

CENTENNIAL HISTORY OF  
TRINITY METHODIST CHURCH

By

BENJAMIN GUY CHILDS

Emeritus Professor of Education  
Duke University

DURHAM, NORTH CAROLINA

1961

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*With warm  
regard and deep  
appreciation of a friendship  
lasting through the years  
Ben G. Childs*

DURHAM, NORTH CAROLINA  
1961

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## Dedication

To that group of noble men, Trinity's pastors through the years from 1861 to 1961, who have inspired their people to high endeavor and shared with them their joys and their sorrows, this modest volume is gratefully dedicated.

- |                           |                         |
|---------------------------|-------------------------|
| J. B. Alford, 1859-60     | J. N. Cole, 1896-99     |
| J. W. Tinnin, 1860-61     | W. C. Norman, 1900-02   |
| W. M. Welsh, 1862-63      | R. C. Beaman, 1903-06   |
| W. M. Jordan, 1864-65     | G. T. Adams, 1907-10    |
| R. S. Webb, 1866-69       | R. C. Craven, 1911-14   |
| John Tillett, 1870-71     | A. McCullen, 1915-16    |
| J. J. Renn, 1872-75       | C. J. Harrell, 1917-19  |
| W. H. Moore, 1876         | A. D. Wilcox, 1920-23   |
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| Wm. M. Howard, Jr., 1960- |                         |

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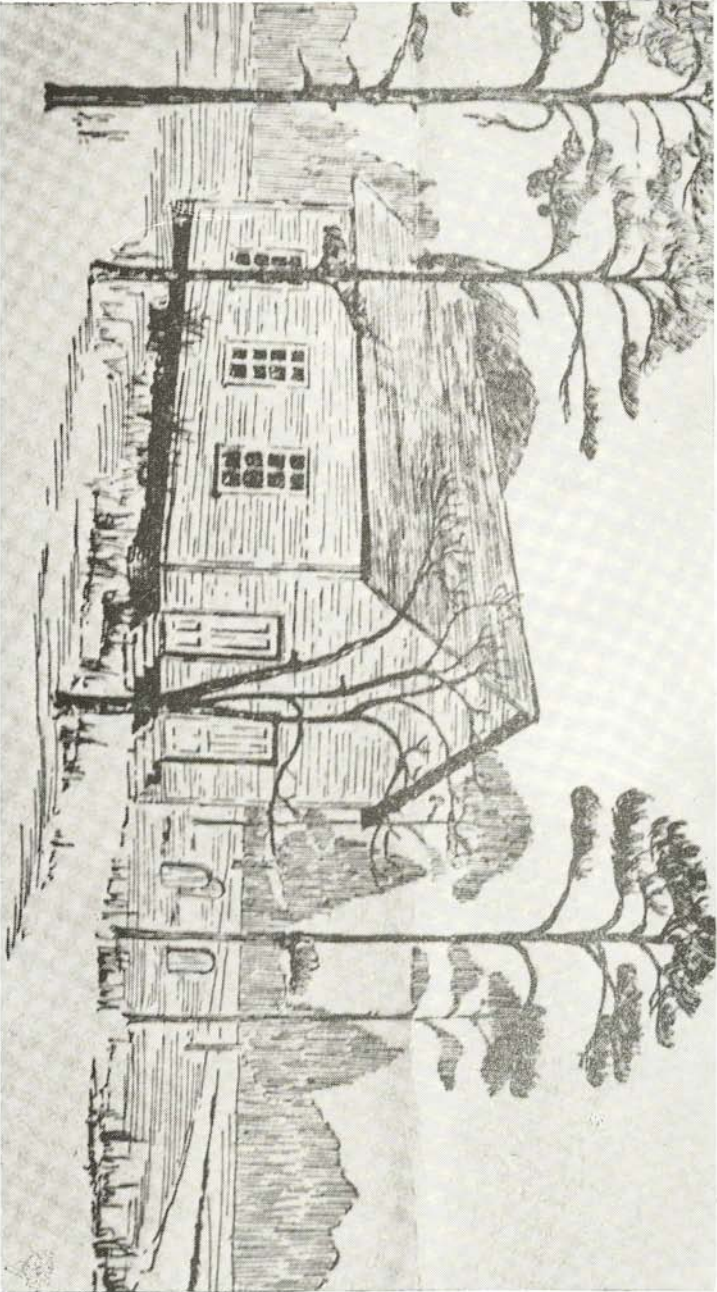
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## THE TRINITY STORY



ORIGINAL TRINITY CHURCH



## Early Beginnings: 1861-1881

Some man has well said, "Every great institution is but the lengthened shadow of a great man." Such a statement could easily apply to the beginning and growth of Methodism in and around Durham as well as across North Carolina. This great Methodist leader, Francis Asbury by name, son of humble but devout parents, was born near the middle of the eighteenth century in Staffordshire, England. He came to America as a missionary at the age of twenty-six, landing in Philadelphia in October, 1771. During the Revolutionary War he was suspected of loyalty to the English Crown and was thus forced to spend several years in retreat at the home of a friend in Delaware. Upon re-entering the active ministry he began "circuit-rider preaching" again, coming to North Carolina about 1780.

It is recorded in Asbury's Journal that during the summer of that year he traveled through Orange, Wake, Granville, and other counties in the vicinity of what later became the city of Durham. In his remarkable diary he writes that during this first journey from Virginia into North Carolina he visited Hillsborough, then the capital of the colony, and preached "loud and long to a group of two hundred well-behaved persons." It is believed, too, that in 1800 he visited the University of North Carolina at Chapel Hill, was well received by President Caldwell, and spoke to the students there. His Journal tells that he then rode on to Raleigh "by way of Massey's," by which he may have meant the name of a Methodist resident along the way; it is also the name of Massey's Chapel, an early Methodist meeting house of this community and a church that still thrives only a few miles from Durham.

Asbury was not alone in his heroic undertakings for the Kingdom in these parts. Names of Methodist pioneers like Ed-

ward Dromgoole, Isham Tatum, Jesse Lee, and others shine like the stars. These are they who were not only heroes but victors as well. Armed only with sermons and saddlebags these riders of a new dawn fared forth like white knights of other days, not with swords' loud clashing but with deeds of love and mercy and words of faith and hope and light.

But though their names no poet wove  
In deathless song and story,  
Their record is inscribed above;  
Their wreaths are crowns of glory.

Chief among these unforgettable circuit riders in these parts were Rev. Willis Haynes and Rev. David Nicholson. In 1830, just exactly half a century after Bishop Asbury's first visit to this section of North Carolina, a revival was conducted by Haynes and Nicholson at a place called Orange Grove, about one mile east of the present Durham County courthouse, on the road leading from Hillsboro to Raleigh. One result of this meeting was the forming of a Methodist Church of about thirty members; "great oaks from tiny acorns grow," for practically all of Durham's Methodism of today has grown from that little congregation.

The record reads that on the 25th of April, 1832, one William R. Herndon, "for the purpose of promoting religion and education," donated a house and an acre of ground to the Methodist Episcopal Church, to be used as a house of worship and an academy. It may be observed in passing that even at that early date "piety and learning," religion and education (*Religio et Educatio*), were believed to go hand in hand. The trustees for this little institution were named in the deed as David G. Rencher, David Roberts, Willis Roberts, Ezekiel Hailey, John W. Hancock, and William R. Herndon himself. It was further stipulated in the deed that Herndon was to act as chairman in "all proceedings of the institution."

It is gratifying that the exact spot on which the building stood has been identified. Durham Methodists should place a suitable marker there, to which the attention of future generations could be directed. It is of interest that records show that in 1837, just five years after the first little schoolhouse was deeded to the

Orange Grove Methodist Church, the North Carolina Conference came into being. On February 8, 1837, at a regular session of the Virginia Conference, North Carolina Methodist Churches were separated from Virginia, and the North Carolina Conference, as such, was created. Thus, Durham Methodism and North Carolina Methodism, officially speaking, are of almost the same age.

Education and its significance was recognized in the fact that one of the trustees, John W. Hancock, was selected to be the head of the school conducted in the little Orange Grove church building. It is worthy of note, too, that one of the pupils attending this school was Malbourne A. Angier, one of the outstanding leaders in Durham's early days and until his death in 1900.

Malbourne Angier was born in 1820; in his manhood he was one of the business leaders in the early days of the small town, was one of the first of Durham's mayors, a magistrate for fifty years, once a member of the North Carolina General Assembly, and at one time chairman of the board of county commissioners. A people grateful for his contributions to the community have erected a shaft to his memory and have indicated that "his life was given in service to his neighbors, to whom he was a symbol of rectitude and a pattern of virtue." Many of his descendants have become valuable leaders in matters of Church and State as well as in social well-being.

The little Orange Grove church-school building suffered destruction in 1835, when it was burned by one Jefferson Dillard, who harbored some resentment against the school and its leadership. Dillard was forced to flee for parts unknown and was not heard from again. The church was immediately rebuilt, the loyal members thus setting a noble example of rising from the ashes of defeat—a pattern adopted by their sons and daughters in later generations.

In his *History of North Carolina*, Dr. Hugh Lefler, Professor of History at the University of North Carolina, observes that Methodism was comparatively late in coming to North Carolina, following the lead of Episcopalians, Baptists, Presbyterians, Quakers, and others. In similar vein, the late Dr. William K. Boyd, in his *Story of Durham* asserts that the oldest religious

institution established in the locality, later to be called Durham, was a Baptist Church. In 1845, the Rose of Sharon Baptist Church was organized in the Piney Grove School House, located about one mile south of West Durham. With the drift of population "toward Durhamville and Prattsburg," a new location was chosen in 1850, funds were secured, and a church building was erected on Pettigrew Street. Later a new location was sought and a new church was built not far from the present edifice on Cleveland Street. Methodism "moved into town" just a few years later.

In 1860, just as war clouds were beginning to lower over the state and the nation, the members of Orange Grove Church, along with other Methodists who had recently moved into the small village of Durham's, as it was first called, set about erecting a Methodist church building for the community of less than a dozen families. Mr. R. F. Morris donated an acre of ground in the vicinity of the present postoffice and near the middle of what is now Orange street. A contract was given to William Mangum to furnish both labor and material for a building to cost \$650. Scarcely had the building enterprise been started, with the foundations laid, when the church leaders decided that this lot was too small for any future growth and that a more desirable location, with more land, could be found in a little grove on the Roxboro Road, now Cleveland Street, the site of the present million-dollar Trinity Church. One and a half acres of ground here were bought from William Green for \$150. The materials planned for use in the first structure were moved, and the little house of worship was begun. It has proven almost impossible to learn the details of the appearance and facilities of this modest country meeting house, but it was no doubt of plain pine material, with two doors, one for men and one for women, as was custom in those days, and capable of seating only a few hundred people.

Trustees of the new church and property were named as William J. Duke, his brother Washington Duke, Archibald Nichols, D. M. Cheek, James Cheek, Z. I. Lyon, and John Barbee. These Methodist forebears builded far better than they knew, for out of their labors of devotion and sacrifice has come a Durham Methodism of other years and later generations. We who dream

of becoming worthy sons of noble sires owe them a great debt of gratitude and homage and rise up to call their name blessed. The heritage handed down by them in name and in purpose have made of their descendants, both physical and spiritual, many who have likewise served well their day and generation and the Church and the faith of their fathers.

Prominent among the trustees of the Orange Grove Church were two men who bore a name that has been definitely and strongly linked with the fortunes of Durham and Methodism for more than the one hundred years we now celebrate—William J. and Washington Duke. They were sons of Taylor and Dicie Jones Duke, God-fearing and sturdy pioneers of English, Scotch-Irish, and Welsh stock. Their father had been captain of the local militia and later sherff in Orange County, as well as a prosperous farmer in the Bahama section, where both sons and eight other children were born.

William, the elder of the two, was converted at a Methodist Church picnic; after marriage he became a faithful church attendant, often walking with his wife five miles to church on Sundays. He is known to have built a brush arbor with his own hands and out of his own funds before his community could afford a church. Later he was a leader in building old Hebron Church, the successor to which still stands on the Durham-Roxboro Highway. As years went by, the congregation moved to another site and still later William Duke's descendants and others have built a beautiful temple to the Lord on the old Oxford Road and in his memory named it Duke's Chapel Church. It is interesting to note that one of the "local preachers" of the Hebron Church was none other than the planter-mill owner, Thomas W. Holden, father of the one-time North Carolina governor, William W. Holden.

William Duke was himself a preacher of no mean qualities. He cultivated a large farm during the week and preached somewhere, often several times, each Sunday. He often listened to William Haynes and David Nicholson at Orange Grove and became a member of the early board of trustees both at that church and later in the first Methodist church to be built in

Durham. William Duke exemplified the faith of our fathers to the very end of his life in 1884.

Washington Duke, born on December 20, 1820, was the youngest of ten children. As a timid boy of seven he joined the Mount Bethel Sunday School and later, at the age of ten, joined that church. His life and example made more honorable the name of Mount Bethel, and to the memory of that example as well as to that of others there stands today in the village of Bahama a beautiful stone edifice with towering spire and chimes to beckon new generations to a house of God, still bearing the name of Mount Bethel.

Washington Duke began his adult life as a tenant farmer, but in 1860 he owned 300 acres of farming land. At the outbreak of the tragic struggle between brothers of the North and the South, he joined the Confederate army, was first transferred to the navy, then to the artillery, was later captured and spent almost all of the final months of the War in Libby Prison. Mustered out, he walked the entire distance of 135 miles from New Bern to his desolate home in Orange County. There he found what every returning Southern soldier found: livestock had been driven off, Confederate currency was worthless, banks had all failed, a veritable pall of doom and darkness hung over the entire state and the whole of the Southland.

As a loyal member of the Methodist Church, first at Orange Grove and later in Durham, Washington Duke exemplified a true spirit of heroism and sturdy, unyielding faith in God and man. From 1874 until his death in 1905 at the ripe old age of 84, he was a leader—in industrial life, in worthwhile community undertakings, and in the cause of Christ and His Church. One of his sons was later to say, "My old daddy used to say that if he amounted to anything in life it was due to the Methodist circuit-riders who frequently visited his home and whose preaching and counsel brought out the best that was in him."

The Dukes and others of that generation, their names cannot be omitted from the roll of God's great noblemen; they lived in the fear of God, maintained religion as vital in their daily lives, and ever kept steadily burning the fire of devotion to the Church and its clergy. Each of them is worthy, in our memory,

of the accolade once accorded Washington Duke: "He was graduated with high distinction at the—Plow Handles, an institution on which the bone and sinew of our greatness as a people is based, and from which our greatest men have come to bless the world and leave behind them a halo of imperishable glory."

From the opening of the War Between the States the little Durham Methodist meeting house was the scene of many exciting activities. The structure on the road now named Cleveland Street had scarcely been finished when there was held one of the stirring public events of the period. A former North Carolina governor, William A. Graham, noted Whig leader, once a United States senator, then Secretary of the Navy, and eight times candidate for vice-president, engaged in debate with Honorable Henry Nash, well-known orator and political figure. The subject of the debate had to do with the question of North Carolina's possible secession from the Union, as many of the other Southern states were doing; Graham vigorously supported the preservation of the Union, while Nash was equally eloquent in favor of secession. It is known that Rev. J. B. Alford, then pastor of the congregation, aligned himself with Nash on the secessionists' side.

At one time the building was used as a muster center for Confederate soldiers while the church-yard served as a drill ground. The Flat River Guards of the Army of the South, under the command of Captain R. F. Webb, used the church as headquarters for some time. It is believed that soldiers of both armies, North and South, especially during the final months of the War, commandeered the little structure for use as a simple hospital for sick and wounded soldiers, wearers of both the Blue and the Gray, a custom followed in many places throughout the State and the South. It is more than likely that soldiers of General Sherman were quartered there in the last few months of the struggle, since the final act of the War was the surrender of Johnson to Sherman at the now historic Bennett Place, only a few miles from the present city of Durham.

Soon after the soldiery of both armies had folded their battle flags, the little Methodist meeting house was converted back into a school building. An impoverished State and South were utterly

unable to furnish public schooling for their children, so it devolved upon churches and other local institutions to fill the gap.

Attention may be called here to the fact that in all likelihood one of the first schools to be taught in the village after the War was organized around the Methodist Church. It will be recalled that an earlier school was taught by John Hancock at Orange Grove; it is also known that before the great struggle there was a log school house on a spot later included in the lawn surrounding General Carr's residence. An academy was established in 1852 but disappeared when soldiers appeared on the scene; then it re-appeared as the Durham Academy in 1865, with several Methodists, including Malbourne A. Angier and Robert F. Morris, as well as others, on the Board of Trustees. Famous names identified with North Carolina education, like Charles McIver and Collier Cobb, are associated with that institution.

Devoted women, like Mrs. J. A. Moore, Mrs. J. T. Womble, Mrs. James Southgate, and others taught classes in their homes, which were situated on Dillard, Queen, Liberty, and other streets in the vicinity of the Methodist Church. These cultured, inspiring leaders have set a noble example to their successors in the teaching field.

With the completion of the new Trinity Church in 1881, a new step was taken in the development of private schools. The old church building was moved to a spot not far from the present church school building of Trinity's and a school was begun under the name of the Methodist Female Seminary. Trustees were Julian S. Carr, E. J. Parrish, J. B. Whitaker, Washington Duke, and J. E. Lyon—all leading members of Trinity Church. The institution was under the management of Mrs. Julia R. Williams. Later, when the parsonage for the minister was built, the seminary was moved to Queen Street, where it flourished for a number of years.

Almost immediately after the close of the Civil War, the town of Durham's (or Durham) began to rise from the ashes of its distress and despair. The presence of Union soldiers in the little community may have resulted in their confiscation of some personal property, but that presence had really proven a blessing in disguise. They had scarcely reached their homes back in



the North and the Midwest before they began to write back for some of the tobacco they had found here. The sale and manufacture of the "golden leaf" began to grow in leaps and bounds; so did the size of the town. The village had been smaller than Prattsburg and Durhamville nearby until 1850; it was chartered only in 1853; there was no railroad here until 1854. But by 1869 the population was counted at 200, and in 1880 the census showed a total of over 2,000 persons.

In 1866 Durham's as a Methodist meeting place was placed by the North Carolina Annual Conference on the Chapel Hill charge, and Rev. R. S. Webb was appointed as pastor. It was also in this year that the church was officially known as Durham's; even though the congregation had, for the most part, located in the village and the new church located there, the name of Orange Grove Church was carried on the annual conference records until 1866. It had been carried as a preaching place on the Hillsboro Circuit during 1860 and 1861, with Rev. J. W. Tinnin as the pastor, and on the same circuit during 1862 and 1863, with Rev. W. M. Welsh as its minister. During 1864 and 1865 the small congregation was officially identified with the Orange Circuit, and Rev. W. M. Jordan was the pastor.

