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A history of Hat Creek Presbyterian Church, 1742-1953

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A HISTORY OF HAT CREEK PRESBYTERIAN CHURCH, 1742-1953

BY

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A THESIS
SUBMITTED TO THE GRADUATE FACULTY
OF THE UNIVERSITY OF RICHMOND
IN CANDIDACY
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AUGUST, 1954

PREFACE

All the records of the early history of Hat Creek were destroyed in a very unfortunate fire in 1854. The first two volumes of the present records are kept in storage at the Union Theological Seminary in Richmond, Virginia. The third volume, covering the period from 1902 to 1940, will probably be sent there for safe storage in the very near future. Employing every available source, the writer has attempted to give a chronological account of the events surrounding Hat Creek from its founding in 1742, through the end of 1953.

It would have been impossible to compile the data for this thesis and get it in a readable form if it had not been for the cooperation of those who possessed the records and a knowledge of some of the background to the founding of Hat Creek. A special acknowledgement must go to Dr. Henry M. Brimm, Librarian and Professor of Bibliography at the Union Theological Seminary, and his able staff. Others who deserve praise for their assistance are Miss Julia Asher, Mrs. Marion Fawcett, Mr. and Mrs. Clayton Foster, and especially Miss Anne Whitt, who typed the final draft of this paper. The writer extends his sincere thanks and appreciation to these people collectively and individually for their constructive criticism and help in every way.

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INTRODUCTION

A large number of immigrants from Ireland, who were what we call the Scotch-Irish, settled in Pennsylvania. This hearty stock of people were not of the accepted orthodox Anglican faith, but instead followed the Presbyterian doctrine of John Knox. Due to their robust and energetic mode of life on the frontier of Pennsylvania, they began to grow restless. The two main things that they desired were land, which was cheap or free, and the opportunity to follow and practice their religion without interference from the government. The result was a mass migration from Pennsylvania through western Maryland, up the Shenandoah Valley into Virginia, and down into North Carolina, Kentucky, and what is today West Virginia.

About the year 1735, William Hoge moved from Pennsylvania and settled on the Opekon, which is about three miles south of Winchester. The Opekon meeting house was built on his tract of land. Soon such families as Glass, Vance, Allen, Colvin, White, and others joined him thus forming the Opekon Congregation, the oldest congregation reported west of the Blue Ridge Mountains.¹ It was about this time that settlements were made on Cub Creek (c. 1738) in Lunenburg County (now Charlotte) and

1. William Henry Foote, Sketches of Virginia, I, 102.

on Buffalo Creek in Amelia County (now Prince Edward) by the influence of Mr. Caldwell. These were followed in quick succession by other settlements at Concord and Hat Creek in what is now Campbell County and at Rockfish in Nelson, then a part of Albemarle.²

It appears that the number of those who wanted to migrate became so large and the desire for the ordinances of religion was so strong that on Friday, May 26, 1738, the subject was brought before the Synod of Philadelphia.

Upon the supplication of John Caldwell, in behalf of himself and many families of our persuasion, who are about to settle in the back parts of Virginia, desiring that some members of the Synod may be appointed to wait on that government, to solicit their favour in behalf of our interest in that place: Overtured, That according to the purport of the supplication, the Synod appoint two of their number to go and wait upon the governor and council of Virginia, with the suitable instructions in order to procure the favour and countenance of the government of that province, to the laying a foundation of our interest in the back parts thereof, where considerable numbers of families of our persuasion are settling, and that something be allowed out of our fund to bear the charges of said brethren who shall be appointed, and that also provision be made for supplying the congregations of said brethren during their absence from them, while prosecuting that affair; and that Messrs. Robert Cross, Anderson, Conn and Orme, prosecute said affair; and that Messrs. Thompson, Dickinson, and Pemberton, prepare instructions for the said brethren, and write a letter in the name of the Synod to said government, to be brought in and approved by the Synod...And

2. Ibid.

it is further overtured, that these brethren be allowed a discretionary power of using what money they have occasion for, to bear their expenses in a manner suitable to this design, being accountable to the Synod for their conduct in the whole affair. Approved nemine contradicente.³

The committee got busy and prepared the following letter which was presented and approved on May 30th:

To the Honourable William Gooch, Esquire, Lieutenant Governor of the Province of Virginia, the humble address of the Presbyterian ministers convened in Synod, May 28th, 1738, &c. May it please your honour, we take leave to address you in behalf of a considerable number of our brethren who are meditating a settlement in the remote parts of your government, and are of the same persuasion with the Church of Scotland. We thought it our duty to acquaint your honour with this design, and to ask your favour in allowing them the liberty of their consciences, and of worshipping God in a way agreeable to the principles of their education. Your honour is sensible that those of our profession in Europe have been remarkable for their inviolable attachment to the Protestant Succession, in the illustrious house of Hanover, and have upon all occasions manifested an unspotted fidelity to our gracious sovereign, King George, and we doubt not but these our brethren will carry the same loyal principles to the most distant settlements where their lot may be cast, which will ever influence them to the most dutiful submission to the government which is placed over them. This we trust will recommend them to your honour's countenance and protection, and merit the free enjoyment of their civil and religious liberties. We pray for the Divine blessing upon your persons and government, and

3. Records of the Presbyterian Church in the United States of America, p. 137.

beg leave to subscribe ourselves your honour's most humble and obedient servants.⁴

Since most of Virginia, as well as the neighboring colonies, was covered by virgin forests, there were practically no roads connecting the colonies. Travel was most difficult and a very slow process. When the Synod met in May of 1739 it received an answer to the letter that had been sent to Gooch in Virginia. His letter was dated as of the fourth of November, 1738. The following is from the Minutes of the Synod of Philadelphia on May 28, 1739:

Mr. Anderson reports, that in compliance with an order of Synod last year, he had waited upon the Governor of Virginia, with the Synod's address, and read (received) a favourable answer, the substance of which is contained in a letter from the governor to the moderator of the Synod, which is as follows:

'Sir: By the hands of Mr. Anderson, I received an address signed by you, in the name of your brethren of the Synod of Philadelphia. And as I have been always inclined to favour the people who have lately removed from other provinces, to settle on the western side of our great mountains; so you may be assured, that no interruption shall be given any minister of your profession who shall come among them, so as they conform themselves to the rules prescribed by the act of toleration in England, by taking the oaths enjoined thereby, and registering the places of their meeting, and behave themselves peaceably towards the government. This you may please to communicate to the Synod as an answer of theirs.

Williamsburg, November 4, 1738

Your most humble servant,
William Gooch⁵

4. Ibid., p. 140.

5. Ibid., p. 145.

The John Caldwell, who urged that his fellow Scotch-Irish Presbyterians join him in Virginia, settled himself at Cub Creek in Charlotte County. He was the grandfather to the Honorable John Caldwell Calhoun of South Carolina. The greater part of those who settled in that area around Cub Creek ultimately moved to West Virginia, now Kentucky.⁶

6. Foote, op. cit., pp. 104-105.

I

The credit for the founding of Hat Creek Presbyterian Church, which is two hundred and twelve years old this year (1954), belongs almost entirely to one John Irvin.⁷ He and his wife, the former Mary Boyd, were married in Ireland. They then emigrated to Pennsylvania where they lived for approximately twenty years. Mr. Irvin heard that there was much free and unoccupied land in the province of Virginia and he desired to move there with his family.⁸ According to William Irvin in his Memoirs, his grandfather, John Irvin, made a visit to Virginia and claimed all the land within four or five miles of the place to which he would ultimately immigrate from his home in Pennsylvania. The only person seen

7. The writer has found the name Irvin written in any of four ways. These include the spelling as Irving, Irvine, Irwin, and Irvin. The most accepted form is that of Irvin and this form will be used consistently throughout this paper unless for illustrative purposes or in quotations.

8. William Irvin, A Sketch of the History of Hat Creek Church: From 1742 to 1854, p. 1, indicated hereafter as History of Hat Creek Church.

there was an old white man who was soon to die. He was glad for the Irvin family to settle here and take possession of the land on the promise that they would allow him to live with them and be attended to until he died.⁹

It was around 1739 when the Irvin family arrived and settled within a mile of what is now Hat Creek in Campbell County, Virginia.¹⁰ When John Irvin arrived in Virginia he brought with him ten white people and two Negroes named Sam and Mollie. These white people included Irvin, his wife, and his eight children named Abraham, William, Robin, John, Elizabeth, Mary, Nancy, and Margaret. His was supposed to have been the first plantation settled and cultivated within 35 or 40 miles of Hat Creek.¹¹

The old man was still there, as the legend has it, but died soon afterward. He is supposed to have been buried beside a large rock at the upper end of a field next to the Little Falling River.¹² There is a large rock in the bend of Little Falling River on the farm of Mr. Collins Clark (the sixth lineal descendant of John Irvin), but no trace has been found of any tombstone or marker to indicate the grave of this

9. William Irvin, Memoirs, p. 1.

10. Irvin, History of Hat Creek Church, p. 1.

11. Irvin, Memoirs, pp. 1-2. This distance is greatly exaggerated. The Cub Creek settlement was less distant than 30 miles.

12. Ibid., p. 2.

"mystery man" nor has any record been found to establish his identity.¹³

Other people heard of this settlement and began to move nearby. After John Irvin had gotten his family settled and was endeavoring to provide them with the necessities of life, he turned his attention to another basic product of good, clean human existence. This was the spiritual need. He did not forget God, who had blessed him with so many fine children and had safely seen him to this beautiful virgin country. John Irvin and some other men of the Presbyterian faith cooperately built a large log meeting house. The principle part of the cost was paid by a parcel of land donated by Irvin on the other side of the creek from the meeting house. It was about the year 1742 that this first church was built in what is now Campbell County.¹⁴

It is said that before Mr. Irvin left Pennsylvania the well known Gilbert Tennant agreed to come to Virginia after the Irvins had settled and give them a start if they found themselves to be short of preachers. When the new meeting

13. The writer has had several interviews with Miss Julia Asher and Mrs. Marion Asher Fawcett, who are direct descendants of the founder of Hat Creek. Both have done extensive research into the history of Hat Creek and their family background. Collectively and individually, they have been of great service to me in adding humorous incidents and factual information. Hereafter the reference citation used will be, Asher Interview.

14. Irvin, History of Hat Creek Church, pp. 1-2.

house had been completed, Mr. Irvin sent word to Pennsylvania that everything was in readiness for Mr. Tennant to journey to Hat Creek and commence preaching there. This great preacher is supposed to have stayed in the home of John Irvin for a period of twelve months, preaching almost every Sabbath as a supply for the people there. He preached a few Sabbaths elsewhere and also during the week days. When he was not preaching, he amused himself by hunting and shooting wild deer. While he was there Mr. Tennant organized the church and it was said that John Irvin was one of the first Elders to be ordained. After his twelve months were up, Mr. Tennant returned to Pennsylvania, but his memory lingered on at Hat Creek for many years. When he left, even those who were not members of the church wept.¹⁵

Unfortunately the early records of Hat Creek Church were destroyed by fire in 1854 when the storehouse of Mr. A. W. SMITH was burned.¹⁶ Due to this tragic loss, the definite authenticity of some of the dates, events, and people involved may be open to some question, but by a careful cross-checking they are as accurate as the writer is able to discover. According to Foote, quite a few ministers came from Pennsylvania to Virginia to preach and supply, among these were Gilbert

15. Ibid., p. 2.

16. The Sessional Records of Hat Creek Church: (1854-1882), no page number.

Tennant and his two brothers who visited in Hanover. Foote evidently thought that Tennant visited Hat Creek because he wrote, "Hat Creek in Campbell County was consecrated with the prayers of Gilbert Tennant."¹⁷

After Hat Creek's first preacher had gone, there was a season without any stated supply. Occasionally traveling preachers would stop and preach. One such itinerant minister was a young man who had just entered the ministry. After he had finished his sermon it began to rain, thus detaining the people from departing. To cope with the situation he arose and continued to speak. After the shower, as the audience was leaving, he uneasily asked John Irvin how he liked his sermon. Irvin replied, "'Young man let me tell you, when you are done quat (quit ?)!" This short statement had the effect of saying that he should have sat down when he was through.¹⁸

The elders of the church were able to get another preacher to supply. This was said to be Mr. James Waddell, the famous "blind preacher," although no written record of any kind can be found to substantiate this. It was told for many years that he was the best orator who had the pleasure of preaching at Hat Creek. From all accounts the church prospered while he was there and usually had many listeners. Finally he was

17. Foote, op. cit., I, 145.

18. Irvin, History of Hat Creek Church, p. 2.

called elsewhere.¹⁹ Mr. Waddell was very active in the Lord's work throughout the state. After he was overtaken by blindness, he still continued to preach the gospel. He died in 1805 after moving to Louisa in the year 1785, where he had four preaching places.²⁰ According to Mr. Irvin's brief account of the community and church, the next stated supply procured was David Rice. He preached there for several years and his meetings were very crowded, especially at times when the Sacrament was to be administered. At one of these fall sacraments wine could not be procured at that time for the event. This did not disturb Mr. Rice because he sent to the woods for grapes and had the juice squeezed from them. He said that it was not necessary for the juice of the grape wine to ferment to serve for the sacramental purposes.²¹ It is not certain when Mr. Rice first preached at Hat Creek. He definitely supplied there from time to time later in the century as the chronology of this paper will indicate.

Although the community was still small the people were very active in religious affairs. When they did not have a supply of their own they would visit other churches.

... (a) letter of Mr. Davies (DR. SAMUEL) discriptive of one of his preaching sessions at Cub Creek, July, 1755, is proof of the attractive power of that

19. Ibid., p. 3.

20. Handbook of the First Presbyterian Church, p. 20.

21. Irvin, History of Hat Creek Church, p. 3.

wonderful evangelist and of the extent of territory from which the large congregations of Cub Creek were drawn at that period. 'About two months ago I took a journey to Mr. Henry's congregation at Cub Creek to assist him in administering the Sacrament. In thirteen days I preached eleven or twelve sermons, with encouraging appearances of success. At the Sacrament in the wilderness there were two thousand Hearers, and about two hundred communicants.' In this great multitude were numbers of people who came from Buffalo and Walker's Churches in Prince Edward, and from Hat Creek and Concord Churches in Campbell, to visit friends and relatives of a Kindred church. There were also many converts from the neighboring churches of the Establishment.²²

It is not certain to what Presbytery Hat Creek Church was attached when it was first organized. One source seems to think that its attachment was to the Presbytery of Snow Hill.²³ Dr. Delemo Beard conjectured that at its beginning it attached itself to the Presbytery of New Brunswick because Gilbert Tennant was a member of that Presbytery.²⁴ Regardless of whether it belonged to either of them, the first written account on the records was in the Minutes of the Hanover Presbytery on October 7, 1763, when Mr. Richard Sankey was appointed to preach at Hat Creek on a week day.²⁵

22. Elizabeth Venable Gaines, Cub Creek Church and Congregation: 1738-1838, pp. 21-22.

23. Histories of Roanoke Presbytery and its Congregations, p. 56.

24. Delemo L. Beard, Origin and Early History of Presbyterianism in Virginia, p. 305.

25. Ibid.

John Irvin was not only active at his own church, but he also was active enough to attend a number of the meetings of the Presbytery. The first record of his attendance at one of these meetings was on April 1, 1767, at Hanover. His name was listed as John Irvine.²⁶ He attended the meetings of the Presbytery on October 5, 1768 and April 12, 1769.²⁷ Three other times he was able to be present at the meetings of the Hanover Presbytery during his long life. These were on October 11, 1769, October 25, 1775 and also on June 18, 1777 at Concord.²⁸

On April 15, 1769, William Irvin, the son of John Irvin, began the first of his trials before the Presbytery as a part of his training toward being ordained minister. He was examined as to his religious ends and experiences in desiring to undertake the sacred work of the ministry, and also on his knowledge of Latin. His account, that he gave of the first two, was satisfactory, as well as his skill in Latin, and all were sustained as parts of trial.²⁹ At a later meeting of the Presbytery he was examined on his knowledge of logic, rhetoric, ontology,

26. The Hanover Presbytery Book: After the Union of the Synod, Begun July 1758, I, 97.

27. Ibid., I, 110, 115.

28. A Book, containing the Minutes of the Pby of Hanover, Virginia: from the Year of our Lord 1769, until the year 1785, II, 2, 63, 80.

