W. A. Hayes, Rev. J. H. McFerrin. Prosperity once promoted a mission work at Blanche, Tenn., and another in earlier days at New Hope which later became Elk Valley. In 1894 Dr. W. W. Orr led a notable revival in which 67 were added to the church. On Aug. 11

and 12, 1928, the church celebrated its centennial. 500 people attended. The members of Prosperity have been loyal to the church and faithful in their attendance. The church serves its community well. It has a Sabbath School, organized in 1888, an excellent Woman's Missionary Society organized in 1890 and a young people's organization, first organized in 1903 and re-organized in 1925. The congregation entertained Synod in 1852.

Prosperity has had three houses of worship. The first was a log house with a dirt floor, built in 1828. During 1841 and 1842 a new church was built, 52 feet square. This was burned by an incendiary, who was devout enough to remove the pulpit Bible. He left it upon a fence at a safe distance. The present building was completed in 1882. It is a frame building 40 x 60 feet. An interesting story about the log church is to be found in the Centennial History of the A. R. P. Church.

Providence

Providence (Clinton), Laurens County, S. C.—This is one of the old churches of the Second Presbytery, having been organized by that Presbytery September 10, 1836. Rev. James L. Young was the officiating minister. The charter members were eighteen in number. The following is a list of them: William Blakely, Sr., a Revolutionary soldier, Nancy Blakely, Margaret Blakely, Elizabeth Bryson, Maria Blakely, Jane Adair, Agnes Williamson, Jane Williamson, Samuel Blakely, Sr., Thomas R. Adair, Thomas Blakely, Jr., Thomas Bryson, Samuel Bryson, William Bryson, James A. Bryson, Martha Bryson, Jane Bryson, and Margaret Bryson.

William Blakely, Sr., the Revolutionary soldier, nicknamed "Honest Bill," was born May 12, 1760, and died May 12, 1847, dying on his 87th birthday. His granddaughter, Miss Mattie Blakely, is now a member of Providence. She is eighty-five years of age. Two other grandchildren are living, Hervey and Edgar Blakely, but they are not members of Providence. "Honest Bill" gave the land, about seven acres, for the first building site and cemetery, about one mile from the corporate limits of Clinton, and built a brush arbor thereon for the first place of worship.

In 1900, during the pastorate of Rev. W. A. M. Plaxco, the congregation bought a lot in Clinton and erected a building for worship. The old building on the site donated by "Honest Bill" was sold, and the buyers tore it down and moved it away. The congregation still uses the cemetery and still owns the seven acres of land donated by Mr. Blakely. A part of the cemetery is given over to the graves of slaves.

The present House of Worship is located in the business district of Clinton, but the congregation is seeking to buy a location out in a residential section, on which they plan to erect a modern building in every respect.

The first elders of Providence were William Blakely, Sr., Thomas Blakely, and Thomas Bryson. Names of the first deacons, nor of elders and deacons added since the organization, cannot be ascertained.

Names of the present elders are: Dr. J. B. Kennedy, Clerk, J. R. Todd, W. J. Sloan, C. A. Dickey, W. B. Tribble, George Watts Copeland, and James P. Sloan.

Deacons at the present time are: J. Hubert Todd, Chairman, R. L.

Plaxico, A. B. Blakely, B. B. Blakely, W. D. Adair, T. R. Buzhardt, D. E. Tribble, J. Sloan Todd, and L. M. Wilson.

The first minister was the Rev. J. L. Young. His ministry began in the fall of 1836 and closed in the fall of 1851. He was followed by Rev. D. F. Haddon, who served from May 15, 1854, through the year 1892. Rev. Horace Rabb came next, from March 20, 1896, to September 18, 1897, other pastors coming in the following order: Revs. W. A. M. Plaxco, Warren Blakely, J. R. Hooten, Henry E. Pressly, W. H. Stevenson. The Rev. C. Bynum Betts, D.D., is the present pastor. He entered upon this work in September, 1925, and continues till this good day, October 9, 1950.

On the roll are the names of 94 communing members. These are known for their piety and good citizenship. They are very loyal to their church, to its services and work, and are noted for their liberality. This church, though small in numbers, has been self-supporting for years. One minister has gone out from their ranks to preach the unsearchable riches of Christ, the Rev. William M. Blakely, now pastor of the A. R. P. Church of Greenville, S. C.

The Sabbath School has an enrollment of 62. James P. Sloan is Superintendent; R. L. Plaxico is Secretary-Treasurer. There are four departments, and two classrooms. They plan a new building which will supply their needs along this line.

The Woman's Missionary Society was organized in 1896. Their membership is 20. They have been very active in every way in the work of the Denomination. They have charge of the Juniors and Intermediates.

The Young People's Christian Union is small in numbers but has always been very active in the local church work as well as in the work of the Denomination. George Thompson Copeland is President, and Mrs. Marion Nabors is Secretary-Treasurer. The Union is a loyal supporter of the Bon-clarken conferences. It was the first union of the Denomination to take its entire membership to the conference. After this was done a second year, other unions followed suit, till it has become nothing unusual.

The outlook for the field is encouraging. There has been substantial growth over the years. The church has a pious and substantial membership, and they have the missionary spirit.

Richland

Richland of the Mississippi Valley Presbytery is located in Shelby County, Tennessee, at a village called Rosemark. This village, it seems, grew up around the church. The name was given on account of the character of the soil in that section, it being very fertile. Work in this field was begun by Rev. J. H. Strong, who, having been directed by the Memphis Presbytery in 1866 to organize this work, reported to the Presbytery in 1867 that the order had been obeyed.

The infant church was ministered to by supplies for a year or so, among these being Revs. John Wilson, J. H. Strong, J. L. McDaniel. Their first pastor was Rev. H. L. Murphy, who served them from August 29, 1868, to September 9, 1871. Dr. D. W. Reid was installed in June, 1874, and served till some time in 1882. Rev. H. Rabb was their pastor from Decem-

ber 8, 1882, till December, 1895. Rev. W. H. Millen, D.D., was the next pastor, from October 17, 1896, till some time in 1910. Rev. R. N. Hunter was with them the summer of 1910. Rev. R. W. Carson was pastor from 1910 to 1925; Dr. R. T. Nelson, 1925-1934; Rev. F. B. Edwards, 1934-1938; Rev. M. W. Griffith, May 1939-1946 (spring). Rev. W. Nale Falls is their present minister (January, 1948). Rev. W. Nale Falls became pastor of Statesville Avenue in Charlotte, and was followed at Richland by Rev. F. B. Edwards, 1949.

The Session at present has the following elders: J. R. Gragg, Clerk, J. W. Moore, W. P. McQuiston, Faires McCormick, E. M. Moore, J. M. McCalla, S. B. Moffatt, R. O. Moffatt.

The Board of Deacons consists of the following: J. G. Moore, Sr., Chairman, T. D. Wylie, William McCain, E. L. McDaniel, Rudolph McFerrin, G. K. Spencer, Sr., Neil Brown, Reid Moore, C. C. Castles, W. E. Moffatt, L. L. Trebing, R. M. Williams.

On the roll now are 212 names of members. This is a net increase since 1903 of 41. This represents a steady growth. This church has been a determining factor in the upbuilding of this widely spread community. "The members have been loyal to the best interests of the church and faithful in attendance and social service. The congregation is noted for its hospitality, and the women for their skill in the culinary art." Rev. W. W. Parkinson of the A. R. P. ministry, and Rev. H. E. Moore of the ministry of the U. P. Church, are products of this church.

In 1922 Dr. W. W. Orr held a meeting in this church which resulted in a large in-gathering, the number not being definitely known.

Some of the notable events of this congregation are the following: The Opening Day for the present building was in April, 1919; the Semi-Centennial Celebration of the organization was held in November, 1916; the Seventy-fifth Anniversary was held in November, 1941; this congregation entertained the Synod in 1901, and again in 1921.

The Sabbath School has been graded since 1912. It has four officers and 145 members. There are six departments and ten classrooms.

The Woman's Missionary Union has 48 members. It has always been an important factor in the financial, social, and spiritual upbuilding of the church and community. In the past forty years their gifts to the Church have increased greatly. They are now interested in the growing fund for a new church building. They have charge of the Juniors and Intermediates.

The Y. P. C. U. has been one of the strongest in the Synod, and has given some of the outstanding leaders in the Synodical Y. P. C. U. work during the period from 1900 to 1940. Owing to removals to Memphis, and war situation, this organization has been greatly reduced in numbers. R. O. Moffatt, Jr., is President.

In 1918-19 a new auditorium was built, attached to the old building, and the old building was made into classrooms and an assembly room for the S. S. This building was dedicated on Thanksgiving Day, Nov. 30, 1924.

Rives

Rives A. R. P. Church, Rives, Tenn.—The Rives congregation was organized at Pleasant Hill November 18, 1882, with thirteen members. Mr.



T. B. Moffatt made the promise to the Lord that he would give all the money he made buying cotton in the fall of 1887 for a new church at Rives. God greatly blessed him, and that year he purchased a lot and gave most of the money needed to build a church. This building was dedicated January 8, 1888. Rev. J. P. Weed preached the sermon, with Rev. T. P. Pressly in charge.

Rev. T. P. Pressly supplied the congregation, preaching once each month until 1902. In this year Rives and Polk united in one pastoral charge, and Rev. E. P. Lindsay of the Tennessee and Alabama Presbytery was sent by Synod as stated supply. He began his labors January 1, 1902, and was returned the following year as supply. He accepted a call to the charge June 30, 1903. Rev. Lindsay continued in this field for about ten years. The work truly prospered in his hands. Wherever Rev. Lindsay labored there seemed to be unusual blessings. A gentle, kind and loving spirit was always manifested in his life and work. He was married to a daughter of the congregation, Miss Sallie Wade, who was ever a helpful and efficient helpmeet. In 1912 he accepted the work at Memphis. It is said that possibly no better work has ever been done in Synod than the work of Dr. Lindsay and Mrs. Lindsay there at Memphis.

The congregation was without a pastor for some time. Rev. T. P. Pressly and others supplied until 1915, when Rev. W. O. Wier accepted the work. Rev. Wier was an excellent worker, especially among the young people. He too married a daughter of the congregation, Miss Bess Harper. Death ended his short ministry June 2, 1916. It is said by those who were with him when he was told that he could not live, that he was silent for a moment, then turning his face heavenward, prayed one of the greatest prayers ever heard.

Again the congregation was without a pastor, and again Rev. T. P. Pressly and others supplied until January 14, 1917, when Rev. J. L. Boyd accepted the work. The congregation was well led under this kind and

faithful shepherd for three and one-half years. He then accepted a call to Brighton, Tenn. In the summer of 1921 Rev. J. A. Baird supplied the congregation, and in the summer of 1922 Rev. B. Dale White supplied until he accepted the work in India as a missionary.

In the year 1922, the first Sabbath of November, Rev. L. R. Niell took charge of the work. He did an outstanding work for the church and community, and endeared himself deeply in the hearts of all the people. He was taken away in death Nov. 17, 1945.

Rives has ever been known as the congregation that has paid all of its obligations. For years Rives was on the honor roll for paying all of Synod's assessments. For many years the congregation paid more per capita than any other church of the entire Synod.

Possibly in all the state of Tennessee you could not find so fine a spirit of co-operation among denominations as prevails in Rives. So complete is that spirit that the Cumberland Presbyterians, Methodists and Associate Reformed Presbyterians united in one building in 1932. The congregations together built a large Sabbath School room addition to the original Associate Reformed Presbyterian building. The first union service was held January 17, 1932. The enlarged building was dedicated March 27, 1932. There is a union Sabbath School and Christian Endeavor, but separate Woman's Missionary Societies, which are very active. The three denominations use the church for preaching services; the Methodists the second Sabbath, the Associate Reformed Presbyterians the third Sabbath and the Cumberland Presbyterians the fourth Sabbath. Many members of this congregation are the descendants of the First Associate Reformed Presbyterians in Obion County. The elders at present are: T. R. Hamilton, T. B. Moffat, Knox Harper and J. M. Fisher. The deacons are: Gordon S. Moffat, John Moss Fisher and Carl Crigger.

Rev. T. B. McBride preached as assistant to Bro. Niell in 1933 and the spring of 1934, at which time he accepted a call to Oak Hill, Alabama. It was the pleasure of the church to have him return to conduct a revival meeting August 22-29 of this year 1948.

The church entertained presbytery October 2-4, 1936, and entertained it jointly with Troy again October 11-12, 1944. The church celebrated its 60th anniversary November 15, 1942.

In World War II the Associate Reformed Presbyterian Congregation suffered the loss of one fine and promising young man, Lt. Joe Cotton, who was killed in action September 18, 1944.

Rev. J. H. McFerrin accepted a joint call from the Rives and Troy congregations in August of 1947 and preached his first sermon here September 21, 1947. He is now on the field as co-pastor with Rev. Alfred C. Stone, Cumberland Presbyterian pastor, and Rev. W. T. Garner, Methodist pastor.

Roanoke

Roanoke.—This is a recently organized church of the Virginia Presbytery. The church takes the name of the city in which it is located. It was organized by the Virginia Presbytery July 10, 1938. The commission consisted in part of Rev. M. B. Grier, D.D., Moderator of the Presbytery, and Rev. J. H. Pressly, D.D., of the First Presbytery, who preached on the occasion. There were nineteen charter members.



The first services in this field were held in the Billy Sunday Room of the Y. M. C. A. building. Dr. D. T. Lauderdale preached, and the Lexington, Va., choir were present to sing. Later the little band worshipped in the William Fleming High School on Williamson Road, since this was the locality where they intended to build, and have since built, and since the local authorities were kind enough to permit the use of this splendid building without any charges. In this building the church was organized and the first minister ordained to the full work of the Gospel ministry and the new church began its career of service to the world.

Within the Synodical year 1940-41 a suitable building was erected on a lot in the vicinity of this school by means of the generosity of friends and members of the congregation, and by the help of the Synod to the extent of some \$7,000 or more. This is a neat, well planned, brick structure of ample size and appointment for the present and immediate future needs of this church. It is not yet free of debt.

The events of importance in the brief history of this congregation are the day of organization, when an audience of 200 were present, 125 of these being visitors from other churches of the Presbytery; the Second Anniversary, July 14, 1940, when Dr. Lauderdale preached and 50 were present; the opening service in the new church, date not known, nor is it known who preached, but the infant church entered upon its career of service to the world.

The Sabbath School was organized August 28, 1938, with about fifteen pupils. Mr. Henry Figgatt was the first Superintendent, Mrs. Henry Figgatt, the first Secretary-Treasurer, Miss Mildred Sorrell and Rev. Paul Sherrill were the first teachers. The present (1941) Superintendent is Mr. G. H. Graybill, and Mrs. N. H. Prillaman is Secretary-Treasurer. There are 35 members.

The Woman's Missionary Society was organized March 27, 1939. There were eight charter members. Mrs. E. H. Steele was elected President, Miss Mildred Sorrell Vice-President, Mrs. Homer Downey Secretary-Treasurer. Since then the membership has increased to twelve. In 1942 the contributions amounted to \$116.

The Young People's Christian Union was organized March 29, 1939. There were ten members. Margaret Miley was the first President; Nancy Downey, Vice-President; Eleanor Steele, Secretary-Treasurer. They now have 14 members.

This church, located in a growing section of a thriving city, seems destined to meet an urgent need and by the blessing of God to mean much for the Kingdom. At the organization Mr. H. L. Sorrell and Mr. Henry E. Figgatt were elected elders, and Mr. H. M. Bolt and Mr. Eugene Sorrell were elected deacons. These constitute the official boards of the church at the present time. The first minister was Rev. Paul Sherrill, 1938-1944; next came Rev. J. H. McFerrin, 1945-1947; after him came Rev. John P. Johnston, 1948 to the present, January, 1951. The membership reported in 1950 is 69, of whom 45 are active.

First, Rock Hill



The First Associate Reformed Presbyterian Church, Rock Hill, S. C.—The First A. R. P. Church was organized in the year 1895 when the city was but a village. It was the same year that Winthrop College was moved from Columbia to Rock Hill. Both these events were momentous in the life of this community.

Dr. Arthur Small Rogers came first as a student from Erskine Seminary and preached in the "Old Armory" and other churches before a build-

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ing was begun in 1897, completed in 1898. Dr. Rogers served under the Home Mission Board until 1901 when he was called and installed as the first pastor. Beginning with 26 members the church has shown phenomenal growth until now it has more than 500. During the years more than 1,200 have been on the church roll.

The members have taken an active and important part in the life of the community, contributing efficient and praiseworthy leadership in many important projects which were undertaken for the betterment of the city and its environment.

The church has been enlarged twice: once by taking out the back of the main auditorium and adding class rooms and a place for the pipe organ. Later a complete educational building was erected with assembly rooms for each department and a general assembly room.

In 1945 the church celebrated its fiftieth anniversary and a large crowd composed of many former members, together with visitors from surrounding churches, came to rejoice with the pastor and congregation for the many fruitful years he and they had served among the people of the community. Many tributes were paid the minister, special music was a feature of the exercises and a bountiful picnic dinner was served on the grounds. A history of the church was printed in booklet form.

Three years later, on January 18, 1948, Dr. Rogers tendered his resignation to the congregation, which was accepted with deep regret. A committee, duly appointed, requested Presbytery to dissolve the pastoral relationship and this was done. A new committee was appointed to select a new pastor.

In August, 1948, the Church called Rev. W. P. Grier, Jr., a graduate of Erskine College and Erskine Seminary, to become pastor of the congregation. He was then located at Doraville, Ga. He together with his family came to begin his ministry in September of the same year. The minister's salary was increased; an allowance made for car expenses; a manse bought and a secretary employed. The secretary, Miss Katherine Alexander of Statesville, had just finished the Presbyterian Training School at Richmond, Va., and came amply qualified for the work.

Since Mr. Grier came, several additions have been made to the church, many children baptized, a Men's Club organized, Boy Scouts have been activated and new life and interest created in every branch and department of church work. The Women's Missionary Society has been most liberal in contributions as well as in work accomplished.

The church now has 14 Elders and 20 Deacons, the deacons serving for four years and not eligible for succeeding terms. The Elders are elected for life. All the phases of Young Peoples work usually operative in other churches are found in the Rock Hill church.

If the Associated Reformed Presbyterians are going to be in line with other denominations, then another church must be organized to meet the needs of this greatly enlarged community, where many hundreds are out of range of church services.

For further facts see sketch of Dr. Arthur Small Rogers, this volume. Dr. Rogers preached the first sermon to this congregation July 7, 1895, then an untried mission. He was installed pastor December 19, 1901, and continued their faithful and beloved pastor till January 18, 1948. Later in 1948, or possibly in 1949, Rev. W. P. Grier, Jr., was installed. He is now their pastor.

The first officers were as follows: Elders, W. F. Strait, M.D., R. T. Wright, J. M. Laughridge; Deacons, John A. Black and John L. White. The Session in 1941 consisted of the following: A. S. Rogers, Moderator, W. W. Miller, Clerk, John E. Gettys, S. L. Patterson, C. E. McCaw, A. N. Whitesides, N. M. Bagley, W. L. Barron, John G. Barron, O. P. Thompson. The Board of Deacons: J. B. Barron, Chairman, Dr. W. F. Strait, Vice-Chairman, B. O. Pursley, Secretary, H. W. Robinson, Treasurer, N. W. Allen, W. D. Blackmon, E. P. Barron, R. E. Barron, Jr., W. L. Jenkins, J. W. Lesslie, F. S. McFadden, Dr. J. G. M. Nichols, C. O. Patton, Dr. W. E. Simpson, P. W. Spencer, E. L. Williams, T. W. Willis.

At the organization there were twenty-six members; in 1903 there were 156; at present there are 535. This is one of the large and influential congregations of the Synod. It is well located in a growing city where industry and culture are happily blended. Its members are noted for regularity in attending church services, for their liberality and activity, and for their high standard of morals. The Church is free from debt and meets its financial obligations promptly. Four ministers have come from this congregation: J. Walter Simpson, C. Bynum Betts, W. W. Boyce, A. M. Rogers. Also it has given to the Church two missionaries: Mrs. Joseph Hopper, Dr. Sarah Moon. Ingatherings have been steady since organization. It helped Neely's Creek in entertaining Synod, 1937. The main church building was enlarged in 1911.

This Church has a flourishing Sabbath School, with 244 pupils contributing \$406 in 1940. About twelve years ago (1929) a Sabbath School Building was erected at a cost of \$30,000. It is brick with granite trimmings, and is three stories high. Each department has a room for opening exercises and several separate class rooms. Also there is a room for social gatherings, with kitchen attached. Each department is equipped with electric bells, piano, and suitable furniture.

The Woman's Missionary Society was organized before the Church, in the summer of 1895. Its first officers were: President, Mrs. W. L. Roddey; Vice-President, Mrs. W. F. Strait; Secretary, Miss Cora Rogers (later Mrs. John A. Black). This society has entertained the Presbyterian Missionary Union three time and the Synodical once. It began with 12 members and now has 100. It raises about \$1,100 per year. The Junior and Intermediate Christian Union are under its care. Mrs. A. S. Rogers is leader of the Y. P. C. U.

The future of this church is bright and hopeful. It has a loyal and pious people, missionary and aggressive in spirit, and they are settled and substantial citizens.

Russellville

Russellville is located in the city of Russellville, Arkansas, Pope County. It is therefore in the bounds of what is now the Mississippi Valley Presbytery. The date of its organization was April 21, 1893, and it was done by authority of the Arkansas Presbytery. The officiating ministers were Dr. W. W. Orr and Rev. Monroe Oates, together with the Pottsville Session. The first service was held in the home of Mr. R. M. Oates, with Rev. M. Oates preaching the sermon.

The seventeen charter members were: Will Rowan, Mr. and Mrs. S. R.



Wells, Mr. and Mrs. W. R. McArthur, Mr. and Mrs. C. D. Rowan, Mr. and Mrs. R. M. Oates, Henry Ferguson, W. L. Oates, Mr. and Mrs. W. S. Bell, Mrs. Hanna Wells, Warren Ferguson, Mrs. Nancy D. Oates, Mrs. J. B. Wells.

The first elders were C. D. Rowan and R. M. Oates; the first deacons, Will Rowan, S. R. Wells, W. R. McArthur.

The present Session consists of elders W. S. Bell, R. M. Oates, R. Y. Oates, Roy Falls, N. D. Oates, W. E. Bell.

The present Board of Deacons: Guy Oates, W. O. Gentry, Mrs. Roy Falls, Mrs. Frank Griffin, James Ragsdale, Estes Oates, John Oates.

The first regular minister was Rev. J. C. Douglas. He entered upon this work in November, 1896. His early death, June 14, 1900, left the pulpit vacant something like two years. Rev. John A. Smith took up the work April, 1902. Successors were Revs. D. P. Pressly, E. E. Strong, J. P. Snipes, 1916-23; J. A. Baird, 1924-25; R. C. Kennedy, D.D., 1926-27; J. L. Boyd, 1927-40; T. H. McDill, 1940-till he volunteered as chaplain in World War II, perhaps in 1941. Rev. L. V. Gregory is their pastor in 1950.

This church reports in 1947 an enrollment of 137, about half of whom are active. It has contributed two promising young men, Revs. W. O. and James Ragsdale, to the ministry of the A. R. Presbyterian Church.

Beginning June 3, 1923, a tent meeting was held by Dr. W. W. Orr. Much success attended the meeting, and the people were greatly encouraged. One outcome of the meeting was a movement to build a new church. The old house was of framed construction, 50 x 75 feet, with Sabbath School rooms in the rear. There was no basement. The building was in a somewhat dilapidated condition. Plans for the new building called for an outlay of some \$30,000.00, the Synod to pay half. The building was located on the same lot as the old one, the congregation worshipping in the Masonic Temple while the building was in progress. The house is built of good brick, is ample in

size, has eleven rooms available for Sabbath School work. It has never been completed, especially as to furnishing, but it is a beautiful church.

Unfortunately in connection with getting the building under way, and partly because of the heavy financial obligations involved, a difference arose among the members, and quite a large number left the church to find a church home elsewhere. This left the depleted congregation heavily burdened with debt, but with the aid of the Synod, and by sheer pluck, they are winning out, and have the reputation of being a spiritually minded people.

The Sabbath School has a total enrollment of 132. Six of these are officers, and eleven are teachers. Average attendance 78; contributions \$183.00. They have a cradle roll.

The Woman's Missionary Society is commendably active, and has been "a wonderful asset to the congregation both in a spiritual and a material way." Membership has since 1940 increased from eleven to eighteen. This has been accomplished, at least in part, by having one circle meet at night, thus making it possible for those to attend whose duties keep them away during the day.

Salem

Salem, Covington County, Ala.—Salem is one of the oldest churches in the western section of the Synod. It appears as a vacancy of the Second Presbytery in 1830. It seems to have been organized about 1826 under the inspiration of William J. Mitchell. Rev. Jos. L. Pressly who inquired into its history found that certain men from the Sumpter County section of South Carolina came through the Salem country in 1818 in Andrew Jackson's army. They liked the country, which then was forest and wilderness. In 1821 they migrated to the present Covington County. Among them were Mitchells, Bradleys, and others. In 1826 they organized a church, which they named Salem. Originally they were not A. R. P.s, but because they believed in Psalm Singing they affiliated their new church with the Second A. R. P. Presbytery.

Salem is a remarkable church in that never since its founding in 1826 has it ever had an installed pastor. Until 1909 it never had a regular supply for more than a brief period. In the pioneer days A. R. P. missionaries visited the church, coming from the Carolinas on horse-back, remaining for a few weeks to preach and baptize and perform other functions of the church. Rev. Thomas Turner preached at Salem in Dec., 1835, and reported nine members. Rev. Jas. McCreary was with them on the first and second Sabbaths of Jan., 1838. In 1839 he dispensed the sacraments at Salem and ordained two ruling elders. Rev. J. M. Young gave them two Sabbaths in the spring of 1842, Rev. Jno. Miller two Sabbaths in 1846, and Rev. J. I. Bonner one Sabbath in the same year. In later years the Presbytery sent occasional supplies. The pastors of Bethel at Oak Hill, Ala., used to come down on fifth Sabbaths, and occasionally other men came and preached.

Rev. Jos. Lowry Pressly came to the field on March 12, 1909, and remained until his death, Feb. 12, 1936. He was the first regular supply Salem had. Rev. J. P. Steele supplied from June, 1936, until May, 1937. Rev. H. M. Pearson became the supply May 23, 1937, and continues with the work.

There are at present 57 members. The church has regular preaching

services, a Sabbath School and a Woman's Missionary Society. The present elders are H. C. Mitchell, J. F. Fendley, W. G. Jackson and W. C. Phelps. The deacons are S. G. Ard, J. M. Mitchell and H. D. Mitchell. In recent years revival meetings have been held by Rev. W. A. Hayes, Rev. T. B. McBride, Rev. R. C. Kennedy, Rev. P. L. Grier and Rev. M. T. Ellis. The church has done mission work, out of which Mt. Sinai, Mt. Horeb and Pressly Chapel churches developed.

There have been three church buildings. The present building was erected in 1894 at the village of Loango, upon land donated by Mrs. Betty Jackson. It is a frame structure. In 1938 a manse was built upon land given by Mrs. Jackson. Much of the material and most of the work was contributed by local people. The Presbytery and the Home Mission Board helped with some funds. Salem is five miles from Red Level, Ala. It has weathered the experiences of 116 years, and will continue. It has the amazing record of holding together for 83 years without a pastor or a regular supply.

Rev. H. M. Pearson continued in this field through the Synodical Year 1942-43. He was followed by Rev. W. H. Quinn, 1943-46. After him came Rev. W. L. Latham, 1946-48. Rev. J. L. Boyd came next, 1948 to the present, January, 1951. In 1950 they report 53 members, of whom 33 are reported active.

Salem, North Carolina

Salem, N. C.—In the report of the First Presbytery to Synod in 1915, Minutes of Synod, p. 43, is this statement: "A church known as Salem, with forty members, was organized June 6, 1915. This organization is between New Perth and Mooresville. It has been under the pastoral care of Rev. J. M. White." In 1917 this church reports 59 members, and Rev. R. E. Huey minister. In that year they have a Sabbath School and a Young People's Christian Union. In 1925 they report 81 members, the same auxiliaries as in 1917, Rev. J. L. Hood as pastor, and a payment of \$400 to him on salary. In 1928 they report 80 members, of whom 57 are said to be active; they promise \$300 and pay \$200; they still have a Sabbath School. The last year this church is listed in the minutes is 1930, when they report 60 members, and 40 of them active. About this time, as a measure of economy, Presbyterial Reports to Synod were not included in the Minutes of the Synod. This may account for there being no report of what was done with Salem. It may be assumed that it was disorganized, and the members commended to some other church, but anything of this is not to be found in the Minutes of Synod.

Salem

Salem, Tennessee.—This has for long years been one of the best and strongest country churches of the A. R. P. Synod. Salem is located in Tip-ton County, Tennessee, and is therefore under the care and authority of the Mississippi Valley Presbytery. The name is a Bible name, Psalm 76:2, and is taken to be a contraction of Jerusalem. Salem was organized June 19, 1836. Rev. Henry Bryson, at the appointment of his Presbytery, the Ten-

nessee Presbytery of the A. R. P. Church, officiated. There were 53 charter members. Among them were two ruling elders, William Simonton and John Erwin. At the organization W. R. McCain was made an elder. Then within the year 1836-37 James McLerkin and A. J. McQuiston were added to the Session, thus giving the new church five ruling elders.

Salem church, like many of those in the West, had its beginnings in the emigration of a few pious families, mostly from the Carolinas in this case, to the West, hunting for cheap and fertile lands. About 1830 Mr. Gardiner Miller came from Fairfield County, S. C., and settled in Tipton County. Soon after came Mr. William Simonton, a ruling elder from Hopewell, Chester County, S. C., probably in 1831, and settled on land adjoining that of Mr. Miller. These were followed by others of the A. R. P. faith, till within the space of five or six years 53 persons of church age were in the community to enter into the new organization.

Salem has been fortunate in her elders. Since the organization, 113 years ago, there have been as many as 71 elders. "These were pious men who feared God and loved the Church, and nobly helped their respective pastors. They have always contributed a helpful influence in the ongoing of the work of the Church. At present, September, 1949, there are ten elders, as follows: J. L. Moore, Clerk, J. R. Wilson, W. J. Shaw, R. B. Moffatt, C. L. McCain, J. H. Baird, H. E. Boyd, J. W. Strong, W. R. Fleming, J. E. Simonton.

In 1848 the first Board of Deacons were elected and ordained. They were Dr. R. B. Harper, John Strong, Dr. James Harper, William Baird, John McLerkin, James McCain, and J. C. Moore. In 1917 Salem adopted the Rotary System for the diaconate, and in 1918, at the Annual Meeting, seven deacons were elected to serve under the new system: To serve three years, C. L. McCain and C. T. Strong; to serve two years, J. J. Draffin; to serve one year, G. T. Fleming, J. E. McQuiston, W. H. McQuiston. The present Board of Deacons is as follows: R. S. McDill, Chairman; C. E. McCain, 1950; James Fleming, 1950; P. G. McQuiston, 1950; Calvin Draffin, 1951; Ralph Moffatt, 1951; James Shaw, 1951; H. E. McQuiston, 1952; Calvin Moffatt, 1952; J. H. Sterling, 1952.

Salem's first pastor was Rev. John Wilson. He served 30 years, from 1835 to 1865. During his pastorate a church, Bloomington, was organized for the accommodation of some of the members living too remotely from Salem to attend there with ease. Mr. Wilson agreed to preach two afternoons a month for them, in addition to his regular work at Salem. In October, 1960, Mr. Wilson offered his resignation, but the people refused to accept it, and when the matter came before the Presbytery, it was decided with the people, and he agreed to remain. Salem was a large country congregation of 350 members, widely scattered, too much for their aging pastor. In December, 1861, Mr. Wilson requested that he be given an assistant pastor. The congregation acquiescing, Rev. J. H. Strong, then pastor of Shiloh, LaFayette County, Mississippi, came in February, 1852, and they two labored together most amicably and harmoniously till Mr. Wilson's resignation in 1865. At this time there had come to be four preaching places: Besides Salem and Bloomington, there were Richland and Flatwoods. After his resignation Mr. Wilson went to Arkansas in 1866.

Meantime Rev. J. H. Strong continued to supply the field, and in May, 1866, he accepted a call, and was installed their pastor in September. In this

capacity he served them till his death August 18, 1891. He is described as a "plain, able, but meek minister . . . mighty in the Scriptures, a faithful and devoted pastor, a worthy citizen and a noble type of Christian character."

Salem's third pastor was the Rev. Thomas Gilmore Boyce, who after repeated calls and earnest solicitation on the part of leading members of Salem accepted and was installed March 3, 1893. He served them till his death, which occurred May 31, 1913, a very happy and fruitful pastorate of 20 years and two months. During his pastorate, a 10-room manse was erected on a four acre lot near Idaville, and improvements were made on the church building, modernizing it and increasing its convenience. The property of the Wm. H. Dunlap Orphanage also was donated to the Synod by a daughter, Mrs. R. W. McDaniel, and a sister, Mrs. Elizabeth Dunlap Spain. Dr. Boyce was appointed Chairman of an executive committee to handle this property of more than 300 acres of land, select a superintendent for the orphanage, and a matron, and get the institution into operation. In 1892 he also became Associate Editor of the A. R. Presbyterian, a position he filled most acceptably till 1899, at the death of the Senior Editor, Dr. W. M. Grier, when he became Senior Editor, a position he filled most capably until his death in 1913. Dr. Boyce labored very faithfully and zealously for the mission at Mulberry schoolhouse, which was near the orphanage. This mission has become Sharon Church, which was organized with 76 members on May 10, 1914, something less than a year after Dr. Boyce's death. This church is the place of worship for the orphanage, its working force, and for the children in the institution. During Dr. Boyce's pastorate also Salem erected her third House of Worship. The cost, without heating equipment and furnishings, was \$4,909.02. This church was dedicated September 11, 1910.

Following the death of Dr. Boyce, Salem was supplied by Rev. H. E. Pressly for several months, and for a shorter time by Rev. W. W. Boyce. At the meeting of Synod in October, 1914, Rev. Ira S. Caldwell was assigned to Salem as supply, with a view to a settlement. After supplying for some time, he was on December 24, 1916, installed as pastor. He served here till the summer of 1919, when he resigned to accept the pastorate of Ebenezer and Wrens, Georgia, where he served for about 25 years, his death occurring August 17, 1944. While Mr. Caldwell was serving at Salem the Rotary System for the Diaconate was adopted.

On December 21, 1919, Rev. Charles Bowen Betts was installed Salem's fifth pastor. For almost thirty years he has served this congregation. By dint of his winning personality, his modesty, his keen sense of humor, and his hard common sense, he has won his people as his personal friends, and together with mutual esteem they have carried on without any friction whatever the work of this large and vigorous congregation. June 19-21 1936, the Centennial of Salem's organization was duly celebrated. On Sabbath morning, October 15, 1939, the church building was destroyed by fire, and it fell to Dr. Betts to take the lead in replacing it with the present stone church, a splendid structure, modern, commodious, and elegant. This building was dedicated May 23, 1943, Dr. A. J. Ranson preached. Dr. C. B. Betts led the Dedicatory Prayer, Rev. M. W. Griffith led in the invocation.

Salem sent 49 young men into the ranks of our country in World War II. These all rendered valiant service. Due to God's providential care, every one of the 49 returned home at the end of the war.

Salem reports a membership of 321, Minutes of Synod, 1949. Three times she has entertained the Synod, in 1852, September 15-20, 1870, and in October, 1892. As has already been noted, Salem has been a mother of churches. Among her daughters she counts Monticello, Arkansas, Bloomington, Richland, Flatwoods, and Sharon. Salem has also been a mother of ministers, about 20 of her sons having entered this high calling: Revs. James H. Strong, H. L. Murphy, John N. McCain, Thomas F. Davis, Joseph A. Dickson, William A. Wilson, John P. Erwin, J. Wilson Moore, James W. Baird, John W. McCain, L. Ross Lynn, R. Warden McDaniel, Edgar E. Strong, Samuel A. Tinkler, William E. Huey, Robert E. Huey, Edward M. Boyce, Roy D. Strong. Four sons of some of these ministers have become ministers: J. Fulton Wilson, Roy D. Strong, J. A. Baird, and R. N. Baird, Dr. J. S. Moffatt was a grandson of Rev. J. Fulton Wilson. J. I. McCain, Ph.D., long Head of the English Department of Erskine College, was a distinguished son of Salem.

Salem has an active Woman's Missionary Society of 52 members. Mrs. W. B. McQuiston is President, Mrs. C. B. Betts is Vice-President, Mrs. A. D. Smith is Secretary, Mrs. J. L. Moore is Treasurer. This society has twice entertained the Woman's Synodical Missionary Union, May 27-28, 1925, and May 8-9, 1946.

The Sabbath School has an enrollment of 199. There are thirteen classes. The young members are graded as Beginners, Primary, Junior, Intermediate Departments. Since 1930 the annual Daily Vacation Bible School has been an important feature of the Sabbath School. Mr. J. H. Baird served as Superintendent for 18 years, not being absent or tardy a single time in those years. November 29, 1945, Mr. Baird asked that he be not considered for re-election. He was given a rising vote of thanks for his long and faithful service, and later a nice Bible was given him. The new officers elected were W. R. Fleming, Superintendent, Shannon Faulkner, Assistant Superintendent, Sara Margaret Draffin, Secretary-Treasurer. James Shaw and Annette McCain have since replaced the latter two.

November 15, 1947, a new church organ, a Wurlitzer, was installed. Shannon Faulkner is Organist. The Y. P. C. U. is alive and active.

Salisbury

Salisbury.—This church is located in the city of Salisbury, N. C. This is First Presbytery. It was organized by a commission of this Presbytery February 21, 1926, in the Y. M. C. A. Hut on South Fulton Street. Rev. J. H. Pressly, D.D., of Statesville, N. C., was the officiating minister.

There were 21 charter members, as follows: Mrs. J. P. Cathey, Mr. and Mrs. M. N. Eller, Miss Pauline Eller, Whitnew Eller, Roscoe Eller, Marshall Eller, Miss Elizabeth Eller, Edward Eller, Mr. and Mrs. N. E. Gibson, Miss Eoise Gibson, Mr. and Mrs. Coleman, Mr. and Mrs. F. T. Cornelius, Paul Hall, Mrs. Lola White, Mrs. H. C. Sides, Mr. and Mrs. Frank Milholland.

The first elders: M. N. Eller and F. T. Cornelius.

The first deacon: Frank Milholland.

Senior Elder, J. G. Barclay, died in 1940.

The present elders: J. P. Cathey, Dr. J. M. Neel, W. J. Hethcox, B. C. Brown, M. N. Eller.

The present deacons: J. C. Milholland, Frank Milholland, C. H. Bias, Joe J. Cathey, W. P. Mills, W. C. Evans, M. F. Spencer.

The following ministers and others supplied the pulpit from time to time before the church was organized: Drs. J. H. Pressly, W. W. Orr, E. N. Orr, J. W. Carson, Revs. J. C. Reid, M. R. Gibson, J. L. Hood, R. E. Huey.

The first minister to take up the work regularly was Rev. E. G. Carson, from January to June, 1926. He was therefore with them at the time of the organization.

Succeeding ministers, with their terms of service, have been as follows: Rev. J. R. Love, June 11, 1927, to February, 1931; Dr. G. L. Kerr, March, 1931, to May, 1935; Rev. W. M. Blakely, June, 1935, to June, 1937; Rev. J. N. Lesslie, June 6, 1937, to his resignation and retirement, which took effect in the first half of December, 1949. Rev. S. L. McKay entered upon the work there in the summer of 1950.

This church makes substantial progress. From 21 at organization in 1926, it has grown in 24 years to 125 members. They have a ten-year-old church, which cost about \$15,000, and which stands as a memorial to the loyalty of the members and to the faithfulness of the pastor, Rev. J. N. Lesslie. The first service was held in the basement by Dr. J. H. Pressly, May 19, 1940, and it was dedicated January 20, 1946. About that time the church became self-supporting, and since they have built a nice brick-veneered manse, which was occupied June 1, 1942.

Sandy Plains

Sandy Plains.—This church is located in Polk County, N. C.—This church had its beginning before the War of the American Revolution. Mrs. Margaret MacFarlane moved into this region of Polk County. On enquiring where the church was, she received the reply that there was none. To this she replied, "We are going to have one." During the war, one James K. Simpson, coming into the community, found a small log house standing on the site of the present church. He joined with the people in the worship of God in this place. Preachers and evangelists, passing through, held services as circumstances permitted.

Rev. James Rankin, on July 4, 1858, organized a church here, which was called Sandy Plains. There were eight charter members. This church was without a regular minister till 1870, when Rev. Nathan Shotwell became stated supply for three years. Others served in this capacity till 1889, when Rev. F. B. Rankin became pastor, while at the same time serving as evangelist for the whole of Polk County. This little church was under the care of Concord Presbytery of the Presbyterian Church, U. S., all the ministers having relation to it being of that Church.

But altogether independent of the above, the Associate Reformed Presbyterian Church began a church and school some two miles away from Sandy Plains about 1916, and called it Hillcrest. At the Synod of 1912, at White Oak, Georgia, Dr. W. B. Lindsay introduced a motion that our Board of Home Missions open a school and preaching point in the mountains. At the meeting in 1913, in Statesville, N. C., the Synod directed this Board to open a "mission school and a mission" at a location to be chosen. By

1915, in Due West, Synod narrowed instructions down to Polk County, N. C. In 1916 the Committee on Mountain Work reported at York, S. C., that they had secured a tract of 160 acres of land in Polk County at a cost of \$1,412.50, and that a building was nearly completed thereon; also that Misses Lavinia Neel and Janie Love had been employed to operate the school, the Board of Foreign Missions agreeing to pay half the salaries. This report was adopted by the Synod, which at the same time took action to the effect that we should have for the next year an ordained minister, who could preach to the people the Gospel of Christ.

Our first missionary to this field was Rev. G. L. Kidd, who served here a little more than a year. He was followed in December, 1918, by Rev. R. N. Hunter. The lady missionaries left soon after he came, and he taught school and preached in the same two-story building. After about two years Rev. F. B. Rankin asked Rev. R. N. Hunter if our Church would "take over" the work at Sandy Plains. The two Presbyteries concerned having agreed to do it, this was done, and Sandy Plains was entered upon the roll of our First Presbytery. Rev. Hunter resigned in 1928. Rev. R. D. Byrd followed him, being pastor from 1929 to 1937. Rev. W. M. Willis was pastor from May, 1937, till December, 1945. While he was pastor a "community house" was built on the premises, and this has been very useful. In July, 1946, Rev. W. H. Quinn became pastor. In 1948 the House of Worship was burned. By the Synod of 1949, June 1-4, the present new, attractive and substantial building had taken the place of the old, and was dedicated June 5, Dr. J. Alvin Orr preaching the dedicatory sermon.

Funds for the new building were secured from several sources. The pastor made a substantial contribution; Synod gave them \$3,500; timber sold off the Hillcrest property brought \$4,750; the Woman's Synodical Missionary Union gave \$1,848; there was insurance \$2,000; scrap iron from the burned church brought \$31; several of our congregations, as well as two local Negro churches, contributed.

In the Minutes of 1949 this church reports a membership of 165, and church property valued at \$20,500. The rebuilding after the fire was somewhat of a remarkable experience. The pastor, Rev. W. H. Quinn, reports that it was a prayer project, done on free will offerings. "And," says he, "there was never a bill came due that money was not in hand to pay it." And so, on the First Sabbath of February, 1949, two weeks more than a year after the burning, the new church was opened debt free for the First Service. Besides a great deal of work was done on the grounds, church and ground improvements costing around \$22,000. In the four years he was there 80 members were added to the roll of the church. At the Synod of 1950 Rev. Quinn was transferred to Havana, Arkansas, and Sandy Plains is without a pastor at this time, November, 1950.

At the reorganization November 20, 1919, elders elected to serve were W. A. Todd and Rev. G. E. Kidd, retired on account of ill health. Since then the following have served: S. B. Weaver, John M. Brian, C. A. Jolley, J. B. Willard. In 1943, when notes for this sketch were prepared, the Session consisted of J. B. Willard, W. A. Whitesides, W. J. Greenway, N. M. Brannon, B. F. Rogers.

Those who have served as deacons: M. A. Cornwell, J. S. Watson, N. M. Brannon, Leroy Smith, Henry Jones, Joe Greenway, George Willard, Howard

Turner, D. M. Abrams, C. B. Stockston, Lee McKinney. Deacons in 1943; J. S. Watson, D. M. Abrams, Lee McKinney.

This work was originally sponsored by the Woman's Synodical Missionary Union, and as the above record shows, it has borne fruit to a gratifying degree.

Sardis



Sardis, Mecklenburg County, N. C.—This church is in the First Presbytery. It has a Bible name. One of the seven churches of Asia was Sardis, and the place still bears the name. Sardis was organized about 1790, the same year as Neely's Creek, New Perth, and perhaps others. The number of charter members is not known, but the early families bore the names Boyce, Black, Kirkpatrick, Wallace, Irwins, names familiar throughout the A. R. P. Church. For a number of years all their preaching was by supplies. Revs. Blackstock, McAulay, Hemphill, McGill, McKnight, John Boyce, Porter, Grier, are all said to have preached for them. The Presbytery organizing this church was the Presbytery of the Carolinas and Georgia.

October 19, 1804, Rev. Isaac Grier was ordained and installed pastor by the Second Presbytery. "Mr. Magill preached the sermon and Mr. Irwin laid on the obligations." Some of the earliest elders were John Black, Sr., James Boyce, Jr., Thomas Kirkpatrick, and James Irwin. In 1809 W. Wallace and John Black, Jr., were ordained. Later John Wilson, John Grier, Hugh Kirkpatrick, Sr., William Black, John Boyce, John Witherspoon, Samuel Boyce, Alex. Nesbit, John Walker, and John Erwin, were added. Dr. Grier, after a long and faithful pastorate through a long and trying period of the history of this congregation, because of age and infirmity, demitted the charge on October 5, 1842. By his untiring energy and liberality Union

Academy was founded and maintained about a mile west of the church. For a number of years Revs. James Walker from Pennsylvania and R. C. Grier taught a successful school there. This brought to their doors the only facilities for learning and culture of the times for many young men, and quite a number entered the holy ministry.

The next pastor was Rev. J. B. Watt, described as magnetic and brilliant. He was installed November 6, 1844. During his pastorate the following were ordained elders: Messrs. Richard Peoples, Lorenzo Hunter, Hugh Kirkpatrick, Matthew B. Wallace, James Hood, and Arthur Grier. Within those years Samuel Wallace and James Wallace were set apart to the office of deacon. Mr. Watt resigned October 9, 1850.

His successor was the Rev. J. M. Walker, a son of Sardis. He was ordained and installed pastor May 9, 1851, for whole time. During his time elders as follows were ordained and installed: Hugh Boyce, Eli Griffith, A. G. Reid and Joseph Irwin. Mr. Walker resigned September 7, 1857, and cast in his lot with the General Assembly Presbyterian Church.

The next pastor was Rev. John Hunter, installed January 11, 1859. "By his energy, attractive preaching, and happy pastoral visitations, he regained much of the lost ground and revived the drooping spirits of the people. The following elders were added: J. R. Hood, R. R. Peoples, S. C. Reid, and I. N. Wallace, and the following deacons: J. R. Hood, J. W. Hunter, T. M. Shaw, T. N. McAll, John Randolph, and J. W. Hood. In March, 1886, Mr. Hunter was stricken in the pulpit at Thyatira, a branch of Sardis, the first time the pulpit was occupied, and he gave up the work August 31 of that year. It was during his pastorate that Sardis built a new and commodious House of Worship, maintaining also the classical school hard by the church a part of this time.

The next pastor was Rev. R. G. Miller, D.D., who was installed May 13, 1887. By 1895 the membership had reached 245. Of these 45 went into the organization of Thyatira, and a number of families moved into Charlotte, and so soon the number had decreased. During Dr. Miller's time Dr. L. W. Hunter, R. W. Irwin, W. H. Hunter, J. W. Hood, John Randolph, M. Lee Hunter, and J. W. Miller were ordained as elders, and A. B. Hood, A. P. Nesbit, D. M. Austin, W. G. McLaughlin, A. M. Wallace, J. N. Lee, W. S. Pharr, and Charles McGinnis were ordained as deacons.

The Session at present consists of the following: J. C. Reid, Clerk, C. B. Baird, J. B. Bass, W. G. Bass, N. M. Craig, C. B. Griffith, A. B. Hood, Leonard H. Hood, C. C. Hunter, J. L. Hunter, O. C. Hunter, P. A. Irwin, I. G. Wallace, J. M. Wallace, and L. B. Williams.

The present Board of Deacons: F. W. Alexander, Chairman, P. L. Alexander, H. B. Baker, J. R. Bass, B. H. Beard, S. D. Harkey, C. L. Hood, C. K. Hutchison, P. E. Miller, H. B. McCoy, M. S. McGinnis, R. B. Miller, Randolph Norton, J. M. Wallace, Jr., H. O. White, K. T. Paterson.

Dr. Miller continued to serve this church till April 28, 1925, a ministry of almost 38 years. He was followed by Rev. W. W. Boyce, D.D., who served them from February 14, 1926, to July 27, 1930. He was followed by Rev. Paul L. Grier, D.D., from March 29, 1931 to about November, 1949. After him came Rev. W. M. Boyce, D.D., who took up the work in February, 1950, and it may be confidently expected that he is to do a great work here, where his ancestors settled near 200 years ago.

The enrollment of this church is given as 401, which is an increase of 261 since 1903.

This church has given to the Gospel Ministry the following twenty men: Revs. Warren Flenniken, James Boyce, D.D., John Witherspoon, J. K. Boyce, I. G. McLaughlin, E. E. Boyce, D.D., S. C. Boyce, R. C. Grier, Sr., D.D., J. M. Walker, J. H. Peoples, D.D., T. G. Boyce, D.D., J. B. Hood, R. B. Miller, D.D., W. S. Boyce, C. B. Williams, D.D., R. N. Hunter, S. J. Hood, J. Livy Hood, J. Calvin Reid, D.D., Jennings B. Reid. In addition to these, two missionaries have come from the ranks of Sardis, the Rev. J. S. A. Hunter and Miss Mattie Boyce. Both served in Mexico.

Of distinguished sons of Sardis there have been a number. Worthy of special mention was Dr. Julian S. Miller, son of Dr. R. G. Miller. At different times he was Editor of the "Charlotte News" and of "The Charlotte Observer." He occupied prominent positions in the field of education and social service, and was widely known throughout the State of North Carolina. Another distinguished son of Sardis is Ebenezer Leonidas Reid, L.L.D., who has occupied the Chair of Science in Erskine College fifty years or more. Dr. Reid is a distinguished teacher, competent and thorough, and has the gift of getting work out of his students. His influence is felt throughout the Church and throughout the Southland.

But Sardis is not only a mother of preachers and of men of distinction, but she is a mother of churches as well. Ebenezer, N. C., sponsored by Sardis, was organized in 1870, and is now an independent and growing church. Thyatira was organized in March, 1886, filled a useful place for a time, and then was merged with Sardis.

The Sabbath School has an enrollment of 300. It has eight departments and sixteen classrooms. Neal M. Craig is Superintendent; Paul E. Miller is Assistant Superintendent; Kent T. Paterson is Secretary-Treasurer; Rachel Peoples is Superintendent of Children's Division.

The Woman's Missionary Society was organized as "The Ladies' Benevolent Society" in 1886, with a membership of 22. From its beginning it has maintained an active interest in Foreign Missions. It now has a membership of 92 and in 1950 it reports total offerings amounting to \$1,410. Its President is Mrs. S. D. Harkey; its Vice-President is Mrs. T. S. Irwin; its Corresponding Secretary is Mrs. A. J. Blanchard; its Recording Secretary in Mrs. John E. Henderson.

The Young People's Christian Union is a very active organization. It has 23 members. Jean Hook is President; Anne Matthews is Vice-President; William Grier is Treasurer; Irene Grimes is Secretary. The Sardis community is spreading out, and is fast becoming a suburb of Charlotte, and is being settled up of the more substantial people of Charlotte. The church has a very bright outlook for the future.

Sardis has had five houses of worship. The first was a log house. Before a door was cut, it is said Rev. Blackstock crawled under the lowest log, so that he might go back to Ireland and say he had "been in Sardis Church." Other houses were framed structures, all across the road from the present house. This last house was built in 1907, during the pastorate of Dr. R. G. Miller at a cost of \$10,000. It is a large house, built of brick, with seating capacity of 375. Taken together with the Miller Memorial Educational Building, built in 1947 at a cost of \$20,000, it is one of the

most attractive church buildings in rural Mecklenburg. This property is now valued at \$100,000, and the Manse at \$25,000.

In such a recital one feels the effect of that Union Academy. At first a mile away, it burned and was rebuilt by the sanctuary, where supported in part at least by Sardis Church for 75 years it continued to train the youth of the church and community for higher service, and to feed the colleges and ultimately the roll of Presbyteries and Synod, where men have entered upon the highest form service known to men, the Gospel Ministry. This country church, never large, has given more than 20 men to the Great Cause.

Second Gastonia



Second Gastonia.—This church is located in West Gastonia at the foot of Franklin Avenue. It is in the First Presbytery, under whose authority it was organized by Dr. J. C. Galloway December 29, 1911. There were thirty-six charter members.

The first elders were H. D. Hanna, M. H. Bradley, E. A. Morrow. To these have been added C. A. Blackwood, W. E. Clemmer, Oscar Pearson, E. R. Clemmer, and D. W. Forbes (now deceased). These now constitute the Session.

The first deacons were W. E. Clemmer, James Blackwood, J. L. Carson. Added since then are C. F. Hanna, E. R. Clemmer, Hoyt Blackwood, McDee Hanna, Moffatt Carson. W. E. Clemmer and E. R. Clemmer have been promoted to the eldership. The others remain as the present Board of Deacons.

The first service in this field was held by Dr. J. C. Galloway in September, 1911. This service was held in "Lindsay's Store" at the corner of W. Franklin Avenue and Linwood Street. This store, being vacant at the time,

was used for some time, Dr. Galloway and Rev. A. T. Lindsay doing the preaching. The Synod having made arrangements for permanent work in this field, Rev. R. R. Caldwell entered upon the work January 1, 1912, and continued till July 1, 1922. He was succeeded by Rev. F. T. White, who continued with them till some time in the Synodical year 1940-41, when he was transferred to the Second Presbytery, to take up the work in Spartanburg. After a vacancy of several months, the congregation called Rev. W. H. Blair, who was with them from February 8, 1942, to May 1, 1945. These three have all been installed pastors. Rev. C. O. Williams came next till December, 1948. Rev. L. P. Knox came January, 1949, and is now pastor.

The membership now reported is 103. The spirit of unity and cooperation prevails. They now occupy their second church building. The first was a small framed building, with only an auditorium, located on Bessemer City Road. It was dedicated May 9, 1920, their first pastor, Rev. R. R. Caldwell, still being with them. The sermon was preached by Dr. Paul Pressly of Louisville, Ga. The present building is a large brick structure, located on a lot 100 x 200 feet, donated by the Gray Manufacturing Company. Under the auditorium is a basement of full length of the church, with seven classrooms and assembly room, used for Sabbath School and other auxiliary work. The congregation is adequately housed. This building was erected during the pastorate of Rev. F. T. White.

Their Sabbath School is graded, with two departments and seven classes. It reports 108 pupils and contributions totaling \$170.

The Young People's Christian Union was organized in 1921. It has 20 members and raised \$298 in 1941-42. The President is J. C. Neil; Vice-President, Hoyt Blackwood; Secretary, Martha Pearson; Treasurer, Esther Wyatt.

The W. M. S. was organized in 1918. It has 22 members, all faithful workers. They have charge of the Juniors. At its organization there were seven charter members: Misses Sara and Mary Clemmer, Mrs. W. E. Clemmer, Mrs. Oscar Pearson, Mrs. M. H. Bradley, Mrs. H. D. Hanna, Mrs. J. M. Hanna. During the years they have contributed materially to the equipment and support of their church.

Prospects for this field are bright, composed as it is, of a pious and substantial people, who realize that the great work of the Church is missions.

Shady Grove

Shady Grove, in Cleveland County, Arkansas, is in the bounds of what is now the Mississippi Valley Presbytery. This church was organized in August, 1872. Rev. J. P. Marion was the officiating minister. At that time this was called the Arkansas Presbytery.

There were twelve charter members, of whom the following are a part: W. T. Carmical and wife; Joseph Lesley and wife; Mr. Ware, wife, and daughter.

The first elders were W. T. Carmical and Joseph Lesley. Apparently there were no deacons. Added since then are the following elders: John T. Hunter, W. T. Carmical, James Sterling, S. A. Boyce, Presley Carmical, J. H. Hunter, W. T. Bell, W. F. Gardner. The present elders are Thomas Hendrickson, Jones Erwin, John F. Bell.

Deacons who have served the congregation are Luther Carmical, Bearl H. Stewart, John F. Hunter, Norman Mosley, Dr. J. O. Vance, Frank Edmonson, Edgar Hunter. The present deacons are John T. Bell, D. G. Campbell.

