

A Partial History
of
Fincastle Presbyterian
Church

Compiled by



FINCASTLE PRESBYTERIAN CHURCH.

A PARTIAL HISTORY

OF

Fincastle Presbyterian
Church

COMPILED BY

REV. J. M. HOLLADAY



RICHMOND, VIRGINIA
WHITTET & SHEPPERSON, PRINTERS
Nineteen Hundred and Two

TO
THE MEMORY OF
Those who Have Gone from Us

AND ARE NOW

MEMBERS OF THE GENERAL ASSEMBLY AND CHURCH OF THE FIRSTBORN,
WHO ARE ENROLLED IN HEAVEN, AND WHO, DURING THEIR
EARTHLY PILGRIMAGE, LOVED THIS VINE OF
GOD'S PLANTING WITH TENDER LOVE;

AND TO

Those who Still Remain,

OF PRESENT AND OF FUTURE GENERATIONS,
WHOSE PRIVILEGE AND JOY IT SHALL BE TO CONTINUE
THE LABORS OF THEIR FATHERS, UNDER
THE BLESSING OF THEIR
FATHERS' GOD,
THIS LITTLE VOLUME IS AFFECTIONATELY DEDICATED.

INTRODUCTORY

THE Fincastle Presbyterian Church was once one of the large, strong churches of the Virginia Synod. It was her privilege to do much for the cause of Christ in the county of Botetourt. From her birth until Rev. John M. Fulton became her pastor there was no record kept of the proceedings of the session, nor of the history of the church. The first volume of the records of the session, embracing that period of her history from 1830 to 1845, is lost or destroyed. Indeed, the records from 1845 to the present time are lacking in many details which would be of interest to the sons and daughters of this church, of the present and future generations. Since we learn these facts, we may not accuse our fathers of vainglory.

This partial history is gathered largely from sources outside of the sessional records. This particular church has been rich in historic interest, most of which is lost beyond recovery. In order to preserve what can now be rescued, we have issued this small volume. We have embodied only that which comes from reliable sources. Our labor has been a labor of love. We record with gratitude that which God has wrought through the

instrumentality of the members of this church. This partial history is briefer than we wish, but we have done the best we could with the material in our hands. We should be grateful for corrections of mistakes which may have crept in, and for any additional matter which might be of interest, and which would make this history more complete.

That information which comes from Mr. W. A. Glasgow, and which goes back of his own personal knowledge, is derived mainly from his mother, who was the eldest child of Col. William Anderson, and a member of this church. We are indebted, for information, not only to Mr. Glasgow, but also to Mrs. S. G. Lewis, Mr. B. G. Morgan, Rev. W. C. White, Mr. Turner McDowell, Mrs. John S. McFerran, Mrs. Sue Simmons, Mrs. Jane Godwin, Miss Mary Spiller, Mrs. Lucretia Baker, Mr. E. B. Luster, Mr. Thomas P. Grasty, and Mr. Frank Glasgow, besides others in and out of Fincastle, who have aided us in many ways. Mr. John W. Williams, clerk of the House of Delegates, kindly gave a certified copy of an act of the Legislature passed in 1842.

We hope that the proceeds from the sale of this little volume will much more than pay for the cost of publication. Whatever is received in excess of the cost will be set aside, and invested as a *permanent fund*, the interest

on which will be used to keep in repair the cemetery around the church building. For this reason we ask the coöperation of all interested persons in the sale of this book. If any one wishes to make a donation to this fund it will be sacredly guarded. We wish that all whose ancestors are buried here would contribute enough to insure an income sufficient to meet the annual expense of preserving these graves from neglect and injury. Even \$500 would yield an annual income sufficient for this purpose.

THE MANSE, FINCASTLE, VA., *January 1, 1902.*

The Fincastle Presbyterian Church

I. THE ORGANIZATION

THE following note is taken from the second volume of the Records of the Session, prepared in 1845:

“MEMORANDA OF THE ORGANIZATION AND EARLY HISTORY OF THE PRESBYTERIAN CHURCH OF FINCASTLE, VIRGINIA.

“It must remain a subject of deep regret to the pious of succeeding generations, as it is to many now alive, that so little is known or can now be ascertained of the early history and progress of the Presbyterian Church of Fincastle. No source of information is now accessible besides the uncertain and unsatisfactory recollections of some of the more aged of the members. It does not appear that any papers or records were kept up to the year 1830, when the first entries were made in the Session Book,¹ which is still extant. Even from the above period the record is by no means full and complete, and conse-

¹ No trace of this book can now be found. It has been lost, or possibly burned in some of the disastrous fires which have visited Fincastle.

quently many important facts, with their dates, are now lost beyond recovery.

“It is proposed, however, *now*, though late, to embody in the form of a preface to this book, some of the most prominent events with the dates, as nearly as they can be ascertained, connected with the first planting and progress of this church, now dear to their children, because it is the church to which many of our fathers belonged, and in which they were reared. So far, then, as tradition or the memory of a few persons still alive may be relied on, the following statement may be received as at least substantially correct:

“The Presbyterian Church of Fincastle was most probably organized by the Rev. Edward Crawford about the year 1795.¹ At least it is known that Mr. Crawford resided about this period in the county of Botetourt, and was regularly employed for a portion of his time in preaching to the Presbyterians of Fincastle. The first ruling elders chosen by the church, and no doubt ordained by Mr. Crawford, were Nicholas Carper and James Delzell. But little is now known of Mr. Crawford’s gifts and success as a preacher, nor is it certainly known how long he continued to exercise his ministry among the people of Fincastle and other portions of the county. It appears from reliable sources that Mr. Robert Logan, after a brief period of trial, was settled as stated supply of the congregation about the 15th of December, 1800.

¹ This date is filled in with a pencil, while this preface is written in ink.

The church was yet in its infancy, and but poorly able to sustain a stated ministry. Mr. Logan, however, with great self-denial, continued to labor in this field until called to rest from his labors in the paradise of God."

Mr. W. A. Glasgow writes:

"Early in 1770 the county-seat of Botetourt county was fixed on a tract of forty-five acres presented by Israel Christian, provided the court-house and public prison were built on it. Under this deed from Christian to the county court, the court had the land laid off into lots; some appropriated to the court-house and prison, some sold, but an eligible lot was set apart to the church. The church lot was built on by the Episcopal Church (Church of England), over which there was installed a rector; the church had also a glebe. It is said that one or more rectors were buried under the church building, and that one rector especially was, in life, a jolly fellow. Soon after the Act of Religious Freedom, passed in 1785, the church was unoccupied. Doubtless it was felt that the act was unfavorable to the Anglican Church, and the tithes being stricken out, the church was without support. The community being largely dissenters, chiefly Presbyterians, the church was opened for service by them. Mr. William Anderson, with his friends, held charge of the church for worship, and from these beginnings the church has been held and occupied to the present day."

MINISTERS.

REV. EDWARD CRAWFORD,	1795—1800
REV. ROBERT LOGAN,	1800—1828
REV. JOHN M. FULTON,	1829—1834
REV. JEPHTHA HARRISON,	1835—1837
REV. STEPHEN T. COCKE,	1837—1845
REV. HENRY H. PAINE,	1845—1856
REV. JOHN S. GRASTY, D. D.,	1856—1867
REV. JOHN H. BOCOCK, D. D.,	1867—1870
REV. R. R. HOUSTON,	1871—1890
REV. P. C. CLARK,	1891—1897
REV. J. C. SHIVE,	1897—1899
REV. J. M. HOLLADAY,	1899—

NOTE.—Rev. W. M. Doggett, D. D., supplied the pulpit for three months or more (January to April), in 1897.

RULING ELDERS.¹

Nicholas Carper,	1795	James Hannah,	1845
James Delzell,	1800	Judge R. M. Hudson, ...	1851
Col. Wm. Anderson,	1800	Martin McFerran,	1851
Joseph (or John) Woods,	1810	James M. Carper,	1857
John Wilson,	1810	Wm. A. Glasgow,	1858
Thomas Wilson,	1810	James M. Spiller,	1869
James Gordon,	1820	Robert Spencer,	1869
George McDonald,	1820	Robert Glasgow,	1885
Robert Walker,	1820	John S. McFerran,	1885
John Allen,	1825	Hampden Spiller,	1888
Francis T. Anderson, ...	1836	John N. Slicer,	1888
Judge Edward Johnston,	1836	Samuel B. Smith,	1888
Morgan Utz,	1842	Turner McDowell,	1900
Dr. Charles Williams, ...	1845		

DEACONS.¹

Benj. G. Morgan,	1851	Dr. Samuel M. Carper, ..	1860
James M. Grant,	1851	Charles C. Spears,	1860
Wm. McCrery,	1860	W. A. McCue,	1867

¹ The date following the name is the year of ordination.

Robert Glasgow, 1875	Alfred Beckley,
Hampden Spiller, 1875	S. F. Patterson, 1893
Henry Thompson, 1875	J. W. McFerran, 1893
John N. Slicer,	H. S. Spencer, 1893
Robert Moler, 1888	Dr. R. L. Simpson, 1898

PRESENT ORGANIZATION.

JANUARY 1, 1902.

Pastor,

REV. J. M. HOLLADAY.

Elders.—Messrs. Hampden Spiller, S. B. Smith and Turner McDowell.

Deacons.—Messrs. J. W. McFerran, H. S. Spencer and R. L. Simpson.

Organist.—Mrs. Alfred Beckley, with Miss M. B. Simmons and Mrs. J. N. Slicer, assistants.

MEMBERS.

(*Non-residents are italicized.*)

Mrs. M. Lucretia Baker.	Mrs. Catherine A. Douglass.
Alfred Beckley.	<i>Mrs. Nora Firebaugh.</i>
Mrs. Emma V. Beckley.	Robert J. Gilliam.
Mrs. Addie Bryan.	Mrs. Ella McF. Gilliam.
<i>Mrs. Nora S. Burch.</i>	Miss Emma McF. Gilliam.
<i>Miss Lettie Bowyer.</i>	Mrs. Jane McD. Godwin.
McDowell Britt.	<i>Mrs. Lila B. Godwin.</i>
George W. Britt.	Miss Grace B. Graybill.
Mrs. Evelyne M. Carper.	Joseph E. Hannah.
Mrs. Clelia Carper.	Mrs. Annie McF. Hannah.
Mrs. Annie M. Carper.	Samuel C. Hannah.
<i>Mrs. Fulvia K. Catterton.</i>	Mrs. Ella Hannah.
William M. Crowder.	<i>Mrs. Lillian W. Harman.</i>
Mrs. Mary F. Crowder.	Joseph Hartsook.
Edward Crush.	Mrs. Maggie E. Hartsook.
Miss Lumina J. Curd.	Miss Mollie Henderson.
William A. Douglass.	Mrs. Ellen Heslep.

