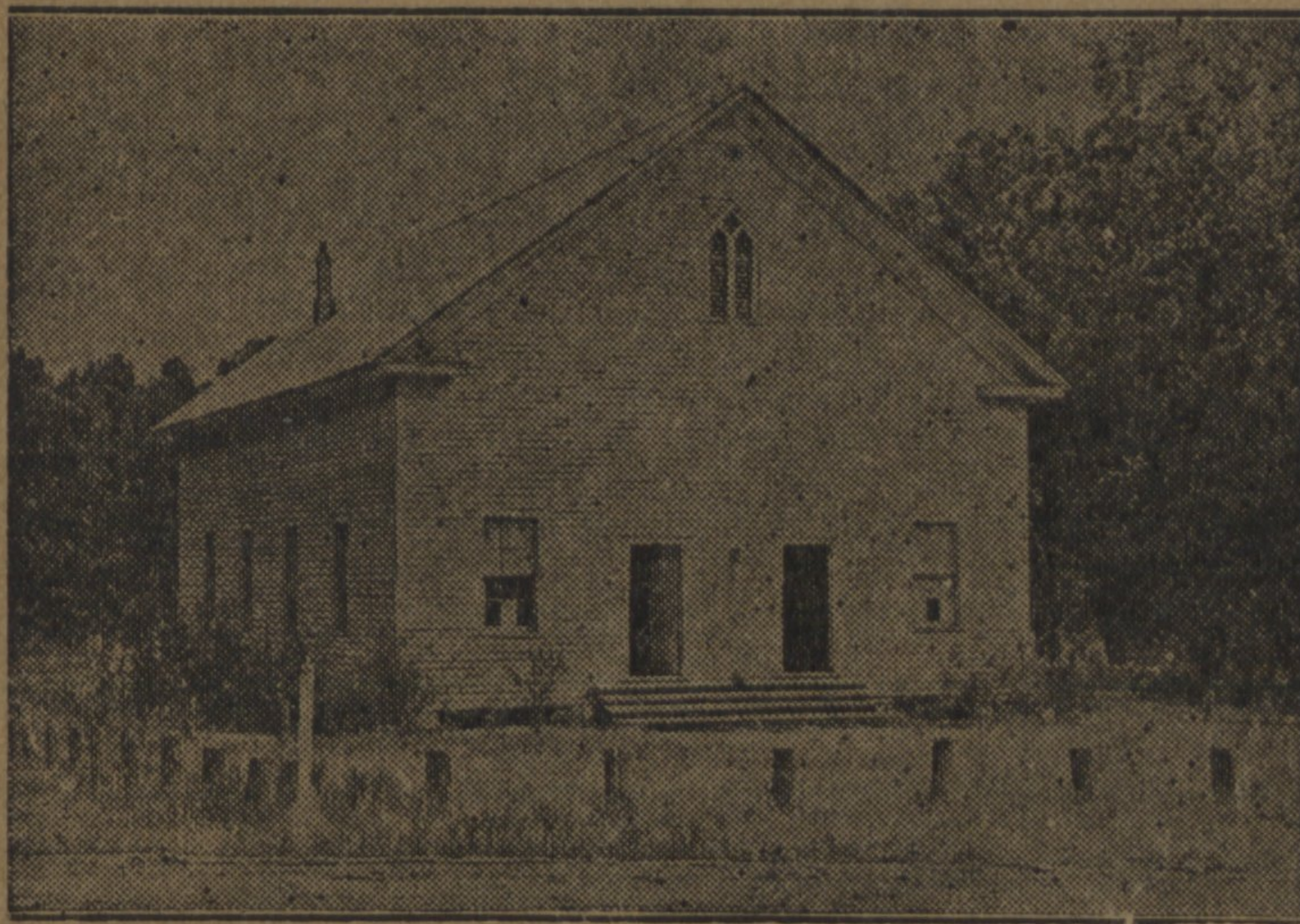


Maggie Bilyeu

Home Missions

- In -

Fayetteville Presbytery



Barbecue Presbyterian Church, Western Harnett County

Study Booklet For 1940

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Home Missions

- In -

Fayetteville Presbytery

Study Booklet For 1940 x

This booklet has been prepared at the direction of Fayetteville Presbytery by the following special committee appointed for that purpose: Rev. John M. Alexander, chairman; Rev. A. R. McQueen, Rev. M. P. Calhoun, Rev. E. L. Barber and Rev. G. F. Kirkpatrick.

Printed under supervision of Rev. C. M. Gibbs, Stated Clerk of Fayetteville Presbytery.

QUESTIONS ON STUDY BOOKLET

I. ON HISTORICAL BACKGROUND:

What were the steps in the organization of the Synod of the Carolinas and leading to the forming of Fayetteville Presbytery? When, where and by what men was Fayetteville Presbytery organized? What were the first three churches organized in the bounds of what is now Fayetteville Presbytery and when? What period was characterized by the most rapid growth of the church and what was a main factor in this development? When and where was the present plan of Synodical Home Missions inaugurated?

II. HOME MISSION WORK BY COUNTIES:

What is the main feature of the home mission work in each of the counties of the Presbytery? What are the special needs and opportunities of the work in each county?

III. EXAMPLES OF HOME MISSION WORK:

Of the examples of home mission work given, which is the most striking? Is a large group necessary before organizing a chapel? Is there territory near your church which could be reached by a church operated bus? What types of outpost work has the First Church, Fayetteville, N. C., done and by what means? Are there suggestions in these "Examples of Home Mission Work" that would be helpful to your church in its outpost work?

IV. UNTOUCHED AREAS WITHIN THE PRESBYTERY:

What are these untouched areas, and to what extent do these prevailing conditions exist? What is the responsibility of our church toward these two races involved?

V. IMMEDIATE NEEDS:

Do you know that about 30 of the 96 churches in the Presbytery are the result of Sabbath School Extension work in the neighborhood of and supported by individual churches? Are there opportunities for such work in your community now and, if so, are you trying to meet them? Do you think that a minister can support his family and provide and operate a car for the church's work on less than the minimum salary named in this section? Will you see to it that your pastor receives this minimum? What three workers are needed at once in the Presbytery? Could these workers be engaged if the churches paid fully their apportionment to Presbyterian Home Missions? What amount is necessary from a special offering to meet this apportionment and secure these workers? Will you help your church to do its best to meet the needs at our own door?

PROGRAM OF WORSHIP

(Suggested to be used in connection with this study).

"But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

Hymn 352 (Presbyterian Hymnal)

"Glorious Things of Thee are Spoken"

Scripture: Psalm 87

Prayer.

Presentation: "I. The Historical Background."

Questions based on this section. (At beginning of booklet).

Presentation: "II. Home Mission Work by Counties."

Questions based on this section.

Prayer.

RECESS

Hymn 301. "Lead On, O King Eternal."

Scripture: Matthew 28:16-20; Acts 1:1-11.

Prayer.

Presentation: "III. Some Examples of Home Mission Work."

Questions based on this section.

Presentation: "IV. Untouched Areas within our Bounds."

Questions based on this section.

Presentation: "V. Our Immediate Challenge in Fayetteville Presbytery."

QUESTION: WHAT ARE WE GOING TO DO ABOUT IT?

Prayer of reconsecration to our task.

Special Offering for S. and P. Home Missions.

Hymn 27. "We Praise Thee, O God."

Dismissal.

FOREWORD

In the preparation of this booklet in the interest of Home Missions within the bounds of Fayetteville Presbytery, the committee has endeavored to visualize the needs and challenging opportunities existing in Cumberland, Harnett, Hoke, Moore, Robeson, Scotland, and part of Johnston counties, the six and half counties constituting this Presbytery. Fayetteville has done nobly in establishing so many country churches. No Presbytery in the General Assembly has more. And yet there is territory to be possessed. Of the population of 241,185 within her bounds, there are only 104,707 of these members of any church, leaving 136,478 unreached ones at our door.

We read that when Jesus saw multitudes, He was moved with compassion and took steps immediately to do something about it. May the members of all of the churches of this Presbytery be moved as was the Christ when they view the needs of the multitudes set forth in the pages to follow.

We cannot over emphasize the importance of the Home Mission Task. The very existence of the church depends upon it. Nearly every church we have owes its origin to some home mission activity. We look to this source for church members and Christian leadership. Over forty percent of our Ministers, Ruling Elders, Deacons, and other Christian leaders are the fruit of the work you are to study.

The Synod and the Presbytery need funds in addition to what is received from budget benevolences to meet their present obligations and to enter the many inviting fields white already unto harvest. This study of Home Missions in Fayetteville Presbytery will reveal needs and conditions common to all the Presbyteries of the Synod, so Fayetteville Presbytery has combined its Special Offering with the Supplementary Offering for Synod's Home Missions that would otherwise be taken next September, into ONE offering in FEBRUARY to be divided on the basis of 80-20%. This dual appeal is a most worthy one.

As this little booklet goes forth on its informative mission, undergirded with earnest and fervent prayers, we confidently expect a most liberal and gratifying response from all churches and their several organizations.

E. E. GILLESPIE,
Supt. of Synod's Home Missions.

I. THE HISTORICAL BACKGROUND

LAYING THE FOUNDATION

The Presbytery of Hanover was formed by the Synod of New York in the year 1755, and its territory embraced indefinitely the whole southern country, and, of course, included North Carolina. The first Presbyterian church court (higher than a church session) ever held in North Carolina was that of Hanover Presbytery, which convened at "Lower Hico" Church, in Person County, afterwards called "Barnetts," on October 2, 1765.

The last meeting of Hanover Presbytery held in North Carolina was at Buffalo Church, in Guilford County, March 7, 1770. At this meeting an overture to the Synod of New York and Philadelphia was adopted for the erection of Orange Presbytery, and in May following the overture was granted, and on the 5th day of September, 1770, at the Hawfield Church, in Orange County, the Presbytery of Orange was organized.

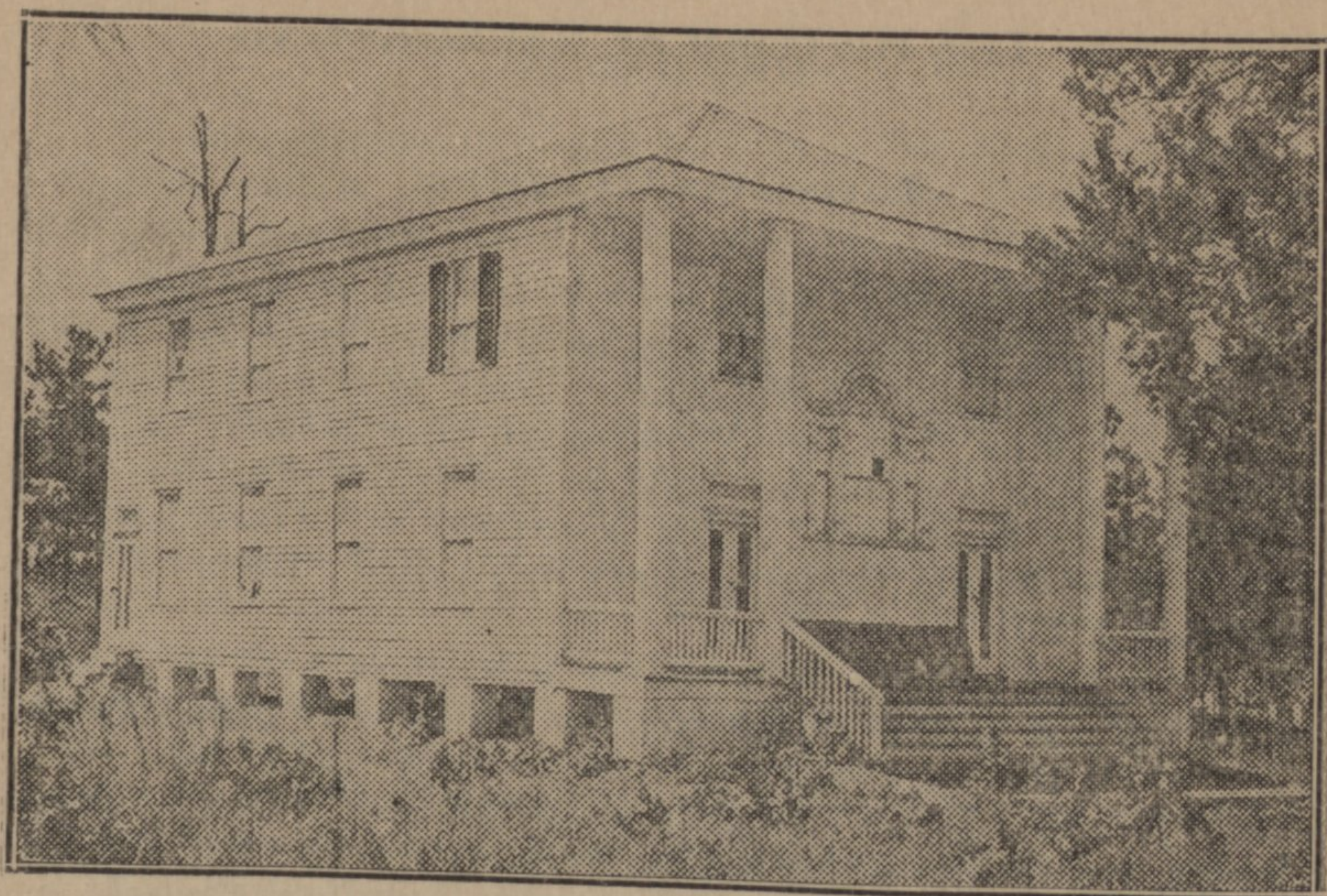
The territory of Orange Presbytery at this time extended indefinitely to the south and west from the Virginia boundary, but practically only the state of North Carolina east of the Blue Ridge, and the upper part of South Carolina, were occupied by its ministers.

