

*Carrie V. Hughes*

**The NEW BETHEL  
SESQUICENTENNIAL**

**1782-1932**



*The*  
NEW BETHEL  
SESQUICENTENNIAL

1782 - 1932

*Comprising an account of the Sesqui-  
centennial of the New Bethel Presby-  
terian Church, Sullivan County,  
Tennessee, and various other matters  
pertaining thereto.*



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# FOREWORD

REV. DAN GRAHAM

The one hundred and fiftieth year of the New Bethel Presbyterian Church of Tennessee near Piney Flats was celebrated August 20th-21st with fitting exercises.

Fifty years before hundreds of people gathered on the same ground and in the same beautiful brick building on the centennial occasion. There were many of the same faces in attendance again though the years had thinned their ranks considerably. For the past several years the idea of such an occasion had been discussed, and more than a year before, the building and grounds were beginning to be improved.

Holston Presbytery in session at Rogersville, Tenn., April 18, 1932, paused to pay tribute to this grand old church and appointed the following committee to cooperate with the pastor in arranging the program: Rev. Robert King, D. D., Johnson City; Rev. T. P. Johnson, D. D., Kingsport; Rev. H. H. Thompson, D. D., Bristol; Rev. Jno. Martin, Johnson City; and Elders J. Fred Johnson, Kingsport; E. W. King, Bristol; Deacon Sam R. Sells, Johnson City.

It was first planned to have four days of this celebration, but owing to the bank failures and other disconcerting occurrences in the county, it was decided that it would be best to condense the program into two days and nights.

The grounds were beautified, and a loud speaker was installed on the grounds. Spacious seats were placed under the trees and in the large tent at the rear of the church and around the building.

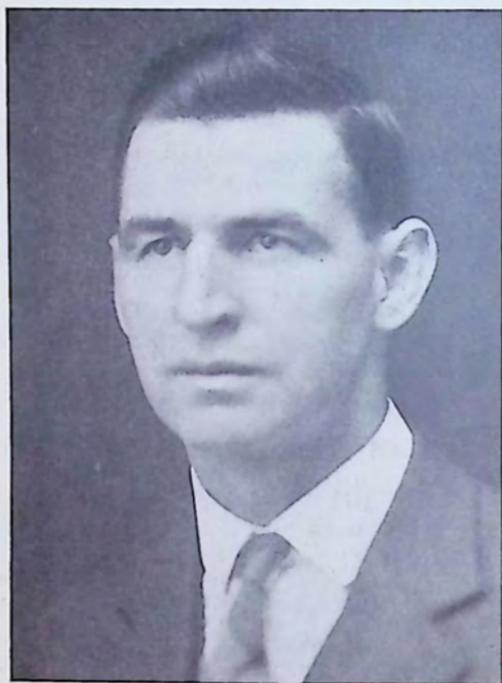
While not many days were taken nor were so many speakers heard it was a wonderful occasion to be long remembered. Hundreds of people came from far and near. About seventy-five were present who were there fifty years ago. Ribbons were given to them, and were sold to all present who desired one to commemorate this occasion. A roster of names was kept, and, while not nearly all availed themselves of the opportunity, there were more than twelve hundred registered.

The weather was ideal, quite a contrast of fifty years ago, for there was hardly a cloud in the sky. The order was perfect. No one saw or even smelt a drop of whiskey as far as has been reported. Not a cross word was heard or hardly a frown seen. The ladies served bountiful dinners free for all, on the ground two days, cafeteria style.

Hundreds of cars were parked on the grounds and but one horse. A reverse of the order of half a century ago. The committees did their part well. The speakers were prompt and, as you will see by these addresses printed, were timely and excellent.

The pastor and his associates take great pleasure in thanking one and all for everything you did to make this a great and glorious occasion.

We praise God for His goodness to us in sending His Son Jesus into the world. We thank Him for his church which has stood in this community for this century and a half; to bless our homes, our county, our state and nation and to fit and prepare us for that Heavenly mansion which his Son has gone to prepare for us.



REV. DAN HAMILTON GRAHAM

Son of James and Sallie Hickok Graham, born near Green Spring, Washington County, Va., Jan. 12, 1889. Attended King College and graduated from Union Theological Seminary, Richmond, Va., 1920. Ordained to the ministry by Abingdon Presbytery at Pulaski, Va., Oct. 8, 1918. Married to Nell Campbell Painter, Pulaski, Va., June 22, 1921. Served the pastorate of the Holston Valley group of Churches, Cold Spring, Cleveland, Green Spring and Bethel, 1920-25. Rural Retreat, and evangelist for Abingdon Presbytery, 25-27. Came to Blountville Group in September, 1927.



REV. J. S. YELTON

Born near Bakersville, Mitchell County, N. C. Second son of J. B. Yelton and Delilah H. Yelton. Attended North Carolina public schools and preparatory schools of his Church. Graduated from King College, 1928. Graduated from Louisville Presbyterian Theological Seminary, 1931. Accepted a call to the Blountville Presbyterian group of Churches as co-pastor. Ordained Aug. 29, 1931, by Holston Presbytery.

SATURDAY, AUGUST 20, 1932

Prelude: MISS MARGIE LYNN KING, Pianist· WILFRED GROSS, Choir  
Leader

Doxology

Invocation: REV. J. S. YELTON

Music

Scripture Lesson: J. S. YELTON

Prayer: REV. BEN HARROP

Music

Welcome Address: S. R. MCKAMEY

Music

Greetings: REV. T. P. JOHNSON, Holston Presbytery

Greetings: REV. J. M. MCCHESENEY, Abingdon Presbytery

Announcements

Sermon: DR. R. D. CARSON, Our Heritage

Music

12:30 P. M., Luncheon

2:00 P. M.

Song Service

Prayer: REV. J. P. McCONNELL

Greetings: From Churches, Organizations—E. W. KING, REV. M. W.  
DOGGETT

Music: JUNIOR CHOIR

Greetings: From Individuals—H. H. SMITH, REV. CLYDE SMITH, REV.  
PAUL PARKER, REV. J. P. McCONNELL, REV. J. C. RITTER, REV.  
ROY SHORTRIDGE, MISS LILLIAN WELLS

8:00 P. M.

Special Music

Historical Lecture: T. W. PRESTON, Civil and Religious History of East  
Tennessee

Lecture: JOE D. TAYLOR, Indian Illustrated History

Church History—PROFESSOR JOHN SCOTT

Music

Benediction

SUNDAY, AUGUST 21, 1932

10:00 A. M.

Address at Sunday School: DR. O. R. POST of King College

11:00 A. M.

Prelude: MRS. J. S. BACHMAN

Doxology

Invocation: REV. DAN H. GRAHAM

Music

Scripture Lesson: DR. JAMES I. VANCE

Prayer: REV. DAN H. GRAHAM

Announcements by Pastor

Music

Sermon: DR. JAMES I. VANCE, The Church.

Music

Prayer: J. FRED JOHNSON

12:30—Luncheon

Music

Invocation: WYLIE MILLS

Address—DR. C. W. HENRY

Sketches: Fifty Years Ago—HON. HASKELL DYER

Music

Welcome Address: JULIA ANN KING

Reading of Letter: JOHN F. GROSS, *Clerk of Session*

Solo: MISS GRACE DENNY

Benediction

8:00 P. M.

Presiding: REV. DAN H. GRAHAM, *Pastor*

Sermon: REV. PAUL PARKER

## BRIEF BIOGRAPHIES OF SOME OF PARTICIPANTS IN NEW BETHEL SESQUICENTENNIAL

### NEW BETHEL AUXILIARY

Organized in 1928, with the following officers: Mrs. C. Rhea Ramsey, President; Miss Belle Scott, vice-president; sect. and treas., Mrs. Herbert White. Officers, 1930: President, Mrs. Walter Cross; Mrs. C. F. Hodge, vice-president; sec., Mrs. C. Rhea Ramsey; Miss Belle Oliver, treas. Officers, 1932: Pres., Miss Belle Scott; vice-president, Miss Margie Lynn King; sect., Mrs. Walter Cross; Mrs. Roy Hughes, Treas.

### NEW BETHEL SUNDAY SCHOOL ORGANIZATION, 1932

Officers: Arden King, supt.; Byron Rutledge, assistant supt.; Marion Carr, sec. and treas.; asst. sec., Lawrence Torbett; second asst. sec., Miss Jessie Range. Teachers: B. L. Rutledge, Mrs. J. A. Carr, Clyde Torbett, Walter Cross, Belle Scott, Sam Ramsey, Rankin Smalling, Trigg Broyles, Mrs. E. L. King, Mrs. Clara R. Ramsey, Emma L. Millhorn, Margie Lynn King, Mrs. B. L. Rutledge, Mrs. Jennie Torbett.

### COMMITTEE CHAIRMEN DURING SESQUICENTENNIAL

Improvement—Arden King. Utilities—Clyde Torbett. Invitation and Entertainment—Byron Rutledge. Music—W. L. Gross; Museum—Mrs. Roy Hughes. Literature—Belle Scott. Decoration—Mrs. E. L. King. Ushers—Walter Cross. Order—Charlie Fagan. Historic—Prof. John Scott. Finance—Russell Jones. Program—D. H. Graham.

Miss Margie Lynn King, daughter of the late Anderson King and Mattie Oliver King. Pianist for New Bethel Church and at the Sesquicentennial Celebration.

Willford L. Gross, born July 19, 1896, son of Robert F. and Victoria Hughes Gross. Married Miss Dae Rutledge; five children. Deacon New Bethel Church; choir leader at Sesquicentennial Celebration. His father, Robt. F. Gross, led the choir at the Centennial Celebration.

Samuel R. McKamey, born July 29, 1877, son of George W. and Malicia Jane King McKamey. His entire life has been spent within one and one half miles of New Bethel Church, where he has been a life long member. He made a welcome address at the New Bethel Centennial Celebration when only five years of age. He had the honor of delivering the welcome address at the Sesquicentennial Celebration. A Ruling Elder in the Church.

Rev. Thos. P. Johnson, D. D., son of T. P. and Julia Keesler Johnson. Born at Salisbury, N. C., Oct. 31, 1893. Graduated from Davidson College, B. S. and M. A., 1915; Union Seminary, Richmond, 1918. Served pastorates at Welch, W. Va.; Christiansburg, Va., and Kingsport, Tenn.

Edward W. King, born Nov. 12, 1852, near New Bethel, in Sullivan County, Tenn.; son of William and Emma Hodges King. Both the King and Hodges families were among the first of the pioneer families who settled in the Fork country. Mr. King spent his early life as a country merchant, later moving to Bristol, Tenn., where he has long been recognized as one of the most successful wholesale merchants in this section. A Christian gentleman of the highest type, Ruling Elder in First Presbyterian Church, Bristol; one of King College's most loyal supporters and affectionately claimed as one of Bristol's most beloved citizens.

M. W. Doggett, D. D., whose name appears on the program of 50 years ago, was born April 14, 1855. Son of A. J. and Eliza Droke Doggett. Graduated King College, 1881; Union Seminary, 1884. Served churches as pastor and evangelist, Tazewell County, Va.; Synod of Texas; Ft. Worth, Texas; Burlington, N. C.; Knoxville, Tenn.; West Texas Pres.; Thompson Valley, Va. Married Miss Berta Carter; five children.

Mrs. Joseph S. Bachman. Hattie Brewer, daughter of William P. and Elizabeth Netherland Brewer, born and reared in Bristol, Tenn. Educated at Sullins College, Bristol. Married Dr. J. S. Bachman; four children. Organist at New Bethel Centennial Celebration and pianist at Sun Service, Sesquicentennial Celebration, 1932. A direct descendant through her mother, of the Rev. Joseph Rhea, D. D.

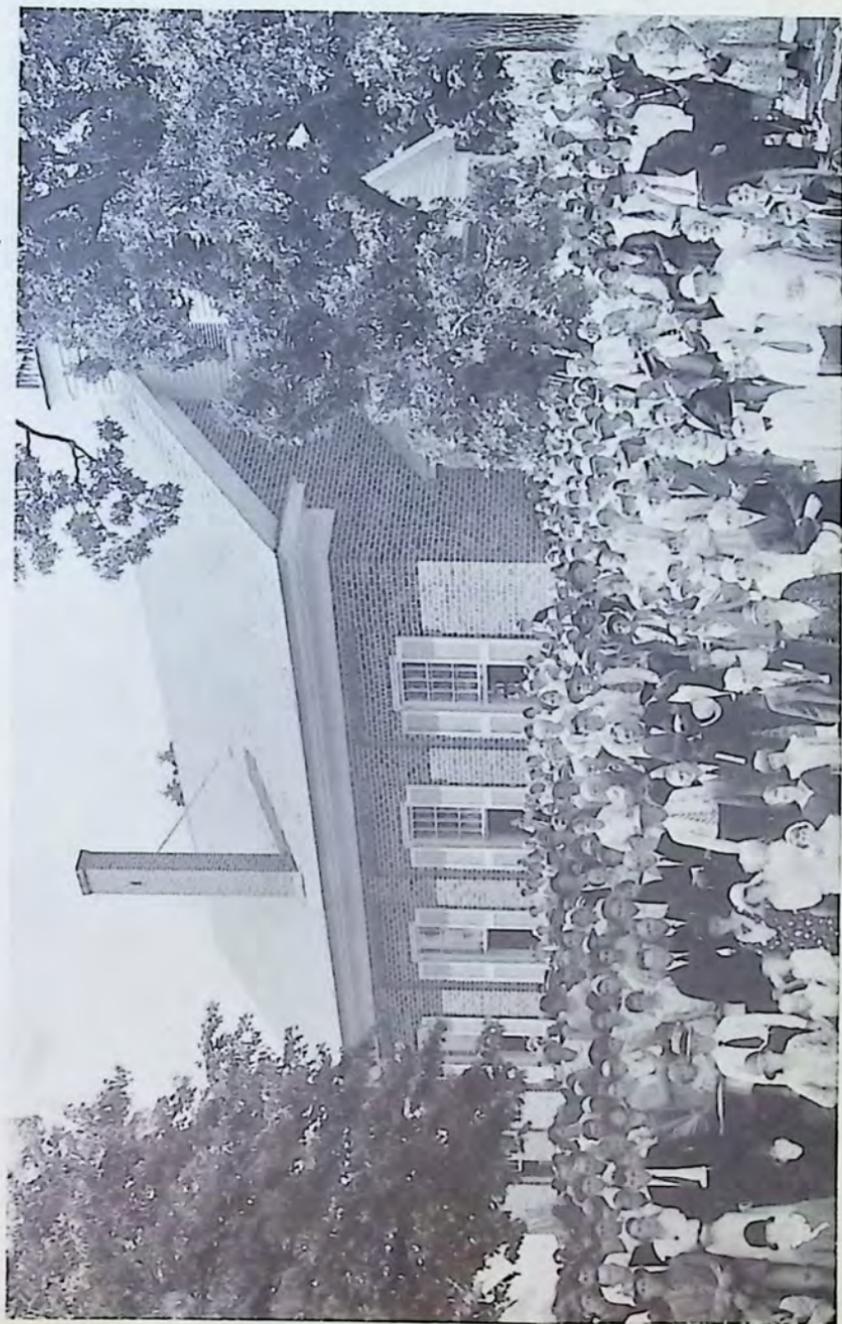
John F. Gross. Born Sept. 11, 1864, son of Alfred F. Gross and Julia Ann Woods Gross, and a grandson of David Woods, a charter member of Pleasant Grove and Holston Presbyterian Churches, and a Ruling Elder in New Bethel Church for many years. Married Virginia O. Cartwright, daughter of R. S. Cartwright and Elizabeth Bond Cartwright, on June 1, 1893. Ruling Elder and Clerk of Session, New Bethel Church. See program.

Miss Julia Ann King. Born Feb. 4, 1930, at New Bethel. Daughter of Arden L. King and Daisy Bristol King. Granddaughter of Rev. R. F. King and Julia T. King.

Miss Belle Scott. Born near New Bethel, Piney Flats, Tenn. Second daughter of Robert F. and Mary Hodge Scott. Educated at Rogersville Synodical College. Member of New Bethel Church. President of Auxiliary, 1932.

Mrs. Roy Hughes—Carrie N. Eads. Born near Bluff City, Tenn., daughter of Chas. H. and Margaret L. Morrell Eads. Married Roy Hughes; two sons. Member New Bethel Church. Treasurer Woman's Auxiliary, 1932.

Rev. J. M. McChesney, D. D., born Aug. 15, 1884, at Kings Mill, Va. Son of Lee M. and Mamie Cox McChesney. Educated Green Spring, King College, Union Theological Seminary. Served pastorates Rock Spring, Bethel and Damascus, Drapers Valley, Green Spring and Cleveland. Married Lula Hawkins, Bedford, Va.





# NEW BETHEL SESQUICENTENNIAL CELEBRATION

(Published in *Christian Observer*)

RHEA ANDERSON

Charles Rhea Anderson. Born and reared at Blountville, Tenn.; son of William S. and Hugh Ella Spurgeon Anderson and direct descendant of Rev. Joseph Rhea. Educated at Blountville Masonic Institute and King College. Ruling Elder, Blountville Church. Vocation: Banking.

One of the outstanding events in this section in many years, and one long to be remembered, was the Sesqui-centennial celebration of the historic New Bethel Presbyterian Church in Sullivan County, Tennessee, on August 20-21, 1932. Hundreds of people were in attendance on both days. People came from everywhere it seemed, many of the states being represented there. The weather was ideal and the program was ideally planned and carried out, for which the Pastor, Rev. Dan H. Graham, Co-pastor Rev. John S. Yelton and their able corps of committeemen deserve the highest praise and thanks.

The handsome old brick church was beautifully decorated for the occasion with flowers donated by the Smith Floral Company of Bristol, The Bristol Floral Company and Rhea Anderson, of Blountville, and the grounds surrounding the church were placed in perfect condition. A large tent, used by the Pastor in Evangelistic meetings was spread at the rear of the Church, and seats to accommodate many people were placed under the big trees, a loud speaker was installed and in this way hundreds of people who were unable to get inside the Church were most pleasantly cared for.

Tradition tells us that the foundation of the New Bethel Church was laid by the preaching of Rev. Joseph Rhea, D. D., one of the first pioneer preachers in this section, one who preached to many of the settlers before any church was organized here so far as we are able to learn. He having died in the year 1777. He brought with him from his congregations in Pennsylvania and Maryland a number of the first families who settled in this Holston country, they expecting him to be their pastor here, but he passed to his reward before the Church was organized. Rev. Joseph Rhea also served his country as Chaplain during the Revolutionary War. Three of his sons, John, Matthew and Joseph, were in that war also. Along with Rev. Rhea was Rev. Charles Cummings, D. D., of Wolf Hill, Virginia, who preached through this section and had much to do with the early religious life of the country. It is definitely known by the following most interesting sketch copied from Dr. Samuel E. Massengill's late book that he established a church and preached within a few miles of old New Bethel.

"In April, 1777, Rev. Charles Cummings, a Presbyterian minister from Wolfe Hills settlement, came to Watauga and preached three days. We hailed his coming with great joy for our souls were hungering and thirsting for spiritual nourishment. He urged the settlers to build a house of worship which we decided to do. I was to furnish logs, boards and all timbers

needed to build a large house, with a section of benches in the back side for the Massengill and Cobb negroes, numbering at this time, 151 souls, so these slaves can come out and be refreshed in body and soul. This house was completed by July, 1777, and was known as the Massengill House of Worship. Rev. Cummings and Rev. Mulky preached several times to the settlers. I marched with Shelby against the Indians, 1779. While I was away Tories came, abused my family, destroyed property, burnt the Massengill House of Worship to the ground."

"Written by Henry Massengill, Sr., Watauga District. This 1st day of June, 1779."

With the closing of the Revolution and the country becoming more settled, there came into this section another of the pioneer ministers who had been preaching all through this, then a wilderness country. Rev. Samuel Doak, D. D., who with about twenty-five charter members organized, in 1782, the New Bethel Presbyterian Church. The first Church was, of course, built of log and stood on the site of the present church. For 150 years she has seen active service and from her walls has gone out many of the very best people of our land.

Fifty years ago a centennial celebration was held in this old Church and was attended by several thousand people. On this occasion the splendid historical sermon, which we have in print, was delivered by Rev. Samuel Hodge, D. D. During a four day session, many of the descendants of the Rev. Joseph Rhea, above referred to have noted the following statement with much interest. At the Centennial Celebration the Centennial Sermon was delivered by Dr. Johnathan W. Bachman, a great grandson of Rev. Mr. Rhea, and at that same celebration Miss Hattie Brewer (now Mrs. Jos. S. Bachman, of Bristol) presided at the organ. She, a great-great-granddaughter of Rev. Jos. Rhea, was at the present celebration, "The Susquicentennial." The sermon was preached by Dr. James Isaac Vance, who also is a great-great-grandson of Rev. Rhea. Mrs. J. S. Bachman again presided as pianist. Dr. Vance made the statement: "I believe if I were to ask the descendants of Rev. Jos. Rhea who are present today to stand, that about one-half of this congregation would stand."

Another interesting fact was learned, though quite contrasting, so far as could be learned there was only one descendant present to represent Rev. Samuel Doak. A great-granddaughter, Miss Addie Doak Mitchell, who responded with a few very pleasing remarks concerning her noted ancestor. Miss Mitchell, with her brother, Mr. William H. Mitchell, and sister, Miss Stella Mitchell of Washington College, are the closest living descendants of the Rev. Samuel Doak. Rev. Doak was also a Chaplain in the Revolutionary War and bears the honor of founding the first school (Washington College) this side of the Alleghanies.

Another interesting feature of this occasion was the museum, under the leadership of Mrs. Roy Hughes. Many of the most interesting and most valuable antiques to be found in the entire country were on display there.

One other attraction was a big fine horse which was ridden to the celebration by Mr. Jacob Hamilton, the only horse to be seen among the several

hundred cars, not a buggy or wagon. Some elderly gentleman who attended the Centennial Celebration there fifty years ago remarked, "Well, if you had been here fifty years ago you could have seen 1000 horses tied around here. There were also a few buggies and carriages and plenty of wagons, but not one automobile."

The bountiful feast which was served on the grounds both days, by the ladies, was wonderfully planned and carried out.

## PASTORS AND OFFICERS DURING THE PAST FIFTY YEARS

PASTORS	
REV. JAMES B. CONVERSE	1882-1886
REV. JOHN RHEA	1886-1887
REV. J. P. BRISCOE	1887-1888
REV. C. H. MAURY, supplied	1888-1889
REV. R. F. KING, supplied	1889-1890
REV. J. C. CARSON	1890-1896
REV. R. F. KING	1896-1901
REV. A. G. BUCKNER, D. D.	1901-1902
REV. FRANK RAMSEY, D. D.	1902-1903
REV. J. P. DOGGETT	1903-1906
REV. FRANK BRADSHAW	1906
REV. J. P. DOGGETT	1908-1922
REV. C. F. NEWLAND	1924-1926
REV. J. L. HALL, supplied	1926
REV. ROY L. SHORTRIDGE, supplied	1927
REV. DAN GRAHAM	1927
REV. CHARLES W. KERNAN, Assistant Pas- tor, 1928-29.	
REV. J. S. YELTON, co-pastor, 1931.	

### EVANGELISTS

REV. W. F. LAIRD
REV. H. M. SYDERSTRICKER
REV. J. G. MCFERRIN
REV. FRANK HUNT
REV. W. K. KEYS
REV. McLAUGHLIN
REV. W. M. SIKES
REV. MAC D. A. LACY
REV. J. M. McCHESNEY, D. D.

### [OCCASIONAL PREACHERS

REV. GEORGE A. CALDWELL, D. D.
REV. J. ALBERT WALLACE, D. D.
REV. W. M. DOGGETT
REV. J. G. MCFERRIN
REV. JOHN RHEA
REV. R. F. KING
REV. DABNEY CARSON
REV. T. J. HUTCHISON
REV. RHEA PRESTON, D. D.

### RULING ELDERS

E. R. KING	1887 or 1888
DAVID A. GROSS	1893

JOHN F. GROSS	1904
JOHN M. SCOTT	1904
J. K. MILLER	1910 or 1911
E. W. HUGHES	1912
SAM R. MCKAMEY	1912
J. A. KING	1913
RANKIN SMALLING	1927
NED KING	1927
RUSSELL JONES	1931
J. C. SHIPLEY	1931

### DEACONS

FAYETTE KING	1904
W. E. LATTURE	1904
JACOB JONES	1904
J. A. KING	1904
B. L. FORD	1904
BERT KING	1912
ARTHUR SHELL	1912
C. F. HODGES	1921
NED KING	1921
WILFRED GROSS	1921
ROY KING	1927
BYRON RUTLEDGE	1927
WALTER P. CROSS	1927
SAM RAMSEY	1927
RUSSELL JONES	1927
GORDON KING	1932
SAM T. CROSS	1932

### SUNDAY SCHOOL

#### SUPERINTENDENTS

REV. R. F. KING	1882-1893
E. R. KING	1893-1914
S. R. MCKAMEY	1914-1918
F. L. RUTLEDGE	1918-1921
CARL KING	1921-1922
CREED F. HODGE	1922-1924
SAM R. MCKAMEY	1924-1925
WILFRED GROSS	1925-1926
RANKIN SMALLING	1926-1928
ARDEN KING	1928-1932

### MINISTERS GOING OUT FROM NEW BETHEL CHURCH

REV. RUTLEDGE KING
REV. WYLIE K. MILLS

## ROSTER OF MEMBERS

- \* AKARD, IRMA  
 \* AKARD, KING  
 ALLISON, C. I.  
 ALLISON, LOCHIE  
 ALLISON, MARY CHRISTINA  
 ALLISON, LAURA HELEN  
 ALLISON, SUDIE  
 ALLISON, EDNA  
 ALLISON, JOHN B.  
 ALLISON, WENDELL  
 \* ALLISON, LIONEL  
 \* ALLISON, VIVIAN  
 \* ALLISON, LUCILE  
 \* ALLISON, MRS. FLORENCE  
 ALLISON, ROBERT  
 \* ARRANTS, JAMES N.  
 ARRANTS, SIDNEY  
 ARRANTS, HATTIE L.  
  
 BARNES, ISAAC  
 BARNES, MRS. RUTH  
 \* BORING, MRS. MARTHA JANE  
 BLALOCK, HARRY  
 BOYER, RAYMOND  
 \* BOWMAN, MRS. MAUD S.  
 BROYLES, TRIGG  
 BURDINE, VEMA C.  
 BURDINE, MRS. BERTHA J.  
 BURDINE, ONEY  
 BURDINE, MRS. FRANCES  
  
 \* CARR, GLADYS  
 \* CARR, MARION  
 \* CARR, ELBERT  
 CARR, GEORGE  
 CARR, CHARLIE  
 CARR, DELANEY  
 CARR, MRS. DELANEY  
 \* CARR, MITCHELL F.  
 \* CARR, DIMON O.  
 \* CARR, GEORGE ROBERT  
 CLAY, MRS. JANE  
 COLE, MILTON  
 COLE, SAMUEL  
 COLLINS, LYDIA  
 COLLINS, ELSA  
 \* CAMPBELL, MRS. NELL H.  
 CAMPBELL, LUELLEN  
 \* CAMPBELL, CURTIS  
 CRAWFORD, REBECCA  
 CRAWFORD, MARY  
 \* CROSS, WALTER P.  
 \* CROSS, CAMPBELL  
 \* CROSS, DELPHIA  
 \* CROSS, SAM T.  
 \* CROSS, MRS. PEARL  
 CROW, GOLDIE  
 CROW, MRS. GOLDIE  
  
 CRUSSELL, EDGAR  
 CRUSSELL, MRS. STELLA J.  
 CRUSSELL, LUELLA  
 CUNNINGHAM, ARTHUR  
 CUNNINGHAM, MRS. ARTHUR  
 CURTIS, JENNIE  
 CURTIS, DOCK  
 CURTIS, MAE  
 CURTIS, BEATRICE  
 CURTIS, ARIZONA  
  
 DAVISON, JOSH C.  
 DAVISON, DOLLIE MAE  
 DAVISON, ROBERT  
 DAVISON, ELLA  
 DODSON, MARTHA E.  
 DUNN, DEWEY  
 DUNN, WILLIE  
 DUNN, EFFIE  
 DURHAM, LENA  
 DURHAM, EDITH  
 DURHAM, MRS. PEARL  
 DYE, CATHRINE  
  
 EDMONDS, MRS. MARGARET  
 ENSOR, EVERT  
 ENSOR, MILLER M.  
 ENSOR, THELMA MAE  
 ENSOR, MRS. J. H.  
 ENSOR, MARY VIOLA  
 FAGAN, C. D.  
 FRAZER, NELLIE  
  
 GIESLER, MRS. OLIE  
 GIESLER, W. P.  
 \* GOFORTH, WILSIE  
 GOFORTH, MRS. IVA  
 GOODMAN, MARY A.  
 \* GROSS, ROBERT F.  
 \* GROSS, JOHN F.  
 \* GROSS, MRS. VICTORIA J.  
 \* GROSS, WILFORD  
 \* GROSS, MRS. DAE  
 \* GROSS, NOLA  
 \* GROSS, MARY VIRGINIA  
 GUESS, WM. WALTER  
 GUESS, G. W.  
  
 HALE, EUGENE  
 HALL, BRAINARD  
 \* HALL, MAUD  
 HARVY, FRANK  
 HARVY, HOWARD  
 \* HAWK, LAWRENCE  
 \* HENDRICKS, MRS. SELMA  
 HICKMAN, RAYMOND  
 \* HODGE, CREED F.  
 \* HODGE, MRS. CREED  
 \* HODGE, VERNON  
  
 HODGE, PAUL  
 HODGE, ADDIE  
 \* HODGE, JAMES A.  
 HODGE, JOE  
 HODGES, CLIFTON  
 HODGES, MRS. CLIFTON  
 HODGES, JOY  
 HODGES, CHRISTINA  
 HODGES, WENDELL  
 HODGES, ROY  
 HODGES, MRS. LURA B.  
 HODGES, WELDON  
 HODGES, J. R.  
 HODGES, LENA B.  
 HODGES, ELIZABETH  
 HODGES, MRS. MARY  
 HODGES, HENRY  
 \* HODGES, MRS. HENRY  
 HODGES, HOMER  
 HODGES, JUSTIN  
 HUGHES, NORMA LEE  
 \* HUGHES, PHILIP H.  
 HUGHES, E. W.  
 HUGHES, G. N.  
 HUGHES, COLLENE  
 \* HUGHES, SAM D.  
 HUGHES, GLADYS  
 \* HUGHES, MRS. CARRIE  
  
 ISLEY, MRS. JAMIE V.  
 JACOBS, MRS. COLLENE  
 JOHNSON, BIRDIE  
 JOHNSON, ADA  
 JOHNSON, TED  
 \* JONES, MRS. J. L.  
 \* JONES, RUSSELL  
 \* JONES, LEWIS  
 JONES, VERNON  
 JONES, MARY FRANCES  
  
 KING, MARY P.  
 \* KING, ROY A.  
 KING, ARDEN  
 KING, CLIFTON  
 KING, ALTON  
 KING, MARGIE L.  
 \* KING, MRS. BERTHA L.  
 \* KING, MRS. MOLLIE  
 KING, J. D.  
 KING, IMOGENE  
 KING, POWELL  
 \* KING, E. L.  
 \* KING, MRS. EVA  
 KING, H. BERTON  
 KING, LYNN  
 \* KING, VERA OLIVE  
 KING, NOAH  
 KING, VERLIN

- KING, TRIxie  
 KING, DONALD  
 LILLEY, ROY  
 MASON, MARY  
 MASON, JAMES  
 MASON, AVERY  
 -MILHORN, JOE J.  
 -MILHORN, Mrs. JOE J.  
 MILHORN, JESSIE  
 MILHORN, EMMA LOU  
 MILHORN, VESTA  
 MILHORN, SAM  
 MILHORN, LENA  
 MILHORN, VASTA A.  
 MILLS, JOHN  
 MILLS, DEWEY  
 MILLS, WYLIE  
 MILLS, B. F., JR.  
 MONTEITH, MARGARET  
 -MOTTERN, Mrs. EVELYN  
 -McKAMEY, SAM R.  
 -McKAMEY, Mrs. SAM R.  
 -McKAMEY, MAYNARD  
 -McKAMEY, MILDRED  
 -McKAMEY, LEWIS  
 -McKAMEY, NELLIE  
 -OLIVER, BELLE  
 PERRY, RUSSELL  
 RAMSEY, SAM P.  
 -RAMSEY, Mrs. C. RHEA  
 -RAMSEY, FRANK  
 -RAMSEY, Mrs. VADA  
 -RHEA, LORENA  
 -RUTLEDGE, BYRON L.  
 -RUTLEDGE, Mrs. MAE C.  
 -RUTLEDGE, GEORGE ROBERT  
 -RUTLEDGE, CLARA JANE  
 -SCOTT, JOHN M.  
 -SCOTT, IDA E.  
 -SCOTT, BELLE  
 -SHARPE, Mrs. TRACEY JANE  
 -SELLS, Mrs. OLLIE  
 SELLS, MERT  
 SELLS, Mrs. WARDIE  
 SELLS, CANNIE  
 SELLS, Mrs. ROSE  
 -SHAVER, Mrs. R. B.  
 -SHAVER, JOHN EDWIN  
 -SHELL, A. C.  
 -SHELL, Mrs. VESTA  
 -SHELL, THURMAN ANDREW  
 -SHELL, RALPH  
 -SHELL, MARY EMMA  
 -SHELL, POWELL  
 -SHELL, THOMAS  
 -SHELL, JANE  
 -SHIPLEY, EFFIE  
 -SHIPLEY, EDNA  
 -SHIPLEY, EUGENE  
 -SHIPLEY, JACOB C.  
 -SHIPLEY, CLAUD  
 -SHIPLEY, HERBERT  
 -SHIPLEY, DEE  
 -SHIPLEY, SARAH E.  
 -SHIPLEY, TRULA BELLE  
 -SHIPLEY, ELLA MAE  
 -SHIPLEY, IDA  
 -SHIPLEY, MARY FRANCIS  
 -SHIPLEY, STELLA  
 -SHIPLEY, Mrs. ELIZABETH  
 SHIPLEY, Mrs. FANNIE  
 SHIPLEY, VERNA  
 SHIPLEY, LEE  
 SHIPLEY, ROY  
 -SMALLING, RANKIN  
 -SMALLING, Mrs. MARY M.  
 -SMALLING, CHARLSIE  
 -SNAPP, RAYMOND  
 -SAUNDERS, Mrs. HAZEL  
 THOMPSON, ANDY  
 THOMPSON, CLIFFORD  
 THOMPSON, J. B.  
 -TRIVETT, Mrs. RUTH  
 -TORBETT, CLYDE  
 -TORBETT, Mrs. JENNIE M.  
 -TORBETT, LAWRENCE  
 -TORBETT, FARRELL  
 -TORBETT, EUGENE  
 -TORBETT, HERBERT  
 WHITAKER, HOWARD  
 WHITAKER, DONALD  
 -WHITAKER, BESSIE  
 -WINEBARGER, JONAS  
 -WINEBARGER, J. CHARLSTON  
 -WINEBARGER, VERNA  
 -WINEBARGER, EUGENE  
 -WINEBARGER, NELLIE  
 -WINEBARGER, HASSIE L.  
 -WILSON, J. R.  
 -WILSON, Mrs. J. R.  
 -WILSON, PAUL  
 -WOLFE, MARY W.  
 -WOLFE, Mrs. LENORA H.

## OUR HERITAGE

R. D. CARSON

Rev. Robert Dabney Carson. Born in Bristol, reared in Bristol and Blountville; son of Rev James C. and Alice Cobbs Carson. Educated at Blountville schools, King College and Union Seminary, Richmond. Supt. Home Missions, Abingdon Presbytery for a number of years and served a number of churches; for the past several years pastor of Presbyterian Church, Rogersville, Tenn. One of the outstanding preachers in the Southern Presbyterian Church. Married Miss Julia Lee Kyle.

"The spirit of Elijah doth rest upon Elisha."—II Kings 11:15.