- Mrs. Virginia A. Hickok.
 Miss Stella Houston.
 Mrs. Syme A. Holladay.
 Mrs. Margaret Huff.
 Frank A. Huff.
 Miss Eliza Kelly.
 Mrs. Mary A. Linkous.
 Miss Nora A. Luster.
 Mrs. Anne McLaugherty.
 Miss Annie McLaugherty.
 Miss Mary E. McCulloch.
 Turner McDowell.
 Mrs. Annie McDowell.
Mrs. Sarah K. McDowell.
Miss Lucy McDowell.
 W. J. McFerran.
 Mrs. B. H. H. McFerran.
 Mrs. Nannie B. McFerran.
Garnett G. McFerran.
 Harry Bryan McFerran.
 C. C. Noffsinger.
 Mrs. A. V. Noffsinger.
 George H. Noffsinger.
 Mrs. Mary Obenshein.
 Mrs. Virginia Obenshain.
 Miss Estelle Obenshain.
 Miss Ethell Obenshain.
 Miss Myrtle Obenshain.
 Miss Julia Obenshain.
 Miss Florence Obenshain.
 Archie W. Obenshain.
Mrs. Annie R. Patterson.
 (Missionary to China.)
 Taylor K. Peck.
Mrs. Jennie Van Pierce.
Mrs. Lelia H. Pruner.
 Mrs. H. R. Reaburn.
 Miss Gainor Ross.
 Miss Minnie S. Ross.
 Mrs. Eliza M. Scott.
Mrs. M. E. Sedgwick.
James Shank.
 Mrs. Susan Simmons.
 Miss Mary B. Simmons.
 J. W. Simmons.
 Miss Ella Simpson.
 Richard L. Simpson.
 Mrs. R. L. Simpson.
 John N. Slicer.
 Mrs. Carrie Slicer.
 Miss Daisy Slicer.
 Samuel B. Smith.
 Mrs. Annie R. Smith.
 Mrs. Schuyler W. Smith.
 Mrs. Nancy Smith.
 Mrs. Jane McC. Smith.
 Robert B. Spencer.
 Howard Spencer.
 Robert L. Spencer.
 Miss Annie Spencer.
 Miss Mary Drew Spencer.
 Miss Annie S. Spencer.
 Hampden Spiller.
 Mrs. Mary L. Spiller.
 Miss Mary F. Spiller.
 Herbert W. Spiller.
 James M. Thrasher.
 Iverson Twyman.
 Mrs. Antonia Twyman.
 Miss Julia Twyman.
 Mrs. Jennie Utz.
 Mrs. James Zimmerman.
 Miss Lucy Zimmerman.
 Miss Mattie Zimmerman.
 Miss Ella M. Zimmerman.
Lewis N. Zimmerman.

SABBATH-SCHOOLS.

(a) WHITE.

Superintendent.—MR. TURNER McDOWELL.

Secretary.—MISS FLORENCE OBENSHAIN.

Teachers.—Mr. Turner McDowell, Miss Mary Spiller, Mrs. Jane Godwin, Miss M. B. Simmons, and Miss Lucy Zimmerman.
Number of scholars enrolled, fifty-one.

(b) FOR NEGROES.

A Sabbath-school for negro children is held in the dining-room of Mrs. Jane Godwin, and is taught by her. There are enrolled nine scholars.

SOCIETIES.

(a) LADIES' FOREIGN MISSIONARY.

(Organized 1873.)

President.—MISS MARY SPILLER.

Secretary and Treasurer.—MISS ANNIE SPENCER.

(b) ANNIE HOUSTON PATTERSON FOREIGN MISSIONARY.

For the Children.

(Organized 1899)

President.—MRS. JANE GODWIN.

Secretary.—JULIA TWYMAN.

Treasurer.—BESSIE WADE.

(c) HOME MISSIONARY.

(Organized 1900.)

President.—MR. TURNER McDOWELL.

Vice-President.—DR. R. L. SIMPSON.

Secretary and Treasurer.—MISS M. B. SIMMONS.

(d) LADIES' AID.

(Organized —.)

President.—MRS. VIRGINIA OBENSHAIN.

Secretary and Treasurer.—MRS. E. M. SCOTT.

II. THE BUILDING AND THE LOT¹ ON WHICH THE CHURCH IS BUILT

Bishop Meade, in the second volume of his *Old Churches, Ministers and Families of Virginia*, pages 64 and 65, in speaking of the Episcopal churches of Virginia, says:

“In Botetourt Parish (for all the new parishes were called by the same name with the counties) we find that the Rev. Adam Smith was the minister in the years 1774 and 1776. . . . We know of no other but the Rev. Samuel Gray, who appears on the journal of 1796, and who died in the parish poor-house, the miserable victim of drink. In Fincastle there was an Episcopal church on the spot where the Presbyterian church now stands. A new church being built there, the Presbyterians worshipped in it, and were perhaps most active in its erection. By an act of the Legislature, the lot of ground on which it stood was given to that denomination.”

We can learn nothing of the character of the early church buildings. Mr. W. A. Glasgow writes:

“The *walls* of the present building represent the building standing there in 1832. . . . In 1849 and 1850 the church was remodelled, removing the session house, fitting up the walls of the old with the present front, and

¹ See also the chapter “God’s Acre.”

² Attached to the rear of the building, as it stood in 1832, was a brick session-room. The marks of this room can now be seen on the walls of the present building.

constructing the interior anew, with galleries and approved pulpit and sittings, putting the whole into a handsome church."

The picture of the present building was taken in the summer of 1901, and presents an excellent view. A large number of people will look with interest upon it.

The brick building, as it stood in 1832, was square, the roof coming to a point in the centre, and upon which was a belfry. It was entered on the right-hand side of the present building. From the centre hung the bell-rope, which was wrapped around one of the pillars when not in use. In the rear of the church, on the outside, can now be seen the marks of three windows which were in the old building.

The Manse

THE picture is the best description of the present manse. It was bought with some land the sixth day of October, 1856, from William Robinson, Rufus Pitzer and others (see Deed Book No. 33, pp. 527 and 652, County of Botetourt), and in 1857 additional land was purchased from Adaline R. Stever (see Deed Book No. 33, p. 664, County of Botetourt). The manse has now about 25 or 27 acres of land attached.

Mr. B. G. Morgan writes: "In 1856 Dr. Charles Williams, W. A. Glasgow and B. G. Morgan were appointed a committee by the church to sell the old manse¹ that belonged to the church, and buy a more suitable property. They, in a short time, disposed of said manse, and purchased what was then the William Robinson residence, which included fourteen acres of ground. The house was of little value, it having been seriously damaged by a recent fire; consequently it had to be added to, and otherwise renovated. The difference between the amount received from the sale of the old manse and the one above

¹ This property is in the rear of the court-house and the Western Hotel, fronting on the Covington road, diagonally opposite Haythe's Hotel, and now owned by Mr. A. T. Wade. At one time it was the home of Mr. Logan. It was sold by the Rev. Stephen F. Cocke September 23, 1844, to trustees of the Presbyterian Church, for the sum of \$1,500. (See Deed Book 47, p. 80.)



MANSE OF THE FINCASTLE PRESBYTERIAN CHURCH.

named, left a debt of (as near as I can remember) fourteen or fifteen hundred dollars. Then a church meeting was called, and about five hundred dollars raised, leaving still a balance wanted of one thousand dollars. Mr. James M. Spiller arose and stated that he would be one of ten to pay off the debt. Judge R. M. Hudson, William A. Glasgow, Dr. Charles Williams, Morgan Utz, Martin McFerran, Samuel Davis and three others (I cannot now recall their names) united with Mr. Spiller, the debt was cancelled, and the property became the possession of the Fincastle Presbyterian Church, and is to-day the manse of said church."

Mrs. S. G. Lewis writes: "Mr. Grasty was the first minister who occupied it. There were only four rooms; the dining-room was built soon after. The kitchen and back porch were added when Mr. Houston was pastor. In the summer of 1860, soon after I was married to Mr. C. C. Spears, we were invited to dine at the manse. There were invited to meet us Mr. and Mrs. Glasgow, Mr. and Mrs. Spiller, Capt. and Mrs. McFerran and Dr. and Mrs. Williams. The necessity of a *study* was mentioned that day, and Mr. Spears remarked that no better time than the present could be had to subscribe the necessary funds. The amount was raised forthwith, and that fall Mr. Grasty got into it."

This study is still used. It is a frame building eighteen feet by eighteen feet, with two large windows and one door. A picture is given, but it does not show the trees near the front of the building. The study is about

twenty yards from the manse. An ice-house was built in 1899.

The manse, with other necessary buildings near it, is built within the limits of the town of Fincastle. The location is ideal; well drained on every side, retired, quiet, with spacious grounds, and a large lawn well shaded by numbers of large trees of many varieties. The picture of the manse in this little book will be prized by many.

God's Acre

THE church-yard has been used as a cemetery for more than one hundred and twenty-five years. "It had beginning when Christian charity abounded, when pioneer virtues distinguished patriotism, and public spirit predominated," and tells of common ties and mingling dust. It is the honored place of sepulture for all denominations, and is now full. Indeed, portions of the lot have been twice buried in. The earliest graves are unmarked, and some of them were made before the war of the Revolution. The only interments now made are in places specially reserved—all of them for aged people.

The cemetery is difficult to keep in order. Here and there iron fences enclose the graves of individuals, or of families; tombstones of some have become broken or thrown down, because the foundation stones have become undermined. Some graves are sunken, while others are marked by mounds. Shrubbery, difficult to eradicate, makes it difficult to cut the grass. Many graves are forgotten—even the families have died out, and in other cases the descendants of the dead have moved to distant States, and have probably forgotten the graves of their ancestors. Once or twice a year the cemetery is cleared off, largely through the efforts of Mr. S. B. Smith, one of

the elders of the church, and custodian of the cemetery. A few interested persons share with him the expense.

