

The
Chapel Hill Methodist Church

A Centennial History, 1853-1953

Chapel Hill

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By

A Committee of the Church

Fletcher M. Green, *Editor*

Chapel Hill

1954

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PREFACE

Dr. Louis Round Wilson originally suggested the idea of a centennial history of the Chapel Hill Methodist Church in a letter to the pastor, the Reverend Henry G. Ruark, on July 6, 1949. After due consideration the minister appointed a committee to study the matter and to formulate plans for a history. The committee members were Mrs. Hope S. Chamberlain, Fletcher M. Green, Mrs. Guy B. Johnson, Edgar W. Knight, Mrs. Harold G. McCurdy, Mrs. Walter Patten, Mrs. William Whatley Pierson, Mrs. Marvin H. Stacy, and Dr. Louis R. Wilson, chairman. The committee adopted a tentative outline and apportioned the work of gathering data among its members.

Later Dr. Wilson resigned as chairman and was succeeded by Fletcher M. Green. Others of the group resigned from the committee. Finally, after the data were gathered, Mrs. Pierson, Dr. Green, Dr. Knight, and Dr. Wilson were appointed to write the history. On October 11, 1953, at the centennial celebration service Dr. Green read a resume of the history to the assembled congregation and presented the manuscript history to the church.

The editor and corps of writers wish to acknowledge the important contributions made by each and every member of the original committee to the final product. Each of them spent many hours in gathering data that went into the history as written. The authors also wish to thank Mr. William S. Stewart, chairman of the Board of Stewards, for the generous financial aid of the Board that made possible the publication of this work.

The editor also wishes to express his appreciation to Miss Dena Neville who typed the entire manuscript.

FLETCHER M. GREEN

Chapel Hill
June, 1954

CHAPTER I

THE FIRST CHURCH, 1853-1889

—1—

Early Methodism in North Carolina

Methodism has been intimately intertwined with the history of North Carolina, Orange County, and Chapel Hill from its earliest days. Some of Methodism's great leaders of the early period worked in Chapel Hill and vicinity, and the first great scism in the church was led by James O'Kelly, minister of New Hope Circuit which included Chapel Hill, and long a resident of the state.

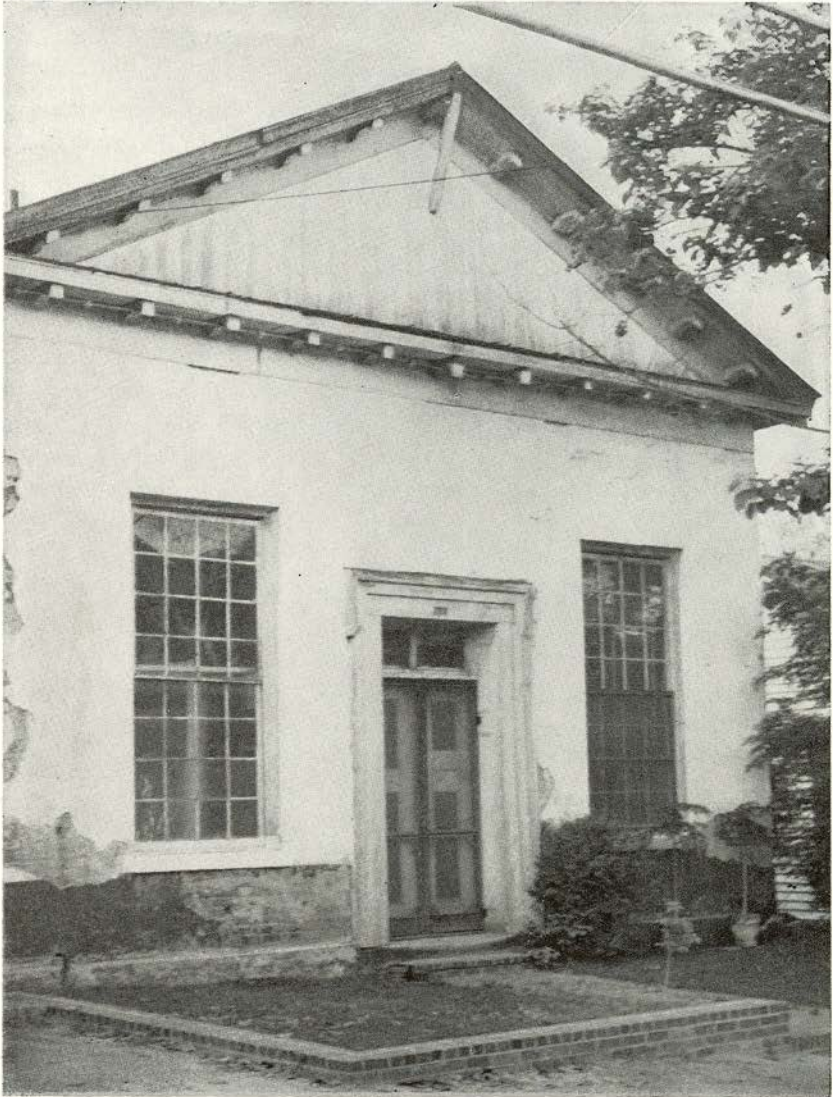
North Carolina was the scene of the labors of the early circuit riding Methodists. Joseph Pillmore rode the Virginia Circuit, which included North Carolina, in April, 1772, and was followed by Robert Williams in 1773. The state early profited from the circuit riding of Francis Asbury, who first came to North Carolina in 1774. He was in the state again in 1776, and after 1780 visited it once or twice each year until his death. He preached many times in Hillsboro and Pittsboro, and at least once in Chapel Hill. On these occasions he preached to overflowing crowds including both blacks and whites. On December 31, 1776, he preached to a congregation of between two and three thousand people under an arbor erected specifically for church services. After preaching to a large audience in Hillsboro in August 2, 1780, he wrote in his *Journal*: "I had too mean an opinion of Carolina; it is a much better country, and the people live much better than I expected from the information given me."

The first Methodist Society in North Carolina was organized by Robert Williams in 1774. The first circuit in the state was organized by the Baltimore Conference of 1776, and Edward Dromgoole, Francis Poythress, and Isham Tatum were assigned as riders of the "Carolina Circuit." The New Hope Circuit, including Orange County, was organized in 1778. It had a mem-

bership of 542 when James O'Kelly was appointed its minister in 1780. By the end of the Revolution the state contained twelve of the fifty-two circuits, and had more than 4,000 members of the Methodist Church.

The Revolution worked certain hardships on the Methodist group. Many of the Societies were broken up; others were prevented from holding regular services; the circuit riders found it difficult if not impossible to travel their circuits; and the body as a whole suffered the stigma of charges of pacifism. But able and enthusiastic ministers quickly revived flagging spirits. Preaching at Hillsboro in 1783 Asbury found his audience "solemn but attentive"; in 1784 his congregation in the same town was "larger and more enthusiastic." In 1785 the first Annual Conference of the Church in North Carolina was held at the home of Green Hill near Louisburg, and the first officers, soon to be called presiding elders, were appointed. Hill, a former member of the Provincial Congress of North Carolina, was an ordained Methodist minister. This Conference dispatched its business in "peace and harmony, with . . . one exception. Jesse Lee took issue with Dr. Coke on the question of slavery. . . . Dr. Coke opposed it [slavery] with so much zeal, not to say imprudent zeal, that he stirred up antagonism almost everywhere he went . . . in North Carolina." On later visits to the state Asbury preached to large and attentive audiences in Hillsboro, ordained ministers at Rainey's, and in 1800 was at Chapel Hill "treated with great respect at the University, by the president, Colwell, [Joseph Caldwell] and the students, citizens, and many of the country people." Nicholas Snethen, who accompanied Asbury on this trip, preached a sermon in Chapel Hill after which Asbury baptized some children. Asbury said he was treated with affection by the local brethren but saw little of the circuit riders or elders.

James O'Kelly, a resident of Virginia, was among the early converts to Methodism in that state. He became an itinerant preacher in 1777 and served efficiently for fifteen years. He came to North Carolina in 1778 and organized New Hope Circuit. He wielded such a powerful influence over the people of this section that it was said "no man enjoyed more entirely the public confidence" than he. O'Kelly was a member of the



THE FIRST CHAPEL HILL CHURCH

Council, the governing body of American Methodism from 1789 to 1792, and was largely instrumental in calling the Baltimore General Conference of 1792, first since the organizing Christmas Conference of 1784. He opposed giving the bishops absolute power to assign ministers to the pastorate and, failing in his demand for right of appeal to the Conference, he seceded from the Conference declaring his intention to organize "a republican, no slavery, glorious church." He was followed by thirty-six ministers, and he organized the Republican Methodist Church which drew from the parent body nearly ten thousand members, about one fifth of its total. O'Kelly's church later came to be called the Christian Church. O'Kelly settled near Chapel Hill where he died in 1826.

Peter Doub, on the other hand, was a transitional figure in the growth of North Carolina Methodism. Born in Stokes County in 1796 of German-Swiss parentage, he was converted in 1817, joined the Virginia Conference in 1818, served in that Conference as a preacher for many years, participated in the formation of the North Carolina Conference in 1838-1839, and lived to see the great scism of 1844-1845 when the Methodist Episcopal Church, South, was formed. Doub served the church as a circuit rider, was pastor of numerous churches including that at Chapel Hill, and was presiding elder of the Raleigh District to which Chapel Hill belonged. He was at one time Conference Temperance Lecturer. Throughout his fifty years in the ministry he was an enthusiastic advocate of religious education, and in 1867 he retired from the ministry to become a professor of biblical literature in Trinity College.

—2—

The First Chapel Hill Church, 1853-1889

During the early years of the nineteenth century a number of people in and around Chapel Hill joined the Methodists. They affiliated with various churches in Orange County, particularly Orange Church some two miles from the village on the Hillsboro road. A combination of events led these people to organize a Methodist congregation in Chapel Hill in the early 1840's.

First of these was the division of the Virginia Conference and the organization of the North Carolina Conference in 1838-

1839. The new Conference in 1840 called attention to the injunction in the church Discipline to form a Sunday school wherever "ten children can be collected for the purpose." That same year, young Charles Force Deems, native of Baltimore but at that time a Methodist minister of Asbury, New Jersey, visited North Carolina as an agent of the American Bible Society. He met Peter Doub, then a presiding elder, and spent the summer with him in a series of camp meetings.

In 1841, Deems attended the North Carolina Annual Conference held in Raleigh. He was welcomed by that body, was invited to preach before it, and decided to transfer from the New Jersey to the North Carolina Conference. It so happened that David L. Swain, President of the University of North Carolina, heard Deems's sermon and was favorably impressed. He was at that time "exceedingly anxious" to secure a Methodist professor for his faculty and invited Deems to visit Chapel Hill. Deems did so, and in 1842 President Swain appointed him an Adjunct Professor of logic and rhetoric. Whereupon the Annual Conference of the Methodist Church officially recognized Deems as "attached to the University of North Carolina" and in 1843 assigned him to the pastorate of the Chapel Hill congregation.

Earlier, in 1837, President Swain had established a Chaplaincy at the University with \$200 provided by the Dialectic and the Philanthropic Literary Societies supplemented by \$400 from the Trustees. Swain had offered the Chaplaincy to his wife's brother-in-law, the Reverend Edward Wadsworth, a Methodist minister; the Reverend Hezekiah G. Leigh, presiding elder of the Raleigh District, approved but the presiding bishop, the Reverend Thomas A. Morris, refused to confirm the appointment on the ground that there were not enough Methodists in the University and Chapel Hill to justify it. Consequently President Swain gave the appointment to the Reverend William Mercer Green, an Episcopal minister. Green invited Professor Elisha Mitchell and Deems to take turns in conducting the Sunday chapel services. They did so, and also conducted night services in the village chapel, or Union Church as it was called, where villagers joined the students and faculty in religious worship. Deems described his participation in these services as follows:

"In addition to my college duties I paid attention to the Methodist church in the village and did all I could to build it up. On Sunday night, in a little chapel on the site of the present Presbyterian Church in the village, I took turns with the other professors in preaching."

Ruffin Wirt Tomlinson, a student in the University in 1841-1842, attended these services. He wrote: "preaching by the Rev. Mr. Deems (Methodist preacher) who is sent here by the Pennsylvania Bible Society. . . . He is a man of great reputation. He is an eloquent preacher. He looks quite childish in the pulpit[.] He commanded the whole attention of the house while preaching." Tomlinson also noted that Deems appointed two members of each class to collect money from the students with which to purchase and send Bibles to all nations. Tomlinson did not relish this idea. But on January 21, 1842, the faculty at Deems' instigation, "Resolved unanimously that the Faculty will contribute annually to the funds of such Bible Society as may be constituted and sustained by the students of the University the requisite amount to procure a neat Bible to be presented to each member of the Graduating Class." The practice thus begun of giving each graduate a Bible has been continued to the present day.

Deems "often preached" at the Orange Church of which William M. Nesbit and John R. McIntosh were the pastors in 1842 and 1843.

According to Cornelia Phillips Spencer, the Chapel Hill Methodists who held membership in the Orange Church "began to thirst for ministrations less staid and formal than those afforded by college professors, and took steps for holding meetings of their own." A local minister, Elder Brock, occasionally preached to the Methodist congregation.

Deems assisted this program and held services in the home of Miles Davis on Rosemary Street across from the Presbyterian Church. The services were well attended and Deems, according to Kemp Plummer Battle, "preached excellent sermons at the invitation of the people, but not perhaps by appointment of the bishop."

The congregation soon became too large to meet in a private home, and in 1843 it secured the upper room in Jesse Har-

grove's store, formerly the assembly hall of the Masonic Lodge and currently (1953) the building occupied by Danziger's Candy Kitchen and Old World Restaurant. Deems named the place Bethesda. The hall, said Battle, "was without furniture, except backless pine benches, and a cloth covered table for a pulpit. It was lighted at night by tallow candles set in wooden sockets. The contrast between the material rudeness and the elegance of the preacher was striking." Thus had Deems been instrumental in organizing the first Methodist congregation in Chapel Hill. He served it without pay and, for a time, without an appointment.

In 1844 the Annual Conference gave Deems an appointment as pastor of the church. He was reassigned until 1847. He resigned his professorship in the University in 1847 and accepted a position at Randolph Macon College, but returned to Chapel Hill in 1849 to preach the baccalaureate sermon. He later served as pastor and presiding elder in the North Carolina Conference, was a chaplain in the Confederate Army, and in 1867 founded the Church of Strangers in New York City. His name is preserved in the University through the Deems Fund established in memory of his son who was born in Chapel Hill and lost his life at the battle of Gettysburg.

