

ADDENDA

A HISTORY OF THE CHURCH AND CONGREGATION
OF NEW PROVIDENCE by REV. E. D. JUNKIN, 1871

New Providence

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A HISTORY

OF THE

CHURCH AND CONGREGATION

OF

NEW PROVIDENCE,

LEXINGTON PRESBYTERY, VIRGINIA.

BY

REV. E. D. JUNKIN.

PUBLISHED BY REQUEST OF THE CONGREGATION.

1871.

"I WILL ESTABLISH MY COVENANT BETWEEN ME AND THEE, AND THY SEED AFTER THEE, IN THEIR GENERATIONS; FOR AN EVERLASTING COVENANT, TO BE A GOD TO THEE AND TO THY SEED AFTER THEE."—Gen. xvii. 7.

Location and Early History.

THE Church of New Providence stands nearly midway between Staunton and Lexington, on the Middlebrook and Brownsburg Road, in the northern part of Rockbridge County, and about four miles from the Augusta County line. It occupies a very central position with reference to the congregation, which is scattered over a territory of about fourteen miles in diameter and lying mostly in the county of Rockbridge, but extending into the southern part of Augusta. Its situation is thus in one of the most beautiful parts of the great Valley of Virginia. The two villages of Brownsburg and Newport are within the limits of the congregation.

The inhabitants of the whole country, within and also without its bounds, are mainly of the good old Presbyterian stock; and hence it is closely surrounded by other Presbyterian congregations. Immediately on its northern borders lie Bethel and Shemeriah; on the east, Mt. Carmel and Fairfield; on the south, Timber Ridge and Bethesda; and on the west, across the North Mountain, Lebanon.

The lands on which the first settlers of this country located, were covered by the grants made by Gov. Gooch to two men named Beverly and Burden, about the year 1737. These grants included very large tracts of land lying west of the Blue Ridge, and between it and the Alleghanies; and were given upon the condition that within a limited period of time, a certain number of actual settlers should be located on them. The dividing line between them crossed the Valley near where

New Providence Church now stands. In order to induce settlers to come and occupy their lands, these men advertised them in Europe, and in the more settled parts of America, at very low rates; asking only about twenty-five dollars for a hundred acres. This brought many from Scotland and Ireland; and many who had settled temporarily in New Jersey and Pennsylvania, were persuaded by the good reports which were brought to them as to the character of the Beverly and Burden lands and of their cheapness, to change their locations, and to come in large companies to the Valley of Virginia. These early settlers endeavored to be as near to each other as possible, both for comfort and safety; for many of them were nearly related to each other, and the country was subject to frequent inroads from the Indians. They were mostly Presbyterians of the Scotch-Irish stock, and brought all their marked peculiarities with them to the wilderness, where free scope was given for their exercise and development.

The most authentic information, in reference to the first settlers of that part of this country, which was included within the bounds of New Providence congregation, is obtained from a letter written by the Rev. Samuel Houston to the Rev. James Morrison, the third pastor of the church. Mr. Houston's father was an Elder, and his grandfather was one of those who formed the Session of the church at its organization. This letter, now in the possession of the officers of the church, gives much important information; but unfortunately it is without date. Mr. Houston evidently does not speak on the authority of tradition merely, but from actual memory of what he himself had seen and heard in those early times. He not only had the very best information through his father and grandfather, but had doubtless ridden all over the country, and knew its bridle-paths, as they led from house to house, and from neighborhood to neighborhood; for there were no roads in those days.

Thus he maps out the country and locates the various families: "Near the South Mountain there were several families of the name of Moore, others Steele, near them McClungs and Fultons and Beards; and then a little further from the mountains my grandfather, John Houston, and his son-in-law, John

Montgomery, and some of the name of Aitkin. Near the middle, on Kennedy's Creek and its branches, were the Kennedys, Wardlars, Logans, another family of Steeles, Edmondsons, Buchanans, Pattons, Millars, Stephenson. Toward the North Mountain, on Hays' Creek and Walker's Creek, were two families of Hays, three or four of Walkers of the same stock, and their brother-in-law, James Moore, two families of Robinsons, and one of Kelley, one of Hudson, two of Rhea, one of Thompson, and one of Smiley. In the midst were of the Berry family three, and one of Tedford, and one of McCampbell, and two of McCroskies, and a Coalter family. In the course of a few years other families came and settled amongst them. Their names were McNutt, Weir, McCutchen, Campbell, Willson, Anderson, Culton, Henry, Lowry, and another stock of Edmondson, one family called Todd, my grandfather on my mother's side. From these families by intermarriage other families were formed; also others coming in—two of the name of Stuart, one of Alexander, a Cowder, a Quarry, a Jamison, and two Pattersons, and some others too tedious to mention."

The house of Mr. Houston's grandfather, John Houston, was more nearly in the centre of the settlement at the first, and near it the settlers erected a stockade fort, in which to collect their families in cases of invasion by the Indians. The remains of this fort were still to be seen when Mr. Samuel Houston was a boy, and the spot where it stood was near the present location of Old Providence Church.

One of the very first things the good people of that olden time thought of, and made provision for, was the public worship of God. In this respect the history of almost every Presbyterian settlement, all over the land, is the same: as soon as possible they built churches and school-houses, and endeavored to obtain the preaching of the gospel.

The people of this settlement, extending from the South to the North Mountain, and from near Timber Ridge to the present neighborhood of Bethel, built their first log church at or near the spot now occupied by Old Providence Church of the Associate Reformed Synod, which many years subsequent to

this time seceded on account of the introduction of Watts' Psalms and Hymns, rebuilt on the old site, and called the church "Old Providence." When this first church was built, or how long the people continued to assemble there, there is now no means of determining. But they worshipped there for some time, and as often as supplies could be obtained.

The church was regularly organized in the year 1746, by the Rev. John Blair, of the Presbytery of New Castle. About the same time he also organized the churches of Timber Ridge, North Mountain, covering the territory now occupied by Hebron and Bethel, and "Forks of James River," covering the territory now occupied by Lexington and New Monmouth.

The first record of any effort to obtain a settled pastor is found in the minutes of the Synod of New York, under date of May 18th, 1748. The record reads: "A call was brought into Synod from Falling Spring and New Providence to be presented to Mr. Byram, the acceptance of which he declined." This Mr. Eliab Byram was the companion of Brainerd in his first journey to the Susquehanna. He spent the years of 1746 and 1747 in Augusta County, which then included Rockbridge, and his labors were so blessed that the awakening lasted until 1751. Mr. Byram afterwards settled at Amwell in New Jersey, where he died in 1754. In the same records of the Synod of New York, and under the same date, it is stated that Timber Ridge and Forks of James River united in calling a Rev. William Dean to be their pastor. He was the companion of Mr. Byram, with whom he labored in 1746-7. He did not accept the call, but died in 1748, while pastor of the church of "Forks of Brandywine."

These calls must have been made some time in 1747, and while the people of New Providence continued to worship at their first log building. There the organization of the church was effected, and at a congregational meeting there assembled the first call for a pastor was made out. For, according to Mr. Samuel Houston, the union with Timber Ridge to procure supplies until they could get a permanent pastor, was made about the time of the building of the second house of worship,

and must have been subsequent to the year 1748, when the unions above mentioned were existing.

