

HISTORY
OF THE
Presbyterian Congregation
AND
Other Early Churches
OF
"KENHAWA"

1804-1900

HISTORY
OF THE
Presbyterian Congregation
AND
Other Early Churches
OF
"KENHAWA"

1804-1900

✧ ✧ ✧

"FEAR NOT, O LAND; BE GLAD AND
REJOICE: FOR THE LORD WILL DO
GREAT THINGS."

✧ ✧ ✧

EDITED BY
EXECUTIVE CIRCLE
FIRST PRESBYTERIAN CHURCH
CHARLESTON, W. VA.
1930



KATIE BELLE ABNEY
First President Woman's Auxiliary
of the First Presbyterian Church

To "all the saints who from their labour rest", we gratefully dedicate this little book containing a partial record of their work. By the inspiration of the deeds which they accomplished may we go forward in the furtherance of the Kingdom.

KATIE BELLE ABNEY,
First President Auxiliary.

FOREWORD

Events which, while they are happening, seem to be of small moment become to after generations of the deepest interest, historically and otherwise.

This little booklet is no ambitious attempt to produce a book, but only to preserve in narrative form some of the features of by-gone days with special reference to the beginnings of religious and church life in the Valley of the Kanawha and how these developed from their earliest moments up to 1900.

The narrative is mostly from the records gathered from various sources, with no attempt to explain or comment on them, but merely letting the records speak for themselves.

Two or three things are quite worthy of note. One is that many of those old families are still represented, if not by name, by their descendants, in the active church and business life of our community to-day. Another is that the women then, as now, were the active forces of the Church as seen in the records of the "Female Benevolent Society of the Presbyterian Church of Charleston." The "Auxiliary" may be a better form of organization but we are sure that its meetings are no more spief, nor its interests any deeper than of the generation ago.

It will be noted also that the Presbyterian Church with which this narrative is mostly concerned has been from the very beginning a Missionary Church. Witness today the twelve or more Presbyterian Churches in Charleston and its immediate environments with as many unorganized missions.

The advertisements in this booklet are not mere advertisements. They should be read with interest because each of them has some connection with the church life of the past, either because of the site occupied or because they are the old firms continued down through the years. The business life and the church life of our city have always been closely identified.

We are indebted to the interest and painstaking effort and research of Mrs. Ellis T. Crawford and Mrs. Sheffey W. Hall. Miss Katie Belle Abney, Mrs. William R. Hughey, Mrs. J. A. deGruyter, Mrs. Norman S. Fitzhugh and Miss Josephine Matthews, associated with her as a Committee for the inception of this booklet and its contents.

It is the purpose at some time to bring the history of the First Presbyterian Church up to date from the place where this narrative ends.

As we read this record, sometimes with a smile, sometimes with a tear, always with beating and thankful hearts for the faithful souls of the past, who wrought better than they dreamed, may we "which have been baptized for the dead" seek to carry on to yet nobler things until we meet with them in the General Assembly and Church of the first-born in Heaven.

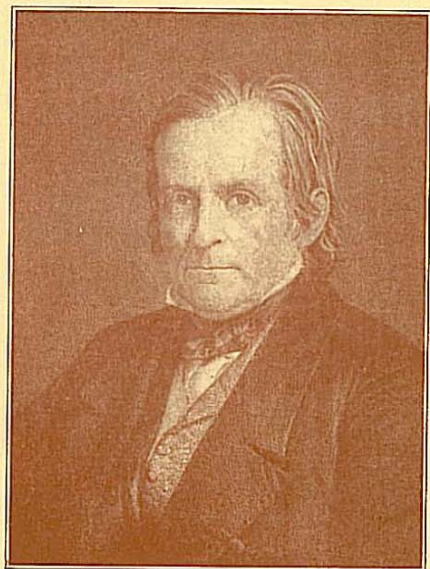
ERNEST THOMPSON

CONTENTS

| | |
|---|----|
| Dedication ----- | 3 |
| Foreword ----- | 4 |
| Firm Index ----- | 6 |
| Henry Ruffner, Organizer and Kenhawa Church, Illustration ----- | 7 |
| Session Notes, 1819-1836 ----- | 9 |
| Kenhawa Church Interior, Illustration ----- | 25 |
| Staunton ----- | 27 |
| Dr. J. C. Mc Elhenny, Notes ----- | 27 |
| Dr. J. M. Brown, Life ----- | 30 |
| Dr. J. C. Barr, Illustration ----- | 31 |
| Dr. J. C. Barr, Life ----- | 32 |
| Division of Church ----- | 32 |
| Dr. J. C. Barr, Notes ----- | 34 |
| Dr. Ernest T. Thompson, Illustration ----- | 37 |
| Our Churches ----- | 38 |
| Dr. P. K. Murray, Illustration ----- | 39 |
| Baptist ----- | 38 |
| Episcopal ----- | 41 |
| St. John's, Illustration ----- | 40 |
| Hebrew ----- | 42 |
| Virginia St. Temple, Illustration ----- | 44 |
| Methodism ----- | 45 |
| Rehobeth, Illustration ----- | 45 |
| Asbury M. E. Illustration ----- | 48 |
| Presbyterian— | |
| Kanawha Salines, Illustration ----- | 49 |
| Malden History ----- | 49 |
| Kanawha Presbyterian ----- | 51 |
| Roman Catholic— | |
| Sacred Heart Church ----- | 51 |
| Illustration ----- | 53 |
| Women's Work ----- | 55 |
| Dr. Stuart Robinson and Dr. J. C. Brown, Illustration ----- | 60 |
| Old Memories ----- | 56 |
| Miss Jane Hogue ----- | 57 |
| Letters by J. D. Baines nad W. S. Summers ----- | 61 |
| First Heating Plant, Illustration ----- | 65 |

HISTORICAL SKETCHES

| | | |
|------|---|----|
| 1767 | Alvin D. Mac Corkle | 69 |
| 1773 | Diamond Ice and Coal Co. | 68 |
| 1773 | Standard Oil Company of New Jersey | 68 |
| 1774 | Lewis Hubbard and Company | 69 |
| 1774 | Thomas Field and Company | 70 |
| 1774 | Kanawha Woolen Mills | 70 |
| 1789 | Daniel Boone Hotel | 71 |
| 1791 | 1838 Joseph Popp | 72 |
| 1791 | 1838 Johnston, the Tailor | 71 |
| 1791 | 1838 W. F. Shawver Sons Company | 71 |
| 1791 | 1838 Kanawha Brick Company | 73 |
| 1796 | Ruffner Hotel | 72 |
| 1798 | Charles E. Krebs | 72 |
| 1804 | Noyes and Young | 74 |
| 1805 | Charleston Milling and Produce Company | 77 |
| 1810 | The Charleston Daily Mail | 76 |
| 1813 | J. C. Mac Farland | 72 |
| 1819 | The Gazette | 74 |
| 1824 | T. B. Stalnaker | 74 |
| 1828 | Guthrie-Morris-Campbell Company | 79 |
| 183 | John Barlow | 82 |
| 1832 | Prince, Mahan and Mc Clure | 75 |
| 1852 | The Triple State Electric Company | 75 |
| 1854 | Biagi Fruit and Produce Company | 82 |
| 1855 | Appalachian Electric Power Company | 78 |
| 1855 | Norman S. Fitzhugh | 78 |
| 1856 | J. Leonard Gates | 76 |
| 1860 | Eskew, Smith and Cannon | 77 |
| 1860 | Frigidaire Retail Agency | 79 |
| 1860 | Sears Monument Company | 76 |
| 1866 | Loewenstein and Sons | 73 |
| 1873 | Cablish Brothers Inc. | 84 |
| 1881 | W. B. Donnally Transfer Company | 73 |
| 1885 | Kroger Grocery and Baking Company | 81 |
| 1890 | Gravely and Moore | 84 |
| 1890 | O. J. Morrison | 80 |
| 1899 | The Meyer Meat Market | 78 |
| 1900 | The Charleston Interurban R. R. Company | 83 |
| | The Charleston Engraving Company | 84 |
| | Kanawha Valley Publishing Co. | 83 |



HENRY RUFFNER
Organizer of the
"Kenhawa" Presbyterian Church
1819



OLD PRESBYTERIAN CHURCH ON VIRGINIA ST.