In 1867 Durham's Circuit was formed, consisting of Durham's, Orange Church, Massey's (this may have been the church referred to by Bishop Asbury in 1800), Pleasant Green, Mount Hebron, and Fletcher's Chapel; the Rev. R. S. Webb remained as pastor of the new circuit. It is interesting to note that even now, nearly one hundred years afterwards, three of these preaching places—Massey's Chapel, Pleasant Green, and Fletcher's Chapel—remain as flourishing centers of Zion. At one of them, Pleasant Green, the Rev. Walter Weaver, a son of Trinity Church, is the minister.

The history of any growing community, and Durham is no exception, has also been, in large measure, the history of the churches which have molded the spiritual characteristics of its citizens. Reaching far back into the days of the unheralded circuit-riders, when unrest and violence as well as privation and hardship prevailed, the story of the Church in Durham has been

constantly molded upon the pattern and precepts of religious pathfinding.

It has been thought that in no other city in the state has the influence of the church been more keenly felt than here in Durham. The history of the churches of the city is more than the history of the "flowering of the religious instinct." Dr. Boyd and other writers take the position that in the early churches there were reflected the relationships of town and country. They further believe that "the churches had a definite influence in shaping the tone of society and in deciding certain moral issues of the day in the community."

As is the case with almost all "boom towns," the new Durham had many social and moral problems to arise. Boyd ventures the assertion in his Story of Durham that in a few years after the surrender at the Bennett Place, the liquor question became a live topic of discussion and one of the pressing issues facing the town's leaders. Mr. Webb threw himself vigorously into this fight, training all his guns on this problem. In 1868, he led a campaign for prohibition in Durham's and the elimination of saloons, of which someone has said, "there was one on every street corner and many in between." The dry forces lost the election by one vote but the Rev. Webb had incurred the enmity of the saloon leaders. There was at the time only one house for rent in the town and he was its tenant. His opponents offered the owners \$20.00 per month more for it than Mr. Webb could afford to pay, so he was forced to live at Chapel Hill during the last year of his ministry and "commute" to Durham's. It has been told that at times he was compelled, due to the hard times of the Reconstruction period, to walk the twelve miles on preaching Sundays here.

On the twentieth day of August, 1869, two motherless boys in their early teens stood before the holy altar of this plain little Methodist meeting house and took upon themselves the vows of church membership. To pastor and people they promised to "support the Church and its institutions," and right well did they redeem their promise. They gave solemn assent to words spoken by one of those heroic old circuit-riders. In later life one of them was to say that the Methodist preachers who came into his own

home as guest were "the greatest influence of his whole life save that of his own father." Those two little orphaned boys were James Buchanan and Benjamin Newton Duke. Due attention in later pages of this story will be devoted to some of the results of this early pledging of fealty to the Methodist Church on the part of these two, but all of time will be unable to tell how far-reaching has been the influence of that simple but noble ceremony taking place in that little church nearly one hundred years ago.

In 1870, Rev. John Tillett, ardent and militant, became the pastor of Durham Methodists, for that was the year in which the name of the church was changed from Durham's to Durham. He was particularly outspoken in his attacks upon the liquor traffic and "horse trading." He followed the practice of tacking up notices on the town's streets with information as to the Bible texts to be used in his sermons on the following Sundays. In April, 1870, Tillett presented a complaint to a quarterly conference that some of his members had not been "conforming strictly to the rules of the discipline." Some persons took exception to this observation of the pastor's and a lively discussion followed, with the result that some thirty-one members of the congregation withdrew from the fellowship of the church, and nineteen of them proceeded to establish an independent church near the Lipscomb's Cross Roads. An earlier historian of Durham Methodism, James Southgate, makes the comment that "Tillett was conscientious in the administration of the Discipline and left the Church upon a higher plane of piety and better prepared than ever for the revival seasons which followed." It is a source of keen gratification that the church did not for long remain "a house divided against itself" and that most, if not all, of the dissenting members were later restored to its communion.

At the beginning of the conference year of 1872-1873, Rev. J. J. Renn succeeded Mr. Tillett. With the restoration of the disaffected members, many of whom had been very active and influential in the church's program, a quadrennium of harmony and satisfying progress followed. During the first decade of Reconstruction, Durham had grown considerably in size and prominence throughout the county and the state. In 1861, it had been

ranked as a poor third in size among the communities of the county with only a handful of homes; now it was able to boast a count of over three hundred persons. Business and industrial leaders like R. H. Morris, J. R. Green, and W. T. Blackwell had begun to establish thriving manufacturing centers and already Durham was beginning to be "a town renowned." And its youthful companion, the Methodist Church, had enjoyed even more prosperity; it was now able to number its communion by as many as two hundred members. This increase in membership and the young church's development along other lines justified the North Carolina Conference in removing Durham from the Durham circuit of nine churches and making it a station in its own right. However, Durham did not forget her other church sisters who were less prosperous than herself in growth and means. It is of record that once, when times were hard, she assumed the responsibility of caring for the salary of the minister of Pleasant Green Church for that year in the sum of \$1,750.

As is always the case when war breaks and an invading army occupies a state or a town, Durham and its Methodist Church suffered physical misuse and abuse. The church building, still bearing war scars, was forced to go for at least a decade without improvements or even repair. As a consequence it was needful in 1872 for the congregation to take heroic steps in this direction. New pews were installed, and the little meeting house was given a new coat of paint, outside and inside.

Prominent among those quite active in these repair and renovation activities, was a young man who was destined to play a large part in the affairs of Methodism and Christendom, not only in Durham and North Carolina but throughout the world—Julian S. Carr.

Julian Shakespeare Carr was born in Chapel Hill on October 12 (Columbus Day), 1845. His father, significantly named John Wesley Carr, was for half a century a successful merchant in that town and a devoted member of the Methodist Church there. His mother, Elizabeth Pannill Bullock, belonged to an old Virginia family, which came from there to North Carolina about the middle of the eighteenth century.

Young Carr entered the University of North Carolina at the age of 16 but heeded the bugle call to Southern arms after only two years of college study, serving with honor and distinction throughout the terrible conflict among brothers. Immediately upon moving to Durham in 1870, he identified himself with the small but growing Methodist congregation and remained a loyal, leading member from that time until his death in 1924. At some time during this period of more than half a century General Carr, as he was always called with affection and honor, served as a member of the Board of Trustees, teacher of the Men's Bible Class in the Sunday School, and superintendent of the Sunday School. He was also selected a number of times to represent his church as delegate to the North Carolina Annual Conference, and upon occasion was an elected delegate of that Conference to the General Conference of the Methodist Episcopal Church, South.

Whatever the political or moral destiny of the people of the great country of China, the name of a noble Chinese Christian leader cannot be forgotten, and a deep interest for these pages lies in the fact that his name will ever be associated with that of Julian S. Carr. While some of the story is warmed and, perhaps colored, with romance, it appears altogether fact that this young lad from the Celestial Empire, Charles Jones Soong by name, landed from sea at Wilmington, North Carolina in the autumn of 1880. He later left ship and made Wilmington his home, joined the Fifth Street Methodist Church there, began an English education under the tutelage of that church's pastor, and soon learned to make himself at home among the hospitable people of that Carolina city. In that same year President Braxton Craven of Trinity College was approached as to the possibility of Soong's securing a college education. No solution could be found, however, for financing Charlie's expenses and a stranded Chinese youth seemed about to see his dreams dashed to pieces.

It was at this point that Julian S. Carr entered the picture. In 1881, Soong was brought to Durham, introduced to Mr. Carr and his noble wife, and then the young Chinese lad was taken into the Carr home, "not as a servant, but as a son." He first entered Trinity, then transferred to Vanderbilt University to pre-

pare himself for religious work in his native land. General Carr remained his sponsor and friend throughout his college training here; he personally helped the lad financially as well as using his influence as superintendent of the Trinity Church Sunday School to encourage the pupils there to share in an investment in human life and character. Soong returned to China after study at Vanderbilt and, although he did not permanently become a Methodist preacher and missionary, through another channel—printing and publishing—he became a great apostle to his people. His publishing efforts flourished, he became a man of considerable means, his daughters and sons came to America for higher education, the family came to be one of the first in China. Charlie Soong never forgot his noble benefactor, Julian S. Carr, nor the days when he lived in Somerset Villa in Durham, wove hammocks and went to school and college. Though lowering war clouds have for the moment obscured the vision of China's future, the faith of Trinity Church Christians will not shrink from the dream of Soong's and Carr's that one day our two great republics under God will unite and tell on to the other nations the story of Love and of Light.

General Carr's benefactions and personal aid did not end at Trinity Church nor in Durham. In 1882 he was elected a trustee of Trinity College in Randolph County. Following the death of Dr. Braxton Craven, Trinity's eminent president, in 1882, the fortunes of the college came to a low ebb. The institution was in debt, Methodist interest was clearly on the wane, and efforts to raise funds seemed of little or no avail. At this moment of crisis, Carr, then the college's treasurer, in conjunction with Colonel J. W. Alspaugh and Mr. James A. Gray, both of Winston-Salem, came to the rescue with contributions that would pay off the indebtedness and assure Trinity of the opportunity to continue. Later, he made a substantial donation of \$10,000 to the institution's endowment fund.

It was largely through the personal efforts of Mr. Carr that Dr. John Franklin Crowell, an able, aggressive Yale graduate was secured for Trinity's president in 1887. Through the leadership of Crowell and Carr, the college that year secured an endowment of \$100,000 from the North Carolina Conference; this same duo

were prominent in the movement that led to the removal of the college from Randolph County and its location in Durham.

In 1890 at a mass meeting held in Trinity Church, leading citizens like Washington Duke, Benjamin N. Duke, and General Julian S. Carr began to lay plans for Trinity's being brought to Durham. Encouraged by Dr. E. A. Yates, Trinity Church pastor, Mr. Duke, following the advice of his son Benjamin, gave \$85,000 for the new enterprise and this magnificent gesture was matched by General Carr's gift of Blackwell Park, which included over sixty acres of land with \$40,000 worth of improvements. Here is the site of the present Woman's College of Duke University.

Julian S. Carr's worth to his Church, his community and the world, as well as to all good causes for the betterment of humankind, cannot be measured in finite dimensions. He loved his fellowman, like Abou Ben Adhem of old; grateful recollection of him will live on and on. In the finely phrased lines of Dr. Hersey E. Spence:

Today we place a wreath upon his bier,  
In praise sincere our grateful voices blend,  
In loving memory his name revere,  
As soldier, statesman, churchman, neighbor, friend.

For the conference year of 1876, the Rev. W. H. Moore came to Durham as pastor, and he was succeeded in 1877 by Rev. W. H. Call, who also served one year as the congregation's minister. In 1878, Rev. J. H. Woods was appointed to shepherd the flock, and his ministry is long to be remembered for the fact that in it a great venture was undertaken. The people of the church now called Trinity have ever sung to themselves the theme of "Build thee more stately mansions," and three times between 1861 and the end of the nineteenth century they were busily engaged either in rebuilding or remodeling the church edifice.

## The Old Trinity: 1881-1924

Under the leadership of Mr. Woods, there was undertaken the erection of a new sanctuary to replace the little wooden meeting house to which the saints had repaired for nearly a quarter of a century. This new church, whose cornerstone was laid in 1880, was to stand until the tragic, memorable fire of January, 1923, broke out to destroy her sacred dwellings. At the cornerstone laying the chief address was delivered by a member of the North Carolina Supreme Court, Judge A. S. Merrimon, who spoke to the subject, "The Influence of Christianity on the Mental Interests of the World."

The main portion of the church structure was completed during the pastorate of Rev. Jesse A. Cunningham, who was the minister in years, 1881 and 1882. According to the record, it was dedicated on the first Sunday in June, 1881, by the Rev. N. H. D. Wilson, who was at that time presiding elder of the Durham District.

Comment may be made here that this may closely approximate a record in Methodism so far as quick payment of church indebtedness is concerned. As of the present declarations of the Discipline of The Methodist Church, a church building cannot be dedicated until all indebtedness has been discharged. If this same policy was pursued in the early eighties of the last century, it is nothing short of phenomenal that Trinity Methodists should have erected, paid for, and dedicated a new church structure in about one year.

The Trinity congregation had scarcely adjusted itself to new surroundings in the new sanctuary until it began to sense the need and feel the inspiration of the outward reach. The rapid growth of Durham began to impress some of the Methodist





SECOND TRINITY CHURCH

leaders that there should be developed a Methodist expansion. The pastor of Trinity for the years, 1883 and 1884, was Rev. T. A. Boone, successor to Rev. Jesse Cunniggim. His ministry witnessed the church membership increase considerably through several revival efforts as well as the interest developed as a natural result of a larger and more attractive and serviceable church building. The enrollment of the congregation at the close of Mr. Boone's pastorate was approximately 350 persons. A great deal of enthusiasm had arisen over the years for the work of the Sunday School, due in large measure to the leadership of General Carr, who had been the school's superintendent for a long period of time. He resigned this post on account of the pressure of other church duties, and the responsibility for leadership was assumed by Mr. E. J. Parrish, who continued in this capacity until 1899. Records show that at the time of Carr's resignation in 1884, the enrollment in the church school was 350.

During the first year of Mr. Boone's ministry the congregation suffered an irreparable loss in the death of Col. D. C. Parrish, one of the great towers of strength in the Methodist Church for many years. Colonel Parrish was an apt type of the old school of Southern chivalry and dignity. He had proven a tireless worker in and for every good cause which looked to the welfare of the community. The parishioners of his church reconciled their grief for his passing in the contemplation that he left them a glorious heritage of devotion and service as well as the promise to his family and his friends that his life would be lived again in his posterity—a promise redeemed in the examples of his sons and daughters.

Under Mr. Boone's leadership the Trinity congregation opened consideration and discussions of the wisdom and need for organizing a new Methodist church in "the western portion of the city." The move was at first quite unpopular, so the discussions rather naturally became agitation, but the conviction grew that one Methodist Church was not sufficient to minister to the spiritual needs of such a phenomenally rapidly growing population. Records show that Durham mustered only about 200 souls in 1870, but that it grew to over 2,000 by 1880, and boasted 4,000 by 1890.

It is interesting to note that by 1885 Methodism in Durham had grown to such dimensions and its influence was beginning to be felt keenly enough across the North Carolina Conference for a significant change to be made. It was in that year that the old Hillsboro District of the Conference was replaced by the Durham District. This District now comprises 54 pastoral charges with 23,000 members, and represents an outlay of over \$7,000,000 worth of church property.

Quite appropriate, too, is the fact that in the next conference year, 1886, it was decided to change the name of the Durham Methodist church to Trinity. In exactly a quarter of a century the congregation had grown in size from 30 to over 430 members, its pastor's salary had increased to \$1,400 yearly. Surely there was then cause for celebration and rejoicing among Durham Methodists: A year of jubilee had truly come!

At the fourth quarterly conference of Trinity Church in 1885, upon motion of the Rev. A. Walker, a building committee was appointed for the "West End Church." This committee was to consist of Washington Duke, J. H. Southgate, J. W. Gattis, S. A. Thaxton, G. W. Burch, A. Wilkerson, J. Edwin Lyon, Benjamin N. Duke, and J. S. Lockhart. At this same meeting an amount of \$1,625 was pledged for the erection of a new church building. The West End Church had its real beginnings in May, 1886, when a Sunday School was begun in one of the factory buildings of Washington Duke and Sons, the school to be known as Bethany Sunday School. The Church was formally organized as Main Street Church, now occupied by the congregation of the Congregational Christian Church, and located at the corner of Gregson and West Main Streets. The lot of land for this new church was donated by Brodie L. Duke. Thus was born the first of the daughters of Trinity Church, Mother of Methodism in Durham; Main Street church soon outgrew its first quarters and location and was moved in 1907, taking on the name of Memorial Church in memory of Mr. Washington Duke. The name was again changed in 1924 to Duke Memorial Church and enjoys the prestige and distinction of being one of the outstanding churches of Methodism in the South.

Expansion of Durham Methodism seemed to be the order of

the day at this time. In addition to the naming of a building committee for "West End Church," the quarterly conference of 1885, held at Trinity Church, appointed a similar committee for "East End Church"—to be known afterwards as Carr's. Indeed this church could well have been called the twin sister of Main Street Church.

Carr Methodist Church, as it is now known, is located on North Driver Avenue. It began in similar fashion as did Main Street Church; a Sunday School was organized by the late William H. Branson in one of the rooms of the East Durham Cotton Mill. In 1885, the Rev. Amos Gregson was appointed by the North Carolina Annual Conference to be the pastor of both Carr and Main Street churches. A new sanctuary was erected in 1886 and named in honor of General Julian S. Carr, who contributed largely to the cost of the construction of the edifice. In 1886 the Rev. J. H. Hall became the pastor of Carr Church.

Thus, with the auspicious beginnings of Main Street Church and Carr Church, there starts a long line of organization and growth in strength, influence and devotion on the part of a number of other churches in Durham Methodism. It is not an idle boast nor without a pardonable pride that Trinity points to such congregations and houses of worship as those reaching all the way across the years from Main Street and Carr down to Wellon's Village and Glendale Heights. Either directly or indirectly these churches have grown out from and with the blessing, often financial help, of the people of Trinity. In fact, the history of Trinity and Durham Methodism strongly parallels the history of the city itself.

Rev. B. C. Phillips became Trinity's spiritual leader in 1885, and, although he succumbed to an attack of pneumonia in a few months after assuming this leadership, he was known throughout the city for his keen intellectuality, his outstanding piety, and for his unstinted devotion to the Church and to the Kingdom. His untimely death was deeply felt by the entire congregation and by the whole community of Durham. The Rev. W. S. Davis was appointed to be the pastor to conclude the conference year and discharged his responsibility in this connection with becoming effectiveness.

Rev. W. S. Creasy became the next pastor and served for the years of 1886 and 1887. During this biennium more than 200 persons were added to the rolls of the congregation through profession of faith and by letter of transfer from other communions. At the close of this pastoral administration the church's membership was counted at nearly 400, despite the fact that a large number of former members had by this time transferred to the younger churches and congregations of the growing city.

Dr. E. A. Yates succeeded Dr. Creasy as Trinity's pastor in 1888 and remained until 1890. His administration is also marked by a remarkable growth in the size and influence of the church. In October, 1888, the Rev. Sam P. Jones, well-known Georgia evangelist, visited Durham and conducted revival services lasting for several weeks in the Parish Warehouse. These services were attended by large numbers of people of all churches. A return engagement was filled during the following year, and, as a result of these two meetings, many persons were added to the various churches of the city. It is worthy of note and record that in these two years a total of 189 new members joined the Trinity congregation.