The oldest and unmarked graves hold the ashes of the Hancocks, the Prestons, the Hamiltons, the Lockharts and others. A list of all the marked graves is herewith given (the date following the name is the date of death):

Ammen, Naomi,	1837	Dakin, Jacob,	1877
Ammen, Emma J.,	1853	Ewing, D. Price,	1862
Ammen, Benjamin,	1867	Ferguson, Joseph,	1833
Ammen, Naomi,	1886	Ferguson, Jane,	1838
Anderson, Margaret,	1810	Ferguson, Lydia,	1842
Anderson, Robert,	1825	Ferguson, Margaret,	1843
Anderson, Col. Wm.,	1839	Ferguson, David K.,	1846
Anderson, Mary,	1841	Ferguson, Robert H.,	1853
Anderson, Charles Wm.,	1846	Ferguson, Sarah,	1855
Anderson, John T.,	1846	Figgat, E. W.,	1846
Anderson, Anne,	1848	Figgat, Dr. Wm. F.,	1878
Anderson, Sallie A.,	1854	Figgat, James M.,	1882
Anderson, Maj. J. W.,	1863	Figgat, Robert C.,	1884
Anderson, Col. John T.,	1879	Figgat, Susan W.,	1895
Anderson, Cassandra M.,	1887	Fleger, Capt. Jacob,	1873
Baker, Caleb,	1835	Francis, Charles A.,	1855
Belk, Capt. James,	1826	Gaunt, Joseph P.,	1868
Bell, Martha E.,	1858	Glasgow, Charles S.,	1852
Bell, Mary McNutt,	1857	Glasgow, Wm. A.,	1862
Bolton, Susan,	1892	Glasgow, Elizabeth S.,	1862
Bowyer, Mary S.,	1825	Glasgow, Katie C.,	1862
Brough, Elizabeth H.,	1845	Glasgow, Lizzie S.,	1884
Brough, Lewis,	1856	Giles, Martha P.,	1808
Burwell, Elizabeth,	1835	Gordon, Margarette A.,	1819
Burwell, Mary R.,	1835	Grant, Sophia,	1855
Caldwell, Alice G.,	1875	Grant, Walter,	1886
Callaghan, Elvira W.,	1886	Grasty, Anna J.,	1861
Carper, George W.,	1842	Gray, Sarah B. M.,	1838
Carper, Charles H.,	1891	Gray, Mary J.,	1865
Carrington, Gen. Edward,	1855	Gray, John,	1878

Fincastle Presbyterian Church

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Gray, Dr. T. M.,	1892	Patterson, Samuel,	1797
Hammit, Mable L.,	1882	Patterson, Dr. T. M., . . .	1828
Hammit, Albert H.,	1883	Patton, William,	1831
Harvey, Patsey,	1795	Patton, Sarah H.,	1852
Harvey, Col. Matthew W.,	1825	Patton, Sallie A. P.,	1854
Harvey, Virginia,	1825	Patton, Marcus G.,	1859
Harvey, Martha,	1823	Patton, John A.,	1860
Harvey, M. Magdalene, . .	1845	Patton, Mary W.,	1877
Hayth, Wm. B.,	1878	Peck, Luminia,	1876
Hazlewood, Mary,	1880	Peck, William,	1882
Hazlewood, Annie,	1881	Peck, Sarah A. D.,	1883
Hickok, Robert C.,	1855	Penn, Mary A.,	1857
Hickok, Morris,	1873	Pitzer, Virginia E. L., . . .	1854
Hickok, Sarah R.,	1874	Poague, George,	1868
Hickok, J. R.,	1878	Price, John M.,	1855
Houston, Rachel,	1883	Price, George,	1863
Houston, Evelyn,	1883	Price, John H.,	1865
Hudson, Judge R. M., . . .	1869	Price, Eliza R.,	1890
Our sister, "Kate,"	1882	Robertson, Henry B., . . .	1894
Kollock, Maria,	1814	Shanks, Mary C.,	1833
Kyle, William,	1832	Shanks, Grace M.,	1833
Landon, Mary V.,	1894	Shanks, Mary T.,	1845
Logan, Rev. Robert,	1828	Shanks, Thomas,	1849
Logan, Margaret,	1830	Shirley, Sarah J.,	1886
Look, Samuel,	1852	Shue, J. E. C.,	1880
Mays, Ellen,	1840	Simpkins, Dr. John,	1838
Mays, Frances J.,	1853	Simpson, S. Fannie,	1861
Mays, Mrs. F. H.,	1865	Simpson, Julia A.,	1862
Mitchell, Virginia B., . . .		Simpson, Levi,	1869
McFerran, Penelope W., . .	1880	Skipwith, Peyton,	1834
McFerran, Martin,	1886	Smith, Charles W.,	1848
McPheeters, Rev. S. B., D. D.,	1870	Smith, Robert P.,	1852
McPheeters, Mrs. E. C., . .	1872	Smith, William,	1863
Neville, George,	1855	Snider, Margaret,	1837
Neville, John, Sr.,	1856	Steele, Sallie M.,	1880
Nofsinger, Ellen,	1893	Stoner, Louisa C.,	1852
Nofsinger, William,	1896	Tabler, ¹ Mrs. E. M.,	

¹ Wife of Rev. John T. Tabler, of Virginia.

Thomas, Francis,	1835	Williams, Maria L.,	1863
Thomas, Grace,	1829	Williams, Dr. Charles, . . .	1870
Thrasher, Floyd W.,	1855	Williams, Jane McC.,	1900
Thrasher, Wm. P.,	1860	Woltz, Ferdinand,	1877
Thrasher, Mary S.,	1889	Woltz, Clarinda A.,	1880
Tinney, Miles,	1826	Woodson, Nancy S.,	1845
Tinney, Eve,	1871	Woodson, Thomas S., . . .	1864
Turner, Sarah A.,	1842	Woodville, ¹ Sarah S., . . .	1813
Wade, L. P.,		Woodville, Mary S.,	1836
Warren, Millie,	1858	Word, Emily M.,	1846
Wax, Henry,	1842	Word, Helen E.,	1846
Wax, Catherine,	1858	Word, Cyril E.,	1856
Welch, Elizabeth A. M., . .	1854	Zimmerman, John,	1886

The oldest grave marked by a stone is that of Patsey Harvey, who died in 1795. Only one other stone carries us back into the eighteenth century—Samuel Patterson, 1797. Many unmarked graves antedate these.

The following inscription is pathetic :

THIS MARBLE
MARKS THE SPOT
WHERE WERE DEPOSITED THE REMAINS OF
MRS. MARIA KOLLOCK,
THE BELOVED WIFE OF DR. L. KOLLOCK,
OF SAVANNAH, GEORGIA.
In attempting a weary and painful
journey to the Springs, to alleviate
Pulmonary Consumption,
She died at Fincastle
AUGUST 7, 1814, AGED 37.
By strangers honored and by strangers mourned.

¹ Wife of Rev. John Woodville, of Saint Mark's Parish, Culpeper Co., Va.

Robert and Margaret Anderson are the ancestors of some of the most noted people of Virginia. The marble slab, marking their graves, has upon it this inscription:

SACRED
TO THE MEMORY OF
MARGARET ANDERSON,
THE VERY DEAR AND HONORED MOTHER
OF WILLIAM ANDERSON,
WHO WAS BORN IN 1738,
AND DEPARTED THIS LIFE ABOUT MIDNIGHT
ON THE 26TH DAY OF JULY, 1810.

For many years she had enjoyed in a good degree the comforts of the religion she professed, and as she drew near her end her faith increased to a comfortable assurance of her interest in her Saviour, so that she had nothing to fear from death.

SACRED
TO THE MEMORY OF
ROBERT ANDERSON,
THE HONORED FATHER OF WILLIAM ANDERSON,
WHO DEPARTED THIS LIFE
BETWEEN 8 AND 9 O'CLOCK A. M.,
JULY 22, 1825.
IN THE 86TH YEAR OF HIS AGE.

He had been many years a consistent member of the Presbyterian Church, and appeared much resigned to this dispensation of Divine Providence.

The wife of the late Governor Giles finds a resting place in this cemetery. He has marked her grave with a tombstone which bears the following inscription:

UNDER THIS STONE
 REMOTE FROM ALL WHO KNEW AND LOVED HER
 LIES THE BODY OF
 MARTHA PEYTON GILES,
 LATE WIFE OF WILLIAM B. GILES,
 A SENATOR IN THE CONGRESS OF THE U. S.
 SHE WAS BORN OCTOBER, 1777, AND DIED JULY 1808.

In the midst of every earthly blessing
 Beloved by Rich and Poor
 She Died!!!

Her mind adorned with every virtue;
 Her person in the full Bloom of beauty;
 The Darling of a Fond Mother;
 The Pride of affectionate relations;
 The Delight of adoring Friends.

She Died!!!

She left behind her a husband who adored her
 and Three lovely children.

Reader!!

Mourn for them and for their disconsolate Father:

Mourn!!!

For Virtue and Beauty both Lie Buried here!!

Lost to this World forever!!!!!!

Two graves remind us of noble testimony to, and stand for, the truth, during a period when the test was one

which involved suffering and persecution. The occupants sleep side by side:

OUR FATHER,

REV. S. B. MCPHEETERS, D. D.,

BORN SEPT. 18, 1819,

DIED MCH. 9, 1870.

"He being dead yet speaketh."

OUR MOTHER

E. C. MCPHEETERS,

BORN SEPT. 6, 1827.

DIED JULY 22, 1872.

"Blessed are the dead which die
in the Lord from henceforth."

We should like to give other inscriptions. The above, however, together with those of Mr. and Mrs. Logan, given on another page, will show to the reader that this burying ground is of more than ordinary interest.

It is a hallowed, a sacred spot, dear to the hearts of many, both old and young, who have here laid to rest their beloved dead. Many tears of sorrow have fallen upon this bit of land; sobs of grief have borne the testimony that hearts were broken and cherished hopes were blighted. But they have turned to the house of God hard by, and been comforted as they worshipped God in their hours of need, and drank in the words of Scripture, which tell of Christ, our Saviour, "who hath abolished death, and hath brought life and immortality to light through the gospel."

Items of Interest

1. THE FINCASTLE CONGREGATIONAL LIBRARY

(See Sessional Records, page 18, August 19, 1846.)

“The following resolution in regard to the Fincastle Congregational Library was unanimously adopted,” viz.:

“*Resolved*, That the rule requiring an annual contribution of fifty cents from each subscriber to the Fincastle Congregational Library for the use of the books thereof be, and the same is hereby abolished. But nothing herein contained shall be so construed as to prevent any person who wishes to make donations to the same.”

“At the request of the Librarian a committee was appointed (Dr. Charles Williams) to examine and settle his accounts with said Library, and report to a subsequent meeting of the session.”

Seventy-three volumes of this library are still extant, and are kept in the pastor's study.

2. RECEIPT FOR TAXES

PRESBYTERIAN CHURCH,

To The Corporation of Fincastle, Dr.

1855 To 1 House and Lot, Yearly Rent, 1 per cent. \$1.00

Received payment,

JNO. K. YOUNG, S. C. F.

3. COMMUNION SERVICE

The silver-plated Communion Service still used by the church was presented to the church by four of her elders, viz., Capt. Martin McFerran, Dr. Charles Williams, Judge Robert Hudson, and Morgan Utz. It has been in use for about fifty years.

4. LAND PATENTED

On May 10, 1803, one hundred acres of land in Botetourt county were patented for the "Fincastle Presbyterian Congregation" by James McConnell, John Moore, and James Delzell, Trustees. (See Land Book No. 3, p. 378.) This survey was made by Col. William Anderson and Robert Anderson, surveyors for Botetourt county, and the land was sold November 26, 1886, for \$126 to Daniel Duffy and Charles Vandergrift.