The membership of Bethesda numbered sixty-four whites and eight Negroes in 1843. Unfortunately no membership roster is now extant, but among the early members must have been the Miles Davis family, two local preachers, the Elder Brock and Lingurn S. Burkhead who married Davis's daughter, and William H. Owen of Oxford, a graduate of the University in the class of 1833 and for several years a tutor and Librarian of the University. Miss Harriotte G. Cole, who came to Chapel Hill to serve as secretary to Professor Deems, soon affiliated with the church. She and her sister Miss Mary Catherine Cole were members of the Episcopal Church but were led to transfer their membership to the Methodist Episcopal Church by Professor Deems. They later gave a communion service to the Chapel Hill Methodist Church.

After Deems resigned, the Annual Conference failed to name a pastor for the Chapel Hill congregation in 1847, 1848, and 1849. But the church gained a strong affiliate in 1849 when

Albert M. Shipp was appointed professor of history in the University. That same year Samuel Milton Frost, a native of Mocksville and a former student at Emory and Henry College, was elected a Deacon by the North Carolina Conference and entered the University of North Carolina as a student. He became active in the Chapel Hill congregation and, after ordination as an Elder by Bishop Robert Paine, also a native North Carolinian, at the Annual Conference meeting in the Warrenton Methodist Church in 1850, Frost was assigned as the regular pastor of the Chapel Hill Methodist Church of the Raleigh District. He, however, continued his studies in the University until his graduation in 1852.

Supported by Shipp, Owen, and Burkhead, Frost increased the membership and influence of the church. In 1851 it had a membership of seventy-two whites and sixteen Negroes, a Sunday school with ten teachers and sixty scholars, spent \$8 for Sunday school supplies, and had a library of one hundred and eighty volumes. The next year the membership increased to eighty-three whites and twenty-two Negroes, and the library to two hundred volumes.

Frost was exceedingly popular with faculty and students in the University. By vote of the senior class he was chosen to deliver the baccalaureate sermon when he graduated in 1852.

After graduation, Frost determined to carry out Deems' plan to erect a new church building. He sought and secured a leave of absence from the Conference in order to devote full time to the collection of funds. He traveled throughout the state visiting Greensboro, Salisbury, Hillsboro, Pittsboro, Raleigh, Warrenton, and Henderson, among other places, and collected \$5,000. A lot, containing one acre more or less, situated at the corner of Rosemary and Henderson Streets was purchased from the University. One Horn of Pittsboro was employed as architect and builder, and by the summer of 1853 the building was completed. The church was dedicated on Sunday, July 3, 1853, by the Reverend Rufus T. Heflin. This was the first building erected in Chapel Hill as a Methodist church. It still stands and is today (1953) occupied by the offices of Webb and Webb Architects.

Frost was transferred to the Fayetteville church by the An-

nual Conference of 1854. He later left the ministry and became an educator. He was president of several schools and colleges and finally removed to Pennsylvania.

The Chapel Hill Church was bracketed with the Hillsboro Methodist Church as a station by the North Carolina Annual Conference in 1852, and J. L. Fisher was appointed pastor. The Chapel Hill Church was made a separate charge in 1854 and the Reverend Peter Doub was appointed its minister. At that time the church had 124 white and 36 Negro members, and 450 volumes in its library. At that Conference the church was separated from Hillsboro. Other pastors of the Church prior to the Civil War were H. T. Hudson, Adolphus W. Mangum, Jesse A. Cunningham, and John W. Jenkins.

Adolphus Williamson Mangum, son of Elison and first cousin of Willie P. Mangum, was graduated from Randolph-Macon College in 1854. His father, who had hoped that Adolphus would follow his illustrious cousin in law and politics, was greatly disappointed when Adolphus joined the Methodist ministry in 1856. While pastor of the Chapel Hill Church in 1858-1859 Mangum conducted revival services at which 112 people, many of them college students, were converted. Several of them joined the Methodist Church. Mangum was a chaplain during the Civil War and served in the hospitals and prison at Salisbury. He returned to Chapel Hill as a professor in the University in 1875 and remained until 1890. He was a valuable member of the Chapel Hill Church.

The maximum membership of the Chapel Hill Methodist Church prior to the Civil War was 148 white and 40 Negroes. The maximum strength of the Sunday school was 15 teachers and 81 scholars, and of the library 500 volumes. The largest sum raised in any one year for the Sunday school was \$45.96 for literature and \$30.00 for catechisms.

The church declined in numbers and influence during the war years. Some of its members enlisted in the Confederate Army; others moved away from Chapel Hill; and the life of others was disrupted by the disasters of war. The Sunday school was also disorganized during the war. The Quarterly Conference of 1863 resolved to carry on the Sunday school work, but several schools were forced to close during the war. That

at the Chapel Hill Church continued to function but with greatly reduced numbers. The church membership dropped to 115 whites and 12 Negroes and the library dropped to 150 volumes.

Ministers during the war years were Robert A. Willis, William C. Wilson, and R. S. Webb. The church was in the Raleigh District until 1862. During the war years it was shunted back and forth between the Raleigh and Fayetteville Districts, but in 1866 was again placed regularly in the Raleigh District. In 1872 it was placed in the Hillsboro District where it remained until 1883. It was placed in the Durham District in 1884 where it still remains. In 1867 the Chapel Hill Church was combined with the Haw River Church which union continued until 1878.

Shortly after the close of the Civil War membership in the Chapel Hill Church jumped to 158 whites and 45 Negroes, and in 1867 it numbered 219 and 58. In 1869-1870 the Negro members of the Methodist Episcopal Church, South, withdrew and organized a separate church. Consequently the Negro membership dropped from over 250,000 to less than 125,000. The Chapel Hill Negro membership declined even more drastically, dropping from a maximum of 81 in 1864 to 8 in 1871.

The Reconstruction period brought a revival of interest in Sunday schools. The North Carolina Annual Conference of 1870 voted to participate in the Sunday School Convention held in Nashville, Tennessee, and elected W. S. Black, Presiding Elder of the Raleigh District, a delegate to that body. The succeeding Annual Conference by a divided vote went on record as favoring the use of "The Uniform Lesson System," including Eggleston's *Teacher's Manual* first published in 1869. That Conference also appointed the Reverend James Reid Sunday School Agent. R. S. Strowd, lay delegate from Chapel Hill, was a member of the Conference Committee on Sunday Schools. The Chapel Hill Sunday school grew rapidly and soon had a large membership with a regular attendance of nearly one hundred. Unfortunately the school at a rural country church, which was a part of the Chapel Hill charge, usually suspended during the winter months.

The church too grew in numbers and financial strength. The Quarterly Conference of December 20, 1884, reported the pastor's salary at \$500.00. The church also contributed \$80.00 to the

presiding elder, \$7.65 to the Bishop's Fund, \$27.00 to Conference Claims, \$55.00 to foreign missions, \$25.00 to home missions, and \$20.00 to church extension. During the 1880's the Chapel Hill charge was assigned two ministers one of whom served the rural church attached to the Chapel Hill Church. The combined membership was too weak, however, to support adequately the church program, especially since much of the work was carried on among the University students who contributed little to the financial support of the church. Consequently, the Conference Board of Missions began in the late 1870's to contribute annually to the support of the Chapel Hill Church. The amount contributed varied from year to year, but the \$187.50 contributed in 1889 was about average.

The general increase in church membership and attendance led the Chapel Hill congregation to consider building a new and larger church, and at the Quarterly Conference on September 19, 1885, the Reverend R. B. John, pastor of the church, moved that the Conference appoint a committee for that purpose. The motion carried and a committee of five was appointed. Money was collected and a church was erected on a lot on Franklin Street which had been purchased in 1878. The edifice was completed and ready for services early in 1889. Consequently, John H. Watson, C. E. King, R. S. Strowd, Foster Utley, W. H. Cunningim, and Jones Watson, Trustees of the Chapel Hill Methodist Church, South, on March 8, 1889, sold for \$800.00 the lot and old church building on Rosemary Street together with all appurtenances, "the Organ, Clock and Bible alone excepted." The purchaser was W. H. Hubbard, Treasurer of the American Missionary Association of New York. The old building was used as a Congregational Church for a number of years, later as a garage, and today (1953) by Webb and Webb Architects. Thus one era of the Chapel Hill Methodist Church came to an end, but a more prosperous, effective, and worthwhile one was just beginning.



THE SECOND CHURCH

CHAPTER II

THE SECOND CHURCH, 1885-1920

As early as 1878 the Trustees of the Chapel Hill Methodist Episcopal Church, South, anticipated the need for a larger building and proceeded to negotiate for a suitable building site. On August 6, 1878, for the sum of \$500, Wesley J. Newton, John H. Watson, John W. Carr, Foster Utley, Solomon Pool, Thomas A. Long, and Jones Watson, the Trustees of the Church, bought from Thomas A. Long and his wife, Zoa A. Long, "a certain lot or parcel of land lying and being in the Village of Chapel Hill, bounded on the North by Main or Franklin Street of said Village, on the West by the lot of Seaton M. Barbee, on the South by the College Campus, and on the East by the lot of Jones Watson and containing one acre more or less."

At the Quarterly Conference of September 19, 1885, the Reverend R. B. John moved that "a committee of five be appointed to build a new church at Chapel Hill as prescribed by the Discipline." Dr. Adolphus W. Mangum, a former pastor, an active member of the church, and a professor in the University, presented the needs for such a church, after which the motion was carried. T. W. Harris, Foster Utley, J. W. Carr, John H. Watson, and Vernon W. Long were appointed members of a building committee. In March of 1886 this committee reported that "enough funds have been promised from a partial canvass of the membership of the Chapel Hill Church and from a few friends outside to assure the success of the enterprise. We hope to raise enough to pay at least for the burning of the bricks this summer, and if possible, to commence the building." In June of 1887, J. R. Griffith reported for the building committee and stated that "the church is now ready for the cover. We have raised \$1,786.50 and have vouchers for \$1,664.64, and we owe \$300 which must be paid at once. We have in good subscriptions about \$600 which can be made available." The church building was completed early in 1889, but there was some debt on it so it could not be dedicated. Kemp Plummer Battle's *History of the University of North Carolina* gives a report of the Commence-

ment exercises in June of 1889 in which the following statement appears: "The Baccalaureate Sermon was by Bishop W. W. Duncan of the M. E. Church. The text was Matthew 20: 20-28. Seldom do such sermons have as true, practical, godly wisdom as his. At night he preached in the New Methodist Church. There was a debt of \$800 on the building. A subscription was taken up, the amount raised, and the Church dedicated." This is the building which now stands on the church grounds and is used for a community recreation center. The church property at the time of the dedication was valued at \$9,000.

During the years when the second church was in process of construction, C. E. King was treasurer of the church. A. S. Barbee succeeded King as treasurer, and at the first Quarterly Conference of 1891, Barbee reported on the new building for the board of trustees. He stated that on August 9, 1888, the trustees borrowed from the Church Extension Board \$500 at 6% interest; the Ladies Aid Society gave \$100 to the building fund; and the remainder was made up by subscriptions. At that time the debt had been liquidated, but \$181.20 remained to be collected from the subscription list. Barbee, for the trustees, thanked Miss Harriotte Gillespie Cole (Miss Hattie Cole), Miss Clara Martin, Miss Alice Wilson, and Mrs. E. R. Carr for their aid in the solicitation of funds. He further reported that Miss Harriotte Cole and her sister, Miss Mary Catharine Cole, had donated to the church a silver communion set and a handsome organ. This organ remained in the church until the third church was built in 1926, at which time it was given to a Negro church in the town.

The Methodist Church in Chapel Hill had experienced some decline in activities and effectiveness for several years prior to the erection of the second church building. The reports of the Quarterly Conference indicate poor attendance at church and lack of interest in related church activities. In his report to the Quarterly Conference of June 16, 1888, the Reverend R. C. Beaman, pastor of the church, said: "It is hard to say what the general state of the church is. Spiritually it is not what it should be. Our people are not altogether fervent in spirit—serving the Lord as they should be. Indeed, I am having the same experience here I have always had; the Harvest truly is plenteous but the laborers are few. Fifty per cent of the Church

is practically dead. The charge needs an old fashioned revival—awakening by its Almighty power the aged and the young.”

Soon after the dedication of the second church building R. L. Strowd was elected Sunday School Superintendent. He served for one year and was followed by A. S. Barbee. The school was well attended by the children, but there was little interest among the adults. There were four officers, twelve teachers and one hundred and twenty-five scholars in the Sunday school, and the Southern Methodist Literature was used exclusively.

The Reverend W. B. North was pastor from 1889 to 1890. During his short stay on this charge two controversial issues arose which caused friction among the church members. The first took place in 1889 when “the membership of seven colored persons was transferred (by request) by certificate to the Congregational Church of Chapel Hill—(being the old Methodist Church)—which had been purchased for them by Northern friends.” Two years later, the Reverend E. H. Davis as pastor restored the names of these seven colored persons to the church register. This action was not approved by some white members who protested Davis’s authority. The protest was unsigned but it led to a lively discussion by the Quarterly Conference. Since it is of interest and indicates some of the growing pains which accompany church expansion, the protest is quoted in its entirety. It reads as follows: “Whereas, in April 1889, Rev. W. B. North, pastor transferred seven colored members to the Congregational Church of Chapel Hill, N. C., and so entered upon his church register and reported said action to the 1st ensuing Quarterly Conference then following from which action there was no appeal as the Law of our Church provided. And whereas in Feb. 1891—(near two years intervening)—Rev. E. H. Davis restored the names of the said seven persons to the Church Register and so reported his action to the Quarterly Conference. Now therefore, I submit as a question of Church Law that 1st, the Pastor can not legally review, adjudge, and set aside the recorded action of the former pastor—2nd that whatever rights the persons in question might have had under our law, said rights had been forfeited by lapse of time as in case of certificate membership.” No action was taken; these colored persons were left on the church register, and they remained members of the church until their death.

The second action of the Reverend Mr. North was much more serious in its outcome.

"On July 13, 1890, the pastor, Rev. W. B. North, used words in the church which were construed by the Sunday School Superintendent, A. S. Barbee, as offensive and deprecatory of the Superintendent and his teachers in the Sunday School." The superintendent tendered his resignation which was refused, but an investigation followed. W. H. Cunningham was appointed mediator and the Reverend Mr. North was granted release from his duty. The Reverend Lee Whitaker was given charge of the church for the remainder of the year. The findings of the mediator were: "There were no complaints of immorality but of maladministration, usurpation, improper words and temper." Whereupon the Reverend Mr. North wrote a letter of apology to Mr. Barbee which was accepted. The incident was thus peaceably settled and Barbee continued to serve ably as superintendent for several years following the misunderstanding.