Of the ministers who have served this church, Rev. J. P. Marion was the first. He it was who organized them in 1872, and he continued to serve them till some time in 1875. Rev. J. L. Young, II, supplied them in 1876; Rev. H. M. Henry in 1877; Rev. J. S. A. Hunter supplied them 1878-79, then was called, and served as pastor from 1879 to 1887, when he went as a missionary to Mexico. During this pastorate the church increased in numbers and influence. Dr. T. G. Boyce began his pastorate with them in July, 1888, and continued till February, 1893. The membership grew from 42 to 64. Rev. W. A. M. Plaxco supplied them the remainder of the year. Rev. T. B. Stewart was their pastor from May, 1894, till October, 1899. Rev. A. H. Griffith supplied them half time in 1900; Rev. J. L. Young, II, one-fourth time 1901-02; Rev. E. B. Anderson in 1903.

Since 1903, as well as can be learned from Minutes of Synod, they have been supplied as follows: Rev. J. W. McCain was supplying them in 1905. Student W. A. Kennedy supplied them three months in 1906. Rev. E. B. Hunter was with them from the fall of 1906 to fall of 1909. Rev. J. P. Snipes, from 1910-1916. Rev. R. L. Davis, 1917-19. Rev. L. M. Shedd served them awhile about 1920-21; Rev. A. B. Love, 1924-1926; Rev. W. M. Willis, 1927-30; Dr. J. R. Edwards, 1932-33; Rev. W. H. Quinn, 1934; Rev. J. B. McFerrin, 1935-41; Dr. J. R. Edwards, 1942-45; Rev. J. C. Smith, 1946 to the present (January, 1948).

Throughout its history Shady Grove has been grouped with Hickory Spring. In 1906 a House of Worship was built at New Edinburg, being built largely by members of Shady Grove living in this small town, some contributing timbers, and some sawing them into lumber, while all together did such work as they could under the lead of some of them who were good carpenters. Within three summer months plans were made, and the house built and ready for occupancy when the Seminary opened in September. New Edinburg has never been organized into a separate church, but is a second place of worship for the Shady Grove congregation, and is to be regarded as a useful outgrowth of the mother church, while that church at its original place of worship continues to fill a spiritual need in that community, five miles south of New Edinburg.

In addition to the above mission work, this church has given two useful and influential ministers to the A. R. P. Church, Dr. E. B. Hunter and Rev. S. A. Boyce, and one minister's wife, Mrs. W. H. Quinn.

The Sabbath School is in two divisions. At Shady Grove Jones Erwin is Superintendent; Miss Mary Boyce is Secretary-Treasurer; the enrollment is 16. At New Edinburg J. F. Bell is Superintendent; Mrs. D. G. Campbell is Secretary-Treasurer; the enrollment is 20. They make a combined report.

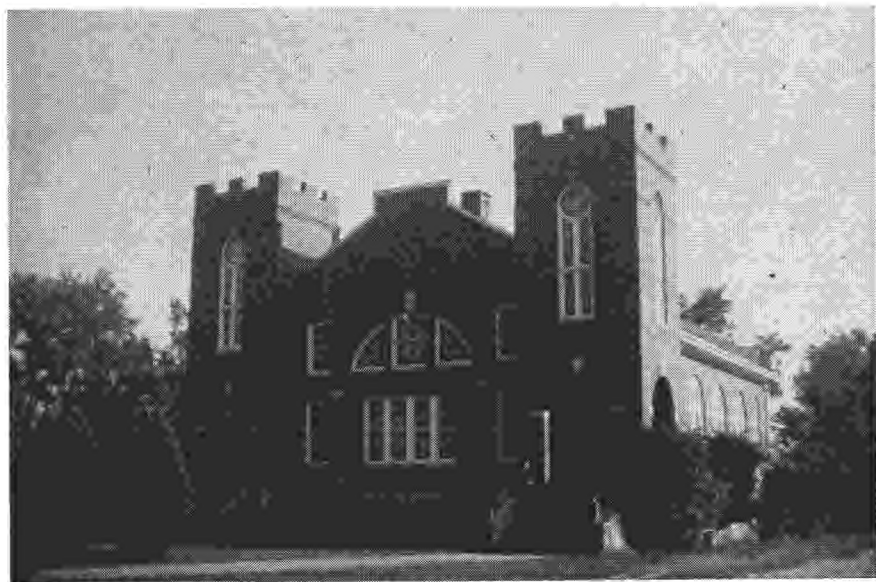
The Woman's Missionary Society was organized in 1889. There were 12 members. Two-thirds of all their funds have gone to the Foreign Field. The remaining funds have been used in helping boys in college or seminary, and helping other churches with their building programmes. They have 12 members, and contributed last year, 1946-47, \$80.

The Y. P. C. U. has 18 members, ten of whom are A. R. P. Four are

not yet connected with any church. They use the programme material of the A. R. Presbyterian in their meeting. These members are from ten to sixteen years of age. Several adults make it a rule to meet with them.

The Shady Grove Church was built in 1875. It is kept painted and in good repair. It is a framed structure, 32 x 50 feet. The New Edinburg house is 36 x 48 feet. The Manse, owned by the church, is at New Edinburg.

Sharon



Sharon, S. C.—This church is located in the western part of York County, on a branch line of the Southern Railroad. It was organized by Rev. James Rogers in the summer of 1796. Its origin is due to the introduction of Watt's Hymns into the Presbyterian churches of the section, Bullock's Creek and Beersheba. Owing to this innovation, a number of families withdrew from those older churches, and were organized into an Associate Reformed Church. In the winter of 1796 Sharon united with Bethany in the northern part of the county and with Carmel in the southern part of the county in a call for Rev. William Dixon, recently come from Scotland. He was ordained and installed at Sharon June 5, 1797.

About 1804 or 1805 Mr. Dixon and Rev. Peter McMullen withdrew from the Associate Reformed Church on account of the position of this Church on frequent communion, and because the Church had dispensed with the days of fasting and thanksgiving in connection with the Sacrament. Sharon went with her pastor. Very soon after, probably in 1805, Sharon and some other churches were organized into the Associate Presbytery of the Carolinas.

In 1826 Sharon united with Tirzah and Carmel in a call for Rev. Meek

McElwee. He accepted, and was installed in April, 1827. He continued pastor till 1832. During the latter part of his pastorate the churches were vexed and torn by the controversy on slavery and Free Masonry, and Mr. McElwee, feeling that his ministry here any further would prove unfruitful, gave up his charge and moved to Pennsylvania, where for many years he was pastor of the Associate congregations of Frankfort Springs and Service in Beaver County.

About 1835 Sharon was again organized into an Associate Reformed church. Tradition says Rev. Thomas Ketchin, who had recently come out of the Associate Church into the Associate Reformed Church, was the officiating minister. Sharon was supplied by various ministers till Rev. R. A. Ross was called by Sharon, Smyrna, and Olivet, all of York County. Mr. Ross was ordained and installed in December, 1843. He continued till his death, November 25, 1893, a remarkable pastorate of fifty years. In the preceding October the Synod had met with the congregation and joined in celebrating the semi-centennial of this long and useful pastorate with appropriate exercises. Dr. Ross was too feeble to attend.

Now came a vacancy of near three years. There were several supplies, among them mainly Revs. W. A. M. Plaxco and J. E. Johnson.

Rev. J. S. Grier was installed on July 23, 1896, and continued till his death, April 10, 1909. He was a faithful and zealous pastor, endeavoring earnestly to show unto all, old and young, the way of life.

The Session of this time consisted of Samuel Blair, J. P. Blair, R. A. Gilfillan, W. M. Ross, W. S. Love, R. H. G. Caldwell, J. H. B. Jenkins, S. A. Mitchell, J. H. Sherer, S. A. Gilfillan, W. A. Maloney, J. L. Rainey.

It is much to be regretted that much of the record of some of these old churches is lost long ago. Who constituted the first Session of Sharon is not known. In a sketch of Sharon written by Dr. R. A. Ross about 1886, and reprinted in the "Yorkville Enquirer" of October 30, 1906, the following were given as the family names at the beginning of Sharon's history: McKnight, Wright, Love, Galloway, Miller, Kennedy, Williams, Lindsay, Bigham, Scott, Russell. In regard to the Session he says, "Who constituted the first bench of elders is not known. At an early period in the history of the congregation Robert McKnight, John and Andrew Wright, and William Love are known to have been ruling elders. Whether or not they were the first cannot now be ascertained." During the pastorate of Dr. McElwee, 1826-1832, he states, the Session consisted of Joseph Bigham, Andrew Roddey, Samuel Wylie, and William Gibson. When Sharon was reorganized into an A. R. P. church about 1835, the elders elected were John Galloway, J. N. McElwee, Sr., John Kennedy, and Hugh A. Galloway. About 1855 Lawson Jenkins, A. F. Love, R. E. Gettys, and Samuel Blair were elected elders. Other elders of the early years: J. C. Mitchell, Thomas Whitesides, Dr. Henry C. Castles, Robert Gilfillan, R. A. Gilfillan, W. H. Mitchell, W. M. Kennedy, J. R. Patrick, T. K. McKnight, J. P. Blair, W. S. Love, J. H. Sherer, S. A. Mitchell, J. H. B. Jenkins, W. A. Maloney, J. L. Rainey, R. H. G. Caldwell, S. A. Gilfillan.

The first deacons were elected in 1874: R. A. Latham, R. A. Patrick and R. R. Love. The next year J. P. Blair was added, R. A. Patrick having moved outside the bounds of the congregation. Other deacons prior to 1903: J. C. Blair, R. M. Sherer, J. A. Maloney, H. H. Sherer.

After the death of Rev. J. S. Grier, April 10, 1909, the Rev. E. B.

Hunter was called. He took charge November 1 of that year, and continued with them till on account of failing health he resigned and retired from the active work, November 1, 1944. Just three weeks later, November 21, 1944, in Florida, whither he had gone, hoping to be improved by the winter in that climate, God called him home. The body was brought back and laid to rest in the cemetery at Sharon, where within the last three months Mrs. Hunter was laid beside him.

After the death of Dr. Hunter Rev. R. M. Bell supplied for some time, till the Rev. B. G. Pressly, D.D., of Fayetteville, Tennessee, was called. Dr. Pressly entered upon the work about August, 1945, and served till his death, September 21, 1947. Sharon was then supplied by Seminary students for some time, till one of them ready to complete his Seminary work, Rev. L. M. Allison, Jr., was called. In the summer of 1949 Rev. Allison was ordained and installed pastor, and serves at the present time, December, 1950.

In 1950 Sharon reports 227 members. This is an increase since 1903 of 62. A few years ago they reported 306 members, but deaths and removals, mainly the latter, have resulted in a net loss in the last few years of 79 members. Thus Sharon is giving out to others, as has been her history. The people are noted for their attendance on the ordinances of the Church; for meeting their financial obligations; for sending their children to college, having sent more than 110 during the Dr. Hunter pastorate.

Ministers sent out by this church include Revs. W. Y. Love, McElwee Ross, D.D., W. A. Kennedy, Luther Latham, J. L. Maloney, W. Harris Blair. Roy J. Sherer planned to enter the ministry, but his life was cut short in June, 1940, before he had completed his preparation. Members who have gone into other professions and callings may be mentioned W. R. Kennedy, M.D., Luther B. Blair, M.D., John F. Rainey, M.D., and in the educational field R. H. Cain, P. G. Sherer, and Lee Sherer, besides a host of teachers in the public schools.

Three mission Sabbath Schools were being operated by this church till the consolidation of schools closed the schools and disposed of the houses where these Sabbath Schools met.

Among the notable events in this church's history should be recorded the entertainment of the Synod of 1893; the Celebration of the 125th Anniversary of her organization in 1921; the Celebration of her 150th Anniversary in 1946. The Celebration of the 125th Anniversary was a great Home Coming Day, when it was estimated that near a thousand people assembled, and old friends and kindred met and mingled for a good day, and incidentally or otherwise the suggestion of a new and better House of Worship got going. This house was built within the next three years, and is a credit to the congregation.

Sharon now occupies her third house of worship. The first was a log house 200 feet southwest of the present house. The second was a framed structure, 40 x 60 feet, with a slave gallery in the rear end. It was about 75 feet southwest of the present building. The third, the one now occupied, is a brick-veneer structure, ample in size and equipment for the needs of the congregation. It has a first or semi-basement floor, with an assembly room and ten classrooms. On the second floor is the main auditorium, the Session Room, and some other rooms. It is all heated from the basement by a hot-air furnace. This church was completed in 1924, at a cost of \$24,000, plus much free labor by the members.

The Sabbath School occupies the first floor, with its assembly room and classrooms. The Superintendent is S. L. Love. It reports 140 pupils and contributions of \$503. This school has been in operation since the 1880's, the exact date not being ascertainable.

The Woman's Missionary Society, formerly the Ladies' Aid Society, was organized in March, 1886, Dr. Ross pastor. There were 32 charter members. This society has been fruitful of good works. They have furnished a number of officers for the Presbyterial and Synodical Unions; have sponsored a number of celebrations at the church; have achieved an increase in tithers; have given a number of memorials and life memberships. Their total offerings foot up to more than \$14,000. See *Woman's Work in the A. R. P. Church*, pp. 134-35. They have charge of the Juniors and Intermediates.

The Young People's Christian Union reports 15 members and contributions of \$40. This society and its predecessor, the Young Men's Society, have made a great contribution in the training of the youth of the Church in Christian service. The Young Men's Society entertained one of the very earliest Young People's Conventions in the Synod, perhaps in 1894.

Sharon is one of those old churches, of which there are all too few, which as they have grown older in years have grown larger and richer in their spiritual ministry. The membership has for some years been double what it was in "the good old days." In 1888 a railroad laid its track nearby, and a small but thriving town, called for the old church, Sharon, has grown up on the northern border of the church lot. And this together with the thriving farming community surrounding it has served to reinvigorate this vine of God's own planting.

The Session in 1942, when the notes for this sketch were gathered, consisted of the following elders: J. H. Sherer, W. A. Maloney, R. M. Mitchell, S. M. Sherer, J. R. Duncan, J. R. Blair, R. C. Caldwell, J. L. Whitesides, J. S. Rainey, L. M. Sherer, S. L. Love, E. R. Maloney, W. R. Latham, M. H. Blair, Warren Duncan. Of elders installed since 1903 the following have died in office: J. C. Blair, S. H. Sherer, P. B. Kennedy, J. A. Maloney, W. P. Youngblood; the following have been lost by certificate: V. K. Plaxico, to Blacksburg; J. M. Watson, to the Tabernacle, Charlotte.

The Board of Deacons at the same time was as follows: C. L. Kennedy, J. P. Gourley, J. T. Mitchell, J. E. Latham, J. S. Hartness, W. T. Sherer, H. S. Sherer, S. L. Blair, Charles Rhodes, James McGill Kennedy, L. B. Sherer, Boyd R. Latham, J. Lewis Mitchell, Brice G. Bigham. Those having been installed and have died since 1903: R. H. Sherer, W. A. Mitchell, M. H. Stephenson; those lost by certificate, J. M. Brice, to York; G. W. Whitesides, to First Charlotte; those elevated to the eldership: J. S. Rainey, M. H. Blair, J. L. Whitesides, W. R. Latham, E. R. Maloney. Since these notes were gathered some other changes have taken place. For example, J. S. Rainey and E. R. Maloney have died.

Sharon

Sharon, Tennessee, Church.—Sharon Church had its beginning as an outpost of Salem. About the beginning of the century William H. Dunlap built a brush arbor each summer on the site of the present church building. Dr. T. G. Boyce, the beloved pastor of Salem, would then hold a series of

services there each summer. This arrangement continued for a few years. Then Mr. Dunlap and his daughter, Miss Annabell, and Mrs. Spain, began laying plans for establishing an orphanage. They especially wanted a church close by where the children could attend Sabbath School and preaching service. With this thought in mind Mr. Dunlap built the present building and deeded it to the trustees. Following is a copy of a clipping from "The Covington Leader" of June 6, 1902.

"Dedication of a New Church"

Surrounded by a beautiful grove on an elevated site four miles east of Idaville, there stands a handsome new church. The lot on which it stands is one full acre all shaded by lovely trees, natives of the forest and was donated by W. H. Dunlap, Esq. The church just lately built is his gift also. The church edifice, the painting, pews, and other furniture cost the giver six hundred and forty dollars (\$640.00). No other person contributed one cent. The owner decided that the name of the church should be Sharon.

The deed is made to certain trustees and their successors in office. These trustees are elected by the Associate Reformed Presbyterian Congregation of Salem. The deed stipulates that ministers of other evangelical denominations shall have the privilege of preaching in this church when the pulpit is not occupied by an A. R. P. minister and we suppose the community concurs in granting this privilege.

On Sabbath, May 25th, 1902, this church was publicly and solemnly dedicated to the Triune God. As introductory to the dedicatory exercises, an eminently appropriate sermon was preached by Rev. T. G. Boyce. The discourse specifically dedicatory was delivered by Rev. J. G. Miller. The congregation was large and very attentive.

The people in the vicinity of this church certainly owe a debt of gratitude to God for his having put it into the heart of Mr. Dunlap to make a donation so generous. They ought also to be thankful to the same greatest and best of all beings for his prompting and enabling Dr. Boyce to labor among them so assiduously and so efficiently for their temporal and eternal well-being.

Dr. Boyce preached at this church Sabbath afternoons until his death in 1913. During that time Sabbath School was organized. Dr. Boyce taught a men's Bible class. Mr. Oates, Superintendent of the Orphanage, was one of the early Sabbath School Superintendents. Services were attended by the children of Dunlap and many of the people of the surrounding community.

After Dr. Boyce's death Sharon separated from Salem and was formally organized as a separate church. This took place on May 10, 1914. Rev. R. W. Carson, at that time pastor of Richland, Elder H. H. McCain of Salem, and Elder H. F. McQuiston of Richland constituted a committee which effected the organization. There were seventy-five charter members. These were people who had been members at Salem, and others who came into the church at that time. Twenty-two of these were members of the Orphans' Home.

After Dr. Boyce's death Rev. Henry Pressly supplied the pulpit for a time at Salem and also supplied Sharon on Sabbath afternoons. In 1914 Dr. Moffatt Plaxico, who was at that time a student in the Seminary, supplied the pulpit. Rev. R. W. Carson of Richland also supplied during the following winter. In 1915 Rev. J. H. Snell, a Seminary student, preached during the summer months.

During this time Mrs. F. P. Spain deeded a lot for a manse. A manse was then erected on the lot.

Rev. W. E. Snipes received a call as pastor in the early part of 1916. Mr. Snipes, his wife, and son, Marvin, were highly regarded in the community. Mr. Snipes' ministry continued two years, after which he resigned.

In 1918 Rev. W. C. Kerr was installed as pastor and continued for one year. Mr. Kerr then moved to Covington and became part pastor of that church. Mr. Kerr, Mrs. Kerr, and son, Billy endeared themselves to all people of the community.

Rev. J. M. White was installed in 1919 and remained until 1920. Mr. White, Mrs. White, their children, Paul, Grier, James, Lois, and Edith took a leading part in community life.

In the spring of 1921 Dr. C. B. Betts, pastor of Salem, began supplying the pulpit at Sharon. Dr. Betts, Mrs. Betts and their son, Sloan, have endeared themselves to the whole community by their untiring and faithful service. Dr. Betts carries on in the tradition set by his grandfather who missed only two services over a long period of years. One was caused by high waters preventing his getting to his church and the other when his daughter lay a corpse. Dr. Betts has missed but very few engagements during his twenty-nine years of service at Sharon.

The Elders at the time of organization were S. O. Huey and Kerr Oates. After four years of service Mr. Oates gave up the work at Dunlap, moved to Little Rock, and his membership was transferred to Little Rock. Mr. Huey served five years and then moved his membership to Salem.

The Elders at the present time are W. S. Cunningham, J. T. Fee and Paul Wiseman. The latter moved his membership to Sharon from Ebenezer, Mississippi, in the early part of 1950.

The first deacons were J. M. Huey, J. W. Wright, F. N. Peterson, and E. E. Grant. J. M. Huey was made an Elder in 1919 and served in that capacity until his death in 1937. J. W. Wright moved his membership to Covington. F. N. Peterson moved to Memphis, and E. E. Grant moved to Brighton. F. P. Spain was made a deacon in 1919 and served as such until his death in 1930. E. L. McDaniel was installed as deacon in 1918 and moved to Richland in 1923.

In 1923 the following persons were installed as deacons by Dr. Betts: D. C. Click, J. P. Cunningham, Samuel S. Fee, and C. B. Sage. Mr. Click served until his death in 1937. In 19 his son, Alfred Click, was installed as deacon. The Board of Deacons at the present time are Samuel S. Fee, J. P. Cunningham, C. B. Sage and Alfred Click.

The church has had three Treasurers, J. W. Wright, F. P. Spain, and Samuel S. Fee, who has served since 1930.

The Sabbath School was organized by Dr. Boyce and a Sabbath School has been in session almost every Sabbath since the church was built. A Daily Vacation Bible School was sponsored by the Sabbath School in 1932. This has been continued yearly ever since with the exception of two years during World War II.

A Woman's Missionary Society was organized in 1914. Mrs. E. L. McDaniel was the first president. This organization has been and is now very active, and has rendered real service to the Master's cause.

A Junior and Intermediate Society was organized in 1919 by Mrs. J. M.

Huey and she was also the first Synodical Secretary for the Orphanage. These Societies are active and are doing commendable work.

A Y. P. C. U. was organized in 1915. This organization was effected by Rev. R. E. Huey, and Miss Macie Stevenson, the beloved missionary to Mexico. R. E. Huey was the first Y. P. C. U. President and J. T. Fee was the second. This union is very active at the present time.

In World War II two boys from Sharon Congregation lost their lives in battle. Robert Wright was killed in Italy, and so was Robert Hocutt.

Sharon Church is very intimately connected with the Dunlap Home. The children of Dunlap consider Sharon as their church home. It is here they have accepted the Savior and learned to be Christian. It is from what takes place here that their names are written in the Lamb's Book of Life.

Miss Annabelle Dunlap or Mrs. R. W. McDaniel, one of the founders of the Home, was married in Sharon Church by Dr. T. G. Boyce. Miss Alice May Kelly and Mr. Leo Fortner were also married in this church by Dr. Boyce.

Sharon is making plans for a new church building. Mrs. C. B. Betts suggested starting a building fund by contributing the first \$5.00. Some years ago Dr. J. R. Edwards held a summer meeting at Sharon. He gave Mrs. Betts \$5.00 with the request that it be used for some useful purpose. This \$5.00, with the generous help of the Woman's Synodical, has grown to almost \$15,000.

Sharon Church has been a force for righteousness in this part of West Tennessee during the almost half century of its existence. Here men sent from God have proclaimed the truth, urged to duty, and have pointed the way to the endless life. Sharon is conservative of all that is best in her past and is hopeful and confident for her future.

Shiloh

Shiloh, Lancaster County, S. C., Catawba Presbytery.—This is one of the old churches, organized about 1802 out of a division of Old Waxhaw. In 1811 it united with Neely's Creek and Big Spring in Chester County in a call to Rev. Mushat, which he declined. The deed to the land is dated October 5, 1821, and was made by John Craig to "the Waxhaw Associate Church, known by the name Shiloh."

Rev. Thomas Ketchin was pastor from December, 1821, to May 29, 1839. March 28, 1832, Mr. Ketchin and his congregation declined the authority of the Associate Church, and on April 7, 1834, they were received into the First Presbytery of the Associate Reformed Church. Mr. Ketchin died September 26, 1855. Buried at Nob Creek, his remains were afterwards taken to Shiloh. A very good stone marks the grave.

Other pastors have been as follows: Rev. S. C. Millen, from November 17, 1841, to October 4, 1845; Rev. D. P. Robinson, from November 3, 1848, to September 3, 1868; Rev. E. E. Pressly, from 1871 to 1883; Rev. W. A. M. Plaxco, from October 18, 1884, to October 5, 1891; Rev. W. C. Ewart, from August 5, 1892, to May 1, 1903; Rev. Paul Pressly, from July 28, 1904, to October 28, 1906; Rev. O. W. Carmichael, from September 17, 1907, to August 23, 1908; Rev. R. L. Robinson, from April 13, 1909, to August, 1910.

Rev. W. S. Patterson came to them August 18, 1911, and continued their loved and honored pastor till failing health caused his resignation April 28, 1941.

The above pastors served, in each case, the joint pastorate of Lancaster and Shiloh after the organization of Lancaster in 1884. This joint pastorate was dissolved in the last days of Dr. Patterson, and Shiloh called Rev. R. A. Whitesides, who was ordained and installed over them June 21, 1942. He served till December 1, 1944, when the relation was dissolved, in order that he might go as a missionary to Mexico, he having been appointed to this work by the Board of Foreign Missions. Their present pastor, Rev. A. J. Ranson, D.D., former pioneer missionary to India, was installed November 4, 1945. He has taken hold with characteristic energy, and the old church has taken on new life. The membership has grown from 120 to 167. Sabbath School rooms have been added. Grounds have been cleared and laid off with walks and shrubbery. A rock-pillared Gateway marks the entrance to the grounds, erected in memory of Shiloh's soldier boys in World Wars I and II. This Gateway was dedicated at the meeting of Catawba Presbytery at Shiloh April 8, 1947.

The Session at present consists of the following elders: J. E. Craig, N. B. Cousar, W. H. Draffin, Edgar L. Robinson, R. C. Millen, Lathan C. Robinson, R. E. Thompson, J. W. Craig, A. B. Robinson. The Board of Deacons: R. C. Millen, Jr., W. O. Caskey, James A. Craig, J. Boyd Craig, S. D. Lathan, J. H. Montgomery, D. P. Robinson, R. E. Sistare.

The membership of this church are loyal and faithful, and noted for piety and interest in all the activities of the local Church and Synod.

Among the contributions to the work of the Kingdom two ministers are mentioned: Dr. R. L. Robinson, for many years President of the Woman's College of Due West, and afterwards Dean of Erskine Seminary, and under whose leadership both these institutions made distinct progress; Rev. Robert E. Craig, for several years pastor of Pisgah, N. C., A. R. P. Church, and now pastor of the J. J. White Memorial Presbyterian Church, U. S., of McComb, Mississippi.

The Superintendent of the Sabbath School is Professor Faulkenberry; the Assistant Superintendent, L. C. Robinson; the Secretary, W. H. Draffin. The school is graded, and reports 142 members and contributions of \$463.

The Woman's Missionary Society has 20 members, of whom 15 are active. It was organized in 1885. They regularly pay the budget. In 1909 they fenced the Cemetery. See *Woman's Work*, pp. 135-37, for fuller history.

The first house of worship was of logs. The present building was erected before the War Between the States. It was remodeled in 1872, and again in 1892. In 1916 it was refloored, the present windows were installed, and a front porch added, Elder W. H. Hallman of Unity being the contractor. It was recovered in 1941. S. S. Department was added in 1945. The grounds, about 13 acres, are beautiful and very well kept.

The church has a field for service. New residences are springing up along the highway nearby. A bus is being operated to get people to church. Gains are being made. The church is growing in numbers and liberality, and in general activity.

The Young People's Christian Union also is making progress. Its President is Miss Mary Caskey; its Secretary-Treasurer is Miss Gladys Robinson.

Gifts to local charity, paying the budget, and making contacts with other young people in and out of the Service, are among its activities. During the war they did much along this last line.

Smyrna



Smyrna, in York County, S. C., is within the bounds of Catawba Presbytery. It was organized in 1843. About the year 1832 William McGill, Esq., removed from Crowder's Creek, York County, to King's Creek, York County. About the same time three brothers by the name of Black moved into the same neighborhood from Diamond Hill, Abbeville County, S. C. Mr. McGill had been a member of Bethany A. R. P. Church, and the Blacks of the A. R. P. Church at Diamond Hill. They all agreed to unite and procure some preaching. At their invitation Rev. Thomas Ketchin preached at the home of Mr. McGill some time in 1834. This was the first movement toward the organization of a church. Soon afterwards seven families living in the northern outskirts of Sharon united with Mr. McGill and the Blacks, and built a stand near where the church now stands, and preaching was held there. This was probably in 1834.

In 1835 Mr. John Darwin, a generous member of the Presbyterian Church, donated the land on which the church now stands, and a small building was erected on it. Revs. Thomas Ketchin, Eleazer Harris, John and David Pressly, Joseph McCreary, L. C. Martin, R. C. Grier, and J. H. Boyce supplied them in the early years. It was formally organized by Rev. R. C. Grier in 1843.

In that same year Smyrna united with Sharon and Olivet in a call to Rev. R. A. Ross, and he was installed in December of that year. In 1852 Dr. Ross resigned the Smyrna part of his charge, and soon after Smyrna

united with Sardis in Union County in a call to Rev. J. R. Castles. He was installed in 1854. While he was pastor, a larger and more substantial building was erected. On account of ill health Mr. Castles in 1862 demitted his charge.

In 1863 Rev. Monroe Oates was installed. In 1868 Mr. Oates demitted his charge and moved to Arkansas. From this time till 1871 the church was supplied chiefly by Revs. Robert Lathan and R. A. Ross. In 1871 Rev. R. A. Ross was installed for half time, and continued in this relationship till 1890 or 1891, when on account of age and growing infirmity he resigned, continuing at Sharon till his death November 25, 1893.

In 1873 the church was burned by an incendiary, and another church was built on the same site. During the pastorate of Dr. Ross, Hickory Grove congregation was organized out of a part of the membership of Smyrna, December 3, 1891. Rev. J. P. Knox was installed pastor of Smyrna and Hickory Grove. He continued till May, 1899. In March, 1900, Rev. J. L. Oates was installed over this same charge, and continued till September, 1909, when he resigned to accept the call to York. In February, 1910, Rev. G. L. Kerr became pastor of this charge. He remained till September, 1912. Rev. B. G. Pressly came to them in January, 1914, and served till September, 1924. He was followed by Rev. R. M. Bell, who took up the work September 2, 1925. He continued with them till he resigned to accept a call to New Sterling, Iredell County, N. C. He was followed January 1, 1945, by Rev. S. A. Boyce, who ministered to this people till September 1, 1950. During his pastorate the new brick veneered church was built and dedicated at Hickory Grove. And during the pastorate of Rev. R. M. Bell, the old church at Smyrna was burned by lightning, and a new brick veneered church, with basement, heating plant, and nice cabinet pews, took its place.

In 1950 Smyrna reports 195 members, perhaps an increase since 1903 of 58. These are described as "among the most loyal to be found anywhere." They are faithful in church attendance, and do their part financially and otherwise. In this church have been reared the following servants of the Church: Revs. J. Meek White, R. R. Caldwell, E. B. McGill, A. K. Whitesides, Rev. Victor Moehller grew up in this church, but transferred to the Lutheran Church. Also the following wives of ministers have been reared in Smyrna: Mrs. L. M. Allison, Mrs. S. L. McKay, Mrs. J. H. McFerrin, Mrs. Charles Haddon Nabors of the Southern Presbyterian Church. Waldo K. McGill, M.D., of Clover, S. C., also is one of her sons.

This church has done worthwhile mission work. Hickory Grove and Blacksburg, both organized churches, have both sprung from her membership largely, and from the activities of her pastors. Also for some time she had a mission at Cherokee Falls. Later she maintained a Sabbath School at Broad River School House, and, though the school house was burned, one of her elders, Mr. S. L. Caldwell, is still Superintendent of an interdenominational Sabbath School there.

Of the Sabbath School at Smyrna we have the following notes, made in 1942: Mr. Herbert Caldwell is Superintendent, and Miss Margaret Hollifield is Secretary-Treasurer. The school is not graded. It has seven classes, using four classrooms and the auditorium for their work.

For the history of the Woman's Missionary Society one may see "Woman's Work," p. 137. They entertained the Presbyterian Missionary Union April 17, 1935. They have charge of the Juniors.

John Scoggins is President of the Young People's Christian Union, and Miss Margaret Hollifield is Secretary-Treasurer.

The Session of 1942 was as follows: S. L. Caldwell, Clerk, James E. Castles, R. Jack Castles, John A. McGill, Dwight K. McGill, James H. Quinn, Jeff D. Whitesides, Sr., William M. Whitesides, Sr., R. Brown Whitesides, W. T. Hollifield, Treasurer of the congregation.

The Board of Deacons is on the rotary system. In 1942 the deacons were the following: J. Blakely McGill, W. Lester Whitesides, Sr., Herbert A. Caldwell, Deva D. Quinn, J. Boyce McGill, J. Ernest Scoggins, Charles Whitesides, Edwin Castles.

The following additional notes should be recorded. The elders elected at the organization in 1843 were Robert Whitesides, Thomas Faulkner, Thomas McGill, and Captain John F. Oates. There were 48 communicants. In the pastorate of Rev. J. R. Castles elders were elected as follows: Thomas Wylie, J. D. Wylie, and Calvin Whisonant, and Thomas Whitesides, elder at Sharon, was transferred to Smyrna and received as an elder. Also Dr. H. C. Castles was transferred as a ruling elder from Charlotte.

In 1872 the elders were Robert Whitesides, Thomas Whitesides, J. L. Wylie, J. D. Wylie, Thomas McGill, Moses White, L. M. McCalister, R. M. Patrick. In 1873 the deacons were J. M. Whitesides, R. G. Whitesides, William White, and W. J. McGill. J. N. McDill was Treasurer and W. M. McGill was Clerk. There were 33 families and 80 communicants. In 1890 the elders were Thomas McGill, J. B. Whitesides, R. M. Plaxico, J. E. Castles, J. W. Quinn, W. M. Whitesides, J. A. McGill, W. M. McGill, R. M. Patrick. In 1895, J. P. Knox, D.D., pastor, R. W. Whitesides, J. D. Whitesides, and J. N. Quinn were deacons. In 1898 J. W. Quinn was elected Clerk.

March 4, 1906, A. J. McGill and Robert Whisonant were made ruling elders. In 1910 R. M. Stroup, J. Mason McGill, and J. L. Plaxico were made ruling elders. R. T. Castles and J. E. Plaxico were made deacons. R. M. Stroup was elected Clerk May 18, 1912. J. Mason McGill was elected Clerk July, 1913, and continued till 1916. J. L. Plaxico was elected Clerk May 20, 1916. Jeff D. Whitesides, J. N. Quinn, and J. Ernest Plaxico were elected elders June 17, 1917. Dr. B. N. Miller, R. J. Castles, and John B. Whitesides were elected deacons July 1, 1917.

R. B. Whitesides and D. K. McGill were elected deacons March 5, 1922. J. H. Quinn was received as an elder from Kings Mountain December 2, 1923. July 4, 1926, Rev. R. M. Bell, pastor, R. J. Castles, R. B. Whitesides, and S. L. Caldwell were elected elders. W. L. Whitesides, Wm. M. Mitchell, W. T. Hollifield, C. G. Castles, J. Blakely McGill, and W. E. Hill were elected deacons. J. A. McAlilly, received from Bullock's Creek Presbyterian Church, was made an elder July 15, 1928. June 30, 1940, W. T. Hollifield and D. K. McGill were elected elders, J. E. Scoggins, H. A. Caldwell, J. Boyce McGill, and D. D. Quinn were elected deacons.

The Rotary System for deacons was adopted in 1940.

In 1844 there were 48 communicants, and they promised on salary for one-third time \$162.

Spartanburg

In February, 1902, Rev. B. H. Grier and Rev. W. B. Lindsay visited the city of Spartanburg, S. C., and arranged for a service to be held on March

16th in the Spartanburg Business College, having rooms in the Cleveland Building on Magnolia Street. The day was unfavorable, only 18 persons being present. Rev. W. B. Lindsay, pastor of Woodruff and Wellford churches conducted the service.

At the second service on March 30th there were 35 present. After this, the Magnolia Street school building was used as a place of worship, and Mr. Lindsay continued to preach twice a month until his removal to Memphis, Tenn., at the end of the year.

From 1903 to 1905 the congregation had occasional supplies. Rev. J. P. Martin of the United Presbyterian church supplied for several months. Rev. J. W. Good was the next supply and he was followed by Rev. T. W. Hayes. During this time there was no organization, but early in the summer of 1905, Rev. A. J. Ranson was assigned by the Presbytery for this work. As a result of his labors, a request was made for an organization and this was effected on September 12, 1905, in the Y. M. C. A. building on Magnolia Street, at which Rev. B. H. Grier preached. At the close of the sermon, the work of organization was entered into, with the following twenty persons entering as charter members: Mrs. Lilla Neel Vernon, Mrs. Mattie B. Neel, Mrs. Mary J. Martin, Mrs. B. K. Hardin, Mrs. A. J. Ranson, Miss Mary Ranson, Miss Catherine Jones, Miss Eula May Caskey, Mrs. Nannie J. Coan, Miss Edith Martin, W. F. Patrick, W. D. Wright, Mrs. Mary S. Black, Mrs. Lula E. Turner, Miss Fannie Morrow, Sam Orr Black, Hugh S. Black, Eugene Purdy, John T. Compton, W. Ernest Turner, Mrs. W. L. Bryson. Immediately afterward, the Lord's Supper was observed and a prayer of Thanksgiving was offered by Rev. J. W. Shell, pastor of Bethel Methodist Church.

The only election made was that of D. C. Smith as elder. To the 20 charter members, 5 were added in a short time. During the ministry of Mr. Ranson, a lot was purchased and the work on the church begun in the fall of 1908 and the building was completed at a cost of \$10,000. The first service was a prayer meeting held on March 3, 1909. The Church was formally opened on April 4, 1909. At three services that day, Rev. J. S. Moffat preached in the morning, Rev. G. G. Parkinson in the afternoon and Rev. J. H. Pressly at night.

Early in 1910, Rev. A. J. Ranson went to India as a missionary. Rev. W. H. Millen served the congregation until the end of the year.

Rev. W. A. McAulay was then assigned to the work and during this ministry, the debt on the church was paid. The dedicatory services took place on April 27, 1913, Dr. J. S. Moffat preaching the sermon.

In 1916, Mr. McAulay took charge of the work in Greenville and Rev. J. R. Hooten served here until 1919. Rev. S. W. Haddon was then sent here by the Synod, and his pastorate continued two years. After Synod, Mr. Haddon was sent to another field and Rev. M. B. Grier supplied the pulpit during the summer months of 1921. In January, 1922, Rev. G. L. Kerr came to serve as stated supply, and in 1926 the congregation became self-supporting and a call was made for Mr. Kerr, which he accepted and was installed on August 26, 1926. During his pastorate a parsonage was built on Gadsden Court. He served the church eight years, resigning in 1930.

Dr. D. G. Phillips was asked by the Home Mission Board to take up the work here but after two years was forced to give up the work because of ill health.

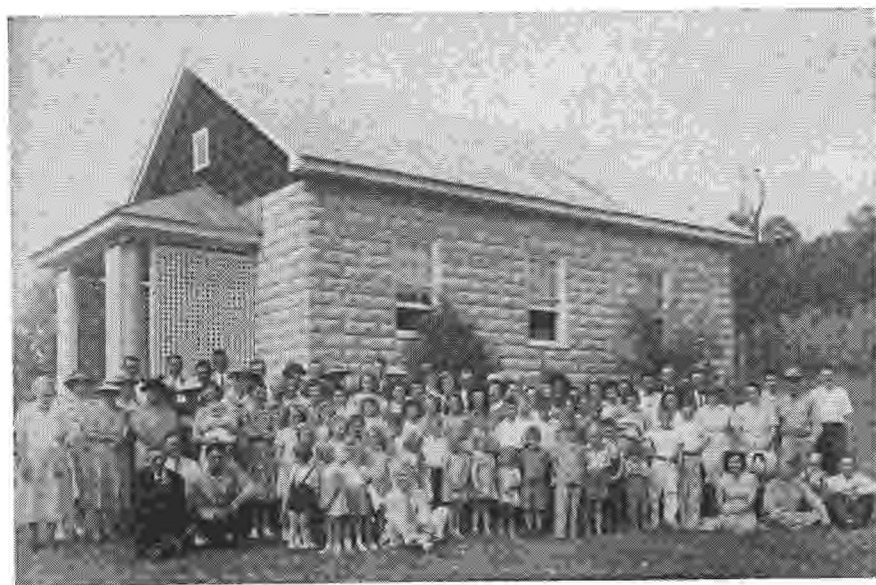
Following Dr. Phillips, Rev. E. Gettys, missionary at home on furlough

from India, supplied the pulpit for several months. Rev. F. W. Sherrill was supply for the Synodical year 1933-34.

In 1934 it became necessary to ask help from the Home Board again, and at the meeting of Synod in May Rev. J. R. Kennedy was assigned to the work. During his ministry the Church again became self-supporting and extended a call to him on May 17, 1936. He was installed on July 19th of that year. On July 28, 1940, Mr. Kennedy resigned to take effect August 18th, after which he would begin his pastorate in the Presbyterian Church of Whiteville, N. C.

During the fall of 1940 the Church extended a call to Rev. F. T. White of Gastonia, N. C., and he took up the work on January 1, 1941. He is the pastor at present, December, 1950. The membership is about 144.

Spring Valley



Spring Valley A. R. P. Church.—This little church is situated five miles west of Lexington in Rockbridge County, Va. The loveliness of the valley in which it is located is like that of spring. The large spring of sparkling water near the church may also have suggested its name.

The church had its origin in a Sabbath School, begun and conducted in 1905 by James G. Dixon, a resident of Spring Valley and an elder of Ebenezer. Joseph W. Goodbar and J. Will Beatty were superintendents, and Sam M. Miley, assistant superintendent and teacher of the Men's Bible Class. Some other teachers were: Mrs. A. J. Smith, Mrs. John H. Dixon, Sr., Mrs. Maggie B. Fix, Miss Era Barger, and Miss Nettie Beatty. Zollman C. Fix was superintendent over 26 years till ill health compelled him to resign.

The first preaching service in the community was in the schoolhouse in 1905 or 1906 by Rev. R. H. McAulay, minister at Ebenezer. Ebenezer min-

isters thereafter continued these regular services: R. H. McAulay, '05 to '09; W. A. MacAulay, '09 to '10; J. R. Edwards, '10 to '14; W. W. Boyce, R. D. Byrd and G. E. Kidd summers, '14 and '15; D. T. Lauderdale, '15 to '16; R. N. Hunter, '16 to '19; J. H. Snell, '19 to '23; G. E. Kidd, '23 to '28; W. H. Quinn, '28 to '29.

About 1910, J. R. Edwards held an evangelistic meeting in the school-house. Many were converted and joined Ebenezer, and later became charter members of Spring Valley. Among others who held successful meetings were L. I. Echols, R. D. Byrd, J. L. Grier and D. T. Lauderdale. Oct. 29-Nov. 11, '28, D. T. Lauderdale preached in another meeting for W. H. Quinn, during which 23 persons confessed Christ, and 58 signed a petition to the Virginia Presbytery pledging themselves to go into a congregation as charter members. This meeting resulted in organizing the congregation Dec. 18, '28, with 58 charter members. R. N. Hunter preached the sermon; D. T. Lauderdale presided as moderator; and J. L. Grier as clerk. Elders Leech Sorrells, of our Lexington Church, and A. C. Morris, of Ebenezer, were appointed to serve, and served with Rev. W. H. Quinn, as a session until the congregation elected its officers. W. L. Irvine and Zollman C. Fix were the first elders elected and served till their deaths, Nov. 1, '41 and April 27, '47. A. J. Hamilton, J. T. Hostetter, and G. H. Goodbar were the first deacons. Bro. Hamilton died Sept. 27, '43; Bro. Goodbar March 6, '45, and Bro. A. J. Smith, elder, died Nov. 31, '44. Present elders are James W. Goodbar and C. E. Spencer; deacons John H. Dixon, Jr., and C. M. Goodbar. The congregation owes its organization largely to the vision and efforts of Bro. Quinn.

It owes its house of worship largely to the vision and efforts of Bro. Snell who served as its minister, together with Ebenezer, June, '29, to April, '38. The church was built in '31, and he and W. L. Irvine, A. J. Smith and Z. C. Fix were the building committee. Built of cement blocks, with basement, it is both substantial and attractive. It is valued at \$5,000, and is owned by our Synod. No help was asked of, or received from, the Synod. Outside of some \$33 given by the Ladies' Synodical and gifts from the other churches of the Va. Presbytery, it was built and paid for by the self-sacrificing gifts and manual labor of Bro. Snell and the people of the community.

Bro. Lauderdale preached at its formal opening Feb. 7, '32. He became minister of Spring Valley May, '38, and has continued as such ever since. Sept. 8, '40, balance of debt on house of worship was paid and the building dedicated. Bro. Snell, then pastor of Unity, Lancaster County, S. C., preached the sermon, 180 persons were present, filling the house to overflowing. Sept. 4, '38, the first Homecoming was held with 138 present; and ever since, these have been delightful yearly occasions.

The Ladies' Missionary Society was organized '09. Mrs. John H. Dixon, Sr., was its first president and continued as such 31 years when she moved from the community. She also served as clerk of the session, church treasurer, treasurer of building fund and then of debt on building, and was a Sabbath School teacher. Mrs. Zollman C. Fix served as secretary and treasurer of the society, and also was Sabbath School teacher and adult advisor of the Y. P. C. U. till her death. Our L. M. S. has 11 members. Officers are Mrs. Chas. R. Irvine, president; Mrs. Jas. W. Goodbar, vice-president; Mrs. John H. Dixon, Jr., secretary and treasurer. Mrs. Dixon is also leader of our Junior and Intermediate Union of 12 members. Our Y. P. C. U. has 10 members, Miss Flossie Fix is president, Miss Annie Irvine, vice-president.

Sabbath School officers: Jas. W. Goodbar, superintendent; Miss Lucy Fix, assistant; Mrs. C. E. Spencer, secretary and treasurer and superintendent of Cradle Roll. S. S. enrollment of 37 exceeds church membership of 29. All elders and deacons are members of S. S. Children's Rally and Promotion Days, and Daily Vacation Bible School are held regularly.

Mrs. John H. Dixon, Sr., A. J. Hamilton, and Mrs. C. E. Spencer have served as church treasurers.

Six of our young men were veterans in World War II.

Eight of our 9 families report family altars. Mid-week prayer meetings are held in homes with average attendance of 21. Evangelistic meetings are held every year. The men of the church were recently organized. Our congregation lately entertained simultaneous meetings of Presbytery and Presbyterial. Both in accessions, and in gifts to God's work, the year just closing was the best in all the church's history.

As the church is located in a small valley, the membership can never be large, but it meets a real need; and many whom it has led to Christ and who have moved away to towns and cities, are helping build up Christ's Kingdom. The little congregation has never failed to pay in full its assessments for Synod's budget. Being grouped with our Lexington church, it is supplied without expense to Synod.

Springdale

Springdale.—This young church is located in Southwest Lancaster, S. C., within the bounds of Catawba Presbytery. It takes its name from the cotton mill nearby, and from the owner of the mill, Mr. Elliott White Springs, who perhaps donated the lot and graded it for basement, and who otherwise assisted substantially with the erection of the church.

In its report to the Synod of 1942, meeting in Statesville, Catawba Presbytery states that "a petition from Springdale and Harrisburg in Southwest Lancaster to organize an A. R. P. Church was granted, and provision was made for its consummation." The following year Catawba's report states that this church was organized May 10, 1942, with a charter membership of 20. By the meeting of Synod in 1943 the membership had grown to 32, and in 1947 it is 45, in 1950 it is 63.

For several years the congregation worked under a provisional session, consisting of an elder from the Lancaster congregation together with one or more of the men of Springdale. At the fall meeting of Catawba Presbytery in Columbia, S. C., in 1947 the congregation was authorized to elect a session.

Rev. J. H. Snell served this field as supply pastor from its beginning till he accepted the superintendency of Dunlap Orphanage in the fall of 1944. Since that time it has been supplied by Dr. A. J. Ranson and Rev. T. B. McBride, as circumstances have determined. After the Synod of 1949 Rev. J. H. Snell returned to Springdale and Gills Creek and continues with them, December, 1950.

The House of Worship is of brick and brick-veneer, ample in size, with a full sized basement for auxiliary work. The auditorium is furnished with modern pulpit furniture and pews, and has a heating plant in the basement.

This house was built soon after the organization, the brick being a generous gift of Mr. W. H. Belk of Charlotte, and much cash being furnished by several members of the A. R. P. Church of Lancaster.

Statesville Avenue

Statesville Avenue is a church in Charlotte, N. C., located on the avenue leading toward Statesville. It was organized October 8, 1908, and given the name of Groveton. The following is a sketch of its history by Jean Hendrix, and published in the "Charlotte Observer" of November 5, 1939. It is here somewhat abbreviated.

"The Statesville Avenue A. R. P. Church is a mission branch of the First A. R. P. Church of Charlotte. During the pastorate of Rev. William Duncan a committee was appointed from this church to consider the advisability of starting a mission in the northwestern part of the city, known as Groveton.

"The committee investigated and returned to urge the church to start the work immediately. Rev. Mr. Duncan then began preaching on Sabbath afternoons at 4 o'clock in the old school house on Spring Street.

"On October 8, 1908, the Groveton A. R. P. Church was organized. Dr. G. R. White presided and enrolled 36 members, 19 of whom were transferred from the First Church. Two elders were elected to serve the church, R. L. Hilton and W. E. Norman. S. E. Hilton and J. A. Overcash were elected deacons.

"The late Dr. W. W. Orr, pastor of the Tabernacle and member of the Home Mission Board, realized the urgent need for a house of worship, and solicited the help of Dr. G. R. White and Dr. R. G. Miller, along with other members of the Home Board.

"They soon had plans for a building, and on September 7, 1909, work on the new home was started. This work, begun on Tuesday, was completed on Saturday—built in five days. On Sabbath, September 12, Rev. E. G. Carson preached the first sermon in the new home on the corner of Graham and Oaklawn Streets.

"In the fall of 1910 Rev. R. R. Caldwell was placed in charge of this church as supply pastor until the fall of 1911, when Rev. Mr. Carson and Rev. Mr. Hood were placed in charge of this field. Rev. W. M. Willis was sent to officiate in this mission in the spring of 1912, and continued with the work until the fall of 1913. During the early part of 1914 D. T. Lauderdale and W. H. Quinn, seniors in the Seminary of Erskine College, did most of the preaching for the growing congregation, which was struggling for a completely organized church with a regular home and pastor. In June they sent Rev. W. H. Quinn to take charge of the mission for a period of seven years. Rev. Mr. Quinn was a faithful worker, and was considerable help to the church and surrounding community. He was known as "everybody's neighbor," and it was through his untiring efforts and personal sacrifices that a new lot was secured, and on this lot a new building was erected at 1201 Statesville Avenue. The name Groveton was then dropped, and the church took the name of this avenue.

"Dr. W. M. Hunter, retired minister, aided greatly to lighten the work

during the latter part of the pastorate of Rev. Mr. Quinn, and also during the early part of the pastorate of Rev. C. O. Williams. He gave his time, efforts, and service without remuneration. The congregation will never cease to respect and honor him.

"On June 11, 1921, Rev. C. O. Williams, who had just been graduated from the Seminary in Due West, came to Charlotte, and on June 12 he preached his first sermon in the Statesville Avenue Church. He came to the work after being appointed by the A. R. P. Synod. On April 1, 1925, this church became self-supporting and issued a call to Rev. C. O. Williams, who had been acting as supply pastor since June, 1921. The call was accepted, and he was immediately installed as the first regular pastor of the church, which had been struggling since 1908 with irregularity and supply pastors.

"In 1925, on leave of the congregation, Rev. Mr. Williams visited the Holy Land and various other foreign countries. During his absence Dr. G. G. Parkinson of Due West, S. C., acted as supply pastor.

"In 1930 the congregation had grown so that they had to arrange for greater accommodations, and the present home of the church was set up at a cost of \$40,000. The main auditorium will seat approximately 500 persons, and the educational department will take care of about 400.

"In 1933 the church secured the services of Rev. Palmer Steele as assistant pastor. He was associated with the church until Rev. Mr. Williams' resignation in February, 1936, at which time he also tendered his resignation under the church laws.

"For four months in 1936 the church was without a pastor, but on June 21, 1936, the congregation voted unanimously to extend a call to Rev. J. H. Buzhardt of Troy, S. C. Rev. Mr. Buzhardt accepted the call, and on July 19, 1936, he preached his first sermon, being installed in October of the same year as regular pastor. The church has done under the leadership of Rev. Mr. Buzhardt outstanding work and has progressed greatly."

This church now reports 362 members, and raises a budget of \$8,542, or near \$29 per capita. The Sabbath School has a membership of 194. Its offerings amounted to \$1,530 in 1943.

The W. M. S., organized in 1909, has a membership of 36 and contributions of \$550. For its history see W. W., p. 172.

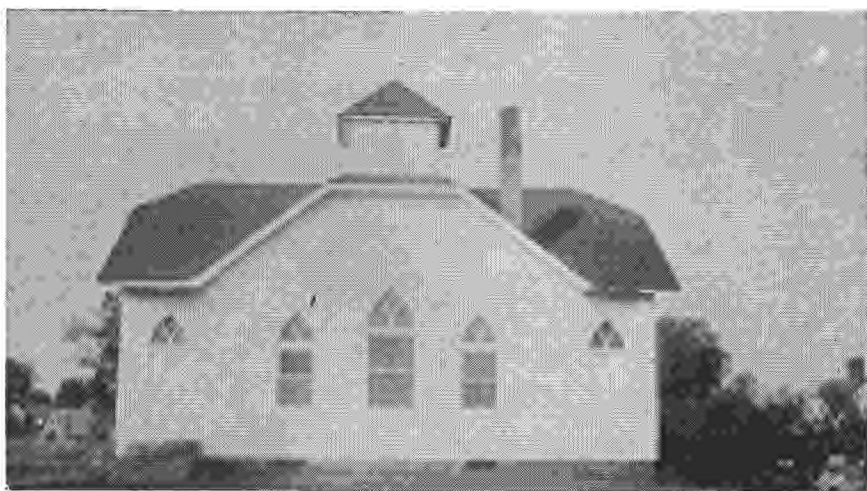
The Y. P. C. U. has a membership of 20. Contributions in 1943 amounted to \$142.

For fourteen years this church struggled heroically with a heavy debt. But on "Finish Up Day," Dec. 10, 1944, an offering was taken which put the church out of debt and left more than \$400 in the treasury. Thus was finished up the last \$4,000 note three years before it was due. This debt in 1936 had amounted to \$19,200.

In March, 1949, Rev. J. H. Buzhardt resigned. About mid-summer of that year Rev. W. Nale Falls accepted the work, and is now, September, 1950, their pastor.

Stony Point

Stony Point.—This church is located in Alexander County, North Carolina, in a small town of the same name. It is within the bounds of the First Presbytery, and by that Presbytery it was organized June 14, 1925. The Commission that effected the organization consisted of Dr. J. H. Pressly, Rev.



J. L. Hood, and Elder J. G. Shelton. Dr. Pressly preached from the Third Chapter of Daniel.

There were 47 charter members, of whom the following are the family names: Mr. R. S. Moore, Mrs. Minnie Moore, the Pattersons, the Johnsons, the Martins, the Beckhams, the Alexanders, the Rimmers, the Olivers, the Hustens, the Kievers, the Pearsons, the Kirtmans, the Crawfords, and the Cashions.

At this time the church had already been built, and was known as the Chapel. In this church the first service was held. The following were the first elders: M. L. Patterson, H. O. Beckham, C. D. Johnson, R. S. Moore. Of these, two still live, Mr. Patterson and Mr. Beckham; two have been removed by death, Mr. Johnson and Mr. Moore. Since the organization two elders have been added, H. A. Day and J. R. Halyburton, both of whom still serve.

Four deacons, as follows, were elected at the organization, and still serve: M. G. Bigham, R. H. Rimmer, E. H. McRee, J. B. Cashion. Other officers have been added, but some have moved away. To those already mentioned Knox Rimmer, Vanis Oliver, and Lynford Patterson should be added.

The first minister was Rev. J. B. Pearson, from 1925 to 1936. The second was Rev. W. H. Blair, "a grand preacher from the start," from 1936 to February, 1942. Rev. W. F. Mitchell came next, installed July, 1942, and served till some time in 1943, when he enlisted as a chaplain in the Army. Rev. R. M. Bell came in the latter part of 1944, and served till September, 1947, when he resigned to accept a call to Huntersville and Gilead. For the summer of 1948 arrangement was made for the services of Student Jack McGill Carmichael, who on account of ill health had to give up the work early in the summer for rest and treatment.

Thus the pulpit is vacant at present, December, 1948, on account of the shortage of ministers. This church has during its history up to the resignation of Rev. R. M. Bell been grouped with New Sterling and New Amity. Recently New Sterling called a pastor for full time, and the two weaker members of the pastorate are somewhat discouraged, but they are not in despair.

They will carry on as God opens the way. Stony Point now has about 60 members, and this is about one-third of the number whose names have been on their roll, others having moved away or been lost by death. A number of revivals have marked the history of this church. Some of the ministers who have led these are Revs. C. O. Williams, W. O. Ragsdale, R. E. Craig, T. H. McDill, D.D.

The Sabbath School has done a good work among them, and is given credit for saving the day for them at times. Recently a basement was dug, and the church building was rolled back over it. In this way rooms are being prepared for the Sabbath School classes. This work was done under the supervision of Rev. R. M. Bell, then their pastor. The congregation plans to complete this work. They have also improved their grounds, and they plan to buy additional grounds, believing that "with the help of God they shall yet move on to greater service for Him." Thus while the vacancy lasts they hope to keep the church alive through the Sabbath School.

