

THE HISTORY
of
BROWNSON MEMORIAL PRESBYTERIAN CHURCH
SOUTHERN PINES, NORTH CAROLINA
MARCH, 1936 - MARCH, 1949

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Brownson Memorial Presbyterian Church of Southern Pines, North Carolina, is the direct outgrowth of Vesper services which were started in the Civic Club Building, corner of Ashe Street and Pennsylvania Avenue, on Sunday, April 7, 1935, by the Rev. Ernest Lowry Barber of Aberdeen, North Carolina. These services were, in turn, the fruition of a desire which had been expressed over a long period of years. To establish a Presbyterian Church in Southern Pines had been seriously considered at least three times previously. As early as 1910, and during the time that a Biblical scholar and author of note^{ed} was conducting Bible studies in Southern Pines and surrounding communities, such a step was much discussed. Later, in 1916, with the steady influx of guests of Presbyterian faith to a newly-opened hostelry, The Highland^{PINES} Inn, there was a resurgence of agitation for the establishment of a Presbyterian Church in Southern Pines. This long-
ing received added impetus when the Rev. Marcus A. Brownson, D.D., retired, came to Southern Pines in 1922 to make his winter home. Because of declining years Dr. Brownson hesitated to undertake

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this work. Nevertheless, this urgent need remained close to his heart.

In 1930-1932, when several Presbyterian families of Southern Pines, including Dr. and Mrs. Brownson, were making Bethesda Presbyterian Church and Sabbath School in Aberdeen their Church home, they discussed with the pastor, Mr. Barber, the possibilities of founding a Presbyterian Church in Southern Pines. Thus, by 1934-1935, this accumulated demand had built up to a point where it could no longer be ignored. During the early Spring of 1935, Mr. Barber, with several friends, conducted an informal survey of the Presbyterian strength in Southern Pines. This survey revealed sufficient strength to justify instituting Vesper services. A few days prior to the first Vesper service, Mr. Barber mailed announcements to the families with whom he had conferred previously, telling of the opening of the Vesper services.

A quotation from the Southern Pines newspaper, "The Pilot," for April 12, 1935, contains the following account:

"The Vesper service conducted by the Presbyterians was enthusiastically received by a large congregation at the Civic Club Building on last Sunday afternoon. The Civic Club (Building) took on a churchly air when it became almost filled with worshippers. Special music was rendered by a trio of

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young ladies. The Rev. Ernest L. Barber preached on the subject of 'The Necessity of the Cross in Salvation.' The congregation voted to make these Vesper services a regular feature, using the five o'clock hour, with the Rev. (Ernest L.) Barber preaching. All interested persons were cordially invited and welcomed."

The growing interest in these Vesper services quickly manifested itself in a desire for a Sabbath School wherein children of Presbyterian families, and those of Presbyterian leanings, might be trained in the faith of their fathers. On Sunday morning, September 15, 1935, in the Civic Club Building, a Sabbath School was organized, with seventy enthusiastic persons present. The following officers were elected: Walter E. Blue, Superintendent; W. H. Goldsmith, Assistant Superintendent; and Roy R. Newton, Secretary-Treasurer.

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At this time, there was in the midst of the community, a choice spirit, in the person of the Rev. Marcus Acheson Brownson, D.D., Pastor Emeritus of the Tenth Presbyterian Church, Philadelphia, Pennsylvania. Without Dr. Brownson's prayers and noble example, and his leadership, the congregation could not have gone forward at so early a date. With the fruitful life of Dr. Brownson to lend encouragement, Mr. Barber was able to realize a long-felt ambition - - that of organizing a Presbyterian Church in Southern Pines. It was known to many that the founding of a church had been so heavy on Mr. Barber's heart that he had been compelled to get out of bed many nights to pray it through. And so it was, with the Vesper services well received, and the Sabbath School growing steadily, that Mr. Barber saw the way clear to organize this proposed church immediately.

The question of providing Southern Pines with a Presbyterian Church was determined at a special meeting held in the Civic Club Building, at 4:30 p.m. on Sunday, February 23, 1936. After Mr. Barber closed his sermon, he asked for the election of a secretary to record the minutes of this first congregational meeting. Haynes Britt was duly elected, and his original minutes of this meeting are to be found in the Sessional Records.

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Mr. Barber then presented an Overture which reads as follows:
Drop Line Here Petition to the Presbytery of Fayetteville for the Organ-

ization of a Presbyterian Church at Southern Pines, N. C.
Drop Line Here Feeling the immediate need of a Presbyterian Church in
Southern Pines into which we and our children may gather to
worship God and walk together in Godly living, through
mutual sympathy and helpfulness, in the reception and
application of the Word of God; believing that as Christians,
our one business is to save our ^{souls} ~~souls~~ and them that hear us;
we, the undersigned residents of Southern Pines and Community,
do respectfully and prayerfully petition the Presbytery
of Fayetteville to grant our request and appoint a commission
to repair to Southern Pines to effect such an organization, if
the way be clear, on such a date as will be convenient to
both ^{parties} ~~parties~~ concerned.

It is further understood that we, the undersigned, are
ready to become members of the newly organized church,
if and when it shall ^{become} ~~be~~ come organized; to give it our
own loyal support in every way, and to walk together as
disciples of Christ, on the principles of the Confession ~~of~~
of Faith and the form of government of the Presbyterian
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After the reading of this Overture, Dr. Brownson further emphasized the need for a Presbyterian Church in Southern Pines. In the spirited discussion which followed, practically everyone present took part.

Several persons came to or remained in Southern Pines especially to be present at this meeting. Mr. A. E. Lloyd, of Wingham, Ontario, Canada, a winter resident of Southern Pines, spoke favorably for the Church. Mr. Lloyd revealed the fact that the Vesper services conducted by Mr. Barber had been instrumental in keeping him and his family in Southern Pines throughout the winter.

Miss Sara DuRant, daughter of Mr. and Mrs. Robert S. DuRant, and a student at Queen's College, Charlotte, N. C., said that she returned in order to be present for the meeting.

The congregation, after due consideration, voted to send the Overture to Fayetteville Presbytery. The meeting closed with the scene, never to be forgotten by those who witnessed it, of men, women, young people, and children, standing in line, waiting their turn to sign the Charter Roll, which was placed on the desk. Seventy enthusiastic persons signed the Charter Roll at this meeting.

So urgent was the desire to be among those signing the Charter Roll, that two little girls, not yet Church members, asked that they be permitted to sign the Charter Roll, on

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condition that they make a Profession of Faith and unite with the new Church at the first meeting of the Session. Mr. Barber, upon the recommendation of Dr. Brownson, agreed to this, and on March 22, these little girls became members of the Church. These children were: Joyce Catherine Bailey, daughter of Mr. and Mrs. D. Ernest Bailey, and Ethel Blue Britt, daughter of Mr. and Mrs. Haynes Britt.

Many who could not be present for this soul-stirring occasion sent requests that they be permitted to sign later. In response to these requests, Mr. Barber announced that the Charter Roll would be left at the office of Robert S. DuRant all of the following week, and at the Civic Club Building each Sabbath until the day of organization.

In a called Session at Raeford, North Carolina, on the third of March, 1936, the Presbytery of Fayetteville granted the request of these petitioners for the organization of a Presbyterian Church in Southern Pines. Beginning with this authorization by Fayetteville Presbytery, this congregation, from henceforward, and until entirely self-supporting, though fully organized, had the status of a mission church.

On March 12, Mr. Barber sent invitations to the organizational meeting, which was to be held on March 15, to the households of those who had signed the Charter Roll.

The long-awaited organization of the Southern Pines

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Presbyterian Church took place Sunday, March 15, 1936, at 3 p.m. * in the Civic Club Building, corner of Ashe Street and Pennsylvania Avenue. All members of Fayetteville Presbytery who had been appointed to pass upon the petition for a church were present. They were: The Rev. Angus R. McQueen, D.D., Pastor of the First Presbyterian Church, Dunn, N. C., Stated Clerk of Fayetteville Presbytery, and Chairman of the Commission; the Rev. H. G. Bedinger, D. D., President, Flora McDonald College, Red Springs, N. C., Clerk of the Commission; the Rev. A. W. Dick, Pastor of the First Presbyterian Church, Fayetteville, N. C.; and the Rev. Ernest L. Barber, Pastor of Bethesda Presbyterian Church, Aberdeen, N. C. The other members were: Ruling Elders McKay McKinnon, Maxton, N. C.; J. Talbot Johnson, Aberdeen, N. C.; and John R. McQueen, Lakeview, N. C. Also present were Dr. E.E. Gillespie, Secretary of Home Missions for the Synod of North Carolina, Greensboro, N. C., and the Rev. R. G. Matheson, Pastor of the Presbyterian Church of Jackson Springs, N. C.

After receiving the Petition for the Organization of the Church, and the Charter Roll, the Commissioners entered the auditorium of the Civic Club Building, which was filled to capacity with the congregation and friends. The Rev. Mr. Barber conducted the opening service, and Dr. McQueen delivered an inspiring sermon. The Scripture reading was from Nehemiah 2: 17-18. He took as his text the last two sentences of the eighteenth verse, which read as follows: "And they said, let us

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rise up and build. So they strengthened their hands for this good work." Special music was rendered by the Misses Elizabeth McKeithen, Mary Currie, Bobbie Lou Stubbs and Helen Scoggins, of Flora McDonald College.

After the sermon, Dr. McQueen announced that the Commission was present to organize a Church at the request of ninety-four persons. By means of a show of hands, eighty-three of the petitioners were found to be present. The Commission expressed great pleasure at seeing such a large number of the petitioners in attendance. After proceeding according to the Confession of Faith and Book of Church Order, Dr. McQueen then declared the Southern Pines Presbyterian Church duly organized and established. He then announced that the election of elders and deacons was in order.

The congregation decided to elect three elders and three deacons. The following were unanimously chosen: Ruling Elders: Walter E. Blue, Robert S. DuRant, Frank E. Walker; Deacons: Haynes Britt, M. David McCallum, and Roy R. Newton.

Immediately following the ordination and installation of the new officers, the Rev. Mr. Dick charged the officers, and Ruling Elder McKay McKinnon charged the congregation. The Rev. Mr. Dick brought a word of greeting from Fayetteville Presbytery, and Ruling Elder John R. McQueen recalled in a most interesting way the history of the Presbyterian Church in Moore County. He pointed out that when his father, the Rev. Martin

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McQueen, now sainted, was a pastor in Moore County, there were but five Presbyterian churches and two ministers in the county. At the present time, there are six ministers and seventeen churches, the Southern Pines Church making the eighteenth. Ruling Elder J. Talbot Johnson expressed his pleasure in the organization of the Church and predicted a future of increasing usefulness. Dr. Marcus A. Brownson, D.D., presented the spiritual reasons for the organization, and eloquently pictured its future. Dr. Gillespie then stated that Southern Pines had presented the largest number of petitioners for beginning a new church in the history of the General Assembly of the Presbyterian Church of the United States (Southern). He expressed his delight at this by saying: "This is the largest baby (church) I have ever seen!"

According to the Confession of Faith and Book of Church Order, Presbyteries levy a tax upon each member church. The tax on this new church was fixed on this date at ten dollars per year.

On the next two pages is a photostatic copy of the Charter Roll of this Church. The Charter Roll is kept with the Sessional Records. A count will show ninety-four names.

A copy of the minutes of the organization of this Church was furnished this historian by Dr. Angus R. McQueen. These minutes were signed by Dr. H. G. Bedinger, Clerk of the Commission, and by Dr. McQueen, Chairman of the Commission.

Since the day of organization, various publications, relating

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to the Church and its work, including bulletins, leaflets, folders, and the Brochure prepared in 1937, give the following different numbers of signers of the Charter Roll: 70, 83, 87, 90. None gives any number in excess of ninety. Probably, a feasible explanation for so many errors in reporting the number[?] of names on the Charter Roll would be that events crowded themselves so rapidly, making demands on the time of a small group so enormous, that haste and oversight have left an indelible error on this record here, and in a few other places.

The first, or organizational meeting of the Session was held on Friday afternoon, March 20, at the home of Walter E. Blue, on North Ashe Street. The three newly-elected elders and Mr. Barber were present. At this meeting, Robert S. DuRant was elected Clerk of the Session.

Mr. Barber called a meeting of the Session for the following Sunday, March 22, to receive new members upon Profession of Faith. These were: Mrs. Lawrence E. Grover, Miss Eleanor Grover, Mrs. Cardy Newton, Mr. George Watson, Joyce Catherine Bailey, and Ethel Blue Britt.

According to call, Mr. Barber was installed as part-time * pastor of the newly-organized Southern Pines Presbyterian Church, in the Civic Club Building, on Sunday evening, May 3, at eight ← o'clock. This service was conducted by a Commission appointed by Fayetteville Presbytery, composed of the following: The Rev. S. H. Fulton, Pastor of the Presbyterian Church, Laurinburg, N.C.,

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who delivered the sermon and propounded the constitutional questions; Ruling Elder McKay McKinnon, of Maxton, who charged the pastor, and the Rev. A. J. McKelway, pastor of the Pinehurst Community Church, Pinehurst, N. C., who charged the congregation.

It was decided that services would be conducted on the second and fourth Sundays of each month at the eleven o'clock hour, and on the first and third Sunday evenings at eight o'clock.

The following Sunday, which was Mother's Day, Dr. Brownson preached one of the notable sermons of his career as a minister of the Gospel. He took as his text Psalm 107: 2, "Let the Redeemed of the Lord Say So." Dr. Brownson called upon Christian parents, especially mothers, to so live their faith that their children would follow after them. To the Church at large, he called upon those who heard to proclaim to all the world their faith in Jesus Christ, the Savior.

At the conclusion of this sermon, preached from a soul of tranquillity, Dr. Brownson spoke the following: "I wish to request of you, dear members, that from henceforeward, and so long as this church shall endure, that you close each morning worship service by singing the first stanza of that grandest hymn written in the English language, 'When I Survey the Wondrous Cross,' after the Benediction. The reason that I wish this to be sung after the Benediction is that I crave for each of you to go out from this Household of Faith with the song of the Cross

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stamped upon your hearts."

At a meeting of the officers of the Church, which had been held sometime prior to this service, Dr. Brownson's request had been unanimously endorsed.

To this date, this prayer-like request from a devout heart has always been followed. May it ever be observed! The Church bulletins show the absolute fidelity with which both the pastors and the people of the church which bears his name, have carried out from year to year, a covenant with one of God's grandest of men. It is doubtful that those who were so blessed as to be present at this time, to hear these words which revealed one minister's yearning for the souls of the entire flock, will ever hear the like again. To be sure, anyone with a yearning so divine is rare indeed.

A special tribute to this service was the song, "O God, The Rock of Ages," by Holbrook, sung by Mrs. Reid Allison Page of Aberdeen.

On the second Sunday morning in June, the first Communion service of the new Church was held. Mr. Barber, with his usual dignified reverence, presided and was assisted by Dr. Brownson, who was dressed in full clerical robes. Henceforth, all Communion services have been held quarterly.

During Mr. Barber's entire pastorate, he sent a Pastoral Letter to each member of the Church, prior to the Communion services. These letters explained the rights and duties of

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believers, as outlined in the Confession of Faith and the Catechisms. He called on each communicant to examine himself for worthiness to partake of the Lord's Supper. In other words, these Pastoral Letters took the place of the former preparatory services, which once were held on Fridays and Saturdays in all Presbyterian Churches, prior to Communion Sunday. May this worthy heritage ever be continued in this Church!

It is well to recall here Mr. Barber's stern insistence upon the dignity of worship. In keeping with the Calvinistic tradition, he insisted that all services be quiet and orderly, with no more noise intruding than absolutely necessary. In order to facilitate this quiet and reverence, the chairs were turned with their backs to the street and city park, and made to face the blank wall of the building on the other side. However, the increase in attendance was such that the chairs soon had to be turned at right angles to their original position.

So important to Mr. Barber was the manner in which worshippers entered or left the sanctuary, that he had printed in an early bulletin the following:

Will You Help?

Many feel the atmosphere of secularity about the Civic Club on the Sabbath. We can overcome this to a great extent by thoughtful preparation for worship.

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Let us enter quietly, approaching worship, take our seats quietly, and immediately enter into the spirit of prayer. Let there be no conversation or visiting with one another, until after the worship. Pray for yourself, for those about you, and for the minister. Then, we shall realize more fully the Divine Presence, and there will be more power in the service.)

After this warning, if worshippers continued to chatter or drag their feet while yet inside, Mr. Barber would cast a baleful eye upon them, calculated to subdue the most heedless.

The members who were children at this time recall quite vividly the staid programs of worship, and the rather lengthy sermons. As they were being trained in the beliefs of their forefathers, they were also experiencing in a small degree some other aspects of the Presbyterian past. The backs of the stiff, bent-wood chairs had a space just wide enough for narrow little shoulders to slip through, and so high were these chairs that dangling feet missed the floor by inches.

Sitting on these chairs was relieved to some extent by the compulsory standing during the traditionally long Second Prayer, which this devout man of Calvinism did not see fit to shorten.

Tedious though it was, this rigorous training bore fruit, and, as is usually the case, was greatly appreciated later. Today, those who received this training are ardently carrying

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on the work of the Church according to the faith and training that was given them.

At a congregational meeting, duly called for Sunday, the 28th day of June, the congregation, upon the recommendation of Mr. Barber, voted unanimously to change the name of the new Church from The Southern Pines Presbyterian Church to Brownson Memorial Presbyterian Church. This change in name was made because of a desire to honor this spiritual counselor and friend of the Church, and to stand as a memorial to him in the years that were to lie ahead.

A telegram informing Dr. Brownson of the change in name was dispatched to him at his summer home in Center Lovell, Maine, by the Clerk of the Session, Robert S. DuRant. This telegram was gratefully acknowledged by Dr. Brownson. In a letter to Haynes Britt, President of the Adult Bible Class, Dr. Brownson stated the following:

"I was thrilled to the depth of my soul with Mr. DuRant's telegram, telling me of the change in name of the Church, and felt very unworthy of the honor conferred upon me in the new name. I do thoroughly appreciate the esteem and affection of the congregation, and I will pray for grace to serve the Church and Bible School to the best of my ability.

"Kindly remember me to Miss Flora McQueen, my assistant,

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and remember me to my Bible Class. I will be praying for the richest blessings of the Lord upon the teacher and the class each Sunday morning, and I will follow the lessons week by week.

Yours sincerely,

Marcus A. Brownson"

This letter is now filed with Church Manuscript.

From this time forward, this Church shall be known by its new name, "Brownson Memorial Presbyterian Church."

For the afternoon of this day, Mr. Barber called a meeting of the officers of the Church and of any other members who desired to attend, to confer with him in the selection of a site on which a house of worship would be erected at some future date. Several sites had already been considered. Those attending deemed the present site most suitable. Mr. Barber and Walter E. Blue agreed to begin inquiries relative to the purchase of this property as soon as funds became available.

In August, Mr. Robert S. DuRant, one of the first elders, with his family, moved to Newton, Iowa. Mr. DuRant's departure reduced the number of elders from three to two. At this time Walter E. Blue was elected Clerk of the Session to replace Mr. DuRant.

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Of especial interest to all Presbyterians in the Sandhills Area are the Homecomings held each year at Old Bethesda Presbyterian Church one mile north from Aberdeen. This 156th Anniversary held significant meaning for the infant Brownson Memorial Church for two reasons: first, Brownson Memorial is the daughter of Bethesda Church in Aberdeen, and Bethesda Church is the continuation of Old Bethesda which was the original Presbyterian Church in this area; second, Mr. Barber was pastor of both churches.

On Sunday, September 25, this 156th Anniversary took place. The eleven o'clock service was conducted by the Rev. J. M. Walker, D. D., pastor of Old Steele Creek Presbyterian Church near Charlotte, N. C., the largest rural Presbyterian Church in the South. Dr. Julian Miller, editor of The Charlotte Observer, made an excellent historical address at three o'clock in the afternoon.

These reunions were much cherished by Mr. Barber, who did a great deal to heighten their interest, and to make known the rich beauty of Old Bethesda. They follow a definite pattern: morning worship at the eleven o'clock hour, followed by a bountiful picnic dinner spread beneath the boughs of the ancient oaks; an afternoon program of historic interest peculiar to the Scotch people and their descendants. The ministers and speakers for these events have included those distinguished in

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the Presbyterian Church and well steeped in Scottish history.

At this historic spot, the Scottish pioneers who came up the Cape Fear River and settled in this area built their first place of worship. The first structure was a brush arbor, located in what is called the Old Cemetery, where the huge, gnarled cedar trees now stand. The land for the Church and cemeteries was given by families bearing the names of Ray and Patterson.

It is authoritatively handed down that the first burial at Old Bethesda was that of a sixteen year old lad whose surname was Ray. This young patriot was buried beside the front door of the first structure, which stood near the aforementioned cedar trees.

Factual tradition states that one of young Ray's older brothers, Archie Ray, had earlier been commissioned by the Crown of Great Britain to be the King's Surveyor in these parts, but was known to be in sympathy with the Whigs. Because, in that turbulent time, such dissent from the Crown was labeled treason, said Archie Ray and all the male members of his family were declared to be traitors to the Crown and ordered by King George III to be shot on sight.

The death of the sixteen year old Ray was brought about in the following manner:

When he and another brother (not Archie) just older, were returning from Campbelltown (now Fayetteville, N.C.) where they

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had been trading for supplies, they were overtaken by British officers who were lying in wait for them. In an attempt to outrun these officers, the Brothers Ray discovered that their horses had been "foundered." Recognizing their perilous ~~plight~~ ^{plight}, the Rays jumped from their horses and attempted to escape on foot. In hot pursuit, the officers fired, killing the sixteen year old lad instantly. The other brother was captured. The officers demanded the captured Ray's buckskin trousers without his blood upon them. Knowing full well the meaning of this order, Ray proceeded to roll down his trousers very tightly. With the tightly-wadded leather trousers in his hand, Ray, with a surprise move, hurled them in the face of the officer, and fled. Stunned, the officer struck with his sword at the fleeing man, inflicting an ugly wound on the back of Ray's head.

Despite his severe wound, Ray was able to secret himself in the forest and, under cover of night, to make his way back to his family, informing them of his plight and of the death of his younger brother. Due to the death sentence hanging over the heads of the men of the Ray family, the burial had to be performed by the womenfolk of the family. These women, being unable to construct a coffin themselves, resorted to the best substitute within their means. They hastily gathered together a sufficient number of hand-hewn boards, tenderly wrapped the body with sheets, and, after digging the grave, placed a layer of boards on the floor. Thereupon, they placed the remains. They then covered the remains

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with other boards and filled in the grave, placing a heart-pine slab as a marker. This slab, though eroded with time, is there unto this day.