As we sit in this, the house of God, on this glad day, our memories run back along the track of years. There are days, too, to which even memory can not reach. We are thinking of that day when Samuel Doak the Apostle of the Appalachians, gathered your pioneer ancestors on the very spot where you sit today, and within the range of the Cherokee war-whoop, and preached to them the unsearchable riches of the Gospel of Christ, and founded this church to stand as a lighthouse of God, to guide the poor shipwrecked mariners of sin into the harbor of peace and safety. One hundred and fifty years of service to God and man! What a history!! If we could but turn the pages of the Book of God which angels keep, and read the record as it is written on high, if we could count all the tears of penitence and of joy that have baptized this holy spot, if we knew all the heart aches and all the heart throbs, all the prayers and all the service, the record of which is written in that Book, what reading it would be for us!!! If we only knew the full record of the life and labors of that young Presbyterian preacher who one hundred and fifty years ago came riding out of the East, and if we could see all that his life meant to the hill country of East Tennessee through all these passing years, and all it will mean to East Tennessee and to the world, and to the Kingdom of God, until Jesus Christ shall come back in triumph to the world He died to save, what volumes we should have to read!!!! My prayer today, for you who are the heirs of a blessed heritage, as you meet to recall all that your fathers did, and all that they suffered that they might transmit to you the heritage which is yours, is that you may prove yourselves faithful custodians of high privilege, and that you may pass on to those who follow you the heritage which those who went before you left to you; that this church may stand here through all the coming years with its pulpit resounding with a living voice, declaring the Evangel of God to men, and with the smile of God like the light of the morning covering her altars as the Shekinah over the altars of ancient Israel; that the succeeding Elishas may wear the robes of the ascended Elijahs, and that a double portion of the spirit of those who have toiled and have been crowned may rest on those who "shall follow in their train."

Our text today comes from a chapter in ancient chronicles on which dark shadows fall and linger. Elijah, the Prophet of Fire in Israel, has reached the end of the road. Elisha has been his understudy, and now he realizes that his master is almost ready for his promotion and coronation. The old prophet makes known to the young preacher his desire to be alone as the end draws near. He bids the young disciple tarry first at Gilgal,

then at Bethel, then at Jericho, but Elisha answers each demand with the words: "As the Lord liveth, and as thy soul liveth, I will not leave thee."

Down at Jericho, there stand a company of young seminary students. They seem to know a crisis is impending, and they too would love to follow the old prophet, but the privilege is denied them. Master and disciple pass over Jordan, and the master turns to the pupil and says, "Ask what I shall do for thee before I am taken from thee." And the disciple replies, "I pray thee, let a double portion of thy spirit be upon me." Elisha knew that the work that Elijah had been doing was to fall now on his shoulders, and he felt unequal to the task without a double equipment of spiritual power. The prophet replies, "If thou see me when I am taken from thee, it shall be so unto thee." And while they were talking together, the chariots of God swung low, and Elijah was taken into heaven. The young prophet stands in wonder beholding, and then the cry escapes his lips, "My father, my father, the chariots of Israel, and the horsemen thereof." Does that heartcry strike you as a strange one? I think he meant to say that the very presence of Elijah in Israel was as great a defense to the Israelitish nation as an army in battle array. I do not know how long the young preacher stood and looked into that cloven sky, but "he saw Elijah no more."

The hour comes when those who long and well have led the hosts of God, those upon whom the church has depended, are promoted to the services of the Upper Sanctuary, leaving us who remain to get your bearings, and to carry on the unfinished task. May we like the young preacher, clad in the power of the God of the ascended saints, take up the mantle and smite the waters in the name of God, until the world shall feel by a sight of divided waters that the spirit of the glorified rests on the shoulders of the militant!

I. We see here the law that operates in the plan of God for the Succession.

God calls one man from his post of duty, but He calls another to take his place and to carry on. When God calls from the church militant into the church triumphant one who has been of signal service here, we fear sometimes lest the work suffer or cease. We forget that in the economy of Almighty God no man is indispensable. God's Kingdom moves on in its march like a great relay race. One falls and another takes his place.

"'Tis weary watching day by day,  
And yet the tide heaves onward;  
We build like corals grave on grave,  
But pave a path that's sunward."

God always has a man ready to take the place of the man He promotes by coronation. Stephen dies for the testimony of Jesus, but those who stoned him laid down their clothes at the feet of a young man whose name was Saul, and who in the coming years would bear the Evangel of Stephen's Lord from the coasts of Asia Minor to the Pillars of Hercules. Paul goes from the prison by the yellow waters of the Tiber to the crown that fadeth

not away, but from his scaffold go out Timothy and John Mark and Luke to witness with their lives for the Saviour whom Paul loved. Livingstone died on his knees in the heart of Africa, prematurely old and broken, his labors were apparently ended, but when the story of his heroic career was given to the world, and the prayers he had offered were heard in Heaven, thousands of the choicest young lives of Europe and America were laid on the altars of God for service in "The Land of the Great Darkness," and thousands of the Soldiers of Christ are sleeping in martyr's graves under the Skies of the Southern Cross because Livingstone loved and labored and prayed and died for Africa. Samuel Doak came to the hills of the Watauga and the Holston and preached his Gospel and builded his churches and his colleges, and for a century and a half, from these sun-kissed hills have been going forth streams of preachers who are telling to all the world the same Gospel that Doak preached in the wilderness in the long ago. God binds the wheels of His chariot to no one man and to no one generation of men. "The workman dies, but the work goes on."

In this old story of our test we see:

## II. God's Method for this Succession.

God uses prepared men to continue the work of those whom He has used. Elijah's mantle did not fall on Elisha by chance. The young man had been trained by the older one, and was the beneficiary of his companionship and counsel. Elijah called Elisha from the plowhandles and cast his mantle on him at that time as the symbol of succession, and from that day the young man became the constant companion of the old prophet. This was God's theological seminary in which a young preacher was being trained for the ministry. The young preacher is spoken of during this time as "the son of Shaphat who poured water on the hands of Elijah," a servant? Yes, but more than a servant; a man of God in training for future service. This is God's way of making preachers. He does not call a man from the plowhandles and send him forth as His mouthpiece, until through years of training He has prepared him for his work. You might as well try to make a physician out of a plowboy, or a lawyer out of a blacksmith's apprentice as to send a man who has no preparation into the Gospel ministry. Jesus spent three years in training the Twelve. The human as well as the Divine enters into that training that fits for service. The mantle of Elijah is waiting for any man whom God has called who will give himself to the task of training in the schools of God.

III. When God crowns one of His servants, He challenges another to take up the work as it drops from stiffening fingers.

Elijah's mantle dropped on the ground, but Elisha picked it up. God and Elijah had called Elisha to the prophet's office, and Elisha had prepared himself for the work—that was half the call. The call was completed that day when the young man showed the stuff that was in him, when he picked up the mantle. In that hour he accepted the challenge of God to service—that was the other half.

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Out of a hundred and fifty years of blessed history there comes a like challenge to the men and women of this generation and of this church from the patrimony of the past. You cannot camp around the place where your fathers wrought or plant your banner where your fathers fought. You will never be worthy of your sires until you do more than they ever did. You are standing on their shoulders; you are the beneficiaries of their labor and love; you cannot be worthy of their names or of their memory until you reach higher heights and plant your banner beyond any height they ever reached. Out of the galleries of Heaven, God and angels and men are looking as you administer the legacy of the past in behalf of the present and the future.

## ESTHER MONTGOMERY DOAK AND OTHER PIONEERS OF NEW BETHEL

REV. M. W. DOGGETT

One hundred and fifty years ago the New Bethel Church was organized upon this very spot upon which we are today assembled.

If we could in this moment look back and see things just as they were upon that proud day, how much would we find in common with the two occasions? Certainly much more than a mere land topography. As we, a little while ago, socially mingled around that heavily laden dinner table, we were over shaded by the spreading branches of the same old oak trees that over shaded the charter members of this church here assembled for the purpose of organization.

We stood and sat upon the same rocks upon which they stood and sat.

As we reverently turned our faces heavenward, while grace was being said, we looked up into the same deep blue sky into which they looked.

As we, with the eye of faith, peered beyond the natural blue, we looked into the face of the same God and Savior into whose face they looked.

Dr. Dabney Carson invoked God's blessing upon the food of which we ate. Of the two ministers present upon that other occasion, the Rev. Joseph Rhea, and the Rev. Samuel Doak, we are safe in guessing that the divine blessing upon that occasion was invoked through the lips of the senior minister, the Rev. Joseph Rhea.

We today are environed with peace and liberty civilly and religiously. They were environed on every side with imminent danger. They in those days were paying the price of the benefits which we today are enjoying. I am afraid that many of our people today are inclined to look upon those days as a period of exhilarating adventurous living. Instead, with them, it was a period of extreme sacrificial suffering.

This bit of history, which I am now about to recite, will serve to clear our minds along these lines.

Young Samuel Doak, having been born and reared in the bounds of the New Providence Church in Rockbridge County, Virginia, secured a college education at the sacrifice of his patrimony in his father's estate. Having decided to devote his life to the work of the gospel ministry, and, having put himself under the care of Hanover Presbytery, he studied Theology under the Rev. John Blair Smith of Hampden-Sidney, Virginia. In the meantime he decided to do frontier work, and chose the Holston settlement as his field of labor. Having finished his Theological studies, he was licensed, and, we suppose, ordained as well, and was married and came with his bride directly to the Holston settlement, his chosen field of labor. His wife was Miss Esther Montgomery, who was born and reared in the New Providence congregation, as was her husband. The histories of those days are terse and extremely brief. The young couple having settled in their field of labor, the records bluntly say: "Substance was scarce," so, "he," young Doak, "went 30 miles in the direction of

Abingdon for supplies." From this we gather that they were house-keeping. We further gather that the brave young woman, the wife, was left alone in the home. The history (Presbyterian Encyclopedia) continues: "Cherokee Indians came to his home. Mrs. Doak apprised by the barking of a dog escaped to the woods, her child asleep in her arms." "From her hiding place she saw her home plundered and burned." (Annals of American Pulpit.)

After the Indians had departed, Mrs. Doak, with her babe still asleep in her arms, journeyed through a trackless forest a distance of ten miles, where she reached another settlement, and at which point she found her husband. Think of a young woman, with her home reduced to ashes in the range of her own vision, a sleeping babe in her arms, journeying ten miles, through a trackless, savage infested forest, to a place of safety!! Such undaunted heroism should be memorialized.

I trust that some one will see to it that a slab bearing the name of Esther Montgomery Doak is placed along-side that splendid portrait of Samuel Doak which hangs here on this wall at my back. With her undaunted heroism her unswerving faith should be memorialized as well. She always confidently insisted that it was an Especial Divine Providence that kept her babe asleep during the whole of that tragic ordeal. A single whimper of the child, she said, would have brought death to each of them. This illustrates the price which our ancestors paid for our boasted civil liberty and religious freedom. A blood bought heritage.

Ester Montgomery Doak was the wife of the first pastor of the New Bethel Presbyterian church. Her memory should be as warmly cherished as that of her husband.

## "ONE GENERATION PASSETH AWAY AND ANOTHER COMETH"

T. W. PRESTON

Thomas Wilson Preston, born 1876, at Abingdon, Virginia. Parents, Robert A. and Amelia Cummings Preston. Direct descendant of Rev. Charles Cummings (Mildred Carter), pioneer preacher Southwest Virginia and East Tennessee. Three years business experience New York City. Organized King Printing Company, 1901. Author "Holston Sketches," "The Story of Bristol."

The historical background of the section in which the New Bethel Church was located is as interesting as that of any part of the country. As late as 1772 the territory now embraced in Sullivan County was supposed to be in Virginia; in fact, taxes were collected and deeds recorded embracing territory as far south and west as Rogersville. It was not until George Cocke, the first lawyer to locate in Sullivan County who was living at what is now Elizabethton, protested and refused to pay his taxes on the ground that he was living in the state of North Carolina, was the matter brought to an issue. In 1772 the Watauga Association was founded at what is now Elizabethton and was the first independent form of government set up in the United States. The small settlement was too far removed from the capitol at Williamsburg or the seat of government of North Carolina for the infant settlement to derive any assistance from the parent. This did not disturb the resourceful pioneers for they proceeded when necessity required to establish a government of their own. McLaughlin, the eminent historian on constitutional government says, "One can find no more striking a fact in American History nor one more typical than the simple ease with which the frontiersmen on the banks of the western waters finding themselves beyond the pale of eastern law formed an association and exercised the rights and privileges of self-government."

After the boundary was established between North Carolina and Virginia the Watauga Association petitioned the North Carolina assembly to be permitted to come under its protection, July 5, 1776. In 1784 the legislature of North Carolina ceded all that section west of the Alleghany Mountains to the Federal government. Again we find the trans-mountain people without benefit from the home government. The state of North Carolina was burdened with debt and in no position to protect her frontiers across the mountains. Under these conditions it was perfectly natural that the frontiersmen of this section should again set about establishing an independent government of their own.

The State of Franklin came into being in 1784 and the first general assembly of the new state was held at Jonesboro, March, 1785. John Sevier was elected the first governor, despite the fact that he had been opposed to the Separatists movement. After many vicissitudes we find that the State of Franklin passed out of being in 1789 and was once more under the flag of North Carolina. There is no more important chapter in our history than the period of the establishment of the State of Franklin. This act demonstrated the capability of the people of this section for self-

government and the maintenance of their civil and political and religious rights.

Sullivan County was erected in 1779. In 1790 this entire section with all of the territory lying south to the Gulf became a part of the Territory South of the Ohio. William Blount was appointed the first governor by George Washington. He took up his residence at the home of William Cobb which is still standing on a hill overlooking the Watauga about five miles west of Piney Flats. The territory prospered under William Blount's wise government and in 1796 it was revealed by census that there were more than 60,000 people in what is now the state of Tennessee. And the state was admitted into the Union.

According to Judge Williams, this section, which was formerly embraced by the State of Franklin, has produced as many distinguished men as any other section in the United States. The Watauga Valley, like Southwest Virginia, was first settled by Scotch-Irish immigrants who had trekked all of the way from Pennsylvania in order to find religious and political freedom. Joseph A. Waddell in his History of Augusta County, says, "The history of the Scotch-Irish is necessarily a history of the troubles they suffered on account of their religion. The great principles of religious liberty were not recognized in the seventeenth and the early part of the eighteenth century." To trace the Scotch-Irish whence came their ideals and patriotism it is necessary to go back twenty centuries to the little island of Iona off the west coast of Scotland. Despite its isolation and ruggedness this little island is probably more responsible for the perpetuation and propagation of the Protestant religion than any other country." Before the middle of the eighteenth century the Scotch-Irish were immigrating to America at the rate of 12,000 annually. Practically all of the small bands of immigrants who came to this section were accompanied by their pastors. Within a few miles of New Bethel Church was founded the first church built on Tennessee soil. This is proven by an original document recently discovered in the Cobb-Massengill chest by Miss Annie Tipton. It was written by Hal Massengill signed and dated and is indisputable evidence in regard to the founding of the first church. A facsimile of the original document appears in the Massengill History by Dr. Samuel Evans Massengill. I quote from the original manuscript in part:

"In April, 1777, Rev. Charles Cummings, a Presbyterian minister from Wolf Hills Settlement, came to Watauga and preached three days. We hailed his coming among us with great joy, for our souls were hungering and thirsting for spiritual nourishment. He urged the settlers to build a house of worship, which we decided to do. I was to furnish logs, boards and all timber needed to build a large house, with a section of benches in the back side for the Massengill and Cobb negroes numbering at this time 151 souls, so these slaves can come and be refreshed in body and soul. This house was completed by July, 1777, and was known as the Massengill House of Worship. Rev. Cummings and Mulkey preached several times to the settlers.

"I was chairman of a Committee of Safety for Watauga Settlement, 1778.

"I was elected sheriff of Watauga District, served two years.

"I marched with Shelby against the Indians, 1779. While I was away Tories came, abused my family, destroyed my property, burnt the Massengill House of Worship to the ground.

"Written by Henry Massengill, Sr., Watauga District, this 1st day of June, 1779."

The Presbyterian Church has had a great influence in the development of this entire section. Practically all of the early settlers belonged to this sect. Rev. Jos. Rhea, ancestor of the numerous Rhea clan who still dwell in the hills and dales of Sullivan County, came with his son John to this section in 1775. He returned to Maryland where he died but his family moved to Sullivan County and founded a home on Beaver Creek. Rev. Chas. Cummings was called to the pastorate of Sinking Springs Church at Abingdon in the year 1772. He accompanied Col. William Christian on his campaign among the southern Cherokees in 1776 and thus has the recorded honor of having been the first Protestant minister to preach on what is now Tennessee soil. This honor, however, is doubtless to be shared with the Rev. Jos. Rhea, who accompanied the Christian expedition. It is tradition that many of the families that settled in Sullivan County came to this section under the recommendation of Rev. Jos. Rhea.

Back in Augusta County, Va., Samuel Doak was licensed to preach the gospel on October, 1777. In the following year we find him preaching in the Holston settlements to the congregation of Concord and Holston.

The first church named was probably what is now Weavers. Rev. Doak then located on Little Limestone. Here he made his home and organized Salem Church in 1780 and laid the foundation for Washington College.

In the year 1782, Rev. Doak organized the Presbyterian families in the Forks and founded the New Bethel Church. Just two years after the Battle of King's Mountain (1780) and one year after the surrender of the British Army at Yorktown (1781), the same patriots who took part in those momentous battles met here to found a church, in which they might worship according to the dictates of their conscience. We have no means of ascertaining the exact day or month when this little band of Scotch-Irish Presbyterians met to organize and erect the house of worship. They builded better than they knew, however, for they founded what is now the oldest church in Sullivan County and one of the oldest in the State of Tennessee. It is of record that Jas. Gregg, Sr., Francis Harden, Sr., and John Allison were the first ruling elders. The old church had many ministers during its duration of 150 years. At times it seemed to be asleep, but it has always kept its doors open and rendered invaluable service to the Forks community.

A few years ago Rev. Dan Graham was called as pastor to New Bethel. Never before had this community had such a spiritual awakening as under his leadership. The congregation has grown until it now has over three hundred members. It is quite fitting that we celebrate this sesquicentennial of the founding of the church. It has ever been a bulwark for freedom and patriotism. It has quickened the spiritual life of this entire section and has sent forth hundreds of boys and girls who represent the very best type of citizenship that can be found anywhere in the United States. All honor is due Rev. Dan Graham for the revival of this church and congregation. To his untiring efforts is also largely due the credit of this splendid celebration.

There are in this church many direct descendants of the original pioneers to this section. In the roster of these names may be found the Allisons, the Berrys, the Greggs, the Hodges, the Hughes, the Kings, the Massengills, the Sells, the Wagners and many others. It is true that we are now living in turbulent times, that we have been sunk in the depths of despair by the cruel effects of depression. It is doubtful, however, if there is any other section in the state which is more prosperous or has a better citizenship than is represented here at this sesquicentennial celebration. According to the United States Census Bureau the people of the Appalachian Highlands and the Holston Valley are of the purest Anglo-Saxon blood to be found anywhere. People of no other race or creed have done more for the up-building of our representative constitutional government and the up-holding of our sacred institutions than the Presbyterian descendants of this splendid race. It is fitting that we gather on this occasion to celebrate the virtues of our ancestors. While it is not wise nor fitting to boast or to vaunt too often their praise it is right that we commemorate and perpetuate those virtues which they have passed on to us by both heredity and tradition.

# A BRIEF OUTLINE OF PRESBYTERIAN HISTORY

JNO. M. SCOTT

John M. Scott was born Dec. 7, 1872, near Piney Flats, Tenn. His parents were Robert F. Scott and Mary Jane Hodge Scott—the former, a descendant of Col. John Scott, of the Piney Creek Church of Rev. Joseph Rhea, and the latter a sister of Rev. Samuel Hodge, who preached the historical sermon at the Centennial of New Bethel in 1882. Mr. Scott was educated at Washington College and Peabody College, Nashville, Tenn., and has the degree of A. B. He was married to Roxana May, December 19, 1912, and has three children: Mary Louise, Margaret and Annabel Scott.

Prior to 1785 the Presbytery of Hanover was regarded by the Synod of New York and Philadelphia as including the settled parts of Tennessee and Kentucky.

Samuel Doak, in 1785, bearing a certificate of approval by Hanover Presbytery, laid before the above Synod an application signed by Hezekiah Balch, Charles Cummings and Samuel Doak, requesting the formation of Abingdon Presbytery from that part of Hanover Presbytery lying south of New River. The Synod by resolution acceded to that request, setting the time and place for the first meeting, the first Tuesday of August next, in Salem Church—still so-called at Washington College, and designating Mr. Doak as moderator. This meeting, however, did not take place until the first Tuesday of October. This is almost without question the first ecclesiastical organization formed on Tennessee soil or what is now Tennessee soil.

That Abingdon Presbytery included Kentucky territory as well as Tennessee territory is evident from an action of Synod in 1786 creating the Presbytery of Transylvania and setting anew the boundaries of Abingdon as the "New River on the northeast, the Appalachian Mountains on the south and the Cumberland Mountains on the West."

The object of Synod in dividing Abingdon and other Presbyteries was to resolve itself into four Synods so as to form a general assembly. The four Synods so formed were those of the Synod of New York and New Jersey, the Synod of Philadelphia, the Synod of Virginia and the Synod of the Carolinas.

Abingdon Presbytery at first belonged to the Synod of the Carolinas. At her own request in 1803 she was transferred to the Synod of Virginia, but when the Synod of Tennessee was formed in 1816 she became a part of that New Synod, in 1825, and so remained until 1838 when she was transferred again and finally to the Synod of Virginia.

On the 12th of October, 1826, when the Synod of Tennessee was in session at Rogersville, Abingdon Presbytery then belonging to the Synod of Tennessee overtook the Synod as follows:

"Whereas, The Presbytery of Abingdon consists of 12 ministers and embraces a territory extending 200 miles from Cumberland Gap to New River, the number of ministers will justify a division and the extent of territory renders a division a matter of expedience; therefore,

"Resolved, that Presbytery petition the Synod for a division agreeable to the following boundaries: Beginning on the White Top Mountain at the junction of Virginia, Tennessee and North Carolina, thence by the Virginia line to the head of Reedy Creek, thence to the Kentucky line at the head of Guess River; and that a Presbytery be constituted south and west of said line to be denominated the Presbytery of Holston comprehending the Revs. Samuel Doak, Andrew Morrison, Samuel W. Doak, James Gallaher, John V. Bovell, David Nelson and Frederick Augustus Ross."

"Resolved that the foregoing petition be granted and that the licentiates and candidates within the bounds of the newly constituted Presbytery be considered under the care of said Presbytery. Ordered that the Presbytery of Holston hold its first meeting at Hebron Church (near Jonesboro) on the first Monday of January next (1827) and that Rev. Andrew S. Morrison preside or in case of his absence, the senior minister present until the moderator be chosen."

Oct. 10, 1927, the roll of Holston Presbytery was as follows: Present: Rev. Andrew S. Morrison, Rev. Samuel W. Doak, Rev. James Gallaher, Rev. John V. Bovell, Rev. Frederick A. Ross, Rev. L. S. Bell, Rev. Jeremiah Hill. Elders: James King, Blountville Church; James Cowan, Leesburg. Absent: Rev. Samuel Doak.

During the first year of the Holston Presbytery there was the number of eighteen licentiates and candidates under the care of the above seven ministers named in the petition. Thus for more reasons than one the success of the new Presbytery was assured from the outset.

Holston Presbytery, however, was not the first to be formed from Abingdon Presbytery. Transylvania Presbytery of Kentucky was the first in 1786 as already stated. In 1797 the Presbytery of Union was taken from Abingdon with boundaries running from the North Carolina line due north to the mouth of Big Limestone Creek and up that Creek, etc., to the Kentucky line. Holston Presbytery, therefore, has third place in the course of division.

In 1816 the Synod of Kentucky asked the General Assembly to be divided, whereupon the Assembly in 1817 took action, "That agreeable to the request of the Synod of Kentucky, the Presbyteries of Union, West Tennessee, Shiloh and Mississippi be constituted a Synod to be known as the Synod of Tennessee; that they hold their first session at Nashville on the first Wednesday of October next (1817)." The new Synod met at the time and place appointed and was opened and constituted agreeably to the order of the Assembly. The Rev. Samuel Donnell was elected moderator, Dr. Charles Coffin, stated clerk and Gideon Blackburn, clerk pro tem.

There were two great schisms or changes in ecclesiastical relations of the Presbyterian Church: The first known as the Old School and the New School Division of 1837, and the second, as the Great Separation, over slavery, in 1857.

The Old School and New School controversy arose from circumstances growing out of a connection formed by the General Assembly with the General Association of the Congregational Church known as the "Plan

of Union." This plan was intended to harmonize missionary activities of the two churches in frontier settlements by adopting a form of church government so modified as to put a Presbyterian pastor over a Congregational church and a Congregational pastor over a Presbyterian church; also to form new churches out of the mixed elements having committee men instead of ruling elders, but with the same authority to represent such churches in the Presbytery, though they were not ordained officers. The principal field of labor effected was in Western New York and Eastern Ohio. One hundred seventy-three such churches existed at the time of division in 1837.

This "Plan of Union" created great uneasiness among Presbyterians not only over the gradual extension of authority of committee men to the Synod and even the General Assembly, but over the preaching of doctrines by Congregational ministers contrary to the confession of faith.

It is very clear that this dissatisfaction was likely to produce disruption. The action of the General Assembly of 1836 in refusing by a vote of 110 to 106 to transfer the Western Foreign Missionary Society of the Synod of Pittsburg to its own control instead of supporting the "American Board of Commissioners for Foreign Missions," alarmed the minority who felt that a crisis was now upon them. A committee was appointed that drew up a paper reciting all their grievances and calling upon all who were loyal to the Presbyterian system to be fully represented in the Assembly of 1837. This Assembly accordingly met and the reformers having a majority of commissioners, effected a reorganization. They set aside the "Plan of Union" and excised the four Synods, Utica, Geneva, Genese, and Western Reserve, more or less composed of mingled Presbyterian and Congregational elements. They denied that they had any right to be represented in the General Assembly and called upon all Presbyterians in harmony with the constitution of the Presbyterian Church to come out from among them. This Assembly accepted the transfer of the Western Foreign Missionary Society which became the nucleus of its foreign missionary activity.

This action of the General Assembly gave great offense to the opposite party. The Presbyteries of the excised Synods disregarded the action of 1837 and sent up representatives as usual to the Assembly of 1838 which refused to seat them. They, thereupon, withdrew and formed what has been known as the New School General Assembly.

The delegates of all the Presbyteries of the Synod of Tennessee acted with the New School Assembly. The Synod met at Rogersville, Tenn., in the fall of 1838 and condemning the action of the preceding Assembly, voted 32 to 8 to adhere to the New School cause. Samuel W. Doak, son of Dr. Samuel Doak, and James Lyon, together with six elders, withdrew and afterward went into the organization of an Old School Presbytery.

New Bethel Church became a member of the New School Presbytery through the influence of Rev. John W. Cunningham. One elder, Samuel Hodge, and a few families adhered to the Old School and worshiped as their consciences and feelings dictated.

It is hard for us, at the present time, to understand why the Presbyterian members and church courts of territory unaffected by the conditions prevailing elsewhere, adhered to the New School side. Perhaps the explanation lies in the conservative temperament of our people impatient of change and doubtless incensed at what they considered radical action of the Assembly leading to disruption of the church.

The wounds were healed as time went on and the conditions passed away. A complete reconciliation and reunion of the two schools in the north took place in 1870.

The churches of this Southern country did not share in this reunion, but the matter of slavery created a new condition leading to a new change in withdrawal and complete separation in 1857. The General Assembly in session that year at Cleveland, Ohio, took action on the subject of slavery that gave great offense to the Southern Presbyteries. Twenty-two protested; nineteen signed a call for a convention to be held at Washington City, but, instead, met August 27, 1857, in Richmond, Va., and recommended separation. The nineteen Presbyteries held their first meeting on the first Thursday in April, 1858, and effected an organization called the United Synod of the South.

The Synod of Tennessee at its meeting in Bristol, September 25, 1858, took definite action connecting itself with the United Synod. This relation continued unbroken until October, 1865, when twelve ministers from the three Presbyteries of Holston, Union and Kingston, in their meeting at New Market, Tennessee, withdrew from the "United Synod" on the ground that this organization without their approval and consent had united with the Southern section of the Old School General Assembly of the Presbyterian Church in the Confederate States (1864). They united with the Presbyterian Church U. S. A.

The Old School wing in the South had at first divided in 1861 over politics in the church because of the Garner Spring resolution which made loyalty to the Union, a condition of church membership. The Southern section organized themselves into the "Presbyterian Church in the Confederate States." In 1864 the United Synod of the South which had separated from the New School in the North over the slavery question, finding their political ideas one with the "General Assembly of the Confederate States," united with it. This closed the life of the United Synod of the South.

When the Civil War closed and the Confederate States ceased to exist, the Presbyterian Church in the South changed its name from the "Presbyterian Church in the Confederate States" to the "Presbyterian Church in the United States (1865)." the mother church being named the "Presbyterian Church in the United States of America."

The union of the "United Synod" and the "Presbyterian Church in the Confederate States, (1864)," constituted the reunion of the Old and New Schools in the South.

If we count from the first "General Assembly of the Presbyterian

Church in the Confederate States" in 1861 including the recent "General Assembly of the Presbyterian Church in the United States" in 1932, there have been seventy-two sessions of the Southern General Assembly.

Fruitless efforts at reunion of the Presbyterian Churches North and South and other branches of the Church have been attempted, but closer relations in one way or another are still matters of conference and discussion.

# THE NORTH AMERICAN INDIAN

JOE D. TAYLOR

Joe D. Taylor, born May 12, 1861, Blountville, Tenn. Parents, William G. and Elizabeth Pile Taylor. Educated at Jefferson Academy. Wholesale hat business, Bristol, Tenn., twenty years. Secretary Bristol Rotary Club eight years. President of Baracca Class, State Street M. E. Church, South, Bristol, twenty-five years. Hobby, archaeology and anthropology.

Two hundred and fifty-nine years ago two prominent Virginians were in trade with the Indians. One of these was William Byrd, the first who lived at Westover on the James River; the other was Col. Abraham Wood, who lived at Fort Henry, the present site of Petersburg, on the Appomattox River. These men were considered wealthy in their day as buying furs from the Indians was a very profitable business. There was great rivalry, between these two traders and each sought to extend his trade beyond the Alleghany Mountains. In May, 1673, Col. Wood sent out two young men to explore the territory of the Cherokees on the Little Tennessee River. These young men were James Neadham and Gabriel Arthur. With the young men he sent Indian guides with four horses for the use of the two young men. This journey led them across the Blue Ridge Mountains into Western North Carolina. They followed the buffalo trail along the mountain until they came to a gap in the Smokies, where they crossed over to the Watauga River, which they followed a short distance and then crossed over to the Nolachucky River. They followed that river down to the Cherokee towns which they reached in July. Neadham only stayed a few weeks and returned to Virginia. On his return trip in September of the same year he was killed by an Ocaneecha Indian while crossing the Yadkin River. Arthur was kept for one year before he was returned to his people. Neadham and Arthur were the first of the English-speaking people to set foot on Tennessee soil. This was eighty-seven years before the coming of Daniel Boone and one hundred years before John Sevier made his appearance in this territory. It was one hundred and seven years before the battle of Kings Mountain, and one hundred and nine years before the founding of New Bethel church.

The Cherokees, or Ani-Yunwiyas, as they were called by other tribes, was one of the largest, most civilized and enlightened of all the Indian Nations. Their capitol was at Echota near the present site of Calhoun, Georgia. The boundary of their territory is about as follows, commencing at near Asheville, N. C., the line ran northeast through Wythe County, Va., to New River, thence to Christiansburg, thence to Charleston, W. Va., thence to Point Pleasant, and down the Ohio River, by Portsmouth to Cincinnati, thence to Evansville, Ind. From this point the line turned south by Tusculumbia, Ala., and on to Orangeburg, S. C., thence east to Charlotte, N. C., and north to the beginning, containing forty thousand square miles. I have been over the greater part of this territory, and over much of it many times, and I believe I can say without fear of successful contradiction that it is the most favored spot of its size on earth. The country has abundant springs of pure water, and many mineral springs for the healing of the nation. It has majestic and lofty mountains and

rivers unsurpassed for beauty. In the southern and western part there were extensive and fertile plains which furnished pasture for immense herds of buffalo, horses, cattle, deer, elk and other animals. The rivers were teeming with fish and on their surface were flocks of wild geese and ducks. On every side flowers of exquisite beauty met the eye, the rhododendron and the ivy, red bud and the dogwood, magnolia and the lilac, and hundreds of other wild flowers. There was also plenty of peaches, apples, plums, grapes and berries of great variety. This territory was also rich in minerals, gold, silver, iron, lead, zinc, copper and many others. Most of the precious and semi-precious stones were also found, including diamonds, emeralds, rubies, garnets, sapphires and more than two hundred other varieties.

This was, indeed, a paradise for the red man which had to be sacrificed to the greed and avarice of the white man. England, France, Spain and Portugal all interested in this country by right of discovery, all agreed that the Indian had rights of occupancy that should be respected. Our Supreme Court also handed down a decision recognizing not only their rights of occupancy but the rights of the Cherokees as a nation. (Worchester vs. State of Georgia, decision handed down by Chief Justice John Marshall.) There are now on our Statute books 370 Indian treaties and 2000 laws relating to Indian affairs and yet the Indian had no standing before the law, and was the only human being within our territory who had no individual right in the soil. A Hottentot or a Chinaman would have some standing before the law, but not so a son of the first families of America. Altho 370 treaties were made in what was supposed to be good faith, but in my search I haven't found one that has not been violated and Judge Kent says, "That Violation of any one article of a Treaty is a violation of the whole Treaty." Helen Hunt Jackson, in her book, "A Century of Dishonor," says, "The history of the United States government records repeated violations of faith with the Indians, thus convicts us as a nation not only of having outraged the principles of justice which are the basis of international law; and of having laid ourselves open to the accusation of both cruelty and perfidy; but of having made ourselves liable to all punishments which follow upon such sins to arbitrary punishment at the hands of any civilized nation who might see fit to call us to account and to that move certain natural punishments which, sooner or later, as surely comes from evil doing as harvests come from the sown seed."

President Jefferson gave his views thus in one of his messages to Congress: "In truth the ultimate point of rest and happiness for them (the Indians) is to let our settlements and theirs meet and blend together to intermix and become one people. Incorporating themselves with us as citizens of the United States is what the natural progress of things will bring on; it is better to promote than to retard it. It is better for them to be identified with us and preserved in the occupation of their lands than to be exposed to the dangers of being a separate people." If this policy of the President had been carried out, the horrible Indian wars that cost this Government tens of thousands of lives and more than five hundred millions of dollars would have been averted, and we would have had a class of

citizens far superior to many we have in this country. There is no doubt but that the North American Indian was the noblest type of a heathen man on earth. Neither is there any doubt but what he has made greater progress in one hundred and fifty years under civilization than some other countries made in five hundred years.

The Cherokees had advanced in civilization in 1820 to the extent that they organized a government patterned after that of the United States. Their nation was divided into eight districts instead of states, and each district was allowed to send four delegates to the National Legislature. In fact, as early as 1800 they began to manufacture cotton cloth and inside of twenty-five years there was hardly a family in this Cherokee territory but what understood the use of card and spinning wheel.

They had their own printing press and boats of commerce on the rivers. They had made such progress that they realized that if they amounted to much as a nation they must keep and work their lands and when the people of Georgia could not get them to give up more of their lands, the state of Georgia passed a law in 1829 to annul all laws, ordinances, orders and regulations of any kind whatsoever made, passed or enacted, by the Cherokee Indian either in general council or in any other way whatever or by any authority whatever null and void and of no effect as if the same had never existed; also that no Indian or descendant of any Indian residing within the Creek or Cherokee nations of Indians shall be deemed a competent witness in any court of the state to which a white man may be a party. Thus with one fell stroke they sealed the doom of the Cherokee.

In all the history of our Government dealings with the Indians there is no record so black as the record of its perfidy with the Cherokees. It is all the more to be wondered at in view of our declaration, "That all men are created equal; that they are endowed by their Creator with certain inalienable rights that among these are life, liberty and the pursuit of happiness," all of which was denied the Red Man.

