

HAND-BOOK

OF THE

First Presbyterian
Church.

"The pen is mightier than the sword." This
booklet is the product of many pens,
brought together by the free use
of a weapon with two
blades—the
shears.

COMPILED BY THE
COMMITTEE ON PRINTING.
1903.



GIFT
Aug 18 '34

Virginiana

BX
8949
.59A2
1903
180001
Copy 2

*The Ross Printing Co.,
Staunton, Va.*

THE PRESBYTERIAN CHURCH.

Presbyterianism was planted in America by the Scotch, Scotch-Irish, Dutch, Germans, Huguenots, and English Presbyterians. But Presbyterians had been in this country almost a century before the first Presbytery was organized.

- 1705. The first Presbytery (called the Presbytery of Philadelphia) was organized, consisting of seven ministers, Francis Makemie, John Hampton, George McNish, Samuel Davis, Nathaniel Taylor, John Wilson, and Jedediah Andrews.
- 1706. The first preacher ordained by this Presbytery was the Rev. John Boyd.
- 1717. September 17th, the first Synod was erected, called the Synod of Philadelphia, with George McNish as the Moderator, and thirteen ministers and six elders.
- 1747. The Presbytery of New Castle in 1747, upon the earnest and repeated application of certain "dissenters" in Virginia for a minister, sent Mr. Samuel Davies to Hanover county. He "found them (the dissenters) sufficiently numerous to form one very large congregation, or two small ones; and they had built five meeting-houses, three in Hanover, one in Henrico, and one in Louisa county."

ORGANIZATION, SYNODICAL RELATIONS, AND BOUNDARIES.

- 1755. "At a meeting of the Synod of New York, September 3, 1755, in the city of Philadelphia, 'a petition was brought into the Synod setting forth

the necessity of erecting a new Presbytery in Virginia. The Synod therefore appoint the Rev. Samuel Davies, John Todd, Alexander Craighead, Robert Henry, John Wright, and John Brown to be a Presbytery, under the name of the Presbytery of Hanover; and that their first meeting shall be in Hanover on the first Wednesday in December next, and that Mr. Davies open the Presbytery by a sermon; and that any of our members settling to the southward or westward of Mr. Hogg's congregation shall have liberty to join the Presbytery of Hanover." (Vol. I., p. 1, Minutes of Hanover.)

"HANOVER, December 3, 1755.

The Presbytery of Hanover met according to the above constitution and appointment. Mr. Davies, Moderator, and Mr. Todd, Clerk. *Ubi post preces sederunt*—Messrs. Samuel Davies, Robert Henry, John Brown, and John Todd, Ministers. Elders, Samuel Morris, Alexander Joice, John Macey."

"Mr. Davies being sick, requested Mr. Todd to preach for him, and accordingly the Presbytery was opened by him by a sermon from Zech. iv. 7." (Vol. I., p. 1, Minutes of Hanover.)

1755. The Presbytery of Hanover met for the first time in the old Pole Green Church, Hanover county, Va., December 3, 1755. There were six ministers—names that have grown illustrious as the pioneers and founders through a vast territory—Samuel Davies, John Todd, Alexander Craighead, Robert Henry, John Wright, and John Brown. The field covered Virginia wherever that went toward the West, and the Carolinas. The far-scattered settlements of Protest-

University of Virginia Library
Box 280, 280
A.D.
Headquarters of the First Presbytery

ant Christians, Scotch and Irish, Welsh and Huguenot, were committed to these six Christian ministers, and their work was as untiring and earnest as any mission work in any land. Davies was intense in his zeal and indefatigable in his activity, until the Hanover people petitioned the Presbytery that he be required to stay more at home.—*The Central Presbyterian.*

1786. "The Synod of Philadelphia, May, 1786, at Philadelphia, divided the Presbytery of Hanover into two Presbyteries, one by the name of Hanover, the other by the name of Lexington. Synod appointed the Presbytery of Lexington to meet at Timber Ridge, in the county of Rockbridge, on the last Tuesday of September next, and the Rev. John Brown to be Moderator, or in his absence, the senior minister present."—*Extract from Minutes of Presbytery.*

"Timber Ridge, Sept. 26, 1786. The Presbytery of Lexington met according to the constitution and appointment of Synod. Mr. Brown preached from II. Cor. 2: 16. Constituted with prayer. Present: Rev. Messrs. Brown, Graham, Wilson, McCue, and Corrick, ministers, with John Houston and Michael Dicke, elders. Absent: The Rev. Messrs. McConnell, Scott, Crawford, Montgomery, Erwin, Hoge, and Shannon. Mr. Brown, Moderator. Mr. Corrick chosen clerk."—*Extract from Minutes of Presbytery.*

In 1794, it had thirteen ministers, and was divided by the Synod of Virginia, by cutting off its northern portion and forming Winchester Presbytery, with five ministers. In 1837, it was again divided, and Greenbrier

Presbytery, with ten ministers, was formed upon its southwestern border. In 1843, Montgomery Presbytery was cut off from its southern extremity, with fourteen ministers, leaving it at that time with twenty-three ministers and twenty-six churches.

The Presbytery now embraces fourteen counties, as follows:

Augusta, Rockbridge, Rockingham, Highland, Bath, Virginia; Randolph, Pendleton, Barbour, Webster, Gilmer, Ritchie, Harrison, Braxton, and Calhoun, West Virginia.

**List of Moderators of Lexington Presbytery
and Place of Meeting from 1786
to 1903, inclusive.**

STATED MEETINGS AND MODERATORS.

<i>Year.</i>	<i>Place of Session.</i>	<i>Moderator.</i>
1786, Sept.,	Timber Ridge,	John Brown
1787, April,	Augusta Church,	Archibald Scott
1787, Oct.,	Mossy Creek,	John Montgomery
1788, Oct.,	New Providence,	John Brown
1789, April,	Hall's Church,	Benj. Erwin
1789, Oct.,	Rockbridge C. H.,	Archibald Scott
1790, April,	Augusta Church,	John McCue
1790, Oct.,	Brown's M't'g H.,	Jno. Montgomery
1791, April,	Hall's M't'g H.,	William Graham
1791, Sept.,	Augusta Church,	Archibald Scott
1792, April,	Lexington,	Mr. Crawford
1792, Sept.,	Harrisonburg,	Mr. Crawford
1793, April,	Lexington,	Archibald Scott
1793, Oct.,	New Providence,	Moses Hoge
1794, April,	Bethel M't'g H.,	Samuel Houston
1794, Sept.,	Harrisonburg,	Edward Crawford
1795, April,	Lexington,	William Graham
1795, Sept.,	New Providence,	William Wilson
1796, April,	New Monmouth,	Archibald Scott
1796, Sept.,	New Providence,	John McCue
1797, April,	New Monmouth,	Archibald Scott
1797, Sept.,	Brown's M't'g H.,	William Wilson
1798, April,	New Providence,	John McCue
1798, Oct.,	New Monmouth,	Samuel Houston

<i>Year.</i>	<i>Place of Session.</i>	<i>Moderator.</i>
1799, May,	Augusta Church,	William Wilson
1799, Oct.,	Lexington,	John Montgomery
1800, April,	Brown's M't'g H.,	Robert Wilson
1800, Oct.,	Lewisburg,	Benj. Grigsby
1801, June,	Rocky Spring,	John Montgomery
1801, Oct.,	Brown's M't'g H.,	John Glendy
1802, April,	New Providence,	Benj. Erwin
1802, Sept.,	New Monmouth,	Samuel Houston
1803, April,	Falling Spring,	William Wilson
1803, Nov.,	Brown's M't'g H.,	Jno. Montgomery
1804, May,	Bethel M't'g H.,	Benj. Erwin
1804, Nov.,	New Providence,	William Wilson
1805, April,	Timber Ridge,	Samuel Houston
1805, Nov.,	Rocky Spring,	Benj. Erwin
1806, April,	Bethel Church,	George A. Baxter
1806, Oct.,	Lexington,	George A. Baxter
1807, April,	Lebanon M. H.,	John McCue
1807, Oct.,	New Providence,	Robert Logan
1808, April,	Timber Ridge,	William Wilson
1808, Sept.,	Lexington,	Samuel Brown
1809, April,	Brown's Church,	Daniel Blain
1809, Nov.,	Harrisonburg,	William Wilson
1810, April,	Staunton,	Samuel Brown
1810, Oct.,	Lexington,	Robert Logan
1811, April,	Fincastle,	Samuel Houston
1811, Oct.,	Staunton,	A. B. Davidson
1812, April,	New Providence,	John McCue
1812, Oct.,	Tinkling Spring,	Samuel Houston
1813, April,	Bethel Church,	Samuel Brown
1813, Sept.,	Windy Cove,	John Montgomery
1814, April,	Augusta Church,	Wm. Calhoon
1814, Oct.,	Falling Spring,	Robert Logan
1815, April,	Lexington,	Samuel Brown
1815, Sept.,	New Providence,	A. B. Davidson
1816, April,	New Dublin,	Samuel Houston
1816, Sept.,	Lexington,	Wm. Calhoon
1817, April,	Staunton,	Robert Logan
1817, Sept.,	Bethel,	John McCue
1818, April,	Staunton,	James C. Wilson
1818, Oct.,	Lexington,	Wm. Calhoon
1819, April,	Fincastle,	Samuel Houston
1819, Sept.,	New Providence,	R. H. Chapman
1820, April,	Staunton,	John McElhenny
1820, Oct.,	Falling Spring,	Henry Ruffner

<i>Year.</i>	<i>Place of Session.</i>	<i>Moderator.</i>
1821, April,	Fairfield,	John Hendren
1821, Oct.,	Lexington,	Wm. Calhoon
1822, April,	Harrisonburg,	Robert Logan
1822, Oct.,	Staunton,	James C. Wilson
1823, April,	Falling Spring,	John Hendren
1823, Sept.,	Bethel,	Joseph Smith
1824, April,	Mossy Creek,	Conrad Speece
1824, Oct.,	Lexington,	Robert Logan
1825, April,	Lebanon,	James Morrison
1825, Oct.,	Tinkling Spring,	Thos. Caldwell
1826, April,	Staunton,	Francis McFarland
1826, Oct.,	New Providence,	John D. Ewing
1827, April,	Fairfield,	Samuel H. McNutt
1827, Oct.,	Lexington,	Samuel Houston
1828, April,	Warm Springs,	John A. Vanlear
1828, Oct.,	Hebron,	W. Kirkpatrick
1829, April,	Locust Bottom,	George B. Baxter
1829, Sept.,	Bethel,	Wm. Calhoon
1830, April,	Staunton,	A. B. Davidson
1830, Oct.,	Harrisonburg,	Conrad Speece
1831, April,	Fincastle,	John Hendren
1831, Oct.,	Tygart's Valley,	James Kerr
1832, April,	Augusta Church,	Wm. Calhoon
1832, Oct.,	Lexington,	Wm. G. Campbell
1833, April,	Staunton,	John M. Fulton
1833, Oct.,	Salem,	John McElhenny
1834, April,	Fairfield,	John D. Ewing
1834, Oct.,	Waynesboro,	Henry Brown
1835, April,	Harrisonburg,	A. D. Metcalf
1835, Oct.,	New Providence,	Conrad Speece
1836, April,	Lexington,	A. B. Davidson
1836, Oct.,	Augusta Church,	John Hendren
1837, April,	Union Church,	John A. Steele
1837, Sept.,	Charleston, W. Va.,	Francis Thornton
1838, April,	Bethel,	John D. Ewing
1838, Sept.,	Falling Spring,	S. F. Cocke
1839, April,	Salem,	Samuel Brown
1839, Oct.,	Christiansburg,	John D. Ewing
1840, April,	Windy Cove,	Urias Powers
1840, Oct.,	Augusta Church,	A. D. Metcalf
1841, April,	Fincastle,	William Brown
1841, Oct.,	Lexington,	James Morrison
1842, April,	Harrisonburg,	Henry H. Paine
1842, Oct.,	New Providence,	Wm. G. Campbell

<i>Year.</i>	<i>Place of Session.</i>	<i>Moderator.</i>
1843, April,	Mossy Creek,	Paul E. Stephenson
1843, Oct.,	Lewisburg,	John Hendren
1844, April,	Staunton,	Wm. Calhoon
1844, Aug.,	Shemariah,	S. J. Love
1845, April,	Lexington,	Henry Ruffner
1845, Aug.,	Warm Springs,	Benj. M. Smith
1846, April,	Staunton,	John Skinner
1846, Aug.,	Rocky Springs,	Philo Calhoon
1847, April,	Waynesboro,	Wm. W. Trimble
1847, Aug.,	Bethesda,	Henry Brown
1848, May,	Harrisonburg,	Francis McFarland
1848, Aug.,	Hebron,	R. W. Bailey
1849, May,	Tinkling Spring,	W. T. Richardson
1849, Aug.,	Union Church,	Luther Emerson
1850, May,	Timber Ridge,	R. L. Dabney
1850, Aug.,	Goshen,	G. D. Armstrong
1851, April,	Lexington,	George Junkin
1851, Aug.,	Augusta Church,	John Hendren
1852, April,	Waynesboro,	Wm. S. White
1852, Aug.,	Mt. Carmel,	George Junkin
1853, April,	Staunton,	Wm. Brown
1853, Aug.,	Bethel,	James Paine
1854, April,	New Monmouth,	Samuel Brown
1854, Aug.,	New Providence,	Jas. R. Ramsey
1855, April,	Lexington,	John H. Bocock
1855, Aug.,	Harrisonburg,	Jos. R. Wilson
1856, April,	Fairfield,	John Hendren
1856, Aug.,	Union,	James Greer
1857, April,	Collierstown,	S. J. Love
1857, Aug.,	Mossy Creek,	Jas. Morrison
1858, April,	Waynesboro,	Wm. Brown
1858, Sept.,	Hebron,	John S. Blain
1859, April,	Staunton,	Francis McFarland
1859, Aug.,	Buckhannon,	Enoch Thomas
1860, April,	Bethel,	John Miller
1860, Oct.,	Augusta Church,	C. S. M. See
1861, April,	Lexington,	E. D. Junkin
1861, Sept.,	Mt. Horeb,	R. C. Walker
1862, April,	Union,	John Pinkerton
1862, Sept.,	New Providence,	J. K. Harris
1863, April,	Tinkling Spring,	Wm. T. Price
1863, Sept.,	Augusta Church,	D. C. Irwin
1864, April,	Lexington,	A. L. Hogshead
1864, Sept.,	Mt. Carmel,	F. H. Bowman

<i>Year.</i>	<i>Place of Session.</i>	<i>Moderator.</i>
1865, April,	Mossy Creek,	Thos. L. Preston
1865, Aug.,	Harrisonburg,	Wm. S. White
1866, April,	Waynesboro,	Wm. G. Campbell
1866, Sept.,	Bethel,	Thomas D. Bell
1867, May,	Hebron,	E. D. Junkin
1867, Oct.,	Warm Springs,	R. J. Taylor
1868, May,	New Monmouth,	W. W. Houston
1868, Sept.,	Rocky Spring,	N. W. Calhoon
1869, April,	Shemariah,	P. Fletcher
1869, Aug.,	Central Union,	Wm. Pinkerton
1870, April,	Lexington,	J. R. Bowman
1870, Aug.,	Bethesda,	D. B. Ewing
1871, May,	Harrisonburg,	John W. Pratt
1871, Oct.,	Windy Cove,	I. W. K. Handy
1872, April,	Waynesboro,	James Murphy
1872, Sept.,	Harrisonburg,	Harvey Gilmore
1873, April,	Lexington,	G. B. Strickler
1873, Sept.,	Oxford,	J. H. H. Winfree
1874, April,	New Providence,	C. S. M. See
1874, Aug.,	Cook's Creek,	S. W. Watson
1875, April,	Tinkling Spring,	J. L. Kirkpatrick
1875, Sept.,	Broadway,	Robert Scott
1876, May,	Timber Ridge,	John W. Rosebro
1876, Aug.,	Lebanon,	James A. Waddell
1877, April,	Bethel,	Daniel A. Penick
1877, Sept.,	Beverly,	Geo. L. Brown
1878, May,	Waynesboro,	P. Fletcher
1878, Aug.,	Colliertstown,	W. E. Baker
1879, April,	Loch Willow,	Frank McCutchan
1879, Sept.,	Franklin, W. Va.,	A. H. Hamilton
1880, April,	Augusta Church,	Frank H. Gaines
1880, Aug.,	Mt. Horeb,	Wm. T. Price
1881, May,	Bethesda,	Ci. L. Hogue
1881, Sept.,	Warm Springs,	J. H. H. Winfree
1882, April,	Mt. Carmel,	W. M. McElwee
1882, Aug.,	Clarksburg, W. Va.,	J. E. Booker
1883, May,	Mossy Creek,	John A. Preston
1883, Sept.,	Fairfield,	Alexander Sprunt
1884, April,	Lexington,	W. S. P. Bryan
1884, Aug.,	Tygart's Valley,	A. F. Laird
1885, April,	Union,	F. J. Brooke
1885, Sept.,	Windy Cove,	A. R. Cocke
1886, May,	Harrisonburg,	L. B. Johnston
1886, Sept.,	Timber Ridge,	T. L. Preston*

<i>Year.</i>	<i>Place of Session.</i>	<i>Moderator.</i>
1887, May,	New Monmouth,	Alfred Jones
1887, Sept.,	Massanutten,	L. H. Paul
1888, April,	Tinkling Spring,	H. H. Hawes
1888, Aug.,	Beverly,	D. M. Layton
1889, April,	Waynesboro,	G. A. Wilson
1889, Aug.,	Monterey,	J. N. Van Devanter
1890, May,	Hebron,	D. K. McFarland
1890, Oct.,	Bridgewater,	W. C. White
1891, May,	Mossy Creek,	J. B. Bittinger
1891, Sept.,	Glenville, W. Va.,	R. F. Campbell
1892, May,	Staunton, 2d church,	C. D. Gilkeson
1892, Oct.,	Warm Springs,	F. P. Sydenstricker
1893, May,	New Providence,	C. S. Lingamfelter
1893, Oct.,	Mt. Horeb,	R. A. Lapsley
1894, May,	Broadway,	G. W. Finley
1894, Oct.,	Buena Vista,	A. M. Fraser
1895, May,	Cook's Creek,	Wm. Cumming
1895, Oct.,	Elkins,	J. H. Davis, Jr.
1896, May,	Bethel,	E. P. Palmer
1896, Oct.,	Harrisonburg,	Jas. E. Bear
1897, May,	Mt. Carmel,	J. M. Wells
1897, Oct.,	Millboro,	F. G. Hartman
1898, May,	Lock Willow,	W. L. Bailey
1898, Sept.,	Pisgah,	W. C. Hagan
1899, May,	Tinkling Spring,	Thornton Whaling
1899, Oct.,	Augusta,	John Ruff
1900, May,	Mt. Horeb,	C. R. Womeldorf
1900, Sept.,	Beverly, W. Va.,	L. H. Paul
1901, April,	Waynesboro,	Hy. Alex'r White
1901, Sept.,	Franklin, W. Va.,	I. A. Thomas
1902, May,	Mossy Creek,	Wm. N. Scott
1902, Oct.,	Rocky Spring,	J. C. Johnson
1903, May,	Hebron,	J. E. Booker

*Centennial Meeting.

Stated Clerks of Lexington Presbytery.

*Rev. W. Wilson.....	No date of Election
*Rev. S. Brown.....	April 20, 1797
*Rev. Daniel Blain.....	Sept. 29, 1802
*Rev. Samuel Houston.....	April 23, 1805
*Rev. Francis McFarland.....	April 26, 1826
*Rev. John A. Vanlear.....	April 27, 1836
*Rev. Wm. Brown.....	August 22, 1850
*Rev. S. Brown.....	April 18, 1866
*Rev. R. C. Walker.....	April 21, 1870
Rev. Wm. C. White.....	May 11, 1893

***Deceased.**

1788. October, the Synod of Virginia was erected at New Providence Church, with Rev. Wm. Graham as Moderator.
1789. May 21st, the first General Assembly was formed at Philadelphia, with Dr. John Witherspoon as Moderator. It comprised the four Synods of New York and New Jersey, Philadelphia, Virginia, and the Carolinas.

The First General Assembly of the Presbyterian Church in America met in the Second church, Philadelphia, then at the corner of Third and Arch streets, on May 21, 1789. Dr. John Witherspoon, of Princeton, the only Christian minister who was a signer of the Declaration of Independence, preached the sermon. There were twenty-two ministers and ten ruling elders, and among them was the Rev. Moses Hoge, of Lexington Presbytery, and the Rev. Mr. Templeton, of South Carolina. Dr. John Rodgers, of New York, who had been a chaplain in the American army of the Revolution, was the first Moderator.—*Central Presbyterian*, May 20, 1903.

-
1804. First church Staunton organized.
1861. May, the history of the Southern Presbyterian Church is one with the Northern until 1861, when forty-seven Presbyteries, for the sake of peace, and to protect the liberty

wherewith Christ had made them free, formally withdrew from the General Assembly, and in December, 1861, organized the General Assembly of the Confederate States of America. Rev. Dr. B. M. Palmer was the first Moderator. In 1865 the name was changed to

The Presbyterian Church in the United States.

In 1901 it had grown to 79 Presbyteries, 13 Synods, 1,485 ministers, 2,991 churches, and 227,991 members. It contributed in 1900 for all purposes \$2,032,936.

In 1800 Presbyterianism numbered in the United States some 12,000 communicants. In 1900 the number had grown to almost 2,000,000, and contributed to all causes \$20,653,025.

Church Organization.

THE SESSION is the primary court of the church. It is composed of the Pastor and two or more Ruling Elders elected by the members. The Deacons are also elected by the members of the church. They are the executive officers, under the direction of the Session, to care for the poor and to manage the temporal affairs of the church.

THE PRESBYTERY consists of all the Ministers and one Ruling Elder from each church in a certain district. It meets twice a year, and is a court of appeal from the Session.

THE SYNOD consists of all the Ministers and one Ruling Elder from each church in a district, comprising at least three Presbyteries. It meets once a year, and it is a court of appeal from the Presbyteries.

THE GENERAL ASSEMBLY is the highest court of the church. It meets annually, and is composed of one Minister and one Ruling Elder from each Presbytery. If the Presbytery consists of more than twenty-four Ministerial members, it is represented in the Assembly by two Ministers and two Ruling Elders. It has the general supervision and management of the work of the whole church.