While these sorrowing women were performing their sad duty, forces of the enemy appeared and demanded of them information as to the whereabouts of the remaining menfolk of the family, adding that they had orders from the Crown to shoot these men on sight. These women, when they had truthfully replied that they knew nothing of the whereabouts of their menfolk, were allowed to proceed with the burial, and were not molested.

Close by this young Ray's grave is another grave, marked in the same manner, and said to be that of the elder brother who was with young Ray at the time of his death.

However, this grave was put there many years after the events described above. The following relates just how this took place:

As soon as he was at all able to travel, this Ray, in order to avenge the cruel death of his young brother, began a long and tedious trek to France, where he joined the French Army for the avowed purpose of fighting the British. There he remained throughout the French Revolution and the Napoleonic Wars. He served under the command of Marshall Ney at Napoleon's Waterloo. Then, feeling satisfied that he had adequately avenged the unjustified slaying of his young brother, Ray made his way back, not to Colonial America, but to The United States of America.

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Much changed by age and the hardships of war, this man was unrecognized when finally he reached the old home place in Moore County, near Bethesda Church. However, his identity was quickly proved when he showed to his few relatives yet living the ugly scar on the back of his head, which had remained without hair throughout ~~those~~^{these} years.

Upon the older Ray's death, his surviving relatives, in a spirit of loyalty to the devotion which this man had shown to his younger brother, placed his remains beside those of the younger brother.

It should not be necessary to state why the descendants of these rugged pioneers gather once each year to hold a Homecoming at Old Bethesda. Indeed, some members of Brownson Memorial are united by ties of blood to Old Bethesda, since a few of those whose names grace the Charter Roll are sons and daughters of some who rest in their graves at this hallowed spot. Here, worshippers may sit within the stern and revered walls of Old Bethesda in the same hand-hewn pews in which their forefathers sat and worshipped. Here, certain members of Brownson Memorial may sit and view through the rear windows the resting places of their parents and grandparents who are buried in the Old, or First, Cemetery. Such has been the experience of this historian. Likewise, it has been the experience of Mrs. Annie McNeill Kelly, of Mrs. Margaret Kelly Swink, and of Mrs. Mary Ida McLeod McCallum. Standing in

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the front doorway, Dan R. McNeill and his sister, Mrs. Margaret McNeill Harrington, can view the resting places of their parents and those of many generations of McNeills in what is called the New, or Second Cemetery. The two scenes mentioned above can likewise be experienced by the Harold McNeill family, the Howard McNeill family, and by their sister, Miss Lessie McNeill.

On the tombstones of the First and Second Cemeteries appear the names of the Pattersons, the Rays, the Blues, the Bethunes, the Shaws, the Johnsons, the Grahams, the Campbells, the McNeills, the McLeods, the McKinnons, the McLeans, the McCrummens, the McCrimmons, the McFadyens, the McRaes, the McKeithens, the McKeathens, and more Scottish names reaching almost ad infinitum.

In the third, or newest, cemetery are to be found several Scottish names also; however, its roster contains many names unknown to the Scottish forebears who sleep in the other two. Thus are recorded the changes wrought by time.

Growth and Development

Every church has its firsts: first birth, first baptism, first wedding, first death. These events shall be entered according to the dates of their occurrence. The first event of this kind was the birth of Johnsie Louise Ferguson, born to Mr. and Mrs. John A. Ferguson, corner of East Broad Steeet and Vermont Avenue, on Friday, September 11, 1936. Mr. and Mrs. Ferguson are Charter Members.

The first marriage of a Charter Member of the new Church was that of Miss Margaret Ferguson Kelly, daughter of Mrs. Annie McNeill Kelly and the late John A. Kelly. Miss Kelly was married on September 18, 1936, to Mr. Roy Swink of Pinehurst. The ceremony was performed in the pastor's study of the Pinehurst Community Church, with the Rev. A. J. McKelway officiating. A group of relatives and friends was present.

Mrs. Swink, who received her education at Flora McDonald College, is a descendent of old Scottish families of this section. Before removing her place of residence to Pinehurst, she was the first pianist of this Church.

Shortly thereafter, the first wedding of a Charter Member to be performed in the presence of the congregation was that of Miss Edna Shaw, daughter of Mrs. Catherine McQueen Shaw and Mr. William Shaw, all of Southern Pines, to Mr. Hinton Matthew Patterson, at 3 p. m., Sunday, November 15, 1936, in the Civic Club Building, which was the temporary place of worship for the newly-organized Church. The bride's pastor, the Rev. Ernest L.

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Barber, officiated. The bride was given in marriage by her brother, D. Ernest Bailey. Miss Eula Weatherspoon of Southern Pines was maid of honor and the best man was Dr. J. H. Patterson of Broadway, N. C., brother of the groom. Miss Ernestine Bailey sang "I Love You Truly," accompanied at the piano by Mrs. Jean C. Edson. Messrs. David McCallum and Roy E. Newton were the ushers.

The above is taken from The Pilot, dated November 20, 1936.

As an outgrowth of the active interest of the congregation, weekly Prayer Meetings were instituted in the autumn of the Church's first year of life. The first of these was held on Wednesday evening, September 29, at the home of Mr. W. H. Goldsmith, on Ridge Street, with seventeen persons present. The duty of serving as hosts to these meetings fell first upon the officers of the Church. The meetings were held in this order: the second meeting was held at the home of Mr. and Mrs. Frank E. Walker on Maine Avenue; the third at the home of Mr. and Mrs. Walter E. Blue on North Ashe Street; the fourth, with Mr. and Mrs. Haynes Britt on North Ashe Street. This service was conducted by the Rev. R. J. VanDeusen, D. D., a minister of the Lutheran Church, Poestenkill, New York. Dr. and Mrs. Van Deusen had been on their way to Florida, but while stopping in Southern Pines, they found the growing Church so interesting, especially Dr. Brownson's Bible Class and the Prayer Meetings, that they

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remained in Southern Pines for the entire season.

The fifth and sixth prayer meetings were held at the homes of Mr. and Mrs. M. David McCallum on South Bennett Street, and with Mr. and Mrs. Roy R. Newton on Highway 1, South.

Other homes in which these meetings were conducted during the first winter were: Mr. and Mrs. C. A. Maze on Massachusetts Avenue; Dr. and Mrs. Maxwell G. Simpson, Vermont Avenue; Mr. and Mrs. Dan R. McNeill, Rhode Island Avenue; and Mr. and Mrs. Howard McNeill, Pennsylvania Avenue. The home of Dr. Brownson on Connecticut Avenue was frequently used for these meetings, and most of the homes represented on the Charter Roll were opened many times to these prayer services.

At the request of Mr. Barber, a Building Committee for the new Church was organized at the home of Dr. Marcus A. Brownson, November 9, with the following persons present, Dr. Brownson, The Rev. Ernest L. Barber, Walter E. Blue, Haynes Britt, W. H. Goldsmith, Roy R. Newton, and Frank E. Walker.

At the second meeting of this committee, held on November 16, at the home of Dr. Brownson, Mr. Barber was elected Chairman of the Building Committee; Walter E. Blue, Treasurer of the Building Fund; and Haynes Britt, Secretary of the Building Committee. At this meeting, the original committee decided to appoint the following additional members to serve with them: M. David McCallum, Mrs. C. A. Maze, Dr. Walter Guy McLeod, Mrs. Arthur W. McNeill, Dr. Arthur J. Ramsey, and Mrs. Maxwell G. Simpson.

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At this same meeting, the Committee also appointed the following honorary members of the Building Committee: Robert S. DuRant, Newton, Iowa; E. R. Lloyd, Wingham, Ontario, Canada; Miss Flora McQueen, Carthage; and Mrs. Arthur J. Ramsey and Dr. Maxwell G. Simpson, both of Southern Pines.

The minutes of this same meeting record that Dr. Brownson and Mr. Barber were instructed to prepare a brochure which would reveal the plans and purposes of the Church. A motion was made and passed that the cost of the Church building be set at a minimum of \$30,000.00, with a seating capacity of approximately 350 persons.

Mr. Barber, who was carrying the full responsibilities for the two pastorates and had already taken on the Chairmanship of the Building Committee, agreed to make a private canvass of the Church membership for the purpose of securing pledges for the Building Fund, these pledges to be paid within twelve months. All of this was in addition to the many other tasks which Mr. Barber was performing. Many long and tedious trips did he make, taking with him members of the Building Committee, to inspect various Church buildings, and to gain information as to the method of their erection. To add further to these tasks, Mr. Barber frequently held lengthy consultations in many of the homes, and indeed, with all who appeared interested. In time, the undertaking of these manifold duties by a much overworked man showed more courage than wisdom.

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The records reveal that at the very next meeting, Dr. Ramsey made a motion, which was passed, that the payment on the pledges be extended to two years, instead of one year as proposed at the meeting the week before.

An opportunity was given the members present to make pledges. The following made pledges in good faith: The Rev. Ernest L. Barber, Walter E. Blue, Dr. Marcus A. Brownson, Haynes Britt, Mrs. C. A. Maze, M. David McCallum, Mrs. Arthur W. McNeill, Roy R. Newton, Dr. and Mrs. Maxwell G. Simpson and Frank E. Walker. A total of \$1,395.00 was pledged at the meeting.

On December 8, 1936, the Church was able to purchase the site, previously selected, on the corner of May Street and Indiana Avenue. This property, consisting of three lots, is in a grove of long-leaf pines. Its location on the main highway makes it easily accessible, yet it is away from the business section of town. The purchase of this very desirable property was made possible chiefly by a gift of \$1,000.00 made by Dr. and Mrs. Arthur J. Ramsey when they united with this Church the previous May. They stipulated that the money be used as the Building Committee saw fit. The Committee decided to use the money for a building site. The actual purchase of this property had to await the raising of an additional sum. The total cost of the transaction amounted to \$1,538.89. The lots were purchased from Tracy B. Gardner and Lucy W. Gardner. Formerly, the land had been part of the old Gould estate, having been used as a field before

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When the Building Committee met on the 4th of January, Mr. Barber made a report. He stated that he had just made a trip to Charlotte, to interview Mr. W. H. Belk concerning a donation of bricks to be used toward the construction of the proposed edifice. He added that he was received very graciously, but that Mr. Belk had referred him to his associate in business, Mr. Hudson, of Raleigh, N. C.

About this time, Dr. Brownson and Mr. Barber were instructed by the Building Committee to prepare and have printed a folder setting forth a list of the memorials which would be needed and solicited for the proposed edifice.

The first death in the membership of this Church occurred Monday, February 15, 1937, when Mrs. Fannie Jane Lancaster McMillan died at her home in Manly, N. C., at the age of 78. ~~Mrs. McMillan was the mother of a Charter Member, Mrs. Arthur W. McNeill.~~ Funeral services were held from Manly Presbyterian Church, conducted by the Rev. Ernest L. Barber and assisted by the Rev. David Fairley of Raeford, N. C.; the Rev. M. D. McNeill of Cameron, N. C. and the Rev. C. I. Calcote of Vass, N. C. Interment was in the family plot in the cemetery at Raeford. *Mrs. McMillan was the mother of a Charter Member, Mrs. Arthur W. McNeill.*

At a Building Committee meeting in February, Dr. Brownson announced that the Brochures were now ready and several had already been mailed to his friends and relatives in some of the leading cities of the United States. In response to these, Dr.

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Brownson had received several sizeable donations. One response was a letter which Dr. Brownson read before the Committee. This letter was from Mr. Robert S. DuRant, a Charter Member and one of the first elders of the Church, now of Newton, Iowa. In this letter, Mr. DuRant recommended that sufficient funds be raised for the construction of the edifice before starting it, in order to prevent saddling the small congregation with debt. It is recorded that much discussion followed the reading of this letter. As a deterrant to those of the point of view expressed in this letter, Mr. Barber reported a gift of \$500.00 from Messrs. Belk and Hudson and stated that some other church was ahead in asking for the bricks.

From ^{the} ~~this~~ organization of Brownson Memorial Presbyterian Church until the present time, each member has made outstanding contributions; but perhaps the most outstanding group in point of services rendered, honest toil performed, and hours of sleep lost, was the Building Committee. This Committee met many weeks in succession; seldom did it ever meet less often than every two weeks. These meetings were called promptly at eight o'clock p.m., but there was no time set for dismissal. On the shoulders of its members rested the final responsibility for the erection of the edifice. These members felt their responsibility keenly; the minutes of the secretary show that the men of this Committee seldom missed a meeting throughout the entire trying period from its organization to its present state of usefulness. The first

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ten years of its existence record much activity which required a large amount of the time, the thought, and the energy of these members.

To say that all was harmonious at these meetings would be incorrect. Many heated discussions ensued and thought was often divided on sharp lines. The expediency of attempting to erect a building with the outlook so grave, with hard times everywhere, with war impending on the international horizon, with the congregation yet young, small, and untried, and with the membership including many who could not earn a livelihood, was a debatable question to the Building Committee. In general, the resulting debate brought out two lines of thought. Some members were convinced that, because the lease on the Civic Club Building was soon to terminate, and other possible places of worship were not in evidence, ~~the~~ construction of a Church building should begin at once. These members also believed that a Church which had a visible edifice would attract members much more rapidly than one which appeared not to be progressing.

Other members, just as sincere, were equally convinced that, because of the financial conditions outlined above, to undertake the erection of a church building at this time was an unwise procedure. Since the Committee was resolved not to go into debt, the only alternative was a pay-as-you-go plan. With the "paying" small, the "going" would be necessarily be slow. Therefore this second group warned that this stop-and-start construction

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would cost far more in the long run and would result in an inferior building. In the final analysis, the counsel of the former group prevailed, while the predictions of the latter group came true and are there unto this day.

Another problem of concern arose outside the Building Committee. A very small group in the congregation insisted on a little Church building, tailored to fit the needs of the congregation at that time. Today, these members must look with astonishment at their own lack of foresight.

Against this counsel the Building Committee stood united and firm. No doubt if St. Paul had looked down on these meetings, he would have understood perfectly.

Let it be said, however, that all of these members, being "good men and true," in order to go forward, did resolve their differences because of the oneness of their love - - Jesus Christ and His Church.

At an informal meeting on February 19, the congregation and friends met to discuss architectural plans and methods of financing the Church's building program. A sketch of the proposed edifice was shown to the congregation by Mr. Barber, who gave a full report of the findings and recommendations of the Building Committee. Tentative plans called for a building of American Colonial interpretation of English Georgian architecture, with walls of solid brick; with facilities which would include a

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Sanctuary complete with Chancel and fixtures, and with a seating capacity of approximately three-hundred~~x~~ fifty persons; a Pastor's Study, an Adult Bible classroom or Ladies' Parlor, and a basement or Fellowship Hall with a kitchen. The Sanctuary was to contain eight Colonial clear-glass windows to be purchased by families who might wish to have their family name memorialized. An attractive bronze plaque bearing the family name was to have been placed on the inner, lower ledge of each window. It was hoped in this way to memorialize the old Scottish families of the Sandhills, who, over a long period of time, had meant so much to Presbyteriansⁱⁿ in this section. This was one plan which did not fully materialize.

The report further stated that the Messrs. Wenner and Fink of Philadelphia, who were the architects for The Interdenominational Bureau of Church Architects, with offices in New York City, would be the architects. Mr. A. Hensel Fink of this firm would serve as consulting architect. *

The report shows that at this meeting the best was left for last - - the problem of financing. This primary problem was freely discussed, and fundamental policies which were to guide the Building Committee were restated.

The Building Committee recommended, and the congregation agreed, to erect the edifice on a pay-as-you-go basis, insofar as this would be possible. The principal sources of funds were to be the contributions of the congregation and its friends. The report made a further recommendation, which was approved,

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that all offerings received on the Second Sunday of each month, including those of the Church, the Sabbath School, and other organizations within the Church, be dedicated to the Building Fund. The last recommendation to be adopted was the one which set aside all offerings received on special occasions, viz., Easter, Thanksgiving, and Dr. Brownson's birthdays, for the Building Fund. These occasions became glorified Building Fund days, for the records show large sums were brought in on these occasions.

Soon after this, at the suggestion of Dr. Brownson, small wooden penny banks, fashioned in the shape of barrels, were secured, and placed in the hands of each child in the congregation. This was done in order that even the little children might be made to feel their responsibility for the erection of the edifice. These banks were to be filled with small change by the children, who were to bring them back every Building Fund Sunday as their special offering. No exact record of the amount secured by this means was kept, but it is known that several hundred dollars were added to the Building Fund by the gifts of these little ones.

On Easter Sunday morning, March 28, Dr. Brownson preached a memorable sermon, "Communion with Our Risen Lord." The Scripture reading was Acts 10: 34-48, the text being the fortieth verse, which is: "Him God raised up the third day, and shewed him openly." This being Communion Sunday, and the first official

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Building Fund Sunday as well, the Civic Club auditorium was filled to capacity with interested members and friends. An offering of \$1,400.02 was raised at this service.

Formal acceptance of the architects' plans for the proposed edifice took place at a Building Committee meeting on the twenty-fourth of May. This followed a personal visit to Southern Pines by the consulting architect, Mr. A. Hensel Fink. Mr. Fink made a careful study of the Church site, or lots, and of the topography of the surrounding area, as well as of the architectural trends of the community.

The first Baptism of Infants since the Church was organized took place on Mothers' Day, May 9, 1937, at the eleven o'clock hour, with the following children presented for baptism: Dorothy Elizabeth Newton, infant child of Mr. and Mrs. Roy R. Newton; Mary Christine Cashion, child of Mr. and Mrs. J. Harris Cashion; Edna Lucille, Margaret Jennifer, and David Ernest Bailey, children of Mr. and Mrs. D. Ernest Bailey; Johnsie Louise Ferguson, child of Mr. and Mrs. John A. Ferguson; Patricia Jane Bryant, child of Mr. and Mrs. Lee Bryant; and Harold Alexander McNeill, Jr., child of Mr. and Mrs. Harold A. McNeill.

The scene of these parents with their little ones, some babes in arms, standing in a semi-circle around the impromptu lectern, was beautiful to behold. The sacredness of this scene contrasted sharply with the surrounding interior, which still bore the decorations for a social event of the evening before.

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Mr. Barber preached one of the Mothers' Day sermons for which he was famous. He preached from the Thirty-first chapter of Proverbs, and used as his theme, "These hands have ministered unto my necessities." He called attention to the fact that this presentation of children for Baptism by their parents was a significant step in the lives of the young. The special hymn for this occasion was an appropriate one, "Faith of our Mothers," to the tune of "St. Catherine."

With the spiritual blessings of these visible sacraments, with the numerical growth of the Church membership, and with an increase in the offerings, the congregation was spurred to a heightened desire for a place of worship of its own. The first tangible step toward the realization of a church building was taken on Wednesday afternoon, June 23, 1937, when more than one hundred members and friends gathered on the recently purchased site, corner of May Street and East Indiana Avenue, for the ceremony of ground-breaking. Dr. Brownson's birthday was on June 24, but Wednesday afternoon was chosen because all business establishments were closed at that time. Thus the Church celebrated in one program the first milestone in building the new edifice and the anniversary of one of God's noblemen.

The ceremonies opened with trombone solos, "Ein Feste Burg," by Luther, and "Adeste Fidelis," by Ripon, rendered by Otis Franklin Stillwell. This was followed by the congregation singing,

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"Glorious Things of Thee are Spoken." Mr. Barber then offered the Invocation. This was followed by the congregation singing, "I Love Thy Kingdom, Lord." After this hymn, Mr. Barber read the Scripture selection, which was I Chronicles 29.

Dr. Brownson then addressed the congregation and friends:

"The groves were the first temples of God, and while these boughs let in the sunlight of Heaven, we would join in the presence of all nature and in the presence of the Heavently Host, throughout the world, to dedicate this ground to God. It is ours to give to him, and to his Kingdom. We hope to make a Love Gift for a House of Worship which will be in keeping with our fair town of Southern Pines - - dignified, and thoroughly adapted to the ^{LORD'S} Lodr's Kingdom. The architectural lines of our proposed edifice are in absolute harmony with the setting. These stately pines beneath which we now stand, are similar to the first temples. On the advice of the architects, nature's handiwork is to be left untouched, since the building itself is planned strictly for this natural setting.

"We have a vision, and it is pictured in the spirit of our times. We long to see it translated into a stately church edifice, pointing to the sky, leading us to a brighter world. 'The Lord Who hath ^{led} let us to trust in His Name will not put us to shame.' It is now 'one clear call' from God to build this house to His glory. Who then is

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willing to consecrate his services this day unto the Lord? Consecrate? In the Old Testament it means 'to fill the hands.' Who then is willing to fill his hands with offerings unto the Lord? These are the ones upon whom He sets His Blessing. This vision must and will be realized in our minds as we turn the first shovels' full of good old Sandhills' sand. May God help us as we labor and give, until this good work has been entirely accomplished.

"First, we must consecrate; second, we must concentrate all our energies as did David. David, having set the example, let us give over and above anything we have thought of before. Let us be strong; with hands filled to overflowing with offerings of grateful love to God; and this house will be erected. We are willing now. We must make a dwelling place to God on earth, and building with contrite, humble hearts. Within the walls of this edifice, a congregation will gather to yield themselves supremely to Him. We must build up a people of penitent, believing hearts, who shall welcome the presence of God, and ever glorify Him. It is a big task, but not too big. Oh for greater blessings! We must sing as we did a few moments ago: 'I Love Thy Kingdom, Lord.' 'My soul ever fainteth for the Courts of the Lord, yea, the sparrow hath found a place.' 'Blessed

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are the people that dwell within Thy House.' It is going to take sacrifice to build an edifice such as we know the Lord deserves. When this Church was first mentioned, there was a question raised as to the need of another church in Southern Pines. There is need for a Presbyterian Church, thoroughly devoted unto God. There is always room at the top for a Church that is worthy to occupy the top; willing to worship God and be thoroughly devoted to His Work. What a fine spirit this congregation has already manifested! We cannot question His Holy Will, for the Lord is with us; He will be with us, and bring our desires to a full fruition.

"We must remember to build in our hearts a temple to the Lord, as we strive to build, week by week, a Sanctuary which God can occupy."

Dr. Brownson brought this appealing address to a close with a petition to God in like vein.

After this, Mrs. Reid Allison Page of Aberdeen sang a solo, "O God, The Rock of Ages," by Holbrook.