Just here I want to introduce two witnesses. The first is George Catlin, a lawyer and portrait painter, who traveled from 1832 to 1839 among the wildest tribes of North American Indians and left a valuable contribution to Indian History both in his paintings and writings. He says, "I have roamed about from time to time during seven or eight years, visiting and associating with some three or four hundred thousand of these people, under an almost infinite variety of circumstances, and from the very many and decided voluntary acts of their hospitality and kindness, I feel bound to pronounce them by nature, a kind and hospitable people. "The North American Indian in his native state is an honest, faithful, brave, war-like, cruel, revengeful, relentless—yet honorable, contemplative and religious being."

Sitting Bull used these words in a speech just before his death in 1890: "What treaty that the whites have kept has the red men broken? Not one! What treaty has the Whites ever made with us Red Men that they have kept? Not one!"

Notwithstanding, the Government made three hundred and seventy (370) treaties with the Red Man and in all solemnly agreeing to protect

his rights, yet in the face of all this, the Indians in 1838 were ordered to move out of this country at the point of the bayonet. To leave a country literally flowing with milk and honey for a wilderness they knew not of. There were 18,000 industrious, self-supporting people in the Cherokee Nation who were driven like cattle from the land of their fathers to a sandy desert to root hog, or die. About one-fourth of the Nation died on the journey of hardships and privations.

Here I will let the curtain drop on this tragedy and give you a little brighter picture. The worthless wilderness that they gave the Indians in the West has turned out to be the richest oil fields in this country.

There are in the United States 346,912 Indians, an increase of 13,500 or 4% over ten years ago, so you see, they are not a vanishing race. Of the five civilized tribes, the Cherokees, Chickasaws, Choctaws, Creeks and Seminoles, there are 101,500 of these 41,924 are Cherokees. All Indians are now citizens. They have made remarkable progress in the last few years in farming. They own 265,000 horses, 300,000 cattle and 1,400,000 sheep, valued at thirty-five million dollars.

Indian women are making a fine showing in lace making, bead work, weaving baskets and making pottery and a large number are making a good living by their own efforts.

The Indians have in the United States Treasury \$25,000,000 of tribal funds, and they have on deposit in about 1,000 banks throughout the country nearly \$35,000,000 of individual funds. Their total property of all kinds is valued at more than one billion dollars. They are showing a keen appreciation of educational advantages furnished by the Government schools. Only recently the restricted Indians in the five civilized tribes contributed with the approval of the Commissioner nearly one-half million dollars of their individual funds toward the endowment of institutions for the education of Indian children. The Indians made wonderful showing during the World War; there were 10,000 who served in the army and 2000 in the navy. There were approximately 10,000 Indian members of the Red Cross who made over 100,000 garments and sent 500 Christmas boxes during the war. In addition, the Indians of the country subscribed for \$25,000,000 in Government Bonds. Some of the Indians who served in the war made wonderful records. The record of Private Joseph Oklahombi, a full blood Choctaw, under a violent barrage, dashed to the attack of an enemy position, covered about 210 yards through barbed wire entanglements. He rushed on machine gun nests, captured 171 prisoners. He stormed a strongly held position containing more than 50 machine guns and a number of trench mortars, turned the captured guns on the enemy and held the position for four days in spite of constant barrage of large projectiles and of gas shells, crossed No Man's Land many times to get information concerning the enemy and to assist his wounded comrades. And my hero was only an Indian.

“Ye say they all have passed away,  
That noble race and brave,  
That their light canoes have vanished  
From off the crested wave;  
That 'mid the forests where they roamed  
There rings no hunter's shout,  
But their name is on your waters;  
Ye may not wash it out.

“Ye say their conelike cabins  
That clustered over the vale  
Have fled away like withered leaves  
Before the autumn gale,  
But their memory liveth on your hills,  
Their baptism on your shore;  
Your everlasting rivers speak  
Their dialect of yore.

“Ye say no lover woos his maid,  
No warrior leads his band,  
All in forgotten graves are laid,  
E'en great chiefs of the clan;  
That where their council fires were lit  
The shepherd tends his flock,  
But their names are on your mountains  
And survive the earthquake shock.”

After his talk Mr. Taylor exhibited many beautiful specimens of the Indians' handiwork including a buckskin coat sinue sewed with beaded designs on shoulders and cuffs, beaded buckskin leggins, two medicine men's aprons with handsome designs in colored beads, also many other beaded pieces. A chief's bonnet made of eagle feathers and many pieces made of stone, such as pipes, scalping knives, banner stones, discoidals and numerous strands of beads, etc.

# THE CHURCH

JAMES I. VANCE

James Isaac Vance, son of Col. Charles R. and Margaret Newland Vance, born at Arcadia, Sullivan County, Tenn. Reared in Bristol; educated at King College and Union Seminary, Richmond, Va. Held pastorates in Wytheville, Va.; Alexandria, Va.; Norfolk, Va.; Newark, N. J., and has been serving First Church, Nashville, Tenn., for twenty-eight years. Author of a number of books. Voted by his brother ministers one of the twenty-five most popular preachers in America. A direct descendant of Rev. Joseph Rhea, D. D.

Text: "If I do not remember thee, let my tongue cleave to the roof of my mouth."—Psalm 137:6.

We are met to celebrate the one hundred and fiftieth anniversary of the founding of a church, to thank God for the fact that the people who climbed the Blue Ridge and settled these lovely valleys came not merely with the rifle and the plough but with the Bible and faith in God, and thought it worth while to build a church.

Who can measure the worth of the influence on America that has been wielded by the Christian Church? Who can estimate what New Bethel and churches like it have done in filling the souls of the pioneers with courage, in producing a race of God-fearing, law-abiding, liberty-loving men and women who built under the shade of our great mountains and along the banks of our swiftly flowing rivers the land we love.

Recently I have been re-reading Mary Johnston's story of the Great Valley. It is the thrilling narrative of the great souls who came down into this New World and mastered the wilderness and built the first homes and schools and churches of the white man and organized the Watauga Settlement, which later issued in the Free State of Franklin and the great Commonwealth of Tennessee.

"They were a glorious company,  
The flower of men to prove  
A model for the mighty world  
And be the fair beginning of a time."

They fought their battles with faith in God and as they gathered in their log churches to sing and pray and worship, religion came to them with sustaining power. Today it is not amiss for us, as we think back over one hundred and fifty years, to recite the glory of the church and to honor the institution which has mightily helped to make our country. Thank God for the church.

"For her my tears shall fall,  
For her my prayers ascend,  
For her my toils and cares be given  
Till toils and cares shall end."

On this anniversary occasion, I plead for loyalty to the Church. Let us go to one of the great Psalms for our text, the one hundred and thirty-seventh and the sixth verse: "If I do not remember thee, let my tongue cleave to the roof of my mouth."

He is talking about the church. He thinks the church is great. He is wild about it. He feels it is the finest thing on earth. He is ready to do anything in his power for the church. He swears a great oath to stand by it. He will fight for it, work for it, give for it, suffer for it, live for it, go lamed and crippled for it, if needs be, he will die for it. "Withered my hand," he says, "dumb my tongue, if I forget thee, O Jerusalem."

Jerusalem was Mount Zion. It was not so much a place of residence as a place of worship. Thither the tribes went up; from all over the land they gathered, there to worship God, to pray and praise and sing the songs of Zion.

The Jewish nation was built around a church. The people fed their national life, not on politics and trade, but on religion. Their statesmen gave them, not a platform to vote but commandments to keep and the word of the Almighty to obey. They were a little people, housed on a strip of land not much larger than one of our counties, but they shook the world and shaped history and made civilization. Today the Jew is without a country but he is found in all countries and, wherever found, is still tenacious of his belief, devoted to his religion, and proud of his church.

Some people, instead of cultivating church loyalty, cultivate church pity. Instead of being proud of their church, they are sorry for it; instead of proclaiming its glory, they apologize for its defeat; instead of being ready to die for the church, they are forever chanting a dirge about the church being dead; instead of building the Nation's life around the church, they insist that the church must stay out and shut up.

One wonders if this explains the slump. Is it possible that our modern follies and vices and all this drivel of the day, so often dished out by the modern college, about humanism and behaviorism can be but the reaction of an age that has cheapened the Church and forgotten God. Society needs to stage a return to religion. We need a revival of church loyalty. For a generation in whose blood beats a passion as high and divine as that which glorify the old Jew, who chanted from the banks of exile his longing for the heights of Zion and cried: "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth!"

But it is not my purpose today to discuss the value of the church to society. I assume that. I take it for granted. He who questions it has a strange estimate of values. For a hundred and fifty years, New Bethel has stood proclaiming the worth of the church to society. Instead of arguing for the church today, I want rather to say something as to how we can express our loyalty; instead of telling you that you should have a church, I want to tell you how to treat it.

### BOOSTING THE CHURCH

Believe in the church; boost it; stand for it; defend it; champion its cause; proclaim its virtue. There are many critics in these piping days and when the average critic finds himself running short of material, he turns his gun on the church. Indeed there are good people who seem to

find a pious delight in reciting the sins and shortcomings of the church, as if criticism were God's way of bringing in the Kingdom.

One wonders how many souls are saved, how much evangelistic fervor is generated, how much glory is added to the Kingdom of God by painting the church black. Let us be careful how we blame the church for the faults and frailties of its unworthy members and let us beware lest some prophet of the Lord should jostle our self-esteem by pointing at us a finger of reproach and saying, "Thou art the man."

The Church is not, of course, above criticism and should welcome criticism that is constructive. It is a divine institution and can take a lot of punishment. If otherwise, it could never have survived. The story is told of a Jew who was urged by a Roman Catholic in Paris to join his church. The Jew said he would go to Rome and spend a year and, if he found what the Frenchman said was true, on his return he would join. He came back at the end of the year and announced that he was ready. The Frenchman, delighted, said, "I am glad to know that you have found that my church is divine." "Yes," said the Jew, "anything that can survive what I saw at Rome, must be divine."

But because the Church is a divine institution, shall we withhold from it our praise and imagine that it can get along without our support; shall we assume that the Church is too divine to be praised on the theory of a Charlestonian who said to me one day, "Far be it from me to praise my own city." Is the Church too good to be boosted? Shall our lips be dumb because the Church is holy? That was not the way the Jew felt about it. "If I do not remember thee, let my tongue cleave to the roof of my mouth." "Let the redeemed of the Lord say so, whom He hath redeemed out of the hand of the enemy."

"Walk about Zion, go round about her; tell the towers thereof; mark ye well her bulwarks that ye may tell it to the generation following, for this God is our God forever and forever; He will be our guide, even unto death."

### ATTENDANCE

Church loyalty means church attendance. Why have a church if you never darken its doors? I have never known a church member to amount to much who deliberately and continuously absented himself from its services. He is out of touch with everything. He has placed himself beyond the reach of the forces which stimulate church interest, express church values, cultivate church fellowship, and generate church enthusiasm. He is like a dead wire. Why should he expect the church to do anything for him? He has repudiated its harness. Why should he think the church would honor him? He has dishonored and discredited it.

Nothing can take the place of church attendance. The radio cannot. The radio is an unspeakable boon to shut-ins but it cannot create the atmosphere of public worship. The Sunday School cannot. The Sunday School is the future of the church but it is not the church. He was not thinking of the school of the rabbis but of the courts of Zion when he said, "If I forget thee, O Jerusalem, let my right hand forget her cunning."

I am not saying you cannot be a Christian unless you attend church, but I feel you cannot be the best kind of Christian unless you attend. You are doing something worse than turning your back on the preacher or the choir or the organization when you stay away; you are turning your back on God.

Let us celebrate the hundred and fiftieth anniversary of this old church with a revival of church attendance. Let us train our children to go to church. What kind of a generation will we hand on to the future in people in whose blood there has not been dissolved the habit, the glory and the steadying power of going to God's house? "I was glad when they said unto me. Let us go into the house of the Lord."

### PRAYERS

Put the church into your prayers. I wonder if you have a family altar? That was another of the glorious things about the race that conquered the wilderness. In those humble log cabins, the voice of prayer was heard. "More things are wrought by prayer than this world dreams of." God's greatest miracles are still being performed. By prayer, we subsidize the supernatural. Pray for the church; pray for your preacher. If the church is not worth praying for, it is indeed of little value. If there is no God who hears and answers prayer, the church may as well close its doors; but if God be still a prayer-hearing and a prayer-answering God, there is nothing impossible.

If our prayers are real, we shall try to answer them ourselves. This means supporting the church with your gifts. It is strange how restless some people become when money is mentioned in connection with religion. The preacher may talk to his people about going to church and there is no objection. He may exhort them to pray and still there is no objection. But when church loyalty rings the bells on money, the meeting breaks up.

Church loyalty that costs nothing is worth no more than it costs. People who give nothing to the church are not likely to be interested in it. We value things according to their cost. The child that costs you the most heartache is likely to be the child on which you lavish your anxiety. God is not after our money for the sake of the money; He is not so poor as that. He would have us give to Him that room may be made in our lives for Him to give to us. It is His way of blessing us. Giving is the forerunner of revival, not its aftermath. "Bring ye all the tithes into the storehouse and prove me now herewith, saith the Lord, if I will not open ye the windows of heaven and pour you out a blessing such as there shall not be room enough to receive it."

The church must have more than our attendance, more than our prayers, more than our gifts; it must have our ceaseless effort. Anything done in Christ's name becomes sacramental. One does not need to be ordained to be a church worker. He may plough a field or drive a truck or give a cup of cold water to a thirsty man, but, if it is done in Christ's name, it is entered on Heaven's book of remembrance. Working for the church means living your life for the glory of God; it means translating your

thought of the Savior into all life until the line between the secular and the sacred fades out and disappears. That is the undying message of a church to a community. New Bethel summons the people who live between the rivers to plough their fields and harvest their crops and build their homes and live their lives for the glory of God.

### THE CHRISTIAN LIFE

Loyalty to the church, in a word, is just living the Christian life, practicing the Golden Rule, doing unto others as you would have them do unto you, going straight, telling the truth, making this life worth while and Heaven a surer heritage.

Christ loved the church and gave Himself for it. Let us ask ourselves today what we are doing for the church. In one of his high moods, Thomas Carlyle paid a glowing tribute to a country church. He must have had in mind a church something like New Bethel. This is what he said: "Happy is he that hath a church, what we can call a church. He stands thereby in the center of immensities, in the conflux of eternities; the vague shoreless universe has become for him a firm city and a dwelling which he knew. In the heart of the remotest mountains stands the little kirk, the dead all slumbering around it under their white memorial stones in hope of a happy resurrection. Dull wert thou, if never in any hour say of moaning midnight, it spoke to thee things unutterable which went to thy soul's soul. Well may men prize their credo and build stateliest temples to it and raise reverend hierarchies, and give it the tithe of their substance. It is worth living for and it is worth dying for."

# EDUCATION AND THE CHURCH

C. W. HENRY

Charles William Henry. Born Maryville, Tenn., 1878. Parents, Capt. W. H. and Martha (Telford) Henry. Educated Maryville College, University of Tennessee, Columbia University. Founded Maryville Polytechnic School. President 25 years. Headmaster McCauley School. Associate President Sullins College. President King College, 1931.

This sesquicentennial, or one hundred and fiftieth anniversary of New Bethel Church should mean much to those of us who live in this section.

When we think of the hardships and privations endured by those stalwart Christian patriots who first came into this section of our country; when we consider the great altruistic principles that led them on into the wilderness inhabited only by savages; when we are reminded of those who followed Colonel Lewis in the battle of Point Pleasant, called Dunmore's War against the Indians, recruits from Southwestern Virginia and Eastern Tennessee being enlisted under Captains Campbell, Daniel, Smith and Shelby; when our memories are refreshed with the courage of those stalwart pioneers who enlisted under Campbell and Shelby at Sapling Grove (Bristol) or under John Sevier at Sycamore Shoals, and there as united forces began their march through an unknown forest to King's Mountain where they engaged and put down England's picked troops; when we read of those who from this section joined Rogers Clark in the conquest of the Great Northwest; and consider that in spite of the fact that odds were against them they were successful in all three of these important conflicts; and that after these victories some of these same pioneers settled in this immediate section and after having built their crude homes, assembled themselves on this spot, one hundred and fifty years ago, to build a common meeting house, where they and theirs might worship God according to the dictates of their own conscience; my friends, when we consider all these things can there be a soul in this presence today who is not inspired to loftier ambitions and more altruistic service on account of such a heritage?

I think my good friend in his book, "Historical Sketches of the Holston Valleys" speaks nobly when he says, "We are not proud people, nor a boastful one, but if any section of this country has a right to be proud of its ancestors it is the Anglo-Saxon of the Holston Valleys and Appalachian Highlands."

We have gathered here today not only to pay respect to them, who a century and a half ago counted it a privilege and an honor to endure untold hardships and if necessary give their lives in order that their people might enjoy the blessings of Christian liberty, but to all those down through the one hundred and fifty years who have remained loyal to New Bethel Church and that only perfect Commander of the centuries, Jesus Christ.

It is up to us, their posterity, to carry on in His name in an unselfish manner and do all in our power to help make secure for a Christian democracy not only the Holston Valleys and the Appalachian Highlands, but these United States of America.

I do not want to be misunderstood—I am not an alarmist, but my fellow countrymen, there are abroad in this great country of ours today wolves in sheep's clothing who are quietly and stealthily gaining admittance to our various sheepfolds by some other way than the door, who then, according to God's own Word, are thieves and robbers. They have not only entered many of our economic and social sheepfolds, but have even entered under assumed names and false dress many of our educational and religious institutions of other sections of our country and are already seeking entrance, and once in a while are slipping into our institutions in this section. They oppose the flag and the government it represents, they oppose the Church and the God it worships, they oppose the sanctity of the home and its teachings; in short, they oppose and are doing everything in their power to destroy those great fundamental principles of Christian citizenship for which those great self-sacrificing Christian pioneers prayed, worked, and fought one hundred and fifty years ago. The sad part of the whole affair is that on account of their subtle method of approach in this time of economic depression, many of our citizens whose intentions are good, but who have left God out of their daily program and have been seeking a panacea for all of our economic ills, have been lured into their fold.

They do not get their advice and orders from Washington, but their central source of the supply of their venom is Moscow. Do not misunderstand me, I am an optimist. But I am frank to tell you that I believe unless we begin to put first things first in our home life, our educational life, and our social and economic life, before the bicentennial or the two hundredth anniversary of New Bethel Church shall be celebrated, there may be another call for Christian patriots to enroll under the Stars and Stripes and march against the most insidious, venomous monster that ever landed on our shores, Communism.

This is not a day of curative practice of medicine, but the prophylactic or preventative treatment of disease. We vaccinate people today in order to make them immune to the disease instead of, as in the early days of our country, waiting until the patient comes down with the disease and then treating the disease.

I plead with you today, in order that we may continue to promote the general welfare and secure the blessings of the Christian liberty to ourselves and our posterity, let us fortify ourselves or make ourselves immune not only to the venomous fangs of this multi-headed monster by vaccinating our youth against his destructive teaching and venomous sting, but all other destructive creatures that may infest our land.

My friends, I know of only three sources by which the whole citizenship of tomorrow may be made immune to the ills of tomorrow; namely, the Church, the Child of the Church, the Christian College, and the Christian Home.

Thank God for a Church that has been so filled with the Holy Spirit that from generation to generation there have been transmitted those great fundamental principles of Christian citizenship until today we are permitted to celebrate its one hundred and fiftieth birthday and find its number of members the largest in its history. We can do some research work

in history and we will find that those institutions that have successfully withstood the ravages of time have been those that have been shot through and through with Christianity. In fact, the Church, and the Child of the Church, the Christian College that has not sold its birthright for a mess of pottage, or has not lost its identity by attempting to ape the large university; have given the most permanent value to education.

Christian education is education plus, and it is as a result of this plus that the Church is enabled to secure its leadership both in the pulpit and in the pew. It is our duty as laymen of the Church to do all in our power to make Christian education possible for as large a number of our youth as possible. The odds are against that individual or family that leaves God out of the daily program. That old philosopher was evidently correct when he said, "Next to creating a human soul, the divinest thing on earth is to educate it aright." No soul has been educated aright when God has been left out of its education.

Herbart knew what he was talking about when he said, "The final aim of education is character. The worth of a man consists not so much in what he knows as in how he wills."

A great American educator said, "If you improve only a man's intellectual capacity without correspondingly educating his moral nature, you may change the directions in which his vicious instincts seek their outlet but you have failed to destroy those instincts themselves. When you have taught him to write, you may make him less liable to commit larceny, but you may make him more liable to commit forgery. When you have taught him political economy and law, you may lessen his temptation and opportunities for acts of violence, but you do not lessen his opportunities for acts of fraud, if the moral and spiritual training in his education are lacking."

Aristotle spoke better than he knew when he said, "Real education is a refuge in adversity and an ornament in prosperity."

Within the last few years we have seen the "real" and the "so-called" education tested. We have seen "real" education become a refuge to which people have fled—adjusted themselves to changing conditions and with God's help, have met and today are meeting the financial crisis in an honorable way. In other cases we have seen the "so-called" education attempt to become a refuge to which people have fled who have left God out of the question; and they have used it as a crooked, dishonorable means which has led them to tragic ends.

The need of the world today is for Christian trained leadership. In the words of the poet:

"God give us men! A time like this demands  
Strong minds, great hearts, true faith, and ready hands.  
Men whom the lust of office cannot kill,  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor; men who will not lie;  
Men who can stand before a demagogue

And condemn his treacherous flatteries without winking;  
Tall men, sun crowned, who live above the fog  
In public duty and in private thinking."

Centuries ago there came out of the cloisters of the early universities a group of men who had faith in God and who built their lives around this faith. Today much of our progress that is wholesome and helpful, we owe to them. I am talking of Petrarch, Dante, Wycliffe, Huss, Luther, Calvin, Galileo, Copernicus, and Newton. At that same time, there lived men their equal mentally, but who left God out of their lives, and they have been forgotten.

A great American educator, years ago, said, "What you want in the nation tomorrow put in the schools of today." We have instance after instance in educational history to substantiate the truthfulness of this statement.

There was a time in the history of England, Germany, Italy and France, when only Germany seemed to stress music in her educational system, and within two or three centuries after that time, Germany furnished to the world a Bach, Hayden, Handel, Mendelssohn, Schumann, and a Wagner, six of the world's greatest musical composers and artists.

There was another period when Italy seemed to be the only nation of Europe that emphasized Art, and within three centuries Italy gave to the world a Leonardo de Vinci, Michael Angelo; Raphael, Corregio, and Guido, five of the world's greatest artists, and, according to art critics, these five Italians painted ten of the world's masterpieces.

There has been, for several years, in the United States, a tendency to place education solely on a pecuniary basis, and for years we have been emphasizing the dollar earning power of an education, and today we have the natural order of sequence, a citizenship all too many of whom have made the dollar their God, and put their trust in the dollar instead of putting their trust in God and seeking His help in the right use of their dollars.

If the United States of tomorrow wants a type of citizenship that will stand four-square for the right in times of depression as well as in times of prosperity, she must put first things first in her domestic, educational and religious programs.

May the time soon pass when it is said of us as a nation, that we are more devoted to the ideas of progress than to the progress of ideas. May the time soon come when we shall cease to major on the minor things of life or to minor on the major things of life. May we soon have an educational philosophy that will more nearly satisfy our social, political, economic, and religious needs, instead of our selfish, individual wants.

When shall we have the educational courage to cease teaching subjects and begin to teach American youth; to cease over-emphasizing equipment and lay emphasis on the youth to be equipped for a positive, constructive, worthwhile life of usefulness in home, church and state?

Some of you young people, I hope, will be present fifty years from today at the bicentennial celebration of New Bethel Church. By that time

almost all of us will have passed on. Somehow I believe, on account of your background, you will remain loyal to the Christian ideals of the old church and I just want to leave with you a few lines I picked up a few years ago and have passed on to thousands of young people.

“God give you the strength to do the right,  
When other folks have left the fight.  
Give you the courage of the women and men  
Who know with His help if they will they can;  
Help you to see in every face  
The good the kind and not the base;  
Teach you to be sincere in word and deed,  
Blot out of your lives all show and greed;  
Help you to guard your troubled souls  
By constant, prayerful, self-control.  
Clean up your thoughts, your work, your play,  
So you may really live day by day.”

Our home life is the foundation upon which our future citizenship must be built. The memories and the early training of the old home have held multitudes in the paths of righteousness in these discouraging and strenuous days. \* \* \*

The family altar is the keystone of the Arch of Christian Democracy. They tell us in proportion to our population, we lead all other nations of the world in divorce. Is there anyone here who has ever heard of a home being broken up while it had an active family altar?

The leadership in this community for one hundred and fifty years, if you will carefully check upon it, you will find, originated back yonder in Christian homes that were not only Christian in name, but in deed.

Within the last one hundred and twenty-five years, Christian parents at various times have been led to believe that this and that investment were the only safe ones in which to invest their hard-earned savings if they were to be sure of a dividend. One after another of these investments have been disappointing and all have been miserable failures except one.

In the early days of our history we bought canal stock and it failed. Later we purchased railroad stock and it disappointed us. We then invested in slaves and after sixty-five they were not worth much. We then tried cotton and it slumped; and then came real estate and its value went to a low level; bank stock then seemed to be the safest investment and it needs no comment; then the tobacco crop and now it has betrayed its stockholders.

I believe the Christian parents of this country are more and more coming to the conclusion that there are only two investments that always declare a dividend. One is the investment in Wild Oats, which has been tried in all kinds of soil, in all climates, and under all kinds of environment, and this investment always has declared the same dividend, namely, sorrow, sadness, disappointment, disgrace, disease, suffering, and death.

The other is the investment in Christian manhood and womanhood, and regardless of whether this investment has been made in times of abundance and prosperity, or in times of economic depression, Christian manhood and Christian womanhood have always been par or above; and have never yet failed to declare a dividend of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; and Paul says, "Against such there is no law."

A few years ago I heard a father tell the head of a Christian institution that he was not able to educate his son or daughter. In a few days I saw that father go down town and pay cash for an expensive automobile for an amount that would have sent his son or daughter to that Christian college for four years. Today that automobile is in the automobile scrap heap and the last time I saw that son it looked as if he were more nearly a fit subject for the human scrap heap than any other position in life. Certainly that ancient philosopher was not far wrong when he said, "Next to creating a human soul, the divinest thing on earth is to educate it aright."

Someone has said:

"Let us parents not think that it matter not  
How we live here below.  
For it matters much to the youthful crowd  
That daily we pass to and fro.  
For all that is good, noble and true,  
Has a wholesome effect on the rest;  
And the world is better today  
For each parent who is living his best."

Yes, we have a heritage of which we can justly be proud. We also have a heritage that even, with God's help, challenges the best that is in us.

After this program is over and we are wending our way homeward, may we, with a prayer on our lips, determine within our souls that our lives, our homes, our churches, our state, our nation, yea, our Master's Kingdom, shall be advanced on account of our lives being dedicated anew to His service, for,

"Life is a gift to be used every day,  
Not to be smothered and hidden away.  
It isn't a thing to be stored in a chest  
Where we gather our keepsakes and treasure our best.  
It Isn't a joy to be sipped now and then  
And promptly put back in a dark place again.  
Life is a gift that the humblest may boast of  
One the humblest may well make the most of.  
Then friends, let's get out and live it each hour of the day,  
Wear it and use it as much as we may.  
Don't keep it in niches, corners and grooves,  
For in God's service life's beauty improves."

# THE CHALLENGE TO THE CHURCH OF TODAY

JOHN MARTIN

Rev. John Martin. Born Nov. 16, 1883, in Dundee, Scotland. Fourth son of George Martin and Alice Wilson Martin. Married Edna Wood, July 17, 1918. Educated at Mt. Hermon, Mass.; Tarkeo College, Mo., and Xenia Theological Seminary. Ordained by Xenia Presbytery, U. P. Church, May 9, 1918. Held the following pastorates: Meadow Creek Presbyterian Church, U. S., Sept., 1920; Assistant Pastor, Johnson City, June, 1922-1926; Rich Valley, Sept., 1926-1929; Craddock, Va., June, 1929-Jan., 1931; Supt. of Missions, Holston Presbytery, Jan., 1930.

Text: Acts I.

Yesterday and today we have had our attention called to the past. We have been praising God for our wonderful history—a history of great and illustrious men—men of God, who came over the mountains that they might carry out Christ's program of witnessing for Him to all people.

But my part on the program is not to recount the glories of the past but to speak of the present and future program of the church. Times and leaders may change but God's program for the church remains unchanged throughout the ages, and that is:

1. To bear witness for the Lord Jesus Christ. This program is clearly mapped out in the 8th verse of this chapter, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." This verse teaches that we must witness:

1. At home. True, it is undoubtedly the hardest place to witness, but brings to use the greatest joy—the joy of leading our friends and loved ones to Jesus Christ. This church has been doing that work. We would not be celebrating the one hundred fiftieth anniversary if it were not for the fact that those of the past were anxious for the salvation of their children and friends in this community.

2. In Judea. Our Judea is Holston Presbytery. Living within the bounds of our great Presbytery are over 300,000 souls—men, women and children, with the same blood coursing through their veins, and of this number only about 75,000 are identified with the church, 225,000 without Christ. God will hold us responsible for bearing witness to them of His saving and keeping power.

3. In Samaria. The Samaritans were a mongrel race and they had a mongrel religion. To the Jewish people they were the unlovely. We, too, have unlovely people in our Southland, those whom we are not very much interested in. Yet they are God's creatures and we who are members of Christ's Church should bring to them the story of the Cross. I speak first of the negroes. I wonder sometimes if we can shift our responsibility and say that they have leaders of their own and therefore we are not to try to lead them. Their leaders are largely ignorant. They need the intelligent leadership of those who walk with Christ. We have also the Indians and Mexicans, both of these are within the bounds of our great Assembly and they are waiting for us to witness to them.

4. Also the uttermost parts of the earth. 36,000,000 people living in the six countries allotted to us—this is our foreign mission task.

II. Perfecting the saints. This is the second part of God's program for the church. This work is accomplished by the assembling of God's people for worship, and consists first in praise, in prayer, both for ourselves and intercession for others; in testifying to others. Presbyterians have been leaders in this form of witness-bearing, not only in the home of Presbyterianism in Scotland, but in the early camp meetings held by them in this country, personal testimony was given a prominent place; and also in the preaching of the word. It has pleased God by the foolishness of preaching to save them that believe.

It would be well for us as we contemplate an Assembly wide Evangelistic campaign to think of the work of the old Presbyterian Church as it once was in Scotland and in the early days in America.

1. They were loyal to their church. The church to them was the body and bride of Christ. They loved their church better than anything else in the world, oft-times moving from fertile fields and going to those less productive just to be within the bounds of their beloved church.

2. They all had family altars. The one great contributing factor in making Scotland great was her family altars. It was by means of the family altar that her sons caught visions of service for Christ and went forth to noble work in the world's white harvest fields.

3. They observed the fourth commandment, "Remember the Sabbath day to keep it holy." To them the Sabbath was, indeed, a holy day and not a holiday. We need to get back to Sabbath observance.

4. One-tenth of their substances was God's. There was never a quibble—it was His—to withhold would be robbing Him. I wonder if the words of Malachi could not be applied to us, "Ye are cursed with a curse." Why? "Because ye have robbed God." If we are to have a time of spiritual refreshment, there must be the giving back to God that which is His.

The challenge to the church of today is the one which has been issued by our General Assembly, calling for an evangelistic meeting in every Southern Presbyterian Church in the year of 1933.

1. We have been called to pray. Men are lost. They need Christ. He is the only Saviour. We must pray them into the Kingdom.

2. We have been called to evangelize. The work has been slow. One thousand three hundred churches last year with no additions. Twenty-two members plus a preacher to win one soul to Jesus Christ is our record.

How we can meet the challenge. We must go back and learn lessons from the early church. In this record in the first chapter of Acts we have the preparatory work for a great revival.

1. They were in fellowship with their risen Lord. Oft-times Jesus was very real to us when we accepted Him, but as the days went by instead of being a real living factor in our lives we allowed Him to become merely an historical Christ who lived and died and we forgot that He still lives. But if we are to have a time of reviving we must fellowship with

Him and others will note that we not only have been with Christ but that Christ dwells within us.

2. They received the promise of the Holy Spirit. Now if we are Christians we must have the Spirit of God dwelling in us, for unless we have the Spirit of God we are not His. But oft-times it is not a question of salvation that is our trouble, but rather lack of power to witness for Him. By carelessness we have grieved the Holy Spirit or by sin we have quenched His power. Let us pray this year that the Holy Spirit may have his way with our church.

3. They were obedient unto His word. As we study true revivals we note that the quickening came by obedience to His holy word. The word must have a greater place in our Christian program—in our churches—in our messages—in our homes.

4. They were united in spirit. They had one great longing—that they might receive power to witness for Christ, that souls for whom he died might be saved. When this becomes the passion of our lives, we, too, will have a real revival.

5. Last of all this early church waited on God in prayer. They were more interested in the upper room than in the supper room. Let us heed the call of our church. Let us steal away each day alone with Christ, praying that we may have a true revival, not only in our Southland but throughout the world.

# REGISTER OF VISTORS AT NEW BETHEL CHURCH BICENTENNIAL

1782-1932

August 20-1, 1932

\*Those who were present 50 years ago for the Centennial Celebration.