5. PEWS RENTED

It is not possible to find out when the system of renting the pews began, but it is thought that immediately after the civil war the system was inaugurated. It was not long continued. On page 97 of the Records of the Session, October 26, 1867, is this entry: "Ordered that the renting of the pews in this church be abandoned, and that notice thereof be given from the pulpit." In the Treasurer's book are entries of money received in 1866 and in 1867.

The following is a list of pew renters found in the old papers of Mr. James M. Spiller:

Pew No.	Name of Pew Renters.	Rent.
1		\$
2		
3	Mrs. Grasty,	
4	Mr. Spiller,	50 00
5	Mrs. Price,	10 00
6	Mr. Spiller,	50 00
7	Judge Hudson,	50 00
8	Capt. McFerran,	100 00
9	Mrs. J. M. Carper,	20 00
10	Mr. Spiller,	25 00
11	J. H. Mohler,	15 00
12	Mrs. Gray,	30 00
13	Dr. Godwin,	10 00
14	Capt. McClure,	10 00
15	James Miller,	5 00
16	Charles Price,	5 00
17		
18	R. K. Godwin,	5 00
19		
20		
21		
22		
23		
24		
25	Mr. Spiller,	5 00
26	James Godwin,	3 00
27	A. J. Carper,	3 00
28	C. B. F. Jankins,	15 00
29	Doct. Carper,	15 00
30	Mr. Bryan,	10 00
31	Mr. Switzer,	20 00
32	Mr. Charles Carper,	18 00
33	Mrs. Ewing,	20 00
34	W. A. Glasgow,	25 00
35	Mrs. Spears,	20 00
36	W. A. Glasgow,	25 00
37	Mr. Utz,	25 00

Pew No.	Name of Pew Renters.	Rent.
38	Doctor Williams,	\$ 20 00
39		
40	Mrs. George Carper,	5 00
	Mrs. Price (more),	5 00
	Mr. Simpson,	10 00
	Mrs. Brugh, one pew,	5 00
		\$634 00

6. DANCING

(From the Records of the Session.)

“The session having heard with grief that some of our members recently engaged in dancing, at public and private parties, it was ordered that Judge R. M. Hudson be appointed to wait upon them, and admonish them of the impropriety of such conduct, and to ascertain whether they intended to persist in such conduct.”

“Mr. ———, at whose instance the session convened, desired to make a statement with regard to some reports of dancing at his house. He stated that whilst in his absence in town, a company of young persons had collected at his house, and had obtained from his family permission to dance; that on his return to the house, he found them there, and was informed what was their object, and that he had improperly permitted them to dance; that he regretted very much that he had done so, believing as he did that he had done wrong, although permission had been obtained from his family, and that a similar thing should not occur at his house. Whereon the session excused him, with the admonition that dancing could not, and would not, be indulged in by members of our church.”

7. THE SABBATH-SCHOOL

It is not known when the Sabbath-school was begun. Mr. W. A. Glasgow writes: "I attended Sunday-school in the church in 1832 and 1833, superintended by Col. William Anderson, an elder of the church. At the school I committed several chapters of Matthew, including 'The Sermon on the Mount,' and the recital of same so pleased my uncle, John T. Anderson, that he presented me with a seal-skin cap and *Robinson Crusoe*. I wore the first with pride, and read and reread the latter with pleasure."

8. THE "HARMONIUM"

Through the efforts of Mr. Benjamin Gould and others, in 1858, the "Harmonium" was purchased, and it was the first musical instrument introduced into the Fincastle Church. It was bought from parties in New York, who had used it a short time, and it served the church until the summer of 1901, when a new Mason and Hamlin reed instrument was bought for \$150. Soon after the civil war, an expert came from a New England factory to Fincastle, and repaired the "Harmonium." This old instrument is now in the church, worn out, but prized by the older members of the congregation for the sacred associations and memories of the past, which are interwoven with its history.

When the "Harmonium" was installed, Mrs. Gould selected the choir, composed of the following persons:
Musical Director.—Mr. Benjamin Gould.

Organist.—Mrs. Benjamin Gould.

Sopranos.—Miss Eliza J. Carper, Miss Lavinia Stoner and Miss Sallie J. Gray.

Altos.—Miss Nora Stoner, Miss Eliza Ammen and Miss Amanda Whiteside.

Bassos.—Mr. George Williams and Mr. George Price.

Tenor.—Mr. George Landon.

9. THE LAMP

The lamp used on the pulpit is a gift from Mr. W. A. Glasgow. It was manufactured in Richmond, Va., at a cost of \$7, and bought to protect the eyes of the audience from the glow of the light on the pulpit.

10. MEETINGS OF CHURCH COURTS IN FINCASTLE CHURCH

1. Synod of Virginia in 1850.
2. Presbytery of Lexington, April 18, 1811.
3. Presbytery of Lexington, April 22, 1819.
4. Presbytery of Lexington, April 28, 1831.
5. Presbytery of Lexington, April 21, 1841.
6. Presbytery of Montgomery, September 23, 1852.
7. Presbytery of Montgomery, September 12, 1855.
8. Presbytery of Montgomery, September 18, 1862.
9. Presbytery of Montgomery, April 19, 1876.
10. Presbytery of Montgomery, May 3, 1887.
11. Presbytery of Montgomery, April 18, 1893.

Montgomery Presbytery now stands adjourned to meet at Fincastle April 22, 1902.

11. THE HEATING OF THE CHURCH

Prior to 1850 the old church building was heated with two large "ten-plate" stoves. When the building was repaired in 1850 these stoves were transferred to it, and remained in use until about 1868, when they were removed. These stoves were the product of Robert Harvey's furnace on Catawba (some eight miles above Fincastle), and were made late in the eighteenth century. They must, therefore, have served the church for about seventy-five years.

12. THE ORGANISTS

Among the organists of the church might be mentioned Mrs. B. Gould, her son Charles Gould, Mrs. Eliza Figgat, Mrs. Emma Beckley, Miss Mary Hudson, Misses Maggie and Bettie Glasgow, and the Misses Houston. Mrs. Alfred Beckley is the present very efficient organist, and has given freely of her talents, from time to time, since the first instrument was placed in the church.

13. "THE GLEBE"

The "Glebe" of the Church of England was the property now owned by Mrs. Ann Brugh, about two miles east of Fincastle, on the Blue Ridge Road. It was surveyed in April, 1804, by Col. William Anderson, and contained then about one hundred and thirty-eight acres. Just when or how this land came into the possession of the Presbyterian Church is not known, but it must have

been about the time the Presbyterians took possession of the church building. The following is interesting:

“AN ACT

“Authorizing commissioners to convey a certain tract of land to John Luster, of the County of Botetourt.

(Passed March 26, 1842.)

“Whereas it is represented to the General Assembly that the Presbyterian congregation of the town of Fincastle, in the County of Botetourt, have had the possession and use of a tract of one hundred and fifty acres of land, lying near the said town, for the last fifty years, the legal title whereof was originally vested in certain individuals for their benefit, who have long since departed this life; that the said tract of land has been subsequently sold by Edward Johnston, John Gray, Morgan Utz and Francis T. Anderson (who were appointed commissioners for that purpose by the said congregation) to a certain John Luster for the sum of two thousand dollars; and that it is the wish of the said congregation that the said commissioners be authorized to make a title for the said tract of land to the said John Luster:

“I. Be it, therefore, enacted that Edward Johnston, John Gray, Morgan Utz and Francis T. Anderson, or any three of them, be and they are hereby authorized to convey to said purchaser, by a proper legal conveyance, the title to said tract of land; Provided, however, that such title shall not affect the rights of any person or persons having a beneficial interest in said land.

“A Copy—Teste: JOHN W. WILLIAMS,

*“Clerk of the House of Delegates and Keeper
of the Rolls of Virginia.”*

“DECEMBER 7, 1901.”

The deed conveying this land to Mr. Luster is recorded in Deed Book 31, page 367, and acknowledged and recorded January 1, 1852.

It is thought that Rev. Robert Logan once lived at the Glebe. He had lived in the house which stood on the site of the present building occupied by Mr. R. J. Gilliam, and also where Mr. John Link now lives, on the waters of Mill Creek, about four miles southeast of Fincastle. It is possible that Mr. Fulton and Mr. Harrison lived there. It is certainly known that Rev. Stephen Cocke moved from the Glebe to a house on "Prospect Hill," and after two years moved to the old Manse property in Fincastle, and which he afterwards sold to the Presbyterian Church in 1844 for \$1,500.

14. MOUNTAIN UNION CHURCH

Mountain Union Church is the daughter of the Fincastle Presbyterian Church. She was born on the Saturday before the third Sabbath in February, 1832. To this daughter the mother gave twenty-four members, among them a ruling elder, Mr. George McDonald, who was immediately made a ruling elder in the new organization.

15. THE BELL

The bell now used in the Fincastle Church was in use, possibly, prior to 1850. It is certainly known that it has rung out the glad invitation to God's children, to meet together for public worship, ever since the church was remodelled in 1849-1850. It is the general impression that it was used in the old building.

16. BOND FOR \$2,000

In Deed Book No. 31, p. 368, is recorded a bond executed by Henry H. Paine and Morgan Utz, in the sum of \$2,000. "The condition of the above obligation is such that, whereas the above bound Henry H. Paine was on the — day of —, 1851, by the Board of School Commissioners in and for the county of Botetourt, appointed superintendent of schools for said county, for the year commencing January 1, 1852."

17. FUNERAL SERMON TO CONDEMNED MEN

A negro-trader, in passing through Fincastle on his journey, camped for the night on Bradshaw's Creek, near the town. During the night he was murdered by six of his slaves. They were apprehended and sentenced to be hanged. When the day of execution arrived, they were made to attend the Presbyterian Church, where a funeral sermon was preached to them. Then they were taken to the place of execution, and hanged on a large walnut tree, which is not now standing, in the lot now owned by Edmund Gilliam. This lot is between the Manse property and Mr. C. B. Camper's. The time of this incident is not known, but men who are now seventy and eighty years old remember hearing their fathers speak of it. "Nearly every one in the county went." We are unable to ascertain who preached the sermon to these unfortunate wretches.

Christian Education

THE compiler of these historical notes had no thought of inserting a chapter on the above theme. But as he began to look into the history of his church he was surprised to learn how much she had done for Christian Education in this community. No attempt is made to set forth all her efforts, and no statistics are given, for the simple reason that no record has ever been kept of these things. Only "bits" of history are here thrown together, that the reader may, to some extent at least, appreciate the work of our fathers to do their part in the essential matter of giving to their children and community an education not devoid of true religion.