29. The Hanover Presbytery Book, I, 122.

geography and the Greek language.³⁰

Mr. William Irvin delivered an Exercise on the polemick question 'An Fidelium Infantes baptizandi (illegible) and a Sermon on Prov. the 11th & 30th, which were sustained as parts of Tryal. The Pby appointed him a presbyterial Exercise on the 17th chap. of the Acts, the 26 & 27 verse and a popular Sermon on Ephe: 6th Chap: 13 & 14 verse, to be delivered at our April Pby ensuing.³¹

Mr. Irvin however, did not make an appearance at the next meeting.³²

On October 18, 1770, the presbytery agreed that for the sake of the people who had come for public worship, Mr. Irvin should now deliver his popular sermon and presbyterial exercise which he did accordingly. His discourses were approved by the presbytery and held as part of his trials for being licensed a preacher of the Gospel. His reasons for not attending the last meeting were judged good. He was then examined on questions in divinity which he answered ex tempore to the satisfaction of the Presbytery.³³

The Presbytery being now fully satisfied (sic) with Mr. Irvin's whole Tryals (sic), and that no more Tryals of him are now requisite, and Mr. Irvin having now (illegible) the Formula acknowledging the Westminster Confession of Faith and promised Subjection in the Lord to his Brethren of our Church, the Moderator by appointment of Pby licensed (sic) the said Mr. William Irvin, to preach

30. A Book, containing the Minutes of the Pby of Hanover, Virginia, II, 6.

31. Ibid., II, 6-7.

32. Ibid., II, 11.

33. Ibid., II, 19-23.

the Gospel of Jesus Christ, wherever divine Providence shall direct and Mr. Rice gave him suitable Directions and Exhortations.³⁴

Mr. Irvin was then appointed to supply three Sabbaths at Timber Ridge; three at Rockfish, three at Mountain Plain, three at Briery and as many at Cumberland and the rest of his time was to be spent among the various vacancies at his discretion by the next Presbytery meeting.³⁵

David Rice was ordered by the Presbytery to give one-fourth of his time at Cub Creek until the Presbytery saw fit to alter the appointment. He gave his consent, provided that the late sale of his land at Hat Creek, where he then resided, and the purchase of land he made at the Peak's of Otter did not prevent this order from taking effect. This would seem to indicate that he was supplying at Hat Creek at that time. This was October 19, 1770.³⁶

When the Presbytery next met, William Irvin was appointed to supply four Sabbaths between Briery, Harris's Creek and Cumberland Meeting house; four Sabbaths between Rockfish and Mountain Plain, and two Sabbaths between Timber Ridge and Hall's Meeting house. He was also to supply two at Upper and Lower Calf-Pastures, six Sabbaths in the western vacancies, and one at Kartmill's Meeting house. In addition to that he was

34. Ibid., II, 24.

35. Ibid., II, 26.

36. Ibid., II, 26-27.

assigned to assist Mr. Brown to administer the Lord's Supper at Timber Ridge before the next fall. His appointments were two and three times more than the average and more than most exceptional ones.³⁷

One time that John Irvin appeared at the Presbytery not mentioned above was on October 9, 1771, when he presented a supplication for supplies to be made at Hat Creek and Cub Creek.³⁸ In response to this Mr. William Irvin, his son, was appointed to supply one Sunday each at these churches, in addition to his other assignments made that day. Mr. James Campbell was also appointed to supply one Sabbath at Hat Creek which was reported as fulfilled at the next meeting of the Presbytery.³⁹

In April of 1772, Hat Creek asked for a supply but no definite action was taken.⁴⁰ It is possible that some of the preachers who were to preach at various vacancies, at their discretion, might have gone there. Again on October 14, 1772, Hat Creek asked for a supply, but no appointments were made to it at that meeting of the Presbytery.⁴¹

According to the Encyclopedia of the Presbyterian Church, Mr. James Mitchell was installed pastor of Hat Creek and Cub

37. Ibid., II, 29-30.
 38. Ibid., II, 37.
 39. Ibid., II, 38-39.
 40. Ibid., II, 41.
 41. Ibid., II, 44.

Creek in 1774, and he ministered to them for about three years.⁴² According to Gaines, after a few years at Cub Creek, Mitchell moved to Bedford in 1787. He was pastor there for 54 years and the people called him "Father Mitchell."⁴³

Within two days the Hanover Presbytery made some very important decisions. On October 13, 1774, the Presbytery authorized the founding of Augusta Academy which would later be called Liberty Hall Academy and still later be known as Washington College. The last time that the name of the college was changed was after the Civil War when it became known as Washington and Lee College.⁴⁴

On October 14, 1774, the Presbytery also took into consideration the establishment of a public school for the liberal education of young men in Virginia in addition to the Augusta Academy. It was to be located south of the blue ledge (?). This Prince Edward Academy was first called by the old name, Hampden Sidney, in May of 1776.⁴⁵

It was said that the elders at Hat Creek were very tolerant toward preachers of other denominations and quite a few preached

42. Alfred Nevins, ed., Encyclopedia of the Presbyterian Church, p. 531.

43. Gaines, op. cit., p. 46.

44. A Book containing the Minutes of the Pby of Hanover, Virginia, II, p. 55 et seq. See Appendix A.

45. Ibid., II, 57-58. See Appendix B. Today it is spelled Hampden Sydney.

there. They were welcomed to use the church at Hat Creek as long as it did not interfere with the days on which Presbyterians were preaching. One such preacher was William Dodson of the Baptist denomination who preached at Hat Creek about 1774-1777 it is thought, but the date is not certain. Irvin's History of Hat Creek tells of the incident about Mr. Dodson. It seems that after he had preached there awhile he took a journey across the mountains to preach to the people on the frontier. He told of the great revival that had taken place, at which he baptized a great number of people by immersion, and stated that he would soon make the journey again. To learn more of this spiritual rejuvenation on the frontier, Mr. Mitchell wrote to his father-in-law, David Rice, who was at approximately the area where the revival was supposed to have taken place. From the information he got in reply to his letter, it was discovered that while Mr. Dodson was over the mountain no revival had taken place and he had baptized only one person. When Dodson preached again at Hat Creek, John Irvin, in his own mind, questioned the ethics and integrity of this minister who was preaching among his people. Entering the meeting house he said to Dodson, "'Dodson, gan your ways out of that pilpat!'"⁴⁶ This ultimatum was immediately complied with, but before Irvin could leave the meeting house he heard Dodson reply, "'there

46. Irvin, History of Hat Creek Church, p. 4.

is the publick road - you cannot make me gan my ways out of that."⁴⁷ The congregation was startled to hear brother Irvin order the preacher out of the pulpit, but most of the people concurred with his action after they were told why he had acted as he did.⁴⁸

When Dodson was banned from preaching in the church he went out in the public road and preached, where only a few followed to hear him. He was able to convert only five people to accept his teaching. These were Elder Charles Cobbs, his sons, John and Jesse, his daughter Mary, and Mrs. Cobbs, although the latter was much harder to persuade than the others. Mrs. Cobbs was very influential in the community and it was she on whom he had to concentrate after he had baptized the other four by immersion. Dodson used psychology to appeal to the people when he baptized Mrs. Cobbs. The baptism was performed in the dead of night by the light of torches on the banks of Little Falling River. He thought that when the people saw that Mrs. Cobbs could not wait until daylight to be baptized, it would influence others to quickly follow her into the water, but his psychology failed. Even she still continued to attend the services at Hat Creek and partook of the Communion with the Presbyterians. She was called before the Baptists to

47. Ibid.

48. Ibid.

account for her actions, but she said that she could see no harm in communion at the Lord's table with saints of the Lord. Her conversation and logic were too much for her interrogators, therefore, they decided to just let her alone. Until she died she still continued to attend services at Hat Creek and observe the Lord's Supper with them.⁴⁹

The Clark family which has been very active in the Hat Creek community in civic and religious affairs first made its appearance in the Lynchburg area about the time of the American Revolution. The first of the Clarks who came was Edward, a Quaker, who settled at the Lynchburg Quaker Colony. He had come from Louisa County where the Quakers were not very popular because the Anglican faith was predominant there. The Quakers left Lynchburg to escape military service. Edward went to Chickentown (Madisonville). Paulette Clark, a surveyor, came to tutor in the home of Major John Irvin. He married the daughter of John Irvin and later became one of the principal leaders in the Hat Creek community for many years.⁵⁰

The Augusta Academy was probably renamed as the Liberty Hall Academy because of the patriotism aroused by the Revolutionary War. Not much was recorded in the Presbytery records about the war, but they recognized the importance of its end and

49. Ibid., pp. 5-6.

50. Asher Interview.

were eternally grateful for its termination. This was evidenced by the following resolution which was passed on October 26, 1781.

In consequence of the late signal Interposition of divine Providence in the capture of Charles Earl Cornwallis & his army at York (Yorktown), the Presbytery appointed the second Wednesday of December as a day of public Thanksgiving in the churches under their care, unless where the different Ministers may have received timely notice of another day near it, appointed by Government.⁵¹

At the meeting of the Presbytery in October, 1781, Mr. _____ Smith was appointed to preach one Sunday at Hat Creek before the next meeting of the Presbytery. It is not known if this was fulfilled because the minutes of the next meeting of the Presbytery were lost.⁵²

Only a few lines were found in the Presbytery records concerning Hat Creek during the 1780's and 1790's and of course nothing can be found from the records of the church because they had been destroyed by fire as stated before. At most of the meetings of the Presbytery, Hat Creek asked for a supply or a regular minister. Sometimes the requests would be acted upon and sometimes they would not.

On May 21, 1782, the united congregations of Hat Creek and Concord presented a supplication to the Presbytery for the services of Mr. Mitchell and also asked for an ordained minister.

51. A Book, containing the Minutes of the Pby of Hanover, Virginia, II, 149.

52. Ibid.

Acting upon this request the Presbytery ordered Mitchell to supply four Sabbaths at the united congregations of Hat Creek and Concord. Mr. Rice was appointed to supply one Sabbath each at Hat Creek and Concord.⁵³ The records show that Mr. Rice got a call from Kentucky and accepted the same on May 21, 1783.⁵⁴

At the October meeting of the Presbytery in 1783, a supplication was presented from the united congregations of Hat Creek and Cub Creek for the labors of Mr. Mitchell for one year, and they desired his ordination as soon as possible.⁵⁵

The Presbytery in compliance with the request of Cub Creek & Hat Creek Congregations, allow Mr. Mitchell to supply in these Congregations as it shall be agreeable to him & the people; and appoint a Presbytery to meet at Cub Creek the last Thursday in February for his ordination. Mr. Irvin is appointed to preach his ordination Sermon....⁵⁶

It is impossible to record historically all the people who have preached at Hat Creek since its founding mainly because of the loss of the records to the fire. It is also very difficult to place in chronological order the appearance of those who did preach there. According to Mr. Irvin's pamphlet on Hat Creek, he says that after Mr. Waddell, the people who preached there were David Rice, William Mahon, Cary Allen, William Irvin, and

53. Ibid., II, 150-154.

54. Ibid., II, 121.

55. Ibid., II, 162.

56. Ibid., II, 162-163.

James Mitchell.⁵⁷ He thought that William Mahon followed David Rice, and maybe he did, but the Presbyterial Records do not mention Mahon preaching at Hat Creek until after May 18, 1785, which will be shown later. It has already been shown that David Rice was living at Hat Creek in 1770 and therefore it can be assumed that he was already preaching there.

The Presbyterial records do not mention Cary Allen as having preached at Hat Creek, but it is very probable that he did so. It was said that the topic of his most famous sermon was "MENE, MENE, TEKEL, UPHARSIN." This is found in the fifth chapter of the Book of Daniel, verses 25 through 28. After he preached at Hat Creek, probably in the middle or late 1770's, he is supposed to have moved away and died shortly afterward.⁵⁸

In order to eliminate confusion in the readers' minds, it must be remembered that Hat Creek was not large enough to support a full time preacher. Therefore, if the name of the various people seem to overlap it is because they would supply there awhile and then go elsewhere, only to return often to supply again. In the meantime someone else probably would preach there before they returned.

At the meeting of the presbytery at Timber Ridge on October 26, 1784, Mr. Smith made a verbal supplication in behalf of

57. Irvin, History of Hat Creek Church, p. 3.

58. Ibid.

Hat Creek, Concord, and Cub Creek for a supply to them. The Presbytery decided to let Mr. Smith supply one Sabbath at each church.⁵⁹ Again on May 18, 1785 these same three churches presented a verbal supplication for supplies. At this meeting of the Presbytery Mr. William Mahon finished his trials and was thus licensed to preach the Gospel of Jesus Christ. It was Mr. Mahon who was appointed to supply discretionary at Hat Creek, Cub Creek, and Concord.⁶⁰

William Irvin about this time won the honor of being the first minister in Albemarle County to be granted a license by the court to perform the marriage ceremony. An act in 1784 abolished a former act which had required all marriage to be solemnized by the ministers of the Established (Anglican) Church. The act also authorized the courts to license ministers of all denominations to perform the ceremony.⁶¹

In September, 1786 a check was made by the Presbytery to see who was in charge of certain churches. Hat Creek was among those listed as being vacant. At the same meeting the Presbytery was ordered by the Synod to collect funds to defray certain expenses incurred. Mr. Mitchell was to collect the

59. A Book Containing the Minutes of the Pby of Hanover, Virginia, II, 174.

60. Ibid., II, 188-189.

61. Handbook of the First Presbyterian Church, p. 20.

share of the Hat Creek Congregation.⁶² Mr. Mitchell, on behalf of Hat Creek, issued another supplication for a supply. He was selected to be that supply for one Sabbath by the next meeting of the Presbytery. He, along with Mr. Smith, was to administer the Sacrament of the Lord's Supper at Cub Creek. This was in April of 1787.⁶³

A newcomer was present at the meeting of the Presbytery on September 20, 1787. The records state:

The Revd Archibald McRobert, formerly a minister of the Episcopal Church in Virginia, but now a Dissenter from that Church and a minister of an independent Congregation, a Gentleman of good character in churches being present, was invited to sit as a corresponding member and took his seat accordingly.⁶⁴

By a unanimous vote, the next day, Mr. McRoberts was given an invitation to join the Presbytery and become one of them. Upon his acceptance he received the right hand of Fellowship. The Presbytery considered him regularly ordained and he took his seat as a member.⁶⁵

While the September session of the Presbytery was convened, Mr. Mahon was appointed to supply one Sunday each at Hat Creek, Cub Creek, and Concord, while Mr. Mitchell was to

62. Minutes of the Presbytery of Hanover: From the year 1786 to the end of the year 1795, pp. 2-3.

63. Ibid., p. 6.

64. Ibid., pp. 14-15. In most instances he is referred to as McRoberts. The writer will use the "s" unless for illustrative purposes.

65. Ibid., p. 16.

give his services one Sabbath at Hat Creek. It was agreed that Mr. Drury Lacy should be licensed as a probationer and considered as a candidate for the ministry. He also was to supply at least one Sabbath at the above three churches. Mr. Lacy fulfilled his appointments except that at Hat Creek but his failure to do so was sustained; however, he was ordered to supply two Sabbaths by the next Presbytery meeting.⁶⁶

According to the Presbytery records of April 18, 1788, Hat Creek and Cub Creek were asking for supplies again. Mr. McRoberts was to supply Hat Creek for two Sabbaths, Mr. Mahon one, and Mr. Lacy one. He was also to make up the time he missed supplying there. It is not certain if all of these engagements were fulfilled because the minutes of the Presbytery for October 10, 1788 state, "'The excuses which were offered by Mr. McRobert, Mr. Mitchell, & Mr. Lacy for failure in some of their appointments were sustained.'"⁶⁷ A request was submitted by Hat Creek, Concord and Walker's Church for the ordination of Mr. Mahon. The Presbytery ordered that he be ordained.⁶⁸

The congregation built a new meeting house. The date is not known but, it was prior to 1788. Mr. Irvin gave a plot of land as his contribution toward this new place of worship.

