

HISTORY OF  
PRESBYTERIAN CHURCH  
UNION SPRINGS, ALABAMA  
1853-2025

The Union Springs Presbyterian Church was organized in 1853 with 19 Charter Members, most of whom were former members of the Bethel Presbyterian Church which is located ten miles south of Union Springs. Family names present among the Charter Members include Foster, Bethune, McDonald, McLeod, McCaskill, McKimmins, Pearce and Smith.

For over two years, the small congregation, accepting the gracious invitation from the First Baptist Church, met twice each month in their building for worship. In 1855, the Presbyterians erected a house of worship that served the needs of the congregation until it was destroyed in a windstorm in 1857. A larger building, built in 1858, was used by the growing congregation until it was replaced in 1883 by the present structure modeled after the First Congregational Church of Germantown, Pennsylvania. This English Gothic style building was completed at a cost, including seats, of \$10,500. It is said that the Building Committee was very apologetic to the membership for exceeding the preconstruction estimate of \$6,000! In 1983, one hundred years after it was laid, the cornerstone was opened and found to contain a Bible, a Confession of Faith, various religious publications, a history of the Church, copies of two local newspapers, photographs of members and ministers, an engraved silver dollar, and a bottle of cotton seed oil. Copies of the materials were made and are displayed in the Church; the original items were replaced in the cornerstone which was sealed and returned to its place in the foundation wall.

Throughout its history, music has played an important part in worship in this Church. A pipe organ, installed in 1902 and for a time, powered by a water-driven motor, still serves the Church that has been blessed with the services of many musically talented members.

Over the years, many dedicated and beloved ministers have served this Church. For many years during the 19th and 20th centuries, this Church and Bethel Presbyterian Church have shared the services of the same minister. One of the early pastors, Rev. Frank McMurray, was minister from 1857 until 1871; he left a strong mark upon the Church doing much to develop Presbyterianism in Union Springs. Rev. McMurray was granted leave from 1861 until 1864. He organized Company B, 23<sup>rd</sup> Alabama Regiment, Confederate States Army, and served as its Captain.

Since 1963 our Church has held a Community Christmas Eve Service which is always well attended by members of the other churches in the area and family members and friends home for the Holidays. This service has become a cherished Church and community tradition.

Now in its seventeenth decade of service to Christ, the Union Springs Presbyterian Church looks forward to continuing to serve its people and its community as God may lead and direct.

This Church was organized July 23, 1853, with nineteen charter members. The present church building was erected in 1883 when Dr. F. B. Webb was pastor. During the past 167 years this church has been served by 27 pastors:

Rev. T. Root	1853-1855	
Rev. J. A. McCarter	1856-1857	
Rev. Frank McMurray	1857-1871	
Rev. F. B. Webb, D.D.	1872-1887	
Rev. C. D. Waller	1888-1889	
Rev. J. L. Brownlee	1889-1898	
Rev. J. W. Roseborough	1899-1904	
Rev. R. L. Bell	1905-1911	
Rev. S. E. Crosby	1911-1912	
Rev. W. W. Woodburn	1913-1916	
Rev. C. K. Taffe	1917-1920	
Rev. F. W. A. Bosch, D.D.	1921-1922	
Rev. R. L. Bell, D. D.	1923-1930	
Rev. Byron B. Long	1930-1935	
Rev. Stanford Parnell	1936-1939	
Rev. H. R. Miller	1940-1948	
Rev. R. Clyde Douglas	1950-1956	
Rev. Robert Barron	1957-1962	
Rev. Hugh Halverstadt	1963-1965	
Rev. David B. Antonson	1966-1970	
Rev. David Crocker	1971-1973	
Rev. Willard B. Hurlburt	1975-1984	
Rev. L. E. Woodward	1984-1991	(Interim)
Rev. Alan Hagenbuch	1991-1991	
Rev. L. E. Woodward	1991-1993	(Interim)
Rev. John Langham	1993-1997	
Dr. William I. Sauser, Jr.	1997-Present	(Commissioned Pastor)

## STATEMENT OF FAITH

This house is dedicated to the glory of God, the Father, Son, and Holy Spirit. Since 1883 people have gathered here to seek God Who already was seeking them.

When troubles seem to flood our lives, our help comes from the Lord Who made heaven and earth. Jesus Christ, our Lord, Who is God the Son, was tempted in every respect, just as we are tempted, and yet He did not sin. Almost two thousand years ago this sinless One died on a cross to pay the price for sin—the sin of His people. Those who seek forgiveness and help find it in Christ. There is no burden too heavy for God to lift.

The Son of God came to rescue His people from their sin. He substituted His perfect life and His death on the cross for their death in hell. His resurrection from the dead guarantees our resurrection. Jesus Christ is alive today in heaven. He sent His Holy Spirit to dwell among His people on earth until we go to be with Him in heaven. In the Bible, His love letter to us, God tells His people what to believe and how to live. God Who created us has not abandoned us.

We are to carry this good news to others. We can help those who are in trouble with the same help we have received. We point them to Christ. “For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake.”

## HISTORICAL SKETCHES

The five historical sketches that follow were written at different periods in the life of the Union Springs Presbyterian Church by five different authors, each using his/her own unique style. The first was prepared by the Reverend R. Clyde Douglas, pastor of the church, in 1953 to commemorate the church’s first 100 years. The second was written by Elder Cecil E. McNair, Clerk of the Session and Church Historian, to continue the story for the next 25 years of the church’s life. It was based primarily on the Session minutes taken by the various Clerks of that era. The third, covering the next 25 years, was written by Elder Donald C. Parker, former Clerk of the Session and Church Historian. It is based on his personal recollections as well as the Session minutes and other records preserved by the church. The fourth, written by Dr. William Sauser, traces the history of the church during his pastorate, which began in late 1997 and continues to the present. It is based on his annual reports to the Presbytery plus the Session minutes recorded by the Clerks of the present era. The fifth, a history of the church’s historic bell, was written by Elder and Sexton Barbara McLaurine based on her research of early church records.

All five of these church historians gratefully acknowledge the painstaking work of the Clerks of Session in keeping the records of the church; the encouragement of the congregation; and the excellent editorial work of those who read these historical sketches, made helpful comments and corrections, and ensured to the best of their ability the accuracy of these historical statements.

*To God be the Glory!*



First Presbyterian Church  
Union Springs, Alabama  
Centennial Year  
1853 --- 1953

“We will go forth in the strength of the Lord God”

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## ACKNOWLEDGMENTS

The Minutes of the Session of this Church, covering its one hundred years, are full and complete and have been the source of much of the material for this History. Old records of various organizations have been another such source. The files of the Union Springs Herald and Times have also been consulted and have given much material.

Special thanks are due to Miss Bessie Moore for her diligent efforts in compiling pictures and other sources, written and oral, for this volume.

Much appreciation is felt for the present pastor, Rev. R. Clyde Douglas, for his compilation of the subject matter in its entirety.

Signed:

The Centennial Committee

## FOREWORD

It is well at times to dwell upon the past, drawing from it lessons for our profit, and gathering the inspiration it has to give for future undertakings.

One hundred years of the history of this church passes in review before us as we look over the records of its achievements and developments through a century of existence as an organization in this community. Vast changes have taken place in the life of our nation during this period of time, and they have been reflected likewise in the life of this church. Today we would try to appreciate and understand the desires, the hopes, the faith, the fortitude, and the courage of those pioneers in the development of this church.

In the 84<sup>th</sup> Psalm, we find a beautiful expression that speaks of the spirit of a man as the place where there is the highway to Zion, along which the spirit moves from strength to strength. A place of worship is a place of individual renewal and vision. As one sits in the presence of God he becomes aware not only of his relationship to God, so far as in this life he can conceive it, but also of his relationship to his fellowmen.

Every place of worship is sanctified by the repeated self-discovery which comes to the human spirit. As congregations sit under the Word of God, and utter praise to God, there must come to them visions of beauty not elsewhere disclosed. Here is revealed to man what is his duty to be and to do. We recall a stanza from a beautiful song which reads:

“Then in memory’s page I can see again  
The Church by the side of the road  
And whenever I roam, it is guiding me home,  
The church by the side of the road.”

But we must remember that the work of the church is not done. It must and will continue. It has advanced the kingdom of God in our community. But there is still a greater work for “this vine of God’s planting.”



HISTORICAL SKETCH OF  
THE UNION SPRINGS PRESBYTERIAN CHURCH  
CHAPTER I.  
THE ORGANIZATION AND THE CHARTER MEMBERS

The Presbyterian Church was the second denomination to organize in Union Springs, the organization of the Baptist Church having preceded it by about four years.