The Woman's Missionary Society was organized April 4, 1917, the members being then members of New Sterling, New Amity, and Elk Shoals. Besides these there were also members of the Stony Point community, and it was called the Stony Point Missionary Society. The first President was Mrs. J. B. Pearson; the first Vice-President was Mrs. J. S. Clodfelter. Other members were Mesdames J. W. Hager, Sallie Lumsden, Joe Brown, M. L. Patterson, Susian Johnson, C. D. Johnson, R. S. Moore, George Halyburton.

When the church was organized in 1925, the society was reorganized into an independent society. It has rendered a great service in purchasing a piano and pews for the church, and in helping in the expense and work of providing the Sabbath School basement rooms. The President is Mrs. M. L. Patterson; the Secretary-Treasurer, Mrs. J. W. Hager.

Stuart Memorial, Florida

Stuart Memorial, Tampa, Florida.—The Second Presbytery in 1913 reported to the Synod as follows: "A new organization was effected at Tampa, Fla., October 18, 1913, with ten members, to be known as the Second Associate Reformed Presbyterian Church of Tampa. Rev. C. B. Williams is in charge. A parsonage is being built and the salary is being paid without cost to Synod." In a short time this church came to be called Stuart Memorial, and is still so designated. This statement is based on memory, as our committee has no report on this church, but it is a distinct memory that this church with its manse and salary were all financed by Mr. E. C. Stuart, without aid from any source. For this reason it was given the name, Stuart Memorial.

This church has not made rapid growth. In 1916 it reports 30 members, and a paying of \$3.76 per capita. It has also a Sabbath School of 58 members, who raised \$75. In 1930 it reports a membership of 50, an average per capita of \$27, a Sabbath School of 76 members, a Woman's Society and a Y. P. C. U., Rev. E. G. Boyce in charge. In 1942 they report 31 members, and an average of \$11.50 in offerings; they have a Sabbath School and a Woman's Society. In 1950 they have 25 members, who pay \$680 on salary and an average of \$84. They have a Sabbath School of 34 members raising \$181. The supply is James Benninger.

As one scans this record, the hope arises that after all this is a "vine of the Lord's own planting," and that the fruit will appear in His own time. He never makes a mistake.

Tabernacle, East Avenue



Tabernacle, East Avenue.—This church is located in Charlotte, N. C., and is therefore in the First Presbytery. It was organized October 20, 1899. In origin this church grew out of two movements in the First A. R. P. Church of Charlotte: First, about 1897 the Young Men's Society of the First Church, zealous to do evangelistic work, under the guidance of their pastor, the Rev. John T. Chalmers, D.D., began holding prayer meetings around in the suburbs of the city Sabbath afternoons during the summer months. After a year of this they decided to organize a Sabbath School in some unchurched location. After several weeks of investigation, the young men decided on renting a half completed residence at the corner of Fifth and McDowell streets. They rented the upstairs and basement, and the Sabbath School was formally launched June 19, 1898, with 71 pupils and Dr. George W. Pressly Superintendent.

Meanwhile, with the above movement in progress, Dr. Chalmers and his Session at the First Church, planning to celebrate the 25th Anniversary of the organization of the First Church, did on April 25, 1898, formally decide to let that celebration take the form of the organization of a Second A. R. P. Church somewhere in Charlotte. The committee to select a suitable location, appointed by Dr. Chalmers, consisted of J. I. Blakely, J. Y. Orders, and W. B. McGinnis. The Session added Dr. Chalmers as Chairman of the committee. And now there were two committees hunting for locations, the one for a Sabbath School, the other for a church. Their reports, made the

same day to the Session, revealed that they had made selections both within the same block on North McDowell Street, the Session's committee having chosen a vacant lot at the corner of N. McDowell and East Avenue. This lot was bought from Vinton Liddell, and on it was built the original East Avenue Tabernacle. The Building Committee consisted of S. S. McNinch, T. M. Shaw, J. G. Baird, and J. B. McLaughlin. The plant as thus set up cost, for lot \$2,750, for the building \$5,400, total \$8,150. About half of this was paid by the First Church, \$3,000 having been raised by a canvas of the Synod, \$1,000 being assumed as a debt by the Tabernacle.

For about two years the Sabbath School, in charge of a corps of officers and teachers from the First Church, was the principal work in this plant. Dr. G. R. White preached the first sermon December 4, 1898. Others preached occasionally for some months till regular supplies could be arranged for. In June, 1899, Dr. W. W. Orr held revival services for them, and 50 members were added to the roll of the First Church. During this meeting Dr. Chalmers preached the dedicatory sermon. At the Fall Meeting of the First Presbytery at Lancaster, S. C., on October 20, 1899, the following were appointed a provisional session: S. Watson Reid, T. S. Harris, J. Y. Orders, R. G. Brice, Dr. George W. Pressly, and Jas. H. Ross. These officers continued to serve till September, 1900, when at a more formal organization of the church, a new Session was elected from the members of this Provisional Session: Dr. G. W. Pressly, J. Y. Orders, J. J. Neal, J. H. Ross. At this time the following were elected deacons: J. Willis Shaw, J. O. Ross, A. R. McLaughlin, T. M. Shaw, E. T. McCall.

The first Stated Supply was Dr. J. Knox Montgomery, who served them from February to June 1, 1900, and from August, 1900, to October 1, 1901. During his time there were quite a number of accessions, and at his resignation the membership was 80, most of them from the First Church. Dr. Montgomery resigned to accept a call from a church in Chicago, October 1, 1901. November 29 of the same year Dr. W. W. Orr of Corsicana, Texas, was called. He was installed by a commission of the First Presbytery, consisting of Revs. I. G. McLaughlin, G. R. White, D.D., and R. G. Miller, D.D. A manse was built in 1901 at 10 N. McDowell Street. Dr. Orr continued as pastor till 1910, the last two years of which he had Rev. John A. Smith associated with him in the work. From 1910 to 1914 Dr. Orr was engaged exclusively in evangelistic work, and Rev. J. G. Kennedy was their pastor. In 1914 Dr. Orr was called back for a second pastorate, which lasted fourteen years, till his death, September 17, 1928. He was succeeded by his son, Rev. Ernest Neal Orr, D.D., who was called November 18, 1928, and who still serves in this capacity (December 15, 1949). Dr. E. N. Orr resigned January 8, 1950. Dr. H. E. Pressly entered upon this work in the fall of 1950.

These first fifty years have been years of activity and achievement. In 1907 the Tabernacle borrowed \$1,500, bought the old Sardis church, and out of the material built Villa Heights, the predecessor of the present Parkwood Avenue Church. In 1908 Chalmers Memorial Church was organized, largely out of a group of Tabernacle members. In 1910 the Rotary Eldership and Diaconate were adopted, this being the first church in the Synod to adopt this system.

In 1912-1914 the present elegant and commodious church was built at a cost of \$40,000, at the same time two rear lots and the old building were sold off for a total of \$20,000, and a new manse was built at a cost of \$8,500.

When the building was complete, except for windows, the pastor, Dr. W. W. Orr, personally assumed a debt of \$2,700, and within 18 months he had personally secured contributions for all the memorial windows of stained glass. The Building Committee consisted of J. H. Ross, Chairman, F. R. Cates, Secretary and Treasurer, Dr. G. W. Pressly, J. B. McLaughlin, and S. L. Vaughn.

In 1925 the Educational Building was erected. The following were the Building Committee: Dr. J. L. Ranson, Dr. G. W. Pressly, J. C. Stancil, J. H. Ross, F. R. Cates. The cost was \$65,000, most of which was borrowed from the Prudential Life Insurance Company, the last of which was paid off in 1945.

Treasurers of the church have been as follows: Dr. A. R. McLaughlin, 1898; T. H. Miller, 1900; F. R. Cates, Assistant Treasurer last six months of 1901, and Treasurer from 1902 to the present, December 15, 1949, lacking but a little of 50 years.

Superintendents of the Sabbath School have been as follows: Dr. George W. Pressly, J. Clyde Stancil, J. G. Kerr, James H. Boyce, W. B. Hall, F. W. Orr, H. O. Hovis, W. H. Smith, E. A. Contz, T. R. Austin, J. Pressly Alexander.

The present Elders are J. P. Alexander, E. A. Anderson, W. F. Barnette, C. T. Gallagher, H. O. Hovis, J. H. Huntley, D. M. Irwin, R. A. Lassiter, E. B. Muse, S. B. McLaughlin, R. H. Parker, A. L. Payne, L. M. Ross, J. M. Sealy, O. W. Wentz, L. B. Yandell.

The present deacons are H. L. Blackwelder, W. M. Bostic, E. S. Byrd, A. E. Clontz, B. E. Douglas, E. L. Harkey, J. H. Huntley, Jr., D. G. Kiser, L. T. Kennedy, S. B. Muse, F. D. Oates, C. P. Pressly, W. T. Ranson, F. B. Shirley, M. W. Sloan, W. H. Smith, J. D. Whitesides, W. B. Wright.

"The church has emphasized successfully the TITHE as the foundation of an acceptable, Bible directed Stewardship for its members. The church has sought to keep before its members an aggressive programme of EVANGELISM." In accord with these, its own adopted principles of action, this church formerly in part supported the following missionaries: Rev. J. W. Ranson, in India; Misses Janie Love and Rachel McElroy, in Mexico; and at present fully supports Rev. F. Y. Pressly in Pakistan. Furthermore, it has given the following men to the Gospel Ministry: Dr. W. Franklin Harkey, pastor of the Third Presbyterian Church, Washington, Pennsylvania; Rev. B. Frank Yandell, pastor of North Charlotte Presbyterian Church; Rev. Carl S. Miller, pastor First Presbyterian Church, Irwin, Tennessee; Dr. William W. Orr, President of _____ College, formerly pastor of Westminster U. P. Church, Des Moines, Iowa; Rev. J. G. Spurrier, pastor Presbyterian Church of Athens, Tennessee; Rev. James Thompson Orr, Dormont Presbyterian Church, Pittsburg, Pennsylvania; Rev. J. W. Ranson, pastor United Presbyterian Church, Darlington, Pennsylvania.

This church entertained the Synod of 1919, the first Spring Meeting of the Synod. In 1942 it celebrated the 44th Anniversary of the founding of the Bible School. June 19, 1948, it celebrated the 50th Anniversary of the founding of the Church School. October 20, 1949, it celebrated the 50th Anniversary of the founding of the church.

This school is well organized, with all modern departments. It is graded, and has its own excellent building, properly equipped. Mr. J. P. Alexander is the General Superintendent. Miss Jean Wood is Director of Religious Education.

Mrs. J. P. Irwin is President of the Woman's Missionary Society, a well organized and growing organization. They have charge of the Juniors and Intermediates.

Following are the officers of the Young People's Christian Union: President, Harold Smith; Vice-President, Frances McCorkle; Secretary, Evelyn Armstrong; Treasurer, Kenneth Orr.

This church has a most favorable location. "The field is white unto the harvest." The field is described as needy, building up, growing in the missionary spirit, and surmounting obstacles as they arise. From small beginnings it has grown till now it has a membership of more than 900, a church property valued at \$150,000, and has collected in tithes and offerings the sum of \$663,367.96. Adapting the language of their own folder, "This congregation thanks God for His goodness in the past, and faces the future with high courage and abounding hope."

Taylorsville

Taylorsville.—This church is situated in the county seat of Alexander County, North Carolina, within the bounds of the First Presbytery.

Since 1903 elders have been added as follows: W. C. Patterson, A. M. Matheson, R. Z. Matheson, G. B. Halyburton, Ross Matheson. At the present time the only elder is R. Z. Matheson.

Deacons added since 1903 are W. P. Allen, Edward McCree, R. W. Riggins. The only deacon now reported is W. P. Allen.

In 1903 Rev. W. Y. Love was pastor, having been installed November 18, 1901. He continued until 1905 or possibly later. Since no Sessional Records were kept till 1922, much information as to pastors, as well as other matters, is lost. However it is known that Rev. J. M. Bigham, D.D., served them for a short while, perhaps a summer preceding the pastorate of Rev. W. Y. Love. The names of Revs. E. B. Anderson and J. M. White are given, the latter perhaps supplying them frequently while pastor of New Sterling. Rev. W. A. Kennedy was Stated Supply from June, 1907, through August, 1910. He was followed by Rev. S. W. Haddon, who supplied them several years. Later came Revs. C. S. Miller and J. L. Hood. Rev. J. B. Pearson served them from 1922 to 1925; Rev. E. G. Boyce from 1925 to 1929; Rev. D. A. Alexander from 1929 to 1938; Rev. W. M. Ford came to them June 8, 1938, and in 1943 is still with them. At the meeting of the Synod of 1950 Taylorsville was vacant.

The membership is reported at 19, a gain of one since 1903. These are a faithful and loyal people, and generous for their means. But incomes are small. The town, too, would be called "overchurched," especially since it does not grow. Quite a number of members have been received, but they soon remove to other parts with their letters. To the women is given the credit for the pluck and perseverance that has tided them over the hard places. They have been described as "a very fine type of women." The Woman's Missionary Society has been active, raising their budget, helping rebuild the church and in building a manse.

They have no Y. P. C. U., since they have very few young people.

Mrs. Cora Moore is Superintendent of the Sabbath School, of which

the present membership, 35, is the largest for a number of years. It is partly graded.

The people are described as pious and aggressive, and missionary in spirit. Most of them own their own homes. This church, though not large, has a place as a spiritual force in the community.

Their house of worship was built soon after the organization was effected. As originally built it was a framed house, 30 x 60 feet in dimensions. This house was dedicated August 24, 1924. Dr. J. H. Pressly preached the Dedictory Sermon, Rev. W. S. Boyce reading the Scripture lesson. The Dedictory Prayer was led by the pastor, Rev. J. B. Pearson.

In 1932 this house was brick-veneered, plastered, painted, and covered. New and comfortable pews were also installed. This house is located on a lot bought in 1898 from a charter member, Mr. W. J. Allen.

The Minutes of Synod of 1944 report Rev. H. M. Pearson as their minister. The Minutes of 1945, 1946, and 1947 report Rev. J. B. McFerrin. Those of 1948, 1949, and 1950 report the church as vacant.

This church was organized June 13, 1896, with 18 charter members. D. M. Moore, J. M. Matheson, and Jacob Moser were first elders. The first deacons were G. W. Patterson and W. J. Allen. Their House of Worship was built in 1898. Revs. J. H. Pressly, D.D., J. C. Boyd, and E. B. Anderson were the commission to organize. Early ministers who supplied the pulpit were Revs. W. M. Hunter, D.D., R. E. Hough, D.D., E. F. Griffith. Their first pastor was Rev. W. Y. Love. Installed November 18, 1901, he continued with them till 1905 or possibly later.

Timber Ridge

Timber Ridge, Va.—This old church, organized, it is believed, in 1778, takes its name from the fine timbered ridge on which it is located. Nothing is known as to who officiated at the organization, nor as to the number of charter members. Dr. Lathan says, "For a period of about twenty years, 1762 to 1779, petitions were sent to the Associate Presbytery of Pennsylvania by persons living in parts of Virginia and North Carolina for a "supply of sermon." History of the A. R. P. Synod of the South, p. 280. It is known that in 1778 such a petition went up from the people of Timber Ridge, and since the petition specified "supply of sermon, ordination of elders, and moderation of a call," it seems safe to conclude that Timber Ridge was organized by that Presbytery either that year or at some earlier time.

The ecclesiastical affiliation of this church seems to have been as follows: Organized by the Associate Presbytery of Pennsylvania in 1778; into the union of Associates and Reformed Presbyterians forming the Associate Reformed Presbyterian Church in 1782; back into the Associate Church, partly on account of a thriving Associate church now on the Ridge, in a sense absorbing the older church, and partly on account of the highhanded and disastrous union at Philadelphia of the A. R. P. General Synod and the General Assembly of the Presbyterian Church, May 15, 1822; back into the A. R. P. Synod of the South, First Presbytery, at New Perth, N. C., April 16, 1844, on account of the "unhappy deliverances of their Synod (the Associate), perhaps antislavery legislation mainly; with the other A. R. P.

churches of Virginia into the Virginia Presbytery of the A. R. P. Church at the organization of this Presbytery at Ebenezer, May 8, 1854. It should be noted, too, that while in the Associate Church, 1822-44, Timber Ridge, together with other Associate churches of Virginia, was under the care of the Associate Presbytery of the Carolinas.

Groupings. Throughout its history this church has been closely associated with Old Providence and Ebenezer, grouped sometimes with the one and sometimes with the other, and at least for a considerable part of the pastorate of Dr. Horatio Thompson it was grouped with both these churches, 1833-46. Furthermore, for some time Old Providence and Timber Ridge were served by the same Session. At present it is grouped with Ebenezer, since 1938. For several years during the ministry of Rev. W. H. Quinn and of Rev. W. M. Ford Timber Ridge was an independent and self-supporting charge. The proximity of this church to Washington and Lee University has given it the distinction of having had two of her pastors occupy chairs in one of our great institutions of learning. Also each of these pastors, Rev. Andrew Heron and Dr. Horatio Thompson, served for many years on the Board of Trustees of that institution.

Houses of worship.—The first was a log house erected on a lot which tradition says was donated jointly by Joseph Little and William McClung, adjoining land owners. This house seems to have been erected about the year 1773. It was their House of Worship till about 1823, when under the leadership of Rev. Andrew Heron the Timber Ridge A. R. P. congregation was merged with the Associate congregation of that locality and occupied on alternate Sabbaths the Old Stone Church, a building owned by the General Assembly Presbyterians and built by them about 1756. As a consideration for use of the house the Associates aided in enlarging the house and cemetery, and made other liberal contributions to the Fairfield Presbyterian Church. This arrangement continued till about 1854, when, owing to differences that had arisen, it was deemed best for the Associates (now A. R. P.'s) to build for themselves. Dr. and Mrs. H. Thompson donated a lot, and on it the present brick church, beautiful in its day, was built. A picture of this church will be found in the C. H., p. 591. It was dedicated in May, 1857. In 1939 it was repaired and painted inside and out, and is in good condition at the present time, January, 1951.

Pastors prior to 1903.—After several unsuccessful efforts in 1778, 1779, and 1780 to have a call moderated, in 1781 John McCulloch was sent to the meeting of the Associate Presbytery at Pequa, Penn., in October, to request the moderation of a call. After diligent inquiry as to the ability of the congregation to support the Gospel, the Presbytery, now A. R. P., settled the Rev. John Rodgers, M.D., in that charge some time prior to October 31, 1782. On May 25, 1790, Rev. Rodgers was suspended from the ministry. He practiced medicine on the ridge till his death in 1812. The next pastor was Rev. John Young, who took up the work August 20, 1792, and continued there seven years, a man of ability and piety. In 1800 Rev. James Harper, lately come from Ireland, visited the field and preached. From 1803 to 1809 Rev. William Baldrige served them as stated supply. He removed to Adams County, Ohio, in 1809, where he served till his death October 26, 1830. For eleven years the congregation had only occasional supplies. June, 1820, Rev. James Brown, called but not installed, took up the work at Timber Ridge and Old Providence, serving two years.

The next pastor was the brilliant and tireless Andrew Heron, D.D. He was installed over the Associate congregation of the Ridge April 1, 1815. The A. R. P.'s being without a pastor at this time, many of them drifted into the Associate congregation of Dr. Heron. By 1823 but one congregation remained, the Associate. To this congregation Dr. Heron continued to minister till August 1, 1832, when he accepted a call to Green County, Ohio. For a number of years while at Timber Ridge he was Professor of Languages at Washington College, now Washington and Lee University. Dr. Heron was succeeded at Timber Ridge by the Rev. Horatio Thompson, who began here September 1, 1833, and was ordained and installed over Timber Ridge, Old Providence, and Ebenezer in March, 1834. He was an able, cultured, and devoted pastor. He served Timber Ridge and Old Providence till his death, May 6, 1882, having demitted Ebenezer in 1846. From 1841 till death, forty-one years, he was a trustee of Washington College, a part of this time filling the Chair of Belles Letters and Rhetoric in that institution. His name is indelibly linked with the history of this charge and of A. R. P.-ism in Virginia. In 1839 he and Rev. Archibald Whyte declined the authority of the Associate Synod, and on April 15, 1844, this charge, together with other churches of Virginia, led by him, entered the First Presbytery of the A. R. P. Church at New Perth, N. C. Ten years later these churches were organized into the Virginia Presbytery of the A. R. P. Synod of the South, and so continue to this day.

The next minister to serve this congregation was the Rev. S. W. Haddon, who, on February 6, 1881, became assistant to Dr. Thompson. Fifteen months later Dr. Thompson died, leaving Rev. Haddon in charge as supply. He continued to supply Timber Ridge and Ebenezer till 1892, when Old Providence, of which he had been installed pastor in 1883, required his full time. The next year Timber Ridge and Ebenezer united in a call to Rev. E. F. Griffith, who was installed over this charge in the late summer or fall of 1893 and served till November, 1896. Rev. David Pressly Neill was the next pastor, beginning July, 1897, and installed one year later. Owing to ill health he resigned October 31, 1903.

Pastors after 1903.—In April, 1903, Rev. R. H. McAulay became assistant to Mr. Neill, and upon his resignation Rev. McAulay was left in charge as supply. He continued to supply them for two years. After him came Rev. L. T. Pressly, pastor from December 24, 1905, to September 10, 1911. Ebenezer being no longer in this pastorate, he gave full time to Timber Ridge. Progress was made. A manse was bought and paid for. The church property was greatly improved. The membership more than doubled. Another acre of land was added to the cemetery. Rev. B. Grier Pressly supplied them from June 2, 1912, to November, 1913. Following him came Rev. Ira S. Caldwell, who supplied them during 1914, Mount Atlas Chapel being built that year. Rev. R. D. Byrd was the next pastor. He began work in 1916 and continued till December 1, 1920. After him came Rev. W. H. Quinn. He was their faithful pastor from June, 1921, till October 1, 1926. One hundred and eight members were added to the roll. The church became self-supporting. April 17, 1927, Rev. Quinn having accepted work elsewhere, a call was made for Rev. W. M. Ford. On June 26 he was installed. He labored here till June 1, 1938, the longest and one of the most successful pastorates since that of the beloved Dr. Thompson, 126 members being added to the roll. At his resignation Ebenezer was again grouped with Timber Ridge, and Rev.

Dallas A. Alexander was assigned to this field, taking up the work June 15, 1938. At this time (Jan., 1943), he is still with them, doing a faithful work and much loved by the people.

Elders.—Before 1903 twenty-eight elders had been ordained, nine of these before 1800. These nine are, John Finley, John McBride, James Dickson, Andrew Scott, John Murphy, James Rowan, Samuel Carson, Robert Cooper, James McChesney. Two, John McCulloch and William McClung, perhaps were elders before the organization, the first serving as commissioner to Presbytery in 1781, the second as delegate to Synod in 1782. From 1800 to 1903 seventeen elders were added: Andrew Kinnear, James Harper, James Taylor, James McClung, David Taylor, Andrew Scott, Aniel Rogers, Joseph Kirkpatrick, James Kirkpatrick, Alexander Patton, Wm. A. McClung, John B. Nelson, Wm. B. Dixon, John A. Thompson, Frank L. McClung, W. B. Douglass.

The elders added since 1903 are fourteen: Wm. McClung, H. Edwin Thompson, Edgar G. Paxton, Willie L. McGuffin, W. Pleasant Weeks, David Edward Shaw, James A. Barkley, Alden A. Harris, John E. Emore, Carlyle D. McCormack, Harry L. Jarvis, A. Raymond Marks, Jack E. Greene, Charles N. McGuffin.

The name Thompson should be noted in the above. Dr. Thompson was pastor nearly fifty years. His son, John A. Thompson, was ruling elder from 1890 till his death. His grandson Horatio Edwin Thompson was made elder in 1904 and is now the senior elder of the church. His great grandson, Horatio Davenport Thompson, was ordained a deacon Feb. 5, 1933, and still serves in that capacity. His great, great grandson, Horatio Davenport Thompson V, age five months, was baptized by the pastor Oct. 15, 1939.

Deacons.—Isaac Leckey and Dickie Baird were ordained deacons Jan. 19, 1817, and Thomas Scott in 1823. In the Records from 1819 to 1843 the following are mentioned as "collectors," having districts assigned them, and are assumed to have been deacons: John McKemy, James Leckey, William McCampbell, Thomas Harper, Jesse Scott, James Lindsay, William Summerville, Andrew Cowan, Samuel Cowan, John B. Nelson, Thomas Leckey, Jr., William Dickson, David Taylor, James F. Harper. From 1843 to 1890 the Records, it is stated, have been lost. From 1890 to 1903 Frank L. McClung, John C. Dixon, Fred A. Thompson, were ordained to the diaconate.

Since 1903 twenty-two have been added: W. Pleasant Weeks, J. H. V. Withrow, Willie L. McGuffin, Charles N. McGuffin, Carlyle D. McCormack, James A. Barkley, John G. Withrow, Charles Edward Campbell, Alden A. Harris, Carlyle T. McCormack, John Roller Emore, A. Raymond A. Marks, Harry L. Jarvis, Guy G. Harris, Arthur E. Harlow, Jack E. Greene, Horatio D. Thompson, Lewis R. McCormack, Irvine B. Dixon, John Carl Cline, James E. Greene, James Philip Jarvis. Some ten of these will be recognized as having already been mentioned as elders, elevated to that office after serving as deacons.

At present Timber Ridge has a total enrollment of 197. Of these 132 are classed as active. These are a modest and pious people, interested in the activities of the Kingdom and loyal to their own denomination. Many feel more at home in this church than elsewhere. It fills a distinct need in the community. It has done a good deal of outpost preaching and Sabbath School work in the surrounding community, using at present a school bus to bring

these schools to church. Notable revivals were held by Dr. W. W. Orr in the pastorates of Rev. L. T. Pressly and Rev. W. H. Quinn. The Sesqui-centennial was celebrated under the ministry of Rev. W. M. Ford, Oct. 21, 1923. This church assisted in the entertainment of Synod at Lexington in 1930 and at Old Providence in 1936.

There was a Sabbath School in 1885, with seven officers and teachers, and an enrollment of 38, James G. Dixon being the first Superintendent. In 1906 there were ten officers and teachers and 94 pupils. Pupils now number 89. Classes are graded according to age groups, using three Sabbath School class rooms and the aditorium.

For sketch of the Women's Missionary Society see W. W., p. 251. Woman's work as such in Timber Ridge had its beginning in an effort to raise funds to help send out the first foreign missionary of the A. R. P. Church, Miss Mary Galloway. This was between 1875 and 1880. The first recorded minutes bear the date 1881, and the society was called "The Mite Society," suggesting the modest estimate the women of that day had of their possibilities. The Society is divided into two circles, for convenience in a large area, and they are diligent and faithful in their work.

The Young People's Christian Union was organized about 1912 or 1913 by Roddy and Frank Edwards, then students in Washington and Lee University. It has been in continuous activity since that time. At present it has 19 members, and meets its obligations year by year. It is probably the oldest union in the Virginia Presbytery.

Tirzah



Tirzah, York County, S. C., is situated in the bounds of Catawba Presbytery. It was organized about 1803. Tradition says that Rev. Peter McMullen

presided at the organization. The first elders were Joseph Miller, Thomas Barron, Samuel Barron, and Charles McElwain.

The origin of Tirzah seems to have been about this: Prior to 1800 a preaching station was established at Joseph Miller's, several miles west of the present site, by people of the Associate Church. At the same time there was an Associate Reformed Church at Ebenezer. When Watt's hymns were introduced into Ebenezer, those members who were dissatisfied withdrew, organizing a church by a union with the Associates who were worshipping at Joseph Miller's. This church built a log house seven miles out of Yorkville, on the Yorkville-Lansford Road. Their supplies for a number of years included Revs. William Dixon, Eleazer Harris, John Cree, and Isaac Grier.

In 1827 Rev. Meek McElwee, D.D., was installed as pastor of Sharon and Tirzah. A new house of worship was erected. This pastorate was terminated in 1832 on account of the agitation about slavery, and the pastor accepted work at Frankfort Springs, Pennsylvania. Rev. Thomas Ketchin supplied them for a time after Dr. McElwee left. In 1843 Tirzah transferred its ecclesiastical connections to the Associate Reformed Presbytery of the Carolinas and Georgia.

Other pastors have served them as follows: Rev. Laughlin McDonald, December, 1839, to October, 1851; Rev. S. C. Millen, 1852-1855; Rev. Robert Lathan, D.D., 1859 to 1884; Rev. J. C. Galloway, D.D., 1884-1893; Rev. B. H. Grier, D.D., 1894-1901. These pastors served Tirzah and Yorkville churches. In 1857 Tirzah was moved to its present site, and a new house was built, a house which was replaced by the present house some time before 1900.

From September 12, 1903, to 1907 Rev. J. S. Grier, pastor of Sharon, served the Tirzah Church. On the calling of Rev. W. C. Ewart to York, he seems to have served Tirzah for a time. Then in 1909 to 1919 they are regrouped with Sharon, and Rev. E. B. Hunter, D.D., is their pastor. For the period 1920 to 1928 Rev. R. D. Byrd was pastor of Tirzah alone. Following him, from May 1 to October 1, 1929, Tirzah was grouped with Blacksburg, and Rev. S. J. Hood served them. Since 1929, for the most part, Tirzah has been served by the pastors of York. From 1929 to 1937 Rev. N. E. Smith served them; from 1938-42 Rev. F. B. Edwards served, becoming a Chaplain in the Army of the United States in 1942. During his absence, January, 1943, to July, 1946, Rev. W. W. Boyce, D.D., supplied this field, he being the Dean of Erskine Seminary. From July, 1946, to November, 1947, Rev. S. A. Tinkler, D.D., was pastor of York and Tirzah. From March, 1948, to May, 1949, Rev. W. R. Echols, pastor of Neely's Creek, supplied Tirzah. For the summer of 1949 Student Stanley L. Bennett is supplying them.

As will be seen, Rev. R. D. Byrd is up to the present their last full time pastor. Others have been part time pastors or supplies. Like many country congregations, Tirzah has lost all her gains and possibly more by removals of young people and others to towns and cities, but she has always had an intelligent and substantial nucleus who have too much to leave, and who impart to the old church stability and permanence. The enrollment at present (1949) is 135. About 50 of these stick by the work through thick and thin. Others come and go as the fortunes of the church rise or fall. The people are generally farmers. Tirzah has given to the ranks of the ministry of our Church the Rev. Ebenezer Gettys, long time missionary to India, now Director of Religious Education in the Synod, and pastor of our

Doraville, Georgia, Church. One or two of his brothers also are in the ministry of the Presbyterian Church, U. S.

The Session at present has the following members: W. T. Oates, Clerk, K. F. Oates, I. L. Oates, W. A. Oates, inactive, J. H. Hawkins, G. G. McFadden, R. G. Williams, R. H. Corothers, inactive. In 1903 the following were elders: W. E. Gettys, transferred to Tirzah Presbyterian Church September, 1919; J. A. McFadden, died August 7, 1934; W. J. Miller, transferred to Rock Hill A. R. P. Church October 14, 1917. Since 1903, 19 men have been elected to the eldership, of whom eight now constitute the Session, as noted above. Others are J. J. Miller, elected 1904; T. A. Barron and John McIlwain, elected 1906; T. M. Oates, elected 1915; Joe M. Taylor, elected 1918, with J. R. Watson; W. A. Carroll and W. M. Bagley, elected 1925; A. J. Berry and W. T. Williams, elected 1927; F. P. Glenn, elected 1940.

The Board of Deacons consists of five men, as follows: Roy Carroll, Jack Adkins, Ed McFadden, Dick Neely, Bob Caveney. None are known to have been deacons in 1903. Since that date 19 have been elected, including the five now in office. Several have become elders, as will be noted by comparison. In 1904 P. E. Barron was elected deacon; in 1906 W. A. Oates; in 1907, R. M. Anderson; T. M. Oates, S. W. Barron; in 1913, N. M. Bagley; in 1915, W. T. Oates; in 1918, A. J. Berry and W. A. Carroll; in 1925, W. T. Williams and G. G. McFadden; in 1927, I. S. Hayes, K. F. Oates, and R. G. Williams; in 1934, J. H. Hawkins, Richard Adkins, W. T. Williams, and I. L. Oates; in 1941, Roy Carroll.

Tirzah has the usual auxiliaries. The Sabbath School is graded. It has two classrooms, and there are six departments. The Woman's Missionary Society has 12 members, and is picking up in interest and activities. Mrs. W. T. Oates is President; Mrs. Ed McFadden is Vice-President; Mrs. Kelly Oates is Secretary-Treasurer. The Young People's Christian Union has 21 active members and nine honorary members. It has charge of the choir and music of the Church. Lucy Faye Sharpe is President, Glenn Simrill is Vice-President, Betty Jean Williams is Secretary-Treasurer.

The House of Worship was remodeled about two years ago. It still needs painting, and there is need for rooms for Sabbath School work. The people are discouraged. Great possibilities are within their reach, but the feeling that they will always be a small, struggling church is hard to shake off. There is need to arouse themselves and open their eyes to the ripe field around them, and to put in their sickles and reap.

Troy

Troy, S. C.—This church is located in a railroad village of the same name. It is within the Second Presbytery, and was organized by a commission of that Presbytery June 4, 1882, following occasional services held there by Dr. H. T. Sloan. Dr. Sloan supplied them, it would seem, through 1883. In 1884 Rev. R. F. Bradley was called, and was installed soon after the spring meeting of the Presbytery. He served them till April, 1889. Dr. Robert Lathan was their main supply until Rev. T. W. Sloan was called in 1890. He continued with them till 1895. Rev. D. G. Caldwell supplied them bi-monthly until the fall meeting of Presbytery, when Mr. Sloan returned and was again

installed as pastor. He continued with them till 1900. Rev. D. G. Phillips supplied them until Rev. H. B. Blakely accepted their call in 1901. He continued to serve them till 1913, the longest pastorate this church has had.

In August, 1904, the church steeple was struck by lightning. It was repaired, but during a wind storm in July, 1906, the building literally collapsed. Services were held in the local Methodist Church while a new building was being constructed. The new building was dedicated on the Second Sabbath of August, 1908. Dr. J. S. Moffatt, President of Erskine College, preached the dedicatory sermon from the text, "Christ is all and in all," Colossians 3:11.

The next pastor was Rev. C. Bynum Betts, who served faithfully and acceptably till 1925. The church was supplied by Rev. J. R. Hooten of Greenwood and by Seminary students during the next year. During the school year of 1926-1927, Mr. J. H. Buzhardt, a student in Erskine Theological Seminary, supplied this church. Upon his graduation in June, 1927, he was called to the full time pastorate. He accepted the call, and was installed July 1 of that year. Mr. Buzhardt did a very fine work here until he resigned in 1936. Rev. R. E. Craig was soon called and installed. He served about four years. After Mr. Craig's resignation in 1940, Rev. W. P. Grier, Jr., was called to the pastorate. Mr. Grier served about the same length of time, resigning early in 1945. He was followed by Rev. R. E. Huey, who began work in this field in June, 1945. In 1951 Troy is vacant.

Beginning with the pastorate of Rev. J. H. Buzhardt, the Troy church has been grouped with the Cedar Springs-Bradley congregation in a joint pastorate. This arrangement has worked very harmoniously and efficiently.

While the Troy congregation was still a very young organization, it sponsored the organization of a congregation at McCormick, some six miles south from Troy. And in addition to the two foreign missionaries, Miss Lavinia Neel and Mrs. Kate Neel Dale, mentioned in the Centennial History, Troy has given another daughter to the foreign mission work of our church. She is Miss Mary L. Kennedy, who went to India in 1921, where she has labored continuously since that time. The church is well organized, and apparently has a good future before it.

Troy

Troy A. R. P. Church, Troy, Tenn.—On the banks of the Catawba River, in York County, South Carolina, near what is now known as Riddles Mill, in the year 1824, possibly during Christmas week, a pioneer wagon train was formed. It was customary for these wagon trains to appoint a leader. James Harper was probably the leader of this train. The only names mentioned are: James Harper, with his son-in-law, Samuel Hutchison, Mrs. Rossana Harper, with her son-in-law, William Hutchison, with their families consisting in the aggregate of 43 souls, white and black. The objective of this train was some place in what was then known as Forked Deer County in West Tennessee.

When the train reached Nashville, the leader was advised to go to a new county, Obion, in extreme northwest Tennessee. After a tedious journey of nine weeks they came to the banks of the Obion River, one mile east of



Rives. The crossing of this river was in primitive style. Their baggage was taken across in canoes and then the empty wagons were pulled across with bed cords. As there were no roads on the west side of the river, it was necessary for them to cut their way through the undergrowth. They reached their destination on February 17, 1825, and settled about four miles west of where they had crossed the river. It is an interesting fact that much of this land is still in the possession of these families.

In quick succession other trains were formed in the Carolinas and Virginia, bringing many families whose names are prominent in our early church history. Among these we find the name of James Hogue and John Hutchison. Later we find the names of Reeves, Garrison, Polk, Wade, Mills, Moffatt, Wilson, Lathan, Erwin and others.

Not only were our forefathers progressive in material things, but they were progressive in spiritual affairs. Although they did not hear a sermon for two years, these devout Christians held their religious services in their homes. In 1825 Rev. William Blackstock came to minister to them. His first service was held in the shadow of a giant oak tree, somewhere near a spring, west of the home of Calvin Pleasant, on the Troy and Union City Road. He was probably the first Presbyterian minister to preach in Obion County. J. H. Harper of Elverton, Ill., and a son of James Harper, said that he heard Rev. Blackstock preach under a beech tree in Troy, where the Associate Reformed Presbyterian Church was later located. Rev. Blackstock made a second visit in 1829 while on a missionary tour from South Carolina through Alabama and Tennessee. At this time he preached at least once under an old beech tree near where the old church stood, now Troy Cemetery. His text was Psalms 68:13, "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." The service rendered to the people by Rev. Blackstock is invaluable, because at this

time he was sowing the seed which in later years resulted in the organization of our church.

Rev. Robert Galloway next visited this field. His first visit was in 1831 and the other one was the following year.

In the fall of 1832 Rev. Eleazar Harris came to this field from Chester, S. C. He organized a church with twelve or thirteen members. This organization probably occurred under the same beech tree, where Rev. Blackstock had preached, and where the church building was finally located in 1839. The first elders were James Harper and Samuel Hutchison. Rev. Harris supplied this church regularly for two years, then returned to South Carolina. Rev. John Wilson and Rev. Ralston supplied the church until the arrival of Rev. Robert McCoy in 1838. Arrangements were made for him as full time supply, and he accepted.

The first church building was erected in 1831 or 1832, about four miles east of Troy, near the Moses Harper home, and immediately north of the J. H. Guy home between the house and the Troy and Rives Road. This building was a small log structure. At the same time another church building was erected two miles northwest of Troy, near the Hogue home and cemetery. A church nearer the center of the congregation was needed, and in 1839 a design was made and approved. The site selected was the spot where the church was organized. The land was the property of James Polk, and he most graciously and gladly donated two acres for a church site and cemetery. The building was completed in 1847. The pulpit was donated by Mr. and Mrs. Wm. Moffatt of Chester, S. C.

Records show that during the ensuing year three were added by certificate and twelve by examination, making a total membership of thirty-one. The church prospered for several years. Rev. McCoy served this field from January 8, 1839, to September, 1845. The reason for his giving up the work has been disputed. His claim was insufficient support. Certainly the work had prospered in his hands and a good foundation had been laid.

The church was now without a minister, and a petition for supplies was forwarded to Synod. In response to this petition, Rev. J. P. Weed was sent to Troy. He arrived in February, 1846, and preached for about four months. His services proved acceptable to the people, and a call was made that fall. The call was accepted and he became pastor of the Troy congregation in December. He was ordained and installed in April, 1847, by Rev. Henry Bryson and Rev. John Wilson. The salary of Rev. Weed was to be \$300, and because of the weakness of the church financially, the Salem congregation of Tipton County, of which Rev. John Wilson was pastor, subscribed about \$80 per year for three years for Rev. Weed's support. The conditions were that Rev. Weed spend seven Sabbaths each year with the Salem congregation and another seven Sabbaths as a missionary in any destitute place in Obion County or any other place where preaching services might be wanted. Surely we owe a lasting debt of gratitude to our Christian friends and brethren of Tipton County. At this time the elders were Robert Harper, Benjamin Garrison, Hiram Reeves, Benjamin K. Harper and James S. Moffatt. The membership was sixty-four, but during the year it was increased to seventy-eight. In the year 1858 Rev. Weed, suffering from a combination of diseases, became very feeble, and realizing he was unable to discharge his duties as pastor, offered his resignation.

On November 19, 1860, Rev. R. L. Grier, who had been called to the

field, was ordained and installed pastor. In the following year the church experienced probably its greatest revival. It was conducted by Rev. John G. Miller, pastor of Mt. Zion, Missouri, assisted by Rev. Weed. There were twenty-eight professions of faith and about twenty accessions to the church. During the ministry of Rev. Grier the church prospered. The membership was then one hundred and twenty-five, the largest in the history of the church up to that time.

Soon the war came on with its blighting influences. The members of the church and the young men of the congregation enlisted in the service. It was not long before Troy was within the federal lines, yet the pastor continued his work, keeping the public worship regular, and serving in sorrows and troubles that abound in time of war. Only one year during the war were services not held in the church. The federal soldiers used the church for their quarters. The pastor changed the preaching services to the homes. After the close of the war the church building was remodeled and worship established regularly on the Sabbaths. Prayer meetings were organized among the congregation. During the week Rev. Grier would go out into the country to these homes where the neighbors would gather for prayer. The prayer meetings proved to be one of the greatest forces to bring the people back to God. Many were converted at these prayer meetings. After serving the congregation for about ten years, Rev. Grier resigned to take up work in the Mt. Carmel Church in Marshall County, Mississippi.

From the time of Rev. Grier's resignation in 1870 until 1872 Rev. J. P. Weed principally supplied the congregation. The Memphis Presbytery was held at Troy, April 12, 1872, and the congregation petitioned for the moderation of a call. Rev. Weed received this call and accepted it. He quite feebly again assumed the pastoral relation, and served the people to the best of his ability for three years, after which he resigned. On September 4, 1875, the Presbytery dissolved his pastoral relation. A new church building was dedicated June 13, 1874.

Rev. T. P. Pressly, having completed his theological training, was licensed to preach by the Memphis Presbytery, and was directed to supply the church at Troy until the following May. His services were acceptable to the congregation, and a petition to send him back was presented to Presbytery in May, 1876. This was done and Rev. Pressly received a call from the Troy congregation, which he accepted. He was ordained at the next meeting of Presbytery and installed October 14, 1876, under the direction of Rev. H. L. Murphy. The congregation under its new pastor moved forward in membership and all the activities of the church. Rev. Pressly proved to be a great home missionary. Every Sabbath afternoon he preached in some section of the county. Baker's Schoolhouse, Pleasant Hill, Palestine, Curry Schoolhouse and later Polk, are some of the places where he conducted services. He was instrumental in organizing two new churches; the first at Pleasant Hill in 1882, the other at Polk in 1900. Even until this day we hear people say, "Dr. Pressly was the first preacher I remember of hearing preach."

The congregation under his leadership erected a most attractive and modern building in 1909. The location of the church was changed from the present Troy Cemetery to the east side of the square. The building of this handsome structure was a worthy undertaking. The people of the community had been richly blessed in material things and were well able to build. The

building was dedicated March 27, 1910. The dedicatory sermon was preached by Rev. W. B. Lindsay. Rev. E. P. Lindsay preached in the afternoon and Rev. W. B. Lindsay that night. The following fall the congregation entertained Synod for its second time, the first being in 1877.

It was the ambition of Dr. Pressly to serve this congregation for half a century, the Lord willing. However, on May 10, 1924, God saw fit to reward him for services already rendered. Only a few hours before his death, knowing that the end was near, he conducted family worship and led in the singing of the 124th Psalm. Among his last words were: "I have spent all my life preparing for this day, and it is the happiest day of my life."

The congregation was then without a pastor. Rev. L. R. Niell, who was then preaching at Rives, supplied occasionally and assisted in securing supplies. Among these were Rev. E. E. Strong, Rev. R. M. Bell and Rev. Roy Dale Strong, who supplied during the summers of 1924 and 1925. On account of finances the congregation was unable to secure a full time pastor. A meeting of the sessions of the three churches resulted in the call of Rev. L. R. Niell for one-third time.

Rev. Niell married a daughter of the congregation, Miss Maude Moffatt, November 18, 1926. To this marriage was born one daughter, Betty Ross Niell, who is at this time a senior student in Peabody College at Nashville. The Niells together made a way into the hearts of the people with their loving kindness, their faithful, skillful and unrelenting service to them in the church and civic life of the entire county in ever widening usefulness and influence. "Brother Niell," as he was known to all, was one of Obion County's best loved and most forceful ministers, and was a civic leader of prominence. He was known all over the county and was very much sought after by homes in which there was serious trouble, illness or bereavement. He was Boys' Scout Master of Troop No. 54 for several years, and Chaplain of the Milton Talley Post of the American Legion. To both he gave much work and interest. At the time of his death he was Past Worthy Grand Patron of the Order of the Eastern Star, a member of the Masonic Order, Chairman of Obion County's Better Home and Life Program, and had been identified with most of the county's campaigns for welfare organizations and with the various war drives. His great amount of work is more marvelous, when it is realized that much of it was done under physical handicap, which was brought about by injuries received while serving his country in World War I. These injuries caused him much pain and inconvenience, and resulted in his death November 17, 1945. At this time the county mourned the loss of one of its most loved servants.

The church prospered greatly under Bro. Niell's leadership. He took a great part in all church activities, and the church kept up a substantial growth in membership, liberality and spirituality. He was much interested in Bonclarken and often took groups of young people to attend its conferences. Erskine College was dear to him, and it was through his influence largely that many of the young people here attended college there. This is in keeping with the traditions of the Troy church in regard to taking advantage of educational opportunities. It is said that the parents of this congregation have been ambitious for their children and after they have taken advantage of the local educational opportunities, many of them have finished their education at the denominational colleges at Due West, S. C. It is said that

this church has sent out more well prepared young people than any other church of its size in the county.

An outstanding event of the church was a centennial celebration in 1923 under the direction of Bro. Niell. In this celebration there was a very impressive pageant acted out by the people of the church. The pageant was acted out in four scenes: one representing the origin of our denomination by the separation of Ebenezer Erskine, William Wilson, Alexander Moncrieff and James Fisher from the church in Scotland, one giving an Indian scene, one showing the coming of the pioneers by wagon train to Obion County, and one illustrating the first preaching service of a hundred years before under a large tree near Troy.

Rev. T. B. McBride worked as an assistant pastor to Bro. Niell at Rives and Polk in 1933 and 1934 and preached several times at Troy.

In August of 1947 Rev. J. H. McFerrin, then the pastor of the Associate Reformed Presbyterian Church of Roanoke, Va., accepted a joint call made out by the Troy and Rives congregations to take up work in the two churches. He preached his first sermon as pastor September 14, 1947, and is now on the field as three-fourths time pastor. In the last year the church has had two programs of visitation evangelism, which have resulted in the receiving of nineteen new members. At the present there are 160 members. In 1946 the two congregations, Troy and Rives, bought an attractive manse, which is occupied by the pastor, his ever willing helpmeet and three children, Sarah, Nancy and Janie.

The church now has a Sabbath School of seven classes, a Woman's Missionary Society of two circles, a Junior Society and Young People's Christian Union; all doing much in a progressive way for the kingdom of God. There are nine elders of the church: O. C. Berry, Wm. F. Curry, Paul L. Erwin, J. A. King, Fred Marshal, J. E. Moffatt, J. R. Moffatt, J. B. Stricklin and D. E. Tucker. There are eleven deacons: B. W. Buchanan, D. M. Carmack, P. H. Crittendon, Jas. R. Cude, S. S. Curry, Jno. V. Kendall, H. E. McDaniel, J. C. Moss, H. C. Moss, Andrew Scott and Noel Snyder.

We look backward in great appreciation of the history that has been written by God through the lives of his people of the church here for the past one and a quarter centuries. We look forward in great hope, being confident of this very thing, that He which hath begun a good work in this church will perform it until the day of Jesus Christ.

Tucker

Tucker, De Kalb County, Georgia, is one of the later churches of the Second Presbytery. It was organized by that Presbytery October 14, 1899, the name then being Antioch. It was located several miles from Doraville, out in the country. The officiating minister was Rev. Horace Rabb.

The charter members, 52 in number, were all transferred from the Doraville A. R. P. Church. The first service was held by Rev. H. Rabb October 14, 1899. It was evidently the service at which the organization was effected. It appears that a Sabbath School had been held there for some time, a house had been built for the school, and continued to be used for the church. This house was 24' x 42', a framed building.

The first elders were David Chestnut, Arthur T. Brooks, John M. Morris. The first deacons were Robert S. Chestnut and J. M. G. Henderson.

Since the organization the following have been added as elders: L. G. Henderson, C. S. Chestnut, C. E. Morris, E. A. Greer, D. C. Morris. Deacons added since are C. E. Morris, Sr., R. C. Chestnut, James Brown, Medlock Morris, J. F. Hearn, Thomas Morris, Charles Morris, Leland Brown, C. L. Stonecypher, L. Gid Henderson, O. E. Collins, M. C. Brown, G. C. Henderson.

The Session as now constituted is as follows: L. G. Henderson, E. A. Greer, D. C. Morris. The Board of deacons: Thomas Morris, Charles Morris, C. L. Stonecypher, Leland Brown, L. Gid Henderson, J. F. Hearn, O. E. Collins.

Rev. Horace Rabb was their first regular minister. He was stated supply from the date of organization to or through 1900. Succeeding ministers were as follows: Revs. T. B. Stewart, 1902; E. E. Strong, 1903-06; M. T. Ellis, D.D., 1907-21; F. E. White, s. s., 1921; M. B. Grier, D.D., 1923-24; W. M. Boyce, D.D., 1925-30; J. B. McFerrin, 1931-34; R. E. Huey, 1934-39; J. H. McFerrin, 1939-44; W. L. Latham, 1944-46. Rev. W. F. Mitchell took charge of this field, which includes Hopewell and Tucker, July 1, 1946. His work seems to be bearing fruit. The membership now numbers 93. February 9, 1948, Mr. Mitchell went to serve New Sterling, and Rev. R. E. Huey now serves Tucker. Thomas Morris is Superintendent of the Sabbath School. J. R. Almond, Sr., is Secretary. The enrollment is 79. The school is graded, and a Sabbath School building, with seven classrooms, is under construction.

The Woman's Missionary Society was organized during the pastorate of Dr. M. T. Ellis. There are 17 members. A Young Matron's Circle was organized April 29, 1947. The W. M. S. has charge of the Juniors.

The Young People's Christian Union has the following officers: Ray Gunnin is President; Thomas Morris is Vice-President; Billy Ann Greer is Secretary and Treasurer.

The Church at Tucker occupies a needy and growing field, and promises growth in the future. As Antioch the congregation occupied the building described above. At Tucker they have a brick-veneered house of convenient size, and an Educational Building is now being constructed at the rear of the Church. The removal of the Antioch organization over to Tucker took place several years ago, perhaps 1931, the year Tucker is first listed in the tables of statistics.

Union

The beginning of Union Church reaches back to the year 1790 in mission work done under the care of the Second Presbytery of Pennsylvania. A church organization was not effected, however, until the year 1795. In that year Union Church became, with Hopewell Church the pastoral charge of Rev. John Hemphill. This pastorate continued for 36 years and until the death of Dr. Hemphill.

After his death a call was extended by Hopewell and Union Churches for the services of Rev. Warren Flenniken. This call was accepted and followed by a pastorate of seven years. After Rev. Mr. Flenniken demitted his charge of Union Church, this church united with the charge of Tirzah and called Rev. L. McDonald, who became pastor of Union Church in April,

1839. This pastorate continued until September, 1870. In 1871 Union congregation with Neely's Creek called Dr. C. B. Betts who became pastor of these congregations in May, 1871. Dr. Betts continued as pastor of Union until his death in 1904.

In December, 1905, Dr. R. A. Lummus was installed pastor of Union Church. This pastorate has continued up to the present time. Union's history has been marked by long pastorates. In a period of well nigh 150 years this church has had but five pastors. Four of these pastorates have been over 30 years each, the present pastorate being the longest in the church's history. Thirty years ago the church building was moved and remodeled and much improved. The membership of Union Church have a splendid religious heritage reaching back through many generations in our own country and farther back into Scotland and Northern Ireland whence their forefathers and mothers came. The present membership are upholding their fine traditions and nobly carrying on the work.

Unity



Unity, Lancaster County, S. C.—This church is situated in the eastern part of Lancaster County, S. C. Its origin is due to a division in Tirzah A. R. P. Church, in Union County, N. C. About 1875 a large part of Tirzah congregation went into the Southern Presbyterian Church. Those who remained in the A. R. P. Church were organized by the First Presbytery into a church, which was called Unity. The organization was effected by Rev. A. Ranson in the yard of Mr. J. W. McCain in 1875. Mr. McCain gave five acres of land for the church lot, and the first building was erected in 1875, and was dedicated in April, 1876, Rev. R. W. Brice preaching the dedicatory

sermon. The church was supplied by Rev. J. S. Mills and others for some time. In 1876 Rev. E. E. Pressly commenced to supply the church regularly, and in 1879 he was called as pastor, being installed May 23, 1879. He demitted this charge October 25, 1885.

Rev. W. A. M. Plaxco was stated supply from November, 1885, until the spring of 1890. During this time Mr. Plaxco was called to the pastorate, but declined.

Rev. H. B. Blakely was pastor from 1890 to 1894, and Rev. J. L. Oates from 1897 till the spring of 1900.

Rev. J. Meek White was stated supply from May, 1900, until he was installed April 9, 1901. He continued with them till 1907. January 5, 1908, the Rev. C. S. Young became the pastor, and continued with them till August 16, 1914, when on account of the infirmities of age he gave up the work. He was succeeded in 1915 by Rev. W. W. Boyce, who served them till 1920. Rev. S. J. Hood was installed in July, 1920, leaving them in September, 1925. Their next pastor was the Rev. J. A. McKeown who served them from 1926 to his death, October 17, 1930. Following him came Rev. A. K. Whitesides, from 1931 to 1938. In June, 1938, Rev. J. H. Snell came to them and served till perhaps 1942, when he began to give all his time to Gill's Creek and Springdale. He was succeeded in 1943 by Rev. R. W. Carson, who was installed soon after the Synod of that year. In December, 1950, Mr. Carson continues as pastor, having also for a good part of the time supplied at Gill's Creek.

At the organization John Nelson and J. Millen Stewart were ordained elders. To these were soon added James W. McCain, S. P. Walkup, W. G. Sistar, and Elam Boyce. In 1941 the Session consisted of the following: N. H. Hallman, Charlie Parks, H. M. McCain, J. O. B. Huey, S. P. Walkup, R. L. Simpson, T. T. Simpson, R. S. Robinson, J. K. McCain. At that time the Board of Deacons consisted of the following: W. F. Nesbit, R. M. Steele, Roy Wallace, C. J. Simpson, E. M. Neill, R. L. Montgomery, C. M. McCain, J. C. Hallman, O. E. Helms, W. D. Huey, C. H. Walkup, Wm. Hallman, Edgar Starnes.

Other officers, added in former years, are listed. Elders: Daniel P. Walker, P. K. Nesbit, J. D. Caskey, J. E. Simpson, J. D. Nesbit, R. H. Huey, J. A. McCain, J. C. McCain. Deacons: J. A. McCain, Pressly Nesbit, J. C. McCain, W. H. Nesbit, J. W. Hallman, T. J. Neill, C. E. Parks, Theron Simpson, A. D. McCormick, Fred Parks.

On the roll of 1950 there are 264 names, a net increase since 1903 of perhaps 124. Growth has been steady. The people are united, loyal, friendly. Attendance is good. Some are liberal. The future is bright. A new Sabbath School building was dedicated five or six years ago free of debt. Improvements on the church and manse are anticipated.

Ministers reared or partly reared in Unity include the following: Revs. D. P. Neill, J. P. Steele, and A. M. Simpson of the Southern Presbyterian Church. Rev. R. E. Hough, D.D., was from Gill's Creek, and on its disorganization his people came into Unity. Rev. W. M. Boyce was born at Unity. From her membership has come one physician, Dr. Hough. The reorganization of Gill's Creek has been largely a mission project of Unity.

Unity has a flourishing Sabbath School. In 1950 they report 150 pupils, and contributions totaling \$485. Their new brick Educational Building, with its four departments and ten classrooms, is a great asset to the work.

For a full account of the Woman's Missionary Society, see "Woman's Work in the A. R. P. Church," p. 141. This society was organized in 1888, during the pastorate of Rev. W. A. M. Plaxco. It has been described as "about the liveliest organization in the church." Officers in 1941 were: President, Mrs. J. H. Snell; Intermediate Leader, Mrs. E. E. McCain; Junior Leader, Mrs. A. R. Thomas; Secretary-Treasurer, Mrs. S. B. McCain.

The Young People's Christian Union has about 45 members. It is active in promoting Bible Study and Mission Study, and has taken a religious census. It also helps with evangelistic work. Sue McCain was President in 1941; Lucile McCain was Secretary; C. H. Walkup was Treasurer.

They have had two houses of worship. The present house is a neat, well kept framed structure, 50 x 70 feet. It was built during the pastorate of Rev. J. L. Oates, about 1899. About the same time, and under the same pastorate, the Manse was built just across the road in front of the church. Unity is surrounded by a thickly settled community, and promises to be a strong church for many years to come.

Unity

Unity, Newberry County, S. C.—In 1901 Rev. J. B. Hood, pastor of Kings Creek, began to hold services at Garmany Academy, which is about half-way between King's Creek and Cannon's Creek churches. In 1903 a group of members from these two churches petitioned the Second Presbytery to organize a church in the Garmany section.