When about to erect this second building a change of location was agreed upon, in order to accommodate the settlers on Hays' and Walker's Creeks, who felt that the old church was too far from them, and urged the selection of a more central point. Through the influence of Mr. John Houston, his neighbors were persuaded to meet those from the other part of the settlement at the new site which the latter had selected. The result of this conference was the building of the second log church. This stood on the hillside across the creek from where the present church stands. The ruins of this log building could still be seen less than fifty years ago by persons yet living in the congregation. At the same time the people of Timber Ridge built a log house two miles nearer New Providence than the present old stone church, and near the late residence of Wm. S. Irvine. The first Elders of New Providence, according to Mr. Houston, were "a Mr. Millar, Andrew Hays, John Logan, Samuel Buchanan, Alexander Walker, John Houston, and Andrew Steele."

Pastorate of the Rev. John Brown.

AFTER Mr. Byram's declination, Mr. John Brown, a licentiate of New Castle Presbytery, was sent out to supply the churches of New Providence and Timber Ridge.

Mr. Brown was a native of Ireland, but was educated, in part at least, in this country, having graduated in 1749 at Nassau Hall. In August, 1753, a call was made out for his services by the united congregations. The original document is in the possession of Mr. Brown's descendants in Kentucky.

As this call is not in the form now in use, but is set forth in words chosen at the time, and thus expresses the views and feelings of the people who made it, it is here given in full as a part of the history of the church, with the names of the signers.

"WORTHY AND DEAR SIR: We being for these many years passed in very destitute circumstances, in want of the ordinances

of the Gospel among us, many of us under distressing spiritual languishment, and multitudes perishing in our sins for want of the bread of life broken among us, our Sabbaths wasted in melancholy silence at home, or sadly broken and profaned by the more thoughtless among us, our hearts and hands disengaged, and our spirits broken with our mournful condition, and repeated disappointments of our expectations of relief in this particular; in these afflicting circumstances that human language cannot sufficiently paint, we have had the happiness by the good providence of God, of enjoying a share of your labors, to our abundant satisfaction; and being universally satisfied with your ministerial abilities in general, and the peculiar agreeableness of your qualifications to us in particular, as a Gospel minister, we do, worthy and dear Sir, from our hearts, and with the most cordial affection and unanimity, agree to call, invite, and request you to take the ministerial care of us: and we do promise that we will receive the Word of God from your mouth, attend on your ministry, instructions, and reproofs, in public and private, and submit to the discipline which Christ has appointed in his Church, administered by you, while regulated by the Word of God, and agreeable to our Confession of Faith and Directory. And that you may give yourself wholly up to the important work of the ministry, we do promise that we will pay unto you, annually, the sum which our Commissioners, Andrew Steele and Archibald Alexander, shall give in the Reverend Presbytery, from the time of your acceptance of this our call; and that we shall behave ourselves towards you with all that dutiful respect and affection that becomes a people towards their minister, using all means within our power to render your life comfortable and happy. We entreat you, worthy and dear Sir, to have compassion on us, and accept this our call and invitation to the pastoral charge of our immortal souls, and we shall ever hold ourselves bound to pray.

We request the Reverend Presbytery to present this our call to the said Mr. Brown, and to concur in his acceptance of it, and we shall always count ourselves happy in being your obliged servants.

John Houston,	Andrew Steele,	Samuel Buchanan,
Alex. Walker,	Walter Eakin,	Wm. Lockbridge,
Alex. Miller,	John Kerr,	Samuel M'Cutchen,
Francis Beaty,	John Logan,	William Smith,
John Hawely,	James Eakin,	Thomas Hill,
John Stuart,	John Montgomery,	Geo. Henderson,
Wm. Wardlaw,	James Lusk,	John M'Crosky, Sr.,
Alex. Walker,	Robert Gamble,	Alex. M'Crosky,
Jno. Houston, Jr.	John Rossman,	Robt. Kirkpatrick,
John Moore,	William Berry,	John Douglass,
Saml. Houston,	James Trimble,	John Walker,
Samuel Steel,	Robert Robertson,	William Reah,
John Sproul,	John Shields,	John Wardlaw,
James Coalter,	Charles Berry,	Robert Weir,
Robert Reagh,	Jno. M'Crosky, Jr.,	Alexander Moor,
John Robinson,	John Patton,	Matthew Houston,
William Gray,	Robert Henry,	Wm. Whiteside,
Jas. McClung,	John Winiston,	Thomas Berry,
David Dryden,	James Walker,	William Robinson,
Geo. Stevenson,	David Sayer,	Samuel Dunlap,
Wm. Hamilton,	James Robinson,	Halbert M'Cluer,
Thos. M'Speden,	Samuel Hay,	John M'Nabb,
Joseph Hay,	Joseph Kennedy,	Wm. Caruthers,
Francis Allison,	Jas. McClung, Jr.,	Wm. Davis,
John Smiley,	Samuel Lyle,	Charles M'Anelly,
James Greenlee,	John M'Cluer,	Neal M'Glistler,
Thos. M'Murray,	Matthew Lyle,	John Lowry,
Jas. M'Dowell,	James Thompson,	And. Fitzpatrick,
Rodger Keys,	John Davison,	Samuel Gray,
Thomas Paxton,	James Edmiston,	John Lyle,
Nath. Peoples,	Robert Houston,	Arch. Alexander,
Alex. M'Cluer,	James Keys,	John Macky,
Robt. Allison,	John Stevenson,	Baptist M'Nabb,
Moses Whiteside,	Jacob Gray,	Moses Trimble,
Ed. Hearken,	Nath. M'Cluer,	Magdalen Burden,
Saml. M'Dowel,	Samuel Paxton,	Widow M'Clung,
William Lusk,	John Mitchel,	Thomas Dryden,
Daniel Lyle,	Edward Gaor,	Samuel Davis."
Agnes Martin,		

These names, of course, include the people of Timber Ridge, and represent most probably the families of the congregations. There are one hundred and fifteen names, and only three of them are the names of women. This call was presented to New Castle Presbytery by the commissioners named in it—Andrew Steele from New Providence, and Archibald Alexander from Timber Ridge, the grandfather of the late Rev. Dr. Archibald Alexander.

Having accepted it, Mr. Brown was ordained to the full work of the ministry at a meeting of New Castle Presbytery held at Fagg's Manor, Oct. 11th, 1753. The Rev. Samuel Davies made the ordaining prayer. Mr. Brown thus became the pastor of the united congregations of New Providence and Timber Ridge; but when he was installed, or whether he was ever formally installed, cannot now be determined. He was then about twenty-five years old. The churches remained under the care of New Castle Presbytery—which then extended indefinitely to the southwest from Pennsylvania and Delaware—until the year 1755, when Hanover Presbytery was formed. As first constituted, this Presbytery consisted of the following ministers: Samuel Davies, of Hanover; John Todd, of Louisa; Alexander Creaghead, of Cowpastures, near Windy Cove; Robert Henry, of Cub Creek; John Wright, of Cumberland; and John Brown, of New Providence, and Timber Ridge. It embraced the whole of Virginia, and extended indefinitely to the south and west.