On July 23, 1853, a Committee appointed by the Presbytery of East Alabama met at Union Springs for the purpose of organizing a Presbyterian Church. This committee was composed of Rev. T. Root, Rev. C. L. R. Boy and A. McMillan.

These men, with a group of other persons interested in organizing a Presbyterian Church, met at the Female Academy. Rev. Root acted as chairman, and a church was organized with an enrollment of 19 charter members.

The following persons were presented certificates of membership and dismissal from other churches which were found to be in due form and duly certified:

John Leslie and his wife, Mrs. Jane Leslie.

William H. Waugh and his wife, Mrs. Mathilda T. Waugh.

Miss Elvira K. Waugh

Norman C. McLeod

Mrs. Virginia Foster

Mrs. Catherine McLeod

Oliver Danforth

Allen McCaskill

Mrs. Nancy Bethune

Mrs. Nancy McCaskill

Alexander Bethune

Mrs. Mary B. Pearce

Roderick Bethune

J. C. McSween

A.R. McDonald

H. H. Smith

Mrs. Mary McDonald

The following persons were received upon examination:

W.B. McKimmins and his wife, Mrs. A. S. McKimmins.

Hon. E. A. Pearce and his wife, Mrs. E. A. Pearce.

W. K. Briers.

Most of those presenting letters came from the Bethel Presbyterian Church, located ten miles south of Union Springs—a Church which may well be called the mother church of Presbyterianism in Bullock County.

In the records we find that after this organization meeting, they adjourned to meet in the Baptist Church the following morning, July 24<sup>th</sup>, at 11 o'clock. At that hour a sermon was preached and the persons above named were solemnly set apart by prayer, and constituted a district Presbyterian Church to be called "The Union Springs Presbyterian Church." The Church so constituted and organized then proceeded to elect A. R. McDonald and Wm. K. Briers to the office of Ruling Elder and E. A. Pearce and John Leslie to the office of Deacon. These men were then ordained and installed in the respective offices in due form. The service closed with

the celebration of the Sacrament of the Lord's Supper. The Fall Minutes of the Presbytery of East Alabama, 1853, contains this record:

"The Committee appointed to organize a Presbyterian Church at Union Springs, Alabama, made their report to the Presbytery of East Alabama, in Session at Wetumpka, October, 1853, which was received and adopted, and is as follows:

'Your Committee would respectfully report to Presbytery that they met at Union Springs by previous appointment on July 23 and on July 24, 1853, and proceeded to organize by solemn consecration to God and prayer a Presbyterian Church at that place, to be called the Presbyterian Church of Union Springs, consisting of 27 members, two elders and two Deacons. Your committee would recommend that the name of this church be enrolled upon the Minutes and the Church received under the care of Presbytery.'"

This report was signed by Rev. T. Root, Rev. C. L. R. Boyd, and A. McMillan. A lineal descendant of the charter members, Mr. and Mrs. William H. Waugh, is a Deacon in the present church. Mr. Lynn W. Jinks, Sr. is now the only resident member to trace his ancestry back to the charter members.

At the first meeting of the Session, W. K. Briers was elected as Clerk. On Feb. 27, 1854, Thomas H. Ellis and his wife were received from the LaFayette Church and soon thereafter, Mr. Ellis became the third Elder. On the resignation of Mr. Briers, Mr. Ellis became the second Clerk of the Session. At the same meeting when Mr. and Mrs. Ellis were received, other members were received as follows: Mrs. Mary Smith of the Bethel Church, and Mrs. Mary A. Moragne and her daughter, Miss Emma Moragne, both members of the Wilmington Church, in South Carolina, and also Jackson, a servant of Mrs. Moragne, and a member of the Wilmington Church. All these came by letter. A month later, Col. Joseph Cunningham, a Ruling Elder in the New Harmony Church, was received by letter and promptly elected as Elder in this Church.

The Minutes of the Session were presented for the first time at the Spring meeting of Presbytery in 1855. The following note of the Examining Committee is recorded in the old records:

"Five Points, Barbour County, Alabama, April 6, 1855.

"The Committee appointed by the Presbytery of East Alabama to examine the Sessional records of the church at Union Springs, Ala., reports that they have done so, and recommended their approval as far as written."

Signed: C. L. R. Boyd, Moderator.

## CHAPTER II. PASTORATES THROUGH THE YEARS

During its 100 years of existence this Church has seldom been without pastoral care. Sixteen ministers have served it during this period. Two of the pastorates—that of Rev. Frank McMurray, 1857-1871, and that of Rev. F. B. Webb, 1872-1887—covered a period of 30 years.

1. The Pastorate of Rev. T. Root. 1853-1855.

The first pastor of the Church was Rev. T. Root, who had played a most important part in its organization, and who laid its early foundations. He ministered to the Church from its beginning, July 1853, until the close of the year of 1855. During the time of his ministry services were held regularly twice a month in the Baptist Church through the courtesy of those Christian brethren. In 1855, before Mr. Root resigned, a house of worship was erected by the group for their own use, where services were held thereafter. The early records show two other items of interest in the year 1855. On Mar. 27, 1855, James T. Norman, and his wife, Mrs. Mary Norman, were received by letter and thus began a connection of Normans who played an important part in the development of the Church. A few months later there is the record of a second negro member, Lisha, by name, a servant of Mrs. W. H. Waugh, who was received on profession of faith.

2. The Pastorate of Rev. J. A. McCarter. 1856-1857.

After the resignation of Mr. Root, a congregational meeting was called for Sept. 23, 1855, when a call was extended to Rev. J. A. McCarter. He came to the field in the latter part of the year from a pastorate in Americus, Georgia. His ministry was, however, of short duration, lasting only about a year. A severe cold, developing into pneumonia, led to his death in the latter part of 1856. During his brief pastorate he had endeared himself to all, and his death was deeply mourned.

3. The Pastorate of Rev. Frank McMurray. 1857-1871.

The third pastor was Rev. Frank McMurray, with a ministry extending through the troubled days of the War Between the States. Mr. McMurray himself entered the Confederate Army and served the Southland through much of the War era. He was serving the Bethel Church when the call from Union Springs came to him. After he accepted the call, he continued to preach part time at Bethel until 1870, when Union Springs called him for full time service. Mr. McMurray left a strong mark upon the church, as is evidenced by the fact that one of the Memorial windows in the Church was placed in his honor.

Soon after Mr. McMurray became pastor, he received into the church a man whose family through the years down to the present day has been closely and intimately connected with all the work of the church. This man was Mr. Cummins Moore. Shortly afterward, Mr. Moore's wife, Mrs. Mary E. Moore, came by letter from Auburn.

During Mr. McMurray's pastorate the church grew steadily and surely. The pastor was a careful shepherd of the sheep and watched the flock very carefully. We notice especially the use of Church discipline during this period. The Session records have frequent notices of members cited to appear before that body to answer for their misconduct, particularly in the matter in intemperance.

In 1858 a great revival occurred in the town. Mr. McMurray in a letter some years later to the Union Springs Herald and Times tells of this. The following is a quotation from that letter: "In the summer of 1858, the Presbyterians having just completed and dedicated to the worship of God their new and commodious house of worship, the pastor of the Presbyterian Church with the concurrence of his elders, invited the local pastors to unite in a union meeting to be held in the new Presbyterian Church. The other churches agreed to this arrangement, and for more than three weeks the three ministers participated in a great revival meeting, with 40 additions to the churches. A most happy, fraternal spirit pervaded the Christian community then and for a long while afterward."

In the annual report to Presbytery in April, 1860, there were three additions on examination and 12 by certificate, making a total membership at that time of 48. The report a year later, about the time of the outbreak of the War, showed a membership of 56.

The first Presbyterian Church building, adjoining Major Culver's property, was blown down by a severe wind storm in March, 1857. However, the small group, by earnest efforts, was ready in 1858 to dedicate another church built upon more solid foundations. This building was used until 1883, when the present church was erected.

During Mr. McMurray's service in the Confederate Army, Rev. Joseph Brown served as pastor for a year. He was followed by Rev. James Nall who served until Mr. McMurray's return in 1864.

In 1866 a family destined to play a large part in the development of the Church moved into the community and came into the fellowship of this Church—namely, the Stakely family. Two of the members of this family were later Clerks of the Session. In the year 1866, Mr. T. F. McGowan also came by letter from the Bethel Church. Today two of his grandsons are numbered on the Board of Deacons—K. M. Varner, Jr., and J. M. Varner. The Minutes of Nov. 11, 1866 also record the reception of another family that has a long connection with the church, namely, Miss Mary E. Caldwell and Mr. Samuel J. Caldwell. In 1868 the Hanson family came into and did much to further the work of the church. Descendants of both of these families are to this day valuable members of the church.