66. Ibid., pp. 17-18, 21.

67. Ibid., p. 24-27.

68. Ibid., p. 27.

When this church was completed the eldership consisted of John Irvin, Major Irvin (his son), Captain John Marshall, Captain Charles Cobbs, Captain Publius Jones, and Joshua Morris. Hat Creek had prospered well and had a fine eldership of very capable men. Unfortunately Elder John Irvin was not long to remain with his people. The Lord called him to his just reward about the year of 1788 or 1789.⁶⁹

At the meeting of the Presbytery on October 9, 1790, the following resolution was passed,

Resolved — That the first day of January be observed as a day of Thanksgiving & praise to God, the bountiful giver of all blessings, for the plentiful crops with which he has favoured this (illegible) & that the clerk inform the absent members thereof as soon as possible.⁷⁰

From 1791 to 1800 very little was written in the Presbytery Records about the church at Hat Creek. It was mentioned that Hat Creek was under the care of Reverend William Mahon in 1791 and 1792. Mr. McRoberts was to supply one Sabbath in 1793 and Mr. Mitchell one Sabbath in 1794.⁷¹

According to Mr. Irvin's account, William Moore supplied at Hat Creek, probably in the early 1790's and was well liked by the people there.⁷² Moore was a former Methodist preacher,

69. Irvin, History of Hat Creek Church, pp. 4-6.

70. Minutes of the Presbytery of Hanover: From the Year 1786 to the end of the year 1795, p. 81.

71. Ibid., pp. 109, 140, 168, 190.

72. Irvin, History of Hat Creek Church, p. 6.

who had been received by the Presbytery and duly ordained a minister of the Presbyterian faith on October 16, 1789.⁷³

One single reference, as I interpret it, seems to indicate that three other men preached at Hat Creek about 1795 and shortly afterwards. Mr. Irvin does not mention them nor do any of the records, but the following quotation states:

In 1795 the Rev. William Crawford, brother or near relative of Mr. Charles Crawford, succeeded Mr. Darneile, preaching at Rockfish Keys, the old court-house, and Hat Creek. Mr. Crawford was, I believe, the last regular minister of this parish until the Rev. Charles Page undertook the charge of it, in connection with that of Lexington, some years after the revival of the Church commenced.⁷⁴

At the April meeting of the Presbytery in 1797, it was reported that some of the churches were without pastors or supplies and alone could not support one. Several churches were named that should, by uniting, be able to get one. Among those who could not, in the opinion of the Presbytery, afford to keep a minister were Cub Creek and Hat Creek, along with several others.⁷⁵ In October 1797 and again in April, 1798, Mr. Lyle was appointed to supply at Hat Creek. Mr. Baxter was also to supply one Sabbath in the latter year.⁷⁶

73. Minutes of the Presbytery of Hanover: From the Year 1786 to the end of the year 1795, pp. 42-46.

74. Bishop William Meade, Old Churches, Ministers and Families of Virginia, II, 59.

75. Proceedings of the Presbytery of Hanover: From the Year 1796 to the Year 1804, p. 21.

76. Ibid., pp. 27, 35.

The year 1799 seemed to be a turning point for Hat Creek because from that time on they were to have a pastor for several years, in the person of Mr. McRoberts. The Presbytery of Hanover reported at its meeting on May 11, 1799, that they consisted of 11 ordained ministers at that time. William Irvin was without charge. Rev. Archibald McRoberts was reported as supplying Old Concord, Little Concord, and Hat Creek.⁷⁷

About 4 or 5 miles from Hat Creek is Red Hill, the home and last resting place of Patrick Henry, one of Virginia's most noted patriots and orators. On June 6, 1799, he was called by the Lord to receive his reward. Mr. McRoberts had the privilege of seeing that this statesman was properly laid to rest.

Mr. McRobert usually presided in the Board of Trustees (Hampden Sidney College) whenever present; from his lips, on a bright Sabbath morning of July, 1799, on the banks of the Staunton, in the presence of a vast concourse of people fell the parting benediction to the dust of Patrick Henry.⁷⁸

It was said that when Reverend McRoberts preached he roared like a lion and looked like a bald eagle. The colored people of the community attended the church also and sometimes their emotionalism would become so profound that they would start shouting. One Negro woman sometimes interrupted the services

77. Ibid., p. 45.

78. Bulletin of Hampden-Sidney College, VII (Jan. 1913), 10.

when she would cry out "'Gody, Gody, Lordy, Lordy!'" Often she would be put outside the building but she could still be heard very audibly.⁷⁹

Another incident related to have happened to Rev. McRoberts concerns an old colored man who would always meet him at the church. The old "darkie" was very attentive to the needs of the preacher, including the bringing of water to him while he preached. As faithful as he tried to be, Miles, as he was called, could not help but tell some untruths sometimes. He once followed Mr. McRoberts to the home of Major Irvin. The next day he told his owner, Miss Jinney, that they had partaken of a "little sacrament" at the home of Major Irvin, but instead of wine "'sassafig tea'" was used. He stated that he had taken the sassafig tea around to the folks for Mr. McRoberts. Mr. McRoberts thanked the old man for his services in other ways but he could not thank him for telling lies such as that about the use of sassafig tea for the sacraments; however, he did get a hearty laugh when he heard the weird tale the old man had told.⁸⁰

With inflation such as we have today, the value of money was much greater back in 1801. The Presbytery passed a motion that an assessment should be made on the churches under its

79. Irvin, History of Hat Creek Church, p. 6.

80. Ibid., pp. 6-7.

care to help defray the expense of sending commissioners to the General Assembly. The "enormous" amount of two collars was to be the quota for Hat Creek to raise and contribute.⁸¹ Today the request would probably start at twenty-five or fifty dollars.

Nothing was reported as happening at Hat Creek in 1802 except the fact that Mr. McRoberts was still preaching there and also at Old Concord.⁸² Irvin states that James Tompkins preached at Hat Creek during McRoberts tenure there, but no record can be found to substantiate this. He probably did preach there, however, along with John Weatherford, of the Baptist Church about 1802 - 1804.⁸³

The year 1803 appears to have been uneventful. The only reference to it was that McRoberts was still pastor there.⁸⁴ At the September meeting of the Presbytery in 1804, it was reported that he was without a charge. Hat Creek, unfortunately was one of those listed as being unable to support a pastor.⁸⁵ Mr. Irvin relates that in the fall of 1804 the Baptists held a

81. Proceedings of the Presbytery of Hanover: From the Year 1796 to the Year 1804, p. 69.

82. Ibid., pp. 98-99.

83. Irvin, History of Hat Creek Church, p. 7.

84. Proceedings of the Presbytery of Hanover: From the Year 1796 to the Year 1804, p. 117.

85. Records of the Proceedings of Hanover Presbytery from the Year 1786 to 1814 (New Series), p. 184. These will hereafter be referred to as Hanover Presbytery, New Series, with the date of the various volumes.

camp meeting at Hat Creek and in 1806 they held an association there.⁸⁶

Another of William Irvin's statements that does not find substantiation in the records is that McRoberts stayed at Hat Creek until 1806 or 1807, at which time he departed from this world.⁸⁷ The presbytery records show that Hat Creek was still vacant in 1805 and no mention is made of any events there in 1806.⁸⁸

Mr. John H. Rice, pastor at Cub Creek Church, was ordered to supply two Sabbaths at Hat Creek by the Presbytery at its meeting in October, 1807. At this meeting Hat Creek was still vacant and not able to support a minister.⁸⁹ Mr. Rice reported, at the May meeting of the Presbytery in 1808, that he had supplied Hat Creek on one Sabbath. At this meeting Mr. (Thomas W.) Lumpkin was ordered to supply his services at Hat Creek for a Sunday before the next meeting.⁹⁰ Although Hat Creek was reported as vacant in October, 1808,⁹¹ Mr. Irvin states that Clement Read came up from Charlotte and preached three or four times that year.⁹²

86. Irvin, History of Hat Creek Church, p. 12.

87. Ibid., p. 7.

88. Hanover Presbytery, New Series, 1786-1814, p. 193.

89. Ibid., pp. 229-231.

90. Ibid., p. 242.

91. Ibid., p. 249.

92. Irvin, History of Hat Creek Church, p. 7.

The Presbytery records are silent in regard to Hat Creek, from October, 1808 to October, 1812. Mr. Irvin states that the third meeting house was built about 1810 or 1811. This and all subsequent church buildings at Hat Creek were framed instead of being log cabins like the first one built there. At about this time the number of elders had dropped to two because of deaths, therefore, Paulett Clark, Captain William Smith, Benjamin Chapman, and William Armistead were selected to act as elders to join Major Irvin and Captain Marshall in executing the will of the Lord at Hat Creek.⁹³

At least as early as 1810, Mr. Nash LeGrand was supplying at Hat Creek, apparently with a good deal of success.

In a letter to Dr. Archibald Alexander of September 4, 1810, he (Reverend John H. Rice) writes, 'the state of religion amongst us is perhaps better than when we were in Philadelphia. I saw Mr. Lyle, pastor of Briery, at Court yesterday. He is more encouraged than I have seen him for several years. I attended a sacrament at Old Hat Creek on Sabbath with Mr. LeGrand. There was a large and attentive congregation. Some few additions were made to the church.'⁹⁴

The Presbytery records relate that Hat Creek asked for the services of Mr. LeGrand and Clement Read on October 17, 1812. No record can be found that they answered this particular appeal for supplies, but it is probable that they did preach there,

93. Ibid., p. 8.

94. Gaines, op. cit., pp. 59-60.

because the records state on May 8, 1813, that the Gospel has been preached at Hat Creek with apparent success.⁹⁵

In the year 1814, on January 15, Major John Irvin, son of John Irvin the founder of Hat Creek, departed from this earthly world. It is said that his funeral sermon was the last sermon preached by Mr. LeGrand at Hat Creek. According to Mr. Irvin's account, Mr. LeGrand died shortly after Major Irvin.⁹⁶ It is certain that he did not die before May 6, 1814, because he is recorded as having paid four dollars into the commissioners fund for Hat Creek on that date.⁹⁷ At this same meeting of the presbytery a call was presented to Mr. John McLean to supply at Hat Creek, Old Concord, and Little Concord. He accepted the supplication for his services as a supply to those churches. The presbytery decided to hold its next meeting at Hat Creek on a Thursday preceding the fourth Sunday in August of that year.⁹⁸

The presbytery met at Hat Creek on August 25, 1814. The members present were Rev. Matthew Lyle, William Reed, and Drury Lacy, along with Daniel Evans, John Thomas, and Paulett Clark, Elders. Quite a few were absent, viz, Mosed (Moses) Hoge, James Mitchell, John D. Blair, James Turner, Nash LeGrand, James

95. Hanover Presbytery, New Series, 1786-1814, pp. 313, 327.
 96. History of Hat Creek, p. 8.
 97. Hanover Presbytery, New Series, 1786-1814, p. 354.
 98. Ibid., pp. 341-342, 357-358.

Robinson, John H. Rice, Clement Read, John Henderson, Joseph D. Logan, Charles Kennon, Benjamin H. Rice, and John D. Paxton. Mr. John McLean was definitely there because the meeting on the first day adjourned to meet that night at the house of Mr. McLean. At this time Mr. McLean was not an ordained minister of God because that night he was examined on language and theology, which were accepted as a part of his trials.⁹⁹

On the next day, August 26, the meeting was held in Hat Creek Church with the same members present plus Mr. LeGrand, who had just arrived. The most important business transacted was the following:

The draught (draft) of the petition of the General Assembly to Congregation on the subject of the transportation and opening of the Mail on the Sabbath day, was read and approved, and on motion, resolved that the stated clerk be directed to furnish, as soon as possible, each member of Presbytery with a copy of said petition, and that they exert (?) themselves to obtain subscribers thereto, and send the same to the Rev. John H. Rice, to be by him forwarded to congress, agreeably to the order of the General Assembly.¹⁰⁰

Also it was reported that a previous order of the presbytery had been complied with. It was a request that the Trustees of Hampden-Sydney College give power of attorney to John H. Rice to receive the dividends declared or which may be declared on

99. Minutes of Hanover Presbytery from August 25th 1814 to June 28th 1823 (New Series), 1814-1823, pp. 1-3.

100. Ibid., pp. 3-4.

the Bank Stock held by the Trustees in trust for the Presbytery.¹⁰¹

Since John McLean had completed his trials, Mr. LeGrand preached a sermon prior to the ordination of McLean. (This disproves Mr. Irvin's belief that the last time Mr. LeGrand preached at Hat Creek was for the funeral of Major Irvin.) After the sermon Mr. McLean went through the formal ceremony of the ordination, taking on himself the engagements required in the form of discipline in the Presbyterian Church. He was installed as Pastor of Hat Creek and Old Concord congregations. After listening to a speech by Mr. Lyle, which was suitable to the occasion, Mr. McLean took his seat as a member in good standing in the Hanover Presbytery.¹⁰²

Between the years 1815 and 1820, there was little written in the records about the religious activities of Hat Creek. On May 2, 1816, the church at Hat Creek made its sessions report to the Presbytery. It was reported that there had been no additions, no deaths, none suspended, removed or Baptized, therefore their total remained at 32 people in communion.¹⁰³ The only reports about Hat Creek dealt with their payment to the commissioners fund. In 1815, 1816, 1817, and 1820, this was paid by Mr. McLean. In 1818 Mr. Mitchell paid for Hat

101. Ibid., p. 5.

102. Ibid., pp. 5-6.

103. Ibid., pp. 34-36.

Hat Creek and Old Concord. The two dollars paid by Hat Creek was the smallest amount paid by any church. This was increased to four dollars in 1820.¹⁰⁴

On August 4, 1820, Mr. McLean petitioned the Presbytery for a dissolution of this Pastoral relationship at Hat Creek. The commissioners for the congregation at Hat Creek were cited to appear at the next meeting of the presbytery to show just cause, if any, why Mr. McLean's request should not be honored.¹⁰⁵ They did not appear at the next meeting on October 23, 1820, and by a motion it was agreed to let Mr. McLean cease as their pastor. The Hat Creek congregation was therefore declared to be vacant.¹⁰⁶ Although his pastoral relationship was severed, he continued to preach there for awhile. He was reported as having paid the two dollars into the Commissioner's fund for Hat Creek on May 3, 1822.¹⁰⁷ Mr. Irvin states that Mr. McLean went to Philadelphia as a student of medicine.¹⁰⁸

On May 3, 1822, a report was made on the membership of Hat Creek. The last report showed that 32 were in communion. Since then seven members had been added by examination and certificate, while they lost four by death, three by dismissal, and one by suspension, thus making a net loss of one. Although

104. Ibid., pp. 16, 40, 92, 115, 206.

105. Ibid., pp. 206-207.

106. Ibid., p. 219.

107. Ibid., p. 262.

108. History of Hat Creek Church, p. 8.

only 31 now were in communion, one adult and sixteen infants had been baptized since the last report.¹⁰⁹

It appears that Mr. Mitchell came to Hat Creek at times and preached after Mr. McLean had gone. The Baptists were also active in that area with James Hurt and Nathaniel Lovelace preaching at Hat Creek. Mr. Jo Cochran also preached there for awhile.¹¹⁰

The records are practically bare from 1822 to 1826 regarding Hat Creek. All that the presbytery records show is that it was vacant in 1824 and that two dollars was paid into the commissioner's fund on September 30, 1825. As usual the amount paid by Hat Creek was the lowest of all the churches, although seven new churches were assigned a quota of two dollars.¹¹¹

At the May meeting of the Presbytery in 1826, the Hat Creek sessional records were presented for examination. Two of the elders of that church also presented a protest which was read and directed to the examining committee on records. The committee reported that it examined the records of the churches and recommended that they be approved.¹¹² "In regard to the protest of the two Elders of Hat Creek Church, the com-

109. Hanover Presbytery, New Series, (1814 - 1823), p. 263.

110. Irvin, History of Hat Creek Church, p. 8.

111. Records of Hanover Presbytery - From October 1823 to April 1827, (New Series 1823-1827), pp. 160-161.

112. Ibid., pp. 185-190.

mittee reported they were unable to do anything with the documents and recommended that they be returned to the session for adjustment, which was done accordingly(.)"¹¹³ It is now known to the writer just what the two elders from Hat Creek were protesting.

A call from Hat Creek for the services of Reverend Samuel Armistead was presented to him on May 5, 1820, and accepted.¹¹⁴

On motion resolved, that John H. Rice D.D.(,) Matthew Lyle, John D. Paxton, Stephen Taylor, Matthew Jackson and John Davidson, be a committee to install meet at Hat Creek Church on the friday (sic) before the 2nd Sabbath in June, for the purpose of installing Samuel Armistead pastor of that Congregation, — that Stephen Taylor preach the installation sermon and Matthew Lyle preside and give the charge; — that Robert Morton, elder of Cub Creek Church and John H. Marshall elder of the Village Church be invited to unite with the session of Hat Creek, to aid in adjusting such matters as may come before the session at that time and that one of the ministers present officiate as moderator of the sessional meeting.¹¹⁵

The minutes of the Presbytery, dated October 19, 1826, stated that Rev. Samuel Armistead had been installed as the pastor of Hat Creek Church. Rev. Stephen Taylor, in addition to presiding and giving the charge to the pastor, also preached the installation sermon. The charge to the congregation was

113. Ibid., p. 190.

114. Ibid.

115. Ibid., p. 193.

given by Rev. Matthew W. Jackson.¹¹⁶

At this same meeting of the Presbytery, Rev. Armistead requested that his pastoral relationship at Hat Creek be dissolved. The clerk was ordered to contact the congregation so that they could appear at the next meeting and show cause if any why Rev. Armistead's desires should not be granted.¹¹⁷ At the April meeting in 1827, Rev. Armistead's request for dissolution from the Hat Creek Congregation was honored, since the congregation had been notified and no objections received. The church was thus declared vacant and without a pastor.¹¹⁸

This can be considered as the first crack in the wall of unity at Hat Creek. Later the turbulent waters broke this barrier of friendship and bisected the community and church into two separate camps. It was to be many years before the two halves could again be cemented into a single unified church.