R E C O R D S
of the
PRESBYTERIAN CONGREGATION
at
Charleston, "Kenhawa"

1816

“**G**, HENRY RUFFNER, a minister of the Gospel, having been duly authorized by the court of Kenhawa, to celebrate the Holy Rites of matrimony, did according to the Law;”

January (list of names for 1816 follows)

This is the first item on the first permanent marriage ledger of Kanawha County; following this we read lists of earlier dates but magisterial lists only and having no touch of the Church.

Charleston, Kenhawa, March 14th, 1819.

On this day the Rev'd Henry Ruffner attended at the Academy according to appointment for the purpose of constituting a church to be in connection with and under the care of the Lexington Presbytery and Synod of Virginia.

Upon invitation given, a number of persons presented themselves as candidates for membership; and an election being held for two persons to serve as ruling Elders, Samuel Beaumont and Thomas Law, who had previously been members of the church of Christ were chosen, and thereupon ordained to the office of ruling Elder in this congregation.

The aforesaid Elders with the officiating Minister having convened in session, Mrs. Philena Whittaker, Mrs. Agnes Truslow and Adam (a black man) were upon examination admitted to baptism, and baptized accordingly, after which baptism was also administered to an infant child of Mr. and Mrs. Truslow.

Session adjourned.

Henry Ruffner, Moderator.

Charleston, Ken'a., April 29th, 1819.

Session met, Present: Rev'd Henry Ruffner, Minister, and Sam'l

Beaumont and Thos. Law, Ruling Elders.

Notice having been given that the Lord's Supper would be administered on the following Sabbath, Mrs. Bream, and Mrs. Ann Ruffner, Jun'r, and Mrs. Phillips were upon examination admitted to the privilege of communion as members of the congregation and Wm. Whitteker was in like manner admitted to the sacrament of Baptism as a member of the congregation.

Session adjourned.

Henry Ruffner, Moderator.

Saturday, May 1st, 1819.

On this day after divine service baptism was administered to William Whitteker and his four infant children.

Henry Ruffner, Moderator.

Sabbath Day, May 2nd, 1819.

After sermon the Sacrament of the Lord's Supper was administered according to appointment, to the following members of this congregation—Sam. Beaumont and Thos. Law, Ruling Elders, William Whitteker, Philence Whitteker, Mrs. Bream, Mrs. Phillips, Mrs. Beaumont (admitted upon certificate) Mrs. Norton (admitted upon certificate) Adam (black man) Mrs. Law (admitted upon certificate) Mrs. Ann Ruffner: other members were absent.

A collection was taken up on this day of \$15.20, of which \$2.50cts. were appropriated to pay the expenses of the communion, and the balance was put into the hands of the Rev. Henry Ruffner to pay into the Missionary fund.

Henry Ruffner, Moderator.

Saturday, November 27, 1819.

At a regular church meeting held at the Mercer Academy, of the Presbyterian Church in Charleston:

1. Voted that the Rev'd Calvin Chaddock be Moderator of this meeting.

2. Voted that brother Wm. Whiteker be a committee to converse with Mrs. Truslow upon the subject of her renouncing this church, and if she will not hear him, then Elders Beaumont and Law be added to the committee for the above purpose.

Then the meeting was dissolved sine die.

Calvin Chaddock, Modr.

Saturday, December 11th, 1819.

At a Regular Church meeting held at the Mercer Academy of the Presbyterian Church in Charleston:

1. Voted that the Rev'd Calvin Chaddock, Moderator of this meeting. The officiating Minister having convened in session, Col.

David Ruffner, Mrs. Beal and Mrs. Susan Fuqua were on examination. Mrs. Beal was admitted as a member of this Church. Col. David Ruffner and Mrs. Susan Fuqua *was* admitted into this Church by Baptism—notice having been given precedent that the Lord's Supper would be administered the next Lord's day. And after divine service Col. David Ruffner and Mrs. Susan Fuqua and an infant child of Mrs. Norton's were Baptised, after which the Lord's Supper was administered by the Rev'd Calvin Chaddock.

Friday, Nov'r 3rd, 1820.

This day Tho's Law, ruling elder, for reasons stated by him, did with the implied consent of the church decline the exercise of his office for the future.

Lord's Day, 5th.

This day according to appointment the Lord's Supper was administered to the church in Charleston by the Rev'd Henry Ruffner. Previous to the administration, Moses Fuqua, Ann and Mrs. Betsy Mitchell, adults, were upon examination admitted into this church by baptism. David Ruffner and Wm. Whitteker were also appointed and ordained ruling Elders in this church.

Besides those baptised as above mentioned, Mrs. Jane Willson, William Plumer and Mrs. Elizabeth Ruffner were admitted into the full communion of this church upon examination.

Two infant children of Rich'd Beale were presented for baptism by Mrs. Beale, a member of this church, and were baptized.

A collection was made of \$19.75, of which \$2.50 were expended in the ordinance and the balance of \$17.25 were put into the hands of the Rev'd H. Ruffner to be put into the Missionary fund at Lexington, Va., which he promised to do.

Henry Ruffner.

Lord's Day, May 27th, 1821.

This day according to appointment the Lord's Supper was administered to the church in Charleston by the Rev'd. Calvin Chaddock. Previous to the administration Miss Isabel Christian was admitted into the full communion of this church by certificate November, 1820, from the Rev'd R. M. Cunningham of the First Presbyterian church in Lexington, Ky.

Lord's Day, Sept. 9th.

After sermon at the meeting House of Col. David Ruffner at the Salt lick Mr. William Kener was admitted into full communion of this Church by Examination.

Lord's Day, October 21.

This day according to appointment the Lord's Supper was administered to the Church in Charleston by the Rev'd William C. Gould of Gallipolis. A collection was made of \$10 of which was paid to Col. David Ruffner for Missionary funds.

Lord's Day, May 5th, 1822.

This day according to appointment the Lord's Supper was administered by the Rev'd Henry Ruffner—a collection was made of \$16. of which \$2. was expended in the ordinance and vessels. \$10. of the collection was received by the Rev'd Henry Ruffner for Mr. Will Summers, and \$4 towards glazing the Mercer Academy in Charleston.

Saturday, Sept. 21.

This day after sermon Preach'd by the Rev'd Calvin Chaddock at Col. David Ruffner's Meeting House—Mr. John Cambel, Mr. Linsey Coleman, Mrs. Coleman, his Wife and Mr. John Binegar *was* admitted into full communion by examination and Baptism.

Lord's Day, Sept. 22'd.

This day according to appointment the Lord's Supper was administered to the Church at Col. David Ruffner's Meeting House, by the Rev'd Calvin Chaddock.

Lord's Day, October 6th.

This day after Divine Service at Col. David Ruffner's Meeting House, Martha H. Callis, Morris Hix and Polly M. Cormick was admitted into full communion by examination.

Saturday, June 7, 1823.

The Rev'd Calvin Chaddock departed this life in his 55th year of age.