In 1784 there was a general adjustment of the boundaries of the Presbyteries throughout the United States, and during that year the Presbytery of South Carolina was set off from Orange by the Synod of New York and Philadelphia.

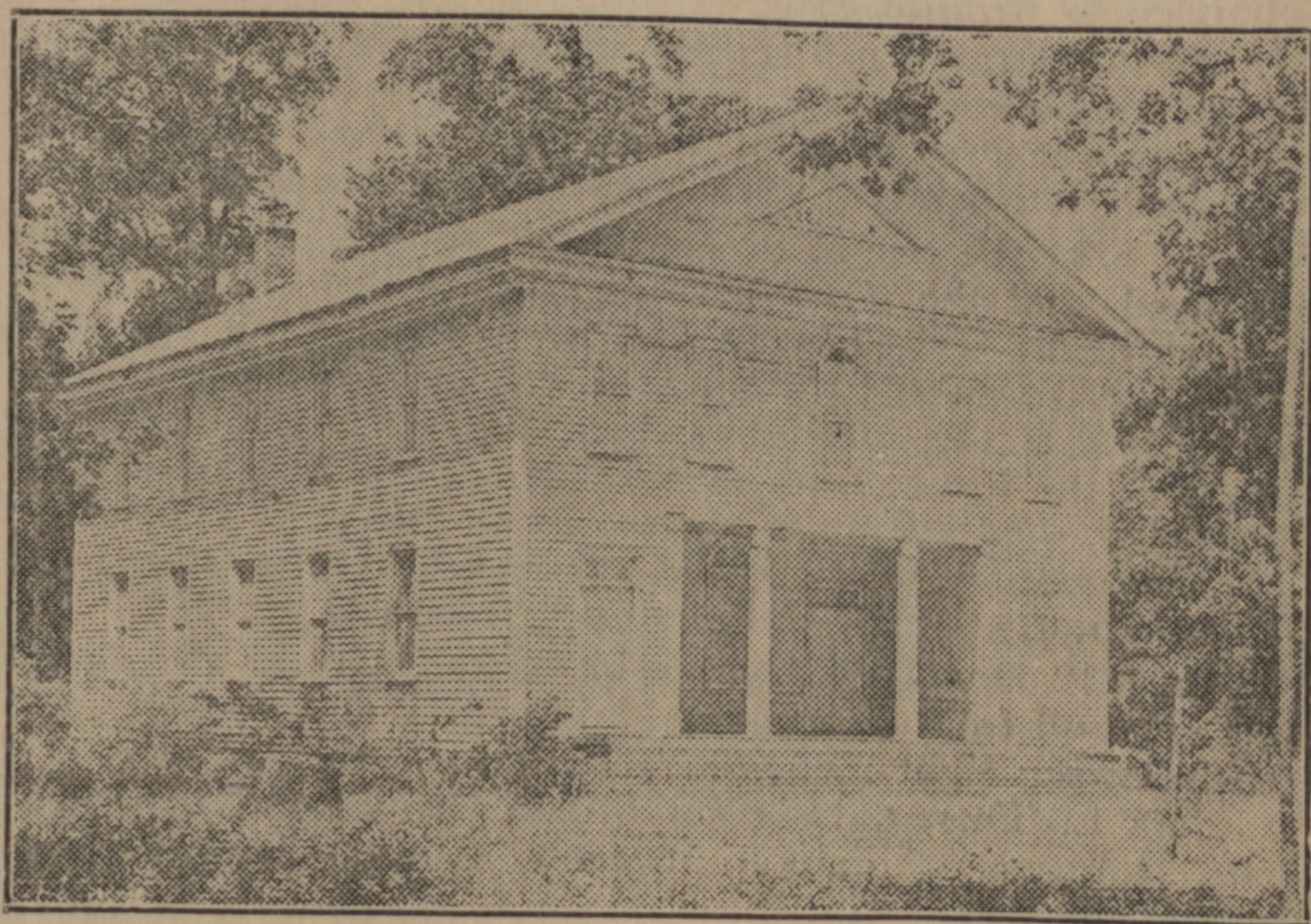
In 1788 the Synod of New York and Philadelphia was dissolved, and the General Assembly of the Presbyterian Church in the United States of America was formed, and as a part of the formation the Synod of the Carolinas was erected. The Synod of the Carolinas existed until 1813, and was composed of the Presbyteries of Orange, South Carolina, and Abingdon, the territory of the last being chiefly in Tennessee. The first meeting of the Synod was held in Centre Church in Rowan county, North Carolina, on November 5, 1788.

In 1812, among the last acts of the Synod of the Carolinas, was to set off from Orange the Presbytery of Fayetteville, with the following eight members: Rev. Messrs. Samuel Stanford, William L. Turner, Malcolm McNair, Murdock McMillan, John McIntyre, William B. Meroney, Allen McDougald, and William Peacock.

Fayetteville Presbytery did not meet and organize at the time appointed, but held its first meeting at Centre Church in



Longstreet Presbyterian Church, Fort Bragg Reservation



Old Bluff Presbyterian Church, Near Godwin

Robeson County, October 21, 1813.

The Synod of the Carolinas then adopted, as its closing act, an overture to the General Assembly for the division of itself into two Synods, to be known as the "Synod of North Carolina," comprising the Presbyteries of Orange, Concord, and Fayetteville; and the "Synod of South Carolina and Georgia," comprising the Presbyteries of South Carolina, Hopewell, and Harmony, and that the Synod of the Carolinas be dissolved.

(Excerpts from the book "Presbyterian Church in North Carolina" by Rev. D. I. Craig).

LATER DEVELOPMENTS

The first three churches organized in the bounds of what is now Fayetteville Presbytery were Bluff, Longstreet, and Barbecue, in 1758, one hundred and eighty-one years ago. (See pictures of these churches on front cover and page 6) Forty-two years later, at the beginning of the nineteenth century there were eleven churches, an average of one church organized every five years. Beginning the Nineteenth Century with the organization of Fayetteville and McPherson churches in 1800, and closing with the organization of Raeford Church in 1899, thirty-six churches were organized, or an organization each two and seven-ninth years. Beginning the twentieth century with the organization of Manly and Parkton Churches in 1901 and closing with the organization of Hope Mills Church in 1939, forty-nine of the ninety-six churches now on the rolls of the Presbytery have been organized, or one and three-thirteenths churches each year. Besides these churches now in Fayetteville Presbytery, nine now in Granville Presbytery were organized in this period, as were seven which, having served the purpose of their organization, have been dissolved.

Of the churches of this period now in the Presbytery, Providence, Berea, Ebenezer, Benson, Four Oaks, and Unity are the result of strictly Presbyterian-Synodical work. The others are the result of Congregational-Presbyterial work.

One reason for the low rate of increase in the number of churches during the last years of the Eighteenth Century was that there were perhaps not more than twenty or thirty thousand people in the counties now comprising Fayetteville Presbytery. The main reason until the last few years ever with us, was the scarcity of ministers.

No minister came over with the immigrants. The first settled minister was Rev. James Campbell, who came from Lancaster County, Pennsylvania, in 1757. For thirteen years he was the only minister in the Presbytery. In 1770 Rev. John McLeod came over from Scotland. After a few years, he returned to Scotland, or was perhaps lost at sea, as he was never heard from after leaving Charleston. This left the first minister to serve alone for another period. In turn, the reason for the dearth of ministers in our church has always been the high educational requirements for the ministry. The difficulty was more acute because there were no preparatory schools in the country. This scarcity of ministers made it necessary for the people to go long distances to the church, and even after there were more ministers for the work, the idea that one large church, though it necessitated long journeys, was preferable to small congregations.

This error cost the loss to our church of thousands of members within our bounds, and rightly so. With the passing of this idea and the increase in the number of ministers, the first thirty-nine years of the Twentieth Century showed wonderful progress.

It is significant that in the fall of 1907 Dr. L. W. Curtis was appointed Presbyterial Evangelist, and after about two years, he was appointed Superintendent of Home Missions, and the rapid expansion of the Church began. In 1913, the year he resigned, five churches were organized—the banner year in the history of the Presbytery. Dr. Curtis was succeeded by Rev. Letcher Smith, who led the work for fifteen years of splendid service, resigning in 1928. Then followed the longest period of the Century without an organization—from 1927 till 1934.

While this halt in the expansion was partly due to the Great Depression, the fact that the work was without a Superintendent-Evangelist was also a contributing factor. No pastor can do his own work and adequately supervise the Home Mission Work in a large Presbytery.

In order that work comparable to that done in these early years of this century can be accomplished, the Presbytery should employ, as early as possible, a Superintendent of Home Missions, who would also be pastor-at-large for vacant churches in the Presbytery, another pastor for Eastern Harnett and Western Johnston, and a Sabbath School worker for the Presbytery. This will be done "When the people have a mind to work."—A. R. McQueen.

CHURCHES OF FAYETTEVILLE PRESBYTERY AND DATE OF ORGANIZATION

(If dates are not correct, notify the Clerk of the Presbytery)

Bluff	1758	Midway	1889
Longstreet	1758	Shiloh	1889
Barbecue	1758	McMillan	1892
Bethel	1785	Church in the Pines	1893
Bethesda	1790	Cameron Hill	1894
Ashpole before	1791	Gibson	1896
Philadelphus	1796	Raeford	1899
Centre before	1797		
Laurel Hill	1797		36
Union	1797		
St. Pauls	1799	Parkton	1901
		Manly	1901
	11	Rowland	1902
		Fairmont	1902
Fayetteville	1800	Godwin	1904
McPherson	1800	Erwin	1905
Sardis	1815	Dundarroch	1906
Jackson Springs	1819	Elise	1906
Lumber Bridge	1821	Pembroke	1907
Galatia	1825	Lillington	1910
Cypress	1830	McNair Memorial	1910
Antioch	1833	Vass	1911
Mt. Pisgah	1835	Highland	1911
Smyrna	1838	Ephesus	1912
Bensalem	1838	Comfort	1912
Big Rockfish	1844	Cape Fear	1912
Carthage	1851	West End	1912
Sunnyside	1851	Westminister	1913
Montpelier	1852	Naomi	1913
Lumberton	1854	Olivia	1913
Sandy Grove	1855	Leaflet	1913
Laurinburg	1859	Rex	1913
Mt. Tabor	1860	Palestine	1914
Iona	1870	Hebron	1914
Flat Branch	1873	Buie's Creek	1915
Sherwood	1874	Grove	1916
Church of the Covenant	1875	Benson	1916
Maxton	1879	Eureka	1916
Cameron	1879	Spence	1917
Red Springs	1884	Horseshoe	1919
Philippi	1885	Bunnlevel	1919
Culdee	1886	Ebenezer	1920
Dunn	1889	Pinehurst	1920

South Fayetteville	1921	Providence	1927
Raven Rock	1921	Gilmore Memorial	1934
Spies	1921	Berea	1934
Four Oaks	1921	Cedar Rock	1935
Coats	1922	Brownson Memorial	1936
Eagle Springs	1922	Unity	1939
Lakeview	1924	Hope Mills	1939
Campbellton	1925		
Priest Hill	1926		

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INAUGURATION OF SYNOD'S HOME MISSIONS

The meeting of the Synod held in Goldsboro in 1888, in many respects, was unquestionably one of the most remarkable meetings of the kind ever held in the State.

It was remarkable from the fact that a ruling elder, for the first time in the history of the church, was elected Moderator. The Hon. A. M. Scales, who at that time was the governor of North Carolina, was the Moderator of the meeting. It was remarkable from the fact that it was freighted with an unusual number of memorials, praying for relief and demanding great and important changes, and laying the foundation for great enterprises. It was also remarkable from the fact of the able and memorable speeches that were made, the amount of work accomplished, and last, but not least, the inauguration of Synodical Home Missions.

Another thing in connection with this meeting which was remarkable, was the calling of a convention in Goldsboro on the day before the Synod met, October 23, 1888, to consider the interests of Home Missions.

(The Synod which convened in the same city the next day considered the Memorial from the convention and appointed an evangelistic committee to consider all matters relative to the Synod's home mission work and report back in 1889.)

The plan submitted by the committee for re-districting the whole territory, after a few changes, was adopted. By this plan the Presbytery of Albemarle was formed, and its first meeting was held in Goldsboro, N. C., November 20, 1889.

The plan for the permanent conduct and support of the work was adopted: namely, "That a permanent committee on Synodical evangelization be constituted, the chairman of which shall be the Synod's agent of Evangelistic Labor, and which shall be composed of the chairmen of the Committees

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of Home Missions from each Presbytery, and of one ruling elder from each Presbytery." (Note: this is still the exact composition of the Synod's Home Mission Committee). For the support of the work it was recommended that a certain amount of money be apportioned to the Presbyteries annually, to be raised quarterly, and that an annual collection be taken by all the churches for the cause.

The work of the Special Evangelistic Committee appointed at Goldsboro was now completed, and the committee did their work wisely and well—all honor to them!

The great cause of Synodical Home Missions was now fully inaugurated and has arisen to a permanent position in the economy of the church.—Dr. D. I. Craig.

II. HOME MISSION WORK BY COUNTIES

HARNETT COUNTY

The work of the Presbyterian Church in Harnett County, N. C., consists of 19 churches. These churches are served by five ministers who live in the County, their entire work being within the County; and by three ministers who live in adjoining counties, one of whom has two churches and the others one church each in this County.

This work began with the organization of Barbecue Church in 1758, one of the three original churches in the territory which is now Fayetteville Presbytery. Five of the other churches now in existence, Cypress, Mt. Pisgah, Flat Branch, Dunn and Cameron Hill, were organized prior to 1900. Three other churches, China Grove, Averagesborough and Summer-ville, were organized during this period, but due to relocation of centers of population, these churches have been dissolved.