A few years after the settlement of Mr. Brown, the log houses became too small, and both congregations determined to build larger and more durable churches. This opened up the question of location, and gave rise in New Providence to considerable dispute. Mr. Samuel Houston, in his letter already referred to, says: "Nothing could be done in the way of building, until that question might be settled. Providence people had several ineffectual meetings. The stiff portion near South Mountain would not consent to go as near Walker's Creek, as middle ground. At last many got alarmed, lest it should end like the Tower of Babel. However, another meeting was called, at which my grandfather attended, and used such con-

ciliatory arguments as brought the stiff on both sides to agree to the site where the church now stands. After the meeting had agreed on a site, it was proposed to give the congregation its name. My aged ancestor said: 'Neighbors, heretofore we have had unpleasant and fruitless meetings, but to-day we have had an agreeable and successful one, and we are indebted to kind Providence; let us call it *New Providence*,' to which all agreed."

In the Life of Dr. Archibald Alexander, a different account is given of the origin of the name of the church. On page 6, this quotation is made from his personal narrative: "The congregation to which my grandfather belonged must have been Norriston, in the vicinity of Norristown, which did not then exist. It was divided into two, and the friends of the revival built a new house of worship, which they called *Providence*. From this many families emigrated to New Virginia, settled together, and built a meeting-house, which they called *New Providence*. As the congregation was extensive, they built another on Timber Ridge, ten or twelve miles further along the Valley." This account would seem to be the most probable one, as we have already noticed that, in the call to Mr. Byram, which was presented to the Synod of New York, in 1748, the church is called *New Providence*. The effort to build a large stone church was a very great one for the people of that day, and shows that their zeal and liberality were very great. There were no roads, and no wagons. The first pair of wheels in the congregation was made at that time to haul the logs for the church. The country was unwashed, and sand had to be carried on pack horses from the South River, eight or ten miles distant. This was done mostly by the young girls of the congregation. The iron, and nails, and glass had to be brought from Philadelphia on horseback. The most of the ready money they had was gotten in exchange for butter carried to Williamsburg in pack saddles. But all difficulties were overcome; for the people had a heart to the work. Some gave money, and others labor, and thus the walls were built and roofed in, and the floor was laid. But here they had to stop, for they were unable to finish it. A temporary pulpit was erected, and benches were provided; but

the house was unceiled, and the windows were unglazed. For some years the people contented themselves with this unfinished building. Mr. Houston says: "Well do I remember sitting in my father's seat, to see the swallows flying in and out during public worship, to feed their young ones in nests upon the collar-beams and wall-plates, or in cavities in the stonework. About seventy years ago they resumed the work, and made a handsome pulpit with a canopy, barricaded the gallery, and glazed the windows, and plastered the wall, and seated the gallery."

The spirit of the good old people of that day is well illustrated by the following incident which occurred at the time. An old lady had invited some of her neighbors to spend the day at her house, and at dinner she apologized for having to seat only a certain number at one time at the table, by saying, "We intended to have got a set of knives and forks this year, but the meeting-house was to be finished, and we could not give our share and get the knives; so we put them off another year."

Mr. Houston died in January, 1839. Supposing his letter to have been written some years before his death, the "about seventy years ago" would fix the date of the finishing of the stone church somewhere between 1760 and 1770. The walls were probably erected and the house prepared for worship at the same time that the stone church was built at Timber Ridge, which has the date "1756" marked on one end.

There is in the possession of the officers of the church the original deed given by James Wardlaw and his wife Martha to Jno. Logan, Samuel Buchanan, Alex. Walker, Sr., Andrew Hays, James Henry, James McCampbell, Thomas Hill, Jno. Houston, and Alex. Walker, Jr., as "*Elders of the Congregation of Dissenters of New Providence*," and conveying to them as such the original tract of land on which the church now stands. This deed is dated Nov. 14th, 1771, and according to the endorsement on its back, was recorded in the court of Augusta Co., May 20th, 1772. The plot of the land is with the deed, and calls for eight and a half acres, for which the price of "fifty pounds current money in Virginia" was paid.

Very little is now known concerning the pastorate of Rev. John Brown. His charge was very extensive, and must have required from him very great labor. He lived at first about a mile from the northern end of the village of Fairfield, and near the middle of his wide charge. He afterwards moved to the farm now owned by Mr. John Withrow, and lived in a house which stood where Mr. Withrow's present dwelling stands, immediately across the creek from the church. It was his custom to walk over to the church with the Bible he preached from under his arm, and to carry it back after the service was over. He was also accustomed on Sabbath evenings to go over and walk around the church, and while doing so, to pray for the families of the congregation. As a pastor, he possessed a most happy facility in introducing the subject of personal religion, and by short and pointed remarks arresting the attention of those to whom he spoke.

About the year 1766 an unhappy difference took place between Mr. Brown and some of the people of Timber Ridge, on account of some reports concerning him which were circulated in that congregation, and which compromised his Christian and ministerial character. Concerning this matter the following record is found in the proceedings of Hanover Presbytery under date of Oct. 11th, 1767: "Mr. Brown laid before Presbytery the extent of his charge, and the difficulties of performing the duties of his functions, and also declared to Presbytery that he verily believes that his usefulness is at an end in Timber Ridge congregation; and as he apprehends it would be for the good of said congregation that the pastoral relation he sustains to them should be dissolved (the people of Timber Ridge in the meantime petitioning against his dismissal, and sending commissioners to oppose it); the Presbytery having maturely considered the affair, do not pretend to oblige Mr. Brown to continue with that people contrary to his inclinations, but leave it to himself to continue with them, or confine himself to Providence, at his own discretion; but do earnestly recommend Mr. Brown not to give up his pastoral relations to Timber Ridge, and leave that people destitute, since there appears to be a mutual regard between them and him." From that time Mr. Brown

ceased to act as pastor of Timber Ridge. But being offered by the New Providence people eighty pounds a year for his whole time, he agreed to remain with them.

From an account of moneys received from New Providence and Timber Ridge during the years 1754 and '5, in Mr. Brown's writing, it appears that he received from the two charges in 1754 a little over sixty pounds, and in 1755 a somewhat larger amount. This would make his salary to have been about \$300 a year actually paid; what was promised is nowhere recorded. This was a liberal salary, considering the scarcity of money and its value, and the plain mode of living in those days.

In 1795 Mr. Brown resigned the pastorate of New Providence, having for forty-two years labored there with great success. During fourteen years the two congregations of New Providence and Timber Ridge were united under his charge; but for twenty-eight more years New Providence enjoyed his undivided labors. The tradition in the congregation concerning the cause of his resignation is that Mr. Brown's powers were failing somewhat, especially his voice; and that there was a discussion in the Session one day during the "interval of worship," between the two sermons, concerning the propriety of employing some one as an assistant for him; this discussion he or Mrs. Brown (for the tradition varies in this particular) overheard; and on the next Sabbath he presented his resignation, and could not be prevailed upon to withdraw it.

Mr. Brown's wife was Margaret Preston, the daughter of John Preston; she was born in Ireland in 1730. She was a lady of much energy of character, and great spirit, and possessed a cultivated mind. In reference to her marriage to Rev. Mr. Brown, her father is said to have remarked that "he thanked God that he had a Presbyterian minister connected with his family." She died in 1802 in the seventy-third year of her age. They reared seven children: *Elizabeth*, who married Rev. Thos. B. Craighead: *John*, who represented the district of Kentucky in the Virginia Legislature, was a member of the Old Congress of 1787 and '88, and of the New Congress of 1789 and '91, and married Margaretta Mason, sister of the Rev. John M. Mason, of New York: *William*,

a physician, who died early in South Carolina: *Mary*, who married Dr. Alexander Humphreys: *James*, a lawyer; first Secretary of State in Kentucky; member of the United States Senate from Louisiana, and who was American Minister to France for six years; he married Ann Hart, sister of Henry Clay: *Samuel*, a physician, and Professor in the Medical School of Transylvania: and *Preston*, a physician.