On 1869 a congregational meeting voted to extend a call to Mr. McMurray for his full time, at a salary of \$1200.00 yearly. Mr. McMurray accepted the call, giving up his appointments at the Bethel Church. In 1870, the Statistical Report to Presbytery indicated the number of communicants as 103.

On Sept. 29, 1871, Mr. McMurray tendered his resignation, but the congregation refused to concur in his request. A few days later the congregation reconsidered its action and agreed to unite with Mr. McMurray in asking Presbytery to dissolve the pastoral relations. A page in the Session Minutes records the love and appreciation for this pastor who did so much to develop Presbyterianism in Union Springs. During an interim of several months, services were conducted from time to time by Rev. G. R. Foster, Presbytery's Evangelist. As one reads over the records of this pastorate, he is struck by the liberal gifts of the people to benevolences, particularly in view of the fact that the people were recovering from the devastating effects of the War.

#### 4. The Pastorate of Rev. F. B. Webb. 1872-1887.

In September, 1872, Rev. F. B. Webb was called for three-fourths of his time. He accepted the call and entered the field shortly thereafter, beginning a long, happy and fruitful ministry. The following item taken from the Session Minutes of May 2, 1873, shows the interest of the officers in the church membership: "It is a general conviction that the officers in their private capacity—not official—should endeavor to reclaim backsliders and bring offenders to repentance, until developments and circumstances should offer a more favorable opportunity for a resort to official action."

The Narrative to Presbytery in 1874 states that at preaching services twice each Sunday, the attendance averaged about 100, and that at the weekly prayer meetings there was an average attendance of 30. Family Worship was observed by half of the homes.

Dr. S. J. Foster, whose wife was one of the Charter members, came into the membership of the Church in July 1873, and was a valuable member in the years following. In November, 1873, Dr. and Mrs. Patrick Blue united with the Church by letter. Dr. Blue was later made an Elder.

Dr. Webb's pastorate was marked by a steady growth in all phases of the church life. The names of Cowan, Parsons, Anderson, Ramsey, Curry, Simmons, Keller, Harris, and Siler, appear on the Church roll.

In February 1873 we are told that, "At the invitation of the Session, Rev. J. DeWitt Burkhead of Huntsville, labored 10 days in Word and Doctrine. Night and day crowded and solemn audiences attended upon his preaching. Christians were revived; sinners were awakened; and some were hopefully converted to God."

On Feb. 7, 1878, Miss Julia Fay united with this church. She is today its oldest living member. Seventy-five years a member of this one Church is indeed a record.

At the suggestion of the Board of Deacons the envelope system of taking offerings was approved by the Session on April 1, 1878.

In a report to Presbytery in 1879 we find this interesting item: "The obligation to give to the Lord as He has prospered us is not properly appreciated."

In 1881 Sterling Foster, Jr., united with the Church on profession of faith. As he grew to manhood, he felt the call to the gospel ministry and became the first member from Union Springs Church to enter this great calling.

In 1881 the membership of the Church had reached 104. A year later, in 1882, it was 121. In Dr. Webb's pastorate also, the present Church building was erected and dedicated. The Sessional records contain a resolution thanking the pastor and members of the Baptist Church for the use of their house of worship while the new church was in process of building.

The Synod of Alabama met in Union Springs in 1883. A fuller account of the church building and of this meeting is given later on in the chapter recording the various church buildings.

The report to Presbytery in April 1886 showed twenty additions on examination and five by certificate, with a total membership of 119.

An interesting feature of this pastorate was the way in which the Session checked on the attendance of members upon church services. Those who became careless in attendance were interviewed by members of the Session appointed for that purpose. Continued carelessness brought about a citation from the Session.

Dr. Webb's ministry ended in Nov. 1887, when he accepted a call to another field of labor. It was with deep regret that his people saw him go.

##### 5. The Pastorate of Rev. C. D. Waller. 1888-1889.

Rev. C. D. Waller was called to become pastor in June 1888, and he began his ministry in the following August. His was a short pastorate, lasting only a year, as he left the field in July 1889. A pipe organ was presented to the church during this period by the Ladies' Aid and Earnest Workers Societies to replace an old reed instrument. The Session duly recorded its thanks for the gift and set forth conditions for its use allowing no persons to practice on it, or use it, without the express permission of the Session. Professor Ayers was given permission to use the organ to give lessons on one day in each week, until one course of lessons was completed.

Mr. J. O. Stakeley was appointed leader of the Choir, to organize and control it under the direction of the Session.

The Session Minutes of Sept. 1, 1889, contain this most important record: "Brother S. J. Foster, Jr., who is a member in full communion with this Church, possessing good natural talents, prudent and discreet in deportment, who has passed through a regular collegiate study at Clarksville, Tenn., is hereby cordially recommended to the Seminary at Princeton, N. J."

6. The Pastorate of Rev. J. L. Brownlee. 1889-1898

In October 1889, Rev. J. L. Brownlee came to the church as Stated Supply, which relationship he maintained until March 1890, when he was called as regular pastor. His ministry continued until 1898. At the beginning of his pastorate there were 115 communicants. Special mention is made of the fidelity of the people in contributing to the benevolent causes of the church. During this period several families came into the membership of the church from the Bethel Church. We note the names of the McKays, the Cades, the Bethunes, and the McLeans. The names of the first two continue on our rolls to-day and have been instrumental in building up the work of the church.

Mr. Brownlee's ministry was one of fruitfulness and growth, so that when he resigned in September, 1898, the church was reluctant to concur with him in the request for the dissolution of the pastoral relations by Presbytery. In the resolutions of the Session in regard to this we quote a part: "Resolved, further, that it affords us pleasure to bear testimony to the good and faithful work done for the Master in our midst by Mr. Brownlee, which we verily believe will continue to bear fruit in years to come." At the end of Mr. Brownlee's pastorate the membership had grown to 156 with a Sunday School enrollment of 151.

7. The Pastorate of Rev. J. W. Roseborough. 1899-1904.

In April 1899, Rev. J. W. Roseborough came to the Church first as Stated Supply, until April 1900, when he accepted a call to the pastorate. At the end of the Church Year, March 31, 1900, the membership was 158. In 1901 a Young People's Society under the name of "The Westminster League" was organized, with Dr. J. L. Bowman as President, and Miss Mollie Norman as Secretary.

In the report to Presbytery in April 1902, the membership was 165. The following year 1903, the Church completed 50 years of service and observed its semi-centennial.

In 1902 the Session authorized the offer of the use of the Church building to the Baptist people on the first Sabbath of each month while their house of worship was undergoing repairs.

In 1903 the Sunday School annex and a pastor's study were built. These fine additions were largely the result of the good women of the Church, particularly Mrs. S. J. Foster, Sr. The Church membership in this year was reported as 172.

In April, 1904, Mr. Roseborough resigned to accept a call to another field. For six months the church remained vacant, with occasional preaching services.

8. The First Pastorate of Rev. R. L. Bell. 1905-1911.

Mr. Roseborough's successor was Rev. R. L. Bell, who so endeared himself to his people, that after leaving the field to serve another church, he was called to this pastorate for the second time. The record of this second pastorate will appear in order of succession. Dr. Bell came to the field on Jan. 1, 1905 and remained until February, 1911. At the beginning of his pastorate, the membership was 138. When he resigned in March, 1910, the congregation refused to concur with him in a request to Presbytery for the dissolution of the pastoral relation. Dr. Bell carried his request to Presbytery, but Presbytery sided with the congregation so that he remained in the pastorate for another year. The membership at that time was 158 with Sunday School enrollment of 148. Dr. Bell again submitted his resignation on Feb. 19, 1911, and the congregation reluctantly concurred with him in making this request to Presbytery. The pastoral relation was dissolved by Presbytery at its Spring meeting in April, 1911.

9. The Pastorate of Rev. S. E. Crosby. 1911-1912.

Dr. Bell was succeeded by Rev. S. E. Crosby, who served the church for a year, 1911-1912. In August, 1911, we find a record that Mr. Crosby was authorized to unite with the other pastors of the city in union evening services. On Dec. 5, 1912, Mr. Crosby, at a congregational meeting signified his intention of resigning as pastor. The congregation concurred in this matter.

Dr. D. W. Hollingsworth was called to the pastorate in February, 1913, but declined the call.