116. Ibid., pp. 217-218.

117. Ibid., pp. 225-226.

118. Ibid., p. 269.

II

The minutes of the Presbytery meeting on April 26, 1828, state that a committee, which had been appointed to confer with the licentiates, gave its report. The recommendation of the committee was that Henry Smith, continue preaching at Hat Creek and Rough Creek.¹ It is not known how he got appointed to serve these places unless the appointment was made by a professor at the Theological Seminary. On October 19, 1827, he had been told to take his directions from the professors at the Theological Seminary.² The Presbytery passed a resolution that William Hamersly be recommended to labor in Old Rock Fish and Hat Creek congregations.³ On October 18, 1828, "Licentiate William Hammersly was recommended by Committee to labor at Rockfish; H.C.& in the vicinity at discretion."⁴

1. Records of Hanover Presbytery (1827-1830), p. 30.

2. Ibid., p. 10.

3. Ibid., pp. 30-31. The name Hamersly is sometimes spelled as Hammersly.

4. Ibid., p. 44.

The division at Hat Creek was clear cut when on October 23, 1829, two elders appeared at the meeting of the presbytery. Each claimed to represent the Hat Creek Congregation. A committee composed of W. S. Reid, S. K. Kollock, and William Maxwell was designated to examine the claims of the two conflicting elders and make a report to the Presbytery.⁵

The Committee to whom were referred the conflicting claims of Hammersly and Clark, each claiming to be the ruling Elder and delegate from Hat Creek church respectfully report.

1st That neither of the claimants has furnished the committee with the proper evidence to prove his election as a delegate from said church.

2dly That it appears to your committee from the statements of the claimants and also of others that there are two bodies of men existing within the bounds of the Hat Creek church as recognized by the Presbytery, each claiming to be the session of that Church, and keeping a record of their proceedings as usual and that other irregularities and divisions have disturbed the order and peace of the church and they recommend that adoption of the following resolution, (viz) Resolved that John H. Rice, Wm S Reid, J H C Leach Clement Read John Kirkpatrick and Robert Morton be a committee to visit the Hat Creek Church, to inquire into the state of that church and to adopt such measures for the correction of any irregularities and healing of any divisions prevailing, which they deem expedient and report to Presbytery at its next stated sessions.⁶

The Presbytery approved of the report by the committee and the resolutions were adopted.

5. Ibid., p. 86.

6. Ibid., pp. 91-92.

At this same meeting of the Presbytery in October 1829, a report was received from the committee which was to investigate a plan for the division of Hanover Presbytery. The line of division was to be the western boundaries of Brunswick, Dinwiddie, Chesterfield, Henrico, Hanover, and Spotsylvania Counties. The area to the east was to be known as East Hanover Presbytery, which was also to include the counties in the lower Presbytery. The upper Presbytery and to the west of the line was to be called West Hanover Presbytery. One other provision was made and that was for the records to be copied at joint expense of the two presbyteries. It was agreed that the East Hanover Presbytery was to retain the original records.⁷

An unnumbered page in the back of Records of Hanover Presbytery stated that in October 1829, when the Presbytery was divided, Samuel Armistead was minister at Hat Creek.⁸ The records, as previously shown, stated that his dissolution from the Hat Creek Congregation was effective on April 27, 1827. Mr. Armistead, however, must have stayed in the Hat Creek area and continued to preach to part of the congregation involved in the controversy.

The West Hanover Presbytery met on November 28, 1829, and received the report of the committee to investigate and try

7. Ibid., p. 101.

8. Ibid., no page number.

to settle the differences at Hat Creek. The committee composed of John H. Rice, Clement Read, William S. Reid, and Robert Morton, who was an Elder, met on November 21, at Hat Creek Church. After hours of examinations and collections of data, they adjourned until that night at the house of Samuel Armistead.⁹ This proves that Mr. Armistead was still at Hat Creek despite the fact that he had resigned his pastorship in 1827.

The committee studied the facts known to them and reached the following conclusions:

1. That Hat Creek and Little Concord were once distinct congregations under the care of Presbytery.
2. That, in process of time, the congregation of Little Concord had ceased to exist in an organized state, the last of the Elders having either removed to another part of the country, or having been removed to another world.
3. That the remaining members of the former church of Little Concord, became connected with the church of Hat Creek, as that to which, on the whole, they most naturally belonged. But while this was the state of the case, it seems to have been supposed by them that they belonged still to Little Concord. Under this impression, a meeting was held, after public notice, at the place of worship called Little Concord at which time and place, Dr. Benzer Snell and Lewis Clark were chosen Elders and in the usual manner ordained to that office.
4. That shortly afterwards, it was represented to them, that the church of Little Concord was really extinct; whereupon, these persons went to the place of worship of Hat Creek Church, were

9. Records of West Hanover Presbytery: From 1829 to 1837,
pp. 3-4.

proposed to the people there, but without regular notice and were declared by the minister who presided on the occasion, to be approved as Elders by the people, with only one dissenting voice.

5. That these persons, fully believing that they were regularly chosen and ordained as Elders, have since that time acted in the capacity of Elders of Hat Creek Church.

6. That various difficulties, which need not here be detailed, occurred about that time, as well as afterwards, in relation to the choice of a pastor of Hat Creek church, which produced a division both among the Elders and the people. And hence arose the strange, and hitherto unheard of irregularity, of two sessions meeting, and transacting business separately, in the same congregation.

7. That at a meeting held after due notice, an election took place at Hat Creek, and Samuel Armistead was chosen Pastor, by a majority of about two thirds of the congregation.

8. That this majority insist on their right of choosing a pastor, and prosecuting a call to him, to labour among them: while the minority continue steadfastly to refuse to concur with their brethren in this choice. And there is no reason to believe that the majority will yield; or the minority withdraw their opposition.¹⁰

The committee was unanimous in its recommendations for settling the stormy issue at Hat Creek. The following suggestions were believed to be the answer to restoring the serenity there:

1. That the congregation of Little Concord be re-established; and that Richard Hammersly, John W. Marshall, Andrew Manul(?), Bezer Snell, and Lewis Clark be constituted the session of the church of Little Concord: and that Paulette Clarke, William Clarke, James Clarke and Matthew F Irvine continue Elders of Hat Creek church.

10. Ibid., pp. 4-6.

2. That any members of Hat Creek church, who may wish to connect themselves with the church at Little Concord, be dismissed to join the said church, whenever they may apply for such dismission.¹¹

Those at Hat Creek who favored Mr. Armistead presented a call to him to labor among them as their pastor. When he acknowledged his acceptance a committee was appointed to install him as the pastor there on Saturday before the fourth Sunday in December, 1829.¹² It is not known why the installation did not take place, but the committee reported at the Presbytery meeting on April 26, 1830, that they had not performed their duty. They were then ordered to fulfill their duty on the Saturday preceeding the second Sabbath in June.¹³

The committee to install Reverend Armistead made its report which was approved. Because of the controversy and attempted slandering of Mr. Armistead, the writer thinks the report of the committee should be quoted verbatim.

'The committee appointed to install Revd Saml Armistead, & to whom were referred certain papers relative to the Hat Creek Congregation, report, That at the time and place appointed they met; and judging that the propriety of installing Mr. Armistead depended on the result of the investigation of the papers referred to your committee; that investigation was first made. The papers were read aloud in the presence of the whole collected congregation. They were found to contain certain

11. Ibid., pp. 5-6.

12. Ibid., p. 6.

13. Ibid., p. 18.

charges & specifications unfavorable to the moral and ministerial character of Mr. Armistead; but no one appeared, (though an opportunity was offered) to say any thing toward the establishment of a single charge. Your committee were of opinion that the papers referred to, did not contain within themselves sufficient evidence of the injurious allegations; and they were therefore particularly careful to ascertain Mr. Armistead's character in the Hat Creek congregation and neighborhood. For this purpose inquiry was made of the different religious denominations; as well as of those who are respectable members of society in that neighborhood, but of no religious denomination. The result of this inquiry was truly (sic) honorable to Mr. Armistead, and gratifying to your committee. After this investigation, the way appearing entirely clear of all impediments, your committee proceeded to the installation of Mr. Armistead, according to the order of Presbytery. All which is respectfully submitted.

Signed

J. H. C. Leach, James Mitchell,¹⁴

Between April, 1831 and April, 1833 very little of any significance is recorded regarding Hat Creek. The usual church records were presented to the presbytery for approval; their quota to the commissioner's fund was paid; and during that period William H. Pollard was to labor at Hat Creek, but whether he did is not known.¹⁵

In October, 1833, the churches were divided into classes for doing missionary work. The churches of Chestnut, Old Concord,

14. Ibid., p. 38.

15. Ibid., pp. 47, 55, 96, 106-107, 115

Little Concord, Rough Creek, and Hat Creek were assigned to class five. For the coming year Isaac Cochran and William Hamersly were appointed to be the missionary agents for that class division.¹⁶

During 1833-34 Hat Creek had 92 taking Communion after three members had been gained on examination and one lost by dismissal. For the year 1834-35 there was a loss of seven members giving a total of 85 communicants. There had been one addition on examination but three deaths and four dismissals reduced the membership.¹⁷

The years 1836 and 1837 produced very little in the form of records. In 1836 committee to fill vacancies and for missionary labor recommended the Messrs. Leach and McDearman be assigned to Hat Creek and Rough Creek. In March, 1837, Hat Creek paid its quota to the Commissioner's Fund for 1835 and 1836. In October of that year they paid \$7.50 as their 1837 payment.¹⁸ These payments of \$7.50 per year appear small and might be considered so in 1837, the year of the depression, but money was greatly inflated in 1835 and 1836. It was in July of 1836 that President Andrew Jackson issued his "specie circular" which stated that the government would accept only gold and silver as payment for federal lands, but this should

16. Ibid., p. 143.

17. Ibid., pp. 168, 209.

18. Ibid., pp. 242, 271, 307.

not have affected the payments to church funds very much. The year 1837 and several years afterwards were filled with confusion and dissension.

The church became divided in 1837. Under the lead of Revd Sam. Armistead a part of the people went off in the New School movement. A result of this secession was the erection of Morris Church. But such of the people as were really Presbyterians afterwards returned to Hat Creek. Morris Church became extinct.¹⁹

The Presbytery, meeting on September 29, 1838, received from Hat Creek an application for the dissolution of the services of Reverend Samuel Armistead as their pastor. Since it appeared that there was mutual consent of all concerned, the Presbytery declared the church to be vacant and without a pastor.²⁰

The Presbyterian General Assembly of 1837 passed some acts which excluded some of the Presbyterians from the full enjoyment of their rights and principles which many considered to be unjust and unconstitutional.^{20a} When the East Hanover Presbytery went about the business of appointing commissioners to a General Assembly which was to be formed on the basis of

19. Histories of Roanoke Presbytery and its Congregations pp. 56-57. The Morris Church congregation was first known as the Union Hill Church.

20. Records of the West Hanover Presbytery: from 1838 to 1844, p. 28.

20a. Minutes of The General Assembly of The Presbyterian Church in The United States of America: With An Appendix, p. 419, et seq.

the 1837 and 1838 Assemblies, a committee sent a strong protest. They argued that the acts of 1837 had placed four Synods, twenty-eight Presbyteries, about 500 ministers, and about 60,000 church members outside the Presbyterian Church without any trial or previous notice. It was stated that the General Assembly of 1838 was therefore unconstitutional and invalid as a body because the rights of the above individuals had been violated and abused by the unconstitutional acts of the Assembly of 1837. The Presbytery answered the protest with the fact that the protest itself was equal to a withdrawal from that Presbytery for the signers and the churches they represented. The result was a meeting at the United Church on Shockoe Hill in Richmond on April 20, 1839, at which a body known as the Hanover Presbytery was formed.²¹

These acts referred to abrogated the Plan of Union between the Congregational and Presbyterian Churches. This plan would not have exactly merged the two into one, but the ministers of each would have been interchangeable. There was a distinct difference in the doctrines of the two churches in regard to the sins of man from Adam's time and the importance and purpose of Christ's death. The conservative or Old School did not want to become joined with the Congregationalists,

21. Records of Hanover Presbytery: Formed April 20th 1839 (New School), pp. 1-11.

while the New School thought the Congregationalists should be taken in. At the General Assembly of 1837 the Old School had the majority and defeated the Plan of Union. A committee met and a peaceful division was arranged. Four Synods were therefore disconnected from the Presbyterian Church of the United States.²²

In June, 1840, the Presbytery held its meeting at Hat Creek. The ministers present were Andrew Hart, William H. Pollard, William Hamersly, and Matthew W. Jackson. The only thing of any significance was the examination of Mr. McDearman for preparation as an ordained minister. He was examined on Theology, the sacraments, and church history. After he had concluded it was resolved the examinations on the various parts of his trial be not sustained.²³ This is a very rare occasion, and in practically the whole preceding century, only about six times were an applicant's trials not accepted. According to William Irvin's account, it is probable that Mr. McDearman was not sustained in his trials because he was more of a liberal than the others. He later broke and went over to the New School side.²⁴

22. Samuel J. Baird, A History of The New School, pp. 516-536.

23. Records of the West Hanover Presbytery: from 1838-1844, pp. 82-83.

24. History of Hat Creek Church, p. 10.

The controversial figure, Mr. Samuel Armistead, informed the Presbytery at its meeting in October, 1840, that he intended "to withdraw from one connection and unite with another ecclesiastical body." The Presbytery agreed and then his name was removed from the roll as a minister of the Presbytery.²⁵

No period in Hat Creek's glorious history is more confusing than the period extending from about 1827 to the middle 1840's. It seems that first the local congregation there split forming two churches, Hat Creek and Little Concord. Later there was a serious split among Presbyterians all the way from the top to the bottom over the Plan of Union with the Congregationalists. This caused another division among those left at Hat Creek into two more churches - Hat Creek and Union Hill (later Morris Church). Mr. Irvin states that a group of those at Hat Creek withdrew and worshipped at Rudd's Store. Mr. Cunningham acted as a supply for them.²⁶ This may have been the same group that formed the congregation of Union Hill Church (Morris Church) but nothing positive can be found to verify it.

The records of the newly formed Hanover Presbytery stated on April 9, 1841:

25. Records of West Hanover Presbytery: from 1838 to 1844,
p. 90.

26. History of Hat Creek Church, p. 9.

A communication was received by Presbytery from sundry individuals formerly connected with Hat Creek church, in which it was set forth that in consequence of the adherence of said church to the Reformed Assembly & their support of the late extraordinary measures of that Assembly deemed by them unconstitutional, — had formed themselves into a Presbyterian Church, & that they desired (?) this Presbytery to take them under its care.²⁷

After sufficient deliberation the records state:

It was considered by Presbytery that the proceedings on the part of the partitioners were irregular, inasmuch as they apply to be taken as church under the care of Presbytery, before a regular and constitutional organization of a church had been affected by the appointment & ordination of Ruling Elders & inasmuch as, from information received it was believed to be agreeable to the views of the petitioners, that Presbytery should proceed to effect such organization. it (sic) was therefore proposed that Presbytery adjourn to meet at that place.²⁸

This new congregation must have called themselves the Union Hill Church because the Hanover Presbytery (New School), held its next meeting at Union Hill Church in Campbell County on August 21, 1841. This church desired that a licentiate, James McDearman, become their pastor if the Presbytery would ordain him. The moderator of the meeting read the following letter:

27. Records of Hanover Presbytery: Formed April 20th 1839 (New School), p. 51.

28. Ibid., pp. 51-52.

The call by Union Hill Church for the Pastoral services of Mr. James McDearman was presented to Presbytery & being found in order put into his hands. Mr. McDearman signifying his acceptance of the call. (Sic) Presbytery proceeded to take order in reference to his ordination.²⁹

Mr. McDearman proceeded to go through his trials, as a member of the New School, for his ordination as a full minister. All of his trials were considered as having been executed successfully, therefore, he was ordained and installed as the Pastor of Union Hill.³⁰

It is not definitely known whether Reverend Cunningham was preaching in Hat Creek Church or at Rudd's Store, but it is definite that he was in the Hat Creek area about this time. The Presbytery records only speak of him at Hat Creek church. On April 24, 1841, the Presbytery adopted the following resolution:

Resolved, That although the proceedings of Hat Creek church in employing Rev. D. H. Cunningham be not in strict accordance with the order of our church, yet in view of their peculiar distribution, that have be(en) given them to retain his services according to their request, provided it be consistent with the relation, he sustains to his own Presbytery to remain.³¹

The clerk was ordered to communicate with Rev. Cunningham who was preaching at Hat Creek, but who was really a member of

29. Ibid., pp. 58-59.

30. Ibid., pp. 59-60.

31. Records of West Hanover Presbytery: from 1838 to 1844,
p. 116.

the Lexington Presbytery.³²

At the October 22nd meeting of the West Hanover Presbytery in 1841, Hat Creek and Rough Creek presented calls to Reverend William Hamersly to be their pastor. When he received these calls he accepted the one from Hat Creek. Plans were then made for his installation on Friday, before the third Sunday in December. Those who were chosen to execute this installation were the Reverends Price, Jackson, and Boccock.³³ On March 24, 1842, this committee reported that they had performed their duty and that Rev. Hamersly was now pastor at Hat Creek.³⁴

Rough Creek again made a call to Mr. Hamersly on October 7, 1842, for his services as their pastor. He asked the Presbytery to allow his dissolution from New Concord. The Presbytery agreed to put his request before the congregation at New Concord for its approval or disapproval.³⁵ A letter, from New Concord to the Presbytery meeting in November, 1842, agreed that Mr. Hamersly's request be granted. A committee was then appointed to install him as Pastor of Rough Creek.³⁶ The committee reported it performed its duty.³⁷

32. Ibid.

33. Ibid., p. 124.

34. Ibid., p. 138.

35. Ibid., pp. 154-155.

36. Ibid., pp. 183-184.

37. Ibid., p. 189.

In 1843 the Presbytery was divided into districts. The Charlotte district was to include Messrs. Hart, Osburne, Scott, Hamersly, and Price.³⁸ This would mean that Hat Creek was included in the Charlotte district. The committee on Domestic Missions in the Charlotte district made its report. Mr. Price was to preach at Hat Creek in November on the second Sunday. Hat Creek's pastor was to preach at Bethesda on the third Sunday and at Providence on the fourth Sabbath in November.³⁹

Nothing regarding Hat Creek was found to be recorded in 1844, however, on October 15, 1844, the name of Union Hill church was changed to Morris Church.⁴⁰ No reason was given why this off-shoot of the Hat Creek congregation changed its name.