DAN H. GRAHAM  
J. S. YELTON  
\*S. R. MCKAMEY  
REV. THOS. P. JOHNSTON  
MRS. THOS. P. JOHNSTON  
J. M. McCHESNEY  
REV. B. T. HARROP  
MRS. J. M. SCOTT  
CARRIE A. ANDERSON  
MRS. G. C. WARREN  
VELMA WARREN  
MRS. W. E. POE  
Mr. C. E. DEARSTON  
MRS. C. E. DEARSTON  
LOUISE DEARSTON  
MRS. M. W. DOGGETT  
MISS MARGARET E. ANDERSON  
MISS ADDIE DOAK MITCHELL  
\*MRS. MELISSA WOLFE  
\*MRS. T. C. HUGHES  
MRS. A. W. MALONE  
HAZEL MALONE  
J. E. ODELL  
J. F. JOHNSON  
HANNAH BOY  
W. T. WHITE  
\*MRS. JOHN F. GROSE  
R. D. CARSON  
MRS. H. M. MOTTERN  
MAC. HOUSTON MOTTERN  
MRS. VERNON JONES  
JIMMIE JONES  
W. F. KELLER  
M. W. DOGGETT  
G. C. WARREN  
GLADYS CARR  
\*MRS. DELIA SHELL SCOTT  
\*MRS. BLANCHE KING HALE  
MRS. A. Z. CLIFTON  
A. Z. CLIFTON  
MARGARETTE FULLER  
J. B. SNAPP  
A. J. DAVISON  
\*JNO. M. SCOTT  
\*MRS. S. K. WARREN  
MRS. J. B. SNAPP  
\*S. K. WARREN  
\*MRS. BIRT KING  
\*MRS. CYNTHIA SELLS  
\*J. E. ROSE  
MRS. F. L. RUTLEDGE  
F. L. RUTLEDGE  
\*J. L. GOFORTH  
MRS. W. A. SHEFFEY  
W. A. SHEFFEY  
MRS. REESE B. SHAVER  
VERA O. KING  
EDWARD SHAVER  
REX SHAVER  
Mr. E. O. KING  
MRS. E. O. KING  
EFFA KING  
MRS. E. I. LANE  
CLARENCE GENTRY  
SAM RAMSEY  
PAUL WARREN

CHAS. DAVISON  
MRS. A. J. DAVISON  
CARL BOWMAN  
MRS. ZELLA BOWMAN  
HOWARD BOWMAN  
M. L. DUNN  
MRS. MARY ROSE  
H. HENRY CROSS  
LAWRENCE TORBETT  
DONALD KING  
GLENN TORBETT  
EVELYN ROSE  
KING AKARD  
CORMIA ROSE  
\*MAGGIE PHILLIPS  
IRMA SENEKER  
CORINNA AKARD  
MRS. J. H. EARHART  
\*MR. JOE EARHART  
MRS. JOE EARHART  
PHILLIP EARHART  
CARRIE CARTER  
LOTCHIE ALISON  
JOHN THOMAS MILLER  
MRS. C. H. PAYNE  
LUTHER W. PAYNE  
BEULAH SHANK  
LULA WAGNER  
ROBERT CROWE  
\*J. A. HAWLEY  
EMERSON SHEFEY  
LEE S. ANDERSON  
CALLIE PHILLIPS  
DONIPHAN McCHESNEY  
MRS. E. A. HORBS  
MRS. HERBERT RODEN  
HERBERT RODEN, JR.  
DOTTY WHITE RODEN  
W. H. RODEN  
MRS. N. M. WHITE  
MRS. H. T. WHITE  
LOUISE WHITE  
EDNA EARL WHITE  
HELEN HOPE WHITE  
HOWARD WHITE  
\*H. H. SMITH  
JESSIE RANGE  
RUSSELL JONES  
W. P. CROSS  
FRED JONES  
H. H. CARR  
BLAKE HAWK  
MARGARET E. FAIN  
MRS. G. OLIVER  
JOHN SMITH  
\*JNO. F. GROSS  
DONALD WHITE  
RHEA ANDERSON  
REV. R. L. SHORTRIDGE  
MRS. R. L. SHORTRIDGE  
MRS. S. A. NOEL  
ROY L. SHORTRIDGE, JR.  
CLEAVE C. GENTRY  
PRESTON SHEFFEY  
\*J. M. YOAKLEY  
\*W. O. DYER

\*J. B. WARREN  
MRS. J. B. WARREN  
\*MRS. MARY P. KING  
E. W. KING  
\*L. B. BLEVINS  
\*MRS. L. B. BLEVINS  
MRS. W. L. GROSS  
MRS. BYRON L. RUTLEDGE  
MRS. A. L. KING  
RAY KING  
ALBERT KING  
JULIA ANN KING  
ARDEN KING  
NOLA GROSS  
MARY VIRGINIA GROSS  
DOROTHY GROSS  
WARD GROSS  
DAN GROSS  
BYRON RUTLEDGE  
MARGARET RUTLEDGE  
BOBBY RUTLEDGE  
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CLARA JANE RUTLEDGE  
WILLARD PHILLIPS  
S. L. CARR  
MARY LEE BROWN  
URCEL BROWN  
MRS. T. C. BROWN  
MRS. W. E. McCAMPBELL  
JANE WARREN McCAMPBELL  
ADELAIDE CARRIER  
WILFRED L. GROSS  
MARY E. BLEVINS  
ADRIN BISHOP  
\*MRS. JULIA CLAY BISHOP  
\*FANNIE CLAY  
FRANCES CULLOP  
FLOYD L. BROYLES  
C. D. FAGAN  
C. D. FAGAN, JR.  
R. C. COLE  
W. H. JOHNSON  
MRS. J. S. KING  
ALBERT S. KELLY  
MILLARD DYE  
GARNET DYE  
Mr. W. H. DETTOR  
MRS. W. H. DETTOR  
TERRESSA BOY  
MRS. CHARLES KERNAN  
CHAS. KERNAN  
BESSIE CRUMLEY  
LULA BRADLEY  
MRS. RICHARD ANDERSON  
LOUISE ANDERSON  
FRANCES ANDERSON  
VIRGINIA LEE ANDERSON  
MRS. E. B. MCCOLLIN  
MRS. J. A. HAWLEY  
\*MRS. ALICE HODGE  
W. CLYDE SMITH  
MRS. W. CLYDE SMITH  
\*H. H. CROSS  
TRIGG BROYLES  
\*MRS. H. H. CROSS

- R. M. SHANK  
 \*B. E. HALL  
 \*MRS. J. M. VANCE  
 \*IDA E. SCOTT  
 \*MRS. E. W. KING  
 EDITH KING  
 \*SALLIE SELLS  
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 HASSIE WINEBARGER  
 H. M. TORBETT  
 MRS. H. M. TORBETT  
 ELAINE TORBETT  
 ANNABEL SCOTT  
 IVAN HUGHES  
 T. J. CROSS  
 J. A. CARR  
 \*LEONORA WOLFE  
 CHAS. L. BOWERS  
 MAYME G. BOWERS  
 MRS. LOUISE MILLER  
 FRANCES LEE MILLER  
 MARY JANE MILLER  
 MRS. ARTHUR SPURGEON  
 MRS. W. S. ANDERSON  
 LUCY ABRAMS  
 MRS. DAVID STREET  
 CLYDE STREET  
 MARGIE LYNN SNAPP  
 J. C. DAVISON  
 WILLIE D. SNAPP  
 MRS. IVAN HUGHES  
 RANKIN SMALLING  
 JANE ALLEN SMALLING  
 JOHN DAVID SMALLING  
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 FRANCES ANN LYONS  
 JOE HODGE  
 RAYMOND SNAPP  
 PAUL ANDERSON  
 MRS. GEORGE ROLLER  
 ADDIE BELLE MCCOY  
 KEITH WAGNER  
 A. R. CARRIER  
 P. E. TORBETT  
 J. W. HOUSTON  
 ADDIE HANCHER  
 VIRGINIA HANCHER  
 HERMAN FLEENOR  
 O. S. HAUK  
 ETHEL C. HAUK  
 MARY GREENE  
 HELEN ANDERSON
- V. C. BURDINE  
 A. H. CUNNINGHAM  
 T. J. MILLER  
 W. H. MORRIS  
 MRS. E. M. CROSS  
 HAROLD CROSS  
 MR. H. J. MYERS  
 MRS. H. J. MYERS  
 CLAUD CUNNINGHAM  
 CECIL WOOD MILLER  
 C. M. JENNINGS, JR.  
 CLYDE WARREN  
 MRS. CLYDE WARREN  
 OTIS FAIN WARREN  
 RONALD WARREN  
 DONALD WARREN  
 HASKEL HODGE MCCOY  
 \*GEO. J. SELLS  
 D. K. TRANUM  
 HARRY B. MILLER  
 MRS. J. W. HOUSTON  
 MRS. B. B. CROSS  
 MRS. J. P. HOUSTON  
 JONAS WINEBARGER  
 CLEO MORRIS  
 PAUL DURHAM  
 SAM D. HUGHES  
 J. N. SMALLING  
 \*LOU SANDERS  
 \*BERTIE BLALOCK  
 RALPH W. JONES  
 MRS. WILL MORRIS  
 MRS. A. J. DOTSON  
 CHARLIE CARNS  
 \*MRS. J. A. HODGE  
 VELMA TORBETT  
 GRACE OLIVER  
 J. C. JONES  
 W. H. FORD  
 MRS. O. P. COX  
 MRS. JOHN JETER  
 MRS. G. PAUL JETER  
 JOHN DAVID JETER  
 B. F. NEAL  
 MRS. B. F. NEAL  
 JAMES ROBERT NEAL  
 JEAN ELIZABETH NEAL  
 WANDA REEVES NEAL  
 MRS. W. C. SELL  
 BOYD W. SNODGRASS  
 NORA T. SNODGRASS  
 MRS. G. A. SLAUGHTER  
 MARY LEE CARRIER  
 GRACE BUCKLES  
 ISADORE BRISCOE  
 KYLE KENNEY  
 JESS WHITAKER  
 LOUISE MCCLELLAN  
 VESTA HALL  
 HAL WEXLER  
 MRS. J. J. MILLHORN  
 MRS. JACK HODGE  
 LOWELL KING  
 HENRY SELLS  
 W. K. RUSH  
 WILLIAM DOTSON  
 W. H. EASLEY  
 BEULAH MAE GLOVER  
 LORA KING  
 J. G. MILLER  
 GALEN R. PRICE  
 CHARLES HOUSTON  
 J. M. KELLER  
 SUSIE PHIPPS  
 ESTHER HUMPHREYS  
 VESTA MILHORN  
 MRS. SAM MCCLELLAN  
 MILDEED MCFALL  
 RUTH RUTLEDGE

FRANK SMITH  
 PRESTON SMITH  
 FLORENCE SMITH  
 MRS. EMMA STURM PAINTER  
 ELSIE LATTURE  
 MAUDE HALL  
 GLADYS CRUMLEY  
 EDNA CRUMLEY  
 J. J. CRUMLEY  
 GERTRUDE CRUMLEY  
 E. L. SANDERS  
 GEO. N. CROSS  
 ELLEN JANE MARTIN  
 MRS. JOHN MARTIN  
 MARGARET MARTIN  
 SAMUEL MARTIN  
 LEE TAYLOR  
 KATE MILLER  
 EMMA SMITH  
 MRS. CHARLES F. SMITH  
 CHAS. F. SMITH  
 MRS. GRACE MCKAMEY  
 MORGAN  
 HOWARD W. MORGAN  
 MRS. ZAIDA LATTURE HARROP  
 THOMAS IRE MCKAMEY  
 RUBY ALLEN MCKAMEY  
 FRANCES D. MCKAMEY  
 EVELYN SALTS  
 PAUL SALTS  
 CHARLES D. GOFORTHE  
 WILSIE GOFORTH

FRED SHEPHERD  
 MRS. R. M. SHANK  
 FLORA HICKS  
 OLIVIA BOWMAN  
 \*MRS. J. M. KING  
 \*MRS. MARIE ETTA DAVIS  
 MRS. W. B. DAVIS  
 MRS. C. L. COOPER  
 \*DAVID CRUTSINGER  
 FANNIE B. FICKLE  
 INA FICKLE COOPER  
 MARY MILLER HULL  
 NANCY GRACE HULL  
 LIZIE RHEA ENSOR  
 H. E. KING  
 E. W. KING, II  
 FRED KING  
 STANLEY KING  
 ETHEL CUNNINGHAM  
 \*MRS. NANCY (GROSS) JONES  
 GRACE L. DENNY  
 HASKEL HUGHES  
 MARTHA CRUMLEY  
 \*MRS. ALICE FORD  
 N. M. WHITE  
 MRS. R. J. ALISON  
 R. J. ALISON  
 MRS. HENRY WEXLER  
 HENRY WEXLER  
 VIVIAN ALISON  
 WENDELL ALISON  
 ELIZABETH HODGES

LENABEN HODGES  
 MRS. G. G. PAINTER  
 MRS. SALLIE E. HICKS  
 MRS. CLIFTON HODGES  
 CLIFTON HODGES  
 MRS. J. M. RANGE  
 ALLEN RANGE  
 ALVIN RANGE  
 LYNN KING  
 EUGENE WINEBARGER  
 MRS. ORBA HODGE ALEXANDER  
 E. E. ALEXANDER  
 PAUL B. EMMERT  
 MRS. PAUL B. EMMERT  
 RUTH EMMERT  
 MRS. WILL CROSS  
 MRS. JESSIE TALMAGE  
 MRS. PAULINE E. PARKER  
 JOHN E. PLANK  
 MRS. D. W. OLIVER  
 MRS. MOLLIE MCKENRY  
 MRS. C. B. TORBETT  
 RONALD LYLE TORBETT  
 MRS. LEONA HAWK  
 LATANE HAWK  
 BOBBY JO HAWK  
 \*YULEE A. DYER  
 \*HAMILTON SELLS  
 NELLIE WHITAKER  
 T. W. PRESTON  
 JOE D. TAYLOR  
 H. L. SWINT



1→



2→



3→



4→



5→



6→



7→

CHURCHES

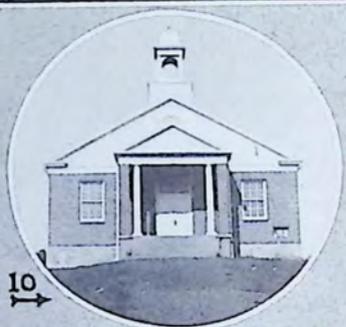
1. New Bethel—1782      2. Blountville—1820      3. Paperville—1824  
 4. Arcadia—1871      5. Old Concord, now Weavers—1771 (Tradition)      6. Pleasant Grove—1846  
 7. Bertha King Memorial—1906



8 ↑



9 →



10 →



11 ↑



12 ↑



13 →



↑ 14

8. Miller's—1932

9. Vance Chapel—1930

10. Walnut Hill—1932

11. Holston—now Thomas Memorial—1855

12. Soul Winners Society Chapel—Haw Ridge—1904

13. Dan Graham—1930

14. Piney Flats Union Church—1913

## BRIEFS OF CHURCH HISTORY

By RHEA ANDERSON, Blountville, Tenn.

### BLOUNTVILLE PRESBYTERIAN CHURCH

On Sept. 20, 1820, in Samuel Rhea's parlor in Blountville, Tenn., twenty persons met and the old Blountville Church was organized. The charter members were: Mrs. Fanny Rhea, Joseph Wallace, Wm. Bond, Jas. King, Jas. Deery, John Mackey, Mrs. Margaret Mackey, Mrs. Mary Mackey, Mrs. Elizabeth Rhea, Mrs. Margaret Evans, Mrs. Sarah Gammon, Mrs. Hannah Crawford, Mrs. Jane Wallace, Miss Catherine Mackey, Miss Priscilla Wheeler, Samuel Rhea, Mrs. Martha Rhea, Mrs. Macajah M. King, Mrs. Elizabeth Anderson and Mrs. Ellen Anderson. The first pastor was Rev. Andrew Campbell. Elders: Sam'l Rhea, Sam'l Evans and Jas. King. The first church, a nice brick building, stood on the hill west of town—now our cemetery. A second brick church was built, from which the first Church of Bristol was copied, down in the heart of the little village, on the old Anderson lot. This was torn away and the present church was built in 1890. From this church has come our sainted missionary, Samuel Audley Rhea, a number of prominent ministers, including Dr. Jonathan W. Bachman and Dr. R. Dabney Carson, and many of the outstanding Christian men and women of this country. The Centennial Celebration in Sept., 1920, during the pastorate of Rev. W. T. Howison, is one of the bright spots in her history. The writer could give you pages, but is only asked for a paragraph. Under the leadership of our present beloved pastor, Rev. Dan H. Graham, our membership has grown from 166 to 486. Rev. Dan H. Graham, pastor; Rev. John S. Yelton, co-pastor; Rhea Anderson, clerk. Elders: Sam'l Miller, C. H. Masengill, Dr. C. M. Dulaney, Chas. B. Earhart, Jno. B. Harr, J. E. Odell, G. B. Rogers, J. S. Hawk, R. S. Cox, Rhea Anderson, T. N. King and R. D. Fulkerson. Deacons: W. R. Hall, R. S. Gott, E. B. Henny, Jos. P. Earhart, W. A. Rogers, Lee S. Anderson, J. T. Williams, C. V. Sloat, H. S. Keys, C. F. Harr, Jno. I. Rhea, G. W. Humphreys, Jno. C. Dulaney, H. A. Holt.

### PAPERVILLE PRESBYTERIAN CHURCH

Organized April, 1824, with Rev. Andrew Morrison as first pastor and the following charter members: Jas. King, Margaret King, M. Micaja King, Wm. Carmack, Jacob Susong, Sally Susong, Thos. White, Sally White, Hugh McChesney, Sarah McChesney, Susanna McChesney, Ann McChesney, Robert Preston, Sally Preston, Catherine May, Wallace Willoughby, Ann Laughlin, Jane McConkey, Peggy McConkey, Sutina McConkey, Benjamin Pemberton, Nancy Cowan, Silas Crockett, Polly Laughlin, Barbara Dryden, John Vance, Ann Willoughby, Lavinia Laughlin. The session was composed as follows: Hugh McChesney, Jas. King, Wallace Willoughby, Benjamin Pemberton, Jesse Owen, Alexander Laughlin, Cornelius Carmack, Thos. White. Rev. Jas. King became pastor of this church in 1831, serving until 1862. In August, 1858, a large number of the members of this congregation withdrew to unite with the First Church of Bristol and some with Walnut Grove Presbyterian Church, and as a final result of the War between the States the old Church closed her doors. Rev. Geo. A. Caldwell preaching the farewell sermon. In 1875 the Church was reorganized. In 1910, and during the pastorate of the beloved Dr. J. Albert Wallace, the old Church was completely demolished by a cyclone. The present new brick Church was then built and was dedicated on Oct. 24, 1911, with Dr. Wallace and Dr. C. C. Carson as the principal speakers. In 1924 the old Church celebrated her Centennial with Dr. Isaac Anderson delivering a splendid sermon to a large crowd of people. The pastor, Rev. Dan Graham, held a wonderful meeting here in 1931 and new life and interest was brought into the work. Present officers: Elders: R. P. Carmack and B. W. Rutherford. Deacons: J. A. Gray and Clarence Mattox. Clerk: R. P. Carmack. Membership, 34.

### ARCADIA CHURCH

The Arcadia Presbyterian Church was organized on Aug. 13, 1871. The meeting was held at the "Hall"—a building erected by the Sons of Temperance—under the leadership of Rev. J. P. Briscoe, pastor of the Blountville Church, assisted by Rev. Geo. A. Caldwell,

of the First Church, Bristol. There were 22 charter members of this organization, as follows: Col. Isaac C. Anderson, Margaret Anderson, Elizabeth Click, Arthur Doggett, Eliza Doggett, Jas. P. Doggett, Ellen A. Doggett, Wm. A. Dooley, Martha I. Dooley, Jas. J. Hughes, Fanny Rhea Hughes, John S., Peter L., Jas. H., Sarah J., Thos. Edward and Sarah H. King, Rebecca H., J. Mitchell, Fannie A. and Sam'l A. Newland; John Shaver and Jane L. Shaver. Officers were elected as follows: Elders: Wm. A. Dooley, Jas. J. Hughes, Col. Isaac C. Anderson, Jno. S. King and J. M. Newland. Deacons: Jas. P. Doggett and S. A. Newland. Wm. A. Dooley was elected clerk. Services were held at "The Hall" until the erection of the present Church in 1895. On Aug. 28, 1898, the new Church was dedicated. An all-day meeting was held with a splendid attendance. The morning sermon being delivered by Dr. Jas. Isaac Vance and the afternoon sermon by Dr. Joseph Anderson Vance, great-grandsons of the first two named charter members of the organization. The present membership is 38. Samuel A. Newland, clerk; Rev. Dan H. Graham, pastor; Rev. John S. Yelton, co-pastor. Elders: S. A. Newland, Lessley Newland, James Gaines, Joseph Newland, Deacon: Nat Newland.

### WEAVERS' UNION CHURCH

Old Concord—now Weavers—is the oldest organization of this group of churches. Unfortunately, the early records of this organization cannot be found; however, it is known that Rev. Joseph Rhea, the first Presbyterian Minister in this section, was here as early as 1771 and tradition says that by his preaching he laid the foundation for Old Concord—now Weavers—Taylors' Meeting House, New Bethel and others of the earlier churches, preaching at many points throughout this, then a wilderness country. He was never a stationed minister here, his home at the time of his ministry here being at Piney Creek, Md., where he died in 1777 when everything was in readiness for the removal of his family to the Holston Country and for which purpose he had returned to Maryland. Rev. Chas. Cummings was the first stationed minister who had charge of this organization. This was a Presbyterian organization until 1823 when it was made a Union Church. At this time Frederick Weaver deeded 3 acres of ground to the following trustees: Ireso Longacre, Jas. S. May, Caleb Morrell, John Miller and John Hughes—and then the name was changed to Weavers Union Church. On Jan. 12, 1930, a mass meeting was held under the leadership of Rev. Dan H. Graham and as a result of this meeting the most handsome new church in this section has been built. According to the deed all worshiping congregations are to use this church, so long as they preach the Scripture in keeping with God's word. Presbyterian group: Rev. Dan H. Graham and Rev. John S. Yelton, pastors: Elders: Frank Briscoe, Sam F. Peavler, Chas. P. Booher, Karl Rhea, L. O. Gammon. Deacons: Belmont Rhea, Joe C. Gray, Paul Gray, W. C. Gammon, Charles Witcher.

### MILLER PRESBYTERIAN CHURCH

Perhaps the most wonderful meeting that has been held by our pastor, Rev. Dan H. Graham, since he came to us five years ago, was one held in the Muddy Gap section of Scott County, Va., in the fall of 1931. There were several hundred conversions and at one time 47 were received into our church, the youngest of the number being more than 16 years old, and ranging in age up into the eighties. It had been 42 years since a meeting had been held in this neighborhood—even though it is only a few miles from Blountville, Bristol and Kingsport. As a result of the meeting it was decided to build a church there. One of the prettiest sites in the whole section was selected and was donated by Mr. and Mrs. Charley Miller and Mr. and Mrs. Hubert Miller. It was decided that the church should be named The Miller Presbyterian Church. Work was started immediately on the building and today they have a beautiful, modern brick church. The building is not quite completed, this Oct. 7, 1932, but the first service was held in it on Sept. 11, 1932. The service was in charge of Rev. Dan H. Graham, with the Hon. J. Fred Johnson of Kingsport as the principal speaker. Other speakers on this occasion were Rev. J. M. McChesney, of Abingdon, and Rev. James Smith of Big Stone Gap, Va., and Rev. Jos. Pullon. Several hundred people were in attendance at the first service. A committee composed of Scott Hensley, M. L. Shelley, C. H. Miller, James Jett, Joe Pullon, and the good ladies of the community deserve much praise for the help they have rendered in the building of this beautiful church.

### HOLSTON PRESBYTERIAN CHURCH AT UNION—NOW BLUFF CITY

A brief history of this church given the writer by Mrs. Margaret A. Masengill, daughter of Capt. David McClellan who owned all of the land where Bluff City now stands, and gave the site for the Presbyterian Church there. A Presbyterian group was organized at Union and for some time the upper floor of Mrs. Mary Bouton's home was used as a "meeting place." On Oct. 1, 1855, David McClellan deeded to Joseph Rhea, David Woods, Adam Thomas and Pleasant Carmack, Elders, a certain lot, or parcel of his farm, as a place upon which to erect a church. A nice building was erected and a good work was carried on for a number of years. This building was struck by lightning and destroyed and another building was erected which was later destroyed by fire. After the second building was destroyed it was a number of years before another church was erected. In 1924, Rev. Trigg A. M. Thomas proposed to give \$5000.00 toward the erection of a new church, on this same site, which was to be named Thomas Memorial Church. The people were to give the same amount, which they agreed to do, and a handsome new brick church was erected and dedicated in 1926. Dr. Homer McMillian delivering the dedicatory sermon. Rev. C. F. Newland was the first pastor of Thomas Memorial Church. Present pastor, Rev. Dan H. Graham; co-pastor, Rev. John S. Yelton. Elders: S. W. Witcher, Joe J. Thomas, W. H. Dettor, Geo. H. Wall, Dr. J. A. L. Rhea. Deacons: W. F. Keller, Jas. Dettor, Henry C. Thomas, Frank E. Wiles, Coy Henson.

### WALNUT HILL PRESBYTERIAN CHURCH

As a result of a wonderful meeting held by our Pastor, Rev. Dan H. Graham, in fall of 1931, it was decided to build a new church on the highway between Blountville and Bristol. A very desirable lot containing one acre of ground, was donated by Mr. and Mrs. Chas. H. King. In the fall of 1931 the call was given for voluntary workers to gather and start work on the church. Men gathered, dirt was broken, forms laid and concrete poured for the foundation of what has developed into one of the most beautiful, modern brick churches in this section. At noon, on this day, the good ladies of the community came with well-filled baskets and served the workers with both dinner and supper, their day's work not being completed until about 10 P. M. The first sermon was preached in this new church on the fourth Sunday in Feb., 1932, by the Pastor, Rev. Dan H. Graham. A large crowd was gathered for the first service—the house was filled to overflowing. A committee composed of Dan H. Graham, Chm.; Lee S. Anderson, Tr.; Will Smith, Tom H. Cowan, John Clark and A. D. Stone, deserve much credit for this work.

### GRAHAM CHURCH

For many years the old Blountville Church had eight faithful members who lived on Reedy Creek in Sullivan County, and a service was held in that community occasionally. In the fall of 1929 a wonderful meeting was held there by our Pastor, Rev. Dan H. Graham, and as a result about 70 new members were added to our church and it was decided to build a church. A very desirable piece of ground was donated by Mr. and Mrs. H. L. Sheffy and work was started on the building, even though some folks said a church could never be paid for there. A committee, composed of Messrs. Claude F. Harr, Herman A. Holt, Robt. D. Fulkerson and Lawrence Snapp, assisted by their pastor, the good ladies and many others of the church, deserve much credit for this great work. Especially do we thank Messrs. Allan N. Dryden and J. Fred Johnson of Kingsport, and Sam R. Sells of Johnson City, for their splendid contributions to this work. A beautiful brick church was erected and paid for and a few cents left in the treasury and was dedicated on June 12, 1930. The church was named "The Dan Graham Presbyterian Church." By special request from the people of the neighborhood the dedicatory sermon was preached by Rev. Dan H. Graham, with Dr. Robt. Yost, of King College, preaching in the afternoon. Mr. Allan N. Dryden, of Kingsport, was soloist and Mr. Rhea Anderson, of Blountville, organist. Hundreds of people from Tennessee and Virginia were in attendance at the service and at noon one of the most bountiful and delicious dinners ever served in this country, was served on the grounds.

## PLEASANT GROVE PRESBYTERIAN CHURCH

Organized August, 1846; located one and one-half miles from Middle Town East (Bluff City) on the great road from Abingdon, Va., to Jonesboro, Tenn. The logs were cut and hauled and the work was begun and was then discontinued until July, 1847, when Rev. D. Rogan preached the first sermon to the people seated upon the logs. The day following, Rev. Rogan was assisted in a sacramental service by Rev. A. G. Taylor. William Wallace, David Woods, Joseph M. Rhea, Harmon Arrants and David McClellan were appointed trustees. On May 17, 1848, eighty men gathered there to "raise the house." The day was fine and the work went on briskly; at noon the ladies served a bountiful lunch on the grounds. The church was taken under the care of Presbytery on Nov. 16th, 1850. Rev. D. Rogan was the first pastor, dividing his time between Blountville, New Bethel and Pleasant Grove churches. Adam Thomas, Jr.; David Woods, Alfred Carmack and Joseph M. Rhea were the first Elders. The 45 charter members were as follows: Robert Rutledge, William Rutledge, Elzira Rutledge, Jos. A. Longacre, Mary Longacre, Adam Thomas, Sr.; Elizabeth Thomas, Margaret Thomas, Adam Thomas, Jr.; Wm. Thomas, Sarah Thomas, William Wallace, Louisa Wallace, Jane Wallace, Robt. T. Rhea, Nancy Rhea, Jane L. Rhea, Margaret A. Rhea, Mary R. Rhea, John Vance, Mary Vance, Elizabeth Vance, Alfred Carmack, Minerva Carmack, Margaret Longacre, Harman Arrants, Clementina Cox, David Woods, Jane Woods, Jerusha Woods, Julia Ann Grose, Susan Elizabeth Cox, Jane Crockett, Samuel Rutledge, Eley Rutledge, Jos. M. Rhea, Kitty Rhea, Emma Rhea, Margaret Hodge, Eleanor Rhea, Mary Miller, David McClellan, Elizabeth McClellan and John P. King. At a meeting of Holston Presbytery held in this old church on March 2, 1866, King College, Bristol, Tenn., was organized. The site for the Pleasant Grove Church was donated by Robert P. Rhea. In 1890 the old log church was torn down and the present church erected under the leadership of a committee composed of Dr. John Millard, Sam Thomas, John Sells and W. R. Witcher. Pastors who have served this church were: Revs. Daniel Rogan, John R. King, Logan, J. P. Briscoe, J. B. Converse, M. W. Millard, Rex King, J. C. Cowan, Asa Watkins, J. P. Doggett and C. F. Newland. Eight members have gone out from this Church to preach the Gospel: Nick Long, Will Hicks, Kief Smith, — Smith, Marshall W. Millard, Joseph R. Millard, Murphy Morrell and Trigg A. M. Thomas. In 1925 the new Thomas Memorial Church was erected at Bluff City, Tenn., and the Pleasant Grove membership was transferred to that church and the work at Pleasant Grove was discontinued until after Rev. Dan H. Graham and Rev. John S. Yelton came into the field. Since their coming a Sunday School has been organized there, series of meetings held, and a regular monthly preaching date fixed and a good work done.

## BERTHA KING MEMORIAL CHURCH

Under the will of the late Col. Nathan Gregg, prominent Sullivan County citizen, funds were left to have erected at Rocky Springs a Presbyterian Church in memory of his great niece, Bertha E. King, eldest child of Mr. Edward W. and Alice Millard King, now of Bristol, Tenn. The church was erected by Mr. E. W. King in 1906—a handsome, modern brick church. While it is a Presbyterian Church, all Protestant Churches have the privilege of worshipping there. The dedicatory sermon was preached by Dr. W. O. Cochrane, then pastor of the First Presbyterian Church, Bristol, Tenn. Owing to the fact that this Church stands within a few miles of old New Bethel Church, there is no regularly organized Presbyterian body there, but our Pastors, Rev. Graham and Yelton, preach there each month.

## PINEY FLATS UNION CHURCH

Shell's Chapel, in Piney Flats, erected in the year 1873, was named in honor of the Rev. Andrew Shell, beloved pioneer Methodist minister, whose noble work in that community will never die. The building site was donated by Rev. Mr. Shell and he aided greatly in the erection of the building, which was used for both Church and school purposes. It was truly the community center for many years. Rev. Lucas, an English gentleman, was the first pastor of the Church and Mr. George W. McKamey taught the first school there in 1874. In 1913 the present handsome brick church was erected and as has always been the custom in this splendid community, the plan of a Union Church was still carried on.

Rev. James P. Doggett, Presbyterian minister, preached the first sermon in the new Church. The dedicatory sermon was preached by Rev. J. M. Crow, Methodist minister, in 1914.

### EARLY CHURCHES

There was much preaching done in this—then a wilderness country—by Rhea, Cummings, Lake, Doak, Mulkey, Lamberth, Lane and others before a church was built, but the first Church erected on Tennessee soil was a Presbyterian Church called "Taylor's Meeting House," located four miles west of Blountville—now Gunnings—and the first pastor of this Church was Rev. Jacob Lake, who sleeps in the old Church yard there. There was an old fort there and the first school was taught there that was ever taught in this country. The teachers were a man by name of Jennings and John Anderson. Unfortunately, we have no records of this Church but the tradition is handed down from the most reliable sources. Then we have the Massengill House of Worship, erected on the farm of Henry Massengill, under the leadership of Rev. Chas. Cummings in 1777, Presbyterian minister. Thanks to the generations who preserved this most valuable record. Another early church was the Muddy Creek Presbyterian Church, but we have no records concerning it. Old Concord, New Bethel and other early Churches have been mentioned.

### SOUL WINNERS CHAPEL

Many years ago a mission work was started in the Haw Ridge community by Rev. R. F. King and his good wife, Mrs. Julia T. King, and a lasting good has come from it. For years they held services in the grove on Mr. John Shipley's farm, using only a crude platform built under the trees, without even a shelter. Finally there came into this field another beloved mission worker, Dr. E. O. Guerrant, and with his help and the help of others, the present Church was erected. John C. Shipley and his wife Mary Shipley, donated 3-4 acre of ground upon which the Church stands and it was named "The Soul Winners Chapel." As per the records in Registrar's Office, Sullivan County, the conditions of the donation read thus: "To be held for religious and educational purposes. 1st. That a house shall be built thereon for the above stated purposes and shall be known by the name and style—The Soul Winners Chapel. 2nd. That all political gatherings and discussions of a political nature are hereby forbidden to be held in same. 3rd. That the raising of money for all religious purposes by any modern clap-trap methods such as poke and ice cream suppers, strawberry festivals or any species of religious gambling is hereby also forbidden, and in lieu thereof straight giving according to the plan set forth in the Bible. The word of Eternal Truth is most heartily recommended." Since the erection of this church a faithful body of men and women have carried on there and during the past five years under the leadership of Rev. Dan H. Graham a great work has been done. Good meetings have been held. Many souls saved and the membership of the Church greatly increased—this Church being a part of the New Bethel congregation.

### VANCE CHAPEL

On Jan. 9, 1889, Mr. and Mrs. Eli Buckles and Mr. and Mrs. Hiram Brown deeded to Jas. Witcher, Wm. Hamilton and Elbert Smith, school directors of the 4th District of Sullivan County, a certain tract of land upon which to build a school house. The place was named Vance in memory of the Vance family, original owners of the land. Upon completion of the building a Sunday School was organized there and from that the foundation of Vance's Chapel was laid. Vance's Chapel was erected upon this same site, and dedicated in 1930. Rev. Dan H. Graham preached the dedicatory sermon. Among those who carried on the Sunday School there were Andrew Harkleroad, Mrs. Lucy F. Rutledge, Mrs. Elizabeth Buckles, Messrs. Alex Brown, Henry Wampler, C. E. Weaver, Dudley Witcher, Ike Taylor, Mr. and Mrs. Ben Wassom, Mrs. Sam Peavler, Misses Maggie and Nora Witcher, Mrs. Will Madgett, Miss Lizzie Godsey and Mr. and Mrs. J. D. Faucette and Prof. A. C. Adams. The Sunday School was first conducted in the Vance Schoolhouse, then in the White Top Schoolhouse, then in the home of Mr. and Mrs. J. D. Faucett, and since the erection of the new Chapel one of the most interesting and thriving schools in this section is held there. Union services are held here almost every Sunday.

## THE MUSEUM

Mrs. ROY HUGHES, *Chairman*

Articles on display in the Museum at the New Bethel Presbyterian Church Sesqui-centennial Celebration, August 20-21st, 1932:

- (1) Red jacket, taken from a captured British soldier by Jacob Boy during the Revolutionary War, Battle of Kings Mountain. The jacket is still in good condition and is owned and treasured by Mr. Boy's great-grand-daughters, the Misses Wolfe, of Piney Flats, Tenn.
- (2) Camphor bottle, 65 years old, owned by Mrs. Kate Snapp.
- (3) Tea Container, 50 years old, owned by Mrs. Kate Snapp.
- (4) Brass Candle Stick, 75 years old, owned by Mrs. Kate Snapp.
- (5) Hank home-spun yarn, owned by Mrs. Kate Snapp.
- (6) Candle moulds, 75 years old, owned by Mrs. Kate Snapp.
- (7) Spindle spool, owned by Mrs. Kate Snapp.
- (8) Waffle irons, 100 years old, owned by Mrs. Kate Snapp.
- (9) Pewter teapot, 75 years old, owned by Mrs. Kate Snapp.
- (10) Loom shuttle, owned by Mrs. Kate Snapp.
- (11) U. S. History, 81 years old, owned by Mrs. Clyde Warren.
- (12) Boot jack, owned by Mrs. Clyde Warren.
- (13) Liquor jug, 50 years old, owned by Mrs. Clyde Warren.
- (14) Salt cellar, 100 years old, owned by Mrs. Clyde Warren.
- (15) Brass bell, owned by T. C. Hughes, Jr.
- (16) Candle lantern—more than 100 years old, owned by T. C. Hughes, Jr.
- (17) Cycle, 75 years old, owned by T. C. Hughes, Jr.
- (18) Plantation bottle, 63 years old, owned by Fred Weaver.
- (19) Patchwork quilt, 75 years old, owned by Fred Weaver.
- (20) Hand woven coverlet, 75 years old, owned by Fred Weaver.
- (21) Gun, carried through Civil War, owned by Fred Weaver.
- (22) Home woven linsey skirt, 50 years old, owned by Fred Weaver.
- (23) Hand-made gentleman's vest, 100 years old, owned by Fred Weaver.
- (24) Collection of old china, 100 years old, owned by Fred Weaver.
- (25) Loom gears, owned by Fred Weaver.
- (26) Land tax receipt, given C. H. Eads on 100 acres land in Sullivan County, Tenn., by R. P. Eanes, Trustee. The receipt was written 53 years ago; amount, \$1.80.
- (27) Thimble, 100 years old, owned by Mrs. C. H. Eads.
- (28) Candle stand, more than 100 years old, owned by Mrs. T. C. Hughes.
- (29) Flax hackle, 60 years old, owned by Jno. F. Gross.
- (30) U. S. A. 1932 (1-4 dollar), owned by T. C. Hughes, Sr.
- (31) A book of sermons written by Rev. Joseph Rhea while a theological student in Glasgow, Scotland, bearing date March 1, 1739. This same book was on display at the New Bethel Centennial Celebration. It is owned by Rhea Anderson, Blountville, Tenn.
- (32) Record Blountville Presbyterian Church, year 1820.
- (33) Portrait of Dr. Johnathan W. Bachman, who preached the Centennial sermon at New Bethel 50 years ago. Owned by Rhea Anderson.
- (34) Pair of Gody pictures, 150 years old, owned by Rhea Anderson.
- (35) Pair tall copper candle sticks, very old, owned by Rhea Anderson.
- (36) Candle snuffer, very old, owned by Rhea Anderson.
- (37) Brass English tea pot, very old, owned by Rhea Anderson.
- (38) Tea pot handed down through five generations of the Spurgeon family to Rhea Anderson.
- (39) Wedding dress of Mrs. Joseph Spurgeon (Ann Craft), 111 years old, owned by her grand-daughter, Mrs. Ella Spurgeon Anderson.
- (40) Hand spun, woven and made linsey dress, made basque, full skirt and finished with a cape; attracted much attention at the celebration. The dress was made and worn by Miss Elizabeth Spurgeon, 75 years ago, and now owned by Mrs. Ella S. Anderson.

