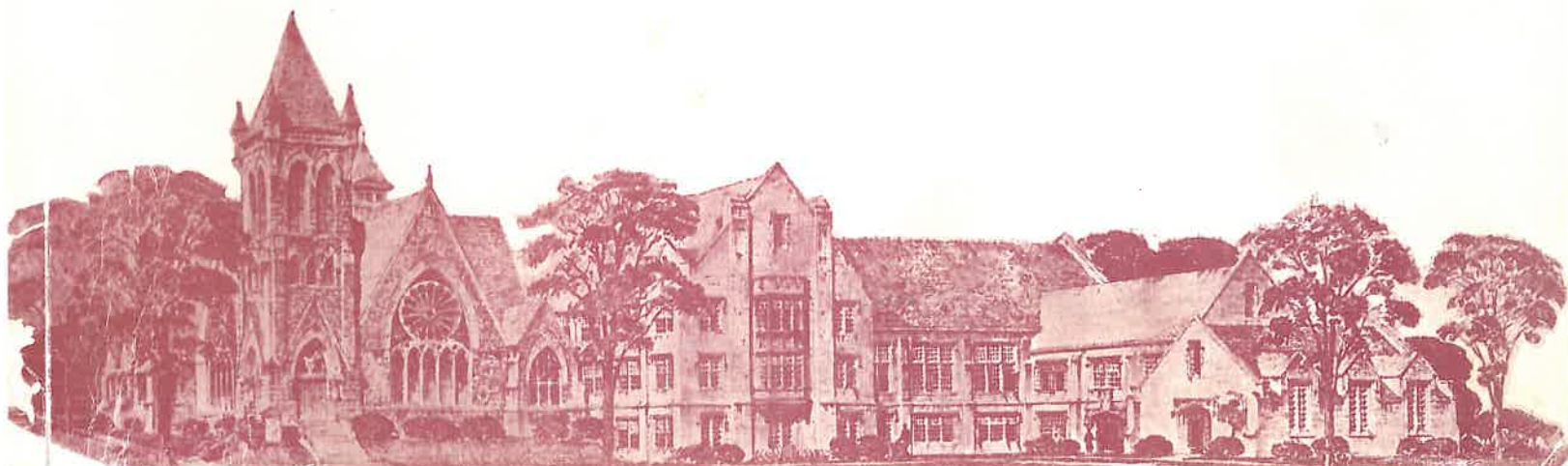


A Heritage of Witness

South Highland Presbyterian Church

1888 - 1988

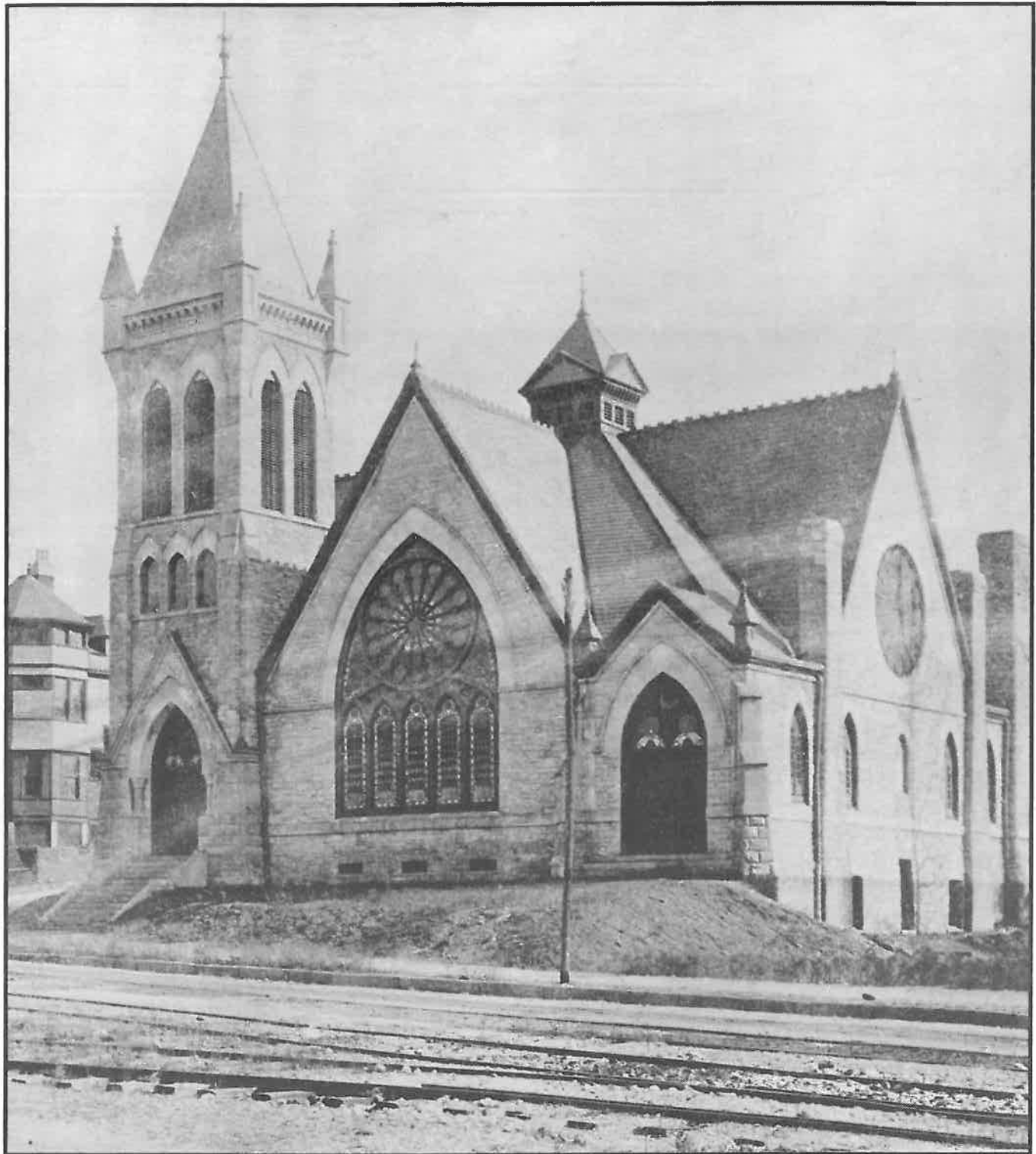


*The First One Hundred Years
in the Life of
South Highland Presbyterian Church
Birmingham, Alabama*

Founded October 31, 1888

*"giving thanks to the Father, who has qualified us to share in the
inheritance of the saints . . ."*

— Col. 1:12



South Highland Presbyterian Church 1895
The earliest known photo of the church on Highland Avenue

Photo Courtesy of Birmingham Public Library Archives.

*Make a joyful noise unto the Lord, all ye lands.
Serve the Lord with gladness:
come before his presence with singing.
Know ye that the Lord he is God.
It is he that made us, and not we ourselves;
We are his people, and the sheep of his pasture.
Enter into his gates with thanksgiving
and into his courts with praise;
Be thankful unto him, and bless his name.
for the Lord is good; his mercy is everlasting;
his love endureth to all generations.*

—Psalm 100 (K.J.V.)



Foreword

. . . let me call again upon all of our churches to perpetuate carefully the records, for they are invaluable. They make history, and when the centennial of each church shall in time be celebrated such records will be priceless, and should be kept and cared for as a sacred treasure.

This was written in 1911 in an article entitled “Presbyterian Progress in Birmingham: South Highlands Church”, by Dr. E. H. Sholl, in **The Gulf States Presbyterian**. The time has come; South Highland Presbyterian Church is celebrating her Centennial. We have studied the records to discover our past, and we have written as best we can a narrative of that past.

We have tried to write the whole story; there may be events and attitudes in this story that some readers would rather forget. We cannot apologize for telling what the records say, nor can we gloss over past imperfections. Only God and His Son are perfect, and while our church is God’s creature, it lives in the acts of imperfect Christians.

We have not written a scholarly history replete with footnotes and annotations. Most of our information has come from Church and Presbytery records, interviews with members, and former pastors, and earlier written histories of our church. We apologize for mistakes and omissions. We regret that we have not been able to name all the members and officers of the congregation, past and present, who have done so much to make South Highland Presbyterian Church an ornament to our denomination and a living witness to the Glory and Grace of our Lord and Savior. May God continue to shower our church with His Blessings in our second century of service for His Kingdom.

— Charlotte Lankford and Marian Monroe



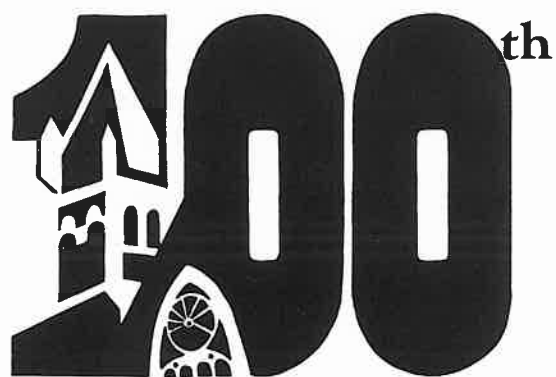
*"Unless the Lord builds the house, its builders
labor in vain."*

—Psalm 127:1 (N.I.V.)



Table of Contents

Foreword	3
The First Twenty Years	7
Growth and Schism	19
A New Beginning — A Greater Service	25
Promises Fulfilled	33
Building His Kingdom	39
Approaching Our Centennial	57
Postscript	78
Footnotes	79
Appendices	
A Century of Music	80
A Brief History of Troop #9 Boy Scouts of America	83
Fourth, Fifth and Sixth Generation South Highlanders	84
Honor Roll — World War II	86
Members of South Highland Who Have Entered the Ministry	87
Members of South Highland Who Trained as Directors of Christian Education	87
Inspirational Series Speakers at South Highland	87
The Church Staff - 1988	88
The Church Officers - 1988	89
Presbyterian Women - 1988	90
Vital Statistics - 1988	91
Giving of Our Time	93
Acknowledgements	94



ANNIVERSARY

The South Highland Presbyterian Church

1888-1988 "To The Glory of God"

The First Twenty Years

In 1888 Birmingham, Alabama, was a raw, new city, only eighteen years old. Founded because it was the junction place of two railroads, it lay in Jones Valley between ridges to the north and south. It was a planned city, laid out with mathematical precision. In 1873 geological reports showed the presence here in vast amounts of coal, iron, and limestone, the minerals necessary for the making of coke iron. The city burgeoned with industry and population growth.

A ramshackle place, it contained muddy or dusty streets full of young men in a hurry; wooden or brick structures hastily constructed for business or dwellings; primitive sanitary conditions; and much violent crime, reminiscent of frontier towns of the Old West. Unlike those towns, many families had settled here permanently, churches were established early, and attempts for a cultured life produced the Opera House, dancing clubs, and the famous Calico Ball of 1873. 1873 also saw the dreadful cholera epidemic, which reduced the population from four to two thousand.

But Birmingham survived and prospered. As families grew, they looked longingly at the ridges to the north and south of Jones Valley, away from the malaria, heat, dirt, and noise of the low-lying city. North Highlands and South Highlands were ripe for development.



Map of Town of Highland

The Elyton Land Company (later to become the Birmingham Realty Company) owned much downtown property and most of the land that later became the town of Highland. From the profits of the sale of downtown property, the Company embarked upon the ambitious project of laying out Highland Avenue and a whole neighborhood around it. The street car tracks were extended from Twentieth Street and Eighth Avenue South (now University Avenue) to Five Points and the length of Highland Avenue.

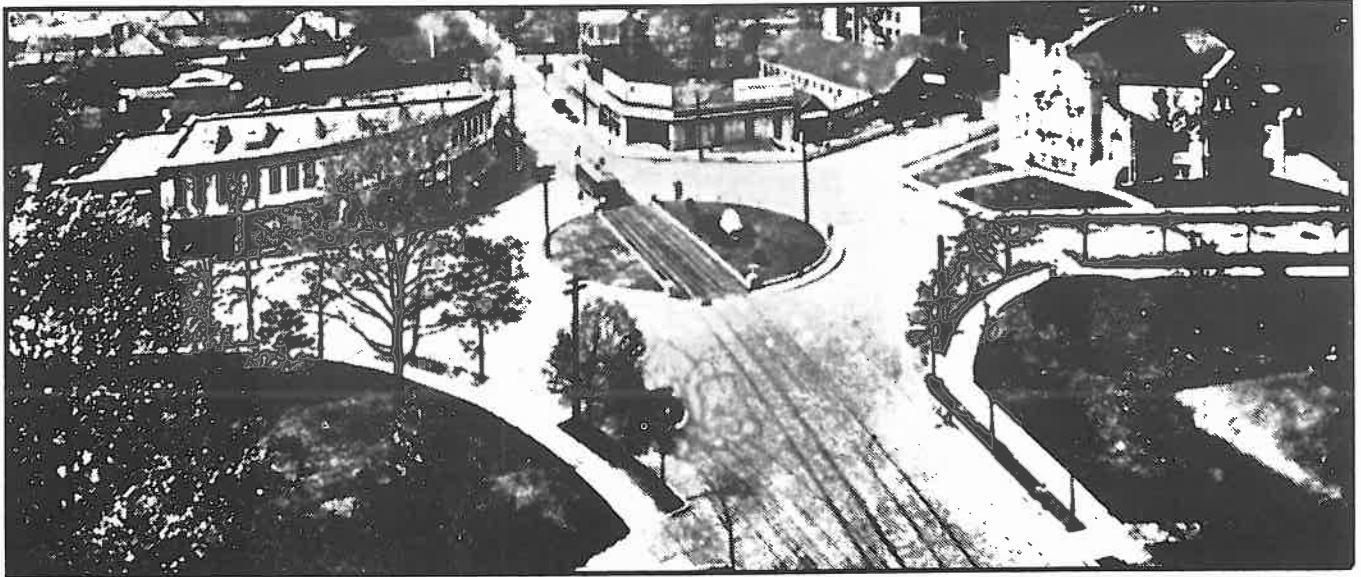
For a brief time the street cars were mule-drawn. In order for the cars to climb the grade beginning at Eighth Avenue an extra mule was stabled at Eighth Avenue and hitched to the upgoing cars for extra power. His task done, he was walked back to Eighth Avenue to await the next car. The mules were soon replaced by the steam dummy, a light rail car powered by a steam engine.

Now with easy access to South Highlands, people flocked to the area. The people who came were rich and poor, black and white, immigrants and native-born. The poorer people settled close to the southern boundaries of Birmingham, while those more well-to-do built close to Five Points, and particularly on Highland Avenue.

The Town of Highland was incorporated in 1887.

The most prestigious street was the two block stretch of Twelfth Avenue between Twentieth Street and Eighteenth Street. Once called "Nabob Hill", it was the place where the largest, most expensive homes were situated, built by Civil War generals and captains of industry in the bustling city below.

In 1887 the residents of this area of South Highlands decided to incorporate into the Town of Highland. The center of the town was Five Points, and one block away on the northwest corner of Highland avenue and Twenty-First Street was the town hall. This small frame building, built in 1889 for \$285.00 was also the jail, a small grocery, and the office for the mayor, or "intendant" as he was called, and the marshal.



An early view of South Highlands from Terrace Court, Birmingham, Alabama

The Town of Highland was not destined to survive long; by 1893 the economic realities of being a separate entity dictated that the town become a part of Birmingham. But the area around Five Points retained for many years a sense of separateness, perhaps because of its upper middle-class character, perhaps because it was perceived by the rest of Birmingham as being particularly desirable — a place to aspire to.

In 1888 the Town of Highland was, by the standards of the time, a very pleasant place to live, suburban before the term was known, essentially a bedroom community for Birmingham. The streets were dirt, there was no inside plumbing, little electricity, a few gas lights, horses and carriages, washing was done in wash tubs or creeks. There was no refrigeration, no running water (rain water was collected in cisterns, or back yards had windmills to pump up the water), no telephone, and not even any television.

Almost every house had a kitchen garden, and farm animals, including goats and cows, ran through the yards. Life was made easier for the lady of the house by the abundance of black servants, many of whom lived in the alleys behind the houses. So much has changed since those days.

But some things are everlasting, and mothers' concern for their children's Christian nurture is one of those things. And so, in the little Town of Highland, a hundred years ago, a few Presbyterian women followed the lead of St. Mary's-on-the-Highlands Episcopal Church members, who had founded their church the year before.

South Highland was organized October 31, 1888.

From the Session Minutes of the Third Presbyterian Church of October 21, 1888, we read that Elder Wilson presented a petition, signed by Mrs. B.C. Bustin and eight other ladies, requesting a meeting of the congregation be called to consider the organization of a Presbyterian Church in the Town of Highland. This must have happened immediately because letters of dismissal were granted to Mr. H. C. Ansley, Mr. and Mrs. E. G. Brownlee, Mr. H. L. Badham, Mrs. B. C. Bustin, Mr. and Mrs. W. E. Hooper, the Misses Theresa, May and Kathleen Hooper, Gen. and Mrs. R. D. Johnston, Mr. and Mrs. James Johnston, Mr. and Mrs. J. R. Ryan, Mrs. B. C. Scott, Mr. and Mrs. T. H. Spencer. Added to this list as Charter members were Mr. and Mrs. W. A. Chenoweth, Miss T. E. Turner, and Mr. Gordon Johnston.

In a later time, Gen. R. D. Johnston wrote, "I can well conclude that this church had its birth in the hearts of the good, praying mothers in the South Highlands who were homesick for its ministry and longed for it as an ark of safety for their children."

And so it was that on Hallowe'en night, October 31, 1888, a dark, rainy, and windy night, a small group, undaunted by superstition, met in the small frame building which housed the private school of Prof. Taylor, which stood across the street from where Southside Baptist Church now stands.

And because this was to be a Presbyterian Church, everything was done "decently and in order." The Rev. Paul C. Morton, the Evangelist of the Presbytery, presided at the meeting. Rev. Morton (1837-1902) was a graduate of what later became Washington and Lee College and Union Theological Seminary. He entered the Confederate Army as Chaplain to Stonewall Jackson's Brigade, and he was praying with Jackson when the General died of his wounds following the Battle of Chancellorsville.

After the war he came to Alabama, where his specialty was evangelizing and organizing new churches. He was working in Goodwater, Alabama, when he was called to come to Birmingham to organize our church. As he prepared to board the train to Birmingham, he fell and broke his arm. Immediately he put his arm in a sling and continued on his journey.

The young church met in Prof. Taylor's school house for some months. It was first served by Stated Supply, the Rev. W. I. Sinnott, who preached his first sermon for the new church November 18th. Rev. Sinnott (1855-1936) was a graduate of the University of Mississippi and Princeton Theological Seminary. Before coming to our church he had served at the Second Presbyterian Church in Birmingham, and churches in Mississippi and Virginia.

Very soon, one of the members, whose name has been lost, donated the lot next to the school house, and building began for a temporary sanctuary. Our first church was a small frame building with a tin roof and a front porch. We have a model of it, made by Mr. G.M. Elson from a photograph, at the time of our Seventy-Fifth Anniversary. This structure stood on the corner of the lot now occupied by the Parke Memorial Library.



**Our First Building—Spring of 1889
Corner 18th Street and 11th Avenue, South**



An in-town excursion around the turn of the century showing some of our early church members.

It was completed by February 17, 1889, the occasion of Rev. Sinnott's last sermon. Gen. R. D. Johnston wrote about life in that first church:

In that humble building we worshiped and had sweet fellowship, one with another, and with our Lord. We knew every member of the church and felt bonds of sympathy and love for each other. We were all poor but loved one church, and gave liberally to it and to the cause of Christ.

From the very beginning the women were active in the work of the church. They immediately organized a Woman's Band. Mrs. James Johnston was its first president. Members were Mrs. R. D. Johnston, Mrs. W. E. Hooper, Mrs. T. H. Spencer, Mrs. George Havens, Mrs. W. A. Chenoweth, Mrs. J. H. Bemiss, Mrs. R. F. Stewart, Mrs. H. C. Ansley, Mrs. W. F. Lyman, Mrs. T. S. Morton, Mrs. E. L. Bridges, and Miss Emma Bissett.

There was much for them to do. They used their talents in the service of their religion: quite practically they kept the little church spotless, cleaned the oil lamps, taught the Sunday School — from the very first, they were proud of their "graded Sunday School", furnished the music for the worship service, brought flowers to the church. In order to raise money for their beloved little church, they made aprons and bonnets, tacked quilts, and made pies, which they sold at the Saturday Market at Five Points.

Later they remembered nostalgically how hard they had worked, and how difficult it was getting to and from Five Points in the mud or dust, depending on the season. Other fund raising efforts included "entertainments" — how this does pique the curiosity! The first cause they supported outside the church was, appropriately enough, Foreign Missions.

On March 1, 1889, the Rev. Alexander Lacy Phillips became our first permanent pastor. Rev. Phillips, born in 1859, was a graduate of Chapel Hill College in North Carolina. He came to us from Fayette, N.C., and left September 1, 1890, to become Secretary of Colored Evangelism, a position he held until 1898. While he was pastor, Rev. Phillips was very anxious for the church to have a permanent, suitable building. Perhaps his most influential and effective helper in this endeavor was Major Joseph Hardie, C.S.A., elected a ruling elder that same year.

Joseph Hardie (1833-1915) was a most outstanding man. He was a native of Talladega, Alabama, attended the University of Alabama and graduated from Princeton in 1855. He married the beautiful Maggie Isbell of Talladega, and they moved to Selma, where



Rev. Alexander Lacy Phillips

he became a merchant. After serving in the Civil War, he was a successful cotton merchant in Selma, until he moved to Birmingham in 1889. In Birmingham he established the City National Bank, but in 1892 he sold out and retired from business. He had previously made some exceedingly lucrative investments in California.

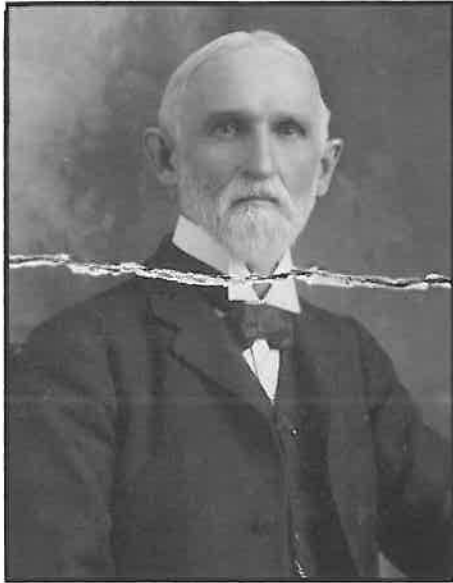
Major Hardie was a moving force in the young church.

Major and Mrs. Hardie lived on Highland Avenue. Although they had no children, they raised two nieces of Major Hardie's. In their later years they spent most of their time in California.

Major Hardie was always very active in the work of the YMCA. He served as president of three of its International Conventions. He started the first YMCA for Negroes in the South and was very instrumental in the founding of Tuskegee Institute. He entertained Booker T. Washington in his kitchen because Washington said, "The time hasn't come for me to sit in the dining room".

Major Hardie was very important in the early life of our church, and his influence continues — he was the great uncle of Mr. Julius T. Hendrick, father of Mrs. Gray Buck, Jr. of our present congregation.

Major Hardie was chosen the chairman of the Building Committee for the new sanctuary. We don't know how many members were on the roll of the church at this time, only a year after the church



Major Joseph Hardie

was organized. Their numbers must have been small, but they bravely decided on very grand plans for their new church.

The first consideration was location. A lot was available across the street from the City Hall, on the southwest corner of Highland and Twenty-First, a most prestigious location. It was purchased from the Elyton Land Company for \$2500.00. On June 11, 1890, \$625.00 was paid in cash, and a mortgage was secured for \$1875.00



Rev. Thornton Whaling

In January 1891 the Rev. Thornton Whaling became pastor. He was born in Radford, VA., in 1858, and was a graduate of Davidson College. He came to our church from Cheraw, S.C. It is

remembered that his gifts as a pastor and teacher were of a high order. He later became President of Columbia Theological Seminary, and in 1924 he was Moderator of the General Assembly. He was surely one of the most able men to occupy our pulpit. He served until September 1892, although he makes a cameo appearance much later at a time of great trouble in the life of our church. He died September 13, 1938 — just missing the Golden Anniversary of the church.

South Highland builds a new Sanctuary.

During his pastorate the plans for the new sanctuary were drawn by one of Birmingham's most prominent architects, D. A. Helmich. Here again we are amazed by the bravery of our forebears in this church. Only the very best would do — and in Birmingham in 1891 that meant a church in the English Gothic Revival style of split-faced limestone. The very size of the sanctuary is amazing — room for five hundred. Surely their trust was in their Lord, for their means were small but their hearts were liberal.

Major Hardie gave the first contribution to the Building Fund. He suggested that the stained glass windows be partially paid for by the children of the Sunday School. They were to raise money by their own efforts. All who donated a certain amount would have their names placed in the cornerstone of the new building. Perhaps they were. We will never know now; for when we opened the cornerstone on November 1, 1987, everything in it was crumbled to dust.

Building a great church takes much financing, as our early members soon found. On October 18, 1891, at a meeting of the church members, the following Resolution was unanimously passed: "Resolved, that it is the desire of this church to become incorporated under the provisions of the laws of the State of Alabama, by the name of the SOUTH HIGHLAND PRESBYTERIAN CHURCH, and the following members of said church were elected Trustees:

Trustees of South Highland Church

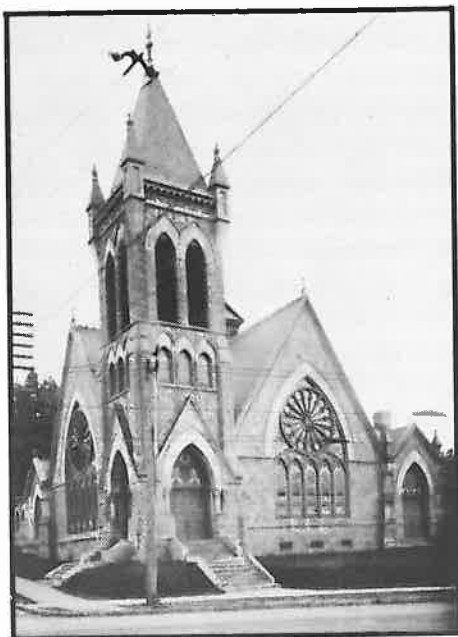
J. D. McKee
W. A. Chenoweth
J. R. Ryan
W. E. Hooper
E. L. Bridges"

According to the Courthouse records this Declaration

was filed for record October 20, 1891, M. T. Porter, Judge of Probate. A Certificate of Incorporation was issued (in the same hand and on the same page) to:

The South Highlands Presbyterian Church

The name is four times so designated, recorded as incorporated to do business October 28, 1891, in Vol. F, Record of Incorporations, pp. 42 and 43, by M. J. Porter, Probate Judge. This is an interesting discovery. Legally today the name of our church is The South Highlands Presbyterian Church. In old newspaper and denominational communications we find, even in the same article, the name used variously with or without the final "s" in Highland. Certainly in the last fifty years, we have been calling ourselves South Highland Presbyterian Church. By action of our Session and Trustees, the name will be officially changed to South Highland Presbyterian Church.



South Highland Presbyterian Church around 1905

The obvious reason for incorporation was to secure financing for the new building. On February 6, 1892, the old mortgage of \$1875.00 was paid off. On February 8, 1892, the church executed a mortgage to the West End Trust and Safe Deposit Co. of Philadelphia to secure \$10,000.00 in bonds, due in five years at an interest of eight per cent per annum, payable semi-monthly. The mortgage states that this is the property on which the church is now being built.

The total cost of the church building, including the Sunday School in the rear of what is now the Sanctuary, was thirty thousand dollars. The cornerstone of the building was laid January 1, 1892. At the

time of the ceremony, an organ was brought to the site on a dray, and a young girl, later a distinguished member of the church, Mrs. S. J. Knecht, played for the congregational singing, the regular organist being absent.

But the God-fearing, earnest men and women who composed this early congregation were also concerned with reaching out to others with the good news of Christ and the salvation He offers. Shortly after the organization of the church, Major Hardie organized a Sunday School for the convicts at Pratt Mines' Prison No. 2, where the state had placed its convicts to mine coal. The work continued for at least eighteen years under the later direction of Alfred Brainerd (referred to as "of sainted memory" from the State of Maine) and W. P. Bissett.

Under the pastorate of Rev. Whaling, General Johnston wrote:

I recall with deepest satisfaction on one occasion during the ministry of Dr. Thornton Whaling when the Session of this church met in the chapel of the prison, one Sunday afternoon, and after a tender and searching sermon from Dr. Whaling, received into our church eleven strong, able-bodied white convicts in their stripes. When the moderator of the Session propounded questions to the convicts touching the forgiveness of their sins, these strong men broke down and wept like little children. These men remained on our rolls for a time until we dismissed them to the church whither they went when released. Since that day, we have witnessed almost every Sabbath brothers in stripes among both white and black, who accepted Christ as their Savior.

What a wonderful way for these hard-working Christian laymen to spend their Sunday afternoons!

Early Women's Work.

It was also in 1892 that the women changed the name of their organization to the "Woman's Foreign Mission Society". The officers were Mrs. James Johnston, Pres., Mrs. M. I. Brainerd, Sec'y-Treas., and Mrs. R. D. Johnston, Corr. Sec'y. The following women signed the constitution: Mrs. T. C. Whaling, Mrs. T. S. Morton, Mrs. James T. Johnston, Mrs. T. H. Spencer, Mrs. William Redd, Mrs. William Taylor, Mrs. E. O. Smith, Mrs. George L. Haven, Mrs. John C. Herndon, Mrs. T. N. Anglin, Mrs. F. E. Quigley, Mrs. M. L. Nandrum, Mrs. M. P. Barbour, and Mrs. M. E. Bridges.

The Preamble to the Constitution stated, "Believing the last command of our Lord 'to preach the Gospel to every creature' to be binding on us as His disciples, we hereby unite ourselves in effort to fulfill His command by every means in our power. We further resolve to pray and work for what we believe to be possible—'The Evangelization of the World in This Generation'."

Money-raising activities included oyster-suppers, silver teas, lectures, lawn parties, and bazaars. It all sounds quite elegant. The women were divided into three bands—Apron, Embroidery, and Housekeeping. They began sending a quarterly offering to the Treasurer of Foreign Missions in Nashville.

Meanwhile, work on the new church continued. We do not know when the congregation moved into the new sanctuary. We do know that the church looked quite different from the way it is now. The auditorium was in the front part of the building, with the pulpit under the west rose window. The main entry to the sanctuary was from the Twenty-First Street entrance, which faced the elevated pulpit. The choir and organ were also on the west wall.

Steps led up from the auditorium to the parlor and the Sunday School rooms, which were separated from the sanctuary by folding doors. When the wainscoting was removed in 1955 to install air conditioning, five fireplaces were found in the walls, one with the original grate in it. Several chimneys which date from the original construction can still be seen on the roof over the rear of the present sanctuary.

Although we do not know the date, we do know the first wedding which took place in the new church. It was the wedding of Miss Mary Morton to

E. A. Archibald of Eutaw. Mary was the sister of Elder Tazewell S. Morton. Her daughter, Margaret Archibald, will appear later in this narrative.

Meanwhile, the Five Points-Southside area was growing. Transportation from downtown was easy via the steam dummy-line street cars. So successful was this means of mass transportation that Birmingham soon had the largest surface dummy system in the nation. The Nineties were the height of the bicycling craze all across the nation and in Birmingham. Whole families took to the cycles and organized expeditions as far as Bessemer. Electricity became more widely available, and a few homes in the suburbs had telephones. Streets around Five Points were beginning to be paved.

The year 1893 brought two changes to our church. The first was the coming of Rev. John Barbour as pastor. Born in 1849, he was a graduate of Davidson. He surely came with high expectations for the new flourishing church, but soon after he arrived, the bottom dropped out. Not out of the church, but the financial structure of the whole country. It was called the Panic of 1893. Recovery was very slow all over the nation; some of the problems caused by the Panic did not appear for several years.



The Charles C. Heidt, Sr. Home at 2224 Arlington Avenue. (The site is presently right-of-way beneath the Red Mountain Expressway and also part of the Sirote, Permutt Law Firm property.)