Interest in the church and Sunday school work lagged during the early 1890's. The pastor's reports show much concern over the lack of interest on the part of the adult members, and a corresponding decline in attendance. The average attendance in the Sunday school services dropped from one hundred and twenty-five to thirty between 1890 and 1892. The pastor, the Reverend N. W. Watson, reported that officers and teachers were faithful in their work but that the parents generally were uninterested in the church services. Under Watson's leadership the Sunday school was reorganized on October 17, 1892, and both Sunday school and church work began to improve and flourish. A teachers' meeting was formed, which seems to have been the forerunner of the present-day workers' council. The Quarterly Conference Report of June 25, 1894, made special reference to the fine work being done in the Infant Class. In October of 1895 the moribund "Juvenile Missionary Society" was reorganized as the Bright Jewels and became a most active group.

In 1896, the Reverend L. S. Massey assisted in organizing a Bible Class for adults. This class gave needed vitality to the entire Sunday school program. During the next three years under the Reverend N. H. D. Wilson's pastorate, the Adult Bible Class continued to grow as did the Bright Jewels and the Woman's Foreign Missionary Society. In November of 1897,

through the Reverend Mr. Wilson's leadership, an Epworth League was organized. The pastor devoted one service each month to the children and young people. In 1900, it was reported that the Epworth League was holding social meetings in addition to its regular devotional meetings, and that the Sunday school had its largest recorded attendance.

During the first decade of the twentieth century the Sunday school and other church activities enjoyed real progress and expansion. These were the years in which the Reverend N. W. Watson and the Reverend M. T. Plyler served as pastor. Dr. L. R. Wilson became superintendent of the Sunday school in 1906 and Dr. Marvin H. Stacy became the teacher of a Bible Class which was organized to interest University students. Within one year after its organization there were sixty members in this class. In 1906 a Senior Epworth League was organized for college students and by 1907 there were eighty persons enrolled in this League. In his pastor's report of April 27, 1907, the Reverend W. R. Royall reported that there were ten more members of the Sunday school than there were church members. The wide awake Student Bible Class and a most successful Epworth League were responsible for a large part of this growth. The Bright Jewels and the Woman's Foreign Missionary continued their activities but they had little increase in membership.

On September 9, 1907, a special Quarterly Conference was called to consider business matters of the church. The Conference "empowered the Trustees to sell the old parsonage on College Avenue for \$1,250 and to purchase the property known as the Carr property situated on Franklin Street for \$3,000." On April 19, 1908, another special Quarterly Conference "authorized the Trustees to apply to the Conference Woman's Society for a gift of \$100 and a loan of \$1,400 to be applied toward the parsonage debt."

During the first decade of the century there was increased interest and activity in the children's department of the Sunday school. Mrs. Clyde Eubanks and Mrs. R. O. E. Davis, leaders of this department, deserve major credit for its growth. The Reverend Mr. Royall and Sunday School Superintendent Wilson praised the work of these ladies, and especially commended the fine programs which the children gave in observance of Children's Day. The church suffered a great loss in 1909 when

Dr. and Mrs. R. O. E. Davis moved to Washington, D. C. The Quarterly Conference of November, 1909, expressed the appreciation of the Sunday school and the church for their many services. In 1910 A. E. Waltz became Sunday school superintendent and Dr. Charles L. Raper succeeded Dr. Stacy as teacher of the Young Men's Bible Class. Stacy had done such excellent work with this group that Dr. Raper found a group of ninety-three young men enrolled in his class.

The Reverend W. A. Stanbury followed the Reverend Mr. Royall as pastor of the church, and he adopted a plan of taking one Sunday night each month for a missionary conference and prayer meeting. The pastor was assisted in this program by University Student Volunteers. At this time there were two hundred and twenty Methodist students enrolled in the University. In September of 1911 there was added to the Sunday school a cradle roll department and a home department. The following September the Men's Bible Class was organized. There had been Men's Bible Classes organized several times prior to this, but none of them had remained active for a long period of time. It was not until 1926 that a permanent Men's Bible Class was organized with R. B. House as teacher. Chancellor House still teaches this class and it is one of the strongest arms of the Sunday school and church.

The Reverend G. S. Bearden served as pastor to the Chapel Hill Methodists in 1913. During his year of service there was a substantial increase in attendance and in interest in the mid-week prayer meetings. Prior to this time little had been reported about these services except scattered remarks in pastors' reports which indicated that little interest in them had been manifested by the membership.

The Reverend Walter Patten served this charge from 1913-1916 and again from 1922-1926. Soon after he came to Chapel Hill, Dr. Patten conducted the first church-wide Mission Study Class to be taught in the Chapel Hill Methodist Church under the joint auspices of the pastor and the Woman's Missionary Society. He and Mrs. Patten also organized a Junior Epworth League and Mrs. Marvin H. Stacy became superintendent of this League. The second Sunday in September was designated as Sunday School Day at the Chapel Hill Church and the home

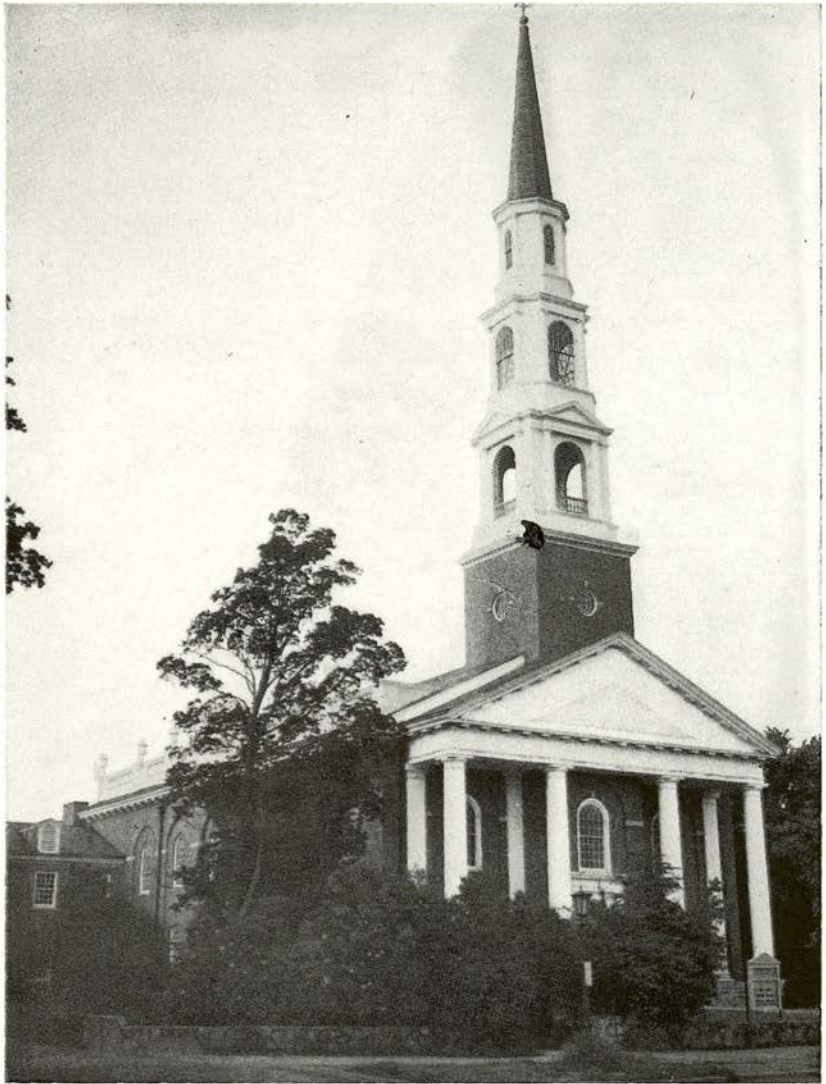
department of the Sunday school was led by Mrs. Gattis. The pastor reported in 1915 that the Junior Epworth League had pursued a course of study as outlined in the *Probation Manual*. "This covers Christian Faith, the Church, Church Membership, Covenants, Rules and Ritual." Two new Sunday school classes were organized—one for young men from the town, taught by Frank Strowd, and one for boys, taught by Mrs. Strowd. Dr. Raper's class of University students reported an enrollment of 230 young men. In the primary department of the Sunday school there was also an increase in enrollment. Clyde Eubanks gave small chairs to help equip this division. The Reverend Mr. Patten also aroused interest in securing an organ for the church. In the Quarterly Conference of 1915 the following persons were appointed to plan ways and means of installing an organ in the church: Mrs. J. D. Webb, Mrs. A. S. Barbee, Mrs. M. H. Stacy, Dr. E. A. Abernethy, Clyde Eubanks, Dr. C. L. Raper, R. L. Strowd, and Dr. H. M. Wagstaff.

During the Summer School session of 1916, Professor Stacy lectured to the entire Sunday school. This was necessary because of increased enrollment, the large number of visitors, and lack of rooms in which to hold individual classes. As a result of this critical situation, on March 13, 1917, a building committee for a Sunday school building was elected. The members of this committee were: H. M. Wagstaff, L. R. Wilson, Clyde Eubanks, R. L. Strowd, and Walter Patten.

On October 12, 1919, the Fourth Quarterly Conference empowered "their pastor to fully lay before the respective annual sessions of the North Carolina Conference and the Western North Carolina Conference the urgent need of this church for a very much enlarged building to the end that the spiritual interests of the 400 Methodist students of the University and of the citizens of the town may be adequately conserved."

During the remainder of the Reverend Mr. Patten's first period of service in Chapel Hill and for the three years in which the Reverend Euclid McWhorter was Pastor the Sunday school, the Epworth League, and the Women's Societies expanded their work. The League grew so much that, in addition to the weekly meetings, monthly socials were held in a room provided for them by R. L. Strowd. Children's Day programs under the direction of Miss Josephine Pritchard and Miss Annie Lee Webb

focused the attention of the entire Sunday school on the excellent work being done with the young people of the church. In 1917 a "Teacher Training Class" with Dr. Harry W. Chase as teacher was organized in Chapel Hill as a cooperative project among the Protestant churches and five of the Methodist Sunday school teachers attended this class. The Men's Bible Class had also taken on new life and in September of 1918 the Reverend Mr. McWhorter began teaching a "Citizen's Class" in rooms provided over a store near the church. The Woman's Missionary Society grew larger and its activities were greatly broadened. With the enthusiasm engendered by the prospects of a new church and under the leadership of excellent pastors, the Chapel Hill Methodist Church disclosed the vitality for the great work to be done in the next decade.



THE PRESENT METHODIST CHURCH

CHAPTER III

BUILDING THE PRESENT METHODIST CHURCH

The ideas which resulted in the erection of the present Methodist church building may be traced to several sources. The first of these was the fertile, constructive mind of the Reverend Walter Patten who began his first pastorate in Chapel Hill in December, 1913. For two years he had witnessed the growth in the number of students of the University and the corresponding growth of the need for space for the congregation and the Sunday school. Under the teaching of Dr. Charles L. Raper, he had seen the student class at the Sunday school grow in numbers until it had an average attendance of approximately one hundred, with as many as one hundred and fifty students sometimes present. It outgrew the twenty-two by thirty-three foot classroom it had occupied for two decades under the stimulating guidance of Professor Karl P. Harrington, William F. Strowd, and Professor Marvin H. Stacy. In the summer, when taught by Professor Stacy, with both men and women present from the Summer School, it had to be housed in the main auditorium, with all other classes being crowded into the room usually occupied by it and into the primary department room.

Commenting on the significance of the situation in his pastoral report of November 9, 1915, the Reverend Mr. Patten said: ". . . There is an imperative need for a Sunday School building. If our local church will unite in its interest and efforts, this building can be secured."

Dr. Patten not only called the matter to the attention of the Chapel Hill Church, but at the North Carolina Conference in 1916, he secured the inclusion in the Report of the Sunday School Board specific approval of the idea. The Conference adopted the following recommendation: ". . . That a local building committee of seven members be appointed by the proper authorities, and that the Sunday School Board, the Board of Missions, and the Board of Church Extension of the North Carolina Conference appoint one representative from its respective Board to cooperate with and be constituted members of this building

committee, and that this committee press to a speedy conclusion this important work."

On February 8, 1917, the First Quarterly Conference of the local church appointed the following Building Committee: R. L. Strowd, L. R. Wilson, M. H. Stacy, Clyde Eubanks, N. W. Walker, and Dr. E. A. Abernethy. At a called meeting on March 13, 1917, Dr. H. M. Wagstaff was added. On July 19, H. M. Wagstaff was elected chairman; Walter Patten, secretary; N. W. Walker, chairman of the plans committee; L. R. Wilson, chairman of the solicitation committee. Members designated by the boards of the two Conferences were: Dr. D. B. Zollicoffer, the Reverend N. H. D. Wilson, the Reverend Walter Patten, of the North Carolina Conference, and G. L. Hackney and Colonel F. S. Lambeth, of the Western North Carolina Conference. N. H. D. Wilson was added to the subcommittee on plans, and F. S. Lambeth, G. L. Hackney, N. H. D. Wilson, Dr. D. B. Zollicoffer, M. H. Stacy, C. L. Raper, and Walter Patten to the subcommittee on solicitation.

C. C. Hook, architect, of Charlotte, had been engaged by Dr. Patten to draft preliminary plans of the proposed extension building. Upon their completion in 1917 they were reproduced in an eight-page brochure containing pictures of the church and of the student class and a statement of the needs for expansion, which was to be used in the proposed campaign for financial support.

The entry of the United States into World War I in April, 1917, forced the abandonment of all building projects, and centered the attention of the nation upon the successful waging of the War. Consequently, the church building plans were temporarily laid aside. At the meeting of the North Carolina Conference of 1917 at the end of his quadrennium at Chapel Hill, Dr. Patten was transferred to Greenville. He was succeeded by the Reverend Euclid McWhorter who, at the beginning of 1918, found the University distraught by the large-scale entry of students into the armed services, by the taking over of the campus by the Student's Army Training Corps during the summer, and by the scourge of the unprecedentedly severe influenza epidemic of the fall and winter of 1918-1919 which paralyzed the campus and, before it was over, cut down in the prime of their

usefulness, President Edward Kidder Graham, in October, 1918. and his successor Dean Marvin H. Stacy, in January, 1919.

With the election of Dr. Harry W. Chase as President in 1919 and the return of students from the War, the Reverend Mr. McWhorter sensed the need for a building and on October 12, 1919, he reported to the Quarterly Conference that "We are greatly interested in securing a new church which would be representative of our Methodism and hope to present plans in the near future." In response to his suggestion, the Quarterly Conference passed the following resolution: "Resolved, That the Fourth Quarterly Conference in session the 12th of October, 1919, empower their pastor to fully lay before the respective annual sessions of the North Carolina Conference and the Western North Carolina Conference the urgent need of this church for a very enlarged building to the end that the spiritual interests of the 400 Methodist students of the University and of the citizenship of the town may be adequately conserved."