Sabbath day, April 23, 1824. Mrs. Thankful Chapman departed this life in her 87th year of age.

Lord's Day, October 31, 1824.

This day according to appointment the sacrament of the Lord's Supper was administered to the church at Col. David Ruffner's Meeting House by the Rever'd Henry Ruffner.

The Rev'd N. W. Calhoun commenced his ministerial labours on Kanawha in the month of January 1826. The number of communicants found in the church at this time is 15. Some reported on the records, being dead, others removed, and some withdrawn.

Lord's Day, November 7th, 1824.

This day according to appointment the Lord's Supper was ad-

ministered to the Church in Charleston by the Rev'd Henry Ruffner—a collection was made of \$12. of which \$2. was expended in the ordinance and the balance of \$10. was received by the Rev'd Henry Ruffner to be put into the missionary fund at Lexington, Va.

Friday, May 13th, 1825.

Mrs. Thankful Beaumont departed this life in her 57th year of age.

Saturday, April 8th, 1826.

Charleston, Kenhawa.

This day, after divine service, the session convened, moderated by the Rev'd James C. Gould, of Gallipolis, the following persons were admitted to communion in this church. Mrs. Mary Noyes, by examination, Mrs. Asa L. Louders, Mr. Stephens Shapard and wife and Mr. Jacob Rand by certificates from other churches. The session closed with prayer by the Moderator.

Lord's Day, April 9th, 1826.

This day the Lord's Supper was administered, according to appointment, by the Rev. J. C. Gould, in Mercer Academy.

Kenhawa Salines, Lord's Day,

May 28th, 1826.

This morning session met, present, Rev. Nathaniel W. Calhoun, minister, Col. David Ruffner and Samuel Beaumont ruling elders. Notice having been previously given that the Lord's Supper would be administered this day, Mrs. Lucinda Rion, Mrs. Jane McConnel, Mrs. Elizabeth Cox, Mrs. Catharine Kigely and Margaret Caldwell made application to be admitted to the Sacrament of the Supper and to be received as members of the Presbyterian Church on Kenhawa. Mrs. Jane McConnel was received by certificate and the application of the rest sustained by the session upon their examination. The meeting of session was closed with prayer.

After sermon the Lord's Supper was, according to appointment, administered in Col. Ruffner's Meeting House, by the Rev'd.

N. W. Calhoun, Moderator.

Charleston, Saturday,

October 14th, 1826.

This day session met and opened with prayer. Present: Rev'd N. W. Calhoun, Minister, Col. David Ruffner and Samuel Beaumont, ruling elders. Mrs. Sarah Witherel appeared before session and offered herself as a candidate for church membership. Mrs. Catharine Rand also made application to be received as member of this church. Upon examination both were admitted to communion as members of this church.

Session adjourned, having closed with prayer.

After divine service at night in Mercer Academy, the sacrament of baptism was administered to Mrs. Sarah Witherel and her four children, viz.: James Calhoun, Samuel Jackson, Margaret and William Henry. Baptism was also administered to Ann Eliza, Franklin Lewis and Charles Wright, three children presented by their father Asa L. Lounders.

N. W. Calhoun, Moderator.

Sabbath Day, 16th October, 1826.

This day, before divine service in Mercer Academy, baptism was administered to an infant child of Mr. Stephen Shepard, presented by its parents, called Frances McIntosh. Baptism was administered at the same time to William Shepard, an infant child presented by his parents, Mr. Jacob W. Rand and wife. After sermon the sacrament of the Lord's Supper was administered.

N. W. Calhoun, Moderator.

Charleston, May 25, 1827.

This day Mrs. Philena Whitteker appeared before the session, convened at her request, to give an explanation of her conduct in relation to a dancing party which occurred in her tavern, during the absence of her husband, William Whitteker; for which offence she had been informed she would be called to an account by the session.

The session having opened with prayer Mrs. Whitteker was heard. It appeared before the session that Mrs. Whitteker, in the absence of her husband, had not the control of the house, that her elder son, who was of age, had been employed to superintend the management of the house, in the absence of Mr. Whitteker, his step-father, and that he, in opposition to the wishes and advice of his Mother Mrs. Whitteker, did encourage the party at her house. Upon the evidence of this fact, in connection with Mrs. Whitteker's profession of regret and sorrow that the occurrence had taken place, and her promise in the future to guard against anything of the kind, the members of session expressed their satisfaction at the exhibition of a christian spirit on the part of Mrs. Whitteker, and affectionately admonished her to guard in future against anything which might have even the appearance on her part of giving countenance to a practice so injurious to the cause of piety as dancing.

At the same meeting of session Miss Jane Wolfington, formerly a member of the congregation of presented a request to be received into connection with, and under the care of this church. Upon examination she was received as a member of this church.

Session closed with prayer.

N. W. Calhoun., Moderator.

Charleston, May 27th.

According to previous appointment, the sacrament of the Lord's Supper was this day administered in Mercer Academy.

Kanhawa Salines, June 16, 1827.

Catharine Ann Ruffner and Laura Ann Parks presented themselves this day before the session as candidates for church membership. Session being opened with prayer, proceeded to the examination of the candidates, which being sustained as satisfactory, they were accordingly received. Concluded with prayer.

After divine service this morning in Col. Ruffner's Meeting House. Mr. John Campbell, who had been previously elected to the office of Ruling Elder, was thereupon ordained.

Sabbath morning. 17th June, 1827.

Before divine service the sacrament of baptism was administered to Catharine Ann Ruffner and Laura Ann Parks; also to Lewis Calhoun, an infant child of Doctor Putney's presented by its mother; and at the same time was baptised Edward Carington, William Marton and Susan Fuqua, three children presented by their father John Campbell. After sermon, the sacrament of the Lord's Supper was administered.

N. W. Calhoun., Moderator.

Sabbath morning September 30, 1827.

This day the sacrament of the Lord's Supper was administered in Charleston after divine service. On the evening previous to the administration of the Supper, baptism was administered to Theodore, an infant child presented by his parents Robert Poindexter and Margaret, his wife.

N. W. Calhoun., Moderator.

Col. Ruffner's Meeting House,

April 6, 1828.

This day, after divine service, baptism was administered to Adalade, an infant child of Moses and Susan Faqua's.

The sacrament of the Supper was this day administered to the members of this church. Mrs. Jane Tompkins appeared before the session in the morning, and having made known her desire to be received into the communion of this church as a member, was upon satisfactory examination received and admitted to communion.

N. W. Calhoun., Moderator.

Charleston, July 20, 1828.

The sacrament of the Lord's Supper was this day administered in

Charleston. The following persons having offered themselves as candidates for church membership, were received by the session in the morning upon satisfactory examination, viz: Mrs. Mary Trimble Mrs. Susan Thomas, Mrs. Miram Reynolds and Mrs. Mager Donnally, who were admitted to communion.

N. W. Calhoun., Moderator.

Kanawha Salines, Sabbath morning

September 21, 1828.

This day James Yeuart and Betsy Ruffner appeared before the session to apply for communion, and upon satisfactory examination were received as members of this church. (Closed with prayer). Baptism was administered before sermon to Betsy Ruffner; and after sermon the Sacrament of the Lord's Supper was administered to the church.

N. W. Calhoun, S. S.

Charleston, December 6, 1828.

This day Susan Ruffner and Mrs. Harriet Laidly appeared before the session and made known their wishes to be received as members of this church. Upon examination they were received as members. Session closed with prayer.

Sabbath, December 7th, 1828.

This day before service the sacrament of baptism was administered to Susan Ruffner, and after divine service the Sacrament of the Lord's Supper was administered to the members of the church.