Near the beginning of the new century a new emphasis was placed on Church extension. Under the leadership of Rev. L. W. Curtis, and following him Rev. L. Smith, as Superintendents of Home Missions in the Presbytery, Rev. J. K. Hall, pastor of the Lillington group of churches, and Rev. A. T. Lassiter, mission worker in the County, fifteen churches were organized between the years 1905 and 1922. Three of these were later dissolved. But for this period of seventeen years there was a net gain of twelve churches, with a present membership of 961 and a Sunday School enrollment of 1159. In this seventeen year period there was an increase from 847 communicants to 1652 and an increase in Sunday School enroll-

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ment from 216 to 1328. The report at the close of the last church year shows that there are 2115 communicants and 2300 enrolled in the Sunday Schools in the Presbyterian churches of the County.

The last church organized in the County was Cedar Rock. Rev. J. F. Menius, then pastor of the Lillington group, found opportunity to open work in a community about three miles up the Cape Fear River from Lillington. Mr. Menius began this work by preaching out in God's open. Such interest was shown and response obtained that by early 1935 a building had been erected for a place of worship, and a petition was presented to Presbytery for an organization. The writer of this sketch was on the Commission appointed to organize this church and will long remember the occasion when eighteen stood before the pulpit to be baptized and received into the church. This church was organized with twenty-four members.

These attainments have been due in a large part to the home mission efforts of the Presbytery and the spirit of those men who labored through those years. But the work in Harnett County has not been finished. The proportion of unchurched people in the County is approximately that for the Presbytery as stated elsewhere in this pamphlet.

What is being done to finish this work? There are three churches which are using trucks to make it possible to extend the influence of the church to untouched areas. The Olivia Church was the first to adopt this plan. After three years of operation of the truck the Church reports as follows: an increase in Sunday School attendance of approximately 50; an increase of 25 or more in church membership; made it possible to departmentalize the Sunday School; helped in Daily Vacation Bible School and the social life of the church. The Dunn Church operates a truck which is bringing 45 or more to Sunday School and services from a community which is largely out of reach of church advantages. The Lillington Church is finding like results in the use of such a truck.

The Dunn Church has been active in outpost work, the Grove Church being the result of the efforts along this line. Dr. A. R. McQueen now holds services in the community from which the truck of the Dunn Church gathers the people to bring them in to the Church. Also there is a woman worker who voluntarily goes out into this community to visit and work among the people each week. There is room for much more work of this type.

The greatest need we have in the County at this time is the forming of a new field and the addition of another minister. A new field could well be formed with the churches at

Cape Fear, Buie's Creek and Coats. At all of these places there are already organized churches. The Cape Fear Church is now served by Rev. C. M. Gibbs, who drives 13 miles for a 9:45 service and back to Erwin for 11:00 o'clock service on Sunday mornings, these to be followed by two other services during the day. All of his time is much needed in the town of Erwin. Buie's Creek Church is served by Rev. C. I. Calcote who lives twenty miles away. This church at present is unable to maintain a Sunday School, and for the winter months has only one service each month. Campbell College is located at this place. There is a good number and an increasing number of Presbyterians in the student body of this school. A minister located at this place could minister to these students and the church, and would be within five miles of Cape Fear and Coats Churches. At Coats we have a building and an organization, but no active work. Coats is a town of 500 or 600 inhabitants, the location of a school of about 900, has only Missionary Baptist and Primitive Baptist Churches, with many unreached people living within its bounds, and no resident pastor.

The placing of another worker in this portion of the County would be a very great help to the work. The only way in which the Presbytery in helping with the work in this County at this time is in paying a part of the salary of two of the ministers who live without the bounds of the County, but who serve three of the Churches in the County. It is earnestly hoped that when this mission study has been made, the Presbytery will be able to meet this opportunity in an adequate way.—C. M. Gibbs.

JOHNSTON COUNTY

Of the fifteen churches organized by Fayetteville Presbytery in Johnston County within the last twenty-eight years, only six were left in the Presbytery by the division of the County, the other nine are now in Granville Presbytery. One of these, Ebenezer, formerly Wildwood, recently moved to a new location at Bailey's Crossroads in the extreme northern part of Harnett County, and another, Unity, has been organized within the last year.

Four of these churches, Spence, Providence, Berea, and Unity are served by Rev. Dixon McDonald, who occupies the manse which is located at or near cross-roads, and are easily accessible to thickly settled communities. Two, Berea and Wildwood, were developed from Sabbath School and preaching services conducted in "tabernacles." These structures were

built by putting posts into the ground and then weather boarding the walls with rough lumber to a height of about eight feet. The roof was either galvanized iron or composition. Saw dust was put on the ground for a floor, and white cloth stretched on pivoted frames served for windows. These houses were used for several years, when buildings with better facilities were erected. In some instances evangelistic services were held in tents during the summer.

The churches in this group, with the exception of Unity, are located in the south-western quarter of the county, and from five to six miles apart. They have exerted an influence in the communities in which they are located far beyond what their numerical strength would indicate. Not only have numbers been saved, but crime has been decreased to an almost unbelievable extent by the influence of these churches and their pastors. Prejudice has been allayed, and in the future the work will progress more rapidly. Unity Church is an illustration. It was an organized church within two or three years after the work was begun, because the influence of Providence Church had allayed the prejudice against our denomination, and the people of the community were anxious for our church to begin work in their midst.

The remaining three churches, Ebenezer, Benson, and Four Oaks are served by Rev. C. I. Calcote, who lives in Benson.

Besides what these churches have accomplished directly in gathering in and developing the Lord's people, they have had a powerful indirect influence on the moral and spiritual life of the community. There is room for them to accomplish much for the Kingdom yet, because they are located in communities where there remaineth much territory to be possessed, and the people are more and more favorable toward the church.

The churches in this group, except Ebenezer, are located in the south-eastern quarter of Fayetteville Presbytery's half of Johnston County. Though the churches in these groups are so well located, they are far from being sufficient for the needs of our part of the county. Much work remains to be done in the western section of the county. There is one community in which the time is nearly ripe for the opening of a mission, and there are several other sections that could be developed. However, the greatest need is east of the Atlantic Coast Line Railway. In our part of the county, are four townships with a population of approximately 17,000 people, of which it is estimated that from 70 to 80 per cent have no church affiliation by membership or Sabbath School enroll-

DEVELOPMENT OF UNITY CHURCH



Left: Rev Dixon McDonald begins work out in the open, July 1937.

Right: Tabernacle built in fall of 1937.



Below: Present church building in which Unity Church was organized in January 1939.



ment. These people are of English and Scottish descent, and are pure-blooded Americans. The Negro population in these townships is very scanty.

Last year Fayetteville Presbytery reported 95 churches and 13,178 members. The only pioneer Home Mission work it has done is one half of Johnston County, in which are already located seven Presbyterian churches, perhaps from one third to one half of what our denomination ought to do in that section of the county. With the record of what the Presbytery has done in that county before us, with the prejudice assuaged, and the kindly feeling of the people toward the church, surely the only thing lacking is the will to do it. Can a Presbytery the size of ours afford not to finish a task so small and so blessed? Let us put a Superintendent of Home Missions in the field again, employ another minister for eastern Harnett and western Johnston, and a Sabbath School worker for the Presbytery, and move to the fire like we once did and can do again!—A. R. McQueen.

MOORE COUNTY

A large part of the early settlers of Moore County were Scotch people who belonged to the same migration, following the battle of Culloden, which came up the Cape Fear River, and settled in the territory now known as the Counties of Cumberland, Hoke, Scotland, Harnett, Sampson, parts of Johnston, and Moore.

The older churches of Moore County are Union, Bethesda, Jackson Springs, and Bensalem. These might be considered the mother Churches of the rest. These old Churches were established by the first settlers, and might be called, in a sense, home mission Churches in their origin.

The other churches which we find in Moore County today came from the old original Churches mentioned above, in general, as follows.

In 1850 the Court House of Moore County was at Carthage, earlier known as Faginsville. Many Scotch Presbyterian people lived in the region all about, and were mostly members of Union. In that year, due to the efforts of what we might call Congregational Home Missions in the Union Church, a new Church was set up at Carthage.

At later dates other Churches were sent off from Union, as follows: Culdee (in part), Cameron, Manley, Vass, White Hill (now in Lee County, then in Moore) and Lakeview.

The Jackson Springs Church contributed of its member-

ship and help to a new Church in the village of West End, which is coming to be a thriving town. Jackson Springs also, along with Bensalem, furnished some of the valuable and foundation members for the church at Eagle Springs. The pastor of the Jackson Springs group, Rev. R. G. Matheson, for many years did evangelistic work among the girls at Samar-cand Manor. The church at Spies was also, to a large extent, a daughter of the Bensalem Church. The present pastor of the Bensalem group, Rev. J. W. Crinkley, is now doing aggressive home mission work, and, we understand, may have a new Church ready for organization in the not distant future.

The long and blessed ministry of Rev. Martin McQueen as pastor of the Union-Carthage field, resulted, among other things, in the founding of Culdee Church, which is vigorous today.

The Community Church, at Pinehurst, under the leadership of Rev. A. J. McKelway, has been doing successful home mission work in the McDonald community, near Pinehurst. This work is growing.

The Bethesda Church, at Aberdeen, had a large part in two important developments in recent years at Pinehurst and Southern Pines. The Pinehurst Church, under the pastorates of Revs. G. W. Hanna, Murdock McLeod and A. J. McKelway, have built a beautiful church building, along unique and very attractive lines. Mr. Hanna was the first pastor, who did the early work, Mr. McLeod was pastor when the Church was built, and Mr. McKelway is carrying on the work in an expanding way.

At Southern Pines, the largest town in the county, there was no Presbyterian Church. A few years ago, Rev. E. L. Barber, of Aberdeen, with great assistance from the late Dr. Mark A. Brownson, formerly pastor of the Tenth Presbyterian Church of Philadelphia, organized a group at Southern Pines. They have done a splendid work, erected a beautiful Church, and have a very active and useful membership.

The late Rev. J. K. Roberts, pastor of the Carthage and Union group, in 1916 led in the organization of a Church at the Farm Life School, which is now called Eureka Church, with an attractive building, and a membership of 155.

Mr. Roberts also held services regularly at Priest Hill School. This has been continued until the present time. When the country schools were abandoned, about 1930, Rev. W. S. Golden, pastor of the Carthage-Eureka group, secured title to the property for the Priest Hill Presbyterian Church. The building has been greatly improved, and the membership increased. This home mission work is still going on, but has

never cost the Home Mission Committee a penny. Active groups of workers from the Carthage and Eureka Churches are holding regular services in the County Home and the Prison Camp. We were the first denomination to put this work on a regular, systematic basis. Others are now helping so that these people have services every Sunday. This also costs the home mission committee nothing.

It should be said, however, that much of the work in Moore County has been greatly helped by the Home Mission Committee of the Presbytery and Synod, and some of it is today. The Churches believe in Home Missions.

The Elise High School was founded at Hemp in 1903 as a Home Mission School, and has done a great work. At that time there were few state High Schools such as we have everywhere today. Rev. R. S. Arrowood was the head of the School for a number of years, and did an everlasting work in the lives of many young people who came under his influence. The School prospers today under the leadership of Messrs. E. A. West and Stuart Evans, has a property worth at least \$35,000 free of debt. However, the school is operated now with the help of the State. It was necessary to do this to keep the school alive during the depression. Perhaps, before long, the way will be opened to restore the school completely to the control of the church. It is Christian in character now, as always, has a fine Bible Course under Rev. L. A. McLaurin, and does a great work. We also have a live and growing church at Hemp, Elise Church.

The Home Mission authorities have always been considerate of Moore County, and their help is appreciated, and its results evident. On the other hand, the pastors and people of Moore County have tried to show themselves interested in lengthening the cords and strengthening the stakes of our Presbyterian Church in our own County. Much yet remains to be done, especially among the new people who have moved in from the mountains in the last twenty years.

In addition to the above Presbytery's Home Mission funds are being used very substantially in the support of the Bensalem and Union group of churches, and to a less extent in behalf of Elise Church. The latter is supported in part by Synod's Home Missions also.—W. S. Golden.

CUMBERLAND COUNTY

Cumberland County Missions are carried on under regular home mission work and also congregational missions. The First Presbyterian Church of Fayetteville has a great congre-

gational work under its guidance, but this work is partly supported by Presbytery's and Synod's Home Mission Committees. Let us note as follows:

1. Comfort Chapel (Massey Hill). In the year 1894, during Rev. A. J. McKelway's pastorate at the First Church, a Sunday School was started near the former fair grounds. The group used a small building in which the work of the women was exhibited during the annual fairs. The present one room church building was erected about 1898. It is located on the Lumberton road near a group of cotton mills. The Sunday School was called Comfort after Mr. McKelway's small daughter, Kate Comfort, who died during her father's pastorate in Fayetteville.

In the year 1921, a Ladies Aid Society was organized and now this ladies' Auxiliary has some 20 members who are very active. In the summer of 1923 the Christian Endeavor was organized and some of the leaders of that organization are the chief workers in the church. Comfort has some 25 active young people.

Many workers from the First Presbyterian Church gave their loyal support until the Church was organized in or about 1924. Rev. W. J. Honeycutt came as pastor and served until 1935. In September 1936, Rev. David Blue came to the Church as pastor, and since that time the church has been moved to a new lot across the street, a new roof put on, the Church plastered and painted inside, a basement dug out in which one Sunday School room has been completed, and three others in process of completion. The First Church has given Comfort a deed to the property and withdrawn the workers to be used in other fields so that Comfort with about 60 members, a Sunday School of 90, and a very active young peoples' work is, on its own, making great progress under the Elders W. L. Barrett, Grady McLeod and George Davis, assisted by the Deacons Willie Tyndall, Fairley Barrett, and Dan Johnson. The First Church still helps support the pastor. Comfort has Sunday School every Sunday and preaching twice a month.