Home Missions in Lexington Presbytery.

Presbyterial Committee—Rev. Holmes Ralston, chairman; Rev. A. H. Hamilton, treasurer; Revs. A. M. Fraser, D. D., G. A. Wilson, D. D., G. W. Finley, D. D., J. E. Booker, C. S. Lingamfelter, J. N. Van Devanter, John Ruff, W. N. Scott, D. D., R. A. Lapsley, W. E. Hudson. Elders: Jos. A. Waddell, S. C. Brown, T. C. Morton, W. H. Moorman.

Home Mission Churches in Lexington Presbytery.

Rocky Spring, Massanutton, Philippi, Lebanon, Goshen, Bridgewater, Dayton, Broadway, Woodland, Sinking Spring, Greenwood, Mountain Grove, Basic City, Glenville, Coal Valley, Woodville, Elkton, Shemariah, Immanuel, Gladys, Sutton, Burnsville, Belington, Westminster, Harman, Fairfield, Bulah, Stony Run, Pickens, Upper Glade.

Home Missionaries in the Valley.

Revs. Dabney Carson, G. L. Brown, H. A. Young, Carr Moore, S. T. Ruffner, D. D., J. G. Reveley, J. S. Smith.

Evangelistic Force in the Trans-Alleghany Field.

Rev. C. S. Lingamfelter, Staunton, Va., Presbyterial evangelist.

Rev. E. B. Druen, Glenville, W. Va.

Rev. C. J. Boppell, Belington, W. Va.

Rev. M. S. Hansel, Alpena, W. Va.

Rev. J. F. Leeper, Horton, W. Va.

Rev. C. L. Altfather, Sutton, W. Va.

Students in Service for Summer of 1903.

Mr. Finley Pilson, Belington field.

Mr. Lineweaver, Pickens and Addison.

Mr. Walkup, Randolph field.

In the last twelve years church buildings have been erected in the West Virginia field at

Valley Bend, Mingo, Valley Head, Alpena, Horton, Pickens, and Job, in Randolph county; Sutton, in Braxton county; Upper Glade, in Webster; Coal Valley, in Gilmore, and at Belington, in Barbour. At Falkner, Gladys, and Top of Alleghany, in the Dry Fork field, and at Mill Creek, in the Tygart's Valley, it is proposed to erect churches in the near future.

In that time, of the Home Missions churches in West Virginia, Beverly, Clarksburg, Central, Huttonsville, Mingo, and Elkins have become self-supporting, while the churches at Huttonsville, Beverly, Elkins, Clarksburg, and Glenville have comfortable and commodious manses.

At Addison (Webster Springs), in Webster county, Camden, in Gauley, Little Otter, Sand Fork, and Harding our cause would be much strengthened by having church buildings *at once*. Given the *men* and the *means*, and in the next decade the Home Mission fields of Lexington Presbytery will double its results.

In 1902 members to the number of 230 were added to the Home Mission churches of the Presbytery, whilst \$500 were contributed to the cause of Home Missions, and over \$4,000 to pastoral support.

The Davis and Elkins College.

Ex-Senator Henry G. Davis, of West Virginia, and Senator Stephen B. Elkins, of West Virginia, having made an offer to the Presbytery of Lexington to contribute \$30,000 toward the founding of a Presbyterian college at Elkins, West Virginia, on condition that the Presbytery contribute the same amount, the Presbytery formally accepted the offer in the fall of 1901, and appointed the Rev. A. H. Hamilton an agent to canvass the churches in an effort to raise it. The result of Mr. Hamilton's canvass is that the sum of \$24,500 has now been subscribed, \$5,000 of which was subscribed by the Presbytery of Winchester. The subscription of the First church, at Staunton, was \$765.

Of the amount subscribed \$10,000 has been paid in on the part of the Presbytery, and \$10,000 by Messrs. Davis and Elkins. Mr. Elkins has also donated a site for the college, comprising twenty-three acres of land in the suburbs of Elkins, West Virginia, and Mr. Davis has donated an additional sum of \$5,000 to be expended on the college grounds and \$100,000 as a permanent endowment fund. A contract has already been awarded for the construction of the main building of the college for \$47,000.

The Board of Trustees elected by the Presbytery is as follows: Hon. Henry G. Davis, Hon. Stephen B. Elkins, Rev. A. H. Hamilton, Rev. G. W. Finley, D. D., Rev. A. M. Fraser, D. D., Rev. F. M. Woods, D. D., Rev. F. H. Barron, Hon. J. J. Davis, Hon. C. Wood Daily.

The trustees hold office for three years, and vacancies in the board are filled by the board upon the nomination of the Presbyteries of Lexington and Winchester, the Presbytery of Winchester being entitled to a one-sixth representation, as near as may be.

The first act of the Board of Trustees was to give the new college a name. It was named in honor of the distinguished gentlemen whose liberality made its existence possible—The Davis and Elkins College.

HISTORICAL CLIPPINGS.

A history of the local church would be incomplete without some allusion to its Presbytery, and besides the circumstances leading up to the formation of Hanover Presbytery, in the boundaries of which this church is situated, make a story so full of interest that I feel impelled to trespass on your time by relating it.

About the year 1743 four gentlemen became at the same time convinced that the gospel was not being preached at the Hanover, Va., church, and that further attendance was inconsistent with their duties, and the consequence was they absented themselves on the same day.

It was at that time an offense punishable before the civil magistrates to fail, without excuse, to attend the services of the Established Church. A summons was issued against these men to appear before the authorities to answer for their delinquencies; they all appeared the same day before the same officer, and here for the first time each one found that three of his neighbors were delinquents for the same cause. They agreed to pay the fine and attend the church no more and decided to meet each Sabbath at each other's houses to spend the time in prayers and in reading the Scripture and an old volume of Luther, which they chanced to have.

The attendance upon their meetings speedily increased. The increasing numbers of those who absented themselves from the service of the Established Church, contrary to the law of the land, was taken notice of and they were summoned to Williamsburg before the Governor and Council and required to declare what denomination they were of. They knew but little of any denomination of dissenters except Quakers, and were at a loss what name to assume. At length, recollecting that Luther was a noted reformer and that his book had been of special service to them, they determined to declare themselves Lutherans.

One of the company, however, was detained by a storm and, stopping at a house, he found on a shelf an old book covered with dust. Upon reading it he found his own sentiments on religious things expressed in appropriate language. Asking to buy the book, it was given to him.

In Williamsburg the book was examined again in company with his friends, who all agreed that it expressed their views on the doctrines of religion, and they presented this old volume to the Governor as their creed. The Governor, upon looking at the book, found it to be the "Confession of Faith," and pronounced the men Presbyterians.

The first preacher not of the Church of England these people heard was a Presbyterian,

William Robertson, who stands among the first of those missionaries east of the Blue Ridge mountains, whom the Presbyterians delight to honor, who gave character to the Presbytery of Hanover and organized its churches. Thus these dissenters were organized as Presbyterians.

From the combination of coincidences related above we seem to recognize that a power other than mere chance was at work in establishing our church in Virginia, in inaugurating the freedom of religion and in shaping the destinies of a people.

From these humble beginnings the work continued to prosper in spite of obstacles which it is hard now to realize. Dissenting ministers were imprisoned for preaching the gospel; the people were prosecuted and fined for failing to attend the Established Church, yet, despite it all, freedom had been born and the voice of liberty had been raised. The churches multiplied, and in 1755 Hanover Presbytery—the parent of Presbyteries—was formed.

It was established as a missionary Presbytery, and originally comprised five States, including Virginia. West Hanover Presbytery was formed in 1829.

Before the earliest of the events related above had transpired, indeed eleven years before Albemarle county was formed, namely, in 1734, Michael Woods, a sturdy pioneer who has left his impress upon our community, and whose descendants continue to be numbered among our most esteemed fellow-citizens, crossed the Blue Ridge at Woods Gap, bringing with him a colony of Scotch-Irish, who were true to the faith of their fathers. Among these were men whose names have continued familiar in our county and our church.

Among these families two churches were established. The first was Mountain Plains, near Mechums river. This still exists, though it is now a flourishing Baptist church. The second was the D. S. church, which was situated on the southwest face of the hill about two miles west of the university.

While the D. S. church was never formally

connected with the Charlottesville church, yet it was long the only Presbyterian church in the neighborhood, and its influence furnished much of the inspiration which resulted in the foundation of our church. Its work, therefore, is of interest to us.

The exact date of its establishment is not known, but it was not long after the arrival of Woods and his Scotch-Irish. At that time our country was a wilderness. Up to the end of 1734 but few tracts of land had been taken up in what was afterwards embraced in Albemarle county, and not all of these were occupied at first by their owners. Charlottesville was not established as a town, even on paper, until twenty-eight years afterward.

D. S. was a church of some importance, for during its continuance Presbytery was frequently held there, and the scope of its influence was extended.

It was in the field of service of Samuel Davies, who frequently preached there in the early days. Samuel Davies, that great religious pioneer who, against heavy odds and in spite of obstacles which seemed almost insuperable, accomplished so much for the freedom of religion in Virginia. As a mere youth he stood before the Governor and his council and enforced the recognition of the right of the citizens of Virginia to build a house for the worship of God in any fitting place. Truly has he been styled "the apostle of Virginia"—a man with whom has been associated what is pure in politics and excellent in religion.

Not alone was he strong in the ministrations of peace, but in the period of alarm succeeding Braddock's defeat the first volunteer company was enrolled for the defense of the frontier under his exhortations. "What," said he, "is that religion good for that leaves men cowards on the appearance of danger? In the name of the Lord lift up your banners; be of good cheer, and play the man for the people and the cities of your God."

Such was the ministration under which D. S. was nurtured, and what wonder is it that its

influence continued long after life itself was extinct.

Another man of strong character and vigorous intellect who served this church was William Irving, the earliest native Presbyterian minister of our country, who spent his life in the service here, and from 1776 was pastor of D. S., the Cove, and Mountain Plains. He was prominent in the struggle for religious liberty, and lent his influence and his aid in bringing about the act for the establishment of religious freedom. Mr. Irving was the first minister of Albemarle county to whom license was granted by court to perform the marriage ceremony. In 1784 the act was abolished which required all marriages to be solemnized by ministers of the Established Church, and the courts were authorized to license ministers of all denominations to perform the ceremony. The first to procure such license was William Irving, Presbyterian, in 1784, followed the next year by Matthew Maury, Episcopalian, and William Woods, still familiarly called "Baptist Billy."

I must mention one other minister at D. S. church whose memory will linger long with us, whose name has been immortalized by Wirt, and whose work has been sanctified by the blessing of God, Dr. James Waddell, the blind preacher.

In 1785 he removed to Louisa, near Gordonsville, where he spent the rest of his life. He had four preaching places, one of which was D. S. meeting house, near Charlottesville. Here his congregation was larger than at the other places, "composed," as was described, "of plain, unpretending people not fond of show or parade."

Although overtaken by blindness, he continued to preach, and while surrounded by perpetual darkness he pictured the bright glory of immortality. Isolated and almost alone, he contended against the growing power of infidelity, proclaiming the true and proper divinity of Jesus Christ and salvation by his cross. He died in 1805.—*From Historical Statement by Hon. Daniel Harmon, Twenty-fifth Anniversary Celebration of the pastorate of Rev. G. L. Petrie, D. D., Charlottesville, Va., 1903.*

The population of the colonies at the time of the Revolution had been drawn most largely from Calvinistic sources, and had been brought up under Calvinistic discipline, and had imbibed freely of Calvinistic ideas. When we remember that the Puritans of New England, the Dutch of New York, a full half of the Germans of Pennsylvania, Maryland, and Virginia, the Scotch of New Jersey, the Scotch-Irish of Pennsylvania, Virginia, and the Carolinas, the Huguenots of South Carolina (but these people were scattered in considerable numbers through all the colonies), were all of them Calvinists, and practically all of them save the first named were Presbyterians, we are prepared to appreciate the part borne by Calvinists and Presbyterians in the vindication of American rights and the establishment of our free institutions.

The part borne by the Puritans of New England in the agitation which led to the war is common history, and need not be recounted here. It is not so generally known that the Presbyterians in all the colonies were to a man the early and steadfast friends and champions of American rights, and were the first to declare for complete independence. The Presbyterian ministers contributed largely to the success of the Revolution by preaching the duty of resisting tyranny, and inspiring the people with confidence in God's overruling care and protection.

The Scotch-Irish Presbyterians were the first to adopt a policy looking to the severing of all connection with the mother country.

The Scotch-Irish settlers upon the Watauga and the Holston Assembly, at Abingdon, in January, 1775, resolved that "we are resolutely and unalterably determined never to surrender our inestimable privileges to any power on earth but at the expense of our lives."

The Scotch-Irish Presbyterians of Western Pennsylvania assembled at Hanna's Town in May, 1776, resolved to oppose by force of arms the aggressions of the British Parliament, and

to coincide in any scheme that might be formed for the defense of America.

The Scotch-Irish Presbyterians of the good county of Mecklenburg, in the brave State of North Carolina, assembled in May, 1775, in the then hamlet, but now beautiful and historic city of Charlotte, and within earshot of your place of assembly, and adopted a Declaration of Independence and a well-digested scheme of government; and they did this more than a year before Washington and Jefferson had ceased to hope for a reconciliation with the mother country, or the Continental Congress sufficiently mastered its fears to renounce its allegiance to the British Crown. Bancroft is fully warranted in declaring that the first voice publicly raised in America for severing all connection with Great Britain came not from the Puritans of New England, nor the Dutch of New York, nor the planters of Virginia, but from the Scotch-Irish Presbyterians.

The Mecklenburg declaration will stand while free institutions endure as a monument to the devotion of Presbyterians to civil liberty and responsible government.—*From "Addresses Westminster Assembly Celebration, 1647-1897," by Hon. William A. Cox, A. M., Delivered at Charlotte, N. C.*

The first Declaration of Independence was made in North Carolina a year before the more famous one in Philadelphia by the Scotch-Irish Presbyterians of Mecklenburg county, and consequently called the "Mecklenburg Declaration." On May 20, 1775, at the city of Charlotte, in a meeting called to consider the injustice of the British government in its treatment of the colonies, they adopted a declaration of which the following is an extract:

"We do hereby dissolve the political bands which have connected us with the mother country, and hereby absolve ourselves from all allegiance to the British Crown." . . . "We hereby declare ourselves a free and independent people; are, and of right ought to be, a sovereign and self-governing association, under

control of no power other than that of our God and the general government of Congress; to the maintenance of which we solemnly pledge to each other our mutual co-operation and our lives, our fortunes, and our most sacred honor."

The men who solemnly adopted these declarations were the children of the Covenanters, and were destined, in the impending struggle, to prove themselves worthy of their noble ancestors. They were twenty-seven in number, one-third of whom were Presbyterian elders, one was a Presbyterian minister, and all of them were connected in some way with the Presbyterian Church. The chairman of the meeting, William Alexander, and Dr. Ephriam Brevard, one of the clerks, were Presbyterian elders. The latter presented the declaration, which is said to have been drawn up by his brother, Adam Brevard, who was a lawyer, and who is reported to have declared that his principal guide in preparing that famous document was the Westminster Confession of Faith, which, as then published, contained the Scottish Covenants. A copy of the Mecklenburg Declaration was sent to Congress, then in session at Philadelphia, and it was also published in North Carolina newspapers. The next year there was a general uprising of the other colonies, and, following the example of their brethren in the South, they renounced their allegiance to the king, and threw down the gauntlet of war.

The Declaration of Independence, made in Philadelphia the following year, was drawn up by Thomas Jefferson, and a comparison of the two documents shows that, in some matters, he borrowed from the declaration of the Mecklenburg patriots of the preceding year. But at the time when the sturdy Scotch-Irish Presbyterians of North Carolina were defying the British government, and throwing off its authority, many of the leading men in other colonies were still clinging to a hope for the maintenance of the royal authority under a redress of grievances. In August, 1775, Thomas Jeffer-

son said: "I would rather be in dependence on Great Britain, properly limited, than on any nation on earth, or *than on no nation.*" Washington said in May, 1776: "When I took command of this army (June, 1775) *I abhorred the idea of independence.*" These brave men soon gravitated to the point before reached by the Mecklenburgers, and demanded independence, but the children of the Covenanters were in advance, and there is not a doubt but that, as Bancroft writes, "the first voice publicly raised in America to dissolve all connection with Great Britain came not from the Puritans of New England, nor from the Dutch of New York, nor the planters of Virginia, but from the Scotch-Irish Presbyterians."—*Extract from "The People's History of Presbyterians," by Robert P. Kerr, D. D.*

But the Westminster Assembly itself did not, and perhaps could not, adopt the principle of complete religious liberty. The Scottish settlers in the province of Ulster, Ireland, bore the seeds of that principle to our own Appalachian ridges and foothills. The open Bible, the Westminster Confession, and the Shorter Catechism taught them the principle of resistance to kings, and they formed the bone and sinew of the Revolutionary party that wrought out the independence of the American colonies. Presbyterian principles led to the glorious action of the people of Mecklenburg county, North Carolina, in the year 1775. The Hanover Presbytery played a large part in securing the insertion of the principle of religious liberty in the Virginia Bill of Rights in 1776. In 1785 the same Presbytery forced through the Virginia Assembly Jefferson's bill for the establishment of religious freedom, and thus, for the first time in all history, secured the complete divorce of the church from the state. In the year 1861 our own Southern Assembly committed us to the principle that the sole function of the church is the adjudication of spiritual affairs.—*From "Addresses West-*

minster Assembly Celebration, 1647-1897," by Rev. Henry A. White, M. A., Ph. D., D. D., Delivered at Staunton, Va.

When the Virginia Legislature was footing it out of Staunton toward the Warm Springs, at the alarm of Tarleton's coming, the young people of Bethel church were undergoing their monthly catechising, and dropped their catechisms to seize their rifles, and the Presbyterian boys of Bethel and Tinkling Spring and Stone church, under the Rev. Wm. Graham, marched to Rockfish Gap to meet the rude invaders. Then it was that Washington declared, "Give me a banner to plant on the mountains of West Augusta, and I will gather around me the men that will lift our bleeding country from the dust, and set it free."—*From the Central Presbyterian, May 5, 1897.*

**Address at the Celebration of the 150th
Anniversary of Augusta Stone Church,
October 18, 1899,**

By Jos. A. Waddell, LL.D.

It is supposed that John Lewis fixed his abode on Middle river (at first called Cathrae's river), a few miles east of the present McAdamized turnpike, in the year 1732. Along with him, or soon afterwards, many people of the same race came in. These people fled from the province of Ulster, in Ireland, to escape the restrictions suffered there by dissenters from the Established Church, and also to find homes for themselves and their children in a land offering more room and greater abundance of the means of living. They landed on the Delaware river, in Pennsylvania, and thence made their way through the wilderness to this region. They were Presbyterians of the straitest sect. In Ireland no one of their persuasion was permitted to teach school except of the humblest sort. Their ministers were not permitted to officiate at the marriage of members of their own flocks, or even to bury their

dead. They were excluded from all public offices, civil and military. Year after year they waited, hoping for a better time; and finally thousands of the sturdy people turned their backs upon their native land, and came to the backwoods of America, preferring the privations and dangers here to the oppressions of the land of their birth.

The country was rapidly settled. The people came on foot or horseback, and could bring little with them besides tools and implements of labor, and seed corn obtained in the older settlements in Pennsylvania. Each family located according to their will and pleasure, not troubling themselves about land titles, and after erecting rude cabins set to work to clear and cultivate the land. For at least a year the first comers must have subsisted on wild meat—the deer and other game which abounded—without bread or any substitute for it. By the year 1736, when Beverley obtained his patent for 118,000 acres of land around the site of Staunton, the central part of the present county of Augusta was quite thickly settled. During the first twelve or fifteen years the dwellings were hardly better furnished than the wigwams of the Indians. There were no tables, chairs, knives, and forks, glass or china-ware, and the many things now found in the humblest homes. The mention of "cart wheels and tire" in an inventory of 1746 is the first intimation of a wheel vehicle in the settlement. But horses and cattle were numerous, and "the big ha' Bible" was found in nearly every cabin.

No minister accompanied the early settlers, and for some years there were no marriage feasts, no funeral rites, and no assemblies for public worship.* The devout Scotch-Irish people could not endure the privation, and beseechingly turned to their brethren in the North. In 1737 "a supplication" was laid be-

*NOTE.—I have said there were no funeral rites, but long after Mr. Craig came here there were no religious services at funerals; in accordance with the custom in the old country, such services, it was thought, savoring of prayers for the dead.

fore the Presbytery of Donegal, in Pennsylvania, "from the people of Beverley Manor, in the back parts of Virginia," requesting ministerial supplies. The request could not be granted immediately; but in the next year the Rev. James Anderson, sent by the Synod of Philadelphia, visited the settlement, and in 1738 preached the first regular sermon ever delivered in this section of country at the home of John Lewis. Whether that was on Middle river, or at Lewis' final abode, two miles east of Staunton, on the New Hope road, we do not know; most probably the latter.

The Presbyterians of Augusta continued their "supplication" to the Presbytery of Donegal for a pastor to reside among them. In 1739 they first applied for the services of the Rev. Mr. Thompson, who came and preached for a time. Next they presented a call to the Rev. John Craig.

Mr. Craig was born in 1709, in county Antrim, Ireland, and was educated at Edinburgh. He landed at New Castle, upon the Delaware, August 17, 1734, and was licensed by the Presbytery to preach in 1737. The date of his arrival here is somewhat uncertain. In a narrative written by him towards the close of his life he says: "Being invited by Presbytery, I entered on trials, and was licensed by the Presbytery of Donegal, 1737. I was sent to a new settlement in Virginia of our own country people near 300 miles distant." This would seem to imply that he came in 1737, or soon thereafter; but from the fact that the people applied for Mr. Thompson in 1739 and for Mr. Craig afterwards, the latter could not have come till several years after his licensure. The minute of the Presbytery, in September, 1740, is as follows: "Robert Doak and Daniel Denison, from Virginia, declared in the name of the congregation of Shenandoah their adhesion to the call formerly presented to Mr. Craig," and on the next day he "was set apart for the work of the gospel ministry in the south part of Beverley's Manor." He, therefore, could hardly have come here before Sep-

tember, 1740, unless, possibly, on a visit, in 1739, or early in 1740; and other circumstances indicate that he arrived about the first of October, 1740. On February 26, 1741, he appeared at Orange County Court (the Court of Augusta County not having opened) and qualified according to law to officiate as a dissenting minister.