Mr. and Mrs. Charles C. Heidt, Jr., and Rosa Sibley Heidt. Rosa died at age 10. The marble baptismal font in our Sanctuary was given in her memory. Lillian Heidt Harvill (Mrs. James C.) is the daughter of Mr. and Mrs. Charles C. Heidt, Jr., and the granddaughter of Mr. Grigsby Sibley.

Evangelism and Outreach.

Our church continued its steady growth. In '93 a chapel was established in Shades Valley, near what is now Crestline Village. This outpost was under the guidance of the indefatigable Major Hardie. Also in that year the women's organization began its long support of Home Missions by helping the Colored Institute in Tuscaloosa, and they assessed themselves dues of ten cents a month for good works, in addition to their voluntary offerings.



Rev. John Barbour

According to early accounts of the church, Mr. Barbour was a scholarly and very instructive expository preacher, and he was sound in doctrine and acceptable to all who sat under his ministry. Our first records of the church date from his ministry, Session Minutes dated May 16, 1895, previous records having disappeared.

Among the names of elders that appear again and again in the life of the church, we find Elders Lyman, Johnston, Hardie, Bradshaw, W. P. Taylor, Brockman, and others. How much we owe to these conscientious, devoted leaders in the early days of our church.

And these were very difficult days: for in 1896 when financial disaster struck, the church was unable to pay the interest on the mortgage. The mortgagee threatened to foreclose unless the church could come up with two thousand dollars. These were days of deep depression all over the country, and no money was available. When all seemed lost, the women of the church came forward and paid the

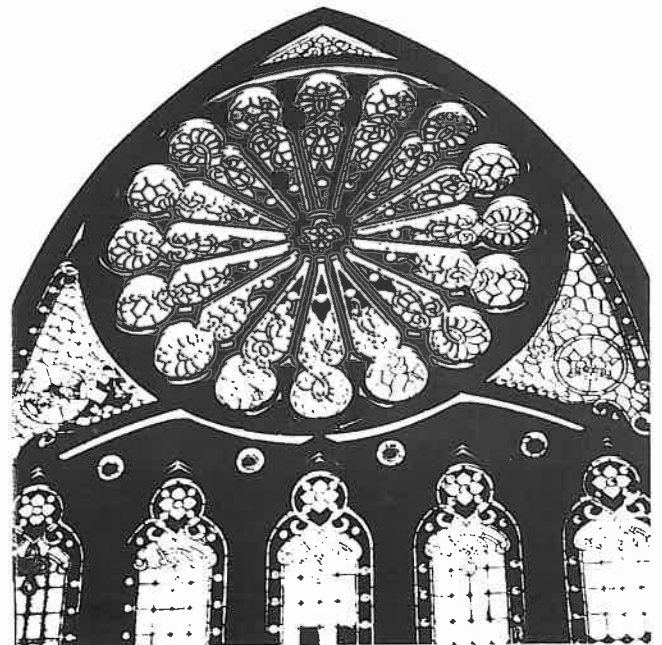
debt with money they had been carrying in a Building and Loan Association. Records show that a sum of two thousand dollars from the Home and Foreign Mission Society (as it was now called) made payment on the mortgage debt to avoid foreclosure.

On April 30, 1896, the church officers submitted a narrative report to Birmingham Presbytery. In part, it reads:

The fidelity of our pastor is highly commendable and very satisfactory to the church. The Elders and deacons are faithful, but some need more consecration for the work . . . Intemperance seems to be on the decrease. Worldly amusements and other forms of sin, the world, and the flesh, and the devil abound, but our membership is reasonably free from contamination. The recent State Fair caught quite a few of our members, but we doubt if it could be repeated with like results . . . Card clubs are on all sides, but few of our members indulge in the game, and we note with much pleasure that this sin against the home and heaven is on the decline in our church.

In this same report we read that there were four elders, eight deacons, one hundred ninety-three members on the roll, an average Sunday School attendance of one hundred twenty, with sixteen officers and teachers. Benevolences were \$116.10 for Foreign Missions, \$6.85 for Assembly Home Missions, and \$124.36 for Local Missions.

By 1897 there were two hundred twenty-two church members, with one hundred eighty-five on



the Sunday School roll. Despite this increase, money was still very scarce. Although the pastor's salary was \$1785.00, the church was unable to promise him more than \$1500.00, and before the year was up, they were in arrears on that amount. For one reason or another, Rev. Barbour left early in 1898 to go to a church in Kentucky.

He was succeeded by the Rev. J. J. Grier, who inherited the precarious financial situation his predecessor faced. Rev. Grier was said to have fine pulpit gifts—an attractive and sometimes forceful speaker. His salary was \$125.00 a month.

As the world greeted the new century, South Highland struggled with budgetary difficulties.

While the nation adventured in colonialism with the Spanish-American war, and the world greeted the new century, the Session of South Highland struggled with budgetary difficulties. The minutes of the Session meetings for 1900 and 1901 contain tantalizing pieces of information. Consider the following facts.

In September, 1900, the deacons were authorized to make a ninety-day note for \$375.00 to pay off existing liabilities. On March 4, 1901, the Session felt the situation approached an emergency. It called a congregational meeting for March 24th to consider and act upon the situation. "The Church needed more room for the Sunday School. There was no money to pay for the Choir. The Church Choir will have to be a volunteer activity of the congregation, although the Church will have to pay the organist. There is barely enough money to pay for the pastor, the janitor, or the lights. The Session declines to continue a policy of increasing debt for which no financial support is provided."

The next mention of finances in the Session Minutes is April 10th, when it is announced that "due to the efforts of Rev. Grier the church's entire debt of \$8,000.00 has been paid." Surely this was a miracle comparable to the loaves and the fishes.

1901 was also the year that the first missionary from South Highland went out to the foreign field. Most appropriately, it was Miss Emma Bissett, a founding member of the Woman's Band. While in China, she became the wife of the Rev. Rice, also a missionary. Mission work continued in Shades Valley and with the prisoners at Pratt Mines.

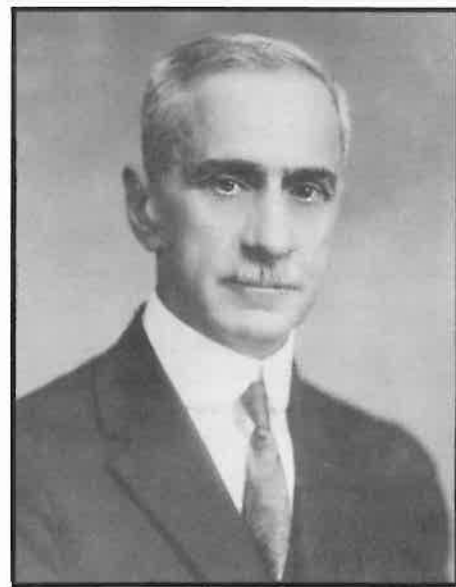
On the spiritual health of the church, the April

1901 report to the Presbytery states, "A few of our members indulge in card playing (we trust for amusement only); others enjoy the whirling dance, and still others attend the Opera, but the instances are the exception and not the rule."

South Highland protested the paving of Highland Avenue.

But the world was intruding—in July of that year the Elders instructed the Deacons to sign a petition protesting the the paving of Highland Avenue with either asphalt or brick. No reason is given for this objection, but perhaps a financial assessment was involved. The same year one of the members, Mrs. Alexander, requested running water and toilet conveniences be added to the church building, presumably in the Sunday School area. No action was taken that was recorded in the minutes.

And in 1902 another tantalizing bit of information—two friends of the church, unnamed, offered to fresco the walls of the auditorium under the direction of the prominent architect, Hugh Martin, who was a member of the Board of Deacons. The offer was accepted. How did it look? What was the theme? The color scheme? Even the memory is lost.



Rev. Sterling J. Foster

In September of 1902 Rev. Grier announced his resignation, to take effect January 1, 1903. Dr. Sterling J. Foster assumed the pastorate April 1, 1903. He was born in Uniontown, Alabama, and

was a graduate of Princeton Theological Seminary. His ministry was a time of rapid growth and enlargement.

Dr. Foster's daughter, Virginia Foster Durr, many years later, wrote her autobiography, **Outside the Magic Circle**. In it she describes life in the manse.

We lived in a parsonage on Rose Avenue, which is several blocks from the church . . . Being the preacher's family, we had to go to Sunday School and church, and then in the afternoon, we had to go to Christian Endeavour, the young people's group. Then we had to go to night service. On Wednesday we had to go to prayer meeting. Of course, Mother had to go to ladies' meetings, too. And Daddy had meetings with the Session. The church absorbed our life. We would also have prayers in the morning before breakfast. We would kneel down and pray and Daddy would pray and read the Bible. Of course, we were always in agony with impatience to get to the table and eat breakfast. We always thought breakfast was God's reward for the prayer effort.

1903 saw some exciting improvements in the physical plant. In July the Trustees executed a contract with Henry Pilcher and Sons for the construction of a pipe organ for the church, not to exceed two thousand dollars. This action was a direct result of the Woman's Foreign Mission Society's petition to the Session for a new organ. The Session responded that if the women could raise the money, the Session would authorize the expenditure. The women raised the money, the organ was bought and installed. Interestingly enough, the organ had a water-powered motor, and the deacons had to arrange a water line from the organ motor to the sewer in the middle of Highland Avenue.

The women also for many years paid the salary of the organist. In September of the same year the church was wired for electricity. What an exciting time that must have been.

The Sheppards and Mrs. Lapsley visited South Highland.

It was during these years that Mrs. Samuel Lapsley and the Rev. and Mrs. William Sheppard visited us. The Rev. Lapsley and the Sheppards were instrumental in founding the American

Presbyterian Congo Mission. They lived and worked there for many years, and, of course, have just recently been honored when our enlarged Presbytery was renamed The Presbytery of Sheppards and Lapsley. In 1907 Mrs. Rice, the former Emma Bisset, visited from the China Mission.

On November 8, 1908, all the members of the church gathered in the auditorium to celebrate the Twentieth Anniversary of our church. Rev. A. L. Phillips, the first permanent pastor, preached the anniversary sermon. He was followed by Ruling Elder General R. D. Johnston, who read a history of the first twenty years of the church. Much of the material for this history, and others written before, rely on this account. The last event of the service was the ceremonial calling of the roll of the Charter Members. We don't know how many responded twenty years after; undoubtedly some had fallen away, or passed away. We hope a goodly number were in the church that morning.

It was a happy day for the church. And twenty years after its birth, what kind of a church had South Highland become? It was situated in the middle of a very prosperous suburb of a city dominated by outside ownership of its major industries. Birmingham would soon have a population of 132,415 (January, 1910, after several suburbs were annexed). Taxes were low, city services were almost non-existent, vice and corruption were rampant. Labor relations were very bad; violent strikes in the 1890's and the 1900's crippled the labor



The S.D. Weakley Family (left to right) Louise Patterson Weakley, Mrs. S.D. Weakley, Judge S.D. Weakley, Eula Josephine Weakley. Eula Weakley married W. E. Cross and remained a member of South Highland until her death.



The S. D. Weakley Home at 2200 Ridge Park Avenue. *(The site is west of the upper parking lot for the former headquarters building of The Rust Engineering Company)* Judge Weakley, an elder at South Highland, was Chief Justice of the Alabama Supreme Court. A Bronze Plaque in his memory is on the west wall of our sanctuary.

movement until the 1930's. But on the gentle slopes approaching Red Mountain, life was very pleasant. The officers of TCI lived in spacious houses and made their business decisions based upon what Pittsburgh (U. S. Steel) told them to do.

Highland Avenue was a beautiful street of large houses. "Sociability" was highly regarded, and among the popular entertainments were musicales, teas, dances, literary clubs, and going to plays at the old Jefferson Theatre downtown. Every lady of any social pretension had a carriage and driver to take her on her afternoon calls. This is not to say that everyone who lived in the South Highlands was rich. There were no zoning regulations, and a grocer was quite liable to live next to the bank president. Small cottages were tucked between large, ornate mansions.

Close to downtown Birmingham were found neighborhoods of Italians and Lebanese, and a Negro

section. But as the street car ascended the hill to Five Points, the neighborhood became quite homogenously Anglo-Saxon. These people, industrious, moral, responsible, felt very much at home in the Calvinistic Presbyterian Church. They were comfortable with the certainties it stood for. They wanted their children to hold fast to those values and beliefs found in the Catechism and the Book of Church Order. They worshiped in South Highland Presbyterian Church, their neighborhood church; they walked to services and prayer meeting, their children with them.

The Bench of Elders was a group of strong-minded, responsible men, business and professional leaders in the city, devoted to their church and the purity of its doctrine. Elders were elected for life, as were the deacons, although deacons frequently were elected "up" to the office of elder. The deacons were responsible for the collecting and handling of the

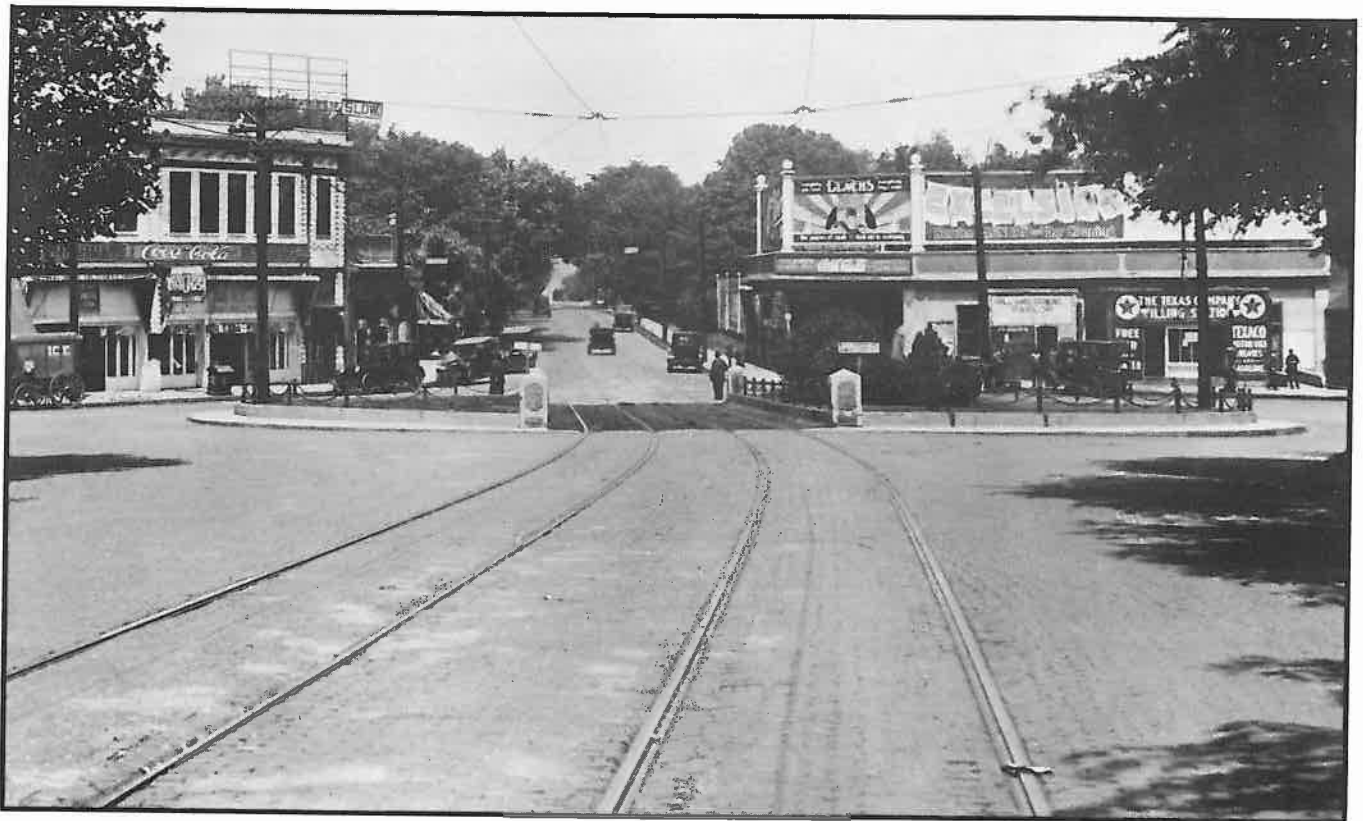
money in the church, but most of the decisions about the business of the church, spiritual or worldly, came from the elders.

The Sunday School was active, and the needs of the young people were met by Christian Endeavour, which met Sunday evening before Sunday night services. Wednesday night was Prayer Meeting, which was actually devoted to hymn-singing and (to the children squirming in their seats) long, devout prayers by the elders, concluded by a brief devotional and another long prayer by the preacher.

In brief, South Highland was a popular, highly-regarded church where the right people went for the

right reasons. No wonder it was beginning to have growing pains!

On April 4, 1909, Dr. Foster announced to the Session that he had been called to the presidency of Alabama Synodical College in Anniston, Alabama. General Johnston spoke at length of the good work of Dr. Foster, as did the Sunday School Superintendent and Mr. Bradshaw on the value of Dr. Foster's work. The elders accepted his resignation. Because of ill-health Dr. Foster was unable to accept the position in Anniston, and he did not remain in the ministry.¹



A View of Five Points South along Twentieth Street looking North. Note the electrified trolley, Texas Co. Filling Station, and Blach's advertisement. Many horse-drawn vehicles continued among the gasoline-powered automobiles.

Growth and Schism



Dr. John T. Plunket

In June of 1909 Dr. John T. Plunket became our pastor. He was born in Franklin, Tennessee, January 3, 1852. He graduated from Southwestern (now Rhodes College) in medicine before he entered Columbia Theological Seminary. He served churches in North Carolina, Kentucky, and Detroit. In 1905 he served as Moderator of the General Assembly. He came to South Highland from the First Presbyterian Church of Augusta, Georgia.

Dr. Plunket's ministry was a time of changes and expansion at our church. The congregation was clearly outgrowing the present facilities. In 1911 there were five hundred seventy-four members on the roll. The church was the third largest in liberality to all Synodical causes. John H. Frye was Clerk of the Session, composed of the minister and ten elders. S. W. Lee was Chairman of the Diaconate and Treasurer of the church. There were fourteen deacons and three trustees, Caldwell Bradshaw, H. J. Porter, and H. L. Badham. Contributions to Benevolences were \$4,098.00. The church had already begun its long support of what was then called the "Talladega Orphans Home", sending it \$714.00.

Two hundred twenty-two were enrolled in the Sunday School, under the direction of thirty-one

officers and teachers. It is perhaps from these days that we have a list of "very early teachers in our church." Certainly some of these names go back to the founding of the church—Prof. and Mrs. W. P. Taylor (in whose school building the church was organized), Charter Members Mr. and Mrs. James F. Johnston, Mr. and Mrs. T. H. Spencer, Gen. and Mrs. R. D. Johnston, and Major and Mrs. Hardie (not Charter Members, but very early and very outstanding).

Mrs. R. G. McGahey (Mary Brockman), deceased mother of present member, Mrs. James White, Jr., remembered that Mrs. Hardie always brought cookies, which she distributed to the children after Sunday School. Said Mrs. McGahey, "I have the idea she did it largely to make it easier for us to stay in church."

Other names listed are Mr. and Mrs. James Bowron, Mr. and Mrs. W. F. Lyman, Mr. and Mrs. S. W. Lee, Mrs. C. I. Mushat, Mr. J. K. Brockman (father of Mrs. McGahey), Superintendent of the Sunday School for many years, and Mrs. Brockman, Mr. and Mrs. C. C. Heidt, Mr. John Sibley, and Judge Samuel Weakley, cousin of Dr. Sterling Foster.



Mrs. William Sibley. The ornate mirror in the Parlor and the Grandfather clock were memorials to South Highland from the Sibley family, and were a part of the family home in Augusta, Georgia.

The Gulf States Presbyterian

Continued The Alabama Presbyterian
Established 1890

Birmingham, Alabama, Friday, December 1, 1911

New Series
VOL. 2—NO. 24

PRESBYTERIAN PROGRESS IN BIRMINGHAM

SOUTH HIGHLANDS CHURCH

By DR. E. H. SHOLL

For this history of the South Highlands Presbyterian Church, of Birmingham, Ala., which shall be given to our readers, the indebtedness is to Dr. R. D. Johnston through some ages of its early history prepared by him, and to Mr. John H. Frye, who, with capable painstaking as the clerk of Session, has spent much time in securing the data necessary for the completion of this article.

On the night of October 31, 1888, a group of 13 persons assembled in St. Mary's school house, corner of Eleventh and Cotton avenue, where it was organized as a church with 23 members dismissed from the Third church. Rev. W. I. Sinnott was secured as stated supply. It may be well to mention here that Rev. Paul C. Morton, the presbyterial evangelist who organized the church, while on his way fell into a ditch and broke his arm, but proceeded to fulfill his appointment very soon a suitable frame building was erected and occupied until the present attractive stone church was built. Those who remember the early church will think of the little porch in front, a place of greeting for the members. The membership at that time was made up of people of small means and of liberal hearts for their church and the cause of Christ. At the expiration of Mr. Sinnott's term of supply Rev. A. L. Phillips accepted a call as pastor. In his early days Major John H. Hardie, one of the elders, organized a Sunday school at Pratt Street for the convicts. He was succeeded by Alfred Brainerd, of Maine, a sainted memory, who served officially until his death. He was succeeded by W. P. Blissett, who served with acceptability for some time. The work has been kept up continuously, Dr. R. D. Johnston being identified actively and very successfully almost from its first day. It may be well to count the fact that one day, under the preaching of Dr. Whaling, then pastor, there were received into the membership at the prison 11 white convicts dressed in their stripes, whose careful examination proved them to be worthy of the step they had taken. The Second church for a long time had an active part in this work. Rev. A. L. Phillips came as pastor March 1, 1889, and remained till September 1, 1890, doing during this time an active and aggressive work for the building of the church—strong in its pulpit and pastoral duties, so much aided at this time. Rev. Thornton Halling came as his successor, and served from January, 1891, to September 1, 1892. Under his ministry the church grew, as his gifts as pastor and teacher were of a high order. He and his predecessor are remembered with

affectionate regard by those who still remain of the earlier members of that day. It was during this pastorate of Dr. Whaling's that the erection of the beautiful and commodious stone structure on the corner of Highland avenue and Twenty-first street was begun. It was completed at a cost of \$30,000, and stands as a monument to the fidelity and liberality of its membership. Rev. John Barbour became pastor March 1, 1893, and remained till April 1, 1898. Steady growth was the rule, despite the struggles and pinchedness of those panicky times, when certificates ruled the day and the coveted greenback seldom saw the daylight. Mr. Barbour was a scholarly and very

work with large results, which must tell for years to come, both temporally and spiritually.

Dr. John T. Plunket, the present gifted pastor, came June 6, 1909. During this pastorate there has been a very rapid growth of the church in all its details. The scholarly mind with simplicity and earnestness feeds his people well on the strong Calvinistic doctrines, accentuated by its ornateness with the gifts of a fluency of expression that appeals to the hearer. Under such ministry, with a pastoral devotion that reaches to all branches of work at home and abroad, there should and must be a continuous development in the hearts and lives of

flow—not "back to the farm," but to the old home church in gifts for help when needed. One might as well turn back on their mother, if opportunity required it, as on their spiritual mother.

All the local departments of church work are well organized. How much is due for success and growth to the prayers and work of the faithful women of the church it would not be possible to compute. The past has given them a large record in upbuilding. If they continue as in the past and keep themselves free from entangling worldly alliances that shear spiritual growth a great future for good will be their privilege.

The official board consists of 10 elders, with John H. Frye as clerk of Session, and 14 deacons, with S. W. Lee as chairman and treasurer. For the year ending March 31, 1911, 83 were added on profession and 15 by certificate; 31 officers and teachers in the Sunday school and 222 on the roll. The benevolent contributions were \$4,098—\$818 for Foreign Missions, \$1,100 for local Home Missions, \$1,155 for schools and colleges and \$714 for the Talladega Orphans' Home.

The trustees of the church are Caldwell Bradshaw, H. J. Porter and H. L. Badham.

In conclusion, let me call again upon all of our churches to perpetuate carefully the records, for they are invaluable. They make history, and when the centennial of each church shall in time be celebrated such records will be priceless, and should be kept and cared for as a sacred treasure.

November 28, 1911.

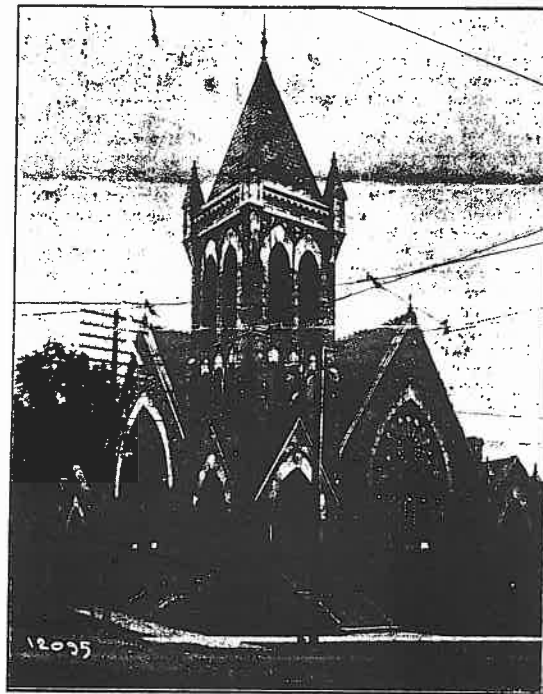
THE HIGH COST OF SOULS.

Rev. "Billy" Sunday, the former baseball player, who has conducted evangelistic meetings in almost every part of the country, has succeeded, he thinks, in reducing the saving of souls to a business-like basis. He has gone so far as to make an estimate of the cost of soul-saving in various cities. In Mr. Sunday's cost sheet Indianapolis souls come highest, at \$620 each.

New York City souls are quoted at \$545, while in Boston they can be obtained for \$450. Other quotations are: Denver, \$425; Chicago, \$395, and New Orleans, \$78.

So far as Mr. Sunday has made investigations, souls came cheapest in Atlanta, where they may be saved for \$75 a head—if souls have heads.

"Billy" Sunday's figures have aroused much mystification and considerable adverse criticism. Atlantans complain because souls are so cheap, and Indianapolis people because they are so dear. The general impression seems to be that "Billy" Sunday acquired the percentage habit in his baseball days and hasn't been able to shake it off.—Success Magazine.



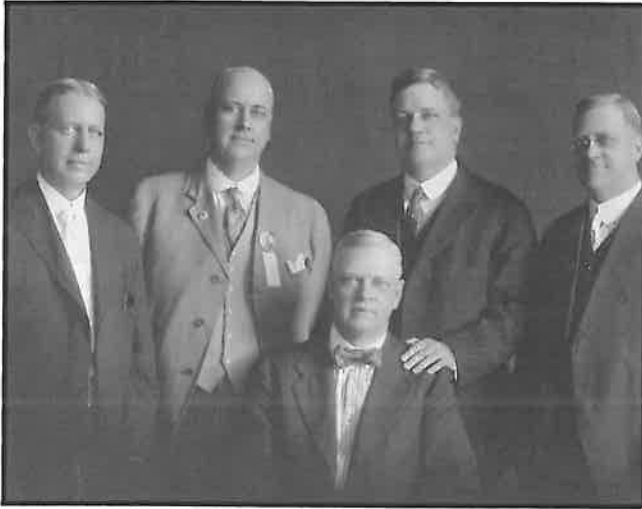
SOUTH HIGHLANDS PRESBYTERIAN CHURCH.

instructive expository preacher, sound in doctrine and acceptable to all who, in his pulpit work, sat under his ministry. Rev. J. J. Grier came July 31, 1898, and remained until October 1, 1902, as supply and pastor. He had fine pulpit gifts and was an attractive and at times a very forceful speaker.

Dr. Sterling J. Foster came as pastor April 1, 1903, and remained to April, 1909. This was a period, under his ministry, of rapid growth and enlargement. He was an instructive preacher and excellent pastor, and devoted himself to all branches of his

all who are rooted and grounded in the faith.

The church has on its roll a membership of 574, the third largest in our liberality to all causes that make a Synod. None exceed it in wealth. Its righteous appeal is well known, and with its increase in numbers and spiritual growth it will become a more potent factor in the development of our presbyterial growth, especially in our more feeble country churches, who now and in the past are giving many of their best material to aid in building our city churches. This calls for a re-



The Sibley Brothers (left to right) Rev. Julian, John, Grigsby, Langley and Dunbar. All were members of South Highland except Julian, a Presbyterian Minister. John wears a bouton picturing the church.

The Church was flourishing.

The church was truly flourishing under Dr. Plunket, a strong, attractive preacher. The December 1, 1911, issue of **The Gulf States Presbyterian**, in a front page article about South Highland said of him, "The scholarly mind with simplicity and earnestness feeds his people well on the strong Calvinistic doctrines, accentuated by its ornateness with the gifts of a fluency of expression that appeals to the hearer."

It was in April of 1911 that the elders directed the Diaconate to purchase from Mrs. Robert C. Redus the lot adjacent to the church property on the west side of Highland Avenue for \$12,000.00. The small cottage on the lot was for many years the home of the Sunday School. It was also used for the Pastor's Study, the Session Room, and all other church offices. On Wednesday nights Prayer Meeting was held there. The church built an addition across the back of the cottage for more room for classrooms and offices. This purchase was financed by a mortgage, which was satisfied in 1917.

When the Sunday School moved out of the back of the main building, work began on enlarging the Sanctuary by opening up the back part of the structure. At this time the pulpit and choir were moved to the north, Highland Avenue, wall, and the pews were changed from facing west to facing north. The Sanctuary became the size it is now.

Other necessary repairs were done. One concern, which sounds quite modern, was written in the

Session Minutes of September, 1912. "Mr. Martin (Hugh Martin, the prominent architect and elder) is also asked to report to this Board as to whether it would be practical to screen the church windows on the outside to prevent breakage by small boys with rocks."

Mission work continues.

The women of the congregation, who were organized into their three bands, had regular Bible studies, conducted by the ministers or appointed members, in addition to their volunteer activities. They organized a Girls' Aid Society with twenty-five members, who visited hospitals, assisted at the Neighborhood House, The TCI Mission at Ensley, and various other charitable institutions. A second Girls' Missionary Band, through voluntary contributions, gave entertainments for worthy causes and studied mission work in Japan, Korea, China, and India.

In 1913 Mrs. J. H. Bemiss wrote a history of the women's work at South Highland. She particularly mentioned the women's support of Mrs. Rice in China (Charter Member Miss Emma Bisset) and Miss Dowd's School, also in China. Frequently as we read this brief history we see again and again the names of some of the most active of the women, as Mrs. James Johnston, Mrs. W. F. Lyman, and Mrs. R. D. Johnston. In 1912 Mrs. Johnston was instrumental in the founding of the Boys' Industrial School.

From the very beginning the women have supported and sustained the church in so many ways. They paid a large part of the money for the large stained-glass rose windows in the sanctuary; they bought carpets, pulpit furniture, the individual Communion service, and much of the Sunday School equipment. Where they saw needs, they worked to fill them.

Outreach work in the Foreign and Home Mission fields continued during Dr. Plunket's ministry. The entire church helped support a small mission church in Fairfield. This work was begun by Dr. Plunket, and helped materially by the Home Missionary Society (the women's organization) of South Highland in the erecting of a small frame building and buying a Communion Service for the young church. For some years South Highland contributed one hundred dollars a month in support of this church. Dr. Plunket also entrusted a sum of money to our

church for the use, when necessary, of the mission church.

These were happy days at our church, days of spiritual grace and bountiful achievement in the community. On Sunday, November 10, 1912, Dr. Plunket had just finished preaching his sermon, "We All Do Fade As A Leaf". He stepped from the pulpit and collapsed. Within the hour he was dead of a heart attack. His funeral was held in the church, which was decorated with autumn flowers by the church women. The church paid all the funeral expenses, including sending Dr. Plunket's body, accompanied by a committee of six members, in a private car by rail to Nashville for burial.

The little mission church in Fairfield was called Plunket Memorial Church for a time, then Fairfield Presbyterian. When later this congregation disbanded, it was decided by our Session to use the money given by Dr. Plunket for the use of that church for the plaque memorializing Dr. Plunket, which is next to the organ on the front wall of the sanctuary.