On April 30, 1903, a commission from the Presbytery, composed of Rev. Wylie Sloan, Elder R. S. Galloway of Due West, and Elder G. F. Boyd of Newberry, met with the petitioners and organized a church, and called it Unity. Soon after the organization the present House of Worship was erected, the work being done in the main by the members and friends of the church.

Deacons who have served this church are: S. G. Brown, Wilson Brown, W. T. Brown, Heyward Sease, J. W. Ringer, and John Ruff.

Elders who have served it are: A. J. Gibson, John Thompson, B. F. Cannon, O. B. Cannon, S. W. Brown, Jack Sease, A. G. Leitzsey, B. B. Leitzsey, and Alvin Brown.

Ministers who have served it: Revs. C. M. Boyd, I. S. Caldwell, J. W. Carson, Revs. A. J. Ranson and Paul Sherrill each served short terms as supplies.

The membership for a goodly number of years seems to have ranged around 40 to 50. But in 1947, because of the shift in population from the community to nearby towns, services were discontinued at Unity.

During more than forty years of activity Unity carried her responsibilities as a lighthouse of the Cross. Her Sabbath School and Woman's Work were vigorous in the support of the Kingdom. Her ministry of the preached Word touched hundreds of lives, and her influence for good continues wherever her children may cast their lot.

Westminster

Westminster, Winston Salem, N. C.—In October, 1936, a group of ministers holding regular meetings in Statesville began to canvass the possibilities of



establishing a congregation in Winston Salem. Rev. J. B. Pearson of Stony Point began holding services in the Y. M. C. A. in February, 1937.

At the meeting of the Synod at Neely's Creek in May it was decided to enter the field and Rev. G. L. Kerr was assigned to take charge of the work. The minister with his family moved to Winston Salem on May 20th. The First Presbytery met in a called session at Statesville on May 31st at which time a Commission consisting of Revs. J. H. Pressly, D.D., W. T. Simpson, and P. L. Grier and Elders J. G. Shelton and T. B. Smith was appointed to organize a church. This Commission met on Sabbath afternoon, June 20th, 3:30 p.m. in the Y. M. C. A. and with Rev. P. L. Grier, Chairman, and Rev. W. T. Simpson, Secretary, after a sermon by Dr. Pressly from II Cor. 9:15, led in the organization of the church with fourteen members signifying their intention to become "Charter Members." Mr. S. M. Wilkinson was elected elder and Mr. Glenn W. Wilson was chosen deacon. The season for charter members was to be kept open until the Fall Meeting of the Presbytery.

Permission was secured to use the unoccupied West End Methodist church building where services were held for some time beginning on July 11, 1937. Evening services began on August 15th. At a congregational meeting in the home of the pastor on September 29th T. P. Barkley and M. H. Muse were elected deacons and Glenn W. Wilson was elected treasurer. Mrs. G. M. Wilson was elected Secretary and Treasurer of the Sabbath School. Under the direction of Mrs. G. L. Kerr the Woman's Missionary Society was organized on July 11th. The first "Birthday Party" was held on September 15th with Dr. Minnie Alexander as the speaker. There being no usable furnace, services were held during winter months in the lecture room, gas stoves being used for heating. As chairs had been removed this need was supplied by friends in Doraville, Ga., and Due West and by Mr. V. E. Lackey, Statesville. Charter members numbered twenty-three. The membership grew but the congregation could not meet a monthly rental fee of twenty-five dollars and it was necessary to return to the Y. M. C. A. until

a house of worship could be erected. The First Presbytery held its Spring Meeting in the old church building in 1940 at which time students T. H. McDill, Jr., and Russell M. Kerr preached.

At the Fall Meeting of the Presbytery at Sandy Plains, Polk County, some ministers suggested to the pastor that we "build a church with dollars." Several such contributions were made and thus the "Building Fund" began. This fund was augmented by more than one thousand dollars received from the sale of church property in Lexington, Ky. With a committee from the Home Board co-operating, after several efforts, a lot was secured at a corner of Queen and Melrose streets where work began in July, 1940, on the new building, a "ground-breaking" service having been held on the lot July 10th, 5:30 o'clock, the day before operations began. A prominent architect, W. C. Northup, gave valuable service free of charge. W. B. Gresham was the contractor and A. B. Lackey was building foreman.

At its meeting in Sardis, 1940, the Synod provided \$2,000 from the Budget and \$3,000 from Special Offerings. The Synodical of the W. M. U. voted to give its "Thank Offering" to this work. At a later time proceeds from the "Sales Room" at Hillcrest were assigned to the work. Many private contributions were made. For years the congregation contributed to a "Building Fund" which was continued until complete payment was made. Local friends in other churches assisted in borrowing funds to keep the work going. Building operations thus begun in 1940 were completed in 1945 at a cost of over \$20,000. A manse was built in 1944 at a cost of \$9,000, in which work Mr. H. W. Belk was most helpful. Titles to church and manse are held by the trustees of Synod. All debts have been paid in full.

Many interesting features cannot be mentioned. An "opening service" was held on September 14th with Dr. J. H. Pressly preaching the sermon and the Statesville choir leading in the music. The laying of the corner-stone followed. At a called meeting of the First Presbytery Rev. Russell M. Kerr was ordained on June 3, 1942. The church was dedicated on Dec. 9, 1945, the sermon being preached by the Rev. Russell M. Kerr and the pastor, Dr. G. L. Kerr, leading in the dedicatory service. Presbyterian provisions having been met, Dr. Gilbreath L. Kerr, who had served the church from its organization, was installed pastor on Jan. 26th, 1947. Nearly one hundred members have been received since the organization (no congregations of the denomination are nearer than Rowan and Iredell counties), although a number have removed to other communities. Elders are: S. M. Wilkinson, L. G. Boles, E. H. Chandler, and T. O. Young; Deacons: G. M. Wilson, Reginald Vatcher, W. E. Flynn, Sr., C. V. Murray, R. R. Alexander, Jack B. Brown, and R. C. Mills. S. M. Wilkinson, F. L. Petree, and E. H. Chandler have served as Clerks of Session. Treasurers have been Glenn W. Wilson, A. P. Matlock, and Mrs. G. M. Wilson. The congregation has a very efficient Woman's Missionary Society with two circles, Junior and Intermediate Societies and a Church School with L. G. Boles, Superintendent. In the installation service mentioned above, Revs. E. N. Orr, D.D., J. H. Pressly, D.D., and J. N. Lesslie were the commission of the First Presbytery.

Near the end of August, 1950, Dr. G. L. Kerr, feeling it time for him to retire from the active pastorate, resigned the work at Winston-Salem. Thus the first pastorate of this young church came to an end. It is not given to many ministers, as to Dr. Kerr, to organize and equip a new church as a sort of climax to their ministry.

White Oak

White Oak, Georgia.—This church is situated near Moreland, and is within the Second Presbytery. Much of its early history was lost when the home of Mr. J. M. Johnson, Clerk of the Session, was destroyed by fire some years ago. Many facts however are known, and these have to be taken as authentic history.

Between 1835 and 1850 many families moved from the Carolinas to the State of Georgia. A goodly number of these settled in the White Oak district in Coweta County. Some of these people were Southern Presbyterians and some were A. R. Presbyterians. In 1838 a Southern Presbyterian church was organized, and with help from the A. R. Presbyterians a House of Worship was built, where both denominations worshipped for several years.

But the A. R. Presbyterians longed for a place of worship, where services such as were had back in the old home by their parents might be enjoyed. And so in 1848 they met under the old Bowers gin-house, and there by an order of the Georgia Presbytery, and conducted by the Rev. Thomas Turner, a church called Smyrna, now White Oak, was organized. For a time the gin-house served as their meeting place for worship. But soon the Southern Presbyterians moved to Tunis, Georgia, and the A. R. P.'s took over the church house.

The names of the elders of that time cannot be given. However people by the name of Young, Walthall, Carmichael, Bowers, Chestnut, and Johnson were among the faithful supporters of this church. From the time of its organization in 1848 to 1854 this congregation had only supply preaching. In 1854 Rev. James McDaniel was installed pastor. He served until 1857. In 1859 Rev. Andrew McElroy became pastor, and served till 1866. The next thirteen years Rev. S. P. Davis, John McElroy, and others served as supply pastors. In 1879 Rev. J. L. Hemphill began serving, and in 1881 he was installed pastor, and remained with them until his death in 1899. During his pastorate a beautiful House of Worship was built, which is the present house. Rev. J. M. Bigham, a licentiate, supplied for a short time. In 1900 Rev. I. S. Caldwell was installed pastor. He served six years. The next pastor was Rev. James P. Pressly. His work began in June, 1907, and closed in 1910.

After him came Rev. W. H. Millen, from 1910 to 1916. Rev. R. S. Harris was installed pastor in 1916, and remained until 1923. Rev. R. T. Nelson came in 1924, and was pastor one year. Rev. W. T. Simpson came in 1926 and was with them till 1929. Rev. A. R. Lotts came in 1929, and was pastor five years. Rev. John P. Johnston came as supply pastor in 1934, and remained till 1937. In June, 1937, Rev. R. W. Carson began work as supply pastor, and served until February, 1943. In the spring of 1943 Rev. John P. Johnston was returned by the Board of Home Missions. He left in January of 1945. The next and the present pastor is Rev. W. M. Willis. He began work here on the First Sabbath of January, 1946, and was installed by the Second Presbytery on the Second Sabbath of June that same year. He is now on his fourth year as pastor.

Neither time nor space will permit speaking of the work and accomplishments of these pastors and supplies and their wives, nor of that of the whole congregation itself. The fact that after 100 years this church is a living, growing, and active church speaks for what has been done in the past.

Many are the young people who have attended Erskine College from this congregation. Two of these entered the ministry of the A. R. P. Church, Revs. R. A. Young, D.D., and O. W. Carmichael, D.D. Others are serving as teachers in schools and colleges, as farmers and business men, and they reflect honor upon the church which reared them.

The Session is composed of the following elders: Thomas H. Carmichael, H. M. Carmichael, J. E. Walthall, W. N. Walthall, G. Y. Chestnut, T. Y. Mattox, Clerk, R. L. Bowers, and Wade H. Hooten.

The deacons are on the rotary system. The present deacons are: Thomas H. Mattox, L. T. Chestnut, H. M. Baily, L. A. Evans, L. W. Bowers, C. L. Hemphill, and L. R. Walthall.

This church entertained the Synod of 1912.

The membership in 1950 is reported as 137. They contribute to all the regular causes of Synod, and have the usual auxiliaries, Sabbath School, Woman's Missionary Society, Young People's Christian Union, Junior Christian Union. So far as the records show, there have been but two houses of worship: the first house was that used for a time jointly by the A. R. and Southern Presbyterians. The second, the present house, a handsome and commodious structure, was built in 1896, pastorate of Rev. J. L. Hemphill.

White Oak, South Carolina

White Oak, S. C.—The White Oak A. R. P. Church is located at White Oak, Fairfield County, S. C. It was organized as a part of the First Presbytery, but is now a part of Catawba Presbytery. The church takes the name of the village in which it is located, and this village got its name from a large white oak tree that stood where the trains first stopped.

The church was organized in 1877. Prior to this, services had been held in the School Building, at the time a new building of two stories, the upper story being used by the Farmers' Grange. Rev. W. Y. Love was missionary to this field in 1876, and he was followed by Rev. J. P. Marion, who supplied White Oak and Chester congregations. White Oak petitioned Presbytery for organization, and Revs. Boyce and J. M. Todd, with elders J. W. Bigham and James A. Brice, were commissioned by the Presbytery to organize, provided they deemed it wise after a careful consideration of all the circumstances. At the spring meeting of the Presbytery they reported that the organization had been effected on March 16, 1877, that Messrs. John Vinson and R. A. Patrick had been ordained as elders, and that ten persons, five male and five female, had been received as members. These ten members were John Vinson, Mary Vinson, Anna Vinson, S. R. Simonton, Sallie H. Simonton, R. A. Patrick, M. A. Patrick, T. G. Patrick, W. W. Brice, and Hattie V. Brice.

At the organization, March 16, 1877, John Vinson and R. A. Patrick were ordained as elders, and John Vinson was appointed Clerk of the Session. Since then elders have been added as follows: John R. Patrick, W. Henry Mitchell, H. F. Buechell, W. W. Ketchin, Thomas G. Patrick, William M. Patrick, Killough H. Patrick, Robert E. Patrick, J. Harris Patrick, and Thomas D. Moore. Deacons as follows have served the congregation: Thomas G. Patrick, John W. Bankhead, John A. Gibson, W. T. McDowell, William



M. Patrick, J. Harris Patrick, Matthew W. Patrick, Thomas D. Moore, W. Brice Sanders, W. Banks Patrick, Michael T. Patrick, and John Weldon Gibson.

The present officers, March, 1951, are, elders: Killough H. Patrick, Clerk, Robert E. Patrick, J. Harris Patrick, and Thomas D. Moore. The deacons are Matthew W. Patrick, W. Banks Patrick, Michael T. Patrick, and John Weldon Gibson.

Rev. J. P. Marion served White Oak before and after the organization in connection with his pastorate in Chester. Later he was called for half time at White Oak, and on Saturday before the Third Sabbath of May, 1878, he was installed. In September, 1879, the Chester congregation called Mr. Marion for his whole time, and he resigned his pastorate at White Oak. The church was vacant until 1881, when Rev. John A. White was called for half time, the installation taking place June 10, 1881. Mr. White served as pastor till 1893, when the congregation desiring a full time pastor, called Rev. John A. Smith. Mr. Smith served this congregation six years, being installed November 25, 1893. In September, 1899, he resigned to accept a call to Wrens and Ebenezer, Georgia. Rev. John A. White was again called on to minister to the congregation, and he became stated supply until his death in 1911. Rev. R. I. McCown served as supply in 1912 and 1913 in connection

with New Hope and Hopewell. Rev. W. A. Blakely supplied White Oak in 1913 and 1914, in connection with New Hope. Rev. W. W. Parkinson was installed pastor June 17, 1917, for half time, New Hope taking the other half. This pastorate lasted till July, 1923, when Mr. Parkinson resigned to take up work at the Second Tampa, Florida, Church. In 1923 Rev. W. H. Stevenson became pastor of the New Hope and White Oak churches. This pastorate lasted until 1928. For the next five years White Oak was supplied by neighbor pastors, principally by Dr. Oliver Johnson, Dr. Paul Pressly, and Rev. W. A. Kennedy. For the next ten years the congregation was principally supplied by students of Erskine Theological Seminary, as follows: James R. Kennedy in 1933; Arthur M. Rogers in 1934; W. Harris Blair in 1935; Robert E. Craig in 1936; S. L. McKay in 1938; T. H. McDill, Jr., in 1939-40; Russell M. Kerr in 1940-41; W. P. Grier, Jr., in 1941-42; Oliver Carmichael in 1942-43; Carlton C. Boegel in 1943-44. And from 1945 to the present, March, 1951, the congregation is being supplied by Dr. Samuel C. Byrd of the Southern Presbyterian Church, who preaches on the second, fourth, and fifth Sabbaths of each month.

At present there are 54 members on the roll, 33 being listed as active and 21 as inactive. In 1903 the membership was 51.

Of the products of this church the following may be mentioned: John Vinson had five sons, three of whom became ministers, one became President of a Texas University, one was a missionary to China, another was a missionary to Africa. The other two sons became prominent lawyers in Texas. Professor L. C. Galloway, long a professor of Erskine College, was a son of this congregation, and a cousin of the Vinsons mentioned above. Robert Love Patrick was a minister in the A. R. P. Church, and later united with the Southern Presbyterian Church.

The congregation has produced three physicians: Thomas A. Patrick is a prominent physician and surgeon at Fayetteville, Tennessee; Dr. R. Bruce Patrick was a surgeon at a hospital in Wavercross, Georgia; Killough H. Patrick, Jr., has been specializing in Internal Medicine, and is now in the United States Army.

The most successful revival ever conducted in this congregation was held in May, 1896, by Rev. W. W. Orr. There were eight accessions. Of these, three are now elders and one is a deacon.

The Sabbath School began with the organization of the church, and has operated continuously since. The first Superintendent was John Vinson. Other superintendents have been John R. Patrick, Rev. John A. White, W. H. Mitchell, and T. G. Patrick. T. G. Patrick became Superintendent in 1894, and continued in this position until his death in 1939, a period of 45 years. The present Superintendent is Killough H. Patrick. The Sabbath School has at various times and places conducted mission schools, but at present there are no missions.

For the record of the Woman's Missionary Society see "Woman's Work in the A. R. P. Church," p. 143. The early records of this society were destroyed by fire, and facts gleaned from the Minutes of Synod are the only available records of this period. The society was organized in 1888, though the women of White Oak are credited with contributions in 1886 and 1887. There were ten charter members. Their names are not preserved. The society was first called The Ladies' Missionary Society. From 1904 to 1910 the society did not function regularly, but in 1910 it was reorganized

under the name of The Ladies' Benevolent Society. It bore this name till 1920, when, in line with the Woman's Work of the Synod, it began to be called The Woman's Missionary Society. Rev. John A. White was pastor at the time of organization, and the work has come right on down through the various pastoral periods mentioned above.

This society has furnished the following officers of the Synodical Missionary Union: Mrs. M. W. Patrick was Synodical President two years and Vice-President two years. She has also served as substitute for several unexpired terms of Vice-Presidents. Mrs. M. W. Patrick and Miss Janette Patrick have served as Synodical Recording Secretary.

The following officers of the Catawba Presbyterial Missionary Union have been of this society: Mrs. M. W. Patrick, as President, as Stewardship and Spiritual Life Secretary, as Temperance Secretary and Bonclarken Leader; Miss Janette Patrick has been Recording Secretary; Mrs. T. D. Moore has served as Thank Offering Secretary; Mrs. W. M. Patrick is now, and has been since 1925, Corresponding Secretary.

The total contributions of this society throughout its history have reached the sum of \$3,537.83, though there have been other contributions from the organization of which no record has been kept. Credit is also due them for their commendable faithfulness with rather discouragingly small numbers. They are loyal to the heritage left by the fathers who kept the faith and builded true. Each one is a tither and a cheerful giver. The evidence is that the members are growing in grace and in the knowledge of our Lord and Savior Jesus Christ.

The church has had the one House of Worship. For five years after organization the School Building was used as a place of worship. In 1882 interest arose in the erection of a Church Building. In the meeting of the congregation on November 27, 1882, Mr. John Vinson presented a motion, which was carried, to the effect that, since Elder John R. Patrick had offered an acre of land for a church site and burying ground, the members of the Session, consisting of Messrs. J. R. Patrick, R. A. Patrick, John Vinson, and W. W. Ketchin, constitute a Board of Trustees to receive the deed to said acre of land, and that the chair appoint a committee of four to solicit funds and to proceed at once to enclose as they see fit the said acre of land. This committee as appointed consisted of Messrs. J. R. Patrick, W. W. Ketchin, R. S. Simonton, and John W. Bankhead. At the next Annual Congregational Meeting it was reported that the land for the grave-yard had been enclosed, and the committee for this was discharged, while the committee to receive the deed was continued. At this meeting it was decided to build a church. The site selected was in front of Mr. Simonton's home and north of the present House of Worship. A committee consisting of Messrs. John Bankhead, W. W. Ketchin, John Vinson, J. R. Patrick, and S. R. Simonton was appointed to solicit subscriptions for the building. The Building Committee was appointed, composed of Messrs. J. M. Galloway, R. A. Patrick, and T. G. Patrick.

Construction of the building was begun May 1, 1884. It was completed, a building about 40 x 60 feet, well constructed, by December 8, 1884, and it was dedicated on December 13 of the same year. The total cost was \$2,178.66, and funds to pay all bills were in hand at that time.

At the Congregational Meeting November 26, 1888, decision was reached to plant the grounds in trees, the members, so far as practical, to

do the work themselves. The committee to attend to this, and with instructions to act in the matter as they saw fit, consisted of Messrs. J. G. Stewart, J. M. Galloway, R. A. Patrick, M. Y. Bankhead, W. H. Mitchell. To save the trees from damage by being used as hitching posts, a committee was appointed to provide hitching facilities on the grounds. This committee was composed of Messrs. J. R. Patrick, W. T. McDowell, J. A. Gibson.

In 1894 the front of the church was damaged by lightning. This damage was repaired by a committee consisting of J. W. Wylie, J. W. Bankhead, and R. E. Brice. The front part of this church has been struck by lightning on two other occasions, but since the building has been wired no further damage from lightning has occurred.

In 1950 the building was repaired, repainted inside and outside, the window blinds restored and replaced, the old porch replaced by a concrete porch with iron railings, and a modern gas heating system installed. It is now a very attractive edifice. Recently also the lot formerly used for the school house, and on which the church was organized, has been secured by the congregation, making the church lot now extend to the paved road on the west and to the paved road on the south.

Woodruff

Woodruff, S. C.—The historian says that the first minister of the Associate Reformed Presbyterian Church to preach in Woodruff, S. C., was the Rev. E. P. McClintock, "just after leaving the Seminary, with little hope of ever establishing a Church." Dr. McClintock was licensed to preach July, 1869, and if the historian is approximately correct, the time of his preaching was about nine years before the few members were formed into a congregation. The place of his preaching was an old store building, thought to have been on what is now South Main Street. After long years of waiting the little group of "Psalm Singers" had the joy of being organized into a Church. The birthday occurred Saturday, June 14, 1879. Presbytery had delegated a commission to perform this act and its members were the Reverend J. C. Boyd and two elders, W. A. McClintock and A. Y. Thompson.

The names of the charter members are: Sarah Ann Bryson Anderson, John N. Anderson, Elbert B. Anderson, W. J. Bryson and his wife, Nancy Thompson Bryson, R. F. Bryson and his wife, Josephine Haddon Bryson; L. F. Pearson and his wife, Martha Bryson Pearson; Elizabeth Ann Bryson Wright, C. M. Wright and his wife, Sarah Bryson Wright.

The first Elders were W. J. Bryson and C. M. Wright and the first Deacon was L. F. Pearson. Since the first two ordained elders the following have served in this capacity: R. F. Bryson, Elbert Anderson, P. H. Todd, L. F. Pearson and J. N. Anderson. The present members of the Session are: D. W. Anderson, J. N. Boyce, G. S. Anderson, R. L. Robinson and P. E. Bryson.

Since the time of the first Deacon, L. F. Pearson, the following have served in this office: John N. Anderson, Dr. S. A. Wideman, D. W. Anderson, R. L. Robinson, G. S. Anderson, P. E. Bryson, and F. T. Anderson. The present board of Deacons is made up of the following persons: B. A. Arnold, E. P. Anderson, Ralph Beason and E. L. Bryson.

The Ladies' Benevolent Society, now known as the Woman's Missionary Society, was organized Jan. 7, 1885. Those who made up the Society at that time were Mesdames M. J. Bryson, R. H. McCaulay, R. F. Bryson, Wm. Bryson, L. F. Pearson, Wm. Blakely, A. E. Wright, C. M. Wright, L. V. Parks and Misses Roberta McCaulay, Maggie Drummond, Essie McCaulay, and Jannie Wright.

The Woman's Missionary Society has proved herself a most valuable organization and was described long ago in these words: "She seeketh wool, and flax and worketh willingly with her hands—She considereth a field, and buyeth it—She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy—and she shall rejoice in the time to come."

The Y. P. C. U. is not large in number but is active and enthusiastic. It is one of the older unions. The minutes of the Session for Sept. 2, 1894, records that one item of business for that day was "asking for the Young People's Convention to meet with us in 1895," thus indicating it had been organized prior to that date in all probability.

The Juniors have done splendid work under the direction of the Ladies Missionary Society. This organization is both lively and studious.

The Sabbath School has done effective work for many years. It has never had a large enrollment but the school has good equipment and well trained teachers.

The family names who make up the Church at present are: Alexander, Anderson, Arnold, Beason, Boyce, Brockman, Bryson, Chalmers, Drennan, Edwards, Falls, Johnston, Keating, Parks, Pearson, Robinson, Smith, Switzer and Weeks.

The present buildings, Church and Manse, were erected in 1900 and 1908, respectively, and are in good condition now (1942).

The first supply of the Church was Rev. Calvin Pressly who served about one year shortly after the congregation was organized. R. H. McCaulay was the first pastor and the following have served in this capacity since that time: S. W. Reid, W. B. Lindsay, R. R. Caldwell, Leon T. Pressly, D. P. Patterson and R. W. Carson.

Several ministers have supplied between pastorates, some a very short period and some a longer time, as occasion required: J. B. Muse, J. H. Pressly, J. R. Edwards, A. J. Ranson, G. L. Kerr, and J. P. Johnston.

Some of the names of ministers who have preached here at one time or another are: Revs. W. M. Grier, W. W. Orr, B. H. Grier, James Boyce, J. C. Galloway, H. T. Sloan, J. N. Young, D. F. Haddon, F. Y. Pressly, N. E. Smith, P. A. Pressly, J. S. Moffatt, J. R. Hooten, T. W. Hayes, J. W. Good, W. L. Pressly, Oliver Johnson, T. H. McDill, Sr., O. W. Carmichael, G. G. Parkinson, W. M. Boyce, R. M. Bell, J. G. Brawley, R. C. Grier and Francis T. White.

The congregation is small numerically, but it is large in faith. Many times Satan has sought to "cause the work to cease," Nehemiah 4:11, yet, our Ascended Lord Jesus Christ has seen to it that this congregation continues! It is our prayer that our thoughts and deeds may be well-pleasing to Him "Who was delivered for our offences, and was raised again for our justification," that forever, "... we should live together with Him."

Revs. E. B. and W. E. Anderson were reared in this church.

Wrens

Wrens, Georgia.—The town of Wrens is situated in Jefferson County, and this church is situated in the town. It is within the Second Presbytery, and was organized by that Presbytery October 9, 1899. Rev. T. W. Sloan, D.D., preached the sermon. There were 42 charter members, of whom the following is a partial list: J. A. Stone, O. H. Beall, J. J. Patterson, Mrs. J. E. Beall, Ada Beall, B. L. Brown, Nannie Brown, Julia Brown, C. J. Fleming, Lola Fleming, Hattie Fleming, Theodore Autry, Mrs. Eva Autry, Mrs. Sallie Jordan, Minnie Jordan, W. J. Wren, Mrs. Alice Wren, Julia Stone, Paul F. Brown, A. B. Fleming, S. P. Fleming, and others.

The first service was held at Wrens Station by Dr. D. G. Phillips, Sr., August 30, 1891. The first elders were W. J. Wren, J. A. Stone, C. J. Fleming; the first deacons were B. L. Brown, A. B. L. Fleming, Theodore Autry, Robert A. Patterson.

Since that time the following have served as elders: Walter J. Young, R. L. Patrick, A. S. Patterson, A. B. L. Fleming, B. L. Brown, R. S. McCleskey, W. A. Fleming, W. W. Beall, W. J. Wren II, R. O. Fleming. Deacons added since the organization: L. B. Walthall, W. W. Beall, A. R. McNair, R. S. McCleskey, W. A. Fleming, A. A. Wren, G. W. Brown, W. E. Blakely, A. S. Brown, G. A. Wiggins, Whigham Dickson, W. J. Wren II, F. A. Fleming, W. W. Stone, A. T. Wade, Robert Weeks, Robert Whitaker, W. J. Young, Jr.

The present elders are: W. W. Beall, R. O. Fleming, W. J. Wren.

The present Board of Deacons: W. W. Stone, Frank Fleming, Robert Weeks, Robert Whitaker, W. J. Young, Weldon Brown.

The first regular minister was Rev. D. G. Phillips, D.D. His service began August 30, 1891, and closed January 1, 1893. Succeeding ministers have been: Revs. J. S. Grier, August 6, 1893, to April 5, 1896; S. W. Reid, D.D., May 16, 1897, to September 25, 1898; J. A. Smith, December 6, 1899, to December, 1901; R. E. Hough, September, 1902, to 1906; B. G. Pressly, D.D., April 9, 1909, to May, 1912; W. C. Kerr, February, 1913, to February, 1918; Ira S. Caldwell, 1919 to 1944. Their last minister, pastor, was Rev. James H. Snell, who entered upon the work February 1, 1947, and remained with them till the early summer of 1949. While there he opened the work in Augusta, now an organized church which has adopted the name Lyndon Grove. At present Wrens is a vacancy, and is being supplied by Mr. A. J. Ranson, Jr., a student in Erskine Seminary.

At present, October, 1950, Wrens has a membership of 103, a growth of 28 since 1903, when the Centennial History was written.

The membership has never been large, but it is the only Presbyterian Church in the northern section of Jefferson County, and is one of the three churches in the town of Wrens. It has had its struggles, but the present and future for it are bright.

Church loyalty and faithful performance of Church and Christian duty is a fine characteristic of the majority of its members. They are loyal to their ministers, all of whom have stayed as long as they wished, and those who have left them have left with regret to go to other and larger fields of service.

This church has given one son to the Gospel Ministry, Rev. D. P. Patterson. Many fine teachers and church workers have gone out from it to

other fields and communities. Her pastors, especially Rev. Ira S. Caldwell and Rev. J. H. Snell, labored faithfully to found a church in Augusta, which, as noted above, has borne fruit in the Lyndon Grove Church there. Mr. W. J. Wren, Sr., one of the first elders of this church, was known as the founder of the town of Wrens, and one of the leaders in the early history of this church. Mr. R. L. Patrick, one of the early elders of the Wrens Church is now one of the elders of the Lyndon Grove Church.

Among the notable events in the history of this church two Revivals are mentioned: One held in August, 1895, by Dr. W. W. Orr, resulted in large ingatherings for all the churches of the town, and is still talked of; the other was held by Rev. Murray W. Griffith in April, 1947, when there were eleven additions to this Church. Another event of importance was the Dedication of the House of Worship, December 19, 1897.

The Sabbath School has been in operation practically since the date of organization. Mr. R. O. Fleming is the present and faithful Superintendent. Rob Wimburn is Secretary and Treasurer. The school is graded. It uses two rooms of the Manse for classroom work, thus giving them five classrooms. There are prophetic intimations of the early erection of a Sabbath School Building.

The Woman's Missionary Society has been active for many years. It has a membership of 25. Mrs. Agnes Wimburn is President, and Mrs. Lola McCollum is Treasurer. It has been a leader in all good efforts in the Church. A second circle, known as the Ira Caldwell Circle, in honor of their former pastor, was organized a year or two ago. It has a membership of about 20. The Society has charge of the Juniors and Intermediates.

The Young People's Christian Union has as President Kate Haulbrook, and as Secretary Holt Jordan. The Union helped make a religious census of the community, and is helpful in many ways in the church.

The field is described as "building up," aggressive, and made up of a pious settled, and substantial people, but needing to develop further along some of these lines.

The early services were held in the old School House. The building dedicated in 1897 is still the Church. It is a framed building, of good materials, and in good repair. It will seat about 250 people. Two years ago about \$2,000 was spent on renovating and improving the house. This year about \$750 was paid for a heating system, which has now been installed.

York

York.—This church is located in York, S. C., which is the county seat of York County. It is located within the bounds of Catawba Presbytery. It was organized in 1853 by the old First Presbytery. For early history see C. H., p. 611-612. Facts not there stated included the following: The Minutes of the Session from 1853 to 1890 were burned in the Enquirer office when that structure was destroyed by fire in 1890. Who the first elders and deacons were is not known. Charter members are known to have included the following: Major John Y. Enloe and wife; Colonel William Wright and wife; Colonel William C. Beaty and wife; Prof. Matthew Elder and wife; Dr. A. I. Barron and wife; Miss Fannie Barron; Mrs. Amanda Herndon; Mrs. Sarah Williams; Mrs. Elizabeth Curry.



Elders added since 1903: J. S. Brice, W. B. Wylie, W. D. Grist, W. D. Glenn, J. M. Stroup, J. E. Gettys, R. R. Love, R. N. McElwee, J. Warren Quinn, R. M. Love, W. M. Kennedy II, J. F. McElwee, Dr. J. I. Barron, T. C. O'Farrell, C. B. Blakely, A. A. Barron, W. G. Finley, J. L. Moss, Sr., E. M. Shillinglaw, W. J. P. Wylie, T. E. McMakin, D. T. Quinn.

Deacons: George W. Williams, J. F. McElwee, J. L. Moss, Sr., J. W. Kirkpatrick, D. T. Woods, W. E. Ferguson, J. W. Fewell, W. M. Kennedy II, J. A. Marion, F. E. Quinn, T. C. O'Farrell, W. G. Finley, Dr. J. I. Barron, C. R. Caldwell, T. M. Ferguson, Joseph R. Moss, J. L. Moss, Jr., T. J. Caldwell, C. B. Blakely, Mason Davison, A. A. Barron, W. B. Plaxco, J. Frank Faulkner, Dr. E. E. Strong.

Pastors of York, and their periods of service, have been as follows: Rev. S. C. Millen, D.D., was pastor from 1853 to 1857; Rev. Robert Lathan, D.D., was pastor from 1859 to 1884; Rev. J. C. Galloway, D.D., was pastor from 1885 to December 31, 1893; Rev. B. H. Grier, D.D., was pastor from August 17, 1894, to July 3, 1901; Rev. W. C. Ewart was pastor from December, 1903, to August 17, 1908; Rev. J. L. Oates, D.D., was pastor from August 1, 1909, till August 1, 1922; Rev. N. E. Smith was pastor from January 1, 1924, to his death, October 28, 1937; Rev. Frank B. Edwards was pastor from June, 1938, to perhaps 1945. He was a Chaplain in the United States Army from 1941 to 1945, the church being supplied during his absence by Dr. W. W. Boyce, Dr. F. W. Gregg of the Southern Church, and others. About 1949, February 1, Rev. J. Reid Love entered upon this work, and is now, December, 1950, their pastor.

The roll at this time, January, 1951, carries the names of 228 loyal members, who love their pastor and their Church. The membership remains rather constant, due to the fact that young people, when they finish their education, in the majority of cases, find it necessary to get work elsewhere.

Yet for nearly 90 years the Church has weathered the storms and made steady progress, while at the same time sending out men and women to fill important places in other parts of the country. The Church was weakened some years ago, both in finances and leadership, by the loss within a period of two years of eight officers.

One minister has gone out from this Church, the Rev. James Renwick Kennedy, now of the Presbyterian Church, U. S., at Whiteville, N. C. It has done mission Sabbath School work. A Revival of note was that held by Dr. W. W. Orr in 1892. The present Church was built in 1912-13, and was dedicated July 25, 1920. It entertained Synod in 1916, Nov. 15-19.

The date of the organization of the Sabbath School is not known. W. M. Kennedy I was the first Superintendent. He served many years. The officers in 1941 were: C. B. Blakely, Superintendent, Mason Davison, Assistant Superintendent, T. J. Caldwell, Treasurer. The enrollment is 114. The school is graded, having seven departments and eight classrooms.

In the Fall of 1890, at the home of Mrs. W. L. McDonald, the Woman's Missionary Society, then the Ladies' Aid Society, was organized. Mrs. J. C. Galloway was elected President, Mrs. W. M. Kennedy, Sr., Secretary and Treasurer. Charter members: Mrs. J. C. Galloway, Mrs. W. M. Kennedy, Miss Isabel Kennedy, Mrs. W. L. McDonald, Mrs. S. A. McElwee, Mrs. W. W. Jenkins, Mrs. E. A. Crawford, Mrs. John F. Oates, Miss Mary Williams. Dr. J. C. Galloway was the pastor at this time. These faithful women laid the foundation, and others have built upon it. Their first work was to buy and put in the carpet in the old church, at a cost of about \$75. When under the ministry of Dr. Oates the new church was built, they paid for the windows, more than \$1,200. Later, during the pastorate of Rev. N. E. Smith, they helped buy the pipe organ. In 1929 the Society was divided into two circles. The present membership is sixty-five. The work of the Junior and Intermediate Societies is under their leadership. See W. W., p. 146-47, for further facts.

The officers of the Young People's Christian Union are as follows: President, Jean Shillinglaw; Vice-President, Bill Bennett; Secretary, Mary Frank Edwards; Treasurer, Tommie Ferguson; Adult Leader, Mrs. T. M. Ferguson. The Union meets each Sabbath at 6:30 p.m. Programs are prepared by the Secretaries of Causes. The aims are: To keep the members in close touch with the different phases of Church Work; to teach them to put first things first; to deepen the spiritual life of each member for the present trials through which our country is passing.

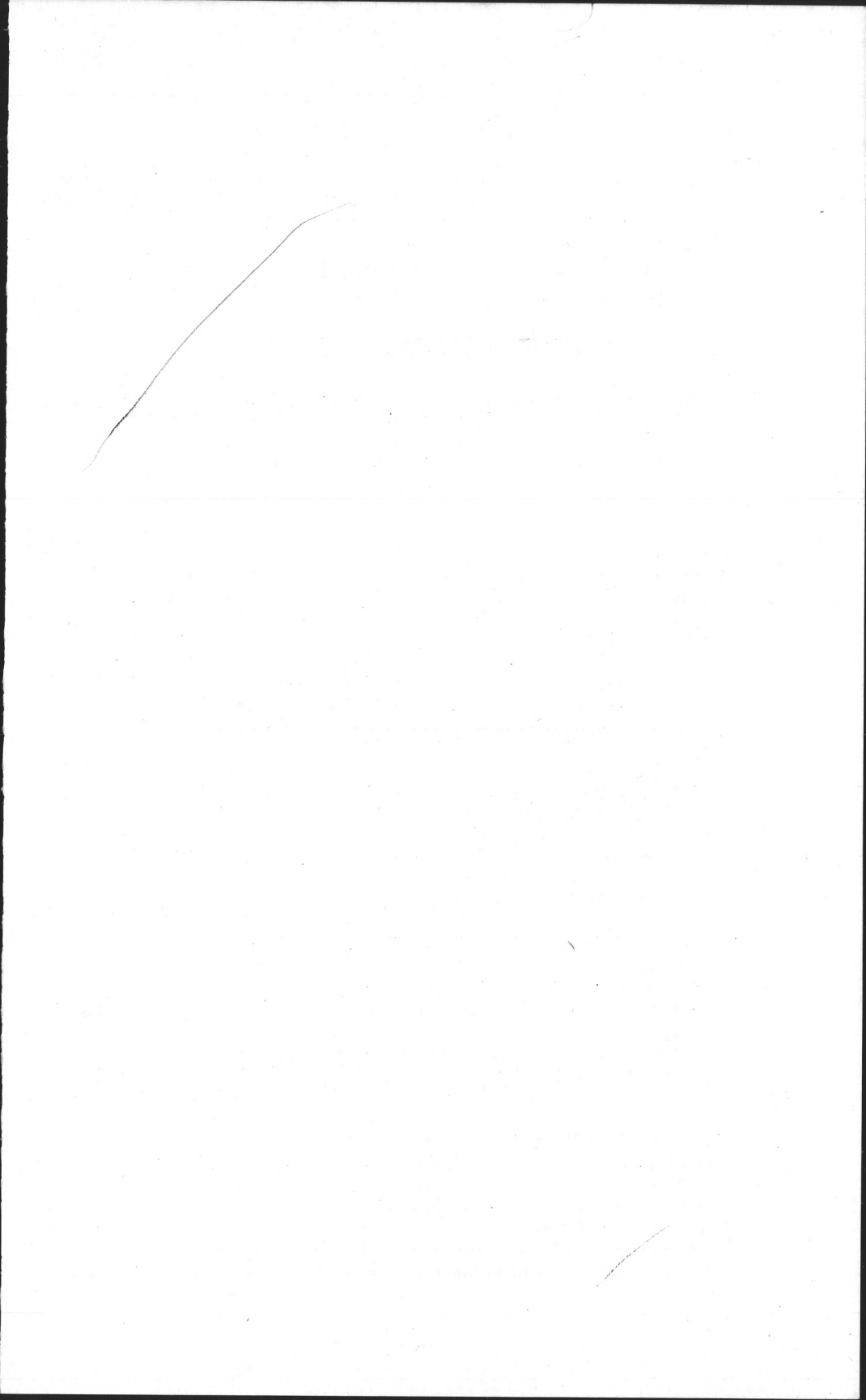
York is a rather ancient city of some 3,500 inhabitants. It has nine churches, of which eight are Protestant, the other being Catholic. Hence membership cannot be large in the average. But the A. R. P. Church fills a large place here, since it is in the center of A. R. P. territory, and many of this denomination are actively engaged in the county's work and government. The families are old well-established South Carolina stock, and there have gone out from them to all parts of the United States, from New York City to the coasts of California, men and women of great worth, lawyers, bankers, preachers, experts in factory and office, while at the same time those remaining at home are zealous and faithful exponents of the true Christian way of living. The past is worthy of mention, and the future bright with promise.

The congregation has had two houses of worship. From the organiza-

tion in 1853 to 1855 services were held in a building opposite the old cemetery, about where the Confederate Monument now stands. In 1855 a large wooden building was completed on East Madison Street. It was located on a lot adjoining the present lot occupied by the Church and Manse, and was given, it is said, by Mr. George Washington Williams, grandfather of one of the present deacons by the same name. The present building is a handsome brick structure. The first floor cares for the Sabbath School, with assembly and class rooms. On the second floor is the Main Auditorium, together with the Pastor's Study and the Session Room. This church was built in 1912-13, Dr. Oates, pastor. During the pastorate of Mr. Smith a pipe organ was installed. The old church, it should be noted, was sold to a Negro congregation, and, torn down and rebuilt, still stands a house of worship on the southern outskirts of York.

Zion, Ark.

See Havana.



Part IV

Chapter I

FOREIGN WORK, MEXICO

The Associate Reformed Presbyterian Church and Foreign Missions

From very early in its history the Associate Reformed Presbyterian Church has felt the urge of God to give the Gospel to the non-Christian world. This interest was manifest in small contributions made to the American Board of Foreign Missions. Besides, in those days of little beginnings, no more than a score of years passed after the Synod became independent till it created its own Foreign Mission Board, in 1839. It seems to have been in mind to cooperate with the Reformed Presbyterians in their work in India. But that body not being enthusiastic, our Board turned its attention to independent work, selecting Liberia in Africa as our field.

The plan adopted was to educate young Negro men in America, and send them to Liberia. The moving spirits in this movement were Revs. Neil M. Gordon and Thomas Turner. The Board in 1847 was made up of Revs. Neil M. Gordon, Thomas Turner, W. R. Hemphill, J. W. Wilson, L. McDonald, and J. M. Young. About this time the Synod had two teachers in Liberia, one of these bearing the good name of Erskine. Four or five boys were in the school, and the Synod owned 20 acres of land in Africa. About the same time there were three or four Negro boys being trained under Rev. N. M. Gordon in Kentucky. Some of the boys proved unworthy, and the whole effort came to grief about the middle of the fifties. For two or three years the Synod was without a functioning Board.

Then in 1858 a new Board was appointed. Dr. James Boyce, Sr., was chairman. But while the hunt for a field was on, and for a worker, the War Between the States broke out, and this brought the effort at this time to a close.

But the fires of missionary zeal were only banked, not extinguished. They burst suddenly into flames in 1873, when the United Presbyterian Church suggested that we cooperate with them in their work in Egypt. In 1875 Miss Mary E. Galloway, later Mrs. Giffen, was sent to Egypt. There she labored until 1881, when death brought an end to her earthly toils. She left two sons, Bruce and Marion, and one daughter, Lulu.

The next effort came in 1878, when Dr. and Mrs. Neill E. Pressly were sent to Mexico to open up an independent work. Soon after they were followed at short intervals by Rev. and Mrs. J. S. A. Hunter, Rev. and Mrs. J. R. Edwards, Misses Macie Stevenson, Mattie Boyce, Lavinia Neel, and Dr. Kate Neel (soon to become Mrs. J. G. Dale), and Rev. J. G. Dale. By

1900 there were ten American missionaries, and Miss Fannie Wallace was already under appointment to go. The communicants now numbered 330.

Throughout the next decade the Mexican Mission continued to prosper. Ten new missionaries were sent out: Misses Fannie Wallace, Anna Strong, Janie Love, Lula Strong, Rev. H. E. Pressly, Dr. Rachel McMaster, Miss Jennie Gettys, Rev. and Mrs. W. J. Bonner, and Mrs. Rosemma B. Hunter. After deducting losses by death and failure of health, we still had fifteen American missionaries in Mexico. This was the peak in workers, and in equipment we had also reached the peak. We had churches, chapels, and preaching stations without equipment; we had schools, primary and secondary, a school for boys with a Theological department, an orphanage, and a very efficient hospital. The Board, however, was more and more deterred from investing in such equipment by the fact that a religious body could not get legal title to real estate in Mexico. Our Board, and other boards, and even our State Department, spent no little thought, effort, and money on this problem, only in the end to have all church property confiscated by the State. In all fairness, however, it can and ought to be admitted that Government has been lenient to the extent that it generally allows the rightful owners the use of these properties.

In 1912 the Board reported to Synod: "No period in the history of this (Mexican) work has been apparently so prosperous." But a year later the Tampico Presbytery "recorded with a heavy heart the saddest chapter in its history." The Revolution was on; congregations were scattered; church property was destroyed; native ministers were refugees. In 1914 all missionaries were recalled from Mexico. Their return to the field was gradual, and some did not return. In 1922 we had four workers in Mexico. In 1923 Rev. H. E. Pressly and family and Miss Love returned; in 1924 Rev. and Mrs. W. W. Boyce were sent out, and in 1925 and in 1926 these were followed by Miss Rachel McElroy, Rev. and Mrs. W. C. Halliday, and Rev. J. M. Dale. Miss Macie Stevenson, after long detention at home by ill health, returned to her work in Tampico; and for long years she, with the Hallidays and Miss Love made up our force in Mexico. No new missionaries went out for 19 years. Then Rev. and Mrs. R. A. Whitesides went out. Ere long death reduced the force to four, the Hallidays and the Whitesides', where it still stands in 1951. This is the number we had in 1888 and in 1922.

Over against these rather discouraging facts must be set the transcendence of spiritual values. Souls have been saved, many of them; and saved souls, no matter what the cost, are worth more than they cost. Another value that cannot be measured by statistics is in the spirit of self-support and self-government. Both of these doubtless were promoted by the disorganization and distress of the revolutionary period.

Two enterprises related to our work in Mexico should be mentioned. These are the Indian work, under the supervision of Dr. J. G. Dale, and the work of Miss Janie Love. To the Indian work we lent at its inception Dr. and Mrs. Dale and their son, John T. Dale. Of this abundantly fruitful work they have been the very soul. After an extended furlough on account of ill health Miss Love returned to the field with the Board's consent, when she was not physically able. She financed and directed a work that had a surprising growth and fruitfulness. Neither she nor the Board ever wished the work to be severed from that of the Associate Reformed Church, though it was in fact very largely independent.

Were foreign missions a merely human work, the debacle in Mexico would have in all probability ended our mission work for a generation. But our all-wise and gracious Lord had cushioned the shock to our missionary zeal by leading us a few years earlier into a very promising and promptly fruitful field. In 1904 a member of the Long Cane congregation gave ten dollars to foreign missions with the purpose of turning the mind of the Church to the possible duty of entering upon missionary work in some other quarter of the heathen world. This was indeed but a small beginning, but the heaven was working. In 1905 Miss Minnie Alexander offered herself to the Board for service in India. She was accepted, and sent to the field in 1906, to work in cooperation with the United Presbyterians in that land. Thus, after two-thirds of a century, was carried out our first plan of foreign work.

But as in the case in Egypt, our church was not long content with co-operative effort. In 1909, therefore, Dr. and Mrs. A. J. Ranson were sent to India to open up an independent work. With the advice and help of the United Presbyterian Mission, they were located in Montgomery District, lying adjacent to the United Presbyterian field. Through the field assigned as a great irrigating canal was soon opened, causing the desert to bloom as the rose.

Attracted by the now fertile lands, thousands of settlers have crowded into our field, among them many Christians; so many, in fact, that shepherding tends to encroach upon evangelizing. The ripe harvest field has appealed to our young people in the home land, and between 1912 and the middle twenties the following missionaries went to India: Miss Mary Lesslie, Rev. and Mrs. Jay W. Ranson, Miss Lucy Hamilton, Miss Esther Strong, Dr. Margaret Whitesides, Dr. Janet Alexander, Rev. and Mrs. F. T. McGill, Miss Mary L. Kennedy, Rev. and Mrs. B. L. Hamilton, Miss Margaret Salters, Rev. and Mrs. B. Dale White, Rev. and Mrs. E. Gettys, Mr. and Mrs. R. E. Moore. Toward the end of this period the mission reached a peak of seventeen American workers. Since 1925 no new missionaries have been sent out even for replacements, and the force has dwindled to seven or eight, plus Rev. and Mrs. Frank Y. Pressly, and Miss Dorothy Dagenhardt, the new nurse.

The Church to which these minister numbers 12,000 baptized members. So rapid has been the growth that equipment has scarce been able to keep abreast of the need. However we have in India churches, mission homes, schools, a hospital. In India, as in Mexico, there is a presbytery functioning very much as presbyteries do at home. Each field needs additional workers and equipment, perhaps beyond our present will to supply. The Board of Foreign Missions stands ready to go forward with the work as the Church makes it possible, and God may be depended on to "give the increase."

(The above is the gleanings from an address by Dr. G. G. Parkinson before the Due West Foreign Missionary Society, and published in the A. R. Presbyterian of October 29, 1947. Since then the national name for our field has been changed from India to Pakistan. Preceding and accompanying this change was a mighty revolution in India. Pakistan being the part of original India assigned to the Mohammedan element of the population.)

American Ministers and Workers

William Jones Bonner

William Jones Bonner, son of James I. and Alice Jones Bonner, was born at Oak Hill, Alabama, Jan. 17, 1882; he grew up under the ministry of Rev. H. M. Henry, D.D., and was received into the membership of the Bethel Church. After finishing High School at Oak Hill, he was graduated in 1901 from Alabama Polytechnic Institute as an Electrical and Mechanical Engineer.

During the years in which he worked at his calling, the desire to be a missionary grew in his heart; so in 1908 he went to the Union Missionary Institute, in Brooklyn, N. Y., where he studied for a year. He was married in September, 1909, to Nelle Lillian Rhule, of Williamsburg, Pa., who had been teaching in the Institute. In that same year Mr. Bonner was by the Tennessee and Alabama Presbytery licensed to preach, and in October he was sent by the A. R. P. Board of Foreign Missions as a missionary to Mexico.

After he had spent a brief time in Rio Verde, S. L. P., studying the Spanish language and teaching in the Preparatory School, Mr. Bonner fell victim to a severe and intractable digestive ailment, which forced him to return to the home land in 1910. The effects of this tropical disease have continued for thirty years.

Mr. Bonner supplied the pulpit of the A. R. P. Church in Louisville, Ky., during the summer of 1911; he took courses in the McCormick Seminary, in Chicago, and in 1914 became Home Missionary for the Presbyterian Church U. S. in Huntsville, Ala. Subsequently he has served Presbyterian churches in Virginia and the Middle West.

In Bridgeport Illinois, the church doubled in membership. At Spearville, Kansas, 140 members were received into the church. In spite of his bodily weakness, his ministry has been fruitful. Mrs. Bonner has been a constant and effective helpmeet. Their daughter, Miriam Rose Bonner, Ph.D., is teaching in Bob Jones College, Cleveland, Tenn. Mr. and Mrs. Bonner make their home in Cleveland.

Mrs. Nelle Rhule Bonner

Mrs. Bonner, sometime A. R. P. Missionary to Mexico, is a Pennsylvanian. Born to A. J. and Almira Rhule at Williamsburg, Pa. May 22, 1880, she was received into the Presbyterian Church at the age of 13 years. Having from her early years desired to become a foreign missionary, she graduated from Indiana State Normal School in 1901, from Moody Bible Institute in 1906, and taught one year in the Union Missionary Institute, in Brooklyn, N. Y.

In 1909 she was married to Reverend William Jones Bonner; immediately thereafter the two were by the A. R. P. Board of Foreign Missions sent to Mexico; they began study and work in Rio Verde, S. L. P. in No-

member of the same year. Within a short while Mr. Bonner became ill, and the two returned to the home land.

Throughout her husband's ministry in various congregations of the Presbyterian Churches U. S. and U. S. A., Mrs. Bonner, a woman of deep spirituality and excellent training, has been an able helper. Her work in the Junior Church Department in Las Animas, Col., Harrison, Ark., and Spearville, Kan., was eminently successful. Mr. and Mrs. Bonner now make their home in Cleveland, Tennessee, where their one daughter, Miriam Rose, teaches at Bob Jones College.

Martha Ann Grier Boyce

This consecrated daughter of a pious family was born at Sardis, N. C., May 1, 1868; she died at Due West, S. C., June 22, 1903.

She was reared by her parents, Samuel Amzi and Eliza Moore Nesbit Boyce, in the teaching and practice of the faith, and at an early age she was received as a member of the Sardis Church.

After studying in Sardis Academy she spent two years in the Due West Female College, graduating from that institution in 1890 (1891)?.

Long consideration of her Christian duty toward the unsaved souls in far nations led her to ask in prayer that the Lord, show her definitely what she ought to do; on the following day she received from the A. R. P. Board of Foreign Missions an appointment to go as a missionary to Mexico. This was God's answer.

Miss Mattie Boyce returned to Due West, and there, together with Miss Macie Stevenson, studied for one year under the teaching of Dr. J. M. Todd. Misses Boyce and Stevenson reached Tampico in December, 1891, where they continued to study the language, and where they took part in the work of the Mission. In January, 1893, the Juarez Seminary for Girls was opened in Tampico, with these two young ladies as teachers. Beginning the first morning with three pupils, the school came to be an important factor in building the Christian community in Tampico. The missionary teachers taught the Bible daily in school, and visited in the homes of the pupils.

After five years in Tampico Miss Boyce, against her own wishes and at the insistent advice of physicians, was forced to return to the United States. Throughout the remainder of her life she kept herself well informed as to the conditions and the progress of the mission work in Mexico, and in the Women's Work of the A. R. P. Church exerted a tremendous influence in stirring up the Women's Societies to a greater interest in Missions.

For three years Miss Boyce was Lady Principal of the Due West Female College, where she took a distinctive part in the religious life of the institution. She was held in the highest respect for her own Christian character and for her ability to implant high ideals in others.

Miss Margaret Florence Craig

Miss Margaret Florence Craig.—Miss Craig was born at New Albany, Mississippi, December 6, 1906. She was baptized in infancy by Dr. J. W. Carson. She grew up in the New Albany Associate Reformed Presbyterian

Church, into the membership of which she was received on profession of faith under the ministry of Rev. T. H. McDill, D.D.

Her parents are R. Y. Craig and Mrs. Mattie McBryde Craig of New Albany.

She was prepared for college in the City Schools of New Albany. She attended Brenau College at Gainesville, Georgia, the years from 1924 to 1928, receiving the degree of Bachelor of Arts.

After graduation she taught in the Public Schools for a number of years. But having had impressed upon her in the Christian home of her parents the far greater importance of a more definitely Christian service, when the opportunity came she accepted the position she now holds, that of taking charge of the Orange Grove Mission located at Ybor City, Tampa, Florida, among the Spanish speaking people of Tampa. The opportunity came when Miss Rachel McElroy had to give it up on account of her health several years ago. This mission has now been in operation about ten years, having been started by Dr. W. A. Macaulay about 1940. Since the people speak a foreign language, Spanish, and since Miss McElroy had been a foreign missionary to Mexico, where she learned and used the Spanish language, the Orange Grove Mission is operated under the Board of Foreign Missions and as a Foreign Mission project on our own native American soil.

The work promises well. A large number are being trained in the Gospel, and seem in connection with it to be learning to get it in the English, especially the children of these people. They come through tropical heat and storm in gratifying numbers, showing their interest in these spiritual things and the hold the worker has upon them. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

James Gary Dale

James Gary Dale, D.D.—James Gary Dale was born at Oak Hill, Alabama, June 21, 1870. His parents were William Bonner and Sarah Cole Dale. At the age of twelve he was received into Bethel Church, Oak Hill, Dr. John Miller being pastor. He was educated in the public schools of Oak Hill and in the High School of St. Louis, Missouri.

In September of 1888 he entered Erskine College, from which he graduated in 1892. He attended the Moody Bible Institute in 1895, and graduated from the United Presbyterian Theological Seminary of Pittsburg, Pennsylvania, in 1896. He was licensed to preach by the Allegheny Presbytery of the United Presbyterian Church at Mars, Pennsylvania, in 1896, and in September of the same year was ordained by the First Presbytery of the Associate Reformed Presbyterian Church at New Hope, South Carolina.

The Board of Home Missions of the A. R. P. Church sent him to Columbia, South Carolina, to establish a church there. The first meeting was held in the Y. M. C. A. building, with four members. Before going to Columbia he advised the Board that he felt definitely called to foreign missionary work, and could accept the work at Columbia only until the way should open for going to the foreign field. At the meeting of the A. R. P.

Synod in Chester, S. C., in 1898 Mr. Dale volunteered to go to Mexico and labor, trusting the Lord for his financial support, and to receive voluntary offerings as God should move the friends to send him. The Synod accepted his offer by a standing vote. He reached Rio Verde, S. L. P., October 9, 1899, and at once began the study of the Spanish language.