The Fincastle Presbyterian Church has never attempted to conduct a parochial school, nor to control the schools. She has been foremost, through her sons and daughters, in every effort to give a Christian education to all who would avail themselves of the opportunity. The free schools of the State, after the civil war, have largely absorbed the schools conducted before through individuals or joint stock companies. This church was necessarily the leader in all educational efforts, for the reason that she was the strongest and wealthiest church in all this section, until after the civil war; then conditions changed. The railroads have never touched Fincastle.



SCHOOL-HOUSE AND DWELLING OCCUPIED BY PROF. AND MRS. BENJAMIN GOULD.

Roanoke on the one side and Eagle Rock on the other have taken the commercial business which was once hers. Large numbers of the sons and daughters of the church have gone since to swell the membership of other churches in the cities or elsewhere, and to give their service to these. Her people, impoverished by the war, depleted in numbers, and facing new conditions, have done what they could since that day when the Confederate flag was furled and the cherished hopes of a brave people were crushed. Like others, the best and truest of her sons had been largely sacrificed on the altars of freedom and principle.

Rev. Robert Logan, pastor of this church from 1800 to 1828, "was compelled to teach a classical and promiscuous school a great part of the time he was in the ministry, to obtain a decent support for his family." (*Footnote.*) Of this school Mr. W. A. Glasgow writes: "He taught the classics and mathematics. The sons and daughters of Col. Anderson (including my mother) got their education chiefly in this school, and it was said that his eldest son, John T., as a Latin, Greek and Mathematical scholar, was equal to his brothers educated at college and the West Point Academy."

While Mr. Cocke was pastor, there was a large school of classics and sciences taught by Rev. Thomas Brown, a Presbyterian minister. He was an Englishman, a fine scholar, and a man of administrative ability. He did good work and built up an attendance of perhaps one hundred scholars, all male, and chiefly boarders from Southwest Virginia and Botetourt. His school building then stood

on the hill near where the negro churches are now located, and bounded on the east by the line of the street extended, which passes between the manse and the property once owned by the Glasgows, and now owned by Mrs. Mehaffey. This building had been erected by the Free Masons in connection with the citizens of the town. The Masons used the upper floor, while the lower floor, divided into two rooms, was used for school purposes. After the Masons ceased to use it, when Mr. Brown came, he taught upstairs, while his assistant used the lower floor. This building has been torn down, and the bricks used for paving some of the sidewalks of the town. "A most unprecedented and outrageous affair."

One of Mr. Brown's pupils testifies as follows: "He was a most excellent teacher and a most superb *flagellator*. His switches were supplied from Catawba by the Thompson boys, and were never under five feet in length. Not less than a half dozen were kept in sight of the school, and when it became necessary to use them, the victim had no possible way of escape."

After Mr. Brown, Rev. John Anderson became the principal of this academy. He was a Presbyterian minister from Ireland, a ripe scholar, a fine teacher, and a man of great ability. He sometimes supplied the pulpit of the Presbyterian Church. "Like his predecessor, his discipline was of the first order." It was perhaps through the influence of Mr. Bradshaw, principal of the Anne Smith Academy of Lexington, that Mr. Anderson was put in charge of the Fincastle Academy, which was then in a

flourishing state, and controlled by trustees, and in no sense denominational.

During this period, and when Mr. Paine became pastor of the church, in 1845, "the membership of the Presbyterian Church was composed of such men as Col. John T., F. T., and Dr. William Anderson, Judge Edward Johnston, Morgan Utz, Dr. Charles Williams, and many other prominent men, who were foremost in every business enterprise connected with the growth of the town and county. These men took the lead in matters of education, and succeeded in establishing male and female academies of high grade, in which the best teachers were employed, and a large patronage drawn to both from different portions of the State." During Mr. Paine's pastorate both male and female schools were conducted, not as denominational schools, but largely under the influence and leadership of the Presbyterians. At the time when Mr. Paine left, both the male and female schools were on the decline.

"One of the first things Mr. Grasty did when he took charge of the church was to say, 'To build up a church, we must have good schools.'" His efforts were seconded by his people and others. He was the inspiration in restoring both male and female schools.

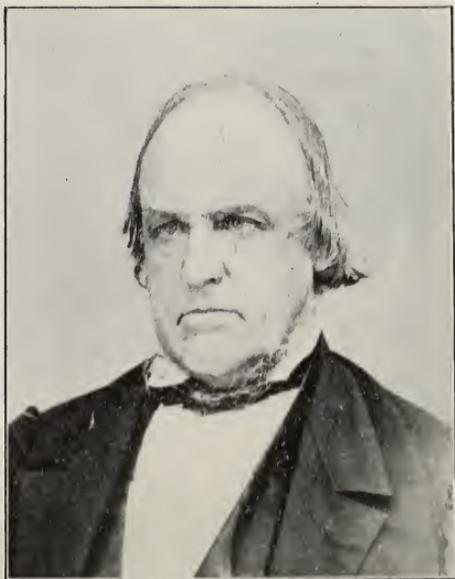
Mr. Downs,¹ a good teacher and a member of the Methodist Church, had had charge of the male school for a number of years. After Mr. Grasty came, the following

¹ It was said of Mr. Downs that he "whipped off all the buttons on the coats of his scholars."

men taught this school until the civil war broke out, viz., Mr. John M. Guy, of Augusta county; then Mr. William McCorkle, of Rockbridge county; then Mr. William A. McCue, of Augusta county, and Mr. William Wilson, of Rockbridge county—all Presbyterians. After the close of the war, possibly, Mr. McCue taught for a few years.

The school building south of the Episcopal Church, now used by the trustees of the public free schools for the use of a graded free school, was erected during the pastorate of Mr. Paine by a joint stock company, composed of sixty-three shares. The gentlemen who composed this company were interested in promoting the education of girls, and were members of the Presbyterian, Episcopal, Baptist and Methodist Churches. The members of the Presbyterian Church owned twenty-eight shares. When Mr. Grasty came to Fincastle he used his influence in getting from the North, Mr. and Mrs. Benjamin Gould, whom he had known at Yanceyville, N. C., as excellent teachers, to take charge of this female academy. They were Presbyterians, and under their leadership a large and successful school was conducted for a number of years. The influence of these two godly people is still felt for good in this place, although they have been gone for more than thirty-six years. They sought to lead their pupils to Christ, as well as to train their minds, and in this effort they were richly blessed. Some of their pupils, who still live in and around Fincastle, always mention their names with tender affection and gratitude.

Mr. Gould had been preceded by Mr. Paine, Miss



PROF. B. GOULD.



MRS. B. GOULD.

Bascome, Miss Brown, Miss Lizzie Baxter, of Lexington, and Misses Rebekah and Kate Glasgow—all Presbyterians. Mr. Paine lived in the old manse, and for several years taught a private school in that building. One year his pupils numbered about fifty. (See also "Items of Interest," No. 16, on p. 41.)

The session room attached to the Presbyterian Church was used as a school-house during the pastorates of Mr. Harrison and Mr. Cocke. A Mr. Lovelace was employed by some of the citizens of the town, or by trustees (it is not remembered which), who taught the ordinary English branches for several sessions. It was then the only male school in town.

There once stood on the corner of the Presbyterian church-yard, near the town spring, and very close to the carpenter shop (known as Simpson's shop) a brick school-house. It was torn down after the war. The Sessional Records refer to it in records of date September 21, 1868, and February 22, 1869. It was built, by permission of the Presbyterian Church, for a primary school. The gentlemen interested in this enterprise, besides Presbyterians, were chiefly Episcopalians. This school was first taught by a Baptist lady, Miss Helen Bell, of Buchanan. She was succeeded by Mrs. Bonnell, a Presbyterian, and her daughter (Mrs. Word), who taught for a number of years. Mrs. Word became a Methodist.

Others taught before the war, either in private schools or in some of the schools enumerated above: among them were Miss Knight and Miss Juwell (both members of the Congregational Church, but attended the Presbyterian

Church), Miss Bascome, Miss Goodrich, of Connecticut, and Miss Reynolds, of Lewisburg, W. Va.

After the war, Judge Thomas Houston, a Presbyterian, possibly was the first to take charge of the Female Academy, with Miss Paulina Camper, a Methodist, as his assistant. After these, Rev. C. W. Humphries and Rev. Frank Price, both Presbyterians, and Mr. Gaines have taught in Fincastle.

While Dr. Bocock was pastor of the church he taught his own children, and a few other pupils as well. Rev. R. R. Houston did likewise. Of the present members of the Fincastle Presbyterian Church, Mrs. Jane Godwin has taught in private schools in town, and now teaches a few scholars in her own home; Miss Gainor Ross, Miss Annie McClaugherty, Miss M. B. Simmons, Miss Mattie Zimmerman and Mrs. Mary Linkous teach in the public free schools; Mr. Hampden Spiller has taught, and Mr. Iverson Twyman now teaches, in the public free schools; Miss Stella Houston teaches a private school; and Mrs. Holladay, the wife of the present pastor of the church, teaches her own children, and a few other pupils from the town.

We do not claim that the Presbyterians have done, in the past or present, all the work of Christian education in this community. Indeed, every effort they put forth was heartily seconded by God's people, who were members of our sister denominations. We only record, with gratitude, a part of what the Presbyterians have done to educate the youth in an atmosphere of the religion of Jesus Christ.

Sketches of Some of Her Pastors

REV. ROBERT LOGAN

FROM the records of the Presbytery of Lexington, through the courtesy of Rev. W. C. White, Stated Clerk, we learn that Mr. Logan was received by that Presbytery as a candidate September 22, 1797, licensed October 19, 1798, and ordained at Brown's meeting-house on April 9, 1800. It also appears from these records that Mr. Logan was called to Ballston, N. Y., and to Big Spring, Pa., at the same time he was called to Botetourt (1801). Prior to this he had been directed to fill appointments made for him in Botetourt and elsewhere. Rev. Samuel Houston, Rev. George Baxter and Rev. Samuel Brown were appointed a committee to install Mr. Logan at Fincastle on the Saturday before the second Sabbath of May, 1803.

From the historical preface to the second volume of the records of the session of Fincastle Church we quote:

"Mr. Logan, however, with great self-denial, continued to labor in this (Fincastle) field until called to rest from his labors in the paradise of God. Mr. Logan was a

man of vigorous intellect, pious, laborious, and ardently devoted to the promotion of the kingdom of Christ. Many yet remain to testify to his worth, while the greater part have fallen asleep."