Campbellton and South Fayetteville are supported partly by the First Church, and supplemented by Presbytery's Home Missions. South Fayetteville Church was organized in 1921 from a mission Sunday School which was begun in 1911 by the First Church under leadership of Rev. W. M. Fairley, pastor, and his able corps of workers, members of the First Church. Campbellton Church, located on lower Cool Springs Street, has a membership of men and women, boys and girls who are poor in this world's goods but rich in spirituality. They are eager for the Gospel. Under the efficient superin-

tendency of Mr. W. A. West, and other capable helpers from the First Church, the Sunday School of about 70 members is doing commendable work, and operating with success are two young peoples' groups, the Intermediates and the Seniors. Rev. David Blue, the pastor, preaches twice monthly, and the Church under the leadership of Elder A. S. Cain and Deacon T. S. Lucas, is moving forward.

Tall spreading trees surround this little Church with its one large class room and two small ones, and a rippling little stream almost surrounds the church building, with many wild flowers growing on the banks of the stream.

Campbellton was started under Rev. W. M. Fairley and a group of most able leaders from the First Church. The First Church purchased a good lot on Russell Street two blocks from the river bridge and off to the right one block as one goes from the Market House to the bridge. The building was completed and began to be used for Sunday School and regular preaching services in 1912.

During Dr. W. E. Hill's pastorate of the First Church, in 1925, Campbellton Church was organized with Rev. W. J. Huneycutt as stated supply. Rev. Mr. Huneycutt remained thus connected with the Church until 1936.

The Woman's Auxiliary was organized in 1931, and is now moving forward. Rev. David Blue, the pastor, and Mr. J. H. Ashworth and many able teachers from the First Church, Elder Furman Powers and Deacon Earl Bishop, with the 30 members of the Church, are pressing forward in the work for which the Church was established. The Sunday School meets weekly, preaching services are held twice monthly, and the Y. P. L., consisting of 30 members, with Miss Rossie Buckingham as Adult Advisor, meets weekly. This section is a floating population.

The group of churches named above own a good, convenient and comfortable manse in a central location on Cool Springs Street.

Mile Branch Mission, located on Hillsboro Street, strated by Rev. W. M. Fairley about 1912, is an unorganized group of about 25 members with whom the men from the First Presbyterian Church have met and have held Sabbath School; to whom the Men's Club have ministered by supplying leaders for night services; and with the young people Mr. Crawford Boyd has faithfully worked, keeping up their activity and interest. The history of this one room Mission indicates periods of active work, then periods of decline, and at present the work has declined until a group of ladies from the First Church are studying plans for reviving it.

Gilmore Memorial Church was organized in 1934 under the leadership of Rev. W. J. Huneycutt, who served the church for one year. Miss Maggie Gilmore, a good Methodist woman, gave the land upon which the building stands, and is a most loyal member of the Gilmore Memorial Church named in her honor and that of her parents. The church membership numbers 30, and the Sunday School enrollment is 35. In the Young Peoples' League are 18. There are very loyal workers among the membership, and the Church is doing a great work with the Rev. David Blue pastor since 1936. During the ministry of Mr. Blue Gilmore has ceiled her walls, painted the church inside and out, installed a light plant, cleaned up the yards and set out shrubbery.

Palestine is located on the Raleigh Road about 11 miles north of Fayetteville, and has a membership of about 45. The Sunday School enrollment is about 40. These people are farmers and of limited means. Rev. D. H. Dulin, of Linden, is the pastor. Sabbath School is held each Sunday, and preaching service twice each month. For several months the Men's Club of the Highland Church, Fayetteville, have been helping in the Sunday School of this Church. Mr. John M. Wilson, Mr. Price and others are giving their means and services to promote the work. Rev. and Mrs. Dulin have labored faithfully in the field, and fruit of those labors are much in evidence.

Highland Presbyterian Church is carrying on a great piece of mission work in a colored community about 10 miles north of Fayetteville in the Hebrew Church. The Men's Club send out workers to this negro church every Sunday afternoon and the negro people are very grateful for the help from their white brothers.—D. F. Blue.

SCOTLAND COUNTY

Rev. W. J. Huneycutt, pastor of the Church in the Pines at Laurel Hill, N. C., writes as follows:

We are interested in work at three outpost points: Richmond Mills, Ida Mills and Springfield. Sunday Schools are maintained at these points, preaching service once a month except Richmond, where we have two.

The Morgan Mills, Inc., employ Miss Laura Grier, who was trained at the Training School in Richmond. She helps in the Sunday Schools and has charge of the young peoples' work at these three points.

The average attendance at these three schools is about

150. During the past year we have received into the membership of Church in the Pines 29 members, 23 on profession of faith.

Naomi is a little Presbyterian Church situated in the Sandhills of Scotland County on the Laurinburg-Aberdeen Highway, 15 miles from Laurinburg. The Church has a membership of 15. The Community which it serves is not thickly settled but the little church serves a much larger number than its membership. There is another Church in this section—about a mile distant, known as Slate's Chapel.

The Laurinburg Presbyterian Church has been helping this little group for about three years. Groups from the Laurinburg Sunday School have been going out on Sundays to assist in the Sunday School; the Woman's Auxiliary of the Laurinburg Church has assisted in reorganizing the Auxiliary at Naomi which now has a membership of 15 and is doing fine work; once a month the pastor holds a preaching service. Last summer a group of the Laurinburg young people assisted in holding a Vacation Church School which was attended by the children and the grown people. About 35 were enrolled in the School.

There is little chance of enlarging the work at Naomi until the people know definitely if the government intends to buy any more land in this section. The government has bought large tracts of land in this section in the past few years and the people do not know how permanent their homes are in the face of this fact.

There are in every community isolated homes which are not available to any church. After a survey of the outlying community of Laurinburg more than a year ago, the young people discovered such a home. Since that time they have been having Sunday School in this home every Sunday. There is not a sufficient number of people in this neighborhood for an outpost chapel, but some others nearby have joined in this Home Outpost.

Right now our Church is making a very careful survey of the County to determine if there are any sections where outpost work should be done.—W. J. Huneycutt.

III. SOME EXAMPLES OF HOME MISSION WORK CHapel Work of the Maxton Presbyterian Church

About two miles southeast Maxton as the railroad follows its straight line down to the sea is the little community of Alma. A veneer plant, the few little homes which house its workmen, and a small, white chapel—that's all there is to Alma. But no, there is more than that, for there are the people. When the mill is silent on Sunday, and the afternoon sun has started its journey toward the horizon, the strains of an old, familiar hymn can be heard as the people lift their voices to God in praise.

If you were to visit the chapel on a Sunday afternoon you would find twenty-odd Sunday School scholars. The Superintendent is a faithful deacon in the Maxton Church. The organist is one of its most consecrated young women, and she also teaches the children's class. And the young man teaching the adult class is a student at Presbyterian Junior College. Every other Sunday there is a preaching service conducted by the pastor of the town church. And sometimes there is an extra student from the college who has come along to offer one of the prayers.

The chapel at Alma once belonged to another denomination. But somehow the work was allowed to be discontinued. For a long number of years Sunday afternoon found the chapel as silent as the deserted veneer plant. Then a Presbyterian elder who lived nearby began creating a hunger for worship and instruction as he dropped suggestions here and there among the people. Finally came the request on their part for a work to be started. Its always better when it comes from the people themselves. There was no place to meet except in the home of that Presbyterian elder, for the chapel meanwhile had been bought by the mill and was being used for other purposes. After a time a vacant house, centrally located, was secured. The work was divided between the Presbyterians and the denomination which had originally started the chapel. But after a while the others discontinued the work, and soon it was a Presbyterian mission full-time. And when the officials of the mill saw that the work was in earnest they gave the building back to the people. That all happened four years or so ago, and the Alma Chapel continues its ministry today.

If you've spent any time at all within the boundaries of Fayetteville Presbytery you must have heard of Dr. H. G. Hill. When he died in 1924 he was completing his thirty-seventh year as pastor of the Maxton Church and the ninety-third year of his long and useful life. The Sunday before his death he occupied his pulpit as usual! Hill Memorial Chapel, just

northwest of Maxton, is a living monument to the life of Maxton's great preacher. It is the younger of the two mission works conducted by the town church.

About two years ago, two splendid young ministerial students at Presbyterian Junior College, working under the direction of the session of the local church, made a thorough survey of the outskirts of the town, with a view to establishing a mission point if the need should be indicated. The results of that careful survey showed that there were several families without church affiliation living near an abandoned race track. When questioned, the people expressed a desire of having a Sunday School started in their community. And it began in the shed of a tobacco barn! After several months of Sunday afternoon Sunday School and twice-a-month preaching, a week of special services was held. The seed had been well sown and carefully nurtured, so the harvest was truly plentiful. The baptismal service in that rude tobacco barn shed was a thrilling experience for the session of the town church, for on the Sunday following the revival meeting twenty-five were received into the church on their profession of faith in Christ. The significant thing about it all was that just two miles from a town which is distinctively Christian was virgin soil.

About this time the church in town was completing a new educational building. One of the men's Bible classes which had been using a weatherboarded tent in the church yard for a classroom, offered it to the people of the mission. In a few days they came in a truck and hauled it away to the old race track. A small strip of land was secured, a new roof put on, and the neatly painted little chapel stands at the crossroads today. Its pews were made by hands eager to serve a newly found Christ.

A full program is conducted at Hill Memorial. The Sunday School is superintended by one of the students from the college. He also takes time to go out each Thursday night for a prayer meeting service. Another college boy teaches the adult class. One of the children's classes is taught by a Maxton young person and the other by one of the church's fine women. The Young People's organization furnishes volunteers to play the little organ. And on Sunday nights these young converts are meeting for prayer and Bible study and providing their own teaching. Something of their enthusiasm can be seen from the fact that on the Sunday before this article was written forty people, plus the little brown dog who is a regular attendant, crowded the chapel.

During the summer months a more comprehensive program is put on in the chapels. The work is under the direction

of a seminary student. Vacation Church Schools, recreational programs, and social activities mark the life of both communities.

And so two communities are being served, and the pastor and people of the Maxton Church are finding that their own lives are being enriched through the joy of taking Christ to others.

OUT-POST WORK IN ST. PAUL'S PRESBYTERIAN CHURCH

Just a little over a year ago an out-post Sunday School was organized by members of the St. Pauls congregation. It happened on this wise. On a farm three miles from St. Pauls there were several families who were not attending Sunday School regularly anywhere. Some effort had been made to bring these families into the churches in town, but this met with many difficulties and little success.

Two or three of the heads of families in this neighborhood were especially anxious to have a Sunday School established on the farm so that the people, about eighty, might be given instruction in the Bible. It was their feeling that the community wanted such a school. Nothing was done about the matter for a while, and then the request became insistent that the Presbyterian church establish the Sunday School, and should this not be done, the request would be taken to some other church. It was time to act. The Session of the Church authorized the pastor to arrange for the organization of the school. The school thus organized was to be known as the McEachern Sunday School. Mr. Duncan McEachern, owner of the farm, generously furnished a vacant farm dwelling to house the school. Seats were constructed by the men on the farm, stoves installed, and a piano purchased. The Sunday School from the beginning has been entirely self-supporting. Since its organization the school has had an average attendance of forty-five, mostly young people. Officers and teachers have come from the church and also from the neighborhood. Through the channel of the Sunday School, a Bible School is conducted each summer, and the pastor preaches occasionally. Through the Sunday School, too, souls are won to Christ, and this is our constant hope and prayer. We know that the Sunday School has been a blessing not only to the particular community in which it is located, but also to the St. Pauls church.

Another mission project is under way. On a farm several miles from St. Pauls there were several families which did not

regularly come into contact with the Gospel. Mr. Cutlar Ballance, owner of the farm, kindly invited the pastor of the St. Pauls church to conduct a Bible study in his home each week, to which study the families in the community would be invited. Several weeks ago the first Bible study was held, with about a dozen people present. The number has grown to twenty, and we believe that others will come. There is a good bit of interest being shown, and if the way opens up another Sunday School may be established. In the meantime, the weekly Bible study is proving quite worthwhile.—M. P. Calhoun.

DUNN CHURCH SUNDAY SCHOOL BUS

Bus service is an easy method of providing church and Sabbath School facilities for many small localities. A place to hold services, leaders, teachers and numerous necessities for outpost work are solved by transporting those without means of travel to the nearest church, where these essentials are already provided for in a much better way than could be done at the small mission. This method is being tried with good results by several churches in the Presbytery. At Dunn, a school bus was purchased from the school authorities for about \$150.00 and reconditioned at about the same amount. It makes a trip to a thickly settled community, peopled by operatives of the Erwin Cotton Mills, bringing about 30 children, with a few adults, to the church. Then it makes a trip over a "loop road" of about 3 miles, and brings in about 15, making a total of 45 from both sections. It has made only two trips over the last route, bringing in more the second trip than on the first.

Where a bus is not available a few cars will produce the same result, and if we are not willing to deny ourselves to get these souls and the Christ who died for them together in His house, what do we really know or care about missions, evangelism, or the ways of Him who said: "If any man would come after me, let him deny himself . . ."?—A. R. McQueen.

FIRST PRESBYTERIAN CHURCH AND ITS SABBATH SCHOOL WORK, FAYETTEVILLE, N. C.

It is almost impossible to find the exact date of organized Sabbath School work in this church.

It was long customary for the children to meet on Sabbath afternoons to be catechised by the pastor, before a Sab-

bath School was organized. This was done in our congregation as far back as 1814.