Dr. Henry Edmonds

Early in 1913 Dr. Henry Edmonds was called to our pulpit. After graduating from the University of Tennessee he had coached football at Centre College until he decided to enter the ministry. He graduated from Presbyterian Theological Seminary at Louisville. Ours was his second church, after a highly successful six year tenure at First Presbyterian Church in Montgomery. He quickly proved popular and effective in the pulpit and in the community. He was certainly a man of keen intellectual gifts; his sermons were famous for their use of apt illustrations.

After twenty-five years, South Highland had grown to 638 communicants.

South Highland continued to grow. Statistics for 1913 show eleven elders, seventeen deacons, total communicants 638, and 320 in the Sunday School. The total budget was \$11, 649.00, of which three thousand was the pastor's salary.

By 1914 the elders and deacons were faced with the need for more space and repairs to the present space. In January, 1914, Mr. J. Potts, Chairman of the Deacons' Building Committee, reported to the Session that the church building was in great need of repair because of a leak in the slate roof, and also from water running off the hill behind, which coursed under the foundation of the sanctuary and the Sunday School cottage. There were broken windows, plumbing in need of repair, painting to be done, dust and cobwebs here and there, and loose paper piled up in the basement. He concluded by saying that the sanctuary seats only four hundred fifty and the Sunday School rooms two hundred—and we now have over seven hundred members. Should all these expensive repairs be made when we really need a new church?

A committee was appointed to study how the church might be enlarged, improved, and repaired. They reported in April that renovation should begin, but it must not cost more than five thousand dollars. By October all the money was already spent, and it was estimated that to conclude the work would cost twelve thousand dollars more. The congregation voted to secure a mortgage on the property for that amount to pay for the repairs and improvements.

Personal tragedy came to the young Edmonds family late in March, when their little girl, Mary, died. She was the second child to die, a small son having died while they were in Montgomery. The Session voted to pay all the funeral expenses. Dr. Edmonds requested that instead of flowers, contributions be sent to the Orphans' Home in Talladega. One wonders what part these losses played in the thinking of the bereaved father.

1914 saw a change in the structure of the women's work. They adopted the Constitution of the North Avenue Presbyterian Church in Atlanta, thereby giving them basically the same format that is used today. The Executive Board was elected with Secretaries of Causes appointed, the ladies divided into circles, and the organization was named "The Women's Society."

1915 began with the church newly refurbished,

seven hundred fifty communicants, heavily in debt, but no reason to worry, for surely the church would continue to grow under the direction of its charismatic pastor. What followed was more in the nature of a Greek tragedy than a Christian morality play, and South Highland was dealt a blow from which it recovered only years later.

In brief—in July, before Dr. Edmonds went on his vacation he informed the Session that he had had a change in his theological convictions. He really could no longer believe many of the doctrines considered absolutely central to Presbyterian theology. Among the beliefs to which he could no longer subscribe were: Biblical Inerrancy, man's total depravity, the Virgin Birth and the Resurrection as proof of Jesus' Divinity, and, most important, the necessity for the Atonement.



Mr. James Bowron

The effect of this announcement was to split the Session down the middle. Half the elders followed the lead of James Bowron. Bowron was born a Quaker in England and became a Presbyterian when he came to the South. He was a man of great presence and rectitude, a conservative fundamentalist, an avid student and teacher of the Bible. He was accustomed to authority in his role as Treasurer of the Tennessee Coal and Iron Company. He was master in his own home, as befitted the head of a household of nine sons and two daughters. He even looked the part of an Old Testament patriarch with his long, white beard. There are members alive today who remember Mr. Bowron as Santa Claus at Church Christmas celebrations. Some of his descendants have remained loyal and

active in South Highland, among them Mrs. Hamilton Perkins and Mr. W. W. French, III.

The other half of the Session, more liberal, followed the lead of John Sibley, who hoped the whole controversy could be contained and solved within the church. But this was not to be. In October the Session voted to turn the matter over to the Presbytery. On October 19th, Edmonds appeared before the members of the North Alabama Presbytery in Fayette, Alabama. He was accompanied by some of his supporters and his lawyer, Borden Burr.

For two days the Presbytery examined Dr. Edmonds' beliefs. The result of the inquiry required of him that he continue praying and searching and reflecting on his views, for the Presbytery knew he was young and might change his views. The Presbytery would take up this matter again at the next monthly meeting.

It was an impossible situation for Edmonds, not entirely unexpected by him, and one for which he was not entirely unprepared. For it seems quite evident that what happened next had been planned, at least as a contingency action. Edmonds had very strong support within the church, not so much for his theological beliefs as for his kindly, caring personality and his great gifts as a preacher.

On Saturday October 23rd the Session met to receive Dr. Edmonds' resignation. The next day the Independent Presbyterian Church came into being across the street in Temple Emanu-El. Over five hundred people attended the service, four hundred forty-eight of them members of our church. Mrs. Wiley Livingston, grand-daughter of Elder Sidney Lee, remembers her mother, Mrs. Frank Barker, then a young girl, telling how sad the empty church was that morning, as the three hundred two members who remained faithful to South Highland listened to the reading of the resignation of Dr. Edmonds.

The tragic flaw of the hero of a Greek tragedy is *hubris*, or pride, and certainly the two principals in this controversy were full of pride. But perhaps the greater fault must lie with Henry Edmonds, who chose to almost mortally wound the church to which he was called, leaving it crippled, deep in debt, and without a shepherd. It is important to remember that the Presbytery did not cast out Henry Edmonds until he had cut his pastoral ties unilaterally with our church.

Perhaps the attitude of the remnant left in South Highland was best expressed by the deeds and words of Deacon Borden Burr. Burr was an outstanding young lawyer and strong churchman. He had loved Dr. Edmonds but was profoundly shocked by his new



Mr. Borden Burr

beliefs. He did not know whether to stay at South Highland or look elsewhere for a church home. In his indecision he called on Brother Bryan, beloved pastor of Third Presbyterian, our mother church. He told Dr. Bryan he would like to join Third Church. Brother Bryan characteristically said, "I won't let you in our church. You stay right where you are—they'll need you at South Highland" And they did, and he served long and faithfully.

His words about the split express the Christian charity which has always characterized our attitude toward our sister church, Independent Presbyterian.

Although Dr. Edmonds is my beloved pastor and dear friend, I will remain with the church of my fathers. After the deliverance of the presbytery before leaving Fayette I authorized the use of my name in calling a meeting of Dr. Edmonds' friends, but stated at the time that I was not prepared to approve the formation of an independent church... The new church has made a most auspicious beginning. Among its members are many of my closest friends; the head is my beloved pastor... On the other hand, since the church of my father and mother and my grandparents' allegiance has been sorely damaged — my little may be of some comfort and assistance. To the best of my ability I have determined to give it. It is a church of wonderful tradition, of unswerving integrity, of calm and conservative deliberations. Its history runs hand in hand with sacrifice and freedom. It has not lost its virility and power in a day—it will not lose them in the future. If changes in conditions, and increasing progressiveness call§ (sic) for more liberality in its doctrines, I prefer to fight for them within its ranks. The conditions which seem so deplorable may be a blessing in disguise. Where one church was, many may arise, thus multiplying opportunities for service and for good.

"And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work."

—2 Corinthians 9:8 (RSV)

A New Beginning—A Greater Service

On November 15th a congregational meeting was held. The Rev. Thornton Whaling was present, and he was asked to act as Moderator of the meeting, with J. K. Brockman as Clerk of the Session. We do not know why Rev. Whaling, our second pastor, was in the church that day, but perhaps he came to help, in its time of trouble, the church he had done so much to build. The purpose of the meeting was to seek a new pastor.



Rev. Albert Sidney Johnson

In January 1916 the Rev. Albert Sidney Johnson came to us from the First Presbyterian Church of Jackson, Miss. He was a graduate of Auburn and Union Theological Seminary. He was said to be a forceful preacher who "served with unimpeachable courage and fidelity, endearing himself to all as a friend and counsellor in spiritual things."

The stricken church needed such a man, for it faced many problems, not the least of which was a heavy burden of debt. But burdens can be borne and obstacles overcome by those who put their trust in Him who bears all our burdens, if we will but give them to Him.

In March of that year the Church Roll was purged of all those who had left. In April, Clerk of the Session J. K. Brockman wrote in the Minute Book,

"Worldly conformity previously noted noticeably in the church has been greatly reduced by the trials through which it had passed, and a more spiritual feeling is now distinctly manifest."

The women continued with renewed vigor their money-raising projects, even the young people participating in these efforts. People today wonder why we at South Highland do not have money-raising events, such as bazaars, lectures, or house tours. That ended during the pastorate of Dr. Johnson, and it happened in this way. He went into a Young People's meeting and saw a pile of tickets on a table. When he inquired, he was told they were being sold for a peanut hunt for children. He pulled out his checkbook and wrote a check for all the tickets. Since then, we at South Highland have never raised money by any way except voluntary offerings. No more bazaars, peanut hunts, oyster and ice cream suppers! We give freely with thanksgiving for all the blessings the Lord has already given us, not the least of which is His precious gift of His Only Son for our salvation.

1917 brought the World War and boys from our church leaving to fight. In November the church raised five hundred dollars as a special offering for the General Assembly's Evangelism work among the soldiers and sailors. There is only a brief mention in the Minutes about the meeting of the General Assembly at our church in the summer of 1917.

The church was on its way back to solid financial standing, having already achieved spiritual rebirth.

In May of 1918 Rev. Johnson resigned his pastorate to accept a call to the First Presbyterian Church of Charlotte, N. C. At that time his salary was two thousand dollars a year, music cost the church \$1076.50, pulpit supply, \$434.00, and the interesting figure of thirty-six dollars, yearly telephone bill. Church property was valued at \$27,125.00, the main building and the cottage at \$52,500.00, the organ at \$2000.00, for a total value

of \$81,625.70. Total indebtedness was a mortgage of twenty thousand dollars. The church was on its way back to solid financial standing, having already achieved spiritual rebirth.



Rev. John McNeill

In 1918 the Rev. John McNeill came to us from a church in Denver, Colo. Dr. McNeill was a world-famous Bible scholar, who charmed everyone with his Scottish brogue and lively manner. He had come to this country originally from the Presbyterian Church of England. He stayed only until July 1920, leaving to go to the Washington Heights Presbyterian Church in New York City. Concerning his ministry with us, our Report to Presbytery states, "The faithful and forceful preaching of Dr. McNeill has unmistakably deepened the spiritual tone of the Church." It was during this pastorate that Mrs. Minnie McNeill Carr (no relation) came to us as Organist and Choir Director, a position she held for many years of pleasure to the congregation.

The end of the decade, the end of the War saw a booming Birmingham ready to welcome its soldiers home, especially the Rainbow Division, in which so many Birmingham boys had enlisted. Our women joined in providing a huge "ice cream feast" for the young soldiers at the end of their home-coming parade.

In 1920 women got the right to vote in Alabama. It would be a long, long time before blacks got that right. In 1921 Birmingham celebrated its Fiftieth Birthday, and President Harding visited the city for the celebration, which included a pageant in the outdoor amphitheatre in Avondale Park. President Harding rode in a special white car with white leather

upholstery, made right here in Birmingham. There were several cars manufactured in the city; one of them was the Great Southern, built by Eugene Enslen, whose grand daughter, Mrs. Edgar C. Brown, Sr., (Jane) is a member of our congregation.

No longer would most of our communicants live within walking distance of the church.

The building boom in downtown Birmingham continued, but the Twenties also saw the development of outlying communities, Bush Hills, Homewood, Forest Park, and Mountain Brook. No longer would most of our communicants live within walking distance of the church, but this was just one of the changes the automobile made. The Twenties also saw the construction of apartment buildings around Five Points, and even on Highland Avenue. These were very luxurious complexes, and no one objected to them.

A much darker part of the Twenties was the growth and power of the Ku Klux Klan. For much of the decade this cruel organization controlled the City Commission. Its bigotry was directed against Jews as well as the blacks in the city. Many of both groups left the city in these difficult times.

Into this city and to this church in 1920 came Dr. William Ray Dobyns. He was to remain here until his death in 1932. Dr. Dobyns was at the height of his powers as a nationally-acclaimed teacher of the Bible. He had spent the last twenty-one years at a church in St. Joseph, Mo. When he came here in October of 1920 with his wife and daughter, he took as his text for his first sermon, "I am determined not to know anything among you, save Jesus Christ, and him crucified." Then he told the congregation that if they didn't want that kind of preacher to let him go back to his people before they installed him.

Of course they wanted that kind of preacher. Our church, in fact the whole city, benefitted from Dr. Dobyns' inspired teaching. He had written a book, **The Book in the Light of the Books**, which was a survey study of the entire Bible. Based upon it were lecture series he gave all over the country, which were a great blessing to all who heard.

It is thrilling to remember how the church bloomed under his leadership. As soon as he got here, a letter went out from the Session to all households in the church encouraging all to be present at Dr. Dobyns'

first celebration of Holy Communion. A committee was formed of members who drove cars to bring the elderly and infirm to the church for the occasion.

In 1921 the church bought the property next to the Cottage from the estate of Mildred A. Moody for \$10,750.00 and used the house on it as the Manse for the Dobyons family. The church executed a mortgage of \$7,500.00 to finance the purchase.

Tenors were apparently a real bargain.

In May 1921 the Session notes that the length of the Sunday morning service is to be fixed at one and a half hours. It does not record whether this was a lengthening or shortening of the current custom. At this time Dr. Dobyons' salary was five thousand dollars a year, with a manse allowance of one thousand. Mrs. Carr received one hundred dollars a month as Music Director and Organist. A contralto was paid thirty-five dollars, and a tenor ten dollars. Tenors were apparently a real bargain. More about the music program is in the Appendix.

Boy Scout Troop No. 9 had been formed in 1920, and in 1922 it found a home at South Highland. A brief history of the troop is found in the Appendix.

Early in the decade the Women's Society adopted two Armenian war orphans for a year. They established a memorial (a student loan fund) to Jack Allison, a church member who lost his life in service. Jack was the brother of Mrs. Gladys Allison Bartlett, who presently has been a member of this church longer than anyone else. She is in good spirits and clear mind at the age of ninety-one. She was baptized, confirmed, and married at South Highland.

Shortly after Dr. Dobyons began his ministry, Mrs. Dobyons began her own ministry. In 1921 she organized a Sunday School class for young women, mostly teachers. She became for them more than a teacher, also a friend; for some, she even took the place of a mother. She frequently had them for lunch on Saturday, for good food and fellowship. Della Mohns (Mrs. Gordon Mohns) remembers one particular example of the good advice she gave these young women. "You make the choice—if there's too much of a question about it, leave it alone." What good advice for young people even today.

The class had a party once a year at Turkey Creek. It was a picnic supper to which they brought their husbands or sweethearts. Once the party was interrupted by a procession of the Ku Klux Klan!

This class continued after Mrs. Dobyons left in 1935. It was named the Mary B. Dobyons Class in her honor. It lives today, although it is now a class of older women. Of the young women she ministered to only three remain still active in the class, Helen Mohns Dunaway, Mrs. John T. Benton (Winona), and Mrs. Gordon Mohns (Della).

The church continued to grow. By 1925 the membership approached five hundred and a Sunday School membership of almost that figure. Contributions to World and Home Missions totalled \$14,403.00, expenses came to \$42,659.00. There were special gifts in the amount of \$7,406.00. Perhaps included in this total was the gift raised by the Women's Society of six thousand dollars. This was entirely a free will gift by the one hundred fifty members. At this time the women were enlisted in regular circles, a Business Women's Circle, and a Brides' Circle.



Dr. William Ray Dobyons

In August 1925 an article in the **Birmingham Age-Herald** said, "In Dr. William Ray Dobyons the church possesses a man of great learning, knowledge, and kindness. He is known throughout the country as a teacher of the Bible." And he was about to lead us into a very great undertaking, a very large financial obligation.

South Highland builds again.

For several years the congregation had been aware of the need for more room for the Sunday School. On September 15th a contract was signed with

architect William Leslie Walton for plans for an educational building. (This addition to our physical plant has always been called the Educational Building, although strictly speaking the use of the adjective instead of the noun is incorrect. But custom prevails) The Cottage would be torn down and a fine three story building would be erected in its place.



In November 1926 the cornerstone was laid by Ruling Elder James Bowron. The inscription on the stone reads, "To the Glory of God in the Study of His Word." The contents of the cornerstone were as follows: a Church Roll, the Constitution and Confession of Faith of the Presbyterian Church, U.S., clippings from the **Birmingham News** and the **Birmingham Age-Herald**, Roll of Members and Officers of the Sunday School, Church Folders for Oct. 31, Nov. 7, 14, and 21, 1926, a Roster of Troop No. 9, B.S.A., an article about the Atonement, written by Elder J. W. Sibley at the time of the split in the church, a copy of a poem much loved by Mrs. C. I. Mushat, a long-time member, an old Bible used many years by Dr. Dobyns, and finally, various reports and remarks.

Deacon Borden Burr, the highly-respected lawyer, was Chairman of the Finance Committee. In July 1926 the church executed a mortgage to secure eighty-five bonds of one thousand dollars each at six per cent interest. This money was used to finish paying for the erection of the building and to pay off existing mortgages. At the same time, forty thousand dollars was raised in cash by the congregation to apply to the building project. Ten thousand of this amount was used to buy the last lot on Highland Avenue between the church and the north-south alley. It was bought from Mrs. Minnie Welch, with a

four thousand dollar mortgage outstanding. For many years the house on the lot provided rental income to the church.

This whole project was truly a remarkable leap of faith by a congregation that only ten years before had been a stricken remnant.

In December of the same year a new organ was dedicated in the sanctuary. On Christmas Day Mrs. Carr played it for the first time with a choir consisting of the regular quartet and a group of volunteers. The organ had been given by Mrs. J. C. Patterson, in memory of her husband, an elder for many years before his death in 1923. The new instrument was built by the Skinner Organ Co. of Boston, and it was valued at \$18,000.00. It had three manuals, cathedral chime, and harp and solo stops.

It is not to be supposed that our church was concerned only with itself, for substantial gifts were made each year to the causes of Home and World Missions. And not just gifts of money, for during these years two of the daughters of our church went out to the foreign field. Ruth Buckland was Mrs. Dobyns' niece and had lived with the family since the death of her parents. In 1924 she went to Japan after training in Nashville. She was actually following in the footsteps of her aunt, Mrs. Dobyns' sister, who had gone to China in 1908, while the Dobyns family was in St. Joseph, Mo. Miss Sadie Buckland stayed on the Mission Field until her retirement in 1936, when she came to our church, passing away in 1937.

Miss Ruth Buckland spent forty-three and a half years in Japan (less the war years), retiring in 1968. She is now an active and much-loved member of our congregation.

Miss Margaret Archibald, daughter of the first couple married in the sanctuary, was Dr. Dobyns' secretary until she answered the call to the Mission Field. In 1928 she went to Japan, where she was a teacher at Kinjo College in Nagoya until her retirement in 1969.

In June 1987 Mrs. Leland Keller (Marty), then a member of the Missions Committee of our church, met and interviewed the Rev. Ryuzo Hashimoto, pastor of the Nada Church in Kobe, Japan, and president of the Reformed Seminary of that city. The dedicated and fruitful life of this Christian is the direct result of the missionary work of Miss Margaret. She took time to teach him what the Bible said in answer to his questions. Through her, he was led to a saving faith in his personal Savior, and because of her, he has devoted his life to the work of Jesus Christ in Japan.

Miss Archibald came back to South Highland



Miss Ruth Buckland is pictured (third from left) with students, her cat, and Miss Archibald (back far right).
 Inset: (upper left) Miss Ruth Buckland, and (upper right) Miss Margaret Archibald.



Pictured above are Rev. Hashimoto who is now President of the Presbyterian Seminary in Kobe, Japan; Margaret Archibald's brother Albert and wife. The beautiful screen was a gift to Margaret Archibald when she retired from mission service at Kinjo College. Her family gave it to South Highland as a memorial to Margaret.

when she returned from Japan in 1969. She gave generously of her talents and time until her death in 1983. She is still missed.

South Highland begins officer rotation.

In the Session Minutes of May 2, 1927 we read the first mention of a plan to rotate deacons. The deacons themselves felt that rotation was desirable in order to get a cross-section of the congregation, and because any life-time board becomes, in their words, "lethargic and bored—in a rut". So the entire Diaconate resigned, and twenty-four deacons were elected to staggered terms. Although this was the first mention of the idea of rotation, it is mentioned again and again in the Session's Minutes, as if somehow there was a reversion to the old way and then back again to rotation. There is no mention of rotation of the Bench of Elders until much later.

In 1929 Dr. Dobyns was elected to the highest position in the Presbyterian Church, U.S.—Moderator of the General Assembly. He, thus, became the third of our pastors to achieve that honor, and the only one to be honored while pastor at South Highland. His successor, Dr. Will Alexander, would become the fourth Moderator, but that would be after he left our church.

Dr. Dobyns and his family are still remembered affectionately and reverently by many of the members of South Highland. Elder Sam Burr, son of Borden Burr, remembers Dr. Dobyns as being very fatherly, a very caring man. Elder James Forman remembers his sermons as being very theological expositions of fundamental Presbyterianism.

Other long-time members have tender memories of life in the church in the Twenties. Elder Frank Lankford recalls Rally Day in the Sunday School, when all the students recited or sang in front of their proud parents and teachers and received awards for attendance or achievement. He remembers how much fun the Church Picnics were at Camp Cosby. Each family brought food, fried chicken always included. It was an all-day affair; activities included swimming and baseball.

Harold Bowron, grandson of James Bowron, remembers how all the children learned the Shorter Catechism—their mothers made them memorize it at home. And when they had learned it, they were presented with a Bible in church, in front of the

whole congregation, in recognition of their achievements.

Sam Burr tells how much he was impressed by the elders. They seemed to him to be very old, very worthy of respect and admiration. He mentions particularly Dave Anderson, Julius Hendrick, and J. O. Wooten. And Frank Lankford remembers affectionately the loving, teasing relationship between the older men of the church and the young boys running through the halls. Men like A. T. Simmons, Frank Barker, and Roland Mushat. They called the children by name; they cared in a very personal way about the children growing up in the church.

And so a picture emerges of those last years of Dr. Dobyns' ministry, of a church full of caring, loving people, united in their firm belief in Presbyterian doctrine, reaching out to the city and the world through good works and gifts.

In 1930 Dr. Dobyns suffered a debilitating stroke. He rallied for a while, but soon became unable to perform his pastoral duties. The Session appointed a committee to provide pulpit supply during his illness. Late in January 1932 Dr. Dobyns was gathered to his Heavenly Rest. The Sunday Bulletin of January 31st published the Resolution by the elders and the deacons on the occasion of the church's great loss.

That Bulletin lists all the organizations of the church and their officers. We learn that Mrs. K. U. Jones was the Church Secretary, Hanson S. "Pop" Keller (uncle of Elder Leland Keller), Director of Young People's Work. Listed as Members of this Church in the Foreign Field are Mrs. Rice, Miss Sadie and Miss Ruth Buckland, Miss Archibald, and Mr. and Mrs. S. M. Cowles, who were serving in Swatow, China. There were fifteen elders, J. K. Brockman, Vice-Moderator, and Warren Klutz, Clerk. Familiar names include David P. Anderson, J. V. Arnold, R. D. Johnston, S. W. Lee, Louis Mackenzie (father of Mrs. Robert Flemister), T. S. Morton, G. T. and John Sibley, and Henry U. Sims.

There were twenty-seven deacons, Frank Barker, Chairman. Names that present-day members will recall are Gordon Mohns, J.D.P. Arnold, Borden Burr, Don Culley, Alan Daly, J. C. Lankford, S. W. Lee, Jr., J. R. Monroe, two more Sibleys, T. Anglin White, J. O. Wooten, Dr. Kyle Kinkead, and Roland Mushat.

Julius Hendrick was Assistant Superintendent of the Bible School. Other officers and teachers were S. R. Carson, Mrs. David Anderson, Mrs. Frank

Barker, Mrs. W. R. Dobyns, and F. E. Stockton.

The Women's Auxiliary was headed by Mrs. S. R. Carson (Katie). There were eight regular circles plus a Girls' Circle, Business and Professional Women's Circle, The Home Circle and the Prayer Circle. The President of the Young People's Societies was William Wingo, and Robert Monroe was the Treasurer. Boy Scout Troop No. 9's Scoutmaster was Delbert

Heinbaugh. There was a Girl Scout Troop, led by Miss Dorothy Dee, and sponsored by the Mackenzie Bible Class.

And so with the passing of Dr. Dobyns passed an era in the life of South Highland. His gracious and fruitful pastorate is memorialized in the plaque to the left of the pulpit in the sanctuary.

ON HIS MAJESTY'S SERVICE

"He is Lord of lords and King of kings"

Rev. xviii:14

THE LORD'S DAY, JANUARY 31, 1932

MORNING WORSHIP, 11:00 O'CLOCK

"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."—MARK 1:35.

Prelude, "Ave Maria"	Schubert
Doxology	
Invocation	
Hymn (congregation seated)	
Prayer (congregation standing)	
Antiphon, "I Will Lift Up Mine Eyes Unto the Hills"	Rogers
..... Mrs. Downs and Choir	
Offertory Interlude, "Lento"	Chopin-Faules
Hymn (congregation standing)	
Announcements	
Antiphon, "Holy, Holy, Holy"	Gounod
..... Mr. Rush and Choir	
Scripture	Rev. J. E. Purcell, D.D.
Sermon	
Benediction	
Silent Devotion (congregation seated)	
Postlude	Handel

EVENING WORSHIP AT HALF AFTER SEVEN

"Abide with us for it is toward evening, and the day is far spent."—LUKE 24:29.

Prelude	Mendelssohn
Hymn	
Prayer	
Hymn	
Offertory Interlude	Shelley
Antiphon, "Through the Days Thy Love Hath Fed Us"	Shelley
..... Mr. Downs and Choir	
Scripture	Rev. J. E. Purcell, D.D.
Sermon	
Benediction	
Postlude	Mendelssohn

SUNDAY—9:30 A. M. Bible School.
6:00 P. M. Young People's League meets for prayer service preceding regular meeting.
MONDAY—8:15 P. M. Circles as announced below.
7:30 P. M. Meeting of the lunch of elders and board of deacons.
WEDNESDAY—4:00 P. M. Girls' Circle will meet with Elizabeth Forman in the recreation hall at the church.
7:30 P. M. Mid-week prayer meeting.
THURSDAY—10:30 A. M. Thursday Morning Bible Class.

CIRCLES TOMORROW

Circle 1. Mrs. Raine, chairman, with Mrs. G. S. Graham, 2620 11th Ave., S.
Circle 2. Mrs. Binzel, chairman, in the church parlor.
Circle 3. Mrs. Forman, chairman, with Miss J. K. Forman, 36 Norman Drive, Colonial Hills.
Circle 4. Mrs. Knecht, chairman, in the Muesel Bible Room.
Circle 5. Mrs. Lantz, chairman, with Miss Minnie Webb and Mrs. J. W. Coker, 110 Poincianna Drive.
Circle 6. Mrs. Neville, chairman, with Mrs. J. V. Arnold, 1435 S. 18th St.
Circle 7. Mrs. Stephens, chairman, in the Church Parlor.
Young Matrons. Mrs. Crutcher, chairman, with Mrs. Adam Pow and Mrs. H. J. Douce in Mrs. Morton's home, 2900 10th Court, S.
Circle 7 will meet for luncheon at 12:30 P. M.; Circle 2 will meet at 2:30 P. M. and the remaining circles will meet at 4:15 P. M. James 5:7-29 is the Bible lesson.

OUR PULPIT GUEST

We welcome to our pulpit today Rev. J. E. Purcell, D.D., of Atlanta, Georgia, who is at the head of Men's Work in the Assembly. Dr. Purcell has always been a devoted friend of Dr. Dobyns, and for this reason we are particularly happy to have him preach both morning and evening.

Opportunity is given at the close of every service in this church for persons to be received in to communion and those desiring to come should either speak to the pastor or one of the elders. The pastor will be in front of the pulpit after the services, where he will be glad to meet all persons desiring to speak with him. He wishes especially to meet any who may be strangers among us.

"Whatsoever He saith unto you, do it"

John 13:5

COMING

"What I say unto you, I say unto all, Watch."

It may be in the evening.
When the work of the day is done,
And you have time to sit in the twilight.

And to watch the sinking sun:
While the long, bright day dies slowly
Over the sea.

And the hour grows quiet and holy
With thoughts of Me;

While you hear the village children
Passing along the street.

Among these thronging footsteps
May come the sound of My feet:
Therefore I tell you watch!

By the light of the evening star,
When the room is growing dusky
As the clouds alter

Let the door be on the latch
In your room.

For it may be through the gloaming
I will come.

It may be in the morning
When the sun is bright and strong,
And the dew is glittering sharply

Over the pretty lawn,
When the waves are laughing loudly

Along the shore,
And the happy birds are singing sweetly

About the door:
With the long day's work before
You are up with the sun.

And the neighbors come to talk a little
Of all that must be done;

But, remember, that I may be the next
To come in at the door.

To call you from your busy work,
For evermore.

As you work, your heart must watch,
For the door is on the latch
In your room.

And it may be in the morning
I will come.

So I am watching quietly
Every day.

Wherever the sun shines brightly,
I rise and say,
Surely it is the shining of His face,
And I look upon the gate of His high place.

Beyond the sea,
For I know He is coming shortly
To summon me:

And when a shadow falls across the window
Of my room,


Where I am working my appointed task,
I lift my head to watch the door and ask.

If He is come!
And the Spirit answers softly
In my home.

"Only a few more shadows,
And He will come."

—Selected

1861



1932

RESOLUTION

WHEREAS, our heavenly Father in his divine wisdom has called our beloved pastor, Reverend William Ray Dobyns, D.D., from his earthly labor to his inheritance, eternal in the heavens, and

WHEREAS, the Session and Board of Deacons, and congregation of the South Highlands Presbyterian Church desire to give an expression of the love and esteem in which we have held him, therefore,

BE IT RESOLVED: That in the passing of Dr. Dobyns, a great man and a valiant servant of Christ has been called to his richly deserved reward.

Mere words cannot express in appropriate terms his qualities, virtues and accomplishments. His love and sympathies were broad enough to include the human race; his passion for souls was unlimited; his zeal strong enough to work to the limit of his strength for the salvation of human souls; his vision was world-wide; and his faith and devotion to the cause of Christ never faltered. Those who came under his influence received an indelible impress of his life and character, were enriched by his teachings, inspired by his expositions of the word of God, and his teachings and practice placed spiritual values above material gain. He was ever alert to the calls of his Master, an uncompromising witness for Christ, his faith was never in question and he trusted implicitly in the Christ who is able to save, even to the uttermost.

RESOLVED FURTHER: That we have lost a devoted friend, a beloved pastor, a shining example of Christian walk and conversation, and his passing leaves a void which cannot be filled in our hearts.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway even unto the end of the world."

—Matthew 28: 19-20 (K.J.V.)

God Builds No Churches

God builds no churches. By His Plan
That labor has been left to man,
 No spires miraculously arise;
 No little mission from the skies
Falls on the bleak and barren place
To be a source of strength and grace.
 The humblest church demands its price
 In human toil and sacrifice.

Men call the Church the House of God,
Toward which the toil-stained pilgrims trod
 In search of strength and rest and hope,
 As blindly through life's mists they grope.
And there God dwells, but it is man
Who builds that House, and draws its plan;
 Pays for the mortar and the stone
 That none need seek for God alone.

The humblest spire in mortal ken
Where God abides was built by men.
 And if the church is still to grow,
 Is still the light of hope to throw
Across the valley of despair,
Men still must build God's House of Prayer.
 God sends no churches from the skies.
 Out of our hearts they must arise.

—Edgar A. Guest.

Promises Fulfilled



Dr. William A. Alexander

When Dr. William A. Alexander came to take over the empty pulpit in 1932, he found a saddened congregation and a city devastated by the Great Depression. Birmingham factories had begun laying off workers as early as 1928. By 1930 banks had failed, many people had lost their jobs, some never to find another one. Churches opened up shelters for homeless men and provided soup kitchens. People were actually hungry, cold, and hopeless. Many of the unemployed were desperate. Birmingham was the "Murder Capital" of the U.S.A., second highest in V.D., had the most illiteracy, lowest per capita public expenditures for city services, and lowest individual incomes.