The cornerstone of the new Trinity College was laid on November 11, 1890. Many people still living in Durham and in other parts of the state recall that Dr. Yates, Trinity's pastor, played no small part in this momentous enterprise. Not only was he influential in eliciting the interest and cooperation of Mr. Washington Duke and General Julian S. Carr in guaranteeing the financial backing necessary to secure the college's location here, but he was most active in many other respects.

Dr. Yates was the chosen spokesman for the Board of Trustees of the College upon the occasion of the formal opening of the institution in 1892. The Trinity buildings and grounds were dedicated to "God and Humanity" on October 12 of that year—just four hundred years after the discovery of America by Columbus. The sermon of dedication was delivered by Dr. Embree E. Hoss, then editor of the Nashville Advocate and later one of the bishops of the Methodist Episcopal Church, South. The town observed the day with gala festivities, including a street parade and band concert. The formal exercises were held in the old Epworth Inn

and were begun with a welcome address by Capt. E. J. Parrish, followed by a response by the new president, Dr. Franklin Crowell. Then Mr. Washington Duke formally presented the Main Building and Inn to the trustees; General Garr presented the land known as Trinity Park; and other gifts and donations were announced. Dr. Yates accepted the buildings and grounds and all other gifts on behalf of the college's board of trustees.

Dr. Yates was succeeded as Trinity's pastor by Rev. R. J. Moorman, who served for one year. At the beginning of Mr. Moorman's pastorate, which was also the opening of the last decade of the nineteenth century, Trinity Church boasted a membership of approximately 450 persons in a town of 5,000 population. This represented a growth of over 400 since 1861. At this time the trustees of the congregation valued their church property at \$25,000, to include the sanctuary, parsonage, and seminary building. This gratifying measure of success did not appear to satisfy the Trinity folk, however, and under Mr. Moorman's enthusiastic and inspiring leadership they set about planning for an even greater Zion. The church attendance and activities as well as the excellent Sunday School growth had encouraged the leaders of the congregation to believe that additional room and accommodations were needed.

Mr. Moorman was able to see the movement launched before the close of his year of ministry, but the responsibility for leading the people in rebuilding devolved upon the shoulders of his successor, Rev. R. C. Beaman, who served, in his first pastorate, for the years of 1892 and 1893. The work of remodeling, which was completed in 1893, gave to the people of Trinity a church plant valued at more than \$50,000. It was built of brick with granite trimmings; the interior was both artistic and inspiring in design and finish as well as useful and convenient in arrangement. Handsome pews were placed in the sanctuary and in the new Sunday School annex, while a large pipe organ was installed in the choir loft at the rear of the pulpit. A number of murals and other decorations were placed on the walls and several large stained-glass windows were built as memorials to the departed loved ones of members of the congregation.

During the pastorate of Mr. Beaman several of the faculty members of the new Trinity College allied themselves with the fortunes of the Trinity Church congregation. Notable among these was Dr. William H. Pegram, known to hundreds of Trinity College alumni all over the world and loved by them.

One of the most significant undertakings of Mr. Beaman's ministry at Trinity Church was the organization of its Epworth League. It is interesting to recall that an "Epworth Band" had been instituted at Trinity during the pastorate of Dr. Yates and had been flourishing for several years before the inauguration of the Epworth League movement in Southern Methodism.

The Epworth League exerted a profound influence upon the life of the Methodist Church for a number of years. Appropriately taking its name after the birth-place of the noble founder of the Methodist Church, John Wesley, it sought to provide for the intellectual, social, and recreational interests of its members, more especially of those in their teens and in early adulthood.

The League had its roots in an informal organization dating as far back as 1877. In 1890, the General Conference of the Methodist Episcopal Church, South, authorized the official formation of the Epworth League. Before it surrendered its name and program to its successor, the Methodist Youth Fellowship, at the Uniting Conference of the three branches of Methodism in 1939, it made large contribution to the development of church loyalty and the growth of interest and activity in the affairs of the Church.

The Trinity Epworth League dates from September 28, 1893, when it began with a membership of over 130 eager and enthusiastic young people. Rev. B. R. Hall succeeded Mr. Beaman as pastor in 1894 and remained at Trinity for two years. During this biennium the Trinity Epworth League initiated the publication of a monthly young people's newspaper; in it there appeared from time to time a most interesting series of articles on the early history of Trinity Church, covering the more or less "hidden years" from 1831 to 1865. These articles came from the inspired pen of Mr. James H. Southgate, one of the choicest of God's noblemen of his generation. All writers of later stories about Trinity Church have owed a debt of deep gratitude to this great church-

man, not only for the information gleaned from the pages of Mr. Southgate's articles but for the inspiration inherited from his devoted and active life.

James H. Southgate was a worthy son of a worthy sire. James Southgate, the elder, was born in Virginia in the very year in which the land for the first Orange Grove Church was deeded to the Methodist Episcopal Church by William Herndon. Cultured and courtly in manner and yet industrious and successful in business, James Southgate immediately won a high place in the esteem of his fellows upon coming from Hillsboro to Durham in 1876 to enter the insurance business. His firm has become a landmark in insurance throughout the State and the nation.

He served the South in the War between the States and, after his discharge, accepted the presidency of Louisburg College; then later guided the fortunes of Olin College, near Statesville, until 1876. His coming to Durham was at just about the time when the Durham, at its incorporation, had only about 100 people; in 1880, only fourteen years later there were over 2,000 persons living here.

James H. Southgate, the oldest of four, became one of the outstanding citizens of the State. He was in turn president of the Durham Chamber of Commerce, one of the original promoters of the Young Men's Christian Association, president of the North Carolina Peace Society. He was also a high ranking officer in the various branches of the Masonic fraternity.

He joined Trinity Church immediately following his removal with his father to Durham and remained a loyal and faithful member as long as he lived. He served as member or chairman of the Board of Trustees at various times, in like capacities on the Board of Stewards, as well as an officer and teacher in the Sunday School. He was also a leader in the Epworth League's program. For twenty years he was chairman of the Board of Trustees of Trinity College, and after his death one of the women's dormitories was named in his honor.

At his passing, one man said of Mr. Southgate that "he was a man of princely mien and sterling worth—one who embodies in his life the power to think on whatsoever things are true and just and lovely and of good report." Trinity Church, the city of



Durham, and the nation have been made richer because James H. Southgate has passed this way.

In the conference year of 1896, Rev. J. N. Cole succeeded to the pastorate of Trinity Church and remained until 1899. During Mr. Cole's ministry the congregation continued to grow and flourish as well as in interest and in influence for good in the community and throughout the North Carolina Conference. In the final year of this ministry the Church sustained a keen loss in the removal of Captain E. J. Parrish from its ranks by his moving to another field of labor in his chosen profession. Captain Parrish had been a business leader in Durham for thirty years. He had been educated at old Trinity College in Randolph County and had served with distinction and fidelity throughout the War Between the States; moreover, he had successfully filled a government office for a number of years.

Courteous, unassuming, sociable, gracious, and dignified he had gone in and out among the people of Durham, recognized as a fellow-citizen of real worth and a man whom to know was to love and admire. He had successively served Trinity Church as superintendent of the Sunday School and as chairman of the official board. Upon his departure for the Orient in 1899, the Church and the community at large came to feel something of the invaluable contribution the life and service of this good man had rendered and to recognize the loss they would sustain in his going.

Rev. W. C. Norman became the pastor of Trinity Church in 1900. At this turn of the century, after some forty years of trial and triumph, this Mother of Methodism could render a good account of her stewardship. The membership had grown to over 600 persons, the pastor's annual salary was now placed at \$1,600, and the congregation valued its church plant at more than \$52,000. Every phase of the church's program seemed to be moving along in splendid fashion.

Mr. Norman remained at Trinity only a short time; he died in 1902, while attending the annual session of the North Carolina Conference, being held at Wilmington. He was well known throughout the conference and the state as a devoted and consecrated minister, and his untimely death brought a deep sense

of loss to the congregation and to the cause of righteousness in all the fields where he had labored. During these days of Mr. Norman's administration the Trinity Sunday School developed to a high degree in interest, attendance and activity. It had been organized by its leaders along lines adopted by the new International Sunday School Association and was functioning strongly in the life of the Church. It had become departmentalized and was manned by a devoted, enthusiastic corps of officers and teachers. The general superintendent, Bruce R. Payne, was capably assisted by some ten other officers and approximately forty teachers. Regular attendance, home study, generous contributions, class activities, and visiting the sick were all encouraged in the list of objectives adopted. The total enrollment for 1902 was 822.

Upon the death of Mr. Norman, Rev. R. C. Beaman was returned to Trinity Church to be its pastor for the second time. It had been just a decade since he led the growing congregation in erecting a badly needed and commodious Sunday School annex to the church; he had also enterprised the organization of an Epworth League and had begun the undertaking of bringing a considerable number of Trinity College faculty members and students into his communion. In his second pastorate Dr. Beaman remained at the helm in Trinity for four years. His popularity and enthusiasm gave this leader such a strong hold upon the religious life of the congregation and the community that the Kingdom could be said to have flourished remarkably under his guidance. The membership of the church grew by nearly 200 persons during his ministry, and his departure for other fields at the end of the quadrennium witnessed a church in a most prosperous condition.

Rev. G. T. Adams became the successor to Dr. Beaman in 1907 and continued in the pastorate at Trinity until 1910. Thus he followed his predecessor for a full four years of capable and devoted leadership. His ministry marks the re-organization of the women of the church for the cause of home and foreign missions. A Home Mission Society had been organized in 1903 with 25 charter members. From this modest beginning there has developed a women's organization, which, although it bears

another name, still preserves the spirit and devotion of those early days. It takes high rank among the Societies of the Southeastern Jurisdiction of the Methodist Church.

In 1910, this Society united with the Foreign Missions Society and continued in that manner for a number of years—until the merging of these two organizations throughout the Methodist Church in 1940. In this merger the unified organization entered upon a new adventure of helping to carry the good news to all the earth under the title of the Woman's Society of Christian Service.

No man is able to evaluate the work and worth of women's efforts in these societies and in other connections of the Church. For years now these Trinity women have labored and loved and sacrificed in the true spirit of Christian womanhood, like the Lydias and the Dorcases of old; the whole membership of Trinity Church would rise today to pay a tribute of appreciation and homage for such a remarkable contribution of self and service as our women have made. In the moneys they have raised for missions and the support of the Kingdom at home, as well as for the curtailment of building indebtedness, they have set an enviable example for their brothers to emulate.

During the quadrennium from 1911 to 1914 the ministry of the Church at Trinity was in the hands of Rev. R. C. Craven. His was a name well known in the annals of North Carolina and world Methodism. The incomparable Braxton Craven had been a colleague of Brantley York's in the establishment of the little Union Institute, modest but noble ancestor of Duke University. He had become the first president of Trinity College in Randolph County and had remained there until his death in 1882. He was a useful and distinguished clerical member of the North Carolina Conference, frequently serving as secretary of that body. Other Cravens had followed in his footsteps—thus in the pulpit and pew, in the administrative office, and in the classroom the Craven clan has made its mark and left its imprint for good upon Methodists and others in the old North State.

Rev. R. C. Craven was succeeded at Trinity Church by the Rev. A. M. McCullen, who served the congregation only one year, being called to the nation's colors in 1915, to become an army

chaplain at the opening of World War I. Mr. McCullen's successor was Rev. Costen J. Harrell, who continued as Trinity's spiritual leader until 1919.

Dr. Harrell's vigor and enthusiasm, as well as his devotion to Christ and His Church, produced for him an outstanding administration. His ministry to his people in their joys and in their sorrows endeared him to them so closely as to enable leader and followers to place Trinity Church in the forefront of congregations of the North Carolina Conference in every worthwhile undertaking. Notable among the achievements of these years have been recalled the foreign missionary enterprises launched by the church. During the half decade closing in 1920, Trinity Church supported missionaries and native workers in China, Japan, Korea, Brazil, and Mexico. The total financial outlay for these five years was over \$40,000. In addition, through the munificence of General Julian S. Carr, there was established the Nannie Graham Carr Foundation, which for the same five years contributed to the support of workers and helpers in China at a cost of over \$16,000. How humble and unworthy ought those of us of a generation later to feel for such a puny amount we are giving to the same challenge of carrying the Gospel "to every creature." What a challenge is this example of the late teens of our country to those who live in days even far more prosperous; how we need now to catch the visions and dream the dreams of those years!

Trinity Church, built in 1880 and remodeled and enlarged in 1893, had, by 1920, come to be recognized as an edifice of extraordinary beauty and attractiveness. Its architectural lines merited admiration and approval, while its tall spire drew the attention of all who saw it. Among the numerous memorials within the sanctuary, none shone brighter from 1920 than the sculptured interpretation of Leonardo da Vinci's masterpiece, *The Last Supper*. This replica of the crowning glory of the master's inspired genius was installed on the inside of the west wall of Trinity Church, placed there in February, 1920. Inscribed on the memorial were the words: "In loving Memory of Nannie Graham Parrish Carr by her husband, General Julian S. Carr.—In Remembrance of Me—A Devoted Wife, An Ideal Mother, A Friend of the Needy, A Faithful Christian."

Dr. Harrell was succeeded in the pastorate at Trinity by Dr. A. D. Wilcox, whose ministry dates from 1920 to 1922. With the close of World War I just a few years before, the community and the country seemed to be returning to normalcy in almost every particular. In the early part of Dr. Wilcox's administration a church inventory was made and the count revealed that the total of Trinity Church's membership stood at 1,031—just a thousand more than represented the little Orange Grove Church, from which Trinity sprang just sixty years before. Its Board of Trustees contained seven members, and the Board of Stewards was counted at thirty. The Sunday School was under the supervision of Mr. M. A. Briggs, who was assisted by a capable staff of 35 officers and teachers. The Woman's Missionary Society was thoroughly organized under the direction of Mrs. W. H. Boone as president, supported by various superintendents and secretaries.

It seemed that now the institution was strong enough in numbers and adequately equipped in leadership to render the maximum of service to the community and to the Kingdom: but there was a dramatic and fateful interruption. Into such a pleasing prospect the finger of destiny and tragedy rudely thrust its finger on an early Sunday morning, January 21, 1923. Fire, which probably originated in the Sunday School annex to the church, destroyed the magnificent church building. The entire church property was a total loss, entailing a damage of more than \$175,000 and rendering a congregation of more than 1,000 persons church-homeless. Chief among the memorials lost was the beautiful replica of the Last Supper, valued at more than \$25,000.

Solemn and sad-eyed the members of Trinity Church, joined by scores of friends of other communions and faiths, stood by, helpless against the onrush of flames. Tears were shed by many for the church had in reality become a part of their lives; here had their infant children been baptized, here many had taken the sacred vows of church membership, here many couples had plighted their troth, here they had heard the last rites spoken over those whom they had loved and lost. With the falling of the giant-like steeple with a mighty thud, the hearts of hundreds sank in despair as well.

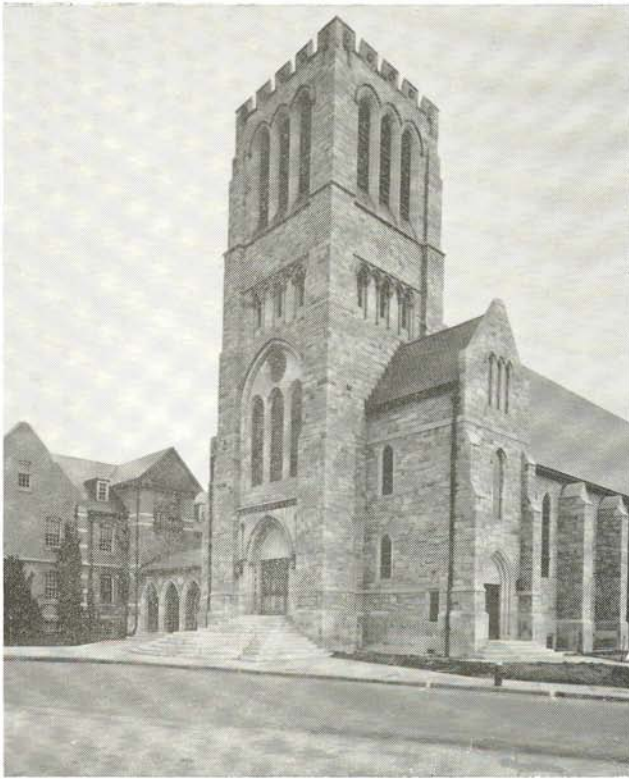
But hardly had the embers ceased to glow when the members of the congregation, with Dr. Wilcox, their pastor, began to lay plans for the erection of another bigger and better Zion. A building committee was appointed, and a campaign for building funds was quickly inaugurated. Meanwhile, the congregation held regular services in a local theatre near-by, and the Fuller Elementary School was employed for Sunday School purposes; thus the congregation was held together pending the time when a new church home could be provided.

## The New Trinity: 1924-1961

With the opening of the conference year of 1924, Rev. W. W. Peele, later to become Bishop Peele, succeeded Dr. Wilcox in the pastorate of the Church. On October 2 of that year the cornerstone of the new Trinity was laid with appropriate ceremonies. Articles of historic value were deposited, addresses were made: one by Judge R. H. Sykes on "Trinity Church and the City of Durham" and another by President W. P. Few on "Trinity Church and Trinity College." The cornerstone was laid by the late R. L. Baldwin, chairman of the Building Committee, and the prayer of consecration was offered by the pastor. Mr. M. E. Newsom served as chairman of the Ways and Means Committee, General Carr was chairman of the Board of Trustees, and Mr. M. A. Briggs was chairman of the Board of Stewards. That body consisted at the time of 36 members; of that number only six survive the ravages of time.

At the same time Trinity was beginning its life anew with a new temple of worship, another noble institution was becoming a vital part of the life of the city of Durham—Duke University. It will be recalled that in 1838 there was begun in Randolph County, near the present city of High Point, a small school. Housed in a log building, rather closely like the first plain, simple little Orange Grove Church, this "seat of learning," manned by Rev. Brantley York, itinerant Methodist preacher-teacher, had its beginnings. Thus, for over 100 years the fortunes of the Methodist Church and Duke University have been linked together.

One of the two boys joining Trinity Church in 1869 in his later life said, "If I ever amount to anything, I shall owe it to the Methodist Church." Such debt was well paid, indeed, in the



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devotion and benefactions of both James B. Duke and Benjamin Duke. The latter was most instrumental in encouraging his father's initial gift to Trinity College and his interest continued through the years in still larger gifts in his own right. During the administration of Dr. John C. Kilgo as president of Trinity and that of his successor after 1910, Dr. William P. Few, Benjamin Duke was one of the largest and most frequent benefactors of the college.

In 1924, James B. Duke in an indenture that has become well known "the world around" gave millions to Duke University and other institutions of higher learning in both Carolinas, other millions to hospitals and homes as well as to rural churches and retired ministers. Trinity Church views these generous benefactions of a noble sire and two noble sons with a deep sense of gratitude in their fulfilling in large measure their pledges of fealty made nearly one hundred years ago.