The plans proposed by the Reverend Mr. McWhorter, however, were not for a new Sunday school building to be erected at the rear of the old church, but for an entirely new structure that would provide for an enlarged auditorium as well as adequate space and facilities for the Sunday school and the student class. He continued the discussion of plans and at the meeting of the North Carolina Conference in 1919 secured the appointment of the Reverend M. T. Plyler, Presiding Elder of the Durham District and former pastor at Chapel Hill, and the Reverend A. D. Wilcox, of the Board of Missions, and himself, Chairman of the Board of Church Extension, to confer with representatives of the Western North Carolina Conference concerning the building of a new church.

The outcome of these consultations was favorable. The results were reported in *The Durham District Reflector*, Durham, N. C., April, 1920, and in the *Report* of the Board of Missions of the North Carolina Conference for 1920.

The first meeting of the two committees, appointed by the North Carolina Conference and the Western North Carolina Conference at their sessions in 1919, was held at Chapel Hill, March 16, 1920. The members of the committees were the Reverends E. K. McLarty, R. M. Courtney, A. W. Plyler, M. T.

Plyler, and Euclid McWhorter. Illness prevented the Reverend A. D. Wilcox from attending. Members of the official board of the Chapel Hill Church and President H. W. Chase met with them. President Chase reported that one-third of the students were Methodists, and that it was a question of only a few years when there would be 1,000 Methodists on the Hill instead of the 434 then in attendance. This Joint Commission unanimously agreed that the Methodists of North Carolina should proceed to build a plant costing around \$150,000.

The Board of Missions in its *Report* for 1920 recommended the continuance of this Joint Commission and the addition of another representative from the Board of Missions and one from the Board of Church Extension. It appointed the Reverend Walter Patten as the additional representative of the Board of Missions. It also adopted the following resolution: "*Resolved*, That it is the sense of this Board that the time has come when we must face the problem of retaining our hold upon the life of our young people in our State educational institutions, and in order not to interfere with the previously planned program of our leaders in the Church we recommend that the Boards of Missions in the two Conferences of North Carolina contribute \$20,000.00 each; the Church Extension Boards \$10,000.00 each; the General Church Extension Board \$20,000.00; the local community \$20,000.00; and that the alumni of the University be canvassed to contribute \$50,000.00 for the building of a Methodist Church at Chapel Hill. Whenever the above mentioned parties shall have complied by cash, or subscriptions, with the proposed plan, then this Board pledges itself to provide for its part of the above amount. In furtherance of this plan we recommend the continuance of this Commission on this work."

Both Conferences approved these recommendations. The North Carolina Conference named as its members the Reverends M. T. Plyler, A. D. Wilcox, Euclid McWhorter, Walter Patten, and C. T. Rogers. The Western North Carolina Conference named Leon Cash and the Reverends E. K. McLarty and R. M. Courtney. The Reverend J. H. Barnhardt was appointed to replace Walter Thompson, deceased, and J. F. Shinn was appointed to fill a position for which no one had been previously named.

The response of the Chapel Hill Church to this action was

immediate. The meeting of the Quarterly Conference on March 5, 1921, passed a resolution authorizing its board of trustees to borrow or accept as a conditional donation \$20,000 from the Board of Church Extension, and on July 7, 1921, authorized the board of stewards, with Dr. L. R. Wilson, Lay Leader, as chairman, to serve as a committee to raise the \$20,000, and appointed N. W. Walker, L. R. Wilson, Clyde Eubanks, R. L. Strowd, and Dr. E. A. Abernethy as a building committee to cooperate with the representatives on the Joint Commission of the two Conferences. Dr. Edgar W. Knight was later appointed to replace Dr. Abernethy as a member of the Joint Commission.

The spontaneity with which the various boards, both local and of the Conferences, responded to the proposals submitted by Dr. Patten and Dr. McWhorter may be attributed in part to the spirit of the times as well as the demonstrated opportunity for North Carolina Methodism. World War I had been successfully waged. North Carolina had thrown off the spirit of defeatism that had prevailed from 1865 to 1920 and had demonstrated through the conduct of several mammoth bond issue drives that through energetic, cooperative action it could accomplish tasks that it had hitherto considered impossible. Thousands of young men had gone overseas or to camp outside North Carolina and had gained a new outlook on life. The value of a college education had likewise been enhanced in their estimation and thousands of them and of the young women of the state were seeking admission to North Carolina colleges. The University was packing four students per room into space intended for two. Successful statewide campaigns had been conducted for bond issues for \$20,000,000 for state institutions, including the University, and \$50,000,000 for good roads which were authorized by the legislature of 1921. The church, through its officers and boards, sensed the significance of the moment and determined to take advantage of the opportunity before it passed. It moved resolutely to that end.

Consequently, at the meetings of the Conferences in late 1921, the Joint Commission on the Chapel Hill Church reported that it had been authorized by the two Conferences to proceed with the building of a \$150,000 church, the money to be secured as follows: From the two Boards of Missions \$20,000 each; the two

Boards of Church Extension \$20,000 each; the local community \$20,000; and the Alumni of the University \$50,000.

The Commission also reported that the old church lot had proved inadequate; that an exchange of properties had been initiated with the University which would be advantageous to both parties; that the local church had assumed its allocation of \$20,000 of the building fund; and, in order that the local church could be organically related to the Commission in working out the many details involved in building, it had been mutually agreed that the Commission having charge of the Chapel Hill enterprise be comprised of five additional members, namely, L. R. Wilson, E. W. Knight, R. L. Strowd, Clyde Eubanks, and N. W. Walker, thus making a Commission of fifteen members which would be charged with working out all plans and pushing the enterprise to its completion.

The report signed by Dr. M. T. Plyler, chairman, and the Reverend R. M. Courtney, secretary, was formally adopted, the membership completed, and the Commission assumed its full responsibilities.

The work which lay before the Commission was by no means simple. As already indicated, more land had to be acquired to provide adequate space for the type of physical plant required. Negotiations had been begun by the local church in September, 1921, through a subcommittee of the Quarterly Conference consisting of L. R. Wilson, chairman, R. L. Strowd, and Euclid McWhorter. These negotiations had to be completed and the actual transfer had to be authorized and effected by the Joint Commission. This involved the purchase from the University of the Seaton Barbee property adjoining the church lot on Franklin Street on the northwest; the purchase of A. S. Barbee store on Franklin Street on the northeast; and the exchange of the A. S. Barbee property with the University for several vacant fraternity lots which it owned on the southwest between the Seaton Barbee property and the campus. These complicated transactions resulted later in the acquisition at a cost of \$18,000 of space that more than doubled the old church grounds and provided adequately for the immediate erection of an auditorium that would seat one thousand persons; the pastor's study and church offices; a kitchen and dining room; a second connecting unit that would

house parlors, classrooms, and other facilities for the use of the church, the Sunday school, and the student classes; and a third unit to be erected on the site of the old church when the growth of the congregation and the students made such a building necessary.

Before these preliminaries could be completed, however, several other important matters had to be given attention. Dr. McWhorter's four-year pastorate came to an end in 1921 and a successor who could prosecute the work effectively had to be appointed. The Reverend Walter Patten was reappointed and returned for this purpose. He was immediately designated as the financial agent of the Joint Commission, and assumed leadership in 1922 not only in the solicitation of funds from friends and alumni, but in all of the planning essential to the successful carrying out of the program. This included the final exchange and acquisition of properties, the securing of funds from the respective Conference boards, the selection of an architect, and the development of plans.

Since all these matters required considerable time for their proper handling, two other building programs had to be carried on concurrently. Inasmuch as the number of students at the University had practically doubled between 1915 and 1922 and the congregation had expanded correspondingly, additional space had to be secured immediately through the erection of a parsonage that would serve for several years not only as the home and study of the pastor, but as a meeting place for many of the boards, committees, and student groups that could not find accommodations in the old church. It was also necessary to build an inexpensive hut at the rear of the church to take care of the social and devotional exercises of the student class until the new building could be completed.

In anticipation of the need of an adequate parsonage, a building committee consisting of E. W. Knight, chairman, R. L. Strowd, L. R. Wilson, Mrs. M. H. Stacy, Mrs. Moody Durham, Mrs. H. W. Odum, and Dr. E. A. Abernethy had been appointed in late 1921, and the board of trustees had been authorized to mortgage its properties up to \$10,000 for that purpose. Upon the authorization of the Joint Commission, the local church assumed all responsibility for the erection of the parsonage as a

part of its contribution to the building program. It selected J. L. Orr, of Atlanta, as architect on March 1, 1922, and on May 12, authorized the employment of Brodie Thompson, a local contractor, to supervise the building which was completed at a cost of \$17,358.11, plus \$1,020.30 for interest and insurance, in time for use in late October. The hut for the use of the student class, including a large classroom and kitchen, was authorized by the Joint Commission in 1924 and was quickly erected and placed in use at a cost of \$1,335.15.

The development of plans for the new church, including the main building, the connecting unit, and the educational building to be erected at a later date, was placed in the hands of a subcommittee of the Joint Commission of which Dr. Patten was chairman. After careful consideration, the committee selected James Gamble Rogers, of New York, as architect, and in accord with an agreement with the University, decided that the building should be colonial in style in harmony with the architectural pattern of the University. Rogers had recently designed the beautiful Harkness Quadrangle of Yale University and was the consulting architect of that institution. He was thoroughly familiar with the notable colonial churches of New England and the South, and he assured the committee that it was his intention to make the building as truly a distinctive example of the Colonial style as the Harkness Quadrangle was of the Gothic.

Solicitation of funds was begun by Dr. Patten in 1923 and was continued until the building was completed. During the summer of 1924, when he was absent much of the time, the services of the church were carried on by the laymen. The hut for the student class was completed late in 1924 largely by students and members of the congregation, and on December 6, 1924, when a considerable part of the funds from the various boards, friends, and alumni had been secured, the contract for the church building was awarded to Jewel and Riddle, of Sanford, for \$156,550, and the heating contract to the Durham Heating Company for \$14,500. The contract for lighting was let later to the Durham Electric Company for \$3,740. The contract for pews was also awarded later to the Huntington Seating Company, many of the one thousand seatings being paid for by individual members of the local church, and by individuals, Bible classes, and other

church organizations within the state. The cost of the carpeting, altar rail cushions, and rails and draperies for the choir was met by the women's societies of the church. The communion tables and chairs were gifts from Mrs. J. B. Martin, wife of a former pastor of the church, and the pulpit chairs were given by Clairborne Carr in memory of his father, General Julian S. Carr, and by the Huntington Seating Company.

Ground was broken on January 6, 1925, with L. R. Wilson, chairman of the board of stewards, Dr. Patten, Mrs. A. S. Barbee, and other members of the congregation participating.

Work on the building was pushed steadily and the cornerstone was laid on Tuesday, April 28, 1925, with the following order of service and participants: Hymn 658; Prayer, the Reverend M. Bradshaw, Presiding Elder of the Durham District; Scripture Reading, the Reverend J. H. Barnhardt; Representative of the Joint Commission, the Reverend M. T. Plyler; Architect firm, James Gamble Rogers; University of North Carolina, Dean J. F. Royster; Student body, University of North Carolina, President J. B. Fordham; Laymen, Judge J. Crawford Biggs; Boards of Church Extension, the Reverend Euclid McWhorter; Boards of Missions, J. F. Shinn; Chapel Hill Church, Dr. L. R. Wilson; Setting the Cornerstone, the Reverend M. Bradshaw; Benediction, the Reverend R. M. Courtney.

The building was completed and accepted from the contractors on April 12, 1926, everything being in readiness for use except the pews, seats from the old building having to be used when the church was host to the District Conference, May 27 and 28, and for almost a year thereafter.

At the meeting of the Conferences in 1926, the Joint Commission reported to the Conferences that it had practically completed the task of building, and in 1927 it reported further that the total cost of the lots acquired, the temporary hut, and the church was \$230,964.95. Of this amount \$162,317.14 had been received in cash from the church boards and alumni of the University and friends; \$51,400 from the proceeds of loans from the Jefferson Standard Life Insurance Company and others; and \$17,247.81 was in the form of unpaid accounts. In 1928, it was further reported that the final secured and unsecured indebtedness had increased from \$68,647.81 to \$72,318.18.

To satisfy some of this unsecured indebtedness, the loan of \$35,000 secured in 1926 from the Jefferson Standard Life Insurance Company was increased in 1928 to \$50,000 and the local church assumed an additional \$10,000 of the indebtedness, leaving \$62,381.81 to be paid jointly by the two Conferences, an undertaking which, because of the onset of the depression in the late 1920's and the failure and closure of many banks in the state in the early 1930's, was not accomplished until early in 1935. In the interval, in spite of the depression, sharply reduced incomes, and the inability of many churches to meet their budgets, interest charges and some reduction of the principal were effected through the efforts of the Joint Commission, the various boards and presiding elders of the Conference, and a special joint committee of laymen appointed in 1929 to liquidate the debt. The total contribution of the Chapel Hill Church for the parsonage, the church, pews, and other furnishings, was \$34,100.00.

Just prior to Christmas, 1934, the Reverend M. T. Plyler, Chairman of the Joint Commission, joyously reported that he had received a check for \$50,000 from an anonymous donor, later revealed to be the late James A. Gray, of Winston-Salem, a graduate of the University in 1908 and a regular attendant of the University church and Sunday school during his college career, with which to cancel the mortgage of the Jefferson Standard Life Insurance Company, and that the boards of the Conferences would immediately pay off the remaining indebtedness.

The indebtedness having been fully met, the building was dedicated on Sunday, April 7, 1935, during the pastorate of the Reverend W. A. Jenkins. Dean Robert B. House of the University conducted the ceremony of presentation in behalf of the official board of the Chapel Hill Church. The Reverend Walter Patten, of Fayetteville, offered the introductory prayer. The Reverend M. T. Plyler read the Scripture lesson. The dedicatory sermon was preached by Bishop Paul B. Kern, and the final prayer was offered by C. Exell Rozzelle, of Lenior, who had been pastor for the four years 1927-1931. Other former pastors and presiding elders were present upon special invitation, and the occasion was one which Methodists throughout the state generally attended, or noted with special pleasure.

Three incidents connected with the building program may be

mentioned to indicate some of the human aspects of the undertaking that consumed the thought, energy, and patience of the individuals who were involved in carrying it out.