On a personal level, Southside housewives grew accustomed to a knock at the back door, and the appearance of a shabby, downcast man, who would ask if he could cut some wood for some food. Charity was on a one-to-one basis, and if it was temporary, it was heart-felt on both sides.

South Highland has been blessed with wonderful preachers.

Dr. Will, as he was affectionately called by all, moved into the Manse, next to the Educational Building, with his attractive family, Mrs. Alexander and their two daughters. Bess Owen and Cornelia were young schoolgirls, and they quickly made many friends among the church young people.

Dr. Alexander was born in 1896; he received his education at Southwestern and Louisville Theological Seminary. Many in the church remember what a wonderful preacher he was. Harold Bowron speaks of his powerful sermons using great imagery. Dorothy Hauenstein remembers that he always wore a morning coat in the pulpit, and how handsome he was. Some still remember individual sermons that meant so much to them in their lives. Della Mohns speaks of one of his sermons, "Don't Try To Live Tomorrow Today", which has been such a help to her through the years. And another one, "The Still, Small Voice", which reminded the listeners to "Be still, and know that I am God". Darthula Hendrick Buck says that she will never forget his Easter sermon, "The Veil of the Temple Was Rent"; she was just a child when she heard it.

Besides being a forceful, impressive preacher, Dr. Will was a good pastor. Amasa Smith knows why he joined South Highland. Soon after he came to town to



Church Manse until 1948, then Sunday School



View along Highland Avenue showing the Welch property on the present site of the South Highland Chapel. The adjacent middle structure served as the Manse until 1948 and was then used as Sunday School space. This picture was taken April, 1953, the day before the buildings were demolished to make way for church expansion.

work at Chicago Bridge (where he many years later became a senior officer), he visited our church. Within the week Dr. Alexander came out to his place of work, and as Amasa said, "He came right out into the shop to find me and invite me to join the church. I knew right then South Highland was the place for me."

Mrs. Alexander generously offered the manse for all sorts of church gatherings, always entertaining most graciously. Nell Dexter Waite recalls staying at the Manse for part of her debut season and being so impressed by the beaten biscuits Mrs. Alexander made and served at tea. Memories of simple elegance.

Soon after Dr. Alexander arrived, the Session became aware of need at hand, within the congregation. At a Session meeting early that year Elder Henry U. Sims made a motion, which passed, to the effect that the Board of Deacons be put in touch with those in the congregation who are in dire need and that they report to the Session what they are able to find out in this matter of relief. The Clerk was ordered to have sent to the family of one mentioned as being in great need of immediate assistance provisions to the extent of ten dollars. This amount was at that time ample to feed a family for a week.

Presbytery statistics for 1933 show a budget of \$22,254.00, divided between Benevolences \$3,435.00, Salaries and Expenses, \$18,395.00, and Other Contributions, \$424.00. At the time there were fifteen elders, twenty-five deacons, six hundred one communicants, and four hundred seventy-seven in the Sunday School.

1934 was a sad milestone in the life of our church, for in December Mrs. R. D. Johnston, widow of Gen. Johnston, died. She had been one of two surviving Charter Members. The Annual Report of the Women's Work said:

The supreme motive of Mrs. Johnston's life was devoted to the service of Her Master, and she never ceased to give freely of her talents, which were many, her time, her prayers, and money to that service. Among her many good works were the founding of the Boys' Industrial School and the Louise Johnston Memorial Ward for Children in our hospital at Kashing, China.

1936 is mostly remembered in the life of our church as the year polio was so bad in the city that the Session contemplated closing Sunday School. They didn't, but parents took extra precautions against the dread crippler of children.

In 1937 Ed Wilson, the colored janitor who had served our church for forty-three years, was found dead in the Educational Building after Sunday Night Service. His funeral service was held in the sanctuary, with Dr. Alexander conducting the service, and the elders and deacons as pall bearers. The front part of the church was reserved for the blacks who attended the funeral.

There were many activities for the youth of the church.

During the pastorate of Dr. Alexander there were many activities for the youth of the church. The young people were banded together in four groups that met Sunday nights — Juniors, Intermediates, Seniors, and Young People. From 1932 to at least 1935 Jack McMichael led this work. His title was "Secretary and Young People Worker." By 1939 Rev. Charles A. Sheldon was the Assistant Minister and Mrs. Eleanor Glasgow was the Church Secretary.

Lil (Mrs. Dewey) White spoke with enthusiasm of all the young people's programs. From 1931 to 1940 her parents, Lillian and Don Culley, were in charge of these programs. As many as one hundred children were involved, and it was truly an ecumenical, neighborhood program. Children from South Highland School, Ramsay High School, the general Five Points area, all participated; other Protestant denominations, Catholics and Jews were welcome.

All the young people enjoyed the wonderful programs and trips. Lil remembers being at a conference at Shocco Springs. The question was asked, "Who is the Head of the Church?" Instead of the expected answer, "Jesus Christ", a little Catholic girl answered, "The Pope".

Those were happy times for the young people. They gathered for a light supper (called tea) at six o'clock, or perhaps earlier if the program was a skating party. They even had a band with Mrs. Culley playing the piano, Don Culley the violin, and Charles Binzel the trumpet. After the program all went to the Sunday Night Service, which featured lots of hymn singing, very popular with the youth.

Lil recalls the names of some of those "young people"—after all these years they are still active in the life of our church: Jane Enslin Brown, Bess Owen Alexander Yielding, Darthula Hendrick Buck, George McCormack, and there are probably more.

As late as 1940 in a Presbytery Report there is mention of the young people's work.

It is gratifying to hear in reports of leaders entrusted with their care that the interest of our Young People is increasing not only in Sunday School work, but in regular attendance at Church Worship, in the services of Sunday Night League, and in all movements pertaining to Christ and His Kingdom. To Mr. and Mrs. Carmichael and to Mr. M. C. Patterson . . . should go the gratitude of every member of South Highland Church for their untiring efforts in the Leadership of our Youth, whom they have gathered together in Christian

loyalty and fellowship not only in their more serious hours of Church, Worship and Spiritual Need, but in their playtime and recreation, at enjoyable steak fries, dinners, Valentine parties, and other wholesome social hours.

During this decade Boy Scout Troop No. 9 was very active, as was the Girl Scout Troop.

The structure and work of the Woman's(sic) Auxiliary was very much as it is now. The First Vice-President was responsible for Programs, the Second Vice-President was responsible for helping in the kitchen and getting servers. By 1936 a Church Hostess was hired, Mrs. Sara F. Adair. At that time the price of the Auxiliary luncheons increased to twenty-five cents. There were eleven circles and fourteen Cause Secretaries. Among the Causes are some still familiar, as Presbyterian Home, Blessing Boxes, and Pastor's Aid. But some are lost—S & P Missions, C.E. & M.R. There were three hundred members in the Auxiliary, including the widows of Dr. Plunket and Dr. Dobyns.

Mention of the Presbyterian Home reminds us of the many, many years that part of our annual Christmas celebration in the church was entertaining the children from the Home at a Christmas party, complete with Santa and gifts.

South Highland celebrates 50 years.

What a wonderful year 1938 was! It was the year we celebrated our Golden Fiftieth Anniversary. There were three main events. Early in September, before the college youth went back to school, there was a Youth Banquet, at which all the young people were guests. The message was given by Rev. A. R. Batchelor, Director of Religious Education in the Synod. His talk was followed by a most impressive Vesper and Communion Service, served by Dr. Alexander. It seemed most appropriate to begin the celebration with the young people, for upon them rest the hopes of the church for the future.

At 7:30 on October 26th the church people gathered with great anticipation to see the pageant, which was written by Mrs. Willard Smith, and directed by Mrs. H. B. Robinson. The history of the first fifty years was presented in seven scenes. It was very entertaining and very well researched. We still have a copy of it, and the facts in it were used in the writing of this Centennial History.

The conclusion of the pageant was very touching,

as the oldest elder, Mr. Brockman, brought to the stage the only Charter Member still a member of the church, Mrs. T. H. Spencer. She was presented with a bouquet. Mrs. Spencer is remembered as a tiny, friendly lady, always in her seat on Sunday morning, who would seek out young working people in the congregation and take them home for a good, hot, home-cooked meal. Mr. Sam Carson said, "She knew everyone. If she were alive today, she'd be an elder because every one loved her. She was a great influence in the church."

On Sunday the 30th of October Dr. Albert Sidney Johnson, our former pastor, came back from Charlotte, N.C., to be the guest preacher on the Anniversary Sunday.



Mr. Sam A. Carson

There is still in our congregation one of the notable actors from that pageant of fifty years ago. He is Mr. Sam Carson, now an active ninety-six years young. When he was interviewed for the oral history series, everyone was amazed by his total recall of events from the past, and from last week or month.

Mr. and Mrs. Carson (Katherine, his first wife) moved to Birmingham from Atlanta in March 1929. After one visit to our church, they were visited by Dr. Dobyms and invited to join. That began their long and fruitful service to South Highland. Mrs. Carson sang in the choir, played the piano in Sunday School and Auxiliary meetings, whenever needed, and held many offices in the Woman's Auxiliary.

Mr. Carson, soon after joining, started teaching in the Sunday School, becoming Assistant, then Full Superintendent. He served under eight pastors, as an elder of thirty-six years, for many years as Clerk of the Session. He recalls that he retired in 1970 to make room for younger men. He served on many committees; for twelve years he was Chairman of the Election Committee. Mr. Borden Burr used to call Mr. Carson "Soft Shoe Sam" because he took no credit, but always got things done.

Perhaps Mr. Carson's most outstanding trait is his open-mindedness. Age has not made him cling to the

old; he welcomes innovation, based on its merit. After Katie Carson's passing, Mr. Carson married lovely Susie; every Sunday that they are not traveling finds them in their accustomed place in the church, greeting all by name.

By 1940 the war in Europe threatened America, and the country geared up to a war economy. This meant the end of the Depression, new jobs, new businesses, and new prosperity for Birmingham. Many young men enlisted; some even went to Canada in their eagerness to help the Allies.

At South Highland a Red Cross Unit was formed in July 1940. Red Cross Unit No. 4 met every Monday and Friday from ten until twelve. The women sewed or knitted, using Red Cross specifications. Their total production the first year was eighty-five sweaters, forty-five cotton dresses, twenty-four baby gowns, twenty-nine baby dresses, and ten baby blankets.

By the time Dr. Alexander left in 1941, there were nine hundred ninety-one on the Church Roll and four hundred seventy-six in the Sunday School. The Session regretfully accepted the resignation of Dr. Will as he went to the First Presbyterian Church in Charlotte, N.C. In 1952 he was elected Moderator of the General Assembly. He and Mrs. Alexander returned to Birmingham to spend their retirement years. He passed away in 1956; our Communion Table is a Memorial to him. Mrs. Alexander is still a member here, and both girls, Mrs. Henry Yeilding and Mrs. Frederic Dow, Jr., are active members, as are their children.

World War II calls South Highland Young Adults to Service.

December 7, 1941, the day that will live in infamy, brought the war to every home in our church. Suddenly many of the bright young men were gone, or soon would be. Most of them were in training at points throughout the country. Even some of our young women answered the call of their country—Christine Hines Elsom, Mary Ruth Pippin, Emalyn Henderson Spencer among them. Everyone felt the need to work hard and save our resources—we would do all that had to be done to win the war and bring our boys back home safely.

In July 1942, Dr. J. Rupert McGregor was installed as pastor. When Dr. and Mrs. McGregor arrived at the Manse, the Business Women's circle brought them pantry supplies. This was called a "pounding",



Dr. J. Rupert McGregor

because they brought a pound of this or a pound of that, according to Kathleen Whorton, a member of the group at that time.

Mrs. McGregor soon endeared herself to all, for her manner was as lovely as her person. She was truly a wonderful help-meet.

Dr. McGregor brought us strong, sincere sermons and a great dedication to the work of the Lord. He wrote frequent letters to the men and women of our church and our church families in the service. He would enclose a listing of each service person with the last known address. Each Sunday the congregation sang a special prayer hymn for those in service followed by Dr. McGregor's prayer for them.

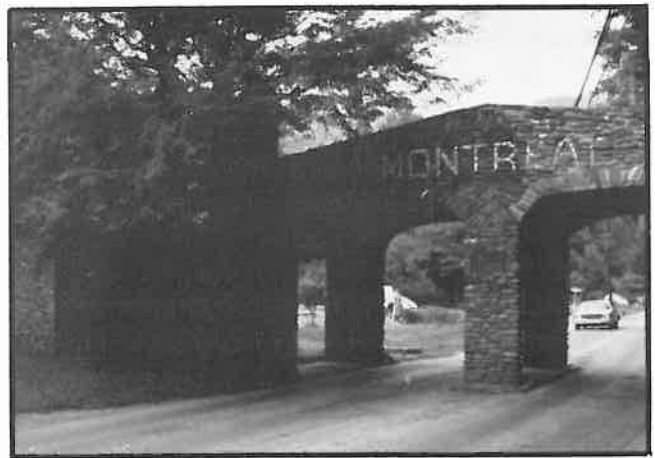
And surely the most difficult of his tasks was to visit the parents who had just gotten that awful, final telegram. In the Appendix is a list of all those from the church who served, but here are our boys who gave their lives in the service of their country: W. Kenneth Dean, Jr., Earl B. Gustafson, Thomas W. Hendrick, William R. Lankford, Frank Roberts, N. C. Smith, Jr., William F. Smith, Jr., and William T. Wingo, Jr.

By 1944 the Annual Report of the Church showed a total membership of one thousand sixty-five. From a total offering of \$46,525.00, \$10,754.00 went to Benevolences. The Church was at this time making a very serious effort to pay off the remaining mortgage of \$51,000.00; for, as Dr. McGregor wrote in a letter to the service men, when all the young people came back to the church, we would need a new building.

And how well we succeeded is related in the Yearly Church History, written by Mrs. J. D. P. Arnold:

Sunday morning, March 4th (1945) was one long to be remembered in our church, when the burning of the Bond Mortgage took place, which was evidence that our church was free from all indebtedness. For at least thirty-five years we had been acquiring property and enlarging our church buildings that we might better serve the HEAD OF THE CHURCH and thus build His Kingdom here on earth. We were sincerely grateful that He had blessed us so that we were able to pay off bonds amounting to \$47,200.00 in three years, besides making other improvements. It was most fitting that Mrs. T. H. Spencer, the only living Charter Member of our church and still active, was the one chosen for this important task. In her modest, unassuming manner she graciously rendered this service while Mr. Borden Burr, Chairman of our Finance Committee for more than twenty-five years, presided at the ceremony.

In 1947 Dr. McGregor accepted a call to become president of the Mountain Retreat Association at Montreat, N.C. There many of the congregation saw him and Mrs. McGregor each summer when they went to Montreat for various conferences.



Main Entrance to Montreat



1947-48 Sanctuary



1948 — Daily Vacation Bible School

Building His Kingdom

Al Mathes' first words from the pulpit as our new preacher were, "I've been sitting here getting nervouser and nervouser!" After Dr. McGregor left, a Search Committee had the task of finding a new preacher. Rev. Frank Alfred Mathes had been recommended, but he had no pulpit from which he could be heard, as he had just returned from advanced graduate study in Edinburgh. Anxious to hear him, the Committee invited him to preach at South Highland. Enthusiastic parishioners rushed to committee members after the service to suggest that the Search Committee search no more. The congregation never had reason to regret their choice.

Dr. Mathes (he received a doctorate from Rhodes College in 1950) was an Engineering graduate of Georgia Tech, who was called to the ministry. He earned a degree from Columbia Theological Seminary, and after a pastorate in Meridian, Miss., went to Edinburgh for further study, accompanied by Jacqueline, his wife. They returned with Rachel, their first daughter.

Dr. Mathes preached his first sermon at our church March 16, 1947. He was thirty-seven. He, Jacqueline, Rachel, and newly-born Elizabeth moved into the manse next to the church. His salary was \$5,000.00 a year.



Dr. Frank Alfred Mathes

Dr. Mathes met the needs of the time with leadership into the future.

By the time Dr. Mathes began his ministry, the Post-War boom was underway. The economy, which had been strait-jacketed by the Depression and the war, burst up and out. The baby boom began, although no one knew that that's what it was — the young families just wanted babies. And the young families needed houses and cars and swing sets and schools and all sort of things and all sorts of services.

Birmingham enjoyed the new-found prosperity, and the city expanded with it. The Medical College of Alabama had located in the Jefferson County Hospital in 1945. Today it is University Hospital and the center of the huge complex that is the University of Alabama in Birmingham, the largest employer in the city. The growth of this institution would profoundly change the character of the whole Southside area.

Economically the city was prospering, but politically, it had many weaknesses. There was a silent power structure which controlled the city government for its own purposes, which were to keep organized labor from becoming too strong, to control the black population, and to keep business taxes low. It was against this reality that a struggle would be directed for the next twenty years.

At this volatile time, Al Mathes began to lead us into the future. Cyrus Whorton said, "When Dr. Mathes came, he had to work as hard as a dentist!" And indeed he did. Church membership stood at almost eleven hundred, with a Sunday School of almost seven hundred. Dr. Mathes had sole responsibility for two Sunday services and the Wednesday night prayer meeting, in addition to visiting the sick and shut-ins, and tending to the everyday business of the church. For the twelve years he was our pastor he always wrote a message, entitled "From the Minister", on the front page of the Bulletin. He usually wrote about the sermon or some special emphasis.

Dr. Mathes remembers the first wedding he per-

formed here. He married Bernadette Montgomery and Ben Gibson, and he declared them "married according to the laws of the State of Mississippi", where he had last preached. He will never forget the baptism of George and Dorothy Parker's baby, Susan. There was no water in the baptismal font. He completed the ceremony, but that afternoon he went to Dorothy and George's house and baptized Baby Susan again — this time with water.

With the responsibility of such a large church, Dr. Mathes was fortunate to have the support of a very strong group of officers. Among them was a man so dedicated to South Highland, so beloved by the entire congregation, that he was known as "Mr. South Highland". Mr. Dave Anderson (1881-1965) was for many years an elder, and Mrs. Anderson the Superintendent of the Junior Department. They had two sons, David, and Tom Baine, who entered the ministry from our church. The Andersons lived in a lovely cottage in the country, and they were always generous about entertaining church groups out there. Everyone loved to go out to the Andersons' for a picnic.

After Mrs. Anderson's death Mr. Anderson lived alone in the country, but he never stopped sharing his house or his flowers. The young people would venture there to pick walnuts and to gather honeysuckle. Every Christmas season he would bring from home a giant Christmas cactus to display in the Church parlor for all to enjoy.

Mr. Anderson is especially remembered for being so loving and encouraging to young people. His quiet wisdom was a source of strength to many of our pastors.

Mr. Anderson died in his car one Sunday morning in 1965 as he was driving to Sunday School. The car was full of flowers from his garden. Everyone sitting in church that morning remembers the great shock of disbelief and sorrow that went through the congregation when from the pulpit, Dr. Sterling Edwards announced his death.

Dr. Mathes brought to the church youth and enthusiasm. He loved to sing, and occasionally he would sing a solo in his lovely voice during the church service. This musical talent descended to his daughters, most notably Rachel, who went on to sing leading roles with the Metropolitan Opera. Al also wrote poetry, and he frequently used his poems to illustrate ideas in his sermons.

Daily Vacation Bible School was one of his great interests. At that time it lasted two weeks in the summer and enrolled over a hundred children. Mrs.

Vacation Bible School becomes an institution at South Highland.

Sam Carson was for many years the director and Dorothy Hauenstein the pianist. Each morning Dr. Mathes would lead all the children in songs and games. They sang most enthusiastically "John Jacob Jingleheimer Smith", "Climb, Climb Up Sunshine Mountain", and many other songs he taught them. There are people in the church today who have never forgotten the books of the Old and New Testaments, as taught to them by Dr. Mathes in song.

Food Preparation for the General Assembly

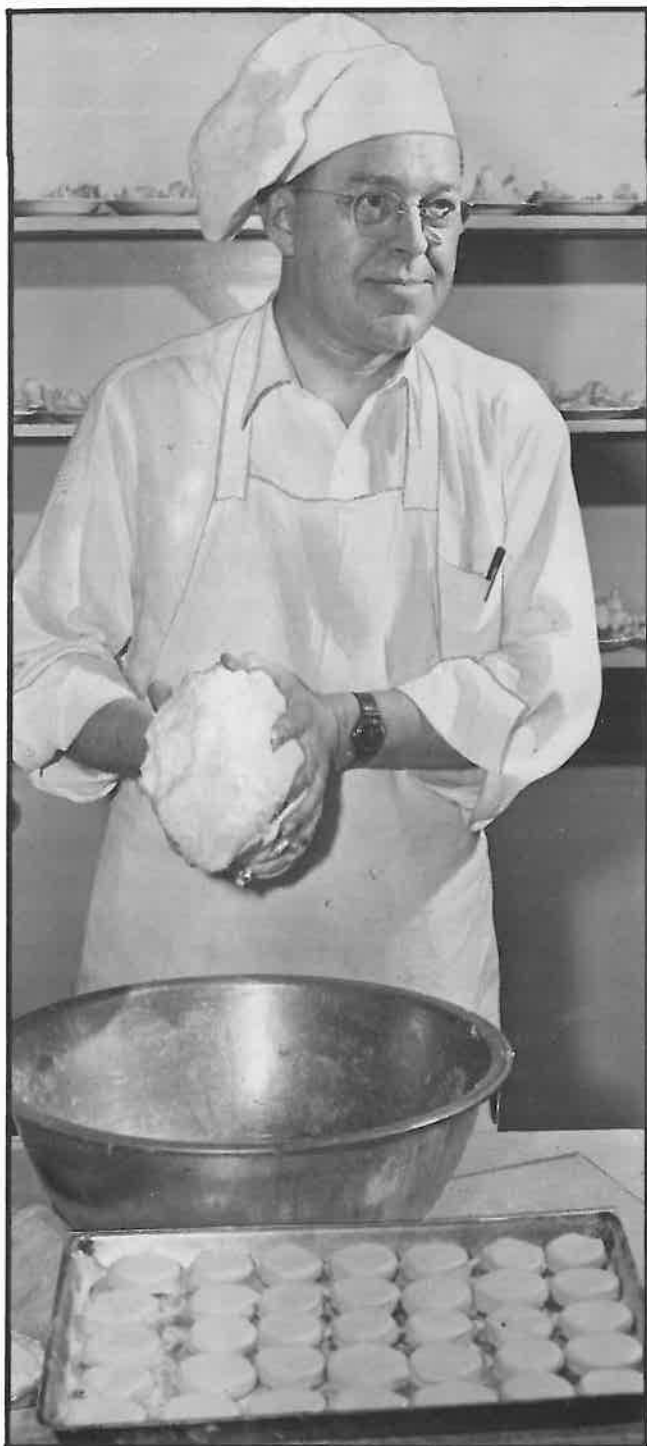


Raymond Monroe (center) assists Caterers from Britling on The Highlands



Original Recipe Fried Chicken by (left to right) Happy Elsom, Ed Lusk and Joe Ford.

Another activity fostered by Dr. Mathes was an organization of men. The men met for dinner, a program, fellowship, and to work. In 1948-1949 the General Assembly placed a special emphasis on Evangelism, and the men went to work. As a result of their visitation, on one Sunday morning fifty-four people joined South Highland. They also sponsored a very successful three-month tithing program.



Able Baker Joe Ford Prepares Biscuits

Another project of the men, a little later on, was the Mothers' Day Dinner that they cooked and served for the ladies of the church. Beginning in 1951 and continuing for several years, on an evening close to Mothers' Day they invited all the ladies to come for food, fun, and fellowship. Ed Lusk was usually chairman of the committee, which consisted of G.M. (Happy) Elsom, Don Culley, and others. Trays were taken to shut-ins so they could share the celebration. In 1953 the men presented a skit, "What Not To Do When You Go To Church". Orchids were presented to the oldest mother, Dr. Mathes' mother, Mrs. N. B. Mathes, the youngest mother, the mother with the most children, and the lady from farthest away, Mrs. Rupert McGregor.



Early in 1949 the officers of the church bought a new manse. The original manse, next to the Educational Building, was showing its age, and badly in need of repair. The congregation agreed to purchase for \$24,000 a house at 3911 Tenth Avenue South in Forest Park, into which Dr. Mathes and his growing family moved.

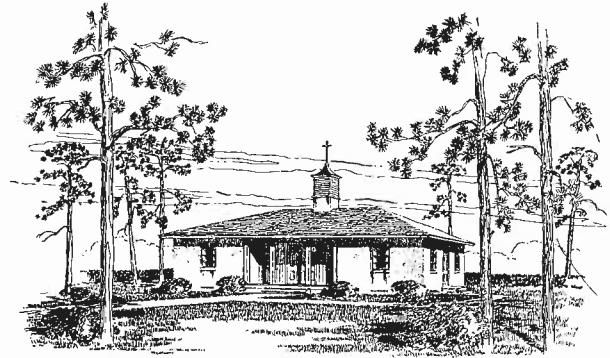
That same year, 1949, saw the formation of a Long Range Planning Committee, under the chairmanship of Fred H. Mohns, Jr. It was quite evident that we were once again outgrowing our physical plant. By 1948 our enrollment reached 1161, with almost 650 in the Sunday School. The value of our property had increased dramatically:

Land	\$156,600.00
Improvements	
Sanctuary	75,000.00
Educational Building	125,000.00
Manse	7,500.00
The Welch House	<u>4,000.00</u>
Total Improvements	\$211,500.00
TOTAL VALUE	\$368,100.00

It was time to build. We were fortunate to have within the church one of the foremost architects in the city, Mr. Charles F. Davis, Jr. Mr. Davis was not only a fine architect; he was, and is, a dedicated Christian layman, who has used his talents to the glory of God. At this time he planned the addition to the Educational Building, our beautiful Chapel, and the renovations to the Sanctuary, which were considerable. During his distinguished career Charley has been responsible for planning the new campus of Samford University, which in 1982 awarded him an honorary doctorate; he also developed the plans for the Chapel in the Pines and Shades Valley Presbyterian Church. In 1955 he went to Korea to inspect the site for a new college there. He returned to draw the plans for the entire campus in Taejan, Korea. In 1963 he made another trip to Korea to plan a hospital for our Mission work there.

South Highland was indeed fortunate to have the talents of Charles Davis, and we were also enriched by the witness and work of his wife, Helen. Helen, a gifted architect herself, has for many years been very active in the women's work, holding many offices, including the presidency. She served as teacher for the Mary B. Dobyns Class for many years, and was one of the first women to be elected a deacon, and later, an elder.

Helen and Charles have three children, a daughter and two sons, who are all architects. The only one living in Birmingham is Neil, and he and his family are active members of South Highland. Neil continues the family tradition of serving God with his talents.



Chapel In The Pines begins as a Mission of South Highland.



1950 Long Range Planning Committee: (l to R) Row 1: John Lankford, Mathes, Pitts. Row 2: Frank Lankford, Robinson, Burr, Davis, King, Benson, Ford, Wharton.

Our Director of Religious Education at this time was Eleanor Howard Jones. She began an outpost Sunday School on Shades Mountain, which was beginning to be extensively developed. From this beginning in 1950 came the Chapel in the Pines. Our church was very instrumental in the birth and infancy of this church, for we helped financially and also with the time and talents of many of our members, most notably, Elder Chris King.



Installation of Young Adult Fellowship Officers, 1950

During these years Dr. Mathes started the "Young Adult Fellowship". This was a group of about forty young people, who met for dinner and a program once a month. The fellowship these members, in their early twenties, enjoyed has continued through their church life for the last forty years, and many lasting friendships date back to this organization.

One of the projects undertaken by this group was a church library. It was always thought that this was the first church library, but in "A Condensed History of the Ladies Foreign Missionary Society of the SHPC", dated 1899, we read, "The Library was now a settled thing and books were added from time to time, some given and others purchased."

There is no further mention of a church library that we have found. But we do know that the second Church Library was begun, probably in 1948, by the Young Adults. Charlotte (Mrs. Frank) Lankford was the organizing librarian. It was housed on the first floor of the Educational Building, to the left of the Highland Avenue entrance. Dr. and Mrs. Sam Wainwright provided some of the funds for its establishment. The first bookcases were donated by Elder Borden Burr.

Children and adults alike enjoy the peace and stimulation of the library.

Since 1954 the library has been on the second floor of the Educational Building facing Highland Avenue, between the Session Room and the Cloak Room. In 1981 the space was redesigned by Helen Davis, the architect, upon the request of Dean (Mrs. Jerry) Vandegrift, D.C.E. at the time. Stacks were removed, and an open design, featuring a Children's Alcove and an Adult Study Section was built.

Over the years display racks, Bible stands, etc., were built and donated by Deacon "Happy" Elsom. In 1981 he and Ralph Morrow designed and built a beautiful



Library on the ground floor in the area currently occupied by the office of the Director of Christian Education and the Staff Secretary. The Library moved from this location in the early 1960's.



The Current Library, upstairs, looking over Highland Avenue.

lighted display cabinet, featuring sliding glass doors, which could be locked. It was installed at the entrance to the library. The room adjacent to the library is used to store audio-visual equipment and resource materials needed by the Sunday School and other departments of the church.

In our Centennial year we estimate there are twelve hundred books in the library. Among the librarians and their approximate dates are: Miss Dorothy Fuller, Early Fifties; Caroline (Mrs. Lavette) Teague, Mid Fifties; Grace (Mrs. George) Reid, Sixties; Billie (Mrs. Fred H., Jr.) Mohns, Seventies; Thelma (Mrs. Stanley) Moodie, 1977-1978; Maxine (Mrs. Keith) Williams, 1979-1980; Miss Phyllis Cain, 1981 to the present.

How fortunate we are to have Phyllis, who has made the library a place of beauty, utility, and interest. The Bulletin Board with clippings about SHPC members always catches the eye. Displays of new books are of great interest. Children and adults alike enjoy the peace and intellectual stimulation of the library.

The work of our women continued. In 1948 the name of the organization was changed by order of the General Assembly to "Women of the Church". There were approximately four hundred fifty on the roll with an average circle attendance of one hundred forty-seven in the homes and perhaps seventy-five at the General Meeting at the church. Service projects, corporate and personal, included such varied activities as repairing the church Bibles, adopting a Seminary family, sending Bibles to girls graduating from Parker High School, participating in Dr. Frank Lauback's Literacy Program, organizing and working in a tutoring program for students in nearby schools, and more housewifely deeds, as stocking the pantry of a member seriously injured in an automobile accident. Truly, our women remained quickly aware of needs and deeply committed to filling those needs.

Equally important was their Bible study taught by volunteer Moderators at Circle Meeting. Nor can we forget the dedication of the Prayer Group, which met each month before the General Meeting. The programs at the General Meeting presented the concerns of the Church at large, perhaps a missionary on furlough, a book review, or a skit using the talents of the membership. The women also had circle duties, such as serving at the Wednesday Night Suppers and the WOC lunches. They were always ready to make the church beautiful on special occasions.

It was during these years that the Wednesday Night Suppers became so popular a part of the life of the church. The change from Wednesday Night Prayer Meeting to the present format seems to have occurred

during the ministry of Dr. McGregor. Certainly by the early 1950's, the Wednesday Night Suppers were well established. They remain today a strong part of our witness. The Reverend Ross Hightower, who was Associate Pastor for two years under Dr. Edwards, expressed eloquently what the suppers meant to him.

I remember with fondness the Wednesday night suppers, that more than any one thing gave South Highland a sense of fellowship usually found only in smaller churches. The programs were not as important as the opportunity for people to meet and to share the concerns of the congregation. This was decidedly a strength of the church and an important part of its ministry.

February 1951 was the beginning of our Inspirational Series. The first speaker was Dr. John A. McKay, president of Princeton Theological Seminary. Each year since then we have brought a nationally-known preacher to our church for a series of sermons. The speaker has usually preached Sunday morning and afternoon, and at a luncheon Monday. A list of the speakers is found in the Appendix. No one who heard him will ever forget Pastor Martin Neimoller, who was imprisoned for eight years by the Nazis for his powerful preaching against the anti-Christian government. And in later years we were all charmed by the sweet personality and lilting Scottish speech of Dr. Ian Pitt-Watson. The Inspirational Series has truly become an annual season of spiritual examination and enrichment.