The new Trinity Church plant included a magnificent gothic sanctuary and a brick church school building consisting of 25 classrooms, assembly rooms, and offices, together with all needed equipment, involving an outlay of \$379,000. Nearly a year was required for its completion, and the opening service was held on September 20, 1925. It is interesting to observe that one of the ushers on that historic occasion was none other than Paul Neff Garber, then a young professor of history at Duke University, now a bishop in The Methodist Church, presiding over the North Carolina Annual Conference and the work of Trinity Church.

The Trinity congregation, starting with \$71,000 received as insurance on the old church, faced a major financial problem in the financing and liquidation of the remaining \$308,000. This problem became all the more acute on account of the financial panic of the late twenties and early thirties. After payment of more than \$150,000 in pledges it was still necessary to mortgage the church property for \$150,000. For a considerable number of years the people called Trinity Methodists underwent a titanic struggle to take care of this heavy obligation. Today the members of the congregation must rise to pay homage to the noble women of the church for their part played at this juncture. Under the leadership of Mrs. Orina Kidd Garber, late wife of our

present bishop, these devoted church-women at one point came to financial rescue, contributing largely in the paying of indebtedness and interest on the loan.

In 1928, Dr. Peele was transferred to the Western North Carolina Conference to lead in another momentous building enterprise. His task at the time was to merge the old Trinity and Tryon Street congregations of the rapidly growing city of Charlotte and direct their successful efforts in the erection of the magnificent First Methodist Church there. This leader among great Methodist churches in the South stands today as a monument to the devotion of a people and to the statesman-like leadership of their pastor, William Walter Peele.

One of the solemn events of 1928 to the Methodists of Trinity and in North Carolina was the death, in April of that year, of Dr. W. H. Pegram, for a long time a leader in the Church and in educational circles across the state. Born in 1846, William Howell Pegram had served under Lee and Jackson in the War Between the States and had graduated from Trinity College. Upon graduation he entered the service of his Alma Mater as professor of chemistry, to remain connected with that institution for more than fifty years. For thirty-six years he was an active member and official in Trinity Church. In church and in college circles, Dr. Pegram had proven himself throughout life a profound scholar and a perfect Christian gentleman. For more than half a century he had been a tower of strength and inspiration to all with whom he came in contact—old as well as young. As some one well said at his passing: "His mind was in full fellowship with the plan of his Maker; loving all and beloved by all. In his going there are no doubt many who will try to do, as bravely and as thoroughly as he would have them do, the things he wanted done for his Master and mankind."

Upon Dr. Peele's leaving Trinity, Dr. John W. Smith, who had served as one of the outstanding ministers of the Virginia Conference for a number of years, was transferred to the North Carolina Conference and assigned to Trinity Church. Dr. Smith was thoughtful and eloquent in his sermons and carried sympathetic understanding for his parishioners. He proved a most worthy leader, during trying years, for his devotion and inspiring

personality as well as his zeal and enthusiasm. He remained as minister to the Trinity congregation until 1930, when he returned to the Virginia Conference. Dr. Smith's last pastorate was at Centenary Church in Richmond, where he died in 1934, mourned by hosts of Methodists in both Virginia and North Carolina as well as across the world.

In 1931, the late Dr. William A. Lambeth, who had been serving as minister to the congregation of the well-known representative Mount Vernon Methodist Church in Washington, D. C., was appointed to succeed Dr. Smith at Trinity. This Washington Church was erected in the nation's capital by leaders of the Methodist Episcopal Church, South; contributions to its construction were made by Methodist members throughout the South. Dr. Lambeth remained with the Trinity people only one year, transferring at the end of the first year here to the Western North Carolina Conference. Dr. Lambeth's successor at Trinity was Dr. G. R. Combs, who came from the Western North Carolina Conference at the opening of the conference year of 1932; he was assigned to Trinity Church and remained its minister until the close of the year 1933. He was succeeded, in turn, by Rev. E. L. Hillman, who began his ministry with the church year of 1934.

During the depression years Trinity shared the ill fortunes of hundreds of people and communities across America. Banks were failing, business leaders were invoking bankruptcy, and thousands of families were forced to live on government relief. Trinity's indebtedness was becoming almost intolerable and considerably handicapping the church's program and progress.

The burden of indebtedness grew to be so pressing and discouraging during these years of Dr. Hillman's ministry that early in 1936 steps were taken to see if some relief could be secured. It was planned that a Diamond Jubilee Celebration should be observed, commemorating 75 years of service and sacrifice by Trinity Church. Preparation was made through selection of a Diamond Jubilee committee and the setting up of a program for the observance. The dates chosen were Sunday, May 3, 1936 to Sunday, May 10, 1936, inclusive. An opening service on the first Sunday stressed the theme, "Our Heritage From The Past," with the

sermon's being preached by Dr. Frank S. Hickman, Dean of the Duke University Chapel, on the subject, "An Old Faith in a New World." On succeeding nights of that week there were observed in turn Historical Night, Pageant Night, Memorial Night, and Fellowship Night. Trinity's glorious past was reviewed, both in an historical address and in pageantry under the direction of Dr. Hersey E. Spence of Duke University. Memorial addresses were made, messages of greeting and fellowship were brought from former pastors, other churches in Durham, Duke University, and other institutions of learning and religion. On the closing Sunday morning the minister, Dr. E. L. Hillman, brought the closing message of the Jubilee in a challenge suggested by the theme for the day, "Trinity Faces the Future."

Not only was there uplift and inspiration afforded by the observance of the Church's seventy-fifth birthday but there were other appreciable results. Negotiations were consummated with the mortgage holders to the end that reduction was made in the interest rate and other concessions tendered in return for the payment of approximately \$35,000, donated by members and others on the occasion of the Jubilee. A new spirit of enthusiasm and endeavor seized the congregation and everyone felt a large step forward toward financial freedom had been taken.

In 1937 Dr. Hillman was succeeded in the Trinity pastorate by the Rev. George W. Perry, who was transferred by bishopric appointment from the First Methodist Church at Rocky Mount. Mr. Perry quickly became well-known, not only to the members of his own congregation but to the people of the entire community. His ministry was marked by a consecrated devotion to members of Trinity and to others of all faiths. His visits to the sick and unfortunate, in homes and in hospitals, were made to all, regardless of creed or color. At the close of his pastorate here in 1940 he became the minister to the people of Jarvis Memorial Church in Greenville, North Carolina. Mr. Perry's untimely death there brought keen regret and deep sorrow to hundreds of men and women across the Conference and across the State.

The impetus of partial relief from such a large debt in 1936 brought encouragement and determination to Trinity Church to

work and pray for the day when the entire burden could be lifted and the congregation could breathe freely again. Even though the rumors and rumblings of war were beginning to be heard, in the late thirties, across the seas, here at Trinity there was great hope for the advancement of the Kingdom of Peace.

In 1939 there was accomplished a nation-wide movement in Methodism for which thousands had been praying and yearning for years. The Methodist Episcopal Church, launched at the memorable Christmas Conference in Lovely Lane Chapel, Baltimore, in 1784, had witnessed several tragic experiences of "a house divided against itself" through the intervening generations. In 1830 a group of Methodists had broken away from the Mother Church on account of disagreements as to ecclesiastical authority and the rights of laymen in the Church. This group became known as the Methodist Protestant Church. Again, in 1844 a large number of churches in the southern part of the United State had separated themselves on account of differences, largely because of slavery of the negro.

For decade after decade devoted efforts for reunion had been made by consecrated leaders on both sides—in the pulpit as well as in the pew. Fraternal messengers had been exchanged between the several branches of Methodism, debates and discussions had been held, prayers had been offered at countless altars; seemingly these were all of no avail. However, in 1939, with the clouds of war lowering over the entire world, the hour struck when men everywhere could acknowledge with Paul Neff Garber: "The Methodists are One People." In that year, in the city of Pittsburg, duly elected representatives from the Methodist branches solemnly agreed to resolve their differences and to assume the sacred vows of fealty to a united Church. Trinity Church in Durham rejoiced with her sister communions in this magnificent act and token of reconciliation, promising as well to serve one Lord and Master "back in the house of her fathers," as in the days of Asbury and Coke.

Numerous changes of polity and program were effected in the new united Methodism. In the woman's work of the Church the Woman's Missionary Society became the Woman's Society of Christian Service, and the Epworth League became the Methodist

Youth Fellowship. New organizations appeared: the Wesleyan Guild among the women, the Methodist Men among the men, the Fisherman's Club and others. The whole plan of the Church was changed to provide for more effective activity along the lines of evangelism, education, finance, and missions. The little Methodist bands formed by Philip Embury in New York and by Robert Strawbridge in Maryland had grown in the 200 years since 1760 to more than nine million in 1960. Thus did Methodism become the largest single Protestant body in the nation. Trinity Church began to play its part in meeting this new challenge and rendering a worthy account of a nobler stewardship.

Almost coincident with the close of the pastoral administration of Mr. Perry came the death of a great Methodist churchman and a leading educator of the nation, Dr. William P. Few, president of Duke University. Although not a member of Trinity Church he was vitally interested in all her undertakings and achievements. He was among the first to sense the mutual opportunities and obligations for service and usefulness resting upon each institution. In all of his public utterances on either education or religion he was clear in his insistence that these two are handmaidens of all abiding culture and progress.

William Preston Few, a native of South Carolina, was born in 1867. As a lad he joined Jackson Grove Church, strangely enough organized in the same year as was Orange Grove Church, from which Trinity Church sprang. In later years, Few was to say, "When a boy, I walked down the aisle of this church to join the Church and commit my life to the service of God and humanity, and I have never failed to follow the gleam from that day to this." Young Few was graduated from Wofford College in 1889, later received the M.A. and Ph.D. degrees from Harvard University. He began his professional career of 44 years with Trinity College, later Duke University, in 1896 as a professor of English. He became the college's first dean in 1902; the fifth president of Trinity in 1910 upon the elevation of the former president, Dr. John C. Kilgo, to the episcopacy of Methodism; and the first president of Duke in 1924.

As a churchman he was most active. He was lay leader of

the North Carolina Conference until his death, a life-long Methodist steward and attendant upon all his church's services; and he was a delegate to the North Carolina Conference in its annual sessions from 1899 to 1937. Fitting it was that the reunion of American Methodism, so close to his heart, should have been consummated just before his untimely demise.

Dr. Few was deeply concerned with the identification of religion with sound learning at Duke and elsewhere. When the architectural dream of the new Duke University was realized in the building of the magnificent Gothic cathedral at the keystone of the arch, Dr. Few made one of his most profound statements when he said: "The chapel at the center of the University is intended to be symbolical of the truth that the spiritual is the central and dominant thing in the life of man. . . . Duke University is founded in that faith and the Chapel is its perpetual witness."

Dr. R. H. Woody, Duke historian and Dr. Few's biographer, has given voice to the essence of the great leader's character in declaring him to be a man "of deep feeling and profound sympathy; cautious, but bold and courageous; a selfless dreamer who never lost the radiant vision of a better world."

Methodism in Durham and throughout the world has keenly felt the loss of this leader of religion, education, and service to humanity. This and all other generations will be richer that a man like William Preston Few passed this way.

Rev. James G. Huggin, transferred from the Western North Carolina Conference, became the minister of the Trinity congregation with the opening of the conference year of 1941. The great tragic struggle, to be known later as World War II, was now on in dead earnest. The streets of Durham "echoed the feet of marching men," and the whole community seemed to be astir with preparations for war. At such time the hour seemed to have struck when Trinity Church should make bold charge to loose the shackles of her indebtedness.

So, under the clerical leadership of Dr. Huggin and the lay leadership of the late Governor William B. Umstead, great churchman and Christian statesman, the campaign of twenty months was laid. At its close the congregation of Trinity Church,

conscious of the fact that the last dollar of its obligation for the cost of its magnificent structure of worship had been raised, could now face the world as free indeed.

In the polity of Methodism Trinity was now in position to dedicate its entire plant to the adoration of Almighty God, the fellowship of Christian souls, the training of its young in the ways of righteous living and the service of humanity around the earth. The ceremony of dedication was set for May 21, 1944, and the congregation began to look forward with glad expectancy to this high hour.

The service of dedication was under the direction of both the late Bishop William Walter Peele, bishop of the Richmond Area, and Bishop Clare Purcell (now retired) of the Charlotte Area. The order of worship consisted of litany, prayer, sermon, and music. It is not too much to believe that the hearts of the people called Trinity Methodists came a-thrilled on that day as they had hardly done before: they stood on holy ground and "witnessed freedom's crowning hour."

In 1946 Dr. Huggin re-joined the Western North Carolina Conference and returned there for service in that area. He has successfully served as pastor and district superintendent; at present he is the minister of the First Methodist Church in Gastonia. Dr. Huggin was succeeded at Trinity by Dr. D. D. Holt, who was spiritual leader here until 1954. He later became Director of Higher Education for the Western North Carolina Conference and is now the president of Scarritt College in Nashville, Tennessee.

Under the leadership of Dr. Huggin and Dr. Holt Trinity Church began to redeem her freedom from indebtedness by launching into an era of enlarged activity and usefulness. With the employment of a director of Christian education, an entirely new program of Christian training was effected through a re-organized church school. Outstanding among these revised efforts were the development of the Nursery Department, the establishment of a Young Adult Fellowship, and the revitalization of a Youth program. A new pine-paneled Youth Room, to be known afterwards as the Pine Room, was installed, and it con-



tinues to be used as a center of activities for recreation, study, and worship.

Nor did Trinity Church, during those years of the forties, concern herself with her own problems alone. In 1948 there was established the Trinity Church Welfare Fund, made possible through the beneficence of several generous members of the congregation. Under the terms of this undertaking a separate fund has been provided which will be perpetuated by gifts from time to time, the proceeds to be administered for the relief of persons in distress. It is under the control of a committee composed of chairmen of the Board of Trustees, of the Board of Stewards, of the Finance Committee, together with the church treasurer, and the pastor in charge.

In 1949 there was celebrated the Silver Anniversary of the new Trinity, in commemoration that "twenty-five years ago on October second, nineteen hundred and twenty-four, was laid the cornerstone of the present structure of Trinity Methodist Church." On this occasion members of Trinity were reminded that during the quarter-century from 1924 to 1949 Trinity Church had placed herself alongside the forty odd thousand other Methodist congregations in the worldwide movement known as the Crusade for Christ. Our church made a substantial contribution to the \$27,000,000 raised throughout The Methodist Church for relief and reconstruction in areas stricken and devastated in World War II. For several years during that period the members of Trinity assumed responsibility for the entire support of a pastor in one of the churches of Poland.

It was also made known that Trinity Church had not been at all remiss in the discharge of her obligations to worthy social and religious undertakings in her own community. During these years she had contributed substantially to the program of religious training in the public schools. She had cooperated with other churches in the support of the Durham Methodist Society and similar assistance to the Durham Council of Churches. During the 25 years Trinity had reported to the North Carolina Conference a total amount of over \$984,000 for all purposes, an average nearly \$40,000 for each of these years. A considerable part of this

amount had been used, to be sure, for the removal of the church's indebtedness, but in addition the members had done well in their support of worthy outside causes.

At the celebration it was recalled that some reliable and needed physical improvements had been made to Trinity's church plant. Outstanding among these had been: (1) the development of the Pine Room, to which reference has already been made; (2) the installation of a new and more efficient heating system; (3) repairs and redecorations and other items which space does not permit mentioning.

In the latter years of the period there was inaugurated within the governmental machinery of the church a system of rotating the members of the Board of Stewards. Under this plan approximately a dozen new members were to be added each year in lieu of an equal number placed on the reserve list from time to time. Calculation was made that the official Board of the Church was now serving a total Trinity membership of some fifteen hundred persons, a figure which represented an increase of approximately fifty percent since 1924; the membership for that year totaled only 1053 persons. These cold figures did not fully represent the sum total of the spiritual influences directed by Trinity Church upon persons who have come within her walls and felt her touch. From time to time other members had been received into the church communion and upon leaving the community had joined other congregations and churches. Within the twenty-five years a considerable number of college and university students had worshipped at Trinity's altars or had become regular or affiliate members of the congregation, many of them being active in the work of the church school, musical and recreational programs, and youth fellowships.

One of the inspiring occasions of the last year of the decade, 1940-1950, came on December 25, 1949, with the presentation and dedication of one of Trinity's most impressive memorials. A set of bronze railings at the front entrance to the church was erected in loving memory and appreciation of Mrs. Bettie Allen Wright, widow of the late Thomas Davenport Wright, Senior. She was born February 18, 1865 and died December 19, 1947. The presen-

tation to Trinity Church was made by her children: Mrs. Sterling Blackwell Pierce, Thomas Davenport Wright, Richard Harvey Wright, Mrs. John Washington Clark, Mrs. Sidney Clarence Chambers, and Mrs. Hubert Otto Teer. Hers was "a great life lived in simple devotion to God and His Church. Truly

She built no great cathedrals  
That centuries applaud  
But with a grace exquisite  
Her life cathedraled God.

The last decade of the one hundred-year Trinity Church history has not been without significance nor interest. With a World War ended and a people undertaking to adjust itself to a post-war reconstruction, with the appearance of unnumbered problems without and within, it would seem that time had arrived for the Christian Church to stretch every nerve towards helping to making this a better world. Trinity strove nobly not to be remiss in her duty and opportunity in this respect.

In 1951 Dr. Holt was succeeded in the pastorate by Dr. C. D. Barclift, who served until 1956, when he became the District Superintendent of the Durham District. In 1953 the city of Durham celebrated its own centennial, that year being decided upon by the promoters of the celebration as the one in which most likely Durham had its historical beginnings. The significance of church life and influence upon the growth and development of the city was duly recognized. In the Centennial edition of the *Durham Morning Herald* for April 26 of that year, nearly an entire page was devoted to the history of Methodism in Durham County. Attention was called to the fact that the 17 churches then organized in and around Greater Durham had played a large part in the social and religious program of the community. It was remembered then that the late Dr. W. K. Boyd had stressed the fact that churches had produced a profound impact upon the early life of Durham; one hundred years of history had further reflected that spiritual influences were still of paramount importance. Trinity, the Mother of Durham Methodism, had played a major part in this romantic enterprise.

In 1956 the North Carolina Annual Conference selected the Rev. M. W. Lawrence to succeed Dr. Barclift as Trinity's pastor. He remained in charge of the congregation until 1960, when he was succeeded by the Rev. W. M. Howard, Jr., the present minister.