At the conclusion of this solo, Dr. Brownson turned the first shovel full of earth. He was followed by Mr. Barber who in turn was followed by the officers of the church. After this, the members of the congregation, led by Mrs. C. A. Maze, joyously

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turned a little of the sand of the Sandhills.

The exercises closed with the congregation singing the entire hymn, "When I Survey the Wondrous Cross," by Mason, with Mrs. Jean C. Edson at the piano; after ^{this} ~~which~~ the Rev. Mr. Barber pronounced the Benediction.

Immediately after the services, a bountiful picnic supper was spread on the long table beneath the pines. A large birthday cake, containing eighty candles in honor of Dr. Brownson, was cut. As the memorable day drew to a close, those present, having enjoyed good food and good fellowship, felt greatly inspired.

The following Sunday, Dr. Brownson again favored the congregation with one of the loveliest of sermons. As a text, he used the Twenty-third Psalm, sixth verse: "Surely goodness and mercy shall follow me all the days of my life." This was a sublime testimony to God's loving care for His own. Dr. Brownson, with a life mellowed by Christian experience, was well qualified to speak from this text. A special offering was received at this service, in which the congregation presented \$1,173.90 to the Building Fund of the New Church.

At a Building Committee meeting held on the Fourth of July, Mr. Barber appointed a Purchasing Committee within the Building Committee. These were: Walter E. Blue, Haynes Britt, and Roy R. Newton. At this same meeting the Building Committee selected Roy R. Newton to have charge of construction of the new edifice,

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with Mr. A. Hensel Fink as consulting architect.

In the summer of 1937, the Rev. David G. Davies, and wife, of Tennessee, came to Southern Pines to live. Mr. Davies was a young minister of the Presbyterian Church, U. S. A. and at this time he was serving as Chaplain in the Civilian Conservation Corps. The Rev. Mr. Davies assisted Mr. Barber by occupying the pulpit several times and by teaching Sabbath School classes. Mrs. Davies likewise was helpful in the Circles and in the Woman's Auxiliary.

From the minutes of the Secretary of the Board of Deacons comes the record of a congregational meeting, held on Sunday, the Tenth of October, for the purpose of voting on whether to accept or to reject an offer of the General Assembly's Committee on Home Missions to lend the congregation \$5,000.00 to be used toward building the new church. This money was to be paid back at the rate of \$1,000.00 per year, with four per cent interest. The loan required a lien or mortgage on the property. When the vote was taken, the result showed 27 accepting, 10 rejecting, 10 abstaining.

Two weeks later, a congregational meeting was duly called for the purpose of reconsidering the action taken on October 10. This time, the congregation voted to accept the loan, 54-6. Thus, at one meeting, the congregation reversed the decision of the Building Committee, which the year before had unanimously recommended that the Church be built on a "pay-as-you-go"

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basis. At this meeting additional trustees to serve with the deacons were elected. These were: D. Ernest Bailey, Don C. Jensen, and C. A. Maze.

A report from the Building Fund Treasurer showed a sum of \$5,000.00 already on hand.

A highly significant step toward the erection of the church building began in the autumn, when necessary excavations were made. These having been completed by early November, the actual foundations were then laid.

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The New Year opened with "the church's one foundation" not having progressed beyond that stage. After the laying of the foundations in November, no work was done during the winter months, because sufficient funds were not available.

The long-looked-for steel girders arrived in February. The price of this steel was \$927.00, which amount was paid upon delivery.

A real crisis existed because of the now exhausted Building Fund Treasury. This meant that the steel girders could not be erected until further funds could be procured. However, the same faith which had led the congregation to undertake building the edifice in the first place came to its rescue, when on Sunday, February 13, Dr. E. E. Gillespie, Executive Secretary of Home Missions for the Synod of North Carolina, visited the congregation. Through Dr. Gillespie's influence and kindness, the Synod's Home Mission Committee gave \$500.00 toward the erection of the edifice.

Even though the congregation ^{quite well} ~~well~~ knew that \$500.00 could not go far, it was, nevertheless, deeply grateful. With this sum, construction was resumed, and the steel girders were eventually put in place.

Brownson Memorial Church had been on a Mission status since its organization, but it had not received any funds from the Home Mission Committee until this gift of \$500.00.

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All who are now adults should remember the Great Depression that had held the nation in its grip for nearly ten years. One objection which was present from the beginning was that of attempting to erect an edifice at ^{the} a time of a national depression which showed no signs of abatement. Numerically the church membership under normal circumstances would have been adequate for the support of a church and its building program. However, two inescapable facts stood out: first, the high percentage of unsalaried persons on the church roll; and second, the straitened circumstances in which the majority of the families were living. To verify the hardships endured throughout the nation, as well as in Southern Pines, one needs but to peruse the newspapers and ~~periodicals~~ ^{magazines} of that era. The ability of the members to contribute waned at many points. However, let it be affirmed that this inability did not result from any lack of effort or sacrifice on the part of the members; in truth, each brick in the building represents sacrifice; the mortar, the tie that binds.

Easter Sunday morning, April 17, 1938, brought forth the largest congregation to attend a single service since the founding of the Church. The Civic Club auditorium was crowded to the doors and beyond with worshippers eager to hear Dr. Brownson. The title of his sermon was, "Strength and Beauty in the Sanctuary." The Scripture reading was from Exodus 35: 4-35. Again, the congregation was permitted to participate in three great experiences. First, hearing the rich depth of another

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of Dr. Brownson's sermons; second, using the new Communion Service which was a gift of the Woman's Auxiliary; and third, actual Communion with the Risen Lord on Easter Sunday. This satisfying experience was highlighted with a solo, "Open the Gates of the Temple," by Knapp, sung by Mrs. Reid Allison Page.

This new Communion service was given in the name of the Woman's Auxiliary, by individual members of the Auxiliary. The names of the donors and those memorialized will be found with the list of memorials.

A most unusual scene took place while the offering was being received. When the offering plates overflowed, the pockets of the deacons coats became substitute offering plates, bulging with the greatness of the gifts. So meticulously did these deacons perform this dignified service, that when an offering envelop^e fell from the pocket of one of them while they were marching to the front for the pastor's blessing, he retrieved it as it struck the toe of his shoe, without losing step with the other deacons. This man had seen military service.

The offering at this service totalled \$1,473.90.

The reader will no doubt be impressed with the great numbers who always gathered to hear Dr. Brownson. His sermons were marvelous in their impressiveness, revealing and unfolding a depth and ^{an} expanse of spiritual greatness seldom reached by mortal man. Many people who were not Presbyterians, as well as many who were, came away from their own churches to hear Dr.

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Brownson. It was truly the magnitude of this great man's influence that swelled the attendance as well as the offering plates on these occasions. It was still his great influence which caused a wide circle of friends and members of former pastorates to mail gifts in his honor from great distances to the struggling little church which bears his name. Without the financial aid given by Dr. Brownson, by his own family, and by his friends, the structure of Brownson Memorial Presbyterian Church probably would not be in existence today.

On the following Sunday, Mr. Barber was absent while preaching at Reid Memorial Presbyterian Church in Augusta, Georgia. His place in the pulpit was taken by the Rev. Laurence A. Davis, manager of the Flora McDonald College Development campaign. His text was from Luke 14: 28-30, which reads as follows: "For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have herewith to complete it? Lest haply when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish." Some who heard this felt that this sermon was a warning to the congregation and to the pastor lest they fail to "count the cost." Mr. Barber was visibly perturbed upon hearing about this sermon.

The congregation met on July 3 to consider accepting a loan from Jefferson Standard Life Insurance Company, Greensboro,

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N. C., for the amount of ten thousand dollars. This proposed \$10,000.00, if accepted, was to take the place of the proposed \$5,000.00 loan offered by the General Assembly's Committee on Home Missions, pending from the previous October. The record shows that the vote was twenty-five accepting, with the majority abstaining.

Before Dr. Brownson returned north for the summer, the congregation had the privilege of hearing him preach once more. Dr. Brownson preached on the topic, "As We have Opportunity," taking his text from Galatians 6: 10, which reads: "so then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of faith." This was the second time that Dr. Brownson had preached this sermon, the first time being in the Tenth Presbyterian Church of Philadelphia, while he was pastor of that church. Like all of Dr. Brownson's sermons, this one reached the sublime.

A copy of this sermon, printed in booklet form, was presented by Dr. Brownson to this historian.

At a congregational meeting on September 13, the congregation, acting on the advice of Mr. Barber, voted to reject the proposed loan of \$10,000.00 from the Jefferson Standard Life Insurance Company and put into effect the \$5,000.00 loan from the General Assembly's Committee on Home Missions. The Committee had further promised an additional loan of \$3,000.00 when necessary.

About this time, Mr. Barber issued a folder bearing the

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following caption, "We Are Out in the Cold." This folder contains a photograph of the Ground-breaking ceremonies, and one of the construction of the church building as far as it had gone. At that time, the foundation, or basement walls, had been built to the ground level. A cement ramp had been laid at the right side entrance for the convenience of Dr. Brownson, who was confined to a wheel chair most of the time.

On the third Sunday in October, the lease of the Civic Club Building to Brownson Memorial Presbyterian Church expired, and now the young congregation found itself without a place in which to worship. Its own edifice being entirely unready, it was forced to seek shelter elsewhere; and immediately. To deal with this emergency, Mr. Barber called a meeting of the officers of the Church and of the Building Committee as well, for Tuesday the 18th. A new place of worship had to be found at once. This was made necessary by the fact that the officers of the Civic Club were opposed to the use of the Building for denominational church services. High rent and much diplomacy had been required even for the Sabbath use of the Building for the three and one-half years that the congregation had been allowed to worship in it. Many possible places for worship were suggested at the meeting, and Mr. Barber was instructed to contact the Board of the Southern Pines Schools, requesting the use of the High School auditorium for a place to worship.

At a subsequent meeting that same week, Mr. Barber reported

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that he had been unsuccessful in procuring the use of the High School auditorium.

^{while}
Meantime, news of the plight of the homeless congregation was being discussed in the community. Upon the receipt of the news of this distress, Mr. Charles W. Picquet, proprietor of the Carolina Theatres in Pinehurst and Southern Pines, promptly came to the rescue. Mr. Picquet generously offered the use of his Southern Pines Theatre to the Church for Sabbath School and Church worship. This building furnished a warm place of meeting for the ensuing winter, and it was much appreciated by everyone concerned. Prayers of thanksgiving for Mr. Picquet's generosity were frequently offered. Mr. Picquet has remained a loyal friend of the Church.

Rev. Claude H. Pritchard, D. D., of Atlanta, Georgia, Educational Secretary of the General Assembly's Committee on Home Missions, was the first guest minister in the Theatre building, on Sunday morning, October 30.

Even under these circumstances, Brownson Memorial was growing and developing some of the activities of a full-grown church. A Junior and a Senior Choir, in addition to the Adult Choir, were organized in November, with Mrs. D. Ernest Bailey as director of the three choirs.

On Sunday morning, November 13, the Sandhills Post of the American Legion and its Auxiliary met and worshipped in body with the congregation. The topic of Mr. Barber's sermon was,

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"Peace When There Is No Peace." The text was taken from the sixth chapter of Jeremiah. This was one of Mr. Barber's finest sermons; a more challenging appeal to Christian patriotism is seldom heard. For this very excellent service the Theatre Building was filled to capacity, and the Legionnaires and the members of the Legion Auxiliary sat in rapt attention.

According to the accepted plan, the Thanksgiving offering was received on the fourth Sunday in November. This offering totalled \$1,100.00.

Death of Dr. Brownson

A deep sorrow fell upon the congregation on Sunday afternoon, December 18, 1938, with the passing of the Rev. Marcus Acheson Brownson, D. D., at Duke University Hospital, Durham, N.C.

Dr. Brownson was born in Washington, Pennsylvania, in 1857, the son of the late Rev. James I. Brownson, D. D., who for fifty years was pastor of the First Presbyterian Church of that city, and of the late Eleanor Acheson Brownson. Marcus A. Brownson graduated from Washington-Jefferson College in 1878. He received his theological training at Western Theological Seminary, Pittsburgh, Pennsylvania, receiving the degree of Bachelor of Divinity in 1881. Dr. Brownson was ordained to the Gospel ministry in 1883. His first pastorate was the First Presbyterian Church of Camden, New Jersey, from 1883 to 1889. During this pastorate he married Miss Julia Jonvier Bush, of Wilmington, Delaware, this marriage taking place in 1885. To this union was born a son, George Bush, who died in infancy. In 1889, Mrs. Brownson died.

Dr. Brownson became the pastor of the First Presbyterian Church of Detroit, Michigan, in 1889, and in 1895, he married Miss Mary Pruyn Strain of Albany, New York. To them was born a daughter, Agnes, who died in childhood. In 1897, Dr. Brownson became the pastor of the Tenth Presbyterian Church in Philadelphia Pennsylvania, where he remained for twenty-five years, retiring in 1922, at which time he became Pastor Emeritus of the Tenth

Death of Dr. Brownson

Church. Upon retirement, he and Mrs. Brownson came to Southern Pines to make their winter home. While in Southern Pines, the second Mrs. Brownson passed to her reward.

Dr. Brownson received his degree of Doctor of Divinity in 1891 from Washington-Jefferson College. He was a member of the Board of Trustees of Princeton Theological Seminary; ^(a)_X Trustee of the Presbyterian Hospital in Philadelphia; a member of the Board of Relief of the Presbyterian Church, U. S. A.; a delegate to the Pan-Presbyterian Council held in Liverpool, England, in 1904; a delegate to the John Calvin celebration in Geneva, Switzerland, in 1909, and a member of the National Service Commission during World War I.

During the last years of his life, Dr. Brownson became deeply interested in the Presbyterian Church mission in Southern Pines. When the Sabbath School was organized, he became the first teacher of the Adult Bible Class, which class he taught until he became ill just prior to his passing. According to the history of this Church already recorded, he manifested his love for the little Church which bears his name by innumerable services which he performed in its behalf. Always he exercised his great influence to strengthen the Church in its usefulness. Additional evidence of this is the fact that the Church was remembered in his will. Dr. Brownson willed the sum of \$2,000.00 to be used in finishing and in furnishing the Chancel, as a memorial to his "beloved wife, Mary ^{Pruyn} ~~Pruyn~~ Brownson." Some household items, tables, chairs,

PRUYN

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and rugs, were left to the Church also. Included in this will was the stipulation that a portion of his immense library be given to the pastor, Mr. Barber.

All members of Brownson Memorial Church, the town of Southern Pines, and surrounding communities, knew that they had suffered a great loss. It was felt, however, that Dr. Brownson was a man of rare gifts, a brilliant mind, a magnetic personality; and a great soul. He had, in the words of Job, come to his grave in a full age, like as a shock of corn cometh in his season.

A clergyman's life mellows in a manner different from that of persons not in the calling. When over a half-century is given to the help of mankind, the man of the cloth finds that he knows about all of the weaknesses, the sins, and the sorrows of the human race. In offering counsel against man's woes for a lifetime, he becomes familiar with the range of human emotions. He seeks to cultivate that spark of the divine which exists in every soul. The clergyman must give help to the despairing, encouragement to the weary, and comfort to the bereaved. He baptizes the infants, receives new communicants into the church, hears the marriage vows, and performs the last rites of mankind on earth. His watch is constant from the baptism to the requiem. No clergyman was better suited to his varied calls of duty than was Dr. Brownson. He was known to have served far beyond the usual functions of a clergyman. The following incident well illustrates this.

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During World War I, a young soldier was court-martialed and convicted on a charge which carried the death penalty. Nevertheless, a question as to his guilt remained. Because of the agonized pleas of the soldier's parents and of their pastor, arrangements were made for the case to be reviewed by the highest Military Court of Appeals. Permission was obtained for Dr. Brownson to appear in behalf of the young soldier. Until this time, Dr. Brownson knew neither the young soldier nor his family. But they, knowing of his greatness, were willing to entrust this vital matter to him. Dr. Brownson presented the case. Soon the announcement came that the young man was ^{acquitted} acquitted, and it was said that this was due largely to Dr. Brownson's convincing plea.

Recognition of the fact that Dr. Brownson had magnitude of body, as well as of mind, came when he was selected by a Commission to have casts made of his large, brawny hands, these casts to be used in forming the hands of a statue of Abraham Lincoln. These casts were among Dr. Brownson's treasured possessions, as was a locket containing a lock of Abraham Lincoln's hair.

It is not out of order to say here that the greatness of Dr. Brownson's love knew no sectional boundaries. The membership of Brownson Memorial Church at this time was overwhelmingly Southern in tradition and in thinking. Nevertheless, this did not prevent Dr. Brownson from entering into the confidence and trust of each member. With keen interest and an understanding

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heart, he was able to penetrate into the innermost trials of individuals, especially those who knew the historic anguish peculiar to the people of the South.

Perhaps Dr. Brownson's greatest gift to the Church which bears his name is to be found in the booklet, "The Ideal For Our Church," which he wrote, had printed, and distributed to the members.

The profound spiritual depth of this treatise transcends the experience and thinking of ordinary man. The full import of its greatness can be grasped only by reading it in its entirety.

The opening paragraphs read as follows:

"After receiving the high honor, entirely undeserved, of the incorporation of my name in the title of this church, there is nothing in its interest which can be asked of me that I will not gladly do or attempt to do.

"Permit me then to urge, as we live and labor in this household of faith, that we keep ever before us, and hold before the community we serve, the New Testament Ideal of the Christian Church, which must be our ideal, for every individual church should be a miniature of the entire Church of God, as authorized by Him."

Paragraph five reads as follows:

"I would renew a request, made at the time of our organization, that the song of this church shall be that

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grandest hymn written in the English language:

'When I survey the Wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride.'

"I would cherish the hope that the people of this church may ever be found kneeling before the Cross of Christ, as suppliants for the redeeming love of God, and arising to be:

'Sworn liegemen of the Cross and thorny crown.'"

Drop 3 Lines

The closing paragraph reads:

"Let us 'endeavor to keep the unity of the Spirit in the bond of peace,' among ourselves in this happy Church family; continuing unbroken the beautiful harmony and concord now prevailing, and also in our relations toward our fellow believers of our own and other ~~denominations~~ denominations of Christians, 'till we all come in the unity of the faith and of the knowledge of God, unto the measure of the stature of the fulness of Christ.'

"'Who is sufficient for these things?' is the apostolic inquiry.

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"The apostolic answer is 'Our sufficiency is of God.'

"'In the Name of the Father, and of the Son and of the Holy Ghost.' Amen."

Dr. Brownson was survived by one brother, James J. Brownson, Judge of the Superior Court of Washington County, Pennsylvania; three sisters, Miss Mary W. Brownson, for many years a teacher in Pennsylvania College for Women; Mrs. Edwin Linton and Mrs. Andrew Todd Taylor, all of Philadelphia; and a sister-in-law, Mrs. Robert W. Brownson of Detroit and Cleveland.

At four o'clock on Monday afternoon a funeral service was conducted at his late home on Connecticut Avenue, Southern Pines, N. C., by the Rev. Ernest L. Barber, pastor of Brownson Memorial Presbyterian Church. After the service, the body was taken to Philadelphia for burial, accompanied by Mr. Barber and J. Talbot Johnson of Aberdeen. On Tuesday afternoon at three o'clock, funeral services were conducted at the Tenth Presbyterian Church in Philadelphia, by the Rev. Ernest L. Barber and by Dr. Donald Grey Barnhouse, Pastor of the Tenth Presbyterian Church.

^{This}
~~These~~ funeral services ^{was} ~~were~~ conducted according to a funeral ritual which Dr. Brownson and his late wife, Mrs. Mary Pruyn Brownson, had prepared several years prior to the death of Mrs. Brownson for the purpose of being used at each of their

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On the Sunday following the death of Dr. Brownson, the Adult Bible Class held a memorial service in honor of their late teacher. On this occasion a white wreath was placed in the chair which Dr. Brownson had occupied. The class presented resolutions of respect, which read as follows:

Friends and Members of the Class

Our kind Heavenly Father in His infinite mercy and gentle understanding has seen fit to call Home our dearly beloved friend and teacher, Dr. Marcus A. Brownson. We have been unusually fortunate to have had such a teacher, one who loved mankind sincerely, who understood and shared our joys and our sorrows. He gave his life to the service of the Lord, including his last full measure of devotion for our Church.

Therefore, be it firmly resolved that we all press forward, as he so often urged, and hasten the work of erecting, as soon as possible, our church, which is now truly a memorial to him who gave his life to and for the church which he so dearly loved.

Dr. Brownson's influence will probably be more lasting than any other experience in our lives. Let

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us continue to follow his teachings, who himself was
a disciple of our Great Teacher.

Committee on Resolutions

Howard N. Butler

Mrs. Arthur W. McNeill

Mrs. Dan R. McNeill

Mrs. Clarence H. Edson

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The first election of new officers since the day of organization was held on Sunday morning, January 22, 1939. The following were elected: Elders, D. Ernest Bailey and Warren A. Smith; Deacons, Francis M. Dwight, Don C. Jensen, and Dan R. McNeill. This brought the number of elders from two to four, and the diaconate from the original three to six members. Two weeks later, these deacons and Mr. Bailey were duly ordained and installed. Mr. Smith had already been ordained as an elder before coming to this Church.

Since the organization of the Church, the diaconate had been organized as follows: M. David McCallum, Chairman; Roy R. Newton, Treasurer; Haynes Britt, Secretary. With the election of the new deacons, the organization remained unchanged.

At this time, the Building Committee decided unanimously that each man elected to the office of deacon or elder of this Church would likewise become a member of the Building Committee; this ruling to be in effect so long as the present Building Committee would function.

In March, Dr. Claude H. Pritchard of Atlanta, Georgia, who was an interested friend of the Church, visited again. Dr. Pritchard brought with him a moving picture camera for the purpose of recording scenes of the Sabbath School in action. He made pictures of various classes, some of them reciting the Catechism, some singing, and others studying quarterlies. These moving pictures also included scenes of the congregation

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as it entered and left the services. That afternoon, at the Church grounds, Dr. Pritchard made pictures of the Building Committee in session.

At a duly called congregational meeting on April 2, the congregation voted to accept the \$3,000.00 loan offered by the Assembly's Committee on Home Missions. This was in addition to the \$5,000.00 loan previously agreed upon.

The bulletin for April 30 carried the following notice:

"Following the practice of presenting from time to time, information to our congregation concerning the Presbyterian system, the Session requested the following to be presented in the Bulletin for our information and guidance:

"The Board of Deacons are under the supervision and authority of the Session. See Paragraph 45. The Session can call a meeting of the Board of Deacons whenever it is necessary. See Paragraph 47. The pastor is an advisory member of the Board of Deacons. Therefore it is his privilege and prerogative to attend all meetings. He must be advised of all meetings, otherwise meetings are unofficial. See Paragraph 47.