Whether the church should have a steeple or not was a question that was hotly debated. Dr. J. G. deRoulhac Hamilton gives this version of the controversy. He says the decision finally had to be made by Walter Patten, Clyde Eubanks, and L. R. Wilson. Patten was for a steeple for architectural, idealistic, and inspirational considerations. Eubanks was against it because it would cost \$10,000 to build it and \$500 every time it had to be painted. Wilson thought a moment, picturing in his mind's eye the steeples of the then-recently erected Presbyterian and Episcopal churches and the steepleless Baptist church. And out of a spirit of sheer denominational rivalry cast the deciding vote for a steeple that would lay the other steeples in the shade!

The difficulties that attended the payment of the indebtedness of \$72,000 and that confronted North Carolina Methodism in 1928 when the depression was drying up every dollar that otherwise might have been available were very real. Bishop Edwin Mouzon had called the twenty-three presiding elders of the two Conferences and the members of the Joint Commission to Chapel Hill in June to see what could be done about meeting the situation. The presiding elders were on the spot since they were called on to secure funds from the churches in their districts for the payment of interest and the reduction of the debt. Four of them were particularly irked at the predicament in which they found themselves, and one of them reported that he had been hearing some remarkable stories about the extravagance of the local congregation that had caused the big debt. He had heard, he said, that the new parsonage cost \$60,000, and that it contained a private elevator for the convenience of the local pastor. That, he thought, was an outrage. The facts were that the parsonage cost \$17,358.11, and a very inexpensive chute had been provided in the linen closet on the second floor to the laundry in the basement. When these and other rumors had been properly punctured, Bishop Mouzon remarked, with obvious disapproval of the amount of attention that had been given to hearsay, that he had noted that people sometimes heard things that they had told to others! He also commented that it was

the office of the presiding elder to present an example of courageous leadership out in the sticks rather than for him to get his point of view from the man at the forks of the creek. The statement brought the group back to the consideration of the business in hand, with the result that the late Dr. E. W. Knight remarked to one of his colleagues as the meeting adjourned that he had seen a good many able bishops, but he had never seen one who could tell the brethren off better than Bishop Mouzon.

A third incident had to do with the adoption of the Chapel Hill Church budget for the year 1927 which called for an increase of ten per cent across the board. From 1921 to 1927 the board of stewards had been increasing the budget every year, the congregation of from 185 to 305 had been contributing heavily to the building program, and the women's societies were straining their finances to provide carpets, draperies, and other furnishings for both the parsonage and the church, and here was a new demand. The meeting of the board of stewards at which the new budget was to be presented for adoption fell on the night of November 11, 1927, the day on which the Chapel Hill Realty and Insurance Company under its then-management failed. "Busted" was the word used in describing its condition. Milton E. Hogan, cashier of the Bank of Chapel Hill, and chairman of the finance committee of the stewards, submitted the proposed budget with all items marked up ten per cent. But he did not move its adoption. Chairman Wilson asked him if he had not forgotten to move its adoption? Hogan replied that he had not forgotten anything, and in turn he asked Wilson if he had heard of the failure; if he had lost any money as a result of it. Wilson answered that he had heard of the "bust," but that he had not lost any money in it. He said that the company had been so slow in "busting" that he had taken out the stock he had had in it three years before, had sold it, and had bought stock in the People's Bank of Chapel Hill, which had "busted" a year later, and that he had gotten over his "bust." When the chuckle of the board ended, Hogan moved the adoption of the budget and the board, which had not allowed its optimism and hope for the future to be overcome by present difficulties, passed the motion in its stride.

Thus, twenty years after Dr. Patten first emphasized the need of additional facilities for the Sunday school, the building,

in spite of all the difficulties of erecting and paying for it in the depth of the depression, was dedicated to the fulfilling of its high mission. With its beautiful spire soaring 210 feet aloft in the Chapel Hill sky, and the simplicity and loveliness of its sanctuary, altar, pulpit, and choir loft, it stands as a monument to the vision and untiring effort of Walter Patten, Euclid McWhorter, and M. T. Plyler, who conceived and brought it to completion; it is also an instrument for the quickening of the spiritual life of untold students, and as such is a memorial to the Joint Commission, the various church boards, the official board and members of the Chapel Hill congregation, and to the hundreds of contributors whose love and devotion made it possible.

Matters relating to the properties of the church have continued to receive special consideration. In 1936, during the pastorate of the Reverend A. P. Brantley, the church was given anonymously a three manual Moller pipe organ, the donors being revealed later as Messrs. Bowman and Gordon Gray, graduates of the University in 1929 and 1930, respectively. In the same year, one hundred feet of the front of the parsonage lot on Franklin Street was sold for commercial purposes, the parsonage being moved to the rear to face on Rosemary Street. The proceeds from this sale were used to reduce the debt against the property, and later the parsonage at this location was sold and a smaller house was secured as a parsonage at 308 Pittsboro Street.

After the completion of the new building in 1926, the local church was able to provide for only a few pressing repairs that demanded attention. The physical condition of the building, consequently, deteriorated considerably, and in 1945 was made a special order of business by the board of stewards and the pastor, the Reverend Henry G. Ruark. A committee to determine the nature of repairs required was appointed, with Professor Guy B. Phillips as chairman, which submitted a report on September 5, 1945, to the Interconference Commission on Student Religious Work of North Carolina, the official body of the two Conferences which was concerned with the student work program at Chapel Hill. In the report made to the Interconference Commission it was estimated that the necessary repairs would cost \$30,893.00 and it was recommended that the cost be

prorated 33 per cent to the Chapel Hill Church, 27 per cent to the North Carolina Conference, and 40 per cent to the Western North Carolina Conference. It was also recommended that the Interconference Commission request an appropriation from the Commission on World Service and Finance for 1945-1946 of \$750 from the North Carolina Conference and \$1,000 from the Western North Carolina Conference for the annual maintenance of the Chapel Hill plant. The report, with recommendations, was adopted, and in due course measures were taken to carry the recommendations into effect. Gurney P. Hood, President of the Commission of World Service and Finance of the Conferences was especially effective in securing this action. In April, 1946, the building committee of the board of stewards, with C. E. Hornaday as chairman, was authorized to undertake the work, and on March 26, 1948, an interim report was submitted showing that \$10,194.69 had been received from the local church, and \$8,341.00 and \$12,357.00, respectively, from the North Carolina and Western North Carolina Conferences, and that \$28,236.06 had been spent to that date on major repairs to the building and grounds. On February 12, 1949, the committee reported that the remainder had been spent for additional repairs, with a balance of \$496.36 made available to the local church, which, when added to funds from the Women's Society and the board of stewards, provided for interior decoration amounting to \$1,048.69.

The old church building was not torn down when the new one was erected but has been used in various ways as an auxiliary facility. From time to time it has been put in repair, and it has served the community in a number of admirable ways. During World War II it was used as a social center for men in the armed services. More recently it has been operated as the Recreation Center which has featured the direction of the social activities of the teen-age girls and boys of the Chapel Hill schools. It has also been used as the headquarters for the troop of Boy Scouts and for other Sunday school and church purposes.

The latest addition to the church has been the installation in 1953, under the direction of Roy Armstrong, chairman of the music committee, the Reverend W. M. Howard, pastor, and William S. Stewart, chairman of the board of stewards, of an excellent three manual Standaard organ at a cost of \$15,500. The

parsonage, so frequently mortgaged in the past for indebtedness which it had not incurred, has again been limited in its freedom after a brief respite, while the congregation is moved by the beauty of the performance of this splendid instrument.

The church has also been the recipient of several donations which have added to the convenience and impressiveness of the sanctuary. These have been the calendar panels at the left and right of the chancel, presented by Mrs. Ella Rozzelle; the communion service, given by Dr. and Mrs. O. David Garvin; and six brass collection plates, a gift from Miss Josephine Pritchard. The large bulletin board on the front lawn is a memorial presented by Dr. and Mrs. Eric A. Abernethy in memory of their son, Eric A. Abernethy, Jr.

CHAPTER IV

WOMEN'S WORK¹

The Woman's Missionary Society of the North Carolina Conference, Methodist Episcopal Church, South, was organized in Charlotte on December 1, 1878, and the Bright Jewels—the children's division of this Society—was organized in 1882. Until May, 1890, when the North Carolina Conference was divided by the General Conference, all missionary work among Methodist women in North Carolina was under one governing body. In 1898 the Woman's Home Mission Society of the Methodist Episcopal Church, South, was organized, but it was not until 1902 that this Society effected an organization in North Carolina. From 1902 until 1913 there were two separate women's missionary societies; one, the "Woman's Foreign Missionary Society" and the other, the "Woman's Home Mission Society." In 1913 these two groups combined and again took their original name, that of "The Woman's Missionary Society." In May of 1939 the union of the northern and southern branches of Methodism in the United States was consummated and, following this, another reorganization occurred in the woman's society. In 1940 there were two Women's Conferences; one to complete the business of the old Missionary Society and the other to begin the work of the newly organized group. In September, 1940, at Greenville, North Carolina, the "Woman's

¹ It would be erroneous to claim that this account of organized activities among the Methodist women of Chapel Hill is either just, complete, or wholly accurate. Many of the records have been lost. Since the membership of this church is not as stable as is found in the average community, several women who worked as leaders in the church have since moved from Chapel Hill, and others have died. Some help in writing this account of women's work has been given by ladies who were members of this church prior to the erection of the third church building, but in many instances their memories are too vague to be stated as fact.

This sketch of the over-all activities of these important church groups is based upon the few existing records and upon interviews with church members.

Society of Christian Service" of the North Carolina Conference came into being.

The records do not tell when a Woman's Missionary Society was first formed in the Chapel Hill Church. The *Annual Report* of the North Carolina Woman's Missionary Conference of 1887 stated that Mrs. L. W. Norwood was president of the Chapel Hill Society and that this Society of twenty-three members paid to the Conference Treasurer for the year 1886 the sum of \$16.29. This was eight years after the organization of the Woman's Missionary Society in the Conference, and since this church was thirty-three years old at the time, it is surmised that a Society had been organized a few years prior to 1886.

At this time plans had been formulated for erecting a second building for the Chapel Hill Methodist Church, and the ladies of the church became interested in raising funds to aid in this building program. Thus, an organization known as the "Auxiliary Committee of Ladies," later to become the "Ladies' Aid Society," was formed. This group concentrated its efforts on local activities dealing with the church and parsonage. The "Ladies' Aid Society" functioned in the Chapel Hill Church until 1934 and contributed greatly to the building of two churches and three parsonages.

The membership of the Woman's Missionary Society dropped from twenty-three members in 1886 to ten members in 1890. After the organization of the Auxiliary Committee of Ladies, the Missionary Society concentrated on Foreign Missions and left all the local work to the other group. The great interest in the new church and new parsonage may account for a lag of interest in the Missionary Society. In 1893 Mrs. E. C. Harrington became president of the Society. She served for two years when because of illness she had to resign, and the vice-president, Miss Harriotte Gillespie Cole, became president. Mrs. Harrington had formerly organized a "Juvenile Missionary Society," and in October of 1895 this group became the "Bright Jewel Society" which was the children's division of the Woman's Missionary Society. Mrs. Mary Fleming Black, wife of the presiding elder of the Raleigh District, had organized the first group of Bright Jewels in the summer of 1882. The "Bright Jewel Society" did not have a continuous existence in the local church because of the inability to secure leaders, but it did exist inter-

mittently from 1895 until about 1930. Miss Cole introduced during her presidency a plan of using mite boxes in the Missionary Society, the funds from which were used for special needs not anticipated at the beginning of the year's work. This plan received such wide attention that Miss Cole was asked to report its work at the annual Missionary Conference of 1896. She also reported to this Conference that the Chapel Hill Missionary Society had given life memberships to three Society presidents and three pastors. The membership of the Missionary Society numbered twenty in 1896; the membership had not increased in 1898, when Mrs. E. C. Harrington again became president, but the amount paid to the Conference Treasurer had almost doubled.

In 1898 when the Missionary Society in the general church was broken into the two societies—the Woman's Foreign Missionary Society and the Woman's Home Mission Society—the Chapel Hill Society became the Woman's Foreign Missionary Society. There was never an organization of the Home Mission Society in this church but the Ladies' Aid Society, which had been functioning for some years, did much of the work which the Home Mission group might have undertaken. However, the Treasurers' reports show that the money sent to the Woman's Foreign Missionary Society Conference were designated as so much for foreign missions and so much for home missions. All local work was done by the Ladies' Aid, which was made up chiefly of women who were members of both societies.

Mrs. A. S. Barbee became president of the Woman's Foreign Missionary Society in 1899 and served for eleven years. In 1907 the Society had nineteen members and contributed \$48.08 to the Conference Treasurer. The sale of the old parsonage property and the purchase of the new in 1908 gave rise to so much interest among the ladies of the church that there was formed a second Ladies' Aid Society to aid in securing furnishings for the parsonage. "At that time there was one Foreign Missionary Society, two Juvenile Missionary Societies (Bright Jewels), one Epworth League, and two Ladies' Aid Societies." In 1910 the Woman's Foreign Missionary Society had twenty-four members, its largest membership to that date. The following year Mrs. W. H. Roades succeeded Mrs. Barbee as president and served ably for two years. In 1913 Mrs. George Bearden, the wife of the pastor, became president of the Society. Some diffi-

culty arose which caused dissension among various church members and the membership of the Society dropped to seventeen. The Reverend Walter Patten became pastor of this church for his first term of service in 1913; he found the Woman's Foreign Missionary Society and the Bright Jewels in a state of near collapse. He persuaded Mrs. M. H. Stacy, who had recently come to Chapel Hill, to take over the presidency of the Woman's Foreign Missionary Society. In order to renew interest in missionary work, the Reverend Mr. Patten conducted a Mission Study Class, and he and Mrs. Stacy organized a Junior Epworth League. To prevent overlapping of the missionary work among the children, it was decided that the Bright Jewels should do the missionary work of the Junior League. During this period the Woman's Foreign Missionary Society again became the Woman's Missionary Society. In the reorganization, the Missionary Society was broken down into departments with superintendents of the various divisions.

Mrs. Stacy remained president of the Woman's Missionary Society for eight consecutive years. During this time many contributions were made by these ladies to the spiritual welfare of the church. More emphasis was placed upon study classes, and for many of the studies outside speakers were secured. In 1916 the Woman's Missionary Society cooperated with other missionary societies in the community and put on a missionary play, "The Cross Goes Westward." The Week of Prayer was observed each year and prayer groups were organized for "shut-ins." In 1915 the ladies made a complete outfit of clothing for one of the girls at the Methodist Orphanage; they continued this project for several years thereafter. At the regular meetings of the Society topics from the *Missionary Voice* were studied. Growth in membership was slow, but by the end of Mrs. Stacy's presidency the Woman's Missionary Society had regained the numbers lost in 1913, and the Bright Jewels had more than doubled in membership. In 1913, the Society contributed only \$45.00 to the Conference Treasurer; in 1921, the same number of members contributed \$107.70. In 1922 Mrs. A. H. Paulsen became president of the Missionary Society, and Mrs. Stacy took over the superintendency of the children's division, which involved leadership of the Bright Jewels.