It has been stated before that many of the brethren at Hat Creek strayed to other pastures seeking God's Word. The people decided to try to get these "prodigal sons" back into its fold.

A petition of members of Hat Creek Church requesting that Presbytery advise and direct those members of Little Concord living within the bounds of Hat Creek Church, and who were originally set off from that Church, again to take their membership at Hat Creek

38. Ibid., pp. 220-221.

39. Ibid., p. 226.

40. Records of Hanover Presbytery: Formed April 20th 1839 (New School), p. 156.

by certificate. Resolved that Presbytery advise the action referred to in the above resolution.⁴¹

At the October 3-4, 1845, meeting of the West Hanover Presbytery, the name John A. Scott appeared in the records. He, who was later to preach many years at Hat Creek, presented a certificate from the Winchester Presbytery as a Licentiate. It recommended that the West Hanover Presbytery take him under its care, which said Presbytery did immediately.⁴²

In order to follow the chronology of events, we must go back to Morris Church. On April 9, 1846, James McDearman sent a letter to Hanover Presbytery asking for a dissolution of his services as pastor at Morris Church. The congregation was requested to show any just reason why this should not be done.⁴³ It will appear a little later that this request of dissolution took several years before it was granted.

The West Hanover Presbytery became conscious that the state of religion was so low within its bounds that a resolution, on May 4, 1846, was passed setting aside the second Sunday in June to be observed "as a day of fasting, humiliation, and prayer for the outpouring of the Spirit of God, and the

⁴¹. Records of the Proceedings of the West Hanover Presbytery From A.D. 1845 to A.D. 1852, p. 34.

⁴². Ibid., pp. 48-53.

⁴³. Records of Hanover Presbytery: Founded April 20th 1839 (New School), p. 199.

conversion of souls."⁴⁴

Although the state of religion was at a low ebb throughout most of the Presbytery, it was still alive at Hat Creek and got an extra boost when the fourth and present church was built in the year 1846.⁴⁵ It, like the second and third houses of worship at Hat Creek, was a frame structure. This building was, however, considerably more expensive than the previous one.⁴⁶

The annual report of the Presbytery to the General Assembly May 6, 1848, showed Licentiate D. C. (?) Humphreys as preaching at Hat Creek with a total of 127 taking communion. The record showed Hamersly as just being pastor of Rough Creek but it is pretty definite that he was still at Hat Creek as the reports of the following years will bear out.⁴⁷

The 1849 report to the General Assembly showed appropriate dots emanating from Mr. Hamersly's name to Hat Creek, Rough Creek, and Little Concord, each church having a "p" after its name to indicate that it had a Pastor. However, the name of R. N. Anderson was written beside the name of Hat Creek and G. C. Cresly by Little Concord. (They probably were licentiates

⁴⁴. Records of the Proceedings of the West Hanover Presbytery From A.D. 1845 to A.D. 1852, p. 80.

⁴⁵. Asher Interview.

⁴⁶. Irvin, History of Hat Creek Church, p. 12.

⁴⁷. Records of the Proceedings of the West Hanover Presbytery From A.D. 1845 to A.D. 1852, p. 164.

who were supplying there prior to becoming ordained). Hat Creek was also reported as having 115 communicants and having contributed \$50.00 to the Theological Seminary in addition to contributing \$14.00 to the Commissioner's Fund and Domestic Missions.⁴⁸

On October 19, 1849, Mr. McDearman again requested that his Pastoral relation be severed at Morris Church. This the Hanover Presbytery (New School) did, three years after his initial request. Rev. E. H. Cumpston was to visit Morris Church and declare that church vacant.⁴⁹

Hat Creek was very fortunate in the late 1840's and early 1850's because it appears to have been well supplied during that period. The records do not show them asking for a supply during these years, whereas, many other churches were often asking for and getting supplies.

Again in May, 1850, the Presbytery report to the General Assembly showed dots from the name of Hamersly pointing to Hat Creek, Rough Creek, and Little Concord in the 1849 report. Again the names of Anderson and Chesley appeared beside Hat Creek and Little Concord respectively.⁵⁰

In April, 1851, the committee on the narrative of the

48. Ibid., p. 217.

49. Records of Hanover Presbytery: Founded April 20th 1839 (New School), pp. 90, 107.

50. Records of the Proceedings of the West Hanover Presbytery from A.D. 1845 to A.D. 1852, p. 262.

state of religion in West Hanover reported that there had been a good degree of outward prosperity during the past year. People appeared to have listened attentively to the preachers and consumed what they were taught.

Nearly all of the churches report some additions and are growing in number and influence: while some (especially Village church and Pittsylvania C. H. Hat Creek and Finneywood) have enjoyed more manifest and refreshing evidences of the Spirit's presence. Although the numbers reported by these churches as hopefully converted are not large yet they and we, as partakers of their joy, feel that they have much occasion to bless the Lord for his (sic) covenant faithfulness and love.⁵¹

In the annual report to the General Assembly, for 1850-1851, the Presbytery stated that at Hat Creek there were 126 communicants. During the past year five had been added on examination, and two on certificates, with four infant baptisms. According to the chart presented, Mr. Hamersly was still pastor of Hat Creek, Rough Creek, and Little Concord.⁵²

Mr. Hamersly appeared at the Presbytery meeting in April, 1852, and asked that he be allowed to resign as the Pastor of Little Concord. Mr. John D. Moseley, the commissioner of Little Concord was present and he said that the church gave its consent. The church there was then declared vacant.⁵³

On April 24, 1852, when the Narrative Committee's report to the General Assembly was presented, Hat Creek, Rough Creek.

51. Ibid., pp. 289-290.

52. Ibid., p. 297.

53. Records of West Hanover Presbytery (1852-1860), pp. 7-8.

Louisa, and Amherst were singled out as having had a particularly good year in religious affairs. Other churches were represented as being full of promise but at present, things were serious and solemn.⁵⁴ Hat Creek was the only church which received recognition two years in a row for its outpouring of grace.

In the year 1853, the number of communicants had grown to 140. It was also reported that during the year Hat Creek contributed \$30.00 cash toward the founding of a scholarship at the Union Theological Seminary.⁵⁵

54. Ibid., p. 13.

55. Ibid., pp. 42, 52-53.

III

The session records of Hat Creek Church begin on January 24, 1854 with the following paragraph:

This day the storehouse of Mr. A. W. Smith was destroyed by fire, — and whereas Capt. Robert Armistead being Clerk of the Church session, and also clerk in said store for said A. W. Smith, the sessional records were destroyed with said storehouse, by fire —.

We therefore have to commence a new record from this time.¹

On April 24, 1854, the first meeting at Hat Creek took place after the fire. Those present were Reverend William Hamersly, moderator, Paulette Clark, Dr. Robert Smith, James Clark, and O. C. Clark — Elders. Miss Virginia Wyatt was given a letter of dismission in good standing to join the church in Greenbrier County. This was the last time old Paulette Clark's name appeared in the records at Hat Creek.²

The Presbytery met at Hat Creek on August 24, 1854. Nothing of great importance took place; only the usual reports of

1. The Sessional Records of Hat Creek Church, N.P.N.

2. Ibid., p. 1.

finance, supplies, dissolutions, resolutions of consolation to the widows of the deceased members, etc. The only noticeable change was in the number who attended the meeting. In the past the number had not been nearly so large when held at Hat Creek.³

The congregation assembled at the request of the session on March 11, 1855. After the sermon and prayer, the members had their names recorded in the new church record book (see Appendix C). The congregation also elected new elders who were Pleasant Clark, Clement Clark, and Publius Clark. They were then ordained as ruling elders.⁴

The fire may have destroyed the records but not the zeal and convictions of the people. On November 24, 1855, twenty-two people were received into membership on examination. They were:

Yancy Bailey	Miss Hester Ann Walker
Boler Clark	Miss Virginia A. R. Cock
Washington Foster	Miss Martha S. Foster
John D. Howard	Miss Francis A. Foster
John T. Mason	Miss Martha Ann Fariss
Matthew T. Sublet	Miss Virginia Clark
Ashvel R. Clark	Miss Mary F. Bailey
Vincent C. Smith	Miss Temperance A. Bailey

3. Records of West Hanover Presbytery, pp. 75-87.

4. The Sessional Records of Hat Creek Church, p. 1.

Wm. L. Foster Miss Martha C. Clark
 Miss Hellin I. Smith Mrs. Eliza L. Fariss
 Miss Dollie W. Berkly Mrs. Elizabeth Mason⁵

On the following day Charles Walker, Lilbourn P. Williams, Charles F. Gilchrist, Misses Sara Mason, Mary J. Mason, and Elizabeth Irvin were examined and received as members.⁶ For a community that small it was quite a feather in their cap to receive 28 new members in two days.

Evidently because of its outburst in spiritual and numerical growth during 1855, Hat Creek was one of the three churches singled out in the narrative on the state of religion as having had interesting and successful revivals. This recognition was made at the April meeting of the Presbytery in 1856.⁷

Only two things of interest occurred at Hat Creek in 1857. On May 24, 1857, Mr. Bolar Cock was unanimously elected as a ruling elder.⁸ The other event of interest was that Mr. Price and Mr. Tidball were directed by the Presbytery to preach one Sunday each at Hat Creek and Rough Creek while Mr. Hamersly was a delegate to the General Assembly meeting.⁹

A source states that Hanover Presbytery was divided in

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5. The Sessional Records of Hat Creek Church, p. 4.
 6. Ibid., p. 5. The names of all those recorded as joining Hat Creek Church are recorded in Appendix H. Those who transferred from Hat Creek are recorded in Appendix I.
 7. Record of West Hanover Presbytery, p. 137.
 8. The Sessional Records of Hat Creek Church, p. 13.
 9. Records of West Hanover Presbytery, p. 186.

1857 at its own request. Morris Church was included in this newly formed Piedmont Presbytery.¹⁰ It is not certain as to the origin of this Presbytery but West Hanover Presbytery was divided in 1858 as will be shown.

It would not be practical or interesting if a person's name were used every time it appeared in the records, such as which elder represented Hat Creek at the Presbytery meetings, but when persons are elected to offices of deacon, elder, etc., the writer will include those names for the record.

In January, 1858, those who were unanimously elected as deacons were Yancey Bailey, Charles Walker, and William E. Smith.¹¹

At the April 10, 1858 meeting of the West Hanover Presbytery, a very important resolution was adopted as follows:

Resolved that Presbytery hereby petition the Synod of Virginia to erect within the bounds of this body a new Presbytery to be called the Presbytery of Roanoke and to be bounded as follows — beginning at the intersection of the Blue Ridge with James River down said river to the mouth of Archer's Creek thence down the south side Railroad (sic) to Pamplin's Depot, thence along the County Road, by Mickle's Tanyard to Buffalo Creek; thence to the west end of the road or street running between Hampden Sidney College and Union Theological Seminary to the intersection of said road or street with the county road to Prince Edward Court House, along said road to said Court House, and thence along the Burkville

10. Minutes of Piedmont Presbytery, p. 1.

11. The Sessional Records of Hat Creek Church, p. 18.

Road to its intersection with the line of East Hanover Presbytery. Thence by the lines non (sic) separating this Presbytery from those of East Hanover, Orange and Montgomery to the beginning — provided that all members of Presbyterian Churches shall be held to belong to that Presbytery within the bounds of which their houses of worship stand.¹²

At its last meeting as a member of West Hanover Presbytery in August, 1858, Hat Creek reported that it was well supplied with deacons. On the financial side, however, Hat Creek reported as having contributed to only one of the objects listed for systematic beneficence.¹³

"The Committee on the Division of Funds of the Presbytery reported the following paper which was adopted viz:

'In case the Synod of Virginia shall erect within the bounds of this Presbytery a new Presbytery according to the request filed April 10, 1858, — Then Resolved that the funds now owned by the Presbytery of West Hanover viz. the Lydia Williams Legacy — the Baker Legacy, the Scholarships in Union Theological Seminary, whatever funds may now be in the hands of the Treasurer of Presbytery or in the hands of the several committees of Presbytery, — Committee on Domestic Missions, Committee on Education or the Book Committee and any other Funds belonging to West Hanover Presbytery shall be equally divided between the Presbytery of West Hanover and the new Presbytery to be erected.'¹⁴

The Presbytery of West Hanover session met in Charlottesville in November, 1858 during the sessions of the Synod of

12. Records of West Hanover Presbytery, pp. 225-226.

13. Ibid., pp. 231-232.

14. Ibid., p. 234.

Virginia.¹⁵ Evidently the Synod approved the proposed division of the Presbytery of West Hanover because the Presbytery of Roanoke began to function in April of 1859.¹⁶ Hat Creek had, therefore, become a part of a new Presbytery just as its native county, Campbell, was a part of at least six other counties before coming into its own.

In August of 1859 the Reverend Mr. Hamersly petitioned the Presbytery of Roanoke to dissolve his pastoral relation at Rough Creek, which was approved.¹⁷ The next time his name entered the Presbytery records was on October 11, 1860. A committee was appointed to draw up a special minute about the death of Mr. Hamersly on October 7, 1860.¹⁸ Thus passed away the moving spirit that had come to Hat Creek in the time of its lowest ebb and had raised it to the peak of its greatest spiritual success and achievement. Mr. Hamersly was greatly missed and needed in the war-torn years that followed his death.