N. W. Calhoun, S. S.,

"David Ruffner and his wife Anne Brumbach, to the president and trustees of Mercer Academy, to be used to promote religion and learning by affording and increasing opportunities of public worship, and learning, and of fulfilling a promise and subscription made by me.

For public instruction, one moiety

For worship, one moiety

(Signed) David Ruffner.

Anne Brumbach Ruffner."

March 1st, 1829.

Kanawha County Deed.

Kanawha, April 12, 1829.

Sabbath morning the session of this church being convened and opened with prayer, to receive applicants for communion, Mrs. Jane Chilton, Mrs. Julia B. Schrewsbury and Nathaniel Hatch were upon examination received as members of this church. Baptism was administered before sermon to Mrs. Julia B. Shrewsbury, and after

service, the sacrament of the Supper was administered.

N. W. Calhoun, S. S.

Charleston, July 17th, 1829.

Sabbath Morning.

This day the sacrament of the Lord's Supper was administered, and the following persons, after baptism, were admitted to commune as members of this church: Mr. Isaac Noys, Cinthe his wife, and Mrs. Nancy Noys.

N. W. Calhoun, S. S.

Kanawha Salines, October 16, 1829.

This day the session met before divine service, opened with prayer, and received upon examination Mr. John Walker, Mary M. Walker, his wife, Mrs. Alethia Brigham, and Daphne (a woman of colour). Baptism was administered before divine service to Daphne and Gustavus Adolphus, infant son of John L. Walker. The sacrament of the Supper was administered to the members of the church.

N. W. Calhoun, S. S.

Charleston, March 28, 1830.

This day the sacrament of the Lord's Supper was administered in Mercer Academy. Upon satisfactory examination before the session, Mrs. Frances Brooks, and Mrs. Caroline Quarrier were received as applicants for church membership, to whom Baptism was administered before divine service.

N. W. Calhoun, S. S.

Kanawha Salines, October 17, 1830.

This day the sacrament of the Lord's Supper was administered at Col. Ruffner's Meeting House. Upon previous examination before the session, were received to church membership David Reed, Mrs. Elizabeth Hatch, Anthony, Barns, Hannah and Milly, three persons of colour; to all baptism was administered, except David Reed, who had been previously baptised.

N. W. Calhoun, S. S.

Charleston, Kanawha, Nov. 20, 1830.

On this day the new Presbyterian Church was dedicated to the worship of the Triune God. The introductory prayer by the Rev'd Jno. McElhenny of Lewisburg. Sermon by the pastor, and the dedicatory prayer by the Rev'd N. Fisher of Galipolis, O.

Sabbath 21st.

The sacrament of the Lord's Supper was administered in the new church. And upon examination the following persons received as

members. Upon Examinaion: Mrs. Jane Hogue, Mrs. Mary A. Kelly, Mrs. Eliza Ann Whittaker, Mrs. Betsy Whittaker, Mrs. Constance F. Cobb, Mrs. Roxalana Smth, Mrs. Louisa Hatcher, Mrs. Minerva Todd, Latitia Morris, Matilda Shepard, Fredric Brooks; and upon certificate, Mrs. Ann Robertson, Mrs. Mary Ann Caldwell, Sophronia Shepard, Rebecca Shepard, and Mahetable Shepard. Baptism was administered to Mrs. E. A. Whittaker, Mrs. Cobb, Mrs. Smith, Mrs. Kelly, Mrs. Todd, and Latitia Morris—infant child of Mrs. Kelly—infant child of Mrs. Fuqua.

N. W. Calhoun, S. S.

November, 1830.

According to previous notice, the sacrament was this day administered of Samuel Alexander, on the Kanawha, at which time Mrs. Ellen Steel was received as a member of the Kanawha Church, on examination, and Miss Sally Evertt on certificate.

N. W. Calhoun, S. S.

Charleston, March 28, 1831.

The sacrament of the Lord's Supper was this day administered at Col. Ruffner's Church. Peter, Henrietta, Winston, three persons of color were upon examination received as members of this Church. The ordinance of Baptism was administered to them all, and to Caroline, an infant child presented by her Mother Anarchy.

N. W. Calhoun, S. S.

Charleston, Kanawha, October 9, 1831.

This day, the close of a four days' meeting, the sacrament of the Lord's Supper was administered. The following persons were upon examination received as members: Mathew Dunbar, and Mariah, his wife; *Bradford Noyes* and *Harriet* his wife. John Hull and his wife; *John Hall* and ——— his wife; Dr. *Richard E. Putney*; Wm. R. Cox, Mrs. *Eliza Martin*; *Sophronia Marsh*; Samuel D. Honeyman; Elen Noyes; Mrs. Susan Rice; *Wm. Rand, Jur.*; Catharine Slaughter; *Mariah Hogue*; Wm. Whittaker, Moses Faqua, *Lemon* (a man of colour). Baptism was administered to those whose names are underscored.

Wm. Whittaker withdrew by writing filed. July 30, 1835.

N. W. Calhoun, S. S.

Kanawha Salines, October 30, 1831.

This day the sacrament of the Lord's Supper was this day administered, and the following persons, upon examination, received as members: Fareel Brown; Emeline Cunningham; Julia Shepard; Eliza Shrewsbury; Baptism was administered to E. Cunningham and E. Shrewsbury.

N. W. Calhoun, S. S.

Kanawha Salines, April 15, 1832.

The sacrament of the Lord's Supper was this day administered at Col. Ruffner's Meetinghouse, and on previous examination before the session, Mrs. Polly Slaughter was admitted as a member of this church.

N. W. Calhoun, S. S.

At a meeting of the session held for the purpose of considering the propriety of electing an additional number of Elders: It was on motion resolved, that ten Elders be elected in addition to the present number, and that the session nominate and recommend to the congregation as suitable persons for the Eldership, Wm. Rand, Sen. Jacob W. Rand, Dr. Richard E. Putney, Nathaniel Hatch, Moses Fuqua, James Bream, Isaac Noyes, Mathew Dunbar, Wm. R. Cox and Bradford Noyes.

Session closed with prayer.

N. W. Calhoun, S. S.

Kanawha Salines, June 10th, 1832.

This day after divine service, the subject of the foregoing resolution having been brought before the church, and it being ascertained that the members of the upper part of the church were prepared to vote for Elders, the nomination on the part of the session was announced, and the vote taken. Whereupon the ten proposed brethren were elected

N. W. Calhoun, S. S.

Charleston, June 14th, 1832.

In conformity to a resolution of the session, the members of the Church in Charleston and its vicinity were this day convened in the church for the purpose of electing an additional number of Elders. The votes having been taken, the following persons were declared duly elected: Wm. Rand, Sen. Jacob W. Rand, Richard E. Putney, Nathaniel Hatch, Moses Fuqua, James Bream, Isaac Noyes, Mathew Dunbar, Wm. R. Cox and Bradford Noyes, Sen.

The assembly being dismissed, the session convened, and upon application Mariah Law, whose examination was sustained as satisfactory, was received as a member of this church.

It was on motion resolved that the Elders elect be ordained on next Sabbath, after the sermon. Session closed with prayer and adjourned.

N. W. Calhoun.

Charleston, June 17, 1832.

This day at the close of the discourse, the following Elders elect were set apart according to the form prescribed in our discipline, to the office of the Elderships: Wm. Rand, Sen., Jacob W. Rand, Richard

E. Putney, Nathaniel Hatch, James Bream, Moses Fuqua, Mathew Dunbar and Isaac Noyes. Bradford Noyes and Wm. R. Cox, tho. accepting the appointment, preferred the postponement, for a time, of their ordination.