- (41) Dress bonnett, very old, owned by Mrs. Ella S. Anderson.
- (42) Old rifle, pouch, horn and moulds—said to be 150 years old, owned by Rhea Anderson.
- (43) Hatters' iron, weight 16 lbs., used in the first hatter shop in Tennessee, owned and operated by Mr. Edward B. Anderson, Blountville, Tenn., in 1818, now owned by Miss Birdie Anderson.
- (44) Bible, bearing date 1815, owned by Paul Fain Anderson.
- (45) Statue, "Christ on the Cross," owned by Mrs. I. Barnes.
- (46) Winding blades, carpet shuttle, rathe and jack sticks, owned by Mrs. George Crow.
- (47) Home woven yarn blanket, 1898, owned by Rev. Jno. S. Yelton.
- (48) Handsome English shawl, owned by Miss Bessie Crumley.
- (49) Pipe, 75 years old, owned by Joe Millhorn.
- (50) Bible, 50 years old, owned by Joe Millhorn.
- (51) Pen, 30 years old, owned by Joe Millhorn.
- (52) Copper vase, owned by Joe Millhorn.
- (53) Pair home made shoes, 50 years old, owned by Lawrence Hawk.
- (54) Boot pattern, 100 years old, owned by Elbert Cole.
- (55) Clock, 150 years old, owned by Chas. Fagan.
- (56) Collection of china, bowls, cups, plates and large meat platter, each more than 100 years old, owned by Mrs. A. M. Torbett.
- (57) Cup and saucer, tea pot and plates, each 100 years old, owned by Miss Margery Lynn King.
- (58) Mirror, 50 years old, owned by Miss Ida Scott.
- (59) Pair boots worn by Trigg Broyles, when a baby (?).
- (60) Set of handsome solid silver spoons, made of silver money and engraved, more than a hundred years ago, handed down to Miss Belle Scott.
- (61) Hand woven coverlet, 75 years old, owned by Miss Belle Scott.
- (62) Newspaper, 100 years old, owned by Miss Ida Scott.
- (63) Manuscript, 95 years old, written by Ambrose Hodge, M. D., when 14 years of age, owned by the Misses Scott.
- (64) Psalm and hymn book, owned by the Misses Scott.
- (65) Tea pot, 50 years old, owned by the Misses Scott.
- (66) Sampler (alphabet), 87 years old, owned by Mrs. Nancy Jones.
- (67) Copper kettle, owned by Mrs. Nancy Jones.
- (68) Walnut chest, brought to this country from Ireland by the Graham family. The lock was broken and the chest looted by Indians during the Revolutionary War. Owned by Rev. Dan H. Graham.
- (69) Ladder back chair, 100 years old, owned by E. L. King.
- (70) Dutch oven, very old, owned by E. L. King.
- (71) Walnut cradle, which served five generations of the King family, owned by E. L. King.
- (72) Two stone jars, very old, owned by E. L. King.
- (73) Hand woven spread, 90 years old, owned by Mrs. Bertie Hodge.
- (74) Indian axe, came down the Watauga River in the flood of 1901, owned by Henry Hodges.
- (75) Iron kettle, very old, owned by Mrs. Sam Warren.
- (76) Tiny book containing address of Abraham Lincoln, owned by T. C. Hughes, Sr.
- (77) Boot jack, 62 years old, owned by Carl King.
- (78) Testament, 50 years old, owned by Carl King.
- (79) Meat platter, more than 100 years old, owned by Mrs. Nancy Jones.
- (80) Hand woven spread, 100 years old, owned by Mrs. Arden King.
- (81) Pitcher, very old, owned by Mrs. Arden King.
- (82) Bible, 87 years old, owned by Mrs. Robt. Cole.
- (83) Photograph of Mr. and Mrs. Bert King, at the age of 2 years, made at New Bethel Centennial, 50 years ago.
- (84) Rev. Joseph Rhea's hymn book, which was on display and a hymn sung from it at the New Bethel Centennial, 50 years ago, now owned by Mrs. C. M. Dulaney.
- (85) Sampler, more than 100 years old, owned by Miss Bessie Crumley.
- (86) Sampler, very old, owned by Miss Bessie Crumley.

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- (87) Collection of very valuable books: Histories of Queen Anne, History of London, The Puritans, Turkish Empire and others, owned by Thos. W. Preston.
- (88) Portrait of Conrad Weaver, made on his 100th birthday. Mr. Weaver was a prominent figure in the "Fork Country" and the picture attracted much attention. He died at the age of 104 years and would have been 145 years old had he lived until this date. Portrait now owned by Fred Weaver.
- (89) Picture of the New Miller Presbyterian Church, Scott County, Va., erected under the leadership of Rev. Dan H. Graham, 1932.

THE  
NEW BETHEL CENTENNIAL

COMPRISING AN

Account of the Centennial Exercises of the New Bethel  
Presbyterian Church, Sullivan County, Tennessee

AND THE

HISTORICAL SERMON

BY THE

REV. SAMUEL HODGE, D. D.

BRISTOL, TENNESSEE:

PRINTED AT J. L. KING'S JOB PRINTING AND STEROTYPING OFFICE  
1882

## INTRODUCTORY

By THE PASTOR

The One Hundredth Year of the NEW BETHEL CHURCH in Sullivan County, East Tennessee, between the Holston and Watauga Rivers, was celebrated August 23rd-26th, 1882. The idea of the celebration was suggested several years ago by the Rev. R. F. King; and the plans were carefully formed. The following resolutions were adopted by Holston Presbytery, on Saturday, April 1, 1882:

1. *Resolved*, That Presbytery will hold a Sabbath School Convention at the New Bethel Church on Thursday and Friday, August 24th and 25th, to consider the best modes of conducting Sabbath Schools, and the subjects of family religion and catechetical instruction. And it hereby appoints Rev. James B. Converse, Rev. R. F. King, and Ruling Elder Samuel D. Hughes, a committee of arrangements to select the topics and invite the speakers.

2. *WHEREAS*, The Presbytery has heard with much interest that the New Bethel congregation has completed its first century, and that it is their intention to commemorate the event on August 26th, Therefore resolved, that Presbytery appoint a Committee of ten Ministers and ten Elders, to attend said Sabbath School Convention and Centennial Celebration, and to join with the New Bethel congregation in returning thanks for mercies in the past and in praying for their continuance and increase in the future.

The following is the Committee appointed by the Presbytery:

*Ministers*:—J. D. Tadlock, D. D., J. Albert Wallace, R. F. King, D. O. Byers, George A. Caldwell, S. V. McCorkle, D. F. Smith, W. H. Smith, J. S. Anderson, John R. King.

*Elders*:—C. R. Vance, Esq., W. P. Brewer, Thos. Rogan, Esq., James W. Rogan, J. M. Kennedy, Joseph R. Anderson, C. J. St. John, Esq., Geo. Bachman, R. D. Rankin, James Jones.

The following Committees were appointed by the daughter churches:

By the Blountville Church—Messrs. A. J. Cox, N. D. Bachman and J. T. Earhart. By the Pleasant Grove Church—Messrs. Joseph R. Millard, Thomas Rutledge and M. B. Rhea. Messrs. J. J. Hughes, James M. Newland and Marshall W. Doggett were requested to represent the Arcadia Church, and Messrs. Adam Thomas, E. A. McClellan and A. C. Emmert, M. D., the Holston Church at Union Depot.

The Pastor elect (Rev. James B. Converse), and the Elders were the Committee of Arrangements on the part of the New Bethel Church.

The following local Committees were appointed:

*Invitation and Entertainment*:—E. R. King, chairman, Mary Hodge, Ella Hodge.

*Music*:—Robert F. Gross, chairman, Ella Hodge, R. F. King.

*Museum*:—Rev. R. F. King, chairman, J. F. King, Mrs. Alfred Gross, Mrs. Ann Dyer, Mrs. Susan King.

*Order*:—Samuel D. Hughes, chairman, Isaac King, Samuel Sells, Hiram Hughes, Anderson King, S. T. Berry, John Berry, B. Latture, W. A. Massengill.

*Decoration*:—Mary Hodge, Ella Hodge, Sallie Sells, Martha Sells, Hamilton Sells, Addie Wolf, Bruce Hall, Rob. Gross, Josie Latture, Bettie Hughes, Laura Hall, Malissa White, Victoria Hughes, Roena Anderson, Blannie Devault, James Arrants, Mrs. Julia King.

The exercises during the day (except when it rained) were held in the grove, a few hundred feet to the north of the church building and graveyard. The exercises at night were held in the church, on the aisles of which a new carpet had been laid by the ladies. The attendance at night was between two and three hundred. The attendance on Thursday was about one thousand, and on Friday and Saturday about two thousand persons. On Friday afternoon and Saturday morning, showers compelled the congregation to take refuge in the church; and a shower also abruptly terminated the exercises on Saturday afternoon. A heavy storm set in Saturday evening and lasted into Sabbath morning.

The exercises were opened Wednesday night, August 23rd, with an excellent sermon from the Rev. J. D. Thomas of Rogersville, Tenn., on Rev. 1:8.

Letters were read from Rev. W. H. Smith, of Morristown, detained by the illness of his father ninety-three years of age; Mr. J. M. Kennedy detained by a recent bereavement; and the congregation joined in prayer for them, and for Mrs. Elizabeth Rhea, the widow of the youngest son of Rev. Mr. Joseph Rhea, who was lying dangerously ill in the eighty-seventh year of her age.

#### THURSDAY MORNING

Rev. J. P. Briscoe led the devotions of the assemblage. Rev. R. F. King delivered the address of welcome. A letter was read from the Rev. A. M. Doak, the grandson of the Rev. Samuel Doak, the founder of the church, and from the Rev. John B. Logan, a former minister, and from the Rev. E. H. Barnett, the Stated Clerk of Abingdon Presbytery, with which this church was formerly connected. Rev. George A. Caldwell presented the good wishes of Holston Presbytery, and Mr. M. W. Doggett, student of Theology, presented the congratulations of the Arcadia church. Rev. Samuel Hodge, D. D., of Hopkinton, Iowa, spoke for the sons of the church in the ministry. Rev. A. J. Brown, D. D., presented the greetings of the Lutheran Church. Maj. B. G. McDowell of Bristol, ably discussed the question: "How shall we increase the attendance and interest of our Sabbath Schools?" His answer was, "By going ourselves and being interested in them." A recess of two hours was devoted to dinner and conversation.

## THURSDAY AFTERNOON

The Question: "Why and how much shall we give?" was well answered by Rev. John W. Cunningham and Maj. B. G. McDowell.

The following report was read:

The Ladies' Missionary Society of the New Bethel Church, known as the Earnest Workers, was organized by the Rev. James B. Converse, April 26th, 1881, to meet at the New Bethel Church on the second Thursday in each month. This Society is designed to aid the following purposes: the diffusion of missionary intelligence among its members, and the support of home and foreign missions. It was organized with seven members, but now enrolls twenty-one—a threefold increase in the short space of eighteen months. The Society, since its organization, has contributed to the missionary cause the amount of ten dollars and ninety-three cents (\$10.93).

The Earnest Workers were addressed by Rev. Messrs. George A. Caldwell, John W. Bachman, Isaac S. Anderson, N. T. Dulaney, M. D., and C. J. St. John, Esq.

On Thursday night Rev. George A. Caldwell preached an earnest sermon to young men from Zechariah 2:4, "Run speak to this young man."

## FRIDAY

After prayer and praise, the first question discussed was, "How should we parents train our children?" Eph. 6:4. The speakers were Rev. S. V. McCorkle of Rogersville, Mr. W. P. Brewer of Bristol, and Rev. A. J. Brown, D. D., of Blountville. The question, "Ought all heads of families to hold family worship? Josh. 24:15," was discussed by Mr. Joseph R. Anderson of Bristol. "How shall we make our Sabbaths more useful and delightful? Isai. 58:13," was discussed by Rev. D. O. Byers of Jonesborough. Recess was then taken for lunch and conversation. During the recess Mr. Joseph R. Anderson gathered the children together and formed a "Band of Hope," and the Rev. Mr. Hopwood, President of Milligan College, Carter County, Tenn., delivered an address on temperance.

## FRIDAY AFTERNOON

The audience was compelled by a shower to seek the church. The Rev. J. D. Tadlock, D. D., the president of King College at Bristol, Tenn., discussed the question whether all should have a systematic knowledge of Christian doctrine. The balance of the afternoon was devoted to short addresses in response to written questions from the audience.

On Friday night the Rev. J. W. Bachman of Chattanooga, preached ably from Matthew 5:18.

## SATURDAY MORNING

The devotion of the audience was led by the pastor elect, the Rev. James B. Converse. The Rev. Samuel Hodge, D. D., of Hopkinton, Iowa,

read the sermon which will be found on the subsequent pages. It was listened to with eager attention in spite of the interruptions of the grove, by about a thousand persons. A shower interrupted the reading, and the sermon was finished in the church. Its delivery occupied about two hours. Recess was then taken to lunch, converse, examine the Museum, and listen to the music of the Bristol Brass Band.

At two o'clock the audience reassembled in the grove. On the motion of the Rev. James B. Converse, seconded by M. M. Martin, M. D., the thanks of the congregation and community were unanimously tendered to the speakers from abroad, to the strangers who aided in the singing, and the members of the brass band, and also to the whole audience for their uniform good behavior and decorum. The audience joined in the Twenty-third Psalm, short meter, which was lined out from the Psalm book that belonged to the Rev. Joseph Rhea, who died in 1777. The congregation reverently joined in a prayer composed by the same and read by his great grand son, the Rev. John W. Bachman of Chattanooga. Mr. Bachman also read the sermon written by Mr. Rhea about 1767, in Ireland, on Christian Liberty, from Isai. 61:1. "The spirit of the Lord is upon me; because the Lord hath annointed me . . . to proclaim liberty to the captives." Besides Mr. Bachman two others of Mr. Rhea's descendants occupied seats in the pulpit and took part in the service: the Rev. John M. Rhea of Sullivan county, and the Rev. Isaac S. Anderson of Scott county, Va. Other descendants of Mr. Rhea occupied seats to the left of the pulpit. The exercises were closed by a shower which afterwards became a pelting storm.

## SUNDAY

The regular exercises of the Sunday School were dispensed with. Rev. R. F. King presided. Rev. James B. Converse spoke on the lesson for the day (Mark 12:33-27). Rev. Isaac Emory, Secretary of the American Sunday School Union for East Tennessee, dwelt on the obligations of the Sunday School cause to Sullivan county, inasmuch as the Rev. J. H. Paxton, the Sunday School Missionary of the west, who gathered over fifty thousand children into Sunday Schools, was converted through the agency of his daughter born in this country, of a Sullivan county mother. Addresses were made by Mr. R. D. Rankin of Jefferson county, by the Rev. Isaac S. Anderson, by Mr. M. W. Doggett, and by the Rev. J. Albert Wallace of Bristol. The sermon was preached by the Rev. J. D. Tadlock, D. D., from Rom. 10:10-15. On Sunday night the Rev. J. Albert Wallace preached from Rom. 5:20.

Besides the exercises at New Bethel Church there was nightly preaching at Shell's Chapel near the Piney Flats Depot. The Rev. Isaac S. Anderson preached on Thursday night; the Rev. J. D. Thomas on Friday night; and the Rev. Isaac Emory on Sunday night.

## MUSEUM

The Museum was a great curiosity to many who attended the exercises. But few thought there were such antique articles in the land, so illustrative of the history of the past century. The following are the names of a few of the articles that were on exhibition:

Quite a number of books more than a hundred years old—among others were Rev. Joseph Rhea's Psalm Book, Hebrew Grammar and Greek Lexicon; also his father's (Matthew Rhea) pocket book; also Rev. Joseph Rhea's silver medal which he took for good spelling when he was a school boy in Glasgow, Scotland.

A vest, a part of a British soldier's uniform during the Revolutionary War.

An old trunk made by Robert Waddell, Glasgow, Scotland, about 1770.

A silk glove worn by Mrs. Jennie Barcroft 100 years ago.

A cape worn by Mary Alison, A. D., 1782.

A cap spun, wove and made up in Ireland by Rachel Gamble 150 years ago. Other relics spun, wove and made by this lady at the same date.

A white dress made by Mary Alison in 1782, and worn by her when married to Joseph Duncan.

A silk bonnet and cape worn by Mrs. Elizabeth Spurgin at an early date in the history of Tennessee.

Gen. George Washington's dinner dish, and spoon which were the property of the "Helm Hotel" in Lancaster, Penn., where General Washington boarded during the Revolutionary War.

Two pair of spectacles handed down through the Bachman family.

An Indian axe that weighed twelve pounds.

A Continental twenty-five dollar bill, which was used in part payment for the services of George Jones a soldier in the Revolutionary War.

Many other things were on exhibition; but time and space forbid us mention more.

## NAMES OF RESIDENT MEMBERS

To this short history of our Centennial exercises, we append the names of one hundred resident members and fifteen non-resident members of New Bethel Church in August, 1882. The maiden names of married ladies are enclosed in brackets.

Alison, John R.	Hodge (Gross) Lucinda	King, William
Anderson, Eli	Hodge, Mary R.	King, Isaac
Anderson, Roena	Hodge, Sarah Ann	King, Julia H.
Berry, Eleanor	Hodge, Henry	King, J. Rutledge
Berry, Amanda	Hodge, Elizabeth E.	King, Nora E.
Berry, John H.	Hodge, John Madison	Latture, Jacob
Berry, James	Hodge, Joseph	Latture, W. E.
Berry, Emily Jane	Hodge, Laura E.	Latture, Josie
Berry, Juliet T.	Hodge, Margaret	McKamey (King) J.
Berry, W. Addison	Hodge, Kate A.	McKamey, (Latture) E.
Berry, W. A.	Hodge, S. E. Rhea	Massengill, Hannah
Berry, Margaret	Hodge, Anderson R.	Pickens, A. B.
Berry, Nancy C.	Hodge (Gross) Mary	Sanders, (Alison) E. D.
Berry, Sam. Thomas	Hodges, (King)	Scott, (Hodge), Mary J.
Berry, (Miller) Nancy	Priscilla	Scott, Robert
Boring, (Latture) M.	Hodges, Sarah J.	Sell, M. Elizabeth
Collins, Susan M.	Hughes, S. D.	Sells, Samuel
Collins, Priscilla	Hughes, Lula E.	Sells, David V.
Davidson, Sarah	Hughes, Ella E.	Sells, S. Hamilton
Dyer, Mary	Hughes, Lenora	Sells, Jane M.
Dyer, Thomas	Hughes, Bettie C.	Sells, (Hodges) Leah
Dyer, M. Orlena	Hughes, (King) Malissa	Sells, Sarah E.
Dyer, (King), Ann	Jones, Martha	Sells, Sarah R.
Dyer, Martha Ann	Jones, (Gross) Nanny	Sells, Cynthia E.
Giesler, (Gross) Nancy	A.	Shipley, (Davidson)
Giesler, William R.	King, James M.	Isabel
Gregg, Catharine	King, (Giesler) Addie	Smalling, (Gross) Julia
Gregg, Ellen	King, John	Wagner, Ann
Gross, Alfred F.	King, Lafayette	Wagner, Mary
Gross, Julia Ann	King, J. F.	Wagner, Celia
Gross, Robert F.	King, (Hodge) Jane	White, James
Hall, (Hodges) Lucinda	King, Elizabeth	Wilcox, (Hodge)
Hall, (Berry) Marth' L.	King, Anderson	Martha
Hall, Dora Bell	King, Juliet T.	Wolf, (Maxwell) Kate A.

## NON-RESIDENT MEMBERS

Akers, John W.	Gregg, Nathan P.	Hodge, Barsheba
Barr, (King) Sarah	Gregg, John S.	Hodge, Robert C.
Ford, (Childers) A. E.	Gregg, Mary (dec'd)	King, Henry
Greenway, W. S.	Gross, Alfred G.	White, William
Giesler, David A.	Gross, William	Wolford, (Hodge) Susan

# HISTORICAL SERMON

BY THE

REV. SAMUEL HODGE, D. D.

Rev. Samuel Hodge. Born June 7, 1829. Son of Francis and Priscilla King Hodge. A member of New Bethel Church. Educated at Princeton, N. J. President of Washington College. Pastor of Salem Church. Married Ann Elizabeth Bovell, daughter of Dr. Bovell, Sept. 20, 1854. Four children were born to this union, all dying in infancy. President of \_\_\_\_\_ College for many years at Hopington, Iowa. He was called from this college in 1882 to New Bethel to preach the historical sermon at the Centennial. His second marriage was to Susan Allen; to this union one daughter, Elizabeth Doak, a gifted musician. Last work at Lake Forest, Ill. Owned a home there, where he spent his last days. He and his wife are buried there.

"And thou shalt remember all the way which the Lord thy God led thee."—DEUT. 8:2.

The pious exercise of recounting God's dealings with His people was often devoutly performed by the church and her members, in the days of old. When this duty is neglected important events in which the hand of God was plainly visible, fade from the mind; and the sense of God's mercies become faint. The occurrences that linger only in tradition, in a great measure, lose their hold upon us. We often become so absorbed in the present that the past loses its significance for us. If we would have strong confidence in God as the guide of His people through a rough and thorny wilderness to a goodly inheritance beyond the Jordan of death, we must seek to comply with the injunction of our text—a command addressed by Moses to the Israelites in view of entering upon the possession of the earthly Canaan.

We make to-day an attempt to comply with this injunction in behalf of New Bethel Church. Through culpable negligence or a want of proper appreciation of the importance of making and preserving enduring records, the beginning of the way and a long distance thereafter have been suffered to drop almost entirely from human remembrance. The origin and first foundations have been well nigh entirely left behind beyond the far horizon, in the misty land of legend and tradition. For on this occasion when with such hearty interest and so much antecedent preparation, we meet to celebrate the "Centennial" of New Bethel Church, we have no record of the date of the foundation and organization save that of the year 1782! We have no means so far as I know of ascertaining the day, the week, or the month, on which the band of Scotch-Irish Presbyterians, who had been but a short time in the Fork of the Holston and Watauga became New Bethel Church. And the only existing source of information as to the year, so far as is known is contained in the published report of the Presbytery of Abingdon, presented to the General Assembly of the Presbyterian Church, May 24th, 1797. In the list of thirty-nine congregation, New Bethel is one reported as situated on the waters of the Holston and Watauga, as containing forty families, able to pay \$120; for the support of a minister, and as having been organized in 1782. That the Church existed in 1788 appears from statistics prepared in that year, and published by order of the Synod of New York and Philadelphia in prospect of the organization of the General Assembly the following year, 1789.

We can, I apprehend, best attain the object of our celebration by devoting much of our time at our disposal to-day, to an attempt to reproduce the condition of things here one hundred years ago, to view the country, become familiar with what was then transpiring, learn what engaged the attention of the people, and from the acquaintance of the prominent actors in those eventful times and scenes. Only in this way in the absence of definite knowledge, can the origin of this Church become to us a reality.

A century ago the protracted struggles of the Revolutionary patriots in the war for Independence was drawing to a welcome close. Some four or five years before the outbreak of that war the oppressions and extortions of the royalist governors of North Carolina had driven some of the liberty-loving and justice seeking inhabitants of that colony to open resistance. They gathered in considerable numbers and under the name of "Regulators," demanded fair and impartial courts, equitable assessment of taxes, and security in their persons and property. But with scarcely any military organization, and having to bear the odium of the excesses committed by the lawless and the unprincipled, who attached themselves to them, the "Regulators" in May, 1771, on the river Alamance, were defeated and scattered. Those who fell into the hands of Gov. Tryon and his minions were treated with the utmost harshness. Many were reduced to submission. And many, apparently without concert, escaped westward, crossed the mountains and found a safe retreat in the fertile valley of the Watauga. In the year before this James Robertson—this name Robertson was destined to be famous in the early history of Tennessee—had cultivated Indian corn on the Watauga, and before him Andrew Greer, a hunter and trapper, had erected his hut on this stream. Thus a settlement was begun and strengthened from year to year at and near where Elizabethton now stands.

A few years before this, as early as the year 1765, a tide of emigration had slowly set in from the heads of Holston River in Southwestern Virginia, and soon advanced rapidly down the fair valley through which that river directed its course. In 1773 its outer edge had reached and passed far beyond the Wolf Hills where Abingdon now stands, and two Presbyterian congregations had been formed, which in that year gave a call to the Rev. Charles Cummings to become their pastor. The Holston River was then, in the region west of the Steep Rock, regarded as the boundary line between Virginia and North Carolina. North of Holston, what is now a part of Sullivan county, Tennessee, and a portion of what is now Hawkins county, were believed to be in Virginia. The region south of Holston was in 1772 admitted to be in North Carolina. From this time onward these two settlements were receiving emigrants in a strong and steady stream. Even after the outbreak of the Revolutionary war, the stream though checked by Indian hostilities excited by the diabolical plots of British agents, did not cease to flow.

As we are thus introduced to the Holston and Watauga on whose waters this congregation of New Bethel was originally reported to the General Assembly to reside, let us take a view of the country and learn, if possible, what were the inducements which led settlers to brave the

hardships and perils of pioneer life. The region watered by these and other streams had been for years before its settlement a very paradise for hunters and trappers and traders with the Indians. Daniel Boone had, it is believed, his hunting camp beyond the Watauga, as early as 1760; on the stream that still bears his name—Boone's Creek. In one at least of his hunting excursions he was accompanied by a Capt. Wm. Bean, of Pittsylvania county, Virginia. In 1769 he ventured, *with his family*, farther into the wilderness than any who preceded him in this direction, settled not far from Boone's Creek, building his cabin near the Watauga. His son Russell Bean, it is said, was the first white child born in what is now Tennessee. In that year, 1769, a party of exploration headed by Gilbert Christian and William Anderson, who had in the year 1758 accompanied a regiment commanded by Col. Bird\*, in his expedition against the French and the Indians, and who had been charmed with the appearance of the country, went down the Holston, crossing the North Fork until they reached Big Creek in the present county of Hawkins. There they met a large party of Indians and further advance was prevented. They turned back on their route, and as illustrating the rapidity of emigration down the Holston Valley, on their return they began about twenty miles above the North Fork to find a cabin on every spot where the range was good, and where only six weeks before nothing was to be seen but a wilderness. The westernmost settlement in the direction of that exploration late in the fall of 1775 was in Carter's Valley, in which farther up Parker and Carter who gave name to it, had established themselves with a few others, about the time the Watauga settlement was made. In this valley in 1780 a Presbyterian church was organized. Of that westernmost settlement, Kinkaid, Long, Love, and Mr. Mulky a Baptist preacher—doubtless the same Father Mulky so favorably known for many years throughout the country—were the pioneers. They hunted and killed buffalo twelve or fifteen miles north-west of their settlement, and cleared that winter a few acres of land, but before a crop could be made the rumors of a Cherokee invasion sent all the families then below the North Fork in haste and confusion across that stream, and the women and children were conducted as far back as the present Wythe county, Virginia, for safety.

Abundance of game gave them a fine range for pasturage yielding to imperfect cultivation, large returns and the magnificent forests were the natural inducements. Bancroft describes the valley of the Watauga and the surrounding regions as follows:

"The health giving westerly winds prevailed at all seasons. In spring the wild crab apple filled the air with the sweetest of perfumes. A fertile soil gave industry good crops of maize. The clear streams flowed pleasantly without tearing floods. Where the closest thicket of spruce and rhododendron flung their coolest shades furthest over the river, trout abounded. The elk and red deer were not wanting in the natural parks of oak and hickory,

\* In 1758, Col. Bird, in pursuit of the French and Indians who had recently taken Vaux's Fort on the Roanoke, marched his regiment and built Fort Chissel, a few miles from New River, near the road leading from what is since known as English Ferry. Col. Bird continued his expedition further and erected another Fort, in the autumn of this year, on the north bank of the Holston nearly opposite to the upper end of "Long Island," above the present Kingsport. Fort Loudon was built by Andrew Lewis, by order of the Earl of Loudon, then commander of the King's troops in America, on the Tennessee River, thirty miles below the present city of Knoxville, two years earlier in 1756. Lewis named the fort in honor of the Earl of Loudon.—RAMSEY'S ANNALS OF TENNESSEE.

of maple, elm, black ash and buckeye. Of quails and turkeys and pigeons there was no end. The golden eagle built his nest on the topmost ledge of the mountains, wheeling in wide circles far above the pines, or dropping like a meteor upon its prey. The black bear, whose flesh was held to be the most delicate of meats, grew so fat upon the abundant acorns and chestnuts that he could be run down in a race of three hundred yards; and sometimes the hunter gave chase to the coward panther, strong enough to beat off twenty dogs and yet flying from one."

A writer in the "Presbyterian Herald" in 1861, gives a description of the appearance of the site of Lebanon church, in what is now Knox county, in 1789. This description was doubtless more or less applicable to the whole valley of the Holston on towards its source in Virginia:

"The oak, the poplar, and the elm lifted high above them their lofty branches, while the aroma of the walnut and the hickory diffused around the camp its delightful fragrance. Cedar and other evergreens were not wanting to the finished beauty of the scene. Grape vines springing from the virgin soil and encircling many a trunk spread themselves in lavish luxuriance among the tree tops, or clustering together in beautiful festoons formed a canopy and an arbor around the temporary abode of the backwoodsmen. The whole country was carpeted with verdure and the woods were adorned with their richest foliage. With the 'upland solitudes' and the 'pensive beauty of the river bottoms' the scene was lovely in the extreme."

And tradition tells us that here in the Fork of the Holston and the Watauga, the country a natural park\*, was in the river bottoms covered with cane-breaks, and under the towering trees of the valleys and the hill-sides was so thickly overgrown with rank grass and the wild pea vine that a straying horse could be traced by his track from the Watauga to opposite the mouth of Beaver Creek. We are also told that within the distance of little more than a mile from the church, when some land was cleared near a hundred years ago, the soil was so deep under the lofty trees that in the first breaking not a root was struck by the plow!

Such were the natural inducements to settlers. Apart from the mere love of adventure and the restless desire of change, there were others of a different character. Beyond the Holston then considered to be in Virginia, every actual settler having a log cabin erected and any portion of ground in cultivation was allowed by an act of the Legislature of that State the right of four hundred acres of land so located as to include his improvement. A subsequent act extended the privilege much further, allowing such owner and occupant the preference right of purchasing a thousand acres adjoining him at such cost as scarcely exceeded the expense of selecting and surveying it. A keen sense of oppression as already said, sent most of the emigrants from North Carolina to Watauga. "The poor came in search of independence; others to repair their broken fortunes, the aspiring to attain respectability beyond their reach in the country of their nativity. Here they promised themselves at least exemption from the supercilious annoyance of those who claimed a pre-eminence above them." Of course to some extent settlers from Virginia and those from North Carolina interchanged, and gradually the two communities became blended. The Seviars and the Carters, names famous in the early history of this country, came from Virginia but made their homes on the Watauga.

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\* This feature is fast disappearing by a thick growth of underbush in many places.

When the Revolutionary War began, and during the continuance, the two settlements though considered in different States, the settlers north of the Holston obeying the authority of Virginia, and those on Watauga exercising the divine right of governing themselves from 1772 to 1777 by the "Watauga Association," formed by themselves in convention assembled, still acted in concert and made common cause with the foe. Numerous military expeditions were undertaken to repel the attacks of the Indians and punish them for their atrocities. As these expeditions advanced or retired, emigration seems to have flowed and ebbed.

From the valley of Virginia, and from the eastward of the continuation of the same great valley in Maryland and Pennsylvania, emigrants were still making their way to the Holston settlements. This great valley had been largely settled by Scotch-Irish Presbyterians. As in the ports on the Delaware there were constant arrivals of these emigrants from the North of Ireland. Many of them would immediately, or after a sojourn of some years in Eastern Pennsylvania, make their way to the great valley. Frugal, industrious and God-fearing, most of them were in such circumstances as to be able to purchase land, found a home, and begin life in the wilderness, though subject to all its privations and perils, with some degree of comfort. With these emigrants came many ministers of the Gospel. Indeed a large proportion of those who constituted the Presbyteries first organized in America were Presbyterian ministers from the North of Ireland.

Of the many ministers whose names are found on the minutes of the Old Synod of New York and Philadelphia, and reported as coming from Ireland, one is the "Rev. Joseph Reah." To the Synod meeting in Philadelphia, May, 1771, the Presbytery of "Donegall" report that they have received as a member the "Rev. Mr. Joseph Reah lately from Ireland." In 1774, 1775, 1776 and 1777, his name now spelled "Rhea" appears on the minutes as that of a member still of the Presbytery of Donegal. This Presbytery as originally formed in 1734 was in Lancaster county, Pennsylvania, then much larger than now. The manuscript history of the Rhea family, which was prepared by the Hon. John Rhea, eldest son of the Rev. Joseph Rhea, and bearing date of 1830, states that this minister of God reached Philadelphia in 1769 after a long and rough passage across the Atlantic, and stopped for several weeks at the home of a relative, Matthew Byers, residing in the city. Another account is, that he stopped with the Rev. Dr. Francis Alison. In the spring of 1770 he removed his family by wagon to Octorarah, Pa., to the home of Joshua Anderson, a half-brother of Mrs. Rhea. In 1772 he removed his family to Taneytown, Maryland, and became the preacher of the Piney Creek church, which was on the waters of the Monocacy river. Here his youngest son James was born—seven other children, five sons and two daughters, having been born in Ireland. The manuscript history alluded to, further says that Mr. Rhea was in this country—on the Holston—in 1775, and in November of that year went with the troops against the Cherokee Indians on the Little Tennessee River, "McCajah Adams, M. Depew and Joseph Beeler" being with him, that "he returned to Maryland immediately," that he was here again in 1776, "his son John being with him, and bought the lands on

Beaver Creek," now owned by some of his descendants. After diligent search through the Annals of Tennessee, I can find no mention of an expedition against the Indians in 1775. Mr. Rhea must therefore have been with the troops in 1776.

In July of this year (1776) the great battle of Long Island Flats near what is now Kingsport was fought between the Indians under their chief "Dragging Canoe" and five small companies composed principally of Virginians, under their respective captains, the eldest of whom in commission was Captain Thompson. Captain James Shelby greatly distinguished himself in the battle. After desperate feats of valor, in some instances in hand to hand conflicts, the Indians were signally defeated. After their repulse several of them had united with another detachment of Indians under another leader and were spreading devastation upon the unprotected settlements upon the heads of Holston and Clinch rivers. The state of Virginia immediately took measures to avenge the injury. Orders were given to Col. William Christian to raise an army and march into the heart of the Cherokee country which lay south of the Little Tennessee River. The country north of this river they claimed simply as hunting ground, and though it was a great war path traversed by them in former years in their expeditions against the northern Indians. Christian's command assembled with the greatest alacrity and were joined by three or four hundred of the North Carolina militia. Taking up the line of march from near Long Island they awaited in camp at Double Springs, on the head waters of Lick Creek the re-enforcement from Watauga. The whole force amounted to some eighteen hundred men. So determined was the purpose so expeditious was the movement of the army, and so completely had the news of its advance inspired fear, that when it reached the French Broad, three thousand Indian warriors, who were said to be there ready to dispute the passage of the stream, had all disappeared. Christian's army crossed the river and continued their march rapidly to the Little Tennessee. Not an Indian warrior, however, was seen. That river was crossed and the Indian fields and towns were laid waste. This expedition had been undertaken in concert with others from Georgia, North Carolina and South Carolina: for the whole frontier from Georgia to the head of Holston had been simultaneously invaded by the Indians. While one band was invading the settlements on Holston by way of Long Island Flats, another band commanded by old Abraham of Chilhowee had attacked the Fort\* at Watauga, with a vigorous and sudden assault, but was repulsed. By these various expeditions the Indians were subdued and their power for the time being broken.