On May 30, 1900, in the A. R. P. Church at Ciudad del Maiz, S. L. P., he was married to Miss Katherine Neel, M.D. That same year he was sent by the Board of Foreign Missions to open work in Cerritos, S. L. P., and after eight months there the Board sent him to Rio Verde to establish a school for the training of workers for the mission. This school was opened in January, 1901, with two young men as students. The Synod of 1914, in its meeting at Mt. Zion, Missouri, ordered him to canvass the churches for funds with which to erect in Rio Verde a home for the missionary and a building for the training school. The Dale family of Alabama gave funds for the erection of a hospital for Dr. Katherine Dale's medical work, to be called the William and Mary Dale Hospital. The training school grew until 1913, when it had sixty young men enrolled. In that year the revolutionists took charge of the college and hospital building. The Board and the United States Government ordered the Dale family to return to the States. They made their home in Chester, S. C. During their stay in the States Mr. Dale traveled in the interest of the Laymen's Missionary Movement.

In 1919 the Dale family returned to the mission field, and located in Tampico. The revolution had practically destroyed the mission on the coast, and the two remaining churches in Tampico, having declared themselves independent, had separated from the A. R. P. Mission. The Mission was opened anew in Tampico, in the school building, with two members attending the first service. But the good hand of the Lord was upon the work, and by 1930 the Dales had organized in Tampico five churches, with a membership of 851. During his stay at Rio Verde Mr. Dale had trained four men for the ministry, and while in Tampico he trained three ministers and two colporteurs.

In 1925 the Board of Trustees of Erskine College conferred upon Mr. Dale the degree of Doctor of Divinity.

In 1930 the Lord laid it on the heart of Dr. Dale to do something for the Indians. There were forty-five tribes in Mexico, and no organized work whatever was being done to evangelize them. It was a time of economic crisis. The Board of Foreign Missions was not financially able to support a third mission. Under the circumstances Dr. Dale decided to establish the mission to the Indians, and to trust the Lord to send in funds to support the workers. While Dr. Dale is General Director, the work is also under the direction of a Home Council of eighteen members, with headquarters in Philadelphia, Pennsylvania. Mr. Harry J. Jaeger, Executive Vice-President of the Sunday School Times, is Chairman of this Home Council.

A Bible Training School has been established at Tamazunchale. Dr. Dale is President. Here evangelists are prepared for the evangelization of the Indians. Twenty-two students are enrolled in the school this year (1947), with three teachers. The students come from six states of Mexico. God has blessed the work in a wonderful way. There are twenty foreign missionaries, and thirty native helpers giving full time to the work. About five thousand have accepted Christ as their Savior in the many villages reached by the

evangelists. Twenty-three groups have built their own churches without help from the mission.

In 1945 Dr. Dale resigned from the Tampico Presbytery and organized the Mexican Indian Mission into an Association of Mexican Evangelical Believers. This is an indigenous church, a new denomination. Workers and believers of all evangelical denominations may enter into this association. Each local congregation is allowed to organize itself as seems most Biblical to the members, and to adopt either form of water baptism; but must accept into full fellowship all believers coming from other congregations practising a different form of baptism. All congregations unite in fellowship and service to reach one great end, that of taking the Gospel to the unevangelized masses.

On May 28, 1941, Dr. Katherine Neel Dale fell on sleep, and was buried at Oak Hill, Alabama. After some years Dr. James G. Dale married Miss Mabel Poston of Statesville, N. C. In these later labors she is his faithful and efficient helper. Her parents were C. L. and Mrs. Julia Ramsey Poston. She was educated in the schools of Statesville and in the Due West Female College. They have no children.

Mrs. Katherine Neel Dale

Mrs. Katherine Neel Dale, M.D.—Heredity and environment came to full flower in the sparkling personality and kind heart of Dr. Katherine Neel Dale. Born August 13, 1872, to James David Neel, M.D., and Margaret Elizabeth Pressly at Troy, S. C., she was brought up in the scholarly and religious tradition of her grandfather, Dr. George Pressly of the Cedar Springs congregation. Passing her early years under the ministry of Rev. H. T. Sloan, D.D., at the age of fourteen she was received into the membership of the A. R. P. Church at Troy. She received her early education in the schools of her home town, and graduated from the Due West Female College in 1892.

Influenced by the lives of her parents, and by the teachings of Miss Mildred Watkins, and no doubt by the example of her sister, Miss Livinia Neel, who went to the foreign field about this time, she dedicated her life to the service of God, and in 1893 was appointed by the Board of Foreign Missions of the A. R. P. Church as a missionary to Mexico. Feeling herself called to the ministry of healing, she attended the Woman's Medical College of Philadelphia, Pennsylvania, from which she was graduated in 1897. The following year she spent as a resident physician in the Hospital of the College. Eminently qualified for her life's work, she arrived in 1899 at Ciudad del Maiz, S. L. P., Mexico, where her sister, Miss Lavinia Neel, was already a missionary teacher. Even as she began the study of the Spanish language, her professional services were sought, and soon she was busy with a large practice.

On May 30, 1900, she was wedded to the Rev. James Gary Dale at Ciudad del Maiz. For a short time the Dales made their home at Cerritos, S. L. P., but soon moved to Rio Verde, S. L. P., where Mrs. Dale spent twelve busy years as a missionary physician. Rev. J. G. Dale would read the Bible to the charity patients, and pray with them; then Dr. K. N. Dale

would receive them one by one into the office for medical treatment. The Dale family of Oak Hill, Alabama, donated a neat hospital for this work. This great and far-reaching service was fruitful in the healing of many sick people and in the conversion of many souls. In 1913 the Madero revolution forced this work to close, and forced the missionaries to return to the United States.

Returning to Mexico in 1919, Dr. Dale opened her office in Tampico, Tamaulipas. In this teeming oil town were many people recruited from Ciudad del Maiz and Río Verde, and she soon came to receive from 60 to 80 patients every morning, giving free medicines to all, and free consultations to the very poor. Fees received during this period were sufficient to support this medical center at no cost to the home church. Srta. Eladia Solis helped Dr. Dale in the office, while two Bible women read, taught, and prayed in the reception room. This service of healing, a work of mercy in itself, was also of incalculable aid in the growth of the churches of the Tampico region during that decade.

When in 1930 the Dales opened a new mission in Tamazunchale, S. L. P., Mrs. Dale established her office on the hill near the church, and for eleven years was an angel of mercy to mestizo and Indian alike, healing hundreds of those who came to her with illnesses—and with no other hope of being healed at all. On the recommendation of the colporteurs of the station, and of former patients, sick people came from the mountain fastnesses, and even from Tampico, to receive the conscientious ministrations of the missionary physician. Dr. Dale's skillful healing, in the spirit of unfeigned Christian compassion, has, in every station where she has worked, constituted a solid body of practical Christianity which has given real meaning to the Gospel message.

She reared four gifted children. Katherine, the fifth, died in childhood. The four living are superbly trained, and have attained useful places in their own fields of endeavor. Dr. Belle Dale Poole is a physician; Rev. Jesse Miller Dale is a teacher in a Presbyterian mission school in Bogota, Colombia; Dr. John Taylor Dale is Associate Director of the Mexican Indian Mission at Tamazunchale; Mrs. Margaret Dale Penrose lives in Washington, D.C. It should be added that Dr. John T. Dale above has translated the Holy Scriptures into the language of the Mexican Indians.

After a long life of devoted service to the Mexican people in the name of the Lord Jesus, whose love she knew, Katherine Neel Dale, M.D., died in the Nix Hospital in San Antonio, Texas, May 28, 1941. She is buried at Oak Hill, Alabama.

Mrs. Dale was a most cultured and lovely Christian, a skilled physician, and a zealous and devoted servant of God and His Church. Following her death there came from near and far many expressions of the affection and esteem in which she was held, and many estimates of the inestimable value of her life and work in the field to which God had called her. Among them is this taken from the A. R. Presbyterian: "Wonderfully gifted was she for her ministry of mercy: in heredity, in general education, in technical training, in human compassion, and in human love. One can hardly imagine a missing quality that might have added efficiency of her medical ministry." Or this from Mrs. Ella Gooding of Winnsboro, S. C.: "She had a most gracious personality, which is one of Heaven's rare gifts. . . . She must have been like a ray of sunshine in the sickroom, where she ministered to both

body and soul. She was indeed a bright and shining light to many, many sufferers as she eased their pains and pointed so many of them to the Lord, who healeth all our diseases."

In 1943 there was published by Wm. B. Eerdmans Publishing Company, "Katherine Neel Dale: Medical Missionary, by James G. Dale." This is a book of 216 pages, an excellent "life" of Mrs. Dale which ought to be in possession of all interested in Foreign Missions and of all others who admire heroic courage in a great cause. This book has been translated into Spanish, and is being circulated among the Spanish speaking peoples of Mexico and South America, the translation being by Professor G. B. Carmago for the Committee on Cooperation in Latin America.

Miss Olive Floyd has also published a life of Mrs. Dale, "The Doctora in Mexico." It was first published in English, and later translated into French and published in France.

Mrs. Mabel Poston Dale

Mrs. Mabel Poston Dale (Mrs. Dr. J. G.) is a native of Statesville, N. C. Her father was Calvin L. Poston. He was connected with the Statesville Flour Mill both as a stockholder and a salesman of their product, at which he was very successful. Her mother was Mrs. Julia Ramsey Poston, of the well known Ramsey family of Iredell County, a family who were actively interested in the work of the Church.

Mrs. Dale became a member of the First A. R. P. Church of Statesville in early life, no doubt was baptized there in infancy. She was always interested in all the work of the church, especially in the work of the Young People. And when she came to have an income, she devoted of it liberally to the Cause.

She was educated in the city schools of Statesville, finishing the High School in 1900. She then entered the Due West Female College, Sophomore class, and graduated with the A. B. Degree in 1903. Later she taught one or two years in this institution. But mainly she remained in her father's home in statesville, helping with the running of the home with her step-mother, "Aunt Mary."

After the death of Mrs. Katherine Neel Dale she married Dr. Dale, and went with him back to the Indian Land of Mexico. It was a brave venture, from the quiet and refined home in the city of Statesville to the rough and hard life in the mountains of middle Mexico, but it was a venture for which her consecration of heart had well prepared her. It was no doubt the fulfillment of a long cherished dream, since the day in the 1905 Convention when she expressed her willingness to go to the Foreign Field if God ever indicated that as His will.

John Taylor Dale

John Taylor Dale, Litt.D.—John Taylor Dale, missionary son of missionary parents, was born in Rio Verde, State of San Luis Potosi, Mexico, on April 6, 1906. His parents are Rev. James Gary Dale, D.D., and the

late Katherine Neel Dale, M.D. He was baptized in March, 1907, by Rev. J. R. Edwards, D.D., missionary pastor of the Rio Verde congregation, and was received into the membership of the Chester, S. C., Associate Reformed Presbyterian Church on profession of faith at the age of twelve years.

He was educated in the American School of Tampico, in the High School of Chester, S. C., and in Erskine College, graduating from the latter in 1928. He spent a year in Mexico with the Geological Department of the Standard Oil Company of New Jersey.

Impressed from early youth by the heroic lives of his parents, and by the great need of the Mexican people for the Gospel, Mr. Dale studied Theology in Princeton Theological Seminary, being granted the Th.B. degree in 1933. In order to facilitate his obtaining the right to legal residence in Mexico, he did not apply for licensure nor for ordination, but went directly to Mexico as a missionary under appointment of the A. R. P. Board of Foreign Missions. Mr. Dale joined his parents in Mexico, where his father was laboring among the Aztec Indians, and his mother, beloved physician to the Indians, was giving physical and spiritual healing to thousands of the Huasteca country. From the very first touch with the Indians Mr. Dale has felt a consuming devotion to this long-oppressed people, and has given himself unsparingly to their intellectual elevation as well as to their economic and spiritual elevation. For an entire year he buried himself in the far-away mountains among the Indians, where he would not see a white face nor hear a word spoken in English, and gave himself devotedly to the study of the Aztec tongue. The Indians say he speaks their language as fluently and as correctly as they themselves do.

After two years of constant study of the Aztec language, he began the translation of the Gospel in that tongue. The following is John 3:16 as it appears in Aztec:

"Pampa Toueiteco amo qui-titlanqui Icone ipan tlalticpactli quin-tel-chiuaco tlal-ticpactlacame; qui-titlanqui Icone quin-maquixtoco tlantic pact-lacame."

This Gospel of John in booklet form is carried by the evangelists on the Mexican Indian Mission and widely circulated among the Indians. The American Bible Society, with headquarters in Mexico City, keeps the book on sale, and has given it a wide circulation in the country where the Aztec tribe is found. Besides this translation, Mr. Dale has translated many tracts and songs in that tongue. These Bible Songs these Indians use with victrolas which have been given to the mission by friends in the United States. They add much to the joy and effectiveness of their gospel services in the villages.

In the year 1936 the Board of Trustees of Erskine College conferred on Mr. Dale the degree of Litt.D.

In 1943 he was married to Miss Louise Whiteman of Altoona, Pennsylvania. Mrs. Dale is an alumna of Wheaton College in Illinois, and a graduate of Nyack Bible College and of the Missionary Medical Institute of Toronto, Canada. They make their home in Tamazunchale, S. L. P., Mexico. Dr. Dale is at present the Associate Director of the Mexican Indian Mission, and superintendent of the work in the Aztec tribe, of which Tamazunchale is headquarters. He has under his direction thirty evangelists who are seeking to evangelize that tribe. To keep in touch with these workers he takes long trips into the mountains several times during the year, traveling often two hundred miles on the round trip.

Recognizing Dr. John T. Dale's understanding of the Indian and Indian history, the Committee on Cooperation in Latin America in 1942 invited him to go to South America with four other specialists to study the Indians of the Highlands of the Andes Mountains. Each was to study some aspect of the Indian problem. Dr. Dale was to study the Indian from the standpoint of anthropology. They spent four months in the mountains of Peru, Ecuador, and Bolivia, visiting the Indians in their mountain huts, gathering first-hand information, and interviewing officials of the governments. Their reports have been published by the Committee on Cooperation in Latin America under the title, "Indians of the High Andes."

Jesse Miller Dale

Jesse Miller Dale, Th.D.—He is the son of Dr. James G. Dale and Dr. Katherine Neel Dale. He was born in San Luis Potosi, S. L. P., Mexico, on June 9, 1901, while his parents were engaged in foreign mission work in that state. He attended the mission school at Rio Verde, S. L. P., and later studied in the High School of Chester, S. C. Having finished his course of study at the latter institution, he entered Erskine College of Due West, S. C., and in 1922 he graduated from that school with an A. B. degree. From his earliest years he had felt the call to the Gospel Ministry, and having finished his college course, he attended the United Presbyterian Theological Seminary at Pittsburgh, Pennsylvania, the years from 1922 to 1925, when he was given the degree of Th.D. The following year he spent in post-graduate studies in Princeton Theological Seminary.

Having been appointed to the foreign mission work of the Associate Reformed Presbyterian Church in Mexico, he joined his parents in Tampico in 1926. For one year he taught in the Juarez Mission School of Tampico, of which Miss Macie Stevenson was Principal. The laws of Mexico were not very favorable to the preaching of the Gospel in that country, so Mr. Dale returned to the United States, and taught one year in the McCauley Junior College of Chattanooga, Tennessee. Then for two years he occupied the chair of English in Maxton Junior College at Maxton, N. C. Again he felt the love for his native country, and returned to Mexico to teach in the Presbyterian College located at Coyoacan. In 1934 he accepted the Chair of English in the Northern Presbyterian Mission College at Bogota, Columbia, South America, where he still resides (1947).

He has always been very fond of the Spanish tongue, and is regarded as an authority on the literature of Latin America.

Mrs. Amelia Brown Edwards

Mrs. Amelia Brown Edwards, wife of Rev. J. R. Edwards, D.D., and missionary in her own right, was born in Anderson, S. C., Sept. 16, 1869. Her parents were E. W. and Mary Frances Brown. At the age of nine years she made her profession of faith and was brought up in the Presbyterian Church U. S., under the ministry of Dr. D. E. Frierson.

Having finished school in her home town and graduated from the Anderson Female Seminary in 1886, she studied art in the Carl Hecker Art School, New York. Later she taught art in the Bonham High School, Texas, and in the Due West Female College, South Carolina.

She was married Oct. 30, 1893, to the Reverend John Roddey Edwards, and the talented couple were sent at once as missionaries to Mexico. After some months of language study, Mr. and Mrs. Edwards moved to Rio Verde, S. L. P., where they spent fourteen years in establishing the Christian faith in that region and in developing the flock of believers.

Mrs. Edwards is the mother of seven children: Roddey, Frank, Florence, Margaret, William, Charles, and Anna, all born in Mexico. Two of these, Frank and Charles, are ministers in the A. R. P. Church.

Seeing the unhappy lot of the numerous orphan children in Mexico, for whom no one showed compassion, Mrs. Edwards took into her own home a few Mexican children as early as 1897, and continued to care for a group of needy ones until in 1903 friends in the home land were moved to provide an ample lot and a suitable building for an orphanage—the Hattie Mae Chester Orphanage. Mrs. Edwards devoted much time and energy to the Christian training and culture of the orphan girls; she herself gave them daily instruction in Bible, and English, and guided them in Christian customs.

For reasons of health the Edwards retired from the mission field in 1907. Mrs. Edwards has since then made an attractive home for her husband and family. During part of their stay in Fayetteville, Tennessee, Mrs. Edwards was the Professor of Spanish Language and of Art in Bryson College. She and Dr. Edwards now live in Monticello, Arkansas, where he is pastor of the A. R. P. Church.

Miss Jennie Gettys

Miss Jennie Gettys (now Mrs. J. T. Walker).—Miss Jennie was born at Lesslie, S. C., Nov. 2, 1879. She grew up in Neely's Creek congregation under Dr. C. B. Betts, Rev. D. G. Caldwell, and Dr. Oliver Johnson, as pastors. In infancy she was baptized by Dr. Betts. At twelve years of age, in a meeting held by Dr. W. W. Orr, she made a profession of faith and was received into the membership of the Church.

Her father was James Robert Gettys, a farmer, whose parents were Ebenezer and Matilda Boyd Gettys. Her mother was Martha Ann, daughter of John and Mary Grier Wylie Roddey and sister of Captain W. L. Roddey of Rock Hill. These were godly people, and they reared a pious family. From such homes we have learned to expect teachers and missionaries and leaders in Christian work.

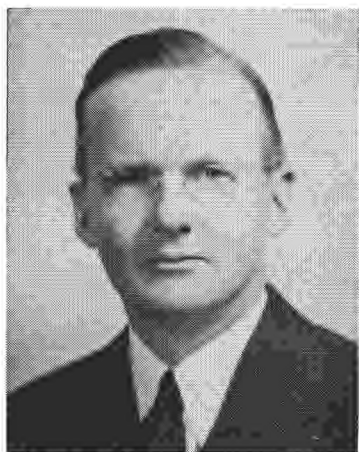
Miss Jennie's early education was secured in the schools of the community. Among her teachers was Prof. J. B. Kennedy, Ph.D., of Presbyterian College, Clinton, S. C. Her college course was taken in Winthrop, where she graduated in 1909. Between her college years she held a position in the Roddey-Poe Mercantile Company of Rock Hill. For a time also she taught school in Lancaster County. For Bible study she went for some time to the Biblical Seminary in New York.

November 1, 1909, five months after graduation, she went as a mis-

sionary to Mexico, a step she was led to take by reading biographies of Missionaries and by the influences of a Christian home and Church. Her work in Mexico continued till September, 1913, when disturbed conditions in that land made it necessary to bring all missionaries off the field.

On February 23, 1916, she was married to Mr. John Thomas Walker. They make their home in the Neely's Creek community and are among her faithful members. They have one living child, Neill Stevenson, who is now (1941) a Junior in Erskine College. During World War II Neill was killed, his plane being shot down.

William Chisholm Halliday



William Chisholm Halliday was born in Tacoma, Washington, Feb. 3, 1899; he was baptized April 20, 1902, by Rev. A. F. Kirkpatrick, at the First United Presbyterian Church of Tacoma.

His father was William C. Halliday, Sr., of Illinois and Missouri, a civil engineer of wide experience throughout the northern states and in Georgia; his mother was Eleanor Little Patterson, of Bethel, Georgia, the sister of Revs. W. L., A. L., R. E., and E. E. Patterson, of the A. R. P. Church.

Upon the death of his mother in 1903, he was taken to his mother's people and was reared by Rev. A. L. Patterson and family, at Mount Carmel, South Carolina. At the age of 11 years he made profes-

sion of his faith in Jesus Christ and was received as a member of the A. R. P. Church at Mount Carmel. He attended school at Mount Carmel, and graduated from the Mount Carmel High School in 1914. He spent the next year on the farm.

He entered Erskine College in September, 1915, "on trial"; but by dint of long hours of study he graduated near the head of the class in 1919. During three years of college—and two subsequent years in the Seminary—he roomed at the home of Rev. F. Y. Pressly, D.D., whose thought and manner deeply affected the young student. From July till December, 1918, he was in the army, at Plattsburg, N. Y., and Due West, S. C.

As was the custom with college graduates of that epoch, Mr. Halliday became a teacher. In 1919-1920 he was Principal of the School at Oak Hill, Alabama. After spending the summer of 1920 at Grahamdale, Manitoba, as home missionary of the Presbyterian Church of Canada, he wrote to the Secretary of the A. R. P. Board of Foreign Missions, indicating an inclination toward missionary service as a life work.

For two years, 1920-1922 Mr. Halliday was Professor of Mathematics at Bryson College, Fayetteville, Tennessee. He resigned this professorship to study theology; however, on being asked to teach mathematics at Erskine

College, he accepted, and served as Professor of Mathematics in that institution for one year, 1922-1923.

He entered Erskine Theological Seminary in September, 1923, and finished the two year course in June, 1925. He was licensed by the Second Presbytery of the A. R. P. Church at Troy, S. C., May 13, 1925, and was ordained by the Memphis-Louisville Presbytery at Polk, Tennessee, Oct. 10, of the same year.

On recommendation of the A. R. P. Board of Home Missions he went as supply pastor to the Elsberry and Mount Zion churches, in Missouri, June, 1925. He was called to be pastor of these two congregations; however, after he had been installed as pastor of the Elsberry congregation and before he was installed at Mount Zion, he received an appointment by the A. R. P. Board of Foreign Missions to go as a missionary to Mexico, to establish a school for preparing young men for the ministry. He resigned the pastorate of Elsberry and left Missouri and amid ice and snow at the end of January, 1926.

Mr. Halliday entered Mexico through Laredo, Texas, February 12, 1926. After a few months of language study with Mexican teachers at Tampico, Tamps., and Rio Verde, S. L. P., he spent the summer of 1926 at the Summer School of the National University of Mexico. In Mexico City he met missionaries of other denominations, and saw some of their educational work. Returning to Rio Verde, he made plans for opening a preparatory school in Rio Verde.

He was married Nov. 17, 1926, to Flora Todd Harper, daughter of Jacob C. and Janie Young Harper, of Oak Hill, Alabama. To this marriage there are born three daughters: Jane Harper, Eleanor Patterson, and Flora Elizabeth.

When Mr. Halliday arrived in Mexico (1926) the country was recovering from the revolution; the lawmakers were making laws implementing the Mexican Constitution of 1917. In order to free the Mexican people from the control of European priests, the laws required that only men born in Mexico may officiate as ministers of any religion. Though there was in all circles considerable confusion at first as to the meaning of the term "officiate," Protestant missionaries in due time found that Mexican ministers would expect to do all the official acts of the ministry—baptize, administer the Lord's Supper, perform marriages, and pronounce the Apostolic benediction, and be in charge of a congregation.

On his first Sabbath in Mexico, in response to the welcome given by the Cecilia (Madero) congregation, Mr. Halliday expressed his conviction that the establishment of a strong church depends to a large degree on the discovery and development of native leaders who will carry responsibility for their own ecclesiastical affairs. While the Mexican believers approve this idea more readily than they put it into practice, the Mexican church in the A. R. P. field has from 1926 to 1948 made marked progress in assuming responsibility for the evangelizing of their fellow countrymen.

For the preparation of ministers and laymen Mr. Halliday in Feb., 1927, opened the Rio Verde Preparatory School, an accredited high school, in Rio Verde, S. L. P., in the annex which before the revolution Misses Neel and Love had added to the former residence of Dr. J. R. Edwards.

Beginning with five pupils in the seventh grade the Preparatory School grew in influence; by 1932 there were 41 students in three grades, and the

equipment was equal to that of any other school in the state. Three members of the first group of pupils are influential laymen in Valles, Tampico, and Mexico City. New education laws prescribed all schools which received financial support from a religious body; so all Protestant schools which received such support were closed. The Rio Verde school closed in 1934. After the closing of the Preparatory School Mr. Halliday taught Bible and common school subjects to young lay preachers, who devoted part time to evangelistic work on four circuits out of Rio Verde. When a government high school was opened in Rio Verde in 1941, he sent Christian young men to that school. When suitable candidates were available, he taught them in the Bible School.

Rev. Bernardino del Pozo, pastor of the Tampico Church, finished the theological course in 1944; Sr. Maurilio Lopez will finish, D. V., in 1948.

As a member of the Tampico Presbytery and of the A. R. P. Mission Mr. Halliday was active in the work of devolution; after 1931 he encouraged the congregations to undertake paying the salaries of their ministers, and to call them as pastors; from 1940 to 1943 pastors were installed in Tampico, Cardenas, Tuxpam, Valles, and the Madero, Vergel, Arbol Grande group of congregations. After 1940 he strove to enlist the support of the Presbytery as a body in the support and supervision of the smaller preaching stations. In 1944 he placed one minister as official visitor to the smaller congregations on the coast, and another minister as official visitor to the smaller congregations on the plateau; he consulted them as to the location and salaries of lay preachers in their districts. After several years of study and discussion, with the approval of the Board of Foreign Missions the Presbytery in 1946 put into effect a Plan of Cooperation, by which the Presbytery administers the established preaching stations of the field, pays an appreciable part of the salaries of these workers in these stations, and provides a Superintendent (Executive Secretary of Home Missions) who in quarterly visits administers the sacraments and attends to other necessary matters in both the smaller stations of the Presbytery and the new stations which the Mission opens in other parts of the field. The Mexican Christians welcomed these reforms; among other steps, the congregations increased their contributions to the Presbyterial budget ten times over the amount which they had given before.

Mr. Halliday tries to keep up with missionary and teaching methods. He spent the regular furloughs of 1931 and 1936 in the Biblical Seminary of New York; in 1942 he spent a semester in Princeton Theological Seminary. He is still looking for the emergence of Mexican ministers and laymen of education and initiative, who will ably lead their fellow-workers in the evangelization of their own people. In October, 1950, he is still in charge of the Rio Verde Bible School.

Mrs. Flora Harper Halliday

Flora Harper Halliday was born on Oak Hill, Alabama, Nov. 17, 1903. She was baptized in infancy by the Reverend H. M. Henry, D.D., and grew up under his ministry at Oak Hill. At the age of 12 years she was received as a member of the Bethel Church.

Her father is Jacob C. Harper, an elder in the Bethel A. R. P. Church,



Oak Hill, Ala. Her mother is Janie McClintock oYung Harper, daughter of Mr. H. M. Young, of Due West, S. C., and sister of Rev. John Todd Young, once of the A. R. P. Church, and of Dr. Mason Pressly Young and Lois Young, missionaries to China.

She attended primary and high school at Oak Hill, entered the Woman's College of Due West, Due West, S. C., September, 1920, and after a course of three years was graduated from the same college, A.B., in June, 1923.

Following her graduation she taught school for one year at Pine Hill, Alabama, and for two years in the high school at Due West, S. C.

On Nov. 17, 1926, she was married at Oak Hill to the Reverend William Chisholm Halliday, of Mount Carmel, S. C., and Rio Verde, S. L. P., Mexico, and has since that time made her home at Rio Verde. The Hallidays have three daughters, Jane Harper, Eleanor Patterson, and Flora Elizabeth.

Though Mrs. Halliday teaches each of her children through sixth or eighth grade, she has given considerable time to missionary work. She taught some subjects in the Rio Verde Preparatory School, 1927-1932, and in 1928 she was principal of the Boys' Primary School, which was connected with the Preparatory School. She has been zealous in helping the poverty-stricken sick people who came to the mission center for help, and has given unremitting effort to helping the Mexican women of the church, in their organization and work of evangelism. Under her presidency the Tampico Presbyterial Union began to contribute \$1000.00 Mex. to Presbytery's budget. Mrs. Halliday spent the fall term of 1936 in the Biblical Seminary in New York.

To supply the lack of a Bible story book in the Spanish language, Mrs. Halliday prepared an Illustrated Bible Story Book, *Historias Biblicas Ilustradas para Ninos*. The book was printed in 1947, and has found acceptance among the Mexican Christian people.

James Samuel Amzi Hunter

James Samuel Amzi Hun'er, D.D., son of Lorenzo and Anna Boyce Hunter, was born at Sardis, N. C., Nov. 13, 1847. Early in life he felt the strivings of the Spirit, and prayed God to send someone to talk to him about his salvation. His prayer was answered, and he was received into the Sardis church.

Having finished his academic studies at Sardis school, he entered Erskine College, Due West, S. C., in 1869 and graduated in 1871. At once he decided for the ministry; he was received as a student of theology by the First Presbytery in 1871, and completed his theological studies in Erskine Theological Seminary in 1873. He was licensed by the First Presbytery in 1873 at Ebenezer church, and ordained by the same body at Sardis in 1874.

He was married March 22, 1877 to Emma Jane McDill, of Due West, S. C., who after a life of rare faithfulness and singular beauty in the service of her Lord fell asleep in Jesus at Ciudad del Maiz Nov. 12, 1901. To them were born seven daughters and two sons.

From 1873 until 1879 Mr. Hunter labored in the Arkansas Presbytery, with the exception of 1876, when he was in charge of the New Hope, Ky., congregation. On November, 1879 he was installed as pastor of the Hickory Springs and Shady Grove congregations of the Arkansas Presbytery. This pastoral relation existed until 1887, when Synod appointed Mr. and Mrs. Hunter as missionaries to Mexico.

For some years they had been considering the claims of foreign missions; hence they received Synod's appointment as God's open door. At once they heeded the call and went to Mexico. In Tampico, Tamaulipas, they studied the Spanish language for one year; then they were sent to Ciudad del Maiz, state of San Luis Potosi, 200 miles west of Tampico. There they labored, spending and being spent for the salvation of souls in that and surrounding towns. Ciudad del Maiz was,—and is,—peculiarly subject to that spiritual guidance which calls for "one land, one blood, one language, one religion" on the part of the people; it is a most fanatical town. The task faced by the missionaries would have proved too much for their faith had they not learned to draw heavily on the strength of Him who said, "Lo, I am with you always." So bitter was the opposition that at first none would attend the Christian services. Often stones were thrown in the windows of the room where the services were being held.

Though seemingly they were spending their strength for naught, they labored on till after two years the Lord of the harvest gladdened their hearts by the reception of 11 charter members into the Church. By 1903 some 82 souls had accepted the Lord Jesus Christ as their Savior; two of these entered the gospel ministry. Mr. Hunter himself taught Rev. Guadalupe Cruz.

From the first Mr. Hunter learned the supreme importance of putting the Bible into the hands of the people. Wherever he went he carried a few Bibles and tracts; in season and out of season he sought to sow the seed thus beside all waters. Over a radius of 100 miles he visited ranches (villages) on horseback, but he endured it all as a good soldier of Jesus Christ. He organized congregations at Ciudad del Maiz, San Antonio, Colonia, Minas Viejas, and Valles, and built neat chapels at these places.

Mr. Hunter was married the second time to Miss Rosemma Virginia Beamer, of Atoona, Pa., Oct. 28, 1903.

On March 23, 1909, while preaching at San Juan del Meco, he fell unconscious, but in a few minutes finished his sermon, then interpreted for Dr. T. G. Boyce, who was visiting the mission field at that time. He continued to work during the spring, but realizing that his strength was failing he returned to the United States in August. On August 24, 1909, at the home of his daughter, Mrs. W. M. Boyce, at Gastonia, N. C. he was received to his heavenly reward. His body rests in the Sardis Cemetery.

Mrs. James Samuel Amzi Hunter

The name of the late Mrs. J. S. A. Hunter is justly dear to an extensive circle of surviving relatives and friends; it is held in affectionate remembrance by the thousands of the A. R. P. Church.

Her maiden name was Emma Jane McDill, daughter of William Wiley McDill and Jane Taylor McDill. She was born at Newberry, South Carolina, on the 18th of May, 1855. We have no event in her early life worthy of particular record in a sketch of this nature. When quite young, her family moved to Abbeville County, S. C., and settled near Due West. She enjoyed the educational advantages offered at Due West, which were all calculated to develop her and prepare her for a useful life. She graduated from the Due West Female College under the Presidency of the late Dr. J. I. Bonner, in the class of 1873.

Raised up and tutored in the spiritual atmosphere of which Due West is proverbial, she was, when yet a girl, admitted into full membership of the Church, during the pastorate of Dr. W. L. Pressly, and as she grew in years and experience, by her uniform piety and the zealous ardor she displayed, she became not only a pillar in the Church, but an ornament to the cause of missionary labor.

On the 22nd of March, 1877, she was wedded to the Rev. J. S. A. Hunter at the home of Dr. James Boyce near Due West by Dr. W. M. Grier. Shortly after the marriage she went with her husband to his field of labor in the State of Arkansas. As a pastor's wife, she took an active part in her husband's work and was beloved by the members of the two congregations he served.

About ten years after their settlement in Arkansas, she became deeply impressed with the foreign missionary work, and, as the Church of her choice and love was calling for a teacher in the Mexican field, it found an earnest response in her heart. With her husband, their services were tendered to the Foreign Missionary Board, as missionaries to Mexico. The meeting of the Board, at which they were formally accepted, was held on the 26th of September, 1887, and the following is the minute on record:

"Whereas, The Board believes that it is advisable to send out two missionaries into the Mexican field, a male and a female, and,

Whereas, The Board believes that the Rev. J. S. A. Hunter and his wife, Mrs. Emma Hunter, are eminently suitable for this work; therefore resolved: That they be cordially recommended to Synod as co-laborers for our missionary in Mexico." This resolution was approved by Synod and the new missionaries were ordered to proceed at their earliest convenience to their field.

Mr. and Mrs. Hunter arrived at Tampico, Mexico, in January, 1888. About one year was spent in Tampico in the study of the Spanish language. The town of El Mazi, State of San Louis Potosi, was chosen by the Board for the scene of their labors, and in May, 1889, they repaired to their future home.

In Mrs. Hunter, her husband had a most devoted and faithful co-worker. Her work in the school and in the Church lives, as a precious ointment poured forth. In complete confidence, she dedicated herself in body and soul to the Master, and His service and His work was her meat and drink. The benighted, the ignorant, and the poor, found in her one who would minister to their necessities, spiritual and temporal, with the most patient attention and affectionate sympathy. She was an affectionate wife and a good mother. She was the mother of seven children, four of whom survive her, Mrs. Ximena Reid, Mrs. Katrina Boyce and Elveree and James Hunter.

Amid the preparation, and in anticipation of a missionary tour in com-

pany with her husband, to the ranchos adjacent to their center of work, the call of the Master came. After a brief illness of about eight days, and in intense suffering, which she bore with Christian fortitude, her spirit took flight. She fell to sleep at the missionary home in El Maiz, the scene of her missionary labors, on the 12th of November, 1901, and her body rests in the city cemetery of her adopted home. Her death was peaceful, a triumph.

A while before her death she said: "My peace is marvelous." To her children in the United States, the following is a part of her last message, "I have always loved you with a great love, and had a faint hope to go back and unite my love with yours in my declining years, but God has indicated to me now a more glorious home. And I want you to participate of the celestial joy I feel to-day and not to weep for me. Farewell! till you come up higher." The funeral services were directed and the sermon preached by the Rev. J. R. Edwards. The members of the Church, which she helped to plant and nurture, and a large concourse of friends followed all that was mortal of Mrs. Hunter to her last resting place.

"Soldier of the Cross, well done,
Rest from thy lov'd employ;
The battle's fought, the victory's won,
Enter thy Master's joy."

Mrs. Hunter was the author of a small volume of prayers in Spanish.

Mrs. Rosemma Beamer Hunter

Mrs. Rosemma Hunter was a daughter of Solomon Beamer and Leah Taylor Beamer. She was born near Gettysburg, Pennsylvania, May 28, 1860. Having loved her Savior from very early years, at the age of fourteen she was received into the Methodist Church at Altoona, Pennsylvania. She was educated at Dickinson Seminary and at Chatauqua. All her life she had a desire to be a foreign missionary.

On October 28, 1903, she was married to Rev. J. S. A. Hunter, veteran A. R. P. missionary to Mexico, and went with him to Ciudad del Maiz, S. L. P., in December of that year. There she labored faithfully with him in his work until his illness in 1909. After his death and burial in the United States Mrs. Hunter returned to Ciudad del Maiz, where she continued in charge of the school La Despertadora. In 1909 there was an enrollment of 75, and there were related schools in several of the neighboring villages.

Interrupted by the Madero Revolution in the mission work at Ciudad del Maiz, Mrs. Hunter in 1913 left Mexico and went to Guatemala, where early in 1916 she became a member of the Central American Mission. After some months of work in Guatemala City, she was transferred to Escuintla. There she labored for twelve years, and her quiet ministry and evangelism has borne much fruit.

A general breakdown of health and failing eyesight caused her to give up her mission work in 1928. She died at Altoona, Pennsylvania, October 6, 1933, and was buried in that city. She was perfectly happy in missionary service, and gave 25 years to this kind of service of the Lord.

Miss Janie Mabel Love

Miss Janie was born near Memphis, Tennessee, September 20, 1882, and passed to her reward January 30, 1947. She was of staunch Scotch-Irish ancestry, being a daughter of the Rev. W. Y. Love, whose sketch may be seen in this volume, and of Mrs. Katherine White Love. Her mother was a daughter of Colonel James P. White of Alexander County, North Carolina, and a sister of Rev. G. R. White, D.D., whose ministry in the A. R. P. Church covered more than half a century. Miss Janie has also a brother in the ministry, the Rev. C. Y. Love, of the United Presbyterian Church.

Miss Janie grew up under the ministry of her father, and united with the Church at Coddle Creek, N. C., at the age of eleven years, her father being pastor of Coddle Creek and Gilead at the time. She attended the public schools of the two communities. At Gilead she came under the influence of Mrs. L. L. Moore, who later became a missionary to China. Impressed by her fine character, and by the Life of Mrs. Mary Galloway Giffen, she offered herself for service to the Savior.

For one year she attended Claremont College at Hickory, N. C. Then in the fall of 1901 she entered the Due West Female College, graduating in 1903. In December of that year she was sent by the A. R. P. Board of Foreign Missions as a missionary to Mexico. After a year in language study, she took charge of the mission school at Ciudad del Maiz, where she served till 1909- when she was transferred to the Hattie Mae Chester School and Orphanage at Rio Verde. In this school she taught music, and was diligent in inculcating Christian principles into the lives of the boys and girls.

From June, 1913, to sometime in 1922 Miss Love was in the United States, owing to the Madero Revolution in Mexico. One year, 1914-15, she spent in Moody Bible Institute. Then for sometime she took part with Miss Lavinia Neel in founding Hillcrest Institute in North Carolina. Then she taught in Grove Park School in Asheville, N. C.; in Chicora College in Columbia, S. C.; in Mitchell College at Statesville, N. C.

Political conditions in Mexico becoming more settled, Miss Love in 1922 returned to her adopted country, and taught the next five years at Juarez Institute, Tampico. After her furlough in 1928 she organized at Valles, S. L. P., an independent mission center. She began with a high school, Instituto Medellin. This school had a faculty of well qualified teachers, and had a large boarding department, promising great usefulness. But suddenly, along with hundreds of other mission schools, it was closed by the new laws.

Frustrated in her school work, she began evangelistic work, visiting many villages near Valles, distributing the Scriptures and winning many to Christ. In this work she was joined by a number of short term missionaries: Mr. Ben Clendennin, Mr. and Mrs. Beavers, Misses Hall, Jenkins, and Young. She commissioned numerous lay workers, sent out ministers, established Christian worship in many villages. In twenty-five of these the Gospel has taken root. But, alas, in the midst of these great and fruitful activities, health was failing. In 1945 Miss Love turned her Husteca Mission over to the ecclesiastical protection of Tampico Presbytery, and returned to North Carolina to recuperate. Meanwhile, in 1946, Misses Lyon, Johnson,

and Donlan came to help with the work at Valles. To this work, after a long illness in the States, in October, 1946, Miss Love returned for a few weeks. But it was only a little while. On January 30, 1947, at Charlotte, N. C., the end came, and she went home to be with her Savior, whom she had loved and served so faithfully.

After a funeral service in the Tabernacle A. R. P. Church, in charge of Dr. E. N. Orr, assisted by Dr. W. W. Boyce and Rev. J. R. Love, the body was taken to Statesville for interment, February 1, 1947.

As we come to its close, one pauses in contemplation of such a life. Her spirit was manifest in college days. And when in 1903, ready to board the train for Mexico, as she bade farewell to Father and Mother, she was so overcome that she was unable to walk, and she had them carry her into the railway coach. The same heroic spirit is seen again, when, on account of her health, the Board had to refuse to return her to her field, she went on an independent basis, serving till strength failed, and, turning over the results of her labors to the Church, went home to die. Who can but say, Well done, good and faithful servant?

Rachel McMaster

Rachel McMaster, M.D. (Mrs. Samuel H. Hay since December, 1914). Mrs. Hay's father was George Hunter McMaster of Winnsboro, S. C. Her mother was Lou Penn Gregg before marriage, of Mars Bluff, S. C. Mr. McMaster was reared in the A. R. Presbyterian Church, while Mrs. McMaster was reared in the Presbyterian Church, U. S. Rachel was born at Winnsboro and reared in the A. R. P. Church there, of which she became a member at the age of 14.

Her early education was received in the Winnsboro schools. She graduated from Winthrop College with the A. B. degree in 1901. Following graduation she taught two years at Liberty Hill, S. C., and one year at Newberry, S. C. Thereupon she entered the Woman's Medical College of Philadelphia, Pennsylvania, where she graduated with the degree of M.D. in 1908. After graduation she took her internship in the hospital of this college.

In 1910 she went as a medical missionary to Rio Verde, Mexico. In this field she continued till March, 1913, when she went to Valles, San Luis Potosi, till September of that year. On account of the Madero Revolution and the consequent tension in the United States-Mexican relations at this time, she was called home to South Carolina. In the Rio Verde field she was associated with Dr. Katherine Dale. Of this work she says, "I have no record of the number of patients, but the work was heavy, as we tried to serve the region for miles around." In this field, she reminds us, "Miss Janie Love later did so great a work."

In December, 1914, while still on furlough, she married Rev. Samuel Hutson Hay, D.D., a native of Liberty Hill where she had formerly taught. Dr. Hay is a minister of the Southern Presbyterian Church, and her work since marriage has been in connection with that church. They have served the Presbyterian Church of Marion, S. C.; the First Presbyterian Church of Mooresville, N. C.; and since 1920 they have served the First Presbyterian

Church of Morristown, Tennessee. This is a large church, and Mrs. Hay, always a willing worker, finds her activities and usefulness only limited by her capacity to meet the need. Twice she has been President of the Woman's Auxiliary, and has been made a "life member of the Presbyterial", an honorary recognition of her services. She teaches a class in the Sabbath School, and has led the Junior Young People's studies for many years.

The home of Dr. and Mrs. Hay has been blessed with three children. Rachel McMaster Hay married Rev. Hollis E. Hayward; Louisa Righton Hay is now Mrs. Thomas Moffatt Burriss; John Frederick Richards Hay, after graduating with honors from Davidson College, died a prisoner of war at the Japanese prison after the fall of Bataan, where more than once he was decorated for heroism in action. He was a candidate for the ministry.

Miss Rachel McElroy

Miss Rachel McElroy, member of the loyal family of teachers and ministers of the A. R. P. Church, was born to W. M. and Margaret Elizabeth Carmical McElroy in Moreland, Georgia, May 29, 1900. Baptized in infancy by Rev. I. S. Caldwell, at the age of six years she made her profession of faith in the Savior, and became a member of the Presbyterian Church under the ministry of Rev. Mr. Hannah.

She received her early education in the schools of Newnan, Georgia, and after two years of study in the Woman's College of Due West, she was graduated from that institution with A.B. and B.Mus. degrees. Highly gifted in music, both vocal and instrumental, she chose to devote her talent to neither fame nor fortune but to developing the genius of the young. To this end she devoted several years to teaching in the high schools of Tennessee and Oklahoma. Heeding the call of the Lord to engage in religious work, she became Pastor's Assistant at the Tabernacle, Charlotte, N. C.

Inspired by the influences of a godly home, and impressed with the needy condition of the superstition-bound non-Christian world as portrayed by Drs. J. G. Dale and W. W. Boyce, she offered her services to the A. R. P. Board of Foreign Missions, and in 1925 went to Mexico, commissioned to establish a mission school for girls.

After spending a year in the study of the Spanish Language, and in religious work in Tampico and Rio Verde, Miss McElroy repaired and reconditioned the Dale Home and Hospital in Rio Verde, S. L. P., and in January, 1927 opened *Collegio Ingles*, a boarding school for girls, with both primary and normal students, an arrangement best suited for the development of Mexican girls. For nine years she labored indefatigably for the advancement of the girls who were under her care, teaching primary school by day and normal school by night. By the grace of God non-Christians became believers, a number of Mexican girls became trained teachers, the Christian school became noted for its excellent teaching and its fine principles, and its graduates and students have strengthened the Mexican congregations. A government regulation forbidding the operation of any school which received financial support from a religious body caused *Collegio Ingles* to close in 1935.

Since the closing of this branch of mission work, Miss McElroy has

studied in Erskine College, at Peabody College at Nashville, Tennessee, and has spent some years teaching in Montreat College in North Carolina. For several years, including 1941, she was the missionary in charge of the Ybor City Latin Mission in Tampa, Florida. In the Minutes of Synod for 1945, p 243, the Board reported that on account of her health Miss McElroy had been given leave of absence for two succeeding years, and that Miss Florence Craig had been secured meanwhile for the work, an arrangement which in 1950 is still in effect.

Miss Lavinia Neel

Miss Lavinia Neel.—Clear in vision, steady in purpose, indomitable in her manner of serving the Lord and the Church, Miss Lavinia Neel gave a lifetime of service in the unspectacular task of teaching Mexican girls and boys to be capable citizens and good Christians.

A daughter of Dr. James David Neel and Margaret Pressly Neel of Troy, S. C., she was born March 12, 1870, and was reared in the tradition of the staunch and cultured Pressly family of Cedar Springs congregation. At the age of fourteen she made a profession of her faith in Jesus Christ, and was received into the membership of the Church. She attended the schools of Troy, and was graduated from the Due West Female College in 1889. Subsequently she studied art in Atlanta and in New York.

Inspired by the influences of her mother, and by the teaching of Miss Mildred Watkins, she offered her services for the foreign field. She was appointed by the A. R. P. Board of Foreign Missions to the field in Mexico, and reached Ciudad del Maiz, S. L. P., in 1894, being put in charge of the mission school of that station. She served faithfully at that post for nine years. In 1903 she was transferred to Rio Verde, S. L. P. In this new place of responsibility, the Hattie Mae Chester Institute, she made her gift of unusual commonsense a telling factor in the development of the girls who came under her care.

The Madero Revolution caused the return of Miss Neel to the homeland in 1913. There she spent a year in Los Angeles Bible School, a year teaching in a Presbyterian school in Matamoros, Texas, and then together with Miss Janie Love organized the A. R. P. Hillcrest Institute in North Carolina.

She returned to Tampico, Mexico, with Miss Stevenson in 1917. In this war-torn town, then expanding into the booming center of the new oil fields, the church-members were scattered and the work disorganized. The missionaries reestablished the mission school, Juarez Institute, and visited tirelessly among the people of the city, gathering together the loyal members of the congregation and winning the confidence of many of the hill people, newly moved to the coast. Miss Neel labored effectively in the school and as Bible woman in Tampico from 1917 to 1930.

For many years she hoped to see realized Synod's plan for a new and adequate school building in Tampico, one suitable for a good school in a city. Due to the unfavorable attitude of the government toward the holding of property by religious groups, this plan was never realized. Meanwhile the lady missionaries in Tampico lived in the old school building, one to be condemned by any board of health, patiently enduring hardship

and inconvenience in order to continue to serve the Lord in an acceptable way.

During the year 1930 Miss Neel's usually sound health failed. She was taken to the United States, where she was under the care of excellent physicians, but she departed this life in August, 1930, having devoted 36 years to the Lord's service in Mexico. Many are the men and women who gratefully remember her steady insistence on sound study with firm discipline; and many are the souls who joyously thank God that Miss Neel persuaded them to come to Jesus Christ.

Henry Elliott Pressly

Reverend Henry Elliott Pressly, descendent of the Presslys of Abbeville County, S. C., and of the Elliott and McMaster families of Fairfield County, S. C., was born December 9, 1885 in Tampico, State of Tamaulipas, Mexico, where his parents, Dr. Neill Erskine and Rachel McMaster Pressly, were pioneer missionaries of the A. R. P. Church. Baptized as a little child, brought up in the Faith under the ministry of his father and the daily teaching of his mother, he made a profession of his faith in Jesus Christ at the age of nine years, under the ministry of Dr. Arcadia Morales of Mexico City, Mexico.

He was given his elementary education by his mother. After attending Kings Mountain Institute in York, S. C., and Mount Sion Institute in Winnsboro, S. C., he entered Erskine College at Due West, S. C., in January, 1903, and graduated in June, 1906.

After Mr. Pressly had begun a career as banker in Columbia, S. C., God called him to preach the Gospel. Having finished the course of study in Erskine Theological Seminary in 1909, he was both licensed and ordained by the First Presbytery of the A. R. P. Synod in 1909, and was by the A. R. P. Board of Foreign Missions sent that same year as a missionary to Mexico, his needy native land.

He labored four years in Ciudad del Maiz and surrounding mountain villages, among a people extremely underprivileged and intensely fanatical in their opposition to the Gospel. In 1913, when on account of civil war in Mexico all missionaries were called out of that country, Mr. Pressly was sent as a home missionary to Salem, Tennessee, and later to Clinton, S. C., where he served 1914-1918, and then was sent as a home missionary to Tampa, Florida, where he served five years, 1918-23.

He was married October 14, 1914, at Abbeville, S. C., to Mary Bradley. See her record following this for children.

After the A. R. P. Synod reopened missionary work in Mexico, Mr. Pressly was sent back to that war-ravaged country. Taking his family with him, he reached Mexico in 1923. Finding Ciudad del Maiz practically destroyed, he reopened the mission station at Valles, S. L. P., and was here 1923-26. Placed in charge of the western section of mission field in 1926, with supervision over Valles, Cardenas, Ciudad del Maiz, and Rio Verde, he moved to Rio Verde in that year. There the church prospered greatly under his ministry. While there, 1926-29, he repaired the Hattie Mae Chester Orphanage building, for use as a **mission home**.

In view of the fact that Mexican law forbids foreign ministers to exercise ministerial functions, to facilitate his work as a preacher and pastor in Mexico, Mr. Pressly in 1927 became a Mexican citizen. It appears that he was the only missionary in Mexico who was in position to take this step. Other missionaries preach, but do not administer the sacraments.

In 1929 he was sent to Tampico, where, with only one Mexican assistant, he faithfully served the congregations of Tampico, Vergel, Arbol Grande, and Miramar until 1938. He hoped to reopen preaching stations in the country south of Tampico, but men and funds were not forthcoming for this needy work. During his service in Tampico the Tampico congregation began the new task of supporting Revdo. Butron, the Mexican minister, and came to bear that worker's full support. The Vergel congregation built a new steel and concrete church building, at no cost to the Synod.

Brother Pressly is a master of both literary and conversational Spanish. He is forthright in manner. As a preacher of righteousness in Jesus Christ he has the happy faculty of laying his finger on the point at issue, and of hitting the nail on the head.

During his furlough 1938-39 he served as home missionary in the A. R. P. Stuart Memorial Church and the Latin Mission in Tampa, Florida. Then, commissioned as missionary to Mexico by the Presbyterian Church, U. S., he moved to Cuernavaca, Morelos, and later to Taxco, Guerrero, Mexico, where he is field evangelist of a large district.

Mr. Pressly has been ably assisted by his wife, who, in addition to giving careful attention to the rearing of their children, has been a helpmate in mission work. For further facts of her life, including names of children, see sketch of Mrs. Mary Bradley Pressly.

Mrs. Mary Bradley Pressly

Mrs. Mary Bradley Pressly is a daughter of James Foster Bradley and Lily Orr Vincent. She was born May 2, 1896 within the bounds of historic Long Cane congregation, which is the mother of many ministers and missionaries. Mary Bradley was baptized in infancy by Rev. T. W. Sloan, D.D., and at the age of nine was received on profession of faith as a member of the Abbeville A. R. P. Church, under the ministry of Rev. E. B. Kennedy, D.D. A missionary talk by Miss Minnie Alexander turned her thoughts seriously toward a life-service in the foreign field.

After having graduated from the schools of Abbeville, S. C., and having studied three years at the Woman's College of Due West, she was married at Abbeville to the Reverend Henry Elliott Pressly, a missionary to Mexico, on October 14, 1914. The Presslys made their home for four years in Clinton, S. C., and later in Tampa, Florida. In both these places Mr. Pressly was a home missionary, absent from Mexico on account of the revolution there.

In 1923 the A. R. P. Board of Foreign Missions sent Mr. and Mrs. Pressly back to Mexico. They were stationed three years in Valles, S. L. P.; four years in Rio Verde, S. L. P.; ten years in Tampico, Tamps.

Mrs. Pressly has given careful attention to her home and to the rearing of her seven children. This is a cardinal virtue in Mexico, as well as else-

where throughout the earth. In addition to this, with remarkable enthusiasm she founded a mission school in Valles, and organized Sabbath Schools and Woman's Work, supplementary to the preaching of the Word. With more than ordinary courage and endurance, she has driven a Ford car all the way from Mexico to Due West, where some of the children were in college.

Since their regular furlough in 1939, the Presslys are missionaries of the Southern Presbyterian Church, and at this time (1947) they are stationed at Taxco, State of Guerrero.

The Lord has blessed their home with seven children. Of these, Mary died at birth; Neill Erskine died in infancy and is buried in Tampico; Margaret Bradley graduated from Erskine College in 1940 and is now working for the Government in Detroit; Rachel Elliott, now Mrs. Clyde Gay of Kingsville, Texas, and Kathryn is a Girl Scout worker, Stanford, Conn., have graduated from Texas University; Henry Elliott, Jr., after service in the U. S. Army, is studying in Texas University; James Barron and John Edwards are in school.

Neill Erskine Pressly

Pioneers are brave spirits. Carey and Morrison led the vanguard in missions, as Livingston led in exploration. What these and others were to mission work in sister churches the subject of this sketch was to A. R. Presbyterianism.

Foreign missions have always formed part of the true Christian religion, though at times they have been crowded out of the church's program. The aid given by the A. R. P. Church to the Reformed Presbyterians in India, the Liberia Negro Mission, and Miss Mary Galloway's brilliant, devoted Egyptian cooperation with the United Presbyterians,—these were picket firing, skirmishes in this holy war. God in his providence was raising up one to lead and bear the brunt and marshal the forces in a larger campaign and more extended warfare.

A man child gladdened Rev. John Ebenezer Pressly, D.D., and Martha Sara (Sherard) Pressly, Sept. 11, 1850, at Moffattsville, Anderson County, South Carolina. This child was named Neill Erskine Pressly. As his father was called about that time to Coddle Creek, North Carolina, his early days were spent there. After his eleventh year, on account of the Civil War, his educational advantages were meager, and he labored on his father's farm.

In 1867 he engaged as a clerk with his uncle, Mr. Pink Helper, at Davidson, N. C.; afterwards he formed a partnership with Mr. James Allison. This gentleman generously offered to treat him as a son in Davidson College when his wish was made known to prepare for the ministry. This offer was highly appreciated, but was declined.

Prof. Augustus Leazer, who said that of all his pupils this one gave him the most pleasure, prepared him for college at Coddle Creek Academy, 1872-1873. Entering Erskine College this latter year he graduated from both the college and the seminary in June, 1878, taking the six years course in five years. His licensure was granted by the Second Presbytery April 13, 1878; the officiating minister was Rev. J. N. Young, L.L.D., who had per-

formed the same service for the licenciate's father 31 years before. On Dec. 14, 1878, the same Presbytery ordained him at Due West, S. C.

On Jan. 27, 1875, an affecting farewell meeting was held on the departure of Miss Mary Galloway as a foreign missionary to Egypt. Neill E. Pressly, a college student, formed then and there the high and noble purpose of devoting his life to missions. When Synod on Aug. 19, 1878, under the leadership of Dr. J. I. Bonner, resolved to establish an A. R. P. mission in Mexico, the youthful subject of this sketch was entrusted with this responsible mission. After some visiting among the churches in the United States, he arrived via Vera Cruz in Mexico City, Jan. 14, 1879. About a year was spent there learning the language and studying the field. By arrangement with other denominations and the consent of his own Board, he located in Tampico, State of Tamaulipas, December 6, 1879.

The establishment of a Protestant mission in Tampico was difficult. For a year Christian worship was held in the rented meeting house with only the families of the missionary and of the Mexican pastor in attendance. The first person to be baptized was a blind woman, Jesus Gonzalez; then others took courage and accepted Jesus Christ as their Lord. In June, 1881, a congregation of 15 members was organized. By 1910 the congregation had grown to a membership of 117, and were paying the full salary of the Mexican pastor, Rev. Pedro Trujillo.