The sacrament of the Lord's Supper was administered, and the Lord's presence was manifestly in the midst of his people.

N. W. Calhoun, S. S.

Charleston, February 17, 1833.

On this day the Sacrament of the Lord's Supper was administered, and upon previous examination before the session, the following persons were received as members, that is to say; Charles R. Baldwin, Wilson Cunningham, Henry B. Whitteker and Catherine Fife; and the ordinance of Baptism was administered to Wilson Cunningham and Catherine Fife and Mrs. Mary Jane Walker, Mrs. Virginia Bradley and Mr. Noah Cushman were received upon certificate.

M. Dunbar.

Charleston, April 21st, 1833.

The ordinance of Baptism was, before divine service, administered to William Albert, an infant child of Matthew Dunbar, presented by its parents.

M. Dunbar.

May 3rd, 1833.

At a meeting of the session, convened for the purpose of taking into consideration the application of Mr. Charles R. Baldwin to be dismissed from this church, it was resolved that he have leave to withdraw from the same and that a certificate of dismission be granted him in the words and figures following, that is to say:

"This is to certify that the bearer,* Charles R. Baldwin.

"was received on the 7th day of February 1833, upon his own
"application and request, into the communion of the Presby-
"terian Church of Kanawha, with the un —————

"that his continuance in it would depend upon the reference he
"might ultimately give, upon an examination of the doctrines,
"and discipline of the different churches, with which he had
"not then made himself acquainted. As he now prefers the
"Methodist Episcopal Church, he is hereby dismissed without
"any ecclesiastical censure from our communion, to connect
"himself with the Methodist Episcopal Church, which when he
"shall have done, his connection with us will be dissolved."

M. Dunbar.

* See Asbury Chapel History

Saturday, May 11th, 1833.

Before divine service, the ordinance of Baptism was administered to James William, infant child of Garret Kelley; Charles Bradford, the child of Fredrick Brooks; Lewis Franklin, the child of Franklin Noyes, and Mary Frances, the infant daughter of Bradford Noyes, all of whom were presented for Baptism by their respective parents.

It having been suggested that Peter, a man of colour, had, since his connection with this church, on one or more occasions, indulged too freely the use of ardent spirits, the session convened for the purpose of examining the truth of said charge. And the said Peter appeared, and was heard in his defence; and it appearing to the satisfaction of the session that the charge to a certain extent was well founded, and the said Peter not giving satisfactory evidence of proper repentance, it was resolved that he be suspended from communion with this church until he shall manifest a suitable penitance for his said offence.

Matthew Dunbar.

Sabbath Day, May 12th, 1833.

John Lewis, John Ray, Rebecca Fife and Mary Jennings were, upon examination before the session, received as members of this church, and the ordinance of Baptism administered to them. Mr. James Stuart, late a member of the Methodist Episcopal Church, and who had been expelled from the communion thereof was also, after inquiry into the causes and circumstances of said expulsion, before the session, received into the communion of this church. And after divine service the Sacrament of the Supper was administered.

Matthew Dunbar.

August 14th, 1833

The session being convened to receive applicants for communion Mr. Andrew Cunningham, Mr. William Gilliland, and Hety Bum Bardner were, upon satisfactory examination, received as members of this church and the ordinance of Baptism administered to them.

Matthew Dunbar.

Sabbath, October 6th, 1833.

Mrs. Margaret Cunningham, Mrs. Libbye Allen, Mrs. Maria Stone, Miss Maria Allen, Mr. William Graham and Mr. William Hartwell and Mary Swarr were, upon examination before the session, received as members of this church, and the ordinance of Baptism administered to all of them except Mrs. Cunningham, who had been previously baptised. Mrs. Jane Caster and Mrs. Sarah Thompson were received upon certificates, and Mrs. Emily Campbell, late a member of the Methodist Episcopal Church, having a certificate of dismissal from the Methodist

Church, was on her application, received into communion with this church. And after divine service, the sacrament of the Lord's Supper was administered.

Matthew Dunbar.

Charleston, October 19th, 1833.

At a meeting of the session, convened for the purpose of taking into consideration the application of Mr. Samuel D. Honeyman to be dismissed from this church; It was resolved that he have leave to withdraw from the same, and that a certificate of dismission be granted him, which was done accordingly.

Matthew Dunbar.

Charleston, January 3rd, 1834,

Mr. William Harrison Cunningham and Mr. Rinaldo Delville Hutt were upon examination before the session received as members of this church.

Matthew Dunbar.

Charleston, Jany. 5th, 1834.

This day the ordinance of Baptism was administered to Mr. Wm. Cunningham and Mr. Rendaldo Delville Hutt, who were received as members of this church on the 3rd instant.

Matthew Dunbar.

Kanawha Salines, Jany. 12th. 1834.

Mr. Francis Nutter, Mrs. Catherine Nutter, Mrs. Priscilla Downward, Mr. William Harrison Greenville, Mr. George Coleman, Miss Malinda Coleman, Mr. Peter Parish and Robert Edrington (a boy of colour) were, upon examination before the session convened, received as members of this church; and the ordinance of Baptism was administered to Priscilla Downward, George Coleman, Malinda Coleman, Peter Parish and Robert Edrington, and also to Jacob Francis, an infant child, presented for Baptism by its parents, the above named Francis and Catharine Nutter.

Matthew Dunbar.

November, 1834.

Mrs. Berry, Catherine F. Morris, Jane Noyes and Maria L. Whitteker were, upon examination before the session, admitted as members of this church. (Maria L. Whitteker withdrew).

Matthew Dunbar.

November the 30th, 1834.

James G. Taylor, Jonas Hartwell, Alethea Putney, Mary Elizabeth Brigham, Miss Nancy Noyes, Mrs. Lavinia Patrick and Mary Ann

Hull, and Mrs. Sprigle were upon examination admitted as members of this church. And Mr. and Mrs. Fitzhugh and three daughters and son were admitted, on certificates from another church.

Matthew Dunbar.

January the 4th, 1835.

The Rev'd N. W. Calhoun resigned his pastoral charge of the Presbyterian Church of Kanawha County, and the same remained unsupplied until the month of August, 1835, when the officers of the church with the assent of the congregation procured the Rev'd Andrew S. Morrison as a stated supply for the term of one year.

Matthew Dunbar.