10. The Pastorate of Rev. W. W. Woodburn. 1913-1916.

The tenth pastor of the church, Rev. W. W. Woodburn, came first as Stated Supply on May 1, 1913, from the pastorate of the Presbyterian Church at Dothan, Ala. On Sept. 28, 1913, a formal call was made to Mr. Woodburn, and at the Fall meeting of Presbytery of that year, a Commission of Presbytery installed him as pastor.

In 1914 a new furnace to heat the church by steam was installed by Mr. Frank Anderson. Also in 1914 the individual Communion service was approved for use. In the Spring of 1914 there was a number of additions to the church, many of them coming from the Sunday School. In 1916 a rest room was added to the Sunday School Building through the efforts of the Ladies' Aid Society.

Mr. Woodburn resigned the pastorate July 1, 1916 to accept a call to a church in Ohio. On Sept. 10, 1916 a call was extended to Rev. Herman Jones who was serving the Bethel Church, but was declined by him.



11. The Pastorate of Rev. C. K. Taffe. 1917-1920.

At a congregational meeting presided over by Rev. J. W. Stork, January 1917, a call was duly made out and sent to Rev. C. K. Taffe, an honor graduate student of Union Theological Seminary of Richmond, Va. Mr. Taffe accepted this call and entered upon his ministerial duties here on June 1, 1917, shortly after the entrance of our country into World War I. His was a most successful and fruitful pastorate, the church reaching its peak in membership during this time with a membership of 194. In March, 1919, there is the record of a most successful revival meeting with Dr. George W. Belk as guest minister, resulting in the addition of 23 new members. During Mr. Taffe's ministry a fine Year Book was published (1918) giving a short history of the church, the officers of the Church, and of the other organizations in the church: Woman's Auxiliary, Christian Endeavor Society, Sabbath School; a statement of Church finances, the Narrative of the Session, and the roll of the entire membership. Below is a quotation from the Narrative:

"The attendance upon the services of the sanctuary has been good and the morning services are especially well attended by members and others.

"A very small proportion of the families in our church observe family worship, we regret to record.

"The Lord's Day is fairly well observed by the members of our church.

"The children and pupils are training in the homes and the Sabbath School in the Scriptures and Catechisms of our Church.

"Our people are faithful in worshipping the Lord with their substance and giving to the support and extension of the gospel.

"We promise our pastor \$100.00 per month and use of the manse. The amount promised is usually promptly paid.

"Only to a limited extent does worldly conformity prevail in our church.

"No special Evangelistic work is done by our church, except that our pastor preaches regularly at Fitzpatrick the first Sunday night of each month."

On June 29, 1920, the congregation reluctantly concurred with Mr. Taffe in requesting Presbytery to dissolve the pastoral relations.

12. The Pastorate of Rev. F. W. A. Bosch. 1921-1922.

Rev. F. W. A. Bosch came to this church from a pastorate at Welch, La., beginning his ministry among us in April 1921. He proved to be an excellent pastor and preacher, and was very popular not only in the congregation but in the city as well. His wife, a very talented musician, did much work in connection with the Choir. It was with a great deal of regret that the people saw this fine couple leave them to accept the call to a church at Springfield, Kentucky, departing at the end of June 1922.

13. The Second Pastorate of Dr. R. L. Bell. 1923-1930.

Six months after Mr. Bosch left, the congregation called Dr. R. L. Bell, a former pastor, to serve it again. Dr. Bell accepted and began his second pastorate in March 1923. At this time the membership was 157. Seven fruitful years followed under Dr. Bell's leadership. A number of our present membership came into the church during this period. Dr. Bell requested at a congregational meeting on Feb 2, 1930, that the congregation unite with him in a request to Presbytery to dissolve the pastoral relations. After this was done, a committee was appointed to draw up fitting resolutions expressing the love and esteem of all for Dr. Bell, and commending him to the love and confidence of the church to which he was going.

14. The Pastorate of Rev. Byron B. Long. 1930-1935.

On Sept. 14, 1930, Rev. Byron B. Long, pastor at Calhoun, Ga., was called by the congregation. He accepted the call and began his labors among us on Oct. 1, 1930. Those were the days of a great financial depression, so the going was rather difficult. However, the church grew and weathered the storm. The report to Presbytery, April, 1931, showed nine additions on profession of faith, and thirteen by letter, with a total membership of 158. Gifts to benevolences that year amounted to \$531.00. During Mr. Long's ministry Vacation Bible Schools were held each summer with great success. Mr. Long left the Church in April, 1935 to take up a pastorate in Texas.

15. The Pastorate of Rev. Stanford Parnell. 1936-1939.

The pulpit continued vacant until July 1936, when Rev. Stanford Parnell came to the pastorate. The report to Presbytery, April 1937, showed a membership of 137. Mr. Parnell was much in demand in the Presbytery for evangelistic services in various churches. The minutes note several instances of the Session's approval of Mr. Parnell's holding such meetings. The question of the rotation of Church officers was brought before the congregation at a meeting Oct. 23, 1938. The congregation voted against the adoption of the system, preferring to continue the system then in use.

The Church reluctantly agreed on July 9, 1939, to concur with Mr. Parnell in his request to Presbytery for the dissolution of the happy pastoral relations. Mr. Parnell accepted a call as Chapel Minister to the Independent Church of Savannah, Ga.

16. The Pastorate of Rev. H. R. Miller. 1940-1948.

After a pulpit vacancy of almost a year, Rev. H. R. Miller accepted the call extended to him and entered upon his work Sept. 1, 1940. Mr. Miller rendered very fine service for a period of eight years, a portion of the time being the years of World War II. Because of a shortage of teachers in the public schools, Mr. Miller was granted permission by the Session to teach in High School. He proved to be excellent in the dual capacity of teacher and pastor.

On July 14, 1948, at a congregational meeting, Mr. Miller requested the congregation to unite with him in asking Presbytery to dissolve the pastoral relations that he might accept a call to the church at Foley, Ala. This was regretfully acceded to, since Mr. Miller had won the affection not only of his own congregation, but of the entire city.

17. The Pastorate of Rev. R. Clyde Douglas. 1950-

Our present pastor, Rev. R. Clyde Douglas, was called on Feb. 5, 1950, and began his ministry with us on April 1, 1950. During the three years past, improvements have been made on the church building. The walls have recently been painted. The Women of the Church have given folding chairs for use in the Sunday School and Church, and have placed iron railings at both entrances of the building. Two splendid Bible Conferences have been held with the noted Bible expositor, Dr. F. Crossley Morgan, as guest speaker.

### CHAPTER III

#### VARIOUS CHURCH ORGANIZATIONS—SUNDAY SCHOOL, WOMEN'S WORK, YOUNG PEOPLE, MEN'S WORK

##### 1. Sunday School

The first Sunday School in Union Springs was organized in the Presbyterian Church on April 10, 1859. It was a union undertaking with all three churches participating. Col. Richard Powell was chosen as Superintendent, A. J. Slaughter, vice-superintendent, with James T. Norman as Secretary and Librarian. A call was issued for teachers, and there was a good response. Mr. M. Butterfield was appointed to enroll and classify the names of those who were present.

After the classes had been organized, it was voted that the School should open promptly at 8:30 A.M. (a surprisingly early hour to modern day Christians) and that the School should continue in session not longer than one hour and a quarter. It was also voted to open with singing and prayer, and, for the sake of uniformity, that all be requested to stand while singing and to kneel while praying.

Later on each church organized its own Sunday School in accordance with its own Church's program. Even without the services of a pastor, the Sunday School of this church has continued to function, meeting regularly each Sabbath day, though not at the early hour mentioned above. It is well worth recording in this history that all the church officers and most of the members were regular in their attendance at Sunday School as well as the usual church services. We notice also the keen interest of the Session in this organization. The Superintendent, all officers, and all teachers, were duly appointed by the Session and could not serve without the approval of that Church court.

In our present Church the Sunday School continues to be a most valuable arm of the Church, and its greatest agency for teaching its members. Today from our Sunday School comes much of our contributions to Benevolent Causes of the Church.

##### 2. Earnest Workers

In our church records, we find on March 15, 1873, that a group known as "The Earnest Workers" was organized. This was a benevolent society composed of young ladies and girls of the Presbyterian Sunday School. Its purpose was stated as being two-fold: (1) to raise contributions for religious objects, and (2) to visit strangers who came to reside in our town, and to induce them to attend some Sabbath School. This organization raised a great deal of money in various ways, and gave it for different objects in the church. It did much for the Orphan's Home, then located at

Tuskegee, Ala. It was this organization which began a fund to build a Session room to the church. It also contributed to the building of the manse. The beautiful pulpit furniture used in our church to-day is a gift of the "Earnest Workers." Part of the funds for the purchase of a church organ also came through this fine group.