In the narrative just quoted Mr. Craig gives some account of himself and the country in which he lived. While contemplating emigration to America, he says: "I had a dream or review, representing to me, as it were, in miniature, the whole that has happened to me of any importance these thirty-five years; yea, the very place I have been settled in these thirty-five years. I knew it at first sight, and I have done here what was represented to me then." During the voyage he was accidentally cast overboard on a dark and tempestuous night. "I lay," he says, "on my back, on the raging waves which tossed me back on the ship's side, where I found hold and sprang aboard, and none aboard knew of it." I am inclined to question whether that was not a part of his dream.

Mr. Craig's residence was on Lewis' creek, about four miles northeast of Staunton. As is generally known, he was the founder of the two congregations of Augusta and Tinkling Spring, and for some years ministered to both. His parish was about thirty miles long and thirty miles broad. Referring to the country to which he had come, he says: "The place was a new settlement, without a place of worship, or any church order, a wilderness in the proper sense, and a few Christian settlers in it, with numbers of the heathens traveling among us, but generally civil, though some persons were murdered by them about that time. They march about in small companies from fifteen to twenty, sometimes more or less. They must be supplied at every house they call at with victuals or they become their own stewards and cooks, and spare nothing they choose to eat and drink."

It will be observed that Mr. Craig states that when he came here there was no "place of worship." The first meeting-house was, therefore, probably built in the fall of 1740 or the spring of 1741. It was undoubtedly a log house, and is said to have stood in the old burying ground east of the turnpike. Among the records of the county surveyor's office is a book known as the "Entry Book," on page 2 of which is the following: "May 16, 1746,—200 acres for ye Meeting-house of ye lower congregation, where it is now built, including a spring, adjoining Thomas Stephenson's land." The reference is no doubt to the original log meeting-house. The 200 acres were outside of Beverley's Manor, and whether or not the congregation acquired the tract by patent or otherwise I do not know.

For some years during the last century the Presbyterians of America were divided into two parties, known, respectively, as the Old Side and the New Side. There was no question of orthodoxy, but the controversy related to the proper method of promoting religion. The Old Side were intensely conservative, while the New Side partook of the spirit of George Whitefield, who traversed the country

"As the rapt seraph that adores and burns."

Mr. Craig belonged to the Old Side Synod of Philadelphia, and did not join Hanover Presbytery till the two parties united, in 1758. After his settlement here several New Side ministers of the Synod of New York visited the Valley. One of these, named Robinson, came in 1743, a man of burning zeal and great power as a preacher. Being ignorant or regardless of the law in Virginia against itinerant preachers, he was arrested in Winchester and ordered to Williamsburg for trial. The good-natured officer who had him in custody conducted him a short distance, and then released him to pursue his journey up the Valley. Mr. Craig probably considered Mr. Robinson something of a fanatic, and he no doubt thought Mr. Craig a luke-warm Laodicean. Subsequently a man living in Augusta went to the low country for iron and salt, and, meeting with some of the

people in Hanover county who attended Morris' meeting-house, recommended Mr. Robinson to them. He accepted an invitation to visit them, and from his lips they heard the first Presbyterian sermon. His visit led to the settlement of the celebrated Samuel Davies in Virginia.

It has long been a matter of some doubt as to when this stone house was built. From the allusion to it in Mr. Craig's narrative it might be inferred that it was built in 1755 or thereabout; but there is reason to believe that it was begun in 1747, and finished, or first occupied for public worship, on January 22, 1749-'50. According to tradition all the people of the congregation—men, women, and children—aided as each one could in the erection.

These walls have been the scene of many interesting events. In June, 1754, twelve Indians stopped at Anderson's barn, on Middle river, to spend the night, and while they were asleep a party of reckless white men fell upon them with axes and guns. All but one were massacred, and the survivor, carrying the news of the tragedy to his tribe, aided in kindling the war which devastated the country for many years. The perpetrators of the outrage fled to distant parts of the frontier, except one, who led a skulking life for a long while. He would sometimes come to this church at meeting time, and seated on the sill of the door, with his rifle in his hands, listen to the words of the preacher. He was suffered to work out his own punishment, avoiding all men and avoided by all.

After Braddock's defeat, in July, 1755, the whole country west of the Blue Ridge was liable to invasion by Indians, and no family felt safe in its isolated cabin. Pursuant to Mr. Craig's advice, this church was made a place of refuge, and the people for miles around came here for mutual support. Then was thrown up the embankment around the church, the remains of which are still visible after nearly one hundred and fifty years. No assault was ever made by the Indians, but we may imagine the crowded and comfortless condition of the stronghold at every time of alarm. The Mof-

fett family, who lived some miles west of the church and came here at such times, had a negro female servant, who displayed courage and fidelity worthy of a heroine. The cattle were, of course, left on the farms, and the cows were likely to suffer from being unmilked. Therefore every night the woman referred to, mounted on a dark horse, as less likely to be seen by a lurking foe than one of another color, rode home, relieved the swollen udders of the kine, churned the milk of the previous night, and returned with the butter to the fort before daylight.

Another incident of peculiar interest occurred within these walls. Here Selim, "the converted Algerine," was baptized by Mr. Craig. About the close of "Braddock's war" this man was found in the woods, in the present county of Bath, by Samuel Givens, who was out hunting. He was almost naked and at the point of starvation. Givens took him to Captain Dickinson's, near the Windy Cove, and he was fed and clothed. At first he could speak no language except his native tongue, but in the course of several months he acquired sufficient knowledge of English to inform the kind people about himself. He was a native of Algiers, in Africa, educated in Constantinople, and while returning home in a ship was captured by a Spanish man-of-war, taken to New Orleans, sent up the Mississippi to the Shawnee towns, and from thence made his escape to the English settlement. Captain Dickinson brought him to Staunton on a court day, and there he encountered Mr. Craig, who immediately riveted his attention. Afterwards he explained that in a dream a person resembling Mr. Craig had appeared to him as a teacher able to impart valuable information. The minister took him to his home, and diligently sought to impart to him a knowledge of the Christian religion. In the course of time the stranger made a credible profession of conversion, and here was publicly admitted into the church. The subsequent history of Selim is interesting, but is not connected with this place.

Speaking of the baptism of Selim reminds me of the fact that Mr. Craig could not say, with the Apostle Paul, he was not sent to baptize. He baptized everywhere, far and near, wherever he was called to be, in Pennsylvania as well as Virginia. For nine years, beginning October 5, 1740, he kept a record of baptisms. The number during the first year was 133, and at the close of the year the good man ascribes "Glory to God, who is daily adding members to his visible church!" It interested me to discover that among the number was one of my great-grandmothers. I remember to have known in my early childhood two other persons who were baptized by Mr. Craig in their infancy. One was Miss Jenny Stuart and the other Mrs. Margaret Reed, the divorced wife of Gen. George Mathews, generally known as "Aunt Reed," a woman greatly respected.

Little could the minister have anticipated the future life of the children to whom he administered the ordinance. On December 12, 1740, he baptized William and James, twin children of James Bell, of the Long Glade. William was killed in battle during the Revolutionary War. Other children baptized were Arthur Campbell, who, when a boy, was captured by Indians and detained by them several years, but finally rescued and became a distinguished citizen of Southwest Virginia; William Campbell, one of the heroes of King's Mountain; Robert McClanahan, Jr., one of the captains killed at Point Pleasant in 1774; Benjamin Logan, who became the distinguished General Logan, of Kentucky; and Joshua Rennick, who in his early childhood was carried off by Indians and, remaining with them, became a chief of the Miamies. The last entry in the book is dated September 28, 1749. During the nine preceding years the number of baptisms was 883—463 males and 420 females.

Under date of January 22, 1749, we find the following entry: "*This the first day we meet in and preach in Augusta Meeting House!*" which is understood to refer to the present stone church. Thus it would seem that on the 22d of

January last it was one hundred and fifty years since this house began to be used as a place of worship. But until 1752 the English year began on March 25th instead of January 1st, as now, and the months of January, February, and March up to the 25th belonged to the same year as the preceding December. Therefore, Mr. Craig's date of January 22, 1749, is, according to the present reckoning, January 22, 1750, *which is probably the date of the first sermon preached in this house.*

It is said that Mr. Craig generally walked the five miles from his residence to the church. His morning service continued from 10 o'clock till after 12. The afternoon service lasted from 1 o'clock till sunset, and it was sometimes so late at the close that the clerk found it difficult to read the last psalm. Many of the people came long distances, and had to cross Middle river, coming and going, where the ford was somewhat unsafe. They petitioned the preacher to dismiss them at an earlier hour, so that they might make the crossing by daylight; but he would not consent. His only printed sermon is from second Samuel xxiii: 5—"Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow." Being in the old-fashioned "exhaustive method," it contains fifty-five divisions and subdivisions.

He was regarded as very orthodox, but somewhat lax as to church discipline. We, however, are not prepared to admit the latter, as his record of baptisms shows that whenever a parent had departed from the strict line of rectitude, "public satisfaction" was required before the child was baptized.

Mr. Craig retired from Tinkling Spring in 1764, and thereafter, till his death, preached regularly only in this house. At an early day he conceived a prejudice against Tinkling Spring, and being a Scotch-Irishman, his resentment was implacable—I take the liberty of making this fling at the race to which I be-

long. He opposed the building of the meeting-house at Tinkling Spring, wishing it to be nearer his residence, and the contention was hot and protracted. Under date of April 14, 1745, he recorded: "This being the first day we meet at the contentious meeting-house, about half built—T. S."

The people of Tinkling Spring will not think hard of me for repeating what Mr. Craig recorded about their predecessors. He says in his narrative: "That part now called Tinkling Spring was most in number, and richer than the other, and forward, and had the public management of the affairs of the whole settlement; their leaders close-handed about providing necessary things for pious and religious uses, and could not agree for several years upon a plan or manner where or how to build their meeting-house, which gave me very great trouble to hold them together, their disputes ran so high." I take pleasure in testifying that Tinkling Spring afterwards improved its reputation and became one of the most harmonious and liberal congregations in the State.

But Mr. Craig's heart was full of love for the people of Augusta congregation, and he bestowed upon them unqualified praise. They were "a good-natured, prudent, governable people, and liberally bestowed a part of what God gave them for religious and pious uses; always unanimous among themselves." "I had no trouble with them," he says, "about their meeting-house. * * * They readily fixed on the place and agreed on the plan for building it, and contributed cheerfully money and labor to accomplish the work, all in the voluntary way, what every man pleased." He elsewhere says that when the church was fortified against the Indians the people "required me to go before them in the work, which I did cheerfully, though"—he slyly adds—"it cost me one-third of my estate."

Mr. Craig taught school as well as preached and baptized, and William Preston, a prominent man in his day and the ancestor of many

distinguished men, was indebted to him for most of his education.

The death of Mr. Craig occurred on April 21, 1774. He had one son, who left a few descendants. The posterity of his daughters are numerous here and elsewhere. One of them from the State of Iowa was lately here on a visit to the homes of her forefathers.

Mr. Craig's successor, after an interval of six years, in 1780, was the Rev. William Wilson. Mr. Wilson was born August 1, 1751, in Pennsylvania, but was brought to the Valley when a boy, and was reared under the ministry of the Rev. John Brown, of New Providence. He acquired his education at Mt. Pleasant Academy, the germ of Washington College, at Lexington, and became a proficient in all the branches of learning pursued at that day. For a time he taught with success in Hanover county; but finding the climate unfavorable to his health, he returned to the Valley, and in April, 1779, was received by Presbytery as a candidate for the ministry. In the fall of the same year he was licensed to preach, and on the last Wednesday of October, 1780, was ordained in this house and installed as pastor of the church.

Foote, in his account of Mr. Wilson, says he prepared his sermons with great care. He was scholarly, evangelical, and interesting as a preacher.

A remarkable incident in the life of Mr. Wilson occurred during his mature manhood. In a severe attack of illness he lost for a time the memory of his native language, but could readily speak in Latin or Greek. It is said that in his old age he often employed himself in solving algebraic problems to preserve the tone of his mind.

For some years after the Revolutionary War Mr. Wilson was one of four eminent ministers who lived and labored in the county, the others being Archibald Scott, John Montgomery, and John McCue. It was customary in their day, when a minister signed his name to a formal document, to append the letters V. D. M., which I understand to be the initials of three Latin

words, meaning "Minister of the Word of God."

Up to Mr. Wilson's time it was not uncommon for officers of a congregation to sue delinquent subscribers in the civil courts. In 1788, a suit was brought by Mr. Wilson, or in his name, against a member who had not paid for three and a half years, and the jury gave a verdict in favor of the minister for 5 pounds, 13 shillings, and 3½ pence; Virginia money, about \$19.

A trouble between the officers of this church and a sexton whom they had discharged, but long after Mr. Wilson's time, led to the enactment of the law for the protection of church property. Till then such property was at the mercy of trespassers, and whoever was in possession had the best legal right.

Impaired health compelled Mr. Wilson to retire from the pastoral office in the year 1814, but his life was protracted till 1835, and he continued to preach when his strength permitted. One of his brothers, Thomas Wilson, was a distinguished lawyer and member of Congress from a district in northwest Virginia. Two of his nieces went abroad as foreign missionaries—Mrs. Lowrie to India and Mrs. Andrews to the Sandwich Islands. His son, the late Thomas P. Wilson, a citizen of eminent worth, passed away only a few years ago, and one of his descendants is an esteemed member of the Session of this church.

Mr. Wilson's successor was the Rev. Dr. Conrad Speece, a great man in our Israel. He was born in Bedford county, November 7, 1776, of poor but honest parents, his grandfather being a native of Germany. Quite a full account of Dr. Speece is given in Foote's Sketches of Virginia, Second Series, and I need not repeat the story here. His early struggles, his remarkable avidity for learning, his association with Samuel Brown, George A. Baxter, John H. Rice, Archibald Alexander, and others, his conversion and joining the church at New Monmouth, Rockbridge, are fully related. In September, 1801, he began his career as a preacher, first as a home missionary by appointment of

the Synod of Virginia. For two years prior to April 21, 1805, he was a pastor in Maryland. Then for some years he preached in Fluvanna, Goochland, and Powhatan counties, and early in 1813 received an invitation to visit Augusta Church. He was installed pastor on October 16, 1813, and here continued till his death, February 15, 1836.

Of Dr. Speece I can speak from personal acquaintance—such acquaintance as a child could have with such a man. He was a frequent and welcome guest at my father's house, and many times I sat at the dinner table with him and listened to his conversation, which was often quaint and droll. The youngest child felt comfortable in his presence. I remember well his taking off his wig on one occasion to amuse a little boy. He was a hearty eater, being especially fond of oysters and tomato soup. He expressed a wish for an oyster as large as a plate; and as to tomato soup, he thought it must have been the pottage for which Esau sold his birthright. In the pulpit and in public he was as solemn as the occasion required; in social circles he often indulged in playful humor. He sometimes referred to himself as "the old Dutchman."

He was a large man, ungainly in appearance, and his coat hung on him like a bag. His voice was strong and unmusical. He was an omnivorous devourer of books, a voluminous writer, and no mean poet. A hymn composed by him is found in most collections, beginning:

Blest Jesus, when Thy cross I view,
That mystery to th' angelic host,
I gaze with grief and rapture too,
And all my soul's in wonder lost.

But he was eminent chiefly as a preacher. He had none of the graces of oratory, but his intellectual superiority was so marked that the most cultivated people listened to his discourses as those of an oracle. No man of his day exercised as great and benign influence in the county. His opinions and sayings were constantly repeated. While indefatigable in dis-

charging the duties of his particular calling, he took an interest in whatever interested the people. In politics he was a supporter of Gen. Andrew Jackson, but the bitterest Whig did not fall out with him on that account. He had the faculty of disarming opposition. Some of his political opponents only whispered that General Jackson was a Presbyterian, and thus won Dr. Speece.

The years Dr. Speece ministered here were the halcyon time of the congregation. A division which occurred afterwards had not taken place, and the church was not materially weakened by emigration to the West. Many of the regular attendants lived ten or twelve miles away, the roads were bad, vehicles were few, and the people came on horseback, old and young, a father bringing one child before and another behind him on the horse. The grove was crowded with people and horses—the former exchanging cheerful greetings and eagerly telling or hearing the news of the week, till summoned into the house for worship. The scene of a country congregation assembled in a grove of ancient oaks on a tranquil Sabbath morning—the labor and cares of the week laid aside, every one equipped in his or her best attire and eager to contribute to the general enjoyment—is always attractive, and here it was presented to perfection.

Perhaps Dr. Speece unintentionally discouraged a liberal spirit among the people. Being a bachelor, and requiring little for his support, he labored year after year on a very meagre salary. I remember to have heard Dr. William Brown say, while he was pastor here, that the aggregate wealth of the congregation was not less than a million of dollars; and that if the people bestowed their patronage on one physician or lawyer he would become rich in a few years. I am glad to know that our people here and elsewhere have learned to some extent that "the laborer is worthy of his hire," though probably few of our churches have come up to the full measure of duty in reference to ministerial support.

The remains of the first three pastors of this church lie in the old burying ground. The spot is a sacred shrine, to which I like to make a pilgrimage now and then. These people need no exhortation to preserve it from desecration. Dr. Brown died and was buried in the distant State of Florida. Would that his body could have been brought here, to mingle with kindred dust.

It would give me pleasure to tell what I know about Dr. Brown and all the worthy pastors who succeeded him; but many persons in this audience knew them better than I.

The early settlers of this region were a restless race. They had hardly provided homes here till they began to move off. Some went to South Carolina, and many more to Southwest Virginia, the Holston as it was called, then within Augusta county. Immediately after the Revolutionary War and down to the war of 1861, individuals and whole families of this congregation—swarm after swarm—departed to find homes in Kentucky, Ohio, and other Western States and territories. Pisgar Church, near Lexington, Ky., was founded by some of these people, and for more than a hundred years the doors of that church had never been closed on the Sabbath day.

I would gladly follow many of these emigrants and relate their history if I had the time and necessary information. I must mention several of the early members of the congregation who remained and died here.

One of the first Elders was Captain James Allen, who lived near the place called Willow Spout. The earliest mention I have seen of him was in 1742, when he was appointed constable by the court of Orange county for the part of the county west of the Blue Ridge, an immense domain thinly settled except immediately around Staunton. In 1756 he was captain of a military company of sixty-eight men—Kerrs, Robertsons, Bells, Crawfords, Walkers, Givenses, Craigs, Pattersons, Poages, and others—all the men were soldiers then. Next we find his name signed, in October, 1776, to a paper

forwarded by "several companies of militia and freeholders of Augusta" to the first Legislature of the new State on the subject of religious liberty. The signers demanded that "all religious denominations within the Dominion be forthwith put in full possession of equal liberty, without preference or pre-eminence." Up to that time no dissenting minister was authorized by law to perform the marriage ceremony, and all the people were required to contribute to the support of the Established Church.

Captain Allen's brother John is said to have been "lost" at Braddock's defeat in 1755. He himself participated in the battle of Point Pleasant in 1774, saw his brother Hugh killed, and placed a stone at his grave. He died in 1810, ninety-four years of age, having been an Elder of this church for sixty-four years.

The descendants of Captain Allen are almost innumerable. They are here and nearly everywhere, especially in Kentucky and Ohio. One of the most notable of them was a daughter, Mrs. Jane Trimble, wife of Captain James Trimble. Her memoir has been published, and it shows her to have been a woman of eminent merit. In October, 1783 or 1784 (there is some doubt as to the particular year), a large party of people went from this congregation to Kentucky, including the Trimbles just mentioned, Allens, Moffetts, and others. They went on horseback, by a circuitous route and very dangerous on account of hostile Indians. Every man carried a rifle and every woman a pistol, and they did not fail to take their Bibles, the Confession of Faith, the Shorter Catechism, and Rouse's version of the Psalms. One of Mrs. Trimble's sons became Governor of Ohio, and another a member of the United States Senate from that State.

Another of the early attendants at this church was John Grattan, who lived at a place on North river, now in Rockingham county. Governor George Gilmer, of Georgia, whose wife was a granddaughter of Major Grattan, says he was a "Scotch-Irish Presbyterian of the

old Covenanter's faith and practice, noted for his love of David's Psalm in long metre and his long prayers at family worship." He built the first good flour mill in the Valley, and was also a merchant, supplying a wide extent of country with foreign goods. One of his sons was an officer in the Continental Army during the Revolutionary War. Another son, Major Robert Grattan, grandfather of the present generation, long a merchant in Staunton, in partnership with his brother-in-law, Robert Gamble, was captain of a company from the county against the "whiskey insurgents" of Western Pennsylvania in 1794. He spent the latter years of his life on his North river farm, and never failed to send out liberal refreshments to the passengers in Rocket's coaches as they passed his residence.

The Gamble family settled in the bounds of Augusta congregation as early as 1735, and have been identified with it ever since. One of the family died, or was killed, at Londonderry during the famous siege of 1689. The most prominent member of the family was Colonel Robert Gamble, a grandson of the first settler and son-in-law of Major John Grattan. He served during the Revolutionary War as captain of an Augusta company in the Continental line, and was particularly distinguished at the storming of Stoney Point, on the Hudson, in 1779. For some years after the war he was a merchant in Staunton, and then removed to Richmond. There his home is described as the seat of an elegant hospitality, and under his roof were frequent gatherings of the veterans of the Revolution and others, including Generals Washington and Knox and Chief Justice Marshall. His son-in-law, William Wirt, described him as "a faithful soldier, a sincere and zealous Christian, one of the best of fathers, and honestest of men." He received his early training under the Rev. John Craig.

Lastly, in this connection, I must speak a few words about that old hero and saint, Colonel George Moffett. He lived on a farm some miles west of the church, called Mount Pleasant, and

built the stone dwelling house still on the place. We find him leading a dozen or more men hastily collected, in October, 1764, in pursuit of a band of Indians, overtaking them west of the Alleghany mountains and recovering a party of captives, among them his sister, Mrs. Estill, and his half-brother, James Trimble, then a boy, afterwards Captain Trimble. Early in the year 1781 he led a battalion of Augusta county men to North Carolina, and with them participating in the battle of Guilford Courthouse. Later still, as chief military commander in the county, we find him rallying his men to aid in repelling the enemy who had invaded Virginia. After the war we see him presiding in the County Court, serving as a Trustee of Washington College, and sitting as a member of Presbytery. He is said to have been a man of commanding presence and eminently religious. He died in 1810, and was buried in Augusta Church graveyard.