August the 1835

The Reverend Andrew S. Morrison commenced his ministerial labours, and the following members of the church attend his ministry, to-wit: Ruling Elders, David Ruffner, William Rand, James Bream, Isaac Noyes, Nathaniel Hatch, Moses M. Fuqua, Richard E. Putney, John Campbell, and Matthew Dunbar. Deacons: Stephen Shepard, Silas A. Cobb, and John Hall. Private members, James G. Taylor, Berry, Sally Berry, Robert C. Wilson, William Greenville, Bradford Noyes, Walter Trimble, John Ray, Wm. Graham, Caroline Quarrier, Harriett Noyes, Mary Jane Walker, Frederick Brooks, Maria S. Dunbar, Matilda Shepard, Rebecca Truslow, Mahetabel Shepard, Julia Shepard, Sophronia Kleine, Alethia Brigham. H. M. Everiss, M. E. Brigham, S. V. Brigham, Catherine Shepard, Virginia Bradley, Anne Putney, Andrew Parks, Jun'r., Frances Brooks, Roxalina Smith, Cynthia Noyes, Ellen Noyes, James Leftwich, Mary Leftwich, Mary A. Kelley, Susan Fuqua, Mary Bream, Betsey Whittaker, Norris L. Whittaker, Lutitia Whittaker, Catherine Morris, Lucy Rand, William J. Rand, Sarah N. Cook, Sarah N. M. Cook, Harriet Laidley, Maria A. Hall, Constance F. Cobb, Isabella Porter, Rebecca Snyder, Rebecca Fife, Catherine Estill, Mary Ann Fuqua, Farwell Brown, Martha A. Ruffner, Angus D. Ruffner, Elizabeth C. Ruffner, George W. Taylor, Juliet E. Taylor, Ann Ruffner (wife of David Ruffner), Elizabeth Hatch, Malvina Marsh, Jane Ann Marsh, Mary Shiles, John S. Simmonds, Mary Williams, Sarah Law, Maria Law, Mary Norton, Mary Ann Payne, Catharine French, John Lewis, Susan Ruffner, Nancy Ruffner, Lucinda Coleman, Emily Campbell, Francis Nutter, Catherine Nutter, Ira Marsh, Henry Robinson, Jonas M. Hartwell, Martha Hogerman, Malinda Coleman, Nancy M. Rand, Lindsey Coleman, Catherine Guigley, George Coleman, Frances Putney, Aneleeta Putney, Elizabeth A. D. Ruffner, Elizabeth Ruffner, Rob't. N. Dickenson, Peter Parish, Ann Ruffner (wife of Charles) Samuel Beaumont, Francis Griffin, Wil-

liam R. Cox, Elizabeth Cox, Louisa Hatcher, Ann Eva Jane Chilton, William V. Hutt, Eliza Shrewsbury, Sophia Jones, Joseph Blakeney, Julia B. Shrewsbury and Sarah Thompson Delville Hutt, 123.

Charleston, Kanawha, Novr., 29, 1835.

This day Miss Jane Trimble was upon examination by the session received as a member of this church, and the following persons were received as members upon certificate, to-wit: Doctor Hiel Morrison, Mrs. Sarah Morrison, Henry Manning, Elizabeth E. Manning, and Sarah Kelso; and after divine service the sacrament of the Lord's Supper was administered.

Matthew Dunbar, Clk.

Kanawha Salines, December the 20th, 1835.

This day the sacrament of the Lord's Supper was administered at Col. Ruffner's Meeting House, and Eliza Grant and Mary Ann Payne were received as members of this church upon certificate; and the following persons were also received as members upon examination before the session, to-wit: Jane Perry, Emily Perry, Isaac Ruffner, Mary Ruffner, Elizabeth Ruffner (widow), Nathaniel Fuqua, Albert Shelton, Richard Payne, Reuben Cox, Margaret Cox, and Edward Campbell, and the ordinance of Baptism was administered to Emily Perry, Isaac Ruffner, Mary Ruffner, Nathaniel Fuqua and Rebecca Cox, and Eliza Haskins, infant daughter of John and Nancy Ruffner and William Henry, infant child of Aneta (a coloured woman), were also baptized.

Andrew Dunbar, Clk.

Kanawha Salines, April 10th, 1836.

Jane Johnson, who produced a certificate from the Clerk of the Presbyterian Church in Albemarle County, bearing date of the 24th day of October, 1834, certifying that she was a member in good standing in that church, was this day upon examination by the session received as a member of this church; and after divine service the sacrament of the Lord's Supper was administered.

M. Dunbar, Clk.

Mrs. Martha N. Fry was Baptised upon the profession of her faith and repentance, during her illness, from which she never recovered on the 27th of August, 1830. Born October 18, 1807.

DEATHS OF CHURCH MEMBERS

Mrs. Jane Thompsons departed this life in the *triumps* of faith June 5th, 1830, in the 23rd year of her life.

Mrs. Martha N. Fry left this world with a clear prospect of glory above.

Anthony Banes (a man of colour) died suddenly Sabbath morning 22nd of May 1831.

DISMISSIONS

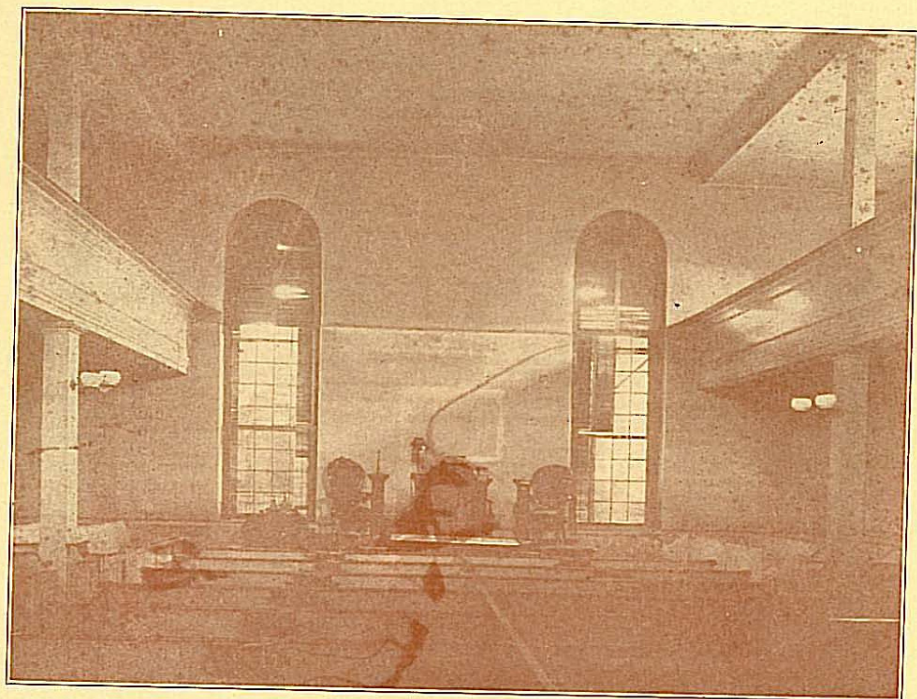
Mrs. Catharine Ruffner, dismissed to be connected with the church of Columbus, Ohio.

Mrs. Sarah Witherel, dismissed to be connected with P. Church Cincinnati, June 6, 1830.

Robert Poindexter and Margaret, his wife, removed to Pittsburgh.

The peculiar spelling and abbreviations of the records have been copied with care, thus giving the reader an occasional smile, for good spellers were rare, even in those days of the Blue backed speller.

HISTORIAN



INTERIOR OF OLD PRESBYTERIAN CHURCH ON VIRGINIA STREET

STAUNTON

Staunton was settled by white settlers in 1732 from the Province of Ulster, Ireland, descendants of people from Scotland, called Scotch-Irish.

They landed on the Delaware River, in coming to the Wilderness region, they crossed the Potomac River near the site of Sheperdstown.

They could not be accused of dispossessing the Indians of their land, as there were no Indian villages or wigwams in the region. They brought their Bibles, Confession of Faith, Shorter Catechism and Rouse's version of the Psalms of David.

No minister came to them, no preaching or baptism or the Lord's Supper. In 1737 the people made application to the presbytery of Donegal, Pennsylvania, for ministerial supplies.

The Presbytery could not grant the request at that time but subsequently sent the Rev. James Anderson to Virginia to intercede with the Governor of Virginia to obtain for them the freedom of public worship. Mr. Anderson visited the Valley in 1838, preaching the first sermon ever delivered in Augusta County at the home of John Lewis, two miles east of Staunton.

Later having heard of Rev. John Craig, a young preacher recently arrived from Ireland, they extended a call. In 1740 the call was renewed by commission, Robert Drake, Daniel Dennison, committee sent to Pennsylvania September, 1741. The Presbytery set apart Mr. Craig for "work of the Gospel ministry, south of Beverly's Manor"; nearly 600 miles distant, without a place for worship of a church, a wilderness in a proper sense and a few church settlers in it with numbers of heathen.