In 1827 we find there was an organized school with "fifteen teachers, male and female. Number of pupils one hundred and forty, the number who attend fluctuates from sixty to one hundred." (This was taken from a letter in the American Sabbath School Magazine accompanying an order of books from Fayetteville Presbyterian Church).

The first outpost Sabbath School work, if one could call it outpost work, was done among the colored people, principally slaves owned by members of this congregation. The date is uncertain, but we believe it was started simultaneously with the white school. It was conducted in the gallery of the church.

To show the far reaching influence of this school, I will mention a little personal experience. About twenty years ago an old lady, a close family connection of our family, and a life-long member of this church, died at the advanced age of eighty-eight years. On the day of the funeral, a very old colored woman came to the back door and humbly asked to see "Miss Sarah," saying "she taught me to read and taught me the Bible in the gallery of the Presbyterian Church." This school for the colored people lasted till after the Civil War, when the pupils voluntarily withdrew to be associated with their own churches.

The next school organized was the mission in Campbellton, Wednesday June 7th, 1871, with Dr. H. G. Hill pastor, Messrs. H. A. Campbell and Calvin Price, superintendents, E. T. McKethan, S. W. Skinner, Thomas McLauchlin, James Evans, and Misses Frances Pearce and Lany Evans, teachers.

On December 13th, 1875, E. L. McKethan was elected superintendent and the record says, "Never did a work have a more zealous worker. His work has resulted in raising a whole community to higher thoughts and purer lives." After Mr. McKethan's death in 1887, the work was carried on by other faithful workers, some of whom were Messrs. W. L. Hawley, Robert M. Prior, Misses Kate Smith, Eliza Prior and others. This school was continued till some time during Dr. Graham's pastorate, 1898-1904. Dr. H. G. Gill was pastor 1868-1886.

Dr. Hill preached on Sunday afternoon at Green Hill near the Oliver Evans home, and at Bethlehem. Sunday Schools were conducted at these places. These two were combined and we have the flourishing church, Sunnyside, across the river about five miles.

A Sunday School was conducted for many years at Buieville, a one room building that was at one time a school house,

on Oakridge Avenue, Haymount Hill. This work was started during the pastorate of Dr. H. G. Hill. Probably Mr. George P. McNeill was superintendent for some time, but names of contemporary teachers have not been found.

Dr. A. J. McKelway (1892-1898) started a Sunday School at the Fair grounds (now the Prison Camp) on the Lumberton road. Mr. George G. Myrover was superintendent and Mr. Pryon Johnson secretary.

An amusing incident is told of a devout brother who was called on to pray one night at prayer meeting. He prayed earnestly for something to eat—provisions, and let it be so plentiful, he said, "that the ground would be covered with meal and a ham would hang on every tree." That night it snowed. His little boy looked out the window the next morning and said, "Pa, you got the meal alright, but I don't see the hams on the trees."

The school was moved to Massey Hill, a building erected, and called Comfort Chapel for Dr. McKelway's little daughter, Kate Comfort, who died during her father's pastorate. Mr. A. E. Rankin served many years as superintendent with Annie Lee Rose, Mary Augusta Myrover, Zula Rankin, teachers, and Mr. Pryor Johnson as secretary. Lieutenant Commander Alfred McKethan followed Mr. Rankin as superintendent, with the following teachers: Misses Annie Lee Rose, Annie Tate Morgan, Eloise McDiarmid and others.

At the outbreak of the World War, Lieutenant McKethan, who was a retired naval officer, was called to Annapolis to begin duty as teacher in the Academy. His health gave way and he came home, and lived only about six months.

Mr. Charles Rankin was taken from the Campbellton school and put at Comfort as superintendent. Mr. Fairley Barrett was secretary. The following were the teachers: Messrs. W. L. Hawley, J. B. Wilson, Mrs. J. R. Boyd, Mrs. Charles Rankin, Mrs. J. F. L. Armfield, Misses Lula Cameron, Bettie Wilkins, Maggie Rose, Annie Rose, Alene Alston, Louise Holland, Emily Grannis and Marion McRae, organist. After a few years, these helpers deemed it wise to withdraw and let the people conduct their own work. They were quite equal to the task and now have a flourishing church, Sunday School, Woman's Auxiliary and Young Peoples' Organizations.

Rev. A. J. McKelway preached one Sunday afternoon a month at McLean's School House, six miles out on the Raleigh road. A Sunday School was conducted here by Mr. John Elliott, with Miss Ann Eliza Elliott, Mr. John P. McLean, Miss Rosa McLean, teachers, all members of the First Church.

Two churches are now in that vicinity and are partly the outgrowth of this school; Palestine and Gilmore Memorial.

About the year 1910 several members of the First Church were convinced that the Campbellton Sunday School should be revived. It had been discontinued for a few years. Mr. Rosborough was the student pastor that summer. He, in company with some members of the First Church who were familiar with the territory, made a canvass of Campbellton. The proposition was greeted with enthusiasm by the people. To commence again Mr. Ed McKethan's Sunday School was good news to them. A vacant house at Holt-Williamson's Mill was obtained and the school began. The house was soon too small and the school moved to Della Holladay's store, a vacant building belonging to this colored woman. The present lot was bought from Mr. T. J. Whitted, formerly of Fayetteville, then residing in Chipley, Florida. \$200.00 was paid for it, by Mr. W. A. West and Mr. Charles Rankin and given by them for a building site.

Mr. G. E. Betts was made superintendent, Mr. Charles Rankin secretary, and the following were teachers: Misses Sarah Brown, Zula and Elizabeth Rankin, Mrs. Charles Rankin, Mrs. J. A. Peoples, (organist), Mr. and Mrs. John West, Mr. A. W. Peace and Mr. J. D. Boone. Later Mr. F. L. Holcome was superintendent; Mr. Joe Beard, secretary; Mr. Marshal Atkinson, treasurer; and Miss Lacy Atkinson, pianist.

About this time Dr. James W. McNeill, of blessed memory, got into action and organized Sunday Schools so fast it was hard to keep up with them.

During this period the assistant pastors of the First Church were Rev. J. J. Murray and Rev. J. L. Fairley, whose real job was the mission work. Rev. Watson Fairley was pastor of the First Church, but was in very poor health during this time and not able to take an active part outside of his work in his church.

Lakeview, now called South Fayetteville, was organized. Mr. George Stancil (Dr. McNeill's son-in-law) was the first superintendent. Mr. and Mrs. W. A. West, who were living in New Bern, came to Fayetteville about this time. Mr. Stancil moved away and Mr. West was made superintendent. The following were teachers: Misses Maggie McArthur, Nannie McGilvary, Lula Buckingham, Kate McArthur, Isabelle Boone, Mrs. R. M. Prior, Sheriff McGeachey, Clyde Case and later Mrs. J. W. McNeill for a long period of time. It was really somewhat of a matrimonial bureau among the schools. In Campbellton, Sarah Brown and Elmer Betts got married; at Lakeview, Kate McArthur and Sheriff McGeachey, Isa-

belle Boone and Clyde Case; and at Comfort, Lula Cameron and Fairley Barrett.

Tolar Hart, of which school Mr. J. B. Wilson was superintendent, got along nicely. This was so near Comfort it was thought best to combine the two, and the Episcopalians started a work in that neighborhood.

A school was started at Vickory Mill, with Mr. E. H. Williamson superintendent. The school was discontinued and Comfort Chapel now sends cars to this village for their pupils, and brings them down to the Comfort school.

Mile Branch is still running. Mr. C. J. Cooper was superintendent, Misses Bessie and Kathryn Robinson, Mrs. A. S. Rose teachers. Mr. Boyd conducted a splendid work among the young people for many years.

At the Pineview School, the men seemed to get scarce and Mrs. W. G. Holmes was superintendent. This school was conducted in a log house about five miles on the other side of the river. Mrs. Carrie Nimocks Williams, Mr. C. C. McLaurin, and Mr. T. J. Thrower taught there.

Pine Street was a school organized for the colored folk, and Dr. McNeill was superintendent. Cole Street was another colored folk school, of which Dr. J. W. McNeill was superintendent, and Mr. and Mrs. George Stancil and Miss Robbie Hall were helpers in the work.—Mrs. Chas. Rankin.

SPRING LAKE CHAPEL

We now come to the baby of this group of churches or chapels under the direct or indirect guidance of the First Church. Spring Lake, located about a mile above Fort Bragg from Fayetteville was organized under the guidance of Rev. A. W. Dick during his pastorate of the First Church in 1936, assisted by his Men's Club. They saw the great need in the community north of Fort Bragg where many soldiers and their families live. Therefore a survey was taken and a Sunday School organization perfected with Mr. Ray Green, a member in the First Church, as superintendent. Spring Lake has not been organized into a church but steps are being taken in that direction. At present Miss Mary Fretwell, a social church worker, is engaged in the Spring Lake community. Her salary is paid, one third by the Men's Club of the First Church, one third by the Synod of North Carolina, and one third by the Presbytery. She is making a religious survey of the communi-

ty, helping in the Sunday School, and is Adult Advisor of the young people.

In this promising Chapel, Rev. Mr. Alexander of the Fayetteville First Church conducts weekly, at 3 o'clock P. M., Sunday Vespers, after which the School goes into the individual classes. The Sunday School enrollment is between 90 and 100.



Views of Spring Lake Chapel

A PIONEER IN WOMAN'S WORK

No history of the Presbyterian Union in Fayetteville Presbytery can be written without a record of the toils and achievements of Mrs. E. A. MacRae. Upon election to the presidency of the Presbyterian Union, "She immediately began the systematic visitation of every Church and Society in the Presbytery, covering eight counties, nearly all sparsely settled country with few railroads. In one period of three years she made two hundred and eleven visits to congregations. In 1895, the year she was seventy years old, she traveled nine hundred miles in private conveyance, visiting fifty-three churches. By the close of 1896 she had traveled nearly six thousand miles, mostly in an open buggy, through heat and cold, snow and rain. All this in the intervals between teaching school at home and a mission school in the mountains."

Some years she records having written from two hundred to two hundred and fifty letters. In many of the places visited she remained several days, or a week, making house-to-house visits, and in some places visited every home in the congregation.

She wrestled with "conservative" preachers and elders—with women. She had to argue with whole communities. There are records of long jnuroeys, sometimes utterly without result; sometimes no one to meet her; sometimes long walks to be taken in consequence; sometimes the meeting not even arranged for; sometimes not a soul present but herself. It is not implied that she nowhere met with warm receptions, or that no one treated her cordially, for there were many notable exceptions, and friendships were formed and societies organized which were lasting. There are also records of royal welcomes, enthusiastic meetings, consecrated women, and even "a warm fire," and "a nice clean church."

(From "A History of the Woman's Missionary Union")

A BIRTHPLACE OF SOULS

In 1878, during the pastorate of Rev. Martin McQueen, he held a revival in old Union Church, assisted by his brother, Rev. Archibald McQueen. The meeting continued for two weeks, and there were eighty professions of faith in Christ. Many young people were among the converts. "How happy was our pastor that day," says an eye witness. "I can see him now as he came down the pulpit steps, joining his fingers together (a familiar gesture of his) with that dear smile we all loved to see. He said, 'My young friends, it does my heart

good to see you,' then he broke down." Recovering himself, he said, 'Let us sing a song of thanksgiving and praise unto God, sing, 'Crown Him Lord of All,' and sing it as loud as you can.' Surely in the language of this pastor, "Old Union is a birthplace of souls."

(From the History of Union Church)

A RESULT OF OUTPOST WORK

The Church in the Pines traces its origin back to a little neighborhood Sunday School. On a Sunday afternoon two men, Mr. William Reynolds, and a friend from the Ida Village, appeared as visitors at the Oaklawn Sunday School and requested Mr. Hector McLean to come to the Ida Mill Village, then called the Ida Factory, and establish a Sunday School for the benefit of the children of that village. Mr. McLean agreed, and shortly thereafter, probably in the 1890, a Sunday School was begun by Mr. McLean in the attic above the present Ida Mill frame building. There was no way of heating this room, so at times the Sunday School met in vacant rooms in the houses of the village, and sometimes people would offer their rooms for the meeting. In summer the school was held in a brush arbor erected near where the present Ida Mill Chapel stands, which for so long was the home of the church.

A year or more after the founding of this Sunday School, Rev. W. B. Arrowood became pastor of the Laurinburg Presbyterian Church. He immediately began to look about for needy places he might use as preaching points. Soon he established a preaching point in connection with this Sunday School, preaching there twice a month. After he had been preaching at this point for a year or longer, a chapel was finished, and he proposed that a Presbyterian Church be organized. A petition for the organization of a church was sent to Fayetteville Presbytery, which resulted in the organization of the Ida Mills Church.

The growing church recognized the need of a building larger and more suited to the needs of the congregation and especially the Sunday School. On January 18, 1920, a new building was so far completed as to permit the congregation to move from the Ida Mills Chapel to the new building where the congregation now worships. At the request of the church, the name was changed from the Ida Mills Church to the "Church In The Pines," a church of 165 members which maintains three outpost Sunday Schools with a total Sunday School enrollment of 334.

(From "History of The Church in the Pines")

DESPISE NOT THE DAY OF SMALL THINGS

The committee appointed by the Presbytery to organize the church (Laurinburg) met at Laurinburg, March 5, 1859. There were present the Rev. Messrs. F. K. Nash and Daniel Johnson, and ruling elder D. H. MacLean. The organization was duly effected, and the new church began its life with four members as follows: Miss Margaret S. MacKinnon, Neill A. Currie and Daniel Graham, received by letters from Smyrna Church, and Mrs. Neill Patterson from Centre Church (Floral College). Neill A. Currie was elected ruling elder and ordained and installed by the committee the same day . . . Two weeks after the day of organization, two others were added to the little church by profession of faith in Christ, Mrs. Nancy MacLaurin and Miss Isabella Middleton, and the same day the sacrament of the Lord's Supper was celebrated, administered by the Rev. J. W. Major, the Rev. Daniel Johnson assisting. In June following, two others were added, Mrs. Isabella Graham, by profession, and Mrs. Christian Currie, by certificate.