On horseback, Dr. Pressly explored the country surrounding Tampico, going south as far as 100 miles. He found consecrated men, taught them, and commissioned them as preachers of the gospel in at least five stations distant from the city. He founded the school for girls in Tampico, inspired young missionaries to teach, and gave them counsel from the wealth of his experience.

Moved with compassion for the people of Tampico, and for those in the towns and country round about, all of whom lived under a distressing lack of medical care, he read medicine for more than a year under American physicians of the railroad hospital at Tampico. He served as doctor among the poor of the city; and when he made regular visits to the mission centers in northern Vera Cruz, he ministered to the bodies of the sick even as he ministered to their souls.

In 1901 his Alma Mater honored him with the degree of Doctor of Divinity.

Mr. Pressly wedded Mrs. Rachel Elliott Rosborough, daughter of Henry Laurens and Mary Milligan (McMaster) Elliott of Winnsboro, S. C., Nov. 5, 1878. Three sons were the fruit of this marriage: Bonner Grier, John Ebenezer, and Henry Elliott.

In April, 1914, Dr. Pressly was recalled to the United States on account of the Madero Revolution. He returned to Mexico in October of the same year, and resumed the work in Tampico, taking care of his flock during the troublous times, and keeping in touch, as conditions permitted, with stations in the interior of Mexico.

While preaching to the English-speaking congregation on the morning of Jan. 7, 1917, he was stricken with paralysis; after he was able to travel, he returned to the United States and made his home in Winnsboro, S. C. While visiting his son, Rev. Henry E. Pressly, in Tampa, Florida, he suffered another stroke, and on Nov. 1, 1920, his spirit was taken to be with the Lord. He was buried in Winnsboro.

Neill E. Pressly was one of the most remarkable men of our Church. His faith and courage are apparent in that he set foot on a foreign soil and undertook to found a mission, backed by a denomination not large in numbers nor rich in resources nor trained in experience. Yet he followed his convictions, the indications of Providence; he plead for his Savior and awakened the sympathy and sustenance of his Synod. His devotion to the Mexican Mission is exemplary, animating, and sublime.

In that too short list of brave pioneer missionaries "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valient in fight, turned to flight armies of aliens," the name of Neill Erskine Pressly holds an honored place.

Mrs. Rachel Elliott Pressly

Mrs. Rachel Elliott Pressly was the daughter of Henry Laurens Elliott and Mary Milligan McMaster, both of these families being of the sturdy Scotch-Irish people of Fairfield County, South Carolina, families eminent in Fairfield and in the A. R. Presbyterian Church. She was born at Winnsboro, S. C., December 16, 1848. In early youth she made profession of her faith at Winnsboro, under the ministry of Rev. C. B. Betts, D.D.

She received her early education at one of the private schools for girls at Winnsboro, and under the tuition of Rev. Dr. Lord, of New Orleans. She was always an apt, diligent pupil.

At the age of 20 she was married to Mr. B. C. Rosborough, a merchant, of Woodward, S. C.; to this couple there were born two daughters, Mary and Jennie. Mr. Rosborough died within five years after marriage.

In 1877 she entered the Due West Female College to study music. At Due West she met Rev. Neill E. Pressly, who was then a student in the Erskine Theological Seminary. They were married in Winnsboro, S. C., Nov. 5, 1878.

Mr. and Mrs. Pressly planned to go as missionaries of the A. R. P. Church to Egypt, if the way should be open; however, in that year the A. R. P. Synod resolved to open a mission in Mexico, and Mr. and Mrs. Pressly were commissioned as the first A. R. P. Missionaries to that country.

After spending ten months in Mexico City, studying the Spanish language and conferring with other missionaries, in December, 1879, the Presslys were located at Tampico, on the Gulf coast of Mexico; there they lived and labored for the Lord for 38 years.

Mrs. Pressly was a faithful wife, a true helpmate, a safe counselor to her husband in his labors and difficulties, and always took an active part with him in his work. She was not only a devoted and fond mother to her children, but was the educator of her three boys until they were sent to enter high school in her native town. Knowing the evil of a bad education, she resolved to train up her children in the fear of God, a difficult task in the moral surroundings of her adopted country. The exemplary deportment through a lifetime, unremitting zeal in contributing to the happiness of others, a full conviction of the truths of religion and morality, which form the basis of a good woman,—all these elements were manifest in her character.

She was the mother of five children: Mary Elliott Rosborough died at an early age; Jennie Bell Rosborough was educated in the United States, and makes her home at Winnsboro; Rev. Bonner Grier Pressly was an outstanding minister of the A. R. P. Church; John Ebenezer Pressly, M.D., was a physician in Abbeville, S. C.; Rev. Henry Elliott Pressly served for many years as a missionary of the A. R. P. Church in Mexico.

During the Madero revolution in Mexico Mrs. Pressly went to the United States in 1914, but returned to Tampico as soon as Dr. Pressly found that conditions were safe. Early in 1917 she accompanied her husband to South Carolina; and after his death she made her home in Winnsboro, S. C. She survived her husband eight years, passing away Jan. 18, 1929, at Winnsboro. She is buried in the same city.

Miss Mary Permelia Stevenson

This missionary of the Cross gave fifty years of loving service to the Tampico field in the Republic of Mexico. Everywhere she is spoken of as Miss "Macie" Stevenson, and that name will be used in this sketch.

Miss Macie was the youngest child of Robert Murdock Stevenson and Margaret Rebecca Hartin, both of whom have long since passed from these earthly scenes. All their children have likewise passed, among whom were Dr. R. M. Stevenson and Elder J. E. Stevenson. Miss Macie was born at the old family home in the Albion community of Fairfield County, S. C., November 10, 1872. She grew up in the New Hope A. R. P. Church, about four miles north of her home, under the pastoral care of Dr. R. G. Miller, who received her into the Church at about the age of twelve years.

Along with her church-life went also her school-life. The school was hard by the sanctuary, and she and the young people of her community rode horseback to school. This made for friendships and fellowships and stories that are repeated unto this day. Among these is the story of the rise of the Dew Drop Society, a society of the children of the New Hope Church, which is still alive after more than sixty years. The idea was Macie's. It was organized in the school, but in a little while the pastor, Rev. H. B. Blakely, adroitly maneuvered it into the church, where it has been ever since. But school days do not last always. In due time she entered the Due West Female College, from which she was graduated with the Class of 1890.

From childhood she always said she was going to be a missionary. Before her sixth birthday in 1878, when Dr. N. E. Pressly visited New Hope in the interest of the Mexican Mission, she personally handed him her own bright silver dollar, which, it is said, she had earned with her own hands. This childhood purpose was presently to come to fruition. In December after her graduation the Board of Foreign Missions appointed her a missionary to Mexico, and after some months of preparation, in November, 1891, she left home and native land to teach in a girls' school in Tampico. With her went Miss Mattie Boyce. These two, with Dr. Neill E. Pressly as Principal, constituted the Faculty of the new educational institution known as the Juarez Seminary for Girls. The school soon grew in favor, and opened a great opportunity for serving the girls of that city, and also opened many doors into homes otherwise hard for the missionary to enter.

Thus was added another phase to the work, that of Home Visitation Evangelism, a work for which she was peculiarly adapted, and one indispensable on the foreign field. She possessed also the gift of song to a marked degree, and thereby added much to the congregational service of praise. She did much in the teaching of instrumental music to the young people of Mexico. She took Miss Eladia Solis and reared and trained her for Christ and Christian service in Mexico. She was unselfish and selfdenying to a remarkable degree. Of what the Lord gave her she often gave to others till it left her almost destitute. She lived and slept and worked sometimes in quarters that afforded but the meagerest protection against weather and against night prowlers.

Details of her various activities are not furnished us, but there were many changes in Mexico, and in the personnel and working conditions of the field there. These called for shiftings and adaptations, and for additions to her manifold duties. At one time or another perhaps she held every position and performed every kind of service on the mission field, except that pertaining to the official work of the ordained minister of the Gospel. She was always ready and abundantly efficient in such cases. Long time the senior missionary on the field, and tried and proven as she was, she was looked to for counsel on important matters, and her judgment was found wise and good. For some time she was receiving and disbursing agent for the funds of the mission as they came from the Treasurer of Synod.

Much of the time her health was precarious. Dread tuberculosis had seized her, and there was always the battle for strength for her tasks. It called for conserving strength, and for rest at home, and for treatment in sanatoria; but she never lost heart nor her love for Mexico. Even when she passed from us to be with her Savior in the wee small hours of the morning of November 15, 1941, she had plans for returning to her beloved people before the end of November. Her visit home at the time was undertaken to see her brother, Dr. R. M. Stevenson, who was very ill, and the Board had detained her that she might visit some of the home churches in the interest of the work in Mexico. Her last Sabbath on earth was spent on a rather long and trying trip in carrying out this mission. Returning home in the evening, she attended a service at New Hope. And so the last service she attended was in the same church where she had attended her first, and where she had been baptized in infancy, where she had given her heart to Christ in girlhood and where she had first taken the Holy Communion. For the next Saturday morning, when the household awakened, they found she had slipped away while they slept.

The next day, in the late afternoon, a holy Sabbath, after a funeral service in the Winnsboro A. R. P. Church, she was laid to rest in the cemetery at New Hope, where, surrounded by the ashes of ancestors, kindred, and friends, her mortal body awaits the morning of the Resurrection.

The affection and esteem in which she was held by the people among whom she had labored for a full half century was betokened by a wreath of flowers in the form of a heart, sent by those people and laid on her grave, and by a message later sent by them, and now carved on her tomb, in the language in which she had made known to them Jesus and the Resurrection.

Martha Anna Strong

Miss Martha Anna Strong grew up in a home where Christian education held a prominent place and where the Bible was the constant textbook. She was born Aug. 11, 1876, at Salem, Tennessee, and at the age of twelve years was received, on profession of faith, as a member of the Salem Church. Her uncle, Rev. James H. Strong, was pastor of the church at that time.

Her father, John Wilson Strong, was educated at Erskine College, and after the Civil War he taught school in West Tennessee. Her mother, Jane McKinstry Strong, was educated in a school for girls, conducted by Mrs. Wilson, wife of the first pastor of Salem Church.

Anna attended the Robinson High School, and later was graduated from the Due West Female College in 1901.

In 1903 she was appointed by the A. R. P. Foreign Mission Board as a missionary to Mexico. After spending a happy year studying the Spanish language at the home of Rev. and Mrs. J. R. Edwards, in Rio Verde, she began work in December, 1903, as a teacher in the Girls' School of the Mission in Tampico. In addition to teaching, Miss Strong visited in the homes of families in Tampico, reading and explaining the Scriptures.

After only three years of work in Tampico, she left Mexico on account of poor health; but after another three years she returned to Mexico, being stationed this time at Ciudad del Maiz, with Mrs. Rosemma Hunter.

The Revolution in Mexico caused Miss Strong, together with other missionaries, to leave Mexico in 1913; she and her sister Lula went to Kirbyville, Texas, for several months, where Miss Anna continued Christian work. As the revolution continued, she went with her sister and Miss Lavinia Neel to San Benito, Texas, where they engaged in Christian work among the Mexicans in that region, from March to September, 1914. In September Miss Strong became Spanish teacher in Beaumont, Texas, and taught Bible classes and distributed Christian literature in that city.

After spending some years in Beaumont, she taught in Little Rock, Ark., and later at Des Ark, Arkansas; wherever she went she taught Bible Classes in addition to her school duties.

In March, 1924, Miss Strong became teacher of Spanish at Bryson College, Fayetteville, Tennessee; there also she taught Bible. In attempting to put out a fire which started in a stove in one of the dormitories, she was severely burned; and on February 27, 1925, she died at Fayetteville. She is buried near her old home church, Salem.

Her work of faith, labor of love, and patience of hope were a real challenge to those with whom she came in contact. Her purpose in life was that others might know God's Word, which was so precious to her. The Blessed Hope of the return of the Lord Jesus was a living, bright reality to her, and she eagerly sought to pass this precious truth on to those she met.

Fannie Lynn Wallace

Miss Fannie Wallace, the only daughter of William Wallace and Mary Susan Higgins, was born March 31, 1873, in the bounds of New Hope congregation, Garrard County, Kentucky.

Blessed with a quiet, studious disposition, and with careful early training, she was graduated from the Due West Female College, South Carolina, June, 1890, with the first honors of her class. After post-graduate studies in Ohio and some years service as a teacher, she resigned her position in the Corsicana, Texas, school, and offered herself to the A. R. P. Board of Foreign Missions for work in Mexico. She took a special course in Moody Bible Institute, Chicago, and on December 28, 1900, she reached the Mission Home in Tampico, Tamps.

After only four months of study under Dr. N. E. Pressly's direction, this ready and diligent student spoke Spanish well, and began to help with the teaching in Juarez Seminary for Girls in Tampico. By September, 1901, she took a full share in the school work, and began to help in the evangelistic work.

But her labors as a missionary were brief. Within two years of her arrival in Tampico she fell a victim to yellow fever, and on November 16, 1902, her spirit returned to God who gave it. About her last words were, "I am resigned to God's will. My heart is at peace with God." Funeral services were held by Dr. Pressly and Rev. Pedro Trujillo in both Spanish and English, and her body was laid to rest in the burying ground of Tampico.

To her fellow-workers, her pupils, and her host of friends her memory is as ointment poured forth.

Robert Alexander Davis Whitesides



Robert Alexander Davis Whitesides was born near York, S. C., December 12, 1918. He was baptized by Dr. B. G. Pressly August 3, 1919. He is the son of John B. and Roberta Currie Whitesides. His father is a son of Mr. Jeff D. Whitesides, whose father was John B. Whitesides, I. These have all been farming folk, with such machinery as goes along with rural life. His mother, Mrs. Roberta Currie Whitesides, is a daughter of Mr. T. A. Currie, and was born near Bartow, Florida.

Robert A. Whitesides grew up in the Bartow, Florida, Church. He united with this church by profession of faith during the pastorate of Rev. J. N. Lesslie, in a meeting held by Dr. T. H. McDill, Sr., at the age of seven.

His pre-college education was had in the public school of Florida, and he graduated from the Winter Haven High School. In the fall of 1935 he entered Erskine College, graduating in 1939. Following graduation he spent the summer of 1939 in New York City, as counsellor in the Young Men's Christian Association. The summer of 1940 he was assistant pastor of the New Lebanon A. R. P. Church, at Organ Cave, West Virginia.

His Theological training was received in Erskine Seminary 1940-1942, and in Princeton the year 1942-1943. He was licensed by the Second Presbytery April 26, 1941, and ordained by the Catawba Presbytery June 21, 1942.

Shiloh, Lancaster County, S. C., was his first charge. He was installed pastor of this church on June 21, 1942, and continued to serve this church till December 1, 1944. In May 1944 he with his wife volunteered for service in Mexico; was accepted in September, 1944; and was sent out in January, 1945. He is now stationed in Tampico, a strategic point in our Mexican Mission.

On June 17, 1943, at Lancaster, S. C., he married Miss Harriet Lou Robinson, who shares the trials of missionary life with him in Mexico. Mrs. Whitesides graduated from the Lancaster High School in 1936 and from Winthrop College in 1940, with the degree of Bachelor of Science. At the time of her marriage she was teaching the Commercial Course in Lancaster High School.

This young couple have before them a future bright with promise. All about them is a field of great need. God being with them, none would seem better fitted than they for the great task.

Born to the above May 31, 1948, at 9:15 A. M., in "Hospital Civil", Tampico, Robert Alexander Whitesides, Jr., weight 8 pounds. A second son, Daniel Baxter, was born to them August 20, 1950.

This additional information has been discovered since the above was written: After entering Mexico in January, 1945, they remained there six months, studying the language. But in June of that year, on account of the technicalities of war times, they found it necessary to leave Mexico temporarily, and the Board of Foreign Missions located them for the time at the Orange Grove Mission in Tampa, Florida, where they served six months. Then on January 8, 1946, they reentered Mexico, serving another six months at Valles, S. L. P., in Miss Janie Love's field, she being in the States on account of her health. Next they spent three months in Mexico City, in concentrated language study, a study they had been pursuing since they first entered Mexico. Since their brief stay in Mexico City they have been located, by request of the Board, at Tampico, Tamaulipas, engaged in rural evangelism through employment of native laymen and ministers. Mr. Whitesides is missionary in charge of evangelistic work in the coast and center districts of the Mexican Mission, October, 1950.

Harriet Lou Robinson Whitesides

Mrs. Harriet Lou Robinson Whitesides, daughter of Richard Baxter Robinson and Daisy Bennett Robinson, was born at Lancaster, S. C., July 2, 1919. She was baptized in infancy; and when she was about eleven years of age, she was received on profession of faith as a member of the A. R. Presbyterian Church at Lancaster, under the ministry of Rev. W. S. Paterson.

She attended the public schools at Lancaster, and then entered Winthrop College, Rock Hill, S. C., from which she was graduated in 1940 with the degree of B.S. in Commerce. She taught one year in the National School of Commerce, Charlotte, N. C., then two years, 1941-1943, in the Lancaster High School.

In June, 1943, she was married at Lancaster to Rev. Robert Alexander D. Whitesides, the pastor of the Shiloh congregation.

Appointed by the Board of Foreign Missions of the General Synod of the A. R. P. Church, Mr. and Mrs. Whitesides went to Mexico as missionaries

in January, 1945. After visiting mission stations of several denominations in central Mexico, they studied Spanish for a half year in Valles, S. L. P., then returned to the United States and spent a half year in charge of the Orange Grove Mission in Tampa, Florida.

Mrs. Whitesides went again to Mexico with her husband in January, 1946. They made their home in Valles for six months, studied during the summer in Mexico City, and in October, 1946, established residence in Tampico, Tamps., where they are in charge of evangelistic work in new stations in the coastal region.

Mrs. Whitesides is the efficient treasurer of the A. R. P. Mission,—and is the mother of one child, Robert Alexander Whitesides, Jr., born May 31, 1948. Since the above was written a second child has been born to Rev. and Mrs. Whitesides, to whom has been given the name, Daniel Baxter Whitesides. He was born August 20, 1950.

Native Ministers and Workers

Ignacio R. Alonzo

The life of Ignacio Alonzo Rodriguez was a series of triumphs of consecration and persistence over tremendous handicaps.

He was born July 31, 1897, into the home of working people in Santa Catarina, S. L. P., an hacienda in the mountains half way between Rio Verde and the state capital, San Luis Potosi. His father was Isidro Alonzo; his mother was Epifania Rodriguez. When Ignacio was only two years of age, his mother died, and his father brought him down the mountain to Rio Verde, to live with relatives. At an early age the boy had to shift for himself.

Along with 90% of the Mexicans of his time Ignacio was a stranger to letters. However, in time he came to find employment milking the small herd of Holsteins belonging to Rev. J. G. Dale, who was then in charge of the mission school in Rio Verde. Seeing that other boys of his own age were in school, in 1912 Ignacio asked for the privilege of study; he entered primary school, offering the work of his hands, his only resource, in payment for all expenses.

The term "the seven words of Jesus on the cross" caught the ear of this untutored lad. After inquiry as to what those seven words were, he continued to be interested in the gospel, and in the same year, 1912, was baptized as a believer in the Lord Jesus Christ.

The revolution interrupted mission work in 1913. Sr. Alonzo was in charge of a small grocery store in Tampico in 1922. The following year he accepted the invitation of the missionary, Dr. J. G. Dale, that he study for the ministry and devoted several years to Bible study with Dr. Dale and the study of common school subjects with Miss Lavinia Neel. During the period of study Sr. Alonzo preached in El Golfo and Arbol Grande, suburbs of Tampico.

He continued preaching at Arbol Grande until March 19, 1931, at which time the Tampico Presbytery at its annual meeting at Tuxpam, Ver., ordained him as a minister and placed him in charge of the congregation at Ciudad del Maiz. He remained at Ciudad del Maiz one year; then he

returned to Arbol Grande for six months, and became minister at Cardenas for eight years.

In May, 1940, Sr. Alonzo moved to Tamazunchale, S. L. P., where for two years he was in charge of the congregation (A. R. P.), and from where he traveled by horseback over tremendous distances in the Mexican Indian Mission, administering the ordinance of baptism to converts. From there he moved to Tantoyuca, where he worked for two years, under the direction of Dr. Dale.

Sr. Alonzo returned to the A. R. Presbyterian field in June, 1944, as minister in charge of the congregation at Rio Verde. There he served also as teacher in the Rio Verde Bible School. From March, 1946 to March, 1948, he was supply pastor at Tampico. The following year he spent half at Cardenas and half at Xicotencatl.

In March, 1949, by appointment of Presbytery Sr. Alonzo began work as Executive Secretary of Missions, providing the ordinances of the church to pastorless congregations throughout the whole field. Though at that time he appeared to be in excellent health, very soon he became seriously ill, and in spite of the best medical attention available in Tampico and in the Baptist Hospital in Puebla, on Nov. 10, 1949, his earthly life and ministry came to an end.

Sr. Alonzo was a faithful minister and pastor. He attended regularly the meetings of Presbytery, and willingly undertook whatever work was assigned him. His life was a blessing to hundreds of souls.

He was married Feb. 17, 1922, to Eleazer Morales, a teacher, graduate of a normal school. She has been an able helper in many phases of the Christian work. There are five children in the family: Alpha, Eunice, Abdias, Hazael, and Miriam. Alpha is now a trained nurse; Abdias is a lay preacher, who looks forward to becoming a gospel minister.

Enoc Butron Torres

Enoc Butron Torres was born to Professor Manuel Butron and Lidia Torres de Butron in Antiguo Morelos, Tamaulipas, Mexico, October 29, 1889. At his birth his father dedicated him to the Gospel ministry, and though his father died when Enoc was six years old, he was brought up by a pious aunt in the teaching of the Society of Friends. He always expected to be a minister of the Gospel.

After he finished primary school in his home town, together with six chapters of the Bible per day under his aunt's instruction, he was in 1902 brought to Rio Verde to enter the new Preparatory School of the A. R. P. Mission. Before reaching the school the boy attended the Wednesday Prayer Meeting in the Church, where at once he answered Dr. J. R. Edwards' call for boys who would study for the ministry. When an oral examination revealed that he was well founded in the Gospel, Dr. Edwards personally took him to Dr. Dale in Ciudad Fernandez and recommended him as a student.

"His mental grasp of facts and their relation", writes Dr. Dale, in Mexico and Our Mission, "were those of a mature man . . . and his intellectual precocity was not more wonderful than his rapid development in the deepest and best things of the life hid with Christ in God." He was baptized the next year. After finishing Preparatory School, in 1906, he studied

for the ministry under Dr. J. G. Dale, was licensed by the Tampico Presbytery in 1909, and was ordained by that same body July 9, 1919.

Having as a student preached in Cerritos, Cardenas, and Alaquines, Sr. Butron in 1909 took charge of the Ciudad Fernandez congregation, where he served until 1914. After a brief period in Coscatlan, in the Indian country, he became minister in Rio Verde, S. L. P., in 1915, and served that congregation until 1926, at which time he accepted work with Dr. Dale in the Tampico church, the largest in the A. R. P. field. He was co-worker with Dr. Dale for five years, and remained as co-worker with Rev. H. E. Pressly in the same congregation for ten years. In 1940 the Tampico Presbytery installed Sr. Butron as pastor of the Tampico congregation, where he served till his death, March 4, 1946.

He was married on Sept. 24, 1914, to Antolina Escalera, a daughter of the Rio Verde congregation, and a former student in the Hattie Mae Chester Institute. Senora Butron has been a prudent preacher's wife, a faithful help-mate. They have one child, Lidia.

Reverend Enoc Butron is a clear thinker, a first-class sermonizer, a scrupulous accountant,—a man in whom Christian and non-Christian alike have absolute confidence. Though for many years he has suffered severely from asthma, he faithfully serves his Lord in the capacity to which he has been called.

Guadalupe Cruz Guevara

The first missionary who goes to a foreign land is considered by his own people as something of a hero; the first native who accepts the gospel preached by the foreigner becomes to his own people an outcast. Guadalupe Cruz Guevara was one of those distinguished souls who chose the things which are despised (in the Roman world) and the things which are not (not in the Catholic culture in which he lived) in sincerely professing his faith in Jesus Christ.

Don Guadalupe was a forthright and valiant Mexican. Having heard that the foreign devils had come to Ciudad del Maiz, the county seat, he went to town and asked for one of their books. Carrying the Bible home he told his family, "This is the evil book of the hated Protestants. I am going to examine it carefully and see what they believe; till I have done so, no-one in this household is to touch it." Having finished reading the book he announced to his family that the book is of God, that it is the Truth. He would make the Protestants his people and their God his God. His entire family went with him in accepting the gospel, and all were baptized, in 1890, by Rev. J. S. A. Hunter.

Guadalupe Cruz was born Dec. 12, 1839, at Palomas, near Ciudad del Maiz, S. L. P., Mexico. His parents, Domingo Cruz and Juana Guevara, brought him up in the Romish church knowing no other. However, his father, who once had begun studying for the priesthood, taught him to read, and Guadalupe became a man of informed mind and independent spirit.

After being converted Sr. Cruz saw that the gospel was the only hope for his people. Being now 51 years of age, he studied for two years under the teaching of Dr. Hunter, was licensed by the Tampico Presbytery at Chiconcillo, Vera Cruz in 1892, and ordained as a minister at Tampico in 1895.

FOREIGN WORK

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For seven years he was in charge of the work in la Colonia de Diez Guierrez, (Colonia Italiana) near Ciudad del Maiz, from where he visited also El Meco, San Antonio, Santa Barbarita, and many other villages. In 1899 he moved to Alaquines, a county seat, from where he continued to visit many villages.

He was most zealous in his endeavors to extend the Master's kingdom, and his most effective work was done from house to house, reading the Scriptures, and in conversations. He was an indefatigable worker; no difficulties could stay him. The enemies of the gospel put him into jail on several occasions, and at other times attempted to assassinate him, all on account of his zeal in preaching Christ throughout the region where he lived. Even at the age of 70 years he would ride horseback over distances up to 60 miles by day and preach that night. He passed away June 19, 1912.

Sr. Cruz was married three times: to Juana Zuniga, Juana Galarza, and Gila Salazar,—the last one having been a teacher in the girls' school at Chiconcillo, state of Vera Cruz. Of his children: Rev. Crescenciano Cruz Z. was for many years a minister of the Tampico Presbytery: Gabina, and Anacleto, still live at Ciudad del Maiz; Desideria, mother-in-law of Rev. Ramon O. Reyes, lives at Tamazunchale; Martin and family constitute a strong element in the church at Ciudad Madero, Tamps.

Crescenciano Cruz Zuniga

Rev. Crescenciano Cruz Zuniga was the son of Rev. Guadalupe Cruz and Juana Zuniga. He was born in Charco Blanco, municipality of Ciudad del Maiz, S. L. P., Mexico, Sept. 14, 1875.

He early manifested a disposition to study, and enjoyed such advantages as the municipal schools of his locality offered. From a child he was piously inclined, but the teachings of the Roman Catholic Church did not appeal to his heart. He was blessed with a good memory, and after he came under the influence of the gospel, he would commit to memory whole chapters of the Bible. In less than a year he had memorized the entire four Gospels.

The impressions which led to his conversion were received from Dr. J. S. A. Hunter and Mrs. Hunter, of Ciudad del Maiz. There he was baptized by Dr. Hunter, and there he united with the church, in 1891.

At the age of 18 years he was sent to the United States and entered the Huntersville, N. C., High School under the direction of Dr. W. W. Orr, to learn English. After acquiring a sufficient knowledge of English he went to the Preparatory School of Erskine College and pursued a special course of study. On completing this course he entered Erskine Theological Seminary in 1896 and graduated with the class of 1898.

He was licensed to preach by the Second Presbytery of the A. R. P. Church at Generostee, Anderson County, S. C., in 1898. At the close of his training he returned to his native land, and was transferred to the Tampico Presbytery. In 1900 he was ordained as a minister by the Tampico Presbytery at its annual meeting in Tampico.

The first work, 1899-1913, undertaken by Sr. Cruz was at Valles, a town in the eastern part of the state of San Luis Potosi. In spite of the ignorance

and indifference of the people of the region the Lord blessed this work and established a congregation of believers in the town. During the revolution Sr. Cruz went to Rio Verde, and then, 1914-1921, to Cerritos, S. L. P. He was transferred to Tampico in 1922, and there assisted Dr. J. G. Dale in Arbol Grande, Golfo, Huasteca, Miramar, and Tampico until 1924. After 25 years of faithful service as a minister in the A. R. Presbyterian Church Sr. Cruz joined another denomination. He died June 5, 1927.

He was married in 1900 to Enedina Gonzalez, of Valles. To this union there were born three children: Crescenciano, Ernesto, and Raquel.

Sr. Cruz was known as an excellent preacher, a beloved pastor, a zealous worker for the Kingdom of God.

Bernardino Del Pozo Martinez



Rev. Bernardino del Pozo Martinez is a Christian of the third generation, and the son of a minister, having been born May 10, 1916, into the home of Rev. Desiderio del Pozo Iracheta and Fortunata Martinez del Pozo, in Ciudad Fernandez, S. L. P.

He was baptized in infancy by Rev. Enoc Burton; at an early age he made profession of his faith in Jesus Christ and was received into the membership of the church at Ciudad del Maiz, S. L. P., where his father was pastor.

He attended primary school at Ciudad del Maiz and at the mission school at Rio Verde, S. L. P., and spent nearly three years in the Rio Verde Preparatory School. Soon after the death of his father

he gave up studying to go to work.

In April, 1938, Sr. del Pozo became a colporteur in his home town, Ciudad del Maiz, and helped in the work of the home church. In October, 1939, he was transferred to Cerritos, S. L. P., where he covered tremendous distances on foot in taking the Bible and the gospel to the people of that sparsely settled region. Uncomplainingly he and his wife endured the hardships of their uncertain life and meager income, until Jan., 1941.

Through personal experience Sr. del Pozo was called of God to the gospel ministry, and in August, 1941, he began the study of theology in the Rio Verde Bible School. He was a diligent student and finished the seminary course in Nov., 1944. During part of this time he was student-pastor of the Rio Verde congregation. He was ordained by the Tampico Presbytery at Valles, March, 1946.

Upon graduation he was called as pastor by the congregation at Cardenas, S. L. P. In May, 1947, he became supply pastor at Arbol Grande, near Tampico; in April, 1948, he was transferred as supply pastor to the congregations at Tampico and Verjel.

Sr. del Pozo was married Oct. 18, 1937, to Margarita Navarete Meza, of a Presbyterian family in Coyoacan, near Mexico City. The new home is blessed with four children: Aurora, Aaron, Jonatan, and Margarita Felix del Pozo Navarrete.

The last three months of 1946 he spent in study at the Austin Presbyterian Theological Seminary, Spanish division. He is a tireless worker and a good preacher. In each of the charges which he has served, the congregations have increased in membership and religious activity.

Since March, 1950, he has been supply pastor at Cardenas, and Professor of Church History at the Rio Verde Bible School.

Inez Hernandez Morato

Revdo. Inez Hernandez Morato was born in an Indian village, Chontla, Vera Cruz, April 20, 1850. His father, Eutimio Hernandez, was a professional gambler; his mother was Sostenes Morato. Reared in poverty and in the midst of vice the boy wore no shoes until he was 12 years old, and did not attend school until he was 18. Of a religious turn of mind, he was by his father forbidden to attend the Romanist church; expert in the tricks of gambling, he refused to follow that trade; having attended school ten months, he was made teacher of the Chiconcillo village school. When in 1882 God, by the hand of the recently converted Zenon Zaleta, led Dr. N. E. Pressly to preach in Chiconcillo, Sr. Hernandez was one of the first to become interested in the Gospel in that town. He pursued a course of instruction under Dr. Pressly's teaching, partly in person, partly by correspondence, and was placed in charge of the congregation from the time of his baptism, Nov., 1882. He resigned his position as teacher and devoted his whole time to the Gospel; in 1888, when the Tampico Presbytery was organized, Sr. Hernandez was licensed to preach. He spent his entire ministry in Chiconcillo and in neighboring villages, such as Tapa Boca and La Labor.

The Chiconcillo field was encouraging; Sr. Hernandez's sermons were carefully prepared, and for a time the work flourished. Political outbreaks, first flashes of the Madero revolution, and later the revolution itself scattered the flock and destroyed the town. Sr. Hernandez was faithful until his death, which occurred about 1910.

He was married to Srta. Rosaria Lugo. There were five children, of whom two died very young; the youngest, Juan Ebenetzer, attended the Mission school in Rio Verde.

Maurilio Lopez Lazaro

The Lord of the Harvest, the Great Shepherd of the Sheep, raises up among all peoples to whom the Word is sent, preachers and pastors who may lead their own people to the Throne of Grace.

In Mexico Maurilio Lopez Lazaro has heard the Lord's call to preach the gospel and has tenaciously followed the program of preparation prescribed for an acceptable ministry.



He was born Sept. 13, 1919, in Tamazunchale, S. L. P., to Antonio Lopez Aquino, a teacher in the village schools, and Beatriz Lazaro de Lopez. He accepted Jesus Christ as his Savior in May, 1930, and was baptized in Tamazunchale Oct. 23, 1932, by Rev. R. O. Reyes. He finished primary school in Tamazunchale in 1935 and taught in neighboring village schools for three years.

Impelled by the Spirit to become a teacher of the gospel, he entered the Bible School of the Mexican Indian Mission, at Tamazunchale, where he studied from 1939 through 1945,—serving as teacher for other Indian boys from 1939 through 1944.

In March, 1946, after having separated from the Mexican Evangelical Association, Sr. Lopez was accepted by the Tampico Presbytery of the A. R. P. Church as a student of theology, and was assigned as lay preacher in charge of the Rio Verde congregation. For three years he supplied the pulpit in Rio Verde and made monthly visits to four village congregations near the city; San Francisco, San Diego, Alamitos, and Ojo de Agua. During these years he spent part time in the government high school at Rio Verde and completed his theological studies in the Rio Verde Bible School, 1946 and 1948.

Sr. Lopez is a steady worker and should become effective in the preaching of the gospel, to which he is called. He is now, October, 1950, Executive Secretary, or Superintendent, of Missions for the Tampico Presbytery.

Francisco Mellado Meza



Francisco Mellado Meza, youngest son of Nestor Mellado and Jacinta Meza de Mellado, was born in Panuco, State of Vera Cruz, Oct. 6, 1870.

Left an orphan at two years of age, and reared by an aunt, Francisco came under the influence of the Gospel through the ministry of Reverend Zenon Zaleta, and at the age of 15 years was baptized in Panuco by Dr. Neill E. Pressly. Having attended school very little, he studied privately with Sr. Zaleta; zealous for the Gospel from the time of his conversion, he visited with the minister in neighboring villages, and filled regular appointments when the minister was too ill to go. Working as a blacksmith the youth supported

himself while he studied at night and continued evangelistic work around Panuco after Sr. Zaleta died.

He went to Tampico, Tamps., in 1890 and passed three years in diligent study for the ministry under the tutelage of Dr. Pressly. Licensed by the Tampico Presbytery in Chiconcillo in 1893, he began work in Tantima, Ver., and was ordained in Tampico in 1895. He served the Tantime district as missionary,—teacher and preacher,—until June, 1913, when his work like the greater part of missionary activities in Mexico at that time, was interrupted by the Madero Revolution.

After spending some years as teacher, employee in an oil company, and as government official, Sr. Meza in 1919 renewed evangelistic work at Tuxpam, Ver., where he continues in charge of the congregation until the present,—1941.

A tireless missionary, Rev. Francisco M. Meza was during all his ministry traveled on foot to bear the Gospel to villages as far as 50 miles from his home. A gentle, patient servant of God, he is widely known and respected as a fearless exponent of the bedrock principles of righteousness and truth. A full-blooded Indian, he calls those of his race "twin brothers". Under his ministry the Tuxpam congregation, which he founded, has made solid growth, and a neat church building has been erected.

He was married on May 24, 1893 in Panuco to Galdina Botello Saldivar, who having been born in Texas and educated in the Presbyterian schools in Matamoros and Ciudad Victoria, has established a private school in Panuco. She has as a teacher been a valuable helpmate to her husband, and has borne five children, whom their parents have been faithful in providing literary and technical education. Berta is a Normal graduate and Graduate nurse; Elvira is a typist; Ernesto, an accountant; Francisco, Jr., a mechanic; and Josefina, a Graduate nurse.

In spite of a long and painful illness Sr. Mellado continues as pastor of Tuxpam congregation. Until 1942 Sr. Mellado preached in numerous outstations: Tamiahua, Estero, Tampiquillo, San Miguel, San Isidro, Belen, Tierra Blanca, Poza Rica, Cazones, El Limon, Mecapalapa, and others.

Ramon Orta Reyes

Ramon Orta Reyes, son of Julio Reyes and Flora Orta de Reyes was born in San Isidro, near Rio Verde, S. L. P., August 31, 1899. At 17 years of age he joined the rush to the oil fields about Tampico, Tamps., where while working for an oil company he attended night classes in common school and part of High School courses.

He was led to attend church services in Tampico, where he made his profession of faith at the age of 20 years, and was baptized by Rev. Crescenciano Cruz; later he transferred to Ciudad Madero when that congregation was re-established. Impressed by the sad plight of his fellow countrymen, in order to bear to them the glorious gospel, he studied for the ministry for two years under the tutelage of Dr. J. G. Dale, missionary in Tampico. Subsequently he has studied English, in order to read good religious books. In January, 1925, he was licensed by the Tampico Presbytery, and in 1927 was ordained by that same body.



In January, 1926, supported by the Tampico and C. Madero congregations, Rev. Reyes went to Panuco, Ver. to re-establish mission work, and spent two years there. The three following years he spent as missionary in Cardenas, S. L. P., where he was instrumental in increasing largely that congregation and in putting it on a sound basis. After a year and a half of service in Rio Verde with Rev. H. E. Pressly and a few months in Ciudad del Maiz, he accepted work with Dr. J. G. Dale in Tamazunchale in May, 1932, where he served ably in forming the congregations in that time and in Pisaflores and El Rayo, State of Hildago. In March, 1940, he was called as pastor of the C. Madero, Arbol Grande, and Vergel congregations,

where he is the popular pastor under very difficult temporary conditions.

Married to Eva Cruz Arancivia, granddaughter of Rev. Guadalupe Cruz, in January, 1926, he is blessed with an obedient wife. Their three children, Eva, Flora, and Sara are neatly kept; Eva and Flora are in the government schools of C. Madero.

Intensely serious, Reverend Reyes, both by his manner and his good preaching has won respect for the Gospel in every place where he has labored. A careful worker, he has twice been Moderator of the Tampico Presbytery, and in addition to being pastor of the largest group of believers in the Mexico field, is an active member of the Mexican Council of Churches.

In March, 1946, Sr. Reyes was elected by the Tampico Presbytery as their first Executive Secretary (Superintendent) of Home Missions, in charge of the smaller congregations of the field. In 1947 and in 1948 he was reelected to this office.

In regard to the children mentioned above, Eva and Flora are now teaching in Tamazunchale. Sara is in school in Madero.

Roman Torres Gamez

Roman Torres Gamez, (Father: Benito Torres; Mother: Josefa Gamez de Torres), was born in Cerritos, S. L. P., February 28, 1899. Though he, as practically all Mexicans of that time, was baptized in the Roman Catholic Church as a small child, he grew up in the A. R. P. Church in Rio Verde, S. L. P., and was baptized in Tampico by Rev. C. Cruz, August, 1920. After finishing primary instruction in government schools in Cerritos and Rio Verde, he spent five years in the Mission Preparatory School in Rio Verde, under the instruction of Rev. J. G. Dale.

Planning to become a lawyer, Roman Torres entered the law school of the University of San Luis Potosi; but when, because of the Revolution, the University was closed in 1915, he became a soldier. After a year as as-



sistant paymaster of the First Corps of the Constitutionalist (Carranza) Army of the Northeast, he spent some years as a pumper in the oil fields, as a carpenter in Tampico, and as a school teacher. Though he was active in church work in the suburbs of Tampico, he found in none of these activities the fulfillment of his Christian duty to his people, and in 1923-1924 he studied for the ministry under Dr. J. G. Dale, Misses Neel and Love, and Rev. C. Cruz, in Tampico.

Beginning missionary work with Rev. H. E. Pressly in Valles, S. L. P., in October, 1924, he continued as a missionary in Valles, Guerrero, San Miguel, Micos, and Quintero, until April, 1940, having been ordained in April, 1925. During this time

he became a much sought evangelistic preacher both in the Tampico Presbytery and in other denominations. He had the vision and the influence to lead his congregation in building a beautiful stone church on the principal plaza of Valles, at no cost to the mission.

Sr. Torres became editor of the denominational paper, *La Fe Christiana*, which the Mission turned over to the Presbytery in 1931. Though this paper, with subsidy removed, was soon discontinued, Sr. Torres bought a printing press and founded another paper, *La Regeneracion*, in 1933, setting type himself, and letting one of the older children run the press. After five years of service this paper was discontinued. In 1938 the editor brought out a new edition of the Bible Songs in Spanish. During his pastorate in Valles he baptized 1,112 persons.

A leader in winning autonomy for the Mexican church, Sr. Torres was the chief A. R. Presbyterian exponent of better methods of Religious Education, and was the denominational advocate in affairs involving other denominations or the National Government.

Always eager to become a more acceptable preacher, he studied by correspondence with the Bible School of Los Angeles and the Lydia Patterson Institute of El Paso, Texas. In 1938 he preached the Baccalaureate Sermon in the Union Theological Seminary in Mexico City, and forthwith was declared to be both a graduate of the Seminary and an honorary member of its faculty.

Sr. Torres kept his eyes open to what was going on in the Mexican church. He attended regularly the meetings of the Gran Convencion Nacional, and was President of the Convention in 1938. He was official delegate of the Tampico Presbytery in the Mexican Council of Churches; and in 1940, still retaining his membership in the Presbytery, he accepted the post of Secretary of Religious Education in the National Council, and moved to Mexico City.

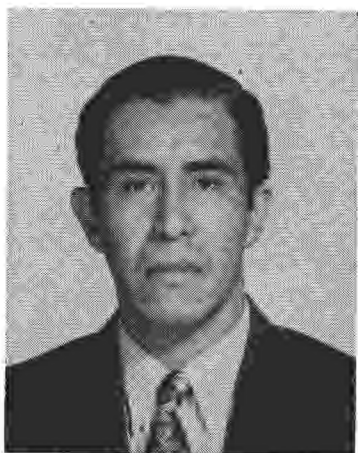
In 1942-1943 he studied Theology in Drew Seminary, Madison, N. J. In 1946 he was Executive Secretary and Evangelist for the National Council of Churches. In 1948 he was one of the Mexican delegates to the World Council of Churches in Amsterdam.

Sr. Torres was a good Presbyterian; he attended regularly the meetings of the Tampico Presbytery, and took active part in the affairs of the Presbytery.

Sr. Torres was married to Virginia Castillo, January 9, 1920. Senora Torres attended to the home, and let her husband do the preaching. As he gave himself full swing to study, to Presbyterianial committees, and to ranging far and wide in developing the Christian Church in Mexico, she was honored in seeing him recognized as a man of power in the Presbytery and as a man of vision with respect to the advance of the Church as a whole.

Sr. Torres suffered acute circulatory difficulties in Valles, November, 1949, and died in Mexico City December 14, 1949. He is survived by his widow, three married daughters, Esther, Magdalena, and Alicia, and seven minor children: Jose, Raquel, Virginia, Roman, Maria, Manuel, and Yolanda.

Jose Rodriguez Sanchez



In Mexico denominational lines are not so tightly drawn that a minister of one denomination may not easily transfer to another denomination. The Tampico Presbytery has been enlarged by valuable workers who formerly were Friends, Presbyterians, or Methodists. Rev. Jose Rodriguez Sanchez is one of these.

He was born in Colonia Peralvillo, Mexico City, March 2, 1914, to Cayetano Rodriguez and Dominga Sanchez de Rodriguez. He was baptized in infancy by Rev. Henry W. Adams, and at Easter, 1930 he was received as a member of the Beethoven St. Methodist Church, Mexico City.

He was educated in the Methodist schools at Pueblo, Queretaro, and Mexico City, and studied for five years in the Centro Evangelico Unido, (Union Seminary) at Mexico City, graduating in 1942. He was ordained as a minister in Gante Methodist Church, Mexico City, Jan. 30, 1944. During his seminary training he was supply pastor in churches around Mexico City, and later was pastor of the Methodist church in Queretaro.

He was installed as pastor of the Valles A. R. P. Church, January, 1945, and continued as pastor there until July 6, 1948.

Sr. Rodriguez was married to Sara Flores Vazquez, of Valles, S. L. P. To them were born four children: Ezequias, Bernice, Febe, and Atalia. Sra. Sara F. Rodriguez died Feb. 18, 1947. It was through Sra. Rodriguez initiative that members of the Valles church founded Colegio Juarez, a Christian school in Valles.

He was married to Prudencia Hisi-jara, an outstanding member of the Valles congregation in 1947. To them is born a son, Josue Rodriguez Hisi-jara.

In September, 1948, Sr. Rodriguez is supply pastor in Xicotencatl, Ciudad Mante, and Quintero, new congregations in fast-growing cities north of

Valles. He was moderator of the Tampico Presbytery for the years 1946-1947.

In October, 1950, he is pastor of Ciudad Madero and Arbol Grande congregations.

Catarino Roldan Vazquez

Rev. Catarino Roldan Vazquez, son of Catarino and Manuela Vazquez de Roldan, was born in Tampico, Tamps., November 13, 1890. Having come in early youth under the ministry of Rev. Pedro Trujillo, at the age of 14 years he made his profession of faith in Jesus Christ and was baptized in Ciudad Fernandez, S. L. P.

After terminating primary school in Tampico, and spending two years in the A. R. P. Mission school in Rio Verde, S. L. P., he was sent to the Presbyterian school in Coyoacan, D. F., where he continued preparatory school, and supported by Mrs. Rosemma Hunter was prepared for the ministry by Drs. Wallace and Camara Morales in the Presbyterian Seminary.

Zealous for the salvation of souls through his own Savior, Sr. Roldan in 1908 made a trip through parts of Vera Cruz, San Luis Potosi, and Hidalgo; after his licensure by the Tampico Presbytery he spent 1911-1912 as teacher in the Mission school and as minister in Ciudad del Maiz, S. L. P. During the Revolution he returned to Tampico, and after three years as missionary in suburbs of that city, and as school teacher some time, he renewed his labors as minister of the Gospel in Ciudad Madero, Lomas de Real, Arbol Grande, Mata Redonda, Miramar, and Tampico, under the superintendence of Dr. J. G. Dale. As the work grew, he devoted his full time to Arbol Grande and Tampico, where with the tremendous aid of Dr. J. G. Dale in the church, Dr. K. N. Dale in the Medical Mission, and Misses Neel and Love in the school, the Tampico congregation reached its greatest growth under his ministry.

Leaving Tampico in 1928 for the mission church in Panuco, Ver., he has faithfully preached to this small band of believers through lawless times of a boom oil town, and the subsequent ruin of an outpost of the paralyzed oil industry.

Sr. Roldan was in 1917 married to Camila de la Portilla, who has been a faithful wife. Their eight children are: Evangelina, David, Guillermina, Lilia, Anita, Humberto, Ruben, and Berta Estella.

Thoroughly loyal to the A. R. P. Mission, Sr. Roldan views the church members as still children in Christ, and consistently looks to the Mission for support even in midst of the general Mexican tendency to ecclesiastical autonomy. Precise in manner, and careful of his ministerial appearance, he with dignity and a degree of eloquence serves his flock as Bible teacher, organist, and preacher. He is a useful servant of the Lord.

In 1943 Sr. Roldan retired from the active ministry, and became Librarian of the Tampico Public Library.

Tomas Sanchez Arceo

Reverend Tomas Sanchez Arceo is a living testimony of the power of Jesus Christ to save a man steeped in sin. Born in Peto, Yucatan, Mexico,

Sept. 18, 1871, he grew up in the Roman Catholic religion, attended public school a year or two, and followed a most dissolute life until he was 27 years old.

Having been influenced by a native Christian to read the Bible and attend a Gospel service, at the age of 27 years he gave his life to Jesus Christ and was baptized by Rev. Alfonso Herrera of the Presbyterian church in Merida, Yucatan. Storms of persecution broke upon him. Even his wife made life well-nigh unbearable for him; he was falsely accused before the civil authorities; but he stood fast in the faith, and soon saw his wife converted to Gospel which she had opposed.

From the time of his conversion he dedicated himself to preach the Gospel of the Lord who had saved him. Urged by the Rev. Chas. Millar, of the Presbyterian Church, he went in 1905 to the Presbyterian Preparatory School in Coyoacan, D. F., and graduated from the seminary there.

He was by the Tampico Presbytery of the A. R. P. Church licensed to preach in 1909, and ordained in 1913. In the A. R. P. field he preached in Ciudad Fernandez in 1909, was sent to Cerritos in 1910, and from 1913 to 1920 he preached at Ciudad del Maiz, one of the critical centers of the Revolution.

In 1920 Sr. Sanchez joined the Frontier Presbytery of the National Presbyterian Church, and in that body has labored in the congregations in Ciudad Madero, Ciudad Victoria, and the city of San Luis Potosi, where in 1941 he continues to serve his beloved Lord and Church.

He was married to Genoveva Borreguin in Yucatan in 1891. One of their sons, Rev. Tomas Sanchez, Jr., is supply pastor of the A. R. Presbyterian Church in Ciudad Madero, Tamps.

Sr. Sanchez died since the above was written, but the date of death has not been ascertained.

Eladia Solis Pulido

Senorita Eladia Solis Pulido, nurse, pharmacist, and deaconess, is a living testimony to the power of God to lift up the lowly. She was born in Tuxpam, State of Vera Cruz, Mexico, Feb. 18, 1901, the daughter of Juan Solis and Guadalupe Pulido de Solis. Her father operated a liquor still; she is the only one of her family to become a Christian.

In Tampico an American for whom Eladia's mother did the laundry, sent three of the Solis children to the Mission school, where, under the influence of Miss Marcie Stevenson and Srta. Guiribalda Rufranco, Eladia came to love the Gospel. When at the age of eleven years she was baptized by Dr. N. E. Pressly, she was by her parents given such a thrashing that she was unable to leave her bed for five days; but she continued a staunch Christian. Later Miss Jennie Gettys rescued her from particularly sinful influences.

When in 1913 the missionaries in Mexico were called home, she accompanied Miss Stevenson to South Carolina, where she attended school at Leslie for four years, and completed ninth grade at Winthrop Training School. Returning to Tampico in 1918, she taught in the Mission school a year, studied nursing with Dr. Salmans in Guanajuato for three years.

From 1921 to 1930 in Tampico, and from 1930 to 1933 in Tamazunchale,

Srta. Solis worked as nurse in Dr. Katherine N. Dale's office, devoting mornings to helping Dr. Dale heal the sick, and afternoons to visiting in the homes of patients, church members, and others, to bring souls to Christ. She attended Moody Bible Institute one semester in 1925, Columbia Bible College a half-year in 1927, and studied pharmacy in Tampico.

Her health failed in 1933; since that time she has been living in San Luis Potosi, 6,000 feet above the sea. The Lord provides for her daily needs through Miss Stevenson and the A. R. P. Women's Synodical Missionary Union. Even in weakness Srta. Solis has been instrumental in bringing a large group of neighbors to believe on the Lord Jesus Christ. A self-effacing servant of God, her real service in the Kingdom can hardly be overestimated.

Simon S. Torres

Rev. Simon S. Torres, fervent preacher, faithful home missionary in Mexico, was born at Samorelia, near Salinas, S. L. P., Sept. 28, 1867. His parents were Estanislau S. Torres and Maria Trujillo de Torres. He was baptized at the age of seven years in the Presbyterian church at Villa de Cos, Zacatecas. As his parents led a nomadic life, his education was retarded. However, when he was 18 years of age and a member of the Methodist church at Mesquiz, Coahuila, he began to study with ministers of that church, and through them obtained a scholarship at Instituto Laurens, in Monterrey, N. L. There he studied for two years.

Heeding the call to preach the gospel, Sr. Torres made his way south to Tantoyuca, Ver., where, as shoemaker by day and preacher by night, he labored for two years. Received as a member of the Tampico Presbytery in 1896, he was licensed the following year, and sent out as the first home missionary of the Tampico Presbytery, to Chalahuite, Ver. Here he established a center from which he made evangelistic trips on horseback over a very wide territory, preaching the word of God. After the death of Rev. Inez Hernandez, 1912, Sr. Torres took charge of the congregation at Chiconclilo, and remained there through troublous times at least until 1915. Then he went as a refugee to Tampico. He did not resume preaching after the revolution, but in 1919 severed his connection with the Tampico Presbytery.

Pedro Trujillo

The first native preacher of the A. R. P. Church in Mexico, the Rev. Pedro Trujillo is the son of Cipriano Trujillo and Micaela Brito, and was born on the 29th of April, 1846, in the City of Mexico. He received his training in the public schools of the city of his birth. He took a commercial course and received the honor of his class, being awarded a premium given by the President of the Republic, Hon. Benito Juarez.

In 1868, when the Protestant movement began in Mexico, Sr. P. Trujillo was among the first to identify himself with the cause and became a member of the Episcopal Church, San Jose de Gracia. He soon severed his communion with the Episcopal Church and transferred his membership to the

Presbyterian Church, then under the superintendence of Rev. M. N. Hutchinson. In 1875, he and several others began a Bible study, directed by Mr. Hutchinson, having in view the work of an evangelist. In December, 1875, Sr. Trujillo was sent to Tampico to prepare the field there for gospel work. He labored in Tampico without much visible results until that post was transferred to the Mission of the A. R. P. Church. In 1880, he was given a certificate to preach.

By order of Synod, at a meeting, at Chester, South Carolina, in 1883, the missionary at Tampico, Mexico, was authorized to ordain elders, and then he called a meeting of delegates from the eldership ordained and "ordained Sr. Trujillo to the full work of the ministry." The delegation met in Tampico, and was composed of the Missionary and Elders Zenon Zaleta and Acadia Gallardo, who ordained Sr. Trujillo on the 27th of March, 1884. His work has been in Tampico and points around. He is an earnest and good preacher, and enjoys the confidence of the people among whom he has labored. He was married in Tampico to Sra. Placida V. da de Ambros on the 7th of March, 1878. He has no children.

(The foregoing is taken from the Centennial History.)

During the Madero Revolution, Sr. Trujillo remained at his post as pastor of the Tampico A. R. P. congregation. The congregation paid all of his salary for many years. The congregation grew rapidly after the influx of many Mexican people to the oil fields and refineries; and the church prospered. In 1919 Rev. P. Trujillo and the congregation declared themselves independent of the Tampico Presbytery, and later joined the Fronterizo Presbytery of the National Presbyterian Church. Sr. Trujillo died in Tampico in 1930, after serving his Lord and his people for 50 years.

Zenon J. Zaleta Mar

Reverend Zenon Zaleta Mar, the first minister produced by the A. R. P. Mission in Mexico, was born in Ozuluama, State of Vera Cruz, April 12, 1855; his parents were Francisco Zaleta and Dionisia Mar.

After spending his early manhood engaged in the primitive agriculture of his region, in 1881 he went to Tampico to learn the blacksmith's trade. Persuaded by Dr. N. E. Pressly to attend a Christian service, Sr. Zaleta, from boyhood a lover of integrity, industry, and temperance, was powerfully moved by the Christian truth; on June 26 of that year he received baptism and partook of the Lord's Supper,—the first man to be won to Christ by the Mission in Mexico.

From that day forward he found no attraction in the world; he was zealous for the glory of God. Though barely able to read, he abandoned his forge for the Bible, and after three years of diligent study under Dr. Pressly's teaching, he was by that missionary in 1885 granted a license to preach the Gospel, and was sent to establish work in Panuco, Ver. In his work he was always sincere, humble, intensely persevering, inspired by a burning love for Christ and for souls.

In 1886 he was married to Srta. Celsa Gomez. They had no children. In 1887 that dreaded disease, consumption, developed, and he was rapidly consumed. No one came to his bed side who was not pointed to Christ as

the Savior. His hope was ever sure. This earnest, useful life came to a peaceful end Aug. 27, 1888, the first fruits of our preachers in Mexico for heavenly rest.

Desirderio Del Pozo Yracheta

Reverend Desiderio del Pozo Yracheta, of Spanish Basque extraction, was born Feb. 11, 1868, at Charcas, State of San Luis Potosi, Mexico. His father was Bernardino del Pozo, and his mother was Benita Yracheta de del Pozo. He grew up in the Roman Catholic religion and served for eleven years as sacristan of the Roman church in his home town.

Coming to know the Gospel through his first wife, Micaela Briones de del Pozo, a Christian, and seeing the contrast between the teaching of the Bible and the practice of the clergy as he intimately knew them, he made his profession of faith in Jesus Christ in 1907, and was received into the church at Matehuala, S. L. P. by Rev. Eucario M. Sein, of the Society of Friends. He thereafter worked as a barber for a time. His wife died, leaving him with two small daughters, Sara and Raquel.

He was married on Nov. 25, 1913 to Fortunata Martinez, who had been educated in the Hattie Mae Chester Orphanage in Rio Verde, and in the Presbyterian Normal School in Saltillo. As his educational advantages had been very limited, he found this good woman to be an indispensable helper in literary subjects in later life.