Mr. Brown moved to Kentucky, whither some of his children had preceded him, in 1797, and continued to supply the pulpit of Woodford Church until his death in 1803, in the seventy-fifth year of his age. He lies buried in the graveyard of that church, between two of his old Elders in New Providence, Wardlaw and Steele.

In reference to this earlier period of the history of New Providence, Mr. Samuel Houston, in the letter from which so much has been already quoted, remarks: "Before the struggle for Independence took place, the New Providence people kept the Sabbath with great strictness; and family worship was almost universal. But the revolutionary times, together with new families coming in, * * * caused a gradual and at last a very great change in moral and religious manners." He farther remarks that at a very early period they felt the necessity of making suitable provision for the education of their children.

The first school in the bounds of the congregation was near the first log church, where Old Providence Church now stands. Among the pupils who attended this school were Samuel Doak, John Montgomery, Archibald Alexander, James Houston, William Yale, Samuel Greenlee, and William Willson. Its first location was about two miles southwest of Greenville, where it was established by Robert Alexander, one of the brothers of Archibald Alexander, already mentioned. This was in 1749. After Mr. Brown became pastor of New Providence and Timber Ridge, and established his home near Fairfield, the school was removed to that neighborhood, where its site can still be pointed out. This was the germ from which grew Washington and Lee University. Its history, up to the time of its removal from the bounds of the congregation, belongs properly to this sketch.

In 1771, the Synod of New York and Philadelphia recommended the Academy at Newark, Delaware, to their congregations. This led the Presbytery of Hanover to take under consideration the propriety of having a school of proper standing within their own bounds. The subject occasioned much discussion in the various meetings of the Presbytery during the years 1771 to 1773. It was at last determined in October, 1773, "to put the public Seminary for the liberal education of youth in Staunton, Augusta County." In October of the next year the following record is found in the minutes of the Presbytery: "We do therefore agree to establish and patronize a public school, which shall be confined to the county of Augusta. At present it shall be managed by Mr. William Graham, a gentleman properly recommended to this Presbytery, and under the inspection of the Rev. John Brown; and the Presbytery reserve to themselves the liberty at a future session, more particularly, to appoint the person by whom it shall be conducted, and the place where it shall be fixed, which they are induced to do notwithstanding a former Presbyterial appointment—because there is no person to take the management of it at the place first agreed on, and it is uncertain whether there ever will be." Thus Staunton just missed being the seat of Washington and Lee University: it being thus reserved by Providence to be the centre of female education for the State. On October 27th, 1775, Mr. Graham, who had been licensed to preach the day before, was appointed the Principal of the School; and a committee, such as had been appointed in previous years, was again appointed to collect more money for its more complete equipment. Of this Committee Rev. John Brown was Chairman. At this time it was called the AUGUSTA ACADEMY. When Rev. Mr. Graham accepted the call to Timber Ridge and "Hall's Meeting House," the Presbytery removed the Academy to Timber Ridge, and located it on lands donated for this purpose by Captain Alexander Stuart and Mr. Samuel Houston. This was accomplished in the year 1777. The Presbytery reserved "the right of visitation forever, and as often as they shall judge necessary, and of choosing the Rector and his Assistant."

New Providence
in *Ch. Sup.*
Lexington Pres.

In 1779 it was removed still nearer to Lexington, and in 1782 was incorporated by an act of the Legislature under the name of LIBERTY HALL. In 1798 its name was changed to WASHINGTON COLLEGE, and in 1870 to WASHINGTON AND LEE UNIVERSITY.

Pastorate of the Rev. Samuel Brown.

THE church having been left vacant by the resignation of the Rev. John Brown, a meeting of the congregation was held on the 29th of February, 1796, at which the Rev. Samuel Houston presided, when a call was made out for the Rev. Samuel Brown. This call was signed by the Elders for the congregation, and promised a salary of four hundred dollars a year, which was afterwards increased to five hundred. It is still preserved among the records of the church. The names of the Elders who signed it are: James Henry, William Buchanan, Charles Campbell, James M'Campbell, John Walker, Joseph Moore, and James Houston. This call was accepted.

Mr. Brown, who was no relation of his predecessor, was of Scotch-Irish origin. He was born in Bedford Co., Virginia, in 1766, and became a subject of renewing grace during a revival in the congregations of Peaks and Pisgah, under the preaching of the Rev. Drury Lacy. Whilst a candidate for the ministry under the care of Hanover Presbytery, he pursued his studies at Liberty Hall Academy. He was licensed to preach April 5th, 1793, and on the recommendation of Presbytery acted as a missionary for the Synod of New York and Philadelphia until April, 1796, when he asked for and obtained a certificate of dismissal to Lexington Presbytery.

This Presbytery had been formed ten years before this, in 1786, by cutting off from Hanover Presbytery that portion lying west of the Blue Ridge. It consisted of the following ministers: John Brown, Archibald Scott, Edward Crawford, Benjamin Erwin, John Montgomery, William Willson, Moses Hoge, John M'Que, Samuel Carrick, and Samuel Shannon. Its first meeting was held at Timber Ridge "on the last Tuesday" of September, 1786. The Rev. John Brown, having been ap-

pointed by the Synod, preached the sermon from 2d Cor. ii. 16, and constituted the Presbytery by prayer; after which he was elected Moderator. When Mr. Samuel Brown asked for his dismission to Lexington Presbytery, three of the churches in Hanover Presbytery had presented calls for his ministerial services. These he declined, in order to accept the call from New Providence, which was in waiting for him.

His first sermon, after his acceptance of the call, was preached on the 5th of June, 1796.

The pastorate thus formed was a long and happy one. For twenty-two years he labored faithfully in the performance of the arduous duties of a country pastor, and exerted a very wide influence, not only within, but also beyond the bounds of his own charge. For several years, in addition to his pastoral labors, he taught a classical school of high order, which drew students from beyond the mountains. Among his pupils may be named Governor McNutt, of Mississippi; Governor James McDowell, of Virginia; Rev. Dr. Samuel B. Willson, of the Union Theological Seminary; Rev. James C. Willson, of Waynesboro'; and Rev. Dr. John McElhenny, of Lewisburg.