The names of a host of other worthies, early settlers and members of this congregation, crowd upon me; but my information does not enable me to speak of any of them particularly, if time permitted. There were the numerous and reputable Pattersons, the Craigs (not related to the pioneer minister), the Walkers, Kerrs, Nelsons, Robertsons, Poages, Currys, Crawford, Browns, Bells, Byerses, and others.

I beg leave merely to name four or five persons who have died within the memory of persons present whom I knew by sight from my earliest recollection, and who were intimately associated with this congregation. I refer to James Bourland, Robert Anderson, Alexander Walker, James Crawford, and W. J. D. Bell. I claim no intimate acquaintance with them, but several of them showed me little acts of kindness in my boyhood which I have not forgotten, and it is a pleasure to me to recall their names. With one exception they did not come within the fold, but all were pronounced believers, regular attendants at church, and identified with its interests. During my youth I spent a night in the same chamber with Mr.

Alexander Walker, and his demeanor on that occasion deeply impressed me. Without ostentation on his part I discovered him engaged in private devotions before he retired to rest.

I should not forgive myself if I omitted to mention another name, that of James Nelson, long an elder of this church. He was a small man, and from infancy painfully deformed; but a man of marked intelligence and business capacity, and eminent for his goodness. For many years he was one of the two commissioners of the revenue of the county, and at one time was president of one of the Staunton banks. His father, Alexander Nelson, was a native of Ireland, but came to America when a boy, about the year 1759. Living first in Philadelphia, he was patronized by Robert Morris, the celebrated financier of the Revolution. From Philadelphia he came to Richmond and engaged extensively in merchandising. At what date he came to this county is not known. Here he married and settled on a farm within the bounds of this congregation. During his residence in Augusta he was a prominent and influential citizen. Dr. Speece was received into Mr. Nelson's house when he first came to the county, and there made his home till he died.

A few words more to the people of this congregation. Have you ever considered the title by which you hold this property? Few descendants of the early settlers hold the lands which their ancestors rescued from the wilderness. Your present residence is yours to-day—it may belong to some one else to-morrow. You may alienate it yourself, or, if unfortunate in business, it may be taken for payment of debts. But this venerable house and its beautiful surroundings are yours and your children's forever. You cannot sell them, and no creditor can take them from you. For one hundred and fifty years this has been the gathering place of neighbors and friends—"the place whither the tribes go up." "The fathers, where are they?" Go to the old burying ground and see where the mortal part

of some of them lie. Scattered through the world are thousands of their descendants—here are comparatively a few left. All, whether here or elsewhere, must look to this place with filial love. Let us dedicate the house anew to the purpose for which it was built, and appropriate to yourselves the prayer of King Solomon for his people: "That they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers."

A little more than a hundred years ago the church was constituted by law in Virginia. The people were assessed by public officers, and the money due from them "for the support of religion" was collected by tax-gatherers like any other public dues. The money thus raised was applied for the support of "the church," and Dissenters, consisting then mainly of Presbyterians and Baptists, had to contribute as well as others, and in addition to provide for the maintenance of their own institutions as best they could. Amongst the results of the Revolution of 1776 the religious establishment was abolished.

But soon afterward the scheme of a "general assessment" for the support of religion was proposed in the State Legislature. It was earnestly advocated by Patrick Henry and other distinguished public men, who appreciated the importance of religion and desired to promote its influence amongst the people. According to this scheme all tax-payers were to contribute, willingly or unwillingly, to a general fund, to be apportioned to the various denominations, the only liberty granted to the tax-payer being that of indicating the church or society to receive his quota.

The Presbyterian clergy and people warmly opposed the scheme, as an infringement upon liberty and injurious to religion. Memorial after memorial in opposition to it was adopted by Hanover Presbytery, then the only Presbytery in the State, and the Rev. John B. Smith, of Hampden-Sidney, was sent to Richmond to remonstrate in person before the Legislature.

Finally a general convention of Presbyterians was held at Bethel church, in Augusta county, which adopted an earnest protest against the measure. Soon afterward the bill securing complete religious liberty was passed by the Legislature, and our people congratulated themselves on the establishment of just and sound principles.

The policy of our church was therefore long ago established, that the institutions of religion should be supported by the voluntary, free-will offerings of the worshippers.—*Hon. Jos. A. Waddell, 1892.*

HISTORICAL SYNOPSIS OF THE FIRST PRESBYTERIAN CHURCH.

The original settlers of Augusta county were natives of the Province of Ulster, Ireland, of Scotch descent, and therefore they and their descendants are called "Scotch-Irish." For a number of years very few people of any other race came to the Valley. They generally landed on the Delaware river, and gradually pushed their way up the Valley, through the wilderness. They did not come to build towns, but to acquire lands and open up farms, and hence all the towns in the Valley are of comparatively recent date. No such place as Staunton was known till the courthouse was located here, in 1745, at least thirteen years after the surrounding country was quite thickly settled.

With scarcely an exception, the immigrants were Presbyterians, as far as they professed any religion at all. Soon after they provided shelters for their families, they erected log houses in which to meet for the worship of God, first at Tinkling Spring and near the site of the present Stone Church. The latter was known from early times as "Augusta Church." The first settled minister of the two congregations mentioned was the Rev. John Craig. He lived in the country, and there is no record or tradition of his ever preaching in Staunton. We have learned, incidentally, however, that after a new courthouse was built in 1755 ministers sometimes preached in it. The Church of England being established by law during colonial times, a Parish Church in Staunton was completed in 1763, and there the Rector officiated till the establishment was abolished. The Presbyterians at and near Staunton were connected with Tinkling Spring.

Mr. Craig was succeeded at Augusta Church by the Rev. William Wilson, and at Tinkling Spring by the Rev. Dr. James Waddell. The latter came to Augusta from Lancaster county, about the year 1776, and resided, till 1784, on his plantation called Springhill, south of Waynesboro. He preached occasionally in

Staunton, but whether in the courthouse or the Parish Church, otherwise vacant and unused, is not known. At the close of the war, he was formally invited by people living in Staunton to officiate regularly there; but, having determined to remove east of the Blue Ridge, he declined the call. His successor at Tinkling Spring was the Rev. John McCue, who also preached, now and then if not at stated intervals, in Staunton.

All this time there was no Presbyterian meeting-house or regular church organization in Staunton. The Methodists built their first church here in 1797.

On the 9th of May, 1804, Presbytery appointed the Rev. John Montgomery, of Rocky Spring, and the Rev. Benjamin Erwin, of Mossy Creek, to organize the church in Staunton. The church consisted originally of only fifteen or twenty members, and the first Ruling Elders elected and ordained were Joseph Bell, Joseph Cowan, Andrew Barry, and Samuel Clarke.

In 1805, the Rev. William Calhoun removed from Eastern Virginia to Staunton, and in August, 1806, at Brown's Meeting-House (since Hebron) he was installed pastor of the united congregations of Brown's Meeting-House and Staunton. Mr. Wilson, of Augusta Church, and Mr. McCue, of Tinkling Spring, were the committee of installation. The services in Staunton were held every alternate Sunday in the old Parish Church.

The Synod of Virginia met in Staunton October 18, 1811.

In 1818, the Presbyterians erected their first church building. The Rev. Dr. John H. Rice attended a meeting of the Synod in Staunton in October of that year, and in his diary says: "The Presbyterians have a large and very decent house of worship in the town in a state of considerable forwardness. If completed in the style in which it is begun it will do great credit to the public spirit of the citizens."

The building, however, although substantial and commodious at the time, was very plain ac-

cordova to the present taste. The main entrance was at the south end of the house, fronting on Frederick street, but there was a door on each side near the pulpit. From one of these doors to the other was a broad aisle in front of the pulpit, in which the table was set when the sacrament of the Lord's Supper was observed. There was a double row of pews in the body of the house, between aisles extending from the front doors to the cross aisle, and a row of pews on each side of the audience room. There were also pews in what are called "the amen corners." The pulpit was elevated, and was reached by quite a flight of steps. There were galleries, supported by wooden pillars, on the sides and south end, and one of them was set apart for the use of the negroes, many of whom attended the preaching. There was neither portico nor steeple. The bell was suspended in the gallery at the south end, opposite a window which was hoisted to let the sound escape when the bell was rung. The noise in the church during the ringing was intolerable, and perhaps for that reason it was the custom, till a bell tower was built, to ring only once before each service, and sometimes an hour before the time to begin.

A high fence within a few yards of the church formed the western boundary of the lot. The space between the church and New street, used for some years as a brick-yard, was not inclosed till 1841.

At a meeting of Presbytery, in Staunton, on Thursday, April 27, 1826, the pastoral relation of Mr. Calhoun with this church was dissolved, and he thereafter, for many years, devoted his whole time to Hebron congregation. Under his ministry the number of church members in Staunton greatly increased.

The next pastor was the Rev. Joseph Smith (afterwards D. D.), who was installed April 29, 1826. While pastor of the church Mr. Smith also taught a classical school, being principal of the Staunton Academy.

Up to this time the singing in church was

led by a clerk, as he was called, who stood alone in front of the congregation and raised the tune. But before Mr. Smith left Staunton a choir was organized and occupied the gallery opposite the pulpit. During prayer the congregation, with few exceptions, stood, and generally with their backs to the pulpit. Tallow candles suspended in tin candlesticks against the pillars which supported the galleries were used at night to light the church, and the sexton went around about every half hour to snuff them. The hour for services at night was never announced, but the appointment was for "early candle light." The house was heated in cold weather by means of stoves.

Mr. Smith resided in Staunton more than six years, and then resigned his charge, the relation being dissolved by Presbytery October 22, 1832.

The celebrated Dr. Nettleton spent the winter of 1828-'9 in Staunton, and his labors here were instrumental in much good. Many valuable members were added to the church, and the cause of religion generally was greatly promoted.

For nearly two years the pastorate remained vacant, the pulpit being occupied occasionally by various ministers.

The Rev. John Steele was elected pastor in 1834, and on the 20th of June was ordained and installed by Presbytery. He remained here rather more than three years, the relation being dissolved August 4, 1837, and then emigrated to the State of Illinois.

The Rev. Paul E. Stevenson, of New York, succeeded Mr. Steele as pastor. He came to Staunton from Princeton Seminary, on invitation, in the fall of 1837, and was installed June 8, 1838. During Mr. Stevenson's pastorate the church and congregation made considerable progress in various respects. Amongst the outward improvements was the enlargement of the church grounds by the purchase and addition of the lot lying between the church and New street. This lot, previously rugged and un-

sightly, was graded and neatly enclosed, and soon presented an attractive appearance. Augusta Female Seminary also was founded during this period, by the Rev. Rufus W. Bailey, who came to Staunton to establish a school for girls. For many years a school of the kind had been maintained here by a succession of teachers, in more or less intimate connection with the church. Among the teachers successively were a Mr. Esterbrook, the Rev. Mr. Thatcher, and Mr. R. L. Cooke. But no attempt had been made to erect buildings, and different private houses, rented by the teachers, had been occupied. Through Mr. Bailey's influence, however, the Presbyterians of the town and county were induced to take an interest in the matter as a denominational enterprise. Trustees were selected, an act of incorporation was obtained from the Legislature (in 1845), and in a short time the centre building of the seminary was erected by means of funds raised by general subscription. The principal room of this building was designed, and was used for several years, as a lecture-room in connection with the church.

The Ruling Elders at this period were Samuel Clarke, John C. Sowers, Jacob Lease, Dr. A. Waddell, William H. Allen, Lyttleton Waddell, and William A. Bell.

Mr. Stevenson resigned his pastoral office in 1844, the relation being dissolved April 2d, and returned to New York.

Mr. R. R. Howison occupied the pulpit about six months.

The Rev. Benjamin M. Smith (afterwards Dr. Smith, long a professor in the Theological Seminary at Hampton-Sidney) was the next pastor. He was installed on Saturday, November 22, 1845. During his incumbency the manse in which the pastors of the church have since resided was erected chiefly through the agency of Mr. Bailey. Large additions to the seminary were projected by Mr. Smith, and the first election of Deacons was made during his ministry here. He resigned his charge in 1854.

The Rev. Joseph R. Wilson, professor in

Hampden-Sidney College, accepted a call from the congregation in December, 1854, and removed to Staunton the last week in March following. He was installed June 24, 1855. While he resided here the enlargement of the seminary as previously planned was accomplished, so as to provide a residence for the principal and his assistants and boarding for a considerable number of pupils. The principal room of the centre building was then converted into a study hall, and the large basement apartment in the eastern wing was used as a congregational lecture-room. The church building was also enlarged and otherwise improved.

Mr. Wilson remained in Staunton a little more than two years. His pastoral relation was dissolved October 8, 1857, and he removed to Augusta, Georgia, to take charge of the Presbyterian Church in that city. He has since then been successively professor in the Theological Seminaries at Columbia, South Carolina, and Clarksville, Tennessee. The degree of Doctor of Divinity was long ago conferred upon him.

His successor was the Rev. William E. Baker, who commenced his labors on the 1st of December, 1857, but was not installed until April 23, 1859. Since then the church and congregation have made marked progress. The number of church members has greatly increased; the seminary has grown to its present dimensions, accommodating within its walls one hundred and forty pupils, besides officers and employees; and the size of the congregation demanding it, the work of erecting a larger and more commodious church edifice on another site was begun in the summer of 1870. The congregation worshipped in the old church for the last time on Sunday, June 25, 1871, and on the next day it was occupied by workmen to be fitted up as part of Augusta Female Seminary. Subsequently, by authority of an act of the Legislature, the property was conveyed by the trustees of the church to the trustees of the seminary. The new church was not completed till 1872, but for

some time previously the congregation worshipped in the basement lecture-room.

Address of the Building Committee.

To the Citizens of Staunton and Augusta County:

The undersigned, the Committee on Building for the Presbyterian Congregation of Staunton, beg leave respectfully to state—

That more than two years ago, the congregation, finding their existing church edifice inadequate to the accommodation of their actual numbers, much less for growth, and the hospitality due to strangers, and the building itself in serious dilapidation, resolved, with great unanimity, to erect a new and larger one. The enterprise was at once entered upon, and has been prosecuted with vigor until it is now so nearly complete as to warrant the appointment of *next Sunday* (9th) as the day for its public or solemn dedication to the service of Almighty God. In consequence of two, or perhaps three, flaws in parts of the work in its progress, it is thought there may exist in the minds of some an honest doubt and apprehension as to the perfect security and stability of the work. Two of these were carefully examined and pronounced upon by Colonel Williamson, the accomplished Professor of Architecture and Engineering in the Virginia Military Institute. He did not believe any serious damage had occurred, but out of abundant caution prescribed correctives, upon the application of which he declared over his signature the entire safety, stability, and excellence of the work. These were promptly supplied, and the committee have the authority of many practical and experienced mechanics, builders and others, that the walls and roof of this building are probably not surpassed anywhere for strength and thorough workmanship. So that we are now able to declare our own conscientious convictions not merely, but the opinions of very competent and disinterested judges, that the new church edifice is in all points of strength and

stability thoroughly reliable. In point of architectural beauty of design and finish, it has received already the hearty encomiums of a large number of visitors, both at home and from abroad.

Upon its construction has already been expended more than twenty-six thousand (\$26,000) dollars. Of this large sum of money less than one hundred and fifty dollars have been contributed outside of our own congregation. We think we may challenge the whole history of church building in Virginia for a parallel to this statement. We have not as yet solicited aid from beyond our own bounds. But we mean now to do it. We think there are good and sufficient reasons even of a business character, and without appealing to those higher motives of Christian brotherhood and beneficence to which we might with propriety and with confidence make our appeal. Why, the citizens of Staunton in particular, and measurably the people of Augusta county, should contribute of their substance material aid to this enterprise.

Nearly the whole of twenty-six thousand dollars have been expended amongst you—the contributions of a single one of your town congregations, and a considerable further sum has yet to be expended in like manner in the finishing off and furnishing this new church. This money, of course, has entered and will enter and permeate all the channels of trade and reach the sources of production. The result of all will be the addition to your city of a house of worship creditable to the congregation, creditable to the city itself, and furnishing another attraction to strangers visiting our beautiful Valley of Virginia.

But a somewhat heavy debt rests on us, and yet if our people shall have only caught a little of that public spirit and ardent zeal which so strikingly marked and characterized the Christian association recently met in Staunton, we feel confident that this whole debt can and easily may be wiped out by the contributions of those who have not yet been applied to.

At the dedication services, both morning and afternoon of next Sabbath, opportunity will be offered by printed subscription lists handed round by the deacons of receiving subscriptions. All proposed contributions of any magnitude can be set down on these papers. Small sums (as of five dollars and under) may as well be put into the boxes at the time.

We presume that every one of our people, even those who have hitherto taxed themselves the most heavily, young and old, rich and poor, will feel like bringing in their hands some thank-offering, be it great or small, to testify their gratitude to our Heavenly Father, for having suffered and enabled us to bring our work so near to completion.

All which is respectfully submitted.

WM. FRAZIER,
DAVIS A. KAYSER,
JNO. W. ALBY,
Building Committee.

From the Staunton Spectator of June 4, 1872.

Dedication of the New Church.

The services in the new Presbyterian Church of this place on last Sabbath were of an interesting character. In the morning the dedication of that large and splendid church, in the afternoon the thanksgiving services in connection therewith, and in the evening the anniversary celebration of the Sabbath School of that congregation.

Before the hour—11 o'clock A. M.—arrived for the beginning of the services attending the dedication, that very large church was filled to its capacity, both on the floor and in the gallery. The exercises were commenced by the rendition in admirable style by the choir of an anthem composed some twenty years since by Mr. J. W. Alby, of this place. Rev. Dr. Moses D. Hoge, of Richmond, then offered a brief prayer, after which the 137th Psalm, second part, was sung. After an earnest prayer by the Pastor—Rev. Wm. E. Baker—he stated that the

Building Committee would report; whereupon the chairman of that committee, William Frazier, Esq., read the following:

Architectural Description of the New Church, by Maj. Thos. H. Williamson, Professor of Architecture and Civil Engineering in the Virginia Military Institute, Lexington.

The new Presbyterian Church in Staunton is of the same style as that selected by Gen. R. E. Lee for the Chapel of Washington and Lee University. The style of both is the modernized Norman.

The Norman, the Saxon, and the Lombard are all of the same family, and had their origin among the early Christians. The first Christian churches of Great Britain were Saxon, and the sturdy English and Scotch-Irish races first worshipped the only God in these massive, thick-walled temples with short, thick, round columns, the round-headed windows and deeply recessed and circular-headed doors. The Norman differs from the Saxon in the amplification of all its parts. The Normans were fond of stateliness and magnificence, and though they retained the other characteristics of the Saxon style, yet by the amplification of dimensions and the elaboration of details, they made such a striking change and improvement as to entitle it to be characterized as a new order of architecture.

No people ever exhibited an example of so rapid transition from the excess of pagan barbarism and of the worship of Odin, their idol god, to the Christian civilization, industry, and refinement as did the Normans on the cession of Normandy to them by Charles the Simple, A. D. 912, and on the alliance of his daughter with their valorous leader Rollo, when they quickly became earnest converts to the Christian faith.

The Normans were unquestionably the finest race of men that ever poured forth from the regions of the North. Amidst the barbarism, the obscurity, and the ignorance of the middle ages, they seemed to rise up like a superior generation of beings to advance the cause of

civilization and religion. By dint of their bravery they established themselves in France, founded a dynasty in Italy, wrested Sicily from the Saracens, and finally became the conquerors of England. They were warm-hearted and sincere to their friends, generous and humane to their vanquished enemies, and, indeed, to them may be attributed many of the best and highest qualities which at present constitute the boast of the English and Virginian character.

It is pleasant, then, to see our churches built in a style which originated and prevailed with our noble and Christian forefathers, and that we are taught by the same Bible to worship the same God.

The Staunton Church, though in the modernized Norman style, in consequence of the many modern improvements, yet retains the round-headed windows and doors, the stately and magnificent tower, and instead of the open timber roof and ceiling of the middle ages has introduced the modern arched ceiling sunk in deep caissons or panels by moulded and otherwise ornamented ribs. The crown or key-stone rib has the modern moveable ventilator inserted, quite unknown to our Norman ancestry. The styles and mouldings of the panel work are rendered in walnut and the sunken panel of yellow poplar, oiled and varnished on the natural grain. The gallery front and the ceiling under the gallery are made to correspond in style and finish, and the whole effect is most pleasing and presents a very rich appearance. The cornice, also, which surrounds this audience room is beautiful and in accord with the general style. The pulpit, platform, and desk are in solid black walnut, very richly treated and yet in perfect good taste. The walls are in course of being plastered in sand finish with a beautiful neutral tint of French gray. The stained glass windows have all been subscribed for, I understand, by individuals, even to the smallest ones in the two towers. The spire is now rapidly going up, which is another of the more modern inventions grafted on the old Nor-

man, but has been accepted by all Christians as the finger of Christianity, ever pointing to the dwelling-place of the only true God, and directing all mankind to His throne. T. H. W.

After reading the above, Mr. Frazier delivered the keys of the building to the Pastor, who, on behalf of the congregation, expressed thanks to the committee for the efficient manner in which they had discharged the arduous and perplexing duties devolved upon them.

The 567th hymn was then sung, after which Rev. Dr. Hoge delivered the dedicatory sermon. He took as his text the 22d verse of the 45th chapter of Isaiah:

"Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

He prefaced his remarks by stating that he would not preach a sermon like those usually preached on similar occasions—that they were quite proper, but that on this occasion he would discuss a subject of more importance than those usually treated of on such occasions. The theme of his discourse was "Salvation," which, in a sermon of an hour's length, he discussed in an able and eloquent manner, and presented forcibly the different important ideas embraced in the text, which he analyzed clearly and illustrated graphically. At the conclusion of his discourse, in a solemn and impressive manner, he dedicated the new church to the worship of God and the preaching of the blessed Gospel of Jesus Christ.

At the conclusion of the dedicatory services subscriptions for the benefit of the church were made, which amounted to the sum of six hundred dollars, after which the congregation was dismissed with the benediction.