South Highland builds again.

Early in 1951 the Long Range Planning Committee, under the leadership of Fred H. Mohns, Jr., made its report to the congregation. Their conclusions were bold and far-reaching. They outlined eight main objectives: an improved Sanctuary; a beautiful Chapel; a greatly-needed Choir Room; a suitable Session Room; a Fellowship and Recreation Hall; additional Church School facilities; correlation of Church offices; and an adequate Church Parlor. This would take a great deal of money.

Dr. Mathes knew that this ambitious program would require the unconditional support of the entire church. He began by enlisting the enthusiastic approval of Borden Burr, who, after many years as Chairman of the Finance Committee for the Board of Deacons, had become probably the most honored and influential of our elders. Al Mathes sold Mr. Burr on the idea while

in the bleachers out at Rickwood Field, as they watched the Birmingham Barons play on cool summer nights.



Loyalty Dinner at YWCA (left to right, seated) **Borden Burr, Julius Hendrick, David Anderson;** (standing) **Rev. W. A. Alexander, Rev. Jeb Russell, and Dr. Al Mathes.**

With the officers of the church firmly behind the program, it was presented to the congregation. For such a huge undertaking we felt we needed professional help. Therefore, we hired the Wells Organization. On March 5th, 1952, a Loyalty Dinner was held at the Downtown YWCA for the entire membership of our church. Families sat together and enjoyed the fellowship and the sense of excitement and anticipation as we looked at the handsome brochure that outlined the entire campaign to raise the money to make possible the additions and changes. We heard from Dr. Will Alexander, who came back for the occasion, and Julius Hendrick, General Chairman of the Campaign, his Vice-Chairman, David Anderson, and Borden Burr, Honorary Chairman.

Dr. Mathes told us that churches are built by faith, prayer, and sacrifice. He exhorted us to have faith in God, each other, and the church and its future. He asked that we pray that the needs of His Kingdom would be made clear to us, and that there might be unity among us in achieving the revealed purposes. Finally, he asked us to make the sacrifice necessary to build our part of God's Kingdom here on earth. For it would take sacrificial giving on the part of each of us to raise \$250,000.00 above a budget of almost eighty thousand dollars.

A three month campaign followed, and the money was entirely pledged. It was paid off in 156 weeks. Surely the Lord blessed the efforts of the congregation and our leaders.

The contractor for the work was Mr. Ralph Smallman, a member of our church. We were in good

hands. The old manse and the house on the Welch property were torn down, and work began. After church Sunday, May 16th, 1953, the congregation adjourned to the building site, and Sam Burr, Jr., six year old grandson of the now-deceased Borden Burr, and son of Madeline and Sam Burr, turned the shovel for the Ground-Breaking Ceremony. He was assisted by Ruling Elders David Anderson and Julius Hendrick and Deacon William H. Dexter, Chairman of the Building Fund Committee.



Ground Breaking for the Education, Fellowship Hall and Chapel Expansion, 1953. Participants include (left to right) **Mrs. Annie Lee Barker, Mrs. Dorothy Bowron Collins, Dr. Frank Alfred Mathes, Mr. William H. Dexter, Master Sam Burr with shovel, Mr. David P. Anderson, and Mr. Julius Hendrick.**

On Sunday, September 13th, immediately after morning worship, the congregation again gathered, this time for the laying of the cornerstone for the new chapel. Dr. Mathes presided, and Mrs. Frank Barker, Church Historian, announced the contents of the copper box, which was placed in the cornerstone.

In the box were placed: the Holy Bible; Confession of Faith; Book of Church Order; the Building Expansion brochure; pictures of Dr. Mathes, the old and present manses, the house on the Welch property, the Ground-Breaking Ceremony; lists of Fourth and Fifth Generation Children of the congregation; the Church Roll; copy of Julius Hendrick's remarks at Ground-Breaking, as well as Dr. Mathes'; U.S. coins in one dollar, fifty cent, quarter, dime, nickel, and penny denominations.

The inscription on the cornerstone reads, "Jesus Christ Being the Chief Cornerstone". Ephesians 2:20. Present on this occasion was Mrs. Hardeman S. Meade,

the only person alive who was present at the laying of the first cornerstone of the church in 1892. Mrs. Meade was the niece of Major Hardie, who was so prominent in our early history. She lived for many years until her death at 2014 Thirteenth Avenue South, property that the church bought from her estate, and that is presently used as one of our parking lots.

And finally, on Sunday, December 12th, 1954, the first part of this tremendous building program was completed, with a dedication service and reception. The addition to the Educational Building and the new chapel stood in all its glory.

At the ceremony Elder Julius Hendrick gave the report of the Building Expansion Committee. Charles F. Davis and Ralph Smallman delivered the keys of the building to J. O. Speed, Chairman of the Building Committee, David Anderson, Ruling Elder, and Clarence House, Chairman of the Diaconate. Dr. Mathes delivered the dedication sermon, "The Chief Cornerstone", and the prayer at the 3:00 service. Then all gathered in the Fellowship Hall for a beautiful reception, at which the guests of honor were all the workers who helped construct the new buildings.

The late afternoon sun streamed through the thirteen stained-glass windows, which were, and are, the glory of the small Gothic chapel. The windows were designed and executed by the D'Ascenzo Studios of Philadelphia. This internationally-known firm has done church windows all over the nation. The thousands of pieces of colored glass, like tiny jewels, were shipped to Birmingham, where they were carefully put together to form the beautiful windows.

The late afternoon sun streamed through the stained glass windows, the glory of the small Gothic chapel.

In 1975 the Vanguard Bible Class, which had met in the Chapel for the previous seven years, published a beautiful booklet in color about the windows. Each window is pictured, its symbolism explained, and the donors listed. The subjects of the windows are: "Isaiah", "Jeremiah", "The Baptism of Jesus", "The Raising of the Widow's Son", "The Calling of Peter and Andrew", "The Sermon on the Mount", "The Transfiguration", "Christ with the Little Children", "The Triumphal Entry into Jerusalem", "The Lord's Supper", "Gethsemane", "The Resurrection", "The Women at the Tomb", and "The Ascension". This lovely brochure is a continuing gift to the church from the

Vanguard Class, for they present a copy of it to each new member and to every bride married in the Chapel.



During these exciting days of expansion and building all departments of the church were flourishing. The Sunday School was particularly active, with a deep commitment on the part of the teachers for nurturing and teaching the children. Among the officers of the Sunday School we recognize some familiar names: David Anderson, Sam Carson, Minnie and Tom Rast, and many others. The nurturing of the children began at birth, when they were enrolled in the Cradle Roll. A member of the Women of the Church visited each new mother, presented her with a certificate of enrollment, and kept in touch with her until her child was old enough to go to Sunday School.

Even then there was a nursery for the very young children during the Sunday Service. In the Forties Mrs. Joe Langford kept the nursery. Later Annie B. (Mrs. Malcolm) Meadows kept it. And how surprised we were when for a number of years Spruce (Mac) McRee volunteered his services in the nursery. The children

loved him, and the young mothers always picked up happy, smiling children after service.

The young people at this time had three organizations that met on Sunday evening — Young Adults, Keith Williams, president; Pioneers, June Hood, daughter of Mr. and Mrs. Rand Hood, president; and Senior High Fellowship, Charles F. Davis, III, president. Probably the high point of their year's activities was the Young People's Conference at Montreat each summer. There still survives a lively history of visits to Montreat from 1951 to 1956. This account, obviously written by a young lady who was present, was handed, under rather mysterious circumstances, to one of the compilers of this history. The manuscript was signed by Anon E. Mouse.

The account begins with the bus trip to Montreat, with a sign on the side of the bus, "Montreat or Bust".

"Montreat or Bust".

About twenty five youths were accompanied by Roberta Anderson, D.R.E., and Dorothy Collins, Adult Advisor, and later one of our D.R.E.s. It was a close-knit group; among the campers were Dot Henning, Lavette Teague, and Margie Collins. There were lots of bridge games, talks in front of the fireplace, listening to the wind-up phonograph, and playing the player-piano. "Those who remember the funny, friendly atmosphere at Chapman (where they lived) will testify that there has never been anything like it."



Molly Slaughter leads a Pre-School Group in their morning reading from the Bible.



S. A. McRee ("Mother McRee") with his nursery children.



Senior High Young People on bus trip to Montreat, N.C.

The account continues through the years, relating outrageous events like midnight canoe rides on Lake Susan (strictly forbidden), poker games in an old garage by some of the boys, and a midnight concert of the "William Tell Overture", the sound of the tape turned up full-blast to wake up the entire camp.

Dorothy Collins became D.R.E. in 1954. She remembered accompanying the young people to Montreat and the long-running tease she carried on with the girls about her imaginary suitor, a retired Admiral. The girls loved hearing about Dorothy's romance.

The account ends in 1955, which the writer characterizes as "a very rowdy year." One supposes that she had perhaps outgrown the high school pranks of the younger campers. At any rate, this ten page, pencilled account of six summer retreats at Montreat is a thoroughly delightful piece. We are sure there must have been Bible studies and devotionals, but not a word of these activities creeps into this rollicking remembrance of good times with good friends.

Churches do not exist in a vacuum, and the 1950's and 1960's were times of great social change and upheaval, especially in Birmingham. These changes began in 1954 with the Supreme Court decision in *Brown vs. Board*, which legally and effectively ended segregation in public schools. In 1956 Autherine Lucy, a young black woman from Birmingham, attempted to enroll at the University of Alabama. When student riots opposing her brought in the Tuscaloosa police and State Troopers, she was expelled by the University president because he could not guarantee her safety or the safety of others present. This was only the beginning of the racial unrest and violence that would envelop Birmingham and much of the state in the years ahead with bombings, beatings and murders.

South Highland, reflecting traditional Southern white attitudes, had no black members; nor had any blacks ever attempted to join our church. But in these troubled times the officers and the congregation agonized over possible confrontations at the church door. This dilemma would concern elders and deacons for almost fifteen years.

On a happier note, in February of 1956 Andrew Gainey came to South Highland as our Choir Director. Andy came to Birmingham from New York, where he was singing with the New York City Opera. His old army buddy, Hugh Thomas, who was teaching at Birmingham-Southern, invited him to join the faculty there as Professor of Voice and Opera. Andy accepted in order to have more time to spend with Georgene and his young family. Once in Birmingham, he was vigor-

ously recruited by Dr. Mathes and Walter Kyle for service in our church.

Most fortunately for South Highland, Andy accepted, and thus began a tenure of over thirty years, continuing into the present. He found a choir of about ten voices. Since the Sanctuary was in the process of renovation, we were meeting in the Fellowship Hall, music provided by an electronic organ. But he began.



Andrew and Georgene Gainey

Music has always been his whole life, making music for his church the most gratifying part.

Within a year the choir had reached a strength of thirty to thirty-five members, helped out by Andy's voice students at Birmingham-Southern. He began an ambitious program of great choral music for the choir, and through the years, they have consistently delighted the congregation with the quality of their singing.

Andy says that he particularly enjoys preparing the Christmas and Easter music. It is a very special time for him and the choir. They work very hard, four months for the Christmas program, and three months for the Easter music. Andy tries to play all the great composers from Handel to the moderns. He chooses the anthems to enhance the Sunday sermon, although the ministers choose the hymns.

Andy has been our Choir Director and Minister of Music for over one-third the time South Highland has been in existence. Music has always been his whole life, but he finds making music for his church to have been the most gratifying part of that life. This, even though two of his students at Birmingham-Southern, Rachel Mathes, daughter of Dr. and Mrs. Mathes, and Eleanor Berquist, were Metropolitan Opera stars. Andy's great talent and enthusiasm, his warmth and Christian devotion have immeasurably enriched life at South Highland. Nor can we overlook Georgene, his wife, who has given unstintingly of her talents of drama and stage to us through the years. We are grateful for their ministry and witness.



The Session in late 1950's (left to right) First Row: Frank Barker, J.O. Wooten, William Neville, J. L. Sibley, Rev. Eugene Poe, Dr. Al Mathes, Louis McKenzie, Warren Kluttz, David Anderson. Second Row: Dr. Sam Wainwright, Lavette Teague, Talbot Ellis, Dr. John Carmichael, Chris King, Willis Hobson, Ed Wilson, Ed Lusk, J.V. Arnold. Third Row: Joe Speed, Ernest Forbes, Sam Carson, Gordon Mohns, Leslie Porter, Sam Burr, John Lunsford, Lester Long, Ralph Morrow, W. Frank Smith.

In January of 1956 the Session voted to invite the General Assembly of the Presbyterian Church, U.S. to meet at our church in 1957. This would be a tremendous undertaking, and it could only be accomplished with the help and cooperation of the neighboring Five Points' churches, in providing meeting rooms and other facilities. This they most cooperatively agreed to do.

Sam Carson was General Chairman of the Committee on Arrangements. Assisting him were Frank Barker, J. O. Wooten, John Sibley, and Mrs. Rudolph Hauenstein. But the entire membership of the church was enlisted, and we all worked in every way we knew to ensure the success of the meeting in April 1957.

We welcomed the Rev. Eugene Poe as Associate Minister in January of 1956. He was a North Carolina native, who had graduated from Elon College and

Columbia Theological Seminary. Gene soon endeared himself to all with his enthusiasm and caring concern. The church bought a manse at 433 Glenwood Road for him and his wife, Flo, and their young son, Tommy.

From almost the time the invitation was issued to the General Assembly to meet in our church, the Session was concerned about segregation. There was in the city of Birmingham a law prohibiting the gathering together of the two races, and the General Assembly included blacks. At the Session meeting of January 16, 1957, the elders considered the great racial unrest in the city. Temple Beth El, just a block away, had had a bombing incident. Three black leaders and their wives had been badly beaten when black parents had tried to enroll their children in Phillips High School. Dr. Mathes thought it necessary to

suggest to the Session that our invitation to the General Assembly should be recalled in view of the present strife and tension in the city. The possibility of having an integrated meeting at the church might be "dangerous and disturbing".

It was decided to get a legal opinion from the Birmingham City Commission, and on February 19th, City Commissioner Lindberg told the Session he didn't think the city ordinance requiring segregation in public places applied in this case. With great courage and prayerful determination the Session decided to go ahead with plans for the meeting.

In the February issue of **The Presbyterian Survey** South Highland was featured on the "Church of the Month" page. In part the article said:

During the past ten years South Highland has seen eight of her young people dedicate themselves to church-related vocations . . . (it) has been outstanding in the area of Christian stewardship, and consistently ranks high in per capita giving to all causes. During 1955 it ranked fifth of all churches

in our assembly of 1000 members or more in per capita giving to all causes. For the past several years total gifts have increased steadily and last year the amount was approximately \$190,000, or a little more than \$168 per member.

Our representatives on the foreign mission fields are: Miss Ruth Buckland of Japan, Miss Margaret Archibald of Japan, and Mrs. J. K. (Clara) Hobson of Africa. These three went out from our church and are members of South Highland. In addition, this church partially supports Rev. J. K. Hobson and Rev. and Mrs. John M. Coffin of Africa, and Rev. and Mrs. J. Marshall Guthrie of Brazil, a total of eight missionaries.

South Highland prepares for the General Assembly.



Delegates to the 1957 General Assembly, Presbyterian Church in the United States, hosted by South Highland in June 1957. The Mobile Home in the Minister's Parking area was equipped as a Mobile Mission Chapel.



Newly renovated Sanctuary

Also in February, and just in time for the big event, was the dedication of the remodeled sanctuary. Completed at a cost of \$140,000.00, the sanctuary was truly beautiful. The organ was moved to the right side of the north wall; an enlarged choir loft was provided; a center aisle made possible more graceful wedding processions. New pews, air conditioning, a new pulpit and new pulpit furniture, new vestibules, all added to our pleasure and comfort as we worshiped.

And so all was ready for the convening of the General Assembly on April 25th. Five hundred commissioners and delegates gathered that evening for the opening service. A member of our church says that she will never forget the glorious sound of all five hundred men vigorously singing the great hymns of our faith. It was the ninety-seventh meeting of the General Assembly, and there was not a woman in the hall!

But our women were working very hard behind the scenes. One of the highlights of the convention was the beautiful reception our church hosted, planned by Eleanor (Mrs. J. R.) Hill. The women assisted in many house-keeping jobs and driving delegates to and from downtown.

Feeding the delegates was a challenging task for the kitchen staff, but the men helped out by forming an assembly line in the kitchen, which made it possible to serve five hundred people in about eight minutes. By April 30th it was all over, and we were left with the satisfying knowledge that it had been a very good meeting of the General Assembly. And since the union of the Northern and Southern denominations into one huge church, we know that South Highland had a once in a lifetime opportunity to be host to the General Assembly.

In January 1958 Dr. Mathes left us to go to the Granada Presbyterian Church of Coral Gables, Florida. How we hated to see him, Jacqueline, and their four lovely young girls leave. He is perhaps best remembered for the expansion and building program he inspired and completed, but he is also remembered for his simple, Christ-like spirit, his devotion to his flock, and his thoughtful, helpful sermons. We are indeed blessed that he and Jacque have come back to us to spend their retirement years.

In January 1958 our total membership was 1144, with thirty-three elders and forty-four deacons. There were 868 enrolled in the Sunday School. Total Benevo-

lences were \$46,749.00; Current Expenses were \$75,436.00; Building Fund Receipts were \$84,935.00. Thus our members' total gifts for 1957 were \$207,120.00, truly a generous outpouring for the work of the Lord in His Church.



Rev. Eugene Poe

We were faced with the search for a new pastor—but we did not have to look very far. The congregation wanted Gene Poe to step into Dr. Mathes' shoes. In order for us to call him as our pastor it was necessary for him to resign as Associate Pastor. This he was pleased to do, and South Highland immediately called him as our full-time pastor beginning March 1958.

Gene had already endeared himself to us with his gentle way and his love for our church. We loved him also for his great shepherding quality. Anyone who knew loss or pain in those times remembers Gene's frequent visits and heart-felt, comforting prayers.

"The Termites" gave a gift of love to all.

Our church continued to grow and serve. We have always been blessed with volunteers who see needs and fill them. At this time four of our retirees filled a lot of needs — Mr. J. L. Hendrick, affectionately called "Nubby", Mr. J. O. Wooten (Jimmy), Mr. Lester Long, and Mr. Frank Barker. "The Termites", as they called themselves, worked in the office; they assisted in getting out mailings; they worked on the Every-Member Canvasses; they visited the sick and shut-ins and those in the hospital; they took Communion to those unable to come to the church. Without remuneration, they were really full-time employees of the church. They truly gave a gift of love to all of us.

Mr. Frank Barker, in addition, was for many years our greeter at the Twenty-First Street entrance to the sanctuary. He made all feel welcome with his hearty handshake and personal interest. Mr. Barker was married to the former Annie Lee, daughter of Mr. Sidney Lee, for so many years an active and valued elder in the church. Mrs. Barker was a dedicated Bible scholar and teacher, as well as being our Church Histo-



"The Termites" at the General Assembly meeting. (left to right) Rev. Gene Poe, Mr. Frank Barker, Mr. Ed Lusk, Mr. Ralph Morrow, Mr. Jimmy Wooten, Mr. Lester Long, Dr. Al Mathes, and Mr. Julius Hendrick.

rian for a number of years. They were both faithful members of our church for many years. Their son, Dr. Frank Barker, is the founding pastor of Briarwood Presbyterian Church. A grandson of Mr. Sidney Lee, James C. Lee, Jr., is a life-long member of our church, who has served as a deacon and trustee, and on many committees in the church. His generosity is exceeded only by his loyalty to South Highland.

In the Fall of 1958 the Music Committee, chaired by Fred Mohns, Jr., reported that our old organ was totally inadequate and in need of serious repairs. Their recommendation was that we buy a new organ. They had put out bids and suggested we accept the bid of the M. P. Moller Company, who would build an organ for \$49,230.00 and deliver it in fourteen months. The old organ could be sold to a small church for two to four thousand dollars.

Andy Gainey declared to choir members that he was very glad when the old organ broke down. It had only eight ranks of pipes, severely limiting its range and sound. The present organ has forty ranks of pipes and great range.

There were numerous generous gifts which made possible this addition to the sanctuary, beginning with the establishment of the Memorial Organ Fund. This Fund was instituted by Eleanor Hill on the death of her husband, Elder Joe R. Hill, in a plane crash in 1957. Many of their friends contributed memorials to this Fund. On October 11, 1964 Sam Batt Owens played a Dedicatory Recital on the new instrument.

In February 1959 the Session signed a contract with a local radio station to broadcast the Sunday Service. Thus began our radio ministry, which continues to this day. Our shut-ins testify to the blessings this ministry provides them.

Blake Breitenhirt, Jr. had come to us in August of 1958 as our Assistant. He was a gifted musician and organist, and was very helpful to the Music Committee as they studied the problems and needs of the Sanctuary Organ. When he was asked recently what he considered the greatest strengths of our church, he replied, "The major strengths that I recall (and vividly!) were: (a) a large number of adults who were vigorously committed to the church and (b) an exceptionally strong group of young people." He continues:

This is hardly a profound theological commentary, nevertheless, the strongest events in my mind were the young people and their propensity to perpetrate practical jokes at my expense! They constructed an architectural monstrosity at Montreat, entitling it "The Bridge over the River John"; they also intro-

duced a smoke bomb into my MG one fine evening, and almost induced cardiac arrest on my part. This was one of the finest groups of young people I've known and I still recall them with fond memories.



A Portion of the Active Senior High Fellowship, 1960. (left to right) Walter Catching, Jim Landon, Leland Keller, Mike Storrie, Ree Smith, Foster Kinney, Jeannie Mabry, and Janet Morrow.

Blake was succeeded in July of 1959 by the Rev. Don Esty, who came to us from the Ensley Presbyterian Church, where he was the pastor. He was a great help to Gene Poe, for we were still growing. And he was just in time to help us with another celebration.

On Sunday, December 6, 1959, we had the Service of Dedication for the newly remodeled Educational Building. Jane Rast, young daughter of Minnie and Tom, cut the ribbon at the entrance to the building. Dr. Mathes and his family came from Coral Gables for the occasion, and he preached the sermon after a beautiful solo by Rachel. The title of his sermon was "The Miracle of South Highland Church", and his text was "This is the Lord's doing; it is marvelous in our eyes" (Psalm 118:23). And surely when we looked back to the beginnings of this great task of expansion, building, and renovating, which began in 1951, we knew that the Lord had led us all the way. And our hearts were full of gratitude to Him and to all of our members who had worked so hard and given so generously, even sacrificially, to make this day a reality. The cost of this third part of the Building Program was \$165,000.00. The total cost was \$640,000.00.

Our 1960 Statistical Report shows thirteen hundred communicants, with thirty-four elders and forty-seven deacons. At this time only the deacons rotated; the elders were still elected for life. There were 932 enrolled in the Sunday School.

In July of 1961 the Session again faced the problem of the racial unrest that was growing more rampant and militant in the city. What were the ushers to do if

blacks attempted a sit-in in our church? What if some of them wanted to worship with us? It is hard to think back to long-held and sincerely-believed convictions, wrong as they were. The decision the elders reached was surely equivocal. The ushers were told to use their discretion, but not to create a disturbance. And there the matter rested.

Another troubling Session Meeting occurred December 18th of that year. Judge Talbot Ellis, one of the elders, announced to the group that he was resigning his office and leaving our church to join another one. This is the first mention in the Minutes of a problem that would plague and weaken our church greatly during the Sixties. Certain of our members came to believe that the General Assembly had become much too liberal in its theology, and especially in the literature it sent to the Sunday Schools. These conservatives clung to the idea of Biblical Inerrancy and, especially to an extremely literal interpretation of the book of Revelation, a belief known as Premillennialism. They looked askance also at the idea of a "Social Gospel".

And so they left—and some of them were among our most dedicated teachers. Their fears were unfounded. South Highland remained pure in faith and active in good works. It does seem ironic that we should have been perceived as too liberal in our theology less than fifty years after the split in the church occasioned by Dr. Edmonds' liberal thinking.

In April of 1963 Don Esty left to become pastor of Trinity Presbyterian Church in Miami. The Rev. D. W. McIver came to take his place, on a part-time basis, for he was retired. Dr. McIver was the father of Julia (Mrs. William J.) Flanigan and Mrs. Margaret McFerrin of the church. He had often been here before, as Dr. Mathes had frequently invited him to share the pulpit. He soon found a place for himself in our hearts.

We had 1390 communicants, an all-time high.

During the summer Rev. Poe accepted a call to the Westminster Presbyterian Church in Charlotte, North Carolina. With deep regret we saw him leave. During his pastorate our membership, church attendance, Sunday School enrollment, and benevolent giving continued growing. In 1962 we had 1390 communicants, apparently our all-time high.

1963 was the blackest year in the history of Birmingham. During the summer there were riots and

police dogs and fire hoses in the streets. The whole world looked at Birmingham's shame, and Martin Luther King was jailed. While incarcerated, he wrote his famous "Letter from Birmingham Jail". The nadir of events occurred one Sunday morning in September. Some of our members still remember sitting in Sunday School and hearing the dull boom of a distant explosion. It was the bombing of the Sixteenth Street Baptist Church, which killed four black children.

Shocked into sanity, the white power structure accepted the responsibility for change and accommodation. It was the beginning of progress and renewal for the city.

On September 8, 1963, Dr. Ben Lacy, Jr., preached his first sermon as our Supply Pastor. Dr. Lacy had been president of Union Theological Seminary in Richmond, Virginia, from 1926 to 1956; he was elected Moderator of the General Assembly in 1950. Now retired, he spent his time in supply work. Dr. Lacy was a small, trim man with white hair and bright eyes. He wore proper morning clothes each Sunday morning. He was a prodigious scholar, reading Hebrew and Greek with ease—as a matter of fact, each year he read through the Bible in the original languages. He knew music like a musician, and had read deeply and wisely in the classics. His sermons were trenchant and incisive. Although he was a learned theologian, his faith was as simple, clear, and refreshing as a spring of water to one in a desert.

South Highland celebrates our Diamond Jubilee.

And so we were in good hands for the six months that Dr. Lacy and Rev. McIver served us. During that time we celebrated our Diamond Jubilee—seventy-five years of life for the old church. It was a three day celebration, beginning Friday night, October 25th, with a Congregational Dinner in the Fellowship Hall. After music and remarks, there were three brief addresses by Dr. Tom Baine Anderson on "The Past", Dr. J. Rupert McGregor on "The Present", and Dr. Frank Alfred Mathes on "The Future".

There was a luncheon Saturday at The Club for the out of town guests. Sunday morning and Sunday evening sermons were preached by Dr. William H. Kadel, president of Florida Presbyterian College.

But during the three services of the week-end, we heard from almost all the men who had served our church or gone out from our church to full-time Christian service. Here as our honored guests were:



Choir in the newly renovated Sanctuary. Andrew Gainey, Director.

Dr. and Mrs. Rupert McGregor, Columbia, South Carolina; Dr. and Mrs. Frank Alfred Mathes, Granada Presbyterian church, Coral Gables, Florida; Rev. and Mrs. Eugene P. Poe, Westminster Presbyterian Church, Charlotte, North Carolina; Dr. and Mrs. Allen C. Jacobs, President, Presbyterian Home, Talladega, Alabama. (Dr. Jacobs had never been our pastor, but because of the very close relationship between South Highland and the Home we wanted him to share this happy time with us.) And also the following children of the church: Dr. and Mrs. Jack B. McMichael, Board of Christian Education, Richmond, Virginia; Dr. and Mrs. Tom Baine Anderson, First Presbyterian Church, Burlington, North Carolina; Rev. and Mrs. James O. Speed, Jr., Board of Christian Education, Richmond, Virginia; Rev. and Mrs. William F. Henning, Jr., Yosemite National Park Church, Yosemite, California; Rev. and Mrs. Eugene B. Norris, Northminster Presbyterian Church, Chattanooga, Tennessee; Rev. and Mrs. Frank M. Barker, Jr., Briarwood Presbyterian Church, Birmingham, Alabama, and Rev. and Mrs.

Joseph A. McConnell, III, Pine Ridge Presbyterian Church, Natchez, Mississippi.

Dr. and Mrs. Albert Sidney Johnson, of Tusculum, Alabama were not able to attend. Two other children of the church could not be here for the occasion—Rev. and Mrs. Robert L. Montgomery, Missionaries in Taiwan, and Albert H. Keller, Jr., student at Union Theological Seminary, who was studying as an exchange student at the Seminary of the Reformed Church of France, Montpeiler, France. Bert is the son of Mrs. Albert H. Keller and brother of Elder Leland Keller, General Chairman of our Centennial Celebration.

Dr. Lacy and Rev. McIver presided over the weekend festivities. It was for the Jubilee that Mr. G. M. (Happy) Elsom built the small model of our first church of so many years ago. This was just one of the many contributions Happy has made to the church through the years, and he is now over ninety years young. He has made many, many pieces of furniture for the church, for he is a gifted wood-worker. He made all the cabinetry for the sound system at the

back of the sanctuary. He has built at least ten umbrella stands that are in use throughout the church. He made a shelf for the Communion Table, many of the library furnishings, and the prie dieu used by all our brides. Happy also served for many years as a deacon, responsible for taking up the offering for eight years. He and his wife, Christine Hines Elsom, are active, dedicated members of our church.

It was also on this occasion that Mrs. Dorothy Collins was honored for ten years of service as Director of Religious Education. Dorothy was a true child of the church, for her grandfather was James Bowron. Her family is today the only six-generation family in South Highland.

Soon it was time for Dr. Lacy to leave, for he could stay only six months at any one church. Rev. McIver carried on, helped during the summer by Bert Keller, back from France and going back to Union Seminary

in the Fall. For part of this interim period Dr. Z. V. Roberson served as pastor.

When Rev. McIver retired from South Highland as Assistant Pastor, he finally retired from active service. He had been officially retired for nineteen years. During that time, he had supplied twenty-seven churches in our denomination. His presence in the pulpit was always marked by great enthusiasm, a keen love for all people, and the frequent congregational singing of the old-time gospel hymns. It is significant that during his time with us church attendance and offerings did not diminish. He truly kept us together, and at age eighty-four, he was entitled to a less rigorous schedule with his loving children and grandchildren.

And we, in the meantime, awaited the coming of our next pastor.



"For the promise is to you and to your children and to all that are far off, every one whom the Lord our God calls to him."

—Acts 2:39

Approaching Our Centennial



Dr. Sterling Edwards

Dr. Sterling Edwards preached his first sermon from our pulpit in September 1964. A native of Florida, he graduated from Davidson College and Columbia Theological Seminary. He earned a Ph.D. at the University of Edinburgh, Scotland. His previous position was as Chaplain and Faculty Member at Mt. Vernon Junior College, near Washington, D.C. He, Margaret, and their three sons, McRae, eight, Robert, six, and Lee, three, moved into the manse on Canterbury Road in Mountain Brook.

Sterling came to us at a time of great national malaise; for the Sixties saw racial uprisings and riots, campus take-overs by militant students, the Hippies and the Drug Culture, Viet Nam—our first unpopular war, and the Women's Lib Movement. And even the southern Presbyterian Church, U.S. was racked by dissent between ultra-conservatives and moderates, or, as some phased it, between conservatives and flaming liberals.

In our own community there were many challenges facing South Highland. The entire Southside was changing: from a depressed area of mostly black slums, it was becoming the home of a vast

medical, educational complex. A medical center of international reputation was growing, and the University of Alabama at Birmingham was outgrowing its early "Commuter Student" status. There were many opportunities for service and witness for our church in this new environment. And Dr. Edwards wanted us to take advantage of them.

Men's Prayer Breakfast begins.

One of his first moves was the establishment of the Men's Prayer Breakfast. He invited a group of men to meet at 6:30 every Monday morning at a local cafeteria for breakfast, meditation, and prayer. The meeting was over by 7:15. The men felt it was a wonderful way to start the week; and over twenty years later, the Prayer Breakfast continues, except that Spruce McRee says that now some of the men include walking laps around the building after breakfast to exercise their bodies after their bodies and spirits have been nourished.