"Only the Session can call a congregational meeting.

----- See Paragraph 153."

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An assistant to the pastor, Mr. Benjamin F. Moore, a student at Columbia Theological Seminary, Decatur, Georgia, accepted work with Bethesda and Brownson Memorial Churches for the summer months. Mr. Moore, who arrived in May, was a great addition to the Church staff. His sermons were unusually fine for an undergraduate, and his work with the young people was especially fruitful. In an unobtrusive way, Mr. Moore was able to secure the confidence and good will of everyone, and was highly commended for this by the Board of Deacons. Being tactful and considerate, he appreciated the importance of all groups in the Church, and definitely recognized the necessity of an efficient Board of Deacons which took its duties seriously.

The first death of a Charter member was that of Mrs. Mary B. Cameron. Mrs. Mary Buchan Priest Cameron, the daughter of the late Daniel Duncan and Katie Buchan Priest, was born December 4, 1853, and died June 7, 1939. Early in life she was married to the late David Hugh Cameron. Surviving her are four daughters, Mrs. Tom Wicker of Hamlet, and Misses Mary, Rebecca, and Gussie Cameron of the home; three sons, Duncan C., D. Clifton, and Thomas Cameron, all of Southern Pines. Miss Mary Cameron and D. Clifton Cameron are members of Brownson Memorial Church.

With the return of Robert S. DuRant and family to Southern Pines, the number of elders now totalled five.

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On Sunday morning, June 11, 1939, at eleven o'clock, occurred a great forward step in the life of Brownson Memorial Presbyterian Church when the first worship services ^{were} ~~were~~ held in the new edifice. The long-awaited day when the congregation could enter into its own place of worship and hold services had arrived. On this day, and at this service, the congregation tasted for the first time the joy of worshipping in its own Sanctuary, thus reaping the first fruits of its efforts.

The new edifice, being entirely incomplete, was a mere shell. It was still a crude, fresh air structure, there being only subflooring and rough-hewn and hurriedly-nailed-together benches for seats. The interior was entirely unplastered, and the doors and windows were mere vacant spots. The Chancel contained three straight chairs and a parlor center table from the estate of the late Dr. Brownson, and a little pulpit consisting of an upright post with an inclined board across the top. This little substitute pulpit was neatly dressed down and stained for modest appearance. Crude though it was, the feeling of the congregation was, "Thus Far the Lord Hath Brought Us On Our Way."

Of course, it was obvious to everyone that much more work would have to be done, if the edifice were to be used once cold weather would come.

As befitted this occasion, five persons were added to the membership of the Church at a meeting of the Session prior to this eventful service. They were: Donald William Morrison,

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Mary Louise Morrison, John Boyd, J. W. Atkinson, and M. W. Swearingen.

The text for this happy occasion was the fourteenth chapter of St. John. The topic of the sermon was "Let Not Your Heart Be Troubled." Just why this text was used for so happy an occasion was never explained.

On the afternoon of the same day, a Young People's League was organized with Mrs. Howard N. Butler as Adult Advisor. This organization marked another step forward in the work of Brownson Memorial Church.

An event of historic importance took place on Saturday afternoon, June 24, when the Cornerstone of Brownson Memorial Presbyterian Church was laid. With Mr. Barber leading, these exercises were held on the front porch of the Church. The congregation and friends, facing the Church, were seated on benches which had been placed underneath the stately pines. For this significant occasion, three guest ministers, the Rev. F. Craighill Brown, Rector of the Emmanuel Episcopal Church of Southern Pines; the Rev. M. D. McNeill, retired Presbyterian minister, of Sanford, N. C.; and the Rev. Angus R. McQueen, D.D., Pastor of the First Presbyterian Church of Dunn, N. C., were present. After the Invocation by Mr. Barber, the congregation sang a hymn, "Father of Light and Truth and Grace," "Federal Street," by D. Bethune Duffield of Detroit, Michigan. Mr. Duffield, an elder and close friend of the late Dr. Brownson, wrote this

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hymn for the laying of the cornerstone of the First Presbyterian Church of Detroit on October 7, 1889. Mrs. D. Bethune Duffield of Grosse Point, Michigan, widow of the late Mr. Duffield, sent a telegram of congratulations to the new church. Many times prior to this, she had remembered this church with substantial gifts. Following this hymn, Mr. Barber read appropriate Scripture selections.

An address, "Faith of Our Fathers," was made by the Rev. Angus R. McQueen, D.D. As Dr. McQueen stood on the porch, immediately in front of the open doorway, he reviewed the glorious heritage of Presbyterians, especially those within the reaches of this section. He admonished the congregation never to forget the "Faith of Our Fathers," who suffered much that Presbyterians^{ism} might be planted in the New World. Dr. McQueen closed his address by calling attention to the human events which would be certain to take place in this or any other church. He said, "Here, infants will be baptized; here, Professions of Faith will be made; here, both youth and adults will unite with the Church; here, true marriage vows will be spoken before God; and here, the last rites of man on this earth will be held." Dr. McQueen's face was that of sublime submission, his voice, that of humility, his words, ecstasy of the soul.

This was followed by filling the box, which was done by deacons Haynes Britt and M. David McCallum. The stone was laid in place by the Rev. Ernest L. Barber, assisted by Elders D.

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Ernest Bailey, Robert S. DuRant, and Warren A. Smith. Roy R. Newton, deacon and builder, sealed the box and cemented the stone into place. Inscribed on the Stone is "Brownson Memorial Presbyterian Church, 1939."

As the Stone was set in place, the congregation, ^{led} ~~led~~ by the pastor, repeated:

"In the Name of the Father, and of the Son,
and of the Holy Spirit, we lay this Corner Stone,
for the Foundation of a House which we are building
to be consecrated ^a to the worship of Almighty God,
for the ingathering and the perfecting of the saints,
and for the welfare of all mankind. Amen."

A hymn, "Christ Is Our Cornerstone," "Lennox," was sung by the congregation. Mr. Barber then read "The Ideal for Our Church," which had been written by the late Rev. Marcus A. Brownson, D. D. He then read a Memorial Paper to Dr. Brownson, which had been prepared by the Rev. Minot C. Morgan, D. D., Pastor of the First Presbyterian Church, Greenwich, Connecticut. Dr. Morgan was for many years assistant pastor to the late Dr. Brownson at Tenth Presbyterian Church of Philadelphia, and a close friend throughout the years.

A brief salutation to the new church was then spoken by The Rev. F. Craighill Brown. The closing prayer was offered by The Rev. M. D. McNeill, who led the congregation in the Lord's

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Prayer. After this, the group joined in singing the entire hymn, "When I Survey the Wondrous Cross."

The Hammond Organ, used in this service, was furnished through the courtesy of the C. H. Stevenson Music Company of Raleigh, N. C.

For the sake of the record, it is well to point out that this Corner Stone Laying did not mean that the church building had been completed; neither did it mean that construction had just begun. As previously recorded, construction actually started in the autumn of 1937. At the time of the date on the Corner Stone, 1939, the building was less than one-half completed.

A photograph taken of the Corner Stone Laying shows, in addition to an absence of doors and windows and no interior finishing whatever, that the porch roof was supported by large iron pipes.

During the autumn months, this crude shell in which the congregation had worshipped through the summer was made habitable for the winter. First, the handsome cedar outside doors were hung, then the eight Colonial clear-glass windows were put in place. In the last week of November, a heating plant was installed. The progress of Brownson Memorial was the object of surprise and admiration to the townspeople. The December 1 ^{issue} of "The Pilot" carried an article on the front page, accompanied by ^a ~~this~~ photograph, to show the meteoric progress of the edifice. Part of the article reads as follows:

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"Another milestone was reached this week in the progress of the three-year-old Brownson Memorial Presbyterian Church of Southern Pines. The past three years have seen not only the organization of the church, but also the erection and partial completion of a handsome edifice on May Street.

"A new heating plant has been installed during the past week and will be ready for use this coming Sunday. The plant is a modern, automatic, electrically-controlled, oil-burning, hot-air model. The furnace was purchased from and installed by C. J. Wiggs, heating contractor of Fayetteville, at a cost of approximately \$2,000.00. The pressing needs now are plastering the walls and overhead, hardwood floors throughout, completion of chancel, installation of pews, and a concrete floor for the basement.

"The Church is in a healthy condition, as week-by-week reports show a decided gain over last year, and reveal much that is being accomplished. If the congregation can show as much development in the next few years as it has in the past three, it will have every reason to be thankful."

Warm and glowing as the article in "The Pilot" concerning the new heating plant sounded, those who survived worshipping in the still-airy structure for the several winters that

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it was thus to remain, will recall that there was more warmth in the article than in the building. This heating plant, though supplemented by a large, pot-bellied stove in the basement, was unable to compete with the wintry blasts which forced their way into the unfinished building. An added hazard to health and comfort was the solemn fact that there was not enough money to keep the "church fires burning." The ^{furnace} ~~furnace~~ was turned on only on late Saturday afternoons and was continued through the worship services. Other meetings - including those of the Woman's Auxiliary and the Young People's League - were, in cold weather, held either in the highly unfinished Fellowship Hall ~~X~~ or basement ~~X~~ by the pot-bellied stove, or in the Ladies' Parlor where there was a fireplace. These fires were fed by wood brought from homes.

A photograph which accompanied this article shows the reader will observe from this accompanying photograph that the slender white columns supporting the porch roof, and in harmony with the Colonial architecture, had been put in place since the Corner Stone Laying. ^{also} ~~As~~ This photograph ^{shows} ~~shows~~ ^{that the} ~~the~~ beauty of the edifice was further enhanced by the handsome front door facade which had just been placed.

Not even enumerated in this article of "The Pilot" were the massive mouldings with their shades of painting, the Grecian scrolls, interior transoms, and the three interior doors with their facades, the pilasters, Chancel paneling and choir screens, the ^{lectern} ~~lectern~~ and pulpit, and the Altar and Altar

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Set, as well as lighting fixtures, and a pipe organ. These, including the balcony with its stairway, the Fellowship Hall and Kitchen with a stairway each, plus an outside brick stairway to the Fellowship Hall, also remained to be done. The overall painting in Colonial white was still another item with which to reckon.

Under the direction of Mrs. D. Ernest Bailey, the Chpirs rendered an excellent Christmas Eve program on Sunday afternoon at four o'clock. This program was made expecially appealing by the Children's Choir, which had the leading part. These children were: Joyce Bailey, Neil Bailey, Ethel Blue Britt, Eugene Brown, Betty Cullingford, Doris Ferguson, Ruth Kleinspehn, Betty Jean McNeill, Sarah Moger, Helen Short, Geraldine Smith, Janet Smith, Elmer Renegar, Jr., and Betty Lou Renegar.

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For the beginning of the Church Year of 1940, the diaconate had been reorganized with M. David McCallum remaining as Chairman. Haynes Britt was elected Church Treasurer, thus becoming the second Treasurer of the Church, replacing Roy R. Newton, who had resigned after serving in that capacity since the day of organization. Don C. Jensen was elected Secretary.

The first series of evangelistic services to be held since the organization of the Church were conducted during the week of March 17-24. The Rev. James Henry Larsen, D. D., an evangelist from Massachusetts, with his singer, Mr. Harry Baker, held services every night of this week, closing on Easter Sunday with morning and evening services. The Church was almost filled every night, and on Easter Sunday morning it was filled to capacity to hear Dr. Larsen deliver the sermon, "Victory Over the Grave." For the evening service, Dr. Larsen preached on "The Upper Room." So great was the power of this evangelist that forty-three persons made Professions of Faith. Before the close of the service, Mr. Barber did a most unusual thing: he requested that the thirty-four persons who had united with this Church during this series of meetings come forward and then face the congregation. When they had complied, Mr. Barber remarked, "I want the congregation to see the people Dr. Larsen has brought into our Church."

An unusual accompaniment to these Easter services was the two-inch snow which blanketed the earth but did not deter the

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A Junior League was organized in the spring of 1940 with Miss Evelyn Edson as Adult Advisor. The following children were charter members of the Junior League: Neil Bailey, Eugene Brown, Betty Cullingford, Doris Ferguson, Ruth Kleinspehn, Betty Jean McNeill, Billy McNeill, Robert Franklin McLeod, Sarah Moger, Geraldine Smith, Janet Smith, Frank Smith, Elmer Renegar, Jr. and Betty Lou Renegar.

A strange contrast to the great results of the evangelistic services now took place. The weekly prayer meetings, which for nearly four years had been held in the homes of the congregation, had so declined in attendance that they were discontinued.

In June, Mr. Charles Robinson, a student of Columbia Theological Seminary, Decatur, Georgia, came as a pastoral assistant to Bethesda and Brownson Memorial Churches. Mr. Robinson, whose home was in Fayetteville, was a graduate of the University of North Carolina. At this time he had attended the Seminary for one year. During his senior year at the University, Mr. Robinson had won the Mildred Williams Buchan prize for his thesis, "Freedom and Responsibility," in which he applied the Hegelian dialectic method to the problem. This essay was published by the Department of Philosophy of the University.

The second annual memorial of Dr. Brownson's birthday was held during the week of the twenty-fourth of June, on Wednesday afternoon at five o'clock. Mr. Barber read "The Ideal

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for Our Church" as a reminder of the purpose for which the church was established. Also he read the memorial paper on the life of Dr. Brownson prepared by Dr. Minot C. Morgan.

A picnic supper was spread on the grounds after the service.

The first Vacation Bible School was conducted during the first two weeks in July, enrolling seventy-seven children and twelve teachers. The Beginners were under the direction of Miss Sara DuRant, assisted by Misses Kath^arine Ferguson and Catherine Hilderman. Primaries were directed by Miss Leone Currie, assisted by Miss Louise Blue. The Juniors and Intermediates were taught by Mrs. Robert S. DuRant, Miss Helen Hilderman, Mr. Charles Robinson, and the Rev. Ernest L. Barber. Mrs. Jean C. Edson was pianist for the school, and transportation was furnished by Mrs. John A. Ferguson and Mrs. John Morrison. Robert Bailey and Walter E. Blue, Jr. assisted on the playground.

Another act of generosity to the Church from Mr. Charles W. Picquet was the gift of opera chairs from the Carolina Theatre of Southern Pines, which had recently been remodeled.

The first wedding to be performed in the new Church edifice was that of Miss Sara Elizabeth DuRant, daughter of Mr. and Mrs. Robert S. DuRant, to Mr. Ralph Leland Chandler, Jr., son of Mr. and Mrs. R. L. Chandler, all of Southern Pines, at six o'clock^{P. M.} on September 14, 1940. The Rev. Ernest L. Barber, Pastor of the bride, officiated. Music was rendered by Miss

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Lillian Barber of Aberdeen, who sang "Sweetest Story Ever Told," by Robert ^{Catlin, who sang} Catlin, "Because" and "I Love You Truly;" and by Miss Jean Stough, who sang "I Love Thee" and "O Perfect Love;" all with Miss Mary Faust Plonk as accompanist. The bride, entering on the arm of her father, was given in marriage by him. The traditional wedding marches were used. Miss Mary Ruth Bruton of Siler City was Maid of Honor. Florence Cameron and Betty Sue Upchurch of Raeford were flower girls, and Alex McLeod of Southern Pines was ring-bearer. Ushers were; Richard and Robert DuRant, brothers of the bride; Robert Dorn and Richard F. Tarleton, all of Southern Pines; David King of Lumberton, N. C., and Henson Maples of Pinehurst. Thomas K. Atkinson of Charlotte was best man.

The foregoing was taken from an article in "The Pilot."

The first funeral service to be held in the new edifice was that for John Edward Morrison on October 15, at two o'clock p.m., conducted by the Rev. Ernest L. Barber. Mr. Morrison, the son of George and Mary McCrimmon Morrison, was born on February 26, 1903, at the old Morrison home on Bethesda Road. He is survived by his widow, Mrs. Alma Maples Morrison, a son, Donald William, and a daughter, Mary Louise. The following served as pallbearers: D. Ernest Bailey, Walter E. Blue, Haynes Britt, Robert S. DuRant, Don C. Jensen, and Warren A. Smith.

Interment followed at Bethesda Cemetery.

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An emergency reorganization of the Board of Deacons, the second for the year, now took place on account of the critical illness of Haynes Britt, Treasurer of the Church, and the departure from Southern Pines of M. David McCallum, Chairman of the Board of Deacons. Haynes Britt was now elected Chairman of the Board, while Don C. Jensen was elected Treasurer of the Church, thus becoming the third Treasurer.

The Year 1940 saw many changes in the Nation and in the world, which were quickly reflected in Southern Pines and all of its churches. Military installations, such as that of Fort Bragg, N. C., were being rapidly expanded, bringing a large influx of military personnel with their families. Many of these made their homes in Southern Pines. Among these ^{were} ~~are~~ the chaplains, some of whom made Brownson Memorial their church home. These chaplains and their families worked and worshipped as if it had been their own church. Notable among them were Chaplain A. H. Achtermann, his wife, and their sons, Jimmy and Bobby; and Chaplain W. C. Phillips, his wife, and their daughter and son, Frances and Robert.

During his stay, which lasted over a period of years, Chaplain Achtermann was especially helpful with the Church music, directing the choir and producing programs of excellent quality.

In a bulletin for November 24, the following appeared:

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"To the forty-two United States Army Officers and their families now residing in Southern Pines, Brownson Memorial Presbyterian Church extends greetings. We join the other Churches of the community in an invitation to them to worship with us as often as they can."

A Christmas pageant was presented on Monday evening, December 23. Scenes portraying the Christmas story were well performed by members of the Young People's League. The Children's Choir rendered appropriate music. This program was under the direction of Mrs. W. C. Phillips and Mrs. Howard

N. X. Butler.

One visible step toward the finishing of the interior of the Sanctuary took place in the late autumn and early winter of this year, when the overhead was plastered.

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A bulletin, dated January 12, 1941, stated that the inside doors and part of the hardwood flooring had arrived. It stated further that at least \$400.00 would be needed to finish paying for these items and to put them in place. Upon seeing this, those with experience quickly recognized that this estimate, like similar ones, was a grave under-estimation of the actual requirements.

In the minutes of the Deacon's meetings are to be found entries which reveal in minute detail the trials of this struggling congregation. Included among these were the critical illnesses which, in the early years, befell some of the hardest-working officers. During these years when the load was heavy and there were few to bear it, the incapacitation of one member was immediately felt. It was the custom then to record in the minutes expressions of sympathy for the critically ill, such as:

"We note with deep concern the critical illness of our fellow deacon. We pray God's blessing upon him."

These were followed by expressions of thankfulness:

"We note with joyous gratitude that, by Divine Providence, our officer has been restored to full health and usefulness."

The number of elders was reduced from five to four when

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Frank E. Walker and his family removed their memberships from this Church.

The Flora McDonald College Glee Club presented a program of sacred music in the Church on Sunday afternoon at four o'clock, April 7.

On May 18, George W. McCormac, having been duly elected the previous Sunday, was ordained and installed as a deacon. This brought the diaconate to seven in number. On the bulletin for this service appeared the following notice:

A Good Deacon

"Deacons - - - are to be serious men; they are not to be tale-bearers addicted to strong drink or pilfering; they must maintain the divine truth of faith with a pure conscience.

- - -"For those who do good service as Deacons win a good position for themselves.

- - -"To get an adequate idea of a Deacon's duties, privileges and responsibilities, one must read the eleventh chapter of the 'Book of Church Order,' under the subject, 'The Deacon.'"

The congregation welcomed the Rev. Benjamin F. Moore to the pulpit on May 25. Since they remembered Mr. Moore pleasantly from the summer of 1939, the members attended this service in unusually large numbers. At this time, Mr. Moore was assistant

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pastor to the Rev. J. M. Alexander of the First Presbyterian Church of Fayetteville.

In the summer of this year, Chaplain David G. Davies, with his family, returned to the area, this time as Chaplain, United States Army.

By this time, the demands of the National Defense effort were bringing large numbers of military personnel and their families to Southern Pines and surrounding communities. At the request of Dr. C. A. Wilson of Synod's Committee on Work Among Soldiers, Mr. Barber appointed the following committee to represent this Church: Lloyd T. Clark, Chairman; Walter E. Blue, Mrs. D. Ernest Bailey, Mrs. C. A. Maze, and Mrs. Jean C. Edson.

On June 22, the Rev. Robert King, D.D., pastor of the First Presbyterian Church, Johnson City, Tennessee, was guest minister. At the annual celebration of Dr. Brownson's Birthday, held the following Wednesday, Dr. King made a talk prior to the picnic supper.

Recognizing the immediate need for entertainment of the enlisted men and their families, as well as for the officers and their families who had already been invited, members of the congregation decided to go into action. The first entertainment of this kind was on August 3, 1941, at 6:30 p.m. A picnic supper was served on the grounds at the rear of the Church.

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The sermon for this occasion was preached by the Rev. George DeF. Fisher, D.D., of Newton, Iowa.

The number of elders was again reduced, this time from four to three, by the departure of Warren A. Smith, with his wife, during the autumn.

The bulletin for September 28, 1941, reads as follows:

Our Interesting Young People

"The Brownson Memorial Church is justly proud of its young people. We are represented by them in many colleges and universities.

"At North Carolina College for Women, Greensboro, N.C., are Catherine Hilderman, where she is doing outstanding work in Dramatics; Helen Hilderman, who is President of Freshman and Sophomore Presbyterian Student Organization, and Clarice Dickerson, a member of the Sophomore Class.

"Louise Blue is a Sophomore at Queen's College at Charlotte, N.C. She is Treasurer, Student Christian Association; Vice-President, Student Christian Fellowship, prominent in athletics, and on the Dean's list of outstanding students.

"Richard DuRant is at ^{the} University of North Carolina. He holds a pilot's license which he won at Presbyterian Junior College at Maxton.

"Robert DuRant is a Freshman at Davidson College. We expect him to keep up his good record which he earned in High School.

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"At Georgia State Teachers' College, Milledgeville ~~State~~, Georgia, Marjorie Sheppard has gone to carve out her college career.

"James Ross is at High Point College, High Point, N. C."

Dan S. ^{Ray} ~~Ray~~, III was appointed to serve as a Junior Deacon, replacing Robert DuRant.

An added obstacle to church construction was the National Defense effort, which imposed rigid restrictions upon critical materials. In the face of all this, another milestone had been reached by the month of December, when concrete flooring had been poured in the basement, stairs and brick steps leading to the basement had been built, the pastor's study had been completed, and hardwood floors had been laid in the Chancel and Ladies' Parlor.