Thanksgiving Service.

The thanksgiving meeting in connection with the dedication of the church was held at 4 o'clock in the afternoon. In addition to the Pastor of that church, the services were partici-

pated in by Rev. Geo. B. Taylor, Pastor of the Baptist Church of Staunton; Rev. Jas. Murray, Pastor of Bethel Church in this county; Dr. Moses D. Hoge, of Richmond; Rev. Daniel B. Ewing, Pastor of Hebron Church in this county; Rev. D. M. Gilbert, Pastor of the Lutheran Church of Staunton; Rev. J. I. Miller, Principal of the Staunton Female Seminary, and Rev. R. S. Walker, Pastor of Union Church in this county.

The services were opened by a voluntary, "Lord of Hosts," by the choir, which was rendered in admirable style.

Then an appropriate prayer was offered by Rev. Mr. Ewing, after which Rev. Mr. Gilbert read the 84th Psalm, third part, which was sung by the choir.

Rev. Mr. Baker then delivered a brief address of welcome to the ministers and members of other denominations who were present.

Rev. Geo. B. Taylor responded on behalf of the ministers of Staunton in a sensible and suitable manner, after which appropriate addresses of congratulation were delivered by Rev. Mr. Murray and Dr. Hoge, which were of an interesting character.

At the conclusion of the addresses, Rev. J. I. Miller offered an earnest prayer, after which Rev. Mr. Walker read the 122d Psalm, which was sung by the choir. The services closed with the singing of the doxology.—*From the Staunton Spectator of June 11, 1872.*

During Mr. Baker's pastorate, and shortly after the close of the war, in 1865, Mr. T. B. Coleman, a member of the Staunton Church, began to hold prayer-meetings in a neglected neighborhood, two miles east of town, on the Waynesboro road. This service grew into a Sunday school in a public school-house, which the ladies of the Staunton Church helped to build. After a time it was thought desirable to have a separate house of worship, and finally Olivet Chapel was erected on ground donated by the Messrs. Doom. There Sunday school and other services have been held on Sabbath after-

noons by members of the Staunton Church, the pastor and other ministers occasionally preaching. During several years various young ministers were employed from time to time to preach at that point. Of the people connected with the chapel more than thirty became church members. In 1898 Olivet was organized as a separate church, having a pastor of its own.

The General Assembly of the Southern Presbyterian Church began its session in the First Presbyterian Church of Staunton on May 19, 1881. The Assembly was at that date composed of twelve Synods, sixty-seven Presbyteries, one thousand nine hundred and twenty-eight churches, with one thousand and sixty ministers, and a membership of 120,028.

The opening sermon was preached by Rev. T. A. Hoyt, D. D., of Nashville, Tenn., from Galatians, 1st chapter and 6th and 7th verses. Dr. Wm. Brown, Permanent Clerk, called the roll, and Rev. R. P. Farris, D. D., of St. Louis, Mo., was elected Moderator, and Rev. G. A. Trenholm, of Bethel Presbytery, South Carolina, Reading Clerk.

At that time the entire Missionary force, under the direction of the church, consisted of eighteen ordained missionaries, one missionary physician, twenty-six assistant missionaries from this country, thirteen ordained native assistants, variously employed as teachers, colporteurs, and Bible readers, making ninety-three in all. The receipts for the year were \$59,215.39. Lectures on foreign missions were delivered by Rev. Dr. Palmer and Rev. Dr. T. A. Hoyt.

The Committee on Education reported eighty students enrolled from thirty-seven Presbyteries, and seventy-seven students aided by the committee to the amount of \$8,740.

After a nine days' session the Assembly adjourned to meet in Atlanta, Ga., in May, 1882.

The Ruling Elders during Mr. Baker's incumbency, but not all at the same time, were Lytleton Waddell, William A. Bell, John Wayt, John Trimble, James Gilkeson, John B. Tins-

ley, Alexander H. Taylor, Joseph A. Waddell, William J. Nelson, John K. Woods, John Paris, Dr. J. Alexander Waddell, Davis A. Kayser, T. B. Coleman, Dr. George S. Walker, Charles Gratton, John Echols, Robert D. Lilley, Henry L. Hoover, and Henry D. Peck.

Mr. Baker resigned his charge early in 1884, and was released by Presbytery on the 20th of February.

The Rev. John P. Strider having been elected pastor, was installed November 23, 1884. The committee of Presbytery officiating on that occasion were the Rev. Dr. C. R. Vaughan and the Rev. W. M. McElwee. During Mr. Strider's brief pastorate, the Rev. Dr. William Dinwiddie conducted services in the congregation for ten days or more, and as the result one hundred persons were received into the church February 8, 1885, some six or eight being received afterwards.

Mr. Strider's health being seriously impaired, he found himself unable to perform the duties of pastor. He therefore resigned and accepted a professorship in Washington and Lee University, which had recently conferred upon him the degree of Doctor of Divinity. He was released by Presbytery September 24, 1885, and died in Staunton in January, 1886. During his pastorate the following Elders were elected and installed: John Murray, Dr. N. Wayt, and James N. McFarland.

The Rev. Dr. D. K. McFarland, of Oxford, Mississippi, visited the church by invitation in December, 1885, and was immediately thereafter elected pastor. Accepting the office, he was installed March 21, 1886. The installation committee were the Rev. Drs. James Murray and H. H. Hawes.

Dr. McFarland's health having failed, he was released from his office March 15, 1892. He died in South Carolina February 28, 1893, and, in accordance with the earnest wish of the congregation, his remains were brought to Staunton for interment.

During Dr. McFarland's pastorate there was

expended on improvements to the church, including the handsome organ and extension to the building for its accommodation, over ten thousand dollars.

The windows on either side of the pulpit, donated by Miss Mary J. Baldwin, are not included in the above sum.

The present pastor is the Rev. A. M. Fraser, D. D., who was installed May 21, 1893. A native of South Carolina, he was, at the time of his call to Staunton, pastor of a church in Kentucky.

The Ruling Elders in 1897, named in the order of their election, were Joseph A. Waddell, Davis A. Kayser, George S. Walker, Charles Grattan, Henry D. Peck, N. Wayt, James N. McFarland, Henry A. Walker, and Samuel F. Pilson.

The Deacons were James H. Blackley, William A. Burke, Arista Hoge, C. B. Somerville, James A. Templeton, S. H. Henkel, William H. Landes, Charles K. Hoge, John M. Spotts, and James A. Fulton.

250TH ANNIVERSARY OF THE WESTMINSTER ASSEMBLY.

On April 29, 1647, the great Westminster Assembly, in session at Westminster Abbey, completed the most important part of their valuable work.

On April 29, 1897, the Presbyterians of Staunton and Augusta county met to celebrate the 250th anniversary. Elaborate preparations had been made by the two local churches. History and Biography, Doctrine and Influence, had been assigned to able men for treatment. And as session after session was held the hearers found that the planning had not been in vain.

On Thursday evening, April 29, 1897, a large audience gathered in the First Presbyterian Church. Rev. Dr. A. M. Fraser presided. Rev. H. A. White, of Washington and Lee University, was the speaker of the occasion. His theme was "The Political and Ecclesiastical

Conditions which Led to the Calling of the Westminster Assembly." With great power he gathered up the threads unravelled from the tangled skein of history from 1543 to 1643, showing clearly how the irresistible trend of events demanded the calling of the Assembly and made its work a necessity.

"The Intellectual and Moral Character and Qualifications of the Westminster Assembly as Compared with any Other Great Church Council" was the subject of the address prepared by Rev. T. C. Johnson, D. D., but who was unable to be present owing to indisposition. The paper was read by Dr. J. M. Wells, of the Second Church. This was followed by an address by Rev. Thornton Whaling, D. D., of Lexington; by Mr. Joseph A. Waddell, of Staunton, on the "Shorter Catechism," and he by Rev. Dr. Finley, on the "Doctrines of Calvinism in Notable Revivals of Religion." The evening was spent in a reception tendered by the ladies of the First and Second churches in the lecture-room of the First Church.

On Saturday Rev. F. R. Beattie, D. D., of Louisville Theological Seminary, was introduced to the audience by Hon. H. St. George Tucker in well-chosen words. Dr. Beattie was one of the originators of the movement to celebrate this anniversary, and it was fitting that he should be heard on this occasion. With true Scotch fire and power he treated his subject, "The Influence of the Westminster Symbols on Civil and Religious Liberty." He laid down as an established fact that the four communities where civil liberty had its most perfect growth—Switzerland, Holland, Great Britain, and America—were Calvinistic Presbyterian at the time that civil liberty was in its largest measure acquired, and then he gave the reasons why Calvinistic Presbyterianism always produced civil and religious liberty.

On Saturday a poem was read by Rev. Mr. Lapsley, of Bethel, upon "the Covenanters, or the First Generation Raised on the Shorter

Catechism," beautifully recounting the suffering and heroism of those Godly people.

"The Catholic Spirit of the Presbyterian Church" was the subject of an address by Maj. T. J. Kirkpatrick, of Lynchburg.

Maj. Jed. Hotchkiss made an entertaining talk on the "Influence of the Westminster Assembly on Education," followed by Dr. Cocke, of Waynesboro, on "Calvanism in Foreign Missions."

The afternoon services on Sunday were a joint meeting of the Presbyterian Sunday Schools of Augusta county, over which Rev. J. E. Booker presided.

Then the Sunday-school worker was truly in his element, and probably never looked into the faces of so many children at one time before. The various schools from over the county were grouped in blocks around the speaker's stand, and back of these sat the visitors. Mr. Booker's own church—Hebron—sent the largest out-of-town delegation, the solid appearance of which created much favorable comment. Of course, the feature of the evening was the address to the children by Rev. Jas. P. Smith, D. D., of the *Central Presbyterian*, and the distribution by him of thirteen hundred certificates. These certificates were presented through the Sunday-School Superintendents to every one in their congregations who had at any time recited perfectly the shorter catechism, a list of whose names is given below:

STAUNTON 1st.

Misses—

Lelia Burdette
Birdie T Bell
A Bumgardner
M J Baldwin
Lizzie Cochran
Maggie W Daniel
Eveline W Daniel
Rizpah F Dudley
Carrie L Echard
Lena M Echard

E Edmondson
Mary Edmondson
M E Edmondson
A M Fauntleroy
S C Fauntleroy
K B Fauntleroy
L C Fauntleroy
Nora B Fraser
M M Fraser
S M Gilkeson
E C Grattan
M W Grattan
Florence Henkel

Dr. Chertsey Hopkins	Edmonia B Bayly
Eddie J Hanger	Elizabeth W Clack
Emmie Hall	C S Crawford
Natalie Hogsett	J L Cochran
Blanche N Lackey	Belle E Cameron
Grace Lackey	Reeves Catt
Georgie Leckie	J M Daniel
Fannie L Lavelle	Emma C Dudley
Mabel C Lavelle	Rebecca J Davis
Annabel Lambert	Hampden C DuBose
N W McFarland	E L Edmondson
A M McFarland	A M Fauntleroy
Jessie S McNeill	S A Finley
Kate D McNeill	A M Fraser
E S McCue	Sallie H Garber
Eva B McCue	Mary W Gooch
Irene Mann	Elizabeth C Grattan
Minnie O'Rork	H S Hogsett
Sarah F Paris	H W Henry Jr
Lucy Paris	S H Henkel
Mary E Paris	Henry L Hoover
Nettie Pratt	Mary W M Kerr
Matie K Patterson	Fannie Bayly King
E M Patterson	Charlotte B Lackey
Eliza Paxton	Hester V Landes
Nannie L Tate	C T Lambert
C M Timberlake	E Link
J B Timberlake	Jennie W Lipscomb
Mary E Trotter	Mary E McFarland
Mary Yost	A W McFarland
Theresa H Haislip	Kitty C L May
Irene D Haislip	Geo P McNeill
Mamie Elder	Marietta Martin
Edith Timberlake	V McCue Marshall
Cornelia Switzer	M A Mann
Cordelia Cleek	L L Moore
Florence McGuffin	David O'Rork
Sue McGuffin	Annie T Peale
Cornelia A Wright	S Ellen Pilson
Mary B Kirby	Lou Powers
Emma Brown	Estelle L Payne
Mesdames—	H M Patterson
Juliet Ast	Ellen Palmer
Geo P Baker	J M Quarles
Iva E Brereton	Mattie E Ryan
Kate L Bear	Annie C Shands

- Kate Stout
Julia N Sublett
Pauline D Little
Nettie Stewart
Lizzie W Timberlake
S D Timberlake
V L Thompson
C H Tipping
Sue L F Tams
Sarah E Taylor
Lucy D Woods
May Warden
Ed F Wayman
Margaret T Weller
Margaret Hanger
Maria W Pratt
S T Thornburg
Mary R Hartman
Mary S Yost
Chas R McGuffin
Mary E Allen
Edmonia P Spotts
- Messrs—
Rev A M Frazer
Thomas C Bowling
H H Bolen
Maj H M Bell
Jas Bumgardner Jr
A W Bisbee
Chas C Berkeley
Samuel Cox Jr
R Guy Cochran
H W Crawford
Cyrus Creigh
E L Edmondson
R Y C Fauntleroy
P Fauntleroy M D
Thomas Fauntleroy
A M Fauntleroy
Charles Fauntleroy
Watson P Gooch
Garrett G Gooch Jr
S H Henkle Jr
B F Hughes
Henry L Hoover
J L S Kirby
- Reynold M Kirby
Edmund Kirby
Joseph Lackey
S B Lara
J N McFarland
George P McNeill
James H McNeill
Charles C McNeill
H R Morrison M D
Jas McC Paris
S F Pilsen
H D Peck
J L Templeton
H St G Tucker
Joseph A Waddell
N Wayt M D
J Howard Wayt
W B Wayt M D
H H Wayt M D
C B Somerville
G D Euritt
Thomas Burke
S B Lyle
Edwin P Bledsoe
Thomas A Bledsoe
Wm R Bledsoe
Albert Lackey
- Olivet Chapel.*
- Misses—
Eliza F Graham
Maggie E Graham
Lucy V Graham
Minnie Doom
Alice Doom
Lottie Sheets
Mary Root
Ida Young
Letitia Young
Hattie M Lindamood
- Mesdames—
Sallie A Beech
Nannie W Keller
Mary Earman
Lena Lohr
Rev C W McDanald

Mary Baldwin Sem S S **STAUNTON 2d.**
Misses—

Embra Morton
Marshall Bell
Lillian A Beek
Lilly Bell Fox
Robbie L Wade
Ella Lane Norris
Di V McFaddin
Julia Sparkman
Mary D Cason
Ellen M Morgan
Edith Drew Atkins
P F Crocheron
Mary H McIlwain
Nettie L DuBose
Mary S Williams
V M Strickler
Martha D Riddle
Ida M Albaugh
Jean R Fuqua
Clara L Lumpkin
Allie Moore
David Ada Todd
Juliet H White
Pansy Cable
Bessie H Babcock
Lucy M Duncan
Annie D Duncan
Bea Alex Gerstle
Cornelia Burns
Etheldra M Beamon
Anna Streit
Ellen D Hamilton
Freddie Kolstadt
Mary Edna Logan
Elizabeth McLemore
Mary E Robinson
H S P Williamson
Hadgie B Davies
Mary W Winston
Elizabeth D Wells
Helen Lee Jones
Jennie Gray Miller
Anna McChord
Ruth Weiss

Misses—
Annie Fifer
Amy Humphreys
E Humphreys
Hattie C Lovegrove
M V Anderson
Sallie W Bell
Emma M Bell
Mollie Connell
Florence Dickerson
Ada B Hawpe
Mary F Morton
Minnie Morton
May Miller
Sue W Moyer
Mary C Newham
E B Shanholtzer
Emma V Trotter
Mary Elder
Edna Shanholtzer
Georgiana Tate
May E Johnson
Minnie McGuinnity
Fannie Stubbs
May Shanholtzer
A D Shanholtzer
Ella M Noon
Grace M Keiser
Ella Martin
Gertie Peck
May Shouse
Lena M Marshall
Florence Wills
Minnie D Harris
Gretta Fultz
S V Bailey
Margaret Dickerson
Mesdames—
Nettie R Holt
Alice V Thompson
E D Berry
S E Humphreys
M L Heatwole
Mary S Allen

Laura H Hoy
E F Morton
Chas Miller
J M Wells
N M McCullough
Mary S Sydnor
Virginia Y Shewey
L S Woodhouse
Mabel T Lightner
D A Karr
L A Fraser
Carrie Hemp
Sara A Hotchkiss
Anne L Howison
M E Livick

Messrs—

J W Brandenburg
Clemmer Brandenburg
Forrest Brandenburg
Capt T C Morton
I C Morton
A S Morton
W C Morton
Erwin Elder
Henry Lickliter
Daniel A Wilson
Dorsey B Wilson
Charles H Wilson
J Watts Pace
C M Pace
D M Bell
W W Gibbs Jr
Frank Merriken
Hez Jordan
A M Howison
Herbert Wilson

Hebron.

Misses—

Mattie E Bell
Mamie C Bell
Margaret E Lackey
Carrie R Sheets
Willis Baber
Annie St Clair Tate

Kittie Boys Tate
Julia B Greaver
Hattie E Bailey
Binnie V Sheets
Fannie Gordon
Nellie Humphreys
Edna E Rogers
Bertie G Bishop
Ray Bishop
Irine Bishop
Emma Bishop
Eliza J Trimble
Rachel M Trimble
Emma C Trimble
Annie B Trimble
Mary A Trimble
Edna E Trimble
Rachel C Trimble
Emma S Thomas
Sadie G McPheeters
Marie M Lorraine
Mary H Taylor
Daisy Taylor
Nettie F Clemmer
Minnie B Clemmer
Grace Clemmer
Helen Booker
Lucilla Booker
Mary Waldrop
Mary E Bailey
Minnie E Bailey
Bessie L Bailey
Clara B Brown
Lila Brown
Frances Sterrett
Fannie Christian
Belle Christian
Mollie R Hyde
Rachel H Hyde
Rosa B Dunlap
Lelia Dunlap
Lucy M Scott
Jennie Scott
E Dora Trimble
Sallie Wayland
Josie Wayland

Minnie Trimble	Mary Cook
Evie J Snyder	Blanche Tribbett
Margaret G Snyder	Maggie M Riley
Etta G Ballew	Lillie Jordan
Mamie Lee Bowman	Nelia J Bateman
Katie Bowman	Kate Lee Baylor
Ida Kennedy	Birdie Houseman
Hattie Kennedy	Elmira Keller
Rosa Kennedy	Annie Keller
Sallie Argenbright	Mary Leslie
Florence T Mitchel	Nannie Leslie
Ellen D Mitchel	Lucy Brown
Ethel W Mitchel	Emma Henkle
Alice Smith	Florence Keller
Ida Madison	Viola H Baylor
Catherine Jarman	Grace M Baylor
Mary M Tribbett	Elizabeth L Knopp
Rose Young Rennie	Katie Powell
Minnye Tribbett	Annie Leitch (col)
Mattie Gordon	Mesdames—
Margie R Hamilton	Sallie Cook
Willa B Hamilton	Samuel Brown
Lucy A Dinkle	Mary Yates
Bertha Deane	Stuart Bolling
Clara B Engleman	Ellen C Peck
Elsie Floyd	Carolina S Crawford
Cora Sheets	John Scott
Nora Bell Lamb	Ella Towberman
Nannie M Crawford	Amanda Brown
Alice Blair	Viola Coiner
Hattie Brown	Thornton B Stout
Mary M Drake	John Christian
E Cary Drake	M E Keller
Lucy Smith	Sallie Haines
Birdie M Smith	Florence Miller
Lottie Lee Smith	Robert Calhoun
Lucy Dinwiddie	A Dunlap
Mary Pearle Dunlap	Minnie Christian
Elise H Bolling	Addison Baylor
Melville Bolling	Caroline V Brown
Cora A Shepherd	Sallie B Booker
Lona I Whitlock	Sadie C Eichelberger
Catherine Whitlock	W A Crawford
Aldie Whitlock	Sallie Smith
Lelia Edison	Mazie T Cropp
E S Ryan	J C F Bell

Wm G Gilkerson	J E Trimble
W F Bucher	Edward Moore
John Brown	J T Hanger
Birdie Legg	Reuben Smiley
Paulina Mays	Talbot Coleman
Howard Wilson	Dorsey E Spradlin
Ellen Waldrop	Henry H Hamilton
Jennie Hanger	Calvin B Dinkle
Samuel H Bell	Herbert L Sheets
Susan Newman	Willie Madison
Hannah E Gilmore	Edward E Booker
Mary V Tribbett	Hugh P Young
Willie Hamilton	Joseph B Trimble
Fannie B Trimble	Clifton Hanger
Bessie Nunally	Samuel Brown
Talbot B Coleman	Robert Brown
Laura Mitchell	Emmet Lightner
Susan Scott	Stuart Bowling
T J Thompson	Alexander Thomas
V McComb Coiner	Thomas Keller
Eliza Palmer	Herndon Keller
G T Spotts	Ivan Lightner
Carry Shuey	James Leitch (col)
Alice V Trimble	Vernard Leitch (col)
J Baxter Trimble	Emmet Brown (col)
Carrie N Craig	Lacy Brown (col)
Bettie N Thomas	Wm Lackey
Nancy B Brown	
Wm M Bell	New Providence.
Catherine W Tate	Misses—
Lucy Brown	Lucy C Turk
Jacob Hamilton	Mary Turk
Messrs—	Mary E McNutt
Rev. J E Booker	Ressa Young
Frank H Lackey	Nettie McCutchan
Samuel C Wilson Sr	Letitia R Smiley
Samuel C Wilson Jr	Ella S Berry
Addison W Tate	Mesdames—
Robert L Calhoun	Mary Smiley Beard
John Gabbert	Sallie A Turk
Wm Gabbert	Estelline Tolley
Howard F Elliott	
Edward Lorraine	Bethel.
Alex Taylor	Misses—
Harry Lightner	M T Hogshead
Robert Thompson	Mary F Pilson

- Carrie Gilkeson
Jennie Gilkeson
Josie Gilkeson
Rebecca Gilkeson
Mary T Gilkeson
Annie M Lambert
Esther Beard
Mary Brand
Bessie Brand
DeLila Thomas
Mary C Elliot
Lillie E Wright
Maggie Williams
Nettie Williams
Minnie Williams
Autha Mish
Mabel Mish
Willie Bell
Cora B Hutchens
Sallie Wilson
Lelia McCorkle
Nellie Bell
Madge Gilkeson
Scottie White
Scottie McPheeters
Mary McPheeters
M B Hogshead
Edna Gilkeson
Fannie Sproul
Mary J Cecil
Bettie H Wright
Susan C Elliott
Virginia L Elliott
- Mesdames—**
Anna Smith Lilley
Mary R Randolph
E M Hayes
Mary V Cochran
J C Argenbright
E V Hawpe
Lizzie McC Larew
Jno W Gilkeson
Geo W Pilson
K J Humphreys
Terzah A Whitesell
James E Beard
- G B Lapsley
Nora B Arehart
R W McClure
Jno A Wright
Adeline Kesterson
Jno H Williams
Annie Daugherty
Alberta Helmick
Anna Bell
Earle Mish
B F McClung
Mary McClure
O W Wallace
M P McPheeters
Nora Earhart
- Messrs—**
Rev R A Lapsley
James W Wallace
Harry H Bell
Willie Allen Wallace
Geo W Pilson
James A Wallace
James E Beard
R A Lapsley Jr
R W McClure
John A Wright
Geo A Shields
Col Jno D Lilley
H B Sproul
Page Kussen
I W Gilkeson M D
B F McClung
J C Dunlap M D
Jno W Gilkeson
Robert McPheeters
Arthur Mish
- Shemariah.**
- Misses—**
Ella M Proffitt
A C McCutchan
Bland Lucas
Henrietta L Kerr
Rachel McCutchan
Annie Umphrey

Mary M Kerr
Rena Cochran
Maggie T Harris
Lettie M Gilkeson
L G Buchanan
Ethel B Dull
Fannie A Meeks
Rose S Bliss
E A McCutchan
Florence Crawford
Bessie Crawford
Alice S Patterson
Lelia Truslow
S Joseph Phaup
Sarah Warden

Mesdames—

Mary J Ellinger
Sadie T McCutchan
Ella Bosserman
Fannie G Cochran
E B Patterson

Messrs—

W H McCutchan
David L Potter
Kirk Wilson (col)
Wm Emmet Kerr

Tinkling Spring.