Throughout the last decade of the fifties Trinity continued to hold her place among the leading churches of the Conference. The membership of the congregation has numbered around 1500 through that period; the church school membership has varied from about 800 to 1,000. While the property value for Trinity was reported as about \$450,000 in 1952, that figure now stands at approximately \$850,000. On the average, during these same years under study, the cost of improvements to church property has ranged from some \$10,000 to \$13,500 for each year. The total annual givings of the members of the congregation at the opening of the decade was about \$54,000; at its close the reports show Trinity to have raised each year for all purposes over \$101,000. All these data represent a far cry from those, if indeed they could have been obtained, one hundred years ago. Then, only a handful worshipped God in a small house worth only about \$650; today a congregation numbering 1500 looks with pride upon a church whose conservative worth has been estimated at over one million dollars. Its members pray, however, that it may not have lost, nor will ever lose, the faith and devotion belonging to those founding fathers of the yesteryears that have gone.

It may prove of more than passing interest to observe that Trinity's gratifying growth and development has more or less kept pace with that of the North Carolina Conference as a whole. This Conference has achieved a record of expansion unequalled by the advance made during any previous decade in its 125-year history and unsurpassed by any of its sister conferences in American Methodism.

The total membership of the Conference has grown during the ten-year period by nearly 15 per cent, greater than the rate of increase for the population of North Carolina, especially that in Eastern North Carolina. During the past decade nearly 100 new congregations have been formed in the North Carolina Con-

ference, the largest number of new churches organized in all of American Methodism. During 75 months of this time 75 new congregations were formally begun—a rate of one new church each month, something never before achieved in Methodism. Trinity Church's fifteen hundred members join the nearly 200,000 other Methodists in the nine districts of the Conference in expressing a deep sense of gratitude to God for such undertaking. It also faces with them the challenge of the days ahead when other churches shall be erected to the glory of His name, and his Gospel shall spread around the world until it "cover the earth as waters cover the sea."

Twenty-five years ago, at Trinity's Diamond Jubilee, a writer of a brief history of the church undertook to characterize Trinity Church as an old woman. He pictured her as the Mother of Durham Methodism, as "she sits beside her fire-place and in reminiscence recalls every milestone of the road since the days of the plain little Orange Grove meeting-house." To think of Trinity as living in her past, dreaming over the days and years forever gone, could not have been in greater error; the man who wrote those other words is the one who has undertaken this modest volume, and he insists that the spirit and vision of Trinity Church are timeless. She now looks out into an uncharted future with faith in her Leader and His cause strong, with hope high, and with heart unafraid. She has in truth found the fountain of eternal youth in the springs of the waters about which that matchless leader spoke as he sat on the curb of a well in Samaria twenty centuries ago.

A portion of the challenge contained in Trinity's future lies in the need of things that might well be done within her own church plant; another lies round about her in the community of Durham; while still a third is implied in the declaration of the founder of Methodism, John Wesley: "The world is my parish." There are those at Trinity who have dreamed that some day another spire may rise heavenward and point men's thoughts and spirits upwards as did the one destroyed by flames nearly forty years ago; it is believed, too, that some provision might well be made in the facilities and equipment for the better Christian

training and nurture of the children and youth of our Church family.

As a down-town church Trinity shares with several other churches the problem and challenge of survival. Such a situation is not singular to Durham. Only a little while ago one of the best known Methodist ministers in America wrote an article for a popular magazine under the caption, "Can City Churches Survive"? This writer answers his own question in something of the same vein suggested in this possible picture of Trinity's future. The best—and probably the only—solution lies in meeting the challenge with a challenge. In the long-range planning for our city there is proposed an "urban renewal." No finer part in such an undertaking could be coveted for Trinity Church than that it too should make the "outward reach." Our Methodist Church has proposed a program of "outpost Sunday Schools"; such an enterprise would stir and inspire Trinity folk; library opportunities, recreation centers, day-schools, and other efforts for the under-privileged of Durham would make excellent contribution to the welfare of the community.

Across the seas and the continents there are un-numbered thousands who are more heart-hungry and soul-hungry than body hungry. Food for their souls can be carried only by lives dedicated to bringing the Gospel to them, and these messengers can hardly answer the Macedonian call unless they receive financial support and encouragement. Is it too much to hope that, forty years after the glowing days of the late twenties, we may catch again that vision that belonged to the Carrs and the Harrells? Trinity waits for those of this new generation to inspire those who follow us with another example of sending the message of the Carpenter to our brothers of other colors and other climes.

Trinity Church hopes and prays, too, that in one of the soon tomorrows she may be able to lay hands upon two other choice young sons for the Methodist ministry, and that two other fine young women, new Florence Nightingales—this time with the lamp of truth and Christian love—may be consecrated to a mission of mercy in mission work either at home or abroad.

Then, Trinity gathers her sons and daughters about her in spirit and lifts her heart in gratitude and praise, and her voice

joins the voices of other years—maybe one hundred years—in  
the words of a grand old marching hymn:

One holy Name she blesses,  
Partakes one holy food,  
And to one hope she presses,  
With every grace endued.



WILLIAM WALTER PEELE

Born November 26, 1881  
Entered Ministry 1906  
Elected to Episcopacy 1938  
Died July 1, 1959



COSTEN JORDAN HARRELL

Born February 12, 1885  
Entered Ministry 1909  
Elected to Episcopacy 1944  
Retired 1961.



PAUL NEFF GARBER

Born July 27, 1899  
Entered Ministry 1926  
Elected to Episcopacy 1944



TRINITY CHURCH AND THE  
EPISCOPACY

It rarely occurs that a single local Methodist Church furnishes as many as three bishops within one generation to the episcopal ranks of Methodism. Trinity Church, however, has done just that in William Walter Peele, Costen Jordan Harrell, and Paul Neff Garber. Bishop Peele was the minister of the Trinity congregation during years, 1924-1927, while Bishop Harrell was the leader for the years, 1917-1919. Bishop Garber did not serve as a pastor but as a layman he founded the Francis Asbury Class in the church school and taught it for a number of years. In his capacity as teacher and dean in the Divinity School of Duke University the impact of his life and influence upon the members of Trinity Church was of great and lasting worth.

*William Walter Peele*

William Walter Peele was born at Gibson, Scotland County, North Carolina, on November 26, 1881. He was graduated from Trinity College in 1903. He first taught and was then president of Rutherford College. He became headmaster of Trinity Park School, affiliated with Trinity College, in 1911, and taught Biblical Literature in the college from 1915 to 1918; he was also acting dean during World War I in 1918. His pastorates included St. John at Gibson, Edenton Street, Trinity, and First Church in Charlotte. He was presiding elder of the Greensboro District from 1936 to 1938, and in the latter year was elected to the episcopacy of the Methodist Episcopal Church, South, at Birmingham. He served his Church in this capacity until 1952, when he retired. He died on July 1, 1959, and was buried from the First Methodist Church in Laurinburg on the following day. He was truly "an inspiring preacher and wonderful friend." He was

known in Durham and everywhere else for his understanding, his modesty, his humility, and his sincerity. Of truth, Walter Peele will ever linger in the memory and affections of the people of Trinity as one "who could consort with kings and yet keep the common touch."

*Costen Jordan Harrell*

Costen Jordan Harrell was born near Sunbury, Scotland County, North Carolina, on February 12, 1885. He graduated from Trinity College with the A.B. degree and later from Vanderbilt University with the A.M. and B.D. degrees. In later years he has been awarded the honorary degrees of Doctor of Divinity from both Randolph-Macon College and Duke University, and the Doctor of Letters from Birmingham-Southern College. He entered the Methodist ministry in 1909 and was active in the unifying of the three branches of the Church. He taught for several years at Trinity College and at the Candler School of Theology in Emory University. As pastor he served churches in Nashville, Tennessee, as well as in Raleigh, Wilmington, and Durham. He was elected to the episcopacy at the 1944 session of the Southeastern Jurisdictional Conference in Atlanta, Georgia. He retired from the College of Bishops in 1960 and now makes his home in Decatur, Georgia. He is teaching again at the Candler School of Theology. Bishop Harrell is the author of a number of books; they include: *The Bible, Its Origin and Growth, Prophets of Israel*, and *The Word of His Grace*.

*Paul Neff Garber*

Paul Neff Garber was born on July 27, 1899 at New Market, Virginia. He graduated from Bridgewater College and later attended Crozer Theological Seminary. He received the A.M. degree from the University of Pennsylvania in 1921 and the Ph.D. degree from the same institution in 1923. He first taught history at the University of Pennsylvania and later at Brown University. In 1924 he joined the teaching staff at Trinity College, now Duke University, where he taught history until 1926, when he was made Professor of Church History in the School of Religion at Duke. He was also ordained as elder in the Methodist ministry that same year. In 1941 he was elected to the deanship of the

Duke Divinity School and remained in this position until his election to the episcopacy at Atlanta in 1944. Bishop Garber has lectured in recent years at Gammon School of Theology, Southwestern University, at Emory University, and at Randolph-Macon College.

Bishop Garber first served as resident bishop of the Geneva Area in Switzerland. He lived and labored throughout parts of Europe and Africa during the critical years of World War II, and afterwards from 1944-1952. In 1952 he became resident bishop of the Richmond Area, in which are included the North Carolina Conference and Trinity Church. He is a member of the American Society of Church History, the Wesley Historical Society, and is vice-president of the Methodist Church Board of Education. He is serving as president of the Association of Methodist Historical Societies. He is on the Board of Trustees at High Point College, Louisburg College, Pfeiffer College, Randolph-Macon College, and other institutions of higher learning. He has written voluminously in the fields of Church History and the Organization of the Methodist Church. Some of his better known books are: *The Fighting Spirit of Methodism*, *The Romance of American Methodism*, *The Methodists Are One People*, and *The Methodists of Continental Europe*.

John Carlisle Telford; Trinity College  
The Methodist Meeting House

TRINITY CHURCH AND ITS  
ARCHITECTURE AND MEMORIALS

Trinity Church is justly proud of the imposing appearance of her sanctuary. It has been thought worth-while to include some description of the architecture and memorials in these pages, and most of such description used herein has been written by Professor W. S. Fitzgerald, for years a teacher of English at Duke University and for a longer time a valued leader in Trinity Church. He has been a member of the Board of Stewards and has, from time to time, served as one of the teachers of the Julian S. Carr Class in the church school.

The members of the Building Committee of Trinity Church were wise—and fortunate—in engaging as the architects of the new church one of the ablest and best-known firms of ecclesiastical architects in America—Cram and Ferguson, of Boston. No pains were spared in the effort to make the building authentic and artistic in every detail. Trinity Church is a dignified and massive, but well-proportioned, structure of granite and limestone. The tower at the front—or southern—end is of a square, Anglo-Saxon type. The style of the building, in general, is Early English, founded on that phase of Gothic architecture which prevailed in England in the thirteenth century. Simple lancet windows, devoid of ornate tracery, are the chief characteristics of this style. The interior woodwork, however, which is especially notable for its beauty and symbolism, corresponds more closely to the English work in the time of King James.

The church is of the Cathedral type—that is, in the form of a cross. (The vestibule or foyer is called, in ecclesiastical language, the *narthex*; the main body of the auditorium, the *nave*, and the two offsets at right and left of the altar, the *transepts*. The section behind the pulpit is the *chancel*.) In Trinity, as in all truly

Gothic buildings, the pointed arch is a characteristic feature of doors and windows, and this feature is carried out with the utmost fidelity in the entire architectural plan. The Gothic arch is considered to be the symbol of aspiration—the upward look and desire of the soul.

It was intended that the double lancet windows on the west side of the nave, beginning at the front, should represent, in chronological order, events in the Old Testament story, as follows: (1) the Creation, and the Flood; (2) the Sacrifice of Isaac, and Moses and the Burning Bush; (3) David and Goliath, and Daniel in the Lions' Den; (4) Elijah and the Prophets of Baal, and the Prophecy of Isaiah. All of these windows are to be found on the west side of the sanctuary and the numbering begins at the front of the nave and goes toward the rear of the room.

The first double lancet window, as already indicated, depicts the Creation and the Flood. The right-hand window represents the Creation of the earth by God and shows the Creator, along with objects of His creation—"beasts of the field" and "fishes of the sea." In the second of this pair of windows, portraying the Flood, there are shown Noah and the Ark, along with a group of survivors of the Deluge.

The second double lancet window, illustrative of the Sacrifice of Isaac and Moses and the Burning Bush, pictures two familiar Old Testament scenes and stories. In the first window there is pictured Abraham about to slay his beloved son, Isaac; while an angel appears to stay the sacrifice and provide a lamb in the bushes for a substitute offering. The second window of the pair portrays Moses on Holy ground viewing the phenomenon of the burning bush; below this scene there is pictured the tablet containing the Ten Commandments.

The third double lancet window, recalling the two heroic incidents of Daniel in the Lions' den and the duel between David and Goliath, are likewise familiar. The first window shows Daniel and his fellows among the hungry lions but not disturbed by them. It is dedicated to the memory of James Southgate (1834-1914). The second window of this pair pictures David as about to be slaying the giant Goliath with his sling, while the

latter towers over the shepherd lad, spear in hand. This window is dedicated to the memory of James H. Southgate (1859-1916).

The last double lancet window on the west wall of the nave pictures two well-known Old Testament prophets, Elijah and Isaiah. In the first of the two, dedicated to the memory of Mrs. Julian S. Carr (1815-1915), wife of General Carr, one can view the prophet of God calling down fire from Heaven to consume the altar and the heathen prophets after they had importuned their god in vain. In the second of this last pair of windows on that side, one witnesses the prophecy of the social prophet, Isaiah. Dedicated to the memory of General Julian S. Carr (1845-1924), this window portrays the prophecies of the seer as related to the coming of Christ into the world. He is pictured as the "Prince of Peace" and One of whom it was said, "He bare the sins of many." In the upper panel of the window may be seen the Cross as well as the Virgin Mother and the Holy Child.

A very interesting and inspiring pair of windows is to be found in one recently installed in memory of Bascom Baynes, Jr. (1924-1958). These two, high on the west wall and near the front of the nave, picture David and Solomon. Both are clad in royal robes and wear the crowns of sovereignty. David is also portrayed as holding his harp, while Solomon holds a scepter.

On the east side of the church, to the right as one enters, beginning at the rear, events of the New Testament are portrayed, in order as follows: (1) the Annunciation, and the Visit of the Magi; (2) the Preaching of John the Baptist, and the Baptism of Christ; (3) the Marriage at Cana, and the Sermon on the Mount; (4) the Healing of the Centurion's Servant, and the Feeding of the Five Thousand; (5) the Entry into Jerusalem, and the Last Supper; (6) the first in the east transept—the Crucifixion, and the Resurrection; (7) second in the transept—Christ on His way to Emmaus, and the Ascension.

The first double lancet window on the right as one enters the church has been erected in honor of Mrs. Pattie Conner Baldwin, one of the great spirits of Trinity Church within any generation. The first of the pair is descriptive of the Annunciation to the Virgin Mary. It depicts the Angel announcing to the Virgin as she kneels before the Holy Scriptures, and a dove is shown descending



upon the scene as it did several times during the life of her son, Jesus Christ. The second window of this first pair depicts the Adoration of the Magi and portrays the arrival of the three Wise Men—Caspar, Melchior, and Balthasar, by tradition—with their gifts of gold and frankincense and myrrh. Mary, the mother, stands by, holding the Infant Jesus in her arms.

The third double lancet window on the right is a memorial to John R. Proctor (1855-1918) and his daughter, Elsie Proctor (1887-1899). The right-hand window, representing the preaching of John the Baptist, has in its upper section a diamond containing four fleur-de-lis. The fleur-de-lis represents a conventionalized iris, and its triple form symbolizes the Trinity: the Father, the Son, and the Holy Spirit. This symbol is repeated in each of the four double windows. The colored circle (nimbus) around the head of the Baptist is always used on representations of a saint, and it will be found in other windows of the church to indicate sainthood. The staff used by the Baptist is in the shape of a cross, symbolizing his own ascetic life and his martyrdom, but more especially his function as a forerunner of the Christ. The lamb is symbolic of Jesus, as "the Lamb of God," so proclaimed by John. In the lower section of this window is one of the many and varied forms of the cross that have been used in Christian symbolism. (Those found in the windows of Trinity Church include those forms known as the Cross Patée, the Cross Fusilée, St. Andrew's Cross, the Greek Cross, the Maltese Cross, and the Tau Cross.)

In the second of the pair of windows, portraying the Baptism of Christ, the Holy Spirit, in the form of a conventionalized dove, is seen descending upon the Christ. The nimbus surrounding the head of Jesus contains three colored rays; these rays always indicate *divinity* and are not present in the nimbus of a saint.

The third pair of windows memorializes Alvis H. Stokes (1844-1899). In the right-hand window is portrayed the Miracle at Cana. Note the nimbus of divinity around the head of the Christ and the sainthood nimbus around the head of Mary, His mother. (Below is seen the form of the cross called St. Andrew's Cross, because it is related that when that saint was martyred he asked

that he be crucified on a cross of this shape, not deeming himself worthy to be hung upon a cross like that of his Master.) The left-hand window pictures the Sermon on the Mount. Note again the lamb, symbolic of Christ, the Lamb of God.

The fourth pair of windows is dedicated to the memory of Thomas Davenport Wright (1853-1901). On the right is shown the Healing of the Centurion's Servant. The window on the left depicts the Feeding of the Five Thousand.

The fifth pair of windows is a memorial to Lucy Wright Chambers (1892-1924). The right-hand window portrays Christ's Entry into Jerusalem. Note especially the gesture of the Master's right hand, with two fingers raised. This is universally known in symbolism as "The Hand of God," and symbolizes both the act of blessing and the bounty bestowed on us by God. (Note that the same gesture is found in the Chancel window.)

The window on the left depicts The Last Supper. Below we see the form of the Cross called the *Tau Cross*, because it resembles in shape the Greek letter *tau*. (Tradition relates that the "pole" lifted up by Moses in the Wilderness was of this shape.)

In the east transept the first double lancet window is a memorial to the late R. L. Baldwin, donated by his family. It reflects both the Crucifixion and the Resurrection of the Christ. In the first window of this pair there is pictured the scene on Calvary, portraying Jesus on His cross, with His mother, Mary, and his close friend and follower, John, standing by. There is indicated the illustration of one of the Last Seven Words: "Woman, behold thy son"! The second window depicts the Resurrection scene in the garden of Joseph of Arimathea. The Risen Lord stands in the majesty of his resurrection from the tomb, while Roman soldiers, who had been delegated to guard his dead body, kneel before him in adoration and in awe.

The final double window in the east transept contains illustration of the appearance of the risen Christ to two disciples on the Emmaus' road, followed by the picturization of his Ascension. The pair is dedicated to the memory of Benjamin Perry (1868-1934) and his wife, Mrs. Mary Jane Perry (1866-1954). The first of these two windows presents Jesus as appearing to Cleopas and "another disciple" as they walked along the road to their

village home on the first Easter day. In the second window there is pictured the last appearance of Christ on earth; in the scene are to be viewed the Christ and two of his followers, most likely Simon Peter and John.