On November 9, the newly-finished Fellowship Hall was opened for the use of servicemen. In Fellowship Hall, chairs, reading material, writing tables and stationery, were placed for their convenience. The Church also opened the kitchen on week-ends, when jelly and jam, spreads, coffee, cookies, and bread were placed there. This marked the beginning of Brownson Memorial's Soldier Center, which was to continue in operation as long as the need remained.

The National Defense effort was making further inroads in the life of the new Church, by calling to the colors certain of

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its members. The first member to answer the call was Leonard Morrison, who joined the United States Army, followed shortly thereafter by Captain Francis M. Dwight, Reserve Officer, U. S. Army. For the duration of hostilities, Captain Dwight was a non-resident deacon.

On the evening of November 16, the pulpit was occupied by the Rev. George M. Pickard, pastor of Shiloh and Bethel Presbyterian Churches.

Union Thanksgiving Services were held in Brownson Memorial Church on Wednesday evening, November 19, at eight o'clock, with the Rev. Voight O. Taylor, pastor of the Church of Wide Fellowship delivering the sermon. Rev. J. Fred ^{Stimson} ~~Stinson~~, pastor of the Baptist Church, read the Scripture lesson, and Rev. F. Craighill Brown, Rector of Emmanuel Episcopal Church, offered the Thanksgiving Prayer.

Drop an extra line here
Those who were living at the time and were of accountable age remember well the international catastrophe which occurred on December 7, 1941 - - a day which all Americans regard as the most infamous day in the history of the American people.

The bulletin for December 7, announced the title of Mr. Barber's sermon, "The Bible for Such a Day as This." The American Bible Society had previously designated this date as "Bible Sunday." This produced a most appropriate coincidence.

Now, every month saw thousands more young men putting on the uniform of their country; each day saw more draftees inducted

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into Fort Bragg, the nation's largest military reservation, thus swelling its proportions far beyond its ^{Peacetime} ~~peacetime~~ size. Two more military installations, Knollwood Field, Army Air Force Technical Training Command, and Camp Mackall, ^a ~~the~~ Paratroop Training base, were hastily set up. These three were within close proximity to Southern Pines. Truly a state of emergency existed, and each of the churches in Southern Pines, with Brownson Memorial performing an important part, arose to meet this emergency, by providing a church home for these men, and in attempting to surround them with some of the spiritual influences from which they had been so suddenly uprooted. Greater facilities were speedily added to the Soldiers' Center, and more entertainments were held for the servicemen. These included Vesper services performed by the soldiers themselves under the direction of their chaplains; songfests, indoor games, and picnic suppers. In turn, many of these men made Brownson Memorial their church home.

Amid the consternation of having been plunged suddenly into a global war, the struggling church did not lose sight of its goal, viz., to complete its edifice. A bulletin, dated December 14, 1941, has this to say:

"You have noticed the new hardwood floors in the halls at the rear of the Sanctuary. And you could not help seeing the new doors at the front and rear of the Sanctuary. Also the Chancel doors. (Little by little we

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are moving toward completion. Let us keep working and praying. Soon we shall see our task finished, and a fine one it will be.)"

As of December, 1941, the number of elders was again reduced, this time from three to two, brought about by the second ^{de part-} ~~de part-~~ ure of Robert S. DuRant. The two remaining elders were D. Ernest Bailey and Walter E. Blue.

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Fayetteville Presbytery honored Brownson Memorial on January 13 by holding its ^{winter} ~~winter~~ Session in the new Church. The sermon was delivered by the Rev. W. L. Foley of Lillington, N. C. This was followed by the Sacrament of the Lord's Supper. Lunch was served by the Woman's Auxiliary in the Fellowship Hall at one o'clock.

To one interested in the genealogy of the people of a given region, much food for thought could be gleaned by observing a Session of Fayetteville Presbytery. These "highly-Scotch" - - not now Highland - - bear the marks of their ancestry. The 'dish tinge of their hair and faces - - faces not always too easy to look upon - - prove their origin. Their method of procedure conformed to the Confession of Faith and Book of Church Order. Nevertheless, it was interesting to note the lack of formality as the members, scholarly though they were, moved about freely and conferred with one another at will.

On Sunday morning, February 8, the Rev. C. I. Gorse, former pastor of the Methodist Church, Schenectady, New York, now retired, conducted the services. He was a brother-in-law of the late C. T. Patch of Southern Pines. At this service the Church honored the Boy Scouts of America, with the Boy Scouts of Southern Pines attending in body.

A gift of one-hundred Church Hymnals was dedicated on Easter Sunday, April 5. Mr. Ralph H. West of Cleveland, Ohio, a friend of the Church, presented these Hymnals. Also dedicated

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on this day were new offering baskets, hand-woven by Mrs. N. E. Gilliland.

At this service, Edwin Kirkpatrick, child of Col. and Mrs. F. S. Kirkpatrick, was presented for Baptism.

On the afternoon of this same day, the Session held a special meeting for the purpose of receiving into the Church membership Donald Kirkpatrick, son of Col. and Mrs. F. S. Kirkpatrick. This was made necessary by the fact that this lad, about twelve years of age, was favoring the Episcopal Church at ^{their} morning worship ^{service} with a solo. Donald Kirkpatrick was generally recognized as having the finest boy-soprano voice ever to have been heard in this section. Because of this, he was in almost constant demand.

A significant accomplishment of the Church was the organization of the Men of the Church, on Tuesday evening, June 9, 1942, in the Fellowship Hall. The first officers were: George W. McCormac, President; Haynes Britt, Vice-President; Dan S. Ray, Secretary; and Joe C. Thomas, Treasurer. The Men of the Church organization was to function on the Sabbath as the Men's Bible Class. Although very small at first, and remaining small for quite sometime, this organization has grown into one of the stronger organizations of the Church, and has always met on the fourth Tuesday evening of each month, with supper served by the Circles of the Woman's Auxiliary.

During the first years of its existence, one of the chief duties of the Men of the Church was that of operating the Soldiers'

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Center. Mr. Leonard Van Fossen was placed in charge of this work, and served as host at the Center. As a liaison between the Church and the soldiers and their families, Mr. Van Fossen met the incoming trains, directing servicemen to the service centers of the different churches in town, and giving information and aid to stranded families, who often arrived in Southern Pines without funds or reservations of any kind. Mr. Van Fossen performed these same services for the American Legion, and in his double capacity was able to help hundreds of soldiers and their families.

On July 5, the Church had as guest minister Chaplain W. C. Phillips of Fort Bragg. At this service members of the local American Legion Post and the local Boy Scout troops were guests. This service was in honor of those church members who had entered the Armed Forces of the country. These were: Leonard Morrison, U. S. A.; Capt. Francis M. Dwight, U. S. A.; Hubert Cameron, U.S. A.; Benjamin Hurley, U.S.N.; Reid Bailey, U.S.A.; Richard S. DuRant, U.S.N.; Thomas K. Atkinson, U.S.A.

The Rev. Louis C. LaMotte, President of Presbyterian Junior College, Maxton, N. C., delivered the sermon on July 26.

Chaplain William N. Bashaw of Fort Bragg conducted the service on September 20. Chaplain Bashaw brought with him a group of soldiers from the 2nd Armored Division. These men frequented the Church until their day of departure.

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The Rev. Ernest Lowry Barber, having received a call to the Superintendency of Home Missions and Evangelism for the Presbytery of Savannah, Georgia, resigned his pastorate of Brownson Memorial Presbyterian Church on November 8, 1942, effective December 15 of that same year. Since the founding of Brownson Memorial Presbyterian Church, Mr. Barber had been active in the religious and civic life of the community. For thirteen years he was pastor of Bethesda Presbyterian Church, Aberdeen. For ten years he served as Dean of Young People's Conferences of Fayetteville Presbytery. He was Treasurer of the Committee on Religious Education for the Synod of North Carolina for six years. At the time of his departure he was Chairman of Fayetteville Presbytery's Committee on Home Missions, and a member of the Board of Trustees of Flora McDonald College. Mr. Barber was the first president of the Lion's Club of Aberdeen.

The crowning achievement of Mr. Barber's work in this section was the founding of Brownson Memorial Presbyterian Church, and in the erection of its edifice as far as it had gone. The founding of a church is considered a major achievement for any minister, and because of conditions peculiar to the locality and to its people and because of the economic conditions of the times, the founding of this Church was, indeed, a climactic achievement.

Ernest Lowry Barber was born in York County, South Carolina, on November 18, 1892, the son of James Monroe Barber and Sara

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Armintha Bolin Barber. He received his education at Presbyterian College, Clinton, South Carolina, and his theological training at Columbia Theological Seminary, Decatur, Georgia. Prior to the close of World War I, Mr. Barber entered Officers' Training School, graduating as a Second Lieutenant. On April 12, 1922, Mr. Barber was licensed by King's Mountain Presbytery, and on July 16 of that year, he was ordained by Atlanta Presbytery. He was pastor of Carrollton, Georgia, Presbyterian Church from 1922-1930; Bethesda Presbyterian Church, 1930-1942; and Brownson Memorial Presbyterian Church 1936-1942. On October 22, 1922, he was united in marriage with Miss Louise Dendy, daughter of Mr. and Mrs. Samuel Knox Dendy, of Seneca, South Carolina. Mrs. Barber's maternal grandfather was a prominent minister and educator, having been the founder of the Baptist Female Seminary, now Brenau College, Gainesville, Georgia. Their children are two daughters, Sarah Elizabeth (Betty) and Lillian Dendy Barber.

One of Mr. Barber's hobbies was that of re-finishing antique furniture. Another was that of relating experiences of his childhood and youth. Several persons will recall vividly how well he entertained members of the congregation at an informal meeting. He told how his father, a Presbyterian elder, would bring the little Barbers to Church each Sabbath morning. Upon arrival, the father would "row them up" on the two front rows that they might have their part in the singing. Frequently there was a contest for the best singers, and the little Barbers

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won quite often. One could easily understand this after hearing Mr. Barber's excellent tenor voice.

Perhaps Mr. Barber's most noted quality was his strict adherence to the Calvinistic faith. Probably few ministers of today have followed so closely the tenets and customs of historic Presbyterianism. Quite frequently, when he was displeased with certain opinions or actions of members ^{or} officers of the Church, Mr. Barber would have inserted into the bulletins quotations from the Confession of Faith and Book of Church Order, ^{which he deemed} ~~other~~ ^{suitable to} ~~the occasion~~ ^{the occasion} ~~variation of these quotations will show that they were directed~~ ^{almost exclusively to the diaconate.} In his zeal for strict conformity to the tenets of the Confession of Faith and Book of Church Order, he likewise showed equal zeal for submission to his personal ideals relative to the material matters of constructing the Church edifice.

Mr. Barber was fond of the ritual of the Scottish Church, as can quickly be seen by a perusal of the bulletins, the classic form of which is immediately apparent. It will be noticed that all hymns are referred to by the names of their tunes. Mr. Barber preached a Reformation sermon each November, in order that the congregation might ever know and hold dear the sacrifices that made possible the blessings of Protestantism. For the qualities mentioned above Brownson Memorial gave thanks and wished God's blessing upon him and his family.

Before going away, Mr. Barber performed the Sacrament of

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Brownson Memorial
Presbyterian Church

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Baptism for the following children: Betsy Scheipers, child
of Mr. and Mrs. Louis E. Scheipers; and Richard McCormac,
child of Mr. and Mrs. George W. McCormac.

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Now that Brownson Memorial was without a pastor, it was very fortunate that at this time the Rev. Herbert V. Carson, D. D., former pastor of Trinity Presbyterian Church of ^{Montgomery} ~~Montgomery~~, Alabama, with his family, was now living in Southern Pines. Dr. Carson, who was now attached to the Army Air Force Technical Training Command at Knollwood Field with the rank of Major, ably filled the pulpit several times, and in other ways met the needs of the church for a pastor. His sermons were exceptionally well organized, and represented much depth of thought. He was one of the few ministers of this generation who did not hesitate to call attention to the consequences of sin.

Ministers of nearby Presbyterian churches kindly aided Brownson Memorial by holding evening services. Those who thus contributed were: The Rev. Roscoe Prince, Pastor of the Pinehurst Community Church, Pinehurst; the Rev. Louis C. LaMotte, President, Presbyterian Junior College, Maxton; and the Rev. Troy D. Mullis, Pastor of the ^{Manly} ~~Manly~~ Presbyterian Church, ^{Manly} ~~Manly~~, N. C.

In February, the Wartime Service Commission of the Presbyterian Church, U. S. A., (Northern) began placing camp pastors at all strategic points. The Rev. Walter Rowe Courtenay, D. D., Pastor of the First Presbyterian Church, Neenah, Wisconsin, was the first of these to work in this area. He conducted two services in Brownson Memorial Church. Dr. Courtenay did excellent work in both the communities and the camps. The texts of his sermons speak for themselves, the first one being Romans 8: 9,

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"If any man have not the spirit of Christ, he is none of His." The second one was Revelation 21: 1, "And I saw a new Heaven and a new earth." These texts demonstrate that Dr. Courtenay was not afraid to preach on the deep topics familiar to generations schooled in doctrinal faith.

In March, he was replaced by the Rev. John H. Staunton, of Johnstown, Pennsylvania. A sermon of timely significance was delivered by Mr. Staunton: "Can the United States Really Win the War by Aligning Herself with a Godless Nation - - Russia?" As was to have been expected of a man of his experience, learning, and devout study, his answer was an emphatic "No!"

In the brief span of years since, there has been manifold proof of this man's convictions.

Dr. John ^{M.}~~X.~~ Alexander, Pastor of the First Presbyterian Church, Fayetteville, preached on Sunday evening, April 4, at eight o'clock. An important business meeting followed this service. Dr. Alexander had been sent by Fayetteville Presbytery's Committee of the Wartime Service Council of the Presbyterian Church, U.S.~~X.~~, (Southern) to offer financial aid to the Church for further construction on the Sanctuary, upon condition that this were matched by the local congregation. Dr. Alexander cautiously advised the young congregation to accept this aid rather than the aid now being offered by the Presbyterian Church, U.S.A., (Northern). He stated that Presbytery was well aware of the congregation's desire for a greater emphasis on the pastoral

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phase of the program, and of its need for a full-time pastor. He counselled the Church to stay close to Fayetteville Presbytery. Brownson Memorial Church accepted this proposition.

In April, Chaplain Harvey Smith of Camp Mackall kindly supplied twice as pastor.

Another of the services for this month was conducted by Chaplain H. O. Mormon of Camp Mackall. Prior to his service as Chaplain, he had been a minister in the Baptist Church. When time came for the sermon, Chaplain Mormon picked up the little substitute pulpit, carrying it from its regulation place on the left of the Chancel to the exact center. Smiling, he said, "Being a Baptist, I like to take the middle of the floor!" He then added, "Before I entered the Army, I knew of three divisions of the Protestant faith - - Baptist, Methodist, and Presbyterian, only to find that the Army recognizes three divisions of Faith, - Protestant, Roman Catholic, and Jewish. Anyone who is neither Jewish nor Roman Catholic is handed to me. This may include Seventh Day Adventists, Holinists, Greek Orthodox, Mormons and Moslems. I know now that those three Protestant denominations that I once knew so well are lots ^{closer} ~~close~~ together than I used to think!"

Chaplain Mormon remained to talk to the Junior League at two o'clock, and he addressed a meeting of the young people's groups of the Southern Pines churches, held jointly in the Baptist Church at seven o'clock.

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The month of May brought the Rev. Fred W. Druckenmiller of Connecticut Farms Presbyterian Church of Union, New Jersey. Keenly alert to any situation, Mr. Druckenmiller quickly saw the needs of the Church and Soldiers' Center. He at once obtained fifty cots from the Army Air Force Technical Training Command at Knollwood Field. These cots were set up in the Fellowship Hall, and the Church members provided linens. Mr. Druckenmiller immediately contacted officers of his own church, stating the needs. They promptly complied by sending very fine wool blankets for the Soldiers' Center.

The highest compliment that a church can bestow on a visiting minister is to extend a call to him to become their pastor. A call was extended to Mr. Druckenmiller from this Church. Due to the fact that he was so favorably impressed with the people and the work, Mr. Druckenmiller seriously considered the matter. Because of previous commitments to his own church, he was unable to make a decision at this time. Mr. Druckenmiller left the question open until his return in August.

At the close of Mr. Druckenmiller's stay, the members of the Church, despite wartime food rationing, served a delicious picnic supper in his honor. Henceforth, this was done for all the Camp Pastors.

Chaplain J. B. Nichols, of the 193rd Glider Infantry, Camp Mackall, who was a friend of Mr. Druckenmiller's, preached at the eleven o'clock hour on the third Sunday in May.

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On the fifth Sunday, the congregation heard the Rev. H. A. King, Pastor of the Presbyterian Church, Lexington, N. C. He was a candidate for the pastorate of this Church.

With the first of June, the Rev. Leon A. Haring, Jr., Director of the Westminster Foundation of Philadelphia, in charge of Presbyterian work among military and civilian students on the campuses of the University of Pennsylvania, Temple University, Drexel Institute, and Jefferson Medical College, came as Camp Pastor. He was accompanied by his wife.

Mr. Haring was a young minister of decided talent and of the classic type. He was exceptionally well prepared to work with college and university students. Try though he did, he could not conceal his distinctly "Northern" outlook. Nevertheless, he was much admired for his dignified manner, his well-modulated voice, his sermons of superior quality, and his sincerity of purpose. Because of these, Mr. Haring was able to reach a social strata unknown to the average American. In a talk to the Men of the Church, he revealed the tragedies frequently found in the homes of the very wealthy. One incident stands out. A university student, the son of a multi-millionaire, approached Mr. Haring with these words, "I wish to talk with you, for I am an underprivileged child." Mr. Haring admitted his surprise at this statement. The ensuing confidence revealed the hunger left in the heart of this young man who had scarcely known his parents. This was the result of having been brought up by

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salaried governesses instead of by his parents, whose duty it was. The young man's request was that Mr. Haring ^{stress} stress to his hearers the fact that money can never take the place of parental love and care. In like vein, Mr. Haring brought out that, just as children are so often undernourished for parental love and care, so are many, many congregations of the Christian Church undernourished for the lack of spiritual food and pastoral care.

A helpful addition to the Church staff was Miss Margaret Grier of Charlotte, who was employed as Director of Religious Education through the summer months. Miss Grier was of considerable assistance in all phases of the Church's expanding program. One of her first acts was to introduce the Guest Book at the front door.

The Rev. Murray Alexander Cayley, Pastor of the First Presbyterian Church of Rochester, New York, followed as Camp Pastor for the month of July. Mr. Cayley ably carried on the work that his predecessors had begun. He was most active in working with the soldiers. A very energetic man, Mr. Cayley visited in every home in the congregation. Perhaps the highlights of his work were his visitations, not only among the membership, but among those totally unconnected with the Church. Mr. Cayley didn't lose a moment because he organized his efforts to the best advantage.

In August, Brownson Memorial welcomed back to its pulpit The Rev. Fred W. Druckenmiller, who again was the Camp Pastor.

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This time he was accompanied by his wife. Mr. Druckenmiller, being quite familiar with the work, resumed his position with the same zeal which had marked his work in May.

On the second Sunday in August, the sermon was just what the world needed to hear. The text was from John 8: 12-30: "Thus spake Jesus again unto them saying: 'I am the Light of the World: he that followeth me shall not walk in darkness, but shall have the Light of Life.'" The theme of his sermon was, "Non sed tempore, sed aeternitate" (Not for the present time, but for all time.) In conclusion of this illuminating sermon, Mr. Druckenmiller said, "Ye are the Light of the World," the Master said. Christians have gloried in the thought, and in false pride have sat back to do nothing. With our zeal for war production, let the Christian never forget that he carries a still greater weapon than tanks or planes or ships or guns. For he carries the Light, which, though feeble at times, is still the only power that can dispel darkness. 'Let your light so shine.'

On Sunday, August 15, Mr. Druckenmiller ^{used for his Scripture} ~~took as his text~~ read in Psalm 101. The title of the sermon was: "But the mountains are there." Perhaps this sermon will be the one best remembered of all his very excellent sermons, since it was so strikingly related to that perilous time. Each point was brought up in its proper sequence, and made to support the climax, which ^{portrayed} ~~portrayed~~ life's rugged, mountainous climb here on earth.

At the close of this service, Mr. Druckenmiller called a

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meeting of the elders and deacons for the purpose of selecting a Chairman for the Building Committee, which had been inactive since Mr. Barber's departure. Haynes Britt was duly elected Chairman of the Building Committee, and Walter E. Blue was re-elected Treasurer. At this same meeting, Mr. Druckenmiller announced his decision not to accept the call to become pastor of Brownson Memorial Presbyterian Church. He touchingly revealed the numerous times that he and his wife had prayed over this question.

For his last sermon the Scripture lesson was I Corinthians 11: 17-28, the text being: "In the world ye have tribulation~~X~~: but be of good cheer, I have overcome the world."

Mr. Druckenmiller had that most unusual ability to adapt himself to almost any situation in existence, and to make himself at home with almost every type of human being. So great was the strength of this man that, in mingling with the varied types of people, he did not for one second lose his dignity. Truly this was a gift from God, and one not shared by many people. As a demonstration of the esteem and affection in which the people held the Druckenmillers, they were entertained in nearly every home in the congregation. With great reluctance the congregation bade the Druckenmillers good-bye. The bulletin for August 29 carried the following message:

"Through the medium of this publication Rev. and
Mrs. Fred W. Druckenmiller desire to express to

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the members of this congregation their sincere appreciation for the many courtesies extended to them recently."

The Supply and Camp Pastor for the month September was the Rev. H. Gordon Harold, Pastor of Clinton Avenue Presbyterian Church, Newark, New Jersey.

On Sunday morning, September 12, by order of the Session, Dr. Harold called a congregational meeting. The purpose of this meeting was to hear a report by the Pulpit Committee, and, if the way be clear, to call a minister to Brownson Memorial Presbyterian Church. The Pulpit Committee had selected and recommended the Rev. Thompson Elder Davis, Th. M., Pastor of the Presbyterian Church, Calhoun, Georgia, to accept the pastorate of Brownson Memorial Presbyterian Church, beginning November 1, 1943. The recommendation of the Pulpit Committee was unanimously accepted.

