

THE TRINITY CHURCH RECORD.

"Watch ye, stand fast in the faith, and like men, be strong." I Cor. xvi, 13.

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BISHOP WILSON.

Bishop Alpheus W. Wilson, who presides over the Fifty-eighth Session of the North Carolina Conference, which body convenes in this city on the 5th day of the current month, is a native of Maryland and has long resided in the city of Baltimore. He is well advanced in years and has traveled very extensively in the United States and many foreign countries, having visited England, China, Japan, Mexico and South America. He has spent a good deal of time in different sections of our state, but has never presided over an Annual Conference in North Carolina. As a presiding officer the preachers know very little of him, but as a preacher his fame is abroad in the land. There is nothing sensational nor particularly attractive in his manner or preaching, but there is a grasp and breadth and sweep about his mind and a massiveness and force about his words that he will favor Durham at least two sermons and that all our people will avail themselves of the privilege of hearing him. Let Trinity church be packed to its uttermost with the best people of the community to hear this distinguished prelate.

TO THE NORTH CAROLINA CONFERENCE, GREETING.

In the history of Trinity Church this month will be a memorable one, for it will bring to us the great pleasure of having in our midst the members of the North Carolina Conference. As co-laborers with you in the church militant and as fellow-members of that grand and unique organization, effected by John Wesley, which has been such a mighty power in advancing Christ's kingdom among men, we extend to you our heartiest greetings, welcoming you as one of the noblest and most consecrated corps of leaders to be found anywhere engaged in the Master's glorious cause. To our city, to our church and to our homes and firesides we most cordially welcome you, and gladly bid you enter into the "good cheer" that is ours. It is our sincere wish that you may enjoy your brief stay among us.

But it is utterly impossible for us to wholly eliminate selfishness from our thoughts concerning you, for we are confident that your presence among us will be the occasion of a great spiritual uplift coming both from the pulpit and from our association with you.

Our city presents a solid front for Methodism. With four churches, one of which is unexcelled in beauty by any in the southern connection, with two new churches in sight, with the depository of the colporteur of both the North Carolina Conferences and with Trinity College, Durham leads the towns of the state for Methodism.

In His service, as our loved and honored guests, we wish to again remind you that our doors are ever ajar and our hearts open to receive you.

THE BEST PREPARATION FOR GREAT ACHIEVEMENTS.

BY L. W. CRAWFORD.

Every noble-minded youth desires to accomplish something in this life—if possible, something truly great. In most cases this laudable desire can be gratified if proper forethought is given and timely effort is set forth. Get ready for great achievements; be equal to them, and opportunities will not be lacking. How can one get ready for such unseen opportunities? By making unconscious preparation. That is, by habitually doing in the right spirit each duty as it meets him in daily life.

Success or greatness is thrust upon very few people—if upon any. It is not an accident of birth, though to be well bred is helpful. Neither is it the result of chance or good fortune merely. "The gods help those who help themselves." Success is the result of patient, continued toil. It is the reward of effort and painstaking application. It is the goal reached after a long, hard race has been run. This is proven by history and experience. No man has ever yet gained the top round of the ladder who did not push and strain and sweat and struggle manfully.

Daniel Webster, when a school boy, gave little promise of future greatness as an orator. He could not declaim before his class-mates. He tried and failed and went home crying with mortification. But he persevered and only by dint of effort was he able to overcome timidity, gain self-control, acquire information and develop power. By and by he stood peerless in the United States senate, caught the ear of the nation with his eloquence and thrilled the whole country with his sublime oratory.

Henry Clay, at the age of 27, was not a successful lawyer. He then

began the study of some historical or scientific book and the speaking of its contents. This he continued until his mind was furnished and disciplined, and he went among the people able to hush the tumult, sway the multitude and thrill the masses with his eloquence.