The triple chancel window, facing the congregation, is a memorial to members of the Parrish family, prominent in the history of Trinity Church.

The center window memorializes Edward James Parrish (1846-1920) and his wife, Rosa Bryan Parrish. It is a beautiful and truly magnificent representation of the Holy Trinity. God the Father is represented by the rays of light which stream downward from the apex of the window between and around the kneeling angels, and the words "Holy, Holy, Holy" inscribed above them. Below is the conventionalized figure of the dove, representing the Holy Spirit, descending upon the Christ, who stands crowned, in royal majesty. Near the foot of the figure of Christ can be distinguished the symbolic Cross. On His outer garment is embroidered in green ΑΩ, Alpha and Omega, signifying the Godhead, and referring to Revelation 22:13. The Christ is gesturing with two fingers of the right hand extended, to signify blessing.

In the windows on the left and right are two figures facing the Christ in attitudes of worship. The right-hand window memorializes Ruth Ward Parrish (1817-1891). It represents St. John, as is evidenced by the saintly nimbus and the inscription "St. J." on the buckle of his garment.

The window on the left is a memorial to Doctor Claiborne Parrish (1807-1883). The female figure is Mary, the Mother of Christ. Upon the shoulder of her garment is the five-pointed star that identifies the Virgin Mary—associated, doubtless, with the Star which led the Wise Men to Bethlehem.

The triple tower window is a memorial to Celestia I. Mangum (1855-1923). In it is depicted the Christ, not crowned and King, as in the chancel window, but in his human aspect. The worshipping angels on either hand symbolize the fact that even in his human manifestation (suffering all the hardships and temptation to which humanity is heir, despised and rejected by those whom he came to save), he was recognized and worshipped by the angels as the Son of God, and their presence comforted

him in every crisis. See Matthew 4:11—"and, behold, angels came and ministered unto him." Note that the borders of Christ's garments and the frame surrounding his figure contain many repetitions of the symbolic cross.

In the north-west corner of the sanctuary has been placed another double window, known as the Wesley Window. The left-hand window of the pair pictures Charles Wesley, hymn-writer of Methodism, translating hymns, obviously from the Latin into English. Time and place for his translations are fixed as Charleston, 1737. This window has been donated by Mr. and Mrs. Ralph P. Rogers, Sr. The right-hand window represents John Wesley, founder of Methodism, preaching in Bristol, England. In the scene are to be observed the preacher and in his congregation are both noblemen and a beggar with his crutches. Pictured also are a ship and an orphanage, emblematic of his efforts to launch his new religious faith in America.

All of the memorial windows in Trinity Church were planned to portray important episodes of the Old and New Testaments and of early Methodism. It is felt that they serve admirably the triple purpose of (1) beautifying the House of God, (2) creating an attitude of reverence and worship in those who attend the services of the church, and (3) appropriately memorializing godly men and women who have loved Trinity and served it nobly in the past.

The altar rail—or, more properly, the chancel rail—memorializes Mary Elizabeth Lyon. (It is a very elaborate and impressive example of wood-carving. Practically no figure upon it is used merely as decoration.) It consists essentially of three sections of six arches each facing the congregation, and a section of three arches at either end. Separating these six-arch sections, and at each end, are the full-length figures of angels, standing with clasped hands, in the attitude of prayer. (These angelic figures are, appropriately, the most prominent features, for the altar of the church is preeminently the *place of prayer*.)

Grapes hang in the curve of each arch, symbolizing the wine of the Sacrament. Examination of the altar in a devotional spirit will reveal a wealth of Christian symbolism that will repay the time and effort spent. Proceeding from left to right, the symbols

presented are the following. Ears of Wheat, symbolizing Jesus, The Bread of Life, The rose, the symbol of the promised Messiah (see Isaiah 35:1—"the desert shall blossom as the rose"). The Madonna Lily, signifying the virginity of Mary, the mother of our Lord. The Winged Man, the symbol of the apostle Matthew, associated with this apostle because Matthew emphasizes the human descent and genealogy of Jesus. (The symbols of the four Evangelists with the Evangelists dates from the fourth century, if not earlier.) The bursting pomegranate, a symbol of the resurrection of our Lord and of his followers, because it is split by the pressure of its many seeds, and thus signifies the power to reproduce life. The Winged Lion, the symbol of the apostle Mark, whose gospel opens with the account of John the Baptist, "the voice of one crying in the wilderness." I H S, surmounted by a cross, being the first three letters of the Greek spelling of *Jesus*, and constituting one of the most ancient and widely known of Christian symbols. The Winged Ox, symbol of St. Luke, because that evangelist gives us the fullest account of the sacrificial death of our Lord. The Eagle, symbol of the apostle John, whose gospel is said to "soar as on eagle's wings up to the very gates of Heaven."

Symbols in other features of the Sanctuary are neither too plentiful nor too varied. The set of carved collection plates memorializes Martha Clay Whitmore. The pipe organ was given in memory of Julian S. Carr, Jr., by his wife, Margaret Cannon Carr (now Mrs. D. H. S. Clarkson) and her children, Nancy Carr, Margaret Louise Carr, Mary Ann Carr, and Julian S. Carr, III. The baptismal font was contributed by members of the Wesley Bible Class, taught by Dr. Frank C. Brown. Its octagonal shape is said to represent regeneration. On each side is an elaborate carving of a rose and its vine. The font is topped with a flame. (A *cloven flame* symbolizes the Holy Spirit.) A *single flame*, found here and likewise on the choir railing, is the symbol of prayer, which rises toward Heaven as the flame goes upward. The hymn board on the right memorializes Mattie O'Neal Partin; that on the left, Annie Parrish Carr. Both are ornamented with many repetitions of the rose. The "Julian S. Carr Auditorium" was equipped by the Julian S. Carr Class in memory of General Carr.

The rose is found above each of the three arched panels in the pulpit and on the pediments of the pillars which support the pulpit. Nine carved roses adorn the front of the communion table. The railing of the pulpit enclosure is ornamented with grapes and their vines. On each of the arches above the clergy stalls is a pair of cherubs' heads, symbolizing the angels' songs of praise.

Included among the gifts to Trinity Church for its sanctuary are two collection plate tables and two flower stand tables. These tables are made from selected wood to match the decor of the church, with name plates set into their woodwork. These tables were donated in 1961 by Mrs. Henrietta Shaw Glenn.

On the east and west walls of the narthex leading into the sanctuary proper are two memorial tablets. The first of these to be erected is to be seen on the east wall. It is a memorial to Lieutenant James Fuller Glass, Jr., who was killed in a plane accident on January 26, 1956, while serving in the United States Air Force. The tablet was placed there by the parents of Lieutenant Glass, Mr. and Mrs. J. Fuller Glass, Sr.

The other tablet, matching the one on the east wall is to be found on the west wall of the narthex. It has been placed there by the congregation of Trinity Church to celebrate the church's centennial and to memorialize all those faithful members of the church who have loved and served Trinity in days gone by. This tablet was dedicated on the first day of Centennial Week, April 23, 1961, with Bishop Paul Neff Garber officiating in the dedication rites.

Appropriate wording on this plaque is to be found in the following:

1861

1961

CENTENNIAL CELEBRATION—TRINITY METHODIST CHURCH  
IN GRATEFUL MEMORY OF ALL THOSE FAITHFUL  
MEMBERS WHOSE LOYAL SERVICE AND UNFAILING  
DEVOTION CONTRIBUTED SO GREATLY TO THE  
GROWTH AND USEFULNESS OF THIS CHURCH.

Trinity Church has reason to thank God for the noble and useful lives memorialized throughout the church; for the affection

for and the devotion to the church, moving various donors to desire to render to the House of God a more beautiful and convenient place in which to worship; for the sense of beauty and of appropriateness by the committees and individuals who planned the edifice, as well as the architects and the artists who contributed their talents to making it a place of inspiration, of comfort and convenience, of sacred symbolism, and of the sense of God in His holy temple.

TRINITY CHURCH AND ITS  
OUTREACH



Attention has been called more than once in the pages of this brief story of Trinity Church to the fact of her interest and participation in the development of Methodism throughout the entire community of Durham and its environs. It is only natural that the first church to erect an edifice in the small but growing town should think of itself as the mother church of the city. It has also followed that such a church—Trinity, for example—should so rejoice in the growth of these churches younger than herself as to enjoy relating the stories of that development to the rest of North Carolina Methodism and to the world.

In such an undertaking the writer of these pages has been guided by an official source in choosing the churches to make the basis for a story on "Trinity Church and the outward reach." The Journal of the North Carolina Annual Conference lists the following churches, in alphabetical order, as being churches of Durham: Aldersgate, Asbury, Bethany, Branson, Calvary, Carr, Duke's Chapel, Duke Memorial, Epworth, Glendale Heights, Lakewood, Maybrook-Massey, McMannen, St. John, St. Paul, Trinity, Wellons Village, seventeen in all. Trinity, to be sure, will not be included for this present consideration since it furnishes the basis for the entire study; an alphabetical order will not be followed, but a chronological one will be used instead. It may be noted, in passing, that there are several churches in the Greater Durham area not so classified by the Conference Journal; they are Andrews-Soapstone, Bethesda, Fletcher's Chapel, Mt. Sylvan, and Pleasant Grove. All the churches in this latter group have had an abiding interest on the part of Trinity Church that they might grow and prosper and render good account of their stewardship to the Lord.

In following chronological sequence Duke's Chapel Church has been the first one chosen; its congregation was formed earlier than any of the others.

*Duke's Chapel (1840)*

One of the most inspiring chapters in the history of Durham Methodism could well be written about Duke's Chapel Church. Few churches in America, large or small, have exerted greater influence upon a community, nor have extended that influence into more remote places of the earth.

Duke's Chapel may well be called "the lengthened shadow of one godly man"—William J. Duke, older brother of Washington Duke. So indelible has the impact of that man's life been, felt across the years that there is little, if any, need to apologize for bringing him to the attention of our readers for the second time.

It is rather well known that "Uncle Billie," as he was affectionally called, was directly influential in getting his younger brother to become a Christian and join the church in the latter's early boyhood. It is not unsafe to say that much of the devotion of Washington Duke to his church, as well as that of the sons who followed, may be traced to the inspiration and example of William Duke.

For its beginnings Duke's Chapel dips well back toward the opening of the last century. Records show that in 1840 William J. Duke donated one acre of land at a point where the Oxford-Chapel Hill Road crossed the Roxboro-Raleigh Road, several miles north of the present city of Durham. A simple log building, 38 by 36 feet, became the first house of worship, which bore the name of Hebron Church. This house was replaced later by a board structure, which is still used for a church of another faith and stands near the intersection of the Duke Homestead Road and the Durham-Roxboro Highway.

All of the Duke family attended services here in the early days, and the circuit-riding preachers were often entertained in the Duke home. It is told that frequently guest and host would sit around the log fire and talk over weighty social, moral, and religious matters until "far in the night," while young sons of the latter would listen in awe and wonder, to be inspired by the

things they heard. Who knows but that here under simple circumstances in the quiet home of a tobacco farmer were born dreams that brought their fruition a thousand-fold in the years that were to come?

In 1884 Hebron Church was moved to a site on the old Durham-Oxford highway. In due time it came to be known as Duke's Chapel, ministering to the needs and aspirations of its people for several generations.

In 1926 the old church building was replaced by a handsome stone structure, material for which was quarried near Hillsboro and duplicates that used in the construction of the magnificent gothic structure which is the keystone of the Duke University campus. Within the nearly two-score of years that have transpired since the erection of the new church, it has continued to serve and to inspire. For several years student pastors from the Duke Divinity School were its ministers but more recently full-time pastors have been appointed to serve the congregation. A splendid stone parsonage, built to match the sanctuary, has been provided for the minister and his family.

Today Duke's Chapel church has over 300 members. Its church property is worth approximately \$75,000, and the total givings for the last church year was nearly \$15,000. The pastor is the Rev. W. Carleton Wilson, who is also conference secretary for the North Carolina Conference.

#### *Duke Memorial (1886)*

Mention has already been made in these pages of the beginning and interesting development of this outstanding representative of the Methodist faith in Durham. Known successively as Main Street Church, Memorial Church, and finally Duke Memorial Church, it has kept pace in its usefulness and service with the growth of the community in which it has been placed. Not only has the congregation enjoyed larger and better facilities in its present location than formerly on Main Street, but in the erection of its elementary department building in 1931 Duke Memorial has provided far better for the Christian nurture of its little ones. In recent years a handsome church parsonage worth more than \$35,000 has been constructed. The present value of

all the church property may be reckoned as approximately one million dollars.

Duke Memorial, with its nearly 2,000 members, is the largest Methodist Church in Durham and ranks second in size for the North Carolina Conference. Its present minister is the Rev. Robert W. Bradshaw, son of the distinguished Dr. Michael Bradshaw, first pastor of the congregation in its new home constructed fifty years ago on Chapel Hill Street. Its minister of education is the Rev. E. C. Shoaf.

#### *Carr (1886)*

Formed, as has already been indicated, in 1886 this twin sister in age to Duke Memorial has likewise experienced remarkable growth. The first structure consisted of only one room and was used until 1908, when some additions were made. Still another addition was built in 1917.

About 1925 property was secured for a new church on Driver Avenue. In 1932 a church school unit was constructed, and in 1948 the building of a sanctuary was begun, with completion and occupancy in 1950. Present enrollment at Carr is now nearly 900, and the church property is valued at more than a quarter of a million. Since the death of the pastor, Rev. C. A. Johnson, a few months ago, Dr. H. E. Myers has been serving the congregation as its minister.

#### *Asbury (1890)*

Asbury Church has every right to think of the contributions of the Rev. Reuben Hibberd and Benjamin Duke as being largely responsible for the founding of that church. The Rev. Mr. Hibberd, who came from England about 1880, soon became very active in religious work in Durham, and at Duke's suggestion organized a Sunday School in West Durham during the construction of the Erwin Cotton Mills. Duke gave generously to the cost of constructing the first church building, which was erected at the corner of West Main and Ninth Streets about 1904.

In 1926 the church was moved from its original site to its present location at the corner of West Markham Avenue and Clarendon Street (formerly Sixth Street). In 1944 the congregation voted to change the name of the church from West Durham

to Asbury in honor of the noted Methodist pioneer, Francis Asbury.

The present church membership of about 1200 persons, which has grown steadily from its 44 charter members, worships in a sanctuary worth more than \$350,000 and presents a church program of real worth to the entire city. The present minister to the Asbury congregation is Rev. L. C. Vereen.

#### *Bethany (1892)*

The original Bethany Church was built in 1892 on the Guess Road just outside the Durham city limits. The land for the church was donated by J. B. Warren, and money for the building was contributed by the Washington Duke family and other Methodists.

Bethany has met with its share of problems but has refused to accept ultimate defeat. Circumstances closed its doors once for a decade but with faith and loyalty its members renewed their efforts and re-opened the doors to the ringing of the old bell which has hung in the tower since 1892.

In 1916 Bethany was made a part of the Durham Circuit, but it became a separate church, or a station, in 1944. A new church building was begun in 1949 and completed early in 1951, while in 1959 a new church school plant was erected. As of 1961 Bethany Church is over 500 strong in membership, occupies church property worth nearly \$80,000, and finds itself well organized in its church school program, its women's activities, and its undertakings with youth work. Difficulties and tribulations of the past are forgotten; the future is bright because its leaders have reason to hope for years of growth and service. The present pastor of Bethany, the Rev. J. E. Sponenberg, reported to the 1960 session of the North Carolina Conference the total givings of the congregation for the year amounted to approximately \$30,000.

#### *Branson (1897)*

Branson Memorial Church, as it is sometimes known, in its founding appears to have followed the same pattern as shown in nearly all the other Methodist churches in the city. In 1897 the Rev. Reuben Hibberd and his consecrated wife, together with

their little portable organ, opened a small Sunday School on Glenn Avenue, in that part of eastern Durham known as "Little Washington." Shortly afterwards a plain frame church was built on Alston Avenue, and this structure served the congregation for nearly a quarter of a century. Until 1904 it was connected with Carr Church as a single pastoral charge, but since that date it has been known officially as a station in its own right.

In 1923 a new sanctuary, costing in the neighborhood of \$60,000, was built at the corner of Alston and Angier Avenues, and the church came to be listed as Branson Memorial Church in honor of William H. Branson, a consecrated and devoted Christian leader, who gave largely of time and means to this very worthwhile enterprise. No more fitting tribute could have been paid to the memory of this devoted man, in honor of a life of service to church and community.

Times have not been too easy for the Branson folk. The faith of many has not wavered, however, and the congregation has continued to keep the light aglow in hearts and lives throughout that part of Durham. Official records for 1960 show a Branson Memorial membership of over 300 persons, with a property valuation of over \$70,000 and the total givings for the last church year of over \$16,000. The pastor for this loyal congregation is the Rev. O. V. Elkins.

#### *Calvary (1902)*

The history of this thriving church dates back to the "early eighties," when E. A. Whitaker, an enterprising music dealer and a devoted churchman, opened a small Sunday School mission in the 800 block of North Mangum Street. When Whitaker moved from Durham, his work was continued by Peter Briggs, E. J. Parrish, and James H. Southgate, all consecrated laymen in Durham Methodism.

Near the end of the decade in which the mission was begun, the Rev. Reuben Hibberd and his wife took over the work to which the other leaders had been devoted and carried on the Sunday School program and other regular church services. A lot was purchased near the intersection of Cleveland and North Mangum Streets and a chapel was erected through the munificence of Mr. B. N. Duke.

The new church was given the name of Mangum Street Methodist Church by the North Carolina Conference upon its admission to that body in 1902. A mission Sunday School was continued until 1903, when the congregation was given over to the pastorate of the Rev. H. E. Lance. The church was enlarged in 1906 under the administration of Rev. E. M. Hoyle, and a little later the congregation began to enterprise a new church building.

In 1916 the church was removed to a site at the corner of Trinity Avenue and Elizabeth Street and given the title of Calvary Methodist Church. During the intervening forty-odd years the Calvary congregation has enjoyed the leadership of some of the leading ministers of the North Carolina Conference. For six years, from 1945 to 1951, the Rev. Leon M. Hall, now associate pastor at Trinity Church, was Calvary's leader.

From time to time the members of this church have engaged in noble undertaking to improve facilities for training of their young and for worship. The most recent effort in this direction has been the erection in 1958 of an educational building at a cost of about \$200,000. In his 1960 report to the North Carolina Conference the present minister, Rev. J. Herbert Miller, showed the membership of Calvary to be over 750, the church property to be worth now nearly \$300,000, and the total givings for that year, approximately \$40,000. This church and its congregation will continue to furnish a significant contribution to the religious life of Durham.