Misses—

Bettie D Coffey
Julia Ann Coffey
Maggie H Shirey
Ellen A Shirey
Emma Lelia Ott
Nelia A Clark
Ada B Clark
Estie B Alexander
Lottie J Cohren
Maria F Roberson
Sallie Lee Roberson
Martha T Roberson
M B Hodge
V Bennett
Carrie Bennett
Eugenia Bennett

Nannie Bennett
Emma K Christian
Maria H Christian
Rebecca L Christian
Ella M Smith
Antress Gulley
Winifrede Goodwin
Mary H Hanger
Alice Hanger
Mattie V Shirey
Anna Lee Gilkeson
Ida V Thacker
Betsy East
Lena M Weade
Julia B Kidd
Mary A Weade
Blanche Shepherd
Bettie J Moore
Nannie C Hanger
Martha W Finley
L E Finley
Leona E Caldwell
Zeph H Waterman
Myrtle H Gilkeson
Annie R Kreamer
Mary E Hanger
W S Drumheller
Mamie W Hall
Margaret Donald
Maggie O Hamilton
Hettie Burkholder
Alma D Young
Annie J Farrer
Emma L Coiner
Laura R S Coiner
Hattie C Lovegrove
Ida Wine
Lucy Hanger
Nettie C Curd
Lizzie J Curd
Margaret E Finley
Lizzie B Kerr
Bettie Humphries
Jeanetta Alexander
Mildred B Roberson
Minnie Kreamer

Janie Cecil
Lillian K Snead
Daisy B Hamilton
Laura J Caldwell
Ella V Waterman
Cora Lee Brand
Bessie M Shirey
Ruth Finley
Janetta Kerr
Lena Bell Ham
Cora A Ham
Susie H McComb

Mesdames—

Bettie S Ramsey
Josephine Life
Belle Gilkeson
Sallie Hanger

Messrs—

Rev G W Finley D D
D A Bell
J Wm Churchman
J Newton Hanger
B Frank Hanger
Chas R Christian
G W Payne
Norman Cook
Sam M Donald
Guy W Hamilton
Wm A Homan
Robert D Finley
Wm E Finley
Wm Stuart Moffett
Elmer Ott
Capt C B Coiner
Lyle M Moffett
Earnest Cecil
A Crawford Gilkeson

Old Providence.

Misses—

Cora Hanger
Dell Wilson
Lula Wilson
Lola Wiseman
Mary Lotts

Maggie Smiley
Mattie Brown
Amanda Cox
Florence Moore
Cornelia Houser
Jeneva Barkley
Jennie Smiley
Mittie Rogers
Ada Meek
Willie Moore
Grace Rosen
Dora Barkley
Ada Rodgers
Hettie Lotts
Annie B Campbell
Robertta Campbell
Mary L Harris
Effie Humphries
Ella Rowan
Oda Barkley
Emma Lucas
Minnie Wiseman
Blanche Carson
Carrie Loving
Sallie Rowan
Ada McCormick
Emma Henseley
Carrie Rowan
Lula Walton
Annie Haddon
Mesdames—
Lula Walton
Annie Haddon
Messrs—
Chas B Harris
Walter M Harris
Jno B Harris
Alliner M Haddon
Thos McClure
Willie Rodgers

Waynesboro.

Misses—

Leta A Swink
Etta L Patterson

Maude M Collins	Bertha Shipp
Mary B Wilton	Bessie Stedman
Ollie G Kennedy	Mary Critzer
Mattie L Thornton	Lena Williams
Mary Lou Houston	Sallie E Haines
Lois Lavell	Mary E Baird
Mary A Bell	Mesdames—
Sadie Bell	Leonora B Jones
Louisa J Withrow	Lucy B Serber
Evelyn Chase	Mary Agnes Bell
Winifred Goodwin	Eliz. T Winston
Bessie Patton	Rushie A Lambert
Mary Irvine	Lizzie C Leyburn
Margaret Patterson	Jeanie L Cocke
Haddie Eiler	Rosa Irene Lavell
Mary Stephenson	Annie B Vaughn
Sarah Purcell	Mary S Booker
Sallie Epes	Janet S Runciman
Mary Estill	Minnie M Coyner
Kittie Estill	Maggie W Slusser
Belle Estille	Mary B Fauber
Annie M Collins	Mary Smith
Kattie C Wilton	Sallie E Griner
Phillipa Anderson	Alice B Brown
Isabella C Patrick	Annie E Plumb
Bertie Ethel Jones	— V Martin
Susan Wright	Annie M Coiner
Bettie Jones	Maggie A Wilson
Annie Stokes	Messrs—
Ada Wilton	Rev A R Cocke D D
Mary D Arbuckle	Frank E Bell
Ada Jones	Hugh B Bell
Etta Critzer	Hale M Houston
Nettie Quesenberry	Withrow W Chase
Daisy Fauber	Merle Bell
Norwood May	Arthur M Houston
Edy Doods	Willie R McDuffie
Dolly Shiftet	M D Langhorne
Maude Pugh	John M Lambert
Evangeline Morton	J Frank Wilson
Jacqueline S Epes	Herbert B Hanger
Lorena Shields	Charles Brooks
Mary Haynes	Jas S Runciman
Sallie Kurtz	John B Tuttle
Ellen Morris	Bester Heron
Frances L Cocke	Lloyd Brown

John Smith
Robert P Owens
Frank Sommerville
C D Hill

Lebanon.

Misses—

Fannie Brown
Fannie J Doyle
Nellie Thomas
Dyle K Taylor
Bettie Craig
Rosa Hewitt
Carrie D Craig
A Margaret Craig
Nannie Jackson
Lelia Jackson
Juanita Newcomb
Ethel Thomas

Mesdames—

A E Doyle
A D Craig
E B Craig
H E Hidy
Lina Sibert
Fannie Glover
S A Kunkle
Fannie Youell
Liza Shiflett
Rebecca Mayo
Margaret Ramsey

Messrs—

D B Kunkle
G S Craig
J E Craig
S Daley Craig
E R Ramsey
Frank Sibert
H F Sibert
J D Youell
Robert Ramsey

Mossy Creek.

Misses—

Katie Sheets

Amanda L Earhart
Virginia Fultz
Sadie Davis
Annie Beard
Sallie C Robson
Sarah Back
Katie Moore
Josie Dinkle
Claude Harris
Lillie Foley
Eva Dudley
Virginia Dudley
Alice Williams
Emma Williams
Leeta Belle Ervine
Bettie Ervine
Berta Christian
Lena Hanger
Letitia Vint
Cora E Daggy
Rosa Lee Baxter
Annie Kiracofe
Sallie Michael
Charles Fultz
Josie Foley
Cora Hanna
Sarah Bell
Rachel Bell
Nannie Bell

Mesdames—

Adaline Patterson
Mollie Myers
Willie Myers
Arthur Myers
Nannie E Irvine
Maggie Mitchell
Sallie Graham
Lizzie Blair
Lizzie Robson
Nettie Paul
Minnie Reeves
Samantha Dudley
Lina C Bell
Sallie Bell
Maggie Bass
Emma Todd

Messrs—

Robt E Fultz
Samuel Fultz
Geo Fultz
Jno A Patterson
Herbert Patterson
Charlie Coyner
St Andrew Myers
Jos Myers
Arthur Myers
Wm E Irvine
Houston Irvine
Richard Dudley
A R Bell
Wilbur Cosby Bell
Walter Davis
David Graham
D D McBride
Geo T Robson
Houston Moore
David Moore
Jos Moore
David Gladwell
Gordon Todd
Rudolph Dudley

Augusta.

Misses—

Mary M Wilson
Roberta M Crawford
Mary L McCue
Maggie Woods
Ruth See
Bessie See
May See
Mattie See
Maggie Gamble
Madge Crawford
Maggie Crawford
Emma Shorer
Lottie J Sites
Burmuda Kerr
Gamble See
Mary See
Hallie See

Nellie S See
Carrie Landes
Minnie Summers
Hattie Hollar
Lessa Landes
Nannie McCue
Mary G Miller
Jane E Bell
Vergie McGuary
Lottie Campbell
Burnie Jordan
Katie Byrd
Lottie Garrison
Mary Garrison
Effie Woods
Mary H Turk

Mesdames—

Mary Wilson
Mary See
Sadie Crawford
Mattie Miller
Sadie Crawford
Nannie W Turk

Messrs—

Jno A Brown
E McK McCue
Jno Gurley
P H See
Chas E Crawford
W H Moorman
Edwin See
D VanDevanter

Mt. Carmel.

Misses—

Bettie H Wright
Anna Maggie Wade
Lou V Robertson
Bertie M Thompson
Florence G McKay
Ella B McKay
Annette Troxel
Signora Mays
Lou M Chitum
Margaret J Chitum

Minnie M Whitmore Mesdames—

Lou Anna Groah	Mary Rubush
Mary O Sutler	M W Quarles
Sallie F Bartley	Jas A Critzer
Susan E Holbert	Alfred Gold
Salena C Holbert	Howard M Hippert
Bettie B Lockridge	J H McCrary
Fanny N Campbell	J H Williams
Alice W Campbell	Ida Rogers
Mary A Agnor	O C Rubush
Bertie A Agnor	Etta Ogg
Florence E Berry	Messrs—
Grace A Parker	O C Rubush
Mary E Clark	Edward Quarles
Dora Dell Bowers	Lacy Hippert
Sabena F Crist	Early Hippert
M Alsie Bartley	Frank Hippert
Maggie Kate Fauver	F P Shoemaker
Alice Miller	

Maggie A Miller
Minnie D Hanger
Laura Bowers

Mesdames—

Eliza J Beard
Wm H Beard
Florence V Rawlings
Bettie C H Shultz
Anna C McClure

Messrs—

Wm H Beard
John N Stoner
James W Stoner
Alex McC Hamilton
Harry W Hamilton
Edwin Gray East
F Manly Fauver
A Earle Thomas
Robert Elliott
Sidney J Heizer

Basic City.

Misses—

Louise Quarles
Essie B Critzer
Susie Gold
Nellie Zimmerman

Loch Willow.

Misses—

Annie M Lightner
Florence L Lightner
L V Lightner
Cora G Gilkeson
A D Masencupp
Lilly S Gilkeson
M Nannie Euritt
Emma Ryan
Mary E Croser
Hettie H Huff
Bertie Lee Stover
Mary E Winfree
L K Irvine
M E Booker
Alice L Young
Mary B Huff
Fannie Sellers
Nannie Sellers
Carrie H Sellers
May C Bear
Alice N Winfree

Mesdames—

M V Buckley
Mamie D Steele
Jessie H Bear

Nannie M Bear
Fannie Bear
Margaret Bear
Lizzie Temple
Sallie B Crawford
Willie A Dudley
I Jane Tapscott

Messrs—

John F Stover
Clayton A Tapscott
Harry McC Winfree
Richard H Stover
Geo A Stover
Geo C Hanger
Ephraim Bear
J Bennett Quidor

Rocky Spring.

Misses—

Lena S Dunlap
P Lora Dunlap
Effie Kyle
J P Cameron
Nannie Blain
Alma Montgomery
Rachael Smiley
Maysie G Taylor

Mesdames—

M P Dunlap
Bessie Dunlap
Lucy Dunlap
V McV Montgomery
E C Montgomery
Agnes H Taylor
Maggie H Blain

Messrs—

Nelson C Clayton
Chas E Irvine
McVay Montgomery
E I Montgomery
J M Irvine

Union Church.

Misses—

Dora G Reeves

Kenny A Reeves
Annie M Stickley
Sallie W Stickley
Mary R Stickley
A Cliffie Stulting
Agnes H Irvine
Ann B Byers
Nannie Byers
Mary V Redifer
Mary I Floyd
Ann Stover
Janie Elliot
Lula W Gilkerson
Marie M Gilkerson
Nannie C Gilkerson
Emma A Gilkerson
Sallie Gilkerson
Rosa E Huffer
Ruth L Huffer
Myrtle M Obaugh
H M Hendren
Martha Hendren
Mary A Buckley
Mary H Huffer

Mesdames—

Bell W Keller
Henry Huffer
Fannie Dudley
Mary V Dudley
R B Dunlap
Annie E Silling
R B See
Ellen Walker
A C Randolph
Hattie Props

Messrs—

Rev C S M See
C L Stulting
Guy W Stulting
H Cooper Stulting
Jas E Irvine
J M Irvine
J S Huffer
Andrew Moyers
J T Hiner
J H Elliott

A R Gilkerson	Nannie Hoy
W K Buckley	Eliza J Hoy
W G Dudley	Lottie Hoy
D Calvin Hogshead	Mesdames—

Mt. Moreb.

Misses—

Ada Hoy

Flora Hoy

Emma Wood
Virginia McClung
Laura Lane
Rev. D P Junkin

Sunday was the great day of the meeting. The Presbyterian churches of the county and city were closed, and the great gathering met in Columbian Hall, filling it with over 2,000 souls long before the hour for morning service, the two local churches furnishing the choir. The visiting ministers who took part in the exercises were Thornton Whaling, D. D., R. A. Lapsley, A. H. Hamilton, and H. A. Young. Rev. Dr. G. B. Strickler, of Union Theological Seminary, preached the sermon on "Presbyterian Doctrines."

At 8 o'clock P. M. Rev. Dr. Hoge, of Richmond, made the closing address, saying "that the Presbyterian structure had been built by the other speakers that preceded him, brick by brick, and now all that remained for him was to place the capstone," which he did most ably with the subject, "The Ethical Results of a Belief in Calvinism as Shown in the Character of Men and Communities."

The great meeting ended, a strength to the faith of its own people and a benediction to the community.

**What the Church Papers Said of the
Staunton Westminster Celebration.**

Of all places in Virginia there is none so appropriate for a celebration of the Anniversary of the Adoption of the Westminster Standards as Staunton. It has two large and growing Presbyterian congregations, and is the centre of a dense population of Scotch-Irish people who are devotedly attached by inheritance and by intelligent conviction to the Presbyterian Church and its order and faith.

Very seldom has an extended scheme of exercises and addresses been carried out with such unbroken success as the Staunton commemoration. Dr. Fraser and Mr. Wells, pastor of the First and Second churches, with Mr. Booker, of Hebron, and the well planned corps of committees organized victory indeed, and are to be heartily congratulated. Every speaker announced was in place and richly justified his appointment; and the response of the Augusta people was even beyond expectation. The weather was favorable, and the people came on every road. Even the rain on Saturday and Saturday night did not prevent attendance, and only added a new cause of gratitude, for the country needed the heavy showers that were poured out.

It would be impossible to give even an outline of the addresses.—*From the Central Presbyterian, May 5, 1897.*

The 250th anniversary of the Westminster Assembly was recently celebrated at Staunton, Va., by the Presbyterians of Augusta county on a very elaborate scale. The services continued for three days, and were of great interest throughout.

In this county, with Staunton as its centre, there is a large body of intelligent and devoted Presbyterians, and the ministers and people of fifteen churches entered into the proceedings of this celebration with great enthusiasm.

The arrangements were admirable, and there was no hitch or hindrance of any kind from beginning to end. For a long time an efficient committee had been at work, and not one of those who were to take part on the programme failed to do his duty well. The excellent pastors in Staunton—Dr. Fraser, of the First church, and Mr. Wells, of the Second—had prepared the way for a deep interest in the proceedings by giving, on successive Wednesday nights for some time before, addresses to their people on various aspects of the historic assembly which met in Westminster Abbey.

Dr. Henry Alexander White, of Lexington, Va., spoke in an able and comprehensive man-

ner of the "Political and Religious Conditions which led to the Calling of the Assembly."

On Friday morning there was only one address, that of Rev. T. C. Johnson, D. D., of Union Seminary, upon "The Intellectual and Moral Qualifications of the Members of the Assembly for their Work." This was a comprehensive and thorough paper, which, in the absence of Dr. Johnson (from sickness), suffered nothing at the hands of Mr. Wells, who read it for him.

Friday afternoon brought forth three shorter, but exceedingly instructive, addresses. Dr. Whaling, of Lexington, Va., brought out in an exceedingly effective manner some doctrinal contents of the Standards; the Hon. Jos. A. Waddell, of Staunton, discoursed upon the Shorter Catechism in a most admirable way; and Dr. Finley, of Tinkling Spring, spoke very earnestly of the bearing of "Calvinistic Teaching Upon Revivals."

On Friday night the social side of the gathering had full sway. A reception was given in the large lecture room of the First church by the ladies of both churches to those who were in attendance at the celebration. This was exceedingly enjoyable.

On Saturday morning two subjects were presented. The first was in the form of an original poem, by Rev. R. A. Lapsley, on "The First Generation Raised on the Shorter Catechism," and it was very interesting. Then came a fine, carefully-wrought-out address upon "The Catholic Spirit of Presbyterianism," by Major Kirkpatrick, of Lynchburg, Va., which was well suited to remove some popular misconceptions from our beloved church.

On Saturday afternoon came again three short addresses. Rev. F. J. Brooke dealt with "Calvinism and the Masses" in a very able way. His experience as an evangelist for many years made his address of much value. Mayor Hotchkiss, of Staunton, spoke briefly and to the point on the "Influence of our System on Education." Dr. Cocke, of Waynesboro, gave

an address, which was a gem, upon "Calvinism and Foreign Missions." This address was greatly enjoyed, and full of inspiration.

On Saturday night there was but one address. It was given by Dr. F. R. Beattie, of Louisville Seminary, who spoke for nearly an hour upon "The Influence of the Westminster Standards on Civil and Religious Liberty." All these meetings were held in the large audience room of the First church and were attended by crowds.

On Sabbath the meetings were held in the large hall over the market, which seats about 2,000 people, and which was crowded three times on the Sabbath.

At the morning service Rev. G. B. Strickler, D. D., of Union Seminary, preached a sermon of over an hour in length on "Presbyterian Doctrine." This was a great sermon in every way, and no one who heard it could fail to be convinced that our doctrinal system is true to Scripture and worthy of the men who framed it from the word of God. Dr. Strickler is undoubtedly in his proper place as a teacher of theology, and Union Seminary is to be congratulated that his services are at her disposal.

At the afternoon service the children had possession. It was a Sabbath-School and Shorter Catechism Rally. Mr. Booker presided, and Dr. J. P. Smith, editor of the *Central Presbyterian*, gave a capital address to the assembled youth of the Presbyterian churches of the county. A striking feature of this meeting was the presentation of a printed list of nearly 1,300 names of persons, old and young, who had recently repeated the Shorter Catechism throughout. For each of these the *Central Presbyterian* had prepared a neat and attractive certificate. These were given out in bundles to each of the churches taking part in the celebration. Thus did Catechism study receive its stimulus.

At night the climax was reached. There was an immense audience, and Dr. Moses D. Hoge, of Richmond, was the preacher. His theme was, "Some of the Ethical Results of the Cal-

vinistic System." For over an hour did the venerable preacher instruct and inspire his hearers with the great thoughts which he presented in his own eloquent manner. This great occasion was a fitting close of a most successful celebration.

The effect of this gathering cannot fail to do good, and Dr. Fraser and those who aided him have abundant reason to be gratified with the result which the Head of the Church has enabled them to achieve. The spirit of the celebration was loyalty to our own church and charity towards others.—*From the Christian Observer, May 12, 1897.*

Staunton Notes.

Staunton is great. This editor was lost last Saturday evening in one of its new sections. For two pennies you can travel on the street cars, and go to the most charming homes. For a surprisingly small sum you can have a telephone in your house, and talk to the best people on earth far up and down the valley. There are a number of new buildings that are very handsome, and do great honor to architects and to the enterprise of the city.

How one can be blue and yet happy is a problem that has been solved in Staunton. We never saw a multitude so blue and so happy as the Augusta people that crowded the city at the Presbyterian celebration last week. Blue ribbons and badges and little blue stockings were worn by young and old, and faces wreathed with smiles were as the sands upon the sea shore.

The red clover and the honey bees and the singing birds came with the Scotch-Irish to the Virginia Valley, and the Bible and the Sabbath and the Shorter Catechism to every log cabin built by the bright springs of Augusta county. The red clover has been a source of large material wealth, and the Catechism has given a better wealth to mind and heart.