Concerning Mr. Brown and his pastorate, Mr. Thos. H. Walker, who was long one of his most efficient Elders, and who was himself a man of unusual information and sound judgment, thus speaks: "His talents were of a very high order. His judgment in all matters was sound and practical. In cases where it seemed difficult to arrive at a correct decision, he seemed to seize with facility the true view; and the clearness of his statements hardly failed to bring others to concur with him. His preaching was impressive and interesting. In his personal appearance he was tall and lean, his eyes sunk deeply in his head. His voice, though not sweet, was distinct; his manner earnest—seeming to be inspired by a deep conviction of the truth and importance of his subject. His gestures, according to my recollection, were few, but appropriate. In addresses from the pulpit he was eminent for strength, conciseness, and perspicuity. * * * Plain, instructive, and practical in his discourses, he brought the principles of the Bible to bear upon the conduct of his people in all their rela-

tions. He also held forth very strongly the great Calvinistic doctrines of the Scriptures. He preached repentance towards God, and faith in the Lord Jesus Christ. He dwelt prominently on the total depravity of human nature, and on the necessity of regeneration. He frequently became very much animated when preaching, and sometimes the tears were seen to trickle down his cheeks. His sermons were short, generally. * * * The longer he lived among his people, the more they became attached to him. He mingled amongst them on easy and familiar terms; took an interest in their welfare, both temporal and spiritual. He was a man that never shrank from any responsibility that properly belonged to him in any circumstances in which he was placed; and his opinions probably carried more weight in them than any other man in this end of Rockbridge County. * * * His piety was undoubted. He died, universally lamented, in the prime of life, in full intellectual vigor, in the midst of his usefulness, and when the love of his people, so far from abating, was becoming deeper and stronger."

In 1804, when the whole country was excited by the great revival, which was attended by those strange excitements and bodily agitations, called the "*jerks*," Mr. Brown took firm and decided ground against them, and succeeded in keeping them out of his congregation almost entirely. Sometimes while he was out of the church there would be some manifestations, but so soon as he entered they ceased immediately. In this position he stood almost alone among the ministry, but subsequent events have made it evident that he was right.

There are no means of determining the size of the congregation or church during Mr. Brown's pastorate. That it increased considerably under his labors, may be inferred from the fact that it was during his ministry that the old stone church was taken down, and a brick one erected on the same site. This was the fourth building, and was finished in 1812.

In the year 1798 Mr. Brown married Mary Moore, one of the "Captives of Abb's Valley." Five of their sons became Presbyterian ministers, and are well known in the church, and one was a most active and efficient Elder in the church where his father labored so long.

Mr. Brown died as he had lived—at his post. On Saturday, Sabbath, and Monday, according to the old custom on communion seasons, he preached with his usual fervency and power, and died on Tuesday, Oct. 13th, 1818, very suddenly, while making preparations to attend the meeting of Synod at Staunton. At his burial on the 14th, while his grave was being filled, the whole congregation united in singing the hymn—

“When I can read my title clear.”

Dr. Speece, when invited to preach his funeral sermon before the Synod of Virginia, a few days subsequent to his death, replied: “I am not worthy to preach the funeral sermon of such a man as Samuel Brown.” Nevertheless he did preach it from the text: “For me to live is Christ, and to die is gain.” *Phil. i. 21.*

Pastorate of the Rev. James Morrison.

MR. BROWN'S death left the church without a pastor for the second time; but the vacancy was of short duration. The Rev. James Morrison providentially visited them early in the year 1819, and was soon invited to remain permanently.

Mr. Morrison was born in Cabarras County, North Carolina, on the 24th of March, 1795. He graduated at the University of North Carolina. He was licensed to preach by the Presbytery of Orange, on the 5th of April, 1817, and ordained as an Evangelist on the 15th of the following November. His health was so feeble at that time, that by the advice of his physicians he declined accepting any settled charge, and labored as a domestic missionary within the bounds of the Presbytery for eighteen months. While thus employed his health improved considerably. He was received into Lexington Presbytery on the 22d of April, 1819, and on the same day accepted the call which was put into his hands from New Providence. The fall meeting of the Presbytery was held at New Providence that year in September, and on the 25th Mr. Morrison was regularly installed as the pastor of the church. The Rev. Dr. Baxter preached the sermon; Rev. Dr. R. H. Chapman presided and

delivered the charge to the pastor, and the Rev. Dr. Speece delivered the charge to the people.

Although improved in health he was still so feeble that the two sermons on the Sabbath during the summer months, according to the old custom, very much exhausted him. He gradually strengthened, however, under the bracing climate of the Valley, and lived to perform a vast amount of work as the pastor of the church and the teacher of a large school.

Before Mr. Morrison's time no church records of any kind were kept; but from the very beginning of his pastorate to the present time the records of this church are complete. The first book begins with April, 1819. The Elders at that time were Charles Campbell, John Willson, Alexander Crawford, John Weir, James McNutt, Thomas H. Walker, and Michael Finley, Sr.; all of whom have long gone to their rest.

On the 27th of Feb. 1820, James Culton, William Walker, and Michael Finley, Jr., were added to the number of Elders. Between 1820 and 1830 John McFaddin, Samuel Patterson, Matthew Willson, and Robert McKee were ordained and installed. On the 29th of July, 1832, Thomas Martin, John P. Willson, and Joseph Walker were ordained; and in October, 1835, James Henry, James Walker, and Preston Trotter were elected by the congregation and ordained and installed as Elders. There is no date to the ordination of Daniel Brown. Samuel Willson, Joseph W. Culton, and Jonathan Brooks were ordained Aug. 13th, 1843. According to the old system the Sessions were only regularly organized by prayer when judicial cases were considered. The first record of such a meeting is under date of Oct. 20th, 1826.

The first record of the minutes of Session being reviewed and approved by Presbytery, is under date of April 26th, 1826, and is signed by “Francis McFarland, Moderator.”

In a sermon, which Mr. Morrison preached on the thirtieth anniversary of his pastorate, he states that the number of communicants on the roll, which the Elders made up under his direction at the beginning of his labors, was one hundred and twenty-eight. In 1822 there were large additions, sixty-eight being received into the church on examination. In 1823 there

were forty-six additions, so that in April, 1824, the number of names on the roll had increased to two hundred and seventy-six; showing an increase in five years of one hundred and forty-eight, more than doubling the original number.

Between 1824 and 1831 the congregation seems to have merely held its own, the number of its membership varying but little; the additions on examination and certificate making up for removals and deaths. But during the year 1831 there was a great degree of religious interest, and one hundred and three were admitted on examination. This interest continued through the years 1832, 1833, and 1834. In 1833 there were two hundred and twelve additions, so that in April, 1833, the number of members actually on the roll had run up to five hundred and sixty-nine. The largest number at any time recorded in the Church Register was in 1834, when it reached five hundred and ninety-one. Faithfulness, however, requires the statement that many of these additions must have been made under the undue excitement of the revival meeting conducted by the Rev. Isaac Jones, which was commenced during the absence of the pastor, and the extreme measures of which he freely condemned. From the evil effects of that revival the church has even yet scarcely recovered; although the Session endeavored to be faithful in the exercise of discipline. At meetings of the Session held in 1835, fifty-one names were stricken from the roll for various reasons, and the number of members was reduced to five hundred and eleven. In Nov. 1833, eighteen persons were dismissed to unite with others in forming Shemeriah Church. And in July, 1837, twenty-two persons were dismissed to assist in forming Mt. Carmel Church. In 1841 the Session again purged the roll by suspension and dismissal of fifty names. Again in 1848 the roll was purged, and the actual number of communicants found to be two hundred and sixty-seven. In 1853 there was an outpouring of the Spirit, and forty-three were added to the church, most of whom are still testifying to their faith in Christ, and proving the reality of the work in their hearts; but many have fallen asleep, whose names are recorded in the graveyard.

During the latter part of Mr. Morrison's pastorate his labors

were much interrupted by ill health. Having proposed to resign, the congregation by a unanimous vote declined to receive his resignation, but granted him leave of absence, that he might in a milder climate endeavor to recruit his strength. For this purpose he spent some time in Alabama, but experiencing no permanent benefit he returned to his home. During this period the pulpit was supplied by the Rev. James Ramsey, D.D., Rev. Samuel H. Brown, and Rev. Jacob Winters.

