

This Edition of THE PILOT is Dedicated to the Memory of Long Street Presbyterian Church

VOLUME
4

THE PILOT

NUMBER
43

Is a Paper Devoted to the Upbuilding of the Sandhill Territory of North Carolina

Address all communications to
THE PILOT PRINTING COMPANY, VASS, N. C.

FRIDAY, SEPTEMBER 12, 1924

SUBSCRIPTION \$2.00



REV. NEILL MCKAY, D. D.

who served as pastor of Long Street Church for several years and was one of the founders of the North Carolina Presbyterian, now the Presbyterian Standard.

DISTRICT COUNCIL FOR BOY SCOUTS

Tuesday evening of last week an interesting and enthusiastic meeting was held in the West Sanford school building at Sanford, N. C., for the purpose of organizing a District Council of the Boy Scouts of America. At this meeting representatives were present from the counties of Lee, Chatham, Harnett, Montgomery and Moore. The advisability of the information of a District Council out of these five counties was discussed.

These representatives were composed of some of the leading citizens of these five counties, among these were the attorneys, the ministers, the teachers and business men. Quite a number of the active scout masters of the district were also present, who spoke with much enthusiasm of the work which was being done by the Boy Scouts in their respective communities. W. M. Marr, Deputy Regional Scout Executive, was present, and he made a strong address in the interest of scouting. In this address Mr. Marr stressed the fact that our boys are perhaps our greatest asset, and that scouting is a program of vocationally purposeful activity for boys. He very vividly outlined the purpose and work of the proposed district council. After a few other strong talks in favor of the council it was unanimously voted to organize the council at this meeting. The organization was perfected in a few moments, and after the election of officers quite a few important committees were named. It was unanimously voted to name the council the "Walter Hines Page District Council Boy Scouts of America."

It was estimated that the entire yearly cost of this work would be about \$5,000.00, this to include salary of executive, purchase and operation of a Ford car, securing permanent camp equipment, cost of operating a training school for scout masters, charter, National Council fees, office supplies and miscellaneous expenses.

This budget is allotted to the different counties as follows: Lee county, \$1,500; Moore county, \$1,500; Harnett county, \$1,000; Montgomery county, \$500; Chatham county, \$500.

It is hoped that the citizens of Moore county will realize the value of this Boy Scout movement as a character building and citizenship training asset to our district, and support this movement liberally. Any town or community that can get together as many as twenty boys between the ages of twelve and twenty-one can have a Boy Scout troop. If your town or community has a troop organized, then

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HON. J. McN. JOHNSON

The Scotch poet of the Sandhills. Mr. Johnson wrote especially for The Pilot the poem, "Long Street's Living and Dead," carried elsewhere in this paper.

FAYETTEVILLE PRESBYTERY TO MEET AT LONG STREET CHURCH

Met There Just 100 Years Ago--General Bowley, Commanding Officer of Fort Bragg, to Provide Shelter and Bedding for the Night--Artillery Display Wednesday

PRESBYTERY WILL CONVENE TUESDAY

Rev. C. E. Clarke, of Carthage, Retiring Moderator; Dr. Moore Preaches Wed.

The Presbytery of Fayetteville will convene in regular stated session at Long Street church Tuesday, September 16, 1924, at 7:30 p. m. Long Street is sixteen miles west of Fayetteville on the old historic Yadkin Road. It is located in the heart of the Fort Bragg Government Reservation, about ten miles from Fort headquarters.

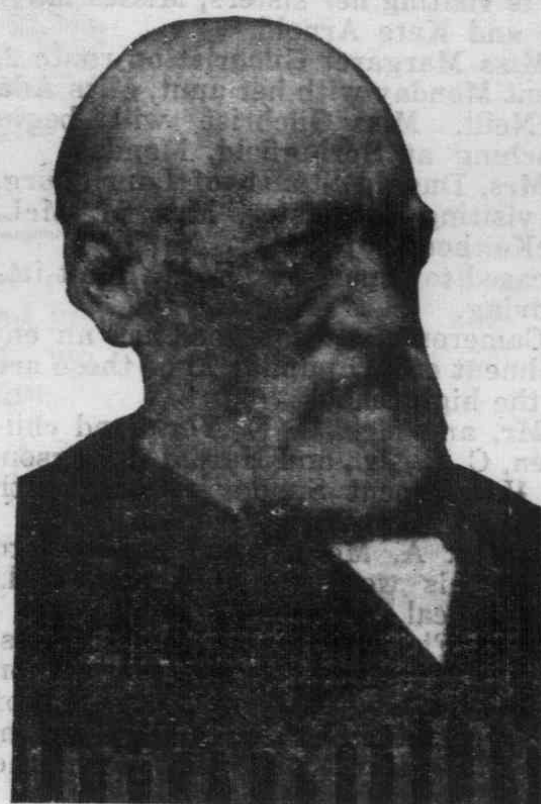
This meeting of the Presbytery will be of more than usual interest to the Presbyterians and other church people of the State, and of special interest to the descendants of the early Highland settlers of the Cape Fear section. In the first place, the Presbytery will "encamp" on the church grounds for its three-day session. A field outfit will be set up near the church to provide shelter and bedding for the night. Supper and breakfast will be served from a field kitchen by trained cooks from Fort Bragg. Dinner will be served in picnic fashion by the members and friends of the church. This unique and somewhat