Sterling now turned to the young people of the church. He started a Youth Club. Two groups of youngsters, children in the fifth and sixth grades and children in the seventh and eighth grades were brought by car pools after school on Wednesdays to the church. They were given a snack; then each of the two groups had forty-five minutes of Bible study, a recreation period, and supervised study hall. Tutors were provided for students who needed help in various subjects. After Wednesday Night Supper, they participated in Youth Choir practice or study hall. This was a popular program and continued for some time.

It was at this time that Sterling changed the emphasis and the name of the Wednesday Night Prayer Service to the Wednesday Night Fellowship Meeting. Through the years it has been a wonderful opportunity for the growth of real Christian community within our church family.

In 1965 Rev. Starlus Rigel, Jr., came as Associate Pastor, a ministry he continued with us until 1967. Starlus was an Auburn graduate. After Union Theological Seminary, he became pastor at Trinity

Presbyterian Church in Dothan, before coming to South Highland.

And we continued to struggle with the problem of integration. In 1965 the Session moved that if any blacks came to the church door, they were to be told they would be welcome at the Westminster Presbyterian Church (a black church). Soon after, two men, a black and a white, came to the church from the hotel across the street (at that time Highland Manor was a hotel) and were refused entrance. Starlus Rigel went to their hotel to apologize to them. Some action had to be taken that would put us in conformity with the policy of the General Assembly and the laws of the land.

In April 1965 Dr. Edwards appointed a committee of the session to reexamine our stand on segregated church services and to make recommendations. In

September the committee made its recommendation that the sanctuary be open to any who wished to worship with us. A motion was made to this effect by Elder Sam Burr, and it carried. With that decision behind, we could get on with the business of witnessing to the grace and glory of Jesus Christ to the world about us.

The Women of the Church felt a special call to service to the community. Led by President Sue (Mrs. Reginald) Carter, the women sought to put their religion in action. After lengthy study, a General Meeting of the WOC was held, with the program entitled "Woman's Place in Church and Community". Moderated by Dr. Edwards, the panel members, Mrs. Dewey White, Mrs. Charles F. Davis, Jr., Miss Elizabeth Forman, and Mrs. Mallory Pierce, presented various needs and opportunities



Nov. 21, 1969 — (left to right) Kathy Hightower, Sterling Edwards, Imogene Bennett (D.C.E.), Ross Hightower (Associate Minister)

Mrs. George McCormack of South Highland WOC lends an understanding ear as a therapist talks with a patient at University Hospital



S. Wilkes Dendy, Parish Associate for Visitation.



But be doers of the word, and not hearers only, deceiving yourselves.

—James 1:22



South Highland women knit for world Missions. Mrs. George Nason, Mrs. John Sibley, Mrs. Holland Cox, Mrs. Frank Barker, and Mrs. B. F. Lunsford.

for service all around us. As a result, a service project for the entire WOC was adopted for the year 1965-1966.

Presbyterian women continue their gifts to our church.

✓ The goal was for each woman, as she was able, to give at least an hour a month, preferably on the third Monday before the General Meeting, in community service. Many women, as time went on, gave more of their time; and for some women, their community service became a real commitment of time and talent.

✓ **The Presbyterian Survey** of September 1966 featured our women "doing things that matter" with pictures of members of our WOC on the scene in action throughout the community. Some specific projects shown were: the children at Jefferson County Juvenile Court, the Mary Lewis Convalescent Home, St. Anne's Home for female alcoholics, Ala-Crafts workshop for the physically and mentally handicapped, University Hospital—pediatric care and other departments.

This was but the latest in a long list of gifts of service, time, and money that the women of our church have given to South Highland church from its very beginning. The women's organizations through the years have grown from thirteen women in 1888 to a high of 472 members between 1940 and 1950.

There are now 260 on the roll. As women have become fully integrated into the total work of the church, interest in "Women's Work" has diminished, especially among the younger women. But even though membership has decreased, Presbyterian women continue their gifts to our church.

It is impossible to list all that the women have provided for the physical plant of the church through the years—the records are incomplete. But among the past gifts corporately given by the women's groups, in addition to a large contribution to the stained glass windows in the sanctuary, have been: the lighting system for the church, the salary for an organist from the beginning to 1899, china, shades, and curtains from time to time, furnishings for the Cottage (used for so many years as Sunday School Building and Church Offices), fans for the church (so necessary before air conditioning), pulpit furniture, and countless gifts of flowers, and service in the Dining Room. Two of their most valued gifts were the payment of two thousand dollars in 1896 on the mortgage to avoid foreclosure, and the payment of two thousand dollars to purchase a new pipe organ in 1903.

But the women have not confined their gifts to within the church. They have given their money in support of Stillman Institute, Miss Dowd's School in Japan, women serving on the Foreign Mission Field, especially those from our church. They have many times filled specific needs, as when they helped provide a bicycle for Robert Montgomery's work in China.



The Bridgmans served the global mission of Christ since the mid 1960's. Their first mission station was in Taiwan where they worked with the indigenous mountain tribal people for twelve years. (Pictured) Caralin, Stewart, James Stewart, Linda Clopton, Larry Ann, Mr. and Mrs. Clopton.

When Larry Ann (Clopton) and Stewart Bridgman were missionaries in Bangladesh, the women sent tool kits and Bibles for them to distribute. And, of course, they have always sent good used clothes to the needy in the city and to the Clothes Closet at Mission Haven, the furlough home for missionaries in Atlanta. The contributions of the women of our church to the glory of God and for the needy of the world cannot be totalled, except in the ledgers of the Lord.

There is much work of a house-keeping or grounds-keeping nature to be done around the church. During Dr. Edwards' ministry three of our men gave generously of their time and talents to work on the physical plant of the church and the grounds. We called them "The Three Musketeers"—Ralph Morrow, Rand Hood, and Clarence House. They were always available to use their many skills wherever needed.

It was in 1967 that the 8:30 Worship Service in the Chapel was begun, first as a summer alternative, and later as a permanent addition to the worship program. At this time the Sunday Evening Service was phased out, as fewer and fewer people attended.

The 8:30 Worship Service began as a Summer alternative.

In February 1967 Dr. Wilkes Dendy began a two year Ministry of Evangelism with us. Dr. Dendy came

to us after Mr. Rigel went to another church. He particularly devoted himself to visiting our shut-ins and those in the hospitals. This was a much-needed and welcomed service.

HIGHLAND HIGHLIGHTS

SOUTH HIGHLAND PRESBYTERIAN CHURCH

2035 HIGHLAND AVENUE

BIRMINGHAM, ALABAMA 35201

VOLUME 1

NOVEMBER 1967

NUMBER 1

Stewardship Season Gets Underway



Mr. Hall Thompson, Chairman of this year's Stewardship Committee, is president of Thompson Tractor Company, Inc. He is a native of Nashville, Tennessee, where he was educated at Vanderbilt. He serves as a board member of the following: Diocese of South Highland Presbyterian Church, Salvation Army Military Board, Life Foundation Hospital, and the First National Bank of Birmingham. He is a member of the Rotary Club, the Birmingham Country Club, the Mountain Brook Club, the Relay House, and the Club. He is an aviation enthusiast and won the Rotary Golf Tournament this year with a score of 65.



Mr. Henry Goodrich, in serving his second term of Chairman of our Board of Deacons, is a graduate of the University of Tennessee and is a past vice-president of Bell Engineering Company. He has been president of the Birmingham Rotary Club. He is a Director of Protecto-Life Insurance Company, Woodward Iron, Alabama Creek, Southern Railway, Metallurgical & Consulting, Inc., Allegheny (Indiana) Electrical Company, Woodbridge Clay Products, and The Best Furnace Company. He serves on the Boards of the Boy Scout Council and the Salvation Army. He is a Fellow of the American Society of Civil Engineers and is a member of the Mountain Society and U.S.A.

Under the leadership of Mr. Hall Thompson, the stewardship program of South Highland opened on Sunday, October 29, with the theme "Christ Challenges Us To Do More For Him." Our minister, Dr. Sterling Edwards, dealt with this theme in his sermon. Mr. Henry Goodrich, Chairman of the Diaconate, also spoke at both services and stressed the need to increase our giving 30% so that we can provide as much for benevolences as for current expenses in 1968.

Mr. William French, III and Mr. Versal Spalding are co-chairmen of this important phase of our church's work. Mr. Spalding is in charge of the Loyalty Dinner scheduled for Wednesday, December 6. Speaker for this occasion will be Dr. P. D. Miller, Director of the Presbyterian Development Fund.

(continued on page 3)

Also in that year the publication of **The Highland Highlights** began under the leadership of Margaret Edwards, Leonard Chamblee, and Margaret Archibald. Its purpose was to inform our members of church activities and service opportunities of the week. In it we also learned of general concerns of the church and of our members who were hospitalized. The **Highlights** has been a most popular addition to our church life.

Probably the most momentous event of 1967 was the election in October of Miss Elizabeth Forman as a deacon. Elizabeth was a child of South Highland; her brother, James Forman, Jr., had been an elder for many years. Elizabeth was Professor of Psychology at Samford University and had been active in many community and civic programs. Truly an outstanding woman, she was a gifted Bible teacher, who had taught in many departments in the Sunday School, including the Mary B. Dobyns Class. This was not the first time she had permitted her name to be placed in nomination; she was aware that even

among women there was opposition to female officers in our church. But like a true pioneer, she accepted the humiliation of defeat, and again allowed her name to be placed in nomination.

This time she was elected, but to the shortest term on the ballot. Many of us remember the memorable Sunday when Elizabeth first took her place among the deacons taking up the offering. Margaret Archibald became the second woman deacon, soon to be followed by Helen (Mrs. Charles F.) Davis, Jr. In 1974 Elizabeth was elected to the Bench of Elders, where she served with distinction until her death in 1977. Margaret and Helen followed her to the Bench. The women of our church owe a great debt of gratitude to these courageous women, for opening the way to full participation by all women in all avenues of service at South Highland.

In 1969 we welcomed Rev. Ross Hightower as our Associate Minister. He has this to say about our church at this time:

There was a yearning for more meaningful church participation that was manifest in Lay Renewal, Faith at Work, sharing groups, etc. Lay persons were getting more involved in ministry in its various forms. So the two years I was at South Highland were a memorable time in my life, and a time that I reflect upon quite often . . . When I think of the church I think of the many good people who were warm and thoughtful in spite of diverse views and differences of ideology. The congregation was quick to welcome newcomers and reach out to them. I remember with particular affection Elder Joe Speed with whom I visited prospective church members every Tuesday night. It was a wonder to me that he was able to find a common acquaintance with everyone we visited . . . His genuineness, warmth and forthrightness capsuled for me much of what was right with the church, and more than one person was influenced to join because of his personality. His witness was a sound one.

1969 also saw the long-discussed, often-tabled plan of the rotation of elders finally adopted. And so ended a discussion that had come up again and again in the life of our church, dating back to at least 1927. In 1970, two of our most honored and beloved elders retired permanently from the Bench, to make room for younger men. Sam Carson and Frank Barker were each elected Elder Emeritus by the congregation in recognition of their long years of fruitful service.



Dr. Sterling Edward's Family



Manse at 2857 Canterbury Road

Rotation of Session members begins.

More and more pastors across our denomination were requesting their churches to give them housing allowances so that they might buy their own homes instead of living in manses. In 1969 South Highland sold the last manse on Canterbury Road, and helped Dr. Edwards with the financing of his own house.

In this same year Imogene Bennett joined the staff as Director of Christian Education. She filled this position with a high degree of professionalism, imagination, and enthusiasm. When she left she attended Columbia Seminary and is now an ordained minister, serving as Chaplain at the Scottish Rite Hospital in Atlanta.

It was in February 1970 that Chris (Mrs. Ray) Wester reported to the Session on plans for a Senior Citizens club. The Session approved the plans, and so began the still-running Keen-Agers program. Two Thursdays a month the Fellowship Hall is set up with card tables. The older people gather in the morning, bring a lunch, the church providing drinks and dessert, and they enjoy fellowship with each other as they play card games. Pat (Mrs. Leonard) Woody and Jane (Mrs. Edgar) Brown have taken responsibility for this program for some years.

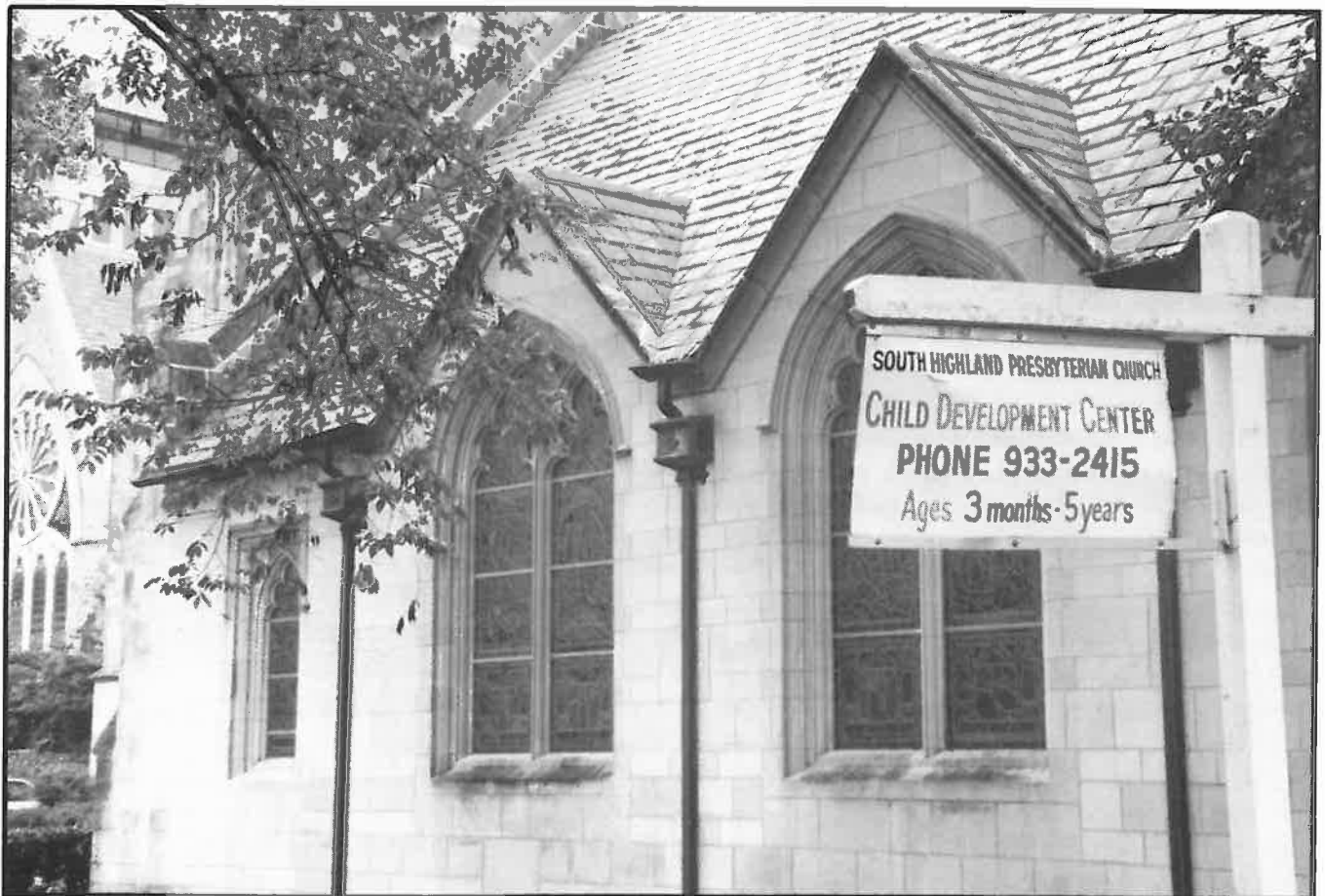
In September of the same year Mardelle (Mrs. Sam) Moyers, Marty (Mrs. Leland) Keller, Elaine (Mrs. John) Roy, and Suzanne (Mrs. John) Benton, Jr., approached the Session with a proposal to establish a day care center in our church. Mrs. Moyers spoke for the group. She proposed an organization separate

from the church, with articles of incorporation making this clear, but housed in the Educational Building on the ground floor. There were problems inherent in the program. We would be giving up a considerable area, which we now used for Sunday School classes. On the other hand, the space was used only one hour a week; the rest of the time it stood idle.

South Highland has gained many active members whose first contact was through this outreach.

An even greater difficulty to be faced was the fact that the day care center would be integrated. This was a stumbling block for some of our members. To the great credit of the Session, the elders granted permission to the women to go ahead with their plans. They also offered the sum of nine hundred dollars for the first year's operation, if needed.

On November 1st the day care center opened. It would be named the Child Development Center, and through the years it would achieve the reputation among day care experts as the best center in the city.





Children in our Child Development Center

While it has a separate Board of Directors, many of our members have served on the Board from time to time. The church kitchen prepares and serves the noon meal for the children. Seventy children are enrolled, including five infants of two months and older. Fees range from twenty-five to sixty-five dollars a week, depending on the parents' ability to pay. Our staff and Presbyterian Women volunteers provide a devotional program for the children every Thursday morning.

Proof of the success of this project is the fact that at any time there are in the Director's file some three to four hundred applications for entrance. We are proud of the high reputation the Center enjoys, and proud, too, of our participation in this program of religion in action. South Highland has gained many active members whose first contact with our church was through this outreach.

As our General Assembly moved closer to union with the northern Church, some of our members left South Highland for more conservative churches. Over a period of years there was great turmoil across the denomination, as well as in our own church. The most unfortunate result in our local church was a cutting back of our Benevolences. Fixed expenses continued or increased, but we were forced to decrease that part of our budget which helped those outside South Highland. Unfortunately this was happening all across the southern Presbyterian denomination.

In the Fall of 1972, after the departure of Ross Hightower, Harold Bowron, chairman of the Nominating Committee, reported to the congregation on its search for a new Associate Pastor. The committee had looked for a man who would work in the general area of pastoral care. His specific duties would be visitation of members and calling on

prospective members. They wanted an experienced man, one who had a natural empathy with people. They believed they had found such a man.

They had found, and surely the Lord directed their search, the Rev. John C. McQueen. Mr. McQueen was a graduate of Maryville College and Louisville Presbyterian Theological Seminary. After many years of the sole responsibility of churches, Rev. McQueen was looking forward to decreased obligations in a situation as associate. Little did he know how wrong that idea was.

John came to us in November and began a caring ministry that has never stopped. To the sick, the shut-ins, the older folk, the lonely ones, he went, giving them pastoral care full of love and quiet cheer. He enlisted lay people in the congregation to join him in this ministry. Truly, through the years, John McQueen has been "The Good Shepherd" to his flock at South Highland. Lillian, his wife, has given just as generously as he to the life of our church.

John says that of the five churches he has served, South Highland is No. 1 in his heart. He is grateful to God for leading him to us, for this has been the happiest of his pastorates. We know that God led him to us, and we are forever grateful that he was permitted to labor among us. Our prayer is that John and Lillian may long be part of our church family.



Rev. John C. McQueen

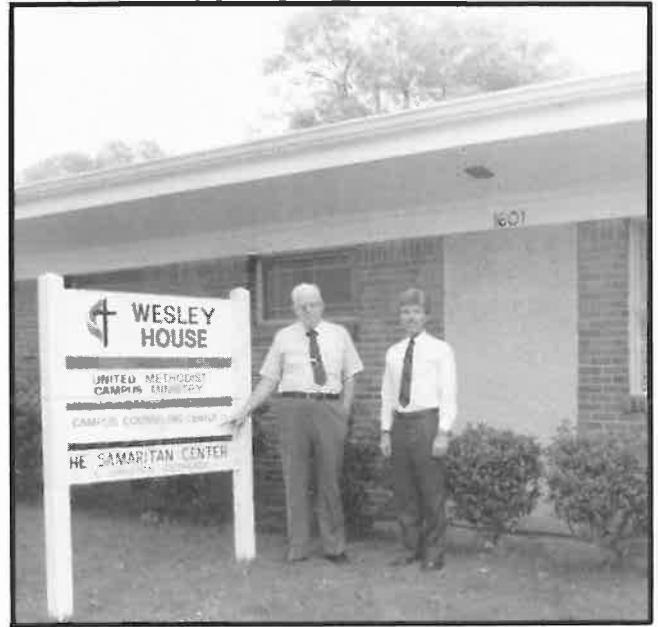
Diets are abandoned as we feast in happy fellowship.

This was the year that the Women of the Church, led by Marian (Mrs. Raymond) Monroe, had the first "Christmas Together". They asked the Session for permission to sponsor a covered dish supper for the entire church the first Sunday evening in December. Permission was granted, and for the first time our church family gathered for a wonderful beginning to the Christmas Season. One of our most beloved events, it begins with carol singing in the Sanctuary. At 6:00 we all go into the Fellowship Hall, which has been beautifully decorated by the ladies. There we face a daunting array of literally hundreds of dishes of food. Diets are abandoned as we feast in happy fellowship.

Another meaningful celebration of our church family is the Candlelight Communion Service held on Wednesday of Holy Week. Begun by Dr. Edwards about this time, we partake of Communion around the dining tables of our usual Wednesday Night Fellowship. The only light in the darkened room is candle light, symbolic of our Lord, Jesus Christ, the Light of the World. It is truly a holy introduction to the sacred events we commemorate during Holy Week.

On Good Friday we gather in the Sanctuary at Noon for our Good Friday Service. This service was begun by Jean (Mrs. J.K.) Thweatt as a small service in the Chapel, sponsored by the Women of the Church. It soon outgrew the Chapel and moved to the Sanctuary. It is now sponsored by the Worship Committee. A visual reminder of the significance of the service is seen on the Communion Table, which bears a crown of thorns at the foot of the black-draped brass cross.

In 1973 Dr. Edwards appointed a committee to investigate a service project for the church. James M. Clopton was its chairman. After over a year of research, the committee recommended the forming of a counseling center to serve the University of Alabama at Birmingham. The Center became incorporated in 1975 and began operations in 1976. By definition, it is a private, non-profit, Christian service organization which seeks through its environment to meet the needs of students at UAB through a spirit of caring by giving confidential, non-judgmental help to those in an urban community. These services are offered free of charge.



Perhaps a simpler way of saying this is: students come to the Center, which is located in Wesley House on the campus, for help in solving problems which hinder their success in school, whether these problems be personal or academic. The Center has available tutors, counselors, lawyers, and licensed psychologists, most of whom donate their services.

South Highland members volunteer at Campus Counseling Center.

The center is governed by a Board of Directors, which has always included a number of South Highlanders. In 1988 Dr. John McKibbin of our church is Chairman of the Board, and other members from our church are Jim Goodson, Spruce McRee, Charles Person, Mrs. Leonard Woody, and, of course, "Clop" Clopton. Clop has remained faithful to this project, serving through the years as its chief fundraiser and No. 1 Booster. Pat Woody, also, has from the very beginning of the program given one day a week to the Center as a volunteer.

The Center has at the present time a budget of \$40,000.00, of which \$12,250.00 is given by South Highland. Other churches contribute; businesses, community service organizations, and individuals make up the rest. Last year the Center helped 1876 students on a one-to-one basis. For many of them there were continuing contacts as the counselors worked with them on their problems. Surely this is one of the most worth-while of the outreach ministries of our church.



In 1974 we began our "bus ministry" by the purchase of our first bus, to be used to bring older members to Sunday Worship. This needed service was much appreciated by them, as otherwise they could not attend. We were grateful to our members who drove the bus each Sunday.

Early in 1976 we took a look at the figures. In the past ten years, for one reason or another, we had lost five hundred members, putting our present membership at just over eight hundred. Our benevolent giving had fallen to a 1975 low of \$34,000.00 out of a budget of \$284,800.00. Dr. Edwards and the congregation felt that it was time for a change.

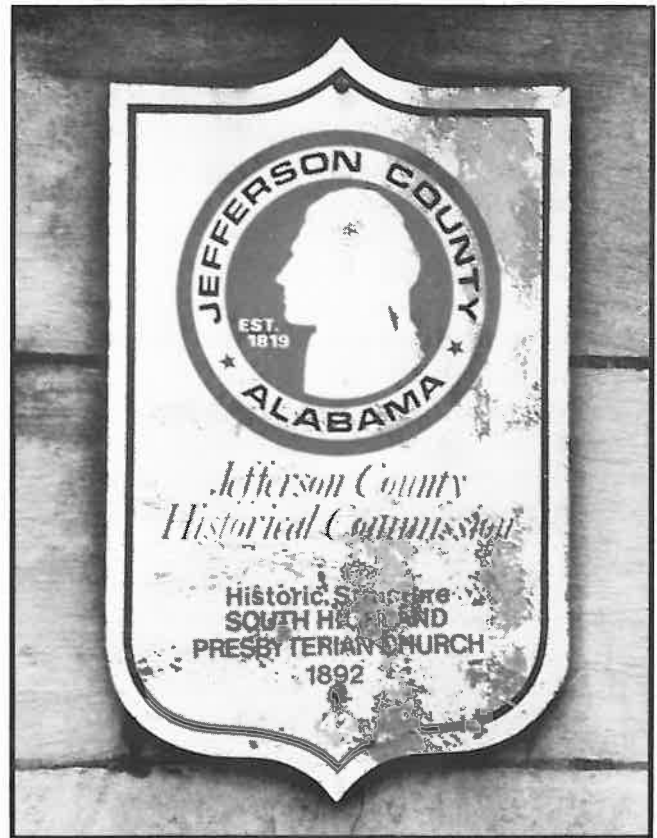
On April 4th a Congregational Meeting was held for the purpose of concurring in Dr. Edwards' request for the dissolution of the pastoral relationship between him and our church, such dissolution to be effective August 31st. Margaret Edwards and two of their children, Mac and Elizabeth, remain members of South Highland and are active in the service of the church. Sterling, who continues as a member of Sheppards and Lapsley (Birmingham) Presbytery, attends whenever other pastoral activities do not require his presence. Currently he is involved in organizing a new church in Tuscaloosa, Alabama.

John McQueen was able to step in as administrative head of the church, becoming our full-time pastor in everything but name while we sought a new pastor. During the year-long search John held us together, being truly our shepherd and leader.

In June 1976 our old building received a signal honor, when the Jefferson County Historical Commission placed the Church Building in the Federal Register of Historical Buildings. A marker was placed

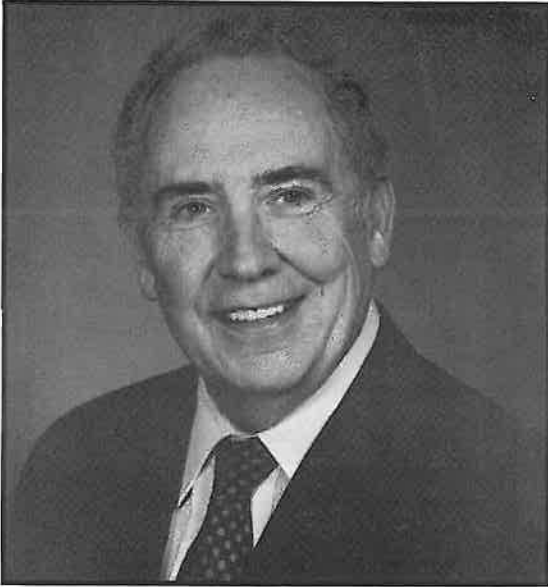


on the church building by the Commission. We looked back to the founders and builders of that early church, and we knew they had built truly and well for the future.



It was a happy day for the congregation when it convened March 13th, 1977, to hear the report of the Pulpit Nominating Committee, chaired by John Benton, Jr. We unanimously approved their choice—

Dr. J. Frank Alexander, of the First Church in Shreveport, Louisiana. Dr. Alexander was a graduate of Mercer University and Columbia Theological Seminary. He received his Ph.D. from the University of Edinburgh.



Dr. J. Frank Alexander

Frank, his lovely wife, Grayson, and their family soon made a place for themselves in our hearts. Frank says that he felt a deep call to come to this church. He recognized the problems, the loss of the ultra-conservatives in the church to the PCA denomination, and the fragmenting of community; but he also recognized the great opportunity to serve this congregation and to reach out to the entire Southside area, including the University of Alabama at Birmingham. He thought that our greatest need as a church was to be pulled together as one congregation united in the love of Christ. He recognized the great job John McQueen had done in the year we were without a pastor.

He identified two challenges. First, there is our location in a changing locale. Five Points is now neither urban nor suburban. It is primarily the home of the huge University-Medical Center complex, the largest employer in the city. There are few residents in this area, except for students. Our communicants no longer walk to their neighborhood church, as our first members did.

Second, there is the fact of the great diversity of our congregation. Frank said, "The Lord would love this church—it is such a mix of people." And he wanted us to realize that we are bound together in this church by its Lord; our common bond is Jesus Christ.

Plans for renovation and repair church-wide.

In January 1978 we heard a report from Deacon Rudy Hauenstein about the budget. He told us that in the last year pledges had exceeded expectations by ten thousand dollars, making possible benevolent giving of \$104,000.00. In May the Session instructed Elder Charles Davis to make preliminary plans and estimates for church-wide renovation and repair.



Dean Vandegrift

And in June Dean (Mrs. Jerry) Vandegrift came to us, as D.C.E. Dean was a graduate of the Presbyterian School of Christian Education in Richmond and was a very active lay person in our Presbytery. She and her family were members of Shades Valley Presbyterian Church. We were indeed enriched by Dean's presence with us, and we were delighted to welcome her family into the membership of our church.

Providing flowers for the Communion Table for Sunday Worship had long been the responsibility of our women. As early as 1921 there was a flower committee for this duty. But in 1978 a group of our women, headed by Hope (Mrs. Molton) Williams and Mary Joyce (Mrs. John) Ponder asked Mrs. McReynolds, the outstanding flower arranger of the city, to give a series of classes in Flower Arranging for interested women in the church. From this core of women, as suggested by Janet (Mrs. William) Phillippi, one of the most active members, came the present-day Flower Circle, a part of the women's organization, with

responsibilities to it as well as to the beautification of the church on many, many occasions. We are all grateful to the members of the Flower Circle for the loveliness they create. Most of the time they use their own flowers, or beg other church members for their flowers and greenery. They have even been known to cut along Interstate right of ways, risking huge fines in order to get enough Queen Anne's Lace. Among the long-time members of this Circle are Beverly (Mrs. John) Goff, Lil (Mrs. Dewey) White, Madeline (Mrs. Sam) Burr, and Virginia (Mrs. Calvin) Jones.

From a very modest beginning in the spring of 1978 came one of our most enduring group activities, "Fun Monday". Janet Phillippi, Be (Mrs. Charles) Umland, and Dean Vandegrift planned a small meeting of the older women of the church to meet on March 27th to make silk flowers. A week later they took a bus trip to see the dogwood blossoms which were such a glory all over the city. Because they loved the fellowship, and they loved going places and seeing things, they decided to have monthly outings on the fourth Monday of the month. Be Umland became the permanent chairman of the group, and a most inspired leader she is.

This summer the group celebrated its Tenth Anniversary and its one hundredth outing. Fifty-eight members gathered for lunch at The Club. Janet Phillippi came from Camden, where she now lives, to help celebrate the occasion. They had many happy times to remember: trips to places as far away as Florence and Atlanta; trips to see Shakespeare's plays in

Montgomery; Jack Warner's art collection in Tuscaloosa; interesting churches, great and small; homes of famous people, and surprising homes of some not-so-famous.

Fun Monday - one of our most enduring group activities.

The women, occasionally accompanied by a man or two, frequently driven by Roy Vincent, ride in one or two vans owned by the church. There may be as few as fifteen or sometimes more than thirty. They usually eat a Dutch lunch on the trip. Their generous contributions provided \$2400.00 toward the purchase of our second van. \$640.45 of that amount was given by Rudene (Mrs. Warren) Leach, who made and sold lovely hand-crocheted Christmas angels and donated all the money to this cause.

All these happy "Fun Mondays" don't happen without a great deal of work and planning. Be Umland and her committee plan a year ahead for the monthly programs. Among her most faithful assistants are Billie (Mrs. Fred) Mohns, Ida Mae Mason, who keeps the Scrapbook, and Dean Vandegrift, who has been a long-time driver for the group. May the ladies have many more "Fun Mondays" ahead.