#### *Lakewood (1909)*

Lakewood Church is no exception to the general rule: practically every Methodist Church in Durham had its beginnings in a Sunday School. A Methodist Sunday School was begun in the Lakewood school building during the very early years of the present century. To this effort the Rev. Reuben Hibberd lent his usual devotion and leadership. A church was formally organized with the late Dr. Thomas M. Grant as its first pastor.

A new church building was erected on Lakewood Avenue in 1911. Later a parsonage was constructed, as well as a log cabin, which was to be used for educational and recreational purposes. By this time it became apparent that it was needful to seek a new

location and provide larger and better church accommodations for the congregation.

As a consequence, the church leaders decided to move from the original site and erect a new church edifice. A lot was secured at the corner of Huron Circle and Chapel Hill Road, and a new structure, worth approximately \$75,000, was built. As of 1960 the membership at Lakewood numbered about 450, with the total givings for the year amounting to some \$15,000. Rev. W. L. Freeman is the pastor of the church.

#### *St. Paul (1943)*

St. Paul Methodist Church, located in the northern section of the city, is one of the newer churches in Durham Methodism. The earliest efforts at congregational worship were in the nature of twilight vespers, sponsored by the Durham Methodist Society and conducted under the auspices of the Julian S. Carr Bible Class of Trinity Church on Sunday evenings during the summer of 1943.

Rev. Leon Couch, executive secretary of the Society at that time, was placed in charge of these vesper services and was instructed to explore the possibilities of establishing a Methodist church in that area. Sufficient interest was discovered to justify the organization of a congregation, and the Rev. M. D. Fleming was appointed the first pastor by the North Carolina Conference. There were, in all, some 20 charter members for the new congregation. Upon the Rev. Mr. Fleming's transfer the Rev. Mr. Couch took over the pastorate on a part-time basis.

Mr. Couch became full-time minister in November, 1944, and in early 1945 a "Little Chapel," situated on a lot which had been purchased and donated by the Durham Methodist Society, was opened to the congregation, which by this time had grown to 65 members. In 1948 ground was broken for a splendid new edifice on this same property, located at the corner of Hammond Street and Roxboro Road. More recently St. Paul has added a handsome, commodious educational building, which was officially opened on February 19, 1961. The church now has a membership of over 600 members and a property valuation of practically



\$200,000. The minister, now nearing the close of his first year with his congregation, is the Rev. Christian White.

*Maybrook-Massey (1949)*

By a relatively recent decision of the North Carolina Conference one of the youngest and one of the oldest of the Methodist churches within the environs of Durham have been placed upon the same pastoral charge—Maybrook-Massey. Maybrook Church was erected in 1949, largely through the assistance of the Durham Methodist Society. It stands on Ellis Road, not far from the site of the little old Orange Grove Church, forerunner of all Methodist Churches in and around Durham. There are now around 75 members under the leadership of the Rev. Billy M. Carden, and the sanctuary is estimated to be worth some \$12,000. Although small in size, as was Orange Grove in another generation, Maybrook will make for righteousness in this community.

Massey's Chapel, the older of the two in this charge, has a long and honorable history. It was erected prior to the Civil War, with John Massey as the principal donor of the property. One of his sons, the Rev. L. S. Massey, whose death has recently occurred, was for years one of the outstanding leaders in the North Carolina Conference. The church is situated south of Durham, just off the old Fayetteville Road; it has a membership of nearly 50, and its present pastor is also Rev. Billy M. Carden.

*Epworth (1951)*

One of the youngest among the 17 Methodist congregations in Durham and its vicinity bears the name of John Wesley's birthplace, Epworth. Epworth Church was formally established in 1951, when the North Carolina Conference officially approved the organization of a congregation and appointed the Rev. Carl Newton to be its first pastor. Regular Sunday services were begun immediately in the Hope Valley School, which was conveniently situated within the area to be served. Within a short time a one-acre lot on the south-west corner of University Drive and Hope Valley Road was purchased for approximately \$10,000 with the idea that here there would be found a suitable location for the new Epworth Church home.

For the first several years of its existence, Epworth Church found the going very difficult. During the two pastorates immediately following that of Mr. Newton, the congregation was able to increase the size of its membership by only nine persons. However, the tide appears to have turned in 1953; at the Annual Conference session of that year, the Rev. D. M. Sharpe, retired, was appointed as Epworth's pastor. During the latter part of 1954 construction on the present building was begun and completion was made in May of 1955, when the congregation entered it for use for the first time. Sharpe's ministry closed in 1957, when he was succeeded by the Rev. Kelly J. Wilson; the membership at that time was counted at 183.

In the years immediately following the need for more room and larger quarters became intensely apparent; farsighted members began discussing possibilities for expansion. This effort has reached fruition in the launching, during the last few months, of a campaign to raise funds for building a children's building, to cost in the neighborhood of \$65,000. The third and final unit of the Epworth Church plant will be the sanctuary, due to be constructed at some time in the future. The membership of the congregation at present stands at 244, as of the 1960 annual report. A considerable increase has been effected since that time. The church property is valued at nearly \$80,000, irrespective of the pending building program, and the total givings for the last Conference year was approximately \$16,000. Rev. Kelly Wilson remains the minister to the Epworth congregation; both pastor and people face their opportunity for service to the Hope Valley-Rockwood community with confidence in themselves, their cause and their matchless Leader.

#### *St. John (1953)*

Only a few years younger than Epworth is another young church recently built in the western part of Durham, St. John. With the location of the Methodist Retirement Home on the Erwin Road in that area and the development of a large residential development near-by, particularly intended for young couples connected in some way with Duke University, the leaders of the North Carolina Conference decided for the location of a church in the neighborhood.

A congregation was organized with 23 charter members, and the Rev. C. H. Dunn, now a missionary in southeast Asia, was chosen as the first pastor. Here again, Trinity Church furnished its share of assistance to a young congregation; financial aid was contributed, help was given in the nature of teaching and lay preaching; and some of the junior leaders in Trinity moved to St. John to take over places of responsibility there.

St. John has not been without its problems. The resident population near-by has proven to be quite a transient one, and a number of the Retirement Home residents have not been physically able to participate in the church services and activities. There are now 88 faithful members, and the church property is valued at \$55,000. Rev. D. M. Sharpe, retired, after rendering yeoman's service for four years at Epworth Church, is serving in the same fine way for the congregation at St. John.

#### *Aldersgate (1956)*

This little Methodist church, situated on the northern edge of the city and in a rapidly developing residential section, also bears an honorable, historic name in the annals of Methodism. Methodists everywhere are inspired by the recollection that it was at a little prayer meeting on Aldersgate Street in London, on May 24, 1738, that John Wesley felt his "heart strangely warmed" and from that hour went out to preach the unsearchable riches of Christ with a power that has reached around the world.

Aldersgate Church in Durham dates from 1955, when a recreation center, of a more or less unsavory reputation, was purchased and converted into a Methodist church. The congregation began with 20 charter members—under the leadership of the Dr. H. I. Glass, retired,—a son of Trinity Church and, incidentally, one of the early presidents of the Trinity Epworth League in its hey-day. Dr. Glass served Aldersgate for its first two years and was succeeded by the Rev. B. C. Black, who was in turn followed by the present minister, Rev. T. O. Fulcher.

The congregation at Aldersgate as of the present numbers 92 and values its church property at \$34,000. Although Aldersgate acknowledges the day of small beginnings it views its possibilities for the future as being unlimited for the advancement of the Kingdom.

*McMannen (1957)*

Another of the smaller Durham Churches, well known for its long and honorable history among the Methodist landmarks of this area is McMannen—often called McMannen's Chapel or McMannen's. Located on the old Hillsboro highway, just beyond the western city limits of Durham, McMannen dates back nearly one hundred years. It was built on land donated by Henry Neal and named in honor of the Rev. John D. McMannen, an active circuit-rider of that period.

For years McMannen was associated on the Durham Circuit with another of the Methodist landmarks, Pleasant Green, which dates as far back as 1832, when land near the Eno River in Orange County for this Zion was deeded and religious services were begun in a log cabin. Names like those of William J. Duke and William R. Scarlett, strong laymen of their day, are identified with Pleasant Green.

By action of the 1957 session of the North Carolina Conference McMannen was set up as a separate pastoral charge, and the Rev. D. E. Earnhardt was appointed as its minister. Among the recent innovations at this church have been the erection of an educational building, valued at \$45,000, and the purchase of a lot on which in the future will be constructed a parsonage for the pastor. The present membership at McMannen stands at 164.

*Wellon's Village (1957)*

Among the younger churches of Durham reflecting the rapid burgeoning of our community is one taking the name of the young neighborhood in which it is located, Wellon's Village. In 1957 the North Carolina Conference recognized the organization of a Methodist group in that part of the city; the congregation was composed, at the end of its first church year, of some 67 persons and had the Rev. Shelton H. Wolf for its first minister.

In 1959 Mr. Wolf was succeeded in the Wellon's Village pastorate by the Rev. S. D. McMillan, Jr., for several years prior the assistant minister at Trinity Church. Under his leadership the congregation has continued to grow until now it numbers approximately 125 persons. In February of 1961 ground was broken for a new church plant, which will be used jointly for

worship and church school purposes at present. The value of this new structure will be in the neighborhood of \$65,000.

### *Glendale Heights (1960)*

The very youngest of the new Methodist churches in Durham is to be located in the vicinity of the Brogden Junior High School and known as Glendale Heights, intended to serve in a community that is becoming larger quite as rapidly as any other in the city. A considerable number of members of Trinity Church transferred to this new congregation. The Rev. Alison Simonton, Jr., has been chosen by the North Carolina Conference for the first minister and as of the 1960 report he has some 160 members. Ground has already been broken for a new building and Glendale Heights bids fair to become one of the strong citadels of Methodism in Durham.

These 16 Durham Churches look with humble gratitude upon the century of growth among the people called Methodists in this community. Among the membership of these congregations there are no less than 10,000 members of the Methodist Church, there are approximately 5,000 persons in average attendance upon the church schools, the combined church property is estimated as worth in excess of \$3,000,000, and the total givings annually to all causes is more than \$500,000.

Nor is the welfare of Methodism among the sister churches beyond the city's borders to be forgotten. A noble work is being accomplished year by year at Andrew's Chapel, Bethesda, Fletcher's Chapel, Mt. Sylvan, Pleasant Green. Through the years pastors and people have been faithful, devoted, consecrated to every good work. In the days ahead one may well expect that they shall contribute their part to the advancement of the Kingdom throughout this entire community and wield an influence that will be felt across the Conference and throughout Methodism.

Some writer has had words to say about "full many a flower is born to blush unseen." Such words might easily apply to two undertakings in Durham Methodism, although concrete evidence is no longer visible. In 1898 Mr. B. L. Duke donated a lot on Trinity Avenue, in the neighborhood of the Pearl Cotton Mill, for church purposes. Earlier a Sunday School had been started in

the Presbyterian Chapel nearby. The first name of the new Methodist congregation was Cunninggim's Chapel, in honor of the Rev. Jesse A. Cunninggim, minister to the people of Trinity Church in 1881 and 1882. Later the name of Pearl Mill Church was taken and this continued until 1924, when a new congregation was formed under the leadership of the Rev. D. M. Sharpe. Services were carried on in the Gregson Street church for a time but were later discontinued too.

Another such undertaking of the yesteryears was in the nature of a Sunday School mission, organized in the late years of the last century and operating for a time in the southern part of the city, perhaps near the interesection of Cobb and South Streets. The Sunday School superintendent was Mr. R. F. Piper. The institution was known as the South Durham Mission, and its efforts were continued for only a few years; however, its influence did not end with its discontinuance. Like many other noble enterprises which have made their contribution and passed into the shadows, the little Mission will be remembered with gratitude and appreciation. Moreover, its example might well furnish inspiration for some similar undertaking at some other point as Trinity Church enters her second century of service to Durham and its people.

Much of the growth and development of Methodism in Durham over the past 100 years has been aided materially by the efforts of such organizations as the Durham City Board of Church Extension and the Durham Methodist Society. The former of these furnished considerable activity during the years around and immediately following the turn of the century. Many of the flourishing churches of the Methodist faith in the community owe their existence today to this body, which gave material support and spiritual encouragement during hard, early years. We cannot soon forget these noble undertakings even though the organization as such no longer exists.

Something of the same commentary might well be offered with reference to the Durham Methodist Society. Organized in April of 1943, it sought help to meet a real challenge. It was discovered at that time that whereas in 1923 there had been 8 Methodist churches in the city, in 1943, twenty years later, there were only

seven. This decrease had occurred in the same period in which the city itself had grown in size from 22,000 persons to 71,000.

Purposes of the Society were indicated as: assisting in raising money for new churches, promoting and aiding in evangelism, both public and in visitation, sponsoring the unity of Methodist laymen, co-ordinating church publicity. Leaders in the organization, listed in chronological order, were C. E. Jordan, Ralph Barker, B. G. Childs, Glenn Anglin, W. L. Hampton, R. L. East. Without doubt the efforts of loyal Methodists accomplished great good through this organized body, and the impact will live on in the after years.

Consecrated Methodist ministers and laymen by the score have gone about doing good among Durham people, and their records are written in deeds that can never be forgotten. No printed remembrance is needed for their names: they are legion. In the Great Book they are listed, and only an eternity can reveal the worth in truth of how well they labored here for their Master.

It can be safely said, however, that no one, layman or minister, could have surpassed in loyalty and devotion the example set by the man whose name has already been mentioned in this modest story in connection with the beginning of nearly every Methodist church begun in Durham during his lifetime—the Rev. R. Hibberd.

Reuben Hibberd was born in London, England; in early life he became intensely interested in city missions. It was in this work, the story runs, that he met the young woman who later became his wife and constant companion in Sunday School and church activity and in every other good work.

Upon coming to Durham these two entered at once into organizing and carrying on Sunday Schools in various parts of the city: North Durham, Edgemont, West Durham, Lakewood, and other sections. Numerous neighborhoods of Durham are blessed today by the tireless devotion and zeal of this Godly couple in days gone by. It is the firm conviction of this writer that their noble example can never be forgotten; some tangible token of their lives and service should be dedicated by a grateful people. Durham is richer that the Hibberds have lived among us.

TRINITY CHURCH AND ITS  
LEADERSHIP



### *Church Staff*

Bishop Paul N. Garber . . . . .	Resident Bishop, Richmond Area
Rev. C. D. Barclift . . . . .	Durham District Superintendent
Rev. William M. Howard, Jr . . . . .	Minister
Rev. Leon M. Hall . . . . .	Associate Minister
Mrs. W. Stanley Potter, Jr. . . . .	Director of Christian Education
Rev. and Mrs. Edward F. Smith . . . . .	Missionaries to Africa
(Supported in part by Trinity)	
Mrs. J. C. Holloway . . . . .	Church Secretary
Mrs. R. H. Shelton . . . . .	Church Hostess
Henry Markot . . . . .	Minister of Music
Mrs. Robert L. Johnson . . . . .	Director of Children's Choirs
Mrs. Bert Cunningham . . . . .	Organist
W. A. McGhee . . . . .	Custodian
T. E. Lewis . . . . .	Sexton
Celia Oanty . . . . .	Maid

### *The Official Board*

Note:

In a Methodist Church the Official Board is constituted of the following:

The pastor, associate pastor or pastors, stewards, ex-officio stewards, and the trustees.

### *Board of Stewards*

- Bascom Baynes, Chairman
- Norwood A. Thomas, Sr., Vice-chairman
- Philip M. Bolich, Secretary
- J. H. Bryan, Treasurer

Elected Members: J. H. Barnes, J. Fuller Glass, J. W. Chapman, Mrs. H. W. Phinney, D. R. Goodwin, S. H. Hobgood, Jr., T. Milton Lane, D. B. Mason, C. A. Roach, Ralph P. Rogers, Sr., Charles White, J. D. Wells, E. W. Carlton, P. M. Bolich, J. Randolph Coupland, III, A. R. Davis, Mrs. W. M. Glenn, Herbert J. Herring, Audrey B. King, W. B. MacDonald, Thos. F. Moore, Edwin R. Snuggs, W. M. Speed, Frank S. Taylor, N. A. Thomas, Jr., H. A. Allred, Jr., M. S. Burt, H. H. Duncan, Herbert P. Massey, Floyd E. Patton, Rufus H. Powell, III, Miss Mary Opal Shuford, Mrs. E. S. Swindell, Sr., Glenn Starnes, Norwood A. Thomas, Sr., W. Allen Tyree, Mrs. L. N. Wilson, Bascom Baynes, W. M. Browning, Mrs. Robert Fearing, Mrs. B. D. Gaddy, Paul Hardin, III, W. Watts Lea, Dr. J. A. Leggette, Jr., James L. Newsom, George W. Newton, Herbert C. O'Brient, Bernard P. Overton, Carver J. Peacock, R. L. Roycroft, Jr., A. R. Wilson, W. E. Andrews, W. Harold Brown, Dr. H. DeHaven Cleaver, Jr., James Slade Crumpton, L. W. W. Horton, C. G. Jennings, Mrs. W. B. McCutcheon, Stanley Potter, Jr., B. G. Proctor, George B. Summers, R. H. Watkins, Sr., J. H. Bryan, Louis M. Wade, Mrs. H. A. Newcomb, Harold W. O'Brient.

Honorary Members: Mrs. Pattie C. Baldwin, Jesse Bishop, W. S. Fitzgerald, O. M. Pleasants, W. W. Rankin.

Communion Stewards: Mrs. C. M. Fleming, Mrs. W. H. Linthicum, Mrs. J. S. Murray.

#### *Board of Trustees*

R. H. Powell, Jr., Chairman, M. A. Briggs, John C. Rose, A. J. Stubbs, C. Knox Massey, Bascom Baynes, Lee Overton.

#### *Commission Chairmen*

Paul Hardin, III, Membership and Evangelism; George B. Summers, Education; Mrs. Ralph P. Rogers, Sr., Missions; H. C. Kennett, Finance.

#### *Committee Chairmen*

Mrs. R. P. Rogers, Sr., Parsonage; C. Marshall Davis, Lay Personnel; M. A. Briggs, Pastoral Relations; Mrs. C. G. Jennings, Records and History; Dr. H. DeHaven Cleaver, Music; J. H. Barnes, Property; Mrs. E. T. Johns, Literature, R. H. Watkins, Sr., Wel-

come; O. M. Pleasants, Ushers; J. D. Wells, Collectors; Mrs. W. M. Glenn, Welfare.