The first *Temperance* movement in the congregation was in 1829, during Mr. Morrison's pastorate, by whom it was diligently encouraged. A letter written by Capt. Henry B. Jones to his pastor was the occasion of the organization of a Temperance Society in Brownsburg, on the 27th of June, 1829, of which John Withrow, Sr., was elected President, and Henry B. Jones, Secretary. This Society was composed of pretty much the whole congregation, and was maintained with much spirit and success for a series of years. When it was organized there were within the bounds of the congregation forty distilleries, but in a few years they were all discontinued except three. In 1835 the Society numbered four hundred and eleven members.

The first Sabbath-school was formed in 1830, under the superintendence of Mr. James Brown, the oldest son of the Rev. Samuel Brown, who was then a student of divinity. He conducted it for but a short time. He was succeeded in the office of Superintendent by Mr. Thomas H. Walker, who remained in office for several years. 1820
?

After him Mr. Preston Trotter superintended the school for a very short season, when Capt. H. B. Jones was appointed. This was in 1834. Since that time Capt. Jones has faithfully and diligently continued at his post without interruption until the present time. For the last few years the Session have appointed as his assistants in the work, Mr. James W. Gilkeson and Mr. James A. Walker.

The pastoral relation between the Rev. James Morrison and New Providence Church was dissolved by act of Presbytery, April 10th, 1857. And thus closed a very long and unusually successful pastorate of thirty-eight years, during which over

seven hundred persons were added to the church on examination—nearly six times the membership when Mr. Morrison took charge of the congregation. Few such records can be found.

The first century of the church's history was thus covered by only three pastorates. *It never had a stated supply.* That those three pastors were very faithful and efficient men, and very successful in their work, is evident from these two considerations alone. First—the church during their incumbency grew steadily. This growth was not ordinarily spasmodic, or by periodical revivals, but by regular and quiet increase under the simple preaching of the Word. This indeed is a marked characteristic of its history. Revivals have been comparatively few.

A second consideration is this: no other denomination has ever made any permanent inroad into the bounds of this congregation, except in one locality, where there are two small churches, one Lutheran and the other German Reformed. While other congregations have been in this way much weakened, this has held its own territory, and holds it to this day. This shows that those faithful men well indoctrinated their people in the great principles of Presbyterianism. To them this people owe a debt of gratitude they can never repay: for to them, under God, they owe not only the prosperity and growth of the church, but also the intelligence and thrift of the whole community, and which has ever marked the past of good "Old Augusta." They have all three gone to their reward, and doubtless their crowns of rejoicing are studded with many bright stars.

For many years after the close of his active labors, Mr. Morrison continued to live among the people he so long and so faithfully served, loved and honored by them, and enshrined in their tenderest memories. His health was so shattered that he very seldom attempted any public service, but he was still devoted to his Master's work, and the spiritual welfare of the congregation ever lay very near his heart: for the dear people to whose service the whole of his ministerial life was devoted he ever pleaded before the throne, and doubtless in answer to his prayers many rich blessings were enjoyed by them. Mr. Mor-

rison died at the residence of his son-in-law, Mr. A. J. Bourdant, in Albemarle County, while on a visit, on the 13th of November, 1870, in the seventy-sixth year of his age. His remains were brought back, and were followed to their last resting-place in the old graveyard by a sorrowing congregation.

In 1856 Capt. James J. Martin and Mr. James W. Gilkeson were elected and ordained Elders.

The brick building which was erected upon the removal of the old stone one in 1812, was torn down in 1856, and the present large and handsome church—which is the fifth building—was put up upon the same site. This was finished in February, 1859.

Pastorate of the Rev. J. D. Hepburn.

THE Rev. James Morrison was succeeded by the Rev. A. D. Hepburn. Mr. Hepburn was a licentiate of Carlisle Presbytery, Pennsylvania. Having accepted the call from New Providence, he was ordained and installed pastor on the 22d of October, 1858. His connection with the congregation was a very short one. It was dissolved at his own request, with a view to accepting a Professorship in the University of North Carolina, and much to the sorrow of the people, on the 8th of February, 1860. During the period of his labors—which was only a little over one year—twenty persons were added to the church on examination and certificate.

In April, 1858, the first Board of Deacons was formed in the church, by the election and ordination of Messrs. H. B. Jones, John R. Berry, Dr. Samuel B. Morrison, James A. Walker, John R. M'Nutt, and John Withrow, Sr.

During the vacancy occasioned by the removal of Mr. Hepburn, the pulpit was supplied by the Rev. George Junkin, D.D., President of Washington College.

Pastorate of the Rev. E. D. Junkin.

ON the 11th of August, 1860, at a congregational meeting, moderated by the Rev. Wm. S. White, D.D., a call was made out for the pastoral services of the Rev. E. D. Junkin, who at that time was laboring in Concord Presbytery, North Carolina.

In order to accept this call, he was received into Lexington Presbytery on the 1st of November, 1860, and was installed pastor of New Providence on the same day. In this office he has now labored for nearly eleven years. Concerning this pastorate it does not become the writer of this sketch to speak. This much only will he say: that he has had continual occasion for thankfulness to the Great Head of the Church for the encouragement and success He has given him in his work. The growth of the church has been steady, the additions on examination averaging about twenty a year. The actual membership now—May, 1871—numbers three hundred and sixty-nine.

Messrs. James A. Walker, John R. Berry, and George W. Houston were ordained Elders on the 27th of September, 1865, and at the same time Messrs. Henry Ott, John H. Stuart, and Joseph M'Faddin were ordained Deacons; and on March 3d, 1867, Messrs. A. S. Turk and John H. Ervine were added to the Board of Deacons by ordination; and on July 4th, 1869, the Board was farther increased by the election and ordination of Messrs. Charles G. Berry and Robert S. Hutcheson, it having been reduced by the transfer of Messrs. James A. Walker and John R. Berry to the eldership, in 1865; by the removal from our bounds, in 1866, of Mr. John R. M'Nutt, and by the death of Mr. Henry Ott, on the 27th of March, 1869.

The eldership having been reduced in like manner by the death of Messrs. Samuel Willson, in 1866, and John R. Berry, in 1868, and by the dismissal of Mr. James W. Gilkeson, in 1870, Messrs. William Buchanan, Andrew Patterson, and Dr. S. B. Morrison were added to the number on the 18th of December, 1870. Mr. Daniel Brown died February 19, 1871.

We have thus traced the history of New Providence Church

through one hundred and twenty-five years. It has been a noble vine, of the Lord's own planting, and which He has watered, and caused to bring forth much fruit to His own glory. In its history the faithfulness of a covenant-keeping God has ever been strikingly illustrated. Piety has been an inheritance handed down from parents to children, through long generations. The growth of the church has been from the gradual but constant ingathering of her own children.

May that same covenant-keeping God watch over her, develop in her members all the graces of the Spirit, and make her the means in His hands of doing much towards the accomplishment of His great work in the world!

DIRECTORY OF NEW PROVIDENCE CHURCH.

Showing its Organization and Membership on the 1st of June, 1871.

PASTOR.

REV. E. D. JUNKIN.