Mrs. Paulsen's interest centered upon the need for a young

woman's auxiliary, and in February of 1922 this group became a part of the Missionary Society. Besides holding regular meetings, these young women conducted a tea room once each week in order to raise money for the new church fund. The old A. S. Barbee store which stood on property now owned by the church had been made available to the Ladies' Aid Society for this purpose. This group, under the direction of Mrs. John Lear, Mrs. W. P. Jordan, Mrs. Moody Durham, Mrs. H. M. Wagstaff, and others worked untiringly in preparing and serving meals to raise money with which to furnish the new church. In November of 1923 Mrs. Paulsen reported that the Missionary Society had a membership of thirty-five, and had expended \$627.75 during the year.

In 1924 the Woman's Missionary Society elected Mrs. M. H. Stacy as its president for a second time, and Mrs. F. P. Brooks became president of the Young Woman's Auxiliary. Mrs. Stacy resigned before the end of the year and Mrs. Harry Comer completed her term of office. Interest continued in Mission Study classes, but the women's organizations of the church concentrated their efforts upon local church activities. After the laying of the cornerstone of the new church on April 28, 1925, there was increased activity on the part of the ladies to help raise the funds needed in this great building enterprise. Mrs. Walter Patten came in as president of the Woman's Missionary Society in 1925 and at the fourth Quarterly Conference she reported that "the local work among the ladies is carried on in four circles which meet separately on the third Monday in each month. . . . Through these circles we have raised \$400, making \$1000 paid by the Woman's Missionary Society toward the parsonage fund in the last three years." Mrs. Patten further reported that two superintendents supervised the missionary work among the children and young women. In 1926 there were thirty members of the adult society, thirty-five members of the Young Women's Auxiliary, and twelve children in the Bright Jewels. Miss Mabel Thompson (now Mrs. V. A. Hill) had taken over the leadership of the Bright Jewels in 1923 and continued as leader for about seven years.

Mrs. Patten's report of October 31, 1925, contains the first mention of circles in the Society. From interviews with some of the ladies of the church who were members of the Society at

that time, it is surmised that the Society had been divided into circles in 1923 or 1924. The circles were the Laura Mangum, Clyde Eubanks, Walter Patten, and the Young Women's Auxiliary.

Mrs. R. B. House followed Mrs. Patten as president of the Society and held this office for one year. Mrs. House reported to the Quarterly Conference in 1928 that "The Woman's Missionary Society has forty-one members and meets together once a month. . . . The Society is organized into circles. Occasionally all three circles join in contributing money for some special project, such as the care of an orphan. In addition, each circle cares for special objects of its own. In the spring we organized a mission study class. In addition to the regular Bible Study a number of the members enrolled in the School of Religion and completed a course of study in the 'History of Christianity in the Apostolic Age'."

Under the auspices of the Society a reception was given to the Methodist freshmen of the University in September, 1928. The Ladies' Aid Society continued to function, but its work was considered as the department of local work of the Missionary Society. The reports of the Society during the twenties often named Mrs. John Lear, Mrs. W. P. Jordan, Mrs. Harry Comer, Mrs. E. W. Knight, Mrs. H. M. Wagstaff, Mrs. F. O Bowman, Mrs. A. H. Paulsen, Mrs. M. H. Stacy, Mrs. Wallace Patterson, Mrs. William Neal, and Mrs. Moody Durham as worthy of recognition for the interest, time, and energy which they devoted to preparing and serving meals in order to help equip the new church and furnish the new parsonage.

During the one year which Mrs. F. P. Brooks served as president of the Society and the two years under the leadership of Mrs. H. F. Munch there was continued growth in membership and in expanded activities. In November, 1930, Mrs. Munch reported that there were fifty members of the Society and that \$617.08 had been raised during the year from dues and local projects. It was during this period that the group of young women who had been meeting at night became the "Minnie Wilson Circle" honoring Mrs. N. H. D. Wilson who had returned to Chapel Hill to live. Two events of real significance took place under the leadership of Mrs. J. S. Henninger. There had been a slight drop in membership in 1930 because some of the

circles had raised their dues so high that several ladies felt that they were financially unable to belong to the Society. Mrs. Henninger recognized the fact that something should be done to rectify this weakness and introduced a plan of voluntary pledges by the members. This plan was put into operation at once and continues to be the policy of the local Society today. The second event called for the united efforts of all the women in the Missionary Society. On May 20, 1931, the Durham District Meeting was held in this church. Some three hundred ladies attended an inspiring all-day meeting and the women of this Society served lunch to this large gathering. The following year the annual meeting of the Women's Missionary Conference was held in Durham and many members of the local Society were able to attend. For the year 1932-1933, a Program Committee, under the chairmanship of Mrs. Munch, worked out worship programs and study programs for each of the twelve general meetings of the year. This is the first record of the Society planning programs in advance to give continuity to missionary study. The "Week of Prayer" was observed and a substantial increase in the Week of Prayer offering was noted. For the year 1932, \$765.74 was contributed to the Society Treasury.

Mrs. J. A. Warren served as president of the Woman's Missionary Society for three years, 1933-1935. These were the years of the greatest increase in membership in the history of the Society. The membership increased from forty-three members in 1932 to ninety-eight in 1937. Mrs. Warren and her executive board set up a budget based on the amount pledged, the amount expected, and the needs of the Society. Speaking to the first general meeting in 1934, Mrs. Warren said: "Our main idea as an organization is not making money. We have a good program of study; we need to study more. We have someone to help guide our prayer life. We want to grow larger spiritually. We want to make these our highest aims. At the same time we want to recognize the obligations the women have assumed in the past and set ourselves to look forward with an eye to greater accomplishments." During Mrs. Warren's term of office a change took place in the composition of circles. Prior to this a person joined the circle of her choice and in some instances the membership of a particular circle was limited to a number of intimate friends. The new plan called for the drawing

of names for circle membership. This change caused discussion, dissension, and in some instances withdrawal, but it has been in operation ever since. At Christmas of 1935 a pageant, "The Other Wise Man," was given as a cooperative venture among the women's societies of the various denominations in Chapel Hill. Mrs. R. B. Sharpe, Mrs. E. E. Peacock, and Mrs. Karl Fussler represented the Methodist ladies in this production. During Mrs. Warren's presidency of the Society the following areas of work were stressed: prayer, Bible and mission study, Christian social relations, promotion of children's work, and financial obligations.

Mrs. W. H. Jones was president of the Society in 1936 and 1937. In addition to the superintendents of the division already provided for, Mrs. Jones appointed the following standing committees: program, membership, finance, arrangements, and social. The ninety-five members of the Society were divided into five circles. During the year \$291 was contributed to the Conference Treasurer, and \$681 was spent in local work. During the next two years Mrs. W. D. Morrison was leader of the Society. The regular work of the organization was carried on successfully. Professor Rupert B. Vance conducted an excellent mission study on "Rebuilding Rural America." The ladies cooperated with the pastor in giving two Aldersgate Suppers, and the Week of Prayer was observed. The women continued their interest in the parsonage and supervised and paid for some needed renovations. Perhaps the highlight of Mrs. Morrison's presidency was the observance of the sixtieth anniversary of the woman's missionary work. Mrs. Karl Fussler wrote and directed a skit which effectively told of the various missionary programs which the Woman's Missionary Society had made possible. Mrs. Fussler, Mrs. W. M. Pugh, Mrs. Frank Strowd, Mrs. A. M. Jordan, and Mrs. J. A. Warren participated in this program.

As previously stated, the Woman's Missionary Society of the North Carolina Conference became the Woman's Society of Christian Service in September, 1940. Mrs. E. E. Peacock was the first president of the local organization. Other officers of the new Society were: vice-president, Mrs. Harry Kear; corresponding secretary, Mrs. J. S. Henninger; recording secre-

tary, Mrs. John Holshouser; treasurer, Mrs. W. P. Jordan; secretary of young people's groups, Miss Alice Gattis; secretary of children's work, Mrs. J. S. Henninger; superintendent of study, Mrs. Ray Wolf; superintendent of publicity, Mrs. John W. Lasley; superintendent of *World Outlook*, Mrs. M. H. Stacy; superintendent of Christian social relations, Mrs. W. M. Curtis; superintendent of supplies, Mrs. J. Temple Gobbel; chairman of spiritual life group, Mrs. Karl Fussler; and secretary of student work, Mrs. Ray Funderburk. Mrs. William Neal replaced Mrs. Funderburk soon after the election of officers. A fellowship supper was given in February to which all the women of the church were invited, and by June of that year the membership in the Society had increased to 128. More emphasis was placed upon the need for members to read the Society literature and by 1941 there were twenty-two subscribers to *The World Outlook*. The spiritual life group was active and the Society held the three required study classes during each year.

Mrs. Fletcher M. Green was president of the Society in 1942 and 1943. The membership remained about the same, but the budget and funds contributed to the Conference Treasurer increased each year. The Society met the standards of efficiency as set forth by the Board of Missions, and in addition made two important contributions to the community. Each Sunday night these ladies served supper to the Methodist student group. Mrs. Wallace Patterson had assumed the chairmanship of local activities and much of this work fell to her and her committee. Under Mrs. Green's presidency, the Society cooperated with other local churches and took its turn in furnishing hostesses for the United Service Organization. The Old Methodist Church Building, now used as a Recreation Center, served as Headquarters for the USO. Members of the Society made and served punch, cookies, and sandwiches to the service men who were present. At Thanksgiving and at Christmas special gifts of food and clothing were sent to needy families in the Chapel Hill-Carrboro community in addition to special gifts for the Methodist Orphanage. The president also entertained in her home a large group of soldiers from Camp Butner.

Mrs. Karl Fussler was president of the Society in 1944 and 1945. During these years the ladies continued their work with the students and with the USO. In order that all the circles

of the Society might attend some of the general meetings, Mrs. Fussler adopted the plan of having two supper meetings during the year. These were well attended and excellent programs were presented. The Society invited the ladies from the Carrboro and Orange Church Societies to join in a Mission Study Class for "jurisdictional" credit. The cooperative class was so successful that this plan has been followed ever since. The regular work of the Society was carried on faithfully, and in addition the ladies continued their interest in the parsonage and took on an added obligation, that of help to furnish the Chapel. Soon thereafter the Young Women's Circle agreed to give regular attention to the care of the Chapel. In 1945 it was reported that sixty pre-flight cadets had been entertained in the homes of the Society members on Easter Sunday. Another evidence of the interest of this organization in young people was shown by its contribution toward the expense of four students to the Methodist Student Conference in Urbana, Illinois.

Mrs. R. B. Sharpe was president of the Society from 1946 through 1948. The church was badly in need of repairs so again the ladies put their shoulders to the wheel and made substantial contributions to the Church Repair Fund. It was decided to put on a Christmas Bazaar in which only hand-made articles and home-cooked food were to be sold. Mrs. Wallace Patterson served as Bazaar Chairman and this venture was so successful that a Christmas Bazaar has been held each year since 1946. The ladies also furnished the apartment for the student pastor and his wife, and started a long-range program of refurnishing and stocking the church kitchen and pantry. During these years there were a large number of the Methodist veterans' wives in our church, and under the joint leadership of Mrs. Henry Ruark, the pastor's wife, and Mrs. Robert Nelson, the student pastor's wife, two new night circles were formed. Mrs. Sharpe and Mrs. J. A. Warren assisted in the organization of these circles. These young women were entertained often in the homes of members of the Society. In 1949 Mrs. Nelson left Chapel Hill and the two night groups combined to form the "Patricia Nelson Circle" in honor of one of its organizers and leaders. Collections of clothing for destitute European families had been made for some years and this was continued and increased. Under the leadership of Mrs. John Lasley the spiritual life group held

regular meetings and gave special emphasis to the "Week of Prayer." Excellent study classes were conducted by Mrs. Frank Hanft. The Society cooperated with the Wesley Foundation in entertaining freshmen University students and in affording financial assistance to delegates for their various conferences. Increased contributions to missions were made through the presentation of Life Memberships to babies, children, and adults. Under the chairmanship of Mrs. Earl Slocum a special bazaar was held. It raised funds necessary for all of these projects. Throughout Mrs. Sharpe's presidency inspiring programs were worked out under the direction of Mrs. Russell Grumman. In 1948, Mrs. W. P. Jordan, who had been treasurer of the Woman's Society since 1935 asked to be relieved of this work, and Mrs. J. B. Linker took over this important position. She held this office for four years. Mrs. Jordan's contribution to the work of the Society had been great, and appreciation of this was expressed by the members of the Society.

Mrs. J. S. Henninger served as president of the Society for a second time for the year 1948-1949. Mrs. Roy Armstrong accepted the chairmanship of the bazaar and Mrs. V. J. Cowing took over the local work. With the funds from another successful bazaar, the ladies were able to buy needed supplies for the kitchen and dining room, to assist in painting the church, and to purchase permanent equipment for the parsonage. A jurisdictional study class was conducted by Mrs. Guy Johnson. Three of the younger women began to take an active interest in the work of the Society and made great contributions to its work. These were Mrs. J. E. Wadsworth, Mrs. William Aycock, and Mrs. Donald Hayman. Mrs. Wadsworth and Mrs. Hayman continue to hold key positions in the Society.

Mrs. Frank Hanft was elected president of the Society for the years 1949-1951. In a most efficient manner Mrs. Hanft set up a program for these two years and directed it toward completion. In the May meeting of 1949, Mrs. Stacy, on behalf of the Laura Mangum Circle, reported a fund which had been started as a \$75.00 loan to a college girl and which had been built up with interest until it amounted to \$91.85. It was voted that a committee work out details for a permanent Laura Mangum Scholarship Fund to be administered through the office of the University Director of Loans. This Fund has since been

increased. Another bazaar was conducted by Mrs. Roy Armstrong, Mrs. Grady Pritchard, and Mrs. John Umstead; and for the second year, Mrs. Karl Williams was bazaar chairman. By 1950-1951 the budget of the Society was \$1,307.50, and there were approximately one hundred and fifty members of the Society. Life memberships were again stressed as was mission study work. Under the direction of Mrs. W. W. Pierson, jurisdictional study classes were conducted, one of which was a cooperative class with the ladies of the Presbyterian, Baptist, Episcopal, and Lutheran churches. In order that the young women could attend the auxiliary meetings and also the church services, the Patricia Nelson Circle established a nursery which was held in the church at specified times. Assistance was given to the Wesley Foundation whenever needed, and the women took a special interest in the foreign students in the University. In 1950, the Society provided \$50.00 by which a foreign student was enabled to attend the Urbana Conference. As chairman of the department of Christian social relations, Mrs. Henninger rendered very important service. New choir robes were made, sufficient china purchased to feed one hundred and fifty persons, the pantry was improved, and many other renovations were made. Mrs. J. A. Warren planned excellent programs for the general meetings. Perhaps the most significant meeting was in November, 1950, when the women celebrated their tenth anniversary with a birthday party at which time Mrs. Link from the Orange Church brought a birthday cake with eleven candles. Each candle represented some phase of the work of the Woman's Society. In turn, our Society took a birthday cake to the Hillsboro Society. At the end of the year, Mrs. J. T. Gobbel resigned as secretary of the Society. Mrs. Gobbel had rendered able service in this post which she had held during the term of two presidents.