The next session meeting at Hat Creek, after the death of Mr. Hamersly, was presided over by the Reverend C. R. Vaughn, who acted as moderator. This was in August of 1861. The meeting was very routine and nothing of interest occurred.¹⁹

15. Ibid., p. 240.

16. Records: Roanoke Presbytery, 1859-1873, p. 2.

17. Ibid., p. 21.

18. Ibid., p. 48.

19. The Session Records of Hat Creek Church, p. 45.

Hat Creek called for the ministerial services of Reverend William B. Tidball, in May, 1861, for two Sundays each month. This request was ordered forwarded to him.²⁰ Mr. Tidball in August, 1861, informed Dr. Robert Smith, elder from Hat Creek, that he declined the call from Hat Creek for his ministerial services.²¹

The Roanoke Presbytery, because of a great difference in fidelity to the forces engaged in the War Between the States, severed its connections with the General Assembly of the Presbyterian Church in the United States of America. It sent delegates to represent it at a meeting of a General Assembly of the Presbyterian Church in the Confederate States of America.²²

Aside from the various recordings of membership and transfers, little was written about Hat Creek in 1862 and 1863. Reverends J. A. Moore, Alexander Martin, and William Tidball were appointed in April, 1862 to preach one Sabbath each at Hat Creek. Reverend J. H. Davis was also to supply one Sabbath there.²³ It is not certain whether these preaching engagements were fulfilled. The Presbytery's orders in September, 1863 were for Mr. Martin to preach two Sundays at Hat Creek or at

20. Records: Roanoke Presbytery, 1859-1873, p. 52.

21. Ibid., p. 60.

22. Ibid., pp. 58-60.

23. Ibid., p. 74.

discretion; Mr. Tidball one at Hat Creek and one at discretion; and Mr. Vaughn two Sabbaths at Hat Creek or at discretion.²⁴

Again it is not known if they preached at Hat Creek. It is very probable that Rev. Alexander Martin and Rev. John A. Scott preached at Hat Creek in 1863 because each acted as the moderator in the church session meetings in September and November respectively.²⁵ Reverends Martin and Tidball were appointed by the Presbytery in April, 1864 to supply one Sunday each at Hat Creek.²⁶

The actual church sessional records of Hat Creek record nothing about the Lord's work there from November 15, 1863 to August 19, 1865. The reader must keep in mind that the last two years of the War Between the States saw the inevitable collapse of the Confederate States in its abortive attempt to gain Southern Independence and operate as an independent nation. On July 1, 2, and 3, 1863, the heroic battle of Gettysburg took place with about 23,000 casualties on each side, including over 5,000 deaths in each of the armies.²⁷ On July 4, 1863, Vicksburg, the last Confederate stronghold on the great Mississippi River, fell, thus bisecting the Confederacy. In 1864 and 1865 there was little but defeat for the

24. Ibid., p. 101.

25. The Sessional Records of Hat Creek Church, pp. 55, 56.

26. Records: Roanoke Presbytery, 1859-1873, p. 111.

27. New International Encyclopedia, IX, 716.

forces of the South. The end came on April 9, 1865 when General Lee capitulated at Appomattox, although scattered forces resisted for several months. These were not only dark days in the Hat Creek area, but throughout all the South. The people needed spiritual guidance more than ever to give them strength and courage to recuperate from a devastating defeat and to face the harsh, unjustifiable reconstruction and occupation plan of unscrupulous, radical politicians that was to last until 1876.

not in Va.

On August 19, 1865, the first recorded session since 1863, evidence of the frustration that war can cause occurred. Mr. Vincent Smith "by his own voluntary act, renounced the character and obligation of a professing Christian" and he was therefore cut off from the communion of the church by his own request.²⁸

At the August, 1865 meeting, Reverend Alexander Martin was appointed to supply one Sabbath at Hat Creek to insure that they would have preaching there. Again the records do not show whether this appointment was fulfilled.²⁹

A congregational meeting was called on November 11, 1865, to select a pastor whom the people wished to serve them. Reverend A. B. Carrington was unanimously chosen to devote half his time at Hat Creek for a salary of \$300.00.³⁰ He evidently

28. The Sessional Records of Hat Creek Church, p. 57.

29. Records: Roanoke Presbytery 1859 - 1873, p. 127.

30. The Sessional Records of Hat Creek Church, p. 58.

accepted this invitation from Hat Creek because he was there as the moderator of the April, 1866 sessional meeting.³¹

Presbytery records show that Reverend A. B. Carrington of Montgomery Presbytery was present at the meeting in May, 1866. He was invited to sit as a corresponding member and he was also given permission to preach within Roanoke Presbytery.³² Mr. Carrington presented his letter of dismissal from Montgomery Presbytery to Roanoke Presbytery at the meeting held in April, 1867. After a brief examination he was received as a member in good standing in Roanoke Presbytery and his name was added to the roll.³³

A note dated August 11, 1867, was sent to the Roanoke Presbytery stating that the labors of Reverend A. B. Carrington as their "'stated supply'" was very satisfactory.³⁴ Another note with the same date was sent by Mr. Carrington which read as follows:

As 'stated supply' for Hat Creek Congregation I report to Presbytery that the connection is a very agreeable one to me — my preaching arrangement was made with the congregation when they were in great pecuniary embarrassment and the amount of money actually paid me for the year ending JanY/67 was very small but with which I was satisfied - For the year ending JanY 1868 the amt proposed & for wh: I agreed to serve them, was three hundred dollars
(\$300 —)

31. Ibid., p. 59.

32. Records: Roanoke Presbytery, 1859 - 1873, p. 137.

33. Ibid., p. 161.

34. The Sessional Records of Hat Creek Church, p. 67.

I understand from the Deacons of the church that the actual amount subscribed is two hundred. Of this amount I have received from them Forty five 50/100 dollars—³⁵

At the May session of the 1868 Presbytery, Mr. Carrington was appointed to supply one Sunday at Morris Church.³⁶ As will be shown later, this church was doing its "swan song" because it was soon to be declared extinct.

Hat Creek Church was embarrassed by scandals in 1868. To leave out these scandals which were such an issue would leave the history of the church incomplete. In all fairness the bad memories and events must be recorded along with the pleasant ones, however, since relatives of those involved still live in the vicinity of the church, only the initials of those involved will be used to protect the innocent.

It is recorded on April 9, 1868, that the session of the church met at the home of Miss B.H. and her father Col. P.C.H. at their request. Miss B.H. had recently given birth to an illegitimate child, and although she had shown signs of genuine humiliation and repentance, the session found her guilty of the sin of fornication and temporarily suspended her privileges of partaking of the sacraments of the Church until she showed evidence of her sincerity of repentance. The session also made it part of her punishment that the sentence should be read

35. Ibid., pp. 67-68.

36. Records: Roanoke Presbytery, 1859 - 1873, p. 197.

from the pulpit to the congregation.³⁷

Also on the same date, April 9, 1868, Mr. J.T.M. was cited to appear before the session on August 23, because public rumor accused him of unchristian conduct for his continual absence from church and his profane swearing. A committee consisting of Robert Smith and Bowler (Bolar) Cock, was delegated to visit and confer with him. The committee reported on August 23 that it had visited Mr. J.T.M. and he acknowledged using profane language. He had made a promise to absent himself from church service, and he also expressed opinions contrary to the principles of the Presbyterian Church which were that he believed in universal salvation.³⁸

Mrs. J.T.M. heard the discussion between the committee and her husband. She stated that if her husband were excommunicated she would go with him and she would wish to be excommunicated too. She was told that the church had no charge against her. When asked if she believed in the doctrine of her husband, she admitted that she did not, but she restated that she would stick with her husband. Both of them were cited to appear before the session but they failed to do so. Publias Clark and O. C. Clark were appointed as a committee to cite them a second time to appear before the session prior

37. The Sessional Records of Hat Creek Church, p. 72.

38. Ibid., pp. 72-74.

to the second Sabbath in September.³⁹

On September 13, 1868, Mr. J.T.M. and his wife failed to appear before the session, and the former was excommunicated and cut off from the communion of Hat Creek. Regarding Mrs. J.T.M., the session delayed action until Reverend Carrington could talk to her and report to the session.⁴⁰ He reported on November 8, 1868, that he had talked to Mrs. J.T.M., who desired to withdraw her threat of following her husband if he were excommunicated. Her request for permission to retain her membership was granted, thus closing the case.⁴¹

The church session met on November 28, 1868, at the insistence of J.B.H. and P.C.H. They said that word was passed to them that "'they were an offence'" to some of the church members to such an extent that they refused to sit at the communion table with them.⁴² These two men desired an investigation be held. The session adjourned to Hat Creek store, where a conference was held between P.C.H. and W.H., who were at variance. After a discussion they went away friends and were satisfied that their grievances had been settled.⁴³

The session met on December 12 at Hat Creek Church. Mr. C.F. and wife, who were members of the church, had raised

39. Ibid., pp. 74-75.

40. Ibid., pp. 76-77.

41. Ibid., pp. 77-78.

42. Ibid., p. 79.

43. Ibid.

complaints against J.B.H.. All parties concerned were given free and full discussion of their differences and were therefore prevailed upon to reconcile their differences and proclaim themselves friends again. Public notice was given of the time and object of this last meeting of the session. When no other parties came forward to complain or bring additional charges against the defendants, the affair was considered closed.⁴⁴

The Presbytery met at Richmond on October 29, 1869 with Mr. Carrington as moderator. The following resolution was passed:

Resolved — In as much as Morris Church is in fact extinct, that its name be stricken from the roll; and that the Session of Hat Creek ch. within the bounds of which the church building stands, have the approval of this Presbytery in selling, removing, or in any way disposing of it, as to them may seem best.⁴⁵

In December, 1869, the session at Hat Creek appointed a committee, composed of Bolar Cock and O. C. Clark, to dispose of the building and make a report to the session.⁴⁶ The committee reported in April, 1870 that they had an offer of \$50.00 for the building; one-half payable on July 1, 1870 and the other half on July 1, 1871. The session, therefore directed the committee to negotiate the sale and collect the money when it was due.⁴⁷

44. Ibid.

45. Records: Roanoke Presbytery, 1859 - 1873, pp. 240-245.

46. The Sessional Records of Hat Creek Church, pp. 84-85.

47. Ibid., p. 85.

The Hat Creek session was reminded by Reverend Carrington, in April, 1870, that a special communion should be held with Miss B.H., whom they had suspended temporarily from the church privileges until satisfactory repentance was observed. She should be contacted, especially since a communion service was to approach soon. The moderator and Robert Smith were appointed to talk to her and then submit a report to the session.⁴⁸

In April, 1870, the sessional report showed a drop in the number of communicants from 143 to 131 during the past year. This meant that during the previous seven years Hat Creek had a net loss of 48 communicants since the peak year of 1863, when there were 179 members participating in the communion sacrament.⁴⁹

On June 29, 1870, the moderator called a meeting of the session to discuss a special problem. On the previous day services had been held preparatory to the communion services. As the moderator passed the store near Hat Creek on the public road, he noticed two church members and two other men seated at a table playing cards. The church members were J.D.H. and B.S.. When the moderator (Mr. Carrington) was only a few yards away he saw B.S. half rise in "gleeful excitement." He threw a card on the table with an exclamation of triumph in

48. Ibid., pp. 85-86.

49. Ibid., pp. 52, 87.

which, according to Mr. Carrington, the Lord's name was blasphemed. It was at that moment the players heard the horse's feet. Mr. Carrington passed by and bowed as the players continued their game.⁵⁰

Dr. Smith and Mr. O. C. Clark, a committee which was appointed to investigate the matter, made their report to the session. They reported that J.D.H. was very aggressive and resentful toward them. He was reported to have said that he would play cards when and where he chose without the permission of the Reverend Mr. Carrington or anyone else. He was also reported as saying that he wanted to have his name removed from the church roll. J.D.H. protested that the time he was playing cards, (preparatory to communion), made no difference whatsoever.⁵¹

Mr. B.S. took a different attitude. Although he showed no disposition to discontinue the play of cards and expressed no penitence, he did not get mad and make heated statements. He left the grounds before preaching commenced. His conduct toward the committee was not one of subordination but one of a good natured spirit of carelessness concerning the whole matter. He denied that he uttered any blasphemous expression but said that he may have said "'By Dog'", which he and a

50. Ibid., pp. 88-89.

51. Ibid., pp. 89-90.

goodly number of the church members had the habit of saying. No one else at or near the table heard any exclamation shouted and even Mr. Carrington admitted that he might have been mistaken about the blasphemy. The session decided that the explanation presented by B.S. was satisfactory.⁵²

The next meeting of the session to deal with J.D.H. was not until July 24, the morning of the next public worship. The clerk was ordered to notify J.D.H. to appear before the Presbytery on August 13 to answer the following charges:

1. Refusal to reconcile with his brother P.C.H..
2. Offense of playing cards in public on preparation day for communion.
3. For contempt he showed toward the committee.

The session and moderator stated that they had no trouble whatsoever with P.C.H. in reconciling his differences with various parties of the church with whom he seemed to have difficulty, but they found that J.D.H. did not cooperate in closing the split.⁵³

On August 27, 1870, before the session had left the church, it was called back to order at the request of Mr. J.D.H.. He stated his desire to become reconciled to his brother and nephew, with whom he was at variance. He begged the forgiveness of the session for the sins and scandals that

52. Ibid., pp. 90-91.

53. Ibid., pp. 91-93.

were recorded in the Minutes of June 19. Since all parties concerned were present, the reconciliation took place and the whole proceedings were dropped.⁵⁴

At the September 9, 1870 meeting of the Roanoke Presbytery, Reverend A. B. Carrington and Ruling Elder O. C. Clark asked further counsel of the Presbytery on the matter of the disposal of Morris Church. The Presbytery, after a full discussion, threw the whole matter back into the hands of the session of Hat Creek. It reiterated that its first instruction on the disposal still stood, and that the proceeds from the disposal might be used for repair and improvement of the Hat Creek Church.⁵⁵

A congregational meeting was held on November 11, 1870, after a sermon by Reverend John A. Cochran. The object of the meeting was to secure more preaching at Hat Creek. The congregation unanimously elected Reverend A. B. Carrington as pastor to serve two Sabbaths a month at their church "provided the salary could be made up to \$300 — failing in this (,) he was to give his time in that proportion."⁵⁶

The April, 1871 session of the Presbytery reported a call from Hat Creek for the pastoral services of Reverend A. B.

54. Ibid., pp. 94-95. This latter date probably should be June 29.

55. Records: Roanoke Presbytery, 1859-1873, p. 268.

56. The Sessional Records of Hat Creek Church, p. 96.

Carrington for half his time. The paper was in order and Mr. Carrington accepted. The installation was to take place on the Saturday prior to the fourth Sunday in May. Reverend J. M. Cochran was to preach a sermon, preside, and also propose the constitutional question. Reverend Thomas Whorey was to deliver the charge to the pastor and Reverend J. H. Davis was to deliver the charge to the congregation. The committee reported in August, 1871 that it had installed the Reverend Mr. Carrington at Hat Creek.⁵⁷

The meeting of the Hat Creek session in May, 1871 considered the case of Miss B.H., who had been suspended previously for giving birth to an illegitimate child. She appeared before the session and after a conference with her, a motion was made and unanimously passed to remove the suspension and restore her to the full privileges of the church. The action of the session was to be read from the pulpit by the moderator.⁵⁸

Nothing unusual or of interest occurred at Hat Creek during the year 1872. Only routine business, along with some additions and dismissals to other churches, was transacted.

The religious activities of the Hat Creek Church and community were in better condition than they had been for many

57. Records: Roanoke Presbytery, 1859-1873, pp. 281, 299.

58. The Sessional Records of Hat Creek Church, p. 99.

years. The following narrative on the State of Religion at Hat Creek was sent to the Presbytery in April, 1873, and it was approved:

1. The attendance upon Public Worship is very good — The congregations frequently overflowing large — We do not have a regular meeting for public prayer, but at all seasons of the year, that we deem it suitable, there are two services a day, at the church, with occasional worship in the families of the aged & infirm —

2. We have not observed the 'Monthly Concert,' but contented ourselves with an occasional service — in this connection the session would remark that these frequently recurring seasons of a special service, in their judgement, would if literally (sic) observed in a congregation that enjoys public service for only a part of the time, be to the (m) with holding other truth that ought to be heard, & this remark will apply to many other points in the narrative —

3. The people of this community are eminently a chh (church) going people — yet the young people visit on the Sabbath, & we have observed that they were occasionally followed by their seniors in afternoon visitation —

4. Family worship so far as the session is informed is not the rule — yet there are honorable exceptions —

5. Sabbath School & Bible Class (is) in a healthy condition.

6. There has been no special day or visit in family set apart for examination of children, yet the Pastor & session have ever had an eye to their instruction & improvement.

7. Infant Baptism more frequently observed & appreciated than formerly — yet there are several heads of families in connection with the chh who have not dedicated their offspring to God —

8. In the past year several have been added to the church & most of the professing Xtians (Christians) are standing firmly in their lot with here and there one who is jumping onward —

9. There is a good degree of harmony prevailing, indeed all of the old breaches have apparently been healed — & we think the 'spiritual tone of the people is of a higher type than even twelve

months ago — & yet there are exceptions to this, especially in our young lady members who persist in attendance & participating in dancing parties. (No number ten).

11 and 12. There are very few negroes in the community (,) only one colored member of the chh & no poor people.

13. We obey the injunction of the Genl Assembly in regard to collections under the denomination of 'Systematic Benificence,' & have attained to the standard of giving our mite to all the Boards of the Church.

14. The chh is somewhat in arrears (arrears) to the Pastor, about one fifth of the salary of the past two years unpaid, yet we have good ground to hope that this will in great measure be corrected from the manifest interest on the subject at present, & the good fruit which has been the result so far in the effort made to take over our chh from the Delinquent List.