Dr. Foote, in his *Sketches of Virginia*, second series, pp. 580, 581, says:

"Robert Logan had the refusal of the tutorship in Hampden-Sidney College, when John H. Rice applied for it. Upon being visited by Mr. Rice¹ upon the subject, he gave up his right, and recommended his friend to be the tutor. He was born in Bethel congregation, Augusta county, September, 1769. He was reared piously in the strictness of the Presbyterian faith and customs, one of a large family of children, all of whom became professing members of the church. His literary and theological course was passed at Liberty Hall under the care of Rev. William Graham. Upon being licensed to preach the gos-

¹ On pp. 246, 247 of the same volume we find this interesting note: "Hearing that a tutor was wanting in Hampden-Sidney College, he (John H. Rice) sought the office. With such introduction as he could procure he made application to the trustees by a personal interview. With his bundle in his hand, he proceeded *on foot* through Campbell county and part of Charlotte to Prince Edward, and found that the trustees were in correspondence with Robert Logan, of Fincastle, and waiting a final answer. Encouraged to expect the appointment if Mr. Logan declined, and anxious to know the event, he returned to Bedford, crossed the Blue Ridge, and waited on Mr. Logan. Returning to Prince Edward with a communication from Mr. Logan declining the office, and recommending Mr. Rice to the trustees, this long *pedestrian* journey was crowned with success; he received the appointment."

pel, he made some missionary excursions, and visited Genessee county, in New York, and made an excursion to New England, visited Kentucky, and finally settled in Fincastle, Botetourt county. While in Kentucky he married Miss Margaret Moore, from Walker's Creek, Rockbridge county, Va. For many years he was the frontier minister. . . .

“With a wide field around him, and a disposition to occupy it, he was compelled to teach a classical and promiscuous school a great part of the time he was in the ministry, to obtain a decent support for his family. . . . His labors were great and unremitted, except as sickness sometimes caused him to intermit his regular course. Salem, now in Roanoke county, shared with Fincastle his principal labors, and as his strength enabled him, he visited the surrounding counties with the messages of mercy. Occasionally he would dismiss his school, and try the practicability of living as a minister of Christ, disengaged from all business but the especial duties of the office to which he had been ordained. On one of these occasions, having stated his intentions and hopes to Mr. Speece, and the amount of expenditure he thought would supply the wants of his family, and how it was to be obtained, that brother remarked that Brother Logan's faith must be very strong to live in Fincastle on his salary. Mr. Logan died October, 1828, in his sixtieth year, having preached in Fincastle about thirty years. Though his church and congregation were not large, there were some members of both for whom he had the highest regard.”

Mr. W. A. Glasgow writes: "Of Rev. Robert Logan I have heard much, nothing but what was good. He was loved by the people. His life was an example of godliness that must have told in the community."

Mrs. S. G. Lewis writes: "I have lost one bit of information I thought I had for you, namely, Mr. Logan's salary list. I can, however, say this much; it was only, I think, \$300, and the largest single subscription \$20 (but two that large), from that down to fifty cents per year."

Mr. Logan sleeps, with his wife, in the cemetery of the Fincastle Church. A flat marble slab marks their resting place, with the following inscription upon it:

ERECTED
BY THEIR CHILDREN,
IN MEMORY OF
ROBERT LOGAN,
WHO WAS FOR NEAR 30 YEARS
MINISTER
OF THE PRESBYTERIAN CHURCH
IN THIS PLACE,
AND DIED OCT. 9, 1828,
AGED 59,

AND OF HIS WIFE
MARGARET,
WHO DIED MAY 10, 1830,
AGED 49.

REV. STEPHEN F. COCKE ¹

“The first regular *pastor* chosen by the congregation was the Rev. Stephen F. Cocke, who was elected, as appears from the old record-book, on September 9, 1838. Mr. Cocke had, however, preached to the congregation for twelve months previous to this time.

“Mr. Cocke continued to serve the congregation, in all, six years, and at length removed to Texas, where he is now settled. His services were highly acceptable and useful, and the congregation consented with great reluctance to the dissolution of the pastoral relation. During his ministry there were many valuable additions to the church. Mr. Cocke was a man of ardent piety, of a cultivated mind, of an easy and pleasant address, of an affectionate disposition, and was greatly beloved by the people of his charge.”

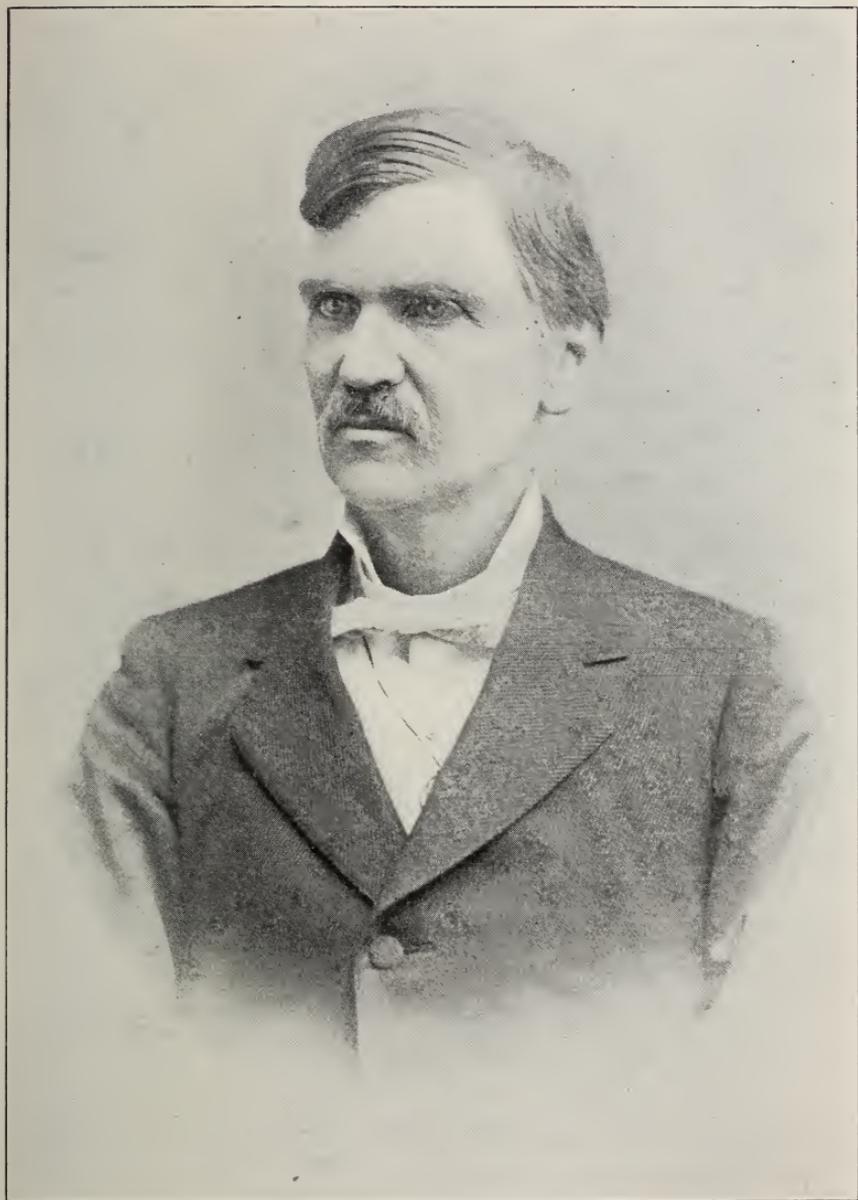
¹Taken from the preface to the Sessional Records prepared in 1845.

A VIEW OF FINCASTLE, WITH SPECIAL REFERENCE TO THE CAREER OF REV. JOHN SHARSHALL GRASTY, D. D.¹

The county, Botetourt, was organized under Act of Assembly of 1769. Considering a place for county seat, the justices were offered by Israel Christian a tract of about forty acres of land for that purpose, which they accepted; and in 1772 laid out a town on it called Fincastle, in honor of Lord Botetourt's country seat in England. The most eligible site for a church was set apart for that end—one of surpassing beauty and fitness—becoming at once a place of worship and of burial for the earlier settlers and frontiersmen. For a considerable time it was in charge of the Church of England, and it is said that one of its rectors (who on an occasion, somewhat inspired by *spiritus frumenti*, exhorted his hearers to "follow his precepts and not his example") lies interred within the limits of the church's walls. The place has continued one of worship and burial to the present day.

After the Revolutionary war, owing no doubt to the spirit of religious liberty (soon recognized by statute) and the abolition of tithes, the English Church service

¹This article is from the pen of Hon. William A. Glasgow, and is prepared by the special request of the compiler of these notes.



DR. GRASTY.

was discontinued, and the Episcopal light went out. Thereupon the church was opened to dissenters, and, the Presbyterian element being predominant, the property passed into their charge; and Christians of all denominations, including the Episcopalians, resorted there to worship. And soon a regular pastorate, under the Rev. Robert Logan, was established, and a Presbyterian church organized. After long and faithful service, Mr. Logan passed to his successors a community thoroughly trained in sound doctrine. The Episcopal element, thus left without a shepherd, cast in their lot with their Presbyterian brethren; and all true lovers of Jesus Christ sat in peace together. This was the true period of the golden age. Here the Sabbath bell has continued for thirteen decades to arouse and summon the villagers to public worship. The place is dear to me, and I must be excused for noting that it was in early life the church of my blessed mother, and here lie entombed her father and mother, her grandparents, paternal and maternal, and of their descendants reaching the sixth generation, not a few of them falling in the front in the great civil war.

Within these precincts are precious memorials of Anderson, Thomas, Shanks, McPheeters, Harvey, Kyle, Burwell, Price, Rudisill, Furguson, McDowell, Moore, Gray, Hickok, Baker, Kollock, General Edward C. Carrington, the wife of Governor Giles, and others too numerous to mention here. Among these names is William Anderson, a soldier under General Greene in the Carolinas, who was with Morgan's army in the battle of

Cow-Pens, and helped to bury his cousin's husband, Lieutenant McCorkle, who there fell mortally wounded. He was in the war of 1812, in command of a regiment, and was much in the public service as a justice of Botetourt, a delegate to the Assembly, engineer and commissioner for this State, and surveyor of Botetourt for fifty years, ending with his death in 1839; and then, "while the voice of the preacher called on the multitude to '*mark the perfect man, and behold the upright, for the end of that man is peace,*' the muffled drum and funeral shot proclaimed that the ashes of a Revolutionary patriot had found a resting place in the grave."

In the *renaissance* of the Episcopal Church the honored and beloved Bishop Meade and his followers asserted no claim to this colonial church, where his friends had taken refuge with Presbyterians; but in another part of the town erected a church, which was dedicated to their services. He thus recognized the old church as rightfully Presbyterian.

This old colonial church, under the pastorate of Logan, comprised in its membership in the town and countryside such names as Bowyer, Burwell, Harvey, Hawkins, Trigg, McFerran, McDonald, Snodgrass, Gulliver, Delzell, Anderson, Crabb, Thomas, Alderson, Shanks, Kyle, and Breckenridge. During his pastorate Mr. Logan conducted a school, carrying his pupils into the classics and sciences, from which school there went forth men of learning and force, who were leaders of thought, and illustrated the public councils, not only in Virginia, but

in Tennessee and other Southern States. So that the works of this venerable man live after him.