The large lecture-room of the First Church was crowded last Friday night at the handsome

reception tendered by the ladies of Staunton to their innumerable guests. It was a place for surprises and greetings and congratulations and reminiscences that came so fast, if not so furious, you could scarce keep your breath. All the time-honored colonial names were there, the people whose sires met the red Indian on many fields, and marched with their parsons in the lead to all the battles of the Revolution. It would scarcely have surprised you if John Knox had come in with Argyle and Cameron, and Jennie Geddes and her stool on the arm of one of the Irish boys from Londonderry.

At the Sunday afternoon Catechism meeting the blue banner of the Covenanters was an object of great interest. It is a broad banner of blue silk, with a white St. Andrew's Cross upon its face. This is the flag of the boys' society in Richmond, called The Covenanters, and is a copy of the banner borne by the Scottish Covenanters on many fields. It is "a banner to be displayed because of the truth."

The walls of the First church were handsomely decorated with long banners that told the history and bore the emblems of the Reformed churches of the Continent and Great Britain. They are reproductions of the banners used at the Presbyterian Council in Philadelphia, and were contributed for this celebration by the First church, Roanoke. A new banner to the left of the pulpit was prepared in Staunton, and is the banner of our Southern Church. At a distance one sees "Augusta Assembly," 1861, and such notable names as J. Leighton Wilson and J. H. Thornwell. The weekly papers of the church are there, including the *Central Presbyterian*. Perhaps we may be able some day to give a picture of this banner, that it may be imitated elsewhere.—*From the Central Presbyterian, May 5, 1897.*

"Honor the Lord with Thy Substance."

To raise sufficient revenues to prosecute the work of the churches in their several departments has been a difficult task for most congregations. Depending on the voluntary con-

tributions of the church members, the revenues depend on the ability and the willingness of the latter to contribute. Few churches but have the ability to sustain themselves and contribute to outside causes, if the membership of the church has been educated in liberal giving. On the ministry, therefore, largely devolves the task of supplying this education.

It is thought that few ministers have more clearly expounded the Bible doctrine of giving than has Rev. A. M. Fraser, of the First Presbyterian Church, of Staunton, Virginia. The series of two sermons, published as one discourse, on the subject, "Worshipping God with Our Substance," which he delivered to his charge in the month of February, 1894, made a powerful and lasting impression on his congregation, fruitful of great good and of material blessing to the church.

These sermons were originally published in the *Staunton Daily News*, of 1894, but to give them a wider circulation and to preserve them in more enduring form, for the edification of their own church and of all Christians who may be moved to read them, the Board of Deacons, in 1895, published them in pamphlet form, confident that, with the Lord's blessing, they would touch many a Christian heart, and in response to requests from pastors of many Southern Presbyterian Churches a large number of the pamphlets were sent them for distribution among their people.

Thanksgiving at the First Presbyterian Church, Sunday, June 19, 1898.

At the First Presbyterian Church on Sunday morning, June 19, 1898, a thanksgiving service was held to commemorate the liquidating of the church debt, which had been hanging over the church for twenty-six years. The cost of the church was \$40,000, not including the improvements made since 1872, all of which is now paid. Rev. A. M. Fraser, D. D., the pastor, amidst thunder and lightning and a heavy rain

storm outside that almost darkened the inside of the church, preached an earnest and thankful sermon from a passage in the 84th Psalm that will never be forgotten or fail to be appreciated by his hearers. He gave a short sketch of the church, which he interspersed with tender references to the sacrifices and trials of the members of the church, many of whom have been gathered to their fathers, and all of whom groaned under the burden of the debt.

The Augusta Female Seminary.

was incorporated by an act of the General Assembly of Virginia, passed January 30, 1845, designating as trustees thereof the following persons:

Francis McFarland,	James Crawford,
William Brown,	Adam Link,
John McCue,	David Fultz,
Addison Waddell,	Solomon J. Love,
J. Marshall McCue,	William Frazier,
Alexander S. Hall,	William M. Tate,
James A. Cochran,	Benjamin M. Smith.

By an act of the Legislature of Virginia passed during the session of 1895-'96, at the request of the Board of Trustees, the name of this institution was changed from Augusta Female Seminary to Mary Baldwin Seminary as an acknowledgment of their high appreciation of the valuable services and unparalleled success of the principal for thirty-four years.

Endowed with wonderful business talent, fine executive ability, and clear judgment in management, she has made the Seminary one of the foremost institutions in the land for the higher education of women, and from it have gone forth many noble, brilliant daughters to various spheres of usefulness; some to labor as missionaries in foreign fields, and others as principals of educational institutions. The Seminary now stands a great monument to her untiring energy, arduous labors, devotion to her profession, and the Master's work. *Si monumentum quaeris circumspice.*

Since 1898 the equipment of the Seminary

has been much enlarged and improved. A large and handsome building, called Memorial Hall, has been erected on the grounds, and this, with other improvements, have involved the expenditure of \$30,000. Total enrollment for session 1902-'03, 266, of which 169 were boarders and 97 day pupils.

**Board of Trustees Mary Baldwin
Seminary—1903.**

REV. GEORGE W. FINLEY, D. D.,
President.

JOSEPH A. WADDELL, LL.D.,
Secretary.

HENRY A. WALKER,
Treasurer.

JUDGE J. M. QUARLES,
JAMES N. MCFARLAND,
JAMES H. BLACKLEY,
DR. NEWTON WATT,
HENRY D. PECK,
HON. HENRY ST. GEORGE TUCKER,
ARISTA HOGE,
REV. A. M. FRASER, D. D.,
WILLIAM H. LANDES,
SAMUEL F. PILSON,
JOHN M. SPOTTS,
REV. W. N. SCOTT, D. D.

E. C. WEIMAR,
Principal.

REV. A. M. FRASER, D. D.,
Chaplain.

W. W. KING,
Business Manager.

By the will of Miss Mary Julia Baldwin, which was recorded in the Corporation Clerk's office of this city on July 8, 1897, it is recited that the late Miss Agnes R. McClung having by will given her interest of one-third in two pieces of ground, purchased from the estate of the late Judge L. P. Thompson, to the trustees of said Seminary, to take effect at the

death of Miss Baldwin, she, Miss Mary J. Baldwin, devises her interest of two-thirds in said property to the Trustees of said Augusta Female Seminary; also that property known as "Hill-Top," as well as the personal property belonging to her and used in carrying on said Seminary, such as furniture, musical instruments, apparatus, books, etc.

After the payment of sundry legacies to friends and the bequest of \$3,000 to the First Presbyterian Church and of \$2,000 to the Second Presbyterian Church; of \$10,000 to Foreign Missions and \$5,000 to Domestic Missions, and a clause providing that the daughters of the successive pastors of the First and Second Presbyterian Churches of Staunton be instructed free of charge by said Seminary in all branches of education and accomplishment taught therein, she gave all other property belonging to her, both real and personal, to the Trustees of said Augusta Female Seminary.

End of Very Successful Year at M. B. S.

Hardly in its history has the Mary Baldwin Seminary seen the termination of so successful a session as the one brought to a close by yesterday's exercises. In upbuilding and forwarding the work of this well-known institution, Miss Weimar has proven herself a most able and efficient successor to the noble woman whose name it proudly bears. She has succeeded in surrounding herself with a faculty which for impartive genius and culture would grace the halls of any college, and their guiding influence is being borne, year after year, by the young ladies whom they instruct to the farthest parts of the country.—*Staunton Daily News*, May 27, 1903.

*Report Showing Funds Contributed by the First
Presbyterian Church during the Twenty
Years Ending March 31, 1903.*

Home Missions	\$ 23,502 73
Foreign Missions	22,984 21
Tuscaloosa Institute and Colored Evangelistic	846 30
Relief Fund	3,362 51
Education	4,228 83
Publication	1,245 39
Bible Society	392 57
Presbyterial	601 00
Miscellaneous (other benevolent causes)	6,440 43
Congregational (including pastors' salaries)	90,087 69
	\$153,691 66

[The above statement does not include any of
Miss Baldwin's bequests.]

Number of communicants April 1, 1903	560
Average membership for the twenty years	525

The following officers were elected during the
past few months:

Elders—W. H. Landes, H. H. Bolen, J. B.
Rawlings, and C. F. Neil.

Deacons—McH. Holliday, W. W. King, H. J.
Taylor, Charles S. Hunter, and R. E. Timber-
lake.

During the year 1899 improvements were
made to the church property costing upwards
of \$3,000, and in consequence of which there is
at present a debt amounting to \$1,000.

CENTENNIAL CELEBRATION.

At a joint meeting of the Elders and Deacons
it has been decided to celebrate the hundredth
anniversary of the organization of this church.
A committee consisting of three Elders and
three Deacons and the Pastor were appointed
to report a plan for the celebration. Arrange-
ments have not yet been completed, but the cele-

bration will probably occur in the fall of 1904, and it is the hope of the committee that a celebration can be provided which will last for four days and consist of addresses, sermons, and congregational worship. It is also hoped that the congregation will express its gratitude to God for a century of blessing by removing all indebtedness from the church and taking an advanced position in the general work of the kingdom of Christ.

PRESENT ORGANIZATION.

PASTOR:

Rev. A. M. Fraser, D. D.

TRUSTEES:

James H. Blackley,	S. H. Henkel,
Arista Hoge,	J. A. Templeton,
H. A. Walker.	

ELDERS:

Joseph A. Waddell, Clerk of Session.	
Geo. S. Walker,	Henry D. Peck,
N. Wayt,	J. N. McFarland,
Henry A. Walker,	S. F. Pilson,
J. B. Rawlings,	H. H. Bolen,
W. H. Landes,	C. F. Neel.

The Session.

Stated meetings of the Session are held at the Manse on the first Monday evening of each month and in the lecture-room at 10:30 A. M. on Communion Sunday and at 12:00 M. on the Saturday before Communion. Informal conferences are also held immediately after prayer-meeting each Wednesday evening.

SERVICES.

The regular services of the church are preaching on Sunday morning and evening and prayer-meeting on Wednesday evening. Morning ser-

VICES begin at 11 o'clock and evening services at 7:30 in the winter and at 8 in the summer.

The Sacrament of the Lord's Supper is administered on the second Sabbath of each quarter, and a meeting preparatory to Communion is held in the lecture-room on the preceding day.

A special sermon to the children of the church is preached in the Sunday-school room on the afternoon of Communion Sunday.

BAPTISM OF INFANTS.

Infants may be presented for baptism on any occasion of public worship, but it is specially convenient and appropriate to have them presented at the Saturday morning worship before Communion and at the Children's Quarterly Services.

JOINING THE CHURCH.

Those wishing to join the church may do so at any of the regular meetings of the Session.

OUR FOREIGN MISSIONARY.

Within the past year our church pledged itself to raise the sum of \$750 to provide for the whole support of one foreign missionary. The amount is to be raised from the contributions of individuals and societies. The missionary assigned to us by the Assembly's Committee, upon request of the Session, is

MRS. FLORENCE K. WOMELDORF, OF PARA,
BRAZIL.

Mrs. Womeldorf is the wife of the Rev. C. R. Womeldorf. They are both natives of Rock-bridge county, Va., and she was formerly a pupil in the Mary Baldwin Seminary. Mrs. Womeldorf is affectionately commended to the interest and the prayers of every member of the congregation.

"The Lord hath chosen thee, be strong." I. Chron. xxviii: 10.

BOARD OF DEACONS.

J. H. BLACKLEY, President.

S. H. HENKEL, Secretary.

ARISTA HOGE, Treasurer.

J. A. TEMPLETON,	J. M. SPOTTS,
C. K. HOGE,	J. A. FULTON,
McH. HOLLIDAY,	H. J. TAYLOR,
W. W. KING,	R. E. TIMBERLAKE,
C. S. HUNTER.	

COMMITTEES.

ON THE POOR:

Arista Hoge, J. A. Fulton, J. M. Spotts, H. J. Taylor.

ON THE CARE OF CHURCH PROPERTY:

J. H. Blackley, J. A. Templeton, J. M. Spotts,
R. E. Timberlake, W. W. King, Arista Hoge.

ON FUEL:

W. W. King, J. A. Fulton, J. H. Blackley.

ON HEATING, LIGHTING, AND CLEANING THE CHURCH:

C. K. Hoge, C. S. Hunter, McHenry Holliday.

ON COLLECTIONS:

J. A. Templeton, S. H. Henkel, J. A. Fulton,
C. K. Hoge, J. M. Spotts, C. S. Hunter, R. E. Timberlake, W. W. King, McHenry Holliday,
H. J. Taylor, J. H. Blackley.

USHERS:

J. A. Templeton, J. A. Fulton, S. H. Henkel,
C. K. Hoge, R. E. Timberlake, C. S. Hunter,
McHenry Holliday, W. W. King.

ON ASSIGNMENT OF PEWS:

J. A. Templeton, McHenry Holliday, C. K. Hoge, C. S. Hunter, W. W. King, H. J. Taylor.

ON VISITING STRANGERS:

McHenry Holliday, H. J. Taylor, S. H. Henkel,
R. E. Timberlake, C. S. Hunter, W. W. King,
J. M. Spotts.

ON AUDITING ACCOUNTS:

J. M. Spotts, H. J. Taylor, J. H. Blackley.

ON PRINTING:

Arista Hoge, H. J. Taylor, J. H. Blackley.

FINANCIAL SYSTEM.

The church is supported entirely by free-will offerings. Voluntary contributions "as the Lord hath prospered" is the literal scriptural mode. If each gives as he thinks right as between him and the Lord, and as the Holy Spirit may direct him in answer to prayer for guidance, irrespective of what his neighbor may give, we shall doubtless have all the money the church needs.

The Session fully recognizes the importance of having families seated together in public worship, and therefore recommends that although the pews shall be absolutely *free*, families continue to occupy their present pews (unless more desirable ones are, or shall become, vacant, in which case the first family applying to the Deacons will be assigned to such vacant pew), and that the right of family occupancy be fully recognized among members, but that the ushers shall be authorized to seat strangers and others at their discretion.—*From Financial Scheme adopted by the Congregation of the First Presbyterian Church at a meeting held March 4, 1894.*

Special Offerings.

Second Sabbath in April—For the Poor.

Third Sabbath in April—For Olivet Church.

First Sabbath in May—For our Foreign Missions.

Last Sabbath in May—"June Offering."

First Sabbath in June—For Evangelistic Fund.

First Sabbath in July—For Ministerial Relief.

Second Sabbath in July—For the Poor.

First Sabbath in August—For Presbytery's Home Missions.

First Sabbath in September—For Assembly's Home Missions.

First Sabbath in October—For Church Erection.

Second Sabbath in October—For the Poor.

Third Sabbath in October—For Bible Society.
First Sabbath in November—For Education.
First Sabbath in December—For Colored Evangelization.

Fourth Sabbath in December—For Assembly's Home and School.

First Sabbath in January—For Presbytery's Home Missions.

Second Sabbath in January—For the Poor.

First Sabbath in February—For Presbytery's Home Missions.

First Sabbath in March—Publication.

At all the morning and evening services the offerings are for the incidental expenses of the church. It is earnestly desired that the members contribute liberally to these incidental expenses as well as to all the causes named above.

SOCIETIES OF THE CHURCH.

A. SOCIETY FOR WOMAN'S WORK.

Time of Meeting—The second Monday afternoon in each month.

Place of Meeting—The Lecture-Room.

Officers—President, the Pastor *ex-officio*;
Vice-Presidents—Mrs. W. H. Landes, Mrs. Chas. Curry, Mrs. J. B. Rawlings, and Mrs. G. D. Euritt; Secretary, Mrs. S. R. Taylor; Treasurer, Mrs. W. M. Warrick.

The Society for Woman's Work is composed of five committees, each of which has its own organization, holds its own meetings, and may do a separate work, which, however, is always fully reported to the main society. The committees are as follows:

1. THE HOME MISSION COMMITTEE.

Time of Meeting—The Tuesday afternoon following the second Monday of each month.

Place of Meeting—The Lecture-Room.

Officers—Chairman, Mrs. Annie T. Peale;
Treasurer—Mrs. H. H. Bolen.

2. THE FOREIGN MISSION COMMITTEE.

Time of Meeting—The fourth Thursday afternoon of each month.

Place of Meeting—The homes of the members.

Officers—Chairman, Mrs. Jos. A. Waddell; Treasurer, Mrs. H. A. Walker.

3. THE SOCIAL COMMITTEE.

Officers—Chairman, Mrs. W. W. King.

Meetings are held upon the call of the Chairman.

4. THE COMMITTEE ON THE POOR.

Officers—Chairman and Treasurer, Mrs. A. G. Points.

Meetings are held upon the call of the Chairman.

5. THE COMMITTEE ON VISITING THE SICK.

Officers—Chairman, Mrs. J. S. Pancake.

B. THE YOUNG LADIES' AID SOCIETY.

Business meetings are held in the Lecture-Room on the first Monday afternoon of each month, and work meetings are held at the homes of the members on the third Monday afternoon of each month.

Officers—President, the Pastor *ex-officio*; Vice-Presidents—Misses Maggie McChesney, Lucy C. Walker, Annie Child, and Theresa H. Haislip; Secretary, Miss Fannie K. Taylor; Treasurer, Mrs. C. K. Hoge.

C. THE WESTMINSTER LEAGUE AND COVENANT.

Meets in the Lecture-Room one hour before preaching every Sunday evening.

Officers—President, Mr. C. F. Spencer; Vice-President, Mr. Cecil Bertie; Secretary and Treasurer, Miss Annabelle Lambert.

D. THE YOUNG LADIES' MISSIONARY.

Meets at 3 o'clock P. M. on the first and third Saturdays of each month.

Officers—President, Miss Theresa H. Haislip; Secretary, Miss Natalie Hogsett; Treasurer, Miss Annabelle Lambert.

E. THE SEMINARY MISSIONARY SOCIETY.

Meets every alternate Sunday afternoon.
Leader, Miss Martha D. Riddle.

F. THE HELPING HANDS.

Meets on alternate Wednesday afternoons in
the Lecture-Room.
President, Miss Katherine Hoge.

CHOIR.

J. N. McFarland.....	Leader.
Miss Louise Withrow.....	Organist.
Mr. J. M. Brereton.....	Cornetist.
Mrs. A. H. Sprinkel.....	Soprano.
Mrs. Annie T. Peale.....	Soprano.
Mrs. Chas. S. Hunter.....	Soprano.
Miss Bessie Baker.....	Soprano.
Miss Elsie Hamilton.....	Soprano.
Miss Jessie Bowling.....	Soprano.
Miss Lena Echard.....	Alto.
Miss Irene Haislip.....	Alto.
Mrs. C. P. Hanger.....	Alto.
Mrs. Frank Landrum.....	Alto.
Mr. F. R. Bear.....	Tenor.
Mr. J. S. Withrow.....	Bass.
Mr. C. R. Caldwell.....	Bass.

SUNDAY SCHOOL.

C. Russell Caldwell.....	Superintendent.
H. A. Walker.....	Librarian and Treasurer.
Chas. S. Hunter.....	Secretary.
Mrs. R. E. Timberlake, }	Infant Dept. No. 1
Miss Blanche Palmer, }	
Miss Margaret Timberlake.....	2
Miss Margaret Kable.....	3
Miss Lelia Burdette.....	4
Mrs. Annie T. Peale, }	5
Miss Bessie Young, }	
Miss Lucy Edmondson.....	6
Miss Glover.....	7
Prof. C. E. Young.....	8
Miss Gertrude Edmondson.....	9

Mrs. W. W. King.....	10
Mr. H. H. Bolen.....	11
Mr. W. H. Landes.....	12
Mrs. J. A. Waddell, Ladies' Bible Class.....	13
Mr. Waddell, Men's Bible Class.....	14
Miss Theresa Haislip, }	15
Miss Fannie Taylor, }	
Miss Elsie Patterson.....	16
Miss Lelia Burdette.....	Organist.
Mr. J. M. Brereton.....	Cornetist.
Mrs. Annie T. Peale.....	Choir Leader.
Sexton of Church.....	Henry Houston.

Strangers are cordially invited to worship with us. The members of the church are earnestly requested to pay especial attention to the "stranger within our gates." "Throw the doors wide open and invite all to come and welcome. Cause all who come to feel at home, it is their Father's house, and their home."

In order that the church may do the work which the Lord has given it to do, it must have money.

In order that the church may do the work which the Lord has given it to do, it must have a great deal of money.

The church of to-day has money enough to do the work, if it were only consecrated to that end.

Let us not fall into the mistake of condemning money as something unclean and not to be mentioned in connection with religion. It is not money itself, but the undue, sordid love of pelf which the Bible denounces. It not only represents dwellings and food and clothing, but also churches, Bibles, and, to some extent, even the proclamation of the gospel. How shall preachers abide in their calling, or go on their errand, without the means of subsistence? And how shall meeting-houses be built, and warmed, and lighted at night, unless funds are provided for the purpose?—*From "How Should Church Revenues be Raised?"*

THE QUESTION OF THE TITHE.

The General Assembly (South), some years ago sent to the Presbyteries the question of the tithe, and at once the fear of ecclesiastical usurpation showed itself in the ensuing discussions. The Presbyteries differed widely, and many of them seemed to think it a subject on which the church should make no deliverance, for fear it might in time grow again into the legal tithe of the middle ages. Upon the return of the matter to the General Assembly, on a motion to table or drop the matter, there was a tie vote, and the Moderator, then voting in the affirmative, the motion was carried. But the next General Assembly adopted the following resolution offered by its Committee on Systematic Benevolence:



"That the principle of the tithe is recommended as suggestive and useful in all matters of Christian giving, and that proportionate giving is binding on the consciences of God's people." (Minutes General Assembly 1891, page 260.)

This resolution perhaps goes as far as the church should go, and correctly states the view entertained by the great mass of Presbyterians. To go further would be to make the payment of the tithe a matter of church regulation, not an act of worship freely offered by the creature to the Creator. The tithe is only the measure he has given us that we may know our duty. Its payment is purely a voluntary matter with every Christian, and there is to be no constraint about it.

"But this, I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."—2 Cor. 9: 6, 7.

It is objected to the tithe that it is too much; that the needs of many are so great that they cannot spare the money.