The Rev. Charles Cummings already mentioned as preaching at Sinking Spring, Abingdon and Ebbing Spring, near what is now Emory and Henry College, accompanied this expedition as chaplain, and thus has the recorded honor of having been the first Presbyterian minister to preach on what is now Tennessee soil. This honor is, however, doubtless to be shared with the Rev. Joseph Rhea. During the visit referred to he must have em-

\* Supposed to have been named Fort Lee.

braced every opportunity of preaching to the settlers in their wilderness homes, and perhaps to the soldiers during the four weeks he was with them. One tradition says that by his preaching to the settlers he laid the foundation of what is now known as the "Weaver Church," between Union and Bristol. It is also said that he preached in various forts, three or four of which were in easy reach. Having bought the lands before mentioned and pleased with the inviting prospect which the country presented, he decided to bring his family and settle in this region. He returned to Maryland, sold his property there and while preparing to move, died in 1777.

The sense of security which now prevailed for a few years after the repulse of the Indians and the devastation of their country, again set in motion a flood of emigration. The soldiers who had taken part in the expedition spread the report of what they had seen and noticed—rich uplands, fertile valleys, sparkling fountains, clear streams. On the Roanoke, and on the Yadkin, and on the Catawba, the story was told. The report spread onward up the valley between the Blue Ridge and the Alleghanies and confirmed preceding accounts. Mr. Rhea's widow and family carried out his purpose of removing to Holston and reached their new home in February, "1778," says the manuscript, "some snow on the ground." Other accounts say they came in February, 1779\*. In this latter year, or about this time, from the Piney Creek congregation in Maryland, and from the contiguous portions of Pennsylvania, from what is now Adams county, then York, came many who had been members of Mr. Rhea's congregations, or who had been his acquaintances, and made their homes on the Holston and on the Watauga, or passed on further as settlements advanced. Into the Fork came the McKinleys, the Alisons, the McCorkles, the Scotts, the Hodges, the Greggs, the Torbetts, the Dinsmores; and with these the Fergusons who settled on Little Limestone. And about the same time came the Halls at the ford of Watauga, Hugheses from North Carolina, Kings from Middletown on the Susquehanna River, Hogans, Hodgeses, Sharps, Shields (subsequently removed to Greene county) and the Grosses.† Some of these families came probably from the Valley of Virginia, in Augusta county. The Christie family on Beaver Creek, and the Shelbys where Bristol now stands, it is said, with many of the families mentioned, at one time in the prospect of Mr. Rhea's removal to the Holston looked to him to become their pastor.

The Rev. Joseph Rhea who led the way for these emigrants, by recommending the country to them, was the son of Matthew Reah of the parish of Laughoin, Ireland, in the county of Donegal and married Elizabeth McIlwaine near Londonderry. Mr. Rhea was in Ireland the regular Presbyterian pastor of the parish of Fauhan‡, and preached sometimes at

\* See "Tennessean in Persia"—being a memoir of Samuel Audley Rhea.

† The Gross family, of German descent, were all Lutherans except Jacob Gross, Sr., himself who died about 1790, and is believed to have been one of the original members of New Bethel. He was the father of a large family of sons and daughters, who emigrated westward and dispersed in various directions. His son Jacob Gross, 2d, occupied the old homestead, and after a very irregular life of more than three-score and ten years came to a dying bed. On that sick bed he professed penitence, asked to be received into the Presbyterian Church, saying that he had been baptized in his infancy by a Presbyterian minister and desiring that the Lord's Supper might be administered to him. His request was granted and he died May 21st, 1872.

‡ Spelled in the manuscript history "Faughn," but in the date of a manuscript sermon as above.

Bum Cranaugh near Laughfoily in the Barony Nishshawen. He was doubtless prepared for the ministry by the usual methods of training which prevailed in that period, but I cannot say where he was educated. Books which composed his library, including the works of Tillotson and other divines of the seventeenth century and which are yet preserved indicate his tastes; and his manuscript sermons, one of which will be read to-day, show the practical and sturdy character of his intellect.\* And the mantle which he wore has fallen on many of his descendants. God has been faithful to that covenant in which his servant trusted in those days of adventure, peril and trial. You will, I am sure, join in with me in the affectionate remembrance of two of his grandsons so well and favorably known in this community, Samuel Rhea and Robert P. Rhea, Ruling Elders formerly in the Blountville church, whose praise is in all the churches; and especially in the affectionate recollection of that great-grand-son (my own classmate), whose zeal in the Master's work consumed him among the mountains of distant Koordistan, and on the plains of far off Persia, ere yet the strength and ripeness of his manhood had been reached, Samuel Audley Rhea, dead at the age of 38, at Ali Shah, and is buried in the missionary ground at Seir, Persia!

In the year 1779 in which many of these emigrants came, the famous expedition under Col. Evan Shelby was made against the Chickamauga towns situated on the "Narrows" of the Tennessee River, and inhabited by the worst men in all the Indian tribes. These miscreants had become very numerous, composing a banditti of more than a thousand warriors, who lived by plundering the boats of emigrants, who began to make the Holston and Tennessee Rivers their route to the west and southwest. Boats were built on the Holston frontier, and voyages were made from the "Boatyard" at the confluence of the North Fork to the Cumberland, and even to Natchez on the Mississippi. At the time of Col. Shelby's expedition, the British governor Hamilton, at Detroit, was trying to form a coalition between the Northern and Southern Indians to be aided by British regulars, with a view to drive all the settlers from the western waters. Col. Shelby's troops dropped down the river in light boats and canoes from a point on the river a few miles above where Rogersville now stands, and completely surprised the Indians. Their warriors fled. Eleven Indian towns and twenty thousand bushels of corn were destroyed. Col. Shelby captured also a supply of stores and goods at £20,000, which had been provided by Governor Hamilton's agents for distribution among the Indians. The grand result of the expedition was the prevention for the time being of the coalition before mentioned.

In the same year, 1779, also commissioners were appointed to run the boundary line between Virginia and North Carolina. It was found as you know several miles north of the Holston at the point nearest to our church. At the October sessions of the North Carolina Legislature, this year, a new county was laid off and called in honor of a general then

\* Mr. Rhea while a student, freely used his pen. His manuscripts, comprising translations from the Latin poets, and lectures or original essays on Philosophy and Theology, are dated at Glasgow, 1741-5. They show a close, industrious and successful student. J. B. C.

commanding in the army of the Revolution, Sullivan. Washington county had been laid off from Wilkes and Burke counties, N. C., in 1777, and embraced, so far as treaties with the Indians would permit, the whole of the present State of Tennessee. Sullivan county was constituted from that part of Washington which lay north of a line from the head of Indian Creek, *along the ridge that divides the waters of Holston and Watauga*, and thence directly to the highest part of the Chimney-Top mountain at the Indian boundary. This line located thus, the spot where we are assembled to-day in Washington county, and as old land grants show, in this county New Bethel Church was at its organization situated. In February of the year following 1780 records show that the county court of Sullivan county met at the house of Moses Looney. In the commission from the Governor of North Carolina then presented, the Justices appointed were Isaac Shelby, David Looney, William Christie, John Dunham, William Wallace, and Samuel Smith. John Rhea was appointed clerk, Nathaniel Clark, sheriff, and John Shelby, Colonel Commandant of the county.

In Augusta county, Va., October 31st, 1777, Samuel Doak of the Bethel Church, ten or twelve miles from Staunton, was licensed to preach the gospel, and in the following year his voice is heard proclaiming the glad tidings to the settlers on Holston. He was the son of Samuel and Jane (Mitchel) Doak, who both emigrated from the North of Ireland when they were very young, and settled in Chester County, Pennsylvania, but soon after their marriage removed to Augusta county, Virginia. Their son Samuel was born August, 1749. Early showing a taste and capacity for study he made his way through great financial difficulties to school and finally to the College of New Jersey at Princeton, where he graduated and took his degree under Dr. Witherspoon, in 1775. He studied Theology under the Rev. Robert Smith of Pequea, Pennsylvania, in whose school he was an assistant teacher, and under Rev. John Blair Smith, President of the then new College of Hampden Sidney, in which Mr. Doak was for about two years Tutor, and under the Rev. William Graham of Timber Ridge, Virginia. More than a year after his licensure, Mr. Doak was ordained (December, 1778), having accepted a call from the congregations of Concord and Hopewell. These congregations now extinct seem to have been located on or near the Holston not far from the present Virginia line\*. He resided some two years on the Holston—Mr. Doak had married Esther Montgomery some time before he came to this region. He then removed to Little Limestone, but a few miles from the first settlement on the Nolachucky, and whither emigrants from Augusta county, Virginia, had made their residence or were now following him. Here Mr. Doak made his home, organized Salem Church in 1780, and laid the foundation for Washington College. From this time onward for a half century he is identified with the religious and educational progress of the country.

\* It is probable that the "Weaver Church" was one. (I have been told that this Church was formerly known as Concord.—J. B. C.)

He was unwearied in his ministerial labors. He passed and repassed throughout the country from time to time looking up settlers of the Presbyterian faith. And inasmuch as his sister, Mrs. Hall\*, wife of Nathaniel Hall, Sr., had become, or was about to become a resident at the Ford on the Watauga, three or four miles from this place, he directed his attention to the settlers in the Fork. And the tradition is that in the year 1782 the Presbyterian families brought here through the influence of the Rev. Joseph Rhea, were by the Rev. Samuel Doak organized into a church, and the name, New Bethel, was probably suggested by him as a memorial of the Bethel Church in Virginia, in the bounds of which he and his sister, Mrs. Hall, had passed many of their early years. It is believed that James Gregg, Sr., Francis Hodge, Sr., 1st., and John Alison, Sr., 1st., were the first Ruling Elders.† We cannot tell how many members from the families already mentioned and others constituted the new organization. Others came in after years and found abiding places here, and membership in the church. The Dyers, the Berrys, the Whites, the Lattures, the Woodses, the Millhorns, and others more recently, were among them.

We are unable to give any connected and continuous account of the condition of the church during the latter part of the eighteenth century, and the first part of the nineteenth. People were busy in laying the foundation of a commonwealth under circumstances of peculiar hardship. Startling events were crowding one after another in rapid succession. Attention, at the close of the struggle for independence, was much directed to the prospects of coming years. But two years just preceding the organization had passed since all the country around was filled with the stir and bustle of the departure from Watauga of the heroes, who, under Colonels Campbell, Isaac Shelby and Sevier, made themselves famous in the defeat and capture of Ferguson's army at King's Mountain. When this piece of effective service had been rendered, and the wrath excited ten years before by that royalist governor of North Carolina in driving the oppressed into the wilds of Watauga, having been treasured up against this day of wrath, had now been expended in a most unexpected storm from the mountain fastnesses—yea, in a tempest the fury of which cleared the sky of the desponding patriots of the southern colonies, Col. Sevier apprehending an outbreak of the Cherokees in the absence of so many defenders

\* After prolonged inquiry the first name of Mrs. Hall, sister of the Rev. Samuel Doak, has not yet been ascertained. She was older than he, and lived, it is said, to the advanced age of more than one hundred years. One account gives her age at 107 years, another at 115. She died about the year 1841. In her old age she sat in the summer afternoons on the porch to the ell of the house and indulged the fancies of childhood and made them realities, while she beheld, as she said, troops of fairies tripping along the precipitous sides of Buzzard's Hill and Cedar Hill across the river. The Irish poet, Allingham, has doubtless embodied the traditions of fairy lore that prevailed in the north of Ireland, in the poem which contains the well known lines:

"Up the airy mountain,  
Down the rushy glen  
We daren't go a hunting,  
For fear of little men;  
Wee folk, good folk,  
Hooping all together;  
Green Jacket, red cap,  
And white owl's feather.

"By the craggy hillside,  
Through the mosses bare  
They have planted thorn trees  
For pleasure here and there—  
Is any man so daring,  
As to dig up one in spite?  
He shall find the thornies set  
In his bed at night."

† For all that is known of these first Elders see List of Ruling Elders.

of the frontiers, immediately returned home. Finding his apprehensions well founded, without a day's delay, he set about the organization of an expedition against the Indians assembled in menacing attitude south of the French Broad. In a hard fought battle at Boyd's Creek, in what is now Sevier county, the Indians were defeated and driven into their hiding places. The victorious army of Sevier followed in search and pursuit until they crossed the Hiwassee, and at length found themselves in the region of the long-leaved pine, and the cypress swamps of the Coosa river. Settlers rapidly followed the wake of this expedition, and made homes beyond the French Broad and onward toward the Southwest. But for the next year or two the fortunes of the British army were in such plight, that the services of agents were put under requisition still to stir up the Indians to renewed hostilities; and in the year our church was organized, troops were again needed to repel Indian invasion. Col. Sevier called to his standard one hundred men from Washington and was joined by Colonel Anderson with nearly the same number from Sullivan; and the long but rapid march, and the destructive measures of 1780 were repeated.

And after peace came, almost immediately sprang up the exciting question of the organization of the new state of Franklin. During the four years of its troubled existence, and especially in the year 1788, that marked its close, the mind of the public was in a state of constant ferment. The din of the warfare in that year between Colonel Tipton representing the policy of a return of allegiance to the mother state, and seeking to enforce its authority, and Governor Sevier, resolutely maintaining the falling fortunes of Franklin was sufficiently near to fill the ears of the dwellers in the quiet recess between the rivers. In 1787 Sullivan county had chosen Joseph Martin, John Scott—ancestor of the Scotts who still reside in the Fork—and George Maxwell to represent the county in the North Carolina Legislature. These were all original supporters of separation from the mother state, but were now in a favor of a return to her.

To the inquirer after the progress of the Christian Church in this region it is most interesting to know that Bishop Asbury, who laid the foundations of the Methodist Episcopal Church during this stormy period, and who in a spirit of truly apostolical zeal traveled on an average fully six thousand miles a year in doing so—now in the heats of the Carolinas, now in the snows of New England, and again in the wilderness of the eastern part of the Mississippi valley—arrived April 21st, 1788, at the head of Watauga. His journal of this date says: "Came to Griers" (at or near Elizabethton). "The people are in disorder about the old and the new state—two or more have been killed. At Nelson's I had a less audience than was expected, the people having been called away on an expedition against the new state men—preached on Hebrews, 6th chapter, 11th and 12th verses. Then again he writes: "Came to Hufacre's and Keywood," (this place must have been near where Union now is), "where we held conference three days; I preached each day. The weather was cold, the room without fire and otherwise uncomfortable. We nevertheless made out to keep our seats until we had finished the essential part of our business." This was the first conference west of the mountains! It has been suggested

that this event, the self-denying labor, the peaceful mission and the quiet dignity of the good bishop may have contributed to soothe the excited masses.

We may add that after the fall of Franklin, this region remained for two more years a part of North Carolina, and in 1790 was organized into a territorial government under the title of "The Territory of the United States, South of the Ohio." William Blount received his commission as governor of the Territory from General Washington, President of the United States in August, 1790, and in October of the same year he reached the scene of his official responsibilities, and the place of his residence until his death in A. D., 1800. On his first arrival, we are informed, for a time he made his residence in the Fork at the house of William Cobb, but a few miles from this spot. The remembrance of Mr. Cobb's family, of his daughters, Mrs. Stuart and Mrs. Rutledge, has not I apprehend yet passed out of the minds of the older citizens of the community. Mr. Cobb is said to have been a wealthy farmer, an emigrant from North Carolina who retained the manners of the old Carolina and Virginia gentleman, knew and practiced something of style, but was in general unceremonious, as he was most free and ungrudging in his hospitality. Here in the ancient woods of the Fork, under such circumstances the newly appointed governor opened and held his court.

During all this time and on to the close of the century, Tennessee becoming a State in 1796, in the records of conventions held, or in the minutes of courts organized, and regularly meeting, or of North Carolina, Franklin, or Tennessee Legislatures, or, on the lists of captains and captains' companies in various expeditions against the Indians, we find names familiar as household words here in the Fork; viz: Rhea, Alison, Sharp, King, Gregg, Pemberton, Scott and Gammon.

The people are now settling down more and more into the quiet pursuits of industrial and professional life—the forests were being felled and the soil was subdued to profitable tillage. The conveniences and comforts of civilization began to abound. Schools were established. Communication with the outside world always difficult became more easy and more frequent. The first schoolmaster in the Fork of whom we have any knowledge was James Gregg, Sr., one of the first Ruling Elders of New Bethel Church. His school house stood about two hundred yards from where Rev. R. F. King now resides, quite near the line that *then* divided Sullivan from Washington county.

We take up now the thread of the narrative wherever we can find a clue concerning the state and condition of the church during the century just closed. When organized it belonged to territory covered by the Presbytery of Orange, North Carolina, although Samuel Doak was a member of the Presbytery of Hanover, Virginia, and the churches organized by him were probably reported to that Presbytery, until the erection of the Presbytery of Abingdon in 1785. This old Presbytery as originally constituted embraced the churches and ministers southwest of New River and west of the Appalachian mountains, and extending beyond the Cumberland Mountains so as to include the ministers and churches in what is

now Middle Tennessee and Kentucky. From this territory a year or two afterward the Presbytery of Transylvania embracing the churches on the Cumberland and in what is now Kentucky was organized.

In the year in which New Bethel Church was organized, 1782, Adam Rankin of Scotch-Irish parentage, and born near Greencastle, Pennsylvania, was licensed to preach by the Presbytery of Hanover, and he immediately visited the churches of Holston and Nolachucky. He was a zealot on the subject of Psalmody. His opposition to singing any other than Rouse's version of the Psalms seems to have become a sort of monomania. He received, it is said, three calls from the neighborhoods mentioned, but declined them on account of disputes on the subject of Psalmody. He may have visited and received a call from this church. Whether this was the case or not, it is known that his agitation of this subject left the impression of his visit behind him for many years. His views, presented with much acrimony against opponents, served to confirm in their opinions those who had a preference for Rouse, while those who claimed greater liberty in their songs of praise were led to maintain their view with equal ardor. The version of Psalms, or rather the imitation of them, by Watts was advocated and used on the ground of greater smoothness and elegance by the majority of Presbyterians. This however, by the advocates of Rouse was denounced as a departure from the spirit and literal import of the original, and was contemptuously termed "Watt's jingle." The next year Mr. Rankin visited Kentucky, and in 1784 settled with his family in Lexington. Here he became involved in protracted difficulties on the same subject of Psalmody in the Presbyterian communion, from which he retired in 1792 and joined the Associate Reformed Church, but in which, owing to his pugnacious disposition, he found himself no happier than in the one he left. He was at length tried by a commission of the General Synod and was suspended from the ministry on the charge of "lying and slandering his brethren." He refused however, to respect the decision, and he and his congregation became independent. In his old age he became impressed with the idea that the time for rebuilding the Holy City was at hand. He took a solemn farewell of his flock and set off for Jerusalem, but died on the way in Philadelphia, in the year 1827, aged seventy-two years.

During many years the church after its organization was reported for much of the time vacant. The Rev. Jacob Lake\* received by the Presbytery of Abingdon from that of Orange it is said, began to supply the church in 1797 and continued about three years. The Rev. John Cosson was the next minister, and preached in charge of New Bethel as is supposed for some time about the year 1800 and thereafter. He was one of the original members of the Presbytery of Abingdon and had preached at Providence and in Jonesborough. About the year 1811-12 the Rev. James Black, licensed by the Presbytery of Abingdon in 1809, became probably the next minister. He was subsequently settled at Romney, Virginia, then at Elk Branch, afterward labored in Ohio, but died at Shepherdstown, Virginia, in 1860. The original founder of the church, Samuel Doak,

\* Tradition says his name was Samuel, but the minutes of the Assembly give Jacob.

must have more or less frequently included New Bethel, in the periods of its vacancy, in the list of his missionary appointments. Up to the year 1816, Home Missions were conducted largely under the direct appointment and supervision of the General Assembly, without the intervention of a Board. To Rev. Samuel Doak, the Assembly assigned year after year, that tract of country which lies between Engles or Pepper's ferry on New River and Dandridge, East Tennessee, and directed him to spend in it a specified time of missionary labor. In the year 1812 a similar field had been assigned to the Rev. John W. Doak, son of the former. In 1816 the Rev. James Gallaher was directed to spend one month as a missionary in the counties of Hawkins, Greene, Sullivan, Washington, Carter, in Tennessee, and Washington in Virginia. The Rev. Robert Glenn also was one of the missionaries of the Assembly during these years. All these and the Rev. Stephen Bovell and the Rev. Alexander McEwen, are remembered as having occasionally preached in our church. About 1818-1820 a Rev. Mr. Johnson, Rev. R. Bane, and Rev. Samuel Zetty, the last two graduates of Washington College, spent a few Sabbaths at Bethel.

From September, 1821, to July, 1823, the Rev. Andrew Campbell, a minister from Ireland, was pastor of the Blountville Presbyterian church, having been supply for the year previous to 1821. Mr. Campbell some part of his time served as supply of our church and lived after he left Blountville for about a year on the Watauga River, opposite and above Mr. John Fulmer's. He also taught school in the old church building—for a long period the central and best attended school house in the fork. Mr. Campbell unfortunately became addicted to the excessive use of strong drink, was deposed from the ministry and never restored. In April, 1824, Rev. Andrew S. Morrison became stated supply of the Blountville church and continued until 1830. Some part of this time Mr. Morrison supplied the New Bethel church. We can give no account of his subsequent career. Dr. David Nelson, author of the Cause and Cure of Infidelity, was ordained to the ministry by the Presbytery of Abingdon, October 3rd, 1825, and was present at a sacramental meeting, and perhaps on other occasions, and preached several times during or after Mr. Morrison's period of service. Also, about this time, Rev. John Rice Holt visited the church and preached, it is not known whether statedly or only occasionally.

In the year 1830 the Rev. L. G. Bell was pastor of Hebron church (Jonesborough) and supply of New Bethel. This year, 1830, marked the close of the life of the distinguished founder of this church, the Rev. Samuel Doak, D. D., in his retirement at Tusculum, in the 82nd year of his age; venerable for his years, filled up with usefulness, and for the dignity of a holy consecration to his grand work in behalf of education and religion, and for a character to be admired and imitated in all coming time.

Of the eventful and useful life of Lancelot G. Bell, supply of New Bethel in this year we must make record. He was a native of Augusta county, Virginia, where he was born in the year 1789. He was a soldier of the war of 1812; was licensed by the Presbytery of Abingdon, October, 1826. His first pastorate was that of Hebron church. He was ordained and

installed April 28th, 1827, by the Presbytery of Holston. This Presbytery was formed by a division of Abingdon, between these two dates. In connection with his pastorate he preached at Leesburg, and at least one year at our church. The pastoral relation to the Hebron church came to an end October 5th, 1832. Mr. Bell then removed to Indiana and became pastor of the Presbyterian church of Frankfort in that state in 1833. He remained here three years. In 1836 he organized the Presbyterian church of Monmouth, Illinois, and in 1837 he was living a few miles west of Burlington, Iowa. This State became the field of his most self-denying and useful labors protracted through a long period of years. I recall the statement said to have been made by William Deery, Sr., of the Blountville church, shortly after a return from Philadelphia where he attended a meeting of the General Assembly, to the effect that during its sessions he was accosted by a person whom he did not at once recognize. The words, "My name is Bell, now of Iowa, formerly of Tennessee," served in a moment to bring to mind the former minister of New Bethel church. After residing west of Burlington some years, preaching and gathering churches in that section, Mr. Bell in 1842 removed to Fairfield, Iowa. In 1854 being sixty-five years of age he removed to Sidney, Fremont county, in the southwestern corner of the state, where he labored seven years establishing churches. In 1861 he returned to Monmouth, Illinois, because of the feeble health of his wife and his own advanced age, having given twenty-five years of his life to frontier work, organized twenty-eight churches, three Presbyteries, and one Synod. The last church organized was in Nebraska City on the Missouri River. He was emphatically a pioneer. His ministry for many years of his life, though toilsome in the extreme, was in a great measure gratuitous. Not unfrequently he would erect the first church edifice, as well as the house in which he lived, from his own private means, and then sell them to the congregation when it became strong enough to buy. He often labored at a place until the church could with the aid of the Home Board sustain a minister and then he would seek a new field. After his return to Monmouth to spend the remainder of his life he could not yet cease from his labors. Twice he visited his churches in western Iowa, riding hundreds of miles on horseback. The last winter of his life he spent with the church at Pope's River, Illinois. In the spring he had visited western Iowa, and on his return had reached Afton, Union county, preaching on Sabbath, May 12th, 1868, from Rev. 3:20, and announcing communion for the following Sabbath; taken sick on Monday, he said on Tuesday morning, "I have come to Afton to die, my work is done," and on the 20th of May calmly fell asleep in the 80th year of his age. His remains were taken to Monmouth and interred beside those of his wife who had died one year previous. For many years before his death he was held in most affectionate and grateful regard. The members of the different churches gathered by him, considered themselves as his spiritual children, and he was spoken of everywhere familiarly as "Father Bell."

In 1831 the Rev. Theophilus G. Potts preached to the Blountville church for one year. He was also the supply of New Bethel church during

that time. He probably died in Duplin county, North Carolina, in the year 1844.

As we are approaching the period of the division of the Presbyterian church into Old School and New School, before we enter upon the narrative of the separation and its results we may here properly state that several families of the congregation had from the beginning been characterized by a strong conservative spirit, and construed quite literally the command, "Stand ye in the ways and see and ask for the old paths, where is the good way, and walk therein and ye shall find rest to your souls." They still retained very decided convictions on the subject of Psalmody, believing that the use of any other psalms, hymns or spiritual songs, than those originally composed under the inspiration of the Holy Spirit, and in a metrical version as nearly like the authorized translation as possible, to be wholly without warrant in the solemn worship of God. These families were in entire accord with the sentiment of the Associate Reformed or "Seceder Church." They were accordingly visited through all the years up to a comparatively recent date by General Evangelists and Domestic Missionaries of that denomination, who would spend a day or two at a time each year of their visit in preaching. If on a week day the service would be at the house of Francis Hodge, Sr., 2d, to accommodate the aged couple, but if on a sabbath generally at the church. On these occasions most frequently two sermons were delivered with a short intermission between them. The congregation that remained to the close of the second service, often was very small and much wearied physically; still its members partook with great spiritual relish of what was to them "a feast of fat things full of marrow, of wines on the lees well-refined." Sometimes in the summer, at times in the fall, and again in the winter the minister would arrive in the neighborhood. But whether the sabbath of "Seceder" preaching were a sultry summer day, when all the fields lay under a burning sun, and the air, save in the shades of the green woods, was quivering with heat; or, a day of autumnal splendors, when the cool bracing atmosphere and the deep blue of heaven above made the ideal sunday of George Herbert:

"O day most calm, most bright,  
The fruit of this, the next world's bud."

Or, again a day of feeble winter sunshine, or of wintry chill from a heavy atmosphere or mayhap from fallen snow, when the landscape presented nothing but leafless forests and barren fields in dreary expanse, still the outside view always seemed to lend a charm to the solemn service within the house of God, and to contribute somewhat in producing in the breasts of the worshippers a holy calm that appeared a very foretaste of the everlasting sabbath above. As the years passed, among those who came to meet the preferences and conscientious convictions of this portion of the congregation were the Rev. Messrs. Barcroft, Kendall, Todd, Ransom, McLean, Patrick, Alexander, and perhaps others. The year of the visit of each cannot now perhaps be specified.

In 1835 the Rev. Daniel Rogan began his ministry in Blountville. But

how much of his time prior to 1838 he gave to New Bethel is not definitely known. The church in that year was vacant and it unfortunately was one of those churches in East Tennessee that became the occasion of a bitter pamphlet and newspaper warfare, in the disruption of the old and the formation of a new General Assembly. The deep wounds, with their pain and smart made in those days by the bitter words, which as sharp words pierced the souls have been healed, and perhaps covered over by later sores more frightful still. And if after Time, the healer, or rather the Great Physician of souls, has been applying His balm, scars still remain, the healthful glow of the warm life current of Christian love, we trust has not only removed all the pain, the sting and the smart, but hidden the repulsive disfigurement of the rent body of Christ. My brethren, this certainly should be an era of peace. Conciliation and kindly feeling should characterize the Christian world and enable it to present a united front against the enemy now coming in like a flood! We recall those days of controversy keen and biting, only to remember all the way which the Lord our God has led us.

At this period Samuel Hodge and James Gregg were the Ruling Elders. John King, Sr., who had with them been ordained by probably the Rev. A. S. Morrison, had died in 1837. At the meeting of the Presbytery of Holston April 6th, 1838, it is "ordered that the Rev. John W. Cunningham and the Rev. James A. Lyon, each supply one Sabbath at New Bethel, and as often as they can at discretion." Mr. Cunningham in charge of the church at Jonesborough was strongly opposed to the acts of the preceding General Assembly, and the Rev. James A. Lyon in charge of Rogersville and New Providence churches was equally strong in maintaining them. In the course of the summer after the meeting of Presbytery, Mr. Cunningham supplied one sabbath at New Bethel, but the Rev. James A. Lyon was unable to fill the appointment made for him by the Presbytery. Mr. Cunningham representing what soon became known as the New School side of the controversy, pressed his cause with much zeal. His preaching proved very acceptable to the people. A second sermon was heard at King's School House\* by a portion of the congregation. A sacramental meeting was held; much interest in divine things was aroused, and in the year that followed there was an addition to the church of some thirty souls. From this time forward the church was enrolled in the New School Presbytery of Holston, formed shortly after and was supplied by the ministers of the Blountville church. One elder, Samuel Hodge, and a few families indulged their decided Old School preferences. The exasperations of the controversy which had been conducted by the Rev. Messrs. Cunningham and Lyon did not permit them to fall in with the majority, and in silent protest against the position assumed by that majority they for years worshipped as their consciences and their feelings dictated.

The Rev. John W. Cunningham is remembered as a very impressive pulpit orator. His exceedingly distinct articulation, his solemn and

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\* Now Rocky Spring.

emphatic style of delivering Gospel truth was well adapted to arouse his hearers to the serious contemplation of eternal realities. He removed after a few years to the northwest; and having filled stations of usefulness at New Albany, Indiana, La Porte, Indiana, Naperville, Illinois, he died at the last mentioned place but a few years ago. The Rev. James A. Lyon, champion of the Old School side of the controversy was an earnest, able and scholarly minister of the word. In a few years after the disruption he became pastor of the Presbyterian church in Columbus, Mississippi, afterward for a few years, he had charge of a church enterprise in St. Louis, Missouri. Thence he returned to Mississippi and resumed the pastorate at Columbus. Some time after our civil war he was chosen Professor of Metaphysics and Logic in the University of Mississippi, at Oxford and died but recently—in the present year—at the house of his son-in-law at Holly Springs, Mississippi. Cunningham and Lyon, both men of marked ability and both showing, as do all heated controversialists, that they were men of like passions with others—have laid down the weapons of warfare, and freed from the vexations of ecclesiastical disputation, see now, we trust, the Truth of God in the open vision of the pure spirit, in the Land of Peace into which the stripes of earth never enter.

In 1839 the Rev. Daniel Rogan, pastor of the Blountville church, was the stated supply of New Bethel. In this year Adam White, William King, son of John King the Ruling Elder who died in 1837, were ordained as Elders by Mr. Rogan, and Joseph S. Rhea, from the Blountville church, was in the same year here installed. James Gregg, one of the Ruling Elders at the division continued for many years to fill his office acceptably and for the most part led the congregation in the service of song. His death occurred in May, 1866. Samuel Hodge who was Old School in his views, removed in a few years after the division to Hawkins county, and subsequently to Knox county where he died in 1855. In 1840 the Rev. P. Wood was supplying the church and continued at this time about two years. In 1842-3 the Rev. James McLin served the church in connection with the church at Elizabethton. He had preached at various points in East Tennessee, and was at one time Professor at Washington College. A diary kept in that year by one who attended his preaching preserved the record of occasional sermons of which the outline of one may be given for the sake of variety, and also for the sake of hearing him, though dead, speak to us on this centennial occasion.

On Sunday, January 22d, 1843, the text was, I. Peter 2:25: "For ye were as sheep going astray, but are now returned to the shepherd and bishop of your souls." The shepherd in his appropriate employment of attending the flock is depicted. He leads them to their pastures and the quiet waters. He brings back the straying ones and protects them against the attack of wild beasts. The discourse presents two general heads. I. The straying of the sheep. II. The return. Under the first head the grievous apostasy of man is delineated, "each wandering in a different way, but all the downward road." Under the second, the return of the fold through the generous, self-sacrificing efforts of the Good Shepherd is set forth.

May 21st, 1843, records a communion Sabbath. Mr. McLin baptizes the children presented to God in the solemn ordinance that admits to the visible church. The Rev. Dr. McCorkle\* of Greeneville is present to assist, and preaches the sermon before communion from the text, "How shall we escape if we neglect so great salvation!" The congregation is deeply impressed, and many hearers are wrought to a glow of feeling as the preacher soars on high and ascends in the flame of a kindling imagination to behold the spirits of the just made perfect in their spotless robes of righteousness—their sanctification completed—and in the enjoyment of the bliss and the glory of the heavenly state—"a great salvation;" and then contrasts their condition with that of those who had not escaped the woeful doom—"incurred through neglect." The Rev. John R. King is also present and after communion and intermission preaches from the text, "It is appointed unto men once to die, but after this the judgment."

After supplying the church for about a year Mr. McLin left East Tennessee and made his residence in Cass county, Georgia, where he died and entered into his rest. The Rev. P. Wood again supplies the church for more than a year in 1844 and 1845. Mr. Wood is recollected as a preacher distinguished for his earnestness and fullness of feeling in treating the affecting truths of our common salvation. His dark liquid eyes seemed ever ready to overflow in the welling up of emotion excited in his own mind by the message he had to deliver. The subject of one of his sermons is recollected, Psalm 49:8: "The redemption of their soul is precious and it ceaseth forever." The value of the soul, the costly price paid for its redemption, the surpassing excellence of that redemption and the danger of failure, final and fatal in securing its benefits, constitute the frame work of the discourse. After his retirement from the charge of the Blountville church, Mr. Wood went to the Island Flats where he died, July, 1856.

In the supply of our church the Rev. Daniel Rogan succeeded in the early part of 1846, and thus the second time has charge of New Bethel in connection with the pastorate of the Blountville church. He retained this charge up to near the close of 1853, steadily pursuing year after year the even tenor of his way. He was deliberate and clear, with a slight lisp in his utterance, at times animated, and always dignified and solemn in the pulpit. He sought to lead men to upright lives, in obedience to the commands of Christ and the requirements of the Gospel. He effectively presented the prominent truths of the Christian system. As we sat under his preaching our hearts were often touched while he warned us of the coming judgment and urged us to lay hold upon the hope set before us in the Gospel. During the years of his ministry, as during those of Mr. Wood's, the church by additions was much increased in members. The conciliatory disposition of Messrs. Wood and Rogan gradually gained upon the good will of those families, (at least the younger members of them), who had not been able to acquiesce in the measures by which the church

\* Francis Alison McCorkle was the son of Samuel McCorkle and Mary (Alison) McCorkle, both, at least their parents, from the Piney Creek congregation of Mr. Rhea. He was named for his grandfather's uncle, Francis Alison, D. D. This noted divine who died in Philadelphia in 1779, was the first minister of the American Presbyterian church, honored by this now rather common title! So highly did his Presbytery esteem the honor that it passed a formal vote of thanks to the Scottish University that conferred it.

was carried with the New School General Assembly, and who could not accord with the views of doctrine presented by some New School ministers, especially those concerning the prominent features of Calvinism, viz: Decrees, Election, Total Depravity, Inability, and Entire Dependence on the Holy Spirit in Regeneration.

In 1854 Mr. Rogan gave up his charge and subsequently retired to Kingsport. He continued to preach for a number of years as he had opportunity, and filled up his days in usefulness until he was stricken with paralysis. Under this severe affliction he lingered on from year to year until death gave the patient spirit welcome release last year, April 5th, 1881. At the formation of the United Synod in 1857 by the withdrawal of the Southern Presbyteries from the jurisdiction of the New School General Assembly because of the position assumed by that body on the subject of slavery, Mr. Rogan connected himself with the New School Presbytery of Holston. He continued a member of it until the division of this body during our civil war. At the close of the war he chose connection with that part of the Presbytery which became the Presbytery of Holston of the General Assembly, North.