The church passed through several pastorates in succession until 1855, when the Rev. John Sharshall Grasty was called to its charge. He was a native of Southside Virginia, educated at Washington College, Va., at the University of North Carolina, and at Union Seminary, Va. Personally, he was then unknown among us; but his reputation as a successful preacher and pastor at Yanceyville, N. C., had preceded him. On acquaintance we were impressed with him as the very man to take charge of a church of such beginnings and history. His walk, conversation and public services drew about him a most appreciative congregation. A decided Presbyterian and Calvinist in doctrine, he hailed fraternally all evangelical Christians. He did not waste himself and weary his people with polemics: but appeared to "know nothing but Christ, and him crucified; to the Jews a stumbling-block, and to the Greeks foolishness." The Presbyterians of the community were at once drawn near to him, and his discourses grew in favor with outsiders and Christians of other connection. There was steady progress, a general increase in his congregation, and some most valuable additions to the church. The Board of Elders was organized, with regular monthly meetings, and to it was added strength through the accession of some entering the church under his labors and ordained by him to that office. The board, when he left, consisted of Judge Robert M. Hudson, Dr. Charles Williams, Morgan Utz, Martin

McFerran, James M. Carper, James M. Spiller, and this writer, who alone remains to tell the story of their valued support of their consecrated minister.

Besides the preaching there was maintained on every Wednesday evening a meeting for lecture and prayer. This, though chiefly of his own people, was attended by many of other congregations, and some of none. The lectures for a considerable time were on the Psalms and on noted Bible characters, and so attractive and instructive were they that the attendance greatly increased, and the lectures became the topics of conversation in the community. So much interest was felt in them that there was a general looking forward to the next, and persons outside the pale of the church, as well as within it, were intent to arrange their business to accommodate attendance. His preaching was with great power, and largely attended by earnest listeners. I now recall a sermon from the text, "Lot pitched his tent towards Sodom." This sermon made a deep impression, as did another which I recall from the text, "Jeshurun waxed fat and kicked." So, also, did another, "Come now, and let us reason together." These and others of like character were subjects of widespread comment, insomuch that he was invited to neighboring counties (whither they had been reported), with urgent request that he would repeat them. I remember that in the first mentioned of these three extraordinary sermons he would pile up one thought upon another, in successive climaxes, capped with the text. In like manner, in the second one he indulged the same

climateric figures. In all his preaching, most forcibly did he illustrate from history, both sacred and profane, ancient and modern, with which he had great and accurate resource.

In addition to what has been said of his pastoral work, there should not be forgotten his social intercourse, and that of his family, most grateful to his neighbors. His wife was a charming woman of thorough culture, deeply devoted to the care of the olive plants around the board, readily making friends with all about. Not only in time of peace, but during the most devastating war, and the distresses incident to it, when one after another of the families of the community were thrown into mourning, the preacher and his wife were at hand in all emergencies, and their sympathies were felt by the bereaved and sorrowing of all denominations. Directly after the war, while his own church was undergoing repairs, he was invited by the Episcopalians to preach regularly in their church. Such a departure from ecclesiastical precedent offered a striking example of how, under his ministry, denominational differences were ignored.

As a citizen he was wide awake and public spirited. He was ever in closest touch with the thought, needs and feelings of the old and the young alike. To the boys of the community he was as a comrade, and they looked forward with eager anticipation to his hunting and fishing excursions, in which they participated, and which were a part of his life until his health began to fail.

At length, after a service of twelve years, a large part

of it during times that tried men's souls, worn with cares, his investments, upon which he had relied for comfortable maintenance, swept away, and with some failure of health, he was invited to Shelbyville, Ky. And then, with a disposition to try a new field, removed from the scenes of care and sorrow which overspread to the horizon his present seat, he removed to Kentucky.

During a sojourn for seven years at Shelbyville he made many warm friends, among them Dr. McPheeters, of "Mulberry," a few miles distant; Dr. Stuart Robinson, and Dr. Wilson, pastor of the First church of Louisville; Mark Hardin, brother of the late distinguished senator, Ben Hardin, of Kentucky. Of these, and perhaps other interesting men, he contributed sketches for the press, which were generally read and valued. Besides extensive contributions to religious periodicals, he was the author of a most valuable volume, *Faith's Battles and Victories; or, Thoughts for Troublous Times*, published by Anson D. F. Randolph & Co., of New York, in 1869, and tenderly dedicated to the cherished memory of his sainted mother; a book designed to instruct and invigorate the faithful in all coming generations. The opening sentiment in it is, "Let the heavens be glad, and let the earth rejoice, and let men say among the nations, The Lord reigneth."

During Dr. Grasty's pastorate at Shelbyville there passed from life, at "Mulberry," his friend, Dr. Samuel B. McPheeters, with whose career he was familiar. This lovely saint, while pastor of the Pine-Street Church in St. Louis, Mo., had been the victim of one of the most outrageous politico-religious persecutions that the world

has witnessed since the dark ages. A veritable pack of beagles, led by one George P. Strong—a man with a pull on the military powers that during the civil war controlled that city and State—dogged his steps, perverted his utterances and acts, and hounded him almost to his death. At the close of the war Dr. McPheeters had been cordially invited to Kentucky, and placed in charge of Mulberry Church, where the remnant of his life was passed in ministering to a devoted people, whose brotherly kindness consoled his wounded spirits and softened his exit from this world of persecution and cruelty. Dr. Grasty was his near neighbor; and in the deep interest felt by him for this loved man of God, he was encouraged to write his memoir, which, with an introduction by the Rev. Dr. Stuart Robinson, entitled "The Faithful Martyr," was published in St. Louis, by Davidson Bros. & Co., in 1871.

This book, *Memoir of Rev. S. B. McPheeters*, by John S. Grasty, is a treasure which we value as preserving the truth of history. After seven years at Shelbyville, Dr. Grasty removed to Austin, Texas, and afterwards to Missouri, where, in the spring of 1883, ended his earthly career.

The world was better for his having lived. Hundreds mourned his death for his having, in their bereavement and sorrow, extended to them the "balm of Gilead," and thousands, who had lined his pathway through life, shed tears that they should see him no more.

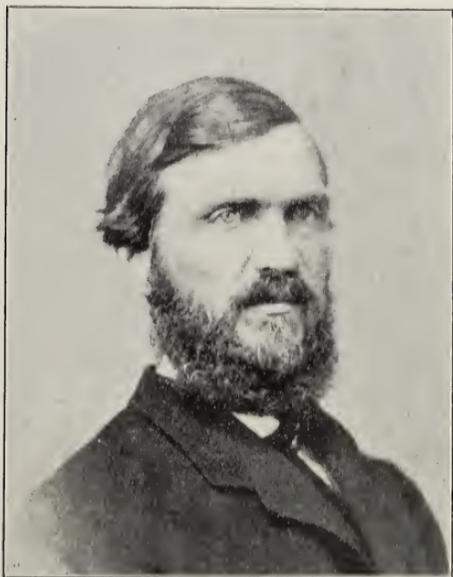
WILLIAM ANDERSON GLASGOW.

Lexington, Va., January 15, 1902.

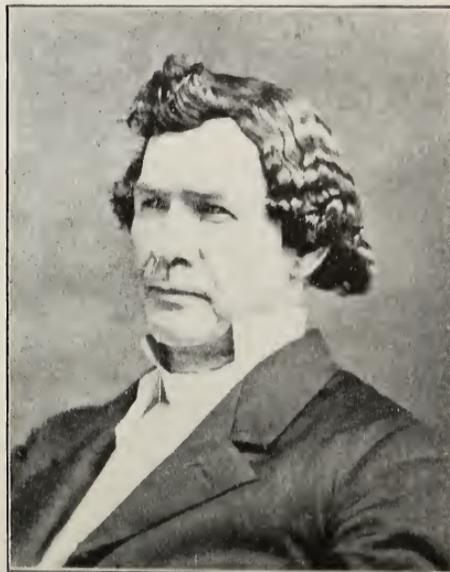
In addition to what Mr. Glasgow has said in the above admirable article, it might be of interest to the readers of this little volume to know that Dr. Grasty was born April 24, 1825, at a country place known as "Mount Airy," in Pittsylvania county, Va. Before entering the ministry he was admitted to the bar, and practiced law for several years. Although a very young man, he was ordained to the office of ruling elder while practicing law in Henry or Patrick counties. Before entering upon his pastorate at Yanceyville, N. C., he preached at Smithfield, which was his first charge. While living at Yanceyville he married Miss Ella Pettus, of Mecklenburg county, Va. Dr. Grasty left Shelbyville, Ky., about 1874, and was called to Austin, Texas. He also served the churches at Columbia and Mexico, in Missouri, and died in Kansas City in 1883.

Three of Dr. Grasty's children survive him — Mr. Thomas P. Grasty, vice-president and part owner of the *Manufacturers' Record*, of Baltimore, Md.; Mr. Charles H. Grasty, president and chief owner of the *Baltimore News*, and Mrs. Mary Agnes Brockenbrough, who is engaged in newspaper work in St. Louis.

The records of the session of the Fincastle Church attest the fact that Dr. Grasty's ministry was richly blessed in the conversion of sinners. Large numbers of young people from the schools and from the community entered the church, as well as older people. His efforts to build up male and female schools met with signal success.



REV. JOHN SHARSHALL GRASTY, D. D.



REV. JOHN H. BOCOCK, D. D.

Others, as well as Mr. Glasgow, remember Dr. Grasty as a genial gentleman; a loyal and sympathetic friend; a preacher, able, impressive and attractive; and a pastor, acceptable and helpful, who enjoyed the confidence and esteem of all.

Through the generosity of "one who loved him," we are able to present to the reader two pictures of this man of God, whose memory is dear to many now living, and which were taken after he left Fincastle.

REV. JOHN H. BOCOCK, D. D.,

Closed his useful ministry of thirty-one years as pastor of the Fincastle Church, which he served for three years. He had always occupied a prominent position in the church, not only as an earnest and eloquent preacher of the gospel, but as a writer for the magazines and other periodicals. He left a number of valuable manuscripts, some of which have been published in one volume. Dr. Bocock was a man of great learning and transcendent ability. He had no superiors, and few equals, in the Virginia ministry.