ELDERS.

JOSEPH WALKER.
JONATHAN BROOKS.
JAMES J. MARTIN.
JAMES A. WALKER.
GEORGE W. HOUSTON, CLERK OF SESSION.
WILLIAM BUCHANAN.
ANDREW PATTERSON.
SAMUEL B. MORRISON, M.D.

DEACONS.

HENRY B. JONES, TREASURER.
JOHN WITHROW, SR., SEC. AND COM. OF PEWS.
JOSEPH M'FADDIN.
JOHN H. STUART.
ALEXANDER S. TURK.
JOHN H. ERVINE.
CHARLES G. BERRY.
ROBERT S. HUTCHESON.

The Deacons are the Trustees of the Congregation.

CHURCH MEMBERS

Allen, James G.
Anderson, Mrs. Anne R.
Anderson, Mrs. Margaret A.

Beard, David.
Beard, Mrs. Martha E.
Beard, Thomas A.
Beard, Mrs. Esteline.
Beard, Miss Sarah.
Beard, Ashbell.
Beard, Mrs. Elizabeth.
Beard, John W.
Beard, Mrs. Emma B.
Beard, Miss Mary J.
Beard, Mrs. Ann.
Beard, Hugh S.
Beard, Joseph.
Beard, Miss Sarah A.
Beard, Miss Susan.
Beard, Miss Amanda J.
Beaty, Miss Hannah A.
Beaty, Miss Martha.
Berry, Mrs. Nancy R.
Berry, Miss Rebecca J.
Berry, Charles G.
Berry, Mrs. Mary E.
Berry, John R.
Berry, Mrs. Deniza.
Berry, Mrs. Ella D.
Berry, James William.
Berry, Mrs. Mollie E.

Berry, Mrs. Ellen J.
Blair, Miss S. M. Alice.
Bosworth, Elam B.
Bosworth, Mrs. Margaret.
Bosworth, Miss Hannah.
Brown, Mrs. Malvina M.
Brown, Miss Lizzie H.
Brown, Adam M.
Brown, Mrs. Bettie J.
Brown, Miss Isabella.
Brown, Mrs. Mary S.
Brown, Miss Aurelia.
Brown, Mrs. Mary M.
Brown, Miss Virginia Frances.
Brown, Mrs. Jane Ann.
Brown, Mrs. Cornelia B.
Brown, Miss Laura F.
Brooks, Jonathan.
Brooks, Mrs. Maria.
Brooks, Miss Mary R.
Brooks, John.
Brooks, Mrs. Mary M.
Brownlee, Mrs. Amanda.
Brubeck, Mrs. Amanda M.
Buchanan, William.
Buchanan, Mrs. Christiana.
Buchanan, Mrs. Mary.
Buchanan, Miss Margaret J.
Buchanan, William N.
Buchanan, Miss Antha A.

Carson, John.
 Campbell, Mrs. Margaret L.
 Campbell, Mrs. Rachel.
 Carlisle, Mrs. Forest G.
 Connor, Miss Susan L.
 Clemmer, George L.
 Clemmer, Mrs. Isabella M.
 Cooper, Mrs. Ann Eliza.
 Clark, Mrs. Nancy A.
 Craig, Robert.
 Craig, Mrs. Sarah A.
 Craig, Miss Mary J.
 Crawford, Mrs. Mary.
 Crist, Gerard E.
 Crist, Mrs. Margaret B.
 Culton, Mrs. Susan.
 Culton, James B.
 Culton, Mrs. Mary E.
 Culton, Mrs. Ann.
 Culton, Zachariah J.
 Curry, David P.
 Curry, Mrs. Rebecca.
 Curry, Miss Sallie R.
 Curry, Miss Amanda.

Deaver, Thomas.
 Deaver, Charles.
 Decker, Mrs. Margaret.
 Decker, Miss Charlotte A.
 Decker, Miss Susan V.
 Decker, Miss Sarah L.
 Decker, William C.
 Decker, Samuel H.
 Decker, Mrs. Susan V.
 Dice, Mrs. Martha.
 Dice, Miss Barbara E.
 Dice, George.

Dice, Miss Mary J.
 Dice, Miss Diana C.
 Dice, Mrs. Elizabeth J.
 Dice, William.
 Dice, Mrs. Margaret.
 Deisher, Miss Mary.
 Dunlap, Mrs. Theressa M.

East, Mrs. Amanda.
 East, Mrs. Ann E.
 East, Miss Caroline.
 East, Miss Jane Ann.
 Echard, John C.
 Echard, Miss Elizabeth.
 Ellinger, John.
 Ellinger, Miss Martha.
 Ervine, John H.
 Ervine, Mrs. Ellen J.

Fulton, Mrs. Hannah.
 Fulton, Mrs. Letitia B.
 Foutz, Miss Susan C.

Gold, Mrs. Eliza.
 Gold, Mrs. Rebecca J.
 Gisiner, Mrs. Rachel Ann.
 Gisiner, T. Smith W.
 Gregory, Thomas.
 Gregory, Mrs. Frances.
 Gully, Miss Emma.

Hunger, Mrs. Eliza J.
 Hamilton, George J.
 Horn, John.
 Houston, Mrs. Susan.
 Houston, Miss Elvira.
 Houston, Miss Mary W.

Houston, Miss Jane.
 Houston, George W.
 Houston, Mrs. Annette L.
 Houston, Finley W.
 Houston, Miss Mary E.
 Houston, Mrs. Elizabeth C.
 Hutcheson, Robert S.
 Hutcheson, Miss Martha A.

Johnston, Zachariah.
 Johnson, Mrs. Eliza D.
 Johnson, Porter.
 Johnson, Mrs. Rose B.
 Johnson, Miss Alice.
 Jones, Henry B.
 Jones, Mrs. Leonora B.
 Junkin, Mrs. Agnes P.

Kennedy, Andrew.
 Kennedy, Mrs. Rachel.
 Kennedy, David A.
 Kennedy, Mrs. Martha E.
 Kerr, Samuel A.
 Kerr, Mrs. Mary E.
 Kirkland, Miss Helen.

Larew, Jacob.
 Lightner, Jacob.
 Lightner, Mrs. Mary W.
 Lockridge, Mrs. Elizabeth.
 Lucas, Miss Sallie.
 Lucas, William.
 Lowman, Mrs. Sarah C.

Martin, James J.
 Martin, Mrs. Ruth Ann.
 Martin, Thos. Josiah.

Martin, Miss Ann.
 Martin, Miss Ellen.
 Miller, Miss Susan.
 Morrison, Mrs. Frances.
 Morrison, Dr. Samuel B.
 Morrison, Mrs. Mary G.
 Morrison, Miss Mary Moore.
 Morrison, Miss Harriet N.
 McAuley, John E.
 McAuley, Mrs. Bettie.
 McBride, Mrs. Ann J.
 McChesney, Mrs. Frances A.
 McChesney, Dr. John.
 McChesney, Mrs. Jane.
 McChesney, Miss Serena A.
 McChesney, Adam.
 McChesney, Mrs. Julia A.
 McClung, Andrew A.
 McClung, John T.
 McClung, Mrs. Esteline.
 McClung, Mrs. Mary Eliza.
 McClure, George W.
 McCray, Mrs. Amelia.
 McCray, Miss Mary J.
 McCray, Miss Susan E.
 McCray, Mrs. Amanda.
 McNutt, Mrs. Mary A. S.
 McNutt, Dr. William.
 McNutt, Mrs. Louisa.
 McNutt, Miss Mary M.
 McMasters, Mrs. Margaret E.
 McKemy, William C.
 McKemy, Mrs. Anne M.