Moved by his love for the Lord's Kingdom Sr. del Pozo studied under the tutelage of Rev. Enoc Butron in Rio Verde in 1918, was by the Tampico Presbytery licensed to preach in 1921. He began missionary work in Mata Redonda, near Tampico, in 1921, but was transferred to Ciudad del Maiz, where he faithfully served for nine years. He was ordained in 1923. After one year, 1931-1932, as minister in Cardenas, S. L. P., he returned to Ciudad del Maiz, where he served until his death.

Sr. del Pozo was the Barnabas of the Mexican field; of impressive size and dignified mien, he was definitely outstanding for his high sense of personal and professional honor. He kept his church buildings in good repair; both in Ciudad del Maiz and in Cardenas he was a man highly respected by government officials and other unbelievers,—as well as by Christian people.

The two daughters by his first marriage were brought up to the Gospel, and have Christian families of their own. Of the four children by the second union, Bernardino, educated in the Mission school in Rio Verde, is a colporteur in Cerritos; Raul is studying for the ministry; Desiderio Jr. is in high school in Rio Verde, and Amelia is in primary.

After a long illness Sr. del Pozo fell on sleep Aug. 6, 1935 in Ciudad del Maiz. There his body is buried, but his spirit rests with the Lord, who said: "I am the resurrection and the Life; he that believeth on me, though he were dead, yet shall he live." Jo. 11:25.

Several years have elapsed since the above was written. Some changes need to be noted in regard to the children. Bernardino is now pastor of the Tampico congregation. Raul has served for a time as a lay preacher. Desiderio, Jr. and Amelia finished school in Rio Verde.

Arbol Grande

Arbol Grande is a small city three miles NE of Tampico; it is a city of residences, inhabited by working people who are employed in Tampico or in the nearby oil refineries. Street cars, autobuses, and public automobiles provide easy communication in three directions.

The church building in Arbol Grande is the former residence of Elder Romulo Barberena, who donated the building in 1922 to be used as a chapel. The congregation has several times enlarged the building; it is now a neat frame chapel with a small tower, located just at the corner of the main plaza of the city.

Dr. N. E. Pressly began preaching in Arbol Grande in 1915, and in that year baptized eight persons, all apparently being members of one family. In 1920 the congregation was organized. Fifteen new members were added to the church that year, making a total of 35 members.

Licenciate Catarino Roldan was in charge of the congregation 1920 and 1921. Rev. Crescenciano Cruz was minister in 1922, and Sr. Roldan again in 1923 to 1925. Rev. I. R. Alonzo was supply pastor, 1927-1930; Rev. Enoc Butron, 1931-1939.

In March, 1940, Arbol Grande became part of the self-supporting pastorate, with Ciudad Madero and Verjel; the first elected and installed pastor was Rev. Ramon O. Reyes. This pastoral relation was dissolved in March, 1946, when Sr. Reyes became Executive Secretary of Home Missions of the Tampico Presbytery. The next minister in Arbol Grande was Rev. Bernardino del Pozo M., who was supply pastor for one year, 1947-1948. The membership of this congregation in 1948 is 143.

When Sr. Romulo Barberena, elder in the Arbol Grande Church, went as a missionary to Magozal in 1941, his home congregation began contributing to his support,—the first in the Presbytery to take this important step. At present, 1948, the Arbol Grande pulpit is vacant. There is one elder: Sr. Francisco Zotelo.

Cardenas

Cardenas is a railroad town, 4000 feet above sea level and 25 miles east of Rio Verde. When at the beginning of the century the rails came spiraling up from the coast at Tampico to the central plateau, they came over the eastern edge of the Rocky Mountains through the governor's big goat ranch. The siding and group of shacks built at this place soon became a division point, and then a city of railroad shops. The city now contains 12,000 people.

Among the staunch country folk who first came to work in the shops were a family named Castro, and another named Lopez, members of Dr. J. S. A. Hunter's congregations near Ciudad del Maiz. In 1909 eleven believers were organized into a congregation. Services were held in the home of Jesus Castro; Gabino Lopez ceded his house for a place to build a chapel. After the revolution Arnulfo Ramirez gave up his house for use as a chapel.

While he was a student in Rio Verde, Rev. P. O. Castillo preached at Cardenas, and remained as resident minister until 1926. At one time, 1917,

when all the members of the church had fled the city, Sr. Castillo refueged to Tampico, and there preached for a while. In 1920 he was again in Cardenas, and the church consisted of 49 members; there were 70 pupils in the Sabbath School.

Rev. R. O. Reyes was transferred to Cardenas in 1926 and remained until 1929. Rev. Desiderio del Pozo was resident minister 1931 to 1932. Rev. I. R. Alonzo served the congregation from 1932 to 1940.

For a time Sr. Cornelio Espiricueta, an elder of the congregation was in charge of the services. The leading elder in 1948 is Sr. Antonio Castro, of La Labor.

Rev. Zacarias O. Flores was the first minister to be called as pastor; half of the salary being paid by the congregation. He was pastor from October, 1941 to August, 1943.

On graduation from the Rio Verde Bible School Rev. Bernardino del Pozo was called as pastor of the Cardenas church in 1944; and remained until April, 1947. Membership grew to 130, with preaching stations at La Labor, Canada, and Canoas. In 1948 Rev. I. R. Alonzo is the supply pastor at Cardenas.

The little 11 ft. by 22 ft. Ramirez house is totally inadequate for the congregation; walls and roof no longer respond to patching. The congregation has plans on foot to build a new church building.

Cerritos

Cerritos, S. L. P., on the San Luis Potosi-Tampico railroad, about 40 miles N.W. of Rio Verde, has been a difficult town for the gospel to enter. Many years ago a minister of another denomination began work there but remained only a few months.

Rev. J. G. Dale and Dr. K. N. Dale were stationed in Cerritos a short time in 1900; but Rev. Tomas Sanchez was the first one to locate in that town and stay there for several years. He began his ministry in Cerritos in 1910, and remained in that station until 1913. In April, 1910, a church was organized with six members and 25 adherents. In 1912 there were 30 in the congregation.

After Rev. Ezequiel Fernandez served this station for a short time in 1914, Rev. Crescenciano Cruz took charge of the congregation in 1914 and remained through the difficult years of the revolution, until 1920.

Though Sr. Bernardino del Pozo, a colporteur at that time, was stationed in Cerritos in 1939, there is no organized work in that city in 1948.

Chalahuite

At Chalahuite, 25 miles from Tuxpam, Vera Cruz, Rev. Simon S. Torres began preaching in 1907, and by 1910 had won to Christ a group of 13 believers. Through his ministry many others in neighboring villages accepted the gospel: in San Francisco 20; in San Lorenzo 6,—and others. During the revolution of 1910-1917 these congregations were dispersed.

Chamal

In 1903 a large group of farmers from North Texas and Oklahoma bought an hacienda on a valley floor some 70 miles north of Valles and divided it into small farms. During the revolution of 1910 the prevailing disorder impelled these immigrants to leave their homesteads, and since the revolution only 17 families have returned to take up life again in the Chamal Valley. The children of most of these families were born in Chamal and speak Spanish as well as do the Mexicans.

In 1946 these Americans expressed their desire for at least occasional preaching services by the A. R. P. American missionaries. Revs. W. C. Halliday and Robt. A. Whitesides visited the field in November, 1946 with a view to organizing a congregation. On the request of the Chamal people Rev. Robt. A. Whitesides in December, 1946, began preaching once a month at Chamal during the dry season.

On May 6, 1947, Rev. R. O. Reyes, Executive Secretary of Missions of the Tampico Presbytery, baptized four adults by immersion, received four others into the church by restatement of faith, and organized the group as a congregation of the Tampico Presbytery.

The elders of the Chamal congregation are: Sam Snell, W. H. Belshe, Childress Belshe. The deacons are: Dan Cameron, Ashley Taylor, and R. R. Derr.

Chiconcillo

Many years ago Zenon Baleta left his home village Chiconcillo, Vera Cruz, some 20 miles east of Tantima, to go to Tampico to learn the blacksmith's trade. There the Lord led him to the missionary, Rev. Neill E. Pressly, and Zenon in turn led Dr. Pressly 60 miles south to Chiconcillo to preach the gospel. That was in 1882. One of those who heard the preaching in Chiconcillo was Inez Hernandez, an expert operator of the roulette and bingo tables which are an important part of the fiestas celebrated in honor of the saints of the towns and villages. Inez Hernandez was converted; on being baptized he was placed in charge of the congregation in Chiconcillo, and after a course of study was ordained as a minister. By 1910 there were 37 members of this congregation. Tapa Boca and La Labor were preaching stations near this center. Sr. Pablo Morato, elder and licenciate, helped Sr. Hernandez in this field.

During the turmoil of the revolution Chiconcillo suffered as did other country towns of that region. Word came in 1915 that Rev. Simon Torres, the pastor at that time, was still there; but by 1917 Chiconcillo was practically deserted. Many of the residents moved permanently to Tampico, Tuxpam, or Mexico City. The town has never recovered its former size and importance. In 1926 Sr. E. Camarillo, a lay preacher, moved to Chiconcillo to work; but the congregation had disappeared.

Ciudad Del Maiz

On December 12, 1946, the congregation at Ciudad del Maiz celebrated the Semi-Centennial of the dedication of the Sardis Church in that city. Ciudad del Maiz is in the State of San Luis Potosi, 50 miles N.E. of Rio

Verde, and 4000 feet above sea level. Through it passes the highway,—formerly the stage-coach road,—which connects Tampico with San Luis Potosi and Guadalajara.

For fifty years the beautiful stone church with lofty tower, which Rev. J. S. A. Hunter built in 1896, has stood as a solid witness to the gospel. For more than fifty years the faithful followers of the Lord have worshipped God in this idolatrous city. For fifty years they have hoped against hope that their town would turn in repentance unto God.

The Ciudad del Maiz church is a mother church. Though during these fifty years a goodly number of souls have been converted in that city, most of them have moved to other towns,—and have taken the gospel with them. The Calderon, Rojas, Cruz, Pintor, Lopez, Gallegos, and other families of second, third, and fourth generation Christians are pillars of the church in cities where they now live. As Sardis and other churches in Carolina have contributed strong elements to the newer congregations in Charlotte, so has Sardis in Ciudad del Maiz contributed faithful individuals and families to the establishment of congregations in Arbol Grande, Madero, Cardenas, and even Rio Verde.

Rev. and Mrs. J. S. A. Hunter arrived in Ciudad del Maiz April 6, 1889. Mrs. Hunter died there and is buried in the local cemetery. The missionary began holding services in a room of his rented home; when the Lord's Supper was celebrated first in Ciudad del Maiz, June 22, 1890, the Hunter family and Rev. Pedro Trujillo were the only communicants. However, 12 believers were baptized Feb. 22, 1891, two ruling elders were elected and installed February 25. Thus the congregation was organized. Two of the charter members, G. Cruz and C. Cruz became ministers of the gospel.

A handsome church was built, and dedicated December 12, 1896. The cost of construction was \$7,000.00.

Rev. J. S. A. Hunter was in charge of the congregation until his last illness, in 1909. Mrs. Emma McDill Hunter and later Mrs. Rosemma B. Hunter were of great help in the work. Other missionaries,—Miss Lavinia Neel, Mrs. K. N. Dale, Miss Janie Love, Miss Anna Strong,—took an active part in the work in this congregation. In 1903, although in ten years 83 members had been received into the church, there were only 15 communicants. In 1910 there were 33 members. Ciudad del Maiz is a difficult field.

Rev. Henry Elliott Pressly was missionary in charge of Ciudad del Maiz from 1909 until 1913.

Ciudad del Maiz was one of the centers of violence during the revolution. Sr. Antonio Hernandez, an elder in the church, with four other men, went up into the tower of the Roman Catholic church and with rifles kept a company of rebels at bay for four days. Then Don Antonio escaped to the tower of the Sardis Church and remained hidden there for one year. During a heavy rainstorm he escaped to another part of the country. At one time, possibly in 1917, only one living person remained in the city.

Rev. Tomas Sanchez was minister in charge of the congregation from 1913 to 1920, except for three months. It was necessary for him to go to Tampico every three months to receive his support from the Mission treasurer. In 1920 there were five members of the church, and ten pupils in the Sabbath School.

In 1922 Rev. Desiderio del Pozo was located at Ciudad del Maiz, and though he found in that whole region only three church members, attend-

ance at religious services was sometimes as high as 50. Except for the year 1931, when Rev. I. R. Alonzo was supply pastor, Rev. D. del Pozo was in charge of the congregation until his death, in 1935.

After the death of Sr. del Pozo, ministers from Cardenas made occasional visits to Ciudad del Maiz. Subsequent resident workers were: Rev. Zacarias O. Flores, 1944-1945; Sr. Ascension Juarez, Lay Preacher, 1945-1946; Rev. R. O. Reyes, Supt. of Missions, 1946, and Sr. Rutilo Vicencio 1947 and 1948.

Though Ciudad del Maiz, the center of a large corn-producing region, has never regained its pre-revolutionary importance, it is still a city of needy souls, and still stands as a challenge to the power of the gospel to bring these souls to conversion, for the glory of God.

Ciudad Madero

When oil was discovered near Tampico, multitudes of country people left their villages, many of them ruined by the revolution, and went to win the fantastic wages paid in the new industry. They overran the Tampico promontory and spread out over the sand hills toward the coast. Cecilia became a teeming residential center and has grown steadily ever since that time. To a considerable extent the shanties have been replaced by workingmen's homes, and winding paths have been replaced by streets,—one of them paved. A big labor union center and a tremendous high school overshadow all other buildings in the region. The name of the city is now Ciudad Madero; the population is 35,000.

In Cecilia, the country village, Rev. N. E. Pressly and Rev. P. Trujillo began work in 1901. In 1915 Dr. N. E. Pressly was preaching to a congregation of 40 persons. However, in 1922 this congregation disappeared from the roll of the A. R. P. churches.

Around a nucleus of faithful believers, among whom figured the Cruz family from Ciudad del Maiz, the Drs. J. G. and K. N. Dale, with their colporteurs, Bible women, and seminary students, gathered a congregation of enthusiastic redeemed persons which grew to a membership (1930) of 350. The preaching was simple and good, the floors and walls shook with the singing. The congregation contributed gladly, and funds were used toward the support of a minister in Panuco.

In 1932 the congregation made out a call for Rev. P. O. Castillo, who had been resident minister since 1927. In 1939 the pastor and part of the congregation joined another denomination. In 1940 Rev. R. O. Reyes became pastor of Ciudad Madero as well as of Arbol Grande and Verjel. This pastorate lasted until March, 1946.

The supply pastor in Ciudad Madero in 1948 is Rev. Tomas Sanchez Jr. The elders of the church are Martin Cruz, Bernabe Moctezuma, and Guadalupe Cruz.

The church is a low frame building, enlarged many times by the growing congregation. The name of the church is "The Divine Saviour". The membership in 1947 is 188.

This congregation has responded well to the task of self-support, begun in 1932, and that of contributing to Presbytery's budget for Home Missions.

Ciudad Mante

Ciudad Mante is one of the new industrial cities which are growing up in Mexico since the Madero revolution. It was founded about 1930 as El Mante by workers in the newly established cane fields and sugar refinery, on the Pan-American Highway, 60 miles north of Valles. The town grew by leaps and bounds; in 1948 the city of 23,000 inhabitants is called Ciudad Mante.

Miss Janie Love began evangelistic work in Cd. Mante in 1942. Finding former church members from Rio Verde and Quintero, she rented a small house near the center of town, visited among neighboring families, and put a lay preacher, Raul Cano, in charge of the station. The church was organized in 1947.

In 1947 Rev. R. O. Reyes, Executive Secretary (Supt.) of Missions of the Tampico Presbytery moved to Ciudad Mante; he baptized 30 persons and organized the congregation with 26 members. An outstanding need in Cd. Mante is a church.

La Colonia de Diez Gutierrez

Rev. Guadalupe Cruz, in 1892, soon after he was converted to the gospel, began visiting and preaching in la Colonia de Diez Gutierrez, seven miles east of Ciudad del Maiz. Because many of the inhabitants of this village are descendants of Italian colonists, the village is sometimes called the Italian Colony.

At least 13 persons accepted Jesus Christ as their Savior, and rejoiced to take part in building a neat chapel for their worship services. During the revolution, 1910-1917, the congregation was dispersed and the chapel destroyed. Members of the Cruz family have become influential members in the church at Ciudad Madero.

Las Lomas del Real

This village, of some 1,000 inhabitants, lies on the coast of the Gulf of Mexico, 25 miles north of Tampico. Nearly the entire population is engaged in the salt business. The northern winds bring the sea water overland into artificial lakes. The water is evaporated by the heat of the sun; then the people harvest the salt.

In 1903 a Bible, picked up from a trash pile in Tampico, fell into the hands of Sr. Pedro Garcia of Lomas del Real. When he read the book, its teachings gripped his heart. About that time there came to this village a silversmith who had fled from the fierce persecutions inflicted on the Protestants on the Pacific coast of Mexico. The two men met and became instrumental in inviting Rev. Pedro Trujillo, of Tampico, to preach to them. By 1909 the group of believers numbered more than 20; in spite of much opposition they built a chapel and dedicated it in August of that year. During the revolution the work in Lomas del Real was abandoned.

In 1947 Rev. Robert A. Whitesides recommended preaching of the gospel

in this village, taking with him workers from the Tampico churches. The attendance of 70 to 80 persons at the services gives promise of continued fruit from the seed sown long ago.

Magosal

The agricultural town of Magosal, with a population of about 1000, is located 45 miles S.W. of Tampico, at the end of an unfinished short railroad which may eventually be extended to Mexico City. The luscious pastures full of cows and the streams of pack animals which bring in to the rail head the honey and other products of a primitive agriculture make of Magosal a land flowing with milk and honey. As an agricultural trading center it has supplanted the ancient towns of Tantima, Chiconcillo, and Ozuluama.

Sr. Romulo Barberena, an elder of the Arbol Grande church, began evangelistic visits to Magosal in 1940. When he went to this village as a full time worker in 1941, the congregation at Arbol began paying part of his salary, and gave him a horse. Sr. Barberena was a faithful worker; the Lord blessed his labors with a harvest of a dozen members of the church and a great number of pupils in the Sabbath School. During his stay in Magosal he built a small frame chapel, the only house of worship in the village.

Other lay preachers who have served at Magosal are Pablo Dimas, Donaciano Luna, 1945-1948, and Sr. De la Tejada. Rev. F. M. Meza, pastor of the Tuxpam congregation made semi-annual visits to Magosal, 1944-1946, to preach, baptize converts, and administer the Lord's Supper. The congregation was organized by Sr. Meza in 1946. Beginning March, 1946, Magosal has been under the supervision of the Executive Secretary of Home Missions of the Tampico Presbytery.

Miramar

Miramar looks out over the sea. When new thousands of people from the interior of Mexico swarmed into Tampico during and after the revolution, several hundreds of them set up homes even on the sand dunes along the beach.

In 1923 Colporteur Prisciliano Espiricuata, himself a new resident, gave his home to be used as a chapel, that his neighbors might have the gospel preached in their midst. In 1940, to avoid the encroaching sand, the Mission moved the chapel a hundred yards inland and rebuilt it. The church is now a neat frame building located on a beautiful grass-covered lot in the midst of the simple homes of oil refinery workers.

Work was begun in Miramar around 1919. Rev. J. G. Dale, Rev. C. Cruz, Miss Macie Stevenson, and others took part in the work at this station. The maximum reported membership was 51 (1927). From 1931 to 1938 Rev. H. E. Pressly and Rev. E. Butron preached at Miramar, and after that date, Rev. E. Butron continued preaching until his death, (1946).

In 1947 the Ciudad Madero congregation began to supply preaching at Miramar, and in 1948, Rev. T. Sanchez holds services regularly at that church. The congregation has never been organized.

Panuco

The city of Panuco, Vera Cruz, stands on a bluff on the south side of the Panuco River, 30 miles S.W. of Tampico. Probably the first person to preach the gospel in Panuco was Dr. N. E. Pressly. Rev. Zenon Zaleta was resident minister from 1885 until his death, 1888; Francisco M. Meza, a young blacksmith, continued the work for two years, then went to Tampico to study for the ministry. Student Santiago Rodriguez filled the pulpit in 1891; Rev. Jose Botello was minister from 1892 to 1895. Dr. Pressly periodically visited and preached in Panuco and Vega de Otates from 1885 through 1908, and after years of disturbance, went several times in 1915.

Evangelistic work was renewed in Panuco in 1925; Miss Lavinia Neel and a student of theology held the first service. The student continued to go every Sabbath to Panuco to preach throughout that year. The Mission raised \$1,500.00 U. S., some wealthy men in the oil industry gave other funds; and a comfortable chapel and parsonage came into use at Panuco.

Rev. R. O. Reyes went to Panuco as resident minister in 1927, his salary being paid by the congregations at Tampico and Cecilia (Madero). He was followed in 1928 by Rev. C. Roldan, who remained in charge of the congregation until 1943.

Oil flowed abundantly from the wells around the city; thousands of people left their local saints in their country villages and came to find a new life in the oil country. The minister worked faithfully, the church grew; the congregation expanded to 80 members, while an attendance of 150 at services was not uncommon.

After 1930 the flow of oil diminished. Workers and their families moved away; the inundation of 1933 ruined small business establishments. The minister moved to Tampico,—and the membership in the church fell to a new low.

Beginning in 1944, lay preachers,—P. Dimas, R. Barbereno, Sra. Rojas, Sr. de la Tejera,—have taught the small congregation. For two years Rev. F. M. Meza, visited the congregation each quarter; since 1946 the Executive Secretary of Missions, of the Tampico Presbytery has made periodic visits. The preaching of the Word in Panuco has borne good fruit, and from Panuco the Word has been carried out into other regions of Mexico. The congregation was organized in 1947.

Quintero

When Miss Janie Love began evangelistic work around Valles, S. L. P., she found eager listeners in Quintero, Tamaulipas, a farming village 50 miles north of Valles and one mile west of the Pan-American Highway. In 1934 Miss Love and her helpers were holding regular Bible classes in

Quintero, with an average attendance of 50 persons. Sr. Daniel Campillo and other lay preachers continued this work during several years. At Miss Love's request Rev. P. O. Castillo, Rev. Roman Torres, and other ministers of the A. R. P. Church, visited Quintero and other stations under Miss Love's care, devoting one month every two years to preaching and baptizing converts in this region.

Miss Love considered that this work, though not under the A. R. P. Mission was work of the A. R. P. Church; therefore when the time came to organize churches, she placed the ecclesiastical affairs of the Huasteca Mission under the care of the Tampico Presbytery. Rev. Jose Rodriguez by order of the Presbytery organized the group of believers at Quintero into a congregation of the A. R. P. Church, Feb. 24, 1946. There were 26 charter members.

These members of the church gave 9000 brick and many days of labor toward building a neat brick chapel; friends in the United States helped with other expenses. In 1947 the Presbytery assumed responsibility for the administration of the Huasteca Mission field, and assigned a lay preacher, Sr. D. Luma, to Mante and Quintero. Rev. R. O. Reyes, Executive Secretary (Supt.) of Missions of the Tampico Presbytery, visits the congregation twice a year, to preach and administer the sacraments.

Rio Verde

The city of Rio Verde, S. L. P., is built on the south bank of the river of the same name, 200 miles west of Tampico, and 3300 feet above sea level. Before the Spaniards came to Mexico, the Indians were irrigating their corn fields with water from the big springs at the foot of the mountains west of the village; later generations have made the region into a fruitful oasis in dry western half of the State of San Luis Potosi. From all sides people have come to Rio Verde to share in the certain and abundant crops of sugar cane and oranges. The majority of the people of the region, though poor, are complacent, and offer strong resistance to changes in thought or customs.

Apart from exploratory visits by other workers, Rev. J. R. Edwards, D.D., was the first missionary to bring the gospel to Rio Verde. He arrived on May 10, 1894, and worked for 14 years. During the first two years nine members were received into the church. Services were held in the home of the missionary until 1897, when a beautiful stone church with twin towers was built near the center of town; the church cost \$1,500.00. Mrs. Edwards established the Hattie Mae Chester Orphanage and School for Girls. Dr. Edwards visited through the surrounding villages, and established regular preaching services at Cd. Fernandez, near Rio Verde, and at Mojarraz, 25 miles west of town. He built a neat chapel at Ciudad Fernandez. At the end of his ministry there were 64 members of the Rio Verde congregation.

From 1908 until 1913 Rev. J. G. Dale, D.D., was in charge of the congregation. The medical work of Dr. K. N. Dale, the school for girls, the school for boys,—all constituted good testimony as to the truth and excellence of the gospel. In 1930 there were 130 members of the Sabbath School and 65 members of the Y. P. C. U.

When in 1913 the missionaries left Rio Verde on account of the revolu-

tion, Rev. Crescenciano Cruz became supply pastor of the Rio Verde congregation, and remained two years. Sr. Enoc Butron, still a licenciado, took charge of the church in 1915 and remained through 1926. In 1920, when military affairs were about at an end, there were still 25 members of the church, and Sra. Fortunata M. de del Pozo was teaching a group of 30 pupils in school. The church thereafter grew steadily.

Under the ministry of Rev. Henry Elliott Pressly, 1926-1930, with the added impulse of the two schools reopened under missionary teachers, the congregation renewed its strength, with a membership of 97. The first elder of the church was Sr. Amador Palomares. Since the first years the Escalera family have been bulwarks in the church.

Subsequent workers in Rio Verde include: Rev. R. O. Reyes, Jan., 1931-March, 1932; another minister, 1932-1940; students of the Rio Verde Bible School, and Rev. W. C. Halliday as guest speaker, 1941-1943; Student Bernardino del Pozo, 1943-1944; Rev. I. R. Alonzo March, 1944-April, 1946; Student M. Lopez, April, 1946-Nov., 1948.

With the help of lay preachers and the students of the Rio Verde Bible School, preaching stations have been established in Alamitos, San Diego, Ojo de Agua, San Francisco, and Callejones, villages around the city. The total active membership of the city congregation and the preaching stations in 1948 was 124. The four elders in 1948 are Jose Flores Rangel, of Rio Verde; Ascencion Juarez, of Callejones; Jose Guerrero, of San Diego; and Pioquinto Loreda, of Alamitos.

In 1937 the Mission built a neat 30 ft. by 15 ft. educational building in the patio of the church; in 1947 the congregation successfully repaired the cracked stone roof and one wall of the church building. Though the repairs cost \$800.00 U. S., the church is free of debt. The congregation pays part of the salary of the student pastor, and contributes a fair amount to the budget of Presbytery.

Many individual members and even families of the Rio Verde church have moved to Tampico and other cities, where they strengthen the congregations of those who love the Lord.

San Antonio

From Ciudad del Maiz as their center of missionary activity Rev. J. S. A. Hunter and Rev. G. Cruz made itinerating trips on horseback over a very wide territory. Hidden among the mountains north of their city they found the village of San Antonio; in this village they found souls who gladly heard the gospel, and there they organized a congregation Dec. 16, 1906. The congregation in 1910 numbered 18 members, and the average attendance at services was 35.

A neat chapel was built at a cost of \$400.00, which was provided by the Young People's Societies of the Synod. Rev. J. R. Edwards, of Rio Verde, preached the sermon at the dedication of the chapel, April, 1906. Rev. H. E. Pressly was in charge of this station, 1910-1913.

After the revolution the resident ministers and workers in Ciudad del Maiz have preached at San Antonio. Rev. Desiderio del Pozo, 1927-1935, found the work encouraging, and repaired the ruined chapel; however, due to the exodus of Christian families to Cardenas and Tampico, the congregation has not been reorganized.

San Miguel

From his mission center, Valles, S. L. P., Rev. H. E. Pressly went to several villages nearby to visit and preach the gospel. In San Miguel, 13 miles southwest of town, he found Salustia Perez, who was a believer and who had formerly studied in the Girls' School at Rio Verde. Through the regular preaching of the gospel the Lord touched the hearts of other persons in this village. Rev. Roman Torres, resident minister at Valles, continued to preach regularly at San Miguel from 1926 through 1940. A congregation was organized, and in 1931 there were 40 communicants.

Political developments caused most of the members to move to Valles. Some of the later pastors at Valles visited San Miguel from time to time.

In 1947 the Board of Home Missions of the Tampico Presbytery sent to San Miguel as home missionary Sr. Amador Pecina, a student from the Rio Verde school. In 1948 the congregation consists of 13 members and many more adherents.

Tancanhuitz

Tancanhuitz, S. L. P., is located in a saddle-like pass between two hills, 30 miles south of Valles, and one mile east of the Pan-American Highway. The town is composed of Aztecs, Huastecs, and Mestizos. The chief occupation of the people is coffee raising. The present name of Tancanhuitz is Ciudad Santos.

Rev. W. W. Boyce was assigned to this station in 1913, but had been in the town only a few months when he was recalled to the United States on account of the Madero Revolution.

The second effort to preach the gospel in Tancanhuitz was made by Miss Janie Love, who was stationed at Valles. In 1934 regular services were being held in the town; the attendance was 50. Soon after Miss Love sought the ecclesiastical support of the Tampico Presbytery, Rev. Jose Rodriguez, of Valles, commissioned by the Presbytery, organized the congregation in Tancanhuitz, in 1945, with 12 charter members.

Under the direction of Miss Love a neat brick church was built; work was begun in 1945. In 1948 there is no resident worker in this station.

Tampico

Tampico, Tamaulipas, Mexico, is the place where the European first set foot on the American continent, (Americus Vespuccius landed at Tampico in 1497); furthermore it is the place where Rev. Neill E. Pressly established the first A. R. P. mission station in Mexico, and where the first A. R. P. Church was built in Mexico.

In 1875 Tampico was a city of 15,000 inhabitants, a growing seaport on the east coast of Mexico; built on the north bank of the Panuco River, six miles from the Gulf of Mexico. Until 1927 there remained on a bluff overlooking the city the ruins of an old fort which for many years defended the city against pirates.

In 1875 a Sr. Francisco Escobar, a colporteur of the Presbyterian U. S. A. Mission, visited the city; he was followed by a lay preacher, Sr. Pedro Trujillo, who reached Tampico Dec. 26, 1875, and remained there for over 50 years.

By agreement with other denominations working in Mexico, Rev. Neill E. Pressly established the Mission of the A. R. P. Church in this part of the country. He arrived in Tampico Dec. 6, 1879, and began the work of a missionary. For ten years religious services were held in a rented store building which was fitted out as a chapel. For a year the services three times a week were attended almost exclusively by the missionary, his family, and the lay preacher. No one else, no pain of purgatory, dared enter the chapel. Then on May 29, 1881, a poor blind woman, Jesus Gonzalez, was baptized, and others followed. On June 26, 1881, by order of the Board of Foreign Missions of the A. R. P. Synod a church was organized with 15 members; on July 3, 1881, the Lord's Supper was observed for the first time.

Sr. Trujillo studied for two years with Rev. N. E. Pressly, and on March 27, 1884, by order of the Board of Foreign Missions was ordained to the full work of the ministry by the missionary and Elders Zenon Zaleta and Arcadio Gallardo. Thus a Presbytery was formed. A suitable lot was bought and a beautiful brick church 50 ft. by 30 ft. was built, with a tower which stood high above the other buildings in that part of town. The church was dedicated Jan. 17, 1890.

Misses Mattie Boyce, Macie Stevenson, Fannie Wallace, Anna Strong, and Jenny Gettys helped magnificently in the work of the mission, both in the Girls' School and in house to house visitation. Four preaching stations were established, and the congregation grew. In 1903 there were 80 members of the congregation; in 1910 there were 117 members, and the congregation paid the entire salary of the Mexican minister, Rev. P. Trujillo. There were 95 pupils in the Girls' School.

During the Madero Revolution Tampico escaped the devastation which ruined some of the inland stations. The discovery of oil in the coast region brought thousands of uprooted farmers to the city. The missionary was recalled to the United States for three months in 1914, but otherwise spent the whole period of turmoil in Tampico, until illness in 1917 caused him to retire from the field. Rev. Pedro Trujillo continued as pastor of the Tampico congregation. The missionary reported in 1917, "the attendance was never so large as now." By 1919 the congregation contained about 150 members; attendance at the services was 300 or more, and offerings amount to over \$1,000.00 Mex. (\$500.00 U. S.) per month. In that year Rev. Pedro Trujillo and the congregation became independent of the Tampico Presbytery. Three members were left with whom to begin anew.

Misses Macie Stevenson and Lavinia Neel returned to Tampico May, 1918 (1917?) Dr. J. G. Dale and Dr. K. N. Dale reached the city in June, 1919. Tampico had expanded from a small tropical port into a booming city of 120,000 people. A new congregation began in the sitting room of the home of Misses Stevenson and Neel. Dr. K. N. Dale established her office in the city, and received as many as 80 patients a day. Instituto Juarez, now co-educational, roared with 340 pupils (1923). Christian worship was renewed in Cecilia, Arbol Grande, Huasteca, Miramar, and later Vergel. Three Bible women, three colporteurs, two Mexican ministers, and several students

found in the city an open door for the gospel. The school moved over into the teachers' apartment, and the old school became a church. Interested souls crowded into the meeting house; the preaching was good; the walls shook with the singing; men and women were converted. At one time, 1930, there were 310 members of the congregation, and the congregation paid part of the salary of their own minister. From 1931 to 1946 the membership has been about 200.

Miss Janie Love was a valuable worker in the Tampico mission 1922 until 1927, when she went to the United States. Rev. E. Butron was resident minister in the Tampico congregation, 1927-1940. From 1930 to 1938 Rev. H. E. Pressly was missionary in charge of the coast station. Miss Macie Stevenson moved to Tampico in 1931 and helped in the school, Instituto Juarez, which was now under a Mexican principal. The Tampico congregation began paying the entire salary of the Mexican minister in 1933. In 1940 the minister, Rev. E. Butron was installed as pastor of the congregation. Some of the members of the church learned to carry responsibility for the support of the church.

Upon the death of Sr. Butron, March, 1946, the Tampico Presbytery named Rev. I. R. Alonzo as supply pastor in Tampico; Sr. Alonzo remained in Tampico until March, 1948. In March, 1948, Rev. Bernardino del Pozo was named supply pastor of the Tampico congregation; and in August he was called as pastor of this church.

Elders of the church are Carlos Rosales, Pablo Morales, and Isidro Zuniga. Though Rev. H. E. Pressly made important improvements in the meeting house and the parsonage, the building is not now an attractive house for a city church. Conversations are under way to replace the present inadequate building with a modern church.

Tantima

Tantima, Vera Cruz, is located 60 miles south of Tampico, at the foot of the mountains near the east coast of Mexico. Though Dr. N. E. Pressly preached in this town as early as 1882, no resident worker was available at that time.

Rev. Francisco M. Meza was located in this important agricultural center from 1893 until 1914. This was pioneer work, all of it, among people who had never known Jesus Christ. At the end of this period there were some 85 members of the church. The minister made evangelistic trips through a very ample field around Tantima, distributing the printed Word of God and preaching in many villages; some of these were Tantoyuca, Platon Sanchez, Chiconamel, Huejutla, Ixcatepec, Chontla, Tepetzintla, Tamalin, Ozu-luama, Tancoco, Chinampa, La Labor, Shalahuite,—and othed towns in that thickly settled region.

In 1909 a commodious building was bought and converted into a chapel; the cost was \$750.00.

During the Revolution, 1910-1918, roving bands of Indians (up to 200), with no fire-arms, but with bows and arrows, machetes, and picks, repeatedly raided the town. The inhabitants refugeeed to Tampico, Tuxpam, and other cities. Sr. Meza went to Tampico (Pueblo Viejo). In 1915 not a

living soul was left in Tantima. The town was burned, one third of the buildings being totally destroyed. It has never been rebuilt. Naranjos, a neighboring oil town absorbed the population.

Revdo. R. O. Reyes was stationed in Tantima in 1925 and Sr. E. Camarillo in 1926. And though the old stone chapel is still standing, and though attendance at religious services has been 40 persons, our church has no organized work in Tantima in 1948.

Tuxpam

During the Madero Revolution in Mexico, 1910-1917, practically all of the members of the mission churches in Tantima, Chiconcillo, and other towns in northern Vera Cruz migrated to other localities. Most of them found haven in the growing centers of the new oil industry. Rev. Francisco Mellado Meza found 36 of the members of the former village congregations established in Tuxpam, an oil shipping port on the Gulf of Mexico, 100 miles south of Tampico. In 1919 he established a mission in Tuxpam and in 1920 reported a Sabbath School of 50 members.

Sr. Meza, the resident minister, worked tirelessly both in the teeming city and in villages north, east, and south of Tuxpam. Regularly he went on foot to visit his people, over a radius of 50 miles. A near chapel was built in Tuxpam in 1928; by 1930 there were 105 members of the congregation, and others scattered through a dozen villages around the city. In 1943 the congregation called the missionary, Rev. F. M. Meza, as pastor, and began to pay 50% of the pastor's salary. The congregation is active in sending delegates to the meetings of Presbytery and of the Women's and Young Peoples' Societies; and they punctually pay their part of the Presbytery's budget.

In 1948 the pastor of this church is Rev. F. M. Meza, who has been preaching for 55 years; his unpaid assistant is Guillermo Peruyero, a former pupil of the Rio Verde Bible School; Miguel Gorgora is the elder; the treasurer is Dr. Peter Riis; mission stations are Santiago de la Pena and Cazones.

This church was organized in 1936. Since the above was written they have ordained and installed a new elder, Pedro Vite.

Valles

Possibly it was Rev. J. S. A. Hunter who saw the possibilities of a strong church to the glory of God in Valles. This former bamboo and palm leaf village of 1400 inhabitants has grown into a city of nearly 20,000 people, and the vision of a strong congregation and beautiful church has become a fact.

Valles, S. L. P., the gateway of the Huasteca, is the chief commercial and cultural center of the productive hills and valleys which extend for 100 miles south of the city. Located half-way between Mexico City and Monterrey, just where the Pan-American Highway crosses the Tampico-San Luis

Potosi railroad, Valles attracts enterprising men both from the villages to the south and from other cities of the country. Among the newcomers are some able and consecrated Christians.

Rev. Crescenciano Cruz established the mission station in Valles in June, 1899; and the first members were received into the church in 1900. Sr. Cruz served the church in Valles village until 1913. Though two missionaries, Rev. H. E. Pressly and Dr. Rachel McMaster, were sent to Valles in 1913, serious developments in the Madero Revolution caused their recall to the United States.

After the revolution Rev. H. E. Pressly returned to Valles as resident missionary, with Rev. Roman Torres as assistant. The congregation came to life, and preaching stations were opened in Guerrero and San Miguel. When Mr. Pressly and family moved to Rio Verde, Rev. Roman Torres took charge of the mission work in the Valles region, and continued until April, 1940. While Sr. Torres extended his circuit of preaching stations to include Micos and Quintero, he gave considerable attention to the development of the young people of the congregation, arranging for their education in mission schools in Rio Verde and in Texas. During his ministry the Valles congregation built a new church building on the lot which Mr. E. C. Stuart had given them, at the corner of the main plaza of the city. Though there was only \$0.50 U. S. in the building fund when the old bamboo meeting place was torn down, the congregation built a neat stone church at a cost of \$9000.00 U. S., they themselves paying 95% of the cost of construction. The inside decoration was finished and the church was dedicated on the night of Dec. 31, 1943. Sr. Erik Erikson, a former ship's machinist, lent his skill as well as financial aid to the construction.

The first pastor elected by the Valles congregation resigned before the Presbytery got around to installing him as pastor. Sr. J. Guadalupe Hernandez, formerly of the Methodist Church, served as resident minister at Valles, February, 1942 to March, 1944. Rev. Zacarias O. Flores was supply pastor September to December, 1944.

Rev. Jose Rodriguez Sanchez began preaching in Valles early in 1945, and was installed as pastor after the meeting of Presbytery in March of that year.

Though the Valles congregation has never been large,—indifference to religion marked the inhabitants of the village at the beginning of the century, and the highest record of communicants was 91, in 1942,—the believers are influential in the community and are devoted to good works in the name of the Lord. Since the decease of elder Rodrigo Ramiro, the elders of the church are Sres. Marcos Gutierrez and Erik Erikson.

Vega de Otates

Vega de Otates is a small village near Panuco, Vera Cruz. Though the inhabitants are few in number, the Lord loves them, and has called some of these precious souls to be his own. Rev. Zenon Zaleta preached in this village, 1885-1888. Afterwards Dr. N. E. Pressly, on his regular visits to Panuco, preached also at Vega de Otates. In 1910 there were nine members of the church. Rev. C. Roldan and other workers at Panuco since the revolution have preached at this village; counting the members as members of the Panuco congregation.

Vergel

The first minister to preach in Vergel was Rev. J. G. Dale.

Vergel is a residential suburb of the City of Tampico, three miles northwest of the center of the city. One of Miss Macie Stevenson's pupils directed children's work there in 1925, and in the same year regular worship services were held, with an attendance of 60 persons. In 1926 a theological student held services twice a week in Vergel, with an average attendance of 70. The church is organized.

Rev. J. G. Dale, D.D. and Rev. E. Butron served the congregation from 1927 through 1930. There were 90 members of the church in 1930.

While Rev. H. E. Pressly was missionary in Tampico, he was in charge of the Vergel congregation, 1931-1938. In 1933 the old frame house which elder Juan Rodriguez had given as a chapel, was destroyed by the cyclone which wrecked a part of the city. The congregation, led by Sr. Rodriguez, rebuilt the church with concrete and steel.

In 1940 the congregations at Ciudad Madero, Arbol Grande, and Vergel formed a pastorate. Rev. R. O. Reyes became the pastor of this group of churches, and continued as pastor until he was elected Executive Secretary of Home Missions of the Tampico Presbytery in 1946. Rev. I. R. Alonzo was supply pastor of Vergel in 1946-1948. In March, 1948, Presbytery appointed Rev. Bernardino del Pozo M., as supply pastor of this congregation. The membership in 1947 was 58.

Chapter II

FOREIGN WORK, PAKISTAN (INDIA)

Our Work in India (Pakistan)

American Ministers and Workers

By MISS MINNIE ALEXANDER, Litt.D.

In sending out the Gospel to others we are following the example of our Master.

Mark 1:38: "Let us go into the next towns, that I may preach *there also*; for therefore came I forth."

He continued His journey, and "preached in their synagogues throughout all Galilee, and cast out devils."

Even when Simon and they that were with Him found Him, saying, "All men seek for Thee," He replied, "Let us go . . . that I may preach *there also*."

Jesus completed His itinerary, and before leaving them for His heavenly home, said, Matthew 28:19, "Go ye therefore and teach all nations."

We are striving to obey.

Our Church has sent witnesses to Egypt, Mexico, India (now Pakistan), and of course to many places in the homeland. "The Lord working with them: "the witnessing has been given effectively throughout the generations.

Minnie Alexander felt called to India, and was sent out by the Church, October 6, 1906.

Rev. and Mrs. A. J. Ranson, Mary and Arthur, went to India in the spring of 1910. After daily united prayer for six months we were guided to occupy Montgomery, and did so November 10, 1910.

We were cordially welcomed by Mr. and Mrs. R. C. Banerji, and ate at their table our first meal.

We shall ever remember our first supper from a goods box, eating with our fingers, drinking from our aluminum cups, and Baby Arthur's fear we would take his little spoon from him! After supper we had family worship. Dr. Ranson read, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and unbraideth not; and it shall be given him." James 1:5. Mrs. Ranson read from First Corinthians Thirteen, on Love.

Miss Minnie read about Stephen: "But he being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God," Acts 7:55.

Right away God provided workers. Abdulla came on November 13 from the United Presbyterian Mission.

A little later Peter and his wife; then Rev. and Mrs. B. A. Sharif. Soon Mr. Banerji's two sisters came, Misses K. and B. Banerji.

Already in Montgomery was a Methodist worker, Samson, who remained only one month.

Already in Montgomery was Master Lal Chand and his wife, who was Drillmaster in the Government High School. Master Lal Chand entered the Seminary, and is today a retired minister living in one of our villages. Mrs. Lal Chand worked with us as a Bible Woman for several years.

We began Zenana work at once. This means visiting the women in their homes. Mrs. Banerji was a very willing and suitable person to go with us, to introduce us in these non-Christian homes.

The work went well.

During the first year Peter and his wife preached and taught a school of 29 pupils in village number 40, near Pakpattan. A church of 45 members was organized there on November 11, 1911.

A church of 32 members was organized in Montgomery on Christmas Day, 1910.

During the year visitors from the United Presbyterian Mission, to help and encourage us, were Rev. W. T. Anderson and Miss Emma Dean Anderson, and Dr. Maria White and Dr. and Mrs. Butcher of the Methodist Mission at Lahore. We still feel under obligations to these missionary visitors.

By the end of 1911 we had nine workers, had regularly visited 75 homes, and Dr. Ranson had baptized 50 people.

This was splendid, since both Dr. and Mrs. Ranson had been out only seven months when we went to Montgomery, having still to study the language, and Mrs. Ranson having to enter the hospital in Lahore for an operation that kept her absent several weeks.

In 1912 all the work was continued—the home (Zenana) work, the medical work, the itinerating work among the villages, plus the building of a church in Montgomery. This church was named the McDonald Memorial Church.

The A. R. P.'s got a compliment from an English woman, Miss Rosa Greenfield, who had spent forty years in mission work in India; "You are the first missionaries to put up God's house before you built your own."

That church had to be enlarged in 1923.

Miss Mary Lesslie heartened us by coming to our help in 1912. So did Rev. and Mrs. Jay W. Ranson in 1913. The first mission house was built in the spring of 1913. We appreciate the gift of this money from Rev. and Mrs. G. R. White, D.D.

Scripture selling and distribution of leaflets has from the first been emphasized. In looking back over my diary I find the statements: "Mr. Jay W. Ranson sold more than 500 gospels, distributed over 35,000 Scripture leaflets, spoke to 6,000 men and boys, baptized 40 persons, making 589 Christians in the Pakpattan District.

Every man-missionary and his wife have followed the same plan of doing village work—preaching, examining those who had studied the Presbytery's prescribed Bible course for the year, worshipping together with Christians, showing slides of Bible scenes, looking after the missionary societies, and giving out simple medicines, and straightening out any wrongs that had taken place during the year.

Montgomery Presbytery was organized November 1, 1911. Members were Rev. B. A. Sharif, Mr. R. C. Banerji, Rev. A. J. Ranson.

The canal was opened formally in 1914, to irrigate the Sind Desert. It was 200 feet wide, 300 miles long, and carried 11 feet of water. It transformed the whole country into green wheat fields, grass, trees, vegetables,

and flowers, bringing in farmers from overpopulated districts by the thousands. Among them were a good many Christians whom Dr. Ranson had helped get the privilege of buying land. They swelled our numbers in the churches, and imposed upon us a great obligation to feed them spiritually and to educate their children.

Mrs. A. J. Ranson had it in her heart to get hold of the boys and girls for school. It was not easy to persuade all parents to send their children to school. They were needed at home to work.

In her report of 1915 Mrs. Ranson wrote: "The number of girls in our boarding department has grown from 7 to 11. As the flowers bud and blossom under the rays of the springtime sun, just so these little girls yield themselves to the beautifying and sweetening influences of the Son of Man. The more of our girls we can train, the more advancement we can make in the purifying of our Christian homes."

Mrs. Ranson never relaxed in the giving of herself to teach the catechisms and the Bible to the boys of the Knox Home.

From 1910 we had a small boy's day-school among the very poorest in Montgomery, taught first by Abdulla, and second by Jacob.

Then Mr. Jay Ranson began a boarding school in Pakpattan in 1914. In 1916 this school was moved to Montgomery, and the Knox Home was built for a dormitory, and the boys attended the Government public school. They had the privilege of graduating from High School.

From there some boys went to the United Presbyterian Theological Seminary; some for normal training to become teachers; some returned home to help with farming; and some found other occupations.

Later the Knox Home boys were sent to the Boarding School in Ransabad. This has become a high school. The Knox Home is now used to accommodate boys who would like to follow a trade. Rev. and Mrs. F. Y. Pressly are much interested, and have arranged for weaving, shoe-making, and tailoring to be taught. Mrs. Pressly teaches typewriting to those who want that.

Altogether there are nine schools in the entire mission. Two are Grammar Schools, and are aspiring to become high schools.

The Mabel Lowry Pressly School is almost ready for recognition as a high school.

The Girls' Boarding School, now named "The Mabel Lowry Pressly Girls' School" was opened as a day-school April 1, 1913. In October of the same year a mud house was rented, and two girls came as boarders. Miss B. Banerji was teacher. In the next year there were seven boarders.

The next year there were eleven. The number grew from that on. In 1915 a Government inspector came to see our school. He wrote in the log-book, "The school consists of two standard classes. Both are making good progress. The school deserves every kind of encouragement."

The school and missionaries received the necessary encouragement. Miss Lesslie spent many years faithfully trying to keep the school up to the required government standards. There was no neglect whatsoever in drilling girls in the catechisms and in Bible memory-work. True, we have been slow to give better and larger buildings. Miss Lesslie has helped often in the village work. And today she is busy with Bible teaching in the hospital and homes. There are two good Bible women working together with her.

The district, which is divided into two parts for itinerary work, has in each a good Bible woman. The Bible women need our prayers always.

Miss Mary L. Kennedy came out in 1920. She was soon busy in district work, that is, itinerating among the villages. However, the school soon needed her, and she has given most of her time and strength through the years to the Girls' Boarding School. It has become her privilege to push the school, the Government, and the home church to provide facilities necessary for promoting the school into a high school. Always before, the school provided only eight classes. Due to her great interest, zeal, and ability, at last, as it were, to celebrate the Mission's Fortieth Year, she has permission to begin the new buildings.

We can think of no better and quicker way to uplift a community than by giving the boys and girls a Christian education.

There are in this school today 110 boarders, 225 enrollment (75 of whom are Mohammedans as day pupils), and ten teachers.

In the Inter-Church Bible examinations our girls won seven out of eight prizes. During the last year 23 of these girls confessed Christ and united with the Church.

There was no greater need found in the Montgomery District than that of caring for the sick. Malaria was prevalent. There were epidemics of smallpox, dysentery, occasional cholera and plague, eye diseases putting many blind, children uncared for, etc. So a little clinic was started in April, 1911. We had a formal opening June 9, 1911, with Mrs. B. A. Sharif in charge. She was not a doctor, but had enough knowledge of medicines to handle simple cases.

We soon had 20 patients a day. Miss Lucy Hamilton, a nurse of Lexington, Virginia, came out in 1914, for two years. She returned on account of ill health.

Dr. Margaret Whitesides came out in 1915 to take charge.

The hospital building was put up in the winter of 1916-1917. There was a formal opening by the Governor of the Punjab on January 18, 1917. The hospital is called "The Nancy Fulwood Hospital", in honor of Dr. Minnie Alexander's mother.

From that day there has been a growth. Clinics were begun in the villages, and much treatment has been given by the wayside. These "centers" in Chickawatni and in the larger villages today meet a great need.

The very training of girls as nurses and midwives has brought, and is bringing, untold blessing.

Dr. Janet Alexander came out in 1920.

The hospital brings to the "veiled women" an opportunity for relief that they perhaps would not find otherwise, and to those who teach God's Word it brings a marvelous opportunity.

Last year the report gave as those who attended all the clinics 22,000. Those who were indoor patients 1923.

The Bell-Ellis Wing recently added to the hospital building has been a wonderful help.

The Government has made small donations toward equipment from year to year, which we appreciate.

Under pressure the British withdrew from India by August 15, 1948.

The country was divided between the Hindus and the Mohammedans, after

bloody fighting in which more than 300,000 were killed. The Mohammedans were given West Punjab, Sind Province, Beluchistan, and East Bengal.

This brought our mission under Mohammedan government. The name they chose for their territory is Pakistan, which means "holy place" (*Pak*, holiness, *i*, of, *stan*, place).

Our prayer is that they may hold steady.

Rev. and Mrs. B. Dale White came out to India in 1923, and are still there. Their winter work is to visit the villages. With their station wagon they go from place to place, carrying along the Bible woman, perhaps an Indian preacher, their cooking equipment, Bibles and literature to be put into other's hands. They speak the language well. Mrs. White's tongue is like a native's, because she was born there. No estimate can be made of their busy lives.

And like them are Dr. and Mrs. B. L. Hamilton, Rev. and Mrs. E. Gettys, and Rev. and Mrs. F. Y. Pressly. We greatly regretted that ill health brought the Gettys family home. Malaria, heat, floods, riots, or even broken bones cannot flog their zeal! Miss Esther Strong came out in 1915, and gave four years of good, hard service as an evangelist. Only ill health brought her home.

Space forbids us to tell of book rooms, conventions, prayer rooms, Young People's Work, and the shining lights of men and women, boys and girls, stationed here and there throughout the District, and of the Woman's Presbyterian work. The one who said, "And, lo, I am with you always, even unto the end of the world," is ever faithful.

Here is an appreciation by the Governor General of India (the Viceroy), C. Rajagopalachari, a Hindu: "Christians will continue to flourish; for the government of new India is no enemy to any religion, or any religious institution. We are grateful not only for the educational work done by the Christian colleges and schools but also for such religious campaigns as were associated with them."

The Dewan of Mysore said, "Without missions a very large and significant part of the population would have gone without literacy, without the blessings of knowledge, and without enlightenment of modern progress."

The Roll of Missionaries to India, now Pakistan, is as follows: Dr. Minnie Alexander, 1906-1947; Dr. and Mrs. A. J. Ranson, 1910-1924; Miss Mary E. Lesslie, 1912-1950; Rev. and Mrs. Jay W. Ranson, 1913-1928; Miss Lucy Hamilton, 1914-1916; Miss Esther Strong, 1915-1919; Dr. Marjorie Whitesides, 1915-1920; Dr. Janet Alexander, 1920-1950; Rev. and Mrs. F. T. McGill, 1921-1922; Miss Mary L. Kennedy, 1921-1950; Dr. and Mrs. B. L. Hamilton, 1922-1950; Miss Marguerite Salters, 1922-1929; Rev. and Mrs. B. Dale White, 1923-1950; Rev. and Mrs. E. Gettys, 1924-1935; Mr. and Mrs. Ralph E. Moore, 1925-1932; Rev. and Mrs. F. Y. Pressly, 1947-1950.

All marked up to 1950 are active on the field at the time of the writing of this history, October, 1950.

The Christians today connected with this mission number 15,560.

Montgomery Presbytery

The Montgomery Presbytery was organized at Montgomery, Punjab, India, November 1, 1911, the original members being Revs. A. J. Ranson, B. A. Sheriff, and Elder R. C. Banerji. Later it was reorganized, additional members being Revs. J. W. Ranson, Mangu Mall, and Isar Das. Revs. John, Qadir Bakhsh, Hanuk Lal, Shukr Din, Arura Mall, Samuel M. Bakhsh have come to us from other Presbyteries, mostly from the United Presbyterian Synod of the Punjab. Men who have been ordained by Montgomery Presbytery after Seminary training are: Revs. Lal Chand, Hoshnak Rai, Kakku Mall, Jamil-ud-Din, Daniel, B. Mallu Chand, Inayat Masih, Bhagat Ram, Waryam Masih, Jan Mahi, A. D. Mathews. All of these except the last named were graduates of the United Presbyterian Seminary at Gujranwala, Punjab, India. Rev. A. D. Mathews finished the course at Saharanpur Seminary. Other missionaries who have at times been members of the Presbytery are: Revs. B. L. Hamilton, B. Dale White, and E. Gettys. The present membership of the Presbytery includes the names of 14 ministers, thirteen congregations, a membership of 2117 communicants, and 6930 additional adherents. A congregation consists of the Christians from a group of villages, from one to twenty villages, taking the name of an important village of the group.

Mary Janet Alexander



Mary Janet Alexander, M.D., is, and has been since 1920, a Medical Missionary to India, the Punjab, now (1949) Pakistan. She was born near Huntersville, N. C., June 23, 1889, the daughter of John Milton Alexander and Nancy Jane Fulwood Alexander. Her father was born at Huntersville, November 28, 1850, and died at Charlotte, February 3, 1936. Her mother was born at Huntersville February 3, 1853, and died there September 4, 1893.

Dr. Mary Janet was baptized October 11, 1889, by Rev. W. Y. Love, pastor of Gilead Church at the time. In this church she grew to young womanhood, largely under the ministry of Rev. John Mills Bigham, D.D., by whom she was received into the full membership of the Church

at the age of twelve years.

Her early education was received in the Primary and Grammar schools of the Gilead community. Among her teachers there was Professor W. C. Crosby. She entered the Woman's College of Due West, S. C., in 1905, and graduated there in 1908 with the A.B. degree.

After graduation she taught as follows: At Caldwell Station, N. C., 1908-1909; at Cornelius, N. C., 1909-1910; at Linwood College, Gastonia, N. C., 1910-1913.

In the fall of 1913 she entered the North Carolina Medical College at Charlotte. After a year in this school she entered the Woman's Medical College of Pennsylvania, at Philadelphia, where she studied the years 1914-1917, being awarded the degree of M.D. She then interned for one year at West Chester, Pennsylvania, after which she was associated with Dr. J. P. Monroe in the Charlotte Sanatorium, 1918-1919.

In 1920, in January, she went as a missionary to India, where in February, 1949, she still serves, having now completed 29 years on the field. "My decision," she writes, "came from teaching mission in Linwood College. I then made full surrender to go where God might want me to go. This was in 1912. The next year I decided on India, because I realized more keenly her need than I did that of other countries." (Her sister, Dr. Minnie Alexander, was a missionary in India at the time).