### 3. Women's Work

In 1876 the Wilson Missionary Society was organized with twenty members. In its first year \$120 was given to Foreign Missions, quite a large sum for that day and time. Through the succeeding years this Society continued to study and work for Foreign Missions, until it was dissolved in 1918 to merge into the church-wide women's organization, "The Woman's Auxiliary."

On March 31, 1877, the Ladies' Aid Society was founded with 24 members. This organization bent its efforts to the local work of the church, giving financial support where needed. Mrs. H. H. Smith was the first President with Mrs. J. T. Norman, Sr., Vice-President, and Mrs. S. J. Foster, Sr., Secretary and Treasurer. Largely through the Ladies' Aid the manse was built. This group united with other women's groups in forming a "Woman's Auxiliary" in 1918. Through the Auxiliary much money was given to benevolences; in fact the greater part of the gifts to benevolences came through this organization. In the Year Book of 1918, we find the following officers of the newly organized "Woman's Auxiliary": Mrs. S. P. Rainer, president; Mrs. J. T. Norman and Miss Flora Hanson, vice-presidents; Mrs. I. B. Feagin, secretary; Mrs. Hugh Foster, treasurer. Circle chairmen were: Mrs. J. S. Cutliff, Mrs. J. T. Norman, Mrs. Myron McKay and Mrs. C. W. Stewart.

Mrs. W. M. Stakely was elected as Honorary Life President.

In 1918 the Auxiliary as a whole met on the second and fourth Mondays of each month for a Business and Inspirational meeting respectively, while the Circles met on the first and third Mondays of each month for a Business and a Bible Study meeting, respectively.

Too much cannot be said about the fine work that has been done and is still being done by the good women of the church. We cannot overestimate the contributions all their organizations have made to the life and growth of the church here in our community. It may be said of them in the words of the Psalmist: "The Lord gave the word; great was the company of them that published it."

### 4. Young People's Organizations

The first youth organization in this church was known as the Coral Workers Children's Society, formed in 1882. In 1892, under the leadership of Rev. J. L. Brownlee, the Christian Endeavor Society was formed. It soon became a strong group for spiritual development and growth. Old records indicate the great interest of the youth in this organization and how much it meant to them. A Junior Christian Endeavor Society was organized in 1917 by Mrs. Paul Kuhns, and it too did a good work.

In December, 1901, a young people's organization known as the Westminster League was developed, mention of which has been made in the preceding chapter. It did a very effective work for the several years of its existence.

In 1906 a Church Improvement Society composed of young girls was organized by Mrs. Hugh Foster. In the same year (May 5, 1906) the "Junior Workers" under the leadership of Mrs. Henry Harris, composed of the younger members of the Presbyterian Church, was organized for the purpose of engaging in some definite line of Christian effort. One of the memorial windows in the church was placed there by the Junior Workers.

While during recent years there has been no definite youth organization in the church, yet the young people have not been forgotten. Each year young people desiring to attend the Summer Conferences are sent out from the church.

#### 5. Men's Organization

Unlike the Women of the Church, our men so far do not seem to have developed a great organization. At one time with Mr. E. L. Blue as teacher a splendid Men's Bible Class functioned for several years. A special building was constructed by them for their meeting place and it is still used.

CHAPTER IV  
CHURCH PROPERTY. CHURCH BUILDINGS. MANSES.  
DEED TO PROPERTY.

During its hundred years, this church has had three church buildings, two of which were wooden structures, and the third, the present one, a brick building that has been in use for 70 years.

The first house of worship was a simple audience room, 40x50 feet, resting on brick pillars, 4 to 6 feet high, with an altitude of 16 feet from floor to joists, ceiled overhead, otherwise unfinished inside. It was well-lighted by ten glazed windows, protected by blinds, and was without adornment of any kind, not even having a porch nor an anteroom, but furnished with a plain pulpit and comfortable seats, sufficient to accommodate 200 persons. There was nothing to distinguish it as a house of worship except that at the front end an unpretending cupola or belfry arose a few feet above the roof, surmounted by a large tin globe. Its location was the corner lot opposite the present dwelling of Dr. Hayes. (Description taken from an old issue of the Union Springs Times and Herald.)

When the church edifice was delivered to the Building Committee, many thought the building to be too loosely constructed. The fears of this group proved to be well founded for in the winter of 1857, a violent windstorm and rain struck the building and did so much damage that a new building had to be erected. A meeting was going on in the church when this storm took place, and there was danger of a panic, but the leader continued to pray and so quieted the group.

In 1858 the second church was ready for use. It continued to be the house of worship for twenty five years. But by 1882, this building was in such bad condition and in need of so many repairs that a movement was started to erect a new one. A wealthy member gave \$700.00 as an initial gift, while another gave \$600.00. At a congregational meeting, this movement was approved, and a Building Committee was appointed to proceed with plans. This committee made its report, proposing a brick edifice of Gothic design, to cost \$6,000.00. When final plans were made, it was found that the cost would be about double this amount.

The plan submitted was drawn by a Mr. Lawrence B. Valk, a Philadelphia architect, and was modelled after the First Congregational Church of Germantown, Pa.

Work was begun on the new building on May 1, 1883. By that time building material had been assembled and an architect who had just completed a new Episcopal Church

at Macon, Ga., was engaged to direct the work. It was hoped to complete the building by November 1, so that the Synod of Alabama could meet in it. However, delays prevented this and it was not until February, 1884, that it was opened for religious services.

On May 15, 1883, the cornerstone was laid with appropriate ceremonies under the direction of the pastor, Rev. F. B. Webb, with the local lodges of Good Templars, United Workmen, Knights of Honor, and Free and Accepted Masons participating.

The following articles were placed in the cornerstone: A Bible, a Confession of Faith, a History of the local church, copies of religious papers; a copy of the Union Springs Herald and Times; a copy of the Union Springs Journal; Sunday School periodicals; a history of the Presbyterian houses of worship in Union Springs written by Mr. Webb; a photograph of Rev. Frank McMurray; a photograph of Rev. and Mrs. F. B. Webb; an engraved silver dollar; various coins; a bottle of cotton seed oil; autographs of Misses Hattie Feagin, Leila Jones, Stella Rainer, Amoret Dawson and Gardner Webb, Sterling Foster, Jr., and J. O. Hixon, Jr.

On Feb. 3, 1884, the church was dedicated at an impressive service. Rev. F. B. Webb as pastor preached the dedicatory sermon. Rev. Frank McMurray, beloved former pastor, was present and took part in the service. In the newspaper account of this service, special mention is made of Mr. McMurray's presence as being a real benediction to all. The Session Minutes of a meeting held March 14, 1884, record the account of this important meeting.

The following description of the new church is found in the Dec. 5, 1883 issue of the Herald and Times:

"As their beautiful Gothic edifice will show, the Presbyterians have, so far as their means went, followed the divine precedent set in the days of Solomon and the Temple, when church decoration and church temporal affairs were under the immediate supervision of Jehovah, in building a tabernacle fit for the worship of the Lord, and have ignored the Puritanical restrictions by decorating the interior in a tasteful and becoming manner.

The ceiling combines utility, comfort, and beauty. Gracefully sprung groined arches, resting on handsomely carved corbels, meet in the apex of the dome where an improved ventilator affords egress for the hot and vitiated air which will rise from the congregation below. The ceiling itself is of elaborate panel work painted a neat French gray color. The acoustic qualities of the auditorium are very fine, words spoken in an ordinary conversational tone being distinctly heard by the writer while standing near the vestibule. The arrangement of the arches contributes much toward



making it a good speaking hall. The baseboard is of panel work of a French gray color and the walls are beautifully plastered in pure white with a hard plaster of Paris finish.”

A young member of our present day who has just graduated in the School of Architecture at Auburn, Mr. Sherrod Hixon, has written this account of the interior of the Church as it looks to him today:

“The overall character of the interior of this church seems to be definitely influenced by the English Gothic style of design which first began its development somewhere near the first part of the 16<sup>th</sup> century. The elements which suggest this character are the use of a wooden ceiling construction in the form of a rib and panel vault. In this particular church, spaciousness is achieved by a ceiling height of approximately thirty-five feet, which is rather unusual for this size church, but which is remarkable in producing a strikingly reverential feeling, causing the worshipper to feel that he is indeed in the house of God.