Mrs. Fletcher M. Green began a second term as president of the Society in June of 1951 and remained president until June of 1953. During these two years the Society not only maintained its "Efficiency Standing," but in addition to its regular work engaged in several special enterprises of significance. Under the direction of Mrs. Earl Slocum in 1951 and Mrs. Russell Grumman in 1952, the bazaars were highly successful. From the money so derived the Society donated chimes to the recently renovated organ in the church, purchased a handsome rug for the

Ladies' Parlor, bought venetian blinds for the Ladies' Parlor, and assisted in purchasing blinds for the Church Sanctuary. In addition, under the direction of Mrs. Wadsworth, many improvements were made in the Sunday school class rooms. As head of local work, Mrs. Wallace Patterson and her committee cooperated with the Wesley Foundation and the pastor in serving students and also in giving Fellowship Suppers. Mrs. R. B. Sharpe and Mrs. Kinsman conducted splendid study classes during these two years, and yearly programs were worked out by Mrs. Pierson and her committee. One of the most interesting and worth while programs ever given by the missionary group was arranged in 1952 by Mrs. Russell Grumman, Mrs. J. A. Warren, and Mrs. J. E. Wadsworth. The topic was "Trouble Spots about the World," and foreign students in the University discussed this topic. Many Life Memberships were given during these two years, thus increasing our contribution to missions. Mrs. John W. Lasley continued her fine work as chairman of spiritual life and planned inspiring programs for the "Week of Prayer."

Mrs. Earl Slocum was elected president of the Woman's Society of Christian Service in 1953. She had an able group of ladies on her executive board. Mrs. William Sloan was chairman of the bazaar for 1953 which was one of the most successful ever held. The ladies made an excellent beginning and the years 1953-1955 promised to be very profitable ones for the Society.

In this brief sketch of women's activities it has been impossible to recognize fully and to appraise effectively the work done by the ladies whose names have been mentioned as leaders, neither was it possible to mention many ladies who served in other positions of leadership and in the important day-to-day jobs which required committee work, or individual service. The combined efforts of all the women made possible the magnitude of work which has been described. There are, however, three persons who deserve special recognition because of the scope of their work. All three of these were members of this Society for many years, and two are still active members of the local group. The three are Mrs. N. H. D. Wilson (deceased), Mrs. Walter Patten, and Mrs. J. A. Warren—all of whom have been Conference officers in the Woman's Society. For many years Mrs. Wilson was superintendent of children's work. It was during

her long term of work that the Bright Jewels flourished. Mrs. Patten was secretary of the Missionary Conference from 1928-1938. Mrs. Warren was a member of the Conference Committee from the organization of the Woman's Society of Christian Service in 1940 until 1950, and in March of 1952 was elected Conference Secretary of Christian Social Relations and Local Church Activities. Chapel Hill Methodist women have been the beneficiaries of the leadership and consecrated service of these ladies.

Presidents of the Woman's Missionary Society
Chapel Hill Methodist Church

<i>Name</i>	<i>Date</i>
Mrs. L. W. Norwood	1886—1887
	1887—1889
	1889—1891
	1891—1893
Mrs. E. C. Harrington	1893—1895
Miss Harriotte Cole	1895—1898
Mrs. E. C. Harrington	1898—1899
Mrs. A. S. Barbee	1899—1911
Mrs. W. H. Roades	1911—1913
Mrs. George Bearden	1913—1914
Mrs. M. H. Stacy	1914—1922
Mrs. A. H. Paulsen	1922—1924
Mrs. M. H. Stacy, Mrs. Harry Comer	1924—1925
Mrs. Walter Patten	1925—1927
Mrs. R. B. House	1927—1928
Mrs. F. P. Brooks	1928—1929
Mrs. H. F. Munch	1929—1931
Mrs. J. S. Henninger	1931—1933
Mrs. J. A. Warren	1933—1935
Mrs. W. H. Jones	1936—1937
Mrs. W. D. Morrison	1938—1939
Mrs. E. E. Peacock	1940—1941
Mrs. Fletcher M. Green	1942—1943
Mrs. Karl Fussler	1944—1945
Mrs. R. B. Sharpe	1946—1948
Mrs. J. S. Henninger	1948—1949
Mrs. Frank Hanft	1949—1951
Mrs. Fletcher M. Green	1951—1953

CHAPTER V

ACTIVITIES OF THE TWENTIETH CENTURY

Several notable developments of the twentieth century may be singled out to indicate the special uses to which the physical plant of the church has been put. Among these were the establishment of a School of Religion by the Methodist Church, the University Young Men's Christian Association, and the other churches of Chapel Hill; the provision for a student pastor by the local congregation and the central Church boards; the organization of a student board of stewards from which North Carolina Methodism has drawn a number of leading laymen; the Wesley Foundation; and the Sunday school program. Other features, including financial support, the leadership of the pastors, and the work of outstanding laymen, also should be described.

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The School of Religion

One important undertaking in which the Methodist Church had a leading part in the 1920's was "The School of Religion at Chapel Hill" as it was known by the act of incorporation in 1926 under the laws of North Carolina. This undertaking, which was discontinued after a few years, grew out of interest in making provision for teaching the Bible and religion to young people in Chapel Hill. The University at that time was not giving courses in religion as such, although Professor Horace Williams was offering a course in Ethics and also listing one in the Philosophy of Religion, and Professor W. S. Bernard was offering a course in New Testament Greek.

In the early 1920's the University Y. M. C. A. enlisted the ministers of the local churches in an effort to make provisions for courses in religion in the University. The Reverend Walter Paten of the Methodist Church was among the most active members of this group and had the sympathetic cooperation of Professor L. R. Wilson and of Harry F. Comer, the General Secretary of the Y. M. C. A. The efforts to stimulate interest in teaching courses in religion were more definitely related to the Methodist

Church and to the University Y. M. C. A. than to the other churches, although the latter cooperated throughout the movement. A strong standing committee, composed of the minister and one or two members from each of the churches and the secretary and members of the board of the Y. M. C. A., was formed to promote interest in the enterprise. Professors L. R. Wilson, F. P. Venable, Drew Patterson, D. D. Carroll, and others were energetic lay members of the committee, which worked out the form of organization, with a constitution and budget, had the school incorporated, and engaged a full-time teacher, Professor Mims Thornburgh Workman, a graduate of Henderson-Brown College, with an M. A. from Emory University and a B. D. from Southern Methodist University. The incorporators of the school were the Reverend Eugene Olive, Harry F. Comer, the Reverend Walter Patten, the Reverend A. S. Lawrence, the Reverend B. J. Howard, and the Reverend W. D. Moss. The period of existence of the corporation was limited to thirty years.

The control and management of the finances and property of the corporation were vested in a board of twenty trustees, twelve of whom were to be elected by the members of the corporation and eight by the board of trustees. The act of incorporation bore the date of May 12, 1926.

The course of study in the School was announced for the fall quarter of 1926-1927, to be conducted in the Methodist Church, as follows: Religion 1—The Life and Literature of the Hebrew People; Religion 41—The History of the Bible; Religion 101—Seminar, to be open only to graduate students and qualified seniors.

The description of this seminar stated that, "The idea of God will be considered, introductorily from the standpoint of its Biblical basis, and the sociological, scientific and philosophical factors in the modern Christian view of God will be discovered and brought into synthesis." The seminar was a two-hour course. The other two courses were three hours a week.

For the winter quarter the courses, which met in the Baptist Church, were as follows: Religion 2—The Life and Teaching of Jesus; Religion 42—The History and Principles of the Interpretation of the Bible; Religion 102—Seminar. In this seminar, to be open to graduate students and qualified seniors for two hours

a week, "specific life-situations which are of importance in the experience of the members of the group will be analyzed and approached from the viewpoint of Jesus, as expressed in the four Gospels."

The courses in the spring quarter, which were to meet at the Episcopal Church, were: Religion 3—Christianity in the Apostolic Age; Religion 43—The Social Message of the Bible; Religion 103—Seminar. In this, to be open to graduate students and qualified seniors for two hours a week, "original investigation will be made of certain selected forces, tendencies and problems in contemporary Christianity."

Professor Workman prepared syllabi for and conducted the courses so well as to make a very favorable impression on the Committee of the Faculty of the University who examined them for credit in the University. A creditable library for the School was developed. This was given to the University Library when the School ceased operations about 1928.

The churches provided classrooms for the courses in the School and space for the library and the office of Professor Workman. The library and Professor Workman's office were, however, kept in the Methodist Church, whose pastor, the Reverend Walter Patten, gave generously of his time and energy in trying to raise money for the budget of the School. James A. Gray, of Winston-Salem, was among the largest contributors to the support of the enterprise. His interest which appeared at the beginning of the undertaking never lagged and was to lead him in the 1940's to establish an endowment for the Department of Religion in the University.

Registrations for the courses in the School of Religion at Chapel Hill were mostly from students, although among them were a few younger members of the faculty, and a few people from the village. Students were early informed that credit in the University was not assured but that every effort would be made to have the work recognized by the University for credit. Apparently, however, there was little hope that credit would be granted, although friends of the undertaking and advocates for credit for its work hoped that by these means courses in Religion or a Department of Religion would be established in the University. It should be noted that the churches and the Y. M. C. A. of the Uni-

versity contributed out of their budgets to the support of the School, and other funds were raised by private subscription.

In the spring of 1928 President Harry W. Chase called a special faculty meeting to deal with the request of the School for academic credit. This was the principal item of business for the meeting; and there was so much interest in the subject that attendance on the meeting was unusually large. The Reverend Charles E. Maddry, a prominent leader of the Baptist Church in the state and the South, was present and presented a plan in which he was interested, the so-called University of Texas plan, with which he had been acquainted. According to Dr. Maddry, the several churches near the campus of the University of Texas had financed the plan at that institution, had engaged the teaching staff, and had collaborated with the University in regard to the content of the courses, which were given in church buildings with credit allowed toward the University degree. But this plan did not meet with favor of the University of North Carolina faculty. A motion to deny credit for the courses in the School was discussed at length and was passed with only one dissenting vote, as a recommendation to the Board of Trustees of the University. In June of 1928 the Trustees approved the recommendation of the faculty, with one dissenting vote, that of Dr. Maddry. The Trustees at that time appointed a standing committee to work with President Chase "on ways and means of setting up such courses in religion."

This action of the faculty and Trustees caused the School of Religion at Chapel Hill to discontinue its activities. Professor Workman accepted another position and the library was given to the University's collection on religion. The remainder of the budget was used to bring visiting lecturers to the campus, but academic credit for these lectures was not provided. President Chase later appointed a Committee to continue work on the subject, with the result that some departments established courses for credit in the general field of religion. Professor A. C. Howell of the Department of English gave a course in Comparative Literature of the Bible. Professor Wallace E. Caldwell of the Department of History offered a course in The History of the Hebrews in the Old Testament Period. And Professor J. P. Harland of the Department of Classics gave a course in the Archaeology of the Bible. The courses in Ethics in the Department of

Philosophy were revitalized and an additional credit course was offered, as was also a course in the Philosophy of Religion. Professor Bernard's course in New Testament Greek was also continued. A total of six courses was developed and was continued in the catalogue of the University under the general title of Religion, until the present Department of Religion was established in 1946.

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The Student Pastor and the Wesley Foundation

In the autumn of 1925, while the new building was still under construction and the temporary hut was being used by the student class, the General Board of Education of the Methodist Episcopal Church, South, announced through its secretary at Nashville that it would contribute to the support of a student pastor to inaugurate more intensive work with Methodist students in Chapel Hill. Similar aid was promised by the Board of Missions of the North Carolina Conference and the Reverend J. G. Phillips was installed as Student Pastor. This was in keeping with the movement begun somewhat earlier in other parts of the country where various denominations were providing facilities and personnel for work with their students at state institutions.

Phillips immediately began to participate in the work of the Epworth League and the student class which from 1920 to 1927 was taught by Professor W. S. Bernard, who had taken it over and conducted it with great success after the resignation and departure of Dr. C. L. Raper from the University in 1920. Phillips organized a special class for freshmen, visited Methodist students in their rooms, and assisted them in setting up a budget and planning for the activities of their various committees. Quarters for the activities of the students were provided in the second unit of the building, regular programs of devotional services were maintained, and the purposes of the Church in providing an adequate home for the work of the student was realized. In 1926, a student board of stewards was organized which concerned itself with raising a part of the budget for their work and assisted in the direction of all activities of the organization.

Phillips served for four years and was succeeded in 1929 by

the Reverend Ralph Shumaker who remained until 1931 when, because of the lack of funds, the student work had to be discontinued except as parts of it could be carried on by the local church through the pastor, the Sunday school, and other local organizations.

From 1931 until the pastorate of the Reverend J. M. Culbreth, 1938-1944, no financial aid for the student work other than that furnished by the local congregation was provided, but during the latter part of Dr. Culbreth's pastorate, some assistance was secured from the North Carolina Conference for a student worker and for the maintenance of the physical plant. Mrs. R. W. Browning served as a student leader under Culbreth and her husband, a graduate student in the University, succeeded her in 1944-1945 under the Reverend Henry G. Ruark, who began his pastorate in 1944.

With the coming of Ruark plans for the reorganization of the work were taken up with a special committee appointed by the Wesley Foundation Commission which included J. G. Phillips, former Student Pastor, Carl H. King, and C. S. Hubbard, from the Commission, and H. F. Munch and G. B. Phillips from the Chapel Hill Church. The committee developed a three-fold program which called for (1) the development of the student program with a full-time director; (2) the maintenance and use of the building; and (3) the establishment of a working arrangement between the Wesley Foundation and the local church through what was known as the Campus Relations Committee.