15. On vacant Sabbaths quite a number are present at the Sunday School Meeting & this service is more protracted than on days the pulpit is occupied — 59

On September 27, 1873, the Reverend Mr. Carrington was appointed to be the agent of the Roanoke Presbytery in behalf of Hampden Sidney College. For an unknown reason Mr. Carrington declined the appointment.⁶⁰

The records for 1874 and 1875 produced little information of interest to the reader. The Presbytery held its session in August, 1874 at Hat Creek. No earth shaking decisions were made. Only the routine committee reports, sessional reports, financial reports, and assignments of various ministers to install other ministers at certain churches were recorded.⁶¹

59. Ibid., pp. 110-113.

60. Records: Roanoke Presbytery, 1859-1873, pp. 420-421.

61. Records of the Presbytery of Roanoke (1874-1891), pp. 26-38.

The statistical report of Hat Creek from April 1874 to April 1875 showed that they had three elders, three deacons, and 179 communicants. They had made very few contributions to the various benevolent funds but the pastor's salary was recorded as being paid in full, which had been a rarity at Hat Creek for several years.⁶²

The sessional records dated September, 1875, state that a congregational meeting was held for the purpose of electing three new elders. Those nominated and elected were Dr. S. H. Hudnall, Albert L. Clark, and G. W. Connelly. On the fourth Sunday in March, 1876, Albert Clark and G. W. Connelly were duly ordained. The other elder, Dr. S. H. Hudnall, was not ordained until the fourth Sunday in April.⁶³

The Presbytery of Roanoke ordered Reverend A. B. Carrington to go to Diamond Hill Church and preach a sermon. He was to declare that church vacant after the pastoral relationship with Reverend J. A. Hanna was dissolved. This assignment was made on April 26, 1877.⁶⁴

In the minutes of the Hat Creek session, dated October, 1877 (probably May), attention was focused on differences between members in the church. The session thought it best not to put names in the records, so the moderator and three members

62. The Sessional Records of Hat Creek Church, p. 128.

63. Ibid., p. 134.

64. Records of the Presbytery of Roanoke, p. 120.

were to be a committee to talk to the differing parties and report the progress to the session.⁶⁵

The clerk of session was ordered to have a survey made of the church lot and the land plotted and recorded at the office of the county clerk. The names of O. C. Clark, Wirt Williams, and A. L. Clark were ordered recorded for presentation to the county court as appointments as trustees for Hat Creek and its congregation.⁶⁶

It appears that as soon as the session was able to get serenity and peace in the church, another problem involving some of the church members would arise. The committee appointed to investigate differences between some of its members reported on July 29, 1877, that the differences that had existed on May 13, were easily settled.⁶⁷ In a little over a month one of the biggest scandals to hit Hat Creek broke wide open. Mrs. M.E.B. who was a middle aged widow with a grown daughter, and who was a church member for several years, gave birth to a child. The father turned out to be one of the ruling elders of the church. He was a brother-in-law of Mrs. M.E.B.. Both partners readily admitted their guilt and both asked to be excommunicated from the church. The session appointed a committee to confer with both parties and make its report.⁶⁸

65. The Sessional Records of Hat Creek Church, pp. 144-145.

66. Ibid., p. 145.

67. Ibid., p. 146.

68. Ibid., pp. 147-148.

The report of the committee on September 21, 1877, verified all the facts above. The committee was ordered by the session to confer further with the parties involved.⁶⁹ The minutes dated October 13, stated that the session unanimously voted to suspend the parties involved from the communion services after the committee report.⁷⁰ As already stated both had asked that they be excommunicated and for the session to act as it saw fit.

It was recorded in the minutes for October 14, 1877, that Mr. H.W. was excommunicated at his own request which he made several months earlier. The action was taken after the minister had conferred with him as well as other members of the session. It is not stated just why he requested to be excommunicated.⁷¹

Despite the scandals Hat Creek continued to grow in numbers. In the sessional narrative reports from April 1877 to 1878 the number of communicants was recorded as being 188. Although the amount paid to the pastor was only \$200.00, the records state that the pastor's salary had been paid in full.⁷²

A petition from Rustburg, the county seat of Campbell County, was received in May 1878, by the Roanoke Presbytery

69. Ibid., p. 148.

70. Ibid., p. 149.

71. Ibid.

72. Ibid., pp. 154-155.

for the organization of a Presbyterian Church there. A committee composed of A. B. Carrington, Dr. Peck, William H. Matthews, H. A. Brown, J. H. Hanna, and Thomas Whorey were to arrange the organization of a church there on the first Sunday in June if possible.⁷³ The committee reported at the August meeting of the Presbytery that it had organized the Rustburg Church on June 23, with a roll of 14 members and three ruling elders. At this same meeting the Presbytery authorized Reverend Carrington to sell the Morris Church building in order that the proceeds might be used to aid the newly organized church at Rustburg.⁷⁴

A resolution was unanimously passed by the Hat Creek session in February 1879, which provided that the clerk send a copy of the minutes to the family of the deceased Ruling Elder Dr. Robert Smith setting forth the greatness of his Christian character and benefit to the community.⁷⁵ He must have been dearly beloved because this resolution covered most of three pages in the minutes while no mention was made in the minutes when the pastor, Mr. Hamersly had died in 1860 and when Elder Bolar Cock passed on in 1871.

As the sessional report points out, there were only four ruling elders at Hat Creek in April, 1879, after one died and another had all church privileges suspended. There were 189

73. Records of the Presbytery of Roanoke, p. 146

74. Ibid., p. 163.

75. The Sessional Records of Hat Creek Church, pp. 157-159.

communicants and the Bible Class and Sunday School had 93 children on roll. The pastor's salary of \$200 was paid in full and the church also contributed to each of the objects listed under "Funds Collected" even though the contributions were relatively small.⁷⁶

The case of Mrs. M.E.B. and the ruling elder, both of whom were suspended from church privileges, was brought to the attention of the session in April 1879. By a unanimous vote of the session, all the suspended privileges were restored to Mrs. M.E.B.. The moderator was requested to make this announcement from the pulpit. A similar request was made on behalf of the fallen elder, who personally appeared before the session. He was restored to all the privileges of the church as a member, but it was made clear that he remained suspended from holding any of the offices in the church.⁷⁷

It appears that the session had certainly forgiven them when it stated:

The session desires here to record their appreciation of the hearing of these two great offenders in their latter appearance in person & by report of committee, and especially in the humility evinced by Mr. (purposely omitted) in his appreciation of the true status of his case in unfitting him for official position.⁷⁸

The sessional report covering the period from April 1879 to April 1880, showed that there were still four elders at

76. Ibid., pp. 161-162.

77. Ibid., pp. 164-165.

78. Ibid., p. 165.

Hat Creek. These were O. C. Clark, A. L. Clark, S. H. Hudnall, and Publius Clark. They had three deacons and seventeen had been added on examination, thus raising the number of communicants to 204, which was an all time high for Hat Creek up to that time. The number of children in the Sunday School and Bible Class totaled 120, which was another record.⁷⁹

On June 27, 1880, the need for more church officers was brought to the attention of the session. It was decided that they were in need of three more elders and one deacon. An election was to be held on Saturday, before the fifth Sunday in August.⁸⁰ No record can be found that the meeting was held in August to elect elders and a deacon. Whether the meeting was held is not known, but certainly there were no officers elected for several years as will be shown later.

A called meeting of the Roanoke Presbytery was held on December 18, 1880 with one of the main objectives to consider the request of Reverend A. B. Carrington that his pastoral relationship at Hat Creek be dissolved. He desired to move within the bounds of the Winchester Presbytery and labor to the people there. Publius Clark presented Reverend Carrington's request in the form of a letter. Elder Clark informed the Presbytery that the congregation held a meeting and agreed to the request

79. Ibid., pp. 170-171.

80. Ibid., pp. 172-173.

of Reverend Carrington. The Presbytery, therefore, gave its consent to the dissolution since it was agreeable to all parties concerned. Reverend R. C. Reed was appointed to visit Hat Creek and preach a sermon, and while he was there, the church was to be declared vacant.⁸¹

After Reverend Carrington left, Reverend H. A. Brown probably preached at Hat Creek a few times. He is listed as being the moderator at the sessional meeting at Hat Creek in March and April, 1881.⁸² If he went all the way to Hat Creek it is very doubtful that he would have left without preaching.

Two loose leafs (joined) were found in the second volume of the Hat Creek Church records and were dated July 13, 1881. There was supposedly a congregational meeting to elect a pastor. Reverend R. C. Reed, who had been invited to preside, was the moderator. The name of Reverend J. A. McMurray of Texas was placed in nomination by Mr. A. L. Clark. Since there were no more nominations, he was elected by a unanimous vote. Reverend McMurray was to be asked to serve two Sabbaths each month, with a salary of \$300 per year plus the use of a parsonage. A call was to be put out to him immediately.⁸³ At the same meeting a motion was passed by a unanimous vote to use the \$500 bond, on the City of Lynchburg belonging to Hat Creek. The Building

81. Ibid., p. 232.

82. Ibid., pp. 174-175.

83. Loose leaves, no page number.

Committee, composed of O. C. Clark, S. H. Hudnall, and Wirt Williams, was to carry out the plans and supervise the building of the Presbytery Parsonage.⁸⁴

A call was presented to the Roanoke Presbytery from Hat Creek on August 12, 1881, asking for the pastoral services of Reverend J. A. McMurray, who was a member of the Central Texas Presbytery. The request was for half his time. (The remaining portion of his time was understood to be divided between Rustburg and Diamond Hill). The petition was read and found to be in order, therefore it was ordered to be sent to the Presbytery of Central Texas.⁸⁵

The Hat Creek Congregation met in April, 1882, to elect and make a call to the Presbytery for a pastor. Reverend John A. Scott was nominated by Elder Wirt Williams and he was elected by a unanimous vote.⁸⁶ In the narrative on the state of religion at Hat Creek it was stated that John A. Scott, Jr. devote half his time at Hat Creek for a salary of \$300 plus the use of a Parsonage.⁸⁷ None of the records state that Reverend McMurray of Texas, refused the call at Hat Creek, but it must be concluded that he refused since a call was made in April for the Reverend Mr. Scott.

84. Ibid., pp. 174-175.

85. Records of the Presbytery of Roanoke, p. 256.

86. The Sessional Records of Hat Creek Church, p. 181.

87. Ibid., p. 184.

It appears that Hat Creek "jumped the gun" in securing his services as its pastor in April. It was not until May, (1882) that Reverend Scott presented a certificate to the Roanoke Presbytery announcing his dismissal from the Winchester Presbytery. He was received as a member of the Roanoke Presbytery after a brief examination on experimental religion, theology, and church government.⁸⁸ It was on May 5, that the Presbytery received the call from Hat Creek for the services of Mr. Scott. Upon his formal acceptance, Reverend R. C. Reed and Reverend J. C. Dinwiddie were appointed to install him there.⁸⁹ The committee reported that Reverend John A. Scott, Jr. was installed at Hat Creek on July 22, 1882.⁹⁰

The Hat Creek sessional minutes record on July 29, 1882, that the church session had a very unpleasant task to perform again. In 1877 Mrs. M.E.B. and one of the ruling elders were suspended from the privileges of the church for the sin of adultery. Later they were restored to full membership with the exception that the elder could not hold church office again. They fell again into the same sin and upon investigation by a committee, the ex-elder admitted the truth of the charges. He waived a public trial and asked the session to take action at once without the formality of a trial. The

88. Records of the Presbytery of Roanoke, pp. 261-262.

89. Ibid., p. 263.

90. Ibid., p. 280.

moderator, Reverend J. A. Scott, Jr., and the three elders, who were present, unanimously voted that the church privileges were indefinitely suspended from the two guilty parties for their sin. A resolution was passed that a public announcement of the judicial sentence should be made by the pastor at such time as he deemed appropriate for such an event.⁹¹

The statistical report in April, 1883, showed that the pastor's salary of \$300 had been paid in full. Also it showed that at a cost of \$115.00, the church had purchased a chandelier, two stoves and an organ.⁹² In order to purchase this much for a mere \$115.00, this must be what the people speak of when they talk about the "good old days."

After the sacrament of the Lord's Supper was held at Hat Creek on the second Sunday in May, 1883, the pastor, along with elders O. C. Clark and Albert Clark, visited Miss Ella Smith, an invalid. There they administered the sacrament to her and other worshippers who were there.⁹³

The Roanoke Presbytery records on November 1, 1883, stated that Mr. Letcher Smith, who was a member of the Hat Creek Church, came before the Presbytery and requested to be taken under its care. He desired to become a minister of the Gospel. After an examination on several subjects, which were sustained as

91. The Sessional Records of Hat Creek Church, pp. 187-188.

92. The Minutes of Hat Creek Presbyterian Church, p. 9.

93. Ibid., p. 12.

parts of his trials, he was advised to continue his studies at the now extinct Hat Creek Academy.⁹⁴

The Presbytery reported in May, 1885, that it had received word from Reverend J. A. McMurray, who accepted the offer to supply his evangelistic services to the Presbytery.⁹⁵ In the same month the statistical report of the Presbytery to the General Assembly showed Hat Creek was numerically superior to all the thirty-three churches in the Roanoke Presbytery except one. The only other churches with over 100 communicants were Briery with 144, Village with 157, and Danville with 248. Hat Creek at the time had 175 communicants.⁹⁶

The Reverend Mr. McMurray of the Dallas Presbytery arrived from Texas with his letter of dismissal. After a satisfactory examination he was received as a member of the Roanoke Presbytery in June, 1885.⁹⁷

The narrative report in April, 1886 showed that the pastor had preached at two places within the neighborhood of the church during the past year. An attempt was made to establish a Sunday School for the colored people but it was a failure.⁹⁸

A congregational meeting was held on October 24, 1886, for the purpose of electing some additional church officers. Those

94. Records of the Presbytery of Roanoke, pp. 315-316.

95. Ibid., p. 347.

96. Ibid., p. 353.

97. Ibid., p. 356.

98. Minutes of Hat Creek Presbyterian Church, p. 27.

elected as elders were Mr. Wirt Williams and Mr. H. N. Elliott, both of whom were to labor for Hat Creek church for many years. Three of the congregation were elected as deacons; those being M. B. Holt, John Y. Foster, and Moses Magann.⁹⁹

The Presbytery met at Hat Creek in April, 1887. A resolution was adopted which called for the formation of a historical committee. This committee was to write a brief historical sketch of the Presbytery for the use of the Synod at the Centennial celebration of the Synod to be held in 1888, at New Providence Church. It was further resolved that each church was to furnish to the committee such information about their history, growth and influence as could be obtained from their church records or elsewhere. This information was due not later than the following August.¹⁰⁰

A report was made on what had been done and was being done in the field of colored evangelism. It was reported that a colored church, "Ridgeway", had been organized in Charlotte County. It had a Negro preacher and 190 members. (If this meant communicants, then it had more than any church except Danville). The ladies of the various churches were helping to do Christian work among the colored people, although not recorded on church records. There were colored members in

99. Ibid., p. 30.

100. Records of the Presbytery of Roanoke, pp. 406, 409-410.

several of the white churches and three preachers of Roanoke Presbytery preached regularly to the colored people.¹⁰¹

In July, 1887, the serene Christian waters of Hat Creek were again clouded with another scandal. Definite and scandalous reports reached the session concerning the unchristian conduct and behavior of Miss I.R. She was summoned to appear before the session on July 30, to face the charge of violating the seventh Commandment (committing adultery). Ruling Elder Wirt Williams was to act as the prosecutor.¹⁰²

In September, the results of the "trial" of Miss I.R. on July 30, was reported. She appeared and confessed the sin of adultery with R.A. She tried to throw the chief blame on him but she did admit "that she had kept silent & continued to live in his house, though this involved a continuance of their sinful relations."¹⁰³ The session therefore resolved she be sentenced to the indefinite suspension from the sacrament until she gave satisfactory evidence that she had sincerely repented for her sinful ways.¹⁰⁴

In the same month, September, Reverend Scott and Ruling Elder O. C. Clark reported that they had attended the meeting of the General Assembly at St. Louis. With the modes of

101. Ibid., pp. 415-416.

102. Minutes of Hat Creek Presbyterian Church, pp. 34-35.

103. Ibid., p. 36.

104. Ibid.

transportation available in those days, this would be considered a very long and difficult trip. Mr. Clark's report was made by letter. Their reports were approved and they were commended for their diligence as the commissioners who represented the Roanoke Presbytery.¹⁰⁵ Also a report was made that the funds appropriated for candidate Letcher Smith's studies had not been paid in full. A collection was taken up among the representatives of the churches present but it was not enough. It was ordered that the "'Presbyterial Collection'" to be taken up on Saturday be used for that purpose and any balance over the amount needed was to go to the cause of Susementation.¹⁰⁶

One of those received on his profession of faith on November 12, 1887, was Dr. Walter L. Williams. Dr. Williams served Hat Creek, Brookneal, Morris Church, and the surrounding community for many years. (He was present in 1930 when the writer was born).¹⁰⁷