“The walls are of plaster, painted a pale rose, while the ceiling is oyster white. The high vaulted ceiling and the hard surface walls produce a very desirable acoustical effect in that the normal voice carries extremely well from the pulpit and the choir to the back of the church. The beautiful ornate pulpit and pulpit chairs are finished beautifully in walnut and carry through the English Gothic motif very well. The Choir screen is also finished in walnut, behind which is the organ from which the exposed organ pipes project up, producing a focal point in the design.

“The eastern wall is dominated by a large stained glass window which is beautifully decorated with very colorful tracery depicting a resurrection scene from the gospel story. On the south wall, facing the pulpit is a large glass window which is less colorful and of a geometrical design which is typical of the English Gothic perpendicular tracery.

“These stained glass windows project soft colorful light to the interior of the Church producing a very dramatic effect which contributes so much to the character of the church design.”

The contract for finishing the interior was taken by Mr. T. L. Gruzard, formerly a respected citizen of this place, but at that time a contractor in Columbus, Ga. The Building Committee deemed his bid of \$1,200.00 a reasonable price, considering the quality and character of the work done. The cost of the church, including the seats, which are folding chairs, came to \$10,500.00.

The Synod of Alabama met in Union Springs on Nov. 7, 1883. Since the new Church was not completed, meetings were held in the Baptist Church. This was the first session of the Synod in which the different Presbyteries met in a united Synod embracing the whole state of Alabama and limited to the boundaries of the state. A newspaper note (Union Springs Herald and Times) has this to say: "We congratulate Union Springs on being the seat of the first Synod of Alabama, and know its members and visitors will be entertained with open-handed hospitality." Dr. Converse, Editor of the Christian Observer, who was present at this meeting, was very much impressed with the new church building and commented on it in glowing terms. Dr. Webb, the pastor of the local church, was elected as Moderator. It is interesting to note the length of the meeting of Synod—from Wednesday through Sunday—in contrast with the two days of meeting in this day and time. Synod again met in Union Springs in the Fall of 1903.

Presbytery has met in this church a number of times, the first being in 1856. The Union Springs Herald and Times in recording this meeting said: "It was evident that Presbyterianism had made a favorable impression on the public mind, and consequently received a fresh impulse." Other meetings were held in 1899, 1907, 1918, 1922, 1932, and the past spring, 1953.

#### Manse

In the Spring of 1879, the women of the Church became interested in raising money to build a manse. In a short period of time they collected \$1,000.00 for this purpose and with this sum the building was erected.

In 1925 another residence was purchased and used as a manse by Dr. Bell during his second pastorate. An indebtedness was incurred in this transaction, so it was decided by the congregation to sell this property and put the old manse building in condition for the pastor's use.

The original deed to the Church property was lost. In its place we have the following indenture, taken from records in Macon County:

#### THE STATE OF ALABAMA MACON COUNTY

This Indenture made and entered into this the 4<sup>th</sup> day of September, 1858, between James M. Foster of said State and County, and Anastasia Foster, his wife, of the said James M. Foster, Parties of the First Part, and Thomas H. Ellis, Joseph Cunningham,

William H. (illegible looks like Briers) and B. McLemore, Elders and Officers of the Presbyterian Church located at Union Springs, in said County and State, Parties of the Second Part, Witnesseth:

That the said Parties of First Part, for and in consideration of the sum of Five (\$5.00) Dollars to them in hand paid by the Parties of the Second Part, the receipt whereof is hereby acknowledged, have granted, bargained, sold and conveyed, and by these presents To Grant, Bargain, Sell and Convey unto the Parties of the Second Part a certain lot or parcel of land situate, lying and being in the corporate limits of the town of Union Springs, in said State and County, and known as Lot No. 4 in Block No. 5, in that portion of said town known as Beinville, in trust to the said Parties of the Second Part, their successors in office to and for the following purposes:

Said Lot to be used for the Church lot for the Presbyterian Church now organized at said town, so long as said organization continues in existence and its Ecclesiastical relations to that branch of the Presbyterian Church known as the Old School remains unchanged. But should said Church organization become extinct, and its said relation become changed, then the aforegranted premises to become the Boni fide property of the said Old School. Furthermore, this indenture witnesseth that Whereas, the said Parties did heretofore, to-wit, on the .....day of ....., in the year ..... make their certain deed of the said lot to the said Parties of the Second Part, which said deed has been lost, destroyed or mis-laid, as the Parties of the First Part are informed,--which said deed was made and delivered to the said Parties of the Second Part for the use of the said Presbyterian Church. Now this indenture is made in lieu of said deed to the said Parties of the Second Part.

To Have And To Hold the aforegranted premises to them and their successors in office; and we do covenant with the said Parties of the Second Part that we are seized in fee of the aforegranted premises; that they are free from all incumbrance, and that we have a good right to sell and convey the same to the said parties of the Second Part, and that we will warrant and forever defend the premises to the said Parties of the Second Part, and their successors in office Forever against the lawful claims and demands of all persons.

In Witness Whereof we have hereunto set our hands and affixed our seal this the day and year first above written.

J. M. Foster

(Seal)

Anastasia Foster

(Seal)

THE STATE OF ALABAMA,  
MACON COUNTY

I, Thomas Pullum an Acting Justice of Peace, in and for said County do hereby certify that James M. Foster and Anastasia Foster, whose names are signed to the foregoing conveyance, and who are known to me, acknowledged before me on this day that, they being informed of the contents of the Conveyance, they voluntarily executed the same on the day the same bears date.

Given under my hand this the 10<sup>th</sup> day of September, 1858

Thomas Pullum, J. P.

## CHAPTER V

### MUSIC IN THE CHURCH—ORGANS, ORGANISTS

Throughout its long history this church has always been fortunate in having musical talent, so it is not surprising that music has played an important part in the worship life of the people. The first instrument mentioned in the records was a reed organ and it was used for many years. In 1888 a pipe organ was installed, a gift from the Ladies' Aid Society and the Earnest Workers. The cost, including installation, amounted to \$910.08. The Session in its Minutes duly recorded the acceptance of this gift and their thanks to the donors.

The present pipe organ was installed in 1902 and was at first operated by a water motor. An electric motor was later installed. In 1949 this organ was completely overhauled and remodeled. The Sunday School continued to use the old reed organ which had given so many years of service in the church, until it received the gift of a new Steinway piano.

In the early church records we find that the Session always selected the Church organist, the Choir members, and the pianists for Sunday School and prayer meetings. Only those so approved could serve.

As far as can be ascertained Mrs. Thad Holt was the first organist. In 1884 a Mrs. Alston became the organist. She did much for the music of the church and the choir membership. In 1888 Miss Rena McCall was elected as the official organist with Miss Corrine Simmons as assistant organist and Miss May Foster as pianist for Sunday school and prayer meeting. Miss Lola Fleming is another who served from November 1889 until April 1890.

Other Organists have rendered notable services, especially Miss Lula Moore who was in this capacity for 15 years—April 1890-1905, and Mrs. Hugh S. Caldwell, who served so capably for 25 years. Mrs. D. W. Parker became the assistant organist in 1927, and upon Mrs. Caldwell's resignation, was elected as regular organist, an office which she fills admirably and competently. Miss Bessie Moore was elected as assistant organist in 1937 and still continues in that capacity.

## CHAPTER VI

### LIST OF GIFTS TO THE CHURCH

The following list of gifts has been compiled as completely as possible:

The Pulpit Bible was presented to the church by Mrs. L. H. Hopper in 1888.

The Memorial Window in east side of Church was given by the Foster family in memory of Dr. and Mrs. Sterling J. Foster, Sr.

A Bulletin Board for hymns was presented by Mrs. T. T. Butler in memory of Mr. F. Pickens Cade.

A piano left by Miss Mollie Norman was given by members of her family to the Sunday School and is now used in the Primary Department.

Copies of the Presbyterian Hymnal were presented by the heirs of the estate of Miss Flora Hanson in her memory in 1936.

In 1938, copies of the Premier Hymn book were given as a memorial to Mr. A. A. Moore by his family for use in the Sunday School.

In 1942 three offering plates were presented as a memorial by the families of Mrs. Emma Anderson and Mrs. A. A. Moore.

A sum of money was given by Mr. R. A. Paschal in memory of his mother. With this a basket for flowers was purchased and is constantly used as a reminder of the love gift from this friend and lover of flowers.

Several pictures were given by the children of Rev. and Mrs. W. W. Woodburn to make the Sunday School room more attractive.

When a library was developed, Mrs. E. B. Miller contributed 50 books, and Mrs. Hugh Foster gave a sectional bookcase for its use.