## THE CHURCH SCHOOL

### *General Officers*

Baxter Ridenhour . . . . . General Superintendent  
 H. A. Allred, Jr. . . . . Superintendent of Membership Cultivation  
 Milton Lane . . . . . Secretary  
 Simon Rose . . . . . Secretary  
 Edwin Rogers . . . . . Treasurer

### CHILDREN'S DIVISION

Mrs. C. B. Martin, Superintendent

#### *Nursery Department*

Mrs. Mary Elizabeth Whitfield, Superintendent; Teachers: Mrs. Richard Holt, Mrs. C. W. Ralston, Mrs. John C. Rose, Mr. B. U. Rose, Mrs. B. U. Rose, Mrs. Harold O'Briant, Mrs. Dick Groff.

#### *Kindergarten Department*

Miss Rebie Bryan, Superintendent; Teachers: Miss Candy Pleasants, Miss Joyce Honeycutt, Mrs. W. K. Stars, Mrs. Milton Lane, Mrs. R. C. Hutcherson, Mrs. Robert Johnson.

#### *Primary Department*

Mrs. S. G. Southerland, Jr., Superintendent; Teachers: Miss Carol Rose, Mrs. A. L. Brooke, Mrs. Randal Clark, Mrs. Floyd Eamon, Mrs. Robert Umstead, Mrs. F. E. Patton, Mrs. W. E. Andrews.

#### *Junior Department*

Mrs. Carver Peacock, Superintendent; Teachers: Mrs. John C. Smith, Mrs. H. A. Allred, Jr., Mrs. J. H. Holloway, Mr. Robert Johnson, Mrs. L. D. Bruster, Mr. Randolph Coupland, III; Pianist, Mrs. H. H. Duncan.

### YOUTH DIVISION

Mr. Edwin Snuggs, Superintendent

#### *Junior High Department*

Mrs. Charles Boone, Superintendent; Teachers: Miss Christine Paylor, Mr. George Newton, Dr. William North, Mrs. John Rudin, Dr. H. DeHaven Cleaver, Mr. W. A. Biggs.

*Senior High Department*

Teachers: Mr. H. A. Allred, Jr., Mr. Bickett Idol, Dr. J. H. Proctor, Jr.

*Older Youth Department*

Teacher Crusader Class: Mr. Bruce White

Class Officers: Miss Janette Starr, President; Miss Linda Burgoyne, Vice-president; Secretary-Treasurer, Mr. Philip Kennett.

## ADULT DIVISION

Mr. Aubrey King, Superintendent

*Aldersgate Class*

Officers: Mr. James Turner, President; Mr. Charles Boone, Vice-president; Mrs. Homer Bass, Secretary; Mrs. Jack Shelton, Treasurer.

*Trinitarian Class*

Officers: Mrs. R. Bruce White, President; Mr. Harold Brown, Vice-president; Mrs. Wayne Hine, Recording Secretary; Mrs. Wade B. MacDonald, Assistant Recording Secretary; Mrs. K. B. Robertson, Corresponding Secretary; Mr. Bernard Overton, Treasurer; Mr. A. D. Harmon, Assistant Treasurer.

*Susanna Wesley Class*

Officers: Mrs. E. S. Swindell, Jr., President; Mrs. M. S. Burt, Vice-president; Mrs. Cornelia Mason, Secretary; Mrs. Mary Elizabeth Whitfield, Treasurer; Teacher: Mrs. E. S. Swindell, Sr.

*Francis Asbury Class*

Officers: Mrs. Frank M. Barnhart, President; Mrs. H. C. Kennett, Vice-president; Mrs. C. G. Jennings, Vice-president; Mrs. H. W. Kueffner, Secretary; Mrs. H. W. Phinney, Assistant Secretary; Mrs. W. M. Glenn, Treasurer; Miss Nell Piper, Assistant Treasurer; Mrs. Robert Fearing, Pianist; Teachers: Dr. B. G. Childs, Mrs. J. G. Phillips, Mrs. M. R. Chambers, Mrs. E. L. Hillman.

*Julian S. Carr Class*

Officers: Mr. Charles White, President; Mr. Floyd Patton, First Vice-president; Mr. Allen Tyree, Second Vice-president; Mr. W. E. Andrews, Treasurer; Mr. Claude Harris, Assistant Secretary-Treasurer; Teacher: Mr. Rufus H. Powell, III.

*Pattie Baldwin Class*

Officers: Mrs. Carl C. Culbreth, President; Mrs. Mary Land, Vice-president; Mrs. Jeff Byrd, Secretary, Mrs. R. Williams, Assistant Secretary; Mrs. E. V. Hoffer, Treasurer; Mrs. J. M. Horton, Assistant Treasurer; Mr. E. S. Swindell, Jr., Teacher.

No reference to this class or its personnel would be complete without a word about the one whose name it bears. Mrs. Pattie Conner Baldwin, a native Virginian, cast her lot with the people of Durham many years ago and immediately identified herself with the church and civic life of the city. She was a charter member of the Durham Business and Professional Women's Club and served that organization in a number of official capacities. Early in her residence here she became an active member and worker in Trinity Church and gave so much of herself, both on the church staff and outside of it, that her name has been held almost as a synonym for Trinity. Her class, which she taught for more than 40 years, has honored itself by taking her name, and the official board of the Church has likewise honored itself in naming one of the memorial windows in her honor. Mrs. Baldwin is now a resident of the Methodist Retirement Home; at the ripe age of 92 she continues to bear witness to her sublime, unfaltering trust and faith in God. Generations to come will rise up and call the name of Pattie Baldwin blessed.

## METHODIST YOUTH FELLOWSHIP

*Junior High Fellowship*

Officers: Catherine Howard, President; David Newton, Vice-president; Dorsay Jones, Secretary; Margaret Howard, Treasurer; Roger Stables, Program Chairman; Steve Potts, Social and Publici-

ty Chairman; Margaret English and Grace White, Grade Representatives.

### *Senior High Fellowship*

Officers: Lee Overton, President; Myra Morris, Vice-president; Kay Kennett, Secretary; Tom Richey, Treasurer; Committee Chairmen: Bill Phillips, Kitty Smith, John Rudin, Vivian Umstead, Charles Massey, Jane Davis; Committee Co-chairmen: Margaret Waller, Pat Latta, Wallace Newton, Mary Ann Hutcherson, Carol Crowe, Nancy Jones.

## ORGANIZATIONS

### *Woman's Society of Christian Service*

Since the days of Susanna Wesley, women have been known as great contributors to the successes and achievements of Methodism. Asbury and Coke and hosts of ministers who came after them have recorded their gratitude and appreciation for what noble women have done in Methodist parishes across the land. The women of Trinity have proven no exception to this general rule.

On November 11, 1881, only twenty years after the first little Durham Methodist meeting house was built, a woman's auxiliary for Trinity was organized by Mrs. J. A. Cunniggim, wife of the pastor of the church at that time. It is of interest that this initial effort of women's work in the congregation was undertaken in the same year as was built the beautiful new church, destroyed in 1923.

In this first Auxiliary there were approximately 17 charter members, among them: Mrs. C. B. Green, Mrs. A. G. Carr, Mrs. J. S. Carr, Mrs. E. J. Parrish, Mrs. T. L. Peay, Mrs. P. M. Briggs, Mrs. George Woodward, Mrs. Fannie Halliburton, Mrs. E. J. Lyon, Mrs. Z. I. Lyon, Mrs. J. S. Mesley, Mrs. J. B. Whitaker, Mrs. A. D. Wilkinson, Mrs. C. H. Burch, Mrs. R. L. Burton, Mrs. M. A. Close, and Mrs. Alexander Walker. The organization came to be known later as the Ladies' Aid Society, with Mrs. A. G. Carr as president and Mrs. P. M. Briggs as secretary.

In 1889 an Epworth Band was organized for young people under the direction of Mrs. C. B. Green, with Mrs. F. M. Carlton

as the president. A short time later the two bodies merged under the name of the Woman's Missionary Society.

Trinity Church's interest in woman's work has registered a number of times in its being chosen as a meeting place for representatives of this arm of the Church. The third annual conference of the Woman's Society of the North Carolina Conference was held at Trinity in 1881, to be followed by other conferences in 1883 and in other years.

In 1900, at the turn of the century, the first of three of Trinity's daughters to become missionaries to other peoples, was sent out by Trinity; she was Miss Elizabeth Davis and her field of endeavor was Brazil. The other two have come in later generations.

A Home Mission Society was organized on the church in 1903 but merged with the Foreign Society in 1910. By 1920 the united body, the Woman's Missionary Society, had grown to a membership of 118 women, and its work was being recognized at home and abroad. The group was well staffed with officers, the membership being divided into smaller groups, or circles, for better working purposes.

In 1928, which was the Jubilee Year for the Woman's Missionary Society work in the North Carolina Conference, the second young woman was to go from Trinity as a missionary to a foreign land. She was Miss Blanche O'Briant, now Mrs. Thos. W. Blankenship. Miss O'Briant was reared in Durham and in Trinity Church, was educated in the Durham City Schools and completed the course at Rex Hospital Training School for Nurses in Raleigh. After two years of special training at Scarritt College she went to Chihuahua, Mexico, where she served as a medical missionary until 1935. Mrs. Blankenship now lives in Texas with her husband and both are returning to Trinity for its Centennial.

The third of Trinity's daughters to volunteer for the mission field was Miss Yvonne Herndon, now Mrs. C. C. Tucker. She is the daughter of Mr. and Mrs. E. M. Herndon, former Trinity members. She is a graduate of Duke University's School of Nursing in the class of 1951. In that same year she and Mr. Tucker were married in Trinity Church, after which they spent several years in the Virginia Conference, where Mr. Tucker re-

ceived an appointment as minister, following his graduation from the Duke University Divinity School. In 1954 the Tuckers sailed for Chile, first to Santiago, where they spent one year, and then on to Punta Arenas, their place of service since. Punta Arenas, a city of 50,000, is the southernmost city in the world, and among its people this consecrated couple find a work both challenging and inspiring. Mr. Tucker has a Methodist parish there and a mission work at Natales, several hundred miles away. The work of the Tuckers is that of preaching, teaching, and otherwise ministering to a folk sadly in need of learning the Christian way of life. They and their family of four are now in the States on furlough and will spend a part of it in Durham; they, too, will be present for the Centennial Week at Trinity Church. Their Mother Church salutes both of these noble women for their outstanding examples of service and sacrifice.

The woman's work at Trinity goes on from year to year; only the generations to come can fully measure the worth of their contribution. Their membership numbers over 300 women, and their large annual givings minister to needs both at home and abroad.

The general officers of the Society for 1961 are: Mrs. A. M. Bynum, President; Mrs. O. K. Ingram, Vice-president; Mrs. H. H. Duncan, Recording Secretary; Mrs. R. Bruce White, Treasurer. Secretaries for Lines of Work are: Mrs. R. P. Rogers, Sr., Promotion; Mrs. Paul Hardin, III, Missionary Education and Service; Mrs. K. P. Robertson, Student Work; Mrs. Bernice Rose, Children's Work; Mrs. Randolph Coupland, III, Literature and Publications; Mrs. N. A. Thomas, Sr., Spiritual Life; Mrs. Marchant Cottingham, Christian Social Relations; Mrs. C. G. Jennings, Supply Work; Miss Christine Paylor, Youth Work. Chairmen of Committees are: Mrs. Philip Robbins, Local Church Activities; Mrs. B. G. Childs, Membership; Mrs. R. E. Cushman, Nominations.

Circle Leaders are: Mrs. H. DeHaven Cleaver, Sr., Mrs. J. D. Wells, Mrs. Allston Stubbs, Mrs. Rufus H. Powell, Jr., Mrs. J. J. Gergen, Mrs. M. S. Burt, Mrs. Wm. M. Speed, Mrs. R. G. Fleming, Mrs. Harold Styers, Mrs. Bernard Overton.

President Wesleyan Service Guild: Mrs. Jesse H. Barnes.



*Julian S. Carr Bible Class*

This large and well organized group of men has its roots well back into the nineties of the last century, when its work began with another name under the leadership of the man whose name it now bears—Julian S. Carr. Records indicate that it has at various times borne also the names: Men's Bible Class, Men's Baraca Class. Earlier teachers were J. S. Carr, J. H. Southgate, C. L. Hornaday, P. M. Briggs, and E. J. Parrish. Class leaders were Dr. E. W. Shackelford, J. C. Rose, A. M. Harris, M. E. Newsom.

When the present Trinity Church came into being, a spacious auditorium beneath the sanctuary was provided for this class and for other church purposes. It is equipped with a projection room, stage, kitchen, and other up-to-date facilities.

Teachers in the past 40 years have included M. A. Briggs, J. Martin Umstead, W. B. Umstead, Charles Scarlett, W. K. Greene, B. G. Childs, H. J. Herring, W. S. Fitzgerald, L. S. Weaver, and Rufus Powell, III. Class officers of late years have been: R. M. Gantt, R. T. Taylor, D. T. Dickey, A. M. Harris, W. P. Raiford, C. G. Scott, A. R. Wilson, Marvin Mangum, O. E. Dowd, E. C. Brown, E. M. Herndon, H. C. Kennett, W. E. Beck, Tom Gaddy, and others. The class is noted for its work with Scouts, the children at the Methodist Home in Raleigh, and other outstanding activities. Space does not permit an enumeration of more of them but they are recorded in the Great Book. Explanation must be made that data for this splendid group have been difficult to secure and would have been impossible but for the incomparable research efforts of Mr. Floyd W. Eamon.

*Methodist Men*

This body of laymen, affiliated with other groups of the same name throughout the Methodist Church, was organized in 1951, with E. S. Swindell, Jr., as its first president. There were 23 charter members; names have been added and others have disappeared on account of death or removal from the community. The group is still active and vigorous and is thoroughly endeavoring to promote Christian brotherhood among its members and the congregation. Its membership numbers approximately 60

men, meeting regularly and promoting a live program of church activity.

The officers for the club are:

J. Slade Crumpton, President; D. R. Goodin, Vice-president; W. Stanley Potter, Secretary; Bernard P. Overton, Treasurer.

### SUNDAY SCHOOL SUPERINTENDENTS

(1861-1961)

Note: Due to the disastrous fire of 1923 and the destruction of practically all of Trinity Church's records, it has been well-nigh impossible to secure an accurate, authentic list of those men who have given loyal service as leaders of Trinity's Sunday School activities through the years. It is known, however, that the following should be remembered in gratitude and appreciation: D. C. Parrish, J. S. Carr, E. J. Parrish, H. N. Snow, Edwin Mims, Bruce R. Payne, J. E. Pegram, Arthur B. Bradsher, E. J. Green, W. A. Bryan, J. D. Rogers, M. A. Briggs, C. H. Livengood, B. G. Childs, Walter K. Greene, W. A. Biggs, C. E. Cooke, Baxter Ridenhour.

TRINITY CHURCH AND ITS  
CENTENNIAL

# Centennial Program

Sunday, April 23, 1961

Morning Worship Service at 11:00 A.M.

The Reverend W. M. Howard, Jr., Presiding

Organ Prelude

The Call to Worship: "Surely the Lord Is in This Place" . . . *Burnell*

Prayer of Invocation

Hymn No. 402: "And Are We Yet Alive?" . . . . . *Nageli*

Prayer of Confession

Moments of Silence

Word of Assurance

The Responsive Reading, Third Reading, page 633

Gloria Patri

The Affirmation of Faith

Anthem: "Salvation Is Created" . . . . . *Tschesnokff*

The Scripture Lesson

Prayer

The Presentation of Tithes and Offerings

Offertory Anthem: "How Lovely Is Thy Dwelling Place" . . . *Brahms*

Choral Response: "The Doxology"

Hymn No. 379: "I Love Thy Kingdom, Lord" . . . . . *Williams*

Sermon: "Our Methodist Landmarks" . . . Bishop Paul N. Garber

Hymn No. 551: "O Thou Whose Hand Hath Brought Us" . . . *Webb*

Benediction

Choral Response: "The Lord Bless You and Keep You" . . . . *Lutkin*

The Organ Postlude

## TRINITY CHURCH

Sunday, April 23, 1961

Evening Worship at 8:00 P.M.

The Reverend Leon M. Hall, Presiding

Organ Prelude

Call to Worship

Scripture

Prayer

Anthem: "Sing! Sing!" . . . . . Jane M. Marshall

"All Things Bright and Beautiful" . . . . . Gerhard Schroth

The Children's Choir

Hymns: Interpretation of some of the old hymns of the church  
and singing of them.

Tuesday, April 25, 1961

Historical Night, 8:00 P.M.

Mr. James Newsom, Presiding

Organ Prelude

Call to Worship

Hymn No. 493: "O God, Beneath Thy Guiding Hand" . . . . *Hatton*

Prayer . . . . . Rufus Powell, III

Anthem: "God So Loved the World" . . . . . *Stainer*

Mixed Quartette

Roll Call of Honored Dead . . . . . Dr. C. D. Barclift

Hymn No. 384: "O Where Are Kings and Empires Now?" . . *Croft*

Historical Address: "Our Help in Ages Past" . . . . Dr. B. G. Childs

Hymn No. 381: "The Church's One Foundation" . . . . . *Wesley*

Benediction

Organ Postlude

Wednesday, April 26, 1961

Fellowship Night, 8:00 P.M.

Dr. H. J. Herring, Presiding

Organ Prelude

Call to Worship: "Now With Hands to God Uplifted" . . . . . *Lotti*Hymn No. 417: "All Praise to Our Redeeming Lord" . . . . . *Pond*

Prayer

Anthem: "Praise the Lord" . . . . . *Franck*

## Greetings from Various Interests:

- Duke Divinity School.....Dr. R. E. Cushman  
 Churches of Durham... The Reverend Hubert S. Mumford  
 North Carolina Conference.....Dr. C. P. Morris  
 Solo.....Mrs. Sarah McCracken  
 City of Durham.....Mr. George Aull  
 Former Pastors of Trinity.....Dr. D. D. Holt  
 Hymn No. 416: "Blest Be the Tie That Binds".....*Nageli*  
 Benediction  
 Organ Postlude  
 Social hour in the Julian S. Carr Room

Sunday, April 30, 1961

Morning Worship 11:00 A.M.

## Organ Prelude

Choral Call to Worship: "Beautiful Savior".....*Christiansen*

## Invocation

Hymn No. 533: "O God Our Help In Ages Past".....*Croft*

## Prayer of Confession

## Prayer for Pardon

The Responsive Reading, 18th Sunday, page 583

Second Reading

## Gloria Patri

## The Affirmation of Faith

Anthem: "Holy, Holy, Holy".....*Spicker*

## The Scripture Lesson

Prayer.....Dr. E. L. Hillman

## The Presentation of Tithes and Offerings

Offertory Anthem: "He Watching Over Israel"....*Mendelssohn*

## Choral Response: "The Doxology"

Hymn No. 280: "Onward Christian Soldiers".....*Sullivan*

## Sermon: "Our Help for Years to Come"

The Reverend W. M. Howard, Jr.

Hymn No. 562: "The World's Astir".....*Cutler*

## Benediction

## Choral Response

## Organ Postlude

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