ginnings and subsequent development of the Presbyterian church in this part of the State. Long Street is one of the three original churches in the Cape Fear section. The first formal religious service held in the Long Street community, under the direction of an ordained minister, was conducted by Rev. Hugh McAden on Thursday night, January 29, 1756, in the home of Alexander McKay. The next year Rev. Kenneth Campbell, a native Scotchman, came to this section from Pennsylvania and settled on the west side of the Cape Fear river, fourteen miles north of Fayetteville. October 18, 1758, Mr. Campbell accepted a "call" for his pastoral services from Bluff, Barbours, and Long Street churches. Thus, without any local ecclesiastical organization to foster their efforts and without any foundation to begin their work, these sturdy sons of old Scotia set up the Presbyterian church in a new and strange land. No doubt they felt a personal need for the ministry of the Kirk; but it is reasonable to believe that they were moved with an equally strong desire to provide for the spiritual interest of their children. This was indeed a work of faith, and has been abundantly rewarded. From this small beginning the strong Presbyterian organization of the Cape Fear section has developed, with more than one hundred organized and growing churches, with

SOME HISTORY OF LONG STREET CHURCH

Extracts Taken From a Pamphlet Written by Rev. R. A. McLeod

It is impossible to properly understand or appreciate the history of an individual, a family, a church or a community without some knowledge of the background of that history. The background of Long Street church is the Highlands of Scotland, which is at once the most beautiful and hardest country in which to live. Its hills and mountains are numerous and very rugged. Its streams are generally small but rapid and beautiful. It abounds in small lakes and mossy glens. Its climate is severe. The hard natural conditions of the country developed a hardy race with habits of thrift. But these beautiful hills, frolicking streams, and charming lakes did more than this, they created the natural environment for noble deeds and noble thoughts. Many Bible students think the one reason why the Lord appointed Palestine to be the place where His Prophets, Psalmists, and other writers of inspiration should live was because of the uplifting mountains and other inspiring natural conditions



REV. DAVID FAIRLEY, D. D.

who served Long Street Church as pastor for fifty years. He began his ministry at Long Street and ended it there.

SOUTHERN MAN WINS A KUSHEQUA BRIDE

Kushequa, Pa., Sept. 5.—The marriage of Miss Harriet G. Kane, daughter of Mr. and Mrs. Elisha Kent Kane to Mr. Howard N. Butler of Southern Pines, N. C., was solemnized at the home of the bride's parents at Kushequa, at twelve o'clock, Thursday, September 4th, 1924. The Rev. A. A. Neilis officiated.

The bride's gown was of Molly O Crepe and Venetian lace. The veil was caught with orange blossoms. She carried a bouquet of bride's roses and white sweet peas. Her handkerchief was one carried by her great-great aunt when she danced with Lafayette.

The maid of honor, Miss Florence M. Kane, sister of the bride, wore green georgette and gold lace and carried a bouquet of sweetheart roses. The bridesmaids, Miss Helen K. Butler and Miss Virginia Kane were gown-ed in orchid and peach georgette crepe with gold lace, and carried sweet peas. The best-man was Fairly Ray, of Fayetteville, N. C.

The ushers were Evan O'Neill Kane, Jr., Elisha Kent Kane, III, and Cyrus O. Butler.

Mr. G. C. Burch sang "Until You Came," by Metcalfe followed by the wedding march "To a Wild Rose," played by Dr. T. L. Kane on the violin, accompanied by Miss Sybil Kane. "O Promise Me" was played by Dr. Kane during the service.

A wedding luncheon of four courses was served immediately after the ceremony. Covers were laid for sixty guests. The bride's table was centered by a heart-shaped wedding cake. The color scheme was the pastel shades with asters and sweet peas predominating. The favors were small basket-shaped roses filled with nuts and mints.