A collection of dishes and kitchen articles and a cabinet to store dishes was given by Mrs. Hugh Foster.

The "Earnest Workers," the oldest Society in the church, made many special gifts. In 1873, they gave a pair of pulpit lamps; in 1876, "singing books" for the Choir; later, the beautiful pulpit furniture, still in use. They also made contributions to the "organ fund" and to getting chairs for the new church. They did much toward getting a handsome iron fence built around the Church and Manse lot.

The Ladies' Aid Society contributed much to the Church, being largely responsible for the building of the Manse; for a furnace to heat the church; for chairs for seating in the church sanctuary; for a carpet to cover the entire floor of the new church; for placing various memorial windows in the church; for varied repairs to the church plant.

The Steinway piano for the Sunday School was given through the efforts of Mrs. Hugh Foster, the "Junior Workers," and the Sunday School.

"The Junior Workers" also purchased and set up 100 hymn book racks for the Church and gave a rug for the pulpit. They had a cement walk laid in front of the Sunday School. They also placed a Memorial Window in the church.

The Women of the Church have recently (1952) given 75 steel folding chairs to the Church for use in the Sunday School and Church; iron railings at both church entrances; electric lamps at both church entrances.

In 1952, largely through the efforts of the Sunday School, a new outside lighted Bulletin Board was placed at the front of the church.

CHAPTER VII  
PASTORS OF THE CHURCH. BIOGRAPHICAL SKETCHES OF PASTORS.  
LIST OF ELDERS SERVING THE CHURCH. LIST OF DEACONS.

Rev. T. Root	1853-1855
Rev. J. A. McCarter	1856-1857
Rev. Frank McMurray	1857-1871
Rev. F. B. Webb, D.D.	1872-1887
Rev. C. D. Waller	1888-1889
Rev. J. L. Brownlee	1889-1898
Rev. J. W. Roseborough	1899-1904
Rev. R. L. Bell	1905-1911
Rev. S. E. Crosby	1911-1912
Rev. W. W. Woodburn	1913-1916
Rev. C. K. Taffe	1917-1920
Rev. F. W. A. Bosch, D.D.	1921-1922
Rev. R. L. Bell, D. D.	1923-1930
Rev. Byron B. Long	1930-1935
Rev. Stanford Parnell	1936-1939
Rev. H. R. Miller	1940-1948
Rev. R. Clyde Douglas	1950-

Two members of this Church entered the ministry, both of them now deceased:

Rev. Sterling Foster, Jr., D. D., and Rev. William F. Harris

BIOGRAPHICAL SKETCHES OF PASTORS

REV. TIMOTHY ROOT

Rev. Timothy Root, the first pastor of this Church, was born in Vermont. He studied theology privately, and was licensed and ordained by North Alabama Presbytery, serving in that Presbytery as a missionary to the Cherokee Indians. He was pastor at Stanford, Kentucky, for 15 years; Stated Supply, Centerville, Ala., 1848-1849; pastor, Tuskegee, Alabama, 1850-1857. While at Tuskegee, he also served the Union Springs Church. He was Chaplain 1865-1869. He died Feb. 19, 1874.

REV. FRANK McMURRAY

Rev. Francis McMurray was born in 1817, died in 1898. He served pastorates in Georgia and in Alabama from 1844 to 1898. During the War Between the States he served in the Confederate Army as Captain of Company B, 23<sup>rd</sup> Alabama regiment, from 1861-1864.

REV. F. B. WEBB

Rev. Frank Ball Webb, born at Eutaw, Ala., Nov. 5, 1948. Attended the University of Mississippi, and graduated from Washington and Lee University, 1869, and from Union



Theological Seminary of Virginia, in 1872. He was ordained by East Alabama Presbytery on December 2, 1872. First pastorate at Union Springs, Alabama, 1872-1887. Other pastorates: Third Church, Birmingham, 1887-1888; Columbia, Tennessee, 1888-1901; President, Isbell College, 1901-1903; Talladega, Alabama, 1904-1920, and Avondale Church, Birmingham, 1920-1925. Received Doctor of Divinity degree from Rutherford College. He died Nov. 30, 1925.

**REV. C. D. WALLER**

Rev. Charles DeVane Waller, was born in Selma, Ala., in 1862. He had college training at Erskine College and Johns Hopkins, and Seminary training at Erskine Seminary and Union Seminary of New York. He was ordained to the ministry in 1886 by Tuscaloosa Presbytery. His first work was as a Home Missionary in Marengo County, Ala., 1886-1888. He was pastor at Union Springs, Ala., 1888-1889. Other pastorates: Falling Spring, Va., 1890-1896; Royal Oak Church, 1896-1903; Georgetown, Ky., 1904-1906; Mt. Sidney, Va., 1907-1912; Easley, S.C., 1912-1918. Evangelist and occasional supply, 1918-1926. Died at Stanton, Va., 1926.

**REV. J. L. BROWNLEE**

Rev. James Lawrence Brownlee was born July 28, 1855, in Due West, S.C. Graduated from Erskine College, Erskine Theological Seminary, and Columbia Theological Seminary. He also took graduate work at Princeton Theological Seminary. Ordained by South Carolina Presbytery in 1879. First pastorate: Honea Path, Midway and Willamston in South Carolina, 1879-1885. Pastor, Decatur, Ala., 1885-1889. Pastor Union Springs, 1889-1898. Later pastorates: Covington, Tenn.; Westminster Church, Nashville, Tenn.; First Presbyterian Church, Albany, Ga., and Senatobia, Miss. Died in Birmingham, Ala., 1921. Author of a number of sermons and pamphlets.

**REV. J. W. ROSEBOROUGH**

Rev. James Williamson Roseborough was born near Sardis, Miss., Feb. 14, 1852, of Scotch-Irish, and French Huguenot ancestry. Graduated from Wofford College, in South Carolina in 1875. Graduated from Princeton Theological Seminary, 1878. Pastorates at Old Hopewell Church, Water Valley, Miss.; Cape Girardeau and Palmyra, Mo.; Columbus, Miss.; Union Springs, Ala.; Crestview, Fla.; Springville, Ala. He also served as Synodical Evangelist for the Synod of Mississippi and for the Synod of Florida, and as Presbytery Evangelist for several North Carolina Presbyteries. He organized fifty (50) churches during his ministry. In November 1878, he married Miss Annie Laurie Jeffries. To them were born seven children. He died in DeLand, Fla., January 20, 1941.

**REV. R. L. BELL**

Rev. Robert Lee Bell was born at Due West, S.C., 1870. He received his A. B. degree from Erskine College in 1899, and his D.D. degree from the same institution in 1919. He attended Erskine Theological Seminary. He was ordained in the Associate Reform Church and served in it from 1893 until 1901. He came to the Presbyterian Church, U.S., in 1901 and served in it until his death in 1946. Pastorates: McDonough, Ga., 1901-1903; Dothan and group, 1904; Union Springs, 1905-1911; Handley Memorial, Birmingham, Ala., 1911-1915; Stuart Robinson

Memorial, Louisville, Ky., 1915-1919; Bowling Green, Ky., 1919-1920; Pryor Street Church, Atlanta, Ga., 1920-1923; Union Springs, Ala. (second pastorate), 1923-1930; Tuskegee, including Calebee and Woodland, 1930-1946. He died in Tuskegee, Ala., Aug. 2, 1946.

**REV. S. E. CROSBY**

Rev. Samuel E. Crosby secured his college and Seminary training at Southwestern University. He became Stated Supply, Dawson, Ga., 1911. Pastor, Union Springs, 1912. Stated Supply, First Church, Albany, Ga., 1913-1915. Chaplain, United States Army 1920-1943, when he retired. He was honorably retired by his Presbytery in 1943, and now makes his home at El Paso, Texas.

**REV. W. W. WOODBURN**

Rev. W. W. Woodburn, was born at New Windsor, Ill., May 26, 1870. He secured his College training at Monmouth college and his Theological Training at Allegheny Theological Seminary. He was ordained as a minister in the United Presbyterian Church on Feb. 22, 1898, by Des Moines Presbytery. He was stated Supply at Grinnell, Iowa, 1902-1912; pastor, Union Springs, Ala., 1913-1916 (Presbyterian Church, U. S.). In 1916, he returned to the United Presbyterian church serving at Petrolia, Pa., 1925-1930; Spring Hill Church, Greenburg, Ind., 1931-1934. He died Jan., 31, 1942.