(From the "History of the Laurinburg Church")

(The above is the record of the beginning of the Laurinburg Church, now one of the strongest churches of Fayetteville Presbytery).

A CHURCH'S INFLUENCE

Ashpole is the mother church of many churches along the border of the two Carolinas and in the states to the South and West where the members have gone in the years since it was organized. It has been said of those who have gone from the community—"their lives have had an ever widening influence in the upbuilding of, at least, seventeen states of the Union." Col. Harlee, in his "Kinsfolks," says of the church: "Old Ashpole Church has steadfastly maintained the sturdy character of its founders and stands now as a beacon light for guidance and inspiration in the faith of the fathers."

(From "Historical Sketch of Ashpole Presbyterian Church")

A GREAT REVIVAL

The greatest revival in the history of the Church (Union) was experienced in the year 1833, and continued for two years, and was attended with considerable physical exertion and noise. Rev. Angus McCallum, during whose pastorate the revival was held, was at first of the opinion that the physical exertions were spurious, but becoming convinced that they were

manifestations of the power of the Holy Spirit, he threw himself zealously into the work. Over five hundred joined the churches of Cypress, Buffaloe, Euphronia, Bensalem, Mineral Springs and Bethesda. More than three hundred joined Union Church. Mr. McCallum stated in a letter to his father that some of the subjects are of the most wicked and profligate characters in the county. There came a few days ago one who was the ring leader in every vice, and his conviction seemed to have been signally marked from the beginning." Men and women would fall down and remain prostrate for hours, and when they arose, it was with shouts of praise to God. Rev. Martin McQueen states in his notes, that one of his elders, who was an eye witness, says "that the revival was closed by a delegation of ministers from one of the upper Presbyteries on their way to Synod at Wilmington. Among them was a Rev. Russel who preached against it. Before he preached, more than fifty presented themselves at the anxious seat apparently in deep distress. But after Mr. Russell preached, the few that accepted the invitation were not much concerned." Here, we may say, the revival stopped. These are simple statements that we know to be true, and we leave others to judge for themselves. Mr. McQueen continues: "The fruits of this revival were permanent and glorious. True, some made shipwrecks and others mistakes, but the great bulk of the converts proved to be true disciples. Of the precious fruits of this revival, five became ministers of the gospel, viz: H. A. Monroe, D. A. Campbell, N. McDonald, A. Currie and D. B. Black. Besides these, many of the elders and deacons not only of Union, but of the surrounding churches were the fruits of this meeting." The report of these churches to Synod in 1833 says, "These churches have been refreshed with the dew of heaven."

(From the "History of Union Church")

A CONTRAST

One hundred and eighty-one years ago a lone minister of Christ occupied the territory embraced within Fayetteville Presbytery; now there are fifty-two. Then there was no church organizations; now there are above ninety active churches reaching most of the communities within the Presbytery.

Then there were no Sabbath Schools; now there is, or should be one connected with every church. Then there was no religious newspaper; now our weekly or monthly publications are, or should be, at every fireside, insensibly impressing the mind and heart with a love of virtue and religion, and leading the young to desire to become ambassadors for Christ. Then there was no Presbytery; now the churches within the

bounds of our territory are closely united by ties of fellowship and service. Then school houses and churches were unheard of; now with some few exceptions these are within the reach of all. Then there were few Bibles; now no one need be without a copy of the Word of God. For these results we are indebted to the church. May we continue this work until no community shall be without such benefits.

(Acknowledgement to James Banks, Esq., in his Address at Bluff Church).

DAILY VACATION BIBLE SCHOOL

The Daily Vacation Bible School is of recent years. But no movement within the church has been more widely accepted by the church as a whole or has shown a more potent influence in reaching and teaching children. This movement has been growing among the churches of Fayetteville Presbytery. There has been an increase in the number of schools and enrollment year after year. The goal which the Committee on Religious Education in the Presbytery has is that every church in its bounds shall conduct such a school each year. A conference is held at Flora MacDonald College in the spring of each year to give training to Vacation Bible School workers. The Presbytery has been able to send workers to some churches which have needed assistance in getting the Bible School established. Many volunteer workers have been used in this way. Helps and suggestions may be had from the Presbyterian Committee on Publication, Richmond, Va. This is one means in which the church can well afford to put forth its best effort.—C. M. Gibbs.

COMPARATIVE STATISTICAL TABLES FAYETTEVILLE PRESBYTERY 1921-1939

Year	Members	Added by Confession	Added by Letter	S. S. Roll	Assem. Home Missions	Synod's Home Missions	Presby. Home Missions
1921	13,117	653	517	11,433	\$ 9,944	\$7,986	\$11,559
1922	13,527	743	445	11,753	8,764	7,527	10,423
1923	14,026	569	541	12,005	9,958	7,182	9,780
1924*	12,165	670	495	9,620	10,761	9,521	9,655
1925	12,321	682	373	9,698	9,200	7,217	8,264
1926	12,253	436	371	9,939	9,783	7,036	8,860
1927	11,635	567	439	10,767	10,696	7,054	9,321
1928	11,457	415	302	10,200	9,295	6,582	8,411
1929	11,402	448	328	10,507	9,182	5,394	7,143
1930	11,459	328	370	10,400	7,341	4,669	5,945
1931	11,379	454	346	10,299	6,959	3,901	4,954
1932	11,679	527	375	10,626	4,251	3,049	3,664
1933	11,871	510	278	10,500	3,761	2,133	2,993
1934	11,916	482	292	10,451	4,359	2,202	3,066
1935	12,082	479	358	10,547	4,859	2,623	3,212
1936	12,294	450	477	10,194	5,138	2,914	3,410
1937	12,393	413	466	10,495	5,789	3,150	3,817
1938	12,901	553	442	10,856	5,784	3,073	4,122
1939	13,178	505	396	11,525	6,011	2,947	4,033

* In the meeting of Synod in 1923, five ministers, 29 churches and approximately 2,000 communicants were transferred from Fayetteville Presbytery to Granville and Orange Presbyteries.

REMARKS ABOUT REPORT 1938-39

We gave within \$2,060 of the askings for Assembly's Causes.

We gave more than our askings for S. and P. Causes by \$7,818.

To all causes we gave \$5,758 more than our askings.

The two causes that have suffered most in our Synod's budget have been Synod's Home Missions and Presbytery's Home Missions.

While other causes received much more money than was asked for them in the budget, your two Home Mission causes received \$2,560 less than was put in the budget for them.

The reason is that these causes had no special offering!

We are asking a special offering for \$2,500 to bring Home Mission receipts up to the amount apportioned.

IV. UNTOUCHED AREAS WITHIN THE PRESBYTERY

Perhaps the greatest need in Robeson County is to be found among the Indians. We may say here that our Presbyterian church is doing nothing for the spiritual enlightenment of these people, and there are approximately 18,000 Indians in the county. It is true that individuals here and there are seeking to help these people to the light of the Gospel, but as a church we must confess with shame that so far we have done nothing for these souls precious to the Savior of us all.

There are two areas within Fayetteville Presbytery almost altogether untouched by our Church. It is to our shame, but we can do something about it if we will. The first untouched area is the Negro People, and the other is the Indian People of Robeson County.

THE NEGRO

Inasmuch as the condition of the Negro in Fayetteville Presbytery is much the same as it is throughout the South, and since special study was given to this work recently in our churches, we shall not give great space here to the matter, except to point out the fact that the Presbyterian Church still has done nothing about it. Something ought to be done; something can be done; something must be done.

It is an easy matter to make excuses for having done no work among the Negroes. Let it be said here that there are individuals here and there in places of authority who have used their influence for the Negro to the glory of God. However, as a Church we take for granted that there is little we can do, so we leave the matter alone.

In the field of education the government has provided and is providing adequate schools for the Negro youth. The Negro people are taking advantage of the opportunity offered them. As the mind is trained it is becoming increasingly evident that a better trained ministry must be provided for the Negro church. It has been found that a greater proportion of the Negroes belong to churches than the white people. That the Negro may be given adequate leadership in spiritual matters is the great concern and responsibility of our church.

For the Negro ranging in population from a few hundred in certain sections of the Presbytery to some twenty thousand in Robeson County, our church has no definite program of work. We have no special worker laboring among the Negroes; we have no definite program for establishing and maintaining Bible schools, or Sunday Schools, that is, within the bounds of Fayetteville Presbytery.

Perhaps we have believed that the Negro needs no help. He does not worry about problems of the church as we do. His religion is his very life, and a new church is begun in full confidence that somehow in the long run it will be completed. Against odds that would kill our faith the Negro goes calmly on worshipping God crudely perhaps, but fervently, and with a child-like faith that knows no defeat. It is, perhaps, because of this that our church has not felt that the Negro really needs help in religious matters.

Here is an area of need that demands our best thinking, and our most consecrated service, if we are to fulfill the Great Commission to preach the Gospel to "every creature."

The illustration which Aggrey of Africa has left to us bears repeating here. He who was born in the Congo and whose brilliant mind and heart were touched by the Gospel and dedicated to the Christ, once said that one could make music by using only the white keys of an organ, or by using only the black keys; but, if one would make the greatest music under heaven, then, both the white and black keys of the organ must be used together.

"For we are laborers together with God."

THE INDIANS OF ROBESON COUNTY

The story of the Indians of Robeson County and adjoining counties is one of the most thrilling chapters in the history of the American people, and at the same time reminds us of a responsibility and an opportunity which, thus far, the Christian Church and especially the Presbyterian denomination has disregarded. Perhaps one reason for the tragic failure of the church is the fact that the church knows so little about the Robeson Indian. In this study we shall attempt to show something of the origin of these people, and something of their present needs and possibilities, in the hope that an incentive may be given to many who read these lines to make further investigation into the life of these children of God. When one first gets a picture of the actual situation it is almost incredible that Fayetteville Presbytery should remain so long unconcerned about bringing the Gospel in to this section.

HISTORICAL STATEMENT

There are a number of theories concerning the origin of the Robeson County Indian. Quoting from Clifton Oxendine's "Social and Economic History of the Indians of Robeson County": "There are two main theories as to the origin of the Indian of Robeson County. The first theory is that they belong to the great Cherokee nation who occupied the western regions of North Carolina, South Carolina, and Georgia during colonial times. The second theory is that they are descend-

ants of colonists sent from England by Sir Walter Raleigh under the command of John White who attempted to settle at Roanoke Island in eastern North Carolina in 1587." While there is evidence for both views the second of these theories seems to be more plausible.

Spenser in his "First Steps in North Carolina History" favors the view that the Robeson Indians constitute the "Lost Colony" concerning which interest has been greatly revived by the presentation on Roanoke Island of Paul Green's "The Lost Colony." Spenser says: "It is thought that the colonists took refuge with the friendly tribe of Indians and, living among them for years, hopeless of ever seeing white people again, gradually married among them and became like them. Many years after there was found a tribe of Indians in North Carolina with blue or gray eyes and light hair and skins, who claimed to be descended from white people." Miss Mary Livermore of Pembroke who has a thorough knowledge of the Indian and who has spent much of her time and thought in trying to improve conditions among the Indians has this to say: "The Indian office first learned of the existence of these Indians in Robeson County in 1888 when 54 of them, calling themselves 'a part of the Croatan Indians living in Robeson County' and claiming to be a remnant of White's lost colony petitioned Congress for 'such aid as you may see fit to extend us.' Congress referred this petition to the Indian Office asking for information, and they in turn referred it to the Director of the Bureau of Ethnology, receiving this reply: 'I beg leave to say that "Croatan" was in 1585 and thereabouts the name of an island and Indian village just north of Cape Hatteras, N. C. White's colony of 120 men and women was landed on Roanoke Island just to the north in 1587, and in 1590 when White returned to revisit the colony he found no trace of it on Roanoke Island, save the name "Croatoan" carved upon a tree, which according to a previous understanding, was interpreted to mean that the colonists had left Roanoke Island for Croatan. No actual trace of the missing colonists was ever found, but more than 100 years afterwards Lawson obtained traditional information from the Hatteras Indians which led him to believe that the colonists had been incorporated with the Indian. It was thought that traces of white blood could be discovered among the Indians, some among them having grey eyes.' In 1912 the Indians petitioned Congress for educational aid, especially for an industrial school. Senator Simmons and Hon. A. W. McLean championed their cause, pointing out that North Carolina does not permit Indians to attend schools or other institutions for the whites; that they are citizens and tax-payers and should have educational advantages as well as

the whites and negroes. Some of the Indian leaders appeared personally and so interested the Senate that a resolution was adopted in June 1914 asking for a report on the conditions and tribal rights of the Indians of Robeson and adjoining counties in North Carolina. The Commissioner of Indian Affairs, Hon. Cato Sells, sent a Mr. McPherson to Robeson County to make this investigation. On September 19th Mr. McPherson returned a very full and sympathetic report, finding that these Indians are descended from an amalgamation of the Hatteras Indians with Gov. White's Lost Colony; that they never had any war or any treaty with the United States, or any tribal rights with other Indians; and that they had not received any lands and there were no moneys due them. Mr. McPherson did much careful historical research and cites his authorities with long quotations and reproductions of the early maps. He does not believe that these Indians are Cherokees in descent, as the latter were mountaineers separated by hostile tribes from the coast where these Robeson County Indians claim to have lived." Miss Livermore, speaking further of these Indians, says:

"The Indians themselves do not like now to be called "Croatan" as they all were in my youth, since the term is rather contemptuously defined in the Handbook of Indians and in popular use. But it is really a most honorable title, though given originally by the colonists on Roanoke by a mistake to the Hatteras Indians because they lived on "Croatoan." Manteo, the Hatteras chief, was called by the English "Lord of Dasamonguepeuk." It is thought the colonists joined Manteo and his people at Croatoan Island; then moved to the mainland, and naturally the name followed them." It is interesting to note that John Lawson, surveyor general in 1701 found traces of white blood among the Hatteras Indians. He was told by these Indians that they were descended from the Lost Colony and that their ancestors "could talk in a book."