In September 1978 Elder Charles Davis presented to the session drawings and plans of the proposed renovations. It was estimated that the cost would be



Fun Monday group visiting the new Birmingham Public Library.



just under \$200,000.00 At a Congregational Meeting of September 24th our members adopted the Renovation Plan and also authorized a Capital Fund Drive of \$200,000.00, the pledge to be paid over a four year period. Amasa Smith was appointed chairman of the Capital Fund Drive Committee; assisting him were Larry Hagood, John Goff, Jim Lee, Eddy (Mrs. Jim) Goodson and Mike Goodrich. The Renovation Committee itself, which would oversee the actual work, consisted of Rudy Hauenstein, Chair, Helen Davis, Amasa Smith, Aubrey Garrison, and Cyrus Whorton, Treasurer.

In February 1979 we heard a report on the progress of the renovation costs and the money pledged or in hand. The actual cost would be \$262,000.00; our receipts totalled \$253,000.00. We felt confident we would be able to meet the entire obligation.

We cannot forget that in addition to this financial outlay, we were involved in a Campaign for Theological Training. This venture, headed by Sue and Reg Carter, was part of an Assembly-wide effort to raise money for Columbia and Louisville Seminaries. Pledges from South Highland totalled seventy thousand dollars, truly a remarkable achievement at this time.

From the Statistical Report sent to Presbytery in January 1980 we find the church membership had climbed to 850, with 453 in the Church School. From total contributions of \$604,980.00, Benevolences amounted to \$148,229.00. Our property was valued at six million dollars.

In January we also had to let Rev. McQueen retire. We had kept him on active duty far longer than he had planned, but we knew how much we would miss him and Lillian. Don Frampton, a student at Columbia Theological Seminary, had been with us the previous summer as an intern. We invited him to



come back for an entire year of internship under the guidance of Dr. Alexander, beginning in June. His youth and enthusiasm were enjoyed and appreciated by all of us.

In October 1980 our church began another adventure in Christian friendship and fellowship. The idea was called F.E.A.S.T., and it was brought to us by Irene and Malcolm Parker from a church in Atlanta where their daughter worshiped. The initials stand for "Friends Eating and Sharing Together".

South Highland has creative cooks.

F.E.A.S.T. groups are composed of small groups of eight or nine adults of all ages, couples and singles. Since the beginning there have been two sets of groups formed each year, with new groups starting each April and October.

Each group meets monthly for covered dish suppers in the homes of its members. After five months, all groups meet together for their last meeting during the sixth month. This is the Joint F.E.A.S.T. Covered Dish Supper. New groups are announced at this dinner.

From a relatively small beginning, the number of people participating has increased steadily. Those who do participate are very enthusiastic about the new friends they make as they join together in the fun, food, and fellowship of F.E.A.S.T.

And speaking of food, it was in July of this year that we enjoyed the first "Ice Cream Bash". Janet Phillippi decided that we should have a very special last Wednesday Night Supper before the August recess. So on the last Wednesday in July she invited all who could to bring freezers full of home-made ice cream. After the supper, we all lined up to enjoy the dessert of cookies and ice cream right from the freezer. And what exotic and delicious flavors we have enjoyed through the years. Baskin-Robbins has nothing on the creative cooks of SHPC.

Following the departure of Don Frampton in June, the church issued a call to the Rev. Richard Brooks of Cairo, Georgia, to be our Associate Minister. We welcomed Richard, Susan, and their baby daughter to the life of the church. But we still needed John McQueen, and he agreed to be added to the Church Staff as Parish Associate, in order to do visitation two days a week, a much-needed service.

In July of 1982 Dean Vandegrift resigned as D.C.E. She and her family remain in the church, and her leadership as a lay person has been recognized at all levels of our denomination. We are grateful for her many gifts used in His service. In 1987 her recently-retired husband, Jerry, gave his skills and time to a six month stay in Zaire, where he conducted hydro tests on newly constructed hydro installations and electrical distribution systems at our mission station there.

On June 26, 1983, the Clerk of Session read to the Session a letter from Harvey Jenkins, Jr., Stated Clerk of Birmingham Presbytery, welcoming South Highland Church into the reunited church to be known as the Presbyterian Church (USA). It was indeed gratifying to know that we were again one church with our Northern brothers, after over a century of separation.

At this time it appears that our church had made an increased commitment to service and support within Birmingham. We had always been generous with our support of World Missions, but now we read in the Session minutes of money given to all kinds of organizations within the city. For example, we supported with our money the greater Birmingham Ministries, a ministry to unwed mothers, the Food Bank, the A.M.E. Mission center, and the Soup Kitchen at Grace Episcopal Church. We helped provide thirty-three volunteers for the Shelter for Homeless Women and Children. Truly we expressed a commitment to service to the community as part of our Christian witness.

In 1983 Deannine Haney joined us as D.C.E. Deannine had just finished at Columbia Theological Seminary with an M.A. in Christian Education. She came

and brought her unflagging enthusiasm, her musical talents, her exciting ideas, and her devotion to her work with young people. She put a sparkle in their programs.

This was also the year that South Highland joined the Computer Age. Dr. Khrist McAlister and Dr. Sue Keith, who had been appointed as a Computer Search Committee, spent several months researching how churches utilize their computers. After much study, and using their own considerable computer expertise, they made a recommendation for a system that would fit the needs of South Highland. The cost for the entire package, computer, hardware, software, materials and maintenance for a year, and training for the operators was almost \$37,000.00. This entire amount was given anonymously by a couple in our church, truly a magnificent gift.

In 1984 we could take pride in the fact that our per capita giving exceeded that of all churches in the combined denomination. We knew that God had truly blessed our church.

At the August 26th, 1985 meeting of the session, Elder Michael Goodrich presented "The Gift of a Lifetime Ministry" program, which was being developed by the General Assembly. Realizing that people in the latter Twentieth Century are living longer, healthier lives, The Presbyterian Church (USA) began a program called "The Gift of a Lifetime" to help develop ministries among older adults. Funded by the 1985 Women's Birthday Offering, older volunteers would be giving two years of their lives to work in churches which were interested in developing such ministries. Only eighteen churches would be chosen for this program, and we hoped that we might be chosen.



Bertie and Max Platt, our "Gift of a Lifetime."

If we were chosen, it would involve a church expenditure of six thousand dollars a year, plus providing housing for the couple who would come to minister to us. The session voted to make application. South Highland was chosen, and in March, 1986, we waited with pleasure and wonder for our Gift of a Lifetime.

Our gift turned out to be Bertie and Max Platt, a retired couple from Borger, Texas, who had completed a comprehensive training program at the Presbyterian School of Christian Education in Richmond. They won our hearts immediately, and we wished they would never leave. They have expanded the boundaries and opened the minds of so many of our older adults, who now feel that they are an important part of the life of our church.

Among the many activities the older adults enjoy is the TLC group, which meets on Tuesday for lunch and activities. The initials may stand for Tuesday Lunch Club, or they may stand for Tender Loving Care, which is what they offer each other. Max and Bertie send out a newsheet to older adults, helpfully printed in large type. On Mothers' Day, May 8, 1988, a service of recognition was held at the Worship Services for

those who have lived "Fourscore Years in the Grace of God". Sixty-seven octogenarians were honored and presented with lovely certificates, with calligraphy by W. Travis Jones, himself an honoree.

As a result of this project, South Highland is discovering: first, that regardless of age, each individual is precious in the sight of God and entitled to the caring ministry of the church; and second, that regardless of age, each of Christ's disciples is called to minister to others through the church and the community.

Bertie and Max have made a secure place for themselves in the hearts of South Highlanders. When their two year ministry was up, we prevailed upon them to stay one more year, with their support provided by South Highland. We are grateful that they will remain here through our Centennial Celebration. God has truly blessed us with their cheerful, imaginative, energetic, dedicated ministry.

With deep regret we learned of Rev. Richard Brooks' decision to resign his position as Associate Pastor, effective January 1st, 1986. We were glad that he and Susan would remain in our church, and we wished him well in his new career.



T.L.C. Group: (left to right:) (5th row:) Edwin Burns Mims. (4th row:) 'Tweed' Chandler, 'Happy' Elsom, Amasa G. Smith, Kathryn T. Phillips, Nancy D. Newham, Amanda E. Beach, Becky Stephan, Dean Stephan. (3rd row:) Sam R. Carson, Mrs. John Benton, Sr., Della Mohns, Mary H. Speed, Jennie J. Reid, Minnie M. Wall, Mrs. Gray C. Buck, Sr., Louise C. Quinn. (2nd row:) Margaret A. Browning, Lucille Gray, Mrs. Charles B. Umland, Ralph B. Morrow, Grace Stephens Harris, Fred Simms Stucky. (1st row:) Eleanor Mohr Hill, John Leslie Carmichael, M.D., Mrs. E. B. Glenn, Malcolm A. Meadows, Annie B. Meadows, Mary D. Ellenberger, Edith P. Hoover. Ministers: (left) Dr. G. Dana Waters, III, Pastor. (right) Mr. David Weitnauer, Associate Pastor.

Elder Molton Williams instituted a program of outreach evangelism in the church. He proposed that once a month volunteers meet in the church after Sunday Worship for a lunch of soup, after which they would go out into the neighboring community to visit in the name of Christ and to invite people to come to South Highland. This program has been supported for several years by a number of dedicated volunteers.



The Prodigal Son



The Good Samaritan

For the past couple of years a group of women had been hard at work on a very large needlepoint project. Helen (Mrs. Charles F.) Davis wanted to add visual interest to the Gallery, which is the first view many visitors have of our church. She asked Gail Bolvig, who has a national reputation as a designer of ecclesiastical needlework, to design eight tapestries, depicting the parables of Jesus, for this area. The tapestries, which measure two by five feet, are interpreted in an impressionistic manner, using a simplified design of large blocks of color, enhanced by a multiplicity of stitches for textural interest. The parables pictured are: The Full Net of Fish, The Lost Sheep, The Vineyard, The Wise and Foolish Virgins, The Talents, The Good Samaritan, The Prodigal Son, and The Pharisee and The Publican.

At the same time the women worked four seals of the Presbyterian Church for the Reception Area. All the tapestries were given as memorials by individuals, with the exception of one of the seals, which was given by the Women of the Church in honor of Dr.

Alexander. The dedication of the tapestries was one of the first celebrations of Dr. Waters' ministry on March 22, 1987. We are grateful to the donors, whose gifts made the project possible, and to all who gave their time and talents that God might be glorified in His House.

It was during Dr. Alexander's pastorate that the Witness Committee of the Session instituted the Orientation Class for prospective members. This class meets four Sundays during the Sunday School hour. These sessions, which begin with the sharing of faith journeys, cover the meaning and responsibilities of church membership, the various types of church government, Presbyterian beliefs, the organizational structure of South Highland, and a tour of the facilities and facts about our history. On the fifth Sunday, those who have made the commitment to join us meet with the Session, and at the 11:00 Worship Service, they stand before the congregation to be welcomed into our fellowship.

Why does South Highland encourage persons to attend the Orientation Series? First, we believe church membership should be taken seriously; prospective members should know our expectations about them, and we need to know their needs and expectations. Sometimes these expectations don't match, and a person may decide to look elsewhere for a church home. Second, the Book of Order, Presbyterian Church (U.S.A.) states, "It is appropriate for the Session to offer such persons (those applying for membership) participation in the worship, mission, governing, and decision-making life of the congregation. The session should satisfy itself with respect to their faith, commitment, and intention of obedience to God in Jesus Christ."

Suzanne (Mrs. John T.) Benton, who has served in many positions at South Highland, as deacon, elder, Church School superintendant, officer in the Women of the Church, was on the committee that began this program, and has served as its Chair for a number of years. Suzanne has also served our denomination at the Presbytery level on the Committee on Preparation for Ministry since 1977, its Chair since 1981. In 1988 she presented her daughter, Barbara, to the committee as a candidate from Columbia Theological Seminary for the position of D.C.E. Barbara impressed all with her consecration and preparation.

Suzanne also served in 1976 on the Synod's Task Force on Women in Church and Society. For six years, from 1978 to 1984 she was a member of the General Assembly's Council on Theology and Culture. Suzanne is not the only member of her family

to give generously of time and talent. John Benton, Jr. has been a deacon, elder, Clerk of Session, Chair of the Search Committee that brought us Dr. Alexander, and active in many areas of the life of the church. John's mother, Winona (Mrs. John) has been a member of this church since Dr. Doby's pastorate, and Suzanne's mother, Virginia (Mrs. Loren) Worley, was a mainstay of the needlepoint project. We thank the Lord for the service of this family so devoted to South Highland, and for so many other families as devoted in service to our church, although we have not mentioned their names.

There have been many beautiful and useful memorials given to the church in the past hundred years. Because the records are not complete, we have not attempted to list these wonderful gifts to the House of the Lord. But as the new Chapel Organ was dedicated to the memory of W. Kenneth Forbes by his family in November 1986, it seems fitting to mention that our whole church family has been indebted to the Ernest E., J. Mallory, and W. Kenneth Forbes Families for many years for uncounted gifts of pianos, two organs, as well as many other quiet gifts of money. They have been truly worthy stewards.



The Lost Sheep



The Talents

All during 1986 the Search Committee, under the leadership of Elder Larry Hagood, had been diligently searching for an Associate Pastor to take the place of Rev. Brooks. In the fall their focus changed, for Dr.

Alexander on September 22nd told the Session that he had decided to retire December 31st. We read in the Session Minutes for that meeting that "The Session listened in stunned silence" to the news. The Session was sorrowful; the congregation felt a deep sense of loss; but we all realized that Dr. Alexander had made this decision after long and prayerful consideration. He would not be leaving us, for he and Grayson would remain in Birmingham and still be an active part of our church family.

Later Dr. Alexander was asked what he thought were the strengths of South Highland. He mentioned first a keen sense of Christian stewardship, evidenced by financial generosity and great interest in World and Home Missions. He was thankful for the faithful work of all the officers of the church. He was thankful for the strong Church School and for the fellowship and friendship of the Wednesday night suppers. He mentioned the work of the Women of the Church, Senior Adult Programs of Bertie and Max Platt, and the music program under the direction of Andy Gainey. Finally, he listed the highly-regarded Child Development Center.

The essential strengths of South Highland, he said, may be summed up as: unity in the midst of diversity; Christ at the center of each life and the church; and we love Christ and we love each other. One who read his summary said, "But that's because he set us such a good example."

On October 19th the congregation reluctantly agreed to Dr. Alexander's request that the pastoral relationship be dissolved December 31st, 1986, and the Search Committee was instructed to direct their search toward finding a Senior Minister instead of an Associate. At the end of October the Session approved the appointment of Dr. David Huffines as temporary Parish Associate. Dr. Huffines had just retired after thirteen years as executive Presbyterian of Birmingham Presbytery. We were honored when his family joined our church; David, of course, as do all ministers, retained his membership in the Presbytery.

When David was asked how he would characterize South Highland, he said that he thought of it as an umbrella church, for it shelters all kinds of Christians with many different emphases in their Christian faith. But each affirms the beliefs and deeds of the other with true Christian humility. Second, he pointed to the abundance of talent among the members, talent freely given in the service of our Lord. And last, he cited the generosity of the members, for this church leads the Presbytery in per capita giving, and this is especially so in the field of World Missions.

Dr. Huffines has continued serving our church, as Interim Pastor in January 1987 and as Director of Finance, beginning August, 1988.



The Pharisee and the Publican



The Vineyard

November 30th was a happy day for the congregation when Larry Hagood announced that the search was over, and we had a new minister. The first and unanimous choice of the committee was Dr. G. Dana Waters, III, Senior Minister of First Presbyterian Church, Selma, Alabama. Dana was a graduate of Davidson College and Columbia Theological Seminary. He received his D.Min. from McCormick Theological Seminary in Chicago. Dana and Bette came to us February 1st, 1987. Bette's coming was a first—for she was our first Senior Minister's wife to sing in the choir as a regular member, although Susan Brooks had also sung in the choir. Bette and Dana quickly endeared themselves to us with their warmth, intelligence, and deep commitment to the Lord of their lives, Jesus Christ.

When Dr. Waters was asked what his hopes and dreams were as he approached his new pastorate with us, he wrote:

In 1728, William Law wrote A Serious Call to a Devout and Holy Life. It was a book that stirred many to true piety. The language is dated, but the vision is not. The vision of a people deeply devoted to God, expressing that devotion in faithful worship,

in study that earnestly seeks God's will, in Christ-like caring for one another and the community and world about them, in the sharing of faith and fellowship, in offering to others the joy and love they have found in the church—that is a vision, to me, worth pursuing. It is the heart of my vision for South Highland Presbyterian Church.

All the many and various programs in which so much energy is invested, all the hours of teaching and meeting and serving, all the expense of maintaining our facilities, all the volunteers and employed staff, all the concern for outreach and growth find their focus in the vision of a congregation devoted to God and committed to God's service.

Certainly that vision does not belong singularly to the sixteenth pastor. Upon arrival in February of 1987, I found a church with a wonderful heritage, that had been blessed through the years with able leadership—both lay and clergy, a church with a great heart and loving people. No one could become the pastor of such a congregation without a profound sense of privilege. That very privilege constitutes our responsibility and our challenge.



Dr. G. Dana Waters, III

A new avenue of Christian service opened to us with the request from a group of Korean Presbyterians to use the Chapel for their Korean-language worship service on Sunday mornings. Some in the group are older people who are not bi-lingual. The Service Unit of the Session, led by Elder Harvey Watson, works with the leaders of this group, Mr. Kim and Mr. Ahn, although the Korean Church is entirely

self-supporting. However, we encourage them to participate in the life of our church, by attending Wednesday Night Suppers and the Church School.



Deannine Haney

In April 1987 South Highland began another new ministry. Jesse Stinson and Elder Dean Vandegrift saw the need for a Sunday afternoon program for people suffering from mental and emotional handicaps. These people, most of whom were living in boarding houses in the area, had lonely Sundays and often no meal provided for them that day. Thus began our program offering fellowship, activities, a meal, and our Christian concern. Between thirty to fifty men and women take advantage of this ministry. For a number of years we have hosted on Saturday mornings the meetings of the local chapter of Alcoholics Anonymous. We have felt a great need to be of help to our immediate neighborhood, as well as to the world at large.

During this year Bertie and Max Platt, with the help of volunteers, interviewed all the members of our church who had fifty years of uninterrupted membership. This oral history was taped as part of our Centennial Celebration, and much of the information gathered has become part of this written history.

Deannine Haney continued working with the youth of the church. In addition to Church School activities, at the present time Sunday evening opportunities for the young people begin at 5:00 with Youth Choir for

Junior and Senior Highs. At 6:00 they all gather for supper in the Fellowship Hall followed by programs for the two groups, planned by an advisory group of the young people and their adult advisors. Deannine says that the goal is to create an atmosphere where young people can talk out their problems of life and faith.

In addition the young people participate in various service projects. They have dressed as clowns and gone to Children's Hospital to spread cheer; they have purchased toys for the Burn Unit there, and also a VCR for the lounge. For the Presbytery youth, our boys and girls sponsored a concert of the Christian Band called "Nite Lite".

Several times a year they participate in retreats, which provide opportunities for fellowship, games, sports, and study to deepen knowledge of Christ as well as awareness of Christian commitment. And, of course, each summer a group goes to the Youth Conference at Montreat.

In May 1988 was a first for the youth. They planned and participated in the first Youth Sunday worship service led entirely by the youth. We rejoiced as we worshiped under their leadership. Becky Davis and Eve Brosowsky brought thoughtful and illuminating sermons as part of the service.

This year the Women of the Church changed their name, at the request of the General Assembly. While the organization remained the same, it is now known as "Presbyterian Women" to reflect the idea that all women are herein joined for study, worship, service, and fellowship.

In the summer of 1987 some of our members responded to the needs of World Mission in a new and different way. Always before there had been two ways to answer these needs—one, by full time service on the Mission Field, and the other, by sending our money in place of ourselves. We were, at this time, supporting missionaries in six countries: Lesotho and Zaire, Africa; Japan; Costa Rica; Bangladesh; and Agua Prieta, Mexico.

Now, Beth and Gary Waller, missionaries in Agua Prieta, called on us to give them our hands and materials to help build a church for their parishioners. A group from South Highland volunteered to spend a week there, and that was the beginning of an enlarged commitment in 1988. Seventeen of us joined 120 others from the Presbytery of Sheppards and Lapsley to go to Agua Prieta to build homes for impoverished Mexican families.

The mission, "Constructores Para Cristo", was



Constructores Para Cristo volunteers along with Mexicans at work in Agua Prieta, Mexico, June 1988, building a home for an impoverished Mexican family.

conceived and developed by Dianne (Mrs. Neil) Davis. Its purpose is to provide people with a hands-on mission experience in a third world country. They are building structures, but they are also building a deeper faith within and between people.

With all the architectural plans and construction supervision provided by Neil Davis, the group set out to build ten houses, a medical clinic and a developmental playground, all much needed by these Mexican brothers in Christ. When their time was up, the group was followed by workers from other cities in the Presbytery to continue and complete the project. We are very proud of these South Highlanders who gave of themselves in Christ's Name: Dina and Eve Brosowsky, Dick and Louise Cecil, Gray and Richard Cecil, Dianne and Neil Davis, Stacy Gilliom, Helen and Marty Keller, Helen Mabry, Brooke Monroe, Scott Perry, Dale Warnock, Molton Williams, and Eleanor Wright.

As Dr. Waters began to experience the organic life of this flourishing church, now his to nurture, he

recognized and addressed several needs. First, after study and consultation, he led the Session in a reorganization of its committee structure. The elders agreed that these changes led to their being more unified and better able to serve us.

Second, there was a need to change our "Order of Worship". There were two reasons for this change. First, the broadcast of the sermon was frequently cut off if the service was running late. This was especially disappointing to our many radio listeners. And, second, there were sound theological reasons for the order change. Dr. Waters, explained in a series of sermons in the summer of 1988, that the pattern of worship should be: Adoration and Praise, Confession and Pardon, Hearing the Word of the Lord (this includes the sermon), and Response and Commitment. Always the central focus of our worship is the Lord God. We thought the new Order would take some getting used to, but even though we were a hundred years old, we were not too old to be open to change. And so we said "Amen" to the new Order.

Third, Dana recognized the challenge of growth.

Here was a strong church with much to offer people, and we needed to accept our responsibility to evangelize—literally to witness to others of the goodness of the Lord that can be found in our church. We accepted the challenge.



Associate Pastor, David Weitnauer

Fourth, we needed more young adults in our church. For this reason, our new Associate Pastor, David Weitnauer, who came to us in November 1987, had as his main responsibility the development of a program for young adults. David has enthusiastically enlisted some of the young adults in a Young Adult Ministry Committee. The committee seeks to discover the needs and interests of the young adults and to plan programs and activities that fill them. They, singles and young marrieds alike, want from the church fellowship, Bible study, faith development, an opportunity for service, and some recreational outlets. Some of their activities have been volunteering at the Wheelchair Olympics, a Faith Development Retreat, cook-outs, ice skating, attending the Alabama Symphony, and going for Dutch lunches after church. This is indeed an exciting area of service for the church.

And last, the Long Range Planning Committee, under Chair Henry Goodrich, has been looking ahead past the year 2000. The committee has been studying the facilities of our physical plant, the necessity of renovation, and the possibility of expansion. We may soon again need an architect as we grow.

And as we look about the Sanctuary each Sunday morning, we feel a sense of community and love for

each other. We are proud of our long, honorable history. We are grateful for the presence in our congregation of Mrs. W.A. Alexander, widow of our beloved Dr. Will, her two daughters and their families, for Dr. and Mrs. Mathes and their daughters, for Margaret and Sterling Edwards, Elizabeth and Mac, for Grayson and Frank Alexander, and all their children living here in Birmingham, for Richard and Susan Brooks, and their children, for John and Lillian McQueen, and for David and Virginia Huffines and Steve. We remember the long, fruitful service of Miss Ruth Buckland in Japan, and we are blessed by her presence with us. As the choir sings, we thank the Lord for Andy Gainey's faithful service of over thirty years. We remember with gratitude those faithful servants of God, clergy and lay people all through these hundred years who devoted themselves to this noble church.



Andrew Gainey

As our Centennial approached, the committee responsible for its celebration planned a year-long schedule of events. The very first one took place Sunday, November 1st, 1987. At 9:30 in the morning all the adult classes met in the Fellowship Hall. The Scripture read was Ephesians 2:13. A Centennial Sketch by the authors of this history was presented in the costumes of a hundred years ago. Then the entire church, including the Church School children, gathered at the cornerstone of the Sanctuary in the bright sun of a perfect Autumn day. Dr. Waters called us to rededication, I Peter 2:4-10 was read, and while we all sang "The Church's

One Foundation", the cornerstone was opened.

Alas, time and the elements had crumbled into dust those precious documents our forebears had placed in it. We smiled a little ruefully, knowing that our love and pride in South Highland Presbyterian Church did not depend upon crumbled records of the past, but upon the sure knowledge of great deeds done for us by our Lord Jesus Christ as we witnessed to His Glory in the world. May God continue to bless our church and each of us and all who follow us within these walls.



The Fishermen



The Wise and Foolish Virgins



(Left to Right) Front Row: J. Frank Alexander, Frank A. Mathes, Sterling J. Edwards, G. Dana Waters. Second Row: Richard Brooks, and John C. McQueen.



Postscript

The history of South Highland Presbyterian Church has been told in the previous pages, but only partially. Not just that there is always more to the story than can be written, but there is history still to be made; and all those who are now members, and those to come, are the writers of the continuing saga.

1988, a hundred years of history, has been a year to celebrate. In a sense, a Centennial is like a commencement. It is a poor place to stop, but a wonderful place from which to carry on. It is an occasion of graduation into greater challenges and responsibilities, and it carries the expectation of greater maturity, greater usefulness.

The celebration of a Church's Centennial might also be seen as a drama of worship. With both pride and humility, we affirm the past as prelude. But the prelude is over, and now it is time to move forward in worship, in prayer and praise, in song and service, in hearing and responding to the Word of the Lord. Just as the experience of corporate worship carries us from the sanctuary out into the streets, into our offices and homes, so the celebration of our Centennial is not over when the year is up, but only when we have extended our history into the new day and the world of our time. We have come to this point and place as a church not to be consumed in self-congratulations, but to glorify the God who has constituted and commissioned us.

*To serve the present age,
Our calling to fulfill;
And may it all our powers engage
To do our Master's will!*



Footnotes

1. In her book, **Outside the Magic Circle**, Virginia Foster Durr relates that her father was called before the Session to answer the charge that his sermons were heretical because he apparently did not believe in the literal interpretation of the Bible.

They asked him to declare on oath before the Session that he believed the whale swallowed Jonah and Jonah stayed in the whale's belly for three days and was spewed up alive. He had to swear to that as the literal truth, God given. They gave him a week to make up his mind, and they told him if he didn't agree to it, he would be denounced as a heretic . . .

Daddy just walked up and down that whole week . . . He was up all night. He would say, 'Oh God, Oh, God,' and it wasn't blasphemy, he was really praying.

At the end of the week, he went back and told them that he didn't believe the story of Jonah and the whale. He was dismissed from the church and brought before the Presbytery and the Synod as a heretic. He never got another church.

Presbytery records of those days do not indicate that any action was ever taken in this matter.

2. (The events beginning in July and climaxing October 24th are fully and fairly presented in an article entitled "Henry Edmonds and His Controversy with the Southern Presbyterian Church, 1913-1915", by B. Dwain Waldrep, in **The Journal of the Birmingham Historical Society**, December, 1985, Vol. 9, No. 1. It is a scholarly account and should be read along with South Highland Presbyterian Church Session Minutes and the Presbytery Minutes by any one who wants the complete picture.)

A Century of Music at South Highland Presbyterian Church

Music has always played an important part in the worship and program of South Highland Church. Leadership by its competent choir directors and interested lay men and women has allowed a music program to develop that is outstanding.

Choir directors have often served our church for long periods of time. One of the earliest of these was Minnie McNeill Carr. Miss Carr served under six different ministers before she resigned on August 12, 1945. With the console of the organ behind the pulpit where the current director stands, Miss Minnie both played the organ and directed. In the 1920's and 1930's she brought in soloists from all over the city, but by 1943 she had developed a choir of some 27 members. Included in this choir were such familiar names as Mrs. J. R. Hill (Eleanor), Mrs. S. R. Carson (Katherine), Mrs. Ed Montgomery, Emalyn Henderson, Bill Dozier, Dr. F. E. Stockton, and Miss Lois Blue. Although this choir was short on men, sometimes having only two tenors and three baritones, they did not hesitate to tackle special programs for the Christmas and Easter seasons. The singing of "The Seven Last Words of Christ" was an annual affair on Palm Sunday. The Christmas program was the traditional Christmas pageant backed up by the choir singing seasonal selections.

A junior choir was active in 1943, rehearsing at 11:00 o'clock on Sunday mornings. This choir, singing the special music for the 11:00 a.m. service on August 15, 1943, included such familiar names as Patty Ann Hoover and John Benton. Mrs. Katherine Carson was rehearsal accompanist.

Mr. David Whitt followed Miss Carr as choir director and had the title of Director of Religious Education and Music. Serving only one year, Mr. Whitt resigned on July 31, 1946.

Mrs. D. Trotter Jones filled in as organist-director until a permanent director could be employed.

On November 3, 1946, Mr. Clyde B. Roller was employed as director, and a young Birmingham Southern student, Sam B. Owens, was hired as organist. June 8, 1947, Mr. Roller went to New York

to study for the summer and did not return.

Mrs. Ruth Scott Parker (Mrs. Alton B.) became director on October 15, 1947, and at her first Christmas Candlelight service, the choir, in addition to carols and solos, sang parts of Handel's "The Messiah." Mrs. Parker, besides directing the choir at South Highland, taught music at Ramsay High School. On several occasions she had the Ramsay choir sing at the church. For special programs, Mrs. Parker sometimes bolstered the church choir by adding some Ramsay students. During her tenure as director a youth choir was organized. This was in addition to the Angelus Choir which had been organized earlier. On December 18, 1949, the Angelus Choir participated in the Christmas program, and a young elementary member by the name of Rachel Mathes sang a solo part. Mrs. Parker resigned in the fall of 1950.

Sam Batt Owens who had served as organist came as choir director in 1951 and served a year and a half.

Morris McCullough, a long time soloist with the choir, became director in 1953 and served for three years.

In February of 1956 a young concert artist, Andrew Gainey, teaching voice at Birmingham Southern College, became choir director, and he continues in this capacity today. In a short time the choir increased in number and was averaging around thirty voices on a regular basis. Special programs would bring out 40 to 42 voices. Andy also introduced orchestral accompaniment for the Christmas candlelight programs. In December of 1959 the choir was accompanied by a ten-piece orchestra including strings, oboe, trumpets and timpani. Major choral works sung by the Choir in recent years have included the Mozart "Requiem", Benjamin Britten's "Ceremony of Carols", Bach's "Christ Lay in the Bonds of Death" and "For Unto Us A Child is Born", the "Magnificat" by Pergolesi and the "Gloria" of Vivaldi.

In addition to long time directors, we have had some very faithful and capable organists. Mrs. Don

Culley served from November 9, 1947 to August 24, 1969, and this writer cannot remember her missing a service other than at vacation time.

Outstanding Birmingham Southern students who have served as organist for the church included Sam B. Owens, Jimmy Cook and Jimmy Dorroh. Pat Fitzsimmons and Ann Timberlake served as organist more recently, and currently Mark Hutchinson serves. Sam B. Owens, Jimmy Dorroh and Ann Timberlake have given organ concerts at the church.

Lay members of the church have always gone the extra mile and pitched in when needed. Mrs. Sam Carson and Mrs. E.V. Benson accompanied the junior choirs for years. Dr. F. E. Stockton directed the choir for a short time when Mr. Whitt resigned. Mrs. D. Trotter Jones served as organist/director in September of 1946. Mrs L. E. Worley was temporary choir director for a month in 1949 while Mrs. Parker took maternity leave. Both Jan Hill and Jack Smith have substituted more times than you can count on fingers and toes for Mr. Gainey when he was away. Jack Smith regularly plays piano along with the organ for special anthems and also accompanies the children's choirs. Jan Hill directs the young people's choir currently.