So it has always been. So it will ever be. The youth who conquers himself; who discharges promptly in the right spirit each duty as it presents itself; who bravely wrestles with difficult tasks and struggles to overcome opposition and hinderances; who discards the word "can't" and who will not shrink nor shirk nor make excuses is the young man whose ability in the future will be equal to the greatest achievements, and who will ultimately come forth as a leader and a deliverer of the people—a hero in life's great battlefield—great in name, in character and in achievements.

"The heights that great men gained and kept

Were not attained by sudden flights; But they, while their companions slept, Were up and toiling in the night."

THE HISTORY OF TRINITY CHURCH.

BY JAMES S. BRIDGATE.

CHAPTER I.

Previous to the year 1861 little influence was exercised in this community by the Methodists. The few members that were in this section worshipped about two miles and a half east of Durham, in a church known as Union Grove, which was in the Orange Circuit, and visited regularly by the pastor in charge.

In June, 1861, Jesse A. Cunningham and others contracted for the building of a church on the site now occupied by Trinity. Captain William Mangum, one of the principal builders in the vicinity, contracted to build this house at a cost of \$650.00. It was built of wood with a shingle roof, and furnished with plain seats and plain altar and pulpit, just such a church as might be found in those days in the country. It had a seating capacity of about 200 persons or perhaps 250. Previous to its completion and dedication there was a great excitement on a subject of secession and anti-secession. Parties were closely drawn and some of our greatest men, honest in their convictions, presented the question to the people with all the earnestness of their hearts, and in this house ex-Governor Graham and Captain John Berry spoke against the ordinance of secession and in favor of the preservation of the American Union. Hon. Henry K. Nash and Dr. Pride Jones as earnestly discussed the question in favor of secession. These were troublesome times and the Methodist pulpit would frequently allude to the injustice of the North, and especially to the bitter animosity on the part of Northern Methodists, which now and then cropped out in the secular press and church papers of the North. There was no more faithful advocate of the southern side of the question than the Rev. J. B. Alford, who served the church here about that time. During the years 1861, '62 and '63, he was faithful in the discharge of his duty as minister to this people, and gave every evidence of his devotion to the cause of the South, which men were then upholding on the field of battle and in the tented camp. With their minds excited by war and the rumors of war, there was no room for much revival interest, but many were added to the church during the ministry of this faithful man of God, both by certificate and profession of faith. His work upon the circuit known then as the Orange Circuit, was eminently successful, and his name is now well known by the old Methodists who knew him

in that day. He was heard to say on one occasion "that he was pretty sure the Yankees had a through ticket and their baggage checked for snail." This is given to show his great devotion to the cause of the South, and that he was ready at all times to sacrifice even his life in its behalf.

About the years 1864-65 Rev. W. M. Jordan succeeded to this charge. He was a devoted servant of God, and at one time professed sanctification. He was ever ready to hold up the standard of his Lord and did efficient work as a revivalist. He kept up all the interests of the church in these times which tried men's souls. The records have not been obtained of the years in which the church was served by this pastor, but there was some increase in the membership, until the house was taken by the Northern army and used for hospital purposes, and otherwise rendered unfit for public worship.