**REV. C. K. TAFFE**

Rev. C. K. Taffe was born at Louisville, Ky., May 15, 1886. He secured his college raining at Southwestern Presbyterian University, graduating with both A. B. and A. M. degrees from that institution. He received his B. D. degree from Union Theological Seminary Virginia in 1916 and was awarded the Hoge Fellowship for Graduate Study. He received in 1917, the Th. M. Degree from Union Seminary. In 1927 he likewise received a Th. M. Degree from the Biblical Seminary of New York. From the University of Georgia, he received the degree of Bachelor of Education in 1938.

He has served the following pastorates: Union Springs, Ala. 1917-1920; Carthage, N. C., 1920-1922; Henderson, N. C., 1922-1927; West Palm Beach, 1927; White Sulphur Springs, West Virginia, 1928-1932; Ila, Ga., 1934-1940; Huntington, W. Va., 1946; Cameron, N. C. and Southern Pines, N. C.—Cameron, Union, Vass Church group since 1946....For 5 years, 1940-1945, he was in Atlanta, Ga., incapacitated for preaching, due to illness. He has also been active in education, being principal of Franklin High School, Columbus, Miss., 1909-1913; Head of English department, Hamden Sydney College. Supt. High School, Ila, Ga.

**REV. F. W. A. BOSCH**

Rev. F. W. Archibald Bosch, was born in New Orleans, La., June 1, 1891. He graduated from Southwestern College with the degree of A. B. in 1917; secured his B. D. degree from Union Theological Seminary in Virginia; his Th. M. from Louisville Presbyterian Seminary in 1927; and his S. T. D., in 1940 from Temple University. Ordained to the ministry in 1918. First pastorate at Welch, La., 1918-1920. Second pastorate, Union Springs, Ala., 1920-1922. Other pastorates: Springfield, Ky., 1922-1927; Associate Pastor, First Presbyterian Church, Huntington, W. Va., and at same time Dean of Men and Teacher of Bible at Marshall College.

In 1930 he served as acting Professor of Bible at Louisville Seminary. In 1931 he became pastor of Westminster Church, Springfield, Mo., where he still serves. In 1938 he was asked to set up a Bible Department at Southwest Missouri State College, and for 13 years he served as its teacher. In 1950 he was transferred to the Philosophy Department of this College and is still serving as Professor of Philosophy there, as well as being minister of Westminster Presbyterian Church. He is a member of the Board of Directors of Louisville Presbyterian Seminary, and on the Board of Trustees of Montreat College. He is also a member of the Assembly's Committee on the Minister and His Work. He is the author of a number of Bible study booklets, among which are: "Through the Book of Acts with a Guide." "The Epistle to Hebrews in Outline." "The Book of Genesis in Outline," "Ephesians in a Nutshell," "A Guide for Studying the Old Testament," "A Guide for Studying the New Testament."

He married Vivian Steward Whitworth, Nov. 12, 1918. They have one child, Allen Whitworth Bosch, professor of History at Westminster College, Salt Lake City, Utah.

#### REV. BYRON B. LONG

Rev. Byron Burdette Long, was born at Monroe, N. C., Aug. 4, 1888. He attended Davidson College, 1909-1910, but secured his degree from Louisiana College. He received his B. D. degree from Union Seminary of Virginia in 1927; was licensed and ordained by Cherokee Presbytery in 1927. His first pastorate was at Cedartown, Ga., where he served from 1927-1930. He became pastor at Union Springs, Ala., in 1930 and served until 1935. Other pastorates—Coahoma and Odessa, Texas, 1936-37; Bridgeport, Texas 1938-1941; First Church, Prairie Grove, Ark., 1941-1946; Sulphur, Okla., 1947-1947; and De Queen, Ark., 1948-1951. He died while serving this pastorate on March 9, 1951.

#### REV. STANFORD PARNELL

Rev. Stanford Parnell was born at Choudant, La., where he completed his High School work. He graduated with B. A. degree from Southwestern at Memphis, 1930; and secured his B. D. degree from Columbia Seminary in 1933. His first pastorate was West Point, Ga. After leaving this church, he came to Union Springs, Ala., where he served 1936 to 1939. He became pastor of the Montgomery Church in Savannah, Sept. 1, 1939, serving there until 1945, when he became pastor of the Inman Park Church, Atlanta, where he still serves. He married Miss Flora Ellen Blanton of West Point, Ga. They have three children.

#### REV. H. R. MILLER

Rev. H. R. Miller was born in Mt. Olive, Miss. He received his college training at Arkansas College, Batesville, Ark., and did his Seminary work at Louisville Theological Seminary. He was pastor at Crawfordsville, Ga., before coming to Union Springs, Ala. in 1940, remaining in the church for eight years. In 1948 he accepted a call to the Foley field in Baldwin County, remaining there for three years. In 1951 he became pastor at Evergreen, Ala., his present field of labor.

#### REV R. CLYDE DOUGLAS

Rev. R. Clyde Douglas, was born in Pensacola, Fla., Oct. 3, 1891. He secured his A. B. degree from the University of Florida in 1913. After teaching for two years, he entered Union Seminary

in Virginia and was graduated in 1918 with the degree of B. D. In 1928, he received his Th. M. degree from Princeton Theological Seminary. His first pastorate was Palmetto, Fla., and Maitland, Fla. In 1920, he went as a missionary to China, where he was stationed for seven years. Other pastorates: Westminster Church, Jacksonville, Fla., 1928-1933. Campbell County, field, Rustburg, Va., 1934-1937, Bonifay, Milton, and Westville, Fla., 1937-1943; Citronelle and Jackson, Ala., 1942-1947. Hartwell, Ga., 1947-1948; Frostproof, Fla., 1948-1950. Present pastor of Union Springs, beginning, April 1, 1950. Married Elizabeth L. Leyburn, Nov. 24, 1919. They have two children living.

#### ELDERS WHO HAVE SERVED IN THIS CHURCH

A. R. McDonald	1853
A. R. McDonald (second term)	1867
Wm. K. Briers	1853
Thomas H Ellis	1854
Joseph Cunningham	1855
S. McLemore	1858
Thaddeus G. Holt	1859
H. H. Smith	1866
Wm. M. Stakeley, Sr.	1866
J. C. Hanson	1869
Wm. M. Stakeley, Jr.	1873
J. J. Ramsey	1882
Robert Boyd	1882
Prof. H. K. W. Smith	1888
Dr. Patrick Blue	1888
A. A. Moore	1890
J. D. Norman	1890
Dr. J. L. Bowman	1901
Dr. J. L. Bowman (second term)	1905
J. P. Harris	1901
J. O. Stakeley	1907
R. C. Keller	1915
H. S. Caldwell	1918
S. W. Archibald	1932
F. M. McMillan	1932
W. E. McNair	1928
B. E. Cox	1942
Prof. C. E. McNair	1942
G. L. McMillan	1946
J. M. McKay	1948

S. J. King	1951
A. G. Simmons	1951

DEACONS WHO HAVE SERVED—1853-1953

E. A. Pearce	1853	W. T. Stakeley	1907
John Leslie	1853	F. P. Cade	1907
J. T. Norman	1856	H. S. Caldwell	1915
John Fraser	1861	J. T. Norman	1915
Charles A. Redd	1866	J. M. McKay	1918
Asa G. Thomas	1866	G. A. Horn	1919
F. T. Chase	1869	Frank Wilson	1919
W. M. Stakeley, Jr.	1869	E. L. Blue	1921
M. C. McDonald	1873	C. D. Norman	1921
J. O. Stakeley	1873	Paul Kuhns	1921
E. J. McIver	1873	J. B. Reid	1921
J. K. McDonald	1873	E. J. Pierce	1925
Dr. Patrick Blue	1878	S. P. Rainer	1925
A. A. Moore	1886	W. D. Simpson	1925
S. J. Caldwell	1886	D. W. Parker	1925
Frank Leslie	1886	M. P. Cade	1932
J. D. Norman	1888	F. Boykin Haynes	1932
E. A. Blue	1888	W. M. Moore	1932
Henry Harris	1890	C. E. McNair	1938
Dan McLean	1890	K. M. Varner, Jr.	1938
P. F. Miles	1893	C. F. Wood	1938
H. C. Keller	1893	G. L. McMillan	1941
F. M. McMillan	1901	Bowdoin Robins	1943
R. C. Keller	1905	J. L. Coleman	1943
F. G. Ramsey	1905	J. T. Wood	1943
J. M. Varner	1943	S. D. Hixon	1951
D. N. Ruggles	1943	Jas. H. Ross	1951
Richard Shiveley	1947	Lynn W. Jinks, Sr.	1953
C. M. Archibald	1951	D. C. Parker	1953