There are many other evidences that these Indians have descended from the Lost Colony. Perhaps the most convincing one is that many of the family names among the Indians are identical with the names found on John White's log of first settlers. It is most unlikely that so many such names would have been found among the Indians of Robeson and adjoining counties had there been no such descent. The speech of the Indian today, too, betrays his origin, as there are many reminders of English as it was spoken two hundred years ago. Certainly the weight of evidence is on the side of the "Lost Colony Theory," and if it is true that in this people we find the remnant of those first settlers in the new land we are all the more under obligation to see that they have the Gospel of

Jesus Christ. They have been loyal to us their neighbors, and they have made good citizens.

Many of these Indians served as soldiers in the Continental army during the days of the Revolution, and some of them received pensions for their services. In the war of 1812 we find their names among the rosters of soldiers. However, beginning with the Civil War we find a different situation. We quote from Oxendine, whose work we have mentioned above: "When the Civil War began we find a different story . . . one based on redrafting of the Constitution of North Carolina in 1835, and one responsible for the reign of terror under the Lowrie Band of outlaws in the period from 1864 to 1874. In the revised Constitution of 1835 all people not of white blood were disfranchised and denied the privilege to bear arms for their country. Although the Indians of North Carolina were not mentioned, the disfranchisement clause was interpreted so as to include them, inasmuch as they were not white. For many years after 1835 little was heard of the Indians. They grew up in ignorance and quietly cultivated their small farms. Taking the group as a whole, no educational progress was made for fifty years. This was indeed the 'dark ages' for them. Ignorance abounded and ignorance was on the increase. They felt that a great injustice was done them by the laws of 1835 which forced them into involuntary ignorance . . . During this period the only schools the Indians had were 'subscription' schools which they organized and paid for themselves.

"In 1868 the Constitution of North Carolina was revised and suffrage was restored to all men alike, negro, white, and Indian. The Indians did not receive the news with any great elation. Gradually they came to the polls to vote. Only a few came at first, then as they became more courageous, more of them came to vote. Almost to a man they voted the Republican ticket. They took their rights to suffrage seriously as they do today. Even now when their number is about one-fifth of the population of the county, they cast, perhaps, a higher vote in ratio to their population than any other group in the county."

PRESENT DAY CONDITIONS

Clifton Oxendine in summing up present day conditions of the Indians says: "They are essentially a farming people living almost exclusively in the country. Among the Indians who own land a great degree of prosperity prevails. Some two or three of them own farms containing 500 acres or more.

"With the development of schools there was a corresponding improvement in the general life of the Indian. Most of the

people are very religious, believe in Sunday Schools, and attend their churches regularly. The leading denominations among them are Methodist and Baptist.

"In the main, the Indians are law-abiding, great believers in owning land, and are industrious workers. The Indians have their brawls, their homicides, and run the calendar of other offences, but they have improved tremendously over their conditions of a quarter of a century ago."

Miss Livermore in a paper recently makes the following statement with reference to present day conditions: "Being a minority group in the State the Indians are at a disadvantage ever more in some ways than the negroes. There is no provision for their orphan children, or for their higher education beyond the Normal, but that is adding college work. They need wholesome recreation and wider vocational opportunities. They need good social service for their dependent and delinquent, and they suffer from lack of proper medical care. Babies are often crippled by rickets. Pellegra is common from improper diet. Dental care is almost unknown to most of them. Many scores of children have not had one day of schooling for lack of clothes and shoes. Ambitious young Indians go to many distant states searching for more education and professional training. The Indians are deeply religious. Their ministers are born orators and usually good sincere men, but with no training in any seminary, and handicapped by such small salaries that they have to take five or more churches and also teach or farm or do something else in order to eke out a livelihood.

"Some Foundation looking for new and interesting field to help humanity should consider these people. They are a people ripe to the harvest, but the interested laborers are few. A splendid friend and a dangerous enemy the Indians have always been. Robeson County has in them a great opportunity, and a great potential menace if unjustly served."

From these two statements we must see that while the Indian gives every promise of being a most valuable citizen when given a chance, the fact remains that the State has been slow to give this chance, and the Church has been slower still to minister unto this people. Since the church and school go hand in hand it might be well to consider a little more in detail what is being done for the Indian by these two institutions.

EDUCATION

It is estimated that there are some 18,000 Indians in Robeson County. The last census showed that 2,740 of these were illiterate. In one school district in the year 1939, 40% of the school patrons, were unable to read or write. It is expected

that the next ten years will see a great improvement in the field of education, however. Today there are 19 schools for Indians in the county, 5 of which are High Schools. There are about 5800 boys and girls of school age among the Indians. Pembroke is the center of the Indian Community, and here is located the Indian State Normal College, concerning the origin and growth of which, Prof. G. G. Maughon, superintendent since 1935, writes:

"In 1887, under the influence of Hon. Hamilton McMillan, representative in the Legislature from Robeson County, a law was passed providing for the establishment of a Normal School for the Indians of Robeson County. The law stipulated that only those above fifteen years of age might attend, and then only if they signed a contract to teach at least one year. The law appropriated \$500.00 from the State treasury for maintenance only and carried a further provision that, if a building were not provided and the money actually used for the maintenance of the school, the Legislature of 1889 should repeal the act.

"Rev. W. L. Moore, who had taken four years of Normal work, took the initiative and a meeting was called. Only four men responded. Finally the Legislature appointed W. L. Moore, Preston Locklear, James Oxendine, who was a former county commissioner, and James Dial, Sr., as trustees to carry out the provisions of the Act. Prof. Moore was elected the first principal and teacher. He began work in the fall of 1887 with an enrollment of fifteen students. He kept the school together during the year, and thus fulfilling the provision of the law he drew from the state the first money provided for the education of the Indians of Robeson County. In 1909 a new site for the school was purchased at Pembroke, and the Legislature appropriated \$3,000.00 for a new building. Prof. Edens moved the school to its present location with small interruption. Under the leadership of Prof. T. C. Henderson the faculty was enlarged, new high school courses were offered and vocational training for both boys and girls was organized.

"In 1921, the Legislature appropriated \$75,000.00 under the terms of a bill sponsored by Judge L. R. Varner, for the erection of a new and up-to-date building."

The first class to graduate from the Normal was in 1828. The graduates of the Normal since that time have been filling places of responsibility in the field of education and in other professions. There are over a hundred graduates serving as teachers in the elementary Indian schools of the county, and some twenty graduates are teaching in the high schools. The faculty of the Normal is well selected and many have done

graduate work. For example, there were on the faculty last year three members holding the degree of Ph.D. The physical equipment of the school has been improved greatly in the last ten years. The enrollment of the Normal last year including the summer session, was 335. Anyone who has not visited this fine school should make plans to do so. It will be an inspiration to see what is being done for the Indian youth in the field of education. Prof. G. G. Maughon, the present superintendent, is doing a fine work and showing splendid leadership.

THE CHURCH

Of the 18,000 Indians in Robeson County only about 3,000 are members of any church. According to a report made some time ago, the Baptist denomination has by far the largest number of members. The Burnt Swamp Missionary Baptist Association consists of twenty-five churches with something over 2,000 members. The Association was organized in 1881.

The Methodist Episcopal Church has ten churches among the Indians with an enrollment of about 600 members.

The Lumber River Conference of the Holiness Methodist Church, organized in 1900, has seven churches with a membership of nearly 500.

There are smaller sects at work among the Indians, but no one denomination has done a very great work among the Indians. The Presbyterians have done nothing so far in behalf of this people.

When one considers the comparatively small church membership among the Indians, and the fact that church leadership is almost altogether untrained, there can be only one conclusion, namely, here is an opportunity and a challenge to the Presbyterian church which until now has failed in her calling to this people.

Two stories are recalled here which may help us to appreciate the plight of the Lost Colony. Miss Livermore tells of how she once was called upon to give the principal talk at a gathering of Indians many years ago. She wondered what she might say that would be of real help, and that would be remembered. She decided to talk as simply as she could on the verse in Micah which reads: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" As she talked she knew that the Spirit of God was present guiding her, and speaking to the hearts of the people. When she had finished, one of the Indians, a man well along in years, came up to her and said: "Why don't you white people tell us of these things? We need to hear these things so

much, and we want you to tell us." This sounds as though it might have come from far away Africa, but it is the voice of a people within our Presbytery, and for whom we are responsible.

The other story concerns a girl who confessed that she had attended oftentimes the churches available for her people, but she could not understand the strange rites that were done, and the manifestations of an emotional nature involved in "getting religion." She wanted to attend a church where she might learn the things she wanted to know about God and herself. She wanted to attend a church like the churches of white people. This confession helps us to see what is going on in the minds of Indian youth. They must be given the Gospel of a loving Father and a loving Savior before they cease to be greatly interested in matters of religion.

The Government has done a great deal for these Indians in the last few years. The Indians themselves just now are trying to establish an Orphan's Home for their orphan children. Churches of other denominations have shown interest in these people, and have done great good in their efforts, but the fact remains that the Indians of Robeson County, whether or not they are really descendants of John White's Lost Colony, are in a true sense the Lost Colony of our Presbytery, and they must be saved for Christ. Can the Church in Fayetteville Presbytery stand by and not lift a helping hand to these benighted children of God at a time when they need our help and are calling for this help?

Our Lord has said: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

V. OUR IMMEDIATE NEEDS IN FAYETTEVILLE PRESBYTERY

1. To Establish and Operate Extension Sunday Schools.

By Rev. Henry W. McLaughlin, D. D.

In the Presbyterian Church, U. S., there are between five and six hundred outpost Sunday schools. These, with few exceptions, are being conducted by members of organized churches. We are avoiding the term "Mission Sunday School" for obvious reasons, preferring the term "Extension Unit" or "Outpost." Each outpost should be considered as a unit of the parent congregation. We should try to avoid making the people feel that they are being patronized. The participation of all in the community should be enlisted as far as possible.

SURVEY

How may we find out the number of people in any given community who are regularly attending some Sunday school? It is easy to secure the total population of a county, white and colored, from the government census. Through the school census and other sources we may find out the number of people who are living in the community, including the outlying area. This should include the country people who trade at the center. The total attendance at Sunday school in all of the churches should be discovered. Subtract this from the total population. A surprise may await us. The public-school teachers are usually willing to help discover pupils who are not regularly attending Sunday school and church. A study should be made of the crowd that comes to the town or city on Saturday. We should try to find out how many of them attend church or Sunday school regularly.

The only reliable method of getting detailed information is to make a home-to-home visitation of the community. This should be done especially where a new outpost is contemplated. For this purpose, free blanks and instructions may be secured by writing to the Department of Country Church and Sunday School Extension, 8 North Sixth Street, Presbyterian Building, Richmond, Va.

HOW TO START

Do not wait for a chapel or church. The shade of a tree, a brush arbor, a tent, a private home, a vacant building, or a schoolhouse may be used at first. The necessary building will follow after the interest of the people has been enlisted. Launch the movement now. Do not wait until all conditions are propitious. Start it in a small way with a few people. Some very successful outposts have been established in communities where there were no members of the Presbyterian Church, but having people not reached by any church. We have been too prone to limit our efforts to the corporate limits of the town, or to people of Presbyterian heritage. God is calling us to undertake the enterprise wherever people are found who are not being adequately reached by some other denomination.

ORGANIZATION AND ADMINISTRATION

The approach should be community-wide, with the purpose of enlisting all the people irrespective of denomination or non-denomination. If, however, the effort is to be stable, some denomination should be responsible for the administration. Union Sunday schools are not satisfactory. If a Presbyterian church undertakes the enterprise, it should be Presbyterian in organization and administration, under the supervision of the session.

A men's Bible class, the men of the church, a woman's Bible class, the woman's auxiliary, or a young people's organization may adopt an outpost Sunday school as a project. At each meeting of the group a report of the previous Sunday's activities, including attendance and other matters of interest, should be reported. This will add new zeal and maintain enthusiasm in the fostering organization.

A committee of three persons for each outpost should be appointed by the session of the church so that the whole congregation will feel responsible for the undertaking. The fostering group may nominate the committee to the session. The committee should be composed of persons who are capable of acting as superintendent, as teacher of the men's Bible class, and as secretary. The duties of the committee should be to secure the place of meeting and additional teachers, and to carry out the details. Literature should be ordered promptly. This may be obtained free for the first quarter for new Sunday schools under Presbyterian supervision. Young adults who have been trained in the young people's organizations make very satisfactory leaders for outpost Sunday schools. These young people, prepared for service, unless given a definite task are sometimes lost to the church, but given a responsibility often develop into wonderful leaders.

ADULT PARTICIPATION

The slogan "Every member of the community a member of the Sunday school" should be kept before the outpost. No community is adequately reached unless the adults are enlisted. Special efforts should be made to secure the attendance of both men and women. Unless the fathers and mothers are enlisted we are handicapped in dealing with the children and young people of a community. Frequently the adults in an outpost community have not been accustomed to regular church attendance. It is, therefore, very desirable to secure the most capable persons possible to organize and teach both a men's Bible class and a women's Bible class. Each of these groups should be a vital factor in the life of an outpost.