He kept a record of baptisms from October, 1741, the first year 133, 69 male and 64 female. February 26, 1841 he appeared before the Court of Orange County and took divers and sundry oaths to obtain for them freedom of public worship.

EXTRACTS FROM RECOLLECTIONS OF THE

REV. JOHN McELHENNEY, D. D.

By his grand daughter Rose W. Fry, selected and copied by his great grand daughter L. Josephine Mathews.

Rockbridge, Va., Feb. 13, 1808.

To Messrs. John Alderson, Henry Hunter, Alexander Welch, Thomas Gratton, Charles Arbuckle, William Morrow, Linah Mims and Thomas Creigh:

Dear Sirs: The bearer thereof is John McElhenney, who has been licensed to preach the gospel by the Presbytery of Lexington. He comes to you under the direction of a committee of the Presbytery, appointed by the Synod of Virginia at their last meeting to employ missionaries and will remain with you one month. He is a young man of very unblemished character, and we entertain strong hopes that he will be a respectable minister of the gospel.

As synod depends entirely on the liberality of the pious and benevolent for the support of their missionaries we have no doubt that you will pay due attention to this matter. I have taken the liberty of directing this letter to you (Mr. Alderson) because Mr. McElhenney will probably call on you first. You will be so kind as to introduce him to the other gentlemen to whom this letter is also directed.

Your very respectfully,

SAMUEL BROWN.

There were "eight points" in the two counties outside of his regular work where he preached occasionally in addition to making excursions into other counties. Once a year he journeyed into Pocahontas administering the sacrament at Oak Grove and Huntersville forty miles above Lewisburg. The regular appointments were at Union and at points in the neighborhood of Mount Pleasant.

The other neighborhood in which he preached regularly was on Indian Creek, some eight or ten miles east of Bethany, at the private residence of Robert Shanklin, an esteemed elder.

The people of these neighborhoods attended with great regularity, upon Dr. McElhenney's preaching in Union, taking with them provisions both for themselves and their horses; such was their esteem for their pastor, and their desire to hear the gospel preached.

Dr. McElhenney must have traveled from twelve hundred to fifteen hundred miles yearly; he preached over two hundred and fifty sermons a year; he was called here and there in emergencies to visit the sick, to marry the living and to bury the dead.

The field stretched from the Alleghanies on the east, to the Ohio on the west and altogether embraced a region of about two hundred square miles, when we take into consideration that it included quite an extent north and south of the center.

To the Rev. John McCue belongs the honor of planting Presbyterianism in this region.

My grand father says of him: "He was the first Presbyterian minister who labored on these western waters, except the missionaries before mentioned, whose visits were at distant intervals and at long periods."

In 1838 Lexington Presbytery had grown so burdensome, owing to the growth in numbers, and the organization of new churches in its

western territory, that a division was proposed and the latter boundary was relegated to Greenbrier Presbytery.

The names of the churches in the new Presbytery were: Lewisburg, Spring Creek, Union, Oak Grove, Head of Greenbrier, Tygarts Valley, Anthony's Creek, Parkersburg, Point Pleasant, Hughes' River, Carmel, Huntersville, Charleston, Muddy Creek and Gap Church.

Over eighty ministers have been connected with Greenbrier Presbytery since its formation in 1838. Amongst the most distinguished of these were Henry Ruffner, D. D., and Stuart Robinson, D. D., the editor of "Free Christian Commonwealth."

My grand father had a private school begun in 1808. This was the beginning of the Academy that has helped to educate so many legislators, great debators, scientific men. Of the students under my grand father's tutorship destined to enter the ministry were: Dr. William Plumer, Rev. Henry Ruffner, John L. Linn, a prominent Methodist minister, Rev. John Shuck, a Baptist missionary, Rev. John Steele, of Monroe, Rev. James B. Slater and others. Wm. S. Plumer walked all the way from Charleston to Lewisburg to enter the academy.

Almost at the opening of the school between 1809--1811 came young Henry Ruffner of about eighteen or twenty. Soon after coming to Lewisburg he united with the church and soon afterwards made up his mind to enter the ministry. He passed on to Washington college, studied divinity two years and in 1816 we found him preaching in the Kanawha Valley, organizing the first Presbyterian church in Charleston and alternating at the Salines where his father had opened up the first salt wells in that region. He was the pioneer of Presbyterianism in and about Charleston which town he found "notoriously irreligious" at his first settling there. In after years he became the president of Washington college.

It was a problem with Dr. McElhenney whether he had done more good teaching than preaching. He ministered to the church at Lewisburg for sixty-two years and died at the age of ninety.

REV. JAMES MOORE BROWN

1837 — 1862

Rev. James M. Brown was one of the five sons of Rev. Samuel and Mary Moore Brown. He was the father of four Presbyterian Ministers and the grand father of three.

He began his ministry with three Virginia Churches, became the agent for foreign missions thro Virginia and North Carolina, accepted the mission work thro western Virginia and organized the Huntington

First Church in July of 1838 soon after accepting the call to Charleston; he refers to this church as the 'Western Church'.

Dr. Brown came to preach and to teach in this and surrounding territory. He was deeply interested in youth and encouraged and aided many to obtain an education, among them Stuart Robinson, who became the first pastor to Kanawha Salines Church, and Milton W. Humphreys later the professor of Greek in the University of Virginia.

His pastorate of twenty seven years was eventful and useful and his son John C. Brown followed him. It has been said that thro the War between States, J. C. Brown was the only Presbyterian Minister between Lewisburg and the Ohio River.

He was a missionary minister and filled many pulpits; a study of the records of Kanawha Valley churches would reveal his name in most of them. After the War, he preached in Malden but regularly visited many churches: Buffalo, Coals Mouth, and others.

He arranged to preach the series of sermons in Coals Mouth "one each month for a year" and it is recorded that the church "gave to him the hundred dollars that was to have been given to his father." He urged congregational singing and used to say often "You do not sing to please yourself, but you sing to please God". When he returned to Malden shortly before his death, every church in Malden, even the colored churches dismissed, that all might hear him; and his name "Beloved of God" was a fitting title. It has seemed strange that never was he a pastor of any church, merely filling the vacant pulpits.





REV. J. CALVIN BARR

REV. J. CALVIN BARR

1824 — 1911

Rev. J. Calvin Barr was born in Jefferson Co., Pa., Nov. 11, 1824. His parents were among the pioneers of Presbyterianism in western Pennsylvania.

In 1855, after receiving an A. B. Degree from Washington and Jefferson College, he entered Western Theological Seminary of Allegheny and in January of 1857 was licensed and ordained to preach the Gospel. He became a Home Missionary in Pocahontas Co., Va., building up the Churches of Baxter and Liberty. Later he added the Pizgal Valley, preaching at Huttonsville and Beverly.

About the same time as his marriage to Maria Smith, daughter of Jos. Smith, D. D., in 1859, there came a call from Lewisburg to become asst. pastor to Dr. John McElhenny. The two men labored as father and son and it was the pleasure of the elder to give the assistant the more encouraging work.

Two revivals register the conversion of 30 and 90 souls. Dr. Barr once preached at Pt. Pleasant, and it is registered 30 made confession after the service.

He accepted a position to teach in Mercer Academy under Dr. W. N. Geddes, pastor of the Church in Charleston, and at once took charge of the Sunday School.

Dr. Barr was installed the pastor of the First Presbyterian Church (so named from the site of the first church). The two congregations continued to occupy the Church according to their agreement of 1872.