A complete answer to this is, that God says otherwise. His people in the olden time spared it, and business is certainly as profitable now as then. All that tends to make life enjoyable has multiplied; the marts of commerce teem with activity, and the whole land smiles with peace and plenty. Many Christians forget that God commands us to worship him no less with our substance than our tongues, not realizing that the worship of God with our substance should be in the same spirit and with the same regularity and system as other divine worship. Regarding religious contributions as a mere gratuity, they conclude that they must be just before they are generous, and must, therefore, pay first their debts or provide for themselves or their families before they give anything to the Lord. There cannot be a more unbiblical notion than this. Our Master and his worship

are to come before ourselves and all claims we may create. His is the first claim on our talents, our persons, or our time, and no less on our substance. He does not claim all our time, but one-seventh; and he requires us to use our persons and our talents for his glory. If we do not devote them to preaching the gospel, but to making money in some pursuit to which we are adapted, his claim upon our increase for the portion that is his is still the first. This is so everywhere recognized in his Word. If we may postpone him for the debts we create ourselves, or for the wants we indulge in, then we may by our own acts curtail his worship; and he who is commanded to be first in all our thoughts will be last in receiving his due. In the Bible we are told that he is our king, yet no king or government allows its subjects to pay their taxes or public dues after meeting all their other debts or the wants of their families. We also read there that the earth is his, and the fullness thereof, and that we are only his stewards, yet what landlord or master allows his tenants or stewards to postpone him to all others, or pay him out of what is left from the demands of want, self-indulgence, or covetousness? If a man cannot make ends meet and pay the tithe, he should trim the ends, not curtail the tithe. He has no more right to use the tithe to pay for house rent or provisions than to use for this purpose the money of another intrusted to his keeping. If the nine-tenths will not meet his wants, then his wants are simply in excess of his income, and should be reduced. In every such case it will be found that the ten-tenths do not suffice, but that the income is constantly exceeded, and that if he will try it the person will get along just as well on the nine-tenths as he does on the ten. However small the income may be, however great may be the wants to be supplied, the tithe is the Lord's. If the income is small, the tithe will be proportionately small, but bury not the Lord's talent in a napkin, and make him no return. In our Saviour's parable the servant who received only one talent made no gain,

while those who received more were faithful; and thus we are taught that God requires a return from us, however little may be given us, and that those who receive least are peculiarly subject to the temptation to fall short of duty. (Matt. 25: 18.) If the income is larger, lay by the tenth, not grudgingly, but with gratitude to God for his goodness. Everything is income that we gain, whether as wages for our labor, or rent for our property, or a gift from a friend, or even from charity. A tenth of all is the Lord's. No beggar is too poor to tithe. And so of our debts; we have no right to take the Lord's tenth to meet our obligations, because our debt to him is the most sacred debt we owe, and just as pressing as any other. Our creditors usually have other means of support, but the church has no resources but the contributions of its people. Such is the Old Testament rule, and such was the Jewish practice for centuries. No believer then found his debts too great, or his family too expensive, or his income too small to pay the Lord a tithe of all.

Another and more satisfactory answer to this objection is that no one loses by laying aside the tenth, but, on the contrary, makes by it.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. (Mal. 3: 10.) Honor the Lord with thy substance and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Prov. 3: 9, 10.)

Observe that these are not the words of the Levitical law, but of the prophets foretelling the new dispensation, and who spoke not for their time alone, but to God's people in all time. For there is not in the Bible a clearer prophetic vision of the Christian era than is contained in the first three chapters of Proverbs and this third chapter of Malachi.

These promises of God are as fully made to us as to the Jews when they were written, and if any such proposition can be established by human testimony, God fulfills these promises to those who keep his commandments. It is not meant that all who tithe prosper in business or get rich, for prosperity depends often on many contingencies; but that the observance of the tithe, like the observance of the Sabbath, is attended with God's special blessing, and that those who tithe not only lose nothing by it, but get along better on the nine-tenths than they would on the whole.—*From "What We Owe" (Copyrighted), by permission of Rev. J. K. Hazen, D. D., Secretary Presbyterian Committee of Publication.*

"Christians should not be satisfied to give less than a tenth."

If the advocates of a tithe law have not proved that such a law is obligatory, they have presented an argument so strong that no one can, in the face of it, assert that the tithe law has been repealed. Such is the state of the case that no one can affirm with confidence that he knows it has been repealed. And if there is any *uncertainty* about it, we *dare not withhold the tenth* lest we rob God. The bare doubt as to whether God laid a special claim to that tenth or permitted me to use it, would make me afraid to touch it, just as I would have been afraid to touch the ark of the covenant after Uzzah had been stricken dead for laying his hand upon it.

Again, either the law has been repealed or it has not. If it has not, then we are bound to give the tenth. If it has been repealed, why has it been? Doubtless in accordance with the analogy of all repeals, it has been removed to make way for something larger. The Passover has been taken away to make room for the Sacrament of the Lord's Supper. Bloody sacrifices have been abolished because the great anti-typical bloody sacrifice has come. The temple has been removed that Jehovah might fill the

earth with his presence, that those who wish to worship him might worship him in spirit and in truth. So if the law of the tenth has been withdrawn, it is doubtless to prepare for *larger* and not smaller offerings.

Everything else has expanded in the Christian dispensation. The sphere of worship is enlarged. Formerly it was confined within the narrow limits of Palestine, but now national boundaries have been broken, and it is to go into all the earth. The motive is increased. If a tenth was a fitting tribute of worship to the Jew, who knew the Christ only through the obscurities of symbol and prophecy, what should be the measure of our gratitude when we know the dying love and tender sympathies of Jesus and the gracious influences of the Holy Spirit?

The appeal becomes even stronger yet when we contrast ourselves with the heathen. The Egyptians paid tithes to the worship of an ox, the Greeks and Romans paid tithes to the worship of their unclean deities, the Mormons pay tithes to support their infamous religion, and when we think of all the glories that invest our religion, and with which it will invest us, can we yield precedence to these heathen religions? Blood-bought servants of Jesus, shall we not remove this dishonor from us that, when all restrictions are removed, and we are left to choose what amount we shall give as an expression of our love and a symbol of our liberty, we give less than the heathen do?

At three different times I have made a special study of this subject, and each time the study has been as exhaustive as I could make it. Each time I have accompanied the study with a special prayer that I might be guided to see the truth, to know whether this law has been repealed or not. I have asked for views upon that question so clear that I might not only know how to act myself, but, as a public teacher, I might be able to point out the path of duty to God's people and say to them confidently, "This is certainly the truth." God has not seen fit to answer the prayer in that way,

but he has answered it in a better way. He has not shown me certainly whether the law is binding or is not, but instead of giving me a strong probable argument on one side or the other, he has enabled me to plead for the practice of tithing by an argument that is to my mind irrefragable. The reasoning seems to me so compact that I do not see a crevice in which the point of a needle may be inserted.

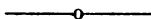
It is proper at this point to allude briefly to some of the common practical objections to tithing. I might say in general that all the objections brought against the practice of tithing in this day could have been brought against it with the same force in ancient Israel.

There are some who say: "I am too poor to pay a tenth of my income." But they are not really poorer than many who had to pay tithes in Israel. They are not poorer than the laborers who "earned a penny a day," when Christ was on earth.

Others object that they do not know what their income is, and so cannot give a tenth of it. I admit that there is some practical difficulty here, and there are different kinds of difficulties in different kinds of business. No general rule can be prescribed. Each man will have to settle this question for himself and by the help of such information as his account books give. But it is possible in every case, by a close study of the situation, to reach a safe working estimate. The Jews, no doubt, had the same sorts of difficulties in making an estimate that we have. From the circle of my own acquaintance I recall ministers, lawyers, physicians, merchants, and farmers who have practiced it. It has been suggested that if the case were reversed and God had offered to add a tenth to our income instead of subtracting a tenth from it we would very readily make some sort of satisfactory estimate.

It is sometimes objected that tithing is wrong in principle, since it creates the impression that only a tenth belongs to God, whereas all that we have is his and all must be used for his

glory. In reply to this objection I would ask if it is not true that God owned everything that the Israelites owned too? And yet God said, "The tithe is the Lord's." That tenth was the Lord's in a sense in which he did not lay claim to the remainder. That tenth was simply a tribute; it was a token of the fact that God had a title to the whole. We call the Sabbath "The Lord's Day," but we do not mean thereby that only one day in the week is the Lord's. That day is specially consecrated to him in token of the fact that he owns all our time. Now the question for us as Christians is, when we go to consecrate a part of our substance to the Lord as an acknowledgment that he has a right to it all, what is a proper proportion? Should we give more or less than the Israelite did?—From *"Worshipping God with Our Substance."*



The following "call" for a pastor by the Staunton Presbyterian congregation having come into our possession since the foregoing pages were prepared and printed, it is inserted here instead of in its proper place in the book. It is the first known "call" made by Presbyterians of Staunton, Va., for a pastor:

"This call is respectfully presented by the united congregations of Staunton and Tinkling Spring to the Rev. Ja. Waddel:

Rev. Sir:

The congregations of Staunton and Tinkling Spring, having cordially agreed to unite under your ministerial care and to share equally of your labors and provide equally for your support, have appointed us, the subscribers, in their name and behalf, solemnly to invite you to take the pastoral charge of them by instalments. Preaching, catechising, re-proving, and administering the ordinances of Baptism and the Lord's supper to worthy subjects, are official duties which will be expected from you; and as the discharge of these imply on their part a respectful attendance and Chris-

tian submission, you have a right to demand both, and every virtuous effort to promote and maintain order, peace and love in the societies. Moreover, we Alexander St. Clair and William Bowyer, Commissioners, do hereby covenant and promise in behalf of the Congregation of Staunton to pay to you, or your order, from time to time, at the end of every six months from the date hereof, you conducting yourself as a minister of Christ Jesus, the sum of twenty-five pounds in gold and silver, or in current money, fully equivalent thereto, for the half of your labours.

And we, - - - - - bind ourselves in the same terms and manner with the above gentlemen, to pay in behalf of the congregation of Tinkling Spring twenty pounds. In Witness whereof, we the parties for ourselves and for our respective societies, do subscribe our names, this first day of May, 1783.

For Staunton, { ALEXANDER ST. CLAIR, }
 { WILLIAM BOWYER, }
 Com'rs."

The names of the Tinkling Spring Commissioners have been cut out, by whom or why I do not know; it will be observed that their names are not given in the call.

The foregoing is a copy of the original paper in my possession. It shows that there was a Presbyterian organization in Staunton in 1783, although the church here was not constituted by Presbytery till 1804.

JOS. A. WADDELL.

Tinkling Spring.

From the *Watchman of the South*, June 27, 1844, Rev. Wm. S. Plummer, D. D., editor.

The Settlers of the great Valley of Virginia congregated in neighborhoods, and laid their dead side by side, near their places of worship, unless some hard necessity turned them to another place of sepulture; Sabbath by Sabbath, going to the house of God, they wept over the graves of loved ones that died early in their exile, and joining the assemblage for solemn worship, cast a glance at the resting place of a friend, and catching in their souls the gentle whisper "*dust thou art*," bowed at the feet of him who is "the resurrection and the life."

Affection watches over the grave and plants flowers. Piety gathers lessons of humility from the mounds of the dead, chastens affection, and makes common cause in affliction. The rich and the poor meet together, and in the common grave-yard the sympathies of a whole congregation are poured into the mourner's bosom.

You may find the resting place of the Pioneers of the Valley by following the footsteps of the immigration as it advanced from the Potomac to the Catawba. But often as you walk among their narrow habitations—there you meet the fathers, and the children, and the grandchildren side by side, no precedence of place for age—strangers intermingled—the inscriptions on the few scattered monuments, *here* speaking of an emigrant of an hundred years, and *there* of a sleeper who came down but as yesterday. Often, very often, in the midst of the forest of graves, you cannot tell where rest the men and the women who had courage to lead the way in settling beyond the mountains, and give what Governor Gooch desired for his province, a line of defence against the savages, buying immunity in their religion, by the freedom from fears and alarms and massacres, their bravery conferred, in their own peril, on the settlements below the Blue Ridge.

In some few spots you are among the ancestors. Were the graves to give up their dead, and the dust be fashioned into bones and sinews and put on flesh like the forms that mouldered there, you would gaze upon the determined visage of the men and the calm decision of the matrons—the toil-worn frames, the labor-hardened hands of a generation that loved a church without a prelate—a generation that fled from the oppression that harrassed their ancestors for centuries, and like them ungovernable in their demands for the unalienable rights of man—a generation of men and women that accomplished in their poverty what wealth cannot purchase, and reared another generation to hazard death for freedom of conscience and liberty of person—"for a State without a King." Such an one you may find at TINKLING SPRING, in Augusta county, Virginia.

Going down, from the splendid prospect from *Rockfish Gap*, to the edge of the "late country," as the Sage of Monticello termed it, you enter the bounds of the oldest congregation in Augusta, one that contends with Opeequon for the honor of being the first in the Great Valley, and the first in the State after the days of MAKEMIE—the congregation of the *Triple Forks of the Shenandoah*, which formerly stretched across the Valley from this Gap to that Western Ridge in the horizon. You are, too, in the bounds of that division of the congregation named *Tinkling Spring*, which assembled to worship God in the Southeastern part of the settlement; the old stone church being the place for assemblage for the Northwestern part that lay along the country traversed by the paved road. Ministers were few, and men went far to worship—far, as it would now be estimated, as then eight and ten miles were an ordinary ride or walk for a Sabbath morning to the house of God.

Would you visit the place of the first altar in this wilderness, a place sanctified by the worship of God for almost a century! Pass on through this flourishing village of Waynesboro—go along the Staunton road some three miles and diverge to the left some two miles

more and you will be in sight of the spot. Or, if you come from the village of Asylums, where the insane find a home and their lost reason, the blind are taught to read, and the dumb to converse, that workshop of benevolence—you will pass along the turnpike towards the beautiful Ridge that seems now to offer a passage to the East, everywhere amongst its knobs, and now to raise an insurmountable barrier everywhere—ever varying as you approach, irresistibly inviting your gaze if you love mountains—when you have proceeded about six miles, diverge to the right about two miles and you will see upon a gentle hill a time-worn church, half concealed by the shady forest trees. Here come in crowds on the Sabbath, the young men and maidens with the old men and matrons, where their great-grandfathers, emigrating from the Presbyterian country of the North of Ireland, with their families, their religion and their politics, came to worship God.

Here, in a wooden building finished off by the widow of John Preston, the Shipmaster of Dublin, preached, for a series of years, John Craig, the first settled pastor in the great Valley of Virginia. The Southwestern division of the settlement on the forks of Shenandoah chose this hill for their place of worship on account of its central position for their families, and the cool spring that gushes from the hillside a few steps southwestwardly from the church—and to call the place from the cool stream *Tinkling Spring*. Mr. Craig was greatly opposed to the location; he preferred a place more central to the whole settlement. Appealing to an old gentleman of influence, by the name of Pilson, who, on account of its being near his own dwelling, was supposed to favor the same location, he received for answer that the central position would, on account of distance, entirely cut off the people of the South end of the settlement from attending church, while the people of the North end would be accommodated with their own church, and the centre have the advantage of two. "Well, well," said the disappointed pastor, "are you against

me too, Sammy; well, none of that water shall ever tinkle down my throat?" True to his word he never drank, while his congregation quenched their thirst in copious draughts, he only moistened his lips; like the leading men of his charge, or, more properly, like his whole charge, he was a persevering man. The indomitable will, bowing only to the hand of Almighty God, was characteristic of them all.

Here, in this stone house, that eloquent man, known now most extensively as the *Blind Preacher* of Wm. Wirt, ministered for years, and might, had he chosen, have ministered till his days were ended; here he poured forth strains of gospel eloquence that few could describe or imitate or entirely resist. Here, as he spoke, eternity seemed near, and the world appeared small even to worldly men. "Oh," said one of them, known for his fondness of money, "I have heard him preach so on the love of God, that had I been told that the ground was covered with guineas I would not have gone out to pick up one till he was done."

When, after Braddock's defeat, the inhabitants began to talk of fleeing for safety from the barbarities of the Indians, Craig refused to fly and encouraged his people to fortify the country and remain firm; stockades were built; Augusta church was fortified with ditches and mounds that remain to this day, and the inhabitants with much fatigue and alarm and little loss, kept possession of their cabins and their clearing, though Indians were often prowling around their habitations. In the Revolutionary war, when the sudden dash of Tarlton at Charlottesville drove the State Assembly to Staunton, Waddell was preaching in this congregation; on a certain Sabbath the crowd that assembled were thrown into a tumult by the appearance of a soldier of Tarlton's corps, brought in as a prisoner, charged as a spy, caught on his return from Staunton. After a short address from Waddell the crowd suddenly dispersed, the men for their arms, and the women to make provision for their husbands and sons, and before sunrise on Monday morning the able-bodied men of Augusta in thou-

sands lined the Ridge and ambushed those passes by which an enemy might cross. Waddell was there; from the church he rode hastily home, and to the surprise of his little children took down and cleaned his rifle, Sabbath as it was, and speedily joined his congregation at the Gap, where hundreds of riflemen, that could rib a deer in full jump, were anxiously waiting for Tarlton's approach.

But we were searching for the graves of the settlers—come on to this yard to the west of the church, surrounded by a stone wall in the shape of a section of horseshoe; let us enter by this gate on the south side nearest the church, and before we go to the southwestern end we will stop a moment to read this white marble slab:

Here lie interred the *relics* of the
Rev. JOHN McCUE,
who expired Sabbath morning, Sept. 20,
A. D., 1818, in his 66th year.
Having served his generation in dignified and faithful discharge of all relative duties, he was suddenly removed from
labor to rest.

His relations, numerous friends, and the church at large, deplore the loss of his talent, erudition, eloquence and evangelical ministrations, especially the church of T. Spring, amongst whom he had arduously labored in the ministry for 27 years.

This monument was erected by his *sons* in token of filial esteem and regard.

This is the epitaph of the third stated minister of this congregation. Craig lies buried near Augusta church, the scene of his latest ministrations. Waddell in Louisa, under an apple tree, in the place chosen by himself, near where the counties of Orange and Albemarle and Louisa meet; his little farm, embracing part of the three counties, was the abode of his old age and blindness, commemorated by Wirt, and the resting place of his bones. McCue lies here; "*he was suddenly removed.*" The congregations assembled for worship, and waited for their Pastor; in place of the minister came the tidings that the pastor's voice was hushed in death. He went not like Moses, to the mount to look over the promised land to die; or like Jacob blessing his family and gathering up his

feet into the bed to be gathered to his fathers. But he set out to minister to his charge the word of God—his family preceded him—in a little time he was found lifeless near his own gate; it is supposed the young horse which he was riding became restive and jumped from under him. From the appearance of the body there was no struggle or motion after his fall. He deserved the epitaph inscribed by his sons.

Let us go a little farther west and read upon this, the other white marble slab, the epitaph of the fourth minister of this congregation, and professor-elect of the Union Theological Seminary:

SACRED
to the Memory of
Rev. JAMES C. WILSON,
A man, honest, modest, peaceful;
A scholar, sound, accurate, polished;
A Christian,
humble, devout, consistent;
A husband, tender, fond, devoted;
A father, indulgent, kind, affectionate;
A master, humane, generous, just;
A Divine,
learned, orthodox, judicious;
A minister of the gospel, zealous, wise, faithful;
*Most esteemed and most lamented
by those who best knew him.*

Born in Rockbridge co., Va., Oct. 21st. 1784.
Died (suddenly) in Waynesboro', Jan. 10, 1840;
having served the church of Tinkling Spring,
21 years and 2 mos.

ERECTED BY THOSE WHOM HE LOVED.

He loved many, for his heart was benevolence, and many loved him; a faithful pastor has a hold on many hearts. He was called away as suddenly as McCue. He had devoted the 10th of January to writing to an absent and misguided child—his only son. What feelings burned in the father's heart as he thought of him whom once he fondly anticipated as serving in the sanctuary of the most high God, and now sadly beheld him restraining prayer and casting off fear. The last hours of the father witnessed his mourning before God for the sins of a wandering son. Stepping into the postoffice, in apparently usual health, he sat down and gasped and never spoke or moved again. No effort of medical skill could recall the fleeting breath, or for a moment restore

the lost pulse. That son was converted by his death sickness in 1842; his last hours witnessed the agonized spirit and broken heart of a returning backslider. Why are the last prayers of the children of God so often recorded in scriptures? Why, but to teach faithless men that the cries and tears of his humble children come up in remembrance before that God into whose glorious presence they are so soon to come as part of the redeemed flock of Christ.

What sermons have been preached from the pulpit of that house, and what a cry echoes from these graves of the pastors: "Be ye also ready, for in such an hour as ye think not the Son of man cometh." What a warning to all succeeding ministers, "what thy hand findeth to do, do with all thy might."

Come down now to this Southwest end. In this irregular piece of ground, surrounded on three sides by a stone wall, full of mounds, but not a single inscription—here is the resting place of the ashes of the ancestors of many families in Virginia and Kentucky, men whose names are woven by their descendants in the web of political and religious courts, in colors too vivid to be unnoticed or mistaken. Here are the sepulchres of the men that turned the wilderness into habitations, and assembling on the hillside to worship the God of their fathers, they are gathered here to wait the coming of the Son of God when the graves shall give up their dead.

It was a good thought in the conception, and will be patriotic in the execution, to use here, in the midst of these crowded mounds, a pillar as simple and unadorned as the manners of that age—as beautiful and enduring in its simplicity as the principles that peopled and have governed this valley:

*SACRED TO THE MEMORY
OF THE
EMIGRANTS TO THIS VALLEY.*

Let no spade or mattock ever hereafter disturb the soil that vegetates so luxuriantly over their ashes. The time is coming—is already

at hand—when history shall present to the living the actions of these venerable dead, and posterity will glory in deriving their descent from the Settlers of the Valley of Virginia. In answer to the question which coming time will make, "*Where are their graves?*" shall posterity answer, "*We cannot tell!*" Shall the inhabitant of the far West, as he rambles over the beautiful scenes of the labors of the emigrants in their infant settlement, look around in vain for a monument that shall point to the resting place of such men as John Preston, the Shipmaster of Dublin? VIATOR.

Rev. J. McCue graduated at Liberty Hall, studied Theology under the blind preacher and succeeded him as pastor at Tinkling Spring. He founded the Church at Lewisburg. Dr. McIlhaney was his immediate successor there. He was the first man who ever, as an ordained minister, preached the Gospel in the Valley of the Mississippi. Rev. John McCue married Miss Allen, of Augusta. — *From Judge John Howard McCue's papers.*