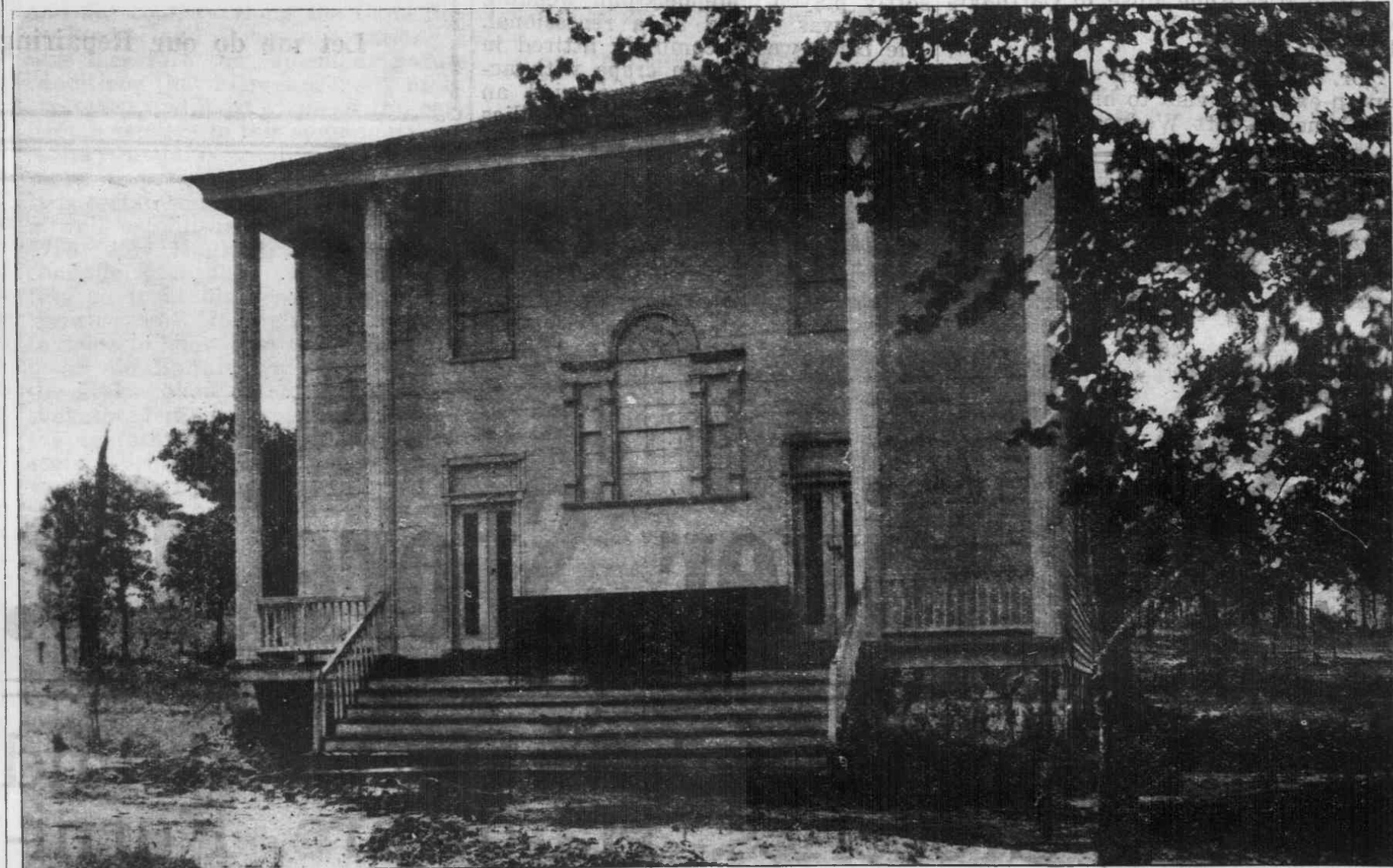
The young couple were married beneath an arch of sweet peas and asparagus ferns. Golden rod and asters were used extensively through the rooms.

The bride is an attractive and accomplished young woman. She received her education at Oberlin College, and for the last four years has been one of the faculty of Bradford high school.

The bridegroom is engaged in business in North Carolina, where he is an executive officer and director in the Carolina Coal Company. He served in the artillery during the world war.

The young pair left for a sea voyage to the Gulf country, after which they will reside at Coal Glen, North Carolina, where the coal company has just completed a new house for them.