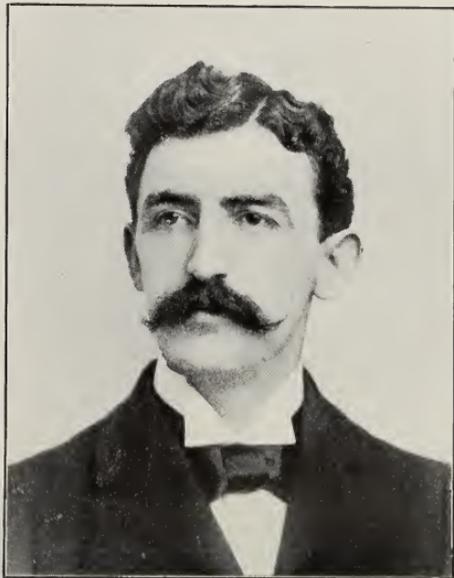
Dr. Bocock married Miss Margaret Kemper, a sister of Governor Kemper, who survives him with four children, all of whom occupy prominent and useful positions in society.

REV. RUTHERFORD ROWLAND HOUSTON ¹

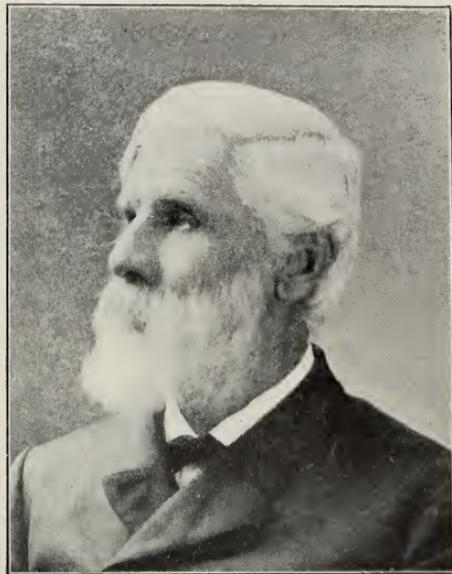
Is the first child of Rev. S. R. Houston, D. D., and his first wife, Mary Russell Rowland; he was born in Smyrna, Asia Minor (Turkey) in the house of the Austrian Consul. "After the death of his mother, at four years of age he was taken to the United States on account of his delicate health. Recovering, he entered the school in Union, Monroe county, W. Va., and when prepared for college, he entered Washington College, Virginia (now Washington and Lee University), at fifteen years of age, where he graduated in 1855 with honor, and was appointed to deliver the valedictory at the commencement."

"Not long after graduating he became an assistant teacher in Rev. Dr. Foote's Classical School, Romney, W. Va., where he taught for two years; then entered Union Theological Seminary, taking a full course of study there. At the close of his theological course he received the appointment of assistant of the professor of Oriental Literature, in which capacity 'he performed his duties with eminent ability' (the unsolicited commendation of the professor)." He was licensed to preach by Greenbrier Presbytery, Synod of Virginia, in 1863, and immediately became the "stated supply" of "Salem," "Muddy Creek," and "McElhenny" churches, all of which were in Green-

¹ A greater portion of this sketch is taken from a volume entitled *The Houston Family*, by Rev. S. R. Houston, D. D.



REV. JAMES C. SHIVE.



REV. R. R. HOUSTON.

brier Presbytery. In 1866 he became the minister of "Salem and Carmel" churches, of the same Presbytery, and continued to serve these churches until 1869. His Presbytery put several candidates for the ministry under his care for instruction while serving these churches.

In 1871 he was called to the Presbyterian churches of Fincastle and Mountain Union, in Botetourt county, Va. He faithfully served these churches until 1890, when he removed to New Castle, Craig county, Va., ministering to New Castle, Mt. Emory, and Sinking Creek churches of that county. In 1894 he moved to his farm in Botetourt county, near Amsterdam, and has continued until this date (1902) preaching the Word in season and out of season. "As a preacher, he is instructive, impressive, practical and effective, anxious to declare the whole counsel of God unto his people; decided in his sentiments, and bold in his expression of them, having studied the Word of God with care, and being sustained by an enlightened conscience in his faith." "As a pastor and preacher, he is well worthy to succeed such as Grasty and Boccock. His shadow still rests over Fincastle and her people."

"He married Miss Margarette Steele, of Illinois, a good woman, with a well-informed mind, educated at the Frankfort Female School, Greenbrier county, W. Va.; pious and faithful in the discharge of all her duties as a wife and mother, and domestic in her taste and habits." Mrs. Houston is justly proud of her Scotch-Irish descent.

Mr. and Mrs. Houston have ten living children, viz.: Mrs. Mary B. Miller, Mrs. Katherine J. Plecker, Mrs.

Annie R. Patterson (missionary to China), Mrs. Emma B. Hall, Mrs. Alice Spessard, Miss Stella V., Miss Olive A., Mr. Harry R., Miss Janet C., and Miss Jessie Steele. Besides these there are two others—Rachel and Evelyn, twins—who sleep in one grave in the cemetery around the Fincastle Church.

REV. PETER CUNNINGHAM CLARK,

Born in Washington county, Va., was taught by his parents to fear God and respect the rights of his fellow-men; to hate idleness as a vice, and to look upon labor of any kind as honorable. His earliest religious impressions were received from his father and mother. Among ministers of the gospel who were instrumental in leading him to Christ, the first was Rev. B. Gildersleeve, and after him Rev. A. L. Hogshead and Rev. J. R. King, who, by their faithful labors in and out of the pulpit, made deep and lasting impressions upon his character. He was converted at the age of twelve, and united with the Cold Spring Presbyterian Church. He received his early mental training in the common schools and Liberty Hall Academy of Washington county, Va. Taught two years, 1879-'80 and 1880-'81, in the public schools. Became deeply impressed while trying to open his school with prayer that it was his duty to preach the gospel; was received under the care of Abingdon Presbytery as a candidate for the gospel ministry in September, 1881.



REV. J. M. HOLLADAY.

REV. P. C. CLARK.

Entered Hampden-Sidney College the next week, whence he was graduated with the degree of A. B. in June, 1884. Afterwards, while attending Union Theological Seminary, he received the degree of A. M. from Hampden-Sidney. Entered Union Theological Seminary September, 1884; graduated in May, 1887. He was first called to the pastorate of Rocky Mount and Piedmont churches in Franklin county, Va., and was dismissed from Abingdon Presbytery August 25, 1887, to unite with Montgomery and entered upon his work in Franklin the fifth Sunday of that month. He was received by Montgomery Presbytery, convening at Clifton Forge, Va., September 20th, and was licensed to preach at this meeting, and ordained by the same Presbytery, in session at Lynchburg, November, 1887. He served the Franklin county churches till the fifth Sunday of April, 1891, when he preached his first sermon as pastor of the Fincastle Church in Botetourt county, Va. Afterwards he was called to serve Glen Wilton, Galatia and Mountain Union churches in connection with the Fincastle Church. He continued serving these churches till January 1, 1897, when he became pastor of Bluefield (W. Va.) church, where he is still laboring with success.

Mr. Clark is a consecrated minister whose labors have been blessed of God in every church he has served. He is a good presbyter and faithful in attending upon the courts of his church. He has a host of friends in every church in which he has labored.

Mr. Clark married Miss Sallie M. Horne at Glade

Spring, Va., December 21, 1887, and six children have been born to them: Anne Permelia, Hubert Gilbraith, George Dennis, Eleanor, Mary Horne, and Esther Cunningham.

The picture of Mr. Clark which adorns this volume was taken in 1901.

REV. JAMES COWAN SHIVE

Served the Fincastle Church from October 1, 1897, to April 1, 1899. He was born of godly parents near Searcy, Ark., and was educated at Hampden-Sidney College and Union Theological Seminary, graduating from the latter in May, 1897. Montgomery Presbytery licensed him to preach the gospel in September, 1897, and ordained him the following April.

Mr. Shive married Mrs. Mary G. Coleman, a daughter of Dr. J. W. Wilson, of Chatham, Va. (and a second cousin of Rev. John S. Grasty), in June, 1897. To them have been born three children, two of whom are living—Margaret Wilson and John Willis.

Mr. Shive is one of the three sons of Rev. R. W. Shive to enter the ministry. Fincastle Church was his first pastorate. He made a deep impress upon this church and community. His preaching is characterized by clearness and deep earnestness, and his life by consecration.

Mr. Shive removed from Fincastle for the reason that this climate did not suit him. He is now pastor of the Presbyterian Church at Piedmont, S. C.

REV. JAMES MINOR HOLLADAY

Was born in Orange county, Va. He was educated in private schools until he entered Hampden-Sidney College in 1887. His theological studies were pursued in Union Theological Seminary. He was licensed and ordained by Montgomery Presbytery in 1892, and installed pastor of Rocky Mount and Piedmont churches, in Franklin county, July 31, 1892. On November 1, 1894, he entered upon the pastorate of Blacksburg and Roanoke Valley churches, and continued to serve these churches until July, 1898, when he removed to Asheville, N. C., hoping that that climate would benefit his wife. On May 26, 1899, he began to serve the Fincastle and Mt. Union churches, continuing until the present time (1902) in that field.

Mr. Holladay married Miss S. Syme Ayres, of Rocky Mount, Va., April 12, 1893. To them have been born four children, two of whom are living—Emilie Cabell and Davis Ayres.

Col. William Anderson ¹

Even a partial history of the Fincastle Church would be incomplete without some reference to Colonel William Anderson, who was a co-worker with Rev. Robert Logan. This volume is brought to a close with a very brief reference to this man, whose efforts were so largely given to the building up of this church in its infancy. He was born in the year 1763 in Delaware; when about six years of age he came with his father's family to Botetourt county, which was thenceforth his home and finally his burying place.

For about fifty years he was county surveyor, for a long time a magistrate, and for many years a commissioner of the James River. He was also a member of the Legislature of Virginia. He became a Christian during the great revival of 1788 and 1789. "Scrupulously honest, sensitive of his reputation, and cherishing the pure principles of the gospel, he practiced a charity that seeketh not her own, believing that wealth was not the best inheritance for children."

His useful life was brought to a close September 13, 1839, in the seventy-sixth year of his age. He served this

¹See also a reference to Col. Anderson in Mr. Glasgow's article on pp. 59, 60.

church as ruling elder for thirty-nine years, and his numerous descendants became useful and honored members of the church.

Dr. Foote, in his second volume of *Sketches of Virginia*, page 584, has a highly interesting memorial of Colonel Anderson, in which his public and Christian character is admirably portrayed. It closes with an extract of a sermon preached at the time of his death by Rev. Stephen F. Cocke, then pastor of this church, which was published, and may now be found in the hands of his descendants.

We regret that we cannot here publish sketches of some of the other elders of this church, as well as of the deacons. Such would make this volume too bulky, and the cost to exceed our means. Their influence for good still lives to bless the present and future generations. Most of these have long since "fallen on sleep"; a few are in the prime of life, enduring the heat and burden of the day, while the remainder are near the end of their pilgrimage: their eyelids are beginning to droop, their steps grow weary, and they too will soon enter upon that rest which remaineth to the people of God.