Norcross, Thomas.
 Norcross, Mrs. Mary.

Ott, Enos.
 Ott, Mrs. Virginia.
 Ott, David.

Palmer, Miss Mary M.
 Patterson, Andrew.
 Patterson, Mrs. Margaret W.
 Patterson, Miss Caroline P.
 Patterson, Miss Jane Ann.
 Patterson, Mrs. Caroline E.
 Patterson, William.
 Patterson, Mrs. Frances A.
 Patterson, Alexander.
 Patterson, Mrs. Catharine.
 Potter, David.
 Potter, Mrs. Mary.
 Potter, Miss Mildred.
 Potter, John.
 Potter, Mrs. Elizabeth.
 Potter, Miss Margaret A.
 Potter, Miss Martha J.

Reed, William.
 Reed, Mrs. Mary Ann.
 Reed, John H.
 Reed, Mrs. Margaret E.
 Reed, Samuel N.
 Reed, Mrs. Mary C.
 Reed, Miss Harriet E.
 Reed, Miss Sarah E.
 Reed, Mrs. Elizabeth.
 Reed, Mrs. Sarah.
 Reed, Miss Leoni C.
 Reed, Miss Martha Josephine.
 Reed, Hezekiah.
 Reed, Mrs. Emma Craig.
 Rapp, William.

Rapp, Mrs. Eliza J.
 Robertson, Anderson.
 Robertson, Mrs. Mary.
 Robertson, Miss Lizzie.
 Robertson, Miss Margaret A.
 Robertson, Miss Mary J.
 Rosen, Mrs. Louisa Allen.
 Ramsey, Mrs. Emma S.

Smiley, William.
 Smiley, Mrs. Christiana.
 Smiley, Miss Mary A.
 Smiley, Thomas M.
 Smiley, Walter.
 Smiley, Mrs. Catharine J.
 Snider, David.
 Snider, Mrs. Elizabeth.
 Snider, Miss Margaret.
 Snider, John D.
 Spohr, Mrs. Mary E.
 Steele, Mrs. Jane E.
 Steele, Adam H.
 Steele, Miss Ellen.
 Strain, Dr. D. Eldred.
 Strain, Mrs. Margaret.
 Strain, Mrs. Eglantine N.
 Stricklan, Henry J.
 Stricklan, Miss Georgiana.
 Stricklan, Mrs. Catherine.
 Stuart, John H.
 Stuart, Mrs. Jane E.
 Stuart, Miss Mary E.
 Stuart, Ebenezer E.
 Stuart, John M.
 Stuart, Mrs. Sally.
 Stuart, Mrs. Elizabeth G.
 Swisher, Daniel T.

Tally, Franklin A.
 Taylor, Miss Virginia A.
 Tate, Miss Sally.
 Turk, Alexander S.
 Turk, Mrs. Laura.
 Turk, Miss Lucy C.
 Turk, Miss Mary E.

Vines, William H.
 Vines, Mrs. Catherine.

Wade, Miss Amanda J.
 Wade, George.
 Wade, Miss Mary.
 Wade, Miss Jane.
 Wade, Jacob.
 Wade, Mrs. Mary A.
 Warden, Mrs. Frances.
 Walker, Joseph.
 Walker, Miss Louisa.
 Walker, James A.
 Walker, Mrs. Mary E.
 Walker, Miss Bettie B.
 Walker, Mrs. Sarah J.
 Walker, Mrs. Hetty Jane.
 Walker, Miss Nancy.
 Walker, Miss Margaret.
 Walker, Miss Elizabeth.
 Walker, Mrs. Mary S.
 Walker, William A.
 Walker, James M.
 Walker, Cyrus.
 Walker, Mrs. Catherine.
 Walker, John H.
 Walker, Alexander S.
 Walker, Mrs. Emily V.
 Walker, Dr. Zachariah J.
 Walker, Mrs. Bettie.

White, Miss Hannah.
 White, Mrs. Eliza J.
 White, Joseph R.
 Whitmore, Andrew.
 Whitmore, Mrs. Sarah C.
 Whipple, Mrs. Jennie M.
 Wilbourn, William R.
 Wilbourn, Mrs. Edney J.
 Willson, Mrs. Margaret.
 Willson, John.
 Willson, Mrs. Mary Jane.
 Willson, Miss Ann Eliza.
 Willson, Miss Mary Margaret.
 Willson, Miss Sally Tate.
 Willson, Mrs. Phebe T.
 Willson, J. Edgar.
 Willson, Mrs. Elvira A.
 Willson, Miss Elizabeth.
 Withrow, William.
 Withrow, Mrs. Susan.
 Withrow, John.
 Withrow, Mrs. Sarah W.
 Withrow, Mrs. Ellen P.
 Withrow, Miss Sarah Mc.
 Withrow, John W.
 Withrow, Mrs. Caroline.
 Withrow, Miss Sarah Emma.
 Withrow, Miss Anne W.
 Withrow, Mrs. Margaret M.
 Withrow, Miss Mary M.
 Withrow, Miss Sarah J.
 Withrow, Miss Catharine S.
 Wright, James.
 Wright, Henry.
 Wright, James D.

Youell, Mrs. Nancy P.

COLORED MEMBERS.

Anderson, Mrs. Martha.
 Craney, Daniel.
 Craney, William.
 Halliburton, Jacob.
 Lewis, Henry.
 Lewis, Mrs. Jane.
 McKemy, Mrs. Esther.
 McKemy, Mrs. Maria.
 Miller, Mrs. Matilda.
 McDowell, Andrew.
 McDowell, Mrs. Polly.
 Robinson, Harrison.
 Robinson, Mrs. Nancy A.
 Roper, Cassandra.
 Redd, Henry.

Strain, Milly.
 Taylor, Jerry.
 Walker, Mrs. Catharine.
 Watson, Bolan.
 Watson, Mrs. Lavinia.
 White, Andrew.
 White, Mrs. Amy.
 Youell, Sarah.
 Young, Andrew.

COLORED SUPERINTENDENTS.

JACOB HALLIBURTON,
 BOLAN WATSON,
 ANDREW YOUNG,
 JERRY TAYLOR.

DIRECTORY OF SERVICES.

Divine service at the church every Sabbath at 11.30 o'clock A.M., and at various points within the bounds of the congregation in the afternoon.

The Lord's Supper is administered on the second Sabbaths of February, May, August, and November.

Collections are taken every Sabbath, as parts of the regular worship, and during the months named for the specific object designated, viz.:—

February, for Publication.	September, for Education.
April, for Foreign Missions.	October, for Bible Society.
June, for Presbyterial Missions.	December, for Sustentation.
July, for Relief Fund.	

During the remaining months for such objects as the Session may direct.

The Session meets on the first Sabbath of each month at 10½ o'clock A.M., to receive applicants for church membership, and to attend to any ordinary business; and twice a year, in the spring and fall, for the general review of the whole church and its work.

The annual meeting of the congregation is usually held on the 1st of January.

Sabbath-school every Sabbath, during the summer months, at 10 o'clock A.M.