About the time of the first period of Mr. Wood's ministry the first enlargement of the church building was made. In the early history of the church the first building of logs was erected. This was used for many years as a school-house. Let us take a view of this old church building with shingle roof in 1837. The church was then vacant. On a bright October morning of that year, a mourning household with sympathizing relatives and friends wended their way along the ascents and descents of the rough hilly road in solemn funeral procession, to deposit in the quiet church-yard the body of a little boy of five years, whose was the first death to cause anguish and heart-break in that hitherto unbroken family. The scene is still fresh in the mind of your speaker. The road diverging from the main highway and leading up to the church, grass grown, the forest displaying the beautiful but fading hues that betoken speedy decay, the *lonely log church*, the solemn church-yard with the spectral headstones, the low mounds, or the sunken earth grown over with rank but dying vegetation, and the heap of red clay by the side of the open grave, have lingered in memory through the intervening years. That church building, as I began to know it, of contracted dimensions, had a stone chimney at the east end. The pulpit was in the west end, around which the male portion of the congregation gathered. The women and children occupied the end near the chimney corner. Whether that chimney hearth ever glowed with fire, even on very cold wintry sabbaths, is more than I can positively say. I have a very vivid remembrance of cold feet and shivering body as I sat remote from the fire-place. I do not remember getting a single sensation of warmth from that source, though I have the impression that sometimes there was a fire in the chimney.

Soon after the revival of 1838 the increase of membership and of attendance required enlarged accommodation. An addition of hewn logs was joined to the west end, and the building was thus enlarged perhaps to twice its former capacity. The pulpit was now in the middle of the

north side of the church. In the new part of the building, what would now be considered a very old-fashioned stove began to do service in the cold wintry days. For about forty years the building just described answered the needs and served the purpose of the congregation in its public worship. The present commodious structure, an attractive country church, was completed but two or three years ago, and with this centennial, marks we all hope a new era in the congregation of New Bethel.

In the summer of 1846 one of those controversial discussions of Biblical and Theological questions which have from the beginning, marked the course of the Presbyterian church in East Tennessee was held at this place. The subject in hand was, "The Direct Witness of the Spirit as Taught by John Wesley." Rev. Fred A. Ross, D. D., then of Kingsport, now of Huntsville, Alabama, and still in his green old age, we learn, vigorously wielding the controversial pen, challenged the discussion, affirming the doctrine to be false, fanatical and of mischievous tendency. The challenge was accepted by the Rev. W. B. Rogers, minister in charge of the circuit embracing the Methodist churches of this region. For four or five hours on a warm summer day a large audience, including many persons from a considerable distance, gathered around the platform under the oaks where the school house now stands, and listened with much interest to the arguments of the disputants. The result was as in most instances of the kind, that the partisans of each side respectively claimed the victory. The public disputation opened up the way for prolonged newspaper and magazine discussion of many of the doctrines and practices of the Calvinistic and Methodist churches. The magazines, newspapers and pamphlets containing articles in continuance of this discussion may yet, I doubt not, be found in the book cases, or in the drawers of many homes in this vicinity.

In the year 1841, Messrs. David Woods and Robert Hughes were elected Ruling Elders and were ordained by the Rev. P. Wood, and in the year 1846, William P. Rhea was received as an Elder from the church at Elizabethton and installed here by the Rev. Daniel Rogan.

The Rev. Daniel Rogan was succeeded January 1st, 1855, by the Rev. John B. Logan. He was a very popular speaker and commanded good audiences. Up to June 30th, 1861, he dispensed the word of life to this people and at Blountville, with the exception of six months spent in Indiana from September 30th, 1858, to March 31st, 1859. He is now pastor of the 7th Presbyterian church, Indianapolis, Indiana. He removed to Indiana in 1861, and has served several congregations in that state, viz: Kirchlin, Thornton, Seymour, Edinburgh, Greenfield, Whiteland, Seymour, a second term, Southport, 9th church of Indianapolis, and now the Seventh. He writes: "In every one of these fields I had more or less success. In the aggregate I have received some five hundred persons to church fellowship. To God be all the glory!"

We are thus brought up to the period of the civil war. This fearful struggle run the plough-share of division through this neighborhood as throughout the whole country, destroying the material interests of the people, engendering strifes and discords, alienations, separations of households one from another, and often members of the same family one from

another; causing sufferings, sicknesses, deaths; and flaunting every where "the roll on which was written mourning and lamentation and woe." We may not dwell on this sorrowful period. All who reside here, have been familiar with the condition of the church since the close of the war, and with the manner of its coming, with other churches of the United Synod, into its present ecclesiastical connection with the General Assembly, South.

From 1862 to 1873 the Rev. J. P. Briscoe supplied here in connection with the Blountville church. During his ministry, as he declares, the church enjoyed almost a constant period of "refreshing from on high." Rev. John R. King succeeded and preached about one year. Then the Rev. A. S. Doak, son of Rev. A. A. Doak, D. D., preached for nine months. Then Rev. J. R. King again supplied the church for one year from March, 1877, to March, 1878. Rev. R. F. King preached one year, 1880-1. In 1881 Rev. James C. Carson supplied the church for six months. And this Centennial occasion witnesses the close of one year of labor in the church by the Rev. James B. Converse, who is the Pastor elect. All these ministers are still laboring, Briscoe and Carson in Virginia, Doak in Texas, the others in Tennessee. May their bows long abide in strength!

In 1852, January 21st, Samuel D. Hughes and Dr. John W. Seehorn were elected Ruling Elders, and ordained by Rev. John B. Logan. In 1865, John Preston Hodge and John Berry were elected to this office, and ordained by Rev. J. P. Briscoe. In 1868, R. Chester Hodge and William R. Giesler were elected, and in 1870, Jacob Latture and John Calvin Hodge. These were all ordained by the Rev. J. P. Briscoe. In the year 1874, E. W. King was ordained by Rev. J. R. King. He now resides in Bristol. In the present year, 1882, Mr. Robert Gross has been elected to this important office and ordained by the Rev. James B. Converse.

The church does not seem to have had Deacons until some time during the ministry of the Rev. John B. Logan. By him Messrs. Henry Hughes and James M. King were set apart to the office of deacon, in what year does not appear. By Rev. J. P. Briscoe, Mr. Edward R. King was ordained—the year not given—as a deacon, and to this office Mr. Alfred Gross has been ordained by the Rev. James B. Converse.

The records of the church prior to 1839 have been lost. It is therefore impossible to tell how many members of the church militant have been enrolled since the organization a century ago. Since 1839, the names of three hundred and forty members can be enumerated. At present there are about one hundred resident members, and sixteen non-resident. These all have been received on profession of their faith. In later years the Sabbath School, as wherever it has been established and faithfully conducted, has been a most efficient auxiliary to the sustentation and growth of the church. In Jonesborough in 1829, during the ministry of the Rev. L. G. Bell, the first Sunday School was organized on union principles and began its sessions in the Presbyterian church. As Mr. Bell was minister of New Bethel in 1830, he doubtless urged Sabbath School effort upon the church. Some time about 1830 it is well recollected that Samuel Hodge superintended Sabbath School at New Bethel, and that James

Gregg, Jr., Ruling Elder, with some regularity in after years conducted Sabbath School during the summers at King's School House. This was attended with much interest by the children of the neighborhood, though there was often a great lack of teachers. Subsequently James Gregg and William King, Ruling Elders, joined in the work of conducting the school at King's School House. Miss H. M. Jackson of New York, after the close of the civil war labored in the Sunday School most zealously for a number of years. A debt of gratitude which cannot be paid, is due her by the New Bethel Church. During our more recent history the Sabbath School has been kept up with much regularity all the year round at the church, and for a year or so past, the year round at King's School House. John Calvin Hodge for some time prior to 1880, and in that year, was the superintendent at New Bethel. The interest which is now felt in the Sunday School both at the church and at King's School House, is largely due to the efficient superintendency of the Rev. R. F. King, who has continued in his important work unweariedly for the last two years and still conducts it with unflagging effort.

Our church has contributed more or less directly to the formation of the Presbyterian churches of Blountville, Pleasant Grove, Arcadia and Union Depot. In the programme of these centennial exercises, the relation is set forth by styling these the daughter churches of New Bethel. Descendants of the Rev. Joseph Rhea to the third and fourth generations have been connected with the two former, Samuel Rhea and Robert P. Rhea—*"par nobile fratrum"*—are still well known as Ruling Elders of the Blountville church. Mrs. Deery, wife of the well known Blountville merchant, and Ruling Elder of that church, was a grand daughter of John Alison, supposed to be one of the first Elders of New Bethel. The Blountville church was started in the year 1820. In 1821 fifteen persons were received into the church at a sacramental meeting. In December, 1821, Abingdon Presbytery met at Blountville, installed Rev. A. Campbell as pastor, and Messrs. James King, Samuel Evans and Samuel Rhea were elected and installed Ruling Elders.

In the year 1846, a subscription was made to build the Pleasant Grove church above Union. In 1847 the work was begun, and a sacramental meeting was held, the congregation sitting upon the logs. There was some difference of opinion as to the proper size of the church; and in May, 1848, the size was reduced to 40x30 feet. On May 17, 1848, the church was raised and was covered in September. In 1849 there is no account of anything being done. In 1850 the Rev. Daniel Rogan was employed to preach one-fourth of his time. November 16, 1850, the church was organized with forty-five members, the Elders being Adam Thomas, Jr., David Woods, Alfred Carmack and Joseph Rhea.

Arcadia Church was organized in 1871, by the Rev. George A. Caldwell with twenty members and three elders. It has since been served by the Rev. J. P. Briscoe and Rev. J. A. Wallace.

Holston Church at Union Depot, was organized out of the members of the Pleasant Grove Church, and may thus be termed the great granddaughter of the New Bethel Church. It was organized Sunday, January



Ridge School House, and the residences of Messrs. J. Madison Hodge, David Frazier, Joseph Hodge, William Berry, John Berry, Jacob Latture, and Mrs. Mary Snapp, deceased.

The contributions during the year have been as follows:

To the Invalid Fund . . . . .	\$1.89.
To Ministerial Education . . . . .	2.73.
To the Publication Committee . . . . .	4.29.
To the Expenses of Presbytery . . . . .	6.00.
To Foreign Missions, from the congregation, \$5.13 . . . . .	} 16.05.
“ “ “ Earnest Workers, \$10.92. . . . .	
To the Sustenation Cause, unknown.	
To the Evangelistic Fund, unknown.	
For Congregational Expenses . . . . .	1.66.
For Repairing Church Floor . . . . .	2.00.
For a New Carpet . . . . .	14.00.
Contributions New Bethel Sunday School* . . . . .	20.00.
For a Church Organ, in part this year . . . . .	80.00.
Ministerial support—Pastor elect . . . . .	117.35.
“ “ Mr. W. M. Doggett . . . . .	19.40.
“ “ Rev. J. C. Carson . . . . .	60.00.
Donation party to Rev. R. F. King (estimated)* . . . . .	50.00.
Centennial Expenses . . . . .	15.02.

1782-1882. The century with its generations has passed. But the church has survived—survived all the hazards and perils of its infancy and earlier years, the trials and fierce heats of later periods. The whole record is full of the loving kindness of the Lord. To-day the church may say: “Lord, with what care hast thou begirt us round,” in giving us

“Holy messengers,

Pulpits and Sundays, sorrow dogging sin,  
 Afflictions sorted, anguish of all sizes,  
 Fine nets and stratagems to catch us in;  
 Bibles laid open, millions of surprises,  
 Blessings before hand, ties of gratefulness,  
 The sound of glory ringing in our ears;  
 Without, our shame; within, our consciences;  
 Angels and grace, eternal hopes and fears.”

The promise of length of days has been literally fulfilled in very many instances among the families of the original settlers. A longevity quite remarkable, in many instances extending to more than four score years, has not been infrequent. The reverence for the Bible, its doctrines early imbibed, the practice of its precepts, which have characterized this community have borne fruit.

The people within this river guarded boundary have not been merely spectators of passing events. They have shared in the responsibilities of a common citizenship. From these unpretending homes many husbands

\* The New Bethel Church has been indebted to help received from other denominations, especially the Methodists, in making up these sums. They contributed largely to the expenses of the Sunday School and to the donation party to the Rev. R. F. King.

and sons have answered successive calls of the government to defend her interests and her honor. Against Indians far down in the south and southwest, both in Revolutionary times and in later wars with various tribes; in the invasion of Mexico in 1846-7, volunteers have gone to the camp, to the march, to the bivouac, and to the field of battle, some never to return, others to come back with health impaired and physical constitutions broken for life. And amid the fierce struggle of internecine warfare that marked the years 1861-5, what deeds of heroic endurance and of perilous adventure were performed in obedience to conscientious convictions of duty, and shares with others by members of these families in the Fork, all know. The power of a preached gospel has been here strikingly exhibited. Souls have been born into the Kingdom and nurtured by the Heavenly manna, and so genuine and abiding has been the result of training and of divine influence that the spiritual history of this people is a standing argument for the truth of the Christian religion.

But what multitudes have these hundred years consigned to tenancy in *that* silent city of the dead! "The fathers where are they?" From the silent sepulchres echo answers, "Here are they"—all that remains of their material forms. Here the aged grandsire and matron, bending under the weight of years, having laid down their burdens, have sunk into the last dreamless sleep. The father and the mother in middle age, or but little past, in the ripeness of their powers, have gone to the long home and rest from their labors. But the aged do not lie there alone. In that cemetery, and it may be in distant and perhaps unmarked graves, lie many, very many, of younger years, who were once familiarly known in the homes of this neighborhood. The young man in the strength of early manhood, with life's inviting prospect all spread before him, has yielded to the power of the Destroyer and been early gathered to the fathers. The maiden in her virgin purity; the young bride soon alas! exchanging the nuptial wreath for the cypress branch; the young mother in the freshness of exultation over her first born, or her newly born, have each been called when life seemed so attractive, from the homes of which they were respectively the light, to the darkness and silence of the narrow house, leaving behind them desolating bereavement and chilling loneliness. Little children and infants in crowds after the sharp suffering of the sudden or more protracted fatal illness have year after year contributed to the constantly increasing population of that silent city. Of many who lie there it may be said:—

"Far from the maddening's crowd's ignoble strife,  
Their sober wishes never learned to stray;  
Along the cool sequestered vale of life  
They kept the noiseless tenor of their way."

"Their name, their years, spelled by the unlettered muse,  
The place of fame and elegy supply—  
And many a holy text around she strews,  
To teach the rustic moralist to die."

Yes, the "glorious Gospel of the Blessed God" has laid many to rest here in the sure and certain hope of eternal life; many whose highest

ambition was to leave behind them names that should be synonyms of honesty and uprightness, and who were sustained in the arduous toil of their lowly walks of duty by the conviction that their record was on high. These mothers, sisters, daughters, wives, have but exchanged the fading rose of earthly loves with its thorns, for the immortelle and the amaranthe of undying bliss. These fathers, brothers, sons, husbands, instead of the sword of conflict bear now in their hands palms of victory. The days of their mourning are ended. "Henceforth the Lamb which is in the midst of the throne shall feed them and lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

But "instead of the fathers shall be the children." The present should be full of hope inspired by the remembrance of all the way the Lord our God has led us. The progress which has marked the period under review may have often seemed quite slow. A strongly conservative spirit, it may be, with its abuses has prevailed and perhaps still prevails. The future beckons to more rapid growth and to swifter advance. If like some giant oak or tulip tree, such as I have seen in the rich dale or on the slope that marks the foot of the ridge not far from this place—a tree whose first century of growth was the slow, and in a great measure unobserved, but sure preparation for the magnificence and grandeur of subsequent centuries—if like such a tree the church has been taking deep root, compacting its fibre, sending out tough and strong branches that shall break the force of storms, may we not hope that the Eternal God whose years endure throughout all generations will perfect that which concerneth it, and bring to towering proportions and massive grandeur here a very Tree of Life that shall for coming centuries, with its fruit laden boughs, afford nourishment and refreshment to hungry and weary souls?

The great lesson of this centennial celebration will have been learned only by the full realization of the responsibility devolving on those whose is the *heritage* of the past hundred years' history of this church. "The times are changed," and we "must be changed with them." "Go forward" is now the word of command. We must join in the onward movement. The Great Head of the Church bids us go to that special form of service, and Christian enterprise that our situation demands. To us he says, as to the whole sacramental host: "Subdue the earth, and bring it into subjection to King Jesus." Those among us who are or may be qualified are commanded to preach the gospel, or to serve our God in one or another of what are called the learned professions. If not prepared for one of these, still work is given us to do. The intelligent tilling of the soil, and the utilization of all the resources of this goodly land—a land of brooks of water, of fountains and depths that spring out of valleys and hills, a land wherein you may eat bread without scarceness and not lack anything in it; a land whose stones are iron and out of whose hills thou mayest dig brass, valuable metals—constitute in this region a present and pressing duty for the well-being of man, the growth of the church and the glory of God. And in this all who reside here may directly or indirectly engage. Try to make the soil of this land what it was when the fathers first came to it, and by developing all its resources make the country much better.

Let this church seek to transmit to coming generations a better heritage that it received from the past.

To this end the children and youth must be better trained than in the past—in the home, in the Sabbath school, in the public school, preparatory to training and growth in the church. Is not this occasion worthy of some enduring memorial of the self-denying founders of this church of New Bethel? As much as education has been in the past prized by the Presbyterian people of the Fork, the present demands that higher value be here set upon it. I commend to your earnest consideration the erection of a Christian Academy or High School—a “Rhea and Doak memorial” which shall stand forth both as an Ebenezer testifying for the people, “Hitherto hath the Lord led us,” and a Pisgah of hope and promise affording an inviting view of a goodly inheritance for children, and children’s children, in coming years! So may coming generations speak with gratitude and pride of their fathers, as we to-day gratefully recall those who planted the goodly vine under whose boughs we sit with so much delight, and so may those sons and daughters of the future rejoice in the fulfillment of the promise, “My spirit that is upon thee, and my words which I have put into thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed henceforth and forever.”

So effective may we devoutly hope that the remembrance of all the way which the Lord our God hath led us, may prove!—furnishing ample ground of encouragement and hope for coming generations, and increased confidence in the certainty of the future glory of the church and of her Divine Head. And may this New Bethel, ever a new house of God, in the freshened experience of faithful worshippers, be in the time to come the very gate of heaven to *multitudes* of waiting souls!

#### THE RULING ELDERS

FRANCIS HODGE, 1st. With his wife, Martha Sproat, emigrated from Ireland, county Antrim, about 1772. Settled first in Lancaster county, Pennsylvania, afterwards in York county. Emigrated to (now) Tennessee in 1779. Ordained as an Elder by Rev. Samuel Doak. Died, 1798.

JAMES GREGG, 1st. Said to be a Scotchman, lived in the Piney Creek congregation, Maryland, of which Rev. Joseph Rhea, was pastor. Emigrated to (now) Tennessee, about 1779. Was the first schoolmaster of the Fork. Ordained Elder by Rev. Samuel Doak, and died, 18—.

JOHN ALISON, 1st. (?). Supposed to have been one of the first Ruling Elders. Ordained by the Rev. Samuel Doak. Said to be the nephew of the Rev. Francis Alison, D. D., of Philadelphia. Lived in the Piney Creek congregation of Rev. Joseph Rhea. Emigrated to (now) Tennessee in 1779, and died, 18—.

- JAMES GREGG, JR., 2nd.** Son of James Gregg, 1st. Ordained about 1824 by Rev. A. S. Morrison (?). Died April, 1866. Aged about 65 years.
- JOHN KING, SR., 1st.** Son of Edward, Sr., 1st. Scotch-Irish descent, who emigrated from Lancaster county, Pennsylvania, on the Susquehanna river, to Holston (now), Washington county, Virginia, and after two years settled in the Fork on the Watauga river about 1782. John King was ordained about 1824 (?), by Rev. A. S. Morrison (?). Died September 18th, 1837, in the 79th year of his age.
- SAMUEL HODGE.** Son of Francis Hodge, 2d. Grandson of Francis Hodge, 1st. Ordained about 1824 (?) by Rev. A. S. Morrison (?). Died in Knox county, Tennessee, March 1st, 1855, aged nearly 52 years.
- ADAM WHITE.** Of Scotch-Irish descent. Son of John White of Washington county, and son-in-law of John King above. Ordained by Rev. Daniel Rogan in 1839, and died August 10th, 1876, aged nearly 87 years.
- WILLIAM KING.** Son of John King, above. Ordained by Rev. Daniel Rogan in 1839. Died April 28th, 1866, aged nearly 68 years.
- JOSEPH S. RHEA.** Grandson of the Rev. Joseph Rhea. Received as an Elder from the Blountville church, and installed at New Bethel by the Rev. Daniel Rogan in 1839. Removed to Jonesborough in 1853.
- DAVID WOODS.** Ordained by the Rev. Phillips Wood in 1841, and died January, 23rd, 1872, in the 64th year of his age.
- ROBERT HUGHES.** Son of David Hughes, who was of Scotch-Irish descent and emigrated from North Carolina to now Carter county, thence to now Sullivan, and supposed to be one of the original members of the church. Robert Hughes was ordained by Rev. Phillips Wood in 1841, and died June 24th, 1852, in the 61st year of his age.
- WILLIAM P. RHEA.** Grandson of the Rev. Joseph Rhea, cousin of Joseph S. Rhea, above, and received as an Elder from the Elizabethton church. Installed by the Rev. Daniel Rogan in 1846, and died December 5th, 1861, in the 58th year of his age.
- SAMUEL D. HUGHES.** Son of Robert Hughes, above. Ordained by Rev. John B. Logan, June 21st, 1854.
- JOHN W. SEEHORN, M. D.** Son of Esquire Seehorn, a Ruling Elder in the Providence church. Ordained by Rev. John B. Logan, June 21st, 1854. Removed to Mexia, Texas.
- JOHN BERRY.** Grandson of Thomas King. Great-grandson of Edward King. Ordained by Rev. J. P. Briscoe in 1865.

- JOHN PRESTON HODGE. Son of Francis Hodge, 3rd. Nephew of Samuel Hodge, above. Ordained by Rev. J. P. Briscoe in 1865. Removed to New Providence, Hawkins county, in 1879.
- ROBERT CHESTER HODGE. Son of Josiah Hodge, and nephew of Samuel Hodge, above. Ordained by Rev. J. P. Briscoe in 1868. Removed to Bakersville, North Carolina, in 1870.
- WILLIAM R. GIESLER. Of German ancestry. Emigrated from Pennsylvania, and belonged to the Lutheran church, the "Dutch Church" of the Fork. Ordained by Rev. J. P. Briscoe in 1868.
- JACOB LATTURE. Son of Samuel Latture, bearing a French name but of German affinity. Ordained by the Rev. J. P. Briscoe in 1870.
- JOHN CALVIN HODGE. Son of Joseph Hodge, and nephew of Samuel Hodge, above. Ordained by the Rev. J. P. Briscoe in 1870, and dismissed August 8th, 1880, to the Northern Methodist church, Arcadia, Tennessee.
- EDWARD W. KING. Son of William King, 2d. Grandson of William King, 1st., above. Ordained in 1876 by Rev. John R. King. Removed to Bristol in 1879.
- ROBERT F. GROSS. Son of Alfred Gross, and grandson of David Woods, above, and great-grandson of Jacob Gross, 1st, supposed to be one of the original members of the church. Ordained in 1882 by the Rev. James B. Converse.

## THE DEACONS

- JAMES M. KING. Son of William King, above. Ordained by the Rev. J. B. Logan in 185—.
- HENRY HUGHES. Son of Robert Hughes, above. Ordained by the Rev. J. B. Logan in 185—, and died August 28th, 1874, in the 43rd year of his age.
- EDWARD R. KING. Son of Isaac King, and grandson of John King, above. Ordained by Rev. J. P. Briscoe in 186—.
- ALFRED GROSS. Grandson of Jacob Gross, Sr., 1st., supposed to be one of the original members of New Bethel. Ordained by the Rev. James B. Converse in 1882.

# THE CEMETERY AT NEW BETHEL

Mrs. L. W. McCOWN

Mary Hardin McCown. Born April 22, 1891, in Johnson City, Tenn., the daughter of the late George Williams Hardin and Nola Frances Cameron. B. A., University of Tennessee, 1911. Graduate work at Columbia University, 1914. Taught French and Home Economics at Milligan College, Tenn., 1911-15. Married Leonidas W. McCown of Johnson City, Tenn., June 24, 1915. One child, Wallace Hardin McCown, born April 11, 1924. Member Christian Church. Also member D. A. R., U. S. D. of 1812, Past State Historian U. S. D. of 1812. Vocation: Home maker. Avocation: "Dropped Stitches" of East Tennessee History.

"A people will never look forward to posterity, who do not look backward to their ancestors."

In looking over the old church-yard surrounding New Bethel Presbyterian Church in Sullivan County, Tennessee, one may pause and reflect on the many brave and hardy pioneers sleeping there today.

Hitherto the Baptists have claimed to have been the first religious body in the Watauga and Holston country, but recent years have unearthed new evidence which proves beyond a doubt that the Presbyterians were first in the field.

Rev. Charles Cummings, who had been licensed to preach by Hanover Presbytery on April 18, 1767 (note I.), received a call to the two Presbyterian Churches of Ebbing Spring and Sinking Spring, Va., in 1772 (Note II.) He then moved to the Wolfe Hills, Virginia (near present site of Abingdon) and bought land in Abingdon where he made his home.

Ramsey's Annals says Cummings was with Col. Wm. Christian in his Cherokee expedition in 1776, and was thus the first preacher to preach on Tennessee soil.

Rev. Joseph Rhea, a Presbyterian minister from Ireland, who had settled in Pennsylvania, and thence to Maryland where he served the church at Piney Creek, Maryland. Rhea came into the Holston region in 1775 and was with the troops who went against the Cherokees. Family history states he returned to Maryland and was back again in 1776, buying land on Beaver Creek. He returned to Maryland in 1777 and died there, his widow and children coming to the Holston region in February, 1778.

Rev. Joseph Rhea preached throughout the settlement and should be credited as being among the first to spread the gospel here. Through his influence many of his friends and neighbors came down to the Holston country—the McKinleys, Allisons, Dinsmores, and the Fergusons who settled on Little Limestone (Note III).

The old Taylor Meeting House, about four miles west of Blountville, claims to have been the first erected on Tennessee soil. Rev. Jacob Lake preached there. We find Rev. Jacob Lake supplied at New Bethel in 1797 (Assembly's Minutes). The Washington County, Virginia, minutes establish the claim that in January, 1777, the meeting house was in existence.

A letter to Rev. P. D. Cowan, written from Greencastle, Indiana, March 29, 1877, by one John S. Jennings, an old man who gives this information: "My father was John Jennings. He settled four miles west of Blountville,

in 1776, was identified with all the interests of the county 'till 1815, when we moved to Kentucky where he died. My grandfather and grandmother were members of the first Presbyterian Church in Sullivan County, and I think in the State, and their bodies are buried in that old church-yard, one mile east of where I was born, known as Taylor Meeting House. I well remember when it was burned down. The last one of my old friends I met was one that I knew from Blountville, Samuel Rhea, an elder in the Presbyterian Church, met in New York in 1856, in General Assembly. I had not saw him for many years, he was a student when I knew him in Blountville at the Academy. My father was teacher. The first Presbyterian minister that ever preached in East Tennessee, Rev. Lake, he took charge of Taylor Church—John S. Jennings." (Note IV).

Another interesting old letter brought to light and given in Dr. S. E. Massengill's History (1931) is from Henry Massengill, Sr., written June 1, 1779, as follows:

"In April, 1777, Rev. Chas. Cummings, a Presbyterian minister from Wolf Hills Settlement, came to Watauga and preached three days. We hailed his coming with great joy, for our souls were hungering and thirsting for spiritual nourishment. He urged the settlers to build a house of worship, which we decided to do. I was to furnish logs, boards and all timbers to build a large house, with a section of benches in the back side for the Massengill and Cobb negroes, numbering at this time one hundred and fifty-one souls. This house was completed by July, 1777, and was known as the Massengill House of Worship. Rev. Cummings and Mulkey preached several times to the settlers. I marched with Shelby against the Indians in 1779. While I was away Tories came, abused my family, destroyed my property, burnt the Massengill House of Worship to the ground.

"Written by Henry Massengill, Sr., Watauga District, this 1st day of June, 1779." (Page 184.)

All these influences set into being had paved the way for the coming of one Samuel Doak, into the new country. Born August 1, 1749, in Augusta County, Virginia, the son of Samuel Doak, an emigrant from North Ireland to Chester County, Pennsylvania, and his wife Jane Mitchell. Samuel Doak had struggled against financial difficulties to secure an education and had finally graduated from the College of New Jersey, at Princeton, in 1775. In October, 1775, he was married to Esther Montgomery, and after teaching two years, he was ordained October 31, 1777, by the Hanover Presbytery, and he came to the Holston region to accept a call from the congregations at Upper Concord and Hopewell (note V). A sister (Mrs. Nath Hall) of Samuel Doak lived in the Forks country, and he made his home with her. He remained here several years preaching before he removed to Salem, and established the church and school there in 1780.

There is no definite proof that Doak organized the churches at Concord and Hopewell or whether they were the outgrowth of the preaching of Cummings and Lake and Rhea.

The published report of the Presbytery of Abingdon, presented to General Assembly May 24, 1797, lists New Bethel as situated on waters

of the Holston and Watauga, containing forty families able to pay one hundred and twenty dollars for the support of a minister, and organized in 1782. (Note VI.)

Samuel Doak probably suggested the name New Bethel in memory of the Bethel Church in Virginia, where he and his sister, Mrs. Hall, had passed their early years.

Francis Hodge I, James Gregg I, and John Allison I, are believed to have been the first elders ordained by Doak in 1782 at New Bethel.

The significant fact about New Bethel is that throughout the century and a half it has continued to minister to the spiritual needs not only of the surrounding country, but has sent out from its doors many teachers and preachers and others prominent in all walks of life.

Nestling at the side of the little church is the silent city of its dead, and we would not show the proper respect did we not pause to pay tribute to all those who have labored that others may enjoy their fruits.

A great number of graves are marked with the old sandstone and limestone rocks, and contain no legible inscriptions today. A great many have had inscriptions—illegible now. There are soldiers of practically every war since the Revolution buried in New Bethel, and this effort has been made to record those graves together with the majority of those of the pioneer families of that community.

The oldest marked grave in New Bethel might be called the grave of the "Unknown Traveler." The story goes that in the year 1790 an unknown stranger passing through was found dead on the morrow. In his saddle bags was found a stone (now about 3''x6''x3'') with the two letters "I. G." cut upon it. He was buried in the church-yard, using the rock as his marker. In later years as it was being lost to sight, Col. Nathan Gregg, a hero of the Confederacy, reset the rock within a marble slab, and erected it above his grave. Today we read, "I. G. d. 1790."

The second oldest grave found is:

"John White, b. 7-15-1754. d. 8-25-1796."

And, beside him lies:

"Ann, consort of John White, b. 7-15-1763. d. 4-10-1817."

"James," a very old stone and illegible.

"Mary, consort of James White. b. 12-7-1783. d. 3-23-1819."

"Adam White, b. 9-3-1789. d. 8-10-1873."

Adam White was of Scotch-Irish descent and a son of John White, of Washington County (above) and a son-in-law of John King. Adam White was ordained as Elder of New Bethel by Rev. Daniel Rogan in 1839. The Whites were among the first families in the Forks.

"Jay s White. b. 1-5-1820. d. 5-21-1897."

James White was a son of Adam White, and was a Confederate soldier.

"Sarah White, wife. b. 4-20-1829. d. 1-28-1893."

"Francis Hodge I," who with his wife, Martha Sproat, emigrated from Antrim County, Ireland, about 1772, to Lancaster County, Pa., afterwards York County. He came to Tennessee in 1779, and was ordained Elder by Samuel Doak in 1782 at beginning of New Bethel. He died in 1798 and is most probably buried in New Bethel, but his marker is illegible. His old Bible is in the possession of the family today.

"Francis Hodge, died May 16, 1855, aged 86 years, 5 months, 16 days."

This is Francis Hodge II, a son of the Elder Francis I. His wife was Martha Ferguson, who lived several years after the death of her husband. She is also buried in New Bethel. They had ten children.

It is not known if this Francis Hodge II was a soldier of the Revolution or the later Indian Wars. An Ambrose Hodge is listed as one of the signers of the Halifax Petition from the Watauga Settlers, in 1776. He is probably of this same family as the name Ambrose is found among descendants of Francis Hodge I.

The name Hodge is listed as one of the settlers receiving patents of land from the "Watauga Purchase" of 1775, conveyed by the Indians to Charles Robertson. Within the plot at New Bethel rest the remains of six generations of the Hodge name.

"Capt. Francis Hodge. b. 5-15-1799. d. 6-2-1863."

This was Francis Hodge III, a son of Francis II. His son, Samuel Hodge, was a Presbyterian minister who went to Iowa, where he died. He preached the Historical sermon delivered at the Centennial in 1882, and which is in an earlier chapter of this volume. Capt. Francis Hodge was soldier of the War of 1812.

"Priscilla King, wife of Capt. Francis Hodge. Died 8-2-1857. Aged 55."

Capt. Francis Hodge and his first wife, Priscilla King, had six children. He married a second time and had one child.

"Joseph Hodge. b. 8-2-1811. d. 5-13-1901."

He was a brother of Capt. Francis Hodge. He was married first to Mary White and had two children. His second wife was Margaret Rhea, a grand-daughter of Rev. Joseph Rhea. They had eight children, five of whom live today.

"Mary Hodge, wife of Joseph. dep. Mar. 27, 1848."

"Margaret Rhea, wife of Joseph. b. 12-9-1818. d. 3-13-1895."

"Josiah Hodge. d. 2-12-1876. Aged 74 yrs., 11 mos., 3d."

He was also a brother of Capt. Francis Hodge. He made saltpetre for the Confederacy.

"Lucinda, wife of Josiah Hodge. died 8-12-1873, aged 68 yrs."

Lucinda Torbett and Josiah Hodge had six children, one of whom, Robert Chester Hodge, was an Elder ordained by Rev. J. P. Briscoe in 1868.

"James Madison Hodge, b. 5-12-1844. d. 5-31-1926."

Grave unmarked. A son of John Hodge (brother of Capt. Francis Hodge) and his wife, Rebecca Mears. James Madison Hodge was a Confederate soldier.

"Lucinda Gross Hodge. b. 1843. d. 1908."

She was wife of James M. Hodge. Grave unmarked.

"Anderson R. Hodge. b. 3-21-1850. d. 7-13-1917."

Son of Joseph Hodge and Margaret Rhea.

"John C. C. Hodges. 1833-1923."

A Confederate soldier. A son of Micajah Hodges, a soldier of the War of 1812, and his wife, Elizabeth Gray, who were married in Washington County, 1-29-1818. John C. C. Hodges married first, Priscilla King, who is buried in New Bethel, and second, Annie Range, who survives him today. His father, Micajah Hodges, built a home near Grey's Station on a farm. There it stands today. Micajah and wife are buried in family burial plot. A small hatchet used by Micajah to peel bark from trees for food during that terrible march to New Orleans is in possession of Mrs. John C. C. Hodges today.

"Thomas King, who died June 18, 1847, aged 93 years."

He was a soldier of the Revolutionary War. A Thomas King is given on a Sullivan County Pension List of 1840, whose age corresponds to this Thomas King. Is said to have been a son of Edward King, Sr., and brother of John King I., who came to the Holston country from Lancaster County, Pa., on the Susquehanna River, and settled in Forks in 1782.

A William King, aged 88, is listed on 1840 Sullivan County Pension List.

"Ann King, wife of Thomas King. dep. ———, aged 66 years."

"John King, who died Sept. 18, 1837, aged 79 years."

A son of Edward King, Sr., and listed as an Elder of New Bethel, ordained about 1824 by Rev. A. S. Morrison (?).

A John King is listed as a signer of the Halifax Petition, 1776.

"Sarah, consort of John King. b. 5-31-1782. d. 3-6-1853."

"Lavinia King, died June 10, 1852, aged 53 yrs., 5 mos., 21 d."

"William King. b. 5-25-1798. d. 4-28-1866."

A son of John King I. Ordained Elder in 1839 by Rev. Daniel Rogan.