Dr. Harold conscientiously continued the Prayer Meetings which had been instituted by Mr. Druckenmiller in May, and had been continued by each succeeding minister. These prayer meetings, along with Dr. Harold's sermons, carried such deep spiritual meaning that they came to be looked upon as a vital force in Christian living. The most notable prayer service which Dr. Harold conducted was on Wednesday Night, September 22. The topic was "The Christian Home." In closing, he issued a clarion call to all parents to see their duties as parents, and to paint the Blood of the Paschal Lamb on the doorposts of their hearts.

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Leaning precariously forward and emphatically pointing a finger, Dr. Harold said, "We, who are the parents of the present generation of young people, are responsible for the delinquency of our boys and girls today." Dr. Harold was recognized as being the most consecrated minister ever to ^{have filled} ~~fill~~ the pulpit of Brownson Memorial Presbyterian Church, with the exception of the late Dr. Marcus A. Brownson. Nothing can be said that would add to this evaluation except that when he spoke, it was not a sermon, it was a message. The following texts from which he preached are sufficient proof in themselves:

September 5, Colossians 3: 2, "Set your mind on the things that are above, not on the things that are upon the earth." The topic of the sermon was, "Faith Flies a Kite."

September 12, Matthew 14: 31, "And immediately Jesus stretched forth his hand, and caught him, and saith unto him, 'O thou of little faith, wherefore didst thou doubt'". The topic was, "The Difficulty of Doubt."

September 19, Colossians 1: 4-5, "Since we heard of your faith in Christ Jesus, and of the love which ye bear to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the truth of the gospel." The topic of this sermon was, "Life's Grand Essentials."

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September 26, Philippians 4: 13, "I can do all things
in Him who ^{strengtheneth} strentheneth me." The topic was, "Able for
Anything."

It was with deep admiration and sincere appreciation that
the congregation bade Dr. Harold Godspeed at the end of the
month.

The bulletin for September 26 carried this notation:

"As Dr. Harold leaves this interesting work he
desires to express to the members of this congregation
his sincere appreciation for the many courtesies that
have been extended to him, for the friendships that
have been established, and for the cooperation that
has been given."

The last of the Camp Pastors to serve Brownson Memorial was
The Rev. David Neal Roller, Th. M., Pastor of the First Presby-
terian Church of Mansfield, Ohio.

On Sunday morning, October 10, a congregational meeting was
duly called to consider the purchase of a manse for the Church.
The congregation voted unanimously to purchase the Dodge property,
at the corner of Ashe Street and Indiana Avenue, at that time
owned by Walter E. Blue. Sufficient funds were pledged at this
meeting to make the down payment of \$400.00, and to continue the
\$50.00 monthly payments for ten months. Mrs. Arthur W. McNeill
was placed in charge of soliciting funds to complete the payments.

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The initial cost was \$3,500.00, plus interest, insurance and repairs.

Mr. Roller continued in a very ^{splendid} ~~splendid~~ way the work started by each of the supply pastors. His sermons, clear and concise, were a delight to hear. The topics of his sermons are sufficient to quicken the interest of those concerned with the trend of the times:

October 3, "Links in the Chain of God."

October 10, "The Principle of Geometric Progression."

October 17, "Imitators of the Best."

October 24, "Let's Take a Look at Good and Evil."

October 31, "The Romance of True Religion."

In the sermon entitled, "Let's Take a Look at Good and Evil," Mr. Roller frankly denounced the present style in social customs, speech, and conduct as unbecoming to Christians. He said, "Many who consider themselves realists affect to believe that all love is lust, and all truth is ugliness laid bare." He countered with the fact that real truth is beautiful and that true joy and success in life are to be found only in the Christian way of living. Mr. Roller brought this series of stimulating sermons to a climax with "The Romance of True Religion." In this sermon he led his hearers from earthly considerations to a heavenly vision.

Mr. Roller had so endeared himself to the Church and community that the congregation was loath to bid him farewell. A genial

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Scotsman, he had no difficulty in making friends wherever he went. He attended the Homecoming at Old Bethesda on the tenth of October, and marvelously soon, he became almost the happiest man there. Many who had not had the opportunity of knowing him previously felt that he, too, was among his ancestors. Mr. Roller said this was mutual.

If variety is the spice of life, then these Camp Pastors and Chaplains brought renewed life to the Church. The constant change was very different from the long pastorates which the majority of members had known all their lives. These changes were, indeed, welcome. Words are inadequate to express the benefits which the Church, the town, and the surrounding communities did receive from the ministrations of these very fine men of the cloth. Lasting friendships were formed and exchanges of greetings are still carried on. Seldom, if ever, has a congregation known the leadership of men so scholarly and so genuine in their convictions.

With the wise leadership of these ministers, the congregation forged ahead to serve mankind. The zeal and spirit with which the members arose to meet the needs of the men in uniform while they were training at nearby forts and camps was proof of the deep convictions of their souls. The extent of the need was much augmented by the fact that the military personnel brought their families to Southern Pines to live while they were stationed nearby. The tremendous influx taxed beyond capacity the services

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offered by every church, and those of every social, civic, and patriotic organization in Southern Pines. Available living space was almost unobtainable. With the population of Southern Pines swollen to five or six times its normal size, an acute housing shortage arose. All of this occurred in a time of war restrictions on supplies for all the necessities of life. An emergency truly existed.

However, just as a soldier performs incredible feats of valor on the field of battle, so can church members perform deeds of Christian service in the face of an emergency the like of which they had never dreamed.

The Year One Thousand Nine Hundred ~~and~~ ^TForty-~~X~~three will stand out, perhaps forever, as the year in which the individual members of Brownson Memorial were most active. In spite of being without a regular pastor, and perhaps because of this fact, the members felt both the responsibility and the freedom to arise to each need as it presented itself.

To the student of history, here lies a question for research.

On November 2, 1943, Brownson Memorial's new pastor, the Rev. Thompson E. Davis, arrived in Southern Pines with his family, Mrs. Davis and their two children, Margaret Mary and Thompson Elder, Jr. The congregation happily received the new pastor and his family and extended numerous courtesies to them.

Mr. Davis preached his first sermon on Sunday morning, November 7. He was accorded a hearty welcome.

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On November 30, the Davis' third child, John William, was~~x~~ born.

The bulletin dated December 19 stated this: "The hand-carved walnut offering plates which we are using today are the gifts of Richard DuRant and Robert DuRant, who are now in the Armed Forces of their county."

The Rev. Thompson Elder Davis, Th. M., was installed as Pastor of Brownson Memorial Presbyterian Church in an impressive service, on Sunday evening, December 26, at eight o'clock. The sermon was preached by Dr. John M. Alexander of Fayetteville. The Rev. R. R. Ramsey of Jackson Springs, a former classmate of Mr. Davis', propounded the constitutional questions; the Rev. W. S. Golden of Carthage charged the congregation, and Elder J. Talbot Johnson of Aberdeen charged the Pastor. While singing "When I Survey The Wondrous Cross," the congregation gathered around the Chancel and gave their new Pastor the Right Hand of Fellowship.

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The winter months that followed saw the Church carrying on its services to the military personnel.

On March 5, Dr. A. Robert Harrison, head of the U. S. O. in Aberdeen, brought the Sabbath message. That evening, Chaplain Claude H. Ingram, of the 13th Airborne Division, Camp Mackall, accompanied by seventy-five men, conducted the service. Two selections were sung by the 326th Glider Infantry Regiment Quartette. Two marimba solos were rendered by Mrs. A. A. Blatherwick, wife of Col. Blatherwick. A social hour in the Fellowship Hall followed.

In the bulletin for this service Mr. Davis had this prayer:

Prayer in Time of War

"We thank Thee, O God, for Thy loving kindness to us and to all men. Help us to keep Thy commandments and faithfully to perform all duties of Christian men and women.

"We commend to Thy goodness all rulers and others in authority, all soldiers, sailors, and other burden bearers, men and women righteously engaged in the great war for freedom.

"We especially ask Thy protection for them from the perils of the sea, from the dangers of battle, and from the ravages of sickness. Keep them strong in body, pure in heart, brave in spirit, and ever loyal to Thee

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and the cause of liberty.

"Enable them to do valiant^e service for justice and freedom. Strengthen them while they fight and work for the right. Succor and comfort the afflicted and the wounded, and receive into eternal rest those who fall.

"Grant that those who return to us may come with victory on their banners, and with peace and love in their hearts, through Jesus Christ, our Lord, Amen."

A copy of a letter received by Mr. Davis reads as follows:

"Dear Rev. Davis:

On March 5 your Church entertained a group of soldiers from Camp Mackall at your evening service and a social hour afterwards. In that group was my brother, Cpl. James A. Hotchkiss. He wrote home, telling what a nice time he had and what a beautiful Church you are building. On behalf of my Mother and Father, I would like to thank you and your congregation for this kind thoughtfulness. It comforts us, in the loneliness of missing our only son and brother, to know someone thinks of him, when we cannot be with him. May we thank you again?

Very sincerely,

Mr. and Mrs. E. C. Hotchkiss
and Dorothy Hotchkiss"

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Since one by one, each of the Junior Deacons was called to the colors, additional ones were appointed. These were: Robert McCormac, Dalton McNeill, David Morrison, Joel Stutts, and Joe C. Thomas, Jr.

On the 26th of April, a delightful family night and picnic supper was held in the Fellowship Hall. An invitation was extended to all servicemen living in Southern Pines, and to their families also. A bountiful picnic supper was spread of which these Army people were cordially invited to partake. Afterwards, Mrs. Thompson E. Davis, wife of the Pastor, delightfully and informally entertained the group with a talk about her experiences as a Home Missionary in the mountains of West Virginia. This entertainment, which several hundred guests attended, was the largest until that time.

During the month of April, the Building Committee employed Mr. Scott Newton, in the absence of his son, Roy R. Newton, to proceed with work on the Church building as far as funds and war restrictions would permit. Roy R. Newton had previously gone to work at the Norfolk Naval Base. This again reduced the diaconate, this time to four.

On Mother's Day, May 14, the following children were presented for Baptism: John Daniel Butler, child of Mr. and Mrs. Howard N. Butler; Don McClain Thompson, child of Mr. and Mrs. George M. Thompson; Lloyd Thomas Clark, Jr., and Alma Loy Clark, children of Mr. and Mrs. Lloyd T. Clark; Johnsie Margaret McCrimmon,

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child of Mr. and Mrs. John McCrimmon; Charles Calvin William Hackney, child of Mr. and Mrs. W. D. Hackney, Jr.

On the evening of the twenty-eighth of May, the Church was again host to servicemen and their chaplains, from the 88th and 326th Glider Infantry, Camp Mackall. Chaplain R. B. Herndon offered prayer and Sgt. Newton sang a solo. The sermon was preached by Chaplain C. B. Burt, after which the Benediction was pronounced by the Pastor. Refreshments were served in the Fellowship Hall, followed by an old-fashioned song-fest in the Ladies' Parlor.

Again, the bulletin carried one of Mr. Davis' prayers for servicemen:

A Prayer for Those in Service

"Almighty and everlasting God, in whom we live and beyond whose care we cannot drift, we commit to Thee our soldiers, sailors, and airmen, in all of their places unknown to us, but always known to Thee. Guide and protect them and bring them in victory back to us. Make them worthy of their country, their cause, and their God, and make us worthy of them. In Jesus Name, Amen."

By the spring of 1944, the Armed Forces were being transferred rapidly from training camps and forts to bases overseas. Those who can remember that grand and awful time recall that the invasion

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of Europe was scheduled to begin at any moment. In all hearts, fervent prayers were being offered up to God for loved ones, for all service people, for victory, an outcome which was not at all assured. Compared with the rush and confusion of the previous year, Southern Pines and the Sandhills were strangely quiet, and seemed almost deserted. During 1943 hundreds of men in uniform thronged the streets every hour of the day and night; now only a few soldiers were to be seen. The second stage of the war had been reached - - that of attacking the enemy on his own ground. Because of this tremendous exodus of servicemen and the closing of Knollwood Field, the need for entertainment was greatly reduced. Moreover, most of the families had returned to their own homes, thus sharply reducing the population pressure. For these reasons, the special entertainments in Fellowship Hall were discontinued. However, the Soldiers' Center continued in operation as long as the need remained.

This did not mean an end to service on an individual basis. Without question, the most important services rendered at this period were the prayers of the people for service persons individually, for the forces collectively, for those known and those unknown.

The day of Tuesday, June 6, 1944, will long be remembered. As previously arranged, all churches were opened for prayer on this momentous day. As most Christians everywhere did, the pastor and the people of Brownson Memorial gathered together on

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this morning for an informal service of prayer for the success of the invasion, and for the lives of the men and women who were so valiantly^a sacrificing their all in the name of freedom. It is needless to say that this day became known as "D-Day," or the Normandy Invasion. The humble, anxious, and dead-in-earnest spirit of those present was plainly evident. Mr. Davis led with appropriate Scripture readings and entreating prayers.

In the face of a grim and critical world situation, faith still prevailed. Continuing the effort to complete the Sanctuary, the order for the pews was placed with the Southern Desk Company of Hickory, N. C., on July 1, 1944, by Haynes Britt, Chairman of the Building Committee. However, because of war restrictions and critical shortages, the pews were not to be available for an indefinite period of time. Because of these aforementioned handicaps, work had proceeded slowly since its resumption in April. In this third or last phase of construction, work continued intermittently for a period of approximately three years, with Mr. Newton doing the construction under the supervision of the pastor, as ordered by the Building Committee.

The first Sunday in August saw Chaplain R. B. Herndon again occupying the pulpit. Chaplain Herndon was warmly received by the congregation.

On Sunday, September 3, the first Memorial service to be conducted in the Church was held in memory of Virgil Clifford Johnston, Jr., 2nd Lieutenant, 352nd Fighter Squadron, Army Air

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Force, who gave his life for his country in the invasion of France, on June 10, 1944. Lt. Johnston was the son of Mr. and Mrs. Virgil C. Johnston of Southern Pines. The service opened with the Invocation, which was followed by the hymn, "Faith of Our Fathers." The Pastor read appropriate Scripture selections from Psalms 23: 27; 90: 4-13; John 14: 1-3, 15-20, 25-27; and from Revelation 22: 1-5. The congregation repeated in unison prayers from the Book of Common Worship: for Christian Hope and Triumph; for the Comfort of Christ's Presence; for Those Bereaved; for the Church; for Our Country; and for World Peace. The service closed with the hymn, "How Firm a Foundation, Ye Saints of the Lord," followed by this Benediction:

"The peace of God, which passeth all understanding, keep your hearts and minds in knowledge and love of God, and of His Son, Jesus Christ, our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be amongst you and remain with you always. Amen."

On Wednesday evening, October 11, at seven o'clock, a church picnic was held in Fellowship Hall, at which time Mr. William A. Wood, Chief of Metal Fabrications and Allocation for the Department of the Interior, made a talk. He gave a dramatic account of his travels through Europe, and of his experiences in Russia, where he was closely associated with the Soviet Government. He related that he was in Berlin, Germany, in 1932 when Adolph Hitler

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was made Chancellor; he spoke briefly of the burning of all Jewish literature at that time; he reviewed some of his experiences while connected with the French War Department in 1938; and he told of being given five minutes' notice to get out of Paris at the time of the German invasion. Mr. Wood stated that he was in Russia at the time that nation was attacked by the Germans, and declared that United States engineers had helped the Russians tremendously in the defense of their country. In discussing Russia proper, Mr. Wood stated, ~~that~~ "There is only one party in Russia (the Communist Party), and it represents only one per cent of the people." He predicted that the Communist Party would, in time, turn over the affairs of government to the Russian people.

Thoughtful listeners recognized that Mr. Wood was a man of wide experience; nevertheless, they could not escape the fact that Mr. Wood was excessively optimistic, and they did not share his views concerning the Communist Party. Subsequent events have proved the utter futility of his wishful thinking.

Rev. M. O. Summers, Pastor of the First Presbyterian Church of Raleigh, N. C., conducted a series of evangelistic meetings beginning October 15, which lasted one week. There was one addition to the Church membership.

At the morning worship service of October 15, Deanna Carolyn Chapman, child of Capt. and Mrs. Joel A. Chapman of Camp Mackall, was baptized by the Rev. Thompson E. Davis.

At the evening service on this day, John William Davis, child

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of the Rev. and Mrs. Thompson E. Davis, was baptized by the Rev. M. O. Summers.

A congregational meeting was duly called for Sunday, October 29, to consider paying off \$3,000.00 of the \$8,000.00 indebtedness to the General Assembly's Committee on Home Missions. To save further interest payments, the congregation voted unanimously to retire this note of \$3,000.00. Along with this, payments on the manse were continuing as planned.

Union Thanksgiving services were held in Brownson Memorial Church on Wednesday evening, November 22, at eight o'clock. The Rev. Samuel B. Erwin, Pastor of the Baptist Church, delivered the sermon. *Period*

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The first overhead lighting fixture in the Sanctuary was installed during the second week in January. This light hangs nearest the Chancel on the left-hand side as one enters the Sanctuary. The donor and the names of those memorialized will be found with the list of memorials.

For the regular service on January 21, Mr. Davis preached a momentous sermon, "A Creed from John's Writings." His text was from I John 4. This sermon was one of a group of outstanding studies in the works of John, which were done by Mr. Davis. One of these sermons, "How to Know God," was published in the Christian Observer, dated May 16, 1945, with the text from St. John 17: 3. A more masterful exposition of the subject would be difficult to find.

The first World Day of Prayer to be observed in this Church was held on Friday, February 16, 1945, with the other churches in the community joining in the service. Mrs. Dan S. Ray, President of the Woman's Auxiliary of Brownson Memorial, welcomed the assembly and led in the opening unison prayer, after which the program which had been adopted by the United Council of Church Women was followed. Those who led the responsive readings were: Mrs. Tucker G. Humphries of the Church of Wide Fellowship; Mrs. Samuel J. Erwin of the Baptist Church; Mrs. F. Craig-hill Brown of the Episcopal Church, and Mrs. George M. Thompson of the Presbyterian Church. A solo was rendered by Mrs. T. K. Gunter, Jr., who was accompanied at the piano by Mrs. Dan R.

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McNeill. An offering for four missionary objectives was taken.

On Tuesday, February 20, at six-thirty p.m., a picnic supper was held in the Fellowship Hall. The Rev. R. G. Gammon, Pastor of the Highland Presbyterian Church in Fayetteville spoke on foreign missions to a joint meeting of the Woman's Auxiliary and the Men of the Church. Mr. Gammon led the group over the entire mission enterprise. Seldom does one hear a more stirring appeal, yet one so thoroughly realistic.

On the 15th of April, at a duly called congregational meeting, the following officers were elected: Elders, J. W. Atkinson and Dan R. McNeill; Deacons, Dewey Carmichael, Virgil C. Johnston, Joe C. Thomas, and George M. Thompson. This brought the number of elders to four, there having been but two elders, D. Ernest Bailey and Walter E. Blue, since December 1941.

Until the election of the four new deacons, the diaconate had numbered six, with two of these, Francis M. Dwight and Roy R. Newton on leave due to the war effort. M. David McCallum had removed his membership earlier for the same reason. As a result of this same election, the diaconate had lost another member, Dan R. McNeill, who was elected an elder.

The above-mentioned changes, together with the sudden illness of Church Treasurer Don C. Jensen, necessitated another emergency reorganization of the Board of Deacons. Since Mr. Jensen had become seriously ill at the beginning of the year, Haynes Britt had served as Acting Treasurer in addition to his

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duties as Chairman of the Board of Deacons and Chairman of the Building Committee. The diaconate was reorganized with George M. Thompson, Chairman, and with Haynes Britt becoming Church Treasurer for the second time. This was the fourth election of a Church Treasurer.

The bulletin for April 22 concerning the San Francisco Conference to be held on Wednesday, April 25, contained the following:

"The Spirit of America reaffirms the faith of our fathers, 'In God We Trust.' We believe there is a workable pattern for the world, which has been laid down by God. It is, therefore, the obligation of all of us, before the San Francisco Conference convenes, to make every effort to secure Divine guidance for its deliberations.

"This church will be open all day during the day for the convenience of any who will come here and pray for the success of an enduring peace under God.

"Pray that the will of God may be known and be done at San Francisco, in order that peace and security may come to our war-torn and bleeding world.

"Pray also for ourselves that as Christians, we may see our responsibilities and be given courage to fulfill them.

"May God give to the delegates of all nations, courage to do His will."

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The surrender of Germany on May 8, 1945, was an occasion for thanksgiving and grateful prayers by all Christians. It gave rise to the hope in all hearts that this bloodiest of wars would soon end in victory. On the evening of May 13, at eight o'clock, a service of prayer and praise was held in Brownson Memorial Presbyterian Church.

The bulletin contained the following:

A service of Prayer and Praise
to Almighty God
For the Victory He Hath Given Us and
for His Support
To the End of Our Present Struggle
and His Guidance
Into the Way of Peace

This service, one truly of prayer and praise, was composed of suitable hymns and responsive Scripture readings. After the Call to Worship, the hymn, "Night of Shadows Falling," was sung, followed by responsive reading and the Pastoral Prayer. The hymn, "Crown Him With Many Crowns," was then sung, after which responsive selections praising and thanking God for Victory were continued.

When this was finished, the congregation sang "A Mighty Fortress Is Our God." The Choir rendered as a special selection, "God of Our Fathers." This was followed by a prayer of intercession for the nation's enemies, for the suffering, for the sick

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in body or mind; for those troubled by the sufferings or sin of those they love; for all visited by worldly loss; for those passing through the valley of death; and for the whole family in Heaven and in earth.

This service closed with the singing of "My Country, 'Tis of Thee."

As had been the custom from the time of Mr. Barber's pastorate, Mother's Day was celebrated by the Sacrament of Infant Baptism. Nine children were presented to the Lord at this service. They were: Cynthia Chescheir, child of Lt. and Mrs. William B. Chescheir; Clara Willcox Harper, child of Mr. and Mrs. Walter F. Harper; Warren Agard McCrimmon, child of Mr. and Mrs. John McCrimmon; David Neal McGill, child of Sgt. and Mrs. N. A. McGill; Alma Donna McKenzie and Thomas Edward McKenzie, children of Cpl. *Mary Kathryn McNeill, child of Mr. and Mrs. Harold A. McNeill* and Mrs. R. E. McKenzie; *Mary Linda Williamson, child of Cpl. and Mrs. Wilbur H. Williamson;* and Curtis Franklin Viall, child of Mr. and Mrs. ~~Frank~~ ^{Frank} Viall.

A gift of one-hundred additional hymnals was presented to the Church as a memorial to a deceased serviceman. The donors and the name of the hero will be found with the list of memorials.