AN OUTPOST PROGRAM

A properly graded and well-organized Sunday school, with a planned worship service and plenty of time given for the lesson, should be conducted each Sunday. In addition to these there may be a weekly prayer meeting, a young people's organization, a woman's auxiliary, an annual vacation church school, and evangelistic meetings. The above is a good program for an outpost. The vacation church school and the evangelistic meetings have been successfully combined in some communities. Stated preaching services in each of several outposts

may overburden the pastor. It is better to furnish transportation to the central church for the preaching service once a month, or oftener. In that case the people of the outposts should be recognized and at times given a place on the program. The children may sing a hymn and the young people recite in concert a chapter from the Bible. The minister may take his text from that chapter and preach a sermon. If this plan can be successfully worked it may solve the empty pew problem on Sunday nights. The people of the extension units should be made to feel that they are a definite part of the congregation.

AN ASSET AND NOT A LIABILITY

Stewardship is an important factor in the program of religious education. When we have made parasites of a congregation we have done them a positive injury. Another good slogan for an outpost Sunday school is, "A contribution from every member every Sunday as an act of worship." When the Sunday school is located among country people, the Lord's Acre Plan may be operated in such a way that it will become a real financial asset to the main church. Literature about the Lord's Acre Plan may be secured by writing to the Stewardship Secretary, Henry Grady Building, Atlanta, Georgia. The people in the outpost should be trained, not only to give to the support of the local church, but to the benevolent causes of the Church. I visited a Sunday school that had been organized about six months previously, and told the people that \$12 would start a new Sunday school as large as theirs. On the next Sunday, which was Rally Day, \$12 was given for Sunday School Extension. I visited another community where seven months before a Sunday school had been organized under a brush arbor in a community where there were no Presbyterians. During the seven months they had erected a building that could not be duplicated for two thousand dollars, and there were one hundred and twenty-six people present on that Sunday afternoon. They had made an every member canvass and promised \$250 for the pastor's salary.

The people will respond if we go to a community in the spirit of Christ for the purpose of service, with the intention of making the community Christian rather than Presbyterian. We should not attempt to impose the Presbyterian Church on the people, but to serve the people in such a way that they will come to feel that they are a definite part of our Presbyterian family. A trained local leadership in every outpost should be developed as rapidly as possible. For this purpose introductory leadership courses should be conducted. Your regional or presbyterial Director of Religious Education will be pleased

to assist in promoting these classes. Suggestions and detailed information may also be secured by writing to the Department of Leadership Training, 8 North Sixth Street, Presbyterian Building, Richmond, Va.

2. Adequate support for our workers in the field.

The General Assembly of 1939 incorporated in the Manual for the Assembly's Home Mission Council the following policy which had been formerly approved: "The Presbyterian Church in the United States recognized its responsibility to maintain a minimum living income for the support of its pastoral charges within the bounds which shall not be below necessary living expenses, graduated according to circumstance and conditions. To this end fields should be stimulated to assume an increasing proportion of self-support, and Presbyteries should so group dependent congregations into fields as to make self-support more easily attained. Any tendency to pauperize fields by carrying for them the burden of support which they could and should carry for themselves is to be avoided." (Page 157, Assembly's Minutes 1939).

The Assembly's Home Mission Council, composed of representatives from every Synod, is striving to establish a minimum salary goal for all fields beyond the mission or outpost Sunday School stage, of \$1200 for an unmarried minister, and \$1500 and a manse or \$1700 without a manse for a married minister. The Assembly's Home Mission Committee will make its appropriations to aid receiving Presbyteries on this basis. The Synod of North Carolina pays its own home mission expense and contributes liberally to the Assembly's Home Missions as well. But we must see to it in the Synod and in Fayetteville Presbytery that we keep in step with the whole Assembly in maintaining this minimum.

Fayetteville Presbytery has adopted this goal, and the churches are asked to make every effort to bring their salary scale up to this minimum, and where that is impossible the Presbytery's Home Mission Committee will do all it can to help.

3. We MUST have THREE NEW WORKERS in the Presbytery at once.

The Men's Club of the First Presbyterian Church of Fayetteville erected a beautiful chapel at Spring Lake just off the Fort Bragg reservation in a community of several hundred families, mostly privates and non-commissioned officers from Fort Bragg. A thriving Sunday School meets there every Sunday afternoon. Preaching services are supplied from Fayetteville. The work needs a permanent Sunday School Worker to get the field organized and to visit the families in their homes.

When that work has been well established the Sunday School Worker should be moved to some other field and prepare the ground for some other church to take over. A Sunday School Worker in the Presbytery is one of our great needs. At present we have Miss Mary Fretwell at Spring Lake, jointly supported by the Synod, Presbytery and the Men's Club of the Fayetteville First Church.

We need a minister for work in Johnston and Harnett Counties. Elsewhere in these studies this immediate need is set forth. The forming of a new field reaching across the borderline between these two counties is an imperative need. This should be done without delay, and a minister located on this field. Not only could the three churches which would form this field be served in an adequate way by thus arranging, but new and undeveloped points could be reached. This is a call to the Presbytery. An effectual door is opened for our work here. At present a portion of this work is being done by ministers in neighboring fields, but a part of it is not being reached in any way. Here is a field white unto harvest.

Possibly our greatest need is for a Superintendent of Home Missions and Pastor at Large. We say this is the greatest need because if we get the right man he will promote all the phases of our home mission work, and will keep the cause before our churches. Fayetteville Presbytery made its greatest advance work when it had a Superintendent of Home Missions. The task needs a man's whole time and thought and energy. No pastor can take it on in addition to his own work and make a success out of it. We MUST have a superintendent. He could have also as his duty the serving as Pastor at Large for those churches which become vacant. By getting the churches to pay him their regular salary scale for his services they would not only fill in the gap between pastors, but they would also go a long way toward his support.

Our immediate needs are these: A Sunday School Worker in the Presbytery, a minister in Johnston and Harnett counties, and a Superintendent of Home Missions.

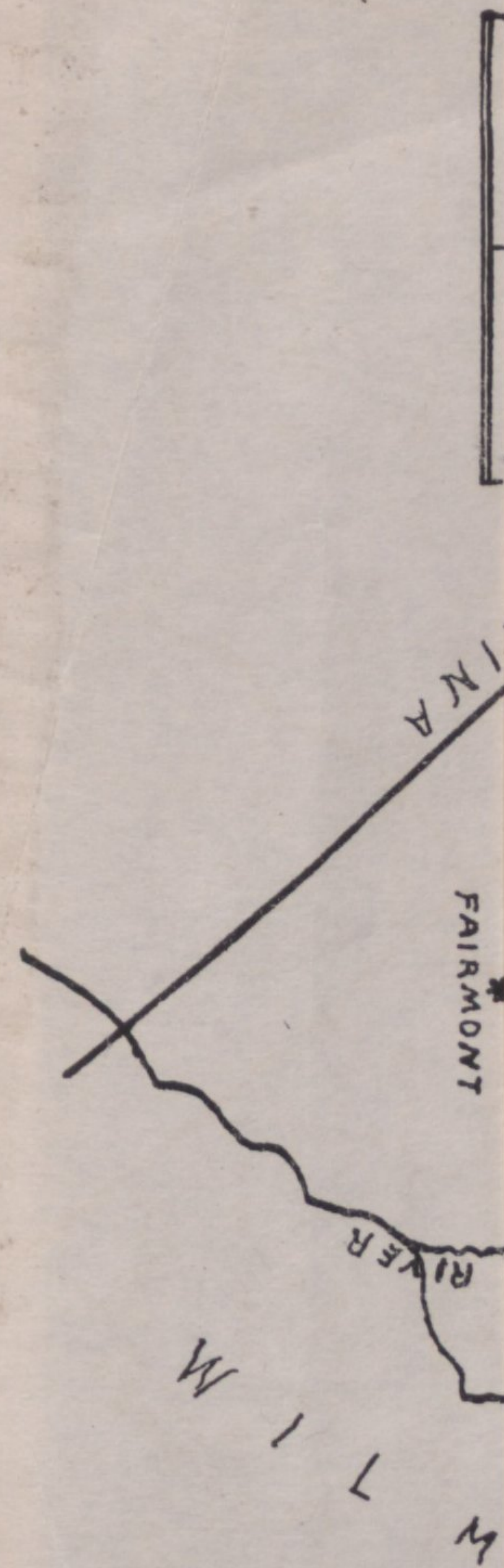
Home Missions in the Synod and Presbytery have suffered because we have no special offering.

We are not asking for an offering over and above the amount allotted to us in the budget.

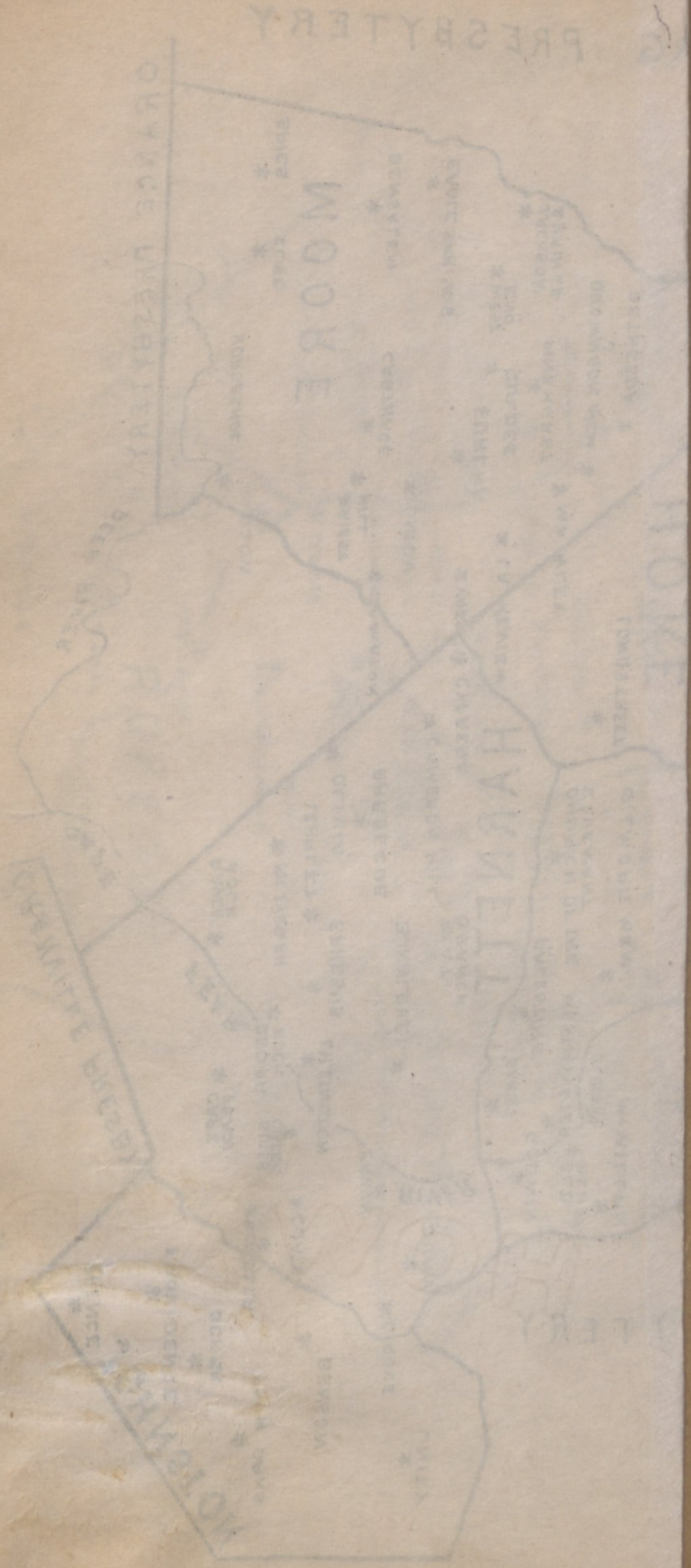
We are asking for an offering to bring up the gifts for Home Missions to the amount designated in the budget. Is not that fair?

THAT SUM NECESSARY TO BRING OUR GIFTS
UP TO HOME MISSIONS' APPORTIONMENT IS \$2500.

With that sum and with the support in the future that
will total the amount apportioned we can secure THE SUN-
DAY SCHOOL WORKER, THE MINISTER FOR JOHN-
STON AND HARNETT COUNTIES, and THE SUPERIN-
TENDENT OF HOME MISSIONS.—John M. Alexander.



PRESBYTERY
CORRECTED IN 1940 BY
CHARLES M. GIBBS, JR.



MECKLENBURG PRESBYTERY

ORANGE PRESBYTERY

CRANVILLE PRESBY.

JOHNSTON

MOORE

HARNETT

HOKE

SCOTLAND

CUMBERLAND

ROBESON

MAP OF
FAYETTEVILLE
PRESBYTERY

CORRECTED IN 1940 BY
CHARLES M. GIBBS, JR.

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SOUTH CAROLINA

WILMINGTON

PRESBYTERY

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* UNION

* EAGLE SPRINGS

* WEST END

* EUREKA

* CULDEE

* JACKSON SPRINGS

* PINEHURST

* LAKEVIEW

* MAWLEY

* BROWNSON MEM.

* BETHESDA

* CAMERON HILL

* VASS

* CYPRESS

* OLIVIA

* BARBECUE

* BUNNLEVEL

* FLAT BRANCH

* LEAFLET

* EPHEBUS

* LILLINGTON

* EBENEZER

* COATS

* BEREIA

* FOUR OAKS

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* RAVEN ROCK

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BROWNSON MEMORIAL PRESBYTERIAN CHURCH
SOUTHERN PINES, N. C.

A mission was started in the Civic Club in Southern Pines, N. C., in April, 1935, under the leadership of Rev. E. L. Barber, pastor of Bethesda Presbyterian Church, Aberdeen, N. C. On March 15, 1936, a Presbyterian Church was organized with seventy charter members. The above is a picture of the church building which has been erected since.