During his pastorate, Dr. Barr continued his energetic work in Home Missions. His missions were Clendenmin St. (now within the Union Mission), Black Hawk, Glen Elk (Bream Church), Glenwood, Lick Branch, South Side (now South Charleston), Riverside, Spring Hill, Big Chimney, and Blue Creek.

DIVISION OF CHURCH

Shortly after the beginning of the war, by mutual consent, contact with the Presbytery and Synod was abandoned, but in 1872 one hundred members of the old congregation, petitioned the Session that the Presbyterian relations be resumed.

The Session caused to be prepared two rolls, on which every member of the church was requested to place his wish, these rolls were prepared and placed in the lecture room March 14th, 1872 and on April 26, 1872 they were opened in the presence of the congregation. One hundred and fifty-three elected to remain with the old Presbytery of

SHORT SKETCH
of the
PRESBYTERIAN CHURCH
of Charleston, W. Va.

(Pencil notes by Dr. J. C. Barr)

Congregation divided February 21, 1872 23 went North and 152 South.

From 1820 to 1836 Pastors were Rev. Calvin Chaddock, Rev. Nathaniel Calhoun and Rev. H. S. Morrison (omitted by Mr. Baines in his address) after the death of Dr. Brown church was supplied by Rev. J. C. McBlaney and Rev. J. D. Downing, during the supply of Rev. Downing, he gave some offense to the Congregation and caused many to leave the church. Mrs. Helen Miller, Mrs. Ruth Norvell, Miss Lydia Whittaker and others went into the Episcopal Church.

Rev. Joseph Brown, one of the youngest of Mary Moore's five ministerial sons, was abundant in the labors of the church Anthony's Creek, Spring Creek, Oak Grove, Huntersville and Liberty.

Joe Ruffner and John A. Truslow old Elders, April 26, 1872, new Elders Dr. W. P. Ewing, John Bolling, J. E. Thayer and C. C. Lewis were elected. Rev. Ed. Eells, Moderator and installed—next day John Bolling elected Clerk.

Rev. J. C. Barr after serving this church before the division jointly with Rev. W. G. Geddes in 1868 was on the 26th April, 1872, elected for Pastor, Rev. Edward S. Eells presiding as Moderator. Call signed for Pastor (Rev. J. C. Barr) April 26, 1872.

May 9, 1872 Sabbath School reorganized. Committee appointed to examine old church building or build, taking subscription for a new church in May 1872, panic continued Spring of 1883 (Moving old church for \$15.00 June 20, 1872 Building Committee appointed.

Jacob Rand received January 13, 1873. Mr. Jacob Rand, Elder, died March 15, 1874, see Resolutions, Book No. 1 Page 52.

Book No. 1 page 95. Money made by raffling ordered returned.

January 23, 1882, Committee appointed to examine walls of church with view to enlarging. Elder Joel Ruffner died September 1882. In 1883 got Deed from Ruffner Heirs and School Board to Academy lot. First steps taken towards a Chapel in West Charleston.

(May 1884 Quarrier gave 25 foot Street to City. Col. John Starr elected Deacon May 2, 1885.)

Rev. J. E. Booser elected co-pastor April 12, 1885. Salary \$1200.00 and preaching arranged for at Spring Hill, West Charleston, Big Chimney and Blue Creek.

First Meeting of Session in West End Chapel held August 23rd, 1885 *

Meeting of Session September 1, 1885, agreed that Rev. J. E. Booker's Salary should begin May 1, 1885.

June 6, 1887 Resolution of Session requesting Trustees to take necessary steps to sell church property and reinvest in other property and church building.

September 25, 1887 Pastoral relations of Rev. J. E. Booker dissolved by vote of Congregation.

July 7, 1891 Deacon David Eagan instructed as superintendent to build Manse.

W. P. Fife preached in our church from 4th to 11th March 1894, and from the 11th to 16th in the Opera House, about 250 conversions, 83 united with our church.

May 16, 1894 Rev. H. Watson Smith, to preach this church and the Mission fields.

Elder W. S. Summers died October 23, 1894. See resolution Book 3 page 215.

January 21, 1895 G. E. Price, A. P. Rand, E. A. Palmer and J. M. Payne elected Elders.

August 27, 1895 Rev. R. M. Mark served 3 months to this date laboring in the mission fields.

February 24, 1896 Rev. J. S. McElroy, D. D., assisted Dr. Barr in a series of Meetings the result was 23 additions to our church.

October 10, 1875 C. C. Lewis was elected Clerk of Session.

February 8, 1888 Dr. T. C. Watkins received into the Church.

Quarrier Street paved 1889.

March 9, 1890, Jacob Goshorn received.

May 19, 1891, W. S. Summers elected Clerk.

Miss Fannie Cole Hogue joined January 23, 1876.

March 12, 1876 E. S. Arnold.

March 14, 1876 Aaron Whittaker, aged 85 years.

Mr. and Mrs. James Cowry, Feb. 28, 1876.

Virginia and Josephine Lewis united Nov. 24, 1884. Dr. Guerant preaching.

Annie D. Lewis received January 26, 1891.

Dr. Guerant with us in November 1884.

Dec. 12, 1884, Rev. Russell Cecil elected co-pastor. Did not accept with Salary \$1200.00.

May 17, 1891. New S. L. Flournoy, J. D. Baines and W. S. Summers ordained Elders and G. F. Coyle, H. R. Putney and W. F. Goshorn.

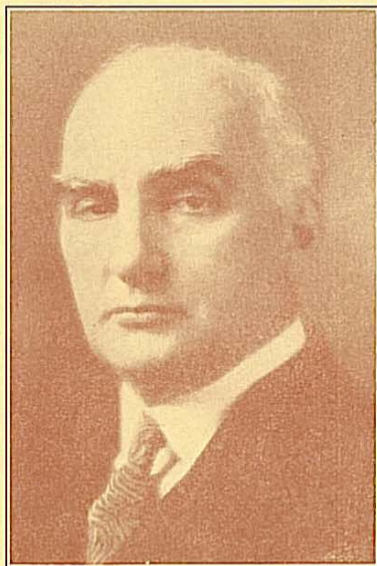
Dr. Barr after serving this church before the division jointly with

Rev. W. G. Geddes from 1869 was on *April* 26th, 1872, elected Pastor on the same day the following additional Elders were elected Bolling, Ewing, Thayer and Lewis and installed and with the two old Elders Joel Ruffner and John A. Truslow, signed the call, Rev. Edward Eells, presiding as Moderator.

Delegates were sent with reports to a Meeting of Greenbrier Presbytery which met at Huntington May 4, 1872, Rev. M. H. Bitteringer Moderator.

| | | | Total |
|-------------|-------------------------------------|-----|-------|
| May 7, 1873 | 1st report to Presbytery Com rec. | 42 | 210 |
| 1881 | " | | 260 |
| 1882 | " | | 250 |
| 1883 | " | | 225 |
| 1884 | " | | 210 |
| 1885 | " | 93 | 318 |
| 1886 | " | 44 | 338 |
| 1887 | " | 15 | 310 |
| 1888 | " | 22 | 312 |
| 1889 | " | 39 | 329 |
| 1890 | " | 28 | 342 |
| 1891 | " Rev. J. M. Evans | 163 | 477 |
| 1892 | (60 to Elk City & 60 to Lick Branch | 43 | 398 |
| 1893 | " | 44 | 442 |
| 1894 | " Rev. Sloan (South Side) Rev. Fife | 135 | 558 |
| 1895 | " | 29 | 555 |
| 1896 | | 42 | 500 |
| 1897 | | 20 | 490 |





DR. ERNEST THOMPSON
1902