At this time, due to special aggravations arising from certain of the persons who frequented the Soldiers' Center, which had been open to servicemen since November, 1941, this Center was closed by order of the Session.

The service on Sunday, July 15, was dedicated to the memory of the late Dr. and Mrs. Maxwell G. Simpson, beloved friends of

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the Church. Mrs. Simpson will be remembered as the organizer and the first teacher of the Beginner's Class of the Sabbath School, which position she held for eight years, or until forced to resign on account of ill health. She was also a member of the Building Committee. Dr. Simpson, though not a member of the local Church, was a devoted friend of the Church, and an honorary member of the Building Committee. These loyal people gave generously of their time, energy, and substance. It was Mrs. Simpson who gave the tables and little red chairs for the Beginner's Class.

The Pastor spent the month of August attending the summer session of Union Theological Seminary in Richmond, Virginia. During his absence, the pulpit was supplied by Chaplain D. E. Tryon of Camp Mackall, and the Rev. C. M. Gibbs, Stated Clerk of Fayetteville Presbytery.

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Early in September Mr. Davis had the misfortune of colliding his automobile with that of one of the members, Mrs. Frank Maples. Mr. Davis' injuries were termed slight at the hospital, while those of Mrs. Maples were more severe. Both recovered in due time.

At this time the congregation welcomed back into ^{its} ~~the~~ midst Chaplain A. H. Achtermann and his family. Chaplain Achtermann occupied the pulpit on September 23, and delivered an inspiring sermon.

Mr. Leonard Von Fossen was appointed Chairman of a Welcoming Committee by the Pastor to greet visitors and to secure their names.

During the absence of Mr. Davis, the pulpit was supplied twice by Professor Philip J. Weaver, Superintendent of Southern Pines Schools.

A bulletin, dated September 30, 1945, relates the following:

"The manse is fully paid for. A full report of the transaction will be published as soon as it can be ^{compiled} ~~compiled~~."

On Sunday, November 11, at eight o'clock, p.m., the Moore County Posts of the American Legion, and the American Legion Auxiliaries, met in the Church for special Armistice Day services. Mr. Leonard Von Fossen, Commander of the local Post, was in charge of the program and gave the response to the Pastor's

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welcome. The sermon was delivered by Chaplain A. H. Achtermann. This challenging sermon, "The Seed of Hate," was a ringing call to the men of both World Wars to lead on in the attainment of the higher goals of the American Legion and the Christian principles embodied in its code. Chaplain Achtermann closed this soul-stirring sermon by the impressive gesture of bending far over the pulpit and pointing his fore-finger at those present and saying, "Remember, my fellow Legionnaires, the war has not been won until the 'seed of hate' has been destroyed." This service was closed by singing the hymn, "Onward, Christian Soldiers."

On Sunday, December 16, the congregation welcomed to the pulpit the Rev. Herbert V. Carson, D.D., former Major of Special Services, U. S. Army, now Pastor of the First Presbyterian Church, Sanford, N. C. This was a happy occasion for the members, many of whom had known Dr. Carson during his earlier stay at Knollwood Field.

On December 23, a Christmas cantata, "The Star Divine," by A. W. Lansing, was presented, with Chaplain A. H. Achtermann directing and with Mrs. D. Ernest Bailey at the piano. The program was as follows:

"Hymn of the Prophets"

Chaplain A. H. Achtermann and Lt. Walter Reeseburg

"The Watching of the Magi for the Star"

Soprano Solo, Mrs. T. K. Gunter

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"Chorus of the Prophets"

The Choir

"The Journey of the Magi"

Miss Joyce Bailey

"In the Old World Splendor"

Incidental Solo, Chaplain A. H. Achtermann

"O'er the Place Where Sleeping"

Chorus

"The Adoration of the Magi"

Chaplain A. H. Achtermann and Lt. Walter Reeseburg

"The Finale - Star of the East"

The Choir

During two intervals in the following years, caused by illness^{of} Mrs. D. Ernest Bailey, Mrs. Graham Culberth served as Choir Director and Pianist.

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At the morning worship service on March 10, 1946, the Baptism of Francis Marion Dwight, Jr., child of Major and Mrs. Francis M. Dwight, took place.

At a congregational meeting duly called for March 10, the congregation unanimously approved the plan presented for liquidating the last \$5,000.00 of the original \$8,000.00 indebtedness on the Church. This mortgage had been held by the General Assembly's Committee on Home Missions.

Retiring this mortgage by September 15 was made especially desirable by the fact that several agencies had offered gifts to Brownson Memorial Church, subject to liquidation of the debt by that date. The agencies and the amounts of their proposed gifts were as follows:

Belk Foundation	\$ 400.00
Assembly's Stewardship Committee	500.00
Synod's Stewardship Committee	500.00
Presbytery's Presbytery's Home Mission Committee	<u>500.00</u>
Total:	\$1,900.00

Since its organization, this Church has received as gifts from official Church agencies exactly the following amounts: in February, 1938, \$500.00 from the Home Mission Committee, Synod of North Carolina; in April, 1943, \$415.00 from the Defense Service Council (this to be matched), and the \$1,900.00 just mentioned (subject to liquidation of the mortgage); all

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these donations together making a grand total of \$2,815.00 in gifts. It should be noted that the only unconditional gift received by this Church from a Church agency was the \$500.00 listed above, which was given through the influence of Dr. E. E. Gillespie, Chairman of Synod's Home Mission Committee. The other gifts required that this Church raise matching funds. These conditional gifts from Church agencies are not to be confused with loans from the same sources, which were subject to regular mortgage procedure; neither are they to be confused with outright gifts by individual donors. Had it not been for these gifts from individuals, this edifice could not have been constructed.

This help was gratefully received, and hearts were truly thankful for it. However, it would appear regrettable that the Presbyterian Church as a whole does not have a more definite arrangement for aiding new and struggling churches.

Retiring this mortgage fittingly brought to a climax the Tenth Year of the Church's life. It is well to list here a few of the accomplishments which have made this an outstanding year in the history of the Church;

26 new members were added to the Church.

10 infants were baptized.

Average Sabbath School attendance reached 100, an increase of 25% over the previous year.

The manse had been completely paid for, repaired and

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redecorated.

Contributions totalled \$11,848.00.

Also, this is the year that saw the completion of the entire edifice, and the furnishing throughout of the Sanctuary and Chancel.

Reviewing this third and last phase of construction, which was resumed in April, 1944, one sees the following tasks having been completed.

The first work was done on the Chancel, with its paneling, choir screens, organ tone grill, pulpit, and Altar. The lectern had been built during the previous phase. The arch which frames the reredos and corresponds with those of the windows was next to be put in place. Later, the ornate crown was fashioned, and placed in the reredos. After this, all plastering was finished, and the upper massive mouldings were built. Some time later, the ornate window and door frames were placed, and the intricate millwork and Grecian scrolls were done on the ^{balcony} balcony cornice and the door facades. Later the vestibule and its stairways were completed.

In addition to the work aforementioned, the interior was painted throughout. The architects' plans called for shadowed painting of the massive mouldings and the overhead between the arches. The walls were to be left in rough or natural finish with Old Colonial white in the plaster; the pilasters with their overhead arches were to be in Colonial white and in smooth finish;

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all this is in exact keeping with the natural setting and the architects' plans.

The itemized statements of the Building Fund^{Fund} Treasurer and those of the Church Treasurer during this period show that many thousands of dollars were expended in order that this edifice might be completed according to the architects' plans, and no small amount of time, thought, and care was taken by those in charge in order to procure the finely-detailed finishing materials as specified by the architects.

On Sunday morning, March 24, the Church's Altar Set was first used. The bulletin for this day stated: "The Altar Set, which consists of the lovely Cross and candelabra, is the gift of Mr. Leonard Van Fossen." For the dedication of this Altar Set, the program of worship opened with the hymn, "He Leadeth Me," followed by the Scripture Lesson, Luke 9: 18-27, and an anthem, "O Worship the King." A solo, "The Holy City," by Adams, was sung by Lt. Walter J. Reeseburg. This service was closed with the congregation singing, "Come Thou Fount of Every Blessing," followed by the Benediction and "When I Survey the Wondrous Cross." ~~This three-piece Altar Set cost in excess of \$100.00.~~ (Make this a new #)

This three-piece Altar Set cost in excess of \$100.00.

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It is well to pause here at the close of the Tenth Year in the life of Brownson Memorial to recall the ideals which the architecture of this edifice symbolizes.

The architectural lines of the edifice are in absolute harmony with the setting. The Church itself is in the American Colonial interpretation of English Georgian architecture - - thus reminding worshippers of the Founding Fathers. The stately pines which surround it are similar to the first temples of worship. On the advice of the architects, Nature's handiwork shall be left untouched since a more perfect setting for American Colonial architecture could rarely be found.

The interior of the edifice is fashioned on the same classic lines; dignified, yet simple. The tall pilasters coming together in the overhead arches represent the vaulted Heaven and are in harmony with the tall pine trees, with their connecting boughs lifted heavenward. The nave, where the congregation is seated, represents the Church Militant, while the Chancel represents the Church Triumphant, since its focal point is the Altar of Sacrifice. Classic millwork decorates the nave with its furnishings, including the arches over the doors, the window frames, and the balcony cornice. The Chancel, with its lectern, pulpit, Altar, and reredos, are more elaborately decorated. The massive moldings, which begin at the balcony and reach to the elliptical arch at the Chancel, withdraw, as it were, the veil from the Holy of Holies and symbolize the encircling arms of God the Father who protects those within from the cares of the world without.

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\ This is repeated in subdued form in the Chancel, reaching to the reredos but not withdrawing the dossal which is an added enrichment about the Altar Throne of God. The long, uninterrupted aisle which begins at the front doors terminates at the Altar. It approaches the Chancel using three steps; these symbolize the three elements of repentance - - contrition, confession and restitution. Next are two steps which reach the Altar itself. These represent the two natures, human and divine, of Christ the Savior. On the ^{face} ~~face~~ of the Altar are five panels which symbolize the five thousand who were fed, and which show forth that all who come may partake and live. Above the ^{small "d"} ~~dossal~~ is the ornate Crown of Glory. This contains three rosettes which represent the Triune God. Above this is a sunburst and four panels which symbolize the glory of one God reaching out to the four corners of the earth.

On the mensa, or surface of the Altar, is to be kept the three-piece, especially designed Altar Set. This set consists of a Cross and two adjustable, five-pointed candelabra. This Altar Set was made according to the specifications of the architects, Messrs. Wenner and Fink, and therefore should never be confused with stock model Altar Sets which are to be purchased at almost any Church supply house. These pieces, made of hand-worked brass, are scaled to the exact proportions of the Altar, which in turn is proportioned to form a perfect optical climax from any point of the interior. The objects specified to be placed

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on the Altar are the Altar Set and the offering plates. When Communion services are held, the Altar Set and offering plates are to be removed to the gradine or shelf immediately behind and above the Altar. Floral displays are to be placed ^{either} ~~at the~~ side base of the Altar and/or ^{at either} ~~on each~~ side of the Chancel, where the steps enter. Floral displays on so small an Altar detract from the solemnity and grace that are the real purpose of an Altar and an Altar Set, and result in a scene of crowding not envisioned by the architects. For perfect harmony between the interior and the exterior of the edifice, this Cross has pierced arms to symbolize the connecting circle of the Celtic Cross. Specifications call for a Celtic Cross to complete the spire ^{on the steeple} which shall be done when materials become available. The five-pointed candelabra were preferred for the reason that they lend sufficient dignity and decoration to a scene already replete and sublime.

The small spotlights in the overhead of the Chancel are focused so that they cause three shadows of the Cross to be reflected on the reredos. It should not be necessary to state that this is the result of perfect architectural planning and design. In truth, it is the zenith of an architect's vision. With the use of ^{a "d" < little "c"} ~~the~~ Bossal Cloth, which the architects left optional, this reflection ^{will not be} ~~is not~~ seen.

The culmination of this last period of construction saw the interior of the edifice entirely completed, including the hardwood floors. The pews, on order since July 1944, were, as

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yet, unobtainable.

Optional additions are a ^{small "j" small "c"} Mossal ~~X~~loth, a pipe organ, and floor carpets. Adequate furnishings have not been procured for the Ladies' Parlor.

The only exterior construction remaining to be done is the erection of the spire ^{atop the steeple of the Church, including the Celtic Cross}. Materials for this are, as of now, unobtainable.

In March, the Board of Deacons elected Joe C. Thomas as Chairman in the place of George M. Thompson, with Haynes Britt remaining as Church Treasurer.

A congregational meeting was duly called for Sunday, April 28, 1946, to consider raising the Pastor's salary. The congregation voted unanimously to raise the Pastor's salary from \$2,400.00 per year to \$3,000.00 per year, this increase to come from the Church's Treasury. Since the coming of Mr. Davis, which was the beginning of a full-time pastorate for Brownson Memorial, Fayetteville Presbytery had paid \$1,200.00 per year of the salary. This aid was to continue until the Church was prepared to become financially independent.

For the worship service on this date, the congregation cordially welcomed back to its pulpit the Rev. Fred W. Druckenmiller of Union, New Jersey, who, with Mrs. Druckenmiller was visiting in Southern Pines and renewing former friendships.

According to custom, four children were presented for baptism on Mother's Day. These were: Sarah Gluyas Atkinson, child of Mr. and Mrs. Thomas K. Atkinson; Sara Roslyn Chandler,

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child of Mr. and Mrs. Ralph L. Chandler, Jr.; Brenda Jean Hackney, child of Mr. and Mrs. W. D. Hackney, Jr.; and Howard Richard Hoffmann, child of Mr. and Mrs. Howard L. Hoffmann.

On May 21, 1946, the Rev. Thompson E. Davis, Th. M., received the degree of Th. D. from Union Theological Seminary. Mrs. Davis and the Davis children, Margaret, Tom, and John, attended the exercises, and saw the Rev. Thompson E. Davis become Dr. Davis.

During Dr. Davis' absence, the pulpit was filled by the Rev. C. M. Gibbs.

On July 28, Col. F. M. Thompson, Chaplain, U. S. Army, Retd., conducted the regular morning worship service.

On August 4, a congregational meeting was held to authorize the officers of the Church to establish ^a Church Day School, using the Church facilities.

On August 18, the Rev. Louis C. La Motte occupied the pulpit.

In the bulletin for this date the following notice appeared:

"After thorough investigation of our local situation, and sincere endeavor to establish a Church Day School, as authorized by the congregation, our officers are convinced that, due to circumstances beyond our control, it would be unwise to establish a school at this time. All money contributed for this purpose will be cheerfully refunded by Mr. D. Ernest Bailey, Kindergarten School Treasurer."

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On September 1, the Building Fund Treasurer, Walter E. Blue, announced that he had sent a check which would retire in full the mortgage of \$5,000.00, plus \$200.00 in accumulated interest, held by the Assembly's Home Mission Committee, according to the congregational meeting as of March 10, 1946.

In the absence of Dr. Davis on the 29th of September, the Rev. Louis C. La Motte again conducted the worship services.

At a congregational meeting duly called on October 27, 1946, the following deacons were elected: Ralph L. Chandler, Jr.; Robert M. McMillan, M.D.; Dan S. ~~X~~ay, and Lloyd L. Woolley. Since Dewey Carmichael had changed his place of residence shortly before, and had withdrawn his membership, this election of four additional deacons brought their number to twelve.

At this same service, Julia Arrowood ^{McMillan}McMillan, child of Dr. and Mrs. Robert M. McMillan, was baptized.

Another expense which the struggling young church had to face at this time was that of paying its share of the cost of paving Indiana Avenue. This was done at a sum of approximately \$150.00.

On November 3, the Rev. William B. Gaston, Th. M., Pastor of Shiloh and Bethel Presbyterian Churches, was the guest minister while Dr. Davis was in the pulpit of the Shiloh Church. Mr. Gaston is an honor graduate of Union Theological Seminary, where he held, after his graduation, the Charles D. Larus Fellowship. He is a son of the late Rev. Virgil Riley Gaston, who for some

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time was Pastor of Bethesda Presbyterian Church.

On November 17, the previously elected deacons were duly ordained and installed.

When the worshippers arrived on Sunday morning, December 8, 1946, they found to their delight that the long-awaited church pews were actually in place. The installation of the pews followed two-and-one-half years of anxious waiting, the order for the pews having been placed by the Chairman of The Building Committee, on July 1, 1944. It took many months of correspondence, investigation, and tedious planning preceding the placement of the order. As is often the case, good people become weary in well-doing, and weary some did become in waiting for the pews. A few, thinking that upon the cessation of hostilities strategic materials would immediately become available to manufacturers, even recommended re-placing the order with a less-known firm. The Chairman's determined stand in not re-placing the order, and the weary waiting of the congregation have been fully repaid, for the reason that the pews conform exactly to the architects' specifications and are one of the most complimentary additions to the Sanctuary. Today, this is recognized, and has been highly commended by interested persons.

Truly the distress of waiting must have been great to these few, since the bulletin for the previous Sunday carried the following notation:

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Under Difficulties??

"Early Christians worshipped in the burial caves under the city of Rome. The penalty was an agonizing death. But in time their faith overcame the power of that Empire.

"Next Sabbath we hope to enjoy the lovely pews for which we have been waiting so long. Slowly but surely our faith is making an actuality of our visions. Thanks be to God for the unspeakable riches of His Grace."

A footnote to this comment would appear to be in order. While the theater seats which had been used for several years were not church-like in appearance, they were, nevertheless, entirely comfortable. To attempt to compare them with the miseries of the renowned Catacombs of the Seven-hilled City is far-fetched indeed.

These same opera chairs, which had been given to the Church by Mr. Charles W. Picquet, were immediately taken to the Fellowship Hall where they are in use unto this day.

Before placing the order for the pews, the Building Committee voted not to furnish the balcony with the same fine pews as those of the Sanctuary; but instead to use the benches and chairs that were already being used there.

With the addition of these pews, the Sanctuary was now completely finished and furnished according to the specifications.

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At the request of a devout member of the Church, Dr. Davis sent a Pastoral Letter to the members of the congregation prior to the Quarterly Communion Service in January, 1947. This letter reads as follows:

"Our regular quarterly celebration of the Lord's Supper will take place at Morning Worship next Sabbath. It is the duty of all Church members to attend and take part, unless Providentially hindered. Our Lord Jesus instituted this Sacrament, to be observed in His Church unto the end of the world. By it His Death is showed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of His ^{nourishment} ~~en~~ourishment and growth in grace. Worthy receivers, outwardly partaking of the visible element in this Sacrament, do also inwardly by faith, really and indeed, yet not corporally and carnally, but spiritually, receive and feed upon Christ crucified, and all benefits of His death. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves, of their knowledge to discern the Lord's body, of their faith to feed upon Him, and of their repentance, love and new obedience; lest coming unworthily, they eat and drink judgment to themselves."

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Fayetteville Presbytery again honored Brownson Memorial by meeting in the Church, on Tuesday, January 14, beginning at 10 a.m. The sermon was delivered by the Retiring Moderator, the Rev. J. I. Knight, Pastor of historic Ashpole Church, and was followed by a Communion Service led by Dr. Davis.

The following "words of appreciation" were received by Dr. Davis:

"Be it resolved that Fayetteville Presbytery express its thanks for the invitation to hold this Session in Brownson Memorial Presbyterian Church; that we have appreciated most heartily the gracious hospitality, the beautiful music and delicious dinner served by the women of the Church; that we commend the members of the Church for the splendid plant which they have erected for the Master's work and for the good work they are now doing."

The Rev. C. M. Gibbs, Stated Clerk of Fayetteville Presbytery, sent this expression of thanks:

"It was one of the most delightful meetings we have had and I appreciate what you and the congregation did for us. Everyone seems much pleased at the beauty and attractiveness of the building and its location."

Dr. S. H. Fulton of Laurinburg expressed the following:

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"Just want to thank you and your people for giving us a most delightful day Tuesday. Congratulations to you on your beautiful Sanctuary. Your Communion Service was most impressive and helpful. Nothing could have been done to make everything more enjoyable."

On March 16, 1947, the Church was the recipient of a handsome pulpit Bible bearing the following inscription:

Presented to

Brownson Memorial Presbyterian Church

By the Children of

Catherine McQueen Shaw

In Honor of Their Mother

Mrs. Shaw, a Charter member of this Church, is the mother of D. Ernest Bailey, an elder in this Church, and of Mrs. Edna Shaw Patterson. Both of these are Charter members also.

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With the Sanctuary now entirely completed and furnished with the exception of a dossal cloth, a pipe organ, and floor carpets, work in the Fellowship Hall and kitchen was now resumed. In the kitchen, modern electrical appliances were installed and the remaining cabinet and counter spaces were added. The entire kitchen was painted.

Upon the death of Mr. Scott Newton, his son, Roy R. Newton, was again put in charge of completing this work.

On March 30, the Rev. Ernest M. Harris, for many years Pastor of the First Baptist Church of Aberdeen, now retired, very graciously conducted the worship service in the absence of Dr. Davis, who was serving on a Commission of Fayetteville Presbytery to help install the Rev. C. K. Taffé in the three churches of his field, Cameron, Union, and Vass.

As an indication of the growth in all phases of the Church's work, the following is quoted from the bulletin of Easter Sunday, 1947:

"It was ^{on} ~~an~~ Easter three years ago that we began again to build our Church, with a special offering for that purpose. Through the years God has blessed our purpose and our work. The end of our task is now very close. We invite everyone to go to the basement (or Fellowship Hall) and see what is going on there before leaving the Church today."

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The offering for Easter, April 9, 1944 was \$605.03.

The offering for Easter, March 30, 1947 totalled \$1,186.10.

While Dr. Davis was away on May 4, serving on a Commission to install Dr. Walker B. Healy as Pastor of the First Presbyterian Church of Fayetteville, the sermon was preached by the Rev. C. M. Gibbs.

Dr. Davis preached at the First Baptist Church of Southern Pines on the night of that same day, in order that the Pastor, The Rev. Lamar Jackson, could supply the Carthage Baptist Church in the absence of its Pastor, the Rev. J. Otis Hagler, who was very ill in Moore County Hospital.

According to the usual custom, the Sacrament of Baptism was observed on Mother's Day, with the following children presented for Baptism: Mary Theodosia Bailey, child of Mr. and Mrs. D. Ernest Bailey; Janice Elaine McDonald, child of Mr. and Mrs. Ray McDonald; Brenda Jewel Robson and Hurschell Scott Robson, children of Mr. and Mrs. Hurschell Robson; Judith Diane Shorter, child of Mr. and Mrs. R. W. Shorter; Judith Ann Roy, (Parents' names not recorded); and William Charles Edward Young, (Parents' names not recorded).