The report of the committee was acted upon favorably and at its December meeting in 1944, the Commission increased its appropriation and made possible the employment of the Reverend Roy Everett as director in the summer of 1945. Individuals who helped in placing the program on a sound foundation were, from the Western North Carolina Conference, Bishop Clare Purcell, Dr. W. A. Stanbury, Dr. E. H. Blackard, and Carl King; and from the North Carolina Conference, the Reverend H. C. Smith, J. G. Phillips, and J. M. Ormond, and Gurney P. Hood, layman. As a result of this action, work with the students was re-established under the name of the Wesley Foundation.

This organization, branches of which have been established for Methodist churches at state institutions throughout the nation, has been placed upon a permanent basis in the general or-

ganization of the church and its work has been steadily maintained with a director and governing board known as the Campus Relations Committee. A board of student stewards was not appointed, but the Director of the Wesley Foundation and two of its members are designated as *ex officio* and regular members of the board of stewards of the church, and its functions have been performed under the new organization by a finance committee, which is only one of a number of committees appointed for devotional, social, and other special activities. It has held retreats at the beginning of each new academic year, conducted various classes and discussions, invited prominent speakers from the outside, participated in the joint activities of other local church and campus religious groups, and maintained a well-rounded social and devotional program suited to the needs of its members. Thus, the student group, particularly since World War II, has not only gained rewarding Christian experience through the Wesley Foundation, but it has constituted a very considerable per cent of the attendance upon the regular devotional and social services of the church.

Two modifications in the arrangement of the building which have contributed greatly to the devotional and social life of the congregation and especially of the students, were the conversion of the east end of the corridor of the wing of the building into a small chapel and the furnishing of one of the church parlors as a student lounge. The first change was made in 1944 during the pastorate of the Reverend J. M. Culbreth. Pulpit, cross, candlesticks, piano, pews, and other fixtures were provided through gift, and the chapel has been constantly used for quiet meditation, vespers and communion services, weddings, and other services in which students have been the principal participators. The second change was made in 1949 when the Wesley Foundation raised a fund of more than \$1,200 to match a grant of \$1,000 for the equipment of the west parlor as a student social center. Draperies, rugs, sofas, chairs, tables, a piano, and radio were provided and additional equipment for the director's quarters was also secured. All these facilities are easily accessible from the campus and their popularity and that of the church kitchen and dining room are demonstrated by their constant use. Living quarters for the director have also been fitted up in the building as well as an office for the organization.

The following individuals have served as directors of the Wesley Foundation: Roy Everett, 1945-1946; J. R. Nelson, 1946-1948; Brooks Patten, 1948-1950; David Swain, 1950-1952; and Joel Savell, 1952—.

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The Sunday School

One of the organizations which has functioned continuously throughout the history of the church but has greatly expanded during the last five decades has been that of the Sunday school. Its pressure for space for carrying on its work led to the planning for a new building in 1915, and as the church now stands at the beginning of its second century, the Sunday school is again leading the movement for a new educational building that will meet the requirements for this tremendously important part of the church's life.

It is not possible to detail the activities of the Sunday school from 1920 to 1953, but certain changes have been effected of considerable importance. In 1924 Mrs. B. B. Lane reorganized the department for the children with which she has worked continuously to the present. When the move was made from the old church to the new, the east room in the basement of the connecting unit was assigned to the primary department. Mrs. J. S. Henninger, Mrs. J. W. Lasley, and Mrs. J. A. Warren have, at later periods, assumed important roles in the management of the department which now consists of three divisions. A junior department has also been added under the superintendentship of Mrs. L. L. Garner.

A second class that dates back to the early 1920's is the M. H. Stacy Bible Class, named in memory of Dean Marvin Stacy who had been an unusually popular teacher not only of the student class but also of the entire Sunday school during the sessions of the University Summer School. It was a class for the women of the church, and during the three decades and more of its existence it has had a succession of teachers, with Mrs. Erle Peacock and Mrs. Hope S. Chamberlain having served effectively in that capacity for relatively long periods.

When Robert B. House came to the University in 1926 as Assistant to President H. W. Chase, he became the teacher of a men's class and has taught continuously since, with Dean

G. B. Phillips as assistant teacher for many years. It has met in the main auditorium and has been largely attended with a number of ladies present at times. It has afforded an opportunity for the discussion of many of the religious questions of the day, and has given the men of the congregation a fine sense of participation in the work of the church.

In 1945, upon the return of the G. I.'s from World War II, Professor Frank W. Hanft, of the Law School, was secured to conduct a class for the young married couples. The class was highly successful from the outset and has continued with undiminished interest until the present. The class attracted many students from the Law and Graduate Schools and led for several years to the presentation in Gerrard Hall by Professor Hanft of a series of lectures on religious topics to the students of the University and the community, the subject matter of which has subsequently been developed more systematically in Hanft's excellent book published in 1952, *You Can Believe*. The class is still conducted by Professor Hanft and has contributed effectively to the religious thinking of the community.

The superintendents who have directed the activities of the school since 1921 have been: Professor R. P. Harris, 1921-1923; Harry F. Comer, 1923-1932; Dr. E. T. Browne, 1932-1945; Carl T. Smith, 1945-1947; Dr. O. David Garvin, 1947-1949; Colonel George Cline, 1950-1952; and William A. Graham, 1952 to the present.

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Financial Support

This record has indicated, if it has not made it abundantly clear, that the Methodist congregation at Chapel Hill has never had a large membership. In 1921 it was 185 and at the time of this Centennial Celebration it is 609. The record has also shown that it has looked to the Conferences of North Carolina for assistance in providing in earlier days for a part of the salary of the pastor, and in the period of building, for funds for construction, and since, for the maintenance and repair of the church plant and for the support of the work of the Wesley Foundation. In this sense it has been a mission church as have been the other older churches of Chapel Hill. The reason for this is obvious. While the congregation numbered only 185 in

1921, there were more than 700 students attending the University who had come from Methodist homes. The two Methodist Conferences naturally followed their sons and daughters here and shared with the local congregation in surrounding them with the best possible Christian influences during this highly important period of their lives. The local church, in turn, in all of its planning for its children and members, has never been unmindful of this opportunity and has responded to it to the full extent of its ability. The local budget for maintenance in 1921 when Dr. Patten returned to direct the building program, was \$2,284.00. In 1927 when his successor came, it was \$6,690.00. Today it is \$18,447.00, with an additional budget of \$5,390 from the Conference and student sources for the Wesley Foundation. At all times, whatever the budget has been, the congregation has known that it has had the rare privilege of contributing to the enrichment and deepening of the spiritual life of oncoming student generations.

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The Pastors and Presiding Elders

The pastors who have served this church during the past four decades have, like their predecessors, responded to the challenge which every minister must feel when he looks out over a congregation of which university students form a considerable part. An appraisal of the work of these devoted men is not called for here. Some of their services, especially those relating to the building program of the 1920's and the organization of student work, have been dealt with in those connections. But in every instance, they have given unremitting attention to the devotional services of the church, to the work of the Sunday school, to student and other organizations, to pastoral visiting, and to the maintenance of essential relations with the University and the Conferences. Through word and deed they have devotedly held aloft the Christian ideals they have professed. In chronological order they have been: Walter Patten, 1913-1916; Euclid McWhorter, 1917-1921; Walter Patten, 1922-1926; C. Excell Rozzelle, 1927-1930; Albea Godbold, 1931-1934; W. A. Jenkins, 1934-1935; A. P. Brantley, 1935-1937; J. M. Culbreth, 1938-1943; Henry G. Ruark, 1944-1948; and William M. Howard, 1949-1953. Today throughout North

Carolina and the nation, there are hundreds of men and women now leaders in their churches who remember with gratitude these men who influenced profoundly their religious experience in their student days.

The presiding elders who have supervised the work of the churches of the Durham District have exerted a less direct but none the less significant influence upon the students and members of the congregation. It has been their responsibility to select the pastors, to maintain the connections with the Conferences, to preside over the Quarterly Conferences, and from time to time to conduct the devotional services and minister to the special needs of the congregation. Their assistance in carrying out the building program was indispensable and to them Methodism in Chapel Hill is greatly indebted. Those who have thus contributed to the well-being of the church since 1913 have been the Reverends H. M. North, 1913-1915; J. C. Wooten, 1915-1919; M. T. Plyler, 1919-1923; M. Bradshaw, 1923-1927; J. C. Wooten, 1927-1931; H. C. Smith, 1931-1934; H. B. Potter, 1934-1938; A. J. Hobbs, 1938-1942; F. S. Love, 1942-1944; H. C. Smith, 1944-1948; and E. L. Hillman, 1948-1953.

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The Officials and Boards

The work of the church throughout the four decades covered by this part of the record has required the continuous cooperation of the pastors and the various officers and boards, all of which are responsible to the local governing body known as the Quarterly Conference. The pastor, the director of the Wesley Foundation, the Sunday school, the women's organizations, the Methodist Youth Fellowship, the Campus Relations Committee in charge of the work of the Wesley Foundation, the trustees of church property, and the board of stewards have membership in it; and although they carry on their functions separately, they make their reports to it.

Of these organizations, the board of stewards is the body whose special responsibility is to provide for the physical and financial needs of the church. It also shares in the responsibility for maintaining at a high level the spiritual life of the church. During this period, the responsibilities of this board have been constant and exacting. The erection of the temporary hut, of

the parsonage, and of the church; the maintenance and repair of the physical plant; the installation of the new organ; and the increasing support of many phases of the church's work have been cared for by this group of devoted members whose chairmen have been: L. R. Wilson, 1913-1916; H. M. Wagstaff, 1916-1921; L. R. Wilson, 1921-1932; R. B. House, 1932-1933; H. F. Comer, 1933-1935; R. B. House, 1935-1937; G. B. Phillips, 1937-1946; L. R. Roof, 1946-1947; J. W. Lasley, 1947-1948; C. W. Davis, 1948-1949; G. B. Phillips, 1949-1951; Earl Slocum, 1951- 1952; and W. S. Stewart, 1952-1953.

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The Laymen

The church is an institution. In that sense it completes a century, or centuries, and still moves forward. Its members are people drawn together in search of fellowship with one another and of at-oneness with God. During the century now ended, many individuals have joined this church for these purposes and have devoted much of their lives to its service. Recognition of their labors is not sought as an end. The rewards are individual and spiritual. If recognition comes at all, it comes in ways not generally publicized. There are a few individuals in the present membership, however, whose services have so nearly touched the lives of everyone that their names should be included with those who have served in other capacities such as have been considered in the earlier part of this record.

Clyde Eubanks, senior member of the congregation, joined it in 1895. He has been a member of the board of stewards for fifty-five years, and there are records of his treasurership of the Sunday school and the church for thirty-five and twenty years, respectively. For all his well nigh three-score years of attendance, he has rarely been absent from his pew, and his presence has been an inspiration and benediction to all who have worshipped here.

Music, flowers, and the communion table have likewise left their impress on each member of the congregation. Mrs. Earl Slocum and Mrs. Preston Epps, as organists; Miss Josephine Pritchard, as chairman of the flower committee; Mrs. H. M. Wagstaff and Mrs. M. H. Stacy, as Communion Stewards, have, Sunday after Sunday for many years, through their ministra-

tions evoked in everyone a deeper reverence and devotion. Their labors, like those of others whose work has been noted earlier, merit inclusion in this final page of record and remembrance .

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What of the Future?

The events of the first century of the church are now a matter of record. The question, what of the future, may now be asked. Today, with the Sunday school unable to house its classes, the Wesley Foundation growing in numbers and maturity of experience, the Methodist Youth Fellowship developing a more effective program, the Women's Society well organized and constantly extending and enriching its services, the choir with its many excellent voices contributing to the spirituality of the splendidly attended devotional and communion services, the opportunity to extend and enrich the spiritual experience of all those to whom the church may minister is infinitely greater than it has ever been before. And, as thirty-eight years ago, the immediate goal of the congregation should be the erection of the third unit of the plant envisioned by Patten, McWhorter, Rogers, and the local board of stewards, to furnish adequate educational space and facilities for the children and members of the local congregation and for the Methodist youth in the University who, at the peak of the post-war enrollment in 1945-1946, numbered more than 1700 and may well exceed 2000 in the present decade. Student customs have been modified throughout the years and they will continue to change. Many students go home at the week-end, but many remain and avail themselves of the opportunity of participating in all of the social and devotional services of church life. They experience, with others, the hunger of the human heart for fellowship with the Divine, which abides. It is this fact, unchanging and imperative, that again throws down the challenge which only added facilities and deeper consecration and devotion can meet.

APPENDIX

List of Ministers

- Charles Force Deems, 1842—1846. Listed as “attached to the University,” or as “Professor in the University.”
.....1847—1849. No pastor assigned.
- Samuel Milton Frost, 1850—1851. Listed as “student in the University.”
- J. L. Fisher, 1852—1853. Hillsboro and Chapel Hill.
Peter Doub, 1854.
H. T. Hudson, 1855—1856.
Adolphus W. Mangum, 1857—1858. Chapel Hill and Hillsboro.
Jesse A. Cunninggim, 1859—1860.
John W. Jenkins, 1861—1862.
Robert A. Williams, 1863.
William C. Wilson, 1864.
R. S. Webb, 1865.
O. J. Brent, 1866—1868. Chapel Hill and Haw River.
Jesse A. Cunninggim, 1869.
J. B. Martin, 1870—1873.
W. H. Moore, 1874.
J. J. Renn, 1875—1877.
J. F. Heitman, 1878—1879.
J. F. Heitman and T. A. Stone, 1880—1881.
M. H. Moore and J. F. Heitman, 1882.
R. B. John, 1883—1885.
J. R. Griffith, 1886.
R. C. Beaman, 1887.
W. B. North, 1888—1889, Lee Whitaker.
E. H. Davis, 1890.
N. M. Watson, 1891—1893.
L. S. Massey, 1894—1895.
N. H. D. Wilson, 1896—1899.
N. M. Watson, 1900—1902.
M. T. Plyler, 1903—1905.
W. R. Royal, 1906—1909.

W. A. Stanbury, 1910—1911.
G. S. Bearden, 1912. Undergraduate Student.
Walter Patten, 1913—1916.
Euclid McWhorter, 1917—1921.
Walter Patten, 1922—1925.
Walter Patten and J. G. Phillips, 1926.
C. Excell Rozzelle and J. G. Phillips, 1927—1928.
C. Excell Rozzelle and Ralph Shumaker, 1929—1930.
Albea Godbold, 1931—1933.
W. A. Jenkins, 1934.
A. P. Brantley, 1935—1937.
J. M. Culbreth, 1938—1943.
Henry G. Ruark, 1944—1948.
William M. Howard, 1949—1953.
Chas. S. Kirkland 1954-1962
Clyde D. McCamer 1963-