He was a soldier in the War of 1812. A Wm. King is listed as 2nd Lieut. under Col. Abraham McClellan in 5th Reg. Tenn. Vol. in the Mexican War, 1847.

"Sarah, consort of Wm. King, died 1853, aged 52."

Sarah Hall and William King were the grand-parents of Edward W. King of Bristol, Tenn.

"William King, b. 9-29-1828. d. 10-21-1900."

A son of the William King (1798-1866). He made saltpetre for the Confederacy.

"Mary Emily Hodge, wife of Wm. King."

Parents of E. W. King, Bristol, Tenn.

"James Anderson King. b. 5-16-1852. d. 6-26-1931."

No marker. A Confederate soldier.

"Elizabeth Jane Hodge, wife of J. A. King, 1850-1900."

"E. Rutledge King, died 1925, aged 80 years."

No marker. A Confederate soldier.

"Rutledge F. King, a son of John King, and grandson of William King, Elder."

R. F. King was a Presbyterian minister, who conceived the idea to celebrate the Centennial in 1882, and was most active in all the arrangements.

"Julia King, wife of R. F. King."

"Verblin P. King. b. 6-11-1900." Died in service of his country with A. E. F. in France, Oct. 7, 1918. Private 1st Class, Co. F, 117 Infantry, World War soldier.

Son of James Anderson King and Mattie King.

"LaFayette King and wife" (Adelaide G. King).

b. Feb. 14, 1853. b. 1856, Nov. 30.

d. May 12, 1929. d. 1926, June 22.

"David Hughes, who died June 19, 1849, aged 92 years."

He was in the Battle of King's Mountain. He was of Scotch-Irish descent, and emigrated from North Carolina to what is now Carter County, on to Sullivan, and is supposed to be one of the original members of the church. He is listed on Sullivan County Pension List of Revolutionary War, in 1840.

There were listed as being at King's Mountain, David, Robert, Thomas and Francis Hughes, brothers.

"Anna, consort of David Hughes, died May 17, 1838, aged 75 years."

"Robert Hughes. d. 6-2-1852, aged 60 yrs., 4 mos., 26 d."

A son of David Hughes. Ordained as Elder in 1841 by Rev. Phillipps Wood.

"Elizabeth, wife of Robert Hughes. b. 10-11-1797. d. 10-15-1878."

"Thomas Hughes. b. 5-27-1798. d. 3-21-1862."

A son of David Hughes.

"Minerva McFarland Hughes. b. 12-13-1813. d. 11-25-1851."

Wife of Thomas Hughes.

"David M. Hughes, b. 11-11-1838. d. 3-15-1862." A Confederate soldier.

"Samuel D. Hughes. b. 12-26-1825. d. 3-22-1897."

Ordained Elder, June 21, 1854, by Rev. John B. Logan. Son of Robert Hughes. A Union soldier.

"Mary Bowers Hughes. b. 6-12-1836. d. 12-10-1880."

Parents of Mrs. J. B. Wolfe, Piney Flats, Tenn.

"Henry Hughes." Died Aug. 28, 1874, aged 43 years.

A son of Robert Hughes. Ordained as Deacon by Rev. John B. Logan in 185-. A Union soldier.

"Thomas R. Hughes. b. 10-18-1832. d. 6-30-1887."

"Hiram Hughes. b. 1832. d. 1907." Son of Thomas Hughes, 1798-1862. Father of

Walter A. Hughes, Piney Flats, and Mrs. R. F. Gross, Johnson City, Tenn.

"Mary Ann Hughes, wife of Hiram Hughes, 1829-1880."

"Jacob Gross I. Died about 1790."

May be buried in New Bethel. Of German descent—all of family Lutheran, except himself—and supposed to have been one of first members of New Bethel.

"Jacob Gross II. d. May 21st, 1872."

Son of Jacob I. Wife was Sarah Farington. May be buried on Jacob Gross farm.

"Alfred F. Gross, 1822-1902."

Ordained as Deacon in 1882 by Rev. James B. Converse. Son of Jacob Gross II.

"Julia A. Gross, 1830-1904." Wife of Alfred F. Gross.

Parents of Robert F. Gross of Johnson City, Tenn. Robert F. Gross ordained Elder in 1882 by Rev. James B. Converse, and Edward W. King, of Bristol, ordained Elder in 1876 by Rev. John R. King, are the sole survivors of those ordained before the Centennial Celebration in 1882.

"David Woods. Died Jan. 23, 1872, aged 66 years."

Ordained as Elder in 1841 by Rev. Phillips Wood. Grandfather of Mr. Robert F. Gross, above.

"Jane, wife of David Woods. b. 12-4-1802. d. 11-17-1870." Nee, Alexander.

"John R. Clay, 1834-1913." A Union soldier.

"D. A. Bishop, wife of John R. Clay, 1832-1910."

"Creed F. Wolfe, 1845-1906." A Confederate soldier.

"Kate Maxwell Wolfe, 1852-1888."

"Wm. R. Geisler, 1847-1930." A Confederate soldier.

"Edna King, 1851-1929." Wife of Wm. R. Geisler.

Wm. R. Geisler was of German ancestry and had emigrated from Pennsylvania, and belonged to the Lutheran church, the Dutch church of the Fork. Ordained Elder by Rev. J. P. Briscoe in 1868.

"John Leonard. b. 7-15-1836. d. 5-3-1910." A Union soldier.

"Robert F. Scott. b. 2-29-1824. d. 12-29-1883."

He made saltpetre for the Confederacy.

"Mary Jane Hodge, wife of R. F. Scott, 1835-1905."

"James W. Jeter, 1849-1912."

"Milburn Poe, 1847-1913." A Confederate soldier.

"William E. Warren. b. 1-19-1843. d. 12-7-1897."

Said to have been a Confederate soldier.

"Permelia A. King Warren, wife of J. T. Riley, 1844-1907."

"William P. Rhea. b. 8-29-1804. d. 12-5-1861."

A grandson of Rev. Joseph Rhea, and received as an Elder from the Elizabethton church. Installed 1846 by Rev. Daniel Rogan.

"Harriett N. Wife of Dr. J. W. Seehorn. b. 8-10-1834. d. 1-1-1880."

Harriett Rhea married John W. Seehorn, who was ordained Elder June 21, 1854, by Rev. John B. Logan. Dr. Seehorn went to Texas.

"Sue, wife of W. R. Rhea, Jr. b. 2-19-1843. d. 7-19-1882."

"Mary Rhea Bond, wife of Geo. Bond, 1816-1888."

"William R. Anderson. b. 12-18-1803. d. 10-18-1871." Aged 67 yrs., 10 mos.

"Eliz. Warren Anderson, wife of Wm. R., 1807-1896."

"Eli Anderson. b. 2-2-1829. d. 1911."

Son of Wm. R. Anderson. Eli Anderson went to California in the Gold Rush of 1849.

"Edney Anderson, wife of Eli, 1829-1872."

Was a daughter of Robert Hughes.

"James Gregg, Sr." Who was one of the original three Elders ordained by Samuel Doak in 1782, is most probably buried at New Bethel, but no marker was located for his grave.

He was a Scotchman, who lived in the Piney Creek congregation whence came Rev. Joseph Rhea. Greggs came to Tennessee about 1779. James Gregg, Sr., was the first schoolmaster of the Fork. He died 18—.

He was a soldier of the Revolution. Mr. Taylor says Col. Nathan Gregg was son of soldier of War of 1812 (Abraham Gregg) and grandson of Revolutionary soldier (most likely James Gregg, Sr.).

"James Gregg, Jr." Son of James Gregg, Sr. Ordained Elder 1824, by Rev. A. S. Morrison (?). Died April 1866, aged 65 years.

"Abraham Gregg. b. 9-19-1790. d. 9-21-1876."

Was most likely son of James Gregg, Sr., and a brother of James, Jr.

The name "Gregg" is listed as one of the Captains who served with Col. John Sevier in 1792 and 93 in his Indian wars.

Abraham Gregg was a soldier of the War of 1812. He was also 1st Lieut. in Capt. Abraham McClellan's Co., 2nd Reg., 2nd Brigade in 1836-37, which assisted in the Cherokee removal.

"Jannett Gregg, consort of A. Gregg. b. 1796. d. 1-22-1851."

Abraham Gregg never remarried after death of his wife, but was accustomed to pay visits to his relatives and friends. Even to this day his fondness for "butter" is told in these lines:

"Uncle Abie Gregg and butter had a fight,  
Uncle Abie Gregg put the butter out of sight."

"Jannett Gregg. b. 10-1788. d. 2-15-1828."

Probably a sister of Abraham Gregg.

- "William Gregg. b. 2-22-1836. d. 3-7-1894."  
 "Mary M. Gregg. b. 6-22-1809. d. 11-18-1881."  
 A sister of Abraham Gregg. Called "Aunt Polly Gregg."  
 "Rachel Gregg. b. 12-13-1813. d. 1894." Noted as a very strong "rebel."  
 "Martha Pickens, 1821-1878." Nee, Martha Gregg.  
 "Abraham Pickens." A Confederate soldier.  
 Son of Martha Gregg Pickens.  
 "Sarah Gregg, 1823-1876."  
 "Col. Nathan Gregg. b. 8-5-1835. d. 7-5-1894."  
 Son of Abraham Gregg. He enlisted in the service of the Confederacy and joined Capt. Willett's Company, of Washington County men. He was desperately wounded at Shiloh, April 6, 1862, and his Captain was killed. He enlisted again in Col. John Crawfords' regiment and was elected Lieut. Colonel. His regiment was known as the Sixtieth Tennessee.  
 Served as Sheriff of Sullivan County, 1870-1876.  
 Served in Legislature from Sullivan County, 1876-1884.  
 Served as Pension Agent under President Grover Cleveland.  
 At his death his entire fortune was willed to the Presbyterian Church.  
 "Catherine, wife of Nathan Gregg. b. 10-29-1843. d. 1-26-1902."  
 Colonel Gregg had no children.  
 "John Torbett. b. 1820. d. 1902."  
 Made saltpetre for the Confederacy. A John Torbett is listed in Cherokee Removal, 1836-37.  
 "Allen Torbett. b. 8-4-1802. d. 4-26-1855." Was in the Mexican War.  
 "Joseph Torbett (illegible)—1839."  
 "Sarah, wife of Joseph Torbett. d. 1853, aged 76."  
 "James Torbett. d. 1855, aged —9 years."  
 "Martha J. Torbett. 1833-1888."  
 "John A. Torbett. b. 2-3-1849. d. 5-28-1923." A Confederate soldier.  
 "Julia E. Smith, wife of J. A. Torbett, 1850-1888."  
 The Torbetts were one of the first families who came down to the Forks about the same time as the Rheas. There are a great number of Torbett graves in New Bethel, many very old ones.  
 "Christopher Himes. d. 1-27-1860, aged 45 years."  
 "Wm. Himes, b.—. d. 1844."  
 "Sacred to the Memory of William McKinley, aged 83 years."  
 "Sacred to the Memory of Isaac McKinley. d. 4-19-1818, aged ab. 79."  
 The McKinleys were another family who were early settlers in the Forks. One time President Wm. McKinley sent money to care for these graves, as they were his family. Tradition says Wm. McKinley was his great-grandfather.  
 "Cor'l John Dunn. Co. D, 9th Tenn. Cavalry."  
 A government marker to a Union soldier. Said to have been killed near Blountville.  
 "Nancy McKamey. b. 3-29-1842. d. 9-18-1906."  
 "Robert McKamey. b. 1834. d. 1908." A Confederate soldier. Said to have drawn one of the first Confederate pensions in Sullivan County.  
 "George McKamey." A Confederate soldier.  
 "Mary Catherine Hodges, wife of Robert McKamey, 1839-1920."  
 McKamey is another old family, and there are McKameys active in church at New Bethel today.  
 "John H. Berry. b. 12-26-1831. d. 4-21-1906."  
 A grandson of Thomas King, and great-grandson of Edward King. Ordained Elder in 1865 by Rev. J. P. Briscoe. A Confederate soldier.  
 "Sarah J. Berry, wife. b. 3-28-1826. d. 12-15-1872."  
 "Lucretia Berry, 2nd wife. b. 6-26-1837. d. 8-17-1915."  
 "J. Wesley Boring. b. 4-12-1844. d. 5-10-1906."  
 A grandson of Greenberry Boring, of Washington County (a soldier of the War of 1812).  
 J. Wesley Boring was a Confederate soldier.  
 "Washington Boring, a minister of M. E. Church, who died as he lived, full of faith, hope and love. d. Aug. 19, 1854, aged 34 years."  
 A son of Greenberry Boring of the War of 1812.

- "Elizabeth, wife of Washington Boring. b. 9-15-1828. d. 10-11-1892."  
 "James Collins. 4-18-1839. d. 8-18-1916." A Confederate soldier.  
 "Elizabeth Collins, wife of James. b. 1844. d. 6-23-1896."  
 "Ambrose Collins." A Confederate soldier.  
 "Valentine Collins. d. 10-25-1927, aged 81 years." A Confederate soldier. (No marker.)  
 "Mary Ann Cretsinger. b. 2-24-1810. d. 6-6-1908."  
 Taylor's "Sullivan" says "Jacob and Ann Cretsinger were heads of a German family southeast of Blountville, who were famous throughout the country for their ginger cakes. They traveled in a one-horse wagon and dispensed their wares therefrom." Ann lived to be over ninety-eight years old.  
 "W. B. C.," an old rock next to "Ann." Uneven shape. There is a row of Cretsinger graves.  
 "Fr. Chas. L. Hicks. b. 11-21-1892. Served five months. Battery A, No. 115th F. A. Died at Camp Merritt, N. J., from effect of gas. Apr. 11, 1919." A World War soldier.  
 "Jacky Rose." A Union soldier.  
 "James Shipley." A Union soldier.  
 "John Shipley." A Union soldier.  
 "Bro. J. Andrew Berry, 1864-1905." Presby. Minister of New Bethel Church.  
 "David N. Hall. b. 12-12-1832. d. 6-26-1899." A Confederate soldier.  
 "Harriett S. Hall, wife. b. 4-19-1842. d. 1-25-1921."  
 "Andrew Jackson Hall. b. 11-6-1830. d. 12-23-1923."  
 Brother of David N. Hall, and a Union soldier.  
 "Mary Ann Wilson. b. 5-24-1835. d. 9-20-1901." Wife of A. J. Hall.  
 "James Campbell, 1906-1832."  
 "Elizabeth, consort of John Fulmer. b. 10-12-1787. d. 9-10-1882."  
 A John Fulmer, soldier of War of 1812, of Washington County, married in 1817 Elizabeth White. John Fulmer is buried in Gallaway Cemetery on Boone's Creek.  
 "John Scott. died 1839, aged 59 years."  
 "Mary Allison, wife of John Scott."  
 "John M. Scott. b. 8-9-1818. d. 4-17-1877."  
 "Robert F. Scott. b. 2-29-1824. d. 12-29-1883."  
 Made saltpetre for the Confederacy.  
 "Mary Jane Hodge, wife of R. F. Scott, 1835-1905."  
 The Scotts were among the early families who came from Maryland to the Forks. A John Scott was chosen from Sullivan County in 1787 during the State of Franklin episode—again chosen as elector from Sullivan County for President and Vice-President, 1796.  
 A John Scott was representative from Sullivan County to State Legislature in 1797, and in 1799.  
 "James M. Oliver. b. 6-9-1830. d. 6-23-1914."  
 Made saltpetre for Confederacy.  
 "Mary Oliver. Wife. 1840-1924."  
 "D. Robt. L. Snapp. 1845-1896." A Confederate soldier.  
 "Dorthula J. Warren, wife of R. L. S., 1844-1927."  
 "Andrew Davidson." A Confederate soldier.  
 "William Dyer. b. 9-14-1796. d. 9-14-1832, aged 36."  
 "John A. Dyer. 1843-1903." A Confederate soldier. In Battles of Fishing Creek, Shiloh, Corinth, Vicksburg. Co. G, 60th Tenn. Co. B, 19th Tenn. C. S. A.  
 "Mary M., wife of John A. Dyer, 1843-1906."  
 Parents of Messrs. H. H. and W. O. Dyer of Johnson City, Tenn.  
 "James R. Riley. b. 2-7-1792. d. 8-17-1869."  
 "Eliz., wife of James R. Riley. b. 12-19-1809. d. 8-7-1856."  
 "Susannah Logan, consort of Wm. B. Logan. dep. 4-9-1833, aged 18 years."  
 "Jacob Latture. b. 7-25-1825. d. 1-12-1883."  
 "Mary Ann Jones Latture. b. 5-24-1829. d. 7-31-1870."  
 Jacob Latture was ordained Elder in 1870 by Rev. J. P. Briscoe. He was a son of Samuel Latture.  
 "Sacred to the memory of Capt. John Allison, departed this life Feb. 2nd, 1832, aged 74 years."

A soldier of Battle of King's Mountain. He was wounded and carried the lameness all his life.

"John Allison departed this life"—(illegible). A very old stone.

Is this the marker of John Allison I, the Elder ordained by Samuel Doak in 1882? Or, was the Elder Capt. Jack Allison, of Revolutionary fame? This John Allison I, Elder, was from the Piney Creek church in Maryland, and said to have been a nephew of Rev. Francis Allison, D. D., of Philadelphia. Emigrated to Tennessee in 1779 and died 18—.

There is a John Allison Bible, which gives record of children, but no parents' record. It is in possession of Mr. Carl I. Allison, New Bethel, and the writer thinks it is the Bible of Capt. Jack Allison, who was the son of the Elder John Allison of 1782. (It is impossible to unravel the Allison family here.)

"Susannah Allison departed this life—." Stone very old and illegible.

"Finley Allison, departed this life 1833, aged 59 yrs., 1 mo., 5 d."

"Susannah Allison, consort of Finley Allison, departed Feb., 1831. Aged 52 yr., 21 d."

"Joseph Allison. b. 12-9-1798. d. 9-5-1872." "Tho lost to sight—to memory dear."

"Artie Mingle Allison, wife of J. Allison. b. 10-10-1818. d. 7-17-1890."

Grandparents of H. H. Dyer, above.

"Jesse Allison. died 6-25-1880, aged 78 yrs., 4 mos., 13 d."

"Clementina, wife of Jesse Allison. died 5-5-1845, aged 21 yrs."

Clementine Shell.

Jesse Allison, son of Capt. John Allison, married second, Elizabeth Jenkins, of Carter County.

"Susannah Allison Scott, wife of Samuel Scott. b. 5-8-1792. d. —."

Daughter of Capt. Jack Allison.

"Martha Allison. b. 11-13-1793. d. —."

Never married. Daughter of Capt. Jack Allison.

"George Washington Allison. b. 1-9-1812. d. —."

Single. Son of Capt. Jack Allison.

"J. M. Allison. b. 5-14-1857. d. 10-5-1910."

Son of Joseph Allison (1798-1872.)

"Elizabeth D., wife of J. H. Sanders. 1853-1896." See Allison.

"John H. Sanders." (Unmarked.) A Confederate soldier.

"Mrs. Robert Allison. 1865-1931. Second wife.

"Robert Allison." No marker. d. about 1910. A Confederate soldier.

"John R. Allison. 9-21-1848. d. 2-7-1910."

"Mattie Daniel Allison. b. 11-22-1851. d. 2-24-1924."

"Robert Milton Allison. b. 12-29-1876. d. 4-20-1887."

"Benj. F. Allison. b. 1845. d. 4-8-1877."

"Mary Eliz., wife of B. F. Allison. b. 1854. d. 4-20-1882."

"Frank Allison. d. 1922, aged 25." World War soldier.

"Samuel McClellan. 5-10-1820—12-9-1904. A Confederate soldier."

There are among the above graves the following soldiers listed: Revolution, 6; War of 1812, 3; Cherokee Removal, 2; Mexican, 2; Civil, Confederate, 32; Civil, Union, 9; Spanish-American, 0; World War, 3; Unknown wars, 1 (Finley Allison).

"Worthy Patriots dear to God, and famous through all ages."

#### NOTES

1. Rev. Chas. Cummings married Milly Carter in Lancaster County, Va., Feb. 13, 1766. He was licensed to preach by Hanover Presbytery, April 18, 1767. He died in March, 1812, aged 80. P. 1626, S. W. Va.  
April 17, 1781, Rev. Charles Cummings and Ebenezer Brooks were licensed to solemnize the rites of matrimony in Washington County, Va. Court Record. P. 1075. Summer's S. W. Va.
2. The two Pres. Churches at Ebbing Sp. and Sinking Sp. gave a call to Cummings in 1772. Summer's S. W. Va.  
Ebbing Spring was near site of present Glade Springs Church, while Sinking Sp. was on the high ground near center of old cemetery at Abingdon. S. W. Va., p. 1626.

3. Centennial Address. P. 16.
4. Taylor's "Historic Sullivan."
5. Centennial Address. P. 18.
6. Centennial Address. P. 9.
7. Taylor's "Historic Sullivan."

In addition to the references given above the writer wishes to acknowledge the assistance given her by many local residents of New Bethel community and also to those elsewhere, whose information made possible the above sketch.—M. H. Mc.

# NEW BETHEL CENTENNIAL

By ANNE RHEA BACHMAN HYDE

Mrs. Charles R. Hyde—Ann Rhea Bachman, daughter of Dr. Johnathan W. and Eva Dulaney Bachman, was born Hawkins County, Tenn.; educated at Chattanooga and Fayre Inst. Prominent in social, civic and religious life in Chattanooga and throughout the state. Married Dr. Charles R. Hyde, Presbyterian minister. She is a direct descendant, through her honored father, Dr. Bachman, who for more than 50 years was pastor of the First Presbyterian Church, Chattanooga, and known as Chattanooga's most beloved old man, of Rev. Joseph Rhea.

When like "Old Mortality," I have wandered among the obscure, forgotten burying grounds of Eastern Tennessee, where the early settlers lie, how often has come the recollection of a line by Gatte, the great correspondent, "If you would find the grave of a Revolutionary patriot seek an old Presbyterian graveyard."

These pioneers were largely the Scotch-Irish (or properly the Ulster Scotch) who came to this country seeking liberty and hating tyranny and who feared not the face of man.

They came like two streams, one from Virginia and Pennsylvania and Maryland and one from North Carolina. The North Carolinians settled largely on the Watauga and the Virginians and Marylanders just below the Virginia line (but thinking themselves still within that state) near where the city of Bristol now stands.

There was a large settlement of them in the Fork of the Watauga and Holston Rivers.

The patriot who led the way for them was the Rev. Joseph Rhea, *Verbi Dei*: who came to America from the North of Ireland in 1769. He was well educated with an A.M. degree from the University of Glasgow and a letter in Madison, Wisconsin, from the Rev. Dr. Brown speaks of him as "accounted one of the finest scholars in the North of Ireland." He became the first pastor of the Piney Creek Church, near Toneytown, Maryland.

In that congregation were many friends and relatives chiefly Scotch-Irish, except the Shelbys who were from Wales—and there may have been some connection in that country since Matthew the Rebel of Clan Campbell the grandfather of Rev. Joseph Rhea, was imprisoned on the Isle of Man after Monmouth's Rebellion, and escaped to Ireland.

Rev. Joseph Rhea decided to go to the Holston Settlement and there is a well-founded tradition that he was in this country as early as 1771—he certainly preached in Sullivan County in 1775, under the old elm tree on the Bluff City road.

He came out again in 1776 as Chaplain to Col. William Christian, on the Cherokee Campaign and went back to Maryland, making his plans to come back and locate permanently, but the arduous campaign had been too much for the old man, as he was then sixty-two years of age, and he died in 1777 and is buried in Maryland.

In the winter of 1778 his eldest son, John Rhea, the old Congressman, for whom Rhea County is named, came out bringing his mother and younger brothers and sisters.

Many of the old congregation from Maryland followed, as well as friends from Virginia, forming a settlement in the Fork. These pioneers were afterward gathered together by Rev. Samuel Doak in 1782 and a church was formed called *New Bethel*.

Among the names of families were Allison, Anderson, Bredens, Hodges, Doaks, Dysarts, McAllisters, McCorkles, Lynns, Rheas and many others.

The Shelbys were not in this congregation but were not far away at Shelby's Fort, Sapling Grove, where Bristol now stands. Rev. Samuel Doak became the first pastor.

In 1882 New Bethel celebrated its centennial and my father (Dr. Johnathan W. Bachman), who read one of Rev. Joseph Rhea's sermons, took me with him. I recall it as if yesterday. The historical sermon was preached by Rev. Dr. Hodge (if I remember correctly, from Indiana), a descendant of one of the early families and was most interesting and full of information which I wish now I had absorbed, but my mind was more on the relics exhibited in a museum—old books, old hand woven linen, old spectacles like Benjamin Franklin wore, and, alas! the flesh pots of Egypt allured for such a banquet was served under those oaks (the services lasted all day) as I have never seen or tasted since.

Most vividly do I recall the old faces, for young as I was, knew we were then gazing on a generation we would not see again.

The minister in his historical address dwelt upon the work and influence of Rev. Joseph Rhea and when he said "by God's providence his grandchildren are with us today," every one turned to look at the venerable faces and at that period venerable faces were still held in great respect.

I can tell you just how they looked: The old gentlemen were dressed in broadcloth with coat tails nearly down to their ankles, some smooth-shaven, but more with white patriarchal beards. The old ladies had silver hair, parted in the middle, drawn down over their ears, over which they wore small black velvet or movie bonnets, tied under their chins.

As I recall now they were distinctively Scotch or Irish faces and so benevolent their expression one felt drawn to them. I would call them now "old-fashioned grandfathers and grandmothers." There was a serene look which is absent from the faces of today. They all had clear pink complexions, plenty of hair—not a bald head can I remember and their own teeth—surely a heritage for an old generation.

Like everything else in life the day could not be too perfect and broke in a drenching thunder storm, so we went into the church to hear some more preaching and praying which did not go amiss after such a good dinner.

The singing was excellent; the hymns were lined out, then an elder stepped to the front and gave the sound from a tuning fork and every one sang with the spirit and the understanding, sang as their ancestors did among the hills and heather of Scotland. Before we departed they sang the old hymn, "God of our fathers be the God of their succeeding race."

Not a family there who had not descended from Revolutionary stock and had come through trials and tribulations to this fair land and with thankful prayers for benefits received and imploring aid in time of trouble in the future.

The day ended as the shadows fell.

What a heritage they left us!

They laid the foundation and may we build well upon it.

ANNE RHEA BACHMAN HYDE.

April 4, 1930.

# A SHORT STATEMENT OF THE PRESBYTERIAN BELIEF

as taken from

“OUR CONFESSION OF FAITH”

## CHAPTER I.

(Compiled by Rev. Adolphus Kistler, pastor of the Central Presbyterian Church).

### OF THE HOLY SCRIPTURE

We believe that God is revealed in nature, in history, and through that inner consciousness of Him, that we call innate religion. But a better and clearer revelation of Himself, and of His Christ, of our duties to Him, and His dealings with us, God gave us in the Holy Scriptures as contained in the Bible, which came to us by the inspiration of the Holy Ghost, when “holy men spake as they were moved by the Holy Ghost.” So we gratefully receive the Holy Scriptures as God’s gracious revelation of Himself, and of Jesus Christ; we accept it as the only infallible rule of faith and life.

## CHAPTER II.

### OF GOD AND THE HOLY TRINITY

We believe in the Only One living and true God, who is a Spirit, infinite, eternal, and unchangeable in His being and perfections. He is God Almighty, just in all His ways, holy in all His Being. He is the Father of His children, full of love, mercy, and compassion, turning away none that call upon Him in faith, repentance and love. We worship Him under that revealed, though inexplicable, mystery of the Trinity, The Father, The Son Jesus Christ, whom He has sent as the Redeemer of the world, and the Holy Ghost proceeding from the Father and the Son, who is to take the things of God and His Christ, and show them unto us.

## CHAPTER III.

### OF GOD’S ETERNAL DECREE

God is the Creator, Lawgiver, and just Ruler of the world. As such He has ordained what is to come to pass, and ordained the means for its fulfillment so as neither to take away the freedom of man, nor to be the author of sin.

The number of the saved and the number of the unsaved is sure in the mind of the Almighty and Omniscient God, but to us He has only revealed the salvation through Jesus Christ, and His long-suffering and tender mercies, and His call and open arms to receive the believing penitent; so we must trustingly leave the first to Him, and we will hasten to come under the privileges of His grace through our Redeemer Jesus Christ.

CHAPTER IV.  
OF CREATION

We believe that God is the Creator, Upholder, and Governor of all things; that He made man in His own image, meet for fellowship with Him, gave him a free will to act, and capable to choose between right and wrong, and made him, therefore, responsible for his actions to his Lord and Master.

CHAPTER V.  
OF PROVIDENCES

We believe that God overruleth all things wisely, and with the view to this end of His design. The Spirit of God, and means at hand, sorrows and joys, sufferings and gladness, will God use at the right time and way, to accomplish His most holy will.

CHAPTER VI  
OF THE FALL OF MAN AND SIN

We believe that our first parents, being tempted, fell into sin, and thus came under the power of sin, and fell away from God. They came under the penalty of sin, which is eternal death. Those born of them inherited the same sinful nature, and, prone to sin, all fell, and came under the condemnation of sin, from which they must be saved through the mercy of God in the Redeemer Jesus Christ.

CHAPTER VII  
GOD'S COVENANT WITH MAN

Man having fallen through sin, and through it the Covenant of works come to naught, God, in His love, made another Covenant with man—the Covenant of Grace, wherein salvation can be obtained through Jesus Christ.

CHAPTER VIII  
OF THE LORD JESUS CHRIST

We believe that Jesus Christ is the Son of the living God, that He became our Savior of His own free will; that He was conceived by the Holy Ghost and born of the Virgin Mary, without sin, and became truly man, though equal with God; that He died on the cross for our sins; that He ascended into heaven, and there forever, as our Mediator, maketh intercession for His believing children, and that He will complete their salvation by bringing them into His glory.

CHAPTER IX  
MAN'S FREE AGENCY

We believe in the free will of man, and his accountability to God.

CHAPTER X  
OF ELECTION

We believe that God, from all beginning, and in His own pleasure has given a people to His Son Jesus Christ, chosen to holiness, service, and salvation, and that that these will come to Him by repentance and faith in the years of their maturity. We believe that all children, who die in infancy, and such who are without the ability to be called by the ministry of the Word, are saved through the love and mercy of God.

CHAPTER XI THROUGH XVI

Those who come to Jesus Christ by repentance and faith are justified through their Redeemer who satisfied the broken law; they are sanctified through the work of the Holy Ghost; they will be given that saving faith whereby they lay hold upon Christ as their Redeemer, and they will be given to exercise that repentance, which means sorrow for sin and living to righteousness. We believe further: that these are saved not through their own work, but through the righteousness of Christ, imputed to them.

We believe that the Holy Ghost is the author and source of the new birth, and that those born of the Spirit will ever be the Lord's, that He will give them grace to live, and grace to return when fallen, but that He will eventually save them, and that none of the Lord's sheep can be lost, or plucked from His Hand.

We believe that in the life to come the spirits of the redeemed enjoy immediate communion with God, purified and sanctified through the grace of God they enter immediately upon their inheritance; and we confidently look for the general resurrection in the last day, when the bodies shall be raised by the power of God in that resurrection body as had the glorious resurrected Christ, and His own shall be with Him forever.

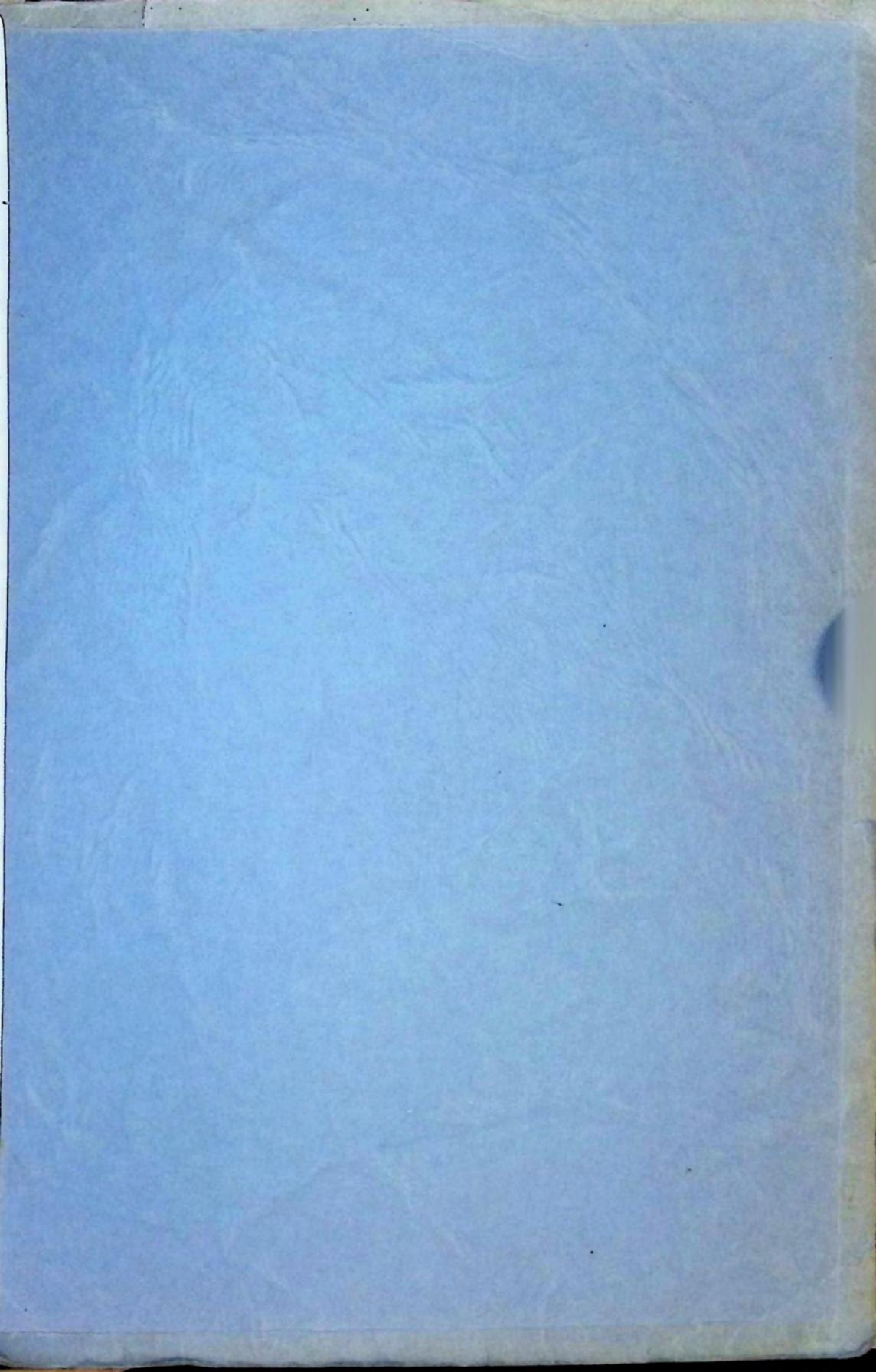
We believe that in that last day the Lord Jesus Christ shall come in majesty to judge the world, and when the final reward shall be announced to the righteous and the wicked, these first shall go, with their Lord, and the latter shall receive the eternal award for sin.

We believe in the Holy Catholic Church, of which Christ is the only head, and we accept all those who trust in Christ as the Savior of the world, and as the eternal Son of God, and who accept Him as their own, personal Savior, as brothers and sisters in Christ and in the faith, and we hold fellowship with all those who believe in Him, and endeavor to obey Him.

We accept the two sacraments of Baptism and of the Lord's Supper, believing these only to have been established by Christ, and committed to

the Church, together with the Word of God, as means of grace; made effectual through the Spirit of God.

"We believe that it is our duty, as servants and friends of Christ, to do good unto all men, to maintain the public and private worship of God, to hallow the Lord's Day, to preserve the sanctity of the family, to uphold the just authority of the State, and to live in all honesty, purity, charity, that our lives shall testify of Christ. We joyfully receive the word of Christ, bidding His people to go into all the world and make disciples of all nations and declare unto them that God is in Christ reconciling the world unto Himself, and that He will have all men to be saved and to come to the knowledge of the truth." In this faith we abide; and in this service we labor until God, who is true to His Word, will take His children home.





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