The bride was the recipient of many (Continued on page 8)



LONG STREET CHURCH AS IT LOOKS TODAY

novel arrangement for the entertainment of the Presbytery has been made possible by the courtesy of General Bowley, who has given his personal attention to working out all the details necessary to provide for the complete comfort of the members of the Presbytery. General Bowley is also making liberal provision for entertainment during the recess hours. The Band from Fort Bragg will render a program of sacred music and Scotch airs during the noon recess of the second day. An opportunity to observe artillery firing will be given the same afternoon. Very few of those who will attend the Presbytery have ever had an opportunity of this sort, and it is a safe guess that it will prove a most thrilling and delightful bit of entertainment. The General asks that visitors be assured that there will be no possible danger from this firing. The range of the firing will be over a small untraveled part of the reservation. Besides, it will be securely guarded while the firing is in progress. The Polly Ray Mountain, a high elevation commanding a long range view, located some five hundred yards from the church will be the point from which visitors will observe the firing. The firing will probably not last more than thirty minutes.

But the chief reason for inviting the Presbytery to hold its semi-annual meeting at this old church is not merely to give the members the novel experience of an unusual entertainment, although it is very gratifying to be able to do that, but it is primarily on account of the historical interest that clusters around this ancient church. It is hoped that this meeting will stimulate an interest, especially among Presbyterians, in the early beginnings and subsequent development of the Presbyterian church in this part of the State. Long Street is one of the three original churches in the Cape Fear section. The first formal religious service held in the Long Street community, under the direction of an ordained minister, was conducted by Rev. Hugh McAden on Thursday night, January 29, 1756, in the home of Alexander McKay. The next year Rev. Kenneth Campbell, a native Scotchman, came to this section from Pennsylvania and settled on the west side of the Cape Fear river, fourteen miles north of Fayetteville. October 18, 1758, Mr. Campbell accepted a "call" for his pastoral services from Bluff, Barbours, and Long Street churches. Thus, without any local ecclesiastical organization to foster their efforts and without any foundation to begin their work, these sturdy sons of old Scotia set up the Presbyterian church in a new and strange land. No doubt they felt a personal need for the ministry of the Kirk; but it is reasonable to believe that they were moved with an equally strong desire to provide for the spiritual interest of their children. This was indeed a work of faith, and has been abundantly rewarded. From this small beginning the strong Presbyterian organization of the Cape Fear section has developed, with more than one hundred organized and growing churches, with

its excellent high school for boys and girls at Elise, with its great college for women at Flora McDonald, and with a constituency of more than 15,000 members.

The second day of the Presbytery, September 17th, will be given over largely to a celebration of the organization of this old church and a study of the part the Scotch of the Cape Fear section have played in church and State. A program that gives promise of unusual interest is being worked out. Dr. Walter W. Moore, President of our leading theological seminary, will preach at 11 a. m. Following the sermon the Presbyterian communion will be observed. The silver communion cups brought to America in 1770 by Rev. John McLeod from the Presbyterians of Edinburgh, Scotland, to the Presbyterians of Cumberland county, will be used in this service. During the recess hour the members of Presbytery and visitors will be entertained with the band concert and the firing demonstration. Plans are under way for a number of appropriate addresses in the afternoon. This will be a day of days to the descendants of the early Highland settlers, for no people love their national traditions more than the Scotch, especially when those traditions are linked with religion. It will be a great "home coming" day, when friends and kindred will assemble for worship, study, and social intercourse at their father's old Kirk.

It has been one hundred years since the Presbytery met at Long Street. It will be interesting to compare the Presbytery of that day with the Presbytery of today. Minutes of special interest from the records of that form-

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of the country. It was in just such a country as this that the Highlanders of Scotland developed their domestic, their national, and their religious life. Their history can be traced back to the beginning of the christian era. Thus isolated as they were from the rest of the world they very naturally developed their own peculiar institutions. In their domestic life they developed a strong love for home and family. No doubt many of their family customs seem severe as compared to the present day, but no one will question the statement that these customs wrought in the Highlanders a devotion to a pure and honorable family life that has never been surpassed, if equalled, by any other people. In national life they developed into a patriotic, liberty loving people. They never forsook their leader in battle nor proved disloyal to the government to which they had sworn allegiance. But not withstanding their unwavering loyalty to their rulers in purely civil matters, the Highlanders from time immemorial have contended for liberty of conscience and the right to worship God as their own conscience directed. In religious life they developed into earnest christians. The Highlanders had a deep sentiment without a superficial display of christian experiences, and an unwavering belief in christian doctrines without any dogmatic Phariseisms. They had a vigorous religious creed and for the defense of that creed they were willing to die, but never in all their history did they try to impose it upon other men. These are the people from which the early settlers of the Cape Fear section sprang; an ancestry to be proud of and worthy to be emulated. This

(Continued on page three)



REV. R. A. McLEOD

the present pastor of Long Street Church. Rev. McLeod is a Moore county boy, born and reared on Vass route one; a son of Mr. and Mrs. J. A. McLeod.