South Highland has always budgeted generously for the music program of the church. In 1944 the music budget of \$3,050.00 constituted seven per cent of the yearly budget. Today the music budget of \$25,910.00 constitutes four per cent of the yearly budget. A Choir Memorial Fund is held in the office.

South Highland's Choir has always participated in a number of community music events. In 1944 the Men's Bible Class invited Raymond Anderson's choir to sing. In 1944 the South Highland's Choir joined with St. Mary's on the Highland to sing "The Seven Last Words of Christ." In March of 1947 the choir participated in a Choir Festival at Highlands Methodist Church led by Noble Cain. In 1949 the choir joined with eleven other city choirs to form a 400 voice choir for a Festival of Music at Birmingham Southern College. This was led by Dr. Lara Hoggard of the Fred Waring Organization. Of course, our choir participated in the Billy Graham Crusade when it was held in Birmingham.

Many of the soloists who have been heard at South Highland have gone on to make music their vocation. Evelyn Culverhouse Reynolds sang on a weekly Chicago radio program. Catherine Arnold won the Young Musicians Contest sponsored by the Birmingham Music Club in 1949. Eight Miss Alabamas, including Delyn Catching and Theresa

Renaldi, have sung in South Highland's Choir. Two of South Highland's own have made it to the top in opera. Rachel Mathes sang in Dusseldorf in Europe and for three years sang with the Metropolitan Opera Company in New York. Eleanor Berquist has been a member of the Metropolitan Company for seven years. Some of our good voices have not left home. We have been most fortunate to have kept Doris Holt Justo as a soloist for some 32 years. Nancy Crocker who was a soloist and also served as director of one of our children's choirs currently plays and sings in the Gold Room of The Club.

There are numerous opportunities for the youth of the church to participate in our musical programs. Under the leadership of Jan (Mrs. Alva) Hill, Minister of Youth Music and Instructor in Voice at Indian Springs School, children from toddlers on up enjoy programs planned for their age and ability level. Every Wednesday night after dinner, September through May, the youngsters meet.

The youngest group, the "Angel Choir", includes toddlers up to three year olds. They learn motion songs, songs with the rhythm band instruments and arts and crafts. If the child is old enough to pay attention and clap or tap or sing along with the music, he or she is welcome. The emphasis is on the joy of music, not discipline.

The "Cherub Choir" is made up of children from four through First Grade. They use rhythm band instruments with fun songs, go on field trips, enjoy arts and crafts, and learn simple anthems. They sing for the Worship Service on special occasions.

The "Carol Choir", from the Second to Sixth Grades, carries more responsibility, for the children are taught music as well as manners. They receive instruction in choral music and instruments and participate in worship services throughout the year. The children also have fellowship outside the regular rehearsal times, going on outings, picnics, field trips, etc., with supervision and assistance from choir parents.

The "Youth Choir", young people of junior and senior high school age, meets every Sunday evening with Jan during the school year. Youth Choir is just part of the youth activities on Sunday evening, which include snack suppers, and programs of discussions, films, games, and parties. But their musical instruction is serious and ongoing. They are indeed a training choir for the Chancel Choir, for they perform some of the same anthems that are found in the adult choir library. Almost every month they

perform at one of the morning services, or on Wednesday night.

Jan says of the youthful choristers, "Since they are **youth**, much of the music sung reflects their exuberance and energy in singing praise to the Lord. Hopefully, this love of God and love of music is contagious, 'infecting' the entire congregation! And

perhaps something will remain with these children and youth . . . Scripture set to music and committed to memory, the sense of accomplishment in a song well-sung, the confidence gained from leading in worship, and the most important thing of all: a life committed to the Lord Jesus Christ!"



The Sanctuary Choir

A Brief History of Troop #9 Boy Scouts of America

Troop No. 9, B.S.A. played a large role in the lives of many men and boys at South Highland for over forty years. Organized in 1920, it was brought to our church in 1922, when Dr. Dobyns was minister. Many young men became Eagle Scouts, and many went out to serve their country, some of them giving their lives in this service.

The first young man to become an Eagle Scout was David Anderson, son of Mr. and Mrs. David Anderson, who were both leaders in the church all their lives. The second Eagle was Fred Sington, well-known Birmingham business and civic leader. Mr. Sington tells of the boys and dads building their own cabin at Camp Andrews, off what is now Highway 150 near Hoover.

Alvin Binzel tells how the Scouts got to Camp Andrews in the late Twenties. They rode the street car to Edgewood Lake, which was the end of the line. They hiked the rest of the way, no short hike. He also tells of one of the cabins at the camp being accidentally burned down by one of the Scouts as he was trying to cook dinner. All the Scouts collected and sold newspapers until they had enough money to build a new cabin.

After Camp Andrews was closed in the Forties because of water pollution, the Scouts spent pleasant summer weeks at Camp Arrowhead on Mitchell Lake. John Benton, Jr., remembers, "We swam in the Coosa River, camped overnight on the islands along with the wild goats and learned many skills from the craft instructors."

Troop 9 was always a camping troop. When gasoline restrictions were eased at the end of World War II, the boys took many trips to Gulf Shores, the mountains of Tennessee, and the forests of Northwest Alabama.

During all its years the troop was active in service projects for the community and scouting. Its leaders placed emphasis on the twelve points of the Scout Law, and they were all made aware of God's handiwork in the nature that surrounded them.

For most of its years the committee of Troop 9 looked like a shortened list of the Session and the Diaconate. One of the highlights of the year was the annual Scout Sunday during February. All the Scouts would troop in together behind their flag-bearers. As they sat together they heard a sermon which focused on the ideals of Scouting.

If the records available to us are correct, the last Eagle in the troop was Bart Morrow, son of Mr. and Mrs. Ralph B. Morrow, who earned this honor in 1953. Many young men, especially during the pastorate of Dr. Mathes, also earned the "God and Country Award".

The troop had many Scoutmasters and assistants. Robert E. O'Dell was the first Scoutmaster, and at that time the dues were five cents a week. Delbert Heinbaugh is well-remembered for his long tenure in the Twenties and early Thirties. Alvin Binzel, still a member of this church, joined the troop in 1927 and became Scoutmaster in 1943. He remembers the emphasis in the troop on teaching the real, true values of life. He recalled that at that time there were some Jewish Scouts in troop 9. Raymond Monroe was Scoutmaster in the mid-and late-Forties.

Many of the men who served on the committee are still active in the church. In the late Fifties and early Sixties most of our members with children of Scouting age had moved across the mountain. The committee and the church decided not to recharter in 1965.

Today there are at least six former "boys" of troop 9 still active members of South Highland. They are Carl Happer, Alvin Binzel, John Carmichael, John Benton, and Malcolm Meadows.

Fourth, Fifth, and Sixth Generation South Highlanders

Sixth Generation:

- | | |
|---|---|
| <ol style="list-style-type: none">1. Mr. and Mrs. James Bowron2. Mr. and Mrs. Charles Bowron3. Mr. and Mrs. J.B. Collins (Dorothy)4. Mr. and Mrs. J. Hamilton Perkins (Marjorie)5. Mr. and Mrs. Glenn White (Ginny)6. David, Noah, and Daniel White5. Mr. and Mrs. Aubrey King (Linda)6. Wilson, Hamilton, Charles
Marjorie Hope King5. Mr. Jack Perkins6. Caroline Carson Perkins5. Mrs. Richard Israel (Margie)5. Mr. Charles Belgrave Perkins5. Mr. Melville Davis Perkins5. Miss Nora Perkins4. Mr. and Mrs. William E. Sloan (Jean)5. Mr. William E. Sloan, Jr. | <ol style="list-style-type: none">1. Mr. and Mrs. Mason Dillard2. Mr. and Mrs. Mason Dillard, Jr. (Amanda Beach)3. Mr. and Mrs. Ed. T. Thomas (Susan Dillard)4. Dr. and Mrs. John (Julie Gilliom) Thomas5. Andy Gilliom
<ol style="list-style-type: none">1. Mrs. James Lee (Marja Word)2. Mr. and Mrs. Sidney Word Lee3. Mr. Sidney W. Lee3. Mr. and Mrs. James C. Lee4. Mrs. E. Bramham Lee4. Mr. James C. Lee, Jr.5. Mr. James C. Lee, III5. Mrs. Paul Jenkins (Peyton Lee)3. Mr. and Mrs. Frank Barker3. Mrs. Emma Gibson |
|---|---|

Fifth Generation:

- | | |
|--|--|
| <ol style="list-style-type: none">1. Mr. and Mrs. James Bowron2. Dr. and Mrs. James McLester (Ada Bowron)3. Mrs. W. W. French, Jr. (Anna McLester)4. Mr. and Mrs. W. W. French III5. Mr. W. W. French IV5. Miss Janie French5. Miss Helen French | <ol style="list-style-type: none">1. Mrs. Smith2. Mr. and Mrs. Grigsby Sibley3. Mr. and Mrs. C. C. Heidt4. Mr. and Mrs. James Harvill (Lillian)5. Mr. and Mrs. C. Kenslo Thompson
(Mary Lillian) |
|--|--|

Fourth Generation:

- | | |
|---|--|
| <ol style="list-style-type: none">1. Mrs. John Leonard Hendrick (Thula Hardie)2. Mr. and Mrs. Julius Hendrick2. Mrs. Gray Buck3. Dr. and Mrs. Gray Buck, Jr. (Darthula)4. Dr. and Mrs. Gray Buck III (Vicki)5. Ashley, Mandy and Shelley Buck4. Mr. and Mrs. Tom Buck (Pam)5. Tommy and John Buck4. Mr. and Mrs. Steven Davis (Thula)5. Grayson and Anna Davis | <ol style="list-style-type: none">1. Mr. and Mrs. A. J. Binzel, Sr.2. Mr. and Mrs. Alvin J. Binzel, Jr. (Edith)1. Mrs. H. C. Keller2. Mr. and Mrs. Albert Keller (Martha Key)3. Mr. and Mrs. Leland Keller (Marty Binzel)4. Helen Keller4. Le Keller
<ol style="list-style-type: none">1. Mr. and Mrs. James Bowron2. Mr. and Mrs. Harold A. Bowron3. Mr. and Mrs. Harold A. Bowron, Jr.4. Mr. Jim Bowron4. Mr. Mark Bowron |
|---|--|

Fourth, Fifth, and Sixth Generations (Cont'd)

Fourth Generation (continued)

1. Mr. and Mrs. James R. Forman
 2. Mr. James R. Forman, Jr.
 3. Mr. and Mrs. James R. Forman III
 4. Miss Emily Forman
 4. Miss Mary Forman
 2. Miss Elizabeth Forman
-
1. Mr. and Mrs. Borden Burr
 2. Mr. and Mrs. William H. Burr
(Mrs. Edgar Givhan)
 3. Mr. and Mrs. Borden Burr II
 4. Miss Frances Burr
 4. Miss Lura Burr
 2. Mr. and Mrs. Samuel H. Burr
 3. Miss Mallie Burr
-
1. Mr. and Mrs. Henry Martin
 2. Mr. and Mrs. Paul M. Lankford
(Henrietta Martin McDermott)
 3. Ms. Susan Welch
 4. Miss Courtney Welch
 3. Mr. Henry McDermott
 4. Mr. Tyler McDermott
-
1. Mr. and Mrs. Fred H. Mohns
 2. Mr. and Mrs. Fred H. Mohns, Jr.
 3. Mr. Fred Mohns
 4. Conrad, Fred and Leslie Mohns
 2. Mrs. Erna Mae Hassler
-
1. Mr. and Mrs. John C. Lankford
 2. Mr. and Mrs. Frank E. Lankford
 2. Mr. and Mrs. Paul M. Lankford
 3. Mr. and Mrs. Wayne E. Lankford
 4. Julia Lankford and Paul Lankford
-
1. Mr. and Mrs. George Dexter
 2. Mr. and Mrs. Robert Waite, Jr. (Nell Dexter)
 3. Dr. and Mrs. Berry Dumas (Nell Waite)
 4. Mary Ellen Dumas
 3. Mary Waite
 3. Robert S. Waite, III

1. Mr. and Mrs. Don Culley
1. Mr. and Mrs. Dewey White
2. Dr. and Mrs. Dewey White, Jr. (Lil)
3. Mr. and Mrs. J.A.C. Robinson (Lillette)
4. Andy Puckett
4. Glenn Puckett
3. Mr. and Mrs. Mike Kirchoff (Nancy)
4. Brett and Van Kirchoff
3. Mr. Andy White

1. Mrs. Eugene Enslen
2. Mr. and Mrs. Edgar Brown (Jane Enslen)
3. Mr. and Mrs. Edgar Brown, Jr. (Deborah)
4. Katie and Trent Brown
3. Mr. and Mrs. Jon King (Nancy)
4. Flynn King

1. Mr. and Mrs. Carr McCormack
2. Mr. and Mrs. George McCormack (Isabel)
3. Mrs. John Bingham (Sally)
4. Graham Bingham

1. Mr. and Mrs. J. R. Monroe
1. Mr. and Mrs. Andrew G. Gainey (Georgene)
2. Mr. and Mrs. Robert Monroe (Mary Jane)
3. Robert Monroe, Jr. and Ms. Susan Gainey Monroe
4. Brooke Monroe

1. Mrs. W. R. Nickel
2. Mr. and Mrs. Fred Stucky (Margaret)
3. Mr. and Mrs. Aubrey Garrison, III (Mary Ann)
4. Meg. Garrison
4. Sims Garrison

1. Mr. and Mrs. Allen Harris (Grace)
2. Mr. and Mrs. John Ponder (Mary Joyce)
3. Mr. Allen Ponder
4. Miss Sarah Elizabeth Ponder.

Honor Roll

of our Members Who Served in World War II

Adams, William F.	Forman, James R., Jr.	McRae, Ralph N.	Smith, Gary S.
Altman, John W.	Glyer, Harry D.	McRae, Spruce A., Jr.	Smith, J. K., Jr.
Anderson, David P., Jr.	Goodman, E. S.	McGuire, Jack H.	*Smith, N. C., Jr.
Anderson, Julian, Jr.	Going, Walter S., Jr.	Major, H. W.	Smith, Robert B.
Anderson, William	Goodwin, Clifton C.	Major, John R.	Smith, Sidney A., Jr.
Bailey, Charles	Gordon, Donald M.	Malone, Edward L.	*Smith, William F., Jr.
Bailey, William, III	Griffith, W. E., Jr.	Malone, Louis P.	Snow, James S.
Barton, James C.	* Gustafson, Earl B.	Martin, Frances F.	Snyder, S. J.
Bell, Palmer	Hall, A. E., Jr.	Martin, Gordon D.	Spalding, Versal
Berry, James E.	Hall, David M.	Meacham, Robert C.	Spearman, Alan, Jr.
Binzel, Charles C.	Hall, Hugh P.	Meighan, R. Paul	Stephen, William O., III
Black, John W., Jr.	Hall, Stephen, G.	Meredith, Benjamin	Stockton, F. Douglas
Blaser, Eugene	Handley, I. R.	Monroe, Robert K.	Stockton, W. N.
Bliss, Richard F.	Happer, Carl T., Jr.	Montgomery, A. Leroy	Sweet, J. B.
Bouchelle, McLemore	Harsh, Griffith R.	Morton, Edwin D.	Tarrance, Marvin L.
Bowron, Glenn	Hearn, W. J.	Noojin, A. Y., Jr.	Taylor, George P.
Bowron, J. Edgar	Headley, George K.	Norris, James H., Jr.	Terry, Henry B.
Bowron, J. Edgar, Jr.	Henderson, Charles M.	Nunnelley, H. Martin	Turner, John B., Jr.
Bowron, Richard A.	Henderson, Emalyn C.	Odell, Robert E.	Twining, G. Fredrica
Bray, Charles B., Jr.	* Hendrick, Thomas W.	Palmer, J. F.	Van Hala, Henry
Brown, Angus A.	Hines, Christine	Parsons, W. C.	Van Hala, Richard C.
Brown, Robert C., Jr.	Hobson, Willis E., Jr.	Patton, Robert C.	Ware, Eileen R.
Burr, Samuel H.	Huie, Carolyn	Perryman, W. J., Jr.	Ware, Evelyn
Callender, W. D.	Johnson, Elbert	Phillips, William B., Jr.	Ware, J. C., Jr.
Carmichael, J. R.	Johnston, Bartlett	Pippen, Mary Ruth	Ware, William W.
Carothers, Neil J., Jr.	Johnston, William L.	Plumlee, G. H.	Watkins, Warner S., Jr.
Carson, Douglas B.	Kilgore, Leslie	Plumlee, Pryor H.	White, Dewey A., Jr.
Cater, Frank B.	Kinannon, L. T.	Porter, Henry J. III	White, Thomas A.
Cater, Robert B., Jr.	Kirkland, Albert S.	Pow, Adam J., Jr.	Whorton, Cyrus F.
Collins, J. B.	Kirkpatrick, Graham	Privett, Kinnaird	Wilson, Prudence A.
Conway, George W., Jr.	Knecht, Charles	Redd, Carter L.	Wingo, Douglas
Corbett, Horace	Knecht, Stanley	Reese, Charles T.	*Wingo, William T., Jr.
Cordell, Barton W.D.	Langford, John F., Jr.	Reeves, S.E.A.	Woodall, John R.
Daniel, Horace L.	Lankford, Frank E.	Reid, George D.	Woodruff, Chivers
* Dean, W. Kenneth, Jr.	Lankford, Paul M.	Reid, H. L.	Youngblood, William W.
Dexter, George P.	* Lankford, William R.	Roberts, Arthur M.	
Dexter, William H.	Lee, James C., Jr.	* Roberts, Frank	
Dick, G. Pierson, Jr.	Lewis, Warren, III	Ross, John W.	
Dickson, Helen F.	Lide, Rebecca W.	Sanders, John H.	
Doughty, Milton E.	Long, Lester, Jr.	Savage, J. Graham	
Doyle, H. N.	McCarty, Thad	Savage, Roland	
Dunwody, W. Keese, Jr.	McConnell, Joseph A.	Sellers, Edwin M.	
Ebbert, Edward S.	McCormack, Carr, Jr.	Selman, James	
Eleazer, Robert B., Jr.	McCormack, George E.	Shoaf, John H.	
Ellis, Frank F., Jr.	McCormack, Perry R., Jr.	Sibley, John W.	
Ellis, Mitchell P.	McEachin, Eugene	Sims, J. H.	
Erb, Stanley E.	McEachin, Charles B., Jr.	Slaughter, John M.	
Farley, John G., Jr.	McGahey, Robert H., Jr.	Smith, Alexander H., Jr.	
Feagin, Sam B.	McLester, James	Smith, Charles F.	

*Those who lost their lives in the Conflict.



Members of South Highland Who Entered the Ministry

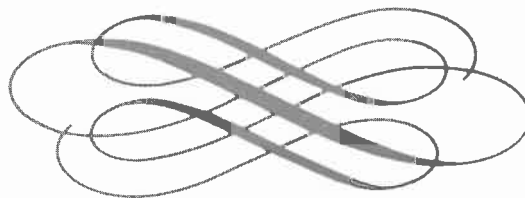
J. Stewart Meacham	Albert Keller, Jr.
Jack McMichael	Jeffrey C. Clayton
Tom Baine Anderson	Johnny Binzel
Joseph A. McConnell, III	John Tarrant
James O. Speed, Jr.	Kim Clayton Richter
William Henning	Robert Hay
Eugene Norris	Susan A. Clayton
Frank Barker, Jr	Larry Ann Clopton Bridgman

Surely it is worthy of note that three of these, Jeffrey C. Clayton, Kim Clayton Richter, and Susan A. Clayton, are the children of Mary Lou and Roger Clayton. That all the children of this family are ordained ministers is a tribute to the witness of their parents and their church.

Members of South Highland Who Trained as Directors of Christian Education

Dorothy Henning Kaylor	Ginny Sorsby	Barbara Elaine Benton
Larry Ann Clopton Bridgman	Helen Mabry Beglin	

Ellen Slaughter is currently a teacher-missionary in Costa Rica.
Catherine Binzel serves as a missionary in Yogyakarta, Indonesia



Former Inspirational Series Speakers at South Highland Presbyterian Church

Dr. John A. Mackay	Honorable Walter H. Judd	Dr. Ian Pitt-Watson
Dr. Joseph R. Sizoo	Dr. Arthur A. McKay	Dr. Paul T. Eckel
Dr. Elmer G. Homrighausen	Dr. Walter R. Courtenay	Dr. Joseph B. Mullin
Pastor Martin Neimoller	Dr. George A. Buttrick	Dr. Bryant M. Kirkland
Dr. Elton Trueblood	Dr. John A. Redhead, Jr.	Dr. J. Howard Edington
Dr. Norman G. Dunning	Dr. Henry E. Russell	Dr. Thomas G. Long
Dr. Theodore Floyd Adams	Dr. Ben Haden	Dr. John M. Mulder
Dr. William M. Elliot, Jr.	Dr. David H. C. Read	Dr. Douglas Oldenburg
Dr. John Calvin Reid	Dr. James A. Whorton	

The Church Staff 1988

Dr. G. Dana Waters, III	Pastor
David D. Weitnauer	Associate Pastor
Deannine Haney	D.C.E.
Max and Bertie Platt	Older Adult Ministry
Andrew Gainey	Minister of Music
Jan Hill	Minister of Youth Music
Mark Hutchinson	Organist
Larry T. Hagood	Church Administrator
Marsha Parsons	Administrative Assistant
Dr. David Huffines	Director of Finances
Jo Ann Stacy	Secretary
Susan Kelly	Secretary
Nell Winstid	Hostess
Darnell Bailey	Cook
Willie Lee Hansford	Cook
Lelia Jackson	Cook
James Lewis	Janitor
Willie Waller	Sexton
Joseph Little	Yard Maintenance
Ethel Mae Avery	Maid
Freida Stevenson	Nursery
Robin Barrett	C.D.C. Director
Anna Williams	C.D.C. Maid
Phyllis Cain	Librarian



The Session 1988

Coordinating Council

Senior Pastor, Moderator	G. Dana Waters III
Associate Pastor	David D. Weitnauer
Clerk of Session	John Goff
Diaconate Chairperson	Rudy Hauenstein
Presbyterian Women President	Nancy Gamble
Director of Christian Education	Deannine Haney
Staff Associate for OAM, Advisory	Max and Bertie Platt

Class of 1988

Henry Goodrich
Jim Goodson
Frank Lankford
Nell Waite
Harvey Watson
Dewey White

Class of 1989

Tom Buck
Glenn Davis
Aubrey Garrison
John Goff
Marian Monroe
George Parker

Class of 1990

Rick Atkerson
Lee Benton
Grace Finkel
Bill French
Marty Keller
Keith Williams

The Diaconate 1988

Rudy Hauenstein	Chairperson
Bill Stribling	Vice-Chairperson
Lee Schultz	Secretary
Khris McAlister	Treasurer
Mary Margaret Northington	Assistant Treasurer
Dot Aspray	Assistant Treasurer

Class of 1988

Jeff Bonner
Joan Ratchford
Rudy Hauenstein
George Holleman
Khris McAlister
Mike Oliver

Class of 1989

Tim Chandler
Rick Dillon
Sue Keith
Christine Ellicott
Mary M. Northington
Bill Stribling

Class of 1990

Dot Aspray
Gail Magnus
Charles Person
Lee Schultz
Jamie Shields
Jack J. Smith

Trustees

1988	James C. Lee, Jr.
1989	James R. Forman, Jr.
1990	Thomas Rast

Presbyterian Women

Board

1987-88

President	Nancy Gamble
First Vice President	Gerri Green
Secretary	Martha Hood
Treasurer	Annette Cooper
Assistant Treasurer	Ruth Hewes
Personal Faith and Family Life	Marty Keller and Pam Buck
Christian Community Action	Nell Dumas
Ecumenical Missions and Relations	Pam McAlister
Leadership Resources	Gail Magnus
Historian	Nancy Gamble
Parliamentarian	Ruth Hobson
Pastor's Aides	Virginia Huffines, Evelyn Raiford, Geneva Taylor

Special Committees

F.E.A.S.T. Supper Fellowship	Marjorie Cushing
Fun Monday	"Be" Umland
Yearbook	Nell Dumas, Nancy Gamble
White Cross	Pam McAlister

Restructuring of the women's organization took place following the reunion of the denomination. **Presbyterian Women** now operates through a Coordinating Team composed of the Board and Circle Coordinators.

Board

1988-89

Moderator	Annette Cooper
Co-Moderator	Evelyn Raiford
Secretary/Historian	Martha Hood
Treasurer	Ruth Hewes
Assistant Treasurer	Eleanor Walker
Publicity and Search	Maude Garner and Sue Carter
Mission Activities	Nell Dumas
Personal Faith and Family Life	Marty Keller and Mary Virginia Sorsby
Parliamentarian	Nancy Gamble
Pastor's Aides	Jackie Ardis, Virginia Huffines, Gaynell Moore and Geneva Taylor

Committees

Finance	Ruth Hewes
Yearbook	Evelyn Raiford
F.E.A.S.T. Supper Fellowship	Elane Jones, Marjorie Cushing
Fun Monday	"Be" Umland

1988 Vital Statistics of South Highland Presbyterian Church

Tithes and Offerings

	Anticipated 1988	Challenge 1989
Pledges to the General Fund	\$520,000	\$590,000
Non-Pledging Members	21,500	21,500
Prior Year Pledges	1,000	1,000
Miscellaneous Offering	4,000	4,000
Church School Offering	4,500	4,500
Miscellaneous Income	18,500	18,500
General Benevolences	2,700	2,700
Presbyterian Women		
Special Benevolences -		
Offerings	116,500	116,500
Endowment Allocable Funds	27,200	27,200
Total Receipts	\$715,900	\$785,900

Disbursements

Operating Expenses:

Administrative Unit	\$271,200	\$275,700
Christian Education Unit	8,500	10,600
Congregational Life Unit	34,700	27,800
Consecration Unit	26,300	37,000
Service Unit*	400	100
Witness Unit	3,400	3,500
Building, Grounds, and Property	94,500	111,300
Food Services (net)	14,600	23,700
Diaconate Administration Expense	300	—
Total Operating Expenses	\$453,900	\$489,700

Church Benevolences from General Fund

	\$145,500	\$160,700
--	-----------	-----------

Special Designated Benevolences

	\$116,500	\$135,500
--	-----------	-----------

Total Benevolences

	\$262,000	\$296,200
--	-----------	-----------

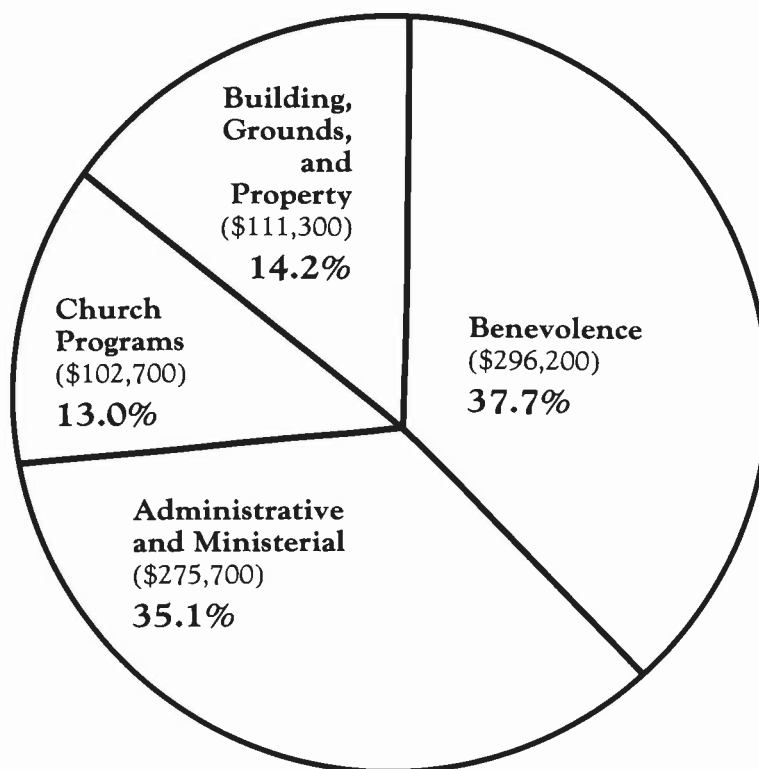
Total Disbursements

	\$715,900	\$785,900
--	-----------	-----------

*NOTE: Most of the work of the Service Unit is in Benevolences.

Enrollment as of January 1, 1988	921
Added on profession of Faith, Reaffirmation of Faith, and Transfer of Membership (January 1, 1988 — September 1, 1988)	58
Total	979
Losses by Death and Transfer (January 1, 1988 — September 1, 1988)	32
Net Membership as of September 1, 1988	947
Baptisms (Adult and Infant)	17
Total Enrollment in Church School as of September 1, 1988	546

Proposed 1989 Disbursements





Giving of Our Time

“Each one has a special gift from God, one person this gift, another one that gift.” 1 Cor. 7:7. South Highlanders’ are eager to share their gifts in a variety of ways both here in Birmingham and throughout the world. Below is a sample of the activities in which we participate and provide support.

- Greater Birmingham Ministries
- Presbyterian Home for Children
- Campus Counseling Center
- Women’s Day and Night Shelters, Fire House and Jimmie Hale Mission Shelters for Men, Youth Emergency Shelter
- The Sunday Club
- Prison Fellowship Angel Tree
- Pastor’s Fund for the Needy
- Peacemaking
- World Hunger
- Shepherd’s Center — Southside
- Church Building Mission to Agua Prieta, Mexico
- Presbyterian Church Mission Programs on Five Continents
- Presbytery and Synod Ministries

We have also served our own members through:

- Programs of Christian Education
- Older and Young Adult Ministries
- Van Ministry
- Visitation Committee
- Child Development Center

In 1989, we plan to continue the opportunities that we began in 1988. These will continue to prosper growth and dedication among our own members.

- Evangelism Outreach and Church Growth
- Long Range Planning — Especially in Relation to Facilities
- Re-enlistment of Marginally Active Members
- Programs of Christian Education
- Expansion of New Member Involvement

The following have contributed to the History of South Highland Presbyterian Church

J. Frank Alexander
John T. Benton, Jr.
Suzanne Benton
Winona Benton
Alvin J. Binzel, Jr.
Harold Bowron
Jane Enslen Brown
Ruth Buckland
Samuel H. Burr
Phyllis Cain
Sam R. Carson
Sue Carter
James M. Clopton
Charles F. Davis, Jr.
Helen Davis
Sterling Edwards
Christine Elsom
G. M. Elsom
James R. Forman, Jr.

W. W. French, III
Andrew G. Gainey
Bernadette Gibson
Larry T. Hagood
Deannine Haney
Carl T. Happer, Jr.
Dorothy Hauenstein
Rosamon Henderson
Edith Hoover
Clarence H. House
David Huffines
Leland Keller
Frank E. Lankford
Lillian Larkin
James C. Lee, Jr.
Helen Mabry
F. Alfred Mathes
John C. McQueen, Jr.
Frances McRee

S. Alfred McRee, Jr.
Della Mohns
Mary Ruth Pippen
Bertie Platt
Max Platt
Mary Joyce Ponder
Euniece Sharp
Amasa G. Smith
Sarah Smith
Fred S. Stucky
Margaret Stucky
Geneva Taylor
Nell Waite
Minnie Wall
G. Dana Waters, III
David Weitnauer
Lil White
Kathleen Whorton
Esther Yarbrough

The South Highland Centennial Task Force

John Benton
Madeline Burr
Phyllis Cain
Glenn Davis
Leland Keller, Chair
Charlotte Lankford

Dr. Frank Alfred Mathes
Marian Monroe
Dean Vandegrift
Lil White
Esther Yarbrough
Bess Owen Yeilding

Ex Officio:
Rev. John McQueen
Dr. David Huffines
Max and Bertie Platt
Dr. G. Dana Waters, III



PRINTED BY JUSTICE PRINTING COMPANY, INC.
BIRMINGHAM, ALABAMA

"May the God of hope fill you with all joy and peace as you trust in Him so that you may overflow with hope by the power of the Holy Spirit."

—Romans 15:13 (N.I.V.)



ANNIVERSARY

The South Highland Presbyterian Church

1888-1988 "To The Glory of God"