In 1866 Rev. R. S. Webb was assigned to the Chapel Hill church, with Durham, Orange church and Massey's chapel attached. In 1867 the Durham Circuit was formed, consisting of Durham, Orange Church, Massey's Chapel, Pleasant Grove, Mount Hebron and Fletcher's Chapel. Brother Webb continued in this work through the years 1867, '68 and '69, when he took charge of the church in Durham. In 1866 he informs the writer that the village was small and the church, which had been built a few years before, had been badly damaged by the armies, but the few noble Methodists in the village and surrounding country rallied and rescued the church, from which also stated that he had frequently to walk from Chapel Hill to Durham to serve the church, as the war had left the country so destitute that the preacher could not afford to keep a horse. Only two Methodists were living in the village at that time, viz: R. F. Morris and Mrs. J. R. Green, and from all accounts Methodism owes a great deal to that energetic man, R. F. Morris, who had some most excellent traits of character. He loved the church and made many sacrifices for its promotion. The following families, besides others living in the surrounding country, held their membership in Durham, viz: Washington Duke, Z. I. Lyon, James Stagg, N. W. Guess, John and Grey Barbee, William Proctor and Wesley Cole. During this pastorate Rev. John A. McMannen and D. C. Parrish moved to Durham and united with the church. These families composed the body which formed the nucleus out of which the Methodist church grew. There were many glorious revivals during the four years of Brother Webb's administration and many added to the church, some of whom have become quite prominent. A few may be mentioned. On the 20th of August, 1869, the records show that the following persons united with the Methodist church, viz: Maggie L. Guess, Ben N. Duke, J. B. Duke, and on September 9 of the same year, Nannie G. Parrish, Carrie E. Cox, Nannie B. Lyon, Ann E. Durham, Mittie E. Lyon, W. J. Lyon, R. F. Morris and several others. Brother Webb refers to an incident which occurred just at the close of the war. President Johnson and others were on their way to attend the commencement at Chapel Hill, and had just walked out on the piazza of the hotel when old Mr. Pratt, a well-known pioneer of "Ye Olden Time" (dressed in a blue spike-tail coat with brass buttons), who had been greatly troubled about the curtailing of his liberties by military orders, walked up to President Johnson and said: "Mr. Johnson, can I make brandy?" The president smiled and turned him over to General Sickles, who was standing by.

Brother Webb made an effort for

prohibition in Durham in these days of her infancy, and at an election held the prohibitionists came in one vote of succeeding. The saloon men turned the tables on the preacher and drove him from the town in the following way: There was but one house for rent in town, which he had been occupying for two years, and they offered \$20.00 more for it than he could pay. The result was that he had to live in Chapel Hill the last year he served this people. As a consequence he has appreciated living in a parsonage ever since.

Rev. John Tillett was preacher in charge of the Durham Circuit during the years 1870 and '71. After making one or two rounds and many pastoral visitations he found some irregularities, and at a quarterly meeting held at old Bethel church about April, 1870, he made complaint, in his report on the general state of the church, that some of his members had not been conforming strictly to the rules of the discipline. At this some took exception, and a discussion ensued. This gave rise to much disaffection and many were aggrieved that the preacher should carry the matter into the pulpit, although some conceded that it was owing to his zeal for the purity of his flock. In order to bring the matter to a settlement charges and specifications were preferred against Brother Tillett, and an investigation was made by the presiding elder and a committee of preachers. The charge of immorality, in that he had made statements from the pulpit which could not be sustained. They, however, did not find him guilty of the charge, whereupon thirty-one members of the church, F. Morris and family, Rev. Joan A. McMannen and family, Col. D. C. Parrish and family, except one daughter, Mrs. Emma A. Lockhart, John and Grey Barbee and their families. Under the leadership of Rev. J. A. McMannen several united with him in a society of nineteen members, and they established a church near Lipscomb's Crossroads. The attempt was made to form other societies to be called independent Methodists, but in this he failed. His plans ended by his being restored, together with his Lipscomb congregation, to the Methodist Episcopal Church, South, and he died in its communion at peace with God and man. This occurred during the first and second years of the ministry of Brother J. J. Renn, who followed Brother Tillett; in fact the former succeeded in restoring the thirty-one members which had left during the former pastorate. These difficulties threatened at one time the dissolution of the church at this place and injure the advancement of Methodism, but Time, the great healer of all things, and the spirit of love and conciliation displayed by Brother Renn, saved much bickering and strife, whereby the church was doubtless made stronger than ever and went forth conquering and to conquer. Enough has been learned from those who were actors in these scenes at the time to prove that Brother Tillett was conscientious in the administration of the discipline and left the church upon a higher plane of piety and better prepared than ever for the revival seasons which followed. He has gone to his reward and has doubtless many stars in the crown of his rejoicing.

"Do good, and leave behind you a monument of virtue that the storms of time, can never destroy. Write your name in kindness, love and mercy on the hearts of thousands you come in contact with year by year; and you will never be forgotten. Your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven."