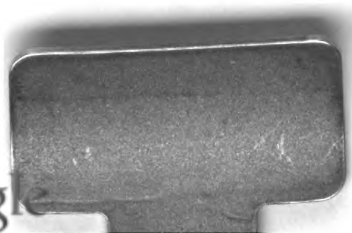
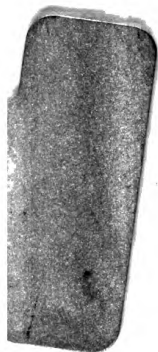


A HISTORY
OF THE
WINCHESTER PRESBYTERIAN
CHURCH

WOODWORTH



A
HISTORY
OF THE
PRESBYTERIAN CHURCH
IN
WINCHESTER, VIRGINIA

1780 - - - 1949

BASED ON OFFICIAL DOCUMENTS

BY

ROBERT BELL WOODWORTH, D. Sc.

WITH THE COLLABORATION OF

MR. CLIFFORD DUVAL GRIM

AND

REV. RONALD S. WILSON, D. D.

PRINTED FOR THE CHURCH
By
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INTRODUCTION

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INTRODUCTION

The history of Presbyterianism in Winchester, Virginia, dates back to 1780 when it was a part of the Opequon area of which Rev. John Montgomery was pastor. The Presbyterian Church in Winchester, Va. (to use its legal designation) was given its formal and separate organization on Sep 7, 1800 and consequently nears its sesqui-centennial.

In their plans for an appropriate celebration the officers of the Church decided to complete the restoration of its original house of worship on Piccadilly Street and invited me to write a definitive history. My prior engagements were such that I could not in good conscience undertake to do the actual writing myself within the time limits desired. It was then agreed, in order to give me the necessary time, that I should be relieved of a part of my obligations toward the Home Mission Committee of Winchester Presbytery, and that the Church should furnish me with a stenographer competent to take rapid dictation, do the actual typewriting and such spade work as might be necessary to work out details as the work progressed. To Mrs. Betty S. Gibbens and Miss Salome Crisman, both of Winchester, the collaborators render their hearty thanks and appreciation for their splendid work in this capacity. Under this arrangement Mr. Grim and Dr. Wilson made suggestions and additions from time to time during the preparation of the manuscript.

Mr. Grim's collaboration also included furnishing advance items from his researches which seemed to him desirable of insertion, the collection of the photographs with which the book is illustrated, and all the details of negotiation with stenographers, printer and engraver. The writer, of course, is responsible for the arrangement of the matter, the reading and correction of the printer's proof and the mechanical execution of the whole, also for any errors in fact or date.

Dr. Wilson and the writer here place on record (as the most appropriate place) their appreciation of the zeal and diligence of Mr. Clifford D. Grim in the great work of restoration of the old stone church on Piccadilly Street begun in 1941, and his insistence that so far as practicable this history be definitive, adequate and worthy of the great Church now about to complete a hundred and fifty years of organized Christian service in Winchester.

Clifford Duval Grim is a lineal descendant of Charles Grim, one of General Morgan's Dutch Mess (see page ten). He became a member of the Winchester Presbyterian Church by profession at the age of fifteen (April 22, 1906, Dr. James Horace Lacy, pastor); was first Sunday school superintendent at Highland Avenue Mission for twenty five years (1913-1938); a deacon in the Winchester Church since May 15, 1927 (when ordained and installed by Dr. McFaden); treasurer of the building committee for erection of the administration and education building (1939-1942); trustee since Jan 8, 1948, a belated recognition of his fine financial qualifications and sound business judgment; a Christian gentleman zealous of good works, may his shadow never grow less.

This is a closely documented history from official records. Its sources are briefly:—

1. The extant Session records and registers of the Winchester Church, kept by the Church in its fire-proof vault. The records of the original Church are complete in one volume from Sep 7, 1800 to Sep 15, 1825. The first volume of the Kent Street Minutes had disappeared when the writer wrote his history of the Presbytery but has now been found so that the records of that branch are complete in five volumes from June 10, 1834 to March 18, 1900. The records of the Loudoun Street branch are complete from May 24, 1841 to March 19, 1900 in three volumes; while the Minutes of the Re-united Church now extend since March 22, 1900 to four volumes with supplementary registers and index cards.

2. The worship service and information bulletins of the Church in a fairly complete series from Sep 1926 to date.

3. Deeds to Church properties on file in the record offices of the Frederick County Court and the Corporation Court of Winchester as per the references thereto in chapter eight, with some data from the records of the diaconate and memoranda in the possession of Mr. Grim.

4. The Minutes of the Woman's Auxiliary of the Presbytery supplemented by data from the officials of the Winchester chapter and from the Auxiliary history written by Miss Mary E. Bush.

5. Sketches of ministers in service since 1861 have been taken largely from the official Ministerial Directory of the Presbyterian Church, U.S. 1861-1941 by Rev. E. C. Scott, DD, stated clerk, supplemented since 1941 from the Minutes of the General Assembly and personal collections of the writer. For earlier ministers reference has been had to the alumni catalogues of Princeton Theological Seminary, Union Theological Seminary in Va. and Union Theological Seminary, New York. All of which have been checked for local service within the bounds of the Presbytery against the Minutes of the Presbytery (including the New School Branch) extant from its organization on Dec 4, 1794. Some data have been taken also from Nevin's Presbyterian Encyclopaedia (1884) and Sprague's Annals of the American Pulpit, volumes iii and iv (1858).

6. Lastly, pertinent items have been taken from Dr. William Henry Foote's Sketches of Virginia (First Series, 1850, and particularly the Second Series, 1858), from Dr. Graham's Planting of Presbyterianism in the Northern Neck of Virginia (1904) and from that mine of local information, Shenandoah Valley

Pioneers (Frederick County), 1909, by that indefatigable clerk of Frederick County Court and ruling elder in the Winchester Church, Thomas K. Cartmell, also from the History of Winchester Presbytery by the writer, 1947, to which reference may be made for the general history of Presbyterianism in the district of which Winchester has ever been so important a part.

The absolute correctness of every statement, date and name in a work of this character drawn from so many sources can hardly be guaranteed. The writer only guarantees that he has done his best by check, recheck and comparison to eliminate all lack of precision and to insure all practicable accuracy.

ROBERT BELL WOODWORTH

Burlington, Mineral County, W. Va.

September 1, 1949.

CHAPTERS and INITIAL PAGES

Chapter 1—The City of Winchester.....	6
Chapter 2—Preorganization Presbyterianism.....	11
Chapter 3—Pastorate of Rev. William Hill,DD.....	16
Chapter 4—Secession and Disruption.....	25
Chapter 5—Kent Street Church.....	38
Chapter 6—Loudoun Street Church.....	52
Chapter 7—The Reunited Church.....	69
Chapter 8—Church Edifices and Manses.....	94
Chapter 9—Directory of Ministers, Elders and Deacons.....	109
Chapter 10—Vital and Financial Statistics.....	142

CHAPTER ONE

THE CITY OF WINCHESTER

The history of the earliest Winchester (Wintun-Ceaster in the Anglo-Saxon Chronicle) is lost in legend. It may possibly mean Wine Town Camp. It is certain from its position in the Itchen Valley in England and its place at the intersection of six Roman roads that it was an important place before Julius Caesar invaded Britain. Tradition dates it ninety-nine years before the first building of Rome (852 BC). When the kings of Wessex became kings of all England, Winchester, now Anglicized, became in a sense the capital of England though it always had a formidable rival in London.

Winchester in Frederick County, Virginia, occupies a like situation as regards the Shenandoah Valley, near the lower end of which it is seated (thirty-nine degrees, ten minutes North Latitude; seventy-eight degrees, ten minutes West Longitude) on a branch of the ubiquitous Opequon Creek some sixteen miles to the west from the Shenandoah River, sixty-nine miles from Washington, thirty-two miles by road to Harpers Ferry at the junction of the Shenandoah and the Potomac rivers. It is crossed by the Northwestern Turnpike (US Route 50), the direct, low grade route from Washington to the West and the preferred route in the early colonial days. Through it from north to south passes the Valley Pike (US Route 11) down the long trough which extends from eastern Pennsylvania eight hundred and fifty miles into Tennessee and terminates at New Orleans on the Gulf of Mexico.

Because of this location the stream of earlier white settlers, particularly Scotch-Irish, passed through it to colonize the South and central southern states and through western Pennsylvania into Ohio and Indiana. Because of this location the Shawnee and Delaware Indians passed through it enroute north and south in war bands, and bands of peace to hunt, fish and trap. When the early white settlers came through the valley they found it a cleared land devoid of large forests and prepared for white settlements.

Thus the town is located on the site of an ancient Shawnee village which dates back to the Shawnee migration from South Carolina which began about 1677 in consequence of pressure from the Catawba Indians and dissatisfaction with English encroachments. The Shawnees removed from the Valley of Virginia in the spring of 1754

to reunite in Ohio with the western division of their nation. They settled on the Scioto River, there to become the implacable enemies of the long-knived Virginians, in alliance with the French and in conflict with all that was English. Winchester suffered little as a town from Indian raids but in 1763 and 1764 Indian raider bands came as close as the Major Robert White Fort, seven miles from Winchester on Hogue Creek.

While Winchester did not suffer, it became the rendezvous of the refugees from Indian depredations. Here Colonel George Washington built Fort Loudoun as a bulwark of defense during the French and Indian War. Here he had his headquarters from 1754 to 1757. From Winchester, preparatory to the conquest of western Pennsylvania from the French and Indians, he cut the Washington-Braddock Road by the Forks of Capon and present Springfield to Fort Cumberland to connect with the old Redstone Road, the trail for which was blazed in 1752 under the direction of Christopher Gist, agent of the Ohio Company, by Thomas Cresap and the Delaware Chief, Nemacolin. The signs of his presence are still to be seen in the deep well at the site of Fort Loudoun and a part of the southern bastion, northwest corner Peyton and Loudoun streets, and in his old office, northeast corner Cork and Braddock streets. The older part of this building he used—so the Virginia Guide—as an office when he made surveys for The Right Honorable Thomas Lord Fairfax, Baron of Cameron, in that part of Great Britain called Scotland, Proprietor of the Northern Neck of Virginia.

While one regiment of General Edward Braddock's troops came from Frederick, Maryland, over a new road to Fort Cumberland, (approximately US Route 40) Winchester was the real base of his ill-fated expedition against the French and Indians at Fort Duquesne. It was also the base of the Valley campaign of General Thomas Jefferson Jackson (Stonewall) November 1861-May 1862. Jackson and his wife during this period lived at the Presbyterian manse on Braddock Street, occupied by Rev. James R. Graham, DD, pastor of the Kent Street Church.

Winchester is the county seat of Frederick County which was erected in November 1738 from Orange, but its first court did not meet until November 11, 1743. The story of Winchester, first called Fredericktown, did not begin until March 10, 1744 when Colonel James Wood received permission from the county officials to lay out a court house square and twenty-six lots of one-half acre each. Fifty-four lots were shortly added by Lord Fairfax and the village was established by the House of Burgesses in Virginia in February 1752

at which time the town was laid out and named for Winchester, England, from which it is probable Colonel James Wood had come. Additions were made later by Colonel Wood, Lord Fairfax and other parties until the town received its present size. It was incorporated as a town in 1779 and chartered as a city in 1874.

The original Wood lots included the Court House site and the ground occupied by the first Episcopal church and graveyard. The Episcopal church at first was a log structure, rebuilt as a stone building under contract in 1762.

Rev. Philip Vickers Fithian, home missionary to the Shenandoah Valley and central Pennsylvania sent by the Presbytery of Donegal, visited Winchester in May 1775 and has left this description:—"Winchester — May 22. The county town of Frederick, twenty-nine miles from Martinsburg" (now actually twenty-two). "It is a smart village nearly one half mile in length and several streets broad and pretty full. The situation is low and disagreeable. There is on a pleasant hill northeast from the town at a small distance, a large stone Dutch Lutheran Church with a tall steeple. In the town is an English Church. North of the town are the ruins of an old fort wasted and crumbled down by time. The country road from the Ferry to this town is thick inhabited. The land is good, the country pleasant, the houses in general large." The editor's note on this page in the Princeton edition of 1934 states that, since before the Revolution, only a church of the Establishment might stand in the center of the town, the other sects worshipped in the outskirts. While this statement is repeated over and over again by Presbyterian historians, the writer doubts its correctness as regards the Valley of Virginia. The early log churches were built where the people lived and people lived and had churches in the Valley before there were towns or even villages.

The Friends (Quakers) worshipped in the old Hopewell church three quarters of a mile west of Clearbrook which dates from 1734 and seems to be the oldest place of worship in the Shenandoah Valley. The Presbyterians had their house of worship — the Opequon church — on the land of William Hoge near Kernstown some three miles from Winchester organized about 1736. It seems likely also that the first place of Episcopal worship was at the old chapel near Millwood. In the town, while evidence is not entirely clear as to exact dates, churches were erected about as follows:—

The Episcopal log church 1742; The Episcopal stone church 1763; German Reformed church, deed 1753; Lutheran church deed 1764.

The Lutheran church was ready for worship in 1772 but not fully completed until 1789 under the pastorate of the Rev. Christian

Streit. It is probable this is the church Mr. Fithian mentions.

The Catholics claim to have had a small church building prior to 1800. The Methodist began a building about 1792 and services were

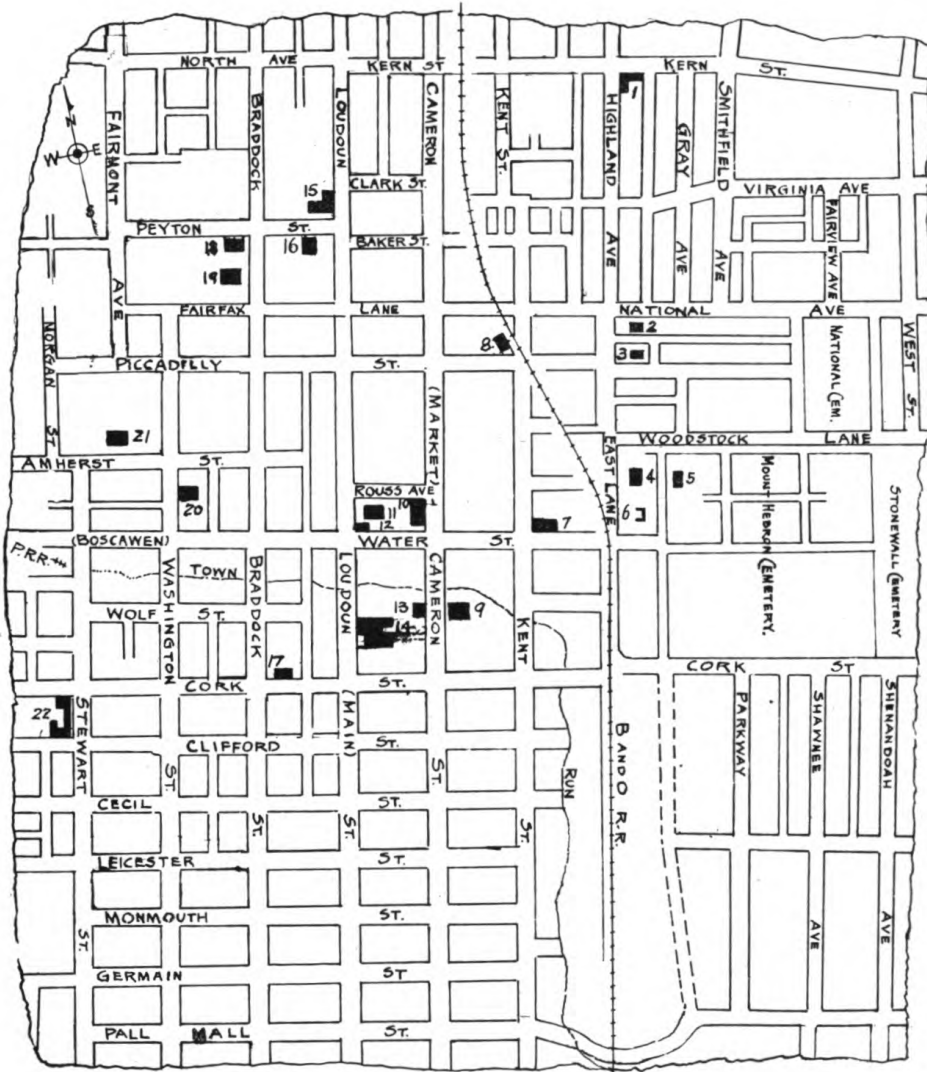


Fig. 1. WINCHESTER, VIRGINIA—CENTRAL SECTION

Locations approximate, buildings not to scale or shape

- | | |
|------------------------------------|------------------------------------|
| 1. Highland Avenue Mission Chapel | 12. First Episcopal Church, 1742 |
| 2. First Catholic Church, 1800 | 13. Philip Bush Hotel |
| 3. First Presbyterian Church, 1790 | 14. Loudoun St. Presby. Church |
| 4. First German Rtd. Church, 1753 | 15. Fort Loudoun Seminary |
| 5. Tomb Gen. Daniel Morgan | 16. Highland Ave. Mission Manse |
| 6. First Lutheran Church, 1764 | 17. George Washington Headquarters |
| 7. Kent St. Presby. Church, 1826 | 18. Loudoun Street Church Manse |
| 8. B and O RR Station | 19. Kent Street Church Manse |
| 9. Fairfax Hall (now Fairfax Inn) | 20. Superintendent's Home (Pby) |
| 10. Winchester City Hall | 21. General Daniel Morgan Home |
| 11. Frederick County Court House | 22. Winchester Memorial Hospital |

conducted in it by Bishop Asbury, June 1793. The Baptist denomination began services in an abandoned school house but seems to have had no church edifice of its own previous to 1834.

The first dead were buried in small graveyards located near the respective church buildings as was the case with the graveyard at the first Presbyterian church on Piccadilly Street. The present Mount Hebron Cemetery was established in 1844 and the first burial, twin infant children of Rev. William M. Atkinson, DD. — first adult burial was that of his first wife, Rebecca Marsden, August 1844. One of the noteworthy interments in this cemetery is the grave of General Daniel Morgan, member of the Winchester Presbyterian Church, east of the ruins of the Lutheran church. Near by lie five of the six men who constituted Morgan's Dutch Mess, his body-guard throughout the Revolution, Kurtz, Sperry, Schultz, Lauck and Grim. Heiskell sleeps at Romney.

Major General Daniel Morgan died July 6, 1802, aged 66. He was a volunteer against the Indians, a wagoner, an abused colonial militiaman in the service of the King — an officer under Montgomery at the battle of Quebec, an officer at Saratoga, Major General in the Continental Army, covered with glory at the battle of the Cowpens; a kind-hearted, honest man, rough among rough men, generous with the brave.

Dr. Foote quotes as from Dr. Hill that General Morgan once said, "People thought that Daniel Morgan never prayed; people said old Morgan never was afraid; people did not know. Old Morgan was often miserably afraid." — He prayed at Quebec, he prayed at the Cowpens; he believed the Divine Providence saved him from defeat, danger and death because he prayed— (another Stonewall Jackson if you please.)

As indicated in the above paragraphs the original inhabitants of Winchester were largely English Episcopalians, German Lutherans, Irish Catholics and Pennsylvania Dutch Quakers. Very many of the early houses in the town follow the Dutch practice of placing their dwellings as near as possible to the street so that their porch steps encroach on the sidewalks.

After the revolution some Hessian German soldiers remained but more to this purpose there was an influx of Scotch from North Ireland, including the families of Sherrard, Bell, Gamble, Gray and one tribe of Bakers which very much changed the cultural tone of the village, particularly as regards the Presbyterian Church organization.

CHAPTER TWO

PRE-ORGANIZATION PRESBYTERIANISM 1765 - 1800

Early Presbyterianism followed the stream of Scotch-Irish immigration from Delaware and Pennsylvania through the Great Valley (including the Valley of Virginia and the Shenandoah Valley) to the southwest. The early missionaries who looked after these early Presbyterians came thus from Pennsylvania presbyteries.

The exact date of the organization of the Presbytery of Philadelphia is unknown — the first date of record is Dec 27, 1706. On Sep 21, 1716 the Presbytery divided itself into the four presbyteries of Philadelphia, New Castle, Long Island and Snow Hill and reconstituted itself on Sep 17, 1717 as the Synod of Philadelphia.

The Presbytery of New Castle held its first session in New Castle, Delaware, on March 13, 1717 with Rev. James Anderson, the pastor at New Castle, as its first moderator. It exercised jurisdiction over the congregations in Chester County, Pennsylvania, Delaware, Tidewater Maryland and Eastern Shore Virginia. As Presbyterianism took hold and crossed the Susquehanna River to the west, the Synod divided the Presbytery of New Castle and on Sep 21, 1732 erected the Presbytery of Donegal which held its first session at Donegal, Pennsylvania, on Oct 11, 1732 with the Rev. James Anderson, pastor of the Donegal Church, as one of its charter members and Rev. John Thomson, who later labored much in Virginia, as its first moderator.

This James Anderson had already endeavored to establish Presbyterianism in the Northern Neck of Virginia between the lower Potomac and the Rappahannock rivers and was intensely interested in the extension of Presbyterianism into the Valley of Virginia; and possibly as early as 1735 active steps were taken to follow the stream of Scotch-Irish migration through the Valley; Winchester, being, as noted above, one of the villages on the way.

The Presbytery of Donegal continued to exercise jurisdiction over the lower Shenandoah Valley nearly until the organization of the General Assembly which met for the first time May 21, 1789. Preliminary thereto, the Presbytery of Lexington was organized in part out of the territory of Donegal and met on Sep 26, 1786 at Timber Ridge, Rockbridge County, to be followed on Oct 23, 1788 by the first session of the Synod of Virginia composed of the Presbyteries of

Redstone, Lexington, Hanover and Transylvania. Two of the thirteen ministers of the Lexington Presbytery were John Montgomery, pastor of Cedar Creek, Opequon and the people of Winchester, as yet unorganized, and Moses Hoge, pastor of the Concrete congregation in the Moorefield Valley.

So the Lexington Presbytery exercised jurisdiction over the congregation at Winchester until Dec 4, 1794 when the Presbytery of Winchester was organized. In the meantime, came the New Side secession which divided the Synod of Philadelphia and led to the organization of the Synod of New York. The two merged again on May 29, 1758 into the Synod of New York and Philadelphia. In 1837 came the New School secession as the result of which the Presbytery of Winchester was divided into two presbyteries, one Old School and one New School, and the Synod of Virginia, into two synods, one Old School and one New School. The two synods reunited in 1864 and the two presbyteries on Aug 31, 1865; consequently the congregation of Winchester has been under the jurisdiction of four synods and four presbyteries.

In 1736 the Rev. Samuel Gelston, a minister of Donegal Presbytery, on invitation, visited former parishioners from Elk River in Delaware who had settled on the Opequon and that year or the next he or the Rev. James Anderson put the Opequon congregation into church order, composed in part of the families of Hoge, Vance, Glass and Wilson. These men were followed by the Rev. William Williams, John Thomson, Samuel Caven, Alexander McDowell, John Hindman and Samuel Black, etc., down to 1754 when Rev. John Hoge, grandson of William Hoge, became pastor of the Opequon and Cedar Creek congregations and so remained until 1775. His labors in the lower valley were supplemented chiefly by Hugh Vance, minister at Tuscarora and John McKnight, pastor Elk Branch and Shepherdstown. On April 27, 1780 John Montgomery, born in the bounds of New Providence congregation, son of John Montgomery and Esther Houston, pioneers in the establishment of that church, was ordained by Hanover Presbytery and in 1781 began to serve the united congregations of Opequon, Cedar Creek and Winchester until May 1789 when he removed to Wahab and Rocky Spring churches on the Calf Pasture River. Shortly after his removal he was succeeded by Rev. Nash Legrand.

During all this period the Presbyterians resident in Winchester worshipped at Kernstown but the town comes into the Donegal records as early as April 17, 1765, under the name of Fredericktown in Virginia.

Winchester appears first under its present name in the records of Donegal on Oct 21, 1779 when Rev. John McKnight was appointed to preach the first Sabbath in March 1780. In April 1780, Winchester, Opequon and Cedar Creek were given temporary supplies for that year and the next in the person of John Slemons, Hezekiah James Balch, Samuel Waugh and Hugh Vance. Rev. Nash Legrand began work among the united congregations of Opequon, Cedar Creek and Winchester in March 1790. He was ordained by Hanover Presbytery April 5, 1791 and in October was regularly dismissed to the Presbytery of Lexington. He remained pastor of Opequon and Cedar Creek until Oct 13, 1809 when he was dismissed by the Presbytery of Winchester back to the Presbytery of Hanover. He returned in 1814 for a visit, died in October and is buried somewhere in the burial ground of the old stone church.

Legrand was a flaming evangelist and when the Opequon church was rebuilt about 1790, it was very much enlarged to accommodate the membership. He seems, however, not to have been successful in the ordinary duties of a pastor. At any rate, dissension arose in Winchester. Recent immigrants from North Ireland — Robert Sherard, John Bell, Joseph Gamble, etc., became dissatisfied with his revivalistic methods and his limited range of topics. In connection with the Cool Spring Church (now Gerrardstown) they secured the services of Joseph Caldwell, a licentiate of the Presbytery of Carlisle and he was duly received by the Presbytery of Lexington with a view to the Cool Spring - Winchester pastorate.

The friends of Legrand protested to the Presbytery that Caldwell had been introduced in an irregular manner and that they were deprived of their seats in the church. The Presbytery counselled moderation and on Sep 27, 1792 corrected its records to show that Legrand was pastor of only part of the people of Winchester. But when Presbytery met that day to ordain and install him, Caldwell refused to be installed pastor of a divided congregation. Presbytery suggested various means to secure peace and cooperation, but neither party would yield. So Presbytery acquiesced in Caldwell's request and dismissed him back with a good testimonial. Sep 27, 1794 Legrand asked leave of Lexington Presbytery to resign his pastorate of Winchester. The request was passed on to the new Presbytery of Winchester as un-finished business. On a petition signed by twelve members, Legrand withdrew his request but ceased to labor in Winchester about 1797. On April 29, 1798 the Winchester congregation, though yet unorganized, was given leave by the Presbytery of Winchester to call Rev. John Arnold, a member of the Presbytery of

Carlisle, to be its settled minister; but that call did not succeed. A like endeavor that year to secure the Rev. Robert Henderson for the proposed joint pastorate also failed as did the move in September 1799 to secure Rev. Nathaniel L. Snowden.

In the record, the Caldwell party was called the ancient proprietors of the church and it would appear that the erection of the old stone church in Winchester was due to the zeal and diligence of these newly arrived Scotchmen from North Ireland.

It would appear that Rev. John Montgomery was trained in the liberal Presbyterianism of the Valley and naturally a Presbyterianism uninfluenced by rigid rules, whereas Legrand came from east of the Blue Ridge, was a convert ultimately from the Episcopal Church and accustomed to strict discipline. Hence dissatisfaction arose in the clash of two ideals as to the proper administration of discipline. (The dissension noted in the records of Lexington Presbytery is like that which arose at Tuscarora and Martinsburg as between the rural membership and the town membership. The matter is noted in detail here because it indicates dissatisfaction on the part of the Winchester congregation with Legrand and its desire to have a house of worship and an organization of its own, separate from Opequon.)

It may be noted also that the General Assembly met in the Winchester church May 1799 — Rev. Samuel Stanhope Smith, DD, LL.D. first president of Hampden-Sidney College, 1775-1779, professor Moral Philosophy College of New Jersey (Princeton) 1779-1794 and president 1794-1812, moderator, Rev. Ashbel Green, DD, LL.D, stated clerk. Rev. Moses Hoge, DD, was commissioner from the Presbytery of Winchester. This was the third time the Assembly met outside of Philadelphia since its organization in 1789 (Carlisle, Pa., 1792 and 1795) and its twelfth meeting. It did not meet again outside of Philadelphia until 1835 (Pittsburgh). No local business was transacted at this Session and the note is of most significance as showing the early importance of the place as a key to the South.

At this meeting in 1799, however, the delegates appointed in 1798 to the General Association of Connecticut reported on their attendance and particularly as to the work of the Association in sending missionaries to the West and the means by which these missionary activities were financed. At Winchester delegates were again appointed to attend the sessions of the General Association with a view to co-operation. These conferences and discussions led to the formulation of the Plan of Union in 1801, and so on to the Old School—New School dissension which broke out into flames in 1837.

The Synod of Virginia has met in Winchester numerous times: 1790-1791-1792-1793, 1795-1796-1797-1798, 1801, 1804, 1819, 1830, 1840, 1852, 1874, 1889, 1911. The reason for this early preponderance is that prior to 1814 (when the Synod first met in Richmond) the Synod of Virginia was confined essentially to Piedmont Virginia and the Shenandoah Valley with Winchester at its head. There was no Presbyterian church in Richmond until 1816. Another reason for this early preponderance is that during this early period the Synod of Virginia extended to the Monongahela River and Winchester, as above indicated in the discussion of roads, was the most convenient place of meeting of the western ministers and elders of the Synod. Another item of interest in this period was the licensure by the Presbytery of Lexington on Saturday morning, Oct 1, 1791, in the old stone church, of Rev. Archibald Alexander, DD, LL.D, president Hampden-Sidney College 1796-1807, pastor Pine Street Church, Philadelphia 1807-1812, professor Princeton Theological Seminary, 1812 - Oct 22, 1851, when he died.

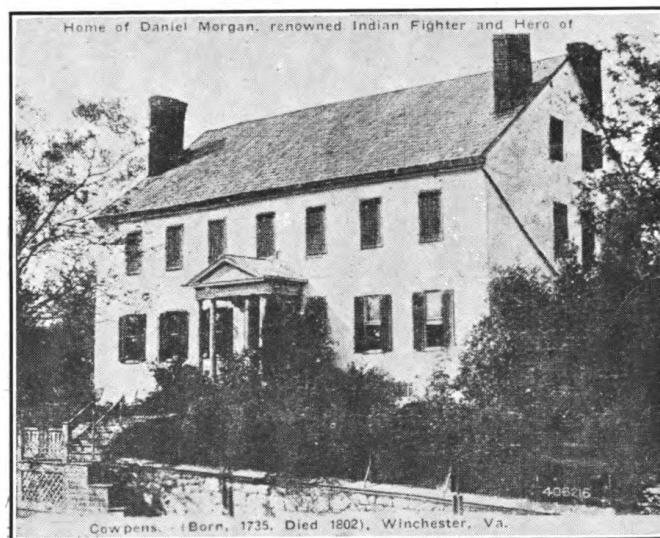


FIG. 2—THE GENERAL DANIEL MORGAN HOUSE

The western half of the Daniel Morgan house, 226 West Amherst Street, was erected by General Morgan who lived in it in 1796. After the death of Mrs. Morgan it was sold by Mrs. Nancy Neville, her daughter, to Thomas Alexander Tidball, who made some additions, son-in-law of Dr. Hill, who lived with him after his return to Winchester in 1838. On the death of Mr. Tidball in 1856 it passed to Dr. A. H. H. Boyd as his residence, who completed the Tidball improvements, and after his death it passed to Judge Joseph H. Sherrard—Cartmell, condensed, 1909. The Virginia Guide (1940) says first building was by George Flowerdew Norton and later enlarged. This old engraving shows supposed appearance in Dr. Boyd's time.

CHAPTER THREE

PASTORATE OF REV. WILLIAM HILL, DD, 1800-1825

Rev. William Hill, born in Cumberland County, Virginia, March 3, 1769 was ordained by Lexington Presbytery May 29, 1792 in Saint George's Chapel near Charles Town and installed pastor of the united congregation of Hopewell (Bullskin-Smithfield) and Charles Town. The latter congregation was decadent and later had to be rebuilt from the ground up — so on May 16, 1799, by consent of Presbytery, he discontinued work at Charles Town and transferred his residence and chief activities to Winchester on an invitation to organize the congregation into a Church separate from Opequon and to become its first pastor. He continued his services at Smithfield until April 27, 1816 when he gave that work up in order to devote his whole time to Winchester, the congregation and his school. He removed to Winchester from Charles Town on January 1, 1800.

Fundamentally the Church has come to the conclusion that the proper method of discipline is to denounce sin publicly but to deal with sinners in private. The early records of the Sessions are replete with cases of discipline in which the Session cited the offender to appear before it as a court and to have its decision (usually suspension) proclaimed from the pulpit. Modern Session books contain practically no references to cases of discipline. The records of Congregation and Presbytery show that Dr. Hill was a stickler for discipline by court action.

The Presbyterian Church in Winchester, Va., (note the official designation) was organized on Sunday, Sep 7, 1800 with forty members entitled to commune. Joseph Gamble, John Bell, James Holliday, Col. Henry Beatty and Robert Gray were elected elders; and on Sunday, Oct 5, 1800 they were ordained and installed by Mr. Hill who became pastor for half his time but does not seem to have been formally installed until June 17, 1826 after the rise of the dissensions which divided the Church.

The forty persons entitled to commune at the first Communion on Oct 12, 1800 were:—

Col. Henry Beatty
Mrs. Beatty
John Bell

Mrs. Johnson
Isabella McClay
Jane McClay

Mrs. Elizabeth S. Bell	Catherine Macky
Mrs. Belzabeth Bush	Martha Macky
Mrs. Caldwell	Mrs. Magill Sr.
Samuel Chiswell	Godfrey Miller
James G. Dowdall	Mrs. Miller
Mrs. Dowdall	Mrs. Daniel Morgan
Mrs. Mary Duffields	Henry Moore
Joseph Gamble	Mrs. Moore
Mrs. Ann H. Gamble	Mrs. Purlet
Robert Gray	Mrs. Daniel Roberdeau
Mrs. Ann Gray	Mrs. Slater
James G. Henning	James Smith
Mrs. Nancy M. Hill	Mrs. Smith
James Hodge	James Smith Jr.
James Holliday	Robert Smith
Mrs. Holliday	Sarah Smith
Nancy Hooker	Mrs. Vowell

We have two statements as to the situation when the Church was organized by Dr. Hill. He delighted in controversies and his Autobiographical Sketches written in 1848 at the age of nearly eighty, near the close of a long life marked by continual controversies, and preserved in a large folio, manuscript volume in the Union Seminary Library, Richmond, are vitriolic in their discussion of this period:—

“Five elders were chosen whom I ordained, four were Irish, one native American. I was fully aware of the ticklish ground on which I stood. The coals of strife were but thinly covered. . . My Irish elders, with another unworthy elder lately added from the Episcopal Church, often counteracted me in my zeal to promote vital piety.” (by sessional action) A pamphlet was printed as custom then was. “I could not get Presbytery to investigate this slanderous publication or attend to the charges. It would only appoint committee after committee to effect a reconciliation and in every case but the last, the committee members were known to be favorable to the unmanageable elders. Some of the most influential members of the Presbytery were connected with the rebellious elders by marriage and other influential alliances . . . When these discontented and disorderly elders, who had declared their independence and built another meeting house, found Presbytery could not be prevailed upon to enter upon the trial of their cases but wished to screen them from censure, they applied to Presbytery for a separate organization. This Presbytery granted without any investigation of the charges and without any attempt to vindicate my character.”—Irish, unworthy, unmanageable, rebellious, discontented and disorderly are choice epithets.

So Dr. Hill; but not so Dr. William Henry Foote whose quite different characterization of these same Irish elders will be found on page 470 of Sketches of Virginia, Series 2, and who devotes pages 471 to 479 to a discussion of the circumstances. Not so also, the Minutes of the Presbytery, the Synod and the General Assembly which show the utmost patience to save Dr. Hill from himself.

Dr. Foote says:—"Why, think over the session—there was the upright and gentlemanly Bell of whom nobody dared harbor an ill thought, with his face covered; the meek, thinking, successful, silent Grey, with his white locks, and sorrowful face; the devout Little, whom the heathen will bless through his child and the sympathy of American mothers; the patriotic amiable Beattie, with his bald crown and mild face; the fervent, simple-hearted Sperry, the personification of former days, with his bent shoulders and meek countenance; the generous-hearted Smith, then fresh in his manhood, sleeping, now fresh in that new-made grave by the north wall beyond M'Gill's: the dignified, deep, impassioned, Gamble, with his thin gray hairs, the image, with Grey, of north of Ireland elders, the very things themselves; these, with two elders now living, stood here then; and all sleep on these hills now."

Note: Dr. Foote lived for a while in Dr. Hill's house in Winchester and his solemn conclusion is that regardless of the controversies which took place in Winchester and in the Church, Dr. Hill was a good man to live with.

The exact amount of Mr. Hill's stipend is not in the records, but on March 28, 1816, in view of the discontinuance of his labors at Smithfield, the congregation voted to double it and began to hold services in the church every Sabbath. But the increase in pew rents did not come. So in July 1817 it was moved to discontinue pew rentals and to raise the pastor's remuneration by subscription, which change the committee (Daniel Gold, Augustine Smith and Joseph Gamble) considered and found inexpedient.

Meantime Rev. Joseph Glass had discontinued his labors at Gerrardstown and Mr. Hill (now Dr. Hill) proposed on April 27, 1818 that the congregation agree, with the consent of the Presbytery, effective from May 15th, to allow him to make arrangements with the Gerrardstown congregation, or any other people, for one half of his labors; or else, make such arrangements as would secure him eight hundred dollars a year for his services the whole of his time. To this latter alternative the congregation agreed by a subscription canvass for the additional funds; subscriptions to begin at once so that one fourth would be paid by August first and half yearly collections go on regularly thereafter. The sequel shows that this agreement was not fully nor promptly met.

Out of the five ministers who organized the Presbytery of Winchester, four had to supplement their meager incomes from the congregations by school work. While at Charles Town, Dr. Hill conducted a school in which William Naylor, later an elder at Romney, was an assistant. At Smithfield also, he was associated with Rev. Christian Streit as joint ministers in the old Union or White Church at Smithfield. When he removed to Winchester he and Mr. Streit were associated in school work as a joint enterprise and after Streit's death in

1812 the school was carried on by Dr. Hill alone largely with ministerial students as assistants who taught in his school and studied divinity under him. Among these come of record, Rev. Daniel Baker, a great evangelist, missionary and apostle to Texas; Rev. James Henry Cosden Leach, pastor Cumberland Church, promoter of the United Synod (New School), Rev. William Henry Foote, Rev. William C. Walton, flaming evangelist, pastor at Charles Town, Rev. Elam Morrison and others. Dr. Baker, however, claims in his autobiography that the chief text book was the Westminster Confession of Faith. That and Butler's Analogy of Religion were the only books Dr. Hill placed in his hands. Dr. Hill was away a great deal and apparently much of his pastoral duties devolved upon these ministerial students. The prayer meeting for example seemed to have originated with Baker who had great zeal for what in those days was known as the Concert of Prayer.

The first Sunday school south of Mason and Dixon's Line known to the writer was organized in the Winchester Presbyterian Church on Oct 29, 1815 by Daniel Baker and William C. Walton, licentiates of the Presbytery of Winchester and later noted evangelists, and some lay members of different communions. Mr. Baker was the first superintendent and the first fruit of the school seems to have been Nancy Selina Bell, grandmother of the writer, then a sweet little girl about ten years old. The school opened with 130 scholars and a noble set of teachers. It was modeled after the ones with which Baker was acquainted at Princeton, where the idea was introduced by a Mr. Harned who came from Philadelphia to Princeton early in the summer session of 1815.

This was a Union school, scholars and teachers being drawn from different denominations. Later on, on June 29, 1819 the Session voted to have a school under the sole direction of the congregation and drew up rules for its conduct. Doubtless the Sunday school has had a continuous existence except during the War between the States, though there are no statistics for Kent Street until 1856 and none for Loudoun Street before 1866.

The outside activities of the Church of this period were largely for the conduct of home missions and education of candidates for the ministry. A Missionary and Education Society made its appearance in the records of the church in 1819 and there was a Female Benevolent Society of Winchester which pledged itself to pay \$100.00 annually for four years to the United Foreign Mission Society for the education of an Indian youth in the Foreign Mission School at Cornwall on the Hudson, any worthy Indian regardless of tribe, but to be named William Hill.

In common with other congregations the Winchester Church at this period had no deacons. The stipend of the minister while strictly due only semi-annually was collected quarterly by the elders from the pewholders in accordance with the location of their pews in the church. So on Nov 10, 1800 it was agreed by the Session that quarterly collection of the stipend (which meant pew rentals) should be followed absolutely; James Holliday to collect from the holders in the east quarter of the meeting house, designated as Lot No. 3; Henry Beatty, the north quarter, Lot No. 2; Robert Gray, the west quarter, Lot No. 1; and John Bell, the south quarter, Lot No. 4. Also that collection be begun as soon as the different collectors could be furnished by Henry Beatty, the treasurer, with accurate lists of the persons who occupied the pews in the different quarters of the church.

Henry Beatty, as noted, was treasurer; Joseph Gamble was clerk of the Session down to Sep 15, 1825 when the extant minutes end. The Kent Street Church had its first deacons in 1841, Joseph Gamble Baker and William L. Bent. It had twelve in all. The Loudoun Street Church had its first deacons in 1868. It was not until the New School movement in 1837 called the attention of the Church to the importance of the diaconate that steps were taken to organize Presbyterian congregations on what might be called scriptural methods of finance.

In the endeavor to guard the purity of the Church admission to Communion was by token. Tokens (small pieces of metal) were distributed by the elders before Communion to all those whom they deemed worthy to partake of the Lord's Supper. In this way the minister and elders kept close tab on the conduct of the membership and passed on their personal qualifications which meant that they did not leave the communicants to their own individual consciences as to their worthiness to participate. In the case before Presbytery of Rev. William Hill against the Rev. Joseph Glass, arising, inter alia, out of matters connected with the conduct of mission work in the Presbytery, it was brought out that Dr. Hill refused a token to Mrs. Moses Hoge, wife of the ruling elder on Timber Ridge, for the reason that she was a second wife and the sister of his deceased first wife (technically speaking, his deceased wife's sister, marriage with whom, at the time, was frowned upon by the Church.) The deceased wife's sister question has long since been settled. The Church recognizes now that a man's sister-in-law is not a blood relation and such marital relations are fully permitted. The point is mentioned here simply to bring out the conditions which led ultimately to the formation of the Kent Street Church.

This of course, was close communion as practiced by some denom-

inations yet. But under Dr. Hill's administration only persons who received tokens had a right to commune. Rules were rules.

It seems that at first candidates for admission to membership were examined and received by Dr. Hill alone without action of the Session but on May 20, 1824, Session voted that after examination by the pastor, candidates for admission to membership should also appear before it for final examination and orderly enrollment.

Unless Lewis F. Klipstein can be counted as from Winchester, the Church as such furnished no ministers to the Presbytery during this period but the daughters of the old Church gave a good account of themselves: Eliza Bell married Rev. Joseph Smith; Mary Ann Bell, married Rev. James Moore Brown; Helen T. Holliday married Rev. Archibald Alexander Hodge; Elizabeth B. Little married Professor Henry Snyder of Hampden-Sidney College; Harriet T. Little married Rev. Frederick T. Brown; Matilda C. Little married Rev. Hugh A. Brown; and Sarah E. Little married Rev. Henry Rowan Wilson, all doctors of divinity and ministers of much repute. It is this last woman and her children to whom Dr. Foote refers in the above quotation.

Dr. Henry Rowan Wilson it may be said here was missionary to the Cherokee - Choctaw Indians, 32-37; missionary to India 37-45; agent to the Board of Foreign Missions 45-52; pastor 53-66 and district secretary, Board of Domestic Missions 66-67; corresponding secretary, Board of Church Extension 68-70; corresponding secretary, Board of Church Erection 70-86.

Statistics of membership for this period are incomplete. The extant session book ends on September 15, 1825 and the Assembly did not begin to publish membership statistics until about 1831. But in 1825 the record shows 122 members with no more statistics until 1831 when Kent Street and Piccadilly Street had 80 members each—160 total.

The ruling elders during the period 1800-1839 were:—

Ordained October 5, 1800:—Joseph Gamble, died Jan 17, 1833, aged 77; John Bell, died Mar 10, 1838, aged 67; James Holliday, suspended May 29, 1806, tavern keeper and contentious person; Col. Henry Beatty, charter elder Loudoun Street, June 15, 1839, died April 23, 1840, aged 79; Robert Gray, died Oct 2, 1826 aged 71.

Ordained June 18, 1804:—James Little, died June 1, 1834, aged 65; James G. Henning, last record April 7, 1806.

Ordained April 25, 1817:—Col. Augustine C. Smith, withdrew to the Episcopal Church, March 30, 1832; William Henning, charter elder, Loudoun Street, June 15, 1839, elder Cedar Creek, July 12, 1840; John Sperry, charter elder, Loudoun Street, June 15, 1839,; Daniel Gold, dismissed to Winchester Methodist Church, Dec 23, 1836, died April 1, 1852, aged 72.

Ordained about 1830:—(or earlier at Presbytery October 22, 1830) Samuel H. Davis, charter elder, dismissed to Wheeling, Feb 2, 1835.

Elected (and so installed) June 11, 1834:—John L. Thomas, charter elder, Loudoun Street, June 15, 1839, former elder in Baltimore.

(John R. McMullen is said to have been an elder at Kent Street in April 1832, but there is no extant positive record, and he may have been just a visitor, possibly from Opequon which at the time was part of Mr. Riddle's pastorate)

Graves were dug by the sexton who was also the custodian of the bier and pall which were loaned in the community to persons who buried elsewhere. Sometimes they were not returned promptly. That and other matters compelled the Session to have their arrangements with the sexton covering all of his duties and the care of their equipment reduced to writing over a period of time as new necessity required Sessional action as follows:

March 5, 1801—ordered that the collectors of the stipend collect for the use of the sexton fifty-cents from each pew holder and that Robert Gray and Joseph Gamble be a committee to settle with John D.----- for the present and agree with him or some other person for future attendance at the church and to make regulations with respect to the burying ground.

June 23, 1804—It was ordered:—1.—That any person or persons who were not members of the congregation nor supporters thereof, and wished to bury their dead in the graveyard, shall in every case pay for such privilege to the treasurer the sum of \$2.00 for every person above the age of twelve years and everyone under twelve years the sum of \$1.00. 2.—The sexton shall have the exclusive right to dig graves in the church yard for which he shall claim for every double grave for a person above twelve years of age, \$2.00 or for a single grave \$1.50, for graves for children under 12 years of age, \$1.00; 3.—That it shall be the duty of the sexton to open the doors and windows of the church every day that Divine service is to be performed, that he shall attend at the time of service and after service shut up the house. He shall leave the floor of the house clean swept the day before service is to be performed and the pews dusted; 4.—That it shall be the duty of the sexton to attend when Divine service is performed after night, to light and snuff the candles and in the winter, to cut stove wood, to kindle fire in the stoves and attend the same; 5.—That he shall have the privilege to cut grass in the church yard but not to put any cattle therein to pasture; 6.—That John Else be appointed sexton at the salary of \$16.00 a year which the treasurer is directed to pay him in quarterly installments.

April 7, 1806—Because the sexton had trouble to give out and to receive in the bier and pall to and from persons for whom he did not dig graves it was ordered that he receive for his own use fifty cents from every such person who obtained the bier and pall. For which consideration he should attend to the delivery of the bier and pall and see that they were returned in good order.

Mr. Else was discharged in 1822 for intemperance and James Synet was appointed sexton in his room with this further additional regulation:—

Ordered:—That it shall be the duty of the sexton when he digs a grave for any person in town to deliver the bier and pall at the house of the deceased before the hour of burial for which he shall be entitled to receive twenty-five cents and when he does not dig the grave, fifty cents. It shall be his duty also, to put up the stoves in the church in the fall of the year and to take them down in the spring and then put them carefully away for which he shall receive from the treasurer \$1.00 for putting up and \$1.00 for taking them down.



Fig 3. THE OLD STONE CHURCH ON PICCADILLY STREET

A barn like gray structure of rubble field stone built in 1788-1789, the first Presbyterian church in Winchester; used by the congregation as a place for worship until 1834, then by the Baptist Church of Winchester, 1834—about 1858, then by the Old School Baptist Church of Colour, 1858-1875, then as a schoolhouse for coloured children by the city school board concurrently with that denomination, then in 1929 as an armory and finally repurchased in 1932 by the Presbyterian Church from the Old School Congregational Baptist Church (Coloured); used as a stable by Federal troops during the War between the States—See chapter eight for full particulars.

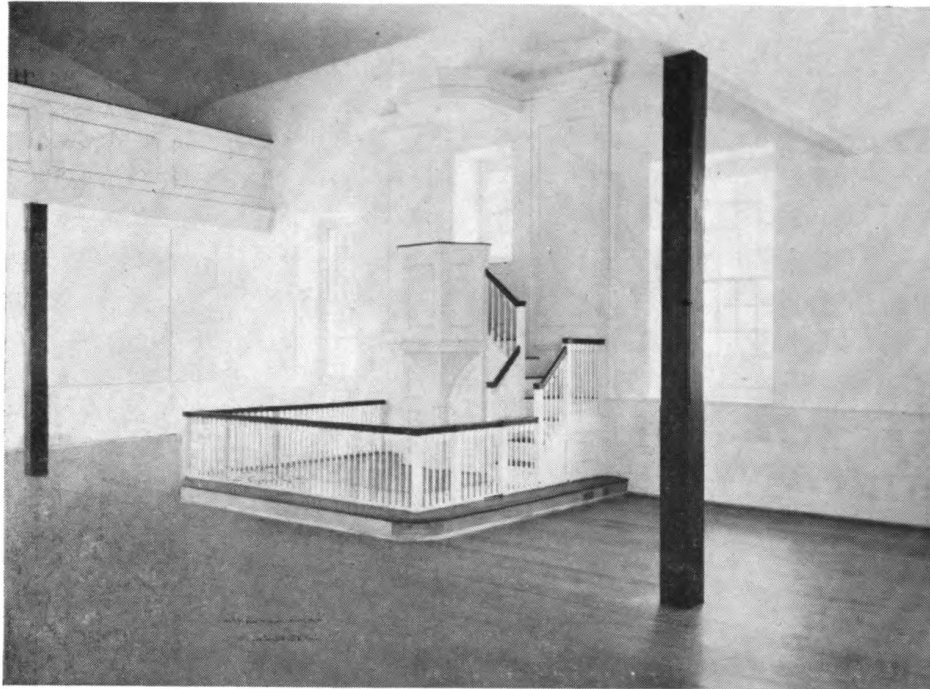


Fig 4. INTERIOR VIEW, OLD STONE CHURCH

Photograph taken before placement of seats and gallery post in immediate foreground touched out to show chancel and pulpit clearly.

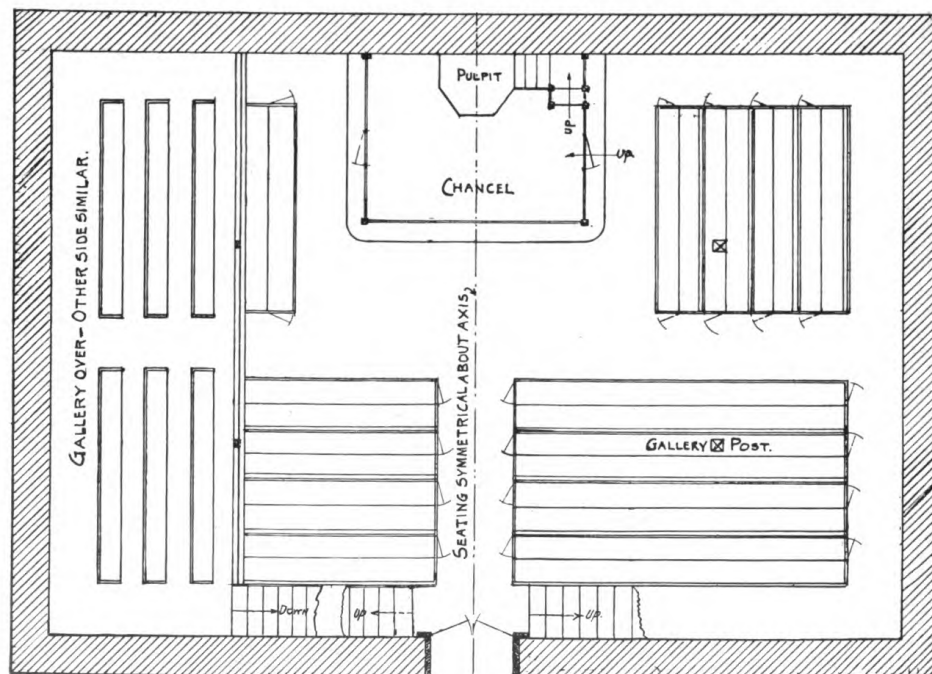


Fig 5. SEATING ARRANGEMENT, OLD STONE CHURCH

This drawing shows seating of the right hand section of the floor, the complete left hand section being symmetrical with it, and the left hand gallery over it, the right hand gallery being symmetrical with that.

CHAPTER FOUR

SECESSION AND DISRUPTION 1826 --1841

In spite of their different ideologies Dr. Hill and his Session labored in peace and quietness with evident success and the Church grew in numbers and usefulness — though there are no exact statistics — but minister and Session could not agree on the best means to promote the life of godliness in the congregation. Dr. Hill's ill health, school and domestic burdens forced him somewhat to neglect his pastoral duties. A controversy with the Rev. Joseph Glass over the organization of the Bloomery Missionary Society and favoritism in the matter of ministerial appointments and an accusation of plagiarism caused him to lose caste with his ministerial brethren and the subject of dancing in private homes and dancing schools became a hot issue — though no member of the Winchester Presbyterian Church was known to practice either.

On Dec 29, 1824 therefore he submitted four propositions to the congregation:—1. That in consequence of ill health (he was but 55 and lived to be 83) an assistant be gotten for him; 2. That arrears in pastoral salary be settled; 3. That a canvass be made to see if the congregation can support a pastor and an assistant; 4. That the sense of the congregation be taken to see if Mr. Elam T. Morrison, who had labored sometime among them, should be that assistant.

Matters two and three were settled at once and without discussion. One and four turned on the matter of government. The Session and the congregation agreed to have an assistant if the pastor so wished, but proposed that the assistant be chosen by free vote of the congregation. Some expressed a preference for the Rev. Septimus Tustin, at that time minister at Leesburg — with 46 years of very honorable and very useful service thereafter.

It seems to have been Dr. Hill's intention to have Morrison installed as his assistant and then resign in his favor — at least the Session so understood his move — but the discussion seemed to involve all other matters in dispute. Dr. Hill insisted the congregation could force no one on him without his consent;—the Session claimed that the right of election was vested in the elders and congregation which did not want Morrison. Dr. Hill proposed to withdraw — that the elders and congregation did not wish — Dr. Hill proposed the elders withdraw — that the elders declined to do. Mat-

ters were referred to the Presbytery with the result stated by Dr. Hill in his Autobiographical Sketches as above quoted. Dr. Hill charged in the course of the controversy that the propositions submitted for his consideration as a basis of settlement contained elements of deceit, a hidden endeavor to trap and bewilder. Dr. Foote — Sketches of Virginia, 2nd Series, page 478 — maintains that the failure of repeated efforts at reconciliation was due to a member of the Presbytery who acted the part of a private informer and put a construction adverse to peace upon all that was done.

The reader will note that in the last analysis, the organization of the Kent Street Church was due to exactly the same consideration as led to the organization of the Second Church, Alexandria, namely the stubborn assertion by a domineering minister that he had a right to designate his assistant and prospective successor. Dr. Hill in his Autobiographical Sketches claimed to have a majority of the nine elders and 160 members which cannot be checked from the extant Session Book as that ends with Sep 15, 1825 and other statistics are incomplete. When a committee of Presbytery in August 1825 canvassed the congregation by house to house visitation on the question of whether Dr. Hill should be invited to be pastor, the vote stood seventy-four to twenty-four. The Minutes of the Assembly show 122 members in 1825 with no more statistics until 1831 when Kent Street and Piccadilly Street had eighty members each. Kent Street had forty members in 1829.

When their patience was exhausted five elders withdrew to organize a Presbyterian Church on Kent Street. Four elders remained with the church on Piccadilly Street. The five elders who withdrew were the charter elders — Joseph Gamble, John Bell, Robert Gray with the addition of James Little, ordained and installed in 1804 and Col. Augustine Smith, ordained and installed in 1817. The elders who remained consisted of charter elder Col. Henry Beatty and the three new elders, William Henning, John Sperry and Daniel Gold, ordained by Dr. Hill in 1817, which three last were his particular friends.

The petition for the separate organization as the Kent Street Presbyterian Association of Winchester came before Presbytery on Saturday, Sep 30, 1826, was debated that day, talked over on Sunday, debated again on Monday, and then referred to the Synod for adjudication. Synod had the reference before it on Friday, Oct 27, 1826, debated it that day, also on Saturday and Monday, Oct 30th when it granted the petition and authorized enrollment by Winchester Presbytery. Rev. Samuel Houston and Rev. Samuel B. Wil-

son entered a complaint to the General Assembly which on May 30, 1827 sustained the Synod and dismissed the complaint. Elder Joseph Gamble appeared at Presbytery April 12, 1827 as the elder from Kent Street but was refused a seat because the General Assembly had not then acted. It was not until June 27, 1827 after receipt of the Assembly's decision that Kent Street Church was enrolled as a constituent of Winchester Presbytery, on condition that it receive the Confession of Faith and the Presbyterian Form of Government.

Dr. Hill had organized the Winchester Church in 1800 but without formal installation. One aftermath of this discussion was to raise the question as to whether or not he should be invited to remain as pastor and he was formally installed on the 17th of June 1826. Another aftermath was that Dr. Hill retaliated by the instigation of process against Rev. Septimus Tustin who was suspended for six months. The evidence, which is still in the files of the Presbytery of Winchester covers about 400 pages in a large quarto record book and consumed four weeks of the time of the committee, implicates Dr. Hill as the real instigator of the trial though there was some friction between Mr. Tustin and the Leesburg Church. This case was heard by Presbytery on June 20, 1827.

David Hunter Riddle was licensed by the Presbytery on Oct 18, 1827 and began work at Kent Street at once and on Dec 4, 1828 was ordained and installed pastor of Kent Street and Opequon which latter Church he had to reorganize as it had lost many members by reason of death, migration and no revivals and had to be rebuilt from the ground up.

The revival of 1831 brought increased membership to both churches and a better mind. This noteworthy revival began at Fredericksburg where Rev. Samuel Brown Wilson was minister and was a part of a general revival which swept the entire Church. South and North both had showers of refreshing revivals and the highest peak of the century was reached in 1832 when there were 34,160 new members out of a total membership of 217,348 — a gain of 15.7%. The minutes of the Assembly of 1832 record that 68 Presbyteries and 700 congregations had been blessed with revivals and that the display of the power of the Gospel had been glorious almost beyond all example.

During the years 1831 to 1834 the Presbytery had its most spectacular season of Grace. 1,173 persons were added on confession of faith, chiefly in the counties of Hardy, Hampshire, Berkeley, Frederick and Stafford and seven new Churches were organized. The ministers most active in this revival were James Moore Brown, in

Frederick and Berkeley counties; William Henry Foote in Hampshire assisted by licentiate David H. Coyner; William N. Scott in Hardy and Samuel B. Wilson east of the Blue Ridge. Exact results for Winchester Church cannot be given.

The pastorate of Dr. Hill was frequently blessed with revivals, notably during the period when the great evangelist Rev. Daniel Baker, apostle to Texas, was associated with him as a student. Baker's evangelistic zeal was unabated from his conversion to his death.

The means employed in this spectacular revival were the intensive four day meetings so effectively used by that flaming evangelist, William Claiborne Walton, protege of Dr. Hill, the Concert of Prayer, the protracted meeting extending to five or six weeks and the Sunday school and temperance societies. The temperance movement seems to have coincided with concerted evangelism and in Winchester the Sons of Temperance had a chapter after the fashion proposed by the Rev. Thomas Poage Hunt, stepson of Rev. Moses Hoge, candidate under care of Winchester Presbytery, 1816-1818, author of numerous temperance tracts, temperance lecturer and organizer of town and State temperance societies including The Cold Water Army, a society of children.

With this increase of membership in both congregations and a better mind, ministers, elders and members came to a place of mutual forbearance and on April 23, 1832 the two Churches were reunited. The terms of union sanctioned by the Presbytery were:

1. The present Sessions and Churches to form one Session and one Church;
2. To adopt the Confession of Faith, Form of Government and Book of Discipline of the Presbyterian Church so as to be completely subject to the discipline of the Presbyterian Church in the United States;
3. The present pastors of the separate congregations to be collegiate pastors;
4. The two houses to be the common property of the united congregation and the debt upon them a common debt; and 5. That all past differences be buried in oblivion.

But the Church could not or would not support two ministers and so on Oct 22, 1833 the collegiate pastorate was dissolved and Rev. David H. Riddle went to Pittsburgh to become the first pastor of the Third Presbyterian Church, first moderator Pittsburgh Presbytery, part organizer New School Synod of Western Pennsylvania, moderator of the New School General Assembly in 1850. Dr. Hill continued to serve a while longer under renewed tension, but on Feb 1, 1834 he removed to Briery Church in Prince Edward County, Va. (formal dismissal, April 26, 1834). He returned to Winchester in the fall of 1836 because his stipend at Briery was paid from the hire of slaves owned by the congregation. Fall 1836—Oct 1838 he served the Second Church, Alexandria, which he had helped to

organize in 1817, and thence returned to Winchester again, and his daughter's home on Amherst Street. At Alexandria the Presbytery of the District divided and he adhered to the New School section and so "I was made a New School Presbyterian, though I had not adopted any new sentiments on doctrine or discipline or government." . . .

Immediately after the departure of Dr. Hill the Church proceeded to implement the action of the Presbytery at a meeting of the Session on June 10, 1834 and of the congregation on the next day, Rev. Francis McFarland, moderator and Rev. John J. Royall, clerk. Royall had been a home missionary in Fauquier County and was received by Winchester Presbytery from West Hanover on Oct 11, 1833. The elders present were John Bell, Daniel Gold, John Sperry, Henry Beatty and William Henning. It was agreed:—

1. That the Kent Street church be the stated place of worship and that the congregation be known thereafter by the name and style of the Presbyterian Church of Winchester;
2. That the debt of \$1700 on the Kent Street church, including accrued interest, be assumed by the united congregation;
3. That the legacy of \$200.00 from a deceased elder, Mr. James Little, to the Kent Street Church be applied to reduce the debt;
4. That the stone church property be sold (the graveyard to be retained) and the proceeds also to be applied to reduce the debt, John Bell, Daniel Gold and Thomas A. Tidball committee to sell, (John J. Royall added later);
5. That Rev. John James Royall be secured as minister for the next six months;
6. That Bell, Gold, Tidball and Royall be a committee to inquire into the expediency of erecting a lecture room in some central place in the town of Winchester for social meetings and Sunday school instruction to which it seems that the merged congregation was committed; and
7. That John L. Thomas, a former ruling elder in a Baltimore Presbyterian Church, be elected to serve in this Church.

It was further agreed that when the deed had been executed from the trustees of Kent Street Church to the Presbyterian Church of Winchester the congregation should remove for worship to the Kent Street church. The trustees at the time were John Bell, Alfred T. Magill and Augustine C. Smith for the Kent Street Church; Charles H. Clark, Thomas A. Tidball, John L. Thomas, William Henning and Daniel Gold for the old stone church on Piccadilly Street. Meantime, Samuel H. Davis, ruling elder, had removed to Wheeling (dismissed Feb 3, 1835).

The reunited Church seems to have begun business on a shoestring. The committee to procure a lot and erect a lecture room first found an available location in the Phillips lot on Braddock Street at a cost of \$500.00 for the lot and \$1,000.00 for a building. When that was found not satisfactory they selected another lot on the east side of Water Street at a cost of \$650.00 for the lot and the same \$1000.00 for the building. On Aug 6, 1834 the action of the

congregation was reconsidered and the proceeds of the sale of the old stone church were ordered applied to erection of the lecture room, the debt on the brick church (Kent Street) to be reduced by subscriptions paid in weekly installments. The committee to secure funds for this purpose was Mrs. Tidball, Mrs. Betty Conrad, Miss Polly Bush, Miss Roxaline D. Bent, Miss Frances Stubblefield, Mr. Lloyd Logan and Nathaniel Bent.

The old stone church was sold on Sep 13, 1834 to Arthur W. Carter, Watson Carter and Hiram W. Taylor, trustees for the Baptist Church of Winchester, for \$1200.00 payable in four semi-annual installments to June 13, 1836, deed dated Sep 15, 1834.

Meanwhile, the deed from the trustees of the Kent Street Church to the trustees of the Presbyterian Church of Winchester, having been properly executed and recorded, on the third Sabbath in July 1834 (July 20, 1834) the congregation removed to the Kent Street church as its usual house of worship. Meantime the matter of securing a lecture room was at a standstill and on March 3, 1835 the first action of the congregation was reaffirmed and the proceeds of the sale of the stone church ordered again applied to reduce the debt.

Mrs. Susan W. Tidball and Joseph Tidball were aggrieved at the procrastination and on Dec 17, 1836 received their letters of dismissal to Opequon Church, to be followed on Dec 23, 1836 by Daniel Gold, Phoebe Gold, Mary S. Gold, William H. Gold and Adeline H. Muir, dismissed to join any branch of the Church of Christ in the United States. On June 10, 1837, Thomas J. Shepherd, protege of Daniel Gold, (later pastor of the Northern Liberties Church of Philadelphia and author of a Bible Dictionary), was dismissed to Opequon and Mrs. Harriet Conrad to the Episcopal Church in Winchester. On Feb 26, 1837 Session raised the question why Mr. William Diffendaffer did not attend church to be told later that he was aggrieved at the course pursued by the committee to erect a lecture room.

On Dec 23, 1836 the Session decided that the lecture room should speedily be erected on the lot attached to the church, John Bell, William Henning and John J. Royall, building committee to procure the means and superintend erection. The lecture room was completed some short time thereafter and the accounts for its erection were ordered audited on May 20, 1839 and the balance due ordered paid. It was used as the regular place of meeting for the Session — first recorded meeting, June 7, 1840.

Two items of interest come in this period. First, owing to the scarcity of hymn books, the minister was asked to line out the hymns

for singing by the congregation (usually two lines at a time). Second, the use of the church for a Fourth of July celebration was refused.

On April 11, 1838 Rev. John J. Royall gave notice of his intention to resign his pastorate to Presbytery. The congregation acquiesced in that resignation without opposition but with much commendation for his labors in Winchester. He did very valuable work at Culpeper, Cedar Run and The Grove, east of the Blue Ridge, was founder of the Rapidan Church and prime mover in the organization of the New School Presbytery of Winchester on April 18, 1839.

Since the organization of the Presbytery about 1706 by Rev. Frances Makemie and associates the indigenous Presbyterian Church in the United States has been vexed by two major upheavals which have been used by the Divine Providence for its purification and wider usefulness. On Sep 19, 1729 after much discussion and diligent exertions on the part of the strict Presbyterians, the Synod of Philadelphia adopted the Westminster Confession of Faith and Longer and Shorter Catechisms as the confession of their faith and on the 22nd the Directory for Worship, Discipline and Government commonly annexed to the Westminster Confession as the rule and regulation of church government. The Synod made it imperative that not only every candidate but every ordained minister of the Church should, by subscription or otherwise, in the presence of his Presbytery, acknowledge these instruments respectively as the confession of his faith and practice; and even down to this day when we receive a minister or ordain a licentiate he has to sign that obligation before he can be enrolled as a minister.

The early ministers were educated in Scotland, England or Ireland and there were no high grade institutions in America to train native born Presbyterian ministers. In 1728 Rev. William Tennant had begun to remedy that defect by his Log College at Neshaminy, Pa., where young men might acquire the requisite qualifications. Presently his students came up for licensure and ordination and the Synod insisted that such young men come before it for examination before taken on trial by any Presbytery. The Presbytery of New Brunswick licensed and ordained John Rowland in the face of this Synodical decision and a ruction resulted. Fuel was added to the flames by the evangelistic methods of George Whitefield, adopted and seconded by the minister sons of William Tennant, and resulted in the secession of the three Presbyteries of New York, New Brunswick and New Castle and the organization of the New Side Synod of New York in 1741. It also led to the establishment of Nassau Hall in New Jersey

(now Princeton University) and in 1755 to the erection of the New Side Presbytery of Hanover in Virginia. This very bitter Old Side-New Side controversy turned, it will be noted, on the matters of ministerial education and evangelism. The New Side ministers, in the very nature of the case, were more strict in the matter of discipline and the purity of the Church. No item of doctrine was affected; both sides adhered firmly to the Westminster standards.

The fire burned itself out and on May 29, 1758 the two synods merged into the Synod of New York and Philadelphia. But note:— Rev. William Robinson, John Todd and Samuel Davies, founders of the Presbyterian Church in Virginia east of the Blue Ridge, and Alexander Craighead, an ecclesiastical firebrand in the upper Shenandoah Valley, belonged to the New Side Synod of New York. Note also that Rev. John Hoge, pastor at Opequon 1755 to about 1776, was trained at Nassau Hall in the New Side Presbytery of New Brunswick, and that Rev. Nash Legrand and Rev. William Hill grew up in the bounds and ideals of the New Side Presbytery of Hanover.

The second violent upheaval came in 1837. When the rapid expansion of the nation beyond the maritime regions into the hinterland of the West began, the Church felt it to be its duty to follow the new settlers and to provide the institutions of religion for them. But workmen were few and competition between workmen of like creeds was a good thing to avoid. On paper, the Congregational Church at the time stood with the Presbyterian Church on the Westminster Confession of Faith; and on May 29, 1801 the General Assembly, without submission to the presbyteries, adopted a Plan of Union with the General Association of the State of Connecticut, by virtue of which the evangelization of the Northwest was to be a common task and with exact procedure to be followed when a Congregationalist minister served a Presbyterian Church and vice versa. The General Association of the State of Connecticut was, of course, a volunteer association and had but limited jurisdiction.

The common task idea had a further extension. The Assembly was content to conduct foreign missions through the American Board of Commissioners for Foreign Missions, its home missions in conjunction with the American Home Missionary Society, and its Christian education hand in hand with the American Education Society; all good institutions founded with the best of intentions, and yet not under ecclesiastical control.

By 1830 and earlier friction arose between the American Home Missionary Society and the American Education Society and the like agencies in the Church. More than all else, the Plan of Union pro-

duced a half-breed whose Presbyterian lineage could be more than questioned. Unordained committeemen represented their congregations in Presbyterian courts, men who had not even accepted the Confession of Faith. The ruling eldership had disappeared and there were whole synods and presbyteries which claimed to be Presbyterian, but were deficient in the very first elements of Presbyterian organization and were lax in the matter of doctrine and discipline. The Presbyterian Church had already been swallowed up in New England by Congregationalism and conservative men saw that the only way to remove the infection was to purge out the virus.

On May 23, 1837 therefore, the General Assembly, by vote of 143 to 110 declared the Plan of Union to be null, void and abrogated, because it had been enacted by the Assembly without previous advice and consent of the presbyteries and because the General Association of the State of Connecticut had no power of legislation to regulate congregations beyond its own bounds.

It then dropped from its rolls the Synods of Western Reserve, Utica, Geneva and Genessee and their constituent presbyteries because they were not organized in accordance with the Form of Government of the Presbyterian Church. When the Assembly met again on May 17, 1838 and these New School presbyteries presented their credentials to the clerks they were refused enrollment which action led to the organization of the New School Assembly and disruption in the Church.

Again there was no question of doctrine involved—the issue was later complicated somewhat by the question of slavery—but Old School and New School both adhered firmly to the Westminster standards within at least the allowed limits of private interpretation. The Old School worked more for the peace of the Church, the New School more for its purity, and out of this controversy came in the Divine Providence a ruling eldership of more prestige and influence and the rediscovery of the scriptural diaconate.

In this nationwide background of crimination and recrimination, turmoil, confusion and bitterness, the Church at Winchester was involved. On April 18, 1839 at Charles Town, W. Va., Rev John J. Royall and his associates advised the Presbytery of Winchester they would no longer engage in the deliberations of the Presbytery. He bade the Presbytery an affectionate farewell and retired with three other ministers and eight elders to organize the Presbytery of Winchester, New School, Rev. Abner W. Kilpatrick, first moderator, John J. Royall, clerk.

The first act of the new Presbytery was to seat Rev. William Hill, DD, as a corresponding member from the District of Columbia Presbytery, (who by now had returned to Winchester for his permanent residence,) to enroll Rev. James W. Phillips and his congregation (Cook's Creek and Harrisonburg) and to ordain licentiate Andrew Hunter Holmes Boyd as an evangelist, which was done on Saturday, April 20, 1839.

The New School Assembly proceeded as if it were the true and genuine supreme court of the Presbyterian Church and the local congregations followed suit, so far as to include in their deeds the designation, Constitutional Presbyterian Church. For example, while the Round Hill congregation was a part of the Loudoun Street congregation, the deed for the land on which the present Round Hill church is situated did not run to the Loudoun Street Church but to trustees for the Constitutional Presbyterian Church at Round Hill.

At the meeting of the Presbyterian congregation of the town of Winchester, held in the Presbyterian church (Kent Street) on June 22, 1838 with the Rev. Abner W. Kilpatrick as moderator and Nathaniel Bent as clerk, the Rev. William Mayo Atkinson was elected pastor. He was received by the Presbytery of Winchester from the Presbytery of East Hanover Oct 6, 1838 and was formally installed pastor on Saturday Feb 2, 1839 by Rev. A. W. Kilpatrick and Rev. Lewis F. Wilson, as the commission. He had hardly begun his work when the New School Presbytery of Winchester was organized. On Monday June 17th, ruling elders Henning and Thomas placed in his hands a paper signed by 44 persons (4 of whom later withdrew) to the effect that after much reflection, consultation and prayer they had come calmly to the conclusion that the subscribers could no longer remain together as a religious congregation under the acts of the General Assembly of 1837 and 1838 and that a separation must take place in the spirit of peace and love, accompanied by the following propositions:

1. That the money from the sale of the old Presbyterian church be returned to them, — say \$1200.00, and they would release all claims to the Kent Street Presbyterian church property; or 2. That the church be used alternately as common property until some definite and amicable arrangements could be made at a future date for an equitable division of the property; or 3. That the trustees decide what disposition should be made of the premises. To this paper, the subscribers were:—

Henry Beatty	x George B. Graves
x John Sperry	x Solomon Heister
x John L. Thomas	x Thomas Phillips
William Henning	x Jesse Curry
x George Keller	x R. C. Windle

Mrs. Elizabeth Albert	x Frances Klipstine
x Jane R. Annan	Susan E. Klipstine
x Mrs. Mary A. Baker	x Mrs. Elizabeth Marsh
x Rebecca A. Baker	x Mrs. Elizabeth Meredith
Mrs. Sarah Baker	Mrs. Mary A. Murphy
x Susan Beemer	Mrs. Margaret Orrick
Mrs. Rebecca Besore	x Mrs. C. H. Phillips
Mrs. Hannah Chapman	x Mrs. Margaret Ransdell
x Mrs. Sarah Chenowith	x Mrs. Lydia A. Richards
x Mrs. Elizabeth Copenhaver	x Jane Robinson
x Mrs. Catherine Curry	x Harriet Russell
Mrs. Harriett Diffendaffer	Mrs. Elinor Rutter
Mrs. Eliza B. Graves	Mrs. Mary Seal
Mrs. Maria Henning	x Mary A. Sperry
x Mrs. Aby Hoff	Mrs. Jane Taylor
x Mrs. Mary James	x Mrs. Matilda Thomas
x Mrs. Mary A. Keller	Mrs. Susan Wall

(This list contains the names of the four active elders of the Church and six other men arranged in the order of signatures, and the names of thirty four women arranged in alphabetical order because not copied in order in the record, and for convenience of reference. Twenty-eight of these (as indicated by the prefixed x) voted for Rev. Andrew Hunter Holmes Boyd to be pastor on August 29, 1841 or, if absent from the meeting, afterwards assented thereto.)

On Sunday, June 23, 1839 this paper with its propositions was presented by Mr. Atkinson to the congregation with a statement as follows:—

1. That the persons who deliberately signed the paper presumably were aware that in doing so they had by their own act separated themselves from the Winchester Church;
2. That, as the persons who recently constituted the Session are among the number who have signed the document, this church is now destitute of ruling elders and the first duty that devolves upon the pastor is to take steps to supply that defect;
3. That the impression exists in some minds that persons who in their feelings and opinions agree with the New School will be separated from our Church unless they leave it, for which impression there is not the slightest foundation;
4. That in his short ministry he had never shown any intolerance towards anyone of his charge whose sentiments differed from his own as to such matters, introduced them into conversation, or discussed them with any New School or Old School man, except to counsel the preservation of a meek and quiet spirit and feeling of brotherly kindness toward all brethren who differ from us;
5. That the separation announced had neither been our act or of our seeking and so far from it he had striven to prevent this catastrophe ever since he was settled by faithful preaching, and kind attention to the members of the Church without respect to party and by the exclusion from the pulpit of all party topics.

A lawyer by early profession, judicial by temperament, Dr. Atkinson used all his great capabilities in making less, to the true Church of God, the distresses of a division which all believed to be, at the time, necessary for the public peace.

At a meeting of the Church, Friday June 28, 1839 the congregation elected six elders:— William Stephenson, Thomas Allen, William Hill Streit, Nathaniel Bent, John Newton Bell and Lloyd Logan. On June 30th, these six men, (except Allen, who was not ordained until July 11, 1841) were ordained and installed ruling elders of the congregation of Winchester. William Hill Streit was elected treasurer.

Under the influence of Royall and Hill, the four elders and forty members who withdrew constituted themselves into a new organization which from its ultimate place of worship became known as the Loudoun Street Presbyterian Church. The property question was settled by the Kent Street organization retaining the building with its indebtedness and paying to Loudoun Street \$600.00 which was one half of the proceeds from the sale of the old stone church.

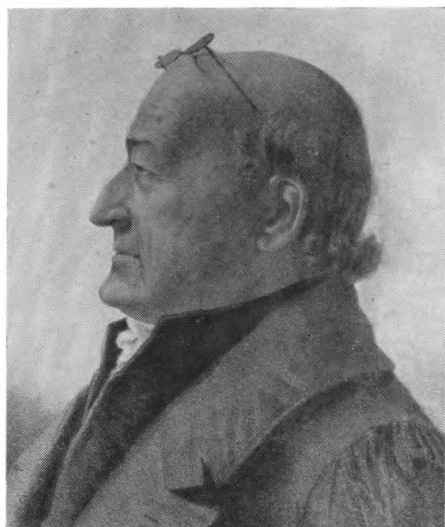
There are no exact statistics on the Loudoun Street Church before 1843 when it reported 66 members and the old Church 117. As the old Church had 90 members in 1840 after the secession it is obvious that two-thirds of the membership remained Old School. Both branches claimed to be the Presbyterian Church in Winchester, Virginia, and so appear in the records of the two presbyteries down to their reunion in 1865 when distinction between the two congregations had to be made and was made on basis of the street location of the houses of worship.

The early claim of Loudoun Street Church to be the constitutional, legitimate, continuous Presbyterian Church in Winchester, Virginia, is part and parcel as above indicated of the New School pretensions of the times, and is based on the idea that the eldership is the Church. Loudoun Street for fifteen days had the elders but Kent Street had the minister, the majority of the membership, the house of worship, the records and the recognition of what the civil courts shortly declared to be the legitimate Presbyterian Church in the United States of North America, and, moreover, the inherent power of recuperation. For the historian, the Kent Street Church must be considered the continuous Presbyterian Church in Winchester and Loudoun Street the secession.

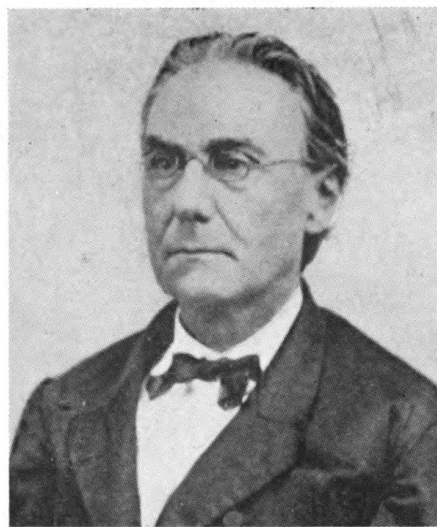
The writer admits that he is a great-grandson of John Bell, one of the Irish elders, that his wife was a great-great-granddaughter of Joseph Gamble, another of the Irish elders, and that as a lad he worshipped in Old Kent Street church under Dr. Graham and that it was the home church of his Winchester relatives who were not Lutherans. Nevertheless, the above is his dispassionate conclusion as the only one possible in accord with Presbyterian law, order and procedure and the decisions of the civil courts. As Second Church, Alex-

andria, was a secession, so also was Loudoun Street, though both had all or a majority of the elders.

When the two presbyteries reunited on August 1, 1865 a merger was discussed but from his death bed Dr. Boyd advised Loudoun Street to maintain its separate existence. From this distance it would appear that the separation was divinely ordered for a more systematic and complete evangelization of Frederick County, and that was perhaps Dr. Boyd's idea too.



Rev. William Hill, D.D.



Rev. David H. Riddle, D.D.



Rev. W. M. Atkinson, D.D.

Fig. 6. MINISTERS OF EARLY WINCHESTER CHURCH

CHAPTER FIVE

KENT STREET CHURCH 1839 — 1900

Dr. Atkinson continued as minister of the Kent Street Church until April 10, 1846 when his pastorate was dissolved by the Presbytery with the greatest reluctance and he became agent of the General Assembly's Board of Education for Virginia, the southern and southwestern states, but seems to have maintained his residence in Winchester where he died on Feb 24, 1849 and is buried in Mount Hebron Cemetery. It may be noted that in 1844 the congregation was organized for systematic contributions to the mission and education boards of the church.

Rose, a colored servant of Lloyd Logan, and Julia, a colored servant of George W. Baker, were received into full membership in the Church.

Dr. Atkinson and his family gave the foundation for a congregational library — announced April 4, 1846 — so as to continue his preaching after his departure.

On June 4, 1846 Rev. Theodoric Prior of Nottaway County was elected pastor and declined. On Aug 10, 1846 Rev S. I. P. Anderson of Danville, Virginia was elected pastor at a salary of \$700.00 paid semi-annually—he also declined. On Nov 3, 1846 Rev. Beverly Tucker Lacy, licentiate of New Brunswick Presbytery, was elected pastor at a salary of \$600.00 to be paid semi-annually. He was received by Winchester Presbytery May 13, 1847 ordained May 16, 1847—and dismissed to Montgomery Presbytery on April 22, 1852. In connection with this pastorate of the Kent Street Church, he served the Front Royal Church as stated supply — 1847-1850. During his ministry, Nathaniel Bent was clerk of the Session.

Mr. Lacy resigned on Jan 4, 1851 on account of his health and particularly a disease of the throat which prevented his full service.

On March 31, 1851 Rev. George D. Armstrong, at the time professor of Physical Science in Washington College, Lexington, Virginia, and stated supply, Timber Ridge Church and later pastor at Norfolk, Virginia, 1851-1891, was called to be pastor at a salary of \$1,000.00 a year, payable semi-annually, but declined. On July 17, 1851 Licentiate James Robert Graham was elected pastor at a salary of \$650.00, payable semi-annually. He was ordained and installed Thurs-

day, Oct 9,1851 by the Presbytery of Winchester, Rev. Warren Backus Dutton, son-in-law of Dr. Atkinson, preached the sermon; Rev. Lewis F. Wilson charged the pastor; Rev. Robert T. Barry charged the congregation. Dr. Graham was installed as pastor of the Presbyterian congregation of Winchester and so remained until the merger on March 20,1900; then pastor emeritus to April 8,1914 when he died.

Miss Fannie Bland Tucker Magill came to Winchester Church on Oct 11,1851 by letter from the First Church, Richmond. The minister courted her under the eyes and with the evident approbation of his congregation and when he married her on Oct 3,1853 it gave him an extra \$150.00 on that years stipend. It was extra money well spent.

About the year 1850 congregations began to realize that their duties to their ministers, if they wished to keep them free from worldly cares, included a comfortable dwelling among them, rent-free and that good living conditions were essential to secure permanance in pastoral relations. This marriage decided Kent Street congregation to proceed at once to provide a parsonage for the use of their present and future ministers. Thomas Allen, William Hill Streit, Lloyd Logan and John N. Bell were designated a committee on Aug 29,1853 to select a site and to purchase or contract for the building of a parsonage to be connected with the church. Which they did by the purchase, on Jan 1,1855 for \$5000.00 from Lewis M. Lauck, of the residence on North Braddock Street (No. 319). Dr. Graham and his family at once moved into the manse and continued to reside in it until his death on April 8,1914. The place is now owned by Mr. Seibert Smith and occupied as a dwelling and as a place of business for the Winchester Casket Company.

The house was erected sometime between 1848 and 1851. When the Civil War came on the minister and his wife, though they had several children by now and a mother or so, invited Mrs. Stonewall Jackson to make her home with them...1861-62...and the General invited himself also. The records of the Graham family remember the great friendliness and geniality of the great Confederate deacon.

The War between the States came near to wrecking the town of Winchester and its churches, especially the Presbyterian, against whom the armies of the North seemed to have a particular grudge. Apparently neither the Kent Street church nor the Loudoun Street church suffered very great damage; apparently also, they were able to carry on some work. The Session of the Kent Street Church held no meetings of record between April 13,1861 and July 4,1865 but note, "owing to the unsettled conditions of things around us and the misplacing of the book of Sessional records the minutes of sev-

eral meetings of the Session during the last four years are not recorded."

The Loudoun Street Church has no record from April 10, 1861 to Aug 27, 1865 though some persons seem to have been received by Dr. Boyd without a Session.

It is recorded that on April 6, 1863 the merchants of the town were ordered to take the oath of allegiance or stop their business. Rev. A. H. H. Boyd, John N. Bell, Henry S. Baker, Oliver M. Brown, Robert Y. Conrad and Philip Williams of Woodstock were arrested and imprisoned at Fort McHenry, Maryland. Some of these were hostages for the return of Federal soldiers captured by the Confederates. It is supposed that the early death of Dr. Boyd was directly due to the hardships of his imprisonment.

Elder William Hill Streit spent much time in the local guard house. Three very promising young members of the Kent Street Church, Robert Sherrard Bell, Francis Dixon Sherrard and Robert Bell Streit were killed in battle and many of the citizens refuged South in 1863. So tightly shut up was the town that when on May 5, 1864 Rev. Malcolm W. Woodworth married Susan Elizabeth Streit, daughter of elder William Hill Streit and Nancy Selina Bell, no person was permitted to go outside of their house after 2 p.m. In connection with that order, the invited guests and minister were escorted to and from the house by military guard. Maj. Gen. Franz Sigel about this time was succeeded in the valley by Maj. Gen. David Hunter whose orders in August 1864 were to burn all barns, mills, hay and wheat stacks, gather all cattle, horses and sheep into herds and drive them out of the Valley and to kill all hogs and broken down horses. The home of Dr. Boyd was commandeered in 1863 for a hospital.

During this period, Dr. Graham had to resort again to teaching school in order to make both ends meet. The finances fell into disorder and in 1867 Session appointed William Hill Streit, John Bell, H. Clay Krebs and Holmes Conrad a committee to suggest a plan for renting pews and increasing their number which the committee presently found inexpedient. In 1867 a contribution was sent them from Rev. Austin C. Heaton which was most gratefully acknowledged. Doubtless other contributions came from other friends in the North for like aid.

The Presbytery took a hand through its committee on reciprocal relations. The Session objected to this interference by Presbytery and stated that while they had agreed on no specific sum, their aim was \$1000.00 a year including the rental value of the manse (\$300.00)

and that failure to provide an adequate salary was due to the impaired fortunes of many of their members and the want of adequate means for their own support on the part of a large portion of the people.

The stipend dropped to \$400.00 in 1876 and the Session reported a promised salary of \$750.00 which seems never to have been paid completely and for the last eight years of his ministry Dr. Graham averaged but about \$616.00.

The organizers of the Kent Street Church were very careful to preserve in the deed of their property all of the essential points with regard to practice that arose out of their controversy with Dr. Hill. The Kent Street church was located on the northeast corner of Kent and Water Street (now Boscawen Street). The deed dated Nov 15, 1825 runs from Lewis Neill and Frances Ann his wife, James Carter and Rachel his wife, Hannah Neill, Thomas Neill and Mary his wife, Solomon Miller and Ruth his wife, Goldsmith Chandler and Phoebe his wife, Abijah Taylor and Mary his wife, all heirs of John Neill and of his son John who died intestate August 1823, to John Bell, Robert Gray, James Little, Alfred T. Magill and Augustine C. Smith, for the term of 500 years, renewable forever and for the uses hereinafter expressed:—

1. That the new congregation or religious association soon to be formed and registered and which will consist chiefly of part of the present Presbyterian congregation of Winchester shall be permitted to use, occupy and enjoy said lot and premises and to erect a church thereon for the purpose of religious worship; 2. That the privilege of occupancy and use shall be construed limited, etc., by reference to the written constitution for the organization and the government of said congregation and more particularly as to its temporal concerns, which constitution shall be formed and adopted by the same grantees and Joseph Gamble and such other persons as they may think proper to associate with them; 3. That no ecclesiastical tribunal will ever be permitted to control or modify the right of property in and to the said lot and the church to be erected thereon; 4. That no person shall vote in any election for pastor, elder or other officers in said new congregation who shall not be a pew holder or contributor to the support of said congregation, of not less than \$5.00 per annum regularly paid; 5. That if the new congregation is not sufficiently secured by this indenture the eight parties hereto shall execute supplementary indenture to do so.

This deed is signed for the grantors by Lewis Neill, Frances Ann Neill, James Carter, Rachel Carter, Hannah Neill, Thomas Neill, Mary Neill, Solomon Miller, Ruth Miller, Goldsmith Chandler, Phoebe Chandler, Abijah Taylor and Mary Taylor, also by Abraham Neill of Green County, Ohio; and also by the five trustees—Frederick Deed Book 51, page 325.

The lot thus conveyed is described as bounded on the north by the lot of James McCranchan on the east side of Kent Street, on the

south by Water Street, on the east by the lot of the heirs of Robert Young and on the west by Kent Street.

The stipulations of this deed seemed to militate against the merger of the Kent Street Church with the Presbyterian Church of Winchester in 1834, but Attorney Robert Y. Conrad ruled that these stipulations or conditions were inserted by the grantees and not by the grantors and that therefore the grantees had full right of modification which decision was confirmed by Judge Richard E. Parker.

The deed to the merged body, dated July 12, 1834 runs from John Bell, Alfred T. Magill and Augustine C. Smith, surviving trustees, to John Bell, Alfred T. Magill, Augustine C. Smith, Charles H. Clark, Thomas A. Tidball, John L. Thomas, William Henning and Daniel Gold, and narrates the fact of merger and proceeds with stipulations as follows:—

1. That the congregation which occupies these premises shall be subject to the laws and discipline of the Presbyterian Church in these United States and in regular subordinate connection with the same;
2. That the right of suffrage for pastor and elders shall be regulated by the usage and will of the united congregation and the rules of said Presbyterian Church in force at the time of election;
3. That the constitution heretofore adopted by the Kent Street congregation, viz. the Book of Discipline and the rules and regulations of the Presbyterian church, be retained;
4. That no amendment to this constitution shall be adopted and no regulation entered into which shall contravene in any way the principles, laws or practices of the Presbyterian Church;
5. That the debt now about \$1700.00 contracted by the Kent Street congregation for improvements on the lot which has been assumed by the united congregation shall be and remain a lien on said property to be enforced by sale if not paid within five years by the united congregation;
6. That the said property may be sold by the united trustees or their survivors or by the united congregation, provided the proceeds are used in purchase or exchange for other real property to be held and used in Winchester for the benefit of a Presbyterian congregation.—Frederick Deed Book 63, page 68.

It will be noted from chapter four, page thirty-four, that three propositions for the disposal of the Kent Street church property were made by John L. Thomas and his associates in the organization of the Loudoun Street Church. The third deed of record dated Dec 9, 1839 to implement the conclusion of the trustees runs from Augustine C. Smith, Charles H. Clark, Thomas A. Tidball, John L. Thomas and William Henning to John Bell, Lloyd Logan, William Stephenson, Henry M. Brent and Robert Y. Conrad in pursuance of an award by arbitrators and conveys the lot and church at the northeast corner of Kent and Water streets to the second parties for a consideration of \$600.00 to be paid for the purchase or erection of a house of worship,—the church debt to be paid by the party to whom the property is awarded who selected the second parties as their agents to have

and to hold the same for the congregation worshipping there and of which Rev. William M. Atkinson is at present the pastor. Frederick Deed Book 71, page 105. The reader will note that by this deed the Kent Street organization agreed to pay \$600.00 to help build the Loudoun Street church and that the Loudoun Street authorities refused to recognize Kent Street as a valid Presbyterian organization, the \$600.00 being half the proceeds of the sale of the old stone church on Piccadilly Street.

In connection with the contemplated purchase of the manse, Robert Y. Conrad, Henry M. Brent, William Stephenson, Lloyd Logan, William Hill Streit, James Carr Baker, Thomas Allen, Nathaniel Bent and John N. Bell were appointed on Aug 29, 1853 successor trustees to be followed on Nov 25, 1868 by the election of Henry M. Brent, Robert Y. Conrad, John N. Bell, Lloyd Logan, Holmes Conrad, H. Clay Krebs, T. D. McCaw, Samuel B. Logan, William R. Constable and George W. Kurtz. These later were appointed in connection with a study in 1867 by a committee to perfect the title of the church property.

Statistics of membership for these earlier periods are very inadequate. The record indicates that during his long pastorate Dr. Graham received 204 persons on profession and 150 by certificate, that he began with 103 members in 1851 and closed with 119 in 1900. His largest roll was 156 members in 1871. From 1882 to the close of his ministry the Kent Street Church roll averaged 123 members . . . maximum 128 in 1883—minimum 119 in 1900. Total contributions ran about \$1300.00 per year with a maximum of \$1592.00 in 1892 and a minimum of \$1150.00 in 1898.

It may be noted that these statistics of membership include four free women of color:—Phoebe Johnson received in 1851; Betsy Morton received in 1852; Jennie Stevenson received in 1859 and Charlotte Lofey received in 1868 on certificate from Franklin Square, Baltimore. No record is made of the reception on confession of any slave persons of color.

The Sunday School enrollment was reported as 90 in 1856 and rose to 215 in 1858, an all time high, officers and teachers included. From 1866 to 1876 it averaged 107 and ran right along the 100 level until it got up to 136 in 1894—146 in 1896—and 141 in 1900 (officers included). The number of teachers employed in the more recent years ran from 14 in 1888 down to 10 in 1892 and up to 15 in 1900. The early rule was that there should be no more than six scholars to a teacher. The superintendents were Nathaniel Bent, 1839-1869;

John N. Bell 1870-1890; Henry Clay Krebs, 1890-1900. It is recorded also that John N. Bell in the days of domestic servitude (before the War between the States) conducted a very successful Sunday school for colored children. The exact location of which or the numbers that attended are not now known.

To summarize:—The Kent Street ministers during this period were:—William M. Atkinson, DD, October 1838-April 1846, installed Feb 2, 1839; Beverly T. Lacy, May 1847-April 1851, installed June 19, 1847 and James R. Graham, DD, September 1851-March 1900, installed Oct 9, 1851. The Church had thirteen ruling elders as follows:—

Ordained June 30, 1839:—William Stephenson, died Jan 9, 1857; William Hill Streit, died Aug 6, 1882, aged 76, grandfather of the writer; Lloyd Logan, died Mar 11, 1893; John Newton Bell, died Jan 23, 1890, aged 80, great uncle of the writer; Nathaniel Bent, died Dec 11, 1869.

Ordained July 11, 1841:—Thomas Allen, died Sep 3, 1873; James Carr Baker, dismissed Feb 22, 1881 (Round Hill).

Ordained Oct 27, 1867:—William L. Bent, died Dec 17, 1878, deacon 1841-1877; John L. Templar, dismissed Sep 13, 1871 (Newtown Church).

Ordained Sep 2, 1877:—Henry Clay Krebs, ceased to act at the merger, Mar 20, 1900, deacon, 1867-1877; Capt George W. Kurtz, elder Reunited Church, Mar 20, 1900, deacon, 1867-1877, died Nov 14, 1926; William L. Powell, dismissed Dec 19, 1889 (Seattle, Wash.)

Installed Mar 31, 1881:—William Keyser, died Sep 1883, aged 65, elder many years at Cameron, W.Va.

Dr. Atkinson was his own clerk of Session. Nathaniel Bent was clerk during Dr. Lacy's pastorate and down to his death on Dec 11, 1869. He was followed by William L. Bent 1870-1877. William L. Powell was clerk for eleven months to be succeeded by Henry Clay Krebs, elected Aug 20, 1878-Mar 20, 1900.

The Church had its first deacons in 1841. The succession follows:—

Ordained July 11, 1841:—John Gamble Baker, dismissed to Wheeling Jan 5, 1854; William L. Bent, elder, Oct 27, 1867.

Ordained Oct 24, 1867:—Henry Clay Krebs, elder Sep 2, 1877; Capt George W. Kurtz, elder, Sep 2, 1877; Major Holmes Conrad, ceased to act at the merger, Mar 20, 1900, died Sep 4, 1915; Samuel B. Logan, died Nov 7, 1870; Thomas D. McCaw, died Jan 13, 1871; William R. Constable, dismissed Jan 22, 1876 (Franklin Street, Baltimore).

Ordained Mar 20, 1881:—John Stephenson, ceased to act at the merger, died Jan 22, 1911; John D. Gray, ceased to act at the merger, non resident in 1900; A. Jackson Kerfoot, dismissed Feb 3, 1897 (Gunston Memorial Church, Washington, D.C); Charles B. Spangler, ceased to act at the merger.

The Session reported in 1882 that the Church had a Ladies' Mite Society and in 1883 and onward the record says "a Ladies' Missionary Society" but there is no record of officers or members. Among the

members and officers were doubtless, Mrs. William M. Atkinson, the 2nd. who lived down to 1896 (Betty J. White); Mrs. John N. Bell and daughters, Mrs. Graham and her daughter Evalina, Mrs. Streit and her daughter Anna, and women of the Baker, Brent, Campbell, Conrad, Gray, Holliday, Keyser, Krebs, Kurtz, Logan, Love, Magill, Myers, Smith, Snapp and Tucker families.

The record of June 2, 1856 is that a legacy of \$200.00 from Miss Mary Bush was received by the treasurer. \$100.00 of it was ordered paid into the general treasury and \$100.00 applied on the parsonage debt, but through the Circle of Industry. It is just possible that this is an early association of women banded together for work of the church. It is also noted on April 1894 that Mrs. Bell was most cordially thanked by the Session for the care of the communion service and for preparing the bread.

Days of fasting, humiliation and prayer were a regular feature of the service preparatory to Communion. The minister was very careful also in the observance of the mid-week prayer service at which the custom was to have an explanatory lecture, usually consecutive exposition of the Word rather than a topical sermon. It was very often the practice at this period for the minister to review the Sunday school lesson for the next Sabbath and so coach the teachers. This method allowed for a general discussion.

After it was found inexpedient to place more pews in the church it was decided to continue the rental of the pews and to re-assess their value. The envelope system was adopted on trial in 1871. Tentatively, the amounts collected on days appointed by the Assembly were to go to the causes as designated, the collection on Communion Sunday to be for the poor, collection on other days for general expenses of the treasurer with provision that once a year a special collection should be taken to meet the expenses of the Sunday school.

As late as 1877 the Presbyterial assessment was received by special collection, though the envelope system (in its pure form) was finally adopted in 1872. Collections for the boards and causes of the Church were also taken by personal subscription on cards distributed by the deacons.

Few cases of discipline were reported from this period. It was the custom of Dr. Graham and his elders when rumors arose in regard to the practice of any member to notify them not to attend the Communion and then to investigate charges with finally a judicial process under the rules of discipline. One case was of a colored woman involved in the theft of a silver cup and other articles from the

home of Mr. J. Smith Gilkeson. When the theft was reported, the woman had removed to Woodstock and it was impossible to serve citation under the Rules of Discipline upon her. She was therefore arraigned and witnesses heard and the case adjudicated in her absence. The Session was therefore very promptly rebuked by the Presbytery because the woman had not been given a chance to defend herself. In general most of the cases were questions of breach of the Seventh Commandment.

Ministers from the Kent Street Church have been:—

Robert Sherrard Bell, born Winchester, Nov 2, 1813, son of elder John Bell, student Hanover College, 1833-1835, Hampden-Sydney College, 1835-1836, graduate Union Theological Seminary, 1839; licensed by Winchester Presbytery Aug 31, 1839, ordained July 18, 1841; pastor Rappahannock Church and Front Royal, 1841-1845; minister Washington, Va. for occasional services, 1845-1888; died Washington, Va. Oct 25, 1888.

Alexander Hamilton Parkins, born Parkins Mill, five miles from Winchester on the Front Royal road, Oct 1, 1825, member Loudoun Street Church, 1842; graduate Delaware College, 1845, Union Theological Seminary, NY 1848; licensed by Winchester Presbytery (New School), Sep 9, 1848; home missionary, Frederick County, 1848-1852; license withdrawn at his request, Sep 1, 1854; member Kent Street Church, Oct 1, 1854; editor, Berryville, 1849-1861; soldier CSA, wounded at Manassas and died July 29, 1861.

James J. Smythe, member 1843, graduate Trinity College, Dublin and University of Glasgow; licensed by Winchester Presbytery, April 21, 1844; principal Winchester Academy, 1844-1848; pastor Sussex Church, Va. 1849-1851, later a minister at Pleasantville, Pa. 1868.

James Power Smith, born New Athens, Ohio, July 4, 1837, son Rev. Joseph Smith and Eliza Bell, member Kent Street, 1858; graduate Jefferson College, AB 1857, student Union Theological Seminary, 1858-1861 and 1865-1866 when graduated; soldier Rockbridge Artillery, CSA, 1861-Sep 1862, captain and aid-de-camp to General Stonewall Jackson and General Ewell, Sep 1862-1865; licensed by West Hanover Presbytery, Dec 29, 1863, ordained by Montgomery Presbytery, Oct 13, 1866; pastor Big Lick Church (now First Church, Roanoke, Va.) 1866-1869, Fredericksburg, Va., 1869-1892; evangelist, Synod of Va., 1892-1893; editor Central Presbyterian, 1892-1909; preacher at Virginia State Penitentiary, twenty years; resident at Richmond, Va., 1893-about 1921; died Greensboro, NC. Aug. 6, 1923; stated clerk, Synod of Va. 1871-1920; D.D. Hampden-Sydney College, 1900.

Paul Frederick Brown, born Madison, Ind., April 18, 1850, son Rev. Frederick Thomas Brown and Harriet Little of Winchester; member Kent Street, 1867; graduate Hampden-Sydney College, AB 1872, Union Theological Seminary, 1875; licensed by Roanoke Presbytery, April 24, 1875, ordained April 24, 1880; evangelist in Virginia and Kentucky, 1875-1882 and then served ten pastorates in Va., Ky., Ga., Tex., Fla., Tenn., NC. and SC; died Jacksonville, Fla., Nov 11, 1935.

Alfred Thurston Graham, born Winchester, June 4, 1858, son of Rev. James Robert Graham, member Kent Street 1875; graduate Hampden-Sydney College AB 1879, DD, 1900, Union Theological Seminary, 1883; licensed by Winchester Presbytery, May 16, 1883, ordained by Maryland Presbytery, Nov 22, 1883; pas-

tor Rockville, Md., 1883-1891, Bethesda, 1883-1889, Davidson, NC., 1891-1907, Lexington, Va., 1907-1917; died Charlotte, NC., Dec 8, 1917; particularly distinguished for his student pastor work at Davidson College.

James Robert Graham, Jr., born Winchester, Va., Oct 19, 1863, member Kent Street 1878; graduate Hampden-Sydney College, AB 1884, DD, 1920, Lenox College, Iowa, DD, Union Theological Seminary, 1889; licensed by Winchester Presbytery, June 5, 1889, ordained July 7, 1889; teacher, Millwood, Va., 1884-1886, missionary, Tsing Kiangpu, China, 1889-1940 resident Lexington, Va., 1941-1943; died Banner Elk, NC., May 9, 1943, buried in Lexington; a minister with but one Presbytery and but one pastorate.

Henry Tucker Graham, born Winchester, Va., Aug 21, 1865, member Kent Street, 1879; graduate Hampden-Sydney College, AB 1886, LL.D. 1934 Washington and Lee Univ., D.D., 1910, Univ. Pittsburgh, D.D., 1912, Union Theological Seminary, 1891; licensed by Winchester Presbytery, May 21, 1891, ordained June 23 1891; missionary to Japan, 1891-1896; pastor Fayetteville, NC., 1897-1904, Farmville, Va., 1904-1908; president Hampden-Sydney College, 1908-1917; pastor Florence, SC., 1917-1939, pastor emeritus, 1939—; resident Rock Springs, NC., 1945—; author; moderator Synod of SC., trustee, Hampden-Sydney College, Presbyterian College of SC., Queens-Chicora College, etc. Daughter Alice S. is wife of Rev. Henry G. Bedinger, president of Flora McDonald College.

William Donoghe White, born Tuscaloosa, Ala., Nov 21, 1851, son of Rev. Robert Baker White, great grandson of Judge Robert White of Winchester, member Kent Street 1879; graduate Hampden-Sydney College, AB 1870, Union Theological Seminary, 1881; teacher Greenwich, Va., 1871-1878; licensed by Winchester Presbytery, June 10, 1881, ordained Oct 7, 1882; pastor Harpers Ferry, 1881-1886, Marshall and Delaplane, Va., 1886-1889; infirm Staunton, Va., 1890-1910, Washington, DC., 1911-1916, Arlington, Va., 1917-1926; died Staunton, Sep 9, 1926.

Besides these were candidates Thomas Lewis (member 1840, died Nov 1841) and Alfred B. Tucker, M.D. (member 1852, dismissed to Berryville in 1857) who did not complete their courses of preparation.

Mention may be made here also of certain women who married ministers:—Scotia A. Sperry, member 1839, wife of Rev. Mr. Deems, a Methodist minister; Charlotte Sperry, who married (Charles F. ?) Eichelberger and then Rev. Jonah W. Lupton, D.D., Elizabeth (Betty) J. White, second wife of Rev. William M. Atkinson, D.D., member 1840; Mary Frances Atkinson, wife of Rev. Warren B. Dutton, D.D., member 1840; Mary Elizabeth Chamberlaine, member 1841; third wife of Rev. Lewis F. Wilson; Susan Elizabeth Streit, member 1850, wife of Rev. M. W. Woodworth, mother of the writer; Fannie Bland Magill, member 1851, wife of Rev. James R. Graham, D.D. From 1869 to 1877 Eliza Bell, wife of Rev. Joseph Smith, D.D. and her daughter, Rebecca Smith, were residents in Winchester, and active in the Church.

The relations of Dr. Graham and the successive ministers and officers of the Loudoun Street Church as will be pointed out hereafter were always most friendly. By some mutual arrangement or

kind providence the evangelistic efforts of the Loudoun Street Church were directed toward the territory along the Northwestern Turnpike (now U. S. Route 50), west of Winchester. Dr. Graham, in addition to his work of fifty years as stated clerk and executive officer of the Presbytery, directed his extension endeavors towards the east and southwest and two of the present congregations of the Presbytery grew out of his activities.

BERRYVILLE:— Presbyterian services were held at Berryville (old name, Battle Town) a long while before there was any church or organization. Among the ministers who conducted services here were Rev. Charles H. Kennon, about 1813-1815, William C. Walton, pastor at Smithfield, 1816-1823, Septimus Tustin, pastor at Charles Town, 1830-1836 and James Baber, domestic missionary in Clarke County, 1840-1850, to be followed by licentiate Charles White about 1852. Matters came to a head in 1849, and the initiative to build a church and organize a congregation is credited by the local historian to Mrs. Harriet Milton and John W. Luke, a member of Kent Street Church.

On April 19, 1851 the Presbytery appointed ministers, Warren B. Dutton, Robert T. Berry and James Baber, and Kent Street elders, John N. Bell, Lloyd Logan and James Carr Baker, a commission to organize a congregation and build a church, but not to involve the Presbytery in any financial obligation. So on June 10, 1853 the Berryville Presbyterian Church was organized in the Methodist church with eleven charter members, seven of whom came from Kent Street, Lewis F. Glass, John M. Lupton, Mrs. Eliza N. Lupton, Mrs. Susan Smith, John W. Luke, Mrs. Matilda Bradfield and Susan R. Burwell.

On Saturday mornig, June 11, 1853, Dutton, Berry, Rev. James R. Graham and elder John N. Bell ordained and installed Lewis F. Glass and Major John W. Luke as the first elders and John M. Lupton as the first deacon. The officers were thus all from Kent Street. On July 28, 1854 Charles White, licensed by Winchester Presbytery Oct 16, 1852, was ordained and installed as the first pastor.

NEWTOWN CHURCH, STEPHENSBURG:—After the War between the States, a number of Presbyterians moved from Bloomery Mills, W. Va. and settled at or near Stephens City and White Post and became affiliated with the Kent Street Church. Services were held at Stephens City by Dr. Graham for a long time, at least on each third Sunday afternoon, and on Oct 8, 1871 the Newtown Church was organized with seventeen members. The Commission was ministers James R. Graham, William A. Crawford and Charles White,

with Thomas S. Sangster, elder at Opequon, and John L. Templer, elder at Kent Street. To form this organization, John L. Templer, Mrs. Esther Templer, John Richey, Mrs. Emma Richey, Mrs. Annie McLeod and Miss Elizabeth S. Templer were dismissed from the Kent Street Church. Mr. Templer, elder at Kent Street, had been an elder many years at Bloomery Mills and became the first elder of the Newtown Church, Mr. John Richey a deacon. Dr. Graham continued to conduct regular services to this congregation as stated supply. This small organization, long since dissolved, later formed the nucleus for the Cedar Cliff Church.

In 1865 the question of merger of the two congregations came up and from his death bed Dr. Boyd advised Loudoun Street to maintain its separate existence, probably because he felt keenly there was a field for both congregations in the carrying on of the common work of the Presbyterian church in Winchester and its suburbs. Again in 1875 when Rev. George L. Leyburn resigned to become a missionary in Greece, Loudoun Street Session made proposals for union to the Kent Street elders and deacons, the terms to be set by Presbytery, or a commission of Presbytery, or a joint committee of three, or any body of impartial Christian men. The answer from the elders and deacons of Kent Street Church was as follows:

"We reciprocate your desire for a cordial, sincere and genuine union of our congregations. To effect it will entail such a spirit of self sacrifice and devotion as would dictate terms and conditions of its organization and we cannot advise our people to pledge themselves to enter into union on whatever terms and conditions third persons may think proper to prescribe. We have a united congregation and a pastor who has endeared himself as a faithful and efficient preacher of the Gospel of Christ and a watchful and affectionate pastor to his flock for nearly a quarter of a century. A dissolution of that relationship would not be in the interest of our people or of the cause of Presbyterianism."

This answer was signed by John N. Bell and Holmes Conrad, committee. (Dr. White notes that James Carr Baker told him the Kent Street elders were ready to accept the proposals but when they met with the deacons, Major Holmes Conrad offered the above paper and thus the express desire of the elders was defeated.)

The records, however, show that in 1867 joint weekly lecture services were held by Dr. Graham for eighteen months on the initiative of the Loudoun Street Session but were discontinued on the possibility of a larger attendance if held ordinarily in each church. It was a custom to hold a united Communion Service once a year in each church alternately and the records of Kent Street and Loudoun Street have frequent reference thereto.



Fig. 7. KENT STREET MANSE AND GRAHAM SONS

Dr. and Mrs. Graham on steps in upper picture; lower picture, top row:— Rev. Alfred T., Dr. John R., and William; lower picture, bottom row:— Rev. James R., Dr. Graham, John Randolph Graham, Jr. and Rev. Henry Tucker Graham; this photograph taken 1906.

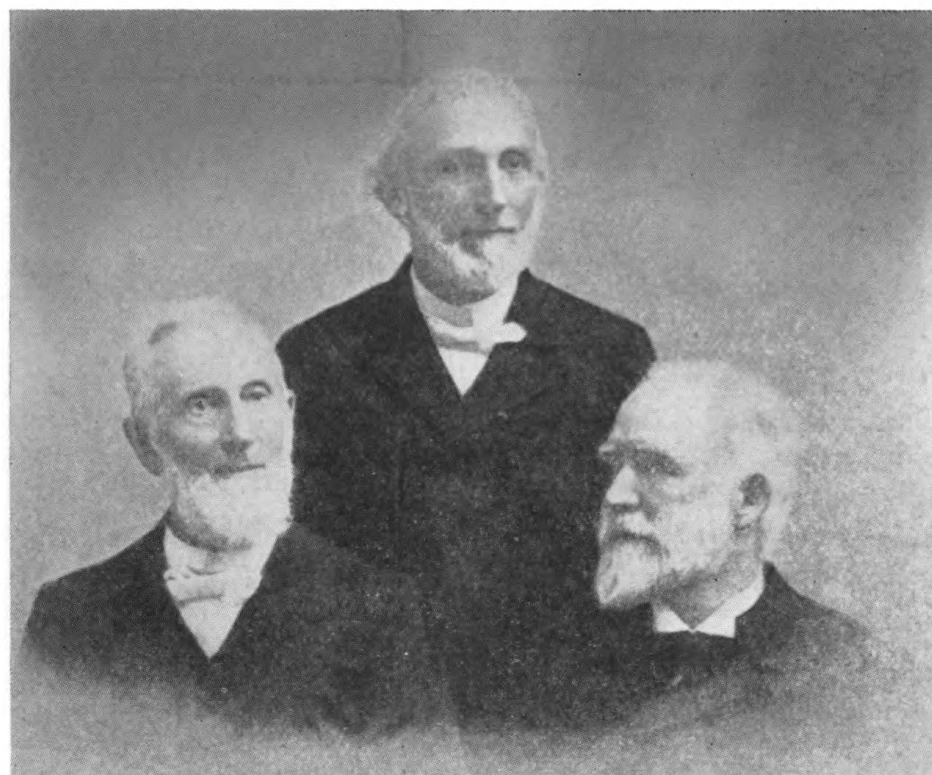


Fig. 8. KENT STREET CHURCH AND PRESBYTERIAL TRIUMVIRATE.

Rev James R. Graham, DD Rev. Abner C. Hopkins, DD and Rev. Henry M. White, DD (See Graham and Atkinson sketches, chapter nine)

CHAPTER SIX

LOUDOUN STREET CHURCH 1839-1900

The records of the Loudoun Street Church are more detailed than those of Kent Street Church, due in the first instance to the larger activities of the Loudoun Street Church and then to the fact that Dr. Henry M. White had an historical instinct and many of the minutes in the Session Book of a historical character are due to his own personal zeal.

The minute book of the Loudoun Street Church begins on May 24, 1841 when James B. Wright, later a minister, was received from Hampshire County on his own statement and the knowledge which the elders had of his character and membership. The names of the elders present at that meeting are not of record. The moderator of subsequent meetings in 1841 and 1842 was Rev. William Hill, who served as a supply minister until the installation of Rev. A. H. H. Boyd. In his zeal for completeness of records Dr. White had a committee on history:—elders George C. Keller, George W. Ginn, R. Madison Campbell. This committee prepared a manual history of the Church which was reported to the Session and discussed in 1878 and 1879; was finally completed in 1881 and ordered printed. A resume of this history is recorded in the second volume of the Loudoun Street Session books in 1880.

Inasmuch as the Loudoun Street secession claimed to be The Presbyterian Church in Winchester, Virginia, there is no record of a new organization. The elders merely continued to serve the congregation over which they had been installed. A list of the members who seceded from the Presbyterian Church in Winchester in 1839 is given in chapter four, page 34, together with the names of the 28 who voted on August 29, 1841 for Rev. A. H. H. Boyd to be pastor.

The first services were held in the Philip Bush hotel owned by John and Abraham Mills, on the south side of Town Run and the west side of Market Street (Cameron Street) next to the home of elder William Hill Streit (built by Rev. Christian Streit and his wife). It was occupied until May 1841 when Loudoun Street lecture room was ready. The edifice was dedicated in November 1841 with a sermon by the Rev. John Mines, D.D., the cost about \$8000.00 contributed with much sacrifice and some indebtedness not liquidated until 1854.

In the memorial to elder George Keller it is recorded that when the erection of the Loudoun Street church was discontinued for lack of funds he mortgaged his dwelling house in order to borrow what was necessary to renew work and thus the house was completed. It is also recorded of him that for a time he walked every Sunday afternoon on the Valley Pike towards Martinsburg into the country to teach Sunday school.

Dr. Boyd lived in his own home, the Daniel Morgan House at 226 West Amherst Street, later the home of Judge Joseph H. Sherard. In 1872 the congregation acquired at \$1,950.00, for Rev. George L. Leyburn, the manse on Market Street (South Cameron) which was sold in 1888 to Mrs. Buncutter for \$2,250.00 net. The trustees when bought were Dr. Philip W. Boyd, L. P. Klipstine and James B. Russell. Proposals to acquire a new manse were made in 1885, and the present manse at the corner of Braddock and Peyton streets was secured about 1890.

MINISTERS:— The first settled minister of the Loudoun Street Church was the Rev. Moses Hoge Hunter, from Sep 1839 to May 1841, a short term. Mr. Hunter had been licensed by the New Haven Association (Congregational Church), served about a year and a half at Loudoun Street and then removed to join the Episcopal Church. Nothing is recorded as to his activities.

The Rev. William Hill succeeded Mr. Hunter as temporary supply, from June 1841 to April 1842, to be followed for 23 years by the Rev. Andrew Hunter Holmes Boyd. Rev. Jonah W. Lupton became assistant to Dr. Boyd during the illness of his last year and after his death remained with the Church from Sep 1865 to Nov 1866. During this period Rev. William A. Crawford was stand-by minister, as also during the period which followed the resignation and departure of Dr. George L. Leyburn.

After Dr. Boyd's death, it was realized that the field could utilize two ministers and the vote taken on July 7, 1866 was that the congregation should call both a minister and an assistant. On Sep 1, 1866, Rev. Issac William Ker Handy, DD, who had had a large service on the Eastern Shore of Delaware and Maryland and at the time was pastor of Orange Church at Gordonsville, was called to be pastor of the Loudoun Street Church. Dr. Handy accepted the invitation but his acceptance was recalled by advice of his presbytery, and the negotiations delayed action to secure another pastor, during which time the Rev. James Turner Leftwich was an occasional supply as was also Rev. Everett Wade Bedinger who had refuged from Kentucky and was temporary supply at Charles Town, and later pastor at Shepherdstown. During this period also, the Rev. Norvel

Wilson, a minister of the Methodist Church, conducted frequent services.

Licentiate George Lacon Leyburn was called on May 4, 1867 to be stated supply for twelve months at \$800.00 a year, payable \$200.00 each quarter. The Ladies' Mite Society comes into the record with the expressed desire to add \$100.00 a year, which addition the society seems to have continued down to July 8, 1894 when it advised the Session it could no longer continue that service.

On Oct 12, 1867, Mr. Leyburn was called to be full time pastor at \$900.00 a year for three services a week. Rev. James R. Graham, DD., presided at the meeting of the congregation. Mr. Leyburn was ordained and installed by Winchester Presbytery on Nov 13, 1867 with the sermon preached by his father, Rev. George William Leyburn.

Rev. George L. Leyburn was born in Areopolis, Greece, and while he gave good service in the development of the Loudoun Street Church, the urge to return to Greece was strong. So on Nov 15, 1873 he laid before the Session a call he had to return to Greece, in which the congregation refused to concur. He waited a year and on Nov 22, 1874 he announced his acceptance of an appointment to return to Greece as a missionary (he was located at Athens 1875-78). His resignation was presented to the congregation on Feb 27, 1875, Rev. William A. Crawford, moderator, and was concurred in with much reluctance and appreciation and the pastorate was dissolved by the Presbytery on March 10, 1875. During Mr. Leyburn's pastorate of seven and a half years 130 persons had been received into the membership and \$20,000.00 raised for benevolences and for the current and building expenses of the congregation.

This vacancy was of but short duration. On March 11, 1875, Rev. Henry Martyn White was elected pastor at a salary of \$1000.00 a year, payable monthly, and a manse, Rev. William A. Crawford, moderator. In this interim, elder George C. Shepard conducted prayer meetings regularly and Mr. Crawford was always available for occasional services. Also during this period the Rev. Silas Billings was a resident of Winchester as principal of Fairfax Hall (1869-1881). When he died January 8, 1881 the memorial adopted by the Session says "that he was of great aid to the pastor in the growth of the church both in town and county."

Dr. White began work on July 1, 1875 and was installed by the Presbytery on Dec 11th. He had already gained a reputation for the establishment of chapels and outpost missions. In fact, it is stated by Rev. Samuel M. Glasgow, DD., in the 1939 home mission study

book entitled "Chapels", that the chapel established at Seven Springs on Walker's Mountain by Dr. White while pastor at Glade Spring in Washington County, Virginia (66-75) was the germ from which sprang the great development of the chapel idea in the South. He began thus in the development of outpost missions to the west of Winchester (Round Hill-Hayfield-Burnt Church field). This work became too burdensome for the city minister and on Feb 24, 1877 the Session asked him to secure an assistant minister and to offer Rev. James Campbell Carson of Southwest Virginia the place at a compensation of \$500.00 a year, a house and keep for horse and cow, which offer Mr. Carson refused. This man was the father of Rev. William Walter Carson who was a minister in the Presbytery of Winchester, 1904-1908 (principal John Stephenson Seminary, Charles Town, W. Va., 1916-1917 etc.) When Mr. Carson declined the invitation Dr. White offered to resign and to let the Church get two young men in his place to which the Session would not agree. So William Hervey Woods, Jr., a candidate from Transylvania Presbytery was invited to take charge of the country congregations for a year at a salary of \$600.00. His acceptance was recorded on July 7, 1877 but he began work the first Sabbath in June. He was licensed by the Presbytery on Oct 20, 1877 and ordained on May 25, 1878 to become the first pastor of the Cedar Cliff Church. Mr. Woods was succeeded on June 1, 1878 by licentiate Alexander Sprunt who also served but one year, to be followed at Hayfield and Back Creek once a month—January to April 1880—by Rev. Joseph Walker Walkup.

Dr. White was a great administrator. He looked upon the eldership and the membership of his church as agencies through whom the growth of the Church might be continuously promoted. So among many improvements carried out during his administration, of the first importance is that he districted the congregation on June 2, 1879 among the elders with a view both to administration and to promotion, as below:—

District 1, East of Loudoun Street.....	George C. Shepard
District 2, West of Loudoun and south of Water.....	James B. Russell
District 3, West of Loudoun and north of Water.....	Dr. Philip W. Boyd
District 4, created on Feb 7, 1881, The country east and southeast of town.....	Col. William Wood Glass

The elders made frequent reports of work in their several districts, which are duly recorded on occasion in the Minutes of the Session and, as the bounds of the congregation were extended, they became very valuable assistants to the minister. As the work grew, it became necessary to re-district the congregation which was done on Jan 5, 1890 as follows:—

District 1, East of Loudoun Street.....	James B. Russell
District 2, West of Loudoun and south of Water.....	Thomas N. Lupton
District 3, East of Loudoun, both sides of Water.....	William Wagner
District 4, South of the city and west of the Pike.....	J. Milton Stayman
District 5, South and east of the Valley Pike.....	R. B. Finney
District 6, Northeast and west of the city, both sides of the Valley Pike	Col. William Wood Glass

One of the things mentioned in the Minutes as services performed by the elders was that in 1897 they conducted a canvass to find out how many families held family worship.

This method for the exercise of sessional oversight continued down into the Reunited Church where on June 7, 1900 the Session divided the congregation into six elder districts:

District 1, South county	Thomas K. Cartmell
District 2, North county	Col. William Wood Glass
District 3, First Ward	George C. Shepard
District 4, Second Ward	Thomas N. Lupton
District 5, Third Ward	George W. Kurtz
District 6, Fourth Ward	Dr. Philip W. Boyd

This division, it will be noted, followed the administrative districts of the city. The Minutes of the Reunited Church contain no further reference to this system of sessional oversight and it is probable it fell shortly into desuetude.

It may be noted here for the record that Robert Foster Kirkpatrick was assistant to Dr. White the summer of 1899. In 1899, Dr. White was sixty-three years old and the burdens of a large pastorate rested heavily upon him. He therefore tendered his resignation to the congregation Nov 19, 1899 which the congregation unanimously rejected by a vote of 131, including proxies, with a paper prepared by Dr. Philip W. Boyd as follows:

"1. We decline to unite in Dr. White's request for a dissolution of the pastorate; 2. We appoint two commissioners to protest to Presbytery (Dr. Philip W. Boyd and Thomas N. Lupton); 3. The Session to secure another minister, the salary to be divided as the two and the Session may agree, Dr. White to have the manse and the two to arrange their own schedule of services; 4. This arrangement to remain in force for one year."—Condensed.

The protest was presented to Presbytery, but the Presbytery acceded to Dr. White's urgent appeal and dissolved the relationship on Nov 21, 1899 which led to the merger of the Loudoun Street Church with Kent Street Church as will be discussed in chapter seven.

ELDERS:—The ruling elders of the Loudoun Street Church during the period 1839-1900 were:

Ordained Oct 5, 1800—Col. Henry Beatty, died Apr 23, 1840, aged 79.

Ordained Apr 25, 1817—William Henning, elder at Cedar Creek July 12, 1840 died about 1860. John Sperry, died about 1842.

Installed June 11, 1834—John L. Thomas, died about 1844.

Ordained Nov 24, 1841—George Keller, died Jan 4, 1894, aged 87; Robert Madison Campbell, charter elder Round Hill, May 15, 1880.

Ordained about 1844—George W. Ginn, died about 1861; William D. Gilkeson, died about 1856. (The exact dates of ordination and installation of Campbell, Ginn and Gilkeson are not of record. Campbell sat in Presbytery as an elder Jan 15, 1843, Ginn Aug 12, 1844. Gilkeson, an elder at Opequon Church, was received by certificate on Aug 12, 1844. The record on Oct 26, 1844 is:—"William Gilkeson, having been elected an elder in this Church, appeared and took his seat as a member of Session", apparently without formal installation.)

Ordained Jan 14, 1855—Thomas A. Tidball, died April 5, 1856 (He was son-in-law of Dr. Hill and clerk Frederick County Court).

Ordained Oct 6, 1855—John Randolph Tucker—dismissed to Richmond April 1860; . . . Clarke Cather, died Oct 13, 1867.

Ordained Apr 8, 1866—William Henry Gold, charter elder Round Hill, May 15, 1880; Joshua S. Lupton, charter elder Round Hill, May 15, 1880; Robert B. Smith, charter elder Round Hill, May 15, 1880, dismissed by Round Hill to Indian Territory, Dec 29, 1894.

Ordained Apr 14, 1866—J. Howard Cather, died June 5, 1879, aged 40 (the mainspring at Hayfield).

Ordained Oct 8, 1871—George C. Shepard, was sometime principal at Fairfax Hall, dismissed to Grand Rapids, Michigan, July 27, 1880.

Installed May 4, 1873—John G. Russell (former elder at St. Louis), died April 23, 1874.

Elected March 18, 1877—Dr. Philip W. Boyd (no record of ordination or installation) charter elder Reunited Church, March 20, 1900; James B. Russell, ceased to act at the merger, March 20, 1900.

Ordained Oct 3, 1880—Thomas N. Lupton, charter elder Reunited Church, March 20, 1900; Col. William Wood Glass, charter elder Reunited Church, March 20, 1900;

Installed May 9, 1886—R. B. Finney, ordained Mt. Pleasant Church in Pennsylvania, ceased to act at merger March 20, 1900; Milton J. Stayman, ordained Mechanicsburg, Pennsylvania, ceased to act at merger March 20, 1900; William Wagner, ordained elsewhere, ceased to act at merger, March 20, 1900.

Installed Sep 14, 1891—John M. Silver, former elder Gerrardstown, ceased to act March 20, 1900.

Installed Aug 27, 1899—George C. Shepard, second time, charter elder Reunited Church, March 20, 1900.

Clerks of the Session were: Rev. A. H. H. Boyd, 1842-1865; William Henry Gold, 1866-Feb 26, 1876; George C. Shepard, Feb. 26, 1876-July 27, 1880; James B. Russell, July 27, 1880-April 8, 1889; Philip W. Boyd, April 8, 1889-March 20, 1900.

DEACONS—Loudoun Street Church had its first deacons in 1868; seven men, four of whom became elders as follows:—

Ordained and Installed Feb 16, 1868—Thomas Neill Lupton, elder Oct 3, 1880, elder Reunited Church March 20, 1900; Nathaniel M. Cartmell; Henry R. Lupton;

Lewis P. Klipstine; Col. William Wood Glass, elder Oct 3, 1880, elder Reunited Church March 20, 1900; James B. Russell, elder Mar 18, 1877.

Ordained April 11, 1868—Dr. Philip W. Boyd, elder March 18, 1877, elder Reunited Church March 20, 1900.

Elected April 8, 1877, with no sessional record of date of ordination and in stallation—Isaac W. Russell; Charles L. Crum; Charles A. Lupton, charter member Round Hill, May 15, 1880; Jonah L. Cather, elder Round Hill Church 1894-1915.

Ordained and Installed April 11, 1886—William Spotswood White, deacon Reunited Church March 20, 1900, elder Nov 6, 1909; M. Lohr Capper, deacon Reunited Church March 20, 1900; John Henry Moling, Sr., deacon Reunited Church March 20, 1900, elder July 20, 1913; John W. Clinger, ceased to act March 20, 1900.

During the administration of Mr. Leyburn the deacons seem to have been first organized as a board. In 1867 Mr. Leyburn had the Church adopt a plan for contributions each Lord's Day and on Nov 15, 1873 the envelope system was adopted after a sermon by the minister on systematic benevolence. It was also ordered on Jan 1, 1873 that the deacons should report to Session each quarter as to receipts, expenditures and liabilities. Expense ran ahead of income in 1886 and it was necessary for the deacons to insist on about a twenty percent increase in contributions with the intention that in 1887 the debt on the church should be liquidated. Treasurers of record during this period were:—

April 1, 1867—James B. Russell; Dr. John S. Lupton (treasurer Round Hill, resigned Sep 30, 1867 and Thomas N. Lupton elected successor at Round Hill).

October 1, 1873—James B. Russell.

January 10, 1880—Thomas N. Lupton.

April 6, 1895—Isaac W. Russell.

These are the dates when these treasurers came to record in the Minutes of the Session. There is no information as to exact date of their election.

Statistics so far as available will be given in chapter ten, a few items may be given here, it being noted that the New School Assembly at first only published statistics at three year intervals. The first record in the Minutes comes on April 15, 1843;—Members, May 1840, 48; added 58 on profession and 8 on certificate, died 4, dismissed none; in communion 111, which included the preacher. There had been 22 adults baptised and 4 baptisms of infants.

Up to January 1, 1880, 530 persons had been added to the Church, 182 dismissed, 90 died, 14 dropped, non-resident 35; resident members 209.

The record in April 1885 is: Received 561, died 95, dismissed 256, dropped 12, non-resident 55; resident members 143.

On the third Sunday in June 1899, Dr. Henry M. White preached his twenty-fourth Anniversary Sermon and summarized his activities as follows:

“My first sermon as pastor was preached on the third Sunday in June 1875. My field was from Burnt Church on the north of the city to Baker’s School House about two and a half miles southwest of Round Hill. I preached at four points, Round Hill, Burnt Church, Hayfield and Back Creek, also occasionally at Baker’s School House on week days, twice each Sunday in Winchester and lectured on Wednesday. As this proved too much I offered my resignation which the Session declined. I was given an assistant in the person of Rev. William Hervey Woods and in due time, Round Hill was given a separate organization. Both churches have grown. Round Hill began with 48 members, now has 120. This church now has on its roll 235 members; in 1875—183; now 235 plus 120 equal 355; gain 172; added in twenty-four years on profession 258; on certificate 114, equal 352; average per year 15½. Revivals in 1879, 1883, 1886, 1891, 1892, 1899—6 of them in all; money given, \$59,784.87; average per year, \$2,491.03; baptisms 152; deaths 125; marriages 129; sermons and lectures estimated 3744.”

SUNDAY SCHOOL: A Sunday school undoubtedly functioned from 1839, though there is no reference in the Minutes of Session until 1867 when \$12.50 was expended on the Sunday school library. It is remembered that elder George C. Keller conducted a Sunday school on the Martinsburg Pike, northeast of the town. The Session, in pursuance of the action of the Assembly, on Dec 11, 1869 formulated directions for complete supervision and control of the Sunday school as follows:

1. That the Session now assume direction and control;
2. That superintendent and vice superintendent be elected annually, April first each year;
3. That superintendent report twice a year before Presbytery on the school and the library;
4. That each teacher keep class records of attendance etc.;
5. That no class except infant class have more than six scholars;
6. That the Shorter Catechism be taught in all classes of suitable age and pastor to examine every six months;
7. That elders visit the school when they attend church.—Condensed.

James B. Russell was elected superintendent, Dr. Philip W. Boyd, vice superintendent, Thomas House librarian; Charles L. Crum assistant librarian. On the same day, Dec 11, 1869, (George L. Leyburn pastor) the Session directed the board of deacons to report annually on financial affairs and each elder to visit every family in his district every six months at least and to report as to his fidelity in person or in writing before each meeting of Presbytery. The pastor to report likewise on his visitations. The Minutes further report that on March 20, 1870 the school had 15 teachers, 100 scholars and about 434 books in the library, of which 134 were new.

Superintendents of record have been:—James B. Russell 1869-

1870; during 1870-1880, the superintendency alternated between George C. Shepard and Philip W. Boyd, dependant upon whether or not Shepard was at Fairfax Hall and approximately as follows:—Shepard was superintendent 1870-1872-1879-1880; Boyd was superintendent 1871 3 months, 1873-1879 and 1880-Oct 1, 1888 when he resigned. M. J. Stayman was superintendent for one year from Oct 1, 1888 with William Spotswood White as assistant. Isaac W. Russell was superintendent from Oct 1, 1889 to Oct 8, 1898 when he resigned with William Spotswood White as assistant. When Russell resigned, William Spotswood White became full superintendent with Russell as assistant, down to March 20, 1900.

The superintendents were given full authority to elect teachers and subsidiary officers. It is noted above that in December 1869 Thomas House was librarian and Charles L. Crum assistant. In 1870 Maurice M. Hite was secretary, Dr. H. H. Powell treasurer and J. F. Hobson assistant librarian. Also that in 1872 C. B. Meredith was treasurer, C. L. Crum secretary and Maurice M. Hite, librarian. In 1874 M. M. Hite was librarian, McHenry Holliday treasurer; W. J. Alderton secretary; the latter made a fine record for himself as a useful officer in the Allegheny Church where he was an elder, 1890-1902.

FAIRFAX HALL AND MUSIC: The Fairfax Hall Seminary for Young Ladies was founded by Rev. Silas Billings in 1869 in a building on Market street occupied before the War between the States by S. P. York and used by him also as a seminary. York was a strong Union man and his sentiments caused him to abandon his school hastily when the War between the States broke out. The school was continued after the death of Mr. Billings by his daughters, Cornelia and Mary and their brother-in-law, Professor George C. Shepard, and finally by the latter and his daughter Nina F. Shepard until 1902.

The relations between the church and Fairfax Hall were always cordial:

1. The use of the church for commencements was freely accorded;
2. The students worshipped as a rule in the Loudoun Street Church in a body accompanied by their teachers;
3. The students were freely admitted into membership in the church on profession but in some cases admission was delayed to secure consent of parents. The practice was to take such students under the care of Session until consent of parents was secured;
4. The pipe organ in the church had been on exhibition in the Centennial Exposition at Philadelphia in 1876, was bought by Professor Shepard and installed in the church and dedicated on Dec 1, 1876. Some of the Fairfax Hall girls were permitted to practice on it and except for one year (Mrs. Bennett was organist Nov 1884-Nov 1885), Miss Mary E. Billings was counted on from 1880 to 1895 to direct the choir and furnish the organist from her faculty.

Matters came to a head on August 24, 1892 when the record is that the Session had been in trouble for three months. It proposed: 1. That Miss Mary E. Billings be choir leader; 2. That the organist's salary be paid her and she train two young ladies from the congregation to play the organ and to be regular organists. Miss Billing's counter proposal was that if the Church would employ a competent organist for the more difficult work and pay her or have her paid \$25.00 for teaching two young ladies, she would have each taught 25 lessons. This proposition was accepted, the Church to select the two. The chairman of the music committee (White, Russell and Deacon Moling) asked to be excused from further service on this business and his request was granted.

When Miss Billings raised the question of organist in 1893, the Session voted in Nov 6th to pay Miss Millie Cowan and Miss Mary Willis (probably the above two women) \$40.00 each to play the pipe organ alternately for one year from Oct first which arrangement was renewed in Dec 1894.

In the meantime, on August 5, 1895, the young people of the Church were invited to organize a choir which was done promptly. On Sep 2, 1895, Miss Willis was continued as organist for the senior choir and Miss Eleanor F. Boyd, a daughter of elder Philip W. Boyd, as organist for the junior choir at \$40.00 per year each. This arrangement continued down to Nov 25, 1898 when Miss Willis resigned and was succeeded by Mrs. J. Lucien Lupton, 1898-1900. Miss Boyd continued to be organist with increase in compensation and a futile attempt or so to resign down to July 17, 1923 when her resignation was finally accepted with deep appreciation for her twenty-eight years of faithful and efficient service. At the merger in 1900, Professor Shepard was in charge of church music.

The Session in 1892 authorized the use of a violin as an accompaniment on Children's Day which permission seems to have been abused so that on July 8, 1894 it laid down the policy that the pipe organ only was to be used in the usual formal services but that other instruments might be permitted for extra-ordinary services if and when approved by the pastor.

The women of the Church were modest folk and asked permission on Feb 1, 1892 to install curtains in the organ loft to be drawn or opened at the will of the choir and for them to sit behind. The Session ruled the agitation of this question was harmful, but the agitation continued and four weeks later the Session agreed the choir could suspend drapes in front of the singers and the pastor was instructed to meet with the choir and agree on the height of the curtains.

In April 1894 the pastor was instructed to get enough hymn books to put one in each pew and to ask members to buy copies for their own individual use.

ORGANIZATIONS:—The attitude of Dr. White and the Session was not favorable to much formal organization. They even protested in 1896 to the employment by the General Assembly of a general secretary for Sunday School and young peoples' work, and incidentally, the same year, there was a discussion as to the use of unfermented grape juice for the Communion. The Session voted to continue to use wine, but not to get it from bar rooms. Because of this general attitude, the Minutes of the Session contain few references to organized work.

As noted elsewhere, a ladies' mite society in 1867 volunteered to pay \$100.00 a year towards Mr. Leyburn's salary. In 1871 it gave \$330.00 toward repairs to the lecture room, the proceeds of their activities. In July 1893, Round Hill, Opequon and Loudoun Street united to support a foreign missionary. In 1895 Loudoun Street, Opequon and Central Church, Washington, united in the support of another missionary, the major part of the funds coming from the women of the Church. It was probably this burden that caused the Ladies' Mite Society in July 1894 to discontinue its hundred dollar annual contribution towards the pastor's salary. On Nov 2, 1896 the Session moved to organize a society of women to aid the deacons in the care of the poor, the pastor to suggest the idea to two or three discreet women. On June 9, 1898, on a suggestion from Rev. Francis M. Woods, DD, chairman of the Home Mission Committee of Presbytery, the Session voted to reorganize the Ladies' Mite Society into a Ladies' Aid Society to raise money to meet the incidental needs of the church and special calls for help in the Presbytery, interested women to meet on June 22nd.

Outside of the work of the elders and deacons there was no organized men's work in this period. It is noted in 1884 that the Young Men's Prayer Meeting complained that the sexton did not open the church for them and in 1891 a move was started to organize a young men's prayer meeting to be held each Sunday before evening services. Consequently, the aim at the period was spiritual rather than charitable or financial.

There seems to have been a young peoples society in 1893 as a communication from Synod was referred in June "to those now in charge of such societies". On Sep 7, 1896 the Session recommended that this society, whatever it was be reorganized under the Westminster League Plan of the General Assembly and noted in Feb

1897 that the pastor was to continue protracted services in connection with the Westminster League and in July that year the young peoples society was to solicit subscriptions for the Missionary.

DISCIPLINE. Few cases of discipline are referred to in the Minutes of Session during this period. In 1870 John W. Brown was suspended without process on account of the open violation of the Fourth Commandment and in other ways. In 1881 Casper Rinker was reported as selling liquor without a license. Investigation found the report to be true and the pastor wrote him a letter of admonition and the Session ruled no further action was expedient. In 1882 two cases of drunkenness were reported but no action was taken by the Session. In 1891 the pastor was encouraged to hold a mass meeting to petition the Columbian Commission to close the World Fair on Sunday.

CANDIDATES. The first candidate of the Loudoun Street Church for the ministry was **JAMES B. WRIGHT** referred to at the beginning of this chapter, a member of the Church May 28, 1841, student Montvue Institute under Rev. John Lodor (charter member New School presbytery), graduate Delaware College, 1845, licensed by Winchester Presbytery, New School Sep 6, 1845, with services in Missouri (Weston, Mo. 1853), principally it would appear as a teacher, but no data after 1859.

Alexander Hamilton Parkins, a member of the Church on June 6, 1842. His record is given in chapter five, page forty six, as he ended his days as a member of Kent Street Church.

James McE. Graham, member Loudoun Street Church about 1840, licensed by Winchester Presbytery, New School, April 9, 1847 and ordained May 23, 1858, died May 8, 1862. He was an evangelist of the New School Presbytery in Shenandoah and Frederick counties, 1847-1857, stated supply Bunker Hill, 1857-1862, and likewise a teacher. During this whole period he seems to have been resident in Winchester.

Robert Lowry McMurrin, member Loudoun Street Church Oct 17, 1852, graduated Union College, Schenectady, NY, AB 1855, Union Theological Seminary, NY, 1857, was licensed by Winchester Presbytery, New School, May 22, 1858 and ordained Oct 22, 1860; exercised his ministry at Shepherdstown, W. Va., Culpeper, Va. Sykesville, Md., Washington, Md. and Portsmouth, Va. where he died Sep 18, 1892. His expenses were in part advanced by the Church, fifty dollars per year each in 1854, 1855, 1856 and 1857. His wife was Mary Ann Royall, daughter of Rev. John James Royall.

Jonah W. Lupton, member Loudoun Street Church, Feb 5, 1854, from Round Hill, assistant to Dr. Boyd—see chapter nine.

John Valentine Tavener, member Loudoun Street Church, April 5, 1857, was also given financial assistance by the Church. His studies were interrupted by the Civil War, but he was a deacon at Leesburg in 1868. then a farmer in Frederick County and resident in Norfolk in 1903, elder at Hayfield, 1884-1889.

George Lease Bitzer, member Loudoun Street Church, Feb 15, 1879, student

Washington and Lee Univ 1881-1882, Univ Texas 1884-1885, Union Theological Seminary, 1882-1884 and 1887-1888, Austin Theological Seminary, 1884-1885, Austin College, DD, 1908; licensed by Winchester Presbytery, Sep 11, 1884, ordained by Lexington, Oct 10, 1885; pastor Augusta Stone church, 1885-1889, Portland Avenue, Louisville, 1889-1892, Leesburg, Va., 1892-1898, Huntsville, Ala., 1898-1902, Corsicana, Texas, 1902-1909, Valdosta, Ga., 1909-1920, Leland, Miss., 1920-1926, Holly Springs, Miss., 1926-1934, where died, July 6, 1934; a very learned minister, teacher of Hebrew and Greek at Austin, Tex., 1884-1885.

William McClanahan White, born near Glade Spring, Va., June 20, 1867, son Rev. Henry M. White, member Loudoun Street Church, June 5, 1879; educated Fairfax Hall, Shenandoah Academy, Washington and Lee University (1884-1886), D.D., 1904, Union Theological Seminary, 1890-1891 and 1892-1893; licensed by Winchester Presbytery, May 9, 1893, ordained by East Hanover, June 18, 1893; pastor Fairfield, Va., 1893-1895, Old Stone Church, Lewisburg, W. Va., 1895-1902 Second Church, Petersburg, Va., 1902-1908, First Church, Raleigh, N.C., 1908-1934, where he died Feb 22, 1934; trustee Union Theological Seminary, Peace Institute and Washington and Lee University. Especially distinguished for outpost and chapel work he is said to have established thirteen rural churches. His daughter, Emma Elizabeth, now deceased, was wife of Rev. Benjamin Rice Lacy, D.D., now president of Union Theological Seminary, Va.

Hugh Watt White, born Glade Spring, Va., April 15, 1870, son Rev. Henry M. White, member Loudoun Street Church, Mar 31, 1883; educated Shenandoah Academy, Washington and Lee University, 1886-1889, D.D., 1916, Union Theological Seminary, graduate 1894; licensed by Winchester Presbytery, April 14, 1893, ordained June 12, 1893; foreign missionary in China, 1894-1940, at successively Sutsien, Hsuechowfu, Hwaiianfu, Yenchang and Kuling, where he died Oct 28, 1940; a zealous, faithful and efficient missionary; author *Demonism Verified and Analysed* (a study of Chinese phenomena like New Testament demoniacal possession), editor in chief *China Fundamentalist*.

In addition to these John Landstreet, member Loudoun Street Church, April 15, 1843, became a Methodist minister.

Mention should be made here also of certain women. Helen T. Holiday, member Dec 15, 1861, became the second wife of Rev. George Lacon Leyburn; Alice M. Lupton, member Dec 11, 1869, became the wife of Rev. William Hervey Woods, D.D.; Ida L. Harwood, member Feb 14, 1873, was a missionary to Choctaw Indians under the Assembly's Executive Committee of Home Missions, and seems to have gotten some financial support from the two Winchester churches; Mary Weston Clymer, Fairfax Hall student, member Loudoun Street Church Mar 28, 1874, wife of Rev. Frank W. T. Pitman and daughter of Rev. John Matthews Clymer of Keyser, etc; and Meta Eggleston Russell, member Sep 25, 1892, wife of Rev. James Gray McAllister, D.D., professor in Union Theological Seminary, who rendered occasional service to the Reunited Church during early vacancies.

ROUND HILL:—As noted above, Rev. Henry M. White during his pastorate devoted large attention to the Round Hill field. The work at which place was begun by Rev. Abner W. Kilpatrick about

1837, and was continued by Rev A. H. H. Boyd and his successors down to May 15, 1880 when the congregation was given formal separate organization. The nucleus around which the Church was built by Dr. White and his assistants was the two elders, Joshua S. Lupton and Robert Madison Campbell whom Cartmell calls the Patriarch of the Upper Opequon: The Church had 149 members in 1895, dismissed fifty in 1922 to form Burnt Church and reported four elders, three deacons, forty members and a Sunday school roll of fifty seven in 1949.. It has been vacant since removal of Rev. A. S. Gear Oct 16, 1947.

In 1869 services were held at Round Hill and Opequon but once a month so as to give Winchester services at night. The schedule in 1871 was once a month at Hayfield in the morning; once a month in the afternoon at Round Hill and every Sunday night in town. The organization of Round Hill Church cost Loudoun Street Church four elders, two deacons and forty-two other members as per list below, although at the organization only twenty-four members from Loudoun Street Church were enrolled:

Robert Madison Campbell (elder)	Mrs. Ann Rebecca Lauck
Mrs. R. Madison Campbell	Elias Edgar Lewis
Mrs. E. C. Campbell	Mrs. Mary Adelaide Lewis
Minnie Campbell	Joshua S. Lupton (elder)
Mary Elizabeth Campbell	Mrs. Joshua S. Lupton
Thomas K. Cartmell	Charles A. Lupton (deacon)
Mary Cartmell	Ida S. Lupton
Jonah Lupton Cather (deacon)	John E. Lupton
Mrs. Jonah L. Cather	John R. Lupton
Howard B. Cather	Mrs. J. W. Lupton
James Cather	Margaret Bailey Lupton
Sallie A. Cather	Margaret E. Lupton
Annie Virginia Friese	Thomas G. Lupton
Isaac Finley	Mrs. Eliza Pangle
William Henry Gold (elder)	Mrs. Mary Isabella Pierce
Mrs. Viola L. Gold	Mrs. Adaline J. Purcell
Mrs. Laura S. Gore	Blanche Simpson
Mrs. Howard	Miss Dickee Simpson
Mrs. Hodgson	Lucy B. Smith
Mary Rebecca Hodgson	Mary J. Smith
Mrs. Rachel Johnston	Mrs. Sarah Eliza Smith
Addie I. Larrick	R. Bywater Smith (elder)
Mrs. Mary B. Larrick	Mrs. A. S. Smith
Joseph S. Lauck	Rebecca J. Tavenner

HAYFIELD:— Dr. Boyd commenced to preach in 1842 at Major John White's residence at Hayfield, about eight miles from Winchester on the Northwestern Turnpike (U. S. Route 50). The congregation increased and a building was erected on Major White's land north of

the pike. It was badly damaged during the Civil War and was rebuilt in 1872 on the south side of the road at a cost of \$1375.00, a small brick building with a front porch. The trustees in 1872 were:— Robert B. Smith, James Cather, James H. Cather, T. N. Lupton and Rev. Geo. L. Leyburn:

Services were held here once a month for years and a few members were received into the Loudoun Street Church and thence into the Round Hill Church. Robert B. Smith was the superintendent of the Sunday School in 1881, John V. Tavenner 1885-86, John W. Larrick, 1882-84 and 1887-92, and J. H. Larrick, 1893. The last member was received in 1901.

Round Hill was given its separate organization in 1880; Hayfield continued under the jurisdiction and care of the Loudoun Street Church. But the Presbyterian families had removed, services were discontinued and on June 20, 1920, the Winchester Church authorized the sale of the building to the Frederick County School Board for \$500.00, the money to be used to build a manse at Round Hill. The Hayfield church and grounds are now used for a dwelling.

During 1873 and for some time later the Hayfield church was used by the United Brethren as a place of worship. The first record of the reception of members at Hayfield comes on Jan 18, 1868:— two persons, Louisa Ann Grubb and Mrs. Anne Virginia McIntyre.

OAK GROVE:— Dr. White in the recapitulation of his ministry, cited above includes in his list Baker's School House. On May 13, 1899, Rev. Hugh White and elders Lupton, Finney and Silver and Mr. Haldeman received twelve persons on profession and asked them to present themselves the next day at Oak Grove School House for baptism and public profession. Present that date were, Rev. Hugh W. White, elders Boyd and Finney. John Wm. Kater was received by them on certificate. There is no further reference in the Minutes of the Session to this activity. It is just possible that this is the Baker's School House mentioned in Dr. White's statement, or it may be a new place discovered by his son, Rev. Hugh Watt White.

MERGER:— As noted in chapter five, negotiations for merger with Kent Street Church extended back to the death of Dr. Boyd Dec 1865. The terms of the merger are given in chapter seven (The Reunited Church). It might be well to set down here, however, the Loudoun Street agencies by which negotiations were conducted. In 1865 they were elders, R. Madison Campbell and Clarke Cather; in 1875 they were Wm. Henry Gold and James B. Russell; in 1900, Thomas Neill Lupton, Wm. Wood Glass and George Shepard. This committee held at least four joint sessions in the preparation of the basis of the union.

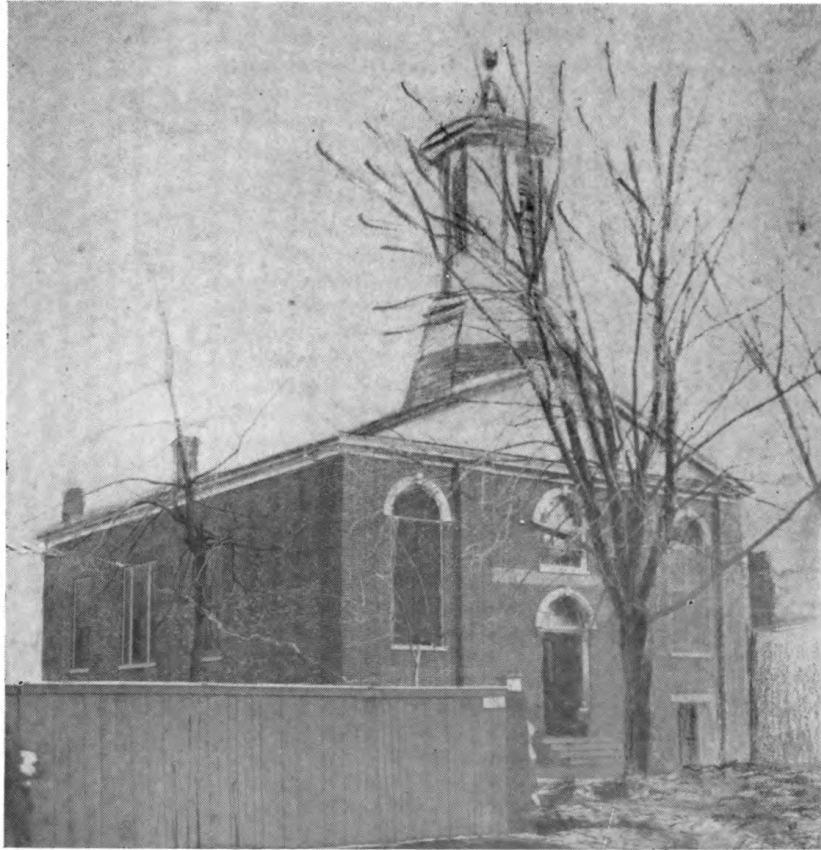


Fig. 9. LOUDOUN STREET PRESBYTERIAN CHURCH.
View previous to 1883, cupola replaced by steeple 1883-1885.

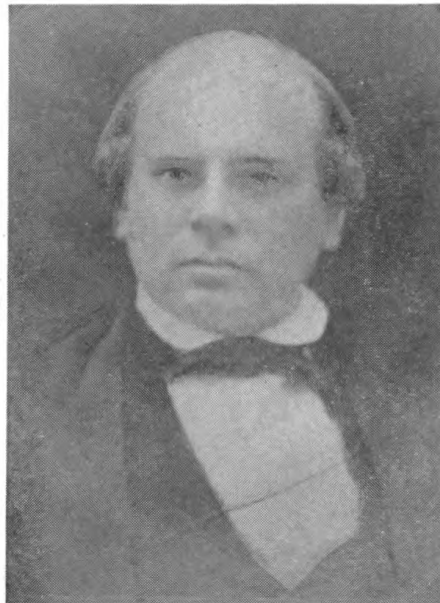


Fig. 10. REV. A.A.H. BOYD, D.D.



Church and annex, 1930

Fig. 11. LOUDOUN STREET PRESBYTERIAN CHURCH



Fig. 12. REV. J. HORACE LACY, D.D. AND REV. FRANK T. MCFADEN, D.D.

CHAPTER SEVEN

THE REUNITED CHURCH 1900-1949

It is a truism that it is almost impossible to merge two congregations where there is a single beloved minister as pastor of one of them. It seems inevitable that a merger should be built on a complete clearance of the previous slates; and so prior endeavours to merge Kent Street and Loudoun Street failed of fruition.

The organization of Round Hill Church in 1880 had relieved Dr. White of responsibility for extension work to the northwest but in 1884 he had become stated supply to old Opequon Church in succession to Rev. William A. Crawford and, with the aid and interest of Mr. Crawford, his son Charles Grattan Crawford, Thomas K. Cartmell and the financial assistance of former members and descendants of former members, had seen a new church built (the Opequon Memorial) and dedicated on Oct 30, 1897, which still needed a manse to round out the new group of Opequon and Round Hill—see Cartmell, page 167. Which manse was built in 1902.

So Dr. White resigned his Winchester pastorate, spent a year as evangelist in Patrick County, Va. and returned to spend ten more years as pastor to Opequon and Round Hill. Loudoun Street objected to his resignation and made specific proposals to continue his services, but Presbytery saw the wisdom of it—see page 49. Meantime, after nearly fifty years of service, Dr. Graham had become superannuated and the way was cleared for a merger.

The committees of merger appointed by the two congregations were Thomas N. Lupton, William Wood Glass and George C. Shepard for Loudoun Street and elders George W. Kurtz and H. Clay Krebs and deacon Holmes Conrad for Kent Street with Dr. William S. Love alternate to either. The plan of union was discussed and adopted by the two congregations on March 4, 1900 by majority vote (Kent Street, Rev. James R. Graham, moderator, 85 to 5; Loudoun Street, Rev. John E. Triplett, moderator, 104 to 24), submitted to Presbytery and ratified by it at a special session in Kent Street church on March 20, 1900, and the new organization declared to be the true and legal successor of the two merged. Terms of reunion were:—

1. **Union:**—That, for the glory of the Great Head of the Church, and for the best interests of Presbyterianism, a reunion of the two churches is eminently desirable;

2. **General Basis:**—That this reunion shall be on the basis of the standards and constitution of the Presbyterian Church in the United States;

3. **Name:**—That, dropping the names by which the two Churches have hitherto been designated, the style and title of the reunited Church shall be that under which the Church here was originally organized viz: "The Presbyterian Church in Winchester, Va.", and this Church shall be, in law and in fact, the successor of each of the Churches of which it shall be composed, and in it shall vest the history, records, property and debts of each;

4. **Pastor Emeritus:**—That, in grateful acknowledgement of the goodness of God in prolonging the life and usefulness of the Rev. J. R. Graham, DD, in consideration of his long period of service in the cause of his Master, and of fifty years as the greatly beloved pastor of Kent Street Church, the reunited Church shall tender him the most honorable position of Pastor Emeritus, with an annual salary of six (6) hundred dollars, and the use of the manse now occupied by him;

5. **Property:**—1. That the house of worship on Loudoun Street: as the more commodious and centrally located building, shall be the place of worship of the reunited Church;

2. That each Church shall assume the payment of any and all debts or obligations that may remain undischarged against said Church, and a release of the same be executed, before a union is effected, and the transfer of titles be made in the name of trustees to be named by the reunited Church;

3. That the church property on Kent Street shall, as soon as practicable, be sold, and the proceeds be paid over to the proper authorities of the reunited Church;

4. That both parsonages be retained, and that Dr. Graham continue to occupy the one in which he now resides as long as it is his pleasure to do so;

6. **Elders and Deacons:**—That the elders and deacons of each Church shall cease to act, and that in completing the organization of the reunited Church, not less than four nor more than six elders, and not less than four nor more than six deacons be elected;

7. **Vote:**—That in considering this Basis of Union, the vote of the congregations shall be by ballot, and the affirmative vote of two thirds of the members voting shall be necessary to its adoption in part or as a whole;

8. **Presbytery:**—That, when this agreement of the joint committees of conference shall have been approved by the Sessions of the respective Churches and adopted by their respective congregations, the Presbytery of Winchester be requested to meet in this city to ratify the action of the two Churches, and to take whatever steps may be necessary to consummate the Union.

That same evening (March 20, 1900), in the presence of the Presbytery, George W. Kurtz, Dr. Philip W. Boyd, Col. William Wood Glass, Thomas N. Lupton, George C. Shepard and Thomas K. Cartmell were elected elders and all installed by Dr. Francis M. Woods except Cartmell, not ready. Henry C. Baker. John Henry Moling, W. Spotswood White, M. Lohr Capper, John H. Myer and John E. Padgett were elected deacons. Baker, Myers and Padgett

were ordained and all installed by Dr. Abner C. Hopkins. Dr. William S. Love, James B. Russell, William H. Smith, Thomas K. Cartmell and Loring A. Cover were elected trustees to be confirmed by Frederick County Court.

In view of the discontinuance of Kent Street church as a place of worship, on invitation of Kent Street Session, a Communion service was held in Kent Street church on the last Sabbath in March. Mr. William Spotswood White, then superintendent of the Loudoun Street Sunday school, was continued in that service with Mr. H. Clay Krebs assistant superintendent; the superintendent and assistant to nominate the other officers; all classes to meet in Loudoun Street church the first Sabbath in April for reorganization and classification. The Hymn Book and Bible of Kent Street Church were presented to Dr. Graham who was to be moderator of the Session until the new pastor was installed; Dr. Philip W. Boyd to be clerk of the Session, pro tem; Col. William Wood Glass, George W. Kurtz and Thomas K. Cartmell to be a committee on real estate transfers. Later on Dr. Graham and Mr. Sibley were authorized to select such books as they desired from the library presented to Kent Street Church by Rev. William M. Atkinson. Dec 1, 1924, Session donated the Sunday school library to the Highland Avenue Mission.

On Sep 4, 1900, the Presbytery met in the Loudoun Street church to celebrate the 100th Anniversary of the Presbyterian Church in Winchester. Rev. Julian S. Sibley was received from the Presbytery of Atlanta and on Sep 6th was installed pastor. Dr. Graham presided and propounded the constitutional questions; Rev. Charles Ghiselin, DD, of Shepherdstown, preached the sermon, Rev. Wm. Hervey Woods, DD, Baltimore, charged the pastor and Rev. Abner C. Hopkins, DD, Charles Town, charged the congregation. Dr. Francis M. Woods of Martinsburg presided on Sep seventh at the Centennial and addresses were delivered by Dr. Graham, Dr. Henry M. White, Dr. Wm. Hervey Woods, Dr. Francis M. Woods, Dr. Philip D. Stephenson, Dr. Jonah W. Lupton, Dr. Edward D. Washburn, Dr. James Power Smith, Dr. Charles Ghiselin and Dr. Abner C. Hopkins. At the evening session, Dr. Hopkins presided and Dr. Walter William Moore, president Union Theological Seminary, spoke on the educational value of the Presbyterian system.

Further orders to implement the merger were taken by the Session in March and April 1900 as follows: Thomas N. Lupton and Isaac W. Russell were continued as a committee to repaint the church; George W. Kurtz, Thomas N. Lupton and George C. Shepard to be pulpit committee to secure a new pastor; all Session books

to be deposited with the clerk of Frederick County and not to be used or removed without order of the clerk of Session; the precentor and organist to continue to conduct church music; the clerk of Session to buy a new session book and begin it with a history of the reunion and a certified copy of the roll of membership; Hymns of the Ages to be used as the hymn book of the congregation; the Session to meet the first Thursday in each month. In addition to the superintendent and assistant superintendent, Sunday school officers are listed on May third as follows: William Wagner, Sr., secretary; Isaac W. Russell, treasurer; John Henry Moling, E. Blair Sheetz and George W. Kurtz, librarians; Infant Class, Mrs. B. H. Bragonier and Miss Emma Marshall, superintendent and assistant, Thomas H. Savage, librarian and secretary.

MINISTERS. Dr. Graham continued to serve the Church as pastor emeritus. On June 24th, Dr. Graham, moderator, Dr. Philip W. Boyd, clerk, the congregation elected Rev. Julian Scales Sibley at that time pastor of Wallace Church, Atlanta, to be its new minister at a salary of \$1200.00 and manse, the vote 69 out of 104, later made unanimous. Prof. George C. Shepard and Dr. Philip W. Boyd were appointed commissioners to prosecute the call. Mr. Sibley seems to have begun work about Aug 1, 1900. His wife and two baptised children (William Craper and William Law) were received on Aug 26th. He was moderator Sep 6, 1900 in connection with the 100th anniversary of the organization of the Presbyterian Church in Winchester. Mr. Sibley's service in Winchester was short, and confined chiefly to the work of consolidation of the two merged congregations. He resigned on July 7th, effective July 31st, 1904, to go to the 1st Presbyterian Church, Pensacola, Florida. His family were permitted to occupy the manse had they desired until a new pastor was called; but before the month closed Mrs. Sibley and her children were dismissed to Pensacola. During this vacancy Dr. Graham continued his services as pastor emeritus and moderator of the Session except during the summer when Rev. James Gray McAllister conducted the services at \$100 a month, and the Reformed Church used the lecture room while their own church was in the process of rebuilding.

On Jan 22, 1905, Rev. J. Horace Lacy, DD, of Clarksville, Tenn. was elected pastor; Dr. Philip W. Boyd and Col. William Wood Glass commissioners to prosecute the call. The amount of his compensation was deferred until his visit in March, when the salary was fixed at \$1,000.00 and manse plus expense of removal. The Church at Clarksville seems to have raised strenuous objections and the matter hung fire until July 9, 1905, when the congregation, with Mr. Mc-

Allister as moderator and Isaac W. Russell as clerk, re-elected Dr. Lacy at \$1600.00 and manse; Dr. Philip W. Boyd and W. Spotswood White commissioners to prosecute the call. He signified his acceptance on August 2nd and the trustees were asked to repair the manse. Clarksville again declined to release him and the commissioners appealed the matter to the Presbytery of Nashville with a statement of their needs and opportunities. Dr. Lacy's family was received into membership on Nov 5, 1905, consisting of his wife, Mrs. Mary Seddon Lacy, J. Horace Lacy, Jr., Margaret Graham Lacy and baptised children, Seddon Cabell Lacy and Graham Gordon Lacy, aged eight and three respectively. (Graham Gordon Lacy became a minister in the Southern Presbyterian Church). Dr. Lacy was received by Winchester Presbytery on Oct 20, 1905, and dismissed back to Nashville Presbytery Jan 10, 1922, effective January 31st. He seems to have begun work on October 1, so that his ministry in Winchester lasted sixteen years and four months. Dr. Lacy's compensation was increased to \$1800.00 in 1910 and to \$2,000.00 in 1915 with occasional bonuses in between. In 1912 he was given a call to Gastonia, N.C., which he declined. Dr. Lacy's administration was marked by the reconstruction of the edifice and the addition of a new Sunday school room built to the rear of the church, also by the establishment of Highland Avenue Mission and by the inauguration of a new era in women's work.

The Women's Home and Foreign Missionary Union of Winchester Presbytery was organized in Winchester on April 16, 1907, with Mrs. Mary Webster its first president for twelve years. The spade work of this organization was all done by Dr. Lacy. The first person received by him into the Church was John Henry Moling, Jr., and during his ministry he received 633 members, of whom seventy-one are recorded as received at Highland Avenue, and of whom 100 were received in the year 1917. The Sunday school enrollment reached 608 in 1922.

During this vacancy Rev. Wm. Hervey Woods, who by this time had returned to Winchester, was temporary supply at a salary of \$125.00 a month, with the use of an automobile to Highland Avenue or wherever he needed to go. Rev. Samuel W. Moore of Bluefield was called to be pastor in June 1922, but declined. The Rev. William W. Arrowwood of Tazewell, Virginia, was next considered as minister but finally on April 22, 1923, Rev. Francis Talbot McFaden, D.D., was called to be minister to begin on July first, after the session of the Assembly Training School. The administration of Dr. McFaden was most liberal. He himself became a grand master in the order of

Masons and the use of the church was freely granted for Christian Endeavor conventions, Firemen, Knights Templar, County Sunday school associations, etc.

During his administration, to meet the needs of the growing Sunday school, the Grove property at the south of the church was purchased and used as a Sunday school annex until 1939. Dr. McFaden died on August 5, 1933, but Mrs. McFaden had permission to remain in the manse as long as she wished. The assistant minister at the time was Rev. Robert Bailey Campbell. The Rev. Charles D. Gilkeson, D.D., superintendent of home missions, was also resident in Winchester and these two attended to carrying on the work of the Church. It is noted also that Rev. Donald W. Richardson, professor in Union Theological Seminary, rendered occasional services and that there were occasional services by Rev. George W. Shipley. Dr. James Ernest Thacker, of Norfolk was considered as a temporary supply. Finally on March 11, 1934, an invitation was given the Rev. Emmett Burns McGukin, pastor of Lafayette Church, Norfolk, to be settled minister. He was received by Winchester Presbytery from Norfolk Presbytery on April 17, 1934, and dismissed to Knoxville Presbytery on Nov 17, 1936, to become pastor of the First Church, Knoxville, a short timer.

Mr. McGukin began work on April 1, 1934 was installed on Sunday, April 29th, by a commission, Rev. Giles G. Sydnor, Bernard E. Bain, Charles D. Gilkeson and elders, J. Henry Moling, Sr., and Stewart Bell, Sr. The resignation of his pastorate was duly presented to Presbytery which met in Winchester on Oct 6, 1936, and, after due consideration of all the circumstances, declined to accept it, with the expectation that his services might be continued at Winchester. The First Church of Knoxville renewed its call. The Presbytery met again on Nov 17, 1936, heard the commissioners from the First Church Knoxville, and from the Winchester congregation and reluctantly accepted his resignation and dissolved the pastorate, effective at once.

Mr. McGukin had done most effective work at Norfolk. While the administration of Dr. McFaden was liberal perhaps to excess, the administration of Mr. McGukin was closely organized. **THE FIRST STEP** in his administration was to make a study of the relation of the assistant minister at Highland Avenue to the pastor of Winchester Church with view to closer relations. **THE SECOND STEP** was to print the outlines of his Wednesday evening topics and to secure penny copies of the scriptures for use therein. **THE THIRD STEP** was the re-

organization of the Church in accordance with the plan of the General Assembly: 1. To bind Highland Avenue more closely to Winchester; 2. To get the men to study missions; 3. To have a teacher training class as a regular feature of the Sunday School work.

Then Miss Eloise Caldwell was appointed adult advisor to the senior Young Peoples society and the Church was organized into the seven divisions of the Presbyterian Progressive Program. The men of the Church were organized with John S. Scully, Jr., president, Dr. George G. Snarr, vice-president, and Herbert A. Solenberger, secretary. Finally in March, 1935, it was ordered that two elders in rotation should attend the evening services at Highland Avenue. It was ordered in Oct, 1935 that no meetings were to be held in the church or thereabouts which would interfere with any church service at the time, and on Nov 4, 1935, the status of the Highland Avenue minister was given further discussion.

In order to more thoroughly serve the Church and afford more opportunities for participation in the work of the Church, the eldership was enlarged from eight to thirteen and the diaconate from eight to twelve and on Sep 18, 1935, elders Scully, Wagner and Dr. Boyd, with deacon J. Henry Moling, Jr. and Miss Lucy Kurtz were appointed a committee to see what improvements were desirable to the Sunday school building with estimates of the cost to be presented to the congregation. This committee reported on Dec 3, 1935, and was empowered to get options on property and to have an architect draw preliminary plans for a new building up to an expense of \$200.00, the deacons asked to make the appropriation. This constructive action led, during the administration of Dr. Ronald S. Wilson, to the erection of the Religious Education Building dedicated on April 15, 1942. On April 21, 1935, four children too young to join the church were advised to wait until they were better instructed and the names of baptised children were ordered to be recorded in the Minutes, which again illustrates the meticulous character of Mr. McGukin's administration with a view to the highest possible efficiency.

Dissensions arose in the congregation as to the exact relation of the Highland Avenue minister to the pastor of the Winchester Church and the control of the Winchester pastor and Session over that minister; some, including that minister's wife, thought he should have succeeded Dr. McFaden as full time pastor. Sides were taken and bitterness was engendered throughout the congregation, which led finally to the resignation of both ministers. It might be said that like dissensions arose elsewhere as part of the growing pains of the

Church and led to reformulation of paragraph 122 in the Book of Church Order as enacted by the Assembly in 1940 (126, 1945 edition). So far as Mr. Campbell was concerned there was a divided allegiance between Winchester, of which he was assistant minister, and Clearbrook and Ninevah congregations of which he was pastor in his own right, but he conducted himself with discretion and there seems never to have been anything but the most cordial relations between himself and Mr. McGukin and it was with genuine regret that Presbytery accepted his resignation which carried with it withdrawal from our connection to take up service in the Episcopal Church.

During the vacancy created by the removal of Dr. McGukin the Winchester Church had occasional services from Dr. Gilkeson, at that time resident in Winchester, and Rev. G. Wilson Shipley until April 1, 1937, when Rev. Ronald S. Wilson came from the First Presbyterian Church, Greensboro, N.C., where he had been assistant pastor for five years after previous experience as evangelist and student pastor at the University of Virginia. He was formally installed by the Presbytery on May 2, 1937; the commission, Rev. Giles G. Sydnor of Charles Town, Rev. James M. Carr, Berryville, Rev. Allen Jones, Moorefield, with elders Dr. Robert McC. Glass, Winchester, and Judge George William McCauley of Moorefield.

His service in the Winchester Church has been marked by the continued expansion of its educational and administrative facilities and by the further expansion and development of its congregational home missions, see page ninety one and chapter nine.

RULING ELDERS: Since the reunion in 1900 the Winchester Church has had forty-two ruling elders of whom twenty are still in service. The six elders ordained on May 28, 1939, were elected for a seven year period which action was rescinded by the congregation on April 15, 1945, so as to make them eligible for continual service without reelection.

Installed March 20, 1900:—Thomas Neill Lupton, died Dec 25, 1911; Col. William Wood Glass, died Oct 28, 1911; Capt. George W. Kurtz, died Nov 14, 1926; George C. Shepard, died Feb 11, 1919; and Dr. Philip W. Boyd, Sr., died Feb 13, 1910.

Ordained and installed June 7, 1900:—Thomas K. Cartmell, died May 15, 1920.

Ordained and installed Nov 6, 1909:—Adam C. Slonaker, died June 29, 1928; William Spottswood White, died April 21, 1927; Henry S. Baker dismissed to 10th Presbyterian Church, Philadelphia, March 19, 1922, now elder Charles Town, West Virginia.

Ordained and installed June 20, 1913:—J. Henry Moling, Sr., died Dec 8, 1944; Dr. Robert McC Glass, died Mar 18, 1946.

Ordained and installed June 22, 1919:—Frank B. Crawford, died May 27, 1947; John M. Snyder, died Oct 10, 1920; E. Blair Sheetz, died Sep 21, 1937.

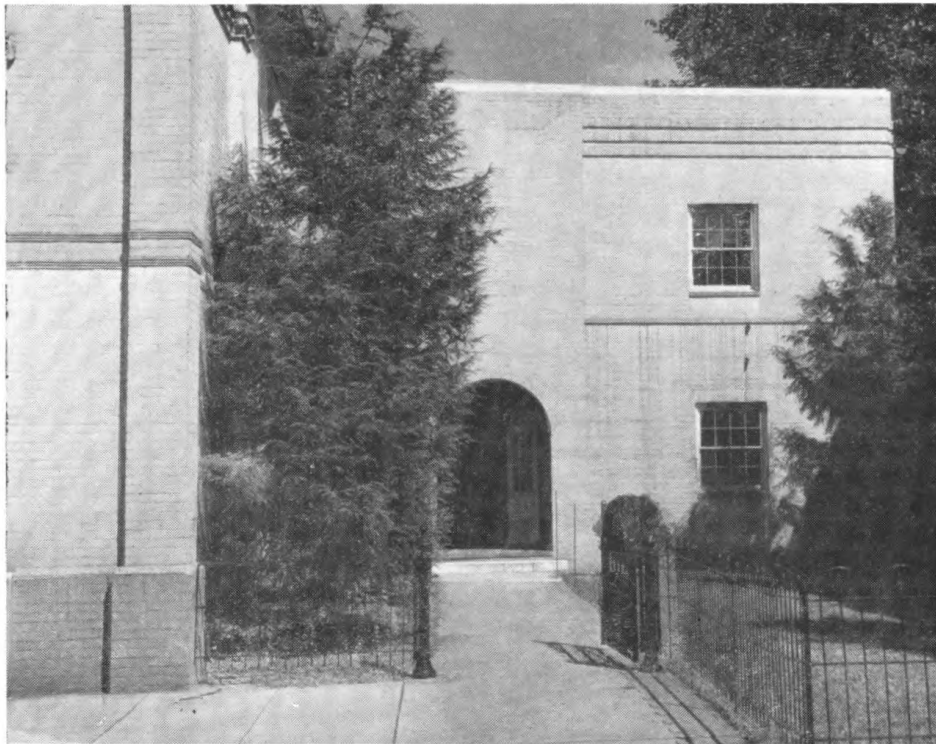
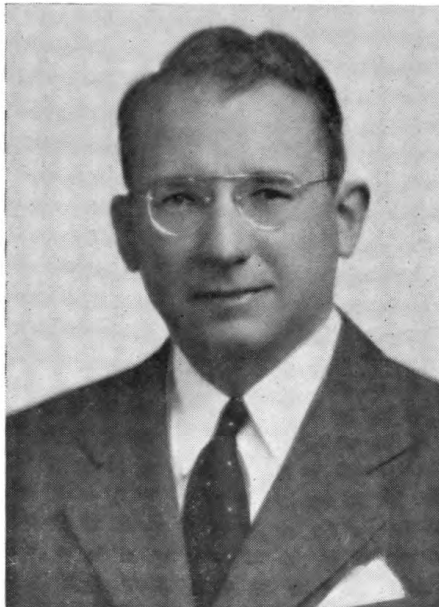


Fig. 13 EDUCATIONAL AND ADMINISTRATION BUILDING.



Rev. Emmett B. McGukin, DD



Rev. Ronald S. Wilson, DD

Fig. 14. RECENT MINISTERS, WINCHESTER CHURCH

Ordained and installed May 15,1927:—Stewart Bell, Sr., died May 16,1948; Fred S. Boyd; Llewellyn H. Stokes, died Nov 23,1937.

Ordained and installed May 29,1927:—Charles W. Ramsburg, died May 22,1931; William B. Wagner, died Feb 22,1944.

Ordained and installed May 10,1936:—Edgar W. Mason; J. Henry Moling, Jr., died Nov 13,1943; John S. Scully, Jr.; R. Bruce Slonaker; Robert Van Meter, dismissed Cedar Cliff Church Mar 1,1938.

Ordained and installed May 29,1939:—Burton Clyde Ritter, Hubert A. Kerr, dismissed Opequon Chapel, March 20,1941; Calvin M. Martin, died June 6,1942; Richard F. Hatcher; Russell A. Joyce; Daniel E. Leatherman.

Ordained and installed May 6,1945:—Stewart Bell, Jr., Dr. S. C. Brooks; Alton L. Powell; Harry E. Ridgeway.

Ordained and installed May 14,1948:—Homer E. Alberti; A. Ryland Conner; Henry W. Brown; Joseph A. Hotinger; Everett D. Kline; Dr. James A. Miller; William M. Richards; I. Fred Stine.

The clerks of Session of the Reunited Church have been:—Dr. Philip W. Boyd, Sr., 1900-1910, when he died; Henry S. Baker, 1910-1912; William Spottswood White, 1912-1927, when he died; E. Blair Sheetz, 1927-1931, Frank B. Crawford, assistant; Frank B. Crawford, 1931-1936; Fred S. Boyd, 1936-1947; and Stewart Bell, Jr., 1948—

DEACONS:—During the same period the Reunited Church has had fifty-seven deacons:—

Ordained and installed March 20,1900:—Henry Carr Baker, died 1913; John Henry Moling, Sr., elder 1913; William Spottswood White, elder 1909; M. Lohr Capper, died April 1941; John H. Myers, died 1932; John Edward Pagett died 1923.

Ordained and installed March 31,1901:—E. Blair Sheets, elder 1919.

Ordained and installed June 29,1902:—William H. Smith, died 1909; Henry S. Baker, elder 1909.

Ordained and installed Nov 6,1909:—L. C. Janney, died 1935; William B. Wagner, elder 1927; Dr. Robert McC Glass, elder 1913; Fred S. Boyd, elder 1927.

Ordained and installed July 20,1913:—Thomas Wood Steck, died: R. Bruce Slonaker, elder 1936; Charles W. Ramsburg, elder 1927.

Ordained and installed June 22,1919:—H. Graham Rosenberger, elder New York City 1939; Burton Clyde Ritter, elder 1939.

Ordained and installed May 15,1927:—Dr. P. W. Boyd, Jr., died 1949; Clifford D. Grim; Edgar W. Mason, elder 1936; John Henry Moling, Jr., elder 1936; Harold C. Sheets; John S. Solenberger, died 1935.

Ordained and installed May 10 1936:—Herbert A. Solenberger; Leonard B. Sirbaugh; Stewart Bell, Jr., elder 1945; Paul F. Rosenberger. Episcopal Church 1939; Fred L. Glaize, Jr.; Hubert A. Kerr, elder 1939; Dr. S. C. Brooks, elder 1945.

Ordained and installed May 28,1939:—Brady W. Largent, died 1944; Harry L. McCann; Dr. George G. Snarr; Harry E. Ridgeway, elder 1945; William M. Richards, elder 1948; Robert E. Antrim, Sarasota, Florida, 1946.

Ordained and installed June 10,1945:—Wilkie W. Hunt; P. N. Hunter dismissed to Charles Town, W. Va., 1946; Joseph L. Kalbach; Marshall W. Kline; J. McSherry Lupton; Thomas G. Scully; I. Fred. Stine, elder 1948; Thomas F. Timberlake; Marvin D. Weaver.

.....**Ordained and installed March 14,1948:**—Jules R. Bernd, Jr.; C. Douglas Brown; Claude R. Cammer; Charles F. Coffman; W. R. Legge; H. B. McCormac,

Jr.; Robert L. Sutton; C. Ridgely White; C. Irvine Cather; Calvin W. Atkins; Robert R. Taylor.

The deacons ordained on May 28, 1939, were elected for a seven year period but by action of the congregation on April 15, 1945, this restriction as to length of service was removed and their office made perpetual.

The treasurers of the Reunited Church with approximate dates of their service have been: M. Lohr Capper, 1900-1910; Fred W. Boyd, 1911-1927; R. B. Slonaker, 1927-May 12, 1936; Herbert A. Solenberger, May 12, 1936-1945; Marvin D. Weaver, 1946.

On March 9, 1914, after some discussion the congregation adopted the Every Member Canvas system to begin at once and in connection therewith set up separate from current expenses a special treasurer of benevolences which office has been held in succession approximately as follows: E. Blair Sheetz, 1916-1917; John M. Snyder, 1917-1920; John Henry Moling, Jr., 1920 to May 12, 1936; Stewart Bell, 1936-1937; Paul F. Rosenberger, 1937-1938; Stewart Bell, Jr., 1939-1940; Harry E. Ridgeway, 1940-1942; with Harry L. McCann, Acting Treasurer in his absence on War Service; Harry L. McCann, 1942 to date.

The trustees of the Reunited Church with their approximate dates of service have been:—William H. Smith, 1900-1909; Loring A. Cover, 1900-1911; Dr. William S. Love, 1900-1913; Thomas K. Cartmell, 1900-1920; James B. Russell, 1900-1932; R. Bruce Slonaker, 1913.....; Stewart Bell, Sr., 1913-1948; John M. Steck, Sr., 1913-1942; Garland Williams, 1934-1948; Robert Antrim, 1934-1946; John S. Scully, Jr., 1934.....; Clifford D. Grim, Jan 8, 1948.....; Harry L. McCann, Jan 8, 1948.....; and Herbert A. Solenberger, Jan 8, 1948.....

CANDIDATES:—Ministers who have held membership in the Reunited Church with dates when they became members are:—

Graham Gordon Lacy, Jan 4, 1914, son Rev. James Horace Lacy, D.D., graduated Hampden-Sydney College, AB 1923; teacher McCallie School, Chattanooga, 1923-1927; student Union Theological Seminary, Va. 1928; graduated Union Theological Seminary, N.Y., BD 1930; licensed and ordained by Potomac Presbytery, spring 1931; junior pastor Franklin Street Church, Baltimore, 1931-1932; pastor Second Church, Birmingham, Ala. 1932-1938, Madison Avenue Church, Covington, Ky. 1938-1943; chaplain U.S. Navy Reserve, 1944-1947; pastor Central Church, Washington, DC 1947.....

Harry M. Grim, July 25, 1926, missionary United Brethern Church in Sierra Leone, Africa; teacher Handley High School; pastor Strasburg Church—see chapter nine.

Preston Orr Sartelle, Jan 1, 1928, born Redkey, Indiana, Nov 15, 1908, son Harry Miller Sartelle and Bessie Winona Orr; graduate Handley High School, student Va. Military Academy 1926-1927, graduate Hampden-Sydney College, AB 1930, Dallas Theological Seminary, Th.B. and Th.M. 1933, licensed by Winchester Presbytery July 5, 1933, ordained April 26, 1935; home missionary in Texas and

Oklahoma, 1932-1934; pastor Capon Bridge group, 1935-1940; Maxie, Va. 1940-1942; Draper's Valley, Va. 1942-1943; chaplain U.S. Naval Reserve, Fourth Marine Division, 1943-1945; pastor Draper's Valley again, Jan 1946.....; married May 29, 1935, Mary Ellen Perry of Dallas, Texas—three children.

James Robert Graham 3rd, April 14, 1929, son James Robert Graham Jr. and Sophia McHenry Peck, born Rock Hill, S.C. March 30, 1898; graduated Hampden-Sydney College, AB 1918; second lieut. U.S. Marines, 1918-1919; student VPI and teacher, Blacksburg, Va. 1919-1920; life insurance agent, Richmond, 1920-1921; educational foreign missionary in China, Yencheng, 1921-1927, 1929-1938, Chinkiang, 1938-1939; licensed and ordained by Winchester Presbytery, Sep 4, 1929; dismissed, April 18, 1939, to Philadelphia Presbytery, Bible Presbyterian Church; lecturer and author; resident Glendale, Cal. 1943.....; married Frederick Hall, Va. Aug 29, 1921, Louise Garrett—four children.

William Wood Glass, 3rd, 1917 and 1932, born Waynesboro, Va. April 24, 1907, son William Wood Glass, Jr., and Louise Patten Baker, graduated Washington and Lee Univ, AB 1929, student George Washington Univ. DC. graduate Union Theological Seminary, BD 1935, Th.M 1940; licensed by Roanoke Presbytery, Oct 1, 1935 and ordained Oct 17, 1935; co-pastor Oak Level and Mercy Seat Churches, Va. 1935-1936; pastor same 1936-1941, Summerville, Ga., 1941-1942; First Church Decatur, Ala. Jan 1943.....; married Elkton, N.C., Nov 27, 1937, Ruth Kathleen Elkins—a daughter.

John Linden Hottel, Jan 5, 1930, in the U.S. Army in India, 1941-1946, candidate Winchester Presbytery, Dec 30, 1947, now student at Davis-Elkins College; June 16, 1948, married Margaret Virginia McMurray, daughter Rev. Joseph A. McMurray, DD and Margarete Virginia Funkhouser.

William R. Swank, member Dec 25, 1927, and Henry Martyn White, 2nd, member Oct 12, 1930 were candidates from the Reunited Church but did not complete their studies.

Music:— At the reunion in 1900 the Session adopted the song book, Hymns of the Ages, and continued with using a precentor and an organist. The organization of a choir was recommended on Oct 4, 1900. when Prof. George C. Shepard offered his music teacher as organist during the school term, the pipe organ or reed organ only to be used and the hymns to be such as the congregation could sing. The organist in 1901 under the agreement with Prof. Shepard was Miss Shore. On June 10, 1903, Miss Ellen Boyd was elected organist during the Fairfax Hall vacation at \$5.00 per month. That year, however, Prof. Shepard was not able to furnish any organist and Miss Boyd was therefore elected organist at the rate of \$60.00 per year; the pipe organ not to be used by anyone except her, Prof. Shepard and his pupils. In 1904 Miss Boyd was re-elected organist and Miss Carolyn Quantz organist for the Wednesday evening services with permission for her to use the organ for practice. Meantime, Miss R. Katherine Glass of the Fort Loudoun Seminary was granted the use of the organ for two pupils, free. Miss Boyd and Miss Quantz continued in this dual relation with some attempts to resign down to

July 17, 1923, with Miss Boyd's salary increased at intervals up to \$100.00 per year, when Miss Boyd resigned with a letter of appreciation from the Session. She was succeeded by Miss Carolyn Quantz and Miss Quantz was elected full organist in her place at \$4.00 per Sunday, Aug 19, 1923. Evidently, her position was not entirely satisfactory as she resigned her position twice, but continued as organist down to Nov 2, 1931, when it seems her resignation was finally accepted with appreciation by the Session.

In 1919 elder Frank B. Crawford was elected choir director with Dr. Robert McC. Glass, assistant. These gentlemen with the authorization of the Session, made a contract in 1920 with Mr. Thomas Burley to be choir director for six months. This contract was renewed the last month for a year with a stipulation that he was to train the choir and to sing morning and evening each Sunday for \$9.00 per month. His services as choir director seem to have been terminated in 1921. In 1924 the Session granted use of the pipe organ for practice to Elsie Rosenberger and Lucy Ann Kinzel.

Mr. Crawford resigned as choir director in Feb 1927, but Dr. Robert McC. Glass continued to serve under that title or as chairman of music down to his death on March 18, 1946, and was succeeded by Marshall W. Kline. A committee from the Auxiliary, Miss Quantz, Mrs. Snarr, Mrs. Brooks, and Mrs. Sheetz on June 6, 1927, asked the Session to appoint a choir director or let them do so. The committee appointed by the Session on this request consisted of three elders, two deacons and two women (Mrs. H. C. Sheetz and Miss Ellen Boyd), which committee after due deliberation recommended Mrs. Howard Solenberger or Clarence Shepard as director at the rate of \$30.00 per month, the organist to receive \$5.00 per Sunday. The Session also authorized likewise the purchase of \$250.00 worth of Premier Hymns, largely for use in the Sunday school and the mid-week services. In 1930 Mrs. P. Y. Brinton was choir director at \$15.00 per month and permission was granted for a vested choir but with no processional, but the choir was authorized to sing the Amen at the end of hymns. In 1931 the salary of Mrs. Brinton was raised to \$25.00 per month.

The expenses of the choir were of course carried as part of the regular budget, so in 1933 in view of the usual attitude of the Session toward the use of the church and its facilities as will be discussed in a later section, the request of the choir ladies to hold a musicale and to take a collection for the expenses of the choir was ruled inexpedient.

It is noted in 1936 that the music committee was composed of

Dr. Glass, Mr. William B. Wagner, Miss Ellen Boyd, Mrs. H. C. de-Grange, J. Henry Moling, Jr., and R. Bruce Slonaker. The organist during Dr. McGukin's pastorate was W. G. Barnes, who was also choir director in succession to Mrs. P. Y. Brinton, but was last recorded as such in Aug 1936. In 1939 Mrs. L. B. Sirbaugh was organist and Mrs. Gordon Whitham director. Mrs. Sirbaugh also acted as organist 1946-1947. From about 1940 to about 1945 Miss Mildred Jones was organist, Mr. Floyd Haines, director. Mr. Donald W. King was organist in 1947-1948, but since 1946 Mrs. Dorothy L. Tillotson has acted as choir director and from time to time as organist with the 1949 title of Minister of Music.

SUNDAY SCHOOL WORK:—The Sunday school began in 1900 with an enrollment of 324 which dropped to 221 in 1902; was 305 in 1910; 595 in 1920; 869 in 1930; 870 in 1940; 645 in 1945, off from 871 in 1944; 830 in 1949, made up 450 at Loudoun Street, 300 at Highland Avenue and 80 at Stine's Chapel. (Minutes of Presbytery say 895 including Trailer Camp?)

The high mark was 1913 with 931 on the roll. The statistics of growth so far as available are shown in the appendix. As shown in chapter eight the growth and needs of the Sunday school and religious education work in general have necessitated continual expansion of the physical equipment of the church.

It is needless to say that since 1900 departmentalization has developed to keep pace with this growth. The first record along this line comes so far back as 1900 when W. Spotswood White was superintendent, H. Clay Krebs, assistant superintendent, W. B. Wagner, secretary, Isaac W. Russell, treasurer, and John Henry Moling, E. Blair Sheetz and George W. Kurtz, librarians. The library seems in part at least to go back to the nucleus established in the Kent Street church by Rev. William M. Atkinson of which the record is that at the reunion Dr. Graham and Dr. Sibley were permitted to make their own selection from the books on hand. The last reference to a library seems to be in Dec 1924, where the statement is made in the Minutes that the Sunday school library was donated to the Highland Avenue Mission.

In addition to the above general officers, the record in 1900 is that Mrs. D. H. Bragonier and Miss Emma Marshall had charge of the infant class, Thomas H. Savage, librarian and secretary. In Dec 1932 in addition to the general school there were two minor groups, the primary department with Miss Fannie Affleck as superintendent and the beginners department with Miss Lillian Sheetz, superintendent. Miss Affleck had the most honorable record for fifty years

perfect attendance at Sunday school and thirty years teacher of a single class, a most valued worker at Highland Avenue Mission. When the Sunday school moved into the new religious education building in 1944 there were eight departmental superintendents with Miss Mary Bittinger as associate superintendent and Miss Ada Glass Baker as director of Religious Education.

The general superintendents of record have been: W. Spotswood White. 1899-1927; William B. Wagner, 1927-1937; J. Henry Moling, Jr., 1937-1942; Harry E. Ridgeway, May 1942-Sep 1943; Philip N. Hunter, Sep 1943-Oct 1944; Alton L. Powell, Oct 1944-Nov 1947; J. H. Lowden, Nov 1947-Jan 11, 1948. During all of this period since 1944, Miss Mary Bittinger has been associate superintendent or advisor. Upon the retirement of Mr. Lowden as of Jan 11, 1948, no general superintendent was elected. In place thereof there was constituted a Sunday school council which continued to be the form of administration down to June 1949. The council consisted of Russell A. Joyce, chairman, Alton Powell, Herbert A. Solenberger, Philip W. Sprenkle, Miss Mary Bittinger, advisor; C. G. McKee, secretary; and Orville C. Wine, treasurer. Mr. Stewart Bell, Jr., was elected superintendent in June 1949.

The memorial of elder William Spotswood White says that he was a member fifty years, Sunday school superintendent forty, a deacon twenty-three and an elder eighteen years. In addition to his work at Winchester, Mr. Wagner acted to organize the Clearbrook Sunday school in 1932 and so to get that Church back on its feet. About 1909 or earlier, the Sunday school seems to have become affiliated with the Frederick County Sunday School Association. The association met in the church in Oct that year.

In addition to the incipient departmentalization a word might be said here as to separately organized Bible classes. In Oct 1913, the Session as a starter voted to have an organized men's Bible class with elder John M. Snyder as its head, followed by William Wood Glass in 1920, after the demise of Mr. Snyder, which class took the name of the Open Door Class. Its officers in 1923 were John L. Rodman, president; Llewellyn H. Stokes, vice president; C. Vernon Eddy, secretary; Burton C. Ritter, treasurer. One of its early activities (1923) was to place thirty Bibles in the Winchester Memorial Hospital. Rev. William Hervey Woods was its honored and effective teacher during his residence in Winchester, 1920-1925, succeeded by Stewart Bell. In 1928 Stewart Bell was president of the class, C. Vernon Eddy, secretary, and Burton C. Ritter, treasurer, and Prof. R. L. Stickle was teacher in 1934.

A young men's Bible class was authorized in April, 1931, and seems later to have assumed the name of the Frank T. McFaden Bible Class. Elder Charles W. Ramsburg in 1931 had been teacher of the Ladies Bible Class for years. When the religious education building was dedicated in 1942 there were four organized adult classes; the Ever Ready Class (women), the Ladies Bible Class, the Frank T. McFaden Bible Class and the Open Door Bible Class.

The first mention of a daily vacation Bible school comes in April, 1935; which school was held in June and has continued to be a regular part of the religious education routine down to the present. The first daily vacation Bible school in the Presbytery was organized by Rev. Charles D. Gilkeson on the North Branch of the Potomac River in 1922 as a home missionary enterprise. The larger congregations in the Presbytery were slow to adopt that valuable adjunct but almost everywhere now it is part of the regular religious education work.

The last phase of religious education along this line in Winchester is the Week Day Church Kindergarten, the organization of which was authorized by the joint session of the elders and deacons on Sep 8, 1947, for the education of children four, five and six years old, Mrs. J. Curtis Fray, superintendent, Miss Sarah Tanquary, assistant with Mrs. Tillotson in charge of the music. This department opened on Nov 3, 1947, with a charge of \$2.00 registration fee and \$10.00 monthly tuition and an original limitation of twenty children.

MEN'S WORK:— Sporadic endeavors have been made in the Winchester Church, as elsewhere, to organize the men as an active force parallel to the organization of women's work. None of these endeavors seem anywhere to have had continuous existence. As noted above the Session in 1913 authorized the organization of the Open Door Bible Class. In March, 1925, the Session also approved the organization of a men's society which seems to have had but a brief existence. In 1935 the Men of the Church were organized with John S. Scully, Jr., president, Dr. George G. Snarr, vice president, Herbert A. Solenberger, secretary. This organization seems to have originated with Mr. McGukin who in 1935 also set up seven work committees composed of men and women along the lines of the general division of the Assembly program, namely, Spiritual Life, Foreign Missions, Home Missions, Christian Education and Ministerial Relief, Religious Education, Social Service, and Stewardship. This distribution of work among the men seems to have ceased with his departure. In 1940, a men's group is reported with T. Russell Cather as president.

The men of the Church organization appears lastly in 1948 with Mr. Carl L. Campbell, president, G. G. Sydnor, vice-president, T. J. Calkins, secretary, Irwin Hoke, treasurer. In addition to their activities in the Session and diaconate the men of the Church have been diligent in the organization and development of boy scout work. In 1944, for instance, Mr. Philip N. Hunter resigned his office as Sunday school superintendent in order that he might give his attention to Scout Troop II. In 1945 there were three Scout Troop organizations: Cub Pack No. 2 with Mr. Crosswell Henderson scoutmaster, ages nine, ten and eleven; Scout Troop No. 2 with Davis Arnold scoutmaster, ages twelve to fifteen; Sea Scout Ship with Philip N. Hunter scoutmaster, ages sixteen and up.

WOMEN'S WORK:— At the reunion in 1900 the two churches had their mite societies with a combined membership of fifty and a loose organization. In 1906 Mrs. Bessie Love Latane organized the young girls into the Gleaners interested in home and foreign missions, sixty-five members, which paralleled the Mission Band under the leadership of Mrs. Bessie McCann and Miss Cornelia Slonaker, forty members. In 1906 also Mrs. Bessie McCann organized the older women into the Missionary Society with fifty members and became its first president. The officers in 1907-1908 were Mrs. Isaac W. Russell, president, Miss Lucy Kurtz, secretary, and Miss Lucy Russell, treasurer. In 1910 the Ladies Missionary Society was granted the use of the Sunday school room for Shakespearean readings which does not seem to be quite in line with modern Bible study methods.

Dr. Lacy was foremost in the organization of the Women's Home and Foreign Missionary Union of the Presbytery, and he strongly urged the Winchester women to adopt the full Woman's Auxiliary plan of work, ably seconded by Mrs. Frank B. Crawford, president-elect of the Missionary Society. Reorganization on the Auxiliary Circle Plan was effected on Oct 19,1919, and the name changed to Woman's Auxiliary of the Winchester Church, to include all 210 women in the Church; Mrs. Frank B. Crawford, president, Mrs. R. L. Stickle, secretary, and Miss Cornelia Smith, treasurer.

In unison with the action of the General Assembly the name of the organization was changed to the Women of the Church in 1948, at which time it had officers as follows: president, Mrs. Frank W. Bailey; vice president, Mrs. J. Curtis Fray; secretary, Mrs. Robert G. Gibbens; treasurer, Mrs. Harry L. McCann; historian, Mrs. Russell A. Joyce. The women of the Winchester Church hold membership in the Federated Council of the Church Women of Winchester, Miss Irene Slonaker, representative.

Mrs. R. Bruce Slonaker and Mrs. Joseph A. McMurray are honorary life members of the Presbyterial to which the Winchester church has furnished three presidents: Mrs. Bessie McCann, 1919-1920; Mrs. Joseph A. McMurray, 1937-1940; and Mrs. R. Bruce Sloanaker, 1941-1945.

The women of the church have had, of course, continuous activities in the ordinances of worship and service. It is recorded in 1927 that Mrs. Mary F. Kurtz had been custodian of the communion service for twenty-eight years and was asked to continue that office but presently the Session took the details of the communion service into its own hands by the appointment in Feb 1929, of E. Blair Sheetz and Fred S. Boyd as standing committee on the details of that service. So far as available from the insufficient data a complete list of officers of the Woman's Auxiliary is printed in the appendix.

YOUTH WORK:— Societies flourished under Dr. McFaden. For instance in 1925 there was a Christian Endeavor Society, Frances McFaden, president; a Junior Christian Endeavor Society, George Swarzman; a Girls' Junior Missionary Band, Mrs. Hunter McGuire; The Busy Bees, Cornelia Slonaker; The Willing Workers, Anna Briggs; and the Sarah White Band, Mrs. R. F. Hatcher. The Christian Endeavor Society was affiliated with the Union League of Christian Endeavor and had an active part in convention work. As evidence of the complete lack of coordinated supervision the statistics of April 1926 may be cited:— The Christian Endeavor Society, fifty-four members, Floyd Haines, president; International Missionary Band, sixteen members, \$60.00 contributed, Mrs. H. K. Russell and Mrs. Hunter McGuire leaders; Willing Workers, eighteen members, \$55.25, Ada Sirbaugh, leader; Covenanters, thirty members, Godfrey Miller, superintendent; Sarah White Band, seventeen members, Mrs. R. F. Hatcher, superintendent; Busy Bees, thirty-five members, Miss Lillian Sheetz, superintendent, a total membership of 170.

In 1927 only two are reported with ninety-two members and \$136.00 contributed. In 1928 the record shows four societies with 128 members and \$186.00 contributions; (three of these, organizations of girls, which probably included the Girl Scouts who in 1932 were permitted to use the primary Sunday school room on Friday afternoons.) There is a record in 1928 that the young people had charge of the Christmas pageant on the evening of December 23rd. The officers of the Christian Endeavor Society in 1926 were Floyd Haines, president, Fred. Stine, vice president, Catherine Van Meter, secretary, Neill Woods, Jr., treasurer. The officers of the International Senior group were Marjorie Atwell, president, William Van Meter,

vice president, Louise Largent, secretary, Catherine Rusk, treasurer.

Under the strict denominationalism of Mr. McGukin the Christian Endeavor Society was replaced in 1934 by the Young People of the Church and as such has had a large part in the young people's work in the Presbytery.

Three organizations were set up: Young People, Catherine Van Meter, president, Bee Keeler, vice president, Catherine Conner, secretary, Francis J. Marshall, Jr., treasurer; Seniors: Lillian Gill, president, Robert Harper, vice president, William Van Meter, secretary, Marjorie Atwell, treasurer, and Eloise Caldwell, superintendent; Junior-Intermediate: Bess Shade, president, Katherine Hewitt, vice-president, Martha Shade, secretary, Graham Kerr, treasurer, and Mrs. Harold C. Jones, superintendent. The Intermediate-Senior Society was replaced by a senior girls organization which appears in 1936 and 1937 with Virginia Richard, president, Mae Duncan, vice president, Bess Shade secretary, and Lina Morrison, treasurer. At the same period the officers of the Junior-Intermediate Society were James Webster Brooks, president, James Brown, vice president, Gordon Whitham, secretary-treasurer. Later on the three societies were combined and continued as Youth Fellowship and Pioneers.

At a reorganization in 1940 the two societies were re-classified by age. Youth Fellowship including young people fifteen and over and Pioneers children under fifteen. In 1944 the president of the young people's society was Ellen Largent, Jack Barnhart, vice president, Marjorie Duncan, secretary, and Jay Lowden, Jr., treasurer. In 1949 the presidents were respectively Elizabeth Cather, Youth Fellowship, and Capitola Saxe, Pioneers.

DISCIPLINE: — The subject of discipline received some attention in the earlier chapters of this history but the records of the Winchester Reunited Church seem to be completely devoid of any cases affecting morals and practice which needed attention by the Session. It is possible there were cases of delinquency which came to the attention of the ministers and the eldership but if so the ministers and elders dealt with the offenders in private. Several cases of discipline were mentioned in the later years of the Kent Street Session but when the book was finally edited for ultimate preservation the names of the offenders were erased from the records with a statement that the offenders heeded the advice of the eldership, had reformed, become consistent members of the Church and, therefore, it was deemed inexpedient to continue a record which might become public.

USE OF CHURCH AND ROOMS: — During the separate existence of the Loudoun Street Church the Session was very loath to allow the use

of the auditorium, lecture room, etc., for anything else than fully religious services; particularly did it refuse the use of the church to any organizations at which collection was to be taken. It is reported that in 1891 the Y. M. C. A. was granted the use of the church for a Sunday meeting and in 1893 Camp Turner Ashby was granted the use of the church for memorial services provided the pastor be in charge. The same use was granted in 1909 without the restriction. During the first World War the Red Cross had the use of the parlor for a sewing room. It is also recorded that Rev. Hugh A. White was allowed to take up a collection for his foreign mission work contrary to the rule. This use of the church is somewhat liberalized since 1920. Use was freely accorded Fairfax Hall for its annual commencements and afterward to Miss Catherine Glass and Miss Laura Gold for commencement services in connection with Fort Loudoun Seminary. It is noted that twice in 1933 Dr. William E. Hudson was refused permission to lecture in the church on Massennetta Springs Conference. In 1920 apparently without consulting the Session, Dr Lacy permitted its use to F. E. Clerk, Superintendent of Schools, for for a lecture on the teaching of morals in the Church. The Session later agreed, with the provision that Clerk make a public statement of his religious views and the Minutes described the situation as embarrassing in the extreme.

In 1924 the request of the Salvation Army to use the Church with the privilege of an offering was refused. After that date, fraternal and other organizations were accorded larger use. The firemen, for example, in 1931; the Knights Templar in 1933; the Society of Christian Endeavor in 1933; the Federated Council of Church Women in 1934. This liberalized use, especially during Dr. McFaden's pastorate, was largely due to his own personal affiliation with business and fraternal associations in the town.

A noteworthy use comes in 1923 when the auditorium was thrown open for the funeral of Robert Davis, colored, who had been sexton for fifty-five years (1868-1923).

EVENTS:— Certain events in the history of the Church might be noted here. The celebration of the 100th Anniversary of the Church has already been mentioned. It was arranged by Dr. Graham and elders Boyd, Shepard and Kurtz with the presentation by President Walter W. Moore of Union Theological Seminary of the Twentieth Century Fund for Christian Education.

On Sep 8, 1901, the Church celebrated the fiftieth anniversary of Dr. Graham's ministry. Rev. Henry M. White spoke for the Presby-

tery, Rev. W. L. Seabrook for the Winchester churches, Mayor R. T. Barton for the city and Maj. Holmes Conrad for the Winchester Church.

On July 2, 1911, the use of individual cup service at Communion was adopted.

On June 26, 1916, a farewell service was held for five young men who were about to leave for Mexico in the military service with Company I, 2nd Virginia Regiment.

Sep 14, 1930, the Session agreed to use leavened bread in connection with the Communion service.

On Nov 16, 1930, the congregation voted to enter the Ministers Annuity Fund, largely through the personal influence of the pastor; the vote 153 to 14.

On Sep 2, 1931, the Session authorized the use of the Apostles Creed as part of the service.

In July, 1931, the Sunday school was closed to children under sixteen years of age on account of polio.

Since the opening of the Handley High School it has been the custom of the Church not to hold any services on the Sunday evening of the High School commencement except that in 1929 Dr. McFaden was asked to consult the Ministerial Association of Winchester in the endeavor to keep at least one church in town open for services on the night of the commencement.

The relations of the church with the educational institutions have always been close. It is noted that it was the custom of the Shenandoah Valley Academy to donate a tuition scholarship to some worthy candidate recommended by each church in Winchester. In 1918 the recipient of this scholarship from the Winchester Presbyterian Church was Graham Gordon Lacy, son of the pastor. In 1919 and 1920 it went to Allen Carter.

HIGHLAND AVENUE MISSION:— On April 13, 1913, the Winchester Session voted to organize a mission Sunday school on East Kern Street to begin May 11th, Clifford D. Grim to be superintendent, Fannie Affleck, Sallie Boyd, Mary Moling and Caroline Smith to be teachers.

As noted in chapter eight the home of the mission was a dwelling house donated by Dr. Godfrey L. Miller and later enlarged and extended. After the remodeling, the chapel was dedicated on May 1, 1919, free of debt, with a sermon by Dr. Lacy.

Mr. Grim continued as superintendent down to 1938, was succeeded by Mr. Godfrey Miller, 1938-1939, and then by Mr. Elwood Willey. Mr. Godfrey Miller was treasurer until his death in 1939 and

was succeeded by his brother and faithful co-worker, Mr. William C. Miller, down to his death in 1949.

Among the early workers at the mission in addition to those mentioned above were elder John M. Snyder, whose widow in 1922 presented a baptismal font as a memorial to her husband. Among the teachers also was Miss Elizabeth Green, a Lutheran, who died in 1932 after eighteen years of service as teacher of the Bible Class which is said to have numbered up to 150. The Mission has a young peoples society and a ladies aid society. There was also a Covenanter organization conducted by the two Miller brothers.

Statistics of the mission are combined with those of the Winchester Church. The Minutes of the Session, however, show a Sunday school enrollment at the mission of 303 in 1924, which grew to 419 in 1927 and 427 in 1930; which seems to be the high mark of Sunday school enrollment there. The same record shows that of 988 members received between Dec 1916, and Dec 1935, 318 came from Highland Avenue Mission and almost all on profession. The 1945 Sunday school enrollment was 306 with twenty-one teachers and about 250 attending at the Chapel.

The pastor of the mission is now the assistant minister of the Winchester Church under whose Session the work is carried on and by which it is largely financed. Ministerial workers have been: Philip Carey Adams and Harry M. Crim the summer and fall of 1924; Dr. William Hervey Woods, Sep 1923-May 1924 and Oct 1924-Feb 1925; Joseph S. Duckwall, June 1925-Sep 1927; Lewis F. Harper, Nov 1927-Oct 1929; James M. Carr, Nov 1929-May 1930; Eugene D. Witherspoon, June 1930-May 1932; James M. Carr again and Allen Jones, temporary supplies 1930-1933 with C. C. Fulton the summer of 1932; Robert B. Campbell; April 1933-Aug 1936; Herman J. Womeldorf, Nov 1937-Feb 1941; W. Andrew Wilkerson, June 1941-May 1943; and Joseph S. Duckwall the second time, Dec 1943 to date. See chapter nine also.

Of these, Joseph S. Duckwall in his first period, Eugene D. Witherspoon and Robert B. Campbell were also the regularly installed pastors of Nineveh Church; Mr. Campbell was also the regularly installed pastor of the Clearbrook Church.

The exact relation of the Highland Avenue minister to the pastor of the Winchester Church and the control of the Winchester pastor and Session over the Mission and its minister has been discussed in connection with the pastorate of Mr. McGukin.

SUNNYSIDE:— Stine's Chapel is a school house type of wooden building near the village of Albin some three miles northwest of

Winchester along the road to Berkeley Springs (U.S. Route 522). When built and by whom the writer has not learned but it seems a local community enterprise. Work has been carried on there by Presbyterians sporadically, of record by Rev. Guy M. Morrow in 1931 while pastor at Burnt Church, and continued by his successor Rev. Allen Jones to be discontinued in 1938.

In 1946 on the insistence of Dr. Ronald S. Wilson, the Session of the Winchester Church had Miss Margie Phipps (now Mrs. Melvin H. Shick) make a survey of the Sunnyside and North Frederick communities along the same road, which showed the people were anxious to have Sunday school and worship facilities. The committee of the Session, Frank B. Crawford, Burton C. Ritter and Daniel E. Leatherman, arranged with the trustees of the chapel for the use of that building, pending the erection of a new modern edifice nearer Winchester and more convenient to the communities intended to be chiefly served.

Under the general direction of Dr. Wilson, Sunday school was begun at the chapel on April 7, 1946, Mr. Daniel E. Leatherman, elder in the Winchester Church, superintendent, with an enrollment of seventy-five and with teachers from the Winchester Church as follows: Miss Margaret McMurray, Miss Mary Gay Marker, Mrs. T. J. Calkins and Mrs. J. A. Hotinger. After the Sunday school had been well organized, these teachers from Winchester retired and members of the Sunday school took over the local responsibility, Miss Janice Stine, Mrs. W. B. Hicks, Mrs. G. S. Massie, Mrs. Ralph C. Kerns, Mrs. Clarence J. Robinson, and Daniel E. Leatherman. A vacation church school was held in June of the same year with an enrollment of eighty-five scholars.

Since that time the Winchester Church has provided the compensation for a student from the Union Theological Seminary to do summer work, while the Chapel provides for his room and board. Mr. Jack Williams served the chapel the summer of 1946 to be followed in 1947 by Mr. John MacKinnon and in 1948 by Mr. Henry Middleton Raynal. For 1949 the services of Mr. Campbell D. Wallace have been secured. During Mr. Williams' service in 1946 a young peoples organization was formed which has continued in effective service since.

Inasmuch as the chapel had been closed for a number of years, it needed heavy repairs and work was begun by the Winchester Church. The wooden shingle roof was practically gone and the benches were very badly wormeaten and rotten. The first step was to re-roof the building with a new metal roof and the second step was

to replace the old benches by substantial benches donated by the Winchester Church; the third step was to divide the chapel into three sections by curtains also furnished by the Winchester Church. Otherwise the expense has been borne by the Chapel, including the roofing, all vacation church school supplies, the summer preachers' entertainment, literature, the regular contributions of the Church, etc. The present intention is to build a substantial chapel at Sunnyside about one and one-half miles from Winchester on the same road.

TRAILER CAMP:— As a result of conditions which grew out of World War II a trailer camp was established in the southern section of Winchester in the triangle between Route 50 and Route 11. Here an outpost Sunday school was begun by the Winchester Church on Sep 29, 1946, under the supervision of Miss Ada Glass Baker, Joseph A. Hotinger and John L. Hottel. To continue and promote this outpost Mr. Alton Powell, Sunday school superintendent, appointed Joseph A. Hotinger, Foster Gaines, Mrs. J. H. Lowden and Mrs. Alson Hott as superintendent and teachers.

Robert Davis, colored, was sexton of the church from 1868 to 1923 when he died and was succeeded by John Williams, also colored, down to Sep 1941, Mr. Williams was succeeded by Alonza M. Ball, and he, in turn, in August 1946 by Lewis F. Harper, Jr. who is the present custodian. Miss Louise Duncan was Church Secretary from June 1941 to Sep 30, 1944 when she resigned to accept a secretarial position at the Foxcroft School, Middleburg, Va., and was succeeded on Oct 1, 1944 by Miss Ada Glass Baker.



Fig. 15. LOUDOUN STREET PRESBYTERIAN CHURCH—INTERIOR 1948



Fig 16. THE MANSE, WINCHESTER PRESBYTERIAN CHURCH



Fig 17. THE MANSE, HIGHLAND AVENUE MISSION

CHAPTER EIGHT

CHURCH EDIFICES AND MANSES

The old stone church on Piccadilly Street is built on Lot 68 in Lord Fairfax's first addition to Winchester — a half acre lot theoretically 208.6 feet front on Piccadilly Street and 104.3 feet deep, but actually 205 feet on Piccadilly Street and 124 on East Lane, once called Church Street; present number 304 East Piccadilly Street. The original title to this land ran as follows:— May 15,1753, Thomas Lord Fairfax to Robert Craigen - Richmond Land Office Book "H"; Nov 3,1783, Robert Craigen to Robert Craigen, Jr. Sep 4,1787, Robert Craigen Jr., to William Albert - Frederick County Deed Book 21; Oct 15,1792, William Albert and Sarah, his wife, to Dr. Robert Macky - Frederick County Deed Book 23.

Dr. Macky made no deed of record to the Presbyterian Church so when the Kent Street Church merged with the Presbyterian Church in Winchester in 1834 and the stone church was sold as per the agreement of merger, the heirs of Dr. Macky (as the only possible adverse claimants) were included among the grantors so that the deed dated Sep 15,1834, ran from John Bell, Daniel Gold, John J. Royall and Thomas Allen Tidball (trustees), Edward J. Smith and Elizabeth, his wife, Archibald S. Baldwin and Catherine, his wife, Richard S. McK. Holliday and Mary C., his wife (heirs and legal representatives of Dr. Robert Macky, deceased) to Arthur W. Carter, Hiram W. Taylor and Watson Carter, trustees of the Baptist Church of Winchester — for the use and benefit of the said Baptist Church, its ministers, preachers and elders for the unexpired term of 500 years, renewable at 500 year intervals thereafter — consideration \$1200.00. This deed conveys the original stone church only, approximately 54 feet long by 38.6 feet deep with 15 feet of land on the north and 10 feet at each end extending out to Piccadilly Street about 22 feet; the entire conveyance being thus, 74 feet by 75.6 feet — Frederick County Deed Book 63, page 428.

The Baptist Church had to borrow the funds and so legal title passed on Oct 2,1843, under deed of trust from Arthur W. Carter, Hiram W. Taylor and Watson Carter, trustees, as above, to Joseph Baker to secure a loan and when the loan had been paid, the property was re-transferred back by him on Nov 20,1845, to Arthur W.

Carter, Isaac Russell and Alfred Garrett, new trustees for the Baptist Church of Winchester - Frederick County Deed Book 72, page 187; Deed Book 74, page 107.

Thence the property passed to the Old School Baptist Church of Color by deed dated Nov 2, 1858, from Alfred Garrett, George W. Ward and Amos Pierce to John Linn, trustee for Henry Nuckols, Henry Coleman, Christopher Williams and others, members of the Old School Baptist Church of Color; consideration \$500.00, with permission of continued use to the white congregation if not otherwise occupied - Frederick County Deed Book 84 page 172. This \$500.00 was raised by sale of stock purchased in the name of some 285 persons from 50 cents up.

On May 8, 1868, John Linn as trustee transferred the church and lot to Nathan Brackett, trustee for the Free Will Baptist Church of Winchester, Virginia, with the stipulation that the said Old School Baptist Church of Color have the use of the church for one Sunday in four and in case of sale after Jan 1, 1878, the proceeds of the sale above the equity of the Free Will Baptist Church should be returned with interest to the share holders represented by John Linn as trustee - one five-hundredth part for each share of stock owned - Winchester Deed Book 11, page 496.

This action of course did not disturb the ultimate ownership of the property by John Linn and his stockholders in case of any abandonment of plan by the Free Will Baptist Church which, on Aug 12, 1868, took title to a lot on South Braddock Street with a loan from the Free Will Baptist Home Mission Society.

Meantime the building had fallen into decay and needed extensive repairs, so on May 31, 1875, John Linn as trustee leased the property for ninety nine years to German Smith, Charles L. Crum and Walter Bowen, trustees of the Public Schools of Winchester, for use as a colored school with the stipulation that the building be put in good repair and that the Old School Baptist denomination of color have use of the building at all and any time when not in conflict with the regular exercises and duties of the public free school.

Under this lease the school authorities made extensive repairs at different times, including a new ceiling hung from the roof trusses; a new roof; a privy; gables taken down and rebuilt; a frame addition at the east end and the rebuilding of the fence on a new location nearer the church.

In 1885 the Old School Baptist Church of Color was torn by schism over the ownership and occupancy of the old stone church for worship. The style of the chancery suit was Peter Harris and Gabriel

Festus vs. Old School Baptist Church. Each faction set up trustees to control the property and the court in the meantime provided as a temporary solution that the two factions should occupy the church on alternate Sabbaths and that either faction might call upon the sheriff of the county for aid if its use of the building upon the Sabbath appointed for it was obstructed. The final decree in the case favored the Anthony White faction over the Gabriel Festus faction and the trustees proposed by the Anthony White faction were declared to be the lawful holders of the property, viz: William R. Alexander, John H. Krebs and Lewis N. Huck.

In the discussion it was brought out that the real owners were, after all, the two hundred and eighty-five stockholders who had purchased from a half share at fifty cents up to a maximum of sixteen and a half shares; each full share having the par value of one dollar.

In view of this schism the school board considered it desirable that the lease from the Old School Baptist Church of Color should be replaced by a fee simple deed to cover the very large expense they had been put to in repairs and improvements, so at the June term of the circuit court in 1886 a suit was entered in the name of William R. Alexander, L. N. Huck and J. H. Krebs, trustees of the Baptist Church of Winchester, complainants, against the School Board of the City of Winchester, Holmes Conrad, H. Clay Krebs and George W. Kurtz made co-defendants. In the proposed deed it was stipulated that the right to use the building for religious worship should be retained but that the school board should without delay put the building in thorough and complete repair for the purpose for which it was leased. (Fieldworker notes that no such deed as is directed to be made in the decree of the court can be found of record in Winchester). It would appear that after further consideration and discussion in the above case as to who were the legal trustees of the Old Stone Church the school board decided it was not necessary to take any further action.

Meantime the school board made arrangements for a new school house for the colored children on North Kent Street and abandoned the old stone church as a place for instruction; so on January 20, 1929, the building was leased to Company I, 116th Regiment, Virginia State National Guard and Headquarters Company, 3rd Battalion, of the same regiment, as a place for drill and for storage of equipment, this lease being signed by Capt. Paul R. Hartman and 1st Lieut. Lawrence C. Hollis and John M. Steck, chairman of the School Board.

Finally, by decree of the Corportion Court, Philip Williams, Judge, the old stone church passed back again to the ownership of the Presbyterian Church in Winchester, Virginia, by deed dated March 5, 1932, from Richard Washington, Newton Turner, George Monroe, trustees of the Old School Congregational Baptist Church (Colored) to John M. Steck, James B. Russell and Stewart Bell, trustees of the Presbyterian Church of Winchester and conveys all of that certain lot or parcel of land situate in the City of Winchester, Va., on the east side of East Lane or Railroad Street and north of Piccadilly Street, together with the stone building formerly used as a place for preaching and other religious services by the Old School Congregational Baptist Church (Colored) - a fee simple deed without restriction, all other rights having lapsed by abandonment - Winchester Deed Book 52, page 86.

The date of the erection of the old stone church is fixed by the figure 1788 plainly cut in the surface of a large stone in the west wall of the building at the lower south corner of the most southern window. It is also fixed by an advertisement in the *GAZETTE* of July 23, 1788, whereby the subscribers and prospective builders were asked by William Holliday, James Holliday and Robert Sherrard, Managers, to meet at the house of Mr. John Donaldson on Saturday, July 26, to adopt and fix upon a plan for building the Presbyterian Meeting House in the town and borough of Winchester.

The original building is rectangular: 54 feet long, 38 feet, 6 inches wide; the walls are two feet thick. The original pitch of the ceiling was about 20 feet to the plate on top of the long walls. The ceiling was originally concave, rising from the top of the wall by a graceful curve to a maximum height in the center made possible by an interesting construction of the roof trusses:

The pulpit was located at the center of the north wall opposite the entrance, which type of location is found also in the early churches of the period at Tuscarora and Opequon. At each end along the east and west walls were galleries reached by stairs from the central entrance in the southern wall.

Interment in the graveyard ceased after the establishment of Mt. Hebron Cemetery. The bodies of General Daniel Morgan, General Daniel Roberdeau, the Powells, Magills, Whites, Holmes, Golds, Baldwins, Grays and many other noted persons were removed by their relatives to the new cemetery. Tombstones were removed and broken up and the church decided to remove all remaining bodies that could be located to a plot reserved in Mt. Hebron Cemetery, 45 yards to the south of the southwest corner of Stonewall Cemetery;

under a granite slab "Here lie the remains of 72 bodies removed from the Old Presbyterian Cemetery in 1912." Preliminary to the sale of the ground by the Church under authority from the circuit court, persons whose place of interment could be identified by the trustees were; John Doster; William Doster; Thomas McKewan; James Gray; Rebecca Gray; Isabella McCleay; Jane McCleay; Mrs. Nancy Clark; Mary Gold; Sarah Gold; Adam Faris; Alfred Henry; Joshua Roche Aydelott; Mrs. Mary Scott; John Kean; Edward Slater; Elizabeth Slater; Martha Gurlet; Ann Elizabeth Ward; Sarah Matilda Clark; ----- McCarty and son of Wm. G. and Sarah C. Russell. Trustees for the removal were James B. Russell, Thomas K. Cartmell, Loring A. Cover and Dr. William S. Love. The last reference comes on Sep 2, 1935, when at the previous instance of the Women's Auxiliary (Feb 6, 1933), Frank B. Crawford, William B. Wagner and E. Blair Sheetz were appointed a committee to see Mr. T. Orndorff and get permission to remove certain tombstones to the cemetery.

The lot was sold at public auction on Dec 20, 1912, to Fred. L. Glaize at the price of \$1025.00 and was transferred to him by deed dated Dec 23, 1912, from T. R. Cather, special commissioner - Winchester Deed Book 29, page 473.

In view of the plans to rehabilitate the old stone church, the congregation bought back part of the old graveyard, namely, the strip from the property as conveyed to the Baptist Church in 1834 back to the alley which makes the present lot 94 feet on Piccadilly Street and 124 feet to the alley. The property is described as bounded on the north by an alley, on the east by the property of Mrs. Kenneth F. McDonald, on the south by the Old Stone Church property and on the west by the property of Joseph F. Bayliss, the estate of C. L. Nicodemus and Margaret A. Conner. This deed runs from Fred. L. Glaize, Jr., Elizabeth P. Glaize, his wife, Philip B. Glaize and Dorothy H. Glaize, his wife, heirs of Fred. L. Glaize, Sr., to Stewart Bell, Sr., R. Bruce Slonaker, A. Garland Williams and John S. Scully, Jr., trustees of the Loudoun Street Presbyterian Church of Winchester, Virginia, deed dated Jan 2, 1948 - Winchester Deed Book 71, page 116.

In 1941 under the aggressive leadership of Mr. Clifford D. Grim the restoration of the old stone church to its pristine condition was begun, with Mr. R. Brognard Okie, now deceased, colonial church architect of Philadelphia as consultant, architectural supervisor. Though delayed by the scarcity of materials and workmen during World War II, much progress has been made. The Presbytery of Win-

chester held its 150th anniversary celebration in it on the evening of Sep 26th and the morning of Sep 27th, 1944, with addresses in the evening by Mr. Clifford D. Grim and Dr. R. B. Woodworth, with a sermon in the morning by Rev. James Hoge Smith of Charlotte Court House, Virginia, a lineal descendant of Rev. Moses Hoge, first moderator of the Presbytery, followed by the sacrament of the Lord's Supper, administered by Rev. James Hoge Smith and Dr. Joseph A. McMurray, the arrangements being under the general oversight of Dr. Ronald S. Wilson, pastor of the Church. It is presently contemplated that the restoration will be completed in time for the celebration of the 150th anniversary of the Presbyterian Church in Winchester in Sep 1950, in connection with which the Synod of Virginia will be invited to meet in Winchester for the first time since 1911.

LOUDOUN STREET CHURCH:— As noted in chapter six the Loudoun Street congregation worshipped first in the Bush Hotel on Water Street (now Boscawen) until May, 1841, when the lecture room of the new church was completed. The edifice was dedicated in Nov 1841, with a sermon by Rev. John Mines, DD, from Haggai 2:9, the cost about \$8,000.00 contributed with much sacrifice and some indebtedness not completely liquidated until 1854. The deed dated Nov 9, 1839, conveyed from Joseph Neill the northern half of lot No. 14 on the southeast side of Loudoun Street. There was a schoolroom in the basement on which Dr. A.A.H. Boyd and his legatees had a claim which was settled in 1871 by the payment of twenty-five dollars a quarter until the agreed relinquishment price was fully paid, the amount not stated in the record.

In 1876 a new pipe organ was installed and dedicated on Dec 1. It was bought by Prof. George C. Shepard of Fairfax Hall and had been on exhibition at the Centennial Exposition in Philadelphia. In 1883-1885 the church was remodeled at a cost of some five thousand dollars, a steeple was erected and the front entrance changed.

On Dec 12, 1905, a joint session of elders and deacons, with Rev. J. Horace Lacy as pastor - moderator and Rev. James R. Graham present, decided it was time to improve the church and a building association was proposed, each member to contribute five cents a week, elder James B. Russell, a committee to negotiate with Rev. John E. Bushnell for the lot north of the church and to consider the C. P. Grove property on the south. The Bushnell lot was purchased in Feb 1906 for \$1,500.00, a contract was made with architect Keferstein for professional services at two and one half per cent, of cost plus ten dollars a visit and Dr. Philip W. Boyd, Dr. William S. Love, Loring A. Cover, W. Spotswood White, Stewart Bell, John M. Steck, Isaac W. Russell and Thomas N. Lupton, the building committee.

During this complete reconstruction at a cost of \$28,000.000 (Cartmell), the floor was lowered, the basement Sunday school room abandoned, new Sunday school rooms provided at the left side and rear of the church, the front of the church raised, and the interior of the auditorium refashioned with a central aisle not shown on the architect's plans (vote 36 for, 31 against). During reconstruction services were held in the Courthouse. In June, 1907, the Session was able to meet in the ladies' parlor and on Nov 24, 1907, the building committee made its report of completion and the congregation took order to finance the residual indebtedness.

Some subsidiary items may be listed here:— On Aug 6, 1894, Mrs. Howard Cather was given leave, with the thanks of the Session, to hang a lantern at the entrance to the church; on Sep 15, 1919, Mrs. Emma Eastham, Mrs. Meta McAllister and Dr. Hugh G. Russell presented a baptismal font to the church in memory of their parents, Isaac W. and Sallie E. Russell, which gift was followed in Nov 1922, by another font placed in the Highland Avenue chapel by Mrs. John M. Snyder as a memorial to her husband, a zealous worker in the Mission.

Elder A. C. Slonaker, who died June 29, 1928, devised to the Church an insurance policy in the amount of \$2,500.00, the income to be used in the purchase of coal for the church. The earliest bequests of like nature seem to have been made by Mrs. M. A. Smith and Miss Rebecca Baker, discussed by the Session on Aug 10, 1881, as to which the writer knows nothing further. Other bequests in the hands of the trustees for similar uses are:—

Nannie R. Glass Fund—\$1,000.00—half the income for current expenses.

Winkle Fund—\$1,000.00—income for benefit of the poor.

Newman Fund—\$100.00—income for current expenses.

Capper Fund—\$200.00—income for benefit of Highland Avenue Mission.

Moling Fund—\$2,000.00—income for Home and Foreign Missions.

The Glass donation was made in 1931 as a memorial to her parents, Robert Madison Campbell (see page 64) and his wife, Rebecca Ann Lockhart.

The trustees of the church are also residuary legatee under the wills of Lillian E. Sheetz, Lily Crum, Laura M. Bell and Calvin Martin, the proceeds to be used for Home and Foreign Missions, except the latter which seems to be unrestricted beyond the discretion of the trustees.

Along the two sides of the auditorium, under the stained glass windows, are ten mural tablets placed by permission of the Session, in memory of four deceased ministers, three members of the Church

who lost their lives in the armed forces of their country, and three lay workers eminent in the service of the Church for mention of which this seems to be the most appropriate place:—

1. In memory of Rev. James R. Graham, DD, July 16, 1824—April 8, 1914.

2. In memory of Henry M. White, DD, pastor of this church 1875—1899. Born July 19, 1836—Died Nov 29, 1910.

3. In memory of Rev. James Horace Lacy, DD, Nov 1, 1863—Feb 14, 1944. Pastor from 1905—1922.

4. In memory of Rev. Frank T. McFadden, DD, pastor of this church 1923—1933. Feb 5, 1864—Aug 5, 1933.

5. He gave his soul to God and his life for his country. Born Dec 30, 1884. Married to Helen Wylie, March 14, 1914. Killed in action in France Oct 8, 1918. Sacred to the memory of my dear husband, Captain Robert Young Conrad, D.S.C.

6. Richard Coklan Himelright, Lieutenant, U.S.A.A.F., July 12, 1921, Moorefield, W. Va., Dec 26, 1944, Belgium.

“ One bird of God in that still air
One call to heaven before he fell
To strike one blow and strike it true,
He drew his breath and made his prayer,
And said a long and last farewell
To all he loved and all he knew.

.....
With one triumphant deathless shout
The valiant pilot-soul bails out.”

7. William Harmon Bell, 1st Lieutenant, U.S.A.A.F., Oct 23, 1917, Winchester, Va. July 23, 1945, Scotland.

“Oh; I have slipped the surly bonds of earth
And danced the skies on laughter-silvered wings,
And, while with silent, lifting mind I've trod
The high untrespassed sanctity of space,
Put out my hand and touched the face of God.”

8. In memory of James B. Russell and his wife Mary Hackney Russell, by their children.

9. In memory of Miss Lillian Evans Sheetz, by her Uncle and Aunt, Mr. and Mrs. Harold C. Sheetz, Sr.

10. This tablet is sacred to the memory of William Bryson Wagner, 1874—1945. He loved and served this church as deacon and elder for 36 years. Given by his wife, Mary Seal Wagner.

Between 1900 and 1914 the membership of the Church increased fifty per cent, between 1914 and 1928 it more than doubled itself. This rapid expansion and the introduction of modern methods in religious education caused Dr. McFaden, the Session and their Sunday school advisers to realize the need for additional space for Sunday school

and social facilities and under his leadership the officers acquired the Grove property to the south, purchase of which had been under consideration in 1906 as above noted.

The deed dated April 23, 1929, runs from J. D. Willey and Hattie C. Willey, his wife, to James B. Russell, John M. Steck and Stewart Bell, trustees for the Presbyterian Church of Winchester, Virginia, and conveys that certain lot of land, improved by a large brick dwelling house, designated as No. 116, on the east side of South Loudoun (Main) Street, in the City of Winchester, Virginia—twenty-eight feet wide on Loudoun Street, thirty-one feet wide at the back, with a depth of 192 feet next to the church, with a reservation to W. E. Jones, his heirs and assigns, to the joint use with the owners of an alley 33 inches wide and 39 feet, 6 inches long, along the southern side of the property, consideration eleven thousand dollars—Winchester Deed Book 48, page 452.

Proposals for this acquisition began of record on June 14, 1926 when S. S. Superintendent W. Spotswood White was authorized to see Capt. E. H. Diffenderfer, contractor, as to enlargement of Sunday school house to meet the needs of the Beginners' Class and led up to the appointment on June 13, 1928, of Wagner, Boyd (succeeded shortly by Stewart Bell) and Crawford, with deacons Solenberger, Sheetz and Moling and a lay member from the congregation, not named, as a building committee, which soon found there was no room for growth on the church lot, already built up close.

The Willey dwelling was repaired and refitted for class and assembly rooms at a cost of about \$1,745.00 (estimated) and used as an annex from 1930-1939. Session met in it for the first time on June 2, 1930. The writer remembers it as a building with one good sized room downstairs and one up, and several cubicles arranged along the two hallways on the south side and without any direct connection to the main Sunday school rooms. One had to go outside to get inside.

But the Sunday school continued to grow and complete departmentalization made more rooms necessary, while the expansion of the membership demanded that the pastor have his secretary and director of religious education, with offices at the church for the maintenance of proper records and the convenience of the minister and membership. The first step in this direction was made on Sep 18, 1935, when John S. Scully, Fred S. Boyd, John Henry Moling, Jr., and Miss Lucy Kurtz were appointed by the Session a committee to see what improvements were desirable in the Sunday school building and to report to the congregation with estimates and costs. Mr. Scully re-

ported on Dec 3, 1935, and was authorized to employ an architect to make definitive plans.

The dissension which arose over Mr. McGukin and his resignation placed the plans in temporary abeyance to be resumed when Dr. Ronald S. Wilson had been settled as pastor. Under his competent leadership a new building committee was appointed on Feb 2, 1939, John S. Scully, Jr., chairman, Dr. George G. Snarr, Fred L. Glaize, Jr., Paul F. Rosenberger and William B. Wagner, with the entire board of deacons as a finance committee to raise the funds, Clifford D. Grim, treasurer; architect Ian MacCallum of Washington, D. C., consulting architect, Dr. Henry E. Tralle of Washington.

Work was begun promptly. The Willey building was torn down and a new brick and tile, two story, fireproof building erected at the south side and rear of the church but adjacent to the old lecture and Sunday school rooms and interconnected with both them and the church auditorium. The new building and equipment, modern kitchen and equipment, church offices and the parking lot in the rear through to Cameron Street represent an investment of \$28,000.00. It was first occupied in December, 1939. It was formally dedicated on April 15, 1942, with all bills paid and no other indebtedness on the church. The sermon was preached by Rev. John N. Thomas, professor of Systematic Theology, Union Theological Seminary in Virginia, and an historical and descriptive address made by Mr. Clifford D. Grim, as the representative of the building committee, with Dr. Wilson as presiding officer and prime mover.

Finally, in the fall of 1948 the auditorium was given renewed attention. A new lighting system was installed, the pulpit platform and choir loft rearranged, and the central pulpit replaced by a lectern and a pulpit symmetrically spaced from the central axis of the room. The pipe organ purchased in 1916 in connection with the sale of the Kent Street manse (reference, April 23, 1916) was replaced by a new, modern Hammond Electronic organ at a cost of \$2,700.00; the total cost of restoration and organ, \$18,287.00, the work done in accord with the ideas of the pastor under the supervision of Mr. John S. Scully, Jr., and Mr. Fred L. Glaize, Jr. The pulpit and lectern and the cost of their installation were donated by her family as a memorial to Mrs. Mary Gillespie Scully who before her death had begun to accumulate a fund of her own for that express purpose when the auditorium should be remodeled.

The deed for the parking lot above mentioned is dated April 17, 1942, and runs from H. K. Benham, Special Commissioner, Helen Graber Uccelletti and Edilio Uccelletti, her husband, to Stewart Bell,

John S. Scully, Jr., John M. Steck and R. Bruce Slonaker, trustees of the Presbyterian Church of Winchester—consideration \$1500.00 and conveys that certain lot of land on the west side of South Market Street, 14 feet, 5 inches front and extending back to the church property, known as Lot B in the plat of A. J. Tavenner—Winchester Deed Book 63, page 545.

LOUDOUN STREET MANSE:—Dr. Boyd lived in his own home, the Daniel Morgan House at 226 West Amherst Street, later the home of Judge Joseph H. Sherrard. In 1872 the congregation acquired at \$1,950.00 for Rev. George L. Leyburn the manse on Market Street (South Cameron) which was sold in 1888 to Mrs. Buncutter for \$2,250.00 net; the trustees when bought were Philip W. Boyd, L. P. Klipstine and James B. Russell. Proposals to acquire a new manse were made April 6, 1885, with the appointment from the Session of elders William Wood Glass, Thomas N. Lupton, Charles L. Crum and Philip W. Boyd to inspect the Smith property, inquire its value and condition and what could be realized from the sale of the old manse. Agreement to sell the South Cameron Street property was endorsed by the congregation on Nov 8, 1888, agreement to buy the Baker property was endorsed in 1890.

The deed dated Jan 15, 1891, runs from William H. Baker and Emma V. Baker, his wife, to William Wood Glass, James B. Russell and Thomas N. Lupton, trustees of the Loudoun Street Presbyterian Church of Winchester, consideration five thousand dollars, four thousand cash in hand and one thousand to be paid on demand to secure a lien on the property. It conveys the lot at the southwest corner of Braddock and Peyton streets, fronting on Braddock Street and extending from the corner to a point fifty feet northward of the north line of the lot of J. Smith Gilkeson and running westwardly to the alley between the lot thus conveyed and Mrs. Serena G. Glaize which lot was originally owned by C. B. Meredith, the property conveyed to be held as a parsonage for the Loudoun Street Presbyterian Church of Winchester, Virginia, possession by them not later than July 1, 1891—Winchester Deed Book 21, page 82.

HIGHLAND AVENUE MISSION:—On April 30, 1913, the Winchester Session voted to organize a mission Sunday school on East Kern Street to begin on May eleventh, Clifford D. Grim to be superintendent. They began on June eleventh, 1918, in a dwelling house donated as a permanent location by Dr. Godfrey L. Miller as a memorial to his beloved wife, Mary Long Miller, to be used as a place of public worship under control of the Church, represented by Thomas K. Cartmell, James B. Russell, John M. Steck and Stewart Bell, trustees

for the congregation of the Presbyterian Church of Winchester, Virginia. This property is located at the southeast corner of Kern Street and Highland Avenue, and extends along the east side of Highland Avenue forty (40) feet and runs back from Highland Avenue for a distance of ninety-seven (97) feet, more or less, and is made upon the condition that the property conveyed will be held as a mission or as a place of public worship under the control of said congregation so long as said congregation desires. In the event said congregation decides to discontinue the use of said property for said purpose and desires to sell the same, it may do so and reinvest the proceeds elsewhere under a similar trust. If, however, the proceeds of sale are not reinvested for said purpose, the said proceeds to the extent of twelve hundred dollars (\$1200.00) shall be held in trust and invested by the trustees for said congregation, the income therefrom to be paid to the treasurer of said congregation to be by him disbursed for the benefit of the poor in Winchester as directed by the elders and deacons of said congregation—Winchester Deed Book 33, page 472.

The dwelling house was refitted in 1918 as the Highland Avenue Mission Chapel, Clifford D. Grim, Godfrey Miller, Clarence Hawkins, William B. Wagner, and Rev. J. Horace Lacy, building committee. It was further enlarged in 1921 with the first three and Graham Rosenberger as the committee. As the mission grew, it was further enlarged in 1928 by the purchase of the adjacent Maxfield property, conveyed on May 31, 1928, by Harry E. Athey, a single man, to James B. Russell, Stewart Bell and John M. Steck, trustees of the Presbyterian Church of Winchester, Virginia. The deed conveyed all of that lot or parcel of land situated in Winchester, Virginia, on the east side of Highland Avenue, fronting on said avenue a distance of thirty (30) feet and extending in an easterly direction an even width of thirty feet for a distance of ninety-seven feet, known and designated as No. 646, and being the same property conveyed to Charles Maxfield and Dorothy Maxfield by deed from Godfrey L. Miller and Mary, his wife, dated April 5, 1919. The mission is now an L-shaped, two-story, wooden structure with a first floor auditorium and first and second story class rooms, on the corner of Highland Avenue and East Kern Street, and all originally the property of Dr. Godfrey L. Miller—Winchester Deed Book 47, page 377.

HIGHLAND AVENUE MANSE:—The manse for the Highland Avenue minister, (the assistant minister, Winchester church) donated by Mrs. Bessie McCann, November, 1930, is located on Peyton Street about one hundred feet from the intersection of Loudoun and across the street from Fort Loudoun on a lot fifty-two feet, six inches by

twenty-eight feet, four inches. A two story, six room dwelling, it was conveyed to James B. Russell, John M. Steck and Stewart Bell, trustees of the Presbyterian Church of Winchester, Virginia, on Jan 2, 1931, by Mrs. Bessie McCann, a widow, being part of the old Huntberry property, with the following stipulations:

That the property shall be held as a residence for the minister of the Presbyterian Church in charge of the Highland Avenue branch of said church located in the City of Winchester; That the grantor shall have the right to the full use and occupation of the property for and during her natural life with the right to receive all income, with the usual rights and liabilities of a life tenant; That in case said property should not be used for the purpose herein designated and be converted to other purposes or alienated, then the rights of the parties of the second part (Presbyterian Church of Winchester, Va.) are to terminate and the full title of the said property shall immediately pass to the Trustees of the General Assembly of the Presbyterian Church in th United States and Presbyterian Foundation, Incorporated, in trust for the Ministers' Annuity Fund of the Presbyterian Church in the United States, and the said trustees of the General Assembly of the Presbyterian Church in the U. S. and the Presbyterian Foundation, Incorporated, shall have the right to enter, to alienate and generally to be seized thereof for the purposes aforesaid.

BURNS HOME:—Mrs. Bertha H. Burns (Randall W.), a woman from Chicago, resident in Winchester during the pastorate of Rev. Frank T. McFaden was much interested in him as a minister and in the work of the Church at the Highland Avenue Mission and when she returned to Chicago she donated her dwelling, known and designated as 405 West Cork Street, to John M. Steck and Stewart Bell, trustees for the Presbyterian Church in Winchester, Virginia, with a fee simple deed, to them and their successors in office forever, without restrictions or encumbrances. This property (in two pieces) extends forty-five feet on the south side of West Cork Street to the depth of one hundred and fourteen feet—Winchester Deed Book 55, page 43.

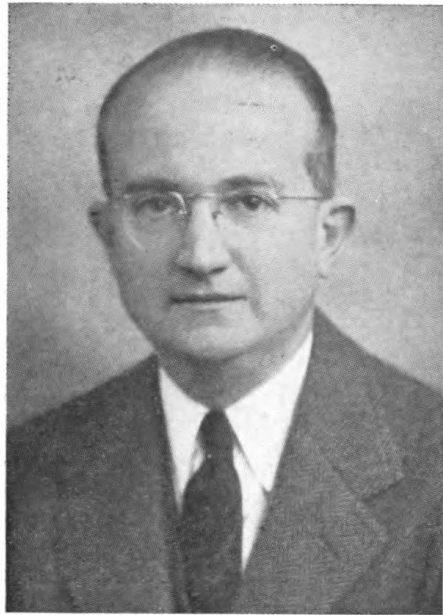


Highland Avenue Mission Chapel
Corner Kern and Highland Ave.

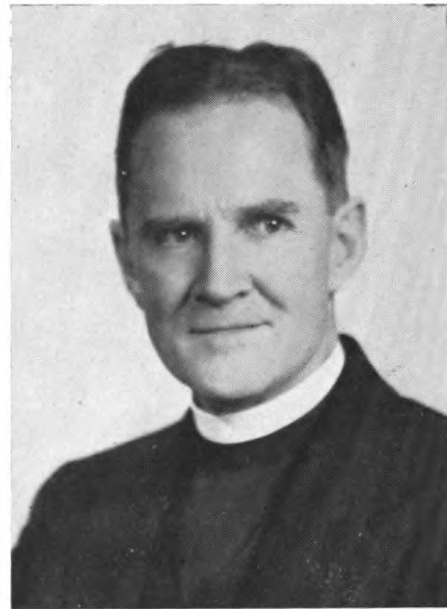


Rev. Joseph Smith Duckwall
June 1925 - September 1927
December 1943—

Fig. 18. HIGHLAND AVENUE MISSION CHAPEL AND PRESENT MINISTER



Rev. Eugene Daniel Witherspoon
May 1930 - May 1932



Rev. Robert Bailey Campbell
April 1933 - August 1936



Rev. Herman James Womeldorf
Nov. 1937 - Feb. 1941



Rev. Wm. Andrew Wilkerson
June 1941 - May 1943

Fig. 19. FORMER MINISTERS, HIGHLAND AVENUE MISSION

Dates given are periods of service.

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CHAPTER NINE

CHRONOLOGICAL DIRECTORY OF MINISTERS, ELDERS AND DEACONS

WILLIAM HILL, whose parents were of English descent, was born March 3, 1769, in Cumberland County, Virginia, son of Joseph Hill and Joanna Read. His father died when he was about five years old and his mother married Daniel Allen, a widower with children. His son, Hill's half brother, was Cary Allen who became one of the founders of the Presbyterian Church in Kentucky, an evangelist of great renown. He was educated at Hampden-Sydney College and converted with Cary Allen and others in the fall of 1787 as part and parcel of the great revival at Hampden-Sydney, which included Hill, Allen, Clement Read, Nash Legrand, James Blythe, Drury Lacy and Wm. Calhoun, all of whom were faithful ministers of Christ in Virginia and Kentucky.

William Hill graduated Hampden-Sydney College, AB 1788, Dartmouth College, D.D. 1816; student of divinity under Rev. John Blair Smith, licensed by Hanover Presbytery, July 10, 1790, ordained by Lexington Presbytery in St. George Chapel, Charles Town, May 29, 1792, charter member Winchester Presbytery December 4, 1794, moderator Synod of Virginia, 1800, 1818 and 1829, moderator General Assembly 1821; home missionary under the Commission of the Synod of Virginia, 1790-1792, in Tidewater Virginia, Frederick and Berkeley counties; pastor Charles Town and Hopewell (Bullskin) May, 1792 - May 16, 1799, Hopewell and Winchester May 16, 1799 - April 27, 1816, Winchester alone April 27, 1816 - April 26, 1834, Briery Church, Prince Edward County (where his stipend was paid from the hire of slaves owned by the congregation to his disgust) 1834-1836, and Second Church Alexandria 1836-1838; resident in Winchester with son-in-law Thomas A. Tidball 1838 - Nov. 16, 1852, when he died and is buried in Mt. Hebron Cemetery.

Dr. Hill was the ecclesiastical lawyer of the New School movement. His few short articles in the press were gathered into a thin book, *A History of the Rise, Progress, Genius and Character of American Presbyterianism*, Washington, D. C., 1839, which was a counterblast to Charles Hodge, *Constitutional History of the Presbyterian Church*. His name is written large in the annals of the New School Church, a very son of thunder, an Elijah among the prophets. His premises might be wrong, but his arguments were cogent. He made studies for a thorough history of the Church and the Presbytery, some chapters of which are preserved in a large folio, manuscript volume in Union Seminary Library, Richmond, and which were

utilized by Rev. William Henry Foote in the first volume of his *Sketches of Virginia*. In common with Dr. Hodge, he had no access to the original records of early Presbyterianism in the United States. Later researches have shown that his data were insufficient to justify his conclusions, nevertheless, his book remains as one of the New School documents of the period which were largely argumentative rather than factual.

Dr. Hill was a pious man, gifted with the social graces. A good man to live with, he possessed an intellect of great clearness and vigor; a man of great firmness of purpose, a ready and formidable debater. As a preacher, he was clear, energetic and impressive, conspicuous in the judicatures of the Church at all levels. His sixty-two years of service as a minister were years of free devotion of both heart and intellect to Him who had redeemed him with His own blood. His ministerial and presbyterial services were in much demand throughout the Presbytery, Synod and General Assembly. He sat in the 1838 Assembly and was strenuous in the New School endeavor to have the Old School majority rescind the drastic action of 1837. When that endeavor failed he cast in his lot with the New School organization and with zeal and fervor, by tongue and pen, strenuously defended its course and principles.

His influence and that of Rev. John J. Royall did much to carry Winchester, Opequon, Cedar Creek, Strasburg, Woodstock, Bethesda (Culpeper), Leesburg and Middleburg Churches into the New School Presbytery of Winchester, with all of which Churches he had personal relations.

In October, 1792, he married Nancy, daughter of Col. William (Solid Column) Morton of Charlotte County, who died May 26, 1851, and is buried by his side in Mt. Hebron Cemetery. Which Morton line connects Dr. Hill with Rev. William C. Scott, Rev. John H. Davis, Rev. John Matthews, Rev. Joseph L. Sherrard and Rev. Theron H. Rice.

Four daughters were born to this union, two of whom died infants. The death of his daughter Elizabeth, Sep 7, 1818, at the age of twenty-three in the midst of a visit with friends, cast a cloud over Dr. Hill from whose chilling influence (according to Dr. Foote) he never entirely recovered, (and which accounts, according to the same authority, for some of the bitterness of his later days). His daughter Susan Watkins Hill (1793-1864) grew up and married Thomas A. Tidball of Winchester, Nov 18, 1813. He was clerk of the Frederick County Court and an elder in the Loudoun Street Church, Jan 14, 1855 - April 5, 1856, when he died.

David Hunter Riddle, born Martinsburg (W. Va.) April 14, 1805, was son of elder William Riddle of Tuscarora Church and Susan Nourse of Huguenot stock; graduated Jefferson College, Canonsburg, Pa., AB 1823; teacher 1823-1825; graduated Princeton Theological Seminary 1828, Marshall College, D.D. 1843, Rutgers University LL.D. 1863; licensed by Winchester Presbytery, Oct 18, 1827, ordained Dec. 4, 1828; pastor Kent Street Church and Opequon Dec. 1828-Oct. 1833, Third Church Pittsburgh 1833-1857, First Reformed Church (Reformed Church of America), Jersey City, NJ 1857-1862; president Jefferson College (Pa.) 1862-1865; professor Washington and Jefferson College, Canonsburg, 1865-1868 and pastor College Church 1863-1868; pastor Martinsburg Church, W. Va., May 1868-May 25, 1879; died Falls Church, Va., July 16, 1888, buried Third Church Cemetery near Pittsburgh.

Dr. Riddle was a gentleman of winning address, a man of deep convictions, zealous for the purity and efficiency of the Church. His sermons were highly finished, strong in texture and eloquently delivered. The first pastor of the newly organized Third Church, Pittsburgh, he began with an unique covenant entered into by the members, old and new, to elevate the standard of spirituality and personal consecration and to make the congregation an efficient agent in local evangelism. With an original roll of thirty-six members, it conducted its own Sunday school, took over three mission schools from the First Church, and built a thirty-five thousand dollar church, all within eighteen months from its organization—William Wilson McKinney, *Early Pittsburgh Presbyterianism*, pages 261-270. This covenant was softened somewhat in 1852 and doubtless grew out of his experiences at Winchester.

The Third Church grew under his ministration from thirty-six members to two hundred and eighty-three and that notable pastorate lifted "both the church and pastor into honored recognition throughout the entire denomination." He became the leading New School minister in Western Pennsylvania, first moderator of Pittsburgh Presbytery, Nov. 20, 1839, helped organize the New School Synod of Western Pennsylvania and was moderator of the General Assembly (New School) in 1850.

Nov 18, 1828, he married Elizabeth Blaine Brown (1806-1858), daughter of Rev. Matthew Brown, D.D. first president Washington College, Pa., later president Jefferson College (which two merged into Washington-Jefferson College, Canonsburg, Pa.). By her he had nine children, among them Rev. David Hoge Riddle and Rev. Matthew Brown Riddle, D.D., LL.D., Seminary professor, Bible translator, author and Bible commentator, great New Testament and Patristic scholar. Rev. Henry A. Riddle, D.D., president Western Theological Seminary at Pittsburgh is a lineal descendant.

John James Royall, born Amelia County, Va. Dec 2, 1805, graduated Hampden-Sydney College, AB 1825, and Union Theological Seminary, 1829. Licensed by Hanover Presbytery May 6, 1829 and ordained by West Hanover Oct. 29, 1832, he was home missionary in Fauquier County 1830-1834, pastor at Winchester, Nov. 1834-April 20, 1838, home missionary in Culpeper and Fauquier counties 1839-1856 with residences at Richardsville, 1843-1851 and Pine View, 1852-1856, where he died Feb. 17, 1856.

Mr. Royall was a charter member and prime mover in the organization of Winchester Presbytery, New School, April 18, 1839. An evangelist of no mean order east of the Blue Ridge, he founded the Rapidan Church and did much to build up the Church in that area. He married Anne Colston Taylor, daughter of an eminent lawyer, George Keith Taylor of Petersburg, Va., and his daughter, Mary Anne Royall, became the wife of Rev. Robert L. McMurrin, a candidate from Loudoun Street Church and pastor successively at Shepherds-town, W. Va., Culpeper, Va., Sykesville, Md., Mt. Washington, Md., and Portsmouth, Va., 1860-1892.

William Mayo Atkinson, born in Chesterfield County, Va. April 22, 1796, was a son of Robert Atkinson and Mary Tabb Mayo, the eldest of ten children, Quaker in his father's line, connected with some of the ancient families of Virginia by his mother. Educated at the College of New Jersey (Princeton), AB 1814, Jefferson College, DD, 1843, he was a very successful lawyer in Chesterfield County and the vicinity of Petersburg, elder in Tabb Street Church, Petersburg, May 9, 1824-1833. Licensed by East Hanover Presbytery June 17, 1833, and ordained April 26, 1834, he was first an agent of the Virginia Bible Society and minister to the vacancies in Chesterfield County and around Petersburg, then pastor at Kent Street church Oct. 1838-April 10, 1846, and lastly agent of the Board of Education, 1846-Feb. 24, 1849, when he died and is buried in Mt. Hebron Cemetery.

He was much interested in the education of young men for the work of the Gospel; he was a man of extreme gentleness and kindness without enemies and with many friends, a gentleman and a Christian through and through. "In his resolute defence of truth, he would yield nothing," quotes Foote. "In his kindness we sometimes thought he would give up everything, he was one of the best of pastors and agents and an invaluable friend." As noted above in chapter four, his kindness much alleviated the distresses of the Old School and New School division.

He married first, July 10, 1821, Rebecca Bassett Marsden of Norfolk by whom he had twelve children; he married second, January, 1846, Elizabeth J. White of Winchester, daughter of Judge Robert White, who died Nov 11, 1896, and by whom he had two children. His daughter, Mary Frances married Rev. Warren Backus Dutton, pastor Charles Town 1842-1866 and Harpers Ferry, 1868-1870; his daughter Ann Pleasants married Rev. Abner Crump Hopkins, D.D.,

who succeeded Dr. Dutton as minister at Charles Town for forty-five years. He was moderator of the Synod of Virginia in 1837. His brothers were Rev. John Mayo Pleasants Atkinson, president Hampden-Sydney College 1857-1883, earlier pastor at Warrenton, Va., and Georgetown, D. C., and Rev. Joseph Mayo Atkinson, minister at Shepherdstown and Smithfield, Va., Frederick, Md., and Raleigh, N. C. Another brother was Bishop Thomas M. Atkinson of the Episcopal Church in Lynchburg.

Moses Hoge Hunter, born Martinsburg, Oct. 5, 1814, traced his line back to David Hunter, early settler in Berkeley County. He graduated at Yale College, 1836, and Princeton Theological Seminary, 1838, was licensed by New Haven Association (Congregational) and ordained by Winchester Presbytery (New School), June 27, 1840. He became a minister of the Episcopal Church, ordained deacon Aug 14, 1842, and priest January, 1843, was rector of Episcopal churches in Indiana, Kentucky, Michigan, Maryland, District of Columbia and Virginia, 1842-1897, chaplain U. S. Army, 1862-1863, died in La Plata, Md., Jan. 9, 1899.

In conjunction with Dr. Hill he served the new congregation in Winchester before the Loudoun Street church was built, but so few months in 1840 and 1841 that he has no mention in the extant minutes of the Session and the record of his service in the Episcopal Church is not available to the writer. The length of that service would indicate a career of much usefulness.

ANDREW HUNTER HOLMES BOYD came from a long line of Presbyterian ministers, the first of whom of record was Andrew Hunter, minister of the Presbytery of New Brunswick in 1745, pastor at Greenwich and Deerfield in New Jersey, tutor in Hebrew to Philip V. Fithian, uncle of Rev. Andrew Hunter, Jr., Fithian's companion in his Virginia travels. The family migrated from New Jersey to near Martinsburg, intermarried with the families of Holmes and Boyd and is known as among the earlier settlers in Berkeley County.

Andrew Hunter Holmes Boyd born near Martinsburg, June 4, 1814, the second son of General Elisha Boyd and Nancy Holmes, graduated Jefferson College, AB 1830, Yale College, 1832, Princeton Theological Seminary, 1836, Edinburg, Scotland, 1837, University of Delaware, D.D. 1853. He was licensed by Winchester Presbytery (Old School) Sep 30, 1837, and ordained by Winchester Presbytery (New School) April 20, 1839. He was minister at Leesburg and Middleburg, east of the Blue Ridge, then at Cook's Creek and Harrisonburg in the Shenandoah Valley, pastor Opequon Church, 1842-1850, and Loudoun Street Church, 1842-Dec. 16, 1865, when he died and is buried in Mt. Hebron Cemetery; a hostage in Federal prison six months, a sufferer ten months in his last illness in much bodily anguish with but little sleep. He married Eleanor Frances Williams by whom he had three sons, E. Holmes Boyd, Dr. Philip W. Boyd and Judge A. Hunter Boyd of Cumberland; by which alliance he became affiliated with that noted Presbyterian family at Woodstock.

Dr. Boyd was the lineal successor of Dr. William Hill in the councils of the New School Church. Contrariwise, however, he be-

lieved in the power of persuasion rather than in the persuasion of power, an Elisha among prophets. He is remembered as a man of fine intellect, rectitude, strength and balance and of the utmost kindness.

When the Abolition movement began to rend the New School Church, Dr. Boyd rallied to the defense of the Southern position which was that the institution of slavery was not only a true boon and benefit to the colored race but a divinely ordained institution for their cultural development. In the New School Assembly he vigorously defended that position by tongue and pen and his paper printed in the Minutes of the Assembly is a powerful and logical defense. When the New School Assembly in 1856 debated its power to enforce its deliverance to make it obligatory upon Sessions to institute process under the rules of discipline against all who held slaves, Dr. Boyd firmly denied the power of the Assembly so to do on the constitutional ground in part that the Assembly had no jurisdiction over individuals. When the Assembly in 1857 disapproved and condemned the position of the southern presbyteries, Dr. Boyd and a committee met in Richmond to discuss further procedure and on Sep 12, 1857, Winchester Presbytery (New School) took this action in defense of Dr. Boyd's position:—

“Whereas the General Assembly has taken such action on slavery as to render our connections with that body undesirable, resolved that this Presbytery withdraw from all ecclesiastical relations with said Assembly, and second, that we appoint commissioners to the United Synod of the Presbyterian Church in the United States to be organized in Knoxville, Tenn. the first Thursday in April 1858 (April 1, 1858)”—Condensed. This series of actions divided the Presbyterian Church (New School) and led to the organization of the United Synod in which Dr. Boyd from the beginning was the chief member and ecclesiastical lawyer.

Dr. Boyd also led in the organization of the mission work to the west of Winchester. He believed quite firmly that there was room enough at the time in Winchester for two Presbyterian congregations, provided their influence and membership was extended to outpost work. His relations with Dr. Graham were always the most cordial and cooperative and his council much sought after. For this reason, rather than on any doctrinal basis, he counceled the Loudoun Street Church to continue its separate organization after his death. It is quite a testimonial to Dr. Boyd's character that, in connection with the meeting of the Presbytery of Winchester at which the two presbyteries were merged (August 21, 1865) the ministers and elders as a body visited him in his sick room.

In this same sickroom in May, 1865, Dr. Boyd was visited by Mrs. Ann Maury Hite Williams, wife of Judge Philip Williams, and told that a farmer had plowed up in his cornfield the bodies of two Confederate soldiers, and believed more such occurrences likely. Dr. Boyd suggested an endeavor should be made to gather up the bodies of these unknown Confederate soldiers and bury them all in one place.

Mrs. Williams and Mrs. Boyd (born Eleanor Frances Williams) acted at once on the suggestion and organized the Ladies Memorial Association; and in due time the Stonewall Cemetery was dedicated on October 2, 1866, and now shelters the remains of nearly three thousand Confederate soldiers from thirteen States, with its monument to 829 Confederate unknown dead. The Federal government followed suit and established the National Cemetery which shelters the remains of 4491 Union soldiers of whom 2381 are unknown. See Cartmell, pages 220 and 221.

The Ministerial Directory (1942) lists thirteen Lacy ministers on the roll of the Southern Presbyterian Church in 1861 and since. Their immigrant ancestor came from France out of the Huguenot persecution under King Louis XIV. William Lacy, grandson of the immigrant, married Elizabeth Rice and settled in Chesterfield County, Va. Their son, Rev. Drury Lacy (1758-1815), married (1789) Anne Smith, daughter of William Smith of Powhatan County, Va., by whom he had three daughters and three sons, two of whom became ministers, William Sterling Lacy, minister chiefly in Arkansas, and Drury Lacy, sometime president of Davidson College.

Beverly Tucker Lacy, born in Prince Edward County, Va., Feb. 21, 1819, son of Rev. William Sterling Lacy and Sally Campbell Graham, daughter of Rev. Samuel Lyle Graham, D.D., professor in Union Theological Seminary, Va., graduate Washington College, Va., AB 1843, AM 1847, Princeton Theological Seminary, 1846, Westminster College, Mo., D.D. 1867. He was licensed by New Brunswick Presbytery, April 29, 1846, and ordained by Winchester, May 16, 1847, pastor Kent Street Church, 1847-1851, stated supply, Front Royal, 1847-1850; pastor Salem, Va., 1852-1857, Frankfort, Ky., 1857-1861, Fredericksburg, Va., 1862-1863; chaplain Second Corps, Army Northern Va., CSA, 1863-1865. Then in succession he was minister at Wytheville, Va., and Pine Street, St. Louis, superintendent of home missions Synod of Mo. 1870-1873, pastor Mexico, Mo., 1873-1878, agent Tuscaloosa Institute, 1879-1880, minister California, Mo., 1880-1887, resident Georgetown, DC, where he died Nov. 3, 1900.

At Princeton, April 29, 1847, he married Agnes Reid Alexander of Lexington, Va. (1819-1851), which marriage brought him into the family of Rev. Archibald Alexander, DD., professor at Princeton. He was the chosen chaplain of General Stonewall Jackson as his brother was chaplain in the army of General Robert E. Lee. His pastorate in

Winchester was short with but twenty-one accessions in all; but it was with much reluctance and with high confidence in him as a Christian and as a minister of the Gospel that the congregation consented to his removal. The above record shows his varied career and large usefulness to the Church. Rev. John McD. Alexander Lacy, D.D., fourteen years at Davis Memorial church, Elkins, W. Va., and a very successful evangelist was his grandson.

James Robert Graham, fourth and last pastor Kent Street Church, was born at Montgomery, Orange County, NY, in the bounds of old Wallkill congregation, July 15, 1824, son of William Graham and Hannah Houston, grandson of immigrant James Graham. His father was a member of Wallkill congregation and perhaps ruling elder. He was trained in the North but married a southern woman and became completely acclimated. He graduated at Union College, Schenectady, NY, AB 1844, Princeton Theological Seminary, 1850, Hampden-Sydney College, D.D. 1876, was licensed by Hudson Presbytery, April 18, 1850, and ordained by Winchester, Oct. 9, 1851. He was assistant to Rev. Lewis Feuilletau Wilson at Falling Waters and teacher, 1850-1851, teacher at Winchester, 1863-1866, pastor Kent Street Church, 1851-1900; minister at Newtown, Stephsburg, 1871-1878, pastor emeritus the reunited Winchester Church, 1900-April 8, 1914, when he died and is buried in Mt. Hebron Cemetery.

He was stated clerk of Winchester Presbytery fifty years, 1853-1903, moderator of the Synod of Virginia in 1873, moderator the General Assembly in 1894, author of *The Planting of Presbyterianism in the Northern Neck of Virginia*, 1904, a book still valuable for the pre-organizational history of the presbytery. By his marriage, Oct. 3, 1853, to Fannie Bland Tucker Magill (1828-1901) he allied himself with a very prominent Virginia family most widely known for its lawyers and professors of law. By her he had eight children, three of whom became notable ministers of the Southern Presbyterian Church for whom see chapter five, page 46.

Dr. Graham was a model minister; he distinguished himself as stated clerk with a disposition of the utmost serenity and dignity, mild and gentlemanly and sympathetic, he was greatly beloved. He was a bulwark of strength during the Civil War, a hearty friend and helper to the Loudoun Street Church, the memorial window to him in which church is but a very small testimonial to the inherent worth, spiritual qualifications and devout usefulness of the man. In the opinion of the Rev. William Hervey Woods, he, Rev. Henry M. White and Rev. Abner Crump Hopkins formed a triumvirate which had unique influence in the whole Southern Presbyterian Church of their day, distinguished throughout the whole church not only as Presbyterians but also as brethren dearly beloved in the Lord—See page 51.

Dr. Hopkins, as noted above, married a daughter of Rev. William M. Atkinson.

As noted in chapter five, General Stonewall Jackson, his wife, and daughter spent the winter of 1861-1862 in his home and he became an intimate friend of General Jackson, if the General had an intimate friend. When Jackson was in Winchester he attended Sunday morning service with his full staff. A detailed account of this intimate association is given by Rev. H. Tucker Graham, D.D. in a special booklet.

Jonah W. Lupton came from Round Hill church, born Dec. 10, 1833, son of Jonah Lupton and Mary Smith, fourth generation from Joseph Lupton who came from Pennsylvania in 1743, and was educated at an academy, Western Theological Seminary, Pittsburgh, 1860-1861, Union Theological Seminary, 1861-1862, Southwestern Presbyterian University, D.D. He was licensed by Winchester Presbytery (N.S.) April 25, 1862, and ordained April 24, 1864. He was assistant pastor Loudoun Street Church and home missionary Round Hill (unorganized), 1862-1867, pastor Leesburg and Cotocton, east of the Blue Ridge, 1867-1872 and 1898-1907, Clarksville, Tenn., 1872-1898. He returned from Leesburg to Winchester in 1907 and died there Oct. 3, 1909, a sound, sensible and efficient minister whom Loudoun Street was loath to lose.

Dr. Lupton married about 1855 Julia R., daughter of Rev. John McCluskey, D. D. of Pennsylvania, by whom he had ten children and (2) Mrs. Lottie Eichelburger who survived him. His three daughters, who married, married eminent ministers in the Southern Presbyterian Church:—Mary Hall (born Dec. 25, 1856, died Aug. 25, 1948) married Rev. John Franklin Cannon, D.D., pastor Leesburg, 1873-1881, Shelbyville, Tenn. 1881-1888, Grand Avenue, St. Louis, 1888-1920; Carrie married Walter Lindsay Caldwell, D.D., pastor Third Church, Memphis, 1895-1911, Woodland Street Church, Nashville, 1911-1945; Millicent married Rev. Charles Turner Caldwell, D.D., pastor Greenville, Texas, 1894-1901, Houston, Texas, 1901-1903, First Church, Waco, Texas, 1903-1937 pastor emeritus since (1948); worthy daughters of a worthy father, their husbands all known in the gates.

The Virginia Leyburns descend from George Leyburn, immigrant after the Revolution; his son, Captain John Leyburn, married Jane McDowell from New Market and had three sons:—Dr. Alfred Leyburn, physician at Lexington; Rev. George William Leyburn, missionary to Greece (Am. Bd. Comm. For. Missions) 1837-1842, and 1875 (Presby Church, U.S.), died Salonica, ancient Thessalonica, Aug. 14, 1875; and Rev. John Leyburn, D.D., best known as stated clerk of the General Assembly, 1851-1861, secretary Board of Publication, 1849-1852 (U.S.A. Church), secretary Committee of Publica-

tion (U.S. Church) 1863-1865, and pastor Independent Church, Baltimore, 1866-1893.

Dr. Alfred Leyburn married Ann Eliza Caruthers, daughter of Phoebe Alexander, the sister of Rev. Archibald Alexander, D.D., and granddaughter of Archibald Alexander, immigrant from Pennsylvania in 1747 (Foote, Sketches of Va., Series 2, page 101; their son, Edward Jenner Leyburn, architect and builder at Lexington, Va., married Margaret Kerr, daughter of Rev. James Kerr, and became the father of Margaret White Leyburn, wife of Rev. Charles D. Gilkeson, D.D., Rev. Edward R. Leyburn and Mary Leyburn, wife of Rev. William M. Junkin, missionary in Korea; all of whom are still remembered in Winchester in terms of deep respect and affection, particularly Mrs. Gilkeson and Mrs. Junkin who were many years associated with the work of the Winchester Church.

George Lacon Leyburn born in Areopolis, Greece, May 21, 1839, graduated Washington College, Va., AB 1859, was lieutenant in 34th Virginia Regiment, CSA; student Union Theological Seminary, NY. 1860-1861, grad Union Theological Seminary, Va., 1867, Westminster College, Mo., D.D. 1886. He was licensed by Piedmont Presbytery (New School) Jan. 7, 1864, and ordained by Winchester Presbytery, Nov. 13, 1867, the sermon preached by his father, Rev. George W. Leyburn, who married Elizabeth Winston. He was pastor Loudoun Street Church 1867-March 10, 1875, foreign missionary Athens, Greece, 1875-1878, pastor Lexington, Mo. 1878-1888, Booneville, Mo., 1889-1896. New Bern, NC. 1896-1900; superintendent home missions, Synod of Mo., 1900-1904, pastor Lexington, NC., 1905-1909, resident Los Angeles, Cal. 1909-Oct. 20, 1920, when he died.

He married at Hampden-Sydney, Nov. 21, 1867, Phoebe Caruthers Wilson, who died Feb. 9, 1871, and (2) March 3, 1874, Helen T. Holliday of Winchester who doubtless accompanied him to Greece.

It is now forgotten that the first foreign mission work of the Southern Presbyterian Church was among the Choctaw Indians in our own land, 1862-1889, when the mission was transferred to the home mission committee. The seventh mission was established in Athens in 1873 to undergird the work of Rev. M. D. Kalopothakes, a native missionary in Greece. A new station at Salonica was established in 1875 and four new missionaries were sent to the Greek field. In 1882 the Committee reported that an evangelical Greek presbytery composed entirely of Greeks had been established, as the result of our missionary labours, under the name of the Greek Evangelical Synod. In 1892 our missionaries were withdrawn and the property at Salonica was later transferred to the Greek Evangelical Church. Meantime with Miss Harford, Mr. Leyburn and Miss Helen Holliday the Loudoun Street Church had a hand in both enterprises.—Nicolassen-Alexander Digest, pages 218 and 225.

The writer remembers that in his youth Rev. M. D. Kalopothakes and his daughter Minnie itinerated in the interests of this mission within the bounds of the Presbytery. His recollection is still vivid because his father had copies of the Greek mission paper, *The Star of the East* (*Ho Astaer Taes Anatolaes*), and secondly because Miss Minnie's costume (presumably native) was quite bizarre and not Americanese. It is presumed they came to Winchester Presbytery because of the Leyburn affiliation. When Rev. George L. Leyburn first proposed to go on this mission the Session told him flatly it was incompatible with the wishes of the congregation. He had endeared himself greatly to the Church in Winchester.

HENRY MARTYN WHITE, fifth and last pastor of Loudoun Street Church and his brother, Rev. George William White, D.D., pastor at Moorefield for thirty-six years, were sons of Rev. William Spotswood White and Jane Isabella Watt; which William Spotswood White was the pastor of General Stonewall Jackson at Lexington, Virginia, and the man who started him on the road to be a Presbyterian deacon as a matter of more importance than the leadership of a Confederate army, the man who led him in the habit of prayer. This family of Whites descends from one Henry White who patented lands in James City County, Virginia, in 1649, and had lands on the Chickahominy River near Richmond in 1663.

Henry Martyn White born in Richmond, July 19, 1836, graduated Washington College, Va., AB 1855, Union Theological Seminary, 1860, Washington and Lee University, D.D. 1879, was licensed by Lexington Presbytery, April 13, 1860, and ordained by Montgomery, Nov. 3, 1860. He was first a teacher at Harrisonburg and Lexington, then pastor Big Lick Church (now First Church, Roanoke), 1860-1866, chaplain Hardaway's Artillery, Army Northern Virginia, CSA, 1863-1865, and pastor Glade Spring, Va., 1866-1875, where he began outpost work and the organization of chapels. He served Loudoun Street Church Dec. 1875-Nov. 1899, in connection with Opequon, 1884-1899, was evangelist in Patrick County, Va., 1900, then pastor Opequon and Round Hill, Jan. 1901-Nov. 29, 1910, when he died in Memorial Hospital, Winchester, and is buried in Mount Hebron Cemetery. He was author "Memoir of Rev. Wm. S. White, D.D. and His Times" and "The McClanahans", and director Union Theological Seminary, 1865-1905.

Dr. Henry M. White was a man of distinguished appearance, sweetness of disposition and geniality in his association with all classes and kinds of man. He was thoroughly skilled in parliamentary discussions on the floor of Presbytery and Synod, a keen debater and a man of the most delicate humor. According to Dr. Hervey Woods he had an inimitable turkey story:—When after a hot debate he had been outvoted, he would say "well old fellow, in the words of the hunter to a broken-wing gobbler running away from him in the brush,

I didn't get you; but you'll have to roost mighty low all the rest of your life."

He married first Mary Miller Myers of Lexington who died Jan. 11, 1863, and (2) Jan. 31, 1866, Maria Blanche McClanahan (1845-1927) of Big Lick, who came from a line of early settlers located near Staunton as early as 1740. By her he had four children, two of whom were noteworthy successors as ministers in the Southern Presbyterian Church, Rev. William McClanahan White, D.D., pastor First Church, Raleigh, N. C., and chapel builder, and Rev. Hugh Watt White, D.D., foreign missionary in China and editor *China Fundamentalist*—See chapter six, page 64. Emma Elizabeth White, now dead, daughter of Rev. William McC. White, was the wife of Rev. Benjamin Rice Lacy, D.D., president of Union Theological Seminary.

Julian Scales Sibley, first minister to the Winchester Church after the reunion in 1900, was born Columbus, Ga., Aug. 27, 1867, the son of elder William Crapon Sibley (founder of Sibley Presbyterian Church, Augusta, Ga.) and Jane Eliza Thomas. He graduated Erskine College (Associate Reformed Presbyterian Church), AB 1887, Louisville Presbyterian Theological Seminary, 1896, Davidson College, D.D. 1912, was licensed by Louisville Presbytery, April, 1895, and ordained by Upper Missouri Presbytery, Oct. 7, 1896. He was short term minister in twelve places:—Lawson, Mo., 1896-1897, Wallace Church, Atlanta, 1897-1900; Winchester, Va., 1900-1904; First Church, Pensacola, 1904-1911; Stuart Robinson Memorial Church, Louisville, 1911-1914; 10th Avenue Church, Charlotte, 1914-1918; First Church, Waycross, Ga., 1919-1923; First Church, Gainesville, Ga., 1923-1926; Water Valley, Miss., 1926-1927; First Church, Shelbyville, Tenn, 1927-1933; evangelist, Charlotte, NC, 1933-1935; Camp Green, Charlotte, 1936-1941; died at Charlotte Dec. 12, 1944, buried Elmwood Cemetery there. He served an average of less than four years in any one place.

His work at Winchester was that of consolidation, not an easy task at best. The financial situation was strained and while the congregation agreed to help support Rev. Hugh Watt White in China, it declined to accept any quota in the campaign for Christian Education, and in 1904 funds went short, though the report indicates the pastor's salary had been paid in full.

Dr. Sibley seems to have been a scholar rather than a forceful preacher or energetic pastor, though there were sixty-two accessions in the four years. His book, *The Climax of Revelation*, New York, 1932, is a clear statement of the supremacy and finality of Jesus Christ as God-man and Redeemer, not characterized by any particular brilliance, but thoroughly based on Holy Scripture. He married in 1888 Cora Bee Haddon of Due West, SC, a stronghold of the Associate Reformed Presbyterian Church and the site of Erskine College. By her he had three children, two of whom were born during his brief stay in Winchester.

Major James Horace Lacy, son of Rev. William Sterling Lacy and brother of Rev. Beverly Tucker Lacy, was a field officer of much active service in the Confederate army, and an active force in the institutions of Fredericksburg. He married Betty Churchill Jones and had three notable children known to and in Winchester: —Agnes Alexander Lacy (1851-1916), wife of Rev. James Power Smith, D.D. see page 46; Elizabeth Bryan Lacy, wife of Rev. Alfred Jones, D.D., pastor Opequon and Round Hill, 1911-1917; and Rev. James Horace Lacy, D.D., second pastor of Winchester Church, Reunited.

Rev. James Horace Lacy born Lexington, Va., Nov. 1, 1863, student at Univ. of Virginia and teacher; graduated Union Theological Seminary, 1888, D.D. Southwestern Presbyterian Univ., was licensed by Orange Presbytery and ordained May 11, 1888. He was pastor Mebane, NC 1888-1891, Westminster Church, Greensboro, NC, 1891-1894; Florence, Ala., 1894-1899, First Church, Clarksville, Tenn., 1899-1905; Winchester Oct. 1, 1905-Jan. 21, 1922; First Church, Clarksville, again 1922-1936 and pastor emeritus 1936-Feb. 14, 1944, when he died.

He was a minister of great influence and power, devoted pastor rather than educator. Winchester had to call him twice before Clarksville would release him; moderator of the Synod of Virginia in 1921. He was a man of fine physique and distinguished appearance, strong in his faiths, efficient in his service, keen to promote the usefulness and deepen the spirituality of the agencies of the Church, remembered with affection as a most useful presbyter.

Dec. 10, 1890, at Hampden-Sydney, Virginia, he married Mary Seddon Dickinson, scion of a family long identified with the college, by whom he had four children. Rev. Graham Gordon Lacy, pastor Central Presbyterian Church, Washington, DC, is his son.

FRANK TALBOT McFADEN, born Salisbury, Wicomico County, Maryland, Feb. 5, 1864, was a minister of the Synod of Virginia forty-four years, died in Abingdon, Virginia, Aug. 5, 1933, and is buried in Hollywood Cemetery, Richmond. His grandfathers, Daniel McFaden and John Duke, were gunsmiths, supervisor and inspector in the United States Arsenal at Harper's Ferry. His uncle, Talbot Shirley Duke, was a soldier, noted orator and legislator from Jefferson County, West Virginia; his uncle, George Henry McFaden, was a Methodist Protestant minister sometime president of Alabama Conference; his father, Joseph Alexander McFaden, was a Methodist Protestant minister in the Maryland Conference. His father married Mary Ann Duke in Harper's Ferry, April 18, 1850, and from the union came three ministers, John Duke McFaden, Baptist minister in Kansas; George Henry McFaden, Methodist minister in Virginia; and Frank Talbot McFaden, Presbyterian minister, all of whom ranked high in their denominations. Joseph Barry, an Irish Catholic priest, called

the attention of Rev. William Creighton Campbell, pastor at Harper's Ferry, to him and Campbell invited him to become a Presbyterian minister.

Frank Talbot McFaden, candidate from the little Church at Harper's Ferry, graduated Hampden-Sydney College, AB and BL 1886, Union Theological Seminary, 1889, Washington and Lee University, D.D. 1902. He was licensed by Winchester Presbytery, June 5, 1889, and ordained by Montgomery, Nov. 3, 1889. He was pastor Marion, Va., 1889-1896, First Church, Lynchburg, 1896-1903, First Church, Richmond, 1903-1922, president General Assembly Training School, Richmond, 1922-1923, pastor Winchester Church, July 1, 1923-August 5, 1933, when he died in Abingdon of Angina.

He was a commissioner to the General Assembly five times, twenty-six years member of the Executive Committee of Publication, seventeen years member of Assembly Training School board of directors, chairman of the Million Dollar Campaign for Education in 1921, moderator of the Synod of Virginia in 1914, member of home mission and stewardship committees in Presbytery and Synod. He was trustee of Hampden-Sydney College, 1894-1933, Union Theological Seminary, 1903-1933, Assembly Training School, 1916-1933, Mary Baldwin College, 1925-1933.

His delight was in men, their fraternal and social relations, and held membership in benevolent and fraternal organizations and stood high in Masonic orders. He was the first minister to be elected Grand Master of the Grand Lodge of Virginia Masons and for twenty-four years he was Grand Chaplain to the Grand Chapter of Virginia, Royal Arch Masons. He was a wise fisher of men and fished where men were; he loved men and men loved him, Jew and Gentile, Protestant and Catholic alike. He was sympathetic with their ideals, interested in all their activities; a real man in all true manliness; a good preacher and his services were in much demand outside of his own congregation, his own best evangelist, a workman who needed not to be ashamed.

At Hampden-Sydney, April 10, 1890, he married Mary Minge Friend (1868-1942), scion of the old Virginia houses of Friend, Minge and Atkinson, by whom he had four children:—Mary, wife of Lawrence Carlton Caldwell, lawyer at Richmond; Natalie Friend, wife of Wyndham Bolling Blanton, physician at Richmond, author of a three volume history of medicine in the State of Virginia and the History of the Second Presbyterian Church of Richmond; Frances Talbot, wife of Rev. Eugene D. Witherspoon, assistant minister Winchester Church, 1930-1932, who did a great work in the organization of the Young People's League in the Presbytery of Winchester; and Frank Talbot, Jr., advertising expert in New York City (1933).

Emmett Burns McGukin, son of Robert Emmett McGukin and Selma Whitaker, born Hartwell, Georgia, March 1, 1902, graduated Davidson College, AB 1922, Union Theological Seminary, BD 1929, King College, D. D. 1938. He was licensed and ordained by Norfolk Presbytery, June 24, 1929, pastor Lafayette Church, Norfolk,

1929-1934, Winchester April 1, 1934-Nov. 17, 1936, First Church, Knoxville, Tenn. since. Oct. 17, 1929 he married Ann Grace Skelton in Hartwell, Ga., his home town.

His ministrations at Norfolk were eminently satisfactory and the congregation parted from him with reluctance. He began well at Winchester with the promise of a larger usefulness as discussed in chapter seven and when Presbytery met first (Oct. 6, 1936) to act on his request for a dissolution of his pastoral relations it was reported that the Winchester congregation had voted unanimously not to concur in his request, and Presbytery declined to accept his resignation, only to concur on Nov. 17, 1936, when a second delegation appeared from Knoxville with urgent solicitation for his release.

Freed from the dissensions which beset him at Winchester his service at Knoxville has been most commendable. During the twelve years of his pastorate (to 1948) there have been 1182 accessions (158 in 1947-1948) and the Church has had a solid and steady growth from 1336 to 1700 members, with a Sunday school which grew from 600 to a high mark of 1067. Dr. McGukin has done important work on committees of the Assembly and is much esteemed by those who work with him, particularly for his interest in current movements pertaining to administrative reform and reunion with the Presbyterian Church, U.S.A.

Ronald Samuel Wilson born Clarion, Pa., Dec. 15, 1902, son of Charles Wilson and Ida May Smith, graduated Davidson College, AB 1927, Union Theological Seminary, BD 1930, Larus Fellow, 1930-1931, Th M 1931, Davis-Elkins College, D.D. 1944. He was licensed and ordained by West Hanover Presbytery July 14, 1931, evangelist and student pastor University of Virginia, July, 1931-Nov., 1932, assistant pastor, First Church Greensboro, NC, 1932-1937, pastor Winchester Church May 2, 1937, to date.

Dr. Wilson was very active and efficient in the establishment of student pastor work at the University of Virginia, active and efficient at Greensboro. During his pastorate at Winchester, to recapitulate, Highland Avenue Mission has been continued, expanded and stabilized; work resumed at Stine's Chapel and plans made for a building at Sunnyside; the old stone church restored with a view to use; the education and administration building erected and the auditorium rehabilitated; and the Week Day Kindegarten established. He began with a roll of thirteen elders, twelve deacons and 909 members total. There have been 849 accessions and the roll stood on April 1, 1949, twenty elders, twenty-seven deacons and 1042 members very carefully trimmed in 1948 from the 1323 reported in 1948 (resident, non-resident, retired and otherwise not to be located).

He has been most serviceable in Winchester Presbytery and the

Highland Avenue Sep 1923—May 1924, Oct 1924—Feb 1925, and occasional supply minister Winchester Church, teacher Men's Bible Class; author and poet. In 1877 he married Alice Lupton, daughter of Mary Janney and Thomas Neill Lupton, elder in the Winchester Church, by whom he had three children.

Joseph Smith Duckwall, born Berkeley Springs, W. Va., Aug 11, 1897, son Rev. John McCarty Duckwall and Carrie Moomau of Petersburg, W. Va., graduated Hampden-Sydney College, AB 1922, Union Theological Seminary, BD 1925. He was licensed by Winchester Presbytery and ordained June 23, 1925, student preacher Piedmont, W. Va. summer 1923, assistant pastor Winchester and pastor Nineveh, June 1925—Sep 1927, pastor Brett-Reid Memorial and St. James churches, Sweet Hall, Va. 1927—1939, Woodlawn, Va. 1939—1943; assistant pastor Winchester Church again Dec 1943 to date. Oct 20, 1931, he married Mary Elizabeth Anderson of Darlington Heights, Va., — two children.

Lewis Feuilletau Harper, born Baltimore, Md. Dec 13, 1868 son Robert Goodloe Harper and Ophelia Forman Wilson, eldest child Rev. Lewis Feuilletau Wilson, graduated Hampden-Sydney College, AB 1892, Union Theological Seminary, 1898; licensed by Roanoke Presbytery Aug 25, 1898, and ordained by Montgomery April 14, 1899; teacher South Boston, 1892—1894, Spring Garden, 1903—1904, Waterford, 1904—1905, all in Virginia. He was pastor Evington, Va. 1898—1903, Bealeton and Litchfield, Va. 1905—1915, Culpeper, 1912—1915, Aldie and Floris, Va. 1915—1920, Berryville, Va. and Stone's Chapel, 1920—Oct 1927; resident Winchester 1927—Sep 29, 1936, when he died and is buried at Gerrardstown; minister at Highland Avenue Nov 1927—Oct 15, 1929. March 13, 1913, he married Mary Llewellyn Silver of Inwood, scion of the founders of Silver Spring Church, Mechanicsburg, Pa., the first church west of Susquehanna River — four children, his son, Lewis Feuilletau Harper, Jr., is present custodian of the Loudoun Street church.

Eugene Daniel Witherspoon born Greensboro, N.C. Feb 27, 1902, son Walter Scott Witherspoon and Emmie McKay Whitted, graduated Davidson College, AB 1927, Union Theological Seminary, BD 1930, ThM 1934, ThD 1940; student preacher Burlington, NC 1928, Pence Spring, W. Va. 1929. He was licensed by Winchester Presbytery April 16, 1930, and ordained June 8, 1930, and was assistant pastor Winchester Church and pastor Nineveh Church, May 1930—May 1932. Since, he has been pastor Blacksburg, Va. 1932—1942, Roanoke Valley, June 1932—April 1937, Tabb Street Church, Petersburg, Va. March 1942—Sep 1945, St. Andrews—Covenant Church, Wilmington, NC Oct 1945 to date. Winchester April 21, 1931, he married Frances Talbot McFaden, daughter Rev. Frank T. McFaden — two children.

Robert Bailey Campbell born Lexington, Va. May 11, 1903, son of Prof. Henry Donald Campbell (Presbyterian) and Martha Miller (Episcopalian), great grandson of Rev. Rufus Bailey, founder of Augusta Female Seminary, now Mary Baldwin College, graduated Washington and Lee Univ. AB 1924, Law School 1928, Union Theological Seminary, BD 1932, student Protestant Episcopal Seminary, Alexandria, Va. 1936—1937. He was licensed by Lexington Presbytery, Sep 20, 1932, ordained by Winchester April 24, 1933; assistant pastor at Winchester and pastor Nineveh and Clearbrook churches, April 1933—Aug 1936. His resignation was accepted by Presbytery on Sep 29, 1936 with genuine regret at the loss of his lovable character and faithful, consecrated services and he was permitted to withdraw to the Episcopal Church with the best of wishes. He was ordained a deacon in the Episcopal Church June 4, 1937, and priest May 11, 1938, and has



Fig. 20. REV. FRANK T. MCFADEN AND CHURCH OFFICERS IN 1927

been rector, Mathews, Va. 1937-1939, Stubenville, Ohio, 1939—1942, Lorain, Ohio 1942—1943, Church of the Incarnation, Cleveland, Ohio, 1943 to 1947, Church of the Ascension, Hickory, NC 1947, Greenville, Tenn. June 29,1933, he married Lanthe Rush.

Herman James Womeldorf born Lexington, Va. July 27,1901, son George William Womeldorf and Lillie Bell Clements, graduated Washington and Lee Univ. AB 1925, Union Theological Seminary, BD 1930, was licensed and ordained by Winston-Salem Presbytery, June 21,1930. He was student preacher, Harman, W. Va. 1929, president Glade Valley School, NC 1930—1931, pastor North Fork group, Lexington Presbytery, 1931—1935, Fulton Church, Richmond, 1935—1937, assistant pastor Winchester Church, Nov 1937—Feb 1941, pastor Holmes Church, Bayview, Va. 1941—1942, South Frankfort, Ky. 1942—1945, Yanceyville and Bethesda churches, NC Nov 1945—. Columbia, Miss., June 17, 1937, he married Ruth Neal Walker — two children.

William Andrew Wilkerson born Durham, N. C., Oct. 15,1915, son Henry William Wilkerson and Carrie Hester Young, graduated Davidson College AB 1938, Union Theological Seminary, BD 1941, and was licensed and ordained by Winchester Presbytery, June 1,1941. He was assistant pastor Winchester Church, June 1941—May 1943, pastor Rutherfordton, N.C. 1943 to date. At Davidson, N.C. April 18,1942 he married Martha Rachel Raymer.

Mr. Wilkerson was followed by Rev. Joseph Smith Duckwall who so continues as above stated. Besides these Rev. James McLeod Carr, pastor at Berryville, rendered temporary service Nov 1929—May 1930, and Rev. Allen Jones, pastor Opequon group, occasional services during 1930—1933.

Fig. 20. Minister and Officers in 1927—Index

Top Row (left to right) :—Dr. R. McC. Glass; Edgar Mason; Clifford D. Grim; Fred S. Boyd.

Second Row :—J. H. Moling, Sr.; John H. Myers; M. Lohr Capper; Stewart Bell, Sr.

Third Row :—J. H. Moling, Jr.; H. C. Sheetz; R. Bruce Slonaker; Rev. Frank T. McFaden; L. C. Janney; E. B. Sheetz; Dr. P. W. Boyd.

Bottom Row :—Frank B. Crawford; John S. Solenberger; L. H. Stokes; William B. Wagner, A. C. Slonaker; C. W. Ramsburg; Burton Ritter.

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CHRONOLOGICAL LIST

RULING ELDERS

PRESBYTERIAN CHURCH IN WINCHESTER, VA.

Some histories of particular Presbyterian congregations contain elaborate genealogical data on all the members of the Church at and after organization, their families and family connections. To do this here would greatly enlarge the work and carry the book much beyond the limitations planned for it. But the Minutes of the Session contain memorials of the ruling elders who have served the Church, carried on its government and cared, with the successive ministers, for its spiritual growth. It has seemed wise to abstract these memorials here in order that the present generation might know what kind of men have been their spiritual fathers in Christ and what esteem their fellow labourers in the Session had for them, particularly as some of them contain historical data not elsewhere available.

First comes a chronological list of all the eighty five ruling elders who have served the Presbyterian Church in Winchester, Va. (with branch of service indicated by K.S or L.S, date of installation or date of ordination and installation, and date of death in service or removal indicated by d or r) and then, in the chronological order of death in service, the above mentioned memorials adopted by the Session, but in form condensed to essentials. M denotes elders who ceased to serve at the merger in 1900. Some have no memorial.

1800 Joseph Gamble	d 1833	1855 Clarke Cather—L.S	d 1867
1800 John Bell	d 1838	1866 J. Howard Cather—L.S	d 1879
1800 James Holliday	susp 1806	1866 Wm. H. Gold—L.S	r 1880
1800 Col Henry Beatty	d 1840	1866 Joshua A. Lupton—L.S	r 1880
1800 Robert Gray	d 1826	1866 Robert B. Smith—L.S	r 1880
1804 James Little	d 1834	1867 Wm. L. Bent—K.S	d 1878
1804 James G. Henning	r 1806	1867 John L. Templar—K.S	r 1871
1817 Col Augustine C. Smith	r 1832	1871 George C. Shepard—L.S	r 1880
1817 William Henning	r 1840	1873 John G. Russell—L.S	r 1874
1817 John Sperry	d(1842)	1877 Dr. Philip W. Boyd—L.S	d 1910
1917 Daniel Gold	r 1836	1877 James B. Russell—L.S	d 1932
(1830) Samuel H. Davis	r 1835	1877 Henry Clay Krebs—K.S	m 1900
1834 John L. Thomas	d 1844	1877 George W. Kurtz—K.S	d 1926
1839 Wm. Stephenson—K.S	d 1857	1877 Wm. L. Powell—K.S	r 1889
1839 Wm. H. Streit—K.S	d 1882	1880 Thos. N. Lupton—L.S.....	d 1911
1839 Lloyd Logan—K.S	d 1893	1880 Wm. Wood Glass—L.S	d 1911
1839 John N. Bell—K.S	d 1890	1881 Wm. Keyser—K.S	d 1883
1839 Nathaniel Bent—K.S	d 1869	1886 R .B. Finney—L.S	m 1900
1841 Thomas Allen—K.S	d 1873	1886 M. J. Stayman—L.S	m 1900
1841 James Carr Baker—K.S.....	r 1881	1886 Wm. Wagner—L.S	m 1900
1841 George Keller—L.S	d 1894	1891 John M. Silver—L.S	m 1900
(1841) R. M. Campbell—L.S	r 1880	1899 George C. Shepard, 2nd	d 1919
(1843) George W. Ginn—L.S.....	d (1861)	1900 Thos. K. Cartmell	d 1920
1843 Wm. D. Gilkeson—L.S	d(1856)	1909 Wm, Spotswood White	d 1927
1855 John Ran, Tucker—L.S	r 1860	1909 Henry S. Baker	r 1922
1856 Thos. A. Tidball—L.S	d 1856	1909 A. C. Slonaker	d 1928

1913 J. Henry Moling	d 1944	1939 Calvin M. Martin	d 1942
1913 Dr. Robert McC Glass	d 1946	1939 F. Richard Hatcher	
1919 Frank B. Crawford	d 1947	1939 Russell A. Joyce	
1919 John M. Snyder	d 1920	1939 Daniel E. Leatherman	
1919 E. Blair Sheetz	d 1937	1945 Stewart Bell, Jr.	
1927 Stewart Bell	d 1943	1945 Samuel C. Brooks	
1927 Fred S. Boyd		1945 Alton L. Powell	
1927 Llewellyn H. Stokes	d 1937	1945 Harry Ridgeway	
1927 Charles W. Ramsburg	d 1931	1948 Homer E. Alberti	
1927 William B. Wagner	d 1944	1948 Ryland Conner	
1936 Edgar W. Mason		1948 Henry W. Brown	
1936 J. Henry Moling, Jr.	d 1943	1948 J. A. Hotinger	
1936 John S. Scully, Jr.		1948 Everett Kline	
1936 R. Bruce Slonaker		1948 Dr. James Miller	
1936 Robert Van Meter	r 1938	1948 William Richards	
1939 Burton Clyde Ritter		1948 I. Fred Stine	
1939 Hubert A. Kerr	r 1941	Eighty five in all.	

The eighty five elders classify as follows:—Ordained and installed in the original Winchester Church, thirteen; ordained and installed by Kent Street, fifteen; ordained and installed by Loudoun Street, nineteen; ordained and installed by the Reunited Church thirty eight.

MEMORIALS OF DECEASED AND RULING ELDERS

Robert Gray—Died Oct 2,1826, aged seventy one years and four months, apparently a merchant; firm friend of Dr. Hill for about twenty years and would to the last have approved him as pastor; characterization by Dr. Foote on page 18.

Joseph Gamble—Died Jan 17,1833, aged seventy years and eight months; attorney, mayor of Winchester, 1811, clerk of Session; father of James Gamble, clerk US District Court, St. Louis,Mo. and of Hamilton Rowan Gamble, Civil War time governor of Missouri; grandfather of Ann Gamble Baker, wife of elder Lloyd Logan; characterization by Dr. Foote on page 18.

James Little—died June 1, 1834, merchant; four of his daughters married Presbyterian ministers, see page 21; characterization by Dr. Foote on page 18.

John Bell—Died March 10,1838, aged sixty seven years, merchant dry goods, books and stationery; two daughters married Presbyterian ministers, see page 21, daughter Nancy Selina married elder William Hill Streit, son Robert Sherrard was a Presbyterian minister, son John Newton, an elder in the Winchester Church; characterization by Dr. Foote on page 18.

Col Henry Beatty—Died April 23,1840, aged seventy nine, farmer near Stephens City, wife Sarah Henning; mayor of Winchester, 1801, captain in the War of 1812; charter elder Loudoun Street Church; characterization by Dr. Foote on page 18.

John Sperry—Died Nov 1842, charter elder Loudoun Stteet Church, probably son of Jacob Sperry of Morgan's Dutch Mess (page 10) and tanner on the Town Run, no memorial.

John L. Thomas—Last mention, Sep 12,1843; former elder in a Presbyterian Church in Baltimore, charter elder Loudoun Street Church; wife and two children dismissed to a branch of the Christian Church in Cumberland, Aug 12,1844; no memorial.

Thomas A. Tidball—Died April 5,1856, son-in-law of Dr. Hill, clerk Frederick County Court, Nov 1,1824—April 4,1856, deputy clerk and clerk over fifty years; short term elder; memorial adopted but not recorded.

William D. Gilkeson—Died about 1856; farmer at Opequon and elder Opequon Church, prominent in New School Presbytery and Synod.

William Stephenson—Died Jan 9, 1857, aged seventy four years; farmer at Stephenson Station, memorial expresses sorrow at his loss and advice for those that remained to labour more diligently in the Master's cause; evidently a workman that needed not to be ashamed.

George W. Ginn—Last record April 10, 1861; manufacturer of stoves, plows and mill machinery; no memorial.

Clarke Cather—Died Oct 13, 1867, a farmer and elder at Hayfield; "in Christian principle, consistent deportment, active beneficence, an example worthy of imitation by every member of our Church".

Nathaniel Bent—Died Dec 11, 1869, member 1832, elder 1839; "Sunday school superintendent Kent Street shortly after to the time of his death; faithful and wise servant in the House of God, consistent Christian and highly esteemed in doctrine, efficient in teaching, a man of affection and gentle manners, an epistle of Christ, known and read by all men".

Thomas Allen—Died Dec 3, 1873: "successful merchant, good citizen, industrious and honest, faithful as a friend; member Kent Street Nov 7, 1834, elected elder June 28, 1839, ordained July 11, 1841, prudent in counsel, humble as a Christian, charitable to all".

William L. Bent—Died Dec 17, 1878, aged sixty five years, attorney (?); "amicable disposition, kind in heart, he had a host of friends and held many affairs of trust; kind to the needy, tender towards the unfortunate, liberal in his benefactions; several years a sufferer, constant reader of the Word, made profession early in life and never lost his trust in God."

J. Howard Cather—Died June 5, 1879, aged only forty years, farmer and main-spring at Hayfield mission under Dr. Henry M. White, seventh child of James and Ann Cather, married Mary Lupton, two years a victim of tuberculosis; "wise in counsel, fearless in duty, faithful to his word, man of one book, he lived his life in expectation of an early death, died like a penitent at the foot of the Cross and his end was peace".

William Hill Streit—Died Aug 6, 1882, aged seventy seven years, elder forty four years, consistent member more than fifty, a grocer; "his life, ripe judgement, unselfish spirit and unreserved consecration to the Master gave him preeminence as a friend and trusted counsellor; a loving husband, gentle father, kind neighbour, obliging friend, he was a useful citizen, faithful elder, an humble Christian and a righteous man".

William Keyser—Died Sep 1883, aged sixty five years; "born in Ohio, elder in Cameron, W. Va., came to Winchester in April 1879 and identified himself at once with the Church, elder here but three years; man of strong sense, great kindness, firm in faith and ardent love for the Lord Jesus Christ".

John Newton Bell—Died Jan 23, 1890, aged eighty years, son of elder John Bell and Elizabeth Sherrard: elder fifty one years, treasurer Winchester Presbytery fifty; twenty years superintendent Kent Street Sunday School; "no one has served with greater fidelity, no one has held higher place in the confidence and affection of the members, steadfast in adherence to principle, charitable in practice, cheerful and devout in spirit, tender in conscience, consistent in walk, liberal in benefaction, humble and zealous for the glory of God, exemplary in every way; long conducted a Sunday school for coloured folks.

Lloyd Logan—Died March 11, 1893, aged eighty five years, merchant in cigars

and tobacco; came to Winchester about 1828, member Kent Street, 1832, elder nearly fifty four years; "very likely an elder longer than any man in the Synod of Virginia; honest in his long business career, one of our most prominent, influential and useful citizens; infirmities confined him to his room more than two years; his last days marked by holy trust in God and sweet communion with Him".

George Keller—Died Jan 4,1894, hardware merchant born in Hagerstown Jan 1,1807; charter member and elder Loudoun Street Church, exact date of ordination unknown, probably Nov 24,1841; constant attendant at Session, at every meeting to March 6,1870; became deaf and blind; regular attendant at prayer meeting, with fervent effectualness, his love for his Church deep and strong; long time teacher Sunday school on the Valley Pike towards Martinsburg, mortgaged his home in order to secure funds for the erection of the church then incompleated; a mysterious providence took away his sight and then almost all his hearing; his solitude was very pitiable but his heart failed not, and the last words his minister heard him say were:—"Glory to God in the highest, and on earth, peace, good will toward man".

Dr. Philip W. Boyd—Died Feb 13,1910, aged nearly sixty four years; physician and surgeon, son Rev. A.H.H. Boyd, D.D, charter deacon Loudoun Street Church, 1868—1877, elder 1877—1900, elder reunited Church, 1900—1910, clerk of Session Apr 8, 1889—Mar 20, 1900; "diligent and efficient, sympathetic to every good work, friendly to all, a good Christian".

Thomas Neill Lupton—Died Dec 25,1911, aged eighty eight years; farmer, Round Hill; son Joshua A. Lupton, his daughter Alice married Rev. William Hervey Woods, DD; member Round Hill branch, Winchester Church; charter member and elder Round Hill Church, 1880; moved to Winchester 1879, mayor 1891—1896; elder Loudoun Street Church, Sep 20,1880, reunited Church, March 20,1900 until infirmities of age prevented attendance; "came like a shock of corn cometh in its season".

Col William Wood Glass—Died Oct 28,1911, farmer and lawyer; lineal descendant of Samuel Glass and Mary Gamble, pioneer settlers on the Opequon and of Col James Wood, founder of Winchester; his wife a daughter of elder R. Madison Campbell; charter deacon Loudoun Street Church, elder 1880—1900, elder reunited Church, 1900—1911; "a humble and devout Christian, faithful and zealous officer, a worthy citizen, an upright and honoured gentleman".

George C. Shepard—Died Feb 11,1919, educator; son-in-law Rev. Silas Billings; teacher South Charleston,Ohio, Fairfax Hall, 1870—1880, Grand Rapids,Mich 1880—1899, Fairfax Hall again, 1902—; elder Loudoun Street, 1871-1880, 1899-1900, reunited church, 1900-1919; constant attendant at Session, last record May 5, 1918; Sunday school superintendent, choir director, etc.; a man much esteemed for his works' sake, but without a recorded memorial in the Minutes of Session.

Thomas K. Cartmell—Died May 15, 1920 aged eighty two years; asst US marshall, S.W. District of Texas, prior to Civil War; soldier CSA, Laurel Brigade; deputy clerk and clerk, Frederick County Court; active in re-erection of Opequon church, author Shenandoah Valley Pioneers and Their Descendants, 1908; his wife Anne Glass Baker; elder reunited Church, April 22, 1900—; last record, Oct 7,1917; no memorial.

John M. Snyder—Died Oct 10,1920; elder reunited Church but one year; but very active and influential in the establishment of Highland Avenue Mission; Sunday school teacher, often conducted Wednesday evening services during Lacy pastorate; "man of rare devotion, constancy and faithfulness, excellent in character and long years of service".

George William Kurtz—Died Nov 14, 1926, undertaker and furniture dealer; soldier CSA; deacon Kent Street Church, 1867—1877, elder 1877—1900, elder reunited Church, 1900—1926, “member three quarters of a century, elder fifty years; zealous, diligent leader and loved to serve Church and City”.

William Spotswood White—Died April 21, 1927, son Rev. George W. White, D.D, of Moorefield; member fifty years, Sunday school superintendent forty, deacon twenty three, elder eighteen, clerk of Session fifteen (deacon Loudoun Street, 1886—1900, reunited church, 1900—1909, elder 1909—1927; “a leader in every movement for truth and righteousness, a man who stood for truth and religion; a friend to young and old, an able presbyter, a wise counsellor”.

Adam C. Slonaker—Died June 29, 1928, dealer in coal and fuel; elder Capon Bridge Church, 1894—1898, Winchester Church, 1909—1928; “a man of strong character and deep convictions, a citizen of influence with exemplary life, a business man of strict integrity, a Christian of abiding faith, an elder that ruled well, devoted to the Sunday school and his Church, a man of wise counsel.”

Charles W. Ramsburg—Died May 22, 1931, merchant; member twenty one years, deacon, fourteen, elder, four; teacher Women’s Bible Class for years, active in the work of the Church.

James B. Russell—Died March 19, 1932; deputy sheriff, 1861; president Union Bank many years; charter deacon Loudoun Street Church, 1868—1877, elder 1877—1900, trustee many years; author of a diary on the history of Winchester and of the Church; “a regular attendant and a liberal contributor”.

Edward Blair Sheetz—Died Sep 21, 1937; clothing merchant reared in Romney, member fifty one years, deacon eighteen, ruling elder eighteen, “faithful in the discharge of his duties, regular in his attendance at all services, with a record at his death of over fifteen years of perfect attendance at Sunday school, a man of attractive personality and business integrity, wise in counsel”.

Llewellyn Hatchett Stokes—Died Nov 23, 1937, aged about seventy seven years; tobacconist at Blackstone, Va; AB Hampden-Sydney College, 1879; member Winchester Church fourteen years, elder ten; his wife Miss Belle Ferguson of Winchester; scion of an old Virginia family long identified with the college; “he attained prominence by industry, honesty and kindness, and won the esteem and respect of all with whom he came in contact.

Calvin M. Martin—Died June 6, 1942, member 1930; former member First Presbyterian Church, Latrobe, Pa; elder for but three years; “a man of kindness and wise counsel, a sympathetic visitor not only within the Session but throughout the bounds of the whole congregation”.

John Henry Moling Jr—Died Nov 14, 1943, aged some fifty years; merchant in dry goods and house furnishings; member thirty eight years; deacon, ruling elder, Sunday school superintendent; “characterized by an extra ordinary enthusiasm which entered into all areas of his life, an enthusiastic Christian in his home, enthusiastic in his work in the Sunday school and as deacon and elder; the years of devoted service rendered as deacon, elder and superintendent stand as a spiritual memorial to one who loved his Church and served it all his days.”

John Henry Moling Sr—Died Dec 8, 1944, aged eighty eight years, merchant in dry goods and house furnishings; member sixty five years, deacon twenty seven, elder thirty one; active in the establishment of Highland Avenue Mission; “the years of devoted service he rendered to his Church as a member and as a devoted officer will serve as a lasting memorial to his memory; God sustained him through

all the long years of his useful life"; he came to his end with years of good works and the esteem of his fellows.

William Bryson Wagner—Killed in truck accident Feb 22,1944, aged seventy one years; concrete contractor; member fifty four years, deacon eighteen, elder seventeen, Sunday school superintendent ten; restorer of Clearbrook Sunday school and congregation; "passing of Mr. Wagner leaves a vacancy in our Session that will be hard to fill; his years of devoted service to the Church as Sunday school superintendent, member of the choir, deacon and elder, have made a contribution to the strength and growth of the congregation that is beyond human measure".

Dr Robert McCheyne Glass—Died March 18,1946, lineal descendant of Samuel Glass of Opequon; member fifty four years, deacon four, elder thirty three, senior elder at time of sudden death, many years chairman music committee; "the sudden passing of our fellow elder has brought great loss to the Session of this Church as well as to each of us as individuals".

Frank Baldwin Crawford—Died May 27,1947; son Rev. William A. Crawford, lineal descendant of Rev. James Anderson (see page five), his daughter Elizabeth, wife of Rev. Raleigh M. Engle; teacher McDonough Institute and Shenandoah Valley Academy and later, Tax assessor in Winchester; elder twenty eight years, clerk of Session five years (assistant four), charter member Trustees of Winchester Presbytery Incorporated, 1931—1947; "a faithful, loyal and beloved elder, constant in his attendance at church services and prayer meeting; he fought a good fight, he finished his course, he kept the faith; we pray that God will raise up within our Church others who will serve with the same fidelity as our late brother".

Stewart Bell—Died May 6,1948, aged eighty four years; orchardist and real estate owner; member thirty eight years, elder twenty one; kind, gentle and sympathetic, a wise under shepherd. He professed his faith late in life, otherwise the succession of Bell elders in the Winchester Church might have been unbroken. His son, Stewart Bell, Jr, is in the fourth generation of Bell elders.

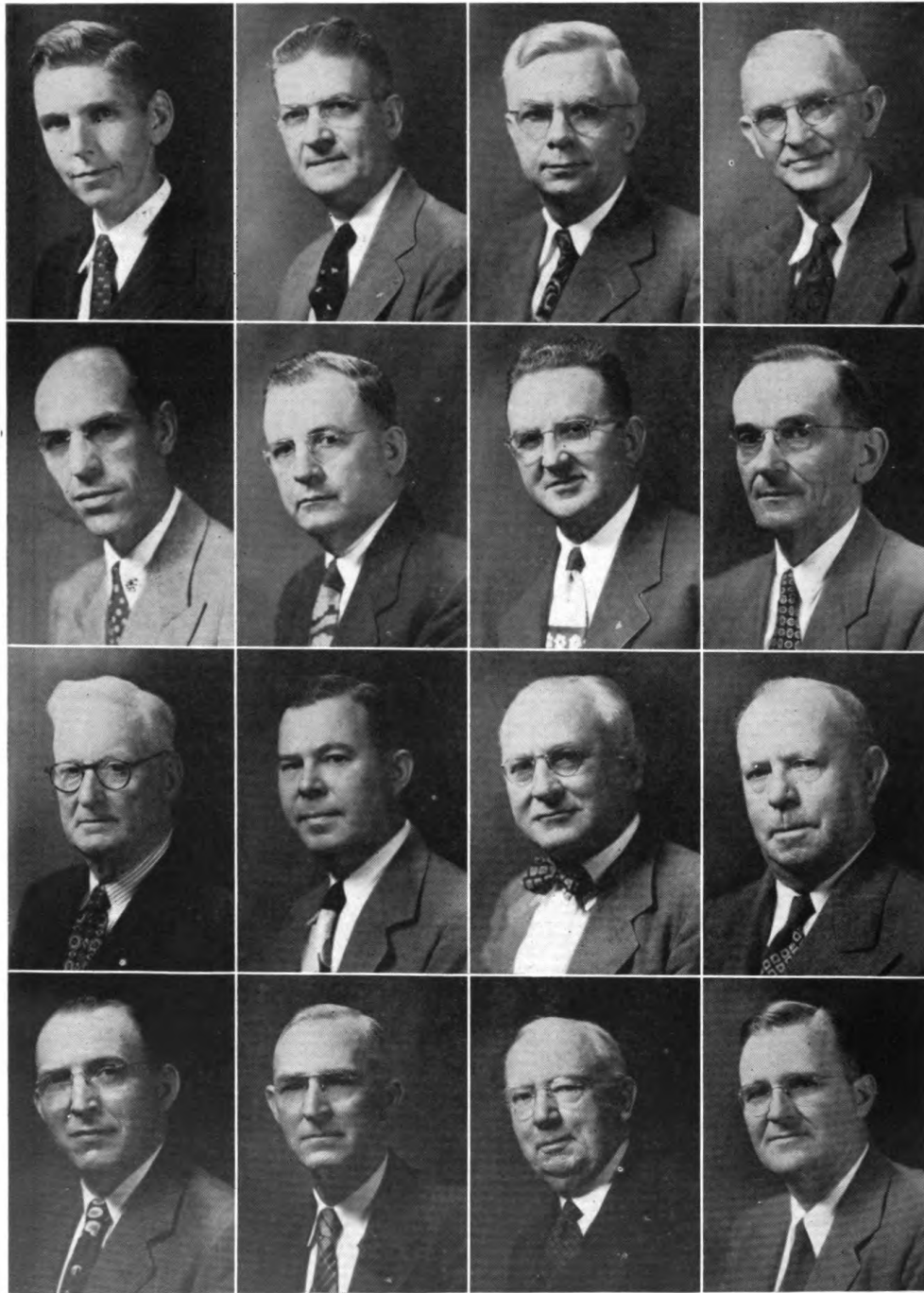


Fig 21. RULING ELDERS, WINCHESTER CHURCH—1949
(For index see page 136)

CHRONOLOGICAL LIST

DEACONS

Previous to 1841 the Presbyterian Church in Winchester, Va. had no deacons and only two down to 1867. In the complete chronological list which follows K.S and L.S indicates the branch to which they belonged as in the list of elders, e means made elder in the year given, d means death in service, r means removal or dismissal, m means ceased to act at the merger in 1900, n.r means no record.

1841 Joseph Gamble Baker—K.S. r 1854	1919 Burton Clyde Rittere 1939
1841 William L. Bent—K.S.....e 1867	1927 Dr. Philip W. Boyd, Jr.d 1949
1867 Henry Clay Krebs—K.S.....e 1877	1927 Clifford D. Grim
1867 George W. Kurtz—K.S.....e 1877	1927 Edgar W. Masone 1936
1867 Holmes Conrad—K.S.....m 1900	1927 John Henry Moling Jr.....e 1936
1867 Samuel B. Logan—K.S.....d 1870	1927 Harold C. Sheetz
1867 Thomas D. McCann—K.S.....d 1871	1927 John S. Solenbergerd 1935
1867 Wm. R. Constable—K.S.....r 1876	1936 Herbert A. Solenberger.....
1868 Thos. M. Lupton—L.S.....e 1880	1936 Leonard B. Sirbaugh.....
1868 Nat. M. Cartmell, I.S..... n.r	1936 Stewart Bell Jre 1945
1868 Henry R. Lupton—L.S..... n.r	1936 Paul S. Rosenbergerr 1939
1868 Lewis P. Klipstine—L.S..... n.r	1936 Frederick L. Glaize Jr.....
1868 Wm. Wood Glass—L.S.....e 1880	1936 Hubert A. Kerre 1939
1868 Dr. Philip W. Boyd—L.S.....e 1877	1936 Dr. S. C. Brookse 1945
1868 James B. Russell—L.S.....e 1877	1939 Harry L. McCann
1877 Isaac W. Russell—L.S..... n.r	1939 Harry E. Ridgewaye 1945
1877 Charles L. Crum—L.S..... n.r	1939 Robert E. Antrimr 1946
1877 Charles A. Lupton—L.S.....r 1880	1939 Brady W. Largentd 1944
1877 Jonah L. Cather—L.S.....r 1880	1939 William H. Richardse 1948
1881 John Stephenson—K.S.....m 1900	1939 Dr. George G. Snarr.....
1881 John D. Gray—K.S..... m 1900	1945 Wilkie W. Hunt
1881 A. Jackson Kerfoot—K.S.....r 1897	1945 Philip N. Hunter
1881 Charles B. Spangler—K.S.....m 1900	1945 Joseph L. Kalbach
1886 W. Spotswood White—L.S.....e 1913	1945 Marshall W. Kline
1886 M. Lohr Capper—L.S.....d 1941	1945 J. McSherry Lupton.....
1886 John Henry Moling—L.S.....e 1913	1945 Thomas G. Scully
1886 John W. Clinger—L.S..... n.r	1945 Fred L. Stinee 1948
1900 Henry Carr Bakerd 1913	1945 Thomas F. Timberlake.....
1900 John St. Myersd 1932	1945 Marvin D. Weaver
1900 John Edward Padgettd 1923	1948 Jules R. Bernd
1901 E. Blair Sheetze 1919	1948 C. Douglas Brown
1902 William H. Smithd 1909	1948 Claude R. Cammer
1902 Henry S. Bakere 1909	1948 Charles F. Coffman
1909 L. C. Janneyd 1935	1948 W. R. Legge
1909 William B. Wagnere 1927	1948 H. B. McCormac Jr
1909 Dr. Robert M. Glasse 1913	1948 Robert L. Sutton
1909 Frederick S. Boyde 1927	1948 C. Ridgely White
1913 Thomas W. Steckd n.r	1948 C. Irvine Cather
1913 R. B. Slonakere 1936	1948 Calvin W. Atkins
1913 Charles W. Ramsburge 1927	1948 Robert R. Taylor
1919 H. G. Rosenbergerr 1929	

These eighty one deacons classify as follows:—Ordained and installed by Kent Street, twelve; ordained and installed by Loudoun Street, fifteen; ordained and installed by the Reunited Church, fifty four. Of the Kent Street deacons three became elders; of the Loudoun Street deacons six became elders; so far sixteen of the Reunited Church deacons have been promoted to the ruling eldership.

Fig 21. RULING ELDERS, WINCHESTER CHURCH IN 1949—INDEX

Top row (left to right):—Stewart Bell, Clerk of Session; Homer E. Alberti; Dr. S. C. Brooks; Henry W. Brown.

Second row:—A. Ryland Conner; Joseph A. Hotinger; Everett D. Kline; Daniel E. Leatherman.

Third row:—Edgar W. Mason; Dr. James A. Miller; Alton L. Powell; William M. Richards.

Bottom row:—Harry E. Ridgeway; Burton C. Ritter; John S. Scully, Jr; I. Fred Stine.

Fig 22. THE DIACONATE, WINCHESTER CHURCH IN 1949—INDEX

Top row (left to right):—Harold C. Sheetz, Sr, Chairman; Clifford D. Grim, Secretary.

Second row:—Jules R. Bernd, Jr; C. Douglas Brown; Claude A. Cammer; C. Irvine Cather; Charles C. Coffman.

Third row:—Fred L. Glaize; Wilkie W. Hunt, W. R. Legge; Harry L. McCann; H. B. McCormac, Jr.

Fourth row:—Thomas G. Scully; L. B. Sirbaugh; Dr. George G. Snarr; H. A. Solenberger; P. H. Sprengle.

Bottom row:—Robert L. Sutton; Robert R. Taylor; Thomas F. Timberlake; Marvin D. Weaver; C. Ridgely White.

Note:—The photographs on pages 134 and 147 do not include Fred S. Boyd, F. Richard Hatcher, Russell A. Joyce and R. Bruce Slonaker, elders in 1949; nor Calvin W. Atkins, Joseph L. Kalbach, Marshall W. Kline, and J. McSherry Lupton, deacons.

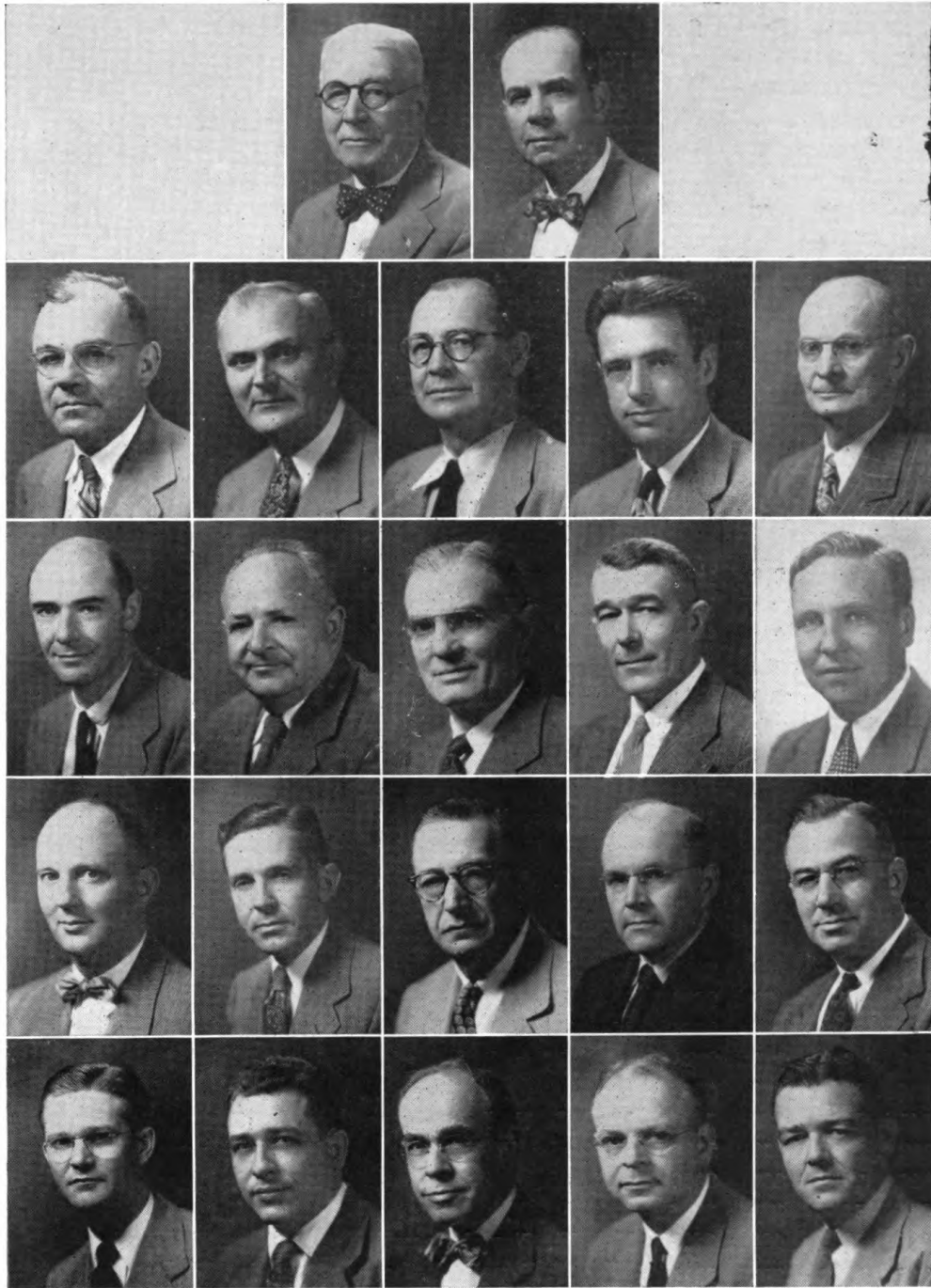


Fig 22. THE DIACONATE, WINCHESTER CHURCH—1949

(For index see page 136)

WINCHESTER PRESBYTERIAN CHURCH

WOMEN OF THE CHURCH

Year	Members		Cont \$	President	Vice-President
	Ch.	Soc			
1906	386	50		Mrs. Bessie McCann	
1907	406	50		Mrs. I. W. Russell	
1908	422			Mrs. I. W. Russell	
1909	424	47		Lucy F. Kurtz	Mrs. Frank B. Crawford
1910	502			Lucy F. Kurtz	Mrs. Frank B. Crawford
1911	419	45		Lucy F. Kurtz	
1912	432			Lucy F. Kurtz	
1913	426			Mrs. Robert McC. Glass	
1914	409		211	Mrs. Robert McC. Glass	
1915	474		211	Mrs. Lucien Lupton	
1916	478	50	573	Mrs. Lucien Lupton	
1917	490			Mrs. Bessie McCann	Lucy F. Kurtz
1918	489	61		Mrs. Bessie McCann	Lucy F. Kurtz
1919	478			Mrs. Frank B. Crawford	Mrs. John Rosenberger
1920	538			Mrs. Frank B. Crawford	Mrs. Henry Moling, Jr
1921	497			Mrs. Frank B. Crawford	Mrs. Henry Moling, Jr
1922	608			Mrs. Frank B. Crawford	Mrs. Fred L. Glaize
1923	590	200	1309	Mrs. Frank B. Crawford	Mrs. Fred L. Glaize
1924	640			Mrs. Fred L. Glaize	Mrs. John Rosenberger
1925	691	210	2273	Mrs. Fred L. Glaize	Mrs. L. H. Stokes
1926	744	240	2288	M. Irene Slonaker	Mrs. L. H. Stokes
1927	740	260	2521	M. Irene Slonaker	Mrs. George G. Snarr
1928	828	299	3781	Mrs. R. Bruce Slonaker	Mrs. George G. Snarr
1929	848	294	3485	Mrs. R. Bruce Slonaker	Mrs. Frank B. Crawford
1930	880	290	3230	Lela Rosenberger	Mrs. Frank B. Crawford
1931	924	308	4079	Lela Rosenberger	Mrs. John S. Scully, Jr
1932	954	318	3757	Mrs. J. H. Moling, Jr	Mrs. John S. Scully, Jr
1933	889	326	3491	Mrs. J. H. Moling, Jr	Mrs. S. C. Brooks
1934	884	328	3141	Mrs. George G. Snarr	Mrs. S. C. Brooks
1935	911	321	3248	Mrs. George G. Snarr	Mrs. R. Bruce Slonaker
1936	878	353	2492	Mrs. S. C. Brooks	Mrs. R. Bruce Slonaker
1937	909	422	2353	Mrs. S. C. Brooks	Mrs. H. Clay deGrange
1938	886	354	2645	Mrs. Edward G. Rusk	Mrs. H. Clay deGrange
1939	952	321	2324	Mrs. Edward G. Rusk	Mrs. John Snively
1940	1028	385	2196	Mrs. D. E. Leatherman	Mrs. John Snively
1941	1043	385	1845	Mrs. D. E. Leatherman	Mrs. T. Russell Cather
1942	1055	369	2636	S. Bertha Williams	Mrs. T. Russell Cather
1943	1067	369	3006	S. Bertha Williams	Mrs. W. Barron Glover
1944	1151	389	3316	Mrs. H. Clay deGrange	Mrs. W. Barron Glover
1945	1214	435	3220	Mrs. H. Clay deGrange	Mrs. Jay H. Lowden
1946	1223	385	2914	Mrs. T. Russell Cather	Mrs. Jay H. Lowden
1947	1265	513	3407	Mrs. T. Russell Cather	Mrs. J. Curtis Fray
1948	1323	450	3457	Mrs. Frank Bailey	Mrs. J. Curtis Fray
1949	1042	464	3132	Mrs. Frank Bailey	Mrs. Charles Marks

The roll of the Women of the Church includes all the women on the Church roll since 1923. Contributions in the above lists are totals, including benevolences, local church work, presbyterial dues, etc., etc.

WOMEN OF THE CHURCH

Year	Secretary	Treasurer	Historian
1906			
1907	Lucy Kurtz	Lucy Russell	
1908	Lucy Kurtz	Lucy Russell	
1909	Eva Graham	Flora Milton	
1910	Eva Graham	Flora Milton	
1911	Nina Shapard	Flora Milton	
1912	Nina Shepherd	Flora Milton	
1913	Lucy Kurtz	Elizabeth Kurtz	
1914	Lucy Kurtz	Elizabeth Kurtz (Mrs. Frank L. Grim (below))	
1915	Ellen Boyd	Lucy Kurtz	
1916	Ellen Boyd	Lucy Kurtz	
1917	Mrs. Lucien Lupton	Lucy Kurtz	
1918	Mrs. Lucien Lupton	Lucy Kurtz	
1919	Mrs. R. L. Stickle	Caroline Smith	
1920	Mrs. R. L. Stickle	Caroline Smith	
1921	Mrs. R. L. Stickle	Caroline Smith	
1922	Mrs. R. B. Slonaker	Frances Capper	
1923	Mrs. R. B. Slonaker	Frances Capper	
1924	Mrs. R. B. Slonaker	Nan M. Smith	
1925	Virginia Kurtz	Nan M. Smith	
1926	Virginia Kurtz	Lela Rosenberger	
1927	Anna R. Wood	Lela Rosenberger	
1928	Mrs. H. A. Hanst	Mrs. Frank Grim	Nell Lupton
1929	Mrs. H. A. Hanst	Mrs. Frank Grim	Nell Lupton
1930	Mrs. H. A. Hanst	Frances T. McFaden	Mrs. Frank Grim
1931	Mrs. Frank L. Grim	Mrs. E. D. Witherspoon	Mary E. Bush
1932	Mrs. Frank L. Grim	Catherine Conner	Mary E. Bush
1933	Mrs. Paul R. Hartman	Catherine Conner	Mary E. Bush
1934	Mrs. Paul R. Hartman	Virginia T. Boyd	Mary E. Bush
1935	Catherine Conner	Virginia T. Boyd	Mary E. Bush
1936	Catherine Conner	Mrs. Wendell Goode	Mary E. Bush
1937	Louise Duncan	Mrs. Wendell Goode	Mary E. Bush
1938	Louise Duncan	Mary Belle Bear	Mrs. Francis Marshall
1939	Mrs. F. Earl Parsons	Mary Belle Bear	Mrs. Francis Marshall
1940	Mrs. F. Earl Parsons	Mrs. R. F. Hatcher	Mrs. Frank L. Grim
1941	Mrs. Russell Joyce	Mrs. R. F. Hatcher	Mrs. Frank L. Grim
1942	Mrs. Russell Joyce	Mrs. Rob. Underwood	Mrs. Frank L. Grim
1943	Mrs. W. B. Goode	Mrs. Rob. Underwood	Mrs. Frank L. Grim
1944	Mrs. W. B. Goode	Mrs. Rob. McC. Glass	Mrs. R. B. Slonaker
1945	Mrs. O. F. Rhodes	Mrs. Rob. McC. Glass	Mrs. R. B. Slonaker
1946	Mrs. O. F. Rhodes	Mrs. Harry L. McCann	Mrs. R. B. Slonaker
1947	Mrs. J. Curtis Fray	Mrs. Harry L. McCann	Mrs. R. B. Slonaker
1948	Mrs. R. G. Gibbens	Mrs. Godfrey Zirkle	Mrs. Russell A. Joyce
1949	Mrs. Wm. Hendrie	Mrs. Godfrey Zirkle	Mrs. Russell A. Joyce

Note:—Miss omitted from names of unmarried women for printing considerations. Frances T. McFaden married Rev. E. D. Witherspoon. The Auxiliary had no historian until 1928, and no vice-president in its earlier years except 1909-1910, at least none is now of record.

MEMBERS OF THE CHURCH IN SERVICE—WORLD WAR TWO

William C. Allen (died in France, Aug. 27, 1944)	(died Pacific Area, July, 1945)
Mary E. Amos	William Hendrie
Marion E. Amos	James H. Himelright
Lester D. Arnold, Jr	Loring K. Himelright
John S. Bailey (died at Tarawa, Jan. 21, 1944)	Richard C. Himelright (died in Belgium, Dec 26, 1944)
Ralph S. Bailey	B. Unger Hohanness
Stuart S. Bailey	George H. Hohanness, Jr.
Walter P. Bailey	Courtney G. Hook Jr
George L. Baker	Raymond A. Hook
John C. Barnhart	John L. Hottel
Philip W. Barnhart	Fred S. Hunt Jr
Melvin Bayliss	H. Courtney Jones
Earl L. Beaver	Russell A. Joyce
William Harmon Bell (died Scotland, July 23, 1945)	Frank L. Kalafat
Richard E. Boyd Jr	Harry R. Kern Jr
Robert S. Boyd	Hubert A. Kerr Jr
James W. Brooks	George V. Klimes
H. Daniel Brown	Herbert V. Kline
James W. Brown	Rinard T. Largent
Harry E. Cain	Clarke S. Loy
William C. Cain	Garland K. Mason
Theron J. Calkin	Elizabeth F. Massie
Joseph E. Campbell	Joseph A. Massie Jr
Harry L. Carper	Samuel B. McCarty
J. Howard Cather Jr.	H. B. McCormac Jr
Robert H. Claytor	Arthur L. McIntyre
William Claytor	E. Eugene McIntyre
A. Ryland Conner Jr	Robert N. McKelvey
Beverly P. Cooper	John R. McKown
Henry F. Daugherty	Charles P. McVicar Jr
Everette W. Duncan	John F. Morrison
Georgia B. Eddy	Jack O'Roark
John V. Eddy	Ryland R. Perry
Richard K. Eddy	John W. Ramey Jr
Herbert J. Floyd	Louis E. Rice Jr
Philip B. Glaize	Samuel F. Rhodes
William M. Glaize	Harry E. Ridgeway
John D. Glover Jr	George B. Ritter
Hilda M. Haines	John E. Sartelle
Ray M. Hammer	Raymond D. Saxe Jr
Charles E. Harper	John S. Scully 3rd
Charles L. Harper	Thomas G. Scully
Robert G. Harper	John H. Seal Jr
Frank W. Harris	Randolph T. Shields Jr
Allison L. Hartman	Edmund P. Spates
	Donald W. Stewart

DIRECTORY—MINISTERS, ELDERS AND DEACONS
MEMBERS IN SERVICE, WORLD WAR TWO—Continued

141

Richard S. Sutton	C. Ridgely White
Robert L. Sutton	G. Thomas Whitham
Clayton J. Swank Jr	Wayne A. Whitham
John M. Taylor	Doris V. Whitehurst
James E. Taylor	Jean R. Whitehurst
(died in France, July 18, 1944)	Orville C. Wine
Robert R. Taylor	Harold E. Wingert
William Thompson	104 in all

STATISTICS—THE PRESBYTERIAN CHURCH IN WINCHESTER, VA.

In the matter of statistics it is to be noted:—

1. That, while the Assembly began to report vital statistics of its constituent congregations in 1809 and continued until 1825, that work was interrupted until 1831 and again until 1836, since which time the reporting has been continuous.
2. That it was not until 1851 that local congregational expenditures were listed. Previous to that time the figures given were only those cleared through the presbyterial treasurers—benevolences (chiefly home missions and education) and the presbyterial assessments and commissioner expense funds.
3. That it was not until 1856 that the Assembly reported Sunday school enrollment.
4. That it was not until 1866 that the salaries of ministers were segregated as a separate item from other local congregational expenditures. They were combined again in 1910 and 1911.
5. That the General Assembly, New School, at first compiled statistics at three year intervals, 1840, 1843, 1846 and 1849, continuously by years from 1850, but without any Loudoun Street figures, 1851 to 1857 inclusive.
6. That no statistics are available for 1862-1865.
7. That elders and deacons began to be listed in 1875.

With that preamble so far available the statistics for the original Presbyterian Church in Winchester, Va. are as follows (accessions, members and contributions)

Year	Acc	Mem	Cont	Year	Acc	Mem	Cont
1800		40		1819	7	94	
1809		60	27	1820	7	99	121
1810	3	60	31	1821	12	107	93
1811	6	66	22	1822		106	76
1812	5	70	5	1823	6	112	58
1813	5	71	37	1824	11	122	59
1814	6	76	16	1825		122	
1815	4	76	25	1831	40	80	43
1816	4	78	50	1836	3	180	369
1817	31	109	45	1837	4	162	240
1818	6	96	107	1839			177

The records, though incomplete in the earlier years, show that from Sep 7, 1800 down to March 31, 1949 at least 3893 persons have been enrolled in the Winchester Church made up:—Presbyterian Church, 1800-1839, 367; Kent Street, 1839-1900, 438; Loudoun Street, 1839-1900, 624; the Reunited Church, 1900-1949, 2464. The roll of the Reunited Church yields membership as follows by decades—1900—306; 1910—502; 1920—538; 1930—880; 1940—1028; 1949—1042 (pruned roll).

Down to 1871 the two congregations divided the Presbyterian population about evenly. That year Kent Street reached its maximum of 156, Loudoun Street reported 154. The location of Loudoun Street was in its favour as the town grew westward; it reached its maximum of 262 in 1895, but dropped to 187 at the merger in 1900 on a pruned roll.

STATISTICS—KENT STREET CHURCH

Year	Elders	Deacons	Accessions	Members	Sunday Sch	Contributions			Remarks
						Benev.	Salary	Total	
1829			5	40					David H. Riddle, pastor
1830			17	56		38		38	
1831			25	80		28	10	38	Riddle accessions—47
1840			12	90		292	15	307	Wm. M. Atkinson, pastor
1845			3	113		294	6	331	
1846			5	113		241	3	324	V. Atkinson added—68
1847				115		183	3	292	B. T. Lacy, pastor
1850				114		30		30	
1851			6	122		350	25	3056	V. Lacy accessions—16
1852			14	115		842	2337	3182	J. R. Graham, pastor
1856			5	110	90	1216	2035	3461	
1860			5	120	200	582	880	1777	Graham high Sunday Sch.
1866			21	116	110	20	800	945	
1867			27	134	125	98	1200	1363	
1868			2	136	125	112	600	827	
1869			11	140	85	212	1150	1483	
1870			20	147	110	464	1114	1893	J. R. Graham, pastor
1871			19	156	115	296	800	1517	Graham high members
1872			7	149	90	306	780	3588	Graham high finance
1873			9	148	80	203	1000	1528	
1874			5	140	110	260	712	1292	
1875	5	4	4	140	125	144	880	1506	
1876	5	3	13	135	100	121	700	1308	
1877	5	3	6	126	100	134	750	1432	
1878	7	1	3	120	90	342	750	1468	
1879	6	1	29	137	120	130	740	1385	Graham high accessions
1880	7	1	9	140	90	116	750	1381	J. R. Graham, pastor
1881	7	6	7	138	100	190	750	1545	Graham high officers
1882	7	3	3	131	100	129	750	1735	
1883	6	6	6	128	115	145	750	1536	
1884	5	6	1	125	90	118	750	1216	
1885	5	6	5	125	95	124	700	1450	
1886	5	4	4	122	92	228	790	1520	
1887	5	5	9	125	107	187	701	1482	
1888	5	5	2	122	104	191	750	1906	
1889	5	4	6	123	104	207	610	1432	
1890	3	4	14	125	113	160	800	1473	J. R. Graham, pastor
1891	3	4	3	124	101	183	750	1515	
1892	3	4	4	125	103	173	900	1636	
1893	2	4	3	122	86	291	950	1743	
1894	2	4	8	120	136	236	600	1322	
1895	2	4	4	123	137	220	650	1287	
1896	2	3	4	120	146	212	600	1199	
1897	2	3	7	123	147	223	635	1350	Graham high Sunday Sch.
1898	2	3		119	141	235	610	1157	
1899	2	2	4	115	141	220	617	1214	Graham accessions—354

STATISTICS—LOUDOUN STREET CHURCH

Year	Elders	Deacons	Accessions	Members	Sunday Sch.	Contributions			Remarks
						Benev.	Salary	Total	
1840				48					Wm. Hill, tem supply
1841				46					Moses Hoge Hunter
1842			32	78					Wm. Hill, tem supply
1843			34	110					A. H. H. Boyd, pastor
1846			29	120					
1849			13	119			10	10	
1850			7	116			8	8	
1858			5	159		170	12	182	
1859			7	163		170	12	182	
1860			10	168		140	29	169	
1861			8	172		140	600	794	
1864			1						Boyd accessions—(127)
1866			13	164	125	114	1561	1695	Jonah W. Lupton, t.s.32
1867			19	130	130	190	1665	1925	Geo. L. Leyburn, pastor
1868	6	7	3	133	100	110	843	953	
1869	6	7	10	172	125	365	1735	2710	
1870	6	7	16	151	100	349	1100	1494	Geo. L. Leyburn, pastor
1871	8	7	10	154	150	363	900	1624	
1872	8	7	15	160	175	411	1000	2041	
1873	8	7	49	197	190	350	1000	5480	
1874	8	7	17	200	230	436	1000	2849	
1875	8	7	8	183	270	202	1000	2037	Leyburn accessions, 128
1876	8	6	2	183	324	205	1000	3055	Henry M. White, pastor
1877	8	6	32	206	351	183	1000	2851	White high Sunday Sch.
1878	10	8	9	209	334	139	1600	2255	White high officers
1879	10	8	57	254	250	828	1200	2546	
1880	9	8	10	255	266	471	1200	2606	Henry M. White, pastor
1881	6	4	7	195	285	234	1200	1947	Round Hill organized,
1882	6	4	10	205	274	214	1200	2109	May 15, 1880
1883	6	4	24	221	281	202	1200	2187	
1884	6	4	7	220	214	180	1260	6579	Church remodeled, 1883
1885	6	4	19	224	207	314	1208	2664	
1886	6	4	6	174	183	172	1152	3385	
1887	8	8	23	181	215	239	1200	2356	
1888	8	8	13	187	197	150	1345	2121	
1889	8	7	8	181	190	119	1040	1775	
1890	8	7	8	158	183	114	1038	2961	Henry M. White, pastor
1891	8	7	7	155	212	128	1225	3929	
1892	9	7	26	154	203	212	1500	2048	
1893	9	7	25	170	177	210	1500	2392	
1894	8	7	13	246	174	284	1200	1830	
1895	8	7	9	262	148	339	1200	2014	White high members,
1896	8	7	9	175	148	389	1200	2658	(incl. non-residents?)
1897	8	6	6	221	140	423	1200	1974	
1898	8	6	19	188	190	495	1200	2211	
1899	8	6	5	187	148	388	1200	2107	White accessions, 377

Year	Elders	Deacons	Accessions	Members	Sunday Sch.	Contributions			Remarks
						Benev.	Salary	Total	
1840	11		12	138		292	15	307	Wm. M. Atkinson
1843	12	2	28	183		117	18	135	Atkinson—Boyd
1846	11	2	34	233		241	3	324	K.S. vacant—Boyd
1849	11	2	20	233		276	13	650	Lacy—Boyd
1858	11	1	23	279	215	915	884	2013	Graham—Boyd
1859	11	1	9	283	200	818	4112	5200	Graham—Boyd
1860	10	1	15	288	200	722	969	1946	Graham—Boyd
1861	9	1	12	287	200	612	1600	2466	Graham—Boyd
1866	14	1	34	280	235	134	2361	2640	Graham—Lupton
1867	14	1	46	264	255	288	2865	3289	Graham—Leyburn
1868	14	13	5	269	225	112	1443	1780	Graham—Leyburn
1869	12	13	21	312	210	577	2885	4193	Graham—Leyburn
1870	13	13	36	298	210	813	2214	3387	Graham—Leyburn
1871	15	11	29	310	265	659	1700	3141	Graham—Leyburn
1872	14	11	22	309	265	717	1780	5629	Graham—Leyburn
1873	14	11	58	345	270	553	2000	7008	Graham—Leyburn
1874	13	11	22	340	340	696	1712	4141	Graham—Leyburn
1875	13	11	12	323	395	346	1880	3543	Graham—Leyburn
1876	13	9	15	318	424	326	1700	4363	Graham—White
1877	13	9	38	332	451	317	1750	4283	
1878	17	9	12	329	424	481	2350	3723	
1879	16	9	86	391	370	958	1940	3931	
1880	16	9	19	395	356	587	1950	3987	Graham—White
1881	13	10	14	333	385	424	1950	3492	
1882	13	7	13	336	374	343	1950	3844	
1883	12	10	30	349	396	347	1950	3723	
1884	11	10	8	345	304	298	2010	7795	
1885	11	10	24	349	302	438	1908	4114	
1886	11	8	10	296	275	400	1942	4905	
1887	13	13	32	306	322	426	1901	3838	
1888	13	13	15	309	301	341	2095	4030	
1889	13	11	14	304	294	326	1650	3217	
1890	11	11	22	283	296	274	1838	4434	Graham—White
1891	11	11	10	279	313	311	1975	5444	
1892	12	11	30	279	306	385	2400	3684	
1893	11	11	28	292	263	501	2450	4135	
1894	10	11	21	366	310	520	1800	3152	
1895	10	11	13	385	235	559	1850	3301	
1896	10	10	13	295	321	601	1800	3857	
1897	10	9	13	344	257	646	1835	3324	
1898	10	9	19	307	331	730	1810	3368	
1899	10	8	9	302	289	608	1817	3221	Graham—White
1900	6	6	28	306	324	494	1600	3292	Re-united Church
1901	6	7	21	310	258	916	1400	3413	Julian S. Sibley, pastor
1902	6	7	11	302	221	508	1800	3999	
1903	6	9	16	390	254	662	1800	3036	

146 VITAL AND FINANCIAL STATISTICS—REUNITED CHURCH

Year	Elders	Deacons	Accessions	Members	Sunday Sch.	Contributions			Remarks
						Benev.	Salary	Total	
1904	6	9	14	385	292	621	1800	2975	J. S. Sibley, pastor
1905	6	9	5	367	278	695	1000	2864	Sibley accessions, 67
1906	6	9	31	386	270	583	1683	5275	J. H. Lacy, pastor
1907	6	9	34	406	310	551	2200	13340	Church remodeled
1908	6	9	30	422	345	828	2300	7812	
1909	6	9	20	424	302	847	2200	8493	
1910	8	10	86	502	305	1054	(2200)	5778	J. H. Lacy, pastor
1911	8	10	19	419	385	1017	(2200)	6776	
1912	6	10	30	432	395	1000	2400	6926	
1913	5	9	19	426	415	1735	2400	10501	Highland Ave Mission
1914	8	10	21	409	407	1325	2400	6400	
1915	8	9	40	474	588	2387	1800	6425	
1916	8	9	28	478	591	2960	2000	10898	
1917	8	9	100	490	599	2459	2000	9741	Lacy high accessions
1918	8	9	22	489	576	2708	2000	11286	
1919	7	9	22	478	605	4495	2000	9591	
1920	10	10	38	538	595	6005	2300	10681	J. H. Lacy, pastor
1921	8	10	46	497	603	6219	2450	13691	
1922	7	10	65	608	618	6301	2380	14606	Lacy high members
1923	7	9	5	590	639	6122	1915	11267	Lacy accessions, 656
1924	7	9	60	640	671	7376	3075	20537	F. T. McFaden, pastor
1925	7	9	68	691	689	6960	3600	21094	
1926	7	9	69	744	751	8997	3600	17773	
1927	6	8	112	740	804	9646	3600	20802	
1928	10	11	107	828	803	13924	3600	25270	
1929	9	11	42	848	821	11202	3600	23857	
1930	9	11	48	880	869	10385	3600	30325	F. T. McFaden, pastor
1931	9	11	67	924	913	12373	3600	27172	
1932	8	11	51	954	836	11165	3600	22732	
1933	8	10	52	889	835	11608	3600	23029	McFaden accessions, 728
1934	8	10	52	884	797	8672	2701	17669	E. B. McGukin, pastor
1935	8	10	51	911	909	8552	3000	19109	
1936	8	8	39	878	843	7406	3000	18248	McGukin accessions, 139
1937	13	12	49	909	764	7053	3025	17029	R. S. Wilson, pastor
1938	10	12	64	886	754	7781	3600	18237	
1939	10	12	90	952	793	6764	3600	18483	
1940	16	15	81	1028	870	5141	3600	35348	R. S. Wilson, pastor
1941	15	15	46	1043	775	5660	3600	23899	
1942	15	14	45	1055	815	6738	3600	23487	
1943	14	14	35	1067	788	7001	3600	21275	
1944	12	14	110	1151	871	7155	3600	23953	
1945	15	13	91	1214	645	8777	3600	31226	
1946	14	18	40	1223	842	10414	4200	43401	
1947	14	18	77	1265	865	12123	4600	41472	
1948	21	27	93	1323	917	10423	5000	43671	
1949	20	26	77	1042	895	11995	5250	43634	Wilson accessions, 874

INDEX

This index does not include, except as particularly referred to in the text, the names of the hundred and sixty six elders and deacons who have served the Church since 1800. For them see the lists given for each of the several Church divisions and the combined lists on pages 128 and 135, and the memorials of elders on page 129 and later.

Adams, Rev Philip Cary.....	124	Boyd, Rev A.H.H., pastor.....	15, 34, 37, 40
Affleck, Fannie	82, 89	photograph	67
Alexander, Rev Archibald A.....	15	sketch	113
Alexandria, Second Church.....	26, 28, 36	Eleanor	61, 80
Allen, Thomas	35	Braddock, General Edward	7
Am Bd Com F M	32	Brent, Henry M.	42
Am Education Society	32	Briery Church	28
Am Home Mission Society.....	32	Brown, Rev Fred T.	21
Anderson, Rev James	11, 12	Rev Hugh A.	21
Anderson, Rev S. I. P.	38	Rev James Moore.....	21, 27
Arnold, Rev John	13	Oliver M.	40
Armstrong, Rev George D.	38	Rev. Paul F.....	46
Arrowwood, Rev W. W.	73	BUILDINGS (Descriptions and Deeds)	
Assembly, New School	33, 34	Burns Home	105
Assembly, Old School	11, 14, 15	Highland Avenue Chapel	104
Atkinson, Ann Pleasants	112	Highland Avenue Manse	105
Atkinson, Mary Frances	47, 112	Kent Street Church	41
Atkinson, Rev W. M., pastor.....	34, 38, 47	Kent Street Manse	39
photograph.....	37	Loudoun Street Church	99
sketch	112	Loudoun Street Manse	104
Baker, Ada Glass	88, 92	Old Stone Church	94
Baker, Rev Daniel	19, 28	Parking Lot	104
Baker, Henry S.	40	Religious Education Building	103
Beatty, Henry	16, 20, 26, 29	Willey Building	101
Bedinger, Rev Everett W.	53	Bullskin Church	16
Bell, Eliza	21, 47	Burley Thomas	61, 80
John	13, 26, 29, 30, 41	Burns, Mrs Bertha H.	105
John Newton	35, 40, 43	Caldwell, Eloise	75
Newton, Mrs. John	45	Rev Joseph	13
Mary Ann	21	Campbell, Rev Robert B.	74, 75, 90
Nancy Selina	19, 40	photo	108
Rev Robert Sherrard	40, 46	sketch	125
Bent, Nathaniel.....	30, 34, 35, 43, 44	Candidates (min) K.S. Church.....	46
Roxaline D.	30	L.S. Church	63
William L.	44	R.U. Church	79
Berry, Rev Robert T.	39	Stone Church.....	21
Berryville Church	48	Carson, Rev James Campbell	55
Billings, Rev Silas	54, 60	Rev Wm. Walter	55
Mary	60	Cartmell, Thomas K.	5
Bittinger, Mary	83	Chamberlaine, Mary Elizabeth.....	47
Bitzer, Rev George Lease.....	63	Charles Town Church	16

Clark, Charles H.	42	Fairfax Hall	60
Clerk of Session, K.S. Church.....	44	Fairfax, Thomas, Lord	7
L.S. Church.....	57	Fithian, Rev Philip Vickers	8
R.U. Church.....	78	Foote, Rev Wm. Henry.....	4, 18, 19, 26, 29
Clymer, Mary Weston	64	Fort Loudoun Seminary	81, 88
Collectors (salary)	20	Friend, Mary Minge	122
Communion Service	20, 86	Friends (Quakers)	8
Conrad, Mrs Betty	30	Gamble, Joseph	13, 16, 20, 26
Conrad, Mrs. Harriet	30	Gelston, Rev Samuel	12
Robert Y.	40, 42	General Assembly (O.S.).....	11, 14, 15
Cook's Creek—Harrisonburg Ch.....	34	(N.S.)	33, 34
Cool Spring Church	13	General Association of Conn.....	14, 32
Cowan, Millie, organist	61	Gerrardstown Church	13, 18
Coyner, Rev David H.	28	Gibbens, Mrs Betty S.	3
Craighead, Rev Alexander	32	Gilkeson, Rev Charles D.....	74, 76, 84
Crawford, Mrs. Frank B.	85	Mrs Margaret L.	118
Rev William A.	53, 54	Glass, Rev Joseph	18, 20, 25
Crim, Rev Harry M.	79, 124	R. Katherine	81, 88
Crisman, Salome	3	Rev. William Wood	80
Davies, Rev Samuel	32	Gold, Daniel	26, 29, 30, 42
Davis, Robert, sexton	88, 92	William H.	30
Davis, Samuel H., elder	29	Graham, Evaline	45
Deacons, first	20	Mrs Fannie T. Magill	39, 47
chronological list	135	Rev Henry Tucker	47
Kent Street Church	44	Rev Alfred T.	46
Loudoun Street Church	57	Rev James Robert.....	38, 40 43
Reunited Church	78	photo	51
1927 photograph	126	sketch.....	116
1949 photograph	137	Rev James Robert 2nd.....	47
Deeds, chapter eight	94	Rev James Robert 3rd.....	80
Kent Street Church	41, 42	Rev James McE.	63
Deems, Methodist Minister	47	Graham photographs	50, 51
Discipline, First Church	14, 20	Graveyards, Old Stone Ch. 10, 22, 94, 98	
K.S. Church	45	Mt. Hebron Cem.	10
L.S. Church	63	Stonewall Cem.	115
R.U. Church	87	Gray, Robert	16, 26, 41
Duckwall, Rev Joseph S., photo.....	107	Grim, Charles	4
sketch	125	Clifford D.	3, 98, 99, 103, 105
Duncan, Louise	92	Handy, Rev. I. W. K.	53
Dutton, Rev Warren B.	39, 47	Harper, Rev L. Feuilleteau	125
Elders, chronological list	128	L. Feuilleteau Jr	92
K.S. Church	44	Harwood, Ida L.	64
L.S. Church	56	Hayfield Church	65
original	16, 17, 18, 21	Henderson, Rev Robert	14
R.U. Church	76	Henning, William	26, 29, 30, 34, 42
1927 photograph	126	Highland Avenue Mission.....	89, 104, 105
1949 photograph	134	Highland Ave buildings.....	104, 105
memorials	129	ministers	124
Episcopal Church	8	photographs	93, 107

- Hill, Rev William, chap three.....16
 and Kent St.....25
 and New School.....29
 photograph37
 sketch113
 and Loudoun St 53
- Hodge, Rev Arch Alexander 21
- Hoge, Rev John12, 32
 Rev Moses12, 14
 Moses, elder 20
- Holliday, Helen T. (Mrs Hodge)..... 21
 Helen T. (Mrs Leyburn).....64
 James 14, 16
- Honor Roll, World War 2140
- Hopkins, Rev Abner Crump.....51, 71
- Hottel, John Linden 80
- Hunter, General David 40
- Hunter, Rev Moses Hoge54, 113
- Jackson, Gen. Stonewall.....7, 39, 117
- Jones, Betty Churchill 121
 Rev Alfred 121
- Junkin, Mrs Mary Leyburn (W.M) 118
- KENT STREET CHURCH—Ch 4 & 5**
- Organization26, 27
- First merger30, 35, 41, 42
- Second merger48, 71
- Candidates (min) 46
- Deacons44, 135
- Deeds and stipulations41
- Discipline45
- Elders44, 128
- Finances40, 43, 45
- Manse 39, 43, 50
- Ministers44
- Photographs50, 51
- Statistics36, 43, 143
- Sunday School43
- Trustees42, 43
- Women's Work and Societies44
- Kilpatrick, Rev Abner W.....33, 34, 64
- Kirkpatrick, Rev Robert F56
- Klipstein, Rev Lewis21
- Krebs, Henry Clay43, 44
- Kurtz, Lucy75
 Mrs Mary F.86
- Lacy, Rev Benjamin R.120
 Rev Beverly T.38, 115
 Rev Graham Gordon.....73, 79, 89
- Lacy continued—
 Rev J. Horace, pastor.....72
 photograph68
 sketch121
 women's wk.....73
 Major Horace L.120
- Landstreet, Rev John64
- Leach, Rev James Henry Cosden.....19
- Leftwich, Rev James Turner.....53
- Legacies, Kent Street Church.....29, 45
- Legrand, Rev Nash13, 14, 32
- Leyburn, family117
 Rev George L.54, 64, 117
 Rev George W.54
- Library, Kent Street38, 71, 82
- Little, Elizabeth (Mrs Snyder).....21
 Harriet (Mrs F. T. Brown).....21
 James, elder26, 41
 Matilda (Mrs Hugh Brown) ..21
 Sarah E. (Mrs. H.R.Wilson).....21
- Logan, Lloyd, elder30, 35, 42
- LOUDOUN ST. CHURCH—Chap 6, 52**
- Candidates (min)63
- Constituted34, 35, 36
- Deacons57, 135
- Discipline63
- Elders56, 128
- Houses of Worship52
- Manses53
- Merger37, 66
- Ministers53
- Music and choirs60
- Organizations62
- Outposts64, 65, 66
- Photographs67, 68, 92, 93
- Records (Minutes of Session).....52
- Statistics36, 58, 144
- Sunday School59
- Treasurers58
- Women's Work and Societies.....61, 62
- Lupton, Rev. Jonah W.117
 Alice M. (Mrs W. H.Woods) 64
- Magill, Alfred T.29, 41
 Fannie, B. T.39, 45, 47
- Manses, Highland Ave106
 Kent Street39
 Loudoun Street53, 104
- Marriage, Rev J. R. Graham.....39
 Rev. M. W. Woodworth.....40

Memorials, elders	129	Pittsburgh, Third Church	111
mural	101	Plan of Union, 1801.....	15, 32
Membership, First Ch.....	16, 21, 26, 142	1834	42
Highland Ave	90	1900	69
Kent St.	43, 143	Powell, William L, elder	44
Loudoun St.	58, 144	Prayer, Concert of	28
R.U. Church	146	Presby Church, Constitutional.....	34
Men's Work	62, 75, 84	Presbyteries, Donegal	11
Young	62, 84, 85	Hanover	31
Merger, First Ch and K.S.....	28, 29	Lexington.....	11, 12, 13
K.S. and L.S.	69	New Brunswick	31
Miller, Dr. Godfrey	105	New Castle	11
Godfrey	89	Winchester(N.S).....	12, 33
William C.	90	Winchester—see p 151	
Ministers, assistant	25, 75, 124	Prior, Rev Theodoric	38
Kent Street	38	Quakers (Friends)	8
Loudoun Street	53	Quantz, Carolyn, organist	80
Reunited Church	72	Rel. Education Building.....	75, 77
Mite Societies, Kent Street	44	Revivals	27, 28, 59
Loudoun Street	62	Richardson, Rev Donald W.....	74
Montgomery, Rev John	12, 14	Riddle, Rev David H, pastor.....	27, 28
Morgan, Gen Daniel	10, 15	photo	37
Morrison, Rev Elam	19, 25	sketch	112
Mt. Hebron Cemetery	10	Roads	1, 7
Music, Loudoun Street Church.....	60, 61	Robinson, Rev William	32
Reunited Church	80, 81	Round Hill Church	34, 65
McAllister, Rev. James Gray.....	64, 72	Rowland, Rev John	31
Mrs. (Meta E. Russell) 64		Royall, Rev John James, pastor.....	29, 33
McCann, Mrs. Bessie	85, 86, 105	sketch	112
McFaden, Rev. Frank T, pastor.....	73	Mary Anne (Mrs. McMurrin) 112	
annex	74	Russell, Meta Eggleston	64
photo	68, 126	Sartelle, Rev Preston Orr.....	79
sketch	121	Scott, Rev William N.....	28
Frances Talbot	122, 139	Scully, John S. Jr.....	103
McGukin, Rev. Emmett B, pastor 74, 75		Secession, New School	12, 20, 32
photo	77	New Side	12, 31
sketch	122	Loudoun Street	34
McMurrin, Rev Robert L.....	63	Session Clerks, Kent Street.....	44
McMurray, Mrs. Joseph A.....	86	Loudoun Street	57
Naylor, William	18	R.U. Church	78
Negro members	38, 43	Shawnee Indians	6
Neill, Joseph, deed	99	Sheetz, Lillian	82, 101
Lewis, deed	41	Shepard, George C.....	54, 60, 61, 80
New School Secession.....	12, 20, 32, 114	Shepherd, Rev Thomas J.....	36
New Side Secession	12, 31	Sexton, First Church (Old Stone).....	22
Newtown Church (Stephensburg).....	48	Reunited Church	88, 92
Oak Grove Schoolhouse	66	Sherrard, Francis D.....	40
Opequon Church	12	Judge Joseph H.....	15
Opequon Memorial Church.....	69	Robert	13, 97
Organized Classes	83	Shiple, Rev George W.....	74, 76
Parker, Judge Richard E.....	42	Sibley, Rev Julian, pastor.....	71, 72
Parkins, Rev Alexander H.....	46, 63	sketch	120
Phillips, Rev James W.....	33	Sigel, General Franz	40
Pitman, Rev F. W. T.....	64	Slavery and Dr. Boyd	114
		Slonaker, Mrs R. Bruce	85
		Smithfield Church (Bullskin).....	16

- Smith, Col Augustine26, 29, 41
 Rev James Hoge99
 Rev James Power46, 121
 Rev Joseph21, 47
 Smythe, Rev James J.46
 Snowden, Rev Nathaniel14
 Snyder, Prof Henry21
 Societies, A.B.C.F.M.32
 Am Education32
 Am Home Mission32
 Circle of Industry38
 Female Benevolent19
 Missionary and Educ.19
 Women's Loudoun St.62
 Reunited Ch.85
 Sperry, Charlotte (Mrs Lupton).....47
 John, elder26, 29
 Scotia A (Mrs Deems).....47
 Sprunt, Rev Alexander55
 Statistics, First Church21, 26, 142
 Tabulated142
 Stephenson, William, elder35, 42
 Stone Church,20, 43
 history94
 photographs23, 24
 sexton regulations.....22
 Stonewall Cemetery115
 Streit, Rev Christian8, 18
 Robert Bell40
 Susan (Mrs Woodworth)....40, 47
 William Hill, elder35, 40
 Stubblefield, Frances30
 Sunday School, first19
 Kent Street43
 Loudoun Street.....59
 R.U. Church82
 Sunday School, organized classes.....83
 S. S. Superintendents, Kent St.43
 Loudoun St.60
 R.U. Church.....83
 Sunnyside90
 Swank, Wilmer R.80
 Synt, James, sexton22
 Synods, excinded33
 New York12, 31
 N.Y. and Philadelphia32
 United114
 Virginia11, 15
 Tavenner, John V.63
 Temperance28
 Tennant, Rev William31
 Thacker, Rev James Ernest.....74
 Thomas, John L, elder.....29, 34, 42
 Thomson, Rev John11
 Tidball, Joseph30
 Thomas Alexander.....15, 29, 42
 Mrs Thomas Alexander.....30
 Todd, Rev John32
 Tokens, communion20
 Trailer Camp92
 Triplett, Rev John E.69
 Trustees, Kent Street Church.....43
 Reunited Church79
 Trust Funds, Reunited Church.....100
 Tucker, Alfred B.M.D.47
 Trustin, Rev Septimus27
 Union, 1801 plan15, 32
 1834 plan, First Ch—K.S.42
 1900 plan, K.S. and L.S.69
 Vacation Church Schools84
 Walton, Rev William C.19, 28
 War Between the States40
 Washington, General George7
 Week Day Church Kindergarten.....84
 White, Betty J.45, 47, 112
 Whitefield, Rev George31
 White, Rev Henry M, pastor.....54, 58
 photo51
 Opequon.....69
 sketch119
 Henry M, 2nd, candidate.....80
 Rev Hugh Watt64, 66
 Rev William Donaghe47
 Rev William McC.64
 William Spotswood83 etc
 Wilkerson, Rev Wm Andrew, photo.....108
 sketch.....127
 Willey Building102
 Williams, John, sexton92
 Philip40
 Willis, Mary, organist61
 Wilson, Rev Henry Rowan21
 Rev Lewis F.34, 39, 47
 Rev Norvel53
 Rev Ronald S, pastor.....76, 90
 photo77
 sketch123
 Rev Samuel Brown27
 Winchester, City6, 9, 39
 Winchester Church, First.....11, 24, 35
 Statistics142
 WINCHESTER REUNITED CH.
 Candidates (min)79
 Deacons78, 135
 Elders76, 128
 Merger terms69
 Ministers72
 Music and Choir80
 Special events88
 Statistics146
 Sunday School82
 Trust funds100
 Trustees79
 Winch. Presby, organized12
 ratifies merger69
 100th anniversary.....71
 150th anniversary.....99

WINCHESTER PRESBYTERIAN CHURCH

Witherspoon, Rev E. D., photo.....	108	Woodworth, R. B.	36, 99
sketch	125	Rev M. W.	40, 47
Womeldorf, Rev Herman J.....	108, 127	World War 2, honor roll.....	140
Women's Work	43, 44, 62, 85	Wright, Rev James B.	63
Women of the Church, officers.....	138	Young People Soc, Loudoun St.....	62
Wood, Col James	7	R.U. Church.....	76, 86
Woods, Rev Frank M.....	62, 70		
Rev Wm. Hervey.....	55, 64, 73, 124		