The especially attractive bulletin for this occasion was given by Miss Lessie McNeill in memory of her mother, Mrs. Mary A. McNeill.

Dr. Davis dedicated the service on May 25 to the children and young people of the Church. The topic of the sermon was,

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"Becoming a Member of the Presbyterian Church." The Scripture lesson was from the seventeenth chapter of St. John. Many who could no longer claim to be "young people" sat and learned at this service.

On a Sabbath morning in June, the Cub Scouts, with their parents and friends, worshipped in Brownson Memorial Church. The sermon was dedicated to this worthy movement.

Dr. and Mrs. Thompson E. Davis' fourth child, Dorothy Ann, was born July 8, at Moore County Hospital.

The Rev. C. M. Gibbs preached the sermon on July 13, while Dr. Davis was taking part of his vacation.

On the 24th of August, while the Pastor was visiting his mother, Mrs. T. T. Davis of Atlanta, Georgia, the Rev. C. M. Gibbs again conducted the service.

As Chairman of the Synod of North Carolina's Committee on Ministerial Support, Dr. Davis had the privilege of reporting to the Synod meeting of September 9-14 at Flora McDonald College that the late Mrs. Kate Bitting Reynolds had bequeathed \$400,000.00 for the relief of aged ministers of the Synod.

At a special evening service on the 28th of September, Benjamin Alexander Hurley, Jr., and Evelyn ^{Lorine} ~~Loraine~~ Hurley, children of Mr. and Mrs. Benjamin A. Hurley, were baptized.

The long-awaited steel for the construction of the Church spire arrived in the autumn of 1947 ^{period}. Erection of this ^{spire atop the steeple} ~~steeple~~ was done by trained steeplejacks from the Peeden Steel Company of Raleigh.

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Due to the fact that copper remained on the list of critical war materials, the copper covering for the spire was as yet unobtainable. *A tentative date for delivery was set for November, 1948. The same date was given for the Celtic Cross, to be placed atop the spire.*

The Session appointed the following young people to serve as Junior Deacons: Neil Bailey, Eugene Brown, Harold Collins, Jr., Robert McCormac, Alex McLeod, Richard S. Ray, Elmer Renegar, Jr., and ^{David} ~~Davi~~X Morrison.

The annual Community Thanksgiving services were held in Brownson Memorial Church on Wednesday evening, November 26, at eight o'clock. The Rev. F. Craighill Brown brought the Thanksgiving message.

On December 21, two infants were presented for Baptism. These were: Laurence Earl Walter, Jr., child of Mr. and Mrs. L. E. Walter; and Donald Albert Carter, child of Mr. and Mrs. Albert Carter.

On Sunday morning, December 28, these infants were presented for Baptism: Helen Stewart Causey, child of Mr. and Mrs. J. W. Causey; and Diane Brooks Howe, child of Mr. and Mrs. Coolidge Howe.

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During the winter months, the members of Brownson Memorial responded to the call of the needy as they had done so often in the years of World War II. A drive for clothing, bedding, shoes, etc., which was sponsored by the North Carolina Council of Churches, was conducted during the week of January 25. These goods were to be sent for European relief, and a large collection was sent.

A congregational meeting was duly called for February 22, 1948, for the purpose of removing Brownson Memorial Presbyterian Church from its status as a Mission Church to that of an independent ^{capital "C"} Church, and to transact any business pertaining thereunto. At this meeting, the congregation voted unanimously to assume the entire budget. This included all of the minister's salary, now \$3,000.00 per year, \$1,200.00 of which had heretofore been paid by Fayetteville Presbytery and the Defense Service Council. The budget likewise included contributions to all benevolences.

It is well to state here that since this Church had had a full-time pastor, this salary was in addition to a manse equipped with modern electrical appliances, with full maintenance of same, and including many miscellaneous items. The Pastor's car license plates and his Kiwanis Club dues are paid by the Men of the Church. However, much credit is due the Rev. Thompson E. Davis for demanding so little for himself and his growing family throughout the years that the edifice was being completed; a completion that cost an unknown number of thousands of dollars. A highly

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conservative estimate would be \$70,000.00; however, it is known that this does not include the entire, total cost of construction and furnishing.

This action, which marked the last step in making Brownson Memorial an ~~independent~~ Church, was one for which that part of the congregation who had been members from its beginning twelve years before, had struggled so valiantly to attain. For this achievement, the congregation gave sincere thanks.

Those who ^{come}~~came~~ into an already established church cannot know the extreme sacrifices required to establish a Church and to erect an edifice; neither shall they ever know the spiritual blessings which do accompany and flow from that bond of unity which is established by mutual sacrifices.

The Rev. C. K. Taffé, Pastor of Cameron, Union, and Vass Presbyterian Churches, conducted the worship services for this day. He brought an unusually fine message to the congregation.

On March 7, the Rev. D. A. Bowles, of the faculty of Presbyterian Junior College, of Maxton, filled the pulpit. Special music was provided by the Presbyterian Junior College Quartette, which was composed of Messrs. J. Reid Howard, Thomas Barbour, Robert Buhler, and T. Prevatte. They were accompanied at the piano by Mrs. C. L. Darling.

On Mother's Day, the usual custom of presenting children for Baptism was observed, with Mary Van Dyck McMillan, child of Dr. and Mrs. Robert M. McMillan; and James Stephen Newton, child

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of Mr. and Mrs. John Scott Newton, being baptized.

On Sunday, May 22, members of the Sandhills' Council, Order of De Molay, and members of the High Point Council, met with Brownson Memorial Church at morning worship. The text of ^{Dr.} Davis' sermon was II Timothy 2: 1-15.

A congregational meeting was duly called on June 6 for the election of three additional elders and additional deacons. The following were elected: Elders, Haynes Britt, Joe C. Thomas, Lloyd L. Woolley; Deacons, Thomas K. Atkinson, J. W. Causey, Harold A. Collins, Voight Gilmore, Henry L. Graves, Ray McDonald, Edwin Newton, Jr., and Royal A. Stutts, Jr.

The following Sunday these men were duly ordained and installed in their respective offices.

This brought the number of elders to seven, and the number of deacons to seventeen.

At a reorganizational meeting of the Board of Deacons, held soon after this election, George M. Thompson was elected Chairman to take the place of Joe C. Thomas, who had been elected an elder, while Ralph L. Chandler, Jr., was elected as the fifth Church Treasurer, replacing Haynes Britt, who had been elected an elder.

A congregational meeting was duly called on August 22, for the purpose of financing the completion of the Church's spire and Celtic Cross. An additional \$1,000.00 necessary for this was pledged in part at this meeting. Later, the entire sum was acquired. As funds became available, work was resumed on the

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spire, including the Celtic Cross, which were to be finished several months later.

With the exception of the ~~and Celtic Cross~~ spire, all construction, inside and out, had been completed.

The Church was also acquiring funds with which to purchase a pipe organ. An anonymous donor contributed \$375.00, on conditions that the Church raise the rest of the amount. With \$310.00 already in the Organ Fund, the total in the Organ Fund was now \$685.00.

On October 3, which was World Wide Communion Sunday and the third quarterly Communion of the Church, the Lord's Supper was observed. At this service new pieces of the Communion Service, which were given through the Woman's Auxiliary as memorials, were used for the first time. The names of the donors and of those memorialized are to be found in the list of memorials.

The Rev. A. D. Gray, Superintendent of the Oxford Orphanage, Oxford, N. C., was guest minister at the morning worship service on October 10.

In the absence of the Pastor on October 24, Brownson Memorial welcomed to its pulpit Mr. Lewis Hodgkins, a ministerial student of the Episcopal Church. Mr. Hodgkins is a son of the organist of this Church, Mrs. N. L. Hodgkins, and Mr. Hodgkins, all of Southern Pines.

On November 21, the Rev. A. M. Keith, Pastor of the Bunnlevel Presbyterian Church of Bunnlevel, N. C., conducted the service.

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The annual Union Thanksgiving Services were held in Emmanuel Episcopal Church. Dr. Thompson E. Davis delivered the sermon. A large number of the congregation attended the services.

The Glee Club of Southern Pines High School presented a Christmas concert of sacred carols in a candlelight service at eight o'clock Tuesday evening, December 21, at Brownson Memorial ~~Church~~ Church. The program included old and new carols from many countries. An Echo Choir, selected from the elementary grades, was seated in the balcony of the Church. The attendance was large and praise was enthusiastic.

Late in December, Brownson Memorial Church was able to purchase an adjoining lot, facing May Street, costing \$750.00, from the following: Stuart Monroe Collester of Colorado, Barbara J. and F. H. Moore of Virginia, Eleanor Monroe Collester of Southern Pines, and C. M. Collester of Newton Highlands, Massachusetts. This lot was deeded to the original Trustees of this Church, Haynes Britt, M. David ^{McAllum} ~~McAllum~~, and Roy R. Newton.

As a fitting climax to the Church edifice, now completed throughout with the exception of the ~~Celtic Cross~~ ^{Spire and Celtic Cross} ~~Celtic Cross and spire~~, which were now in the process of completion, the congregation was at last able to acquire a pipe organ.

A committee, composed of Lloyd L. Woolley, Mrs. N. L. Hodgkins, Dr. Thomson E. Davis, and Mr. Arthur of the Arthur Organ Company of Greenville, North Carolina, inspected and approved the organ in question. Early in December this organ was purchased from a

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generous friend of the Church, Mr. Charles W. Picquet. The initial cost of the organ was \$1,000.00, plus \$1,500.00 for repairs and installation. The original cost of the organ was \$5,000.00 when purchased by Mr. Picquet in 1923. Thus it was a great saving to the Church. The organ, a Robert-Morton, a make well-known to musicians, was entirely suitable for church music. Because of its quality, it was selected by Mr. Picquet since he did not like the quality of theatre organs in use at that time. It provided just the right emotional tone for the silent, silver screen of 1923. In late December and early January, this organ was installed in Brownson Memorial Church, one of the Sandhills' loveliest places of worship, by the Arthur Organ Company, of Greenville, N. C. Thus, the organ was restored to the purpose for which it had originally been designed.

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The presentation of Brownson Memorial Church's Robert-Morton Pipe Organ was made on Sunday, January 23, 1949, at five o'clock p.m., with the Sandhills' Choir of forty voices, under the direction of Mr. Charles W. Picquet, with Mrs. N. L. Hodgkins at the console. No estimate was made of the number of persons attending, but they filled every seat in the Sanctuary and the balcony, occupied every chair placed in the aisles, and crowded around the entrance, unable to get inside. Music lovers were there, not only from the local community, but from neighboring towns as well. It is well known in the Sandhills that a Picquet directed Choir is a real treat. Residents of the Sandhills were also anxious to hear Mrs. N. L. Hodgkins play the organ. They were well repaid.

The Program opened with an organ prelude, "Lamb of God," by Bizet, beautifully interpreted by Mrs. Hodgkins. This number showed well the rich tonal quality of the organ, as did the selections, "Visions," by Rheinberger, played as an "Offertory," and "War March of the Priests," by Mendelssohn, played as a Postlude.

After the Prelude, the congregation joined in singing the hymn, "O Worship the King," which was followed by the Invocation by Dr. Davis. A solo, "Hear My Prayer," by James Stickler, was sung by Mrs. Joe N. Steed, Jr., followed by Mrs. Page Choate, who sang the solo, "Arise, Shine, For Thy Light Has Come," by Dudley Buck. The Choir then rendered a number "God So Loved the

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World," by Stainer, followed by a trio "Lift Thine Eyes," from Mendelssohn's "Elijah," sung by Misses Hope Bailey and Edna Lou Bailey, and Mrs. Royal A. Stutts, Jr. The Choir rendered "A Short Te Deum in E-flat," by Dudley Buck. This was followed by the Offertory. After this, the Choir sang, "Great and Marvelous," from "The Holy City," by Alfred ^{R.}Gaul, after which the congregation joined in singing, "Onward, Christian Soldiers." The program was concluded with the Benediction by Dr. Davis and the Postlude.

Each selection was well-chosen and exceptionally well-rendered. Throughout this service, the deep appreciation of the congregation was evident, but for many, the climax came with the soul-stirring "Great and Marvelous" from "The Holy City," the final number by the Choir.

Dr. Davis expressed the Church's appreciation of the friendship and helpfulness through the years of the man who had directed this excellent program of the hour. He recounted the services which Mr. Picquet had rendered the Church in the past: of his allowing the congregation to use his local theater for worship when it had no church building of its own; and of his giving opera chairs for use in the Church several years before the pews were installed.

Through the facilities and courtesy of Radio Station WEEB, which made the hook-up without charge, these services were broadcast.

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article

The above is taken from an ~~article~~ in "The Pilot," as of January 28.

Mr. Picquet, Mrs. Hodgkins, Choir members, their husbands and wives, a total of seventy-eight persons, were served supper in the Fellowship Hall after the program, by the Women of the Church.

A program, containing the names of all participating, is bound with the Church bulletins.

Following is a prayer which was printed in the morning worship service for January 23:

"God, make the door of this house wide enough to receive all who need human love and fellowship and a Father's care, and narrow enough to shut out all envy, pride, and hate. Make its threshold smooth enough to be no stumbling block to children, weakness, or straying feet, but rugged and strong enough to turn back the Tempter's power. God make this house the gateway to Thine Eternal Kingdom."

At a congregational meeting, duly called for Sunday, February 27, 1949, the following actions were taken: the minister's salary was increased from \$3,000.00 to \$3,600.00 per annum; new trustees for the Church were elected. These men were: ~~Howard~~ ^{Howard} N. Butler, J. W. Causey, and Ralph L. Chandler, Jr.

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With authorization from the Building Committee, Dr. Davis placed an order for material for a dossal cloth, of green plush with gold fringe for trimming. This material cost well in excess of \$100.00. With this dossal cloth made and placed in the reredos, the Chancel furnishings will be entirely completed. All that will remain to complete the Sanctuary furnishings are the carpets on the floor. The construction of the entire edifice, in each department, is entirely complete. The Ladies' Parlor has not been adequately furnished as of this date.

The annual World Day of Prayer was observed in Brownson Memorial on Friday, March 4, at 3 p.m., with women from the churches in town leading the worship. Mrs. Walter E. Blue of the Presbyterian Church, Mrs. F. Craighill Brown of the Episcopal Church, Mrs. William Dale of the Baptist Church, and Mrs. Tucker G. Humphries of the Church of Wide Fellowship were the leaders.

At this time, preparations are going forward for the Sandhills Choir to present a program, "The Holy City," by Alfred R. Gaul, on Palm Sunday. Like the previous program, this one will be under the direction of Mr. ^{David} Picquet with Mrs. Hodgkins at the console.

As this period of the history of Brownson Memorial Presbyterian Church is being brought to a close, it is well to summarize the actual growth of the Church during these years of Dr. Davis' pastorate. When Dr. Davis was installed as Pastor

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in December, 1943, Brownson Memorial had a membership of 240 persons, a Sabbath School numbering 100, and an annual offering of approximately \$3,000.00. In the Church Year 1948-1949, the Church membership stood at 339, the Sabbath School enrollment at 194, while the annual offering totalled \$12,500.00.

Thompson Elder Davis was born in Summerville, Georgia, the son of Thomas Turner Davis and Mary Elvira Elder Davis, on February 4, 1908. He attended Presbyterian College in Clinton, South Carolina, graduating cum laude in 1929. In 1933, he graduated cum laude from Union Theological Seminary, receiving the Thomas Cary Johnson Fellowship as visiting instructor in Advanced Greek. He received his Th. M. from Union Theological Seminary in 1934. That same year he married Miss Anna May Carper of Lewisburg, West Virginia, a graduate of Assembly's Training School, Richmond, Virginia, who, before her marriage, had served as a director of Religious Education, and as a Home Missionary. Dr. and Mrs. Davis have four children, Margaret Mary, Thompson Elder, Jr., John William, and Dorothy Ann.

In May, 1946, Dr. Davis received the degree of Th. D. from Union Theological Seminary.

Dr. Davis' hobbies are listed as chess and analyzation of people.

One of Dr. Davis' outstanding characteristics is his strict adherence to the ordinances of the Presbyterian Church. The

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numerous calls for congregational meetings and the many quotations from the Book of Church Order bear this out. Each call for a congregational meeting is accompanied by a sheet of detailed procedure from the Book of Church Order, and these instructions are followed to the letter. Let it be said here that any actions taken at these meetings have never been referred to afterwards as being unethical. The minutes of each congregational meeting are read by the clerk of the meeting while it is still in session, for approval or disapproval. By these actions, Dr. Davis teaches both the principle and the letter of the laws of the Church, and by these same actions he enlightens his congregation, and honors the Church which ordained him to the Gospel ministry.

Another of Dr. Davis' unique characteristics is his unusual approach to the financial problems of the Church. Instead of preaching annually the stated, statistical, Stewardship sermon, he gently reminds the members from time to time of the needs of the Church. He stimulates interest in the financial condition of the Church by publishing in the bulletins each quarter an itemized statement from the Building Fund Treasurer, as well as one from the Church Treasurer.

However, the characteristic for which Dr. Davis should be remembered best is his stand on matters of morals and conduct. Regardless of majority opinion at times, Dr. Davis has held out against many modern social customs. Also he has maintained the

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sanctity of the Church edifice as the House of God. Being a student of the old school, he has adamantly refused permission for anything, whatsoever, about which there is any question.

After all, was this opposition which Dr. Davis has sometimes encountered modern? Records show that the famous Jonathan Edwards faced many of the same situations during the Eighteenth Century in Puritan New England.

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This history is authentic. Proofs of the facts herein recorded are to be found in the files of this historian.

Thus closes the history of Brownson Memorial Presbyterian Church, Southern Pines, Moore County, North Carolina, as seen, experienced, and recorded by a Charter Member, from its beginning, March, 1936, through March, 1949.

My lasting gratitude goes to each person who furnished reports, pictures, or data of any kind to me over this period of years. To my daughter, Ethel Blue Britt, I shall be eternally grateful, for without her help, this history could never have been completed.

And now, may Almighty God, in His Infinite Wisdom, guide, direct, and keep ourselves and our posterity, while the years of eternity roll. Amen.

Signed:

Mrs. Haynes Britt

Formerly Ethel Ann Blue

This Thursday March 31, 1949

M E M O R I A L S

COMMUNION SERVICE

<u>ARTICLE</u>	<u>PRESENTED BY</u>	<u>IN MEMORIAM</u>
1. Bread Plate	Mrs. Robert P. Brown	Father John McMillan
2. Bread Plate	Mrs. Arthur W. McNeill	Mother Fanny Lancaster McMillan
3. Bread Plate	Mrs. Arthur W. McNeill	Husband Arthur W. McNeill
4. Base	Mrs. Lawrence E. Grover daughter, Eleanor Grover	Not Memorialized
5. Crown	Mrs. C. A. Maze	Parents Mr. & Mrs. George Brander
6. Pouring Pitcher	Mrs. M. David McCallum	Brother Rev. R. A. McLeod
7. Tray and Glasses	Mrs. J. W. Atkinson	Mother Rebecca Bynum Keith
8. Tray and Glasses	Mrs. Lillian Haver Simpson	Father Wilson J. Haver
9. Tray and Glasses	Mrs. Henry Kelly	Husband Henry Kelly
10. Tray and Glasses	Mrs. Haynes Britt	Parents Mr. & Mrs. P. A. Blue

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O T H E R M E M O R I A L S

<u>ARTICLE</u>	<u>PRESENTED BY</u>	<u>IN MEMORIAM</u>
Baptismal Bowl	Betty M. Olson	Mother Mary Brander Mounta
Two Offering Plates	Mrs. Robert P. Brown	Parents Mr. and Mrs. John McMillan
100 Hymnals	Mr. and Mrs. Virgil C. Johnston	Son Virgil C. Johnston,

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M E M O R I A L L I G H T I N G F I X T U R E S
I N S A N C T U A R Y

(VIEWED FROM VESTIBULE DOORS)

<u>ARTICLE</u>	<u>PRESENTED BY</u>	<u>IN MEMORIAM</u>
1st Left Front	Major Francis M. Dwight	Parents Mr. and Mrs. Samuel J. Dwight
2nd Left	Mr. and Mrs. Walter E. Blue	
3rd Left	Dr. Vida C. McLeod Mrs. Franklin Canaday	
4th Left	J. W. Atkinson	
1st Right Front	Mrs. Arthur W. McNeill	
2nd Right	Mrs. Laura W. Wood	
3rd Right	W. D. Hackney, Jr.	
4th Right	Mrs. Howard N. Butler	
Porch Lighting Fixture	Leonard U. Van Fossen	
Fellowship Hall Lighting	Men's Bible Class	Oscar D. Michael

NOTE: With the exception of the lighting fixture~~s~~ presented by Major Francis M. Dwight as a memorial to his parents; and the lighting fixture~~s~~ given by the Men's Bible Class as a memorial to Oscar D. Michael; all other fixtures in the above list were given with the understanding that said fixtures would become memorials to the donors when ~~they become deceased~~. they shall have become deceased.

MARRIAGES PERFORMEDIN CHURCH EDIFICENAMETO WHOMTIME AND DATEMINISTER

Catherine Catherine Eloise Ferguson	W.O. William Eugene Flaherty, III	7:00 p.m. September 5, 1942	Rev. Ernest L. Barber
Lary Leone Currie	Corp. Laurence Earl Walter	Saturday 4:00 p.m. May 8, 1943	Rev. Fred W. Druckenmiller
Henrietta Louise Blue	Richard Madden Maybin	5:00 p.m. June 15, 1943	Maj. Herbert V. Carson
Margaret Lucille Newton	Lt. Roland Vincent Jaeger	Saturday July 3, 1943	Maj. Herbert V. Carson
Mervyn Edson	Benjamin Alexander Hurley, U.S.N.	Wed. evening March 22, 1944	Rev. Thompson E. Davis
Moris Iona Ferguson	Walter E. Blue, Jr.	Sunday September 8, 1946	Rev. Thompson E. Davis
Catherine Catherine Ferguson Flaherty	Robert E. Black	February 12, 1948	Rev. Thompson E. Davis
William Irene McCain	Daniel Miles McFarland	June 9, 1948	Rev. Thompson E. Davis
Joyce Catherine Bailey	Royal Armistead Stutts, Jr.	June 13, 1948	Rev. Thompson E. Davis
Lary Irion McElderry	Thomas Frederick Fields	Saturday August 28, 1948	Rev. Thompson E. Davis
Lannah Lewis Moger	William Martin Taub	March 5, 1949	Rev. Thompson E. Davis

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