When Dr. Janet reached Montgomery, India, February, 1920, she found the hospital practically empty, due to riots. In 1920 the total number of patients was 91; in 1948 patients at the hospital numbered 1613. When these at the clinics in four centers were added, the total reached 28,000.

In the 1930s, due to financial stringency in the Home Land, retrenchments closed all work except that in Montgomery. At present, 1948, aside from the clinic in Montgomery, they have clinics at Villages 174 and 175, and one at Chichawatni. And in addition there is a flourishing Baby Clinic and Antenatal work. Growth is anticipated, especially in village work.

Dr. Alexander is a distinguished missionary. She gave up a position paying her several times her salary in India to go, and with bright prospects for the future. In India her work has grown by leaps and bounds, head, as she is, of a hospital dedicated to the memory of her own mother, she has ministered to the sufferings of many ten-thousands of the benighted people of India. Some years ago she wrote and published "The Voice of Pain", a short but gripping treatise on the conditions and needs of that great dark land. King George V of England, hearing of her splendid work for these people of his Empire, caused her to be decorated with the Kaisar-i-Hind Medal of Honor.

Her last trip home occurred in 1942. She came on board an American transport which had carried some 4000 British Tommies to Singapore, "just in time," as she said, "for the luckless Tommies to be captured by the Japanese." It was a somewhat weird trip, dodging submarines and journeying about the world. But she felt some compensation in the fact that it cost her just \$33 instead of some \$400 to \$700.

Minnie Rebecca Alexander

Minnie Rebecca Alexander, Lt.Dr., our pioneer missionary to India, was born near Huntersville, N. C., March 14, 1877, and was baptized by Rev. Alexander Ranson, D.D., in the summer following. Her father was John Milton Alexander, who was born near Huntersville, November 28, 1850, and died in Charlotte, February 3, 1936. Her mother, Nancy Jane Fulwood Alexander, was born February 3, 1853, and died September 4, 1893, having lived her entire life in the Huntersville community. Dr. Minnie grew up under the ministry of Rev. W. Y. Love in the Gilead Church, with which she



united by profession of faith when eleven years of age.

Her education was begun in the Gilead Public School. One of her teachers was Miss Mary Torrence, who went afterwards as a missionary to China, and there married Dr. Lynn Moore of that mission. Dr. Minnie spent two years, 1893-95, in the Huntersville High School. Her college work was done in the Due West Female College, 1895-96, and in Claremont College at Hickory, N. C., 1897-98. She graduated in 1898 with the degree of A.B. She then took a short course in the University of North Carolina, Normal Training School for Teachers. She was in Harvard University the summer of 1900.

The year 1896-97 she taught in McLean School near Lowesville, N. C. Then from 1900-1906 she taught the Course in English Language and Literature in the Woman's College of Due West, S. C. In 1906 she was appointed as a missionary to India by the Board of Foreign Missions of the A. R. P. Church. In this field she continued 41 years, till 1947. Since her retirement she has made her home with her sister, Mrs. S. W. Dandridge, 2300 Crescent Avenue Extension, Charlotte, N. C.

Influences that led her to become a foreign missionary she lists as follows: A Godly home, especially the prayers of her mother, praying that a missionary might go out from that home; the example of her childhood teacher, Miss Mary Torrence, mentioned above; the study of "Effective Workers in Needy Fields," taught by Miss Elizabeth Williams at Due West Female College, this teacher afterwards going as a missionary to Japan; the Young Peoples Convention at Gastonia in 1905; the addresses by Mr. J. Campbell White about this time; and the Students Volunteer Convention at Nashville, Tennessee, in 1906.

When she went to India the A. R. P. Church had no mission there, and she worked four years in the United Presbyterian Mission. The Synod of 1909 at Bartow, Florida, appointed Dr. and Mrs. A. J. Ranson to India, with instructions to form an A. R. P. Mission there. Early in 1910 they with their children, Mary, aged 12, and Arthur aged nine months, sailed for India. After much prayer, they felt led of God to choose Montgomery of the Punjab as the center of the field, entering it November 10, 1910, the day the Synod was assembling at Chalmers Memorial Church, Charlotte. There was quick growth. From the Depressed Classes many were converted, and many Christians from other missions came into the district to buy land, as the canal was soon to be opened.

Buildings now went up in rapid succession: McDonald Memorial Church in 1912; a mission home in 1913; then came Nancy Fulwood Hospital, Kennedy Home for Lady Missionaries, Girls Boarding School, Knox Home for Boys. In Chichawatni is a bungalow, a church, and a dispensary (clinic). Rev. B. L. Hamilton in the "Golden Bowl" states that there were 14 ordained ministers, 5 retired lay-preachers, 10 schools with 1100 pupils

and 38 teachers. In round numbers there are about 12,000 Christians, counting each member of the Christian families.

Dr. Alexander herself was engaged mainly in evangelistic work. This work was done in three lines: village work; home visitation, known as zenana work; teaching the Bible to patients in the hospital in cooperation with the Bible-women.

Since the close of the war in 1945 a great change has come. India has been divided, and our Mission is in that part governed by Mohammedans, known as Pakistan. It is still too early to know what the result is going to be.

Dr. Alexander closes her notes with this statement: "I can never regret having given myself to foreign mission work."

To her in God's good time goes the crown. It was given to her, under God, to move a Synod to establish a mission in a far-off land, and to pioneer the work until other workers arrived to put it on an independent basis. Its success thus far, let us believe, is a promise of yet greater things to come. God has promised a crown of righteousness to those who fight the good fight and who keep the Faith.

Miss Dorothy E. Dagenhart



Several years ago when Dr. Janet Alexander was home on her furlough, she most earnestly pled for a nurse for the Hospital in Montgomery, Pakistan, even threatening that she would not go back unless a nurse were ready to go with her. She "afterwards repented and went" without the nurse, but not until the urgency of the case had been registered in the mind of the Church at home. After some four or five years of waiting and praying, the nurse, trained and ready, and conscious of the urge of the Spirit for such work, was found in Long's Sanatorium at Statesville, N. C.

The Board of Foreign Missions of the Associate Reformed Presbyterian Church having learned of her interest in Foreign Mission work, sent its Secretary, the Rev. Ebenezer Gettys, to interview her. She took the matter under advisement, and after deliberate and prayerful consideration she wrote Mr. Gettys, "I feel that it is His will for me to go, and if it is, I won't be satisfied until I do. There is so much to do, and so little time in which to do it." Consequently on December 15, 1947, she severed her relations with the Sanatorium to prepare to sail for Pakistan. And on January 9, 1948, she left New York on board the "Queen Elizabeth" in company with Rev. and Mrs. B. L. Hamilton for her new and far-off field of labor.

Miss Dagenhart was reared near Scotts, N. C. She completed her High School course in the Statesville High School. She then took a business course in Statesville, following this with office work for a time. Later she took Nurse's Training in Long's Sanatorium, taking the last six months of her training in a large hospital in Washington, D. C. After completing the course and securing her diploma as a Registered Nurse, she returned to the Sanatorium in Statesville, to work in the operating room, where she obtained more than a year's experience in this capacity. She is therefore well prepared for the position to which she goes.

Miss Dagenhart is a member of the Presbyterian Church, U. S., at Loray near Statesville. But she is well acquainted with the A. R. P. Church, having been a frequent worshipper at our New Sterling Church.

Ebenezer Gettys



Ebenezer Gettys was born near Tirzah, York County, S. C., September 25, 1895. He was baptized by Dr. B. H. Grier in 1896. His father was W. E. Gettys, a farmer and an elder of Tirzah A. R. P. Church. His mother was Mrs. Alice Rosina Hogue Gettys. Ebenezer grew up in the Tirzah Church, with which he united by profession of faith in Christ under the ministry of Dr. E. B. Hunter.

Prior to his college years he studied in the public schools of York County, at Fodder and Tirzah. The years 1914-16 he taught in the Blairsville School in the same county. He entered Erskine College in 1916, and graduated with the degree of Bachelor of Arts in 1922, his college work having been interrupted by service

in the First World War, 1917-19. He was with the American Expeditionary Forces in France, 1918-19.

To the influences of a godly home he attributes his entrance into the ministry. The years 1921-24 he studied Theology in Erskine Seminary, receiving the degree of Bachelor of Divinity in 1924. He was both licensed and ordained by the Catawba Presbytery at Sharon, S. C., at the Spring Meeting, April 2, 1924.

In the fall of 1924 he went as a missionary to the Punjab in India, now Parkistan, where he served fifteen years. On account of his health he was compelled to relinquish the work there and come home, 1939. After recuperating for a brief period, in 1940 he took up the work of pastor of Iva, Generostee, and Grove. In this field he labored till 1943, when the General Synod of the A. R. P. Church elected him to full time service as Director of Religious Education and Young People's Work. After this he made his home in Due West until February 1, 1949, when he accepted a call to Doraville, Georgia.

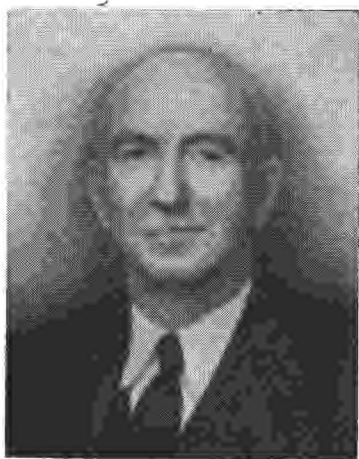
On August 26, 1924, at Davidson, N. C., he married Miss Mary Margaret

Millen, a daughter of Samuel J. and Mattie McAulay Millen. Mrs. Gettys was educated in the Woman's College of Due West, 1920-24, receiving the A.B. degree. To them have been born three children. Robert Ebenezer was born January 18, 1928, at Montgomery, India. He died June 14, 1928, and is buried at Dharamsala, India. Mary Ruth was born at Montgomery, October 25, 1930, and William Millen was born at de la Howe State School, McCormick, S. C., August 25, 1932. Both are with their parents in the home in Due West, and in attendance upon the schools there.

Ebenezer Gettys is a man of wide experience and of varied talents. He is a strong preacher, clear and forceful, and vigorous in the presentation of the truth. He has edited the A. R. Presbyterian and the different quarterlies for the Sabbath School work of the Church. He is Secretary of the Board of Foreign Missions at the present time. As noted above, he is Director of Religious Education and Young People's Work for his denomination. In India, besides his regular work as missionary-minister, he carried much of the responsibility for the Mission as a whole, handling its finances, and being its contact man with the Church at home. In fact, he fills in wherever there is a gap or a vacancy, and does its effectively. His travels in connection with the World War and with the missionary work have taken him to Europe, to India, to Palestine, to Japan, to Honolulu, and to other places of interest.

In midsummer 1950, on the resignation of Dr. C. B. Williams as Editor of the "A. R. Presbyterian" and of the Senior Quarterly, Mr. Gettys was elected to succeed him. This was followed by his resignation at Doraville and his return to his home in Due West, where this ever busy man is still busy.

Buford Lindsay Hamilton



Almost the entire ministerial life of Buford Hamilton has been spent on the foreign field, in the Punjab, formerly India, now Pakistan. He was born at Harmes, Tennessee, February 17, 1893, and was baptized the same year by Rev. Cassels. His father was O. A. Hamilton, born in the same community, March 3, 1860, a successful farmer, and for many years an elder in the Elk Valley and Fayetteville churches. His mother was Iva Lindsay Hamilton, born October 15, 1864, a woman of deep piety and faith.

Buford grew up in the Elk Valley Church, under the ministry of Dr. I. N. Kennedy, and united with the Church by profession of faith at the age of twelve.

He attended the schools of Fayetteville, and took his full high school course in the Morgan Preparatory School of that city, studying directly under the tuition of Principal R. K. Morgan, a noted educator of that time.

His college work was done in Erskine College, September, 1912 to May,

1916. He received the Bachelor of Arts degree, though on account of illness it was delayed till his first furlough from India in 1928, when he made up the work in Vanderbilt University and was awarded the degree from Erskine. The same year, for work done in the Vanderbilt Theological Department, he was awarded the B.D. degree from Vanderbilt. Seven years later, on his second furlough, he studied in Scarrit College, and was given the degree of Master of Arts, 1938.

His entrance into the ministry he attributes to "the incessant prayers of my mother." He took the full course in Erskine Theological Seminary, 1916-1918, and was awarded the B.D. degree. He did post-graduate work in Princeton Seminary. He studied in Moody Bible Institute, and in Hartford Seminary at Hartford, Connecticut. He was licensed by the Second Presbytery April, 1919, and in 1920 was ordained by the First Presbytery. In 1949 Erskine College conferred on him the honorary degree of Doctor of Divinity.

His first work in the ministry was done at McCormick, S. C., as a Home Missionary, June, 1920-May, 1921. He was pastor of New Perth and Salem, Troutman, N. C., September, 1920, to March, 1922. He served in the Y. M. C. A. during the summers of 1917-1918 in World War I. On September 12, 1922, under appointment of the Board of Foreign Missions of the A. R. P. Church, he sailed for India, where except for furloughs, he has served as District Superintendent of the work there.

His marriage took place in Statesville, N. C., August 31, 1922. The bride was Frances Pressly, daughter of James H. Pressly, D.D. and Mrs. Mabel Lowry Pressly, long time servants of the Church which is in Statesville. Mrs. Hamilton's sketch follows this one, with names of the children.

The life of a foreign missionary is full of labors and trials and deprivations. Yet it has compensations. The Hamiltons, in their travels to and from their field of labor, have seen China, Japan, Egypt, Palestine, England and much of Europe. It affords a great opportunity for gathering information and culture, for making acquaintance with brave and heroic souls, for learning to find in the mirky darkness the invisible hand of God and experiencing something of its power. And in the end there is a crown all studded with stars.

Dr. Hamilton has become an author of note, having the following works to his credit: *THE PASTOR*, printed in Urdu for use in India. Of this book he was co-author with Rev. W. H. Ryburn of the New Zealand Presbyterian Mission, in the year 1927; *VILLAGE SELF-SUPPORT IN INDIA* is another book of which he is co-author with Rev. C. H. Loehlin of the Presbyterian Mission, U. S. A., in the year 1929. In 1938 he published *INDIA*, and in 1947 *THE GOLDEN BOWL*. The last two are of the "Mission Study" class of books, specially prepared for study in mission classes by the Young People and Women of the churches.

In 1948 he suffered an injury in an automobile wreck. This brought him and family home in February, 1949, for treatment. As this is being written, October, 1950, he is preparing to return to his field in Pakistan.

This further note should be added: "In 1937," he says, "we brought the first Moving Pictures of mission work used in the A. R. P. Church." These and the later series, done in technicolor, in 1946 and 1948, were shown generally over the Synod.

Mrs. Buford Lindsay Hamilton



Mrs. Buford Lindsay Hamilton, nee Frances Pressly, was born in Statesville, N. C., Nov. 14, 1897. She is a daughter of Rev. James Herst Pressly, D.D. and Mrs. Mabel Lowry Pressly. Her father is a son of Dr. W. L. Pressly of Erskine Seminary, and has been pastor of the First A. R. P. Church of Statesville for near fifty years. Her mother is a daughter of Rev. James A. Lowry. The manse is therefore the logical place for her. She grew up under the ministry of her father, and was received into the membership of the First Church on profession of faith at the age of nine years.

Mrs. Hamilton was educated in the Grammar and High schools of Statesville. The year 1913-14 she was a student at Mitchell College, located in Statesville. She then entered the Woman's College of Due West, graduating in 1917. After graduation she taught school four years.

Meantime, in 1918, her mother suffered a serious case of illness. The effect of this was to turn her thoughts to the Foreign Field. Accordingly, after teaching as noted above, she repaired to Moody Bible School and studied there two terms, thus preparing herself for religious service in the foreign field.

But "God moves in a mysterious way, His wonders to perform." In another heart there were movings toward India and an appointment by the Board. Then there came, August 31, 1922, a marriage in Statesville, and Buford Lindsay Hamilton and Frances Pressly were pronounced husband and wife. And in a few days they had set their barque of life sailing toward the far-off Punjab, where now for well nigh nineteen years, barring furloughs, they have served God together, and from whence in the Great Day many will rise up to call them blessed.

Meanwhile God has blessed their home with the following children: Mabel L., born May 7, 1924; Jane, born October 7, 1926, died April 10, 1927; Lindsay, born Nov. 28, 1928; Katherine Pressly, born April 23, 1930; James Pressly, born Feb. 23, 1932.

Thus they have "wrote themselves famous" in a way history books cannot do.

Miss Mary Laurence Kennedy

Miss Mary Laurence Kennedy, has been since 1921 a missionary in India, the Punjab, now known as Pakistan. She has proved herself a modest, persevering, and energetic missionary. Below the seven typewritten lines she sends of notes for this sketch, someone has written in pen and ink, "Treasurer

of the Mission since 1939. A splendid missionary." It is not known who wrote this, but presumably it was one of the missionaries on the ground.

Miss Mary L. Kennedy is a daughter of Laurence Newton and Lieuemmie Neel Kennedy. She was born at Troy, S. C., January 18, 1891. She spent her childhood and youthful years at her father's home in Troy. Her primary education was received in the schools of Troy.

In due time she entered Erskine College, from which she was graduated with the B.A. degree in 1912. This was followed by a period of study in Columbia University, New York City, where in 1916 she received the Master's degree. She then taught three years in the Woman's College of Due West, S. C. Having been accepted as a missionary to India, she spent a year in Moody Bible Institute, Chicago. Then in 1921 she went to India, where ever since, except for furloughs, she has been serving God by doing the things missionaries do. To a large extent this is teaching children and young people, and training their minds that they may be the better able to receive the Gospel message, and also teaching this Gospel to people of all ages, and seeking to lead them to Christ.

Her furlough years have also counted for the work in India, since she spends much of the time in visiting the churches, talking with the women, and putting over some enterprise relating to the work there. Both of her parents have now been taken, and she makes her home with her cousin, Professor James Bonner, in Due West, S. C., while on furlough in the Homeland, her mother having been a sister of Professor Bonner's mother, and of Miss Lavinia Neel, and of Dr. Katherine Neel Dale. Thus God has claimed almost a family as missionaries of the Cross.

Miss Mary Eliza Lesslie



Miss Mary Eliza Lesslie. This devoted missionary first saw the light, August 13, 1882. Her parents were the late William S. and Margaret Grier Lesslie, of Lesslie, S. C. Her father was for many years an elder and clerk of the Session at Neely's Creek. This child of the Covenant was baptized by Rev. B. B. Betts, D.D. She grew up in a deeply religious atmosphere, and at the age of fourteen, became a member of Neely's Creek Church under the pastorate of Rev. O. Johnson, D. D.

Miss Lesslie attended the schools of her community. She entered Due West Female College in 1902, and graduated from that institution in 1904. Following her graduation, she taught school for a

number of years.

The early home training made the heart of this follower of Christ fertile

soil, into which the frequent missionary sermons of her pastor fell as good seed. During an evangelistic meeting led by Rev. John A. Smith a call was made for devotion to full time service and Miss Lesslie responded.

Under appointment of the Board of Foreign Missions, she arrived in Montgomery, India, on March 14, 1912. After passing brilliantly her language work of the first year, she labored as a district and school worker. She is most conscientious and thorough in all her work.

Under her supervision the work of training girls has made rapid progress. The Girls' School in Montgomery has touched many lives, and better fitted them to be leaders among the women of our District.

Mrs. A. J. Ranson

Kate Walker Ranson was born near Culleoka, Maury County, Tennessee, February 1, 1879, the daughter of Andrew Boyd Matthews Walker and Susan Hannah Morgan Walker. In early childhood she joined Hopewell Church. She attended Amis Academy, and under splendid instructors she was prepared for college. She entered the Woman's College of Due West in the autumn of 1896. On account of the condition of her mother's health, the family moved to Corsicana, Texas, and she continued her studies in Mary Nash College, Sherman, Texas. About the turn of the century she volunteered for Foreign Mission work in Mexico, but was not appointed, as this need had been met the day before her application was received. She was encouraged to wait for later appointment. She and Rev. A. J. Ranson were joined in marriage December 21, 1903. Finishing five years of service in Corsicana, they came to Spartanburg to the building of a church and five years of pastorate, and then to India and Foreign Mission work for sixteen years—February, 1910 till July, 1926. She was a hard student of the Urdu and Punjab languages, and was greatly used in the Girls' School, and in the Knox Home for Boys. She believed that all the boys and girls should memorize the Scriptures and the catechisms of the church, and many diplomas for this work passed through her hands. During her last year in India, she specialized in village Evangelistic work. During the two years Mr. Ranson was President of Bryson College, she finished up two subjects she lacked of graduating at Mary Nash, and received her B.A. in May, 1929. She greatly enjoyed her work in the Woman's Synodical Missionary Union, serving four years as cause secretary, and two years as President. The three who organized the India Mission on November 10, 1910 lived to celebrate the Fortieth Anniversary of the Mission, November 10, 1950. She was the first of the three to go, and the first of all the missionaries whom we sent to India to go on to the General Assembly above. Miss Alexander made a little visit to the Shiloh Manse the week after the celebration, and six days later as Mrs. Ranson watched the yard being made beautiful with shrubs and flowers she was instantly in Heaven. Many are the Memorials. She was a woman of prayer, leaving a "Prayer List" with more than a hundred names. One said, "She lives on". One of her last prayers was, "Lord, help us to do more by doing less better". Joy came to her heart when she heard her son preach. She planted flowers in India and in America in the

soil and in the hearts of those whom she loved and in whom she was interested.

She was happy in the work in Newberry for a year, and for the sixteen years in New Albany, Mississippi.

Miss Elizabeth Esther Strong

Miss Elizabeth Esther Strong was born September 21, 1885, at Cornwell, S. C. She was baptized at Pleasant Grove Presbyterian Church, Dec. 15, 1885, her parents being at that time members, her father an elder, in this church. Later they transferred their membership to Hopewell, where her father was again an elder. At thirteen years of age she united with Hopewell by profession of faith. After her father's death the family moved to Chester, and she became a member of the Chester A. R. P. Church.

Her parents were of Scotch and English descent. The foreparents of her father, Thomas Chisolm Strong were among the first settlers of Chester County, while those of her mother, Maggie Boyd, came soon after the American Revolution. Both parents were of eastern Chester County, and were connected with A. R. Presbyterians, Covenanters, and Presbyterians U. S.

After attending the public schools of Chester County she entered the Junior Class of the Woman's College of Due West in 1904. Graduating in 1906, she taught in the public schools of South Carolina till 1915, when she went as a missionary to India. She labored, there in the Pakpattan District, for three or four years. In 1918, because of a breakdown in health, she returned to the United States.

Since her return to America she has been teaching as follows: Two years at Thornwell Orphanage; four years in Albemarle Normal and Industrial Institute, Albemarle, N. C.; one year in Bryson College; four years supervisor of elementary schools in South Georgia. In 1929 she received the Master's Degree from the University of Virginia. She has done research work in connection with the history of the earlier churches of her county and State. At present she is at her home in Chester, S. C.

Miss Strong is a woman of high culture and of deep moral earnestness. She received the Master's Degree in 1929 from the University of Virginia, where she studied in 1928-29.

Since the above was written several years have elapsed. At the time this sketch is being completed, February, 1951, she is teaching in the Lees-McRey College at Banner Elk, N. C. She is Dean of the college, and has been for a number of years.

Bonner Dale White

Bonner Dale White.—Twenty-six years ago this man went as a foreign missionary to the Punjab, India, and has been there nineteen of those years. Of a splendid physical form and constitution, he has endured the hardships remarkably well. He was born at Chester, S. C., September 14, 1894, second child and first son of Matthew Elder White and Lula Dale White. He is a



descendant of John White and Ann Garner White, who emigrated from Ballymena, County Antrim, Ireland, and arrived at Charleston, S. C., on the ship, "Earl of Donegal", Duncan Ferguson, Master, December 22, 1767. On his mother's side he is a nephew of Dr. James G. Dale, well known throughout A. R. Presbyterian circles as a missionary to Mexico, now stationed at Tamazunchale, S. L. P.

Bonner Dale was baptized by Dr. J. S. Moffatt, March 30, 1895, and grew up under his ministry in the A. R. P. Church of Chester. At the age of sixteen he united with the Church by profession of faith.

He was educated in the Old Purity School near his father's home in Chester County, and in Erskine College, where he studied from September, 1911, to June, 1915. He was a member of the Euphemian Society.

Following graduation he taught two years: 1915-16 as Principal of Pleasant Grove School at Richburg, S. C.; 1916-17 as Principal of the Edgemoor, S. C., School. He then became Y. M. C. A. Secretary in the U. S. Army at Fort Oglethorpe, Georgia, July 25, 1917—April 9, 1918; he then was in the U. S. Infantry Service in America, April 15, 1918—December 9, 1918.

Immediately on leaving the Army Service, he entered the United Presbyterian Seminary at Xenia, Ohio, 1918-1921. After this he was in Princeton Seminary one year, 1921-22; and at Biblical Seminary (White's Bible School), New York City, 1922-23. He was licensed by the Xenia Presbytery at Xenia, Ohio, May 6, 1920, and was ordained by the Central Illinois Presbytery June 9, 1921.

His first church was the Washburn U. P. Church, Washburn, Illinois, where he served the summer of 1921. The summer of 1922 he served the Rives and Polk, Tennessee, congregations of the A. R. P. Church, January 14, 1923, under appointment of the A. R. P. Board of Foreign Missions, he sailed for the Punjab in India. Here he labored till his first furlough was due, February 27, 1930, when he came home. At the end of the furlough period, owing to the stringency of the finances of the Church, he, on October 11, 1931, became Stated Supply at Ora and Head Springs, Laurens County, S. C. He remained with them till January 24, 1933; he was then pastor of Glenwood A. R. P. Church, Charlotte, N. C., till July 7, 1935; next he was pastor of Doraville, Georgia, till September 1, 1937. A month later, October 1, he sailed again for India, where except for a furlough he has served ever since.

On September 7, 1922, at Xenia, Ohio, Bonner Dale White and Janet Wallace Ballantyne were united in marriage. Mrs. White was born October 11, 1899, at Sialkote, Punjab, India. She is the second child and second daughter of Rev. John White Ballantyne and Blanche Collins Ballantyne, who at the time of her birth were missionaries under the United Presbyterian Board of Foreign Missions to the Punjab. Their ancestors came from County An-

trim, Ireland. Names of the White children will be found in the sketch of Mrs. White following this.

As in the case with most missionaries, the Whites have enjoyed their great privilege of traveling about the world. Their travels include much of India, Egypt, France, England, Scotland, as well as crossing the oceans and touching at many strange ports.

Mrs. Janet Ballantyne White

Mrs. White was born at Sialkote, Punjab, India, October 11, 1899. Her parents, Rev. John White Ballantyne and Mrs. Blanche Collins Ballantyne, were missionaries serving under the Foreign Mission Board of the United Presbyterian Church from 1895 to 1913, when they returned to the Home Land to do ministerial service here. Their ancestors came to America from County Antrim, Ireland.

Mrs. White was baptized in infancy by Padri Shabaz, but the date is not known. She grew up in a church of the Mission called Bawa Lakhan, leper asylum church. At the age of nine she united with this church by profession of faith in Christ.

Her education up until the 7th grade was mostly by her Mother. She then attended the school of Xenia, Ohio, till ready for college. She graduated from Muskingham College, Ohio, in 1921. She then taught one year, 1921-22. But her teaching career was cut short by her marriage.

She and the Rev. Bonner Dale White were married at Xenia, September 7, 1922. After their marriage they went together to White's Bible School, New York City, one year, 1922-23. Then together they sailed for India, February 14, 1923. Their years thereafter in India and in America are detailed in the sketch of his life preceding this one.

The following children have come to bless their home: John Matthew White, born November 14, 1924, died July 14, 1940, nearly sixteen years of age; Margaret Ellen White, born August 9, 1927; James Dale White, born September 30, 1930; an infant, born May 13, 1939, and died the same day.

Mrs. White, besides being a model wife and mother, is a highly talented lady and a missionary of a noble and self-sacrificing spirit. She spares not herself, but to rear her children in the privation of the land to which she had given her life made her heart bleed. The greatest trial of all, one is sure, came when her eldest son John was taken and laid to rest in that far-off land. Sometime after his death Mrs. White wrote the exquisite story of his life, "Jon", read all over the Home Church, and all shared with her and Mr. White the great sorrow through which God had called them to pass.

Margaret Whiteside, M.D.

Margaret Whiteside, M.D., daughter of I. N. Whiteside and Clara Lathrop Whiteside, was born in 1880 in Lewisville, now Richburg, S. C. Both parents were members of Union Associate Reformed Presbyterian Church of Richburg, her father a Deacon in her childhood, and later a

Ruling Elder till his death. At about twelve years of age Dr. Whiteside united with Union on profession of faith soon after a Revival Meeting conducted by Dr. W. W. Orr. This was during the pastorate of Rev. C. B. Betts, D.D., who remained as pastor till his death. He was followed by Dr. R. A. Lummus, who remains pastor there now (August 1951).

From 1887 till 1897 Dr. Whiteside attended Public and Private schools in Lewisville. In 1897 she was sent to Due West Female College, entering the Senior Class. The following year she was sent to Elizabeth College, which had just opened in Charlotte, North Carolina, where the Presbyterian Hospital is now located. Both these colleges were then what would now be Junior Grade colleges. After several years she took a Business Course in Charlotte, after which she went with her sister to Atlanta to take a position there. After about a year she decided to study medicine, and went to the Woman's Medical College of Pennsylvania at Philadelphia. After four years she was graduated, in June 1912. She then accepted a position offered from the college by the Northern Presbyterian Board of Home Missions, in White Rock, N. C., about 36 miles from Asheville. She took her State Board Examination at Hendersonville, N. C., after which she went to Harvard Medical College for a Summer Course in Diagnostics under Dr. Cabot. Later, and before going on to White Rock, she entered New York Lying-In Hospital for a short course in Obstetrics, this being the medical aid Miss Frances Goodrich, who started this mission work at White Rock, was eager for the women to accept. Miss Goodrich also started the Allenstand Mountain Industries in Asheville, N. C. There were no hard surfaced roads when she went to White Rock, no automobiles. The nearest railroad station was ten miles away, over a wagon road, unless one rode horseback. She rode horseback, using saddlebags, and was busy night and day, as women eagerly accepted this service. But while she was there her father died suddenly, and since it proved very difficult to get a message through to her, her home people would not hear to her remaining there, as she had hoped to do for the rest of her life. There was no hospital there then, as there is now, nor for many years afterward, and it was necessary to ride in bitter cold weather, often in snow and sleet.

After completing her work at White Rock, she went for a tour of Europe, with a party conducted by a professor of Converse College. This required several months. Then when the party returned to America, she entered the University of Edinburgh for a course in Obstetrics under Dr. Ballyntine. Completing this, she went to the Rotunda Hospital in Dublin and remained there several months for special work in Obstetrics and Gynecology. In the hospital she was taught in these subjects, but also took cases of her own in the slums there.

Upon her return to the United States she decided to specialize in Obstetrics, going so far as to rent an office in Charlotte. But before she really started she was offered a position as resident physician at the South Carolina State Hospital, in the White Female Department. Next to obstetrics she had always been most interested in Psychiatry, and allowed herself to be "talked into accepting this position". But after a year or two she went back to Harvard and took up work in the Psychopathic Hospital, doing some special work in Psychiatry. But while engaged in this work there came a letter from her pastor, Dr. Lummus, urging her to go to India (now Pakis-

tan) to open the Mission Hospital of the A. R. P. Church there. Following this came a letter from Dr. G. G. Parkinson, Chairman of the Board, with the same urgent request. This called for a sacrifice she had never thought she had the courage to make, but her conscience would not allow her to turn the request down. She accepted it, and found, as she says, "it was not half so bad as she had anticipated it would be, and that there was much interest and satisfaction in it."

However, on reaching India she found that the hospital had not yet been built. She was sent away to visit some of the hospitals of that land, and to acquaint herself with the very different methods used in hospital work there. And after a summer in one of the Hill Stations studying the language, she was called back to Montgomery to take up the hospital work, now nearing completion. The hurry was that the Lieutenant Governor of the Punjab was to be in Montgomery soon, and it was desired to have him for an address at the opening, as it was thought this would impress the Indian people favorably.

From the time the hospital opened Dr. Whiteside worked in it and held clinics each morning for outside patients. She did private practice, driving in a Tonga, a native vehicle, when it was not possible to persuade the patient to enter the hospital. It was her custom to take Miss K. Banerji, the Bible-Woman, with her on these trips.

During most of the time Dr. Whiteside was in India she lived in the Bungalow with Miss Alexander, Miss Mary Lesslie, and Dr. and Mrs. A. J. Ranson. Miss Esther Strong and Miss Hamilton were also in this Bungalow when they were in Montgomery and not out on their camping tours. "It was a happy experience," Dr. Whiteside testifies, "to be associated with these devout Christian people, and her life was enriched by this experience." However by the end of five years, she, who had never known what it was to be ill, was suffering almost constantly from malaria, and this together with the extreme heat, was making her very nervous. Dr. Janet Alexander, too, had now completed her medical course and was ready to come out, and she, as she says, "felt justified in returning to America to remain."

On her return Dr. D. B. Johnson, President of Winthrop College, offered her a position as Resident Physician in the college, and after a brush-up course in the New York Postgraduate College she took up the work at Winthrop. This position she held two years, resigning to have a camp of her own for adults out from Hendersonville. After a year or two there she was offered a position with the New York State Health Department as Obstetrician, to establish Prenatal Clinics for Expectant mothers. These were the first in the United States of America, and New York was just beginning them. In this position she remained till her retirement in 1943. At that time the World War II was on, and it was not always possible to get someone to drive her car, and she did not feel equal to it herself.

After retiring, Dr. Whiteside accepted a position with the El Paso City-County Health Department to do the same kind of work she had been doing in New York. This was in Florida. She could get gas here for the car, and there was no ice and snow to make driving dangerous. In this position she remained two years instead of the one she had contracted for, flying home for vacations, as she enjoyed the work, and the war was still on. Since then she has spent half the year in Hendersonville, and about half in Florida.

In the above two or three incidents of interest are omitted. In 1937 Dr. Whiteside was given half the State of New York to work in the obstetrical field mentioned above. Her headquarters were at Middletown, N. Y. Before entering upon this phase of the work she returned to Edinburgh for more post-graduate work in Obstetrics. On her return trip from India, too, she traveled with a Mrs. Smith of the Episcopal Mission, with whom she had made the trip to India, and who had become a close and intimate friend, spending several months with her in travel in France and England. On the return, while Mrs. Smith waited in France, Dr. Whiteside, accompanied by two United Presbyterian missionaries, made a trip to Cairo, Egypt, and from there to Jerusalem, and then rejoined Mrs. Smith to America. Dr. Whiteside went to India in 1916. She spent the summers while there in Simla, Kashmir, or some other hill station. She found the new bungalow home for the missionaries a great help, as it was near the hospital. This hospital, it should somewhere be noted, is called the Nancy Fulwood Hospital, so named in honor of the mother of Dr. Minnie Alexander and of Dr. Janet Alexander.

Dr. Whiteside, as will be seen, has been a busy woman. No grass has been suffered to grow under her fast flying feet. And yet, though retired for a number of years, she is still active and mentally interested in all that goes to make up her life.

Native Ministers and Workers

Arura Mall

Arura Mall was born in Sialkot District, India, June 5, 1889. He grew up in Sargodha District, and accepted Christ under the ministry of Rev. Mallu Chand of the U. P. Church when he was about ten years of age. He studied in the Christian Training Institute of Sialkot until 1918. He then entered the Gujranwala Theological Seminary, and at the completion of the course, he was ordained and installed pastor of a Church in Sargodha. For several years he was pastor of the 174-5/9L A. R. P. Church. He is now pastor of the U. P. Church at the Remount Depot 80/N.B. in Sargodha District.

In 1920 he married at Ransonabad. His wife's name was Yayaltheta. The children are: Agnes, Samuel, Daniel, Elizabeth, Yarenau, Salina, Venus.

Bhagat Ram

Bhagat Ram, son of Elder Sundar Das of Village 8/11L A. R. P. Church, was born in Village Adhoke, near Pasrur, District Sialkot, Punjab, India. He was baptized and united with the Church under the ministry of Rev. Mallu Chand. He attended primary school in his village in Sargodha District, and later studied in the Christian Training Institute, Sialkot. For some years, he worked as a language teacher of new missionaries. Feeling the call of God to the gospel ministry, he entered the Gujranwala Seminary.

He was ordained March 29, 1934 by the Montgomery Presbytery, and labored as Home Missionary in Burewala. Other churches served were 174-5/9L and Pakpattan. He is again at Burewala, where he is serving at present. He has shown more than average initiative in his work.

His wife is Nawab Bibi daughter of Bulaqi, another elder of Village 8/11L. They were married Feb. 17, 1928, and have four children: Amar Nath, Bimla, Prem, Vidya.

Daniel

Daniel was a lay worker in the Pakpattan Mission District of the A. R. P. Mission in India. Under the influence of Rev. J. W. Ranson, he entered the Gujranwala Theological Seminary, completing the course in 1926. He was ordained by the Montgomery Presbytery, and was in charge of a group of villages in the Montgomery District. After about two years of service here, he was transferred to the Sialkot Presbytery of the U. P. Church.

Hoshnak Rai

This humble servant of God was born in the village Jalal, District Gujranwala, India, in 1880. His parents were converted to Christianity, and the family was baptized by Rev. Jiwan Mall in 1886. He attended village schools, and later Christian Training Institute in Sialkot. He received his theological training in the U. P. Seminary at Gujranwala. For many years he taught school. He was ordained by the Montgomery Presbytery of the A. R. P. Church in 1922, and installed pastor of 58/4R. Other Churches served were 8/11L, Burewala, 190/9 AL, Pakpattan. His is just taking up work as pastor of 174-5/9L and 8/11L.

Rev. Hoshnak Rai was twice married. His first marriage was on April 16, 1907 to Resham Bibi. She died in 1912, leaving a daughter, Alice. He married Begam Bibi in October, 1922. She died in 1938, leaving six children, Victor John, Victoria, Daisy, Davis, Dorothy, Anthony.

This minister has a fine memory. He can sing practically all the Psalms from memory. He has also memorized Ephesians, Philippians, First and Second Thessalonians, Colossians, Philemon, First and Second Peter, First John, and doubtless others by now.

Inayat Masih

This is another of the ministers that have been trained by the A. R. P. Mission. He was born at Badhoke, Gujranwala District, Punjab, India, in January, 1897, and was later baptized by the U. P. Missionary, Dr. Martin. He grew up in Martinpur Village, and there united with the Church under the ministry of Rev. Kathu Mall, and there also received his education. For a number of years he was a lay evangelist in the Montgomery District. He was useful as a leader of music in village work and in public meetings, and still finds many calls for this kind of service. He was sent for training to

Gujranwala Seminary of the U. P. Church. Montgomery Presbytery licensed him April 3, 1935, and at a later date ordained him. He has supplied congregations at Pakpattan, 8/11L, 160/9L, and is now at 29/11L.

He was married to Indo of Clarkabad Village July 15, 1915. They have eight children: David John, William John, Robert John, Daisy, Venis, Rozina, Victor John, and Dorothy.

Hanuk Lal

Hanuk Lal was a graduate of the Methodist Theological Seminary at Bareilly, India. After laboring as an evangelist and village worker for some time, the Montgomery Presbytery ordained him to the ministry. He served for two or three years in the bounds of the Chichawatni Mission District, and then returned to Central India.

Isar Das

Isar Das, was a minister of the A. R. P. Church as pastor of the congregation of 58/4R, Sikandarpur, India, from 1917. He received his training in the U. P. Church, and came to the Montgomery District from the Gurdaspur Presbytery. He was a member of the Montgomery Presbytery when it reorganized Dec. 31, 1918 at Ransonabad. His pastorate at 58/4R was ended by his death.

Jamil-ud-Din

This minister of the Montgomery Presbytery first saw the light of India's sun at Bure Rajput, Jan. 25, 1900. He was baptized by Rev. Wazir Chand Shah, and under his ministry confessed Christ. Times were difficult in that part of India, and he came to the Punjab. He studied in the Knox Home and Christian Training Institute of Sialkot. For a time he taught school, and then attended Gujranwala Theological Seminary. He was licensed and ordained by the Montgomery Presbytery, in 1920. His service has been at Chichawatni, Pakpattan, Arifwala, 43/12L, and at present he is pastor of 58/4R. He is a good preacher.

He was first married in 1916. The children were: Samson, Johnson, Wilson, Sosan, Elson, and Nellson. On May 18, 1935, he was married to Daulat, daughter of Raniha Mall of Village 8/11L. She was educated in our Mission schools, and is a trained nurse. Their children are: Hanson, Carson.

Jan Hahi

Jan Mahi came to the A. R. P. Mission, in the Chichawatni District, India, as a student graduate of the Gujranwala Theological Seminary, from the United Presbyterian Church. After laboring in our field for some time, he was ordained by the Montgomery Presbytery to serve a circle of villages

near Chichawatni. He was later dismissed to the Lyallpur Presbytery of the U. P. Synod.

John

This fine Christian minister was born March 15, 1886. His baptism was by Rev. A. B. Caldwell, U. P. Missionary. John's parents died in his childhood, and the U. P. Mission took care of him and trained him in the Christian Training Institute, Sialkot, where he finished in 1907. Having completed the Seminary Course of the Gujranwala U. P. Seminary in 1913, he was licensed and ordained by the Gurdaspur Presbytery as pastor of Tibar congregation. In 1922, he came to the A. R. P. Mission as supply pastor of Village 190/9AL. When the Home Mission work of the Montgomery Presbytery was begun at Burewala in 1927, he was elected as the first missionary. He became stated supply of Village 174-5/9L in 1933, of Arifawala in 1935. He has been laboring as an assistant to the missionary in the Chichawatni District since 1939. Rev. John has been very successful as a teacher of Bible to the village people.

He was married in 1916 to Aziz Bibi, daughter of Fateh Din of Gurdaspur District. They have eight children: Stephen, Ena, Gladys, Eva, Philippians, Peter, Andrew, Claudia.

Kakku Mall

This minister was born in Village No. 123, Siranwali, District Sheikhpura, Punjab, India, Feb. 28, 1899. His parents having become Christian, he was baptized by Rev. Abdulla Kahn in 1907. He grew up in the Sangla Hill congregation of the U. P. Church, and was received as a member under the ministry of Master Atma Ram. He attended Christian Training Institute, U. P. Mission, Sialkot. Rev. J. W. Ranson of the A. R. P. Mission employed him as clerk and language teacher. Feeling the call to the ministry, he entered the U. P. Theological Seminary at Gujranwala. He was licensed by the Montgomery Presbytery, and on May 31, 1921, was ordained to the gospel ministry. He served as an assistant missionary at Pakpattan, labored for a time in Village 47/12L, Chichawatni District and was called to the pastorate of Village 190/9AL. For a number of years he was the housemaster of the Knox Home, where he proved himself a good disciplinarian. Since 1939 he has been stated supply at Arifwala.

He was married Aug. 2, 1916 to Hakim Bibi, daughter of Budhu of Chak Kala Singh, District Lyallpur. She received her education in the U. P. Mission School, Sialkot. They have eight children: John William, Dorothy, Elizabeth, James, Joseph, Robert, Florence, and Josephine.

Lal Chand

This was the first of the men who have been trained for the ministry under the supervision of the A. R. P. Mission. He was born in Gujranwala, Punjab, India, July 18, 1875. He was baptized by the U. P. Missionary, Dr.

Scott, and became a member of the Church under the ministry of Rev. Thakur Das. He availed himself of educational advantages of Mission Schools at Gujranwala and Sialkot, and became instructor of Physical Education in Government High Schools. As a teacher he came to Montgomery. Convinced that he should enter the ministry, he went to the Gujranwala Seminary, from which he graduated in 1918. Montgomery Presbytery ordained him. He has been pastor of Churches at 58/4R, Ransonabad, 8/11L, Arifwala. But it is evangelistic work among non-Christians that he especially enjoys. He has made a special study of the various religions, and has a good approach to them. He now assists the missionaries in public meetings for non-Christians.

On Aug. 15, 1901 he was married to Hannah, daughter of Ladha. They have one son, John Laurence.

B. Mallu Chand

Mallu B. Chand was born in Village Kalaswala, Sialkot District, Punjab, India, Dec. 1, 1892. When eleven years of age, he was baptized by the United Presbyterian Missionary in Pasrur, Rev. Mr. Brandon. He attended school in his village, and later Christian Training Institute at Sialkot. He taught school for a number of years. It was while teaching in an A. R. P. Mission school that he felt that he could render a greater service as a minister. Completing the theological course at Gujranwala Seminary, he began his ministry at Pakpattan, in 1930. He was ordained by the Montgomery A. R. P. Presbytery in 1932. He has also served in the following congregations: 3/10L, 148/9L, Arifwala, 47/12L, 6/11L, 174-5/9L.

He was first married in 1912. There were four children by this union: Ernest, Joseph, Shanti, Vidyawanti. His second marriage was to Zinat, daughter of Jethu Mall, Jan. 6, 1930. Their children are: Philip, Morse, Parkash, Mayawanti, Esther.

Mangu Mall

Mangu Mall came to the A. R. P. Church, Ransonabad, India from the United Presbyterian Synod of the Punjab. He began his pastorate in 1916, and rendered a fine service to those colonists in those early days of great hardships. He was a charter member of the Montgomery Presbytery, as it was reorganized at Ransonabad, Dec. 31, 1918. The very acceptable pastorate was ended by his death.

A. D. Matthews

This man was born in the Sargodha District of the Punjab, India, and received his early training in the United Presbyterian Schools, attending C. T. I. at Sialkot. He worked as a teacher of language in the Missionary Language School for a number of years. Coming to Montgomery in 1925 with Rev. and Mrs. Gettys, he became Housemaster of the Knox Home, in which capacity he served until April, 1929. Then he entered the Presby-

terian Theological Seminary at Saharanpur, completing the course in 1932. He was pastor of the Pakpattan Church until 1934, when he accepted a call to the Ferozepore Presbyterian Church.

Qadar Bakhsh

This son of a United Presbyterian elder was born in Sialkot District, Punjab, India, and baptized by Rev. Nisar Ali. He grew up in Badomali U. P. Church, and at an early age he accepted Christ under the ministry of his distinguished relative, Rev. Labhu Mall. He received his education at Christian Training Institute of Sialkot. Under the influence of Miss Emma Dean Anderson, he was led to devote his whole time to the service of God. In preparation for this service, he graduated from the Gujranwala U. P. Seminary. The Sialkot Presbytery on Aug. 22, 1912 ordained him to the work of the gospel ministry, and installed him pastor of Badomali U. P. Church. January 1, 1915, he moved to Sangla Hill to become pastor there. His next pastorate was at Ransonabad A. R. P. Church, where he served from March 1, 1926 to Nov. 15, 1928, at which time he began his services as supply pastor at Montgomery. His diligent work built up the congregation until it was able to call him. He was installed as pastor, and continues to serve acceptably.

He has been married three times. Bawi, the present wife, has had nurse's training. The children's names are: J. S. Bakhsh, Victoria, J. A. Bakhsh, Josephine, Elizabeth.

Samuel Maula Bakhsh

Samuel Maula Bakhsh first saw the light in the village of Fatehpur, District Sialkot, Dec. 29, 1895. He was the son of an evangelist in the U. P. Mission. Dr. W. B. Anderson baptized him. He became a member of Zafarwal U. P. Church during the ministry of Rev. Kakku Mall. After completion of education at the Christian Training Institute, Sialkot, he taught school for some years. He came under the influence of Rev. R. McCheyne Paterson of the Scotch Presbyterian Mission, and saw the power of God working through the apostle of love in the Punjab, and was drawn into the service of God. He received his theological training at Gujranwala Seminary, and was ordained by the Sialkot Presbytery Oct. 20, 1934, and installed pastor of Fathowal congregation, Gurdaspur District, U. P. Synod. After serving there and the Viryal Charge, Gujranwala District, he came to the A. R. P. Mission in 1939. Since then he has served Churches in Chak 8/11L, 29/11L, and now at 190/9 AL.

On May 22, 1922, he was united in marriage to Sarah, daughter of Rev. Farman Din, who was educated in the U. P. Mission School for Girls at Pathankot. Their four children are: Aqiq Ullah, Afifa Begam, Gozanfar, Zafar.

B. A. Shariff

B. A. Shariff was the first pastor of the Montgomery A. R. P. Church, India, from its organization, December 25, 1910. He came to Montgomery

from the United Presbyterian Church, Gurdaspur Presbytery, where he had served in the pastorate very successfully. He was a strong man spiritually, but weak physically. He died Feb. 20, 1914, and was buried at Montgomery.

Shukar Din

Shukar Din was born Nov. 15, 1905 in Village Kicchian, District Gurdaspur, Punjab, India, and the following New Year's Day, he was baptized by Rev. B. A. Shariff. Rev. Wazir Chand received him as a member of the Dhariwal U. P. Church. He attended Christian Training Institute, U. P. Mission School, Sialkot, and Methodist Mission School, Raiwind. He taught school for six years, and after completing the course of the United Presbyterian Seminary at Gujranwala, he was licensed, and Jan. 12, 1932, he was ordained by Gurdaspur Presbytery of the U. P. Church. For a time he served as pastor of the village in which he was born. In 1937, he became the Home Missionary of the Montgomery Presbytery of the A. R. P. Church at Burewala. For the past two years he has supplied a group of villages near Village 184/9L.

He has been married twice. By the first marriage the children are: Piyari, Piyara Lal, Ulfat, Kundan Lal. The second wife is Fazl Bibi, daughter of Jiwan Mall, who was a nurse after passing her Middle School examination. They have two children, Parwiz and Prem Nath.

Sohan Lal Joseph

Sohan Lal Joseph grew up and has had much of his service in the United Presbyterian Church, as have so many of our Indian ministers. He was born at Hafizabad, District Gujranwala, Sept. 1, 1898. When about fourteen years of age he accepted Christ and was baptized by Dr. H. C. Chambers, and received into the Church during the ministry of Rev. B. M. Roy, at Gujranwala. He attended the Mission High School at Gujranwala. After graduation, he taught school for some time. A desire to preach the Word of God led him to attend the Gujranwala Theological Seminary, after which he was ordained by a United Presbyterian Presbytery and installed as pastor of Hafizabad, April 16, 1925. Other United Presbyterian Churches he has served are Nawalpind, Chak Sarkari, and Martinpur. In 1941 he came to the A. R. P. Mission, and is in charge of a group of villages near Montgomery.

He was married Sept. 4, 1919 to Mumtaz Begam of Dera Mallah Singh, who has been a teacher in some United Presbyterian Girls' Schools, and a leader in the work of her Presbyterial. Their children are: Sally Florence Joseph, S. Christopher Joseph, A. Augustine Joseph, A. Arthur Joseph, Rashid Alim Joseph, Ashraf-ul-Makhukat Joseph, and Shamim Akhtar Joseph.

Waryam Masih

Waryam Masih was born in Village Sindhanwala, District Sialkot, Punjab, India, the last day of 1890, and was there baptized by Rev. Jiwan Mall.

He grew up in the Village Othian, Gujranwala, of which Church his father was an elder. There he joined the U. P. Church. He attended the Mission High School at Gujranwala, and afterward taught school. His theological training was from the Gujranwala Seminary. He secured land in Village 58/4R of the Montgomery District, and there farmed and taught school in the A. R. P. Mission School. In 1927, he was called to the pastorate of the Church of his village, and was ordained by the Montgomery Presbytery. He is now serving as pastor of Ransonabad. Reports show that he is doing a good work there.

His wife was Sarah, daughter of Karam Dad of Khokharke, to whom he was married August 31, 1924. She had been teaching in the U. P. Mission Girls' Schools. They have six children: G. W. Massey, J. W. Massey, John W. Massey, Joseph W. Massey, Daisy Massey, and Doris Massey.

Arifwala, India

Arifwala, India. A large group of inquiries living in the town of Arifwala were taught and baptized by Rev. Jamil-ud-Din. These with the Christians living in surrounding villages formed the organization of the Arifwala Congregation. The Mission, in 1930-31, with funds provided by the Woman's Missionary Synodical Union, bought land and erected a Church and manse. Ministers who have served as supplies after Rev. Jamil-ud-Din are: Revs. Lal Chand, B. Mallu Chand, John, and the present supply, Rev. Kakku Mall. There are 200 communicants and 300 other adherents on the present roll.

Burewala, India

Burewala, India. This is the Home Mission enterprise of the Montgomery Presbytery. Work was begun in 1927 by the first Home Missionary, Rev. John. A building of adobe was erected by the people, the Church was organized by the Presbytery, and a pastor, Rev. Hoshnak Rai was installed. After two years he demitted the charge. Other missionaries who served the field were: Revs. Bhagat Ram, and Shukr Din. The present missionary is Rev. Bhagat Ram. The membership is given as 100 communicants and 400 adherents.

Chichawatni, India

Chichawatni, India. Services were first conducted by the missionaries in the Mission Home. An organization was effected, but the progress was at first very slow. The Mission erected a Church in 1935 with funds raised in India. The organization now has 50 members and 300 adherents. Rev. John is now in charge.

Montgomery, India

Montgomery, India. This is the oldest congregation of our India Mission. It was organized Dec. 25, 1910 by Rev. A. J. Ranson. The first Church build-

ing was erected in 1912. In 1924 a large addition more than doubled the capacity and Sabbath School rooms. The first pastor was Rev. B. A. Sheriff, who died after about two years of service. Mr. R. C. Banerji and the missionaries supplied the pulpit for many years until the present pastor, Rev. Qadir Bakhsh, was sent by Presbytery in 1928. After some years as supply, he was installed. The congregation consists largely of the staffs and students of the Girls' School, Hospital, and Knox Home. The roll includes 102 communicants and 310 adherents.

Pakpattan, India

Pakpattan, India. This Church owes its organization to the work of Rev. J. W. Ranson, who labored many years here. There has been slow progress. A beautiful Church was completed in 1933. The last report shows 50 members and 150 adherents. Rev. Hoshnak Rai is the present supply.

Ransonabad, India

Ransonabad, India. Also known as 148/9L. This is the largest organization of our Montgomery Presbytery. The Christian colonists came in 1916 from various Protestant Missions in the Punjab, under a plan of the Government by which they should purchase under long terms $12\frac{1}{2}$ acres per family. Soon after, the Church was organized. Rev. Mangu Mall was the first pastor. In 1924, the Government doubled the holdings of the colonists, on account of which half the families had to find new land. They went to Villages 174-5/9L and 160/9L. Other pastors who have served are, Rev. Qadir Bakhsh, Rev. Lal Chand, and the present pastor, Rev. Waryam Masih. The present splendid Church building was dedicated June 6, 1934. The membership is reported as 300, with 700 adherents.

Village 58/4R, India

Village 58/4R, India. This was one of the Christian colony villages of 1916, but much smaller than 148/9L. When the holdings of the people were doubled in 1924, Village 8/11L was formed by the men who sought a new allotment. Among those who have supplied are: Revs. Isar Das, Hoshnak Rai, Lal Chand, and the present pastor, Rev. Jamil-ud-Din. There are 50 members and 150 adherents in this small Church.

Village 77/5R, India

Village 77/5R, India. This congregation was organized by the Presbytery a few years ago, under the leadership of a lay worker, Babu Allah Dad. There are 75 members and 325 adherents. This organizations now includes the nearby village 78/5R, which was at one time a separate organization. There is a good Church building in 78/5R.

Village 160/9L, India

Village 160/9L, India, was formed in 1924 by a small group of the people of 148/9L who had to seek a new allotment. Babu Yunas served the village for a number of years. Rev. Inayat Masih was pastor for a short time. Munshi Lal Dean taught the people for a time, and was succeeded by the present lay teacher, Munshi Bailey Ram. Including some surrounding villages, there are 100 members and 425 adherents who make up this congregation.

Village 174-5/9L, India

Village 174-5/9L, India. The members of this village were from 1916 to 1924 a part of the Ransonabad, 148/9L Congregation. Organized in 1924 as a separate Congregation, they have had as pastors and supplies, Revs. Arura Mall, John, Bhagat Ram, and at present, Rev. B. Mallu Chand. A new Church and parsonage have almost been completed. There are 175 members and 400 adherents.

Village 190/9AL, India

Village 190/9AL. About 1918 or 1919, a group of Christians settled on this very poor land. A Church was soon organized. Rev. John served as pastor, 1922-27. Others who have labored here are, Revs. Kakku Mall, Hoshnak Rai, and Samuel M. Bakhsh, the present pastor. There are about 200 members and 575 adherents. They have a good Church building of sun dried brick.

Village 8/11L, India

Village 8/11L, India, is composed of the men who sought a new allotment from 58/4R in 1924. This is a small village. Revs. Lal Chand, B. Mallu Chand, Hoshnak Rai, Bhagat Ram, and now Shukr Din, have supplied the Congregation. One hundred members and 200 adherents are enrolled, which includes some surrounding villages.

Village 29/11L, India

Village 29/11L, India, is a colony village secured and organized first by the Indian Christian Council of the Punjab for Christians of various Missions, including Roman Catholics. After some years, a Church was organized, about 1935, of this and some surrounding villages. Some ministers who have served this Congregation are, Revs. Jamil-ud-Din, Kakku Mall, B. Mallu Chand, Samuel M. Bakhsh. Rev. Inayat Masih is the present supply. One hundred twenty-five members and 600 adherents are on the roll.

Mount Zion, Missouri



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