The Hat Creek session had another problem before it in January, 1888. Elder Albert Clark was selected to act as a committee to see Mr. B.T., a member of the church who was reported to be engaged in the business of selling "intoxicating liquor."¹⁰⁸ Elder Clark reported in April that he had visited

105. Records of the Presbytery of Roanoke, p. 422.

106. Ibid.

107. Minutes of Hat Creek Presbyterian Church, p. 38.

108. Ibid., p. 39.

Mr. B.T. and discussed his business of selling liquor. To the satisfaction of the session, B.T. agreed to let his liquor license expire at the end of April without renewing it.¹⁰⁹

During the following month the session met to consider the steps to take in regard to Mr. C.W.T., another member of the church who was accused of selling liquor. He failed to appear before the session and Elder Albert Clark was appointed to notify him that he was cited to appear before the sessional meeting to be held the following week. The representative of the church to act as the prosecutor was Elder Wirt Williams. The meeting was held on May 9, with Mr. C.W.T. present, but since Elder Wirt Williams was absent, O. C. Clark acted as prosecutor. Mr. C.W.T. admitted that he sold liquor and stated his intention to continue selling it for the next year. He also gave the session no assurance that he would end this practice when his license expired. The prosecutor then suggested that Mr. C.W.T. be suspended from the sacrament until he showed a sincere desire to repent and confess his sin. When a vote was taken on this proposal Mr. O. C. Clark and Mr. H. N. Elliott voted yes and Mr. Albert Clark cast a negative vote. The ayes had it and Mr. C.W.T. was indefinitely suspended.¹¹⁰

The congregation met at Hat Creek on January 27, 1889, for the purpose of concurring with Reverend J. A. Scott, Jr., in

109. Ibid.

110. Ibid., pp. 42-44.

his request to dissolve his relationship as pastor at Hat Creek in order to accept a position at Point Pleasant, West Virginia. Although the congregation was grieved to see him leave after seven years of faithful service, they acquiesced in his request. A resolution was passed expressing the sentiment of the congregation toward him and stated that the prayers of the people would go with him always.¹¹¹ The Roanoke Presbytery received a letter from Mr. Scott asking that his relationship at Hat Creek be severed. A paper was read, which was received from the church at Hat Creek, stating they gave their consent with regret to his request of separation from their church. He was therefore given a letter of dismissal to join the Greenbrier Presbytery. These Presbytery minutes were dated on February 1, 1889.¹¹² The minutes of August, 1889, giving the statistical report of the Presbytery to the Synod, state that the pastoral relationship of Mr. Scott was severed at Hat Creek on February 15, 1889.¹¹³

In the annual report of the Presbytery to the General Assembly in May, 1889, Hat Creek was listed as vacant for the first time in many years. It was not even stated as having a stated supply.¹¹⁴ The Presbytery received a communication from Ruling Elder O. C. Clark, the clerk of session, stating

111. Ibid., pp. 47-48.

112. Records of the Presbytery of Roanoke, p. 467.

113. Ibid., p. 492.

114. Ibid., p. 482.

that Reverend Hugh Henry had agreed to take charge at Hat Creek, Rustburg, and Diamond Hill. The Presbytery was requested to hold a meeting at Hat Creek to install Mr. Henry as their pastor. The Presbytery voted to meet at Hat Creek on the Tuesday before the second Sunday in November.¹¹⁵ It was stated in parenthesis that the meeting scheduled at Hat Creek failed because of the lack of the quorum.¹¹⁶

Mr. Henry presented a letter of dismissal to the Roanoke Presbytery on February 18, 1890, from the Presbytery of West Hanover. After a successful examination, he was received as a full member in good standing of the Roanoke Presbytery. He was then formally presented calls from Hat Creek for one-half his time and for one-fourth of his time each at Rustburg and Diamond Hill. He accepted the calls from all the said churches. A committee of three was to install him at Hat Creek on Saturday prior to the second Sunday in March. Reverend J. E. Wool was to preside and preach a sermon; Reverend J. A. McMurray was to deliver the charge to the pastor; while the congregation was to receive the charge from Reverend W. W. Carson.¹¹⁷

The Hat Creek statistical report in March, 1890, showed the church being composed of six elders, four deacons, and 147 communicants. There were 87 baptized non-communicants in

115. Ibid., p. 486.

116. Ibid., p. 495.

117. Ibid., p. 498.

the church. The Sunday School and Bible Classes had 80 scholars and 13 teachers. The average attendance at Sunday School was calculated at about ten teachers and 55 scholars.¹¹⁸

Mr. V. G. Smith of the Hat Creek community asked to be taken under the care of the Roanoke Presbytery as a candidate for the ministry. He was received by them after an examination on his motives and personal piety.¹¹⁹

The census return to the U. S. Census Bureau in 1890 showed that at Hat Creek there was only one church building, with a seating capacity of 250 and at present with 150 communicants. The value of the property of the church was placed at a value of about \$1,200.¹²⁰

The Hat Creek session minutes of November 24, 1890, stated that Mrs. M.E.B., who having twice been suspended from the privileges of the church for the sin of adultery, made it known that she desired once again to become a member in good standing and become a participant in the communion service. The session was satisfied that she had repented and that her intentions were good, therefore she was restored to full fellowship as a regular member.¹²¹

The statistical report in March, 1892, showed only five elders. All the others being accounted for this would mean

118. Minutes of Hat Creek Presbyterian Church, p. 28.

119. Records of the Presbytery of Roanoke, p. 524.

120. Ibid., p. 534.

121. Minutes of Hat Creek Presbyterian Church, pp. 62-63.

that Publius Clark had passed on to his reward as a devoted Christian since the November meeting of the session.¹²² At the April meeting of the session a resolution was passed praising the qualities and character of their deceased brother, Publius Clark, and it was ordered that a copy of the resolution be sent to the family of Elder Clark.¹²³

On April 8, 1892, the Roanoke Presbytery passed a resolution petitioning the officials of the World's Fair, which was to be held in Chicago, not to admit people on Sunday.¹²⁴

In August, 1892, Mr. C.W.T., who had been suspended in May, 1888, for selling liquor, asked to be received in good fellowship again and also be restored to his privileges of communion. The session learned that he had quit his former business because he deemed it wrong. His privileges as a full member of the church were restored by a unanimous vote of the session.¹²⁵

The minutes at Hat Creek on October 23, 1892 record that it lost a number of its members by transfer. Those who were granted letters of dismissal in good standing to join a church of the Presbyterian faith in Brookneal were Mrs. Patrick Scott, Dr. S. H. Hudnall, Dr. and Mrs. W. L. Williams, Mr. and Mrs.

122. Ibid., p. 71.

123. Ibid., pp. 74-75.

124. Records of Roanoke Presbytery, p. 27.

125. Minutes of Hat Creek Presbyterian Church, p. 79.

James M. Hunter and son Charles W. Hunter, and Mr. Walter C. Smith.¹²⁶ Minutes of the same date ordered a congregational meeting to be held on the second Sunday in November to ascertain whether additional officers should be elected.¹²⁷ It is not known whether the meeting was held or whether they decided that no additional officers should be elected. No record of the meeting appears in the minutes.

The Brookneal Church may be regarded as an offshoot from Hat Creek, one of the Hat Creek Elders, Dr. Hudnall being a resident of Brookneal. And a separate organization there having often been thought of. While Rev. A. B. Carrington was pastor at Hat Creek he for a time held stated services at Brookneal, in the Bapt. Church. But the immediate cause of the organization was a protractor (sic) meeting held by _____ A. A. Little. The organization was effected on the 12th of Nov. 1892, with sixteen members, and with one ruling elder, Dr. S. H. Hudnall, and two deacons — Dr. W. L. Williams and Dan^l S. Evans.¹²⁸

The minutes of Roanoke Presbytery stated in August, 1892, that the Synodical Evangelist, Reverend A. A. Little, who labored within the bounds of Roanoke Presbytery had a great success during the year. Since February 1, he visited and held meetings in at least 19 churches, including Hat Creek and Brookneal. During the time since the beginning of February he held 28 prayer meetings and preached 184 sermons, in addition to hold-

126. Ibid., p. 80.

127. Ibid.

128. Histories of Roanoke Presbytery and its Congregations, p. 54.

ing 45 Bible readings. His total of pastoral visits were 472 in number. Of the 199 people who repented of their sins and professed their conversion to a better and more devout life, 141 of these were received as members of the Presbyterian church.¹²⁹

The Presbytery reported in August, 1893, that a call was received from Briery Church for Reverend Hugh Henry. The call was put into the hands of the representatives from Hat Creek, Rustburg, and Diamond Hill and they gave their consent. He accepted and the three above churches were therefore declared as vacant.¹³⁰

At the March meeting of the Hat Creek session in 1894 they had as the moderator Reverend D. P. Rogers.¹³¹ In April Hat Creek and Roanoke Churches petitioned the Presbytery for the services of Reverend R. R. Houston. Each church desired one half his time. These calls were ordered to be sent to the Montgomery Presbytery where Mr. Houston was a member.¹³² Although Hat Creek and Roanoke Churches did not receive official permission to use his services for six months until August,¹³³ he was present at Hat Creek as early as May of 1894.¹³⁴

129. Records of Roanoke Presbytery, p. 45.

130. Ibid., pp. 83-84.

131. Minutes of Hat Creek Presbyterian Church, p. 86.

132. Records of Roanoke Presbytery, p. 118.

133. Ibid., p. 146.

134. Minutes of Hat Creek Presbyterian Church, p. 89.

On June 24, 1894, a congregational meeting was held to elect one elder and one deacon. Both officers were elected by a unanimous vote; Mr. L. C. Asher being elected as elder and Henry C. Foster as a deacon. They were ordained and installed on July 29 of that year.¹³⁵

The churches of Hat Creek, Cub Creek, Brookneal, and Roanoke asked for permission to continue their arrangement with the Reverend Mr. Houston as their stated supply. This request was granted by the Presbytery in April 1895.¹³⁶ It was reported that he continued to supply at Hat Creek until November, 1895.¹³⁷

The Hat Creek congregation held a meeting immediately after church according to the minutes of July 26, 1896, for the purpose of selecting a pastor for the church. Their selection was to be taken by Elder Wirt Williams to the Presbytery meeting at Bethlehem Church.¹³⁸ Four days later the minutes stated that the name of Licentiate M. G. Woodworth was unanimously chosen as the choice for a pastor and a call was ordered to be sent to him.¹³⁹

The August, 1896, Presbytery records state that M. G. Woodworth presented a letter of dismissal from Winchester

135. Ibid., p. 90.

136. Records of Roanoke Presbytery, p. 161.

137. L. C. Asher, "Hat Creek Church, Virginia," Christian Observer, LXXXIV (May 27, 1896), 10.

138. Minutes of Hat Creek Presbyterian Church, p. 100.

139. Ibid., pp. 100-101.

Presbytery. He accepted the call from Hat Creek for his services. He successfully passed an examination in preparation for ordination.¹⁴⁰ The members passed a resolution that his examination be sustained and that all the arrangements be made to ordain and install him at Hat Creek. On the fourth Sabbath in September he was to be installed, with Reverend D. P. Rogers to preside and preach a sermon. Reverend J. C. Leps was to give the charge to the pastor and Reverend J. M. W. Elder was to deliver the charge to the people. Reverend Hugh Henry was to act as an alternate for any one of the others.¹⁴¹ The Presbytery minutes of April 14, 1897, contain the report of the installation committee. They reported that Mr. Woodworth was installed on September 27, 1896, at 11 A. M. by the committee. Everything went as planned except that Reverend Hugh Henry delivered the charge to the people in the absence of Reverend J. M. W. Elder.¹⁴²

A congregational meeting was ordered for the second Sunday in August, 1897, to take action on the resignation of Mr. Woodworth. The moderator at this sessional meeting was Reverend John Dinwiddy, who most likely preached a sermon while at Hat Creek.¹⁴³ The proposed meeting in August was held,

140. Records of Roanoke Presbytery, pp. 232-233.

141. Ibid., p. 240.

142. Ibid., p. 250.

143. Minutes of Hat Creek Presbyterian Church, p. 105.

with Reverend M. B. Campbell serving as the moderator. The congregation gave its unanimous consent to sustain the request of Mr. Woodworth.¹⁴⁴ At the August meeting of the Presbytery Mr. Woodworth's request to dissolve his relationship at Hat Creek because of ill health was complied with. The church naturally was declared as being vacant.¹⁴⁵

According to the Session minutes Reverend John Leps was at Hat Creek in December 1897, and Reverend L. B. Johnston was there in February 1898. The statistical report in February showed that the number of communicants had dropped to 137, with only \$125 paid out as Pastor's salary.¹⁴⁶

On March 27, 1898, prior to the meeting of the Presbytery the following month, a congregational meeting was held to select a pastor for the church. The choice of the people this time was Licentiate G. B. Hourahan.¹⁴⁷

At the meeting of the Roanoke Presbytery on April 6, 1898, the churches at Hat Creek, Brookneal, Roanoke, and Rough Creek asked for the services of Mr. Hourahan. The calls from Rough Creek and Roanoke churches were found not to be in proper order so they were returned to be corrected. Since Mr. Hourahan was a member of another presbytery, it was resolved that the calls

144. Ibid., pp. 106-107.

145. Records of Roanoke Presbytery, p. 270.

146. Minutes of Hat Creek Presbyterian Church, pp. 107, 108.

147. Ibid., p. 112.

be tabled until a clear course could be seen to present the calls to him.¹⁴⁸ The four churches above, however, were given permission to get him to act as their supply until the next meeting of the Presbytery.¹⁴⁹ The Presbytery appointed Dr. Drew to be the missionary supply for Hat Creek and Roanoke churches in 1898.¹⁵⁰

Mr. Hourahan was received under the care of the Roanoke Presbytery when he delivered a letter of dismissal from the Norfolk Presbytery. When the calls from the churches of Hat Creek, Cub Creek, Roanoke, and Brookneal were presented to him, he accepted them all. He was therefore examined in preparation for his ordination.¹⁵¹ The Presbytery therefore ordered that he be ordained the following morning, August 27, 1898, after his examination was sustained as a whole.¹⁵² Reverend L. B. Johnston preached the ordination sermon from John 3:16. Afterwards Mr. Hourahan was given the full power and authority to carry out and perform the work of the ministry and preach the Word of God.¹⁵³

Since he was now a member in full fellowship in Roanoke Presbytery, plans were made to install him at the various churches, whose calls he had accepted. He was to be installed

148. Records of Roanoke Presbytery, pp. 281-282.

149. Ibid., pp. 293-294.

150. Ibid., p. 299.

151. Ibid., p. 304.

152. Ibid., p. 310.

153. Ibid., p. 316.

at Hat Creek on the fourth Sunday in September, with Mr. Johnston preaching the installation sermon. The committee of installation reported in April 1899, that it had duly installed Mr. Hourahan at Hat Creek.¹⁵⁴

The session at Hat Creek met on January 22, 1899, and set the fourth Sabbath in April and the fourth Sabbath in October to be observed as communion days — the sacrament of the Lord's Supper.¹⁵⁵ Today with our modern automobiles and good highways communion is held at least once a month.

On March 31, 1899, a motion was passed that an investigation by a committee should be made to ascertain the truth of reports which were detrimental to the Christian character of Mr. J.F.C., R.W.F., C.W.T., J.W.M., and J.W.H..¹⁵⁶

The session met on April 30, after a meeting in which the congregation unanimously elected Mr. G. W. Smith as a ruling elder in the church.¹⁵⁷ The business of the session was not as pleasant as that of the congregation which had just elected a good Christian into one of the offices of the church.

The committee which was to look into a report detrimental to the reputation of five members of the church reported to the session. Ruling Elder H. N. Elliott was the committee to talk to brother J.W.H.. Elder Elliott stated that J.W.H. confessed

154. Ibid., pp. 316-317, 324.

155. Minutes of Hat Creek Presbyterian Church, p. 115.

156. Ibid.

157. Ibid., p. 121.

that his reported sin was true and he made a promise that his life would be lived in a more Christian manner in the future. The session ordered the committee to try to help the fallen brother to overcome his difficulties. (It is not known what he had done wrong in the eyes of the church, but it probably was the sale of liquor as was the case with some of the others.)¹⁵⁸

Ruling Elder L. C. Asher, investigating Mr. C.W.T. reported that the party charged admitted that the reports about his activities were partially true, but he stated in self defense that his action had not been of such a nature that they could be called sinful. He also refused to acknowledge that what he had done was not in accordance with the spiritual welfare of the Presbyterian doctrine. The session, after listening to the report, cited C.W.T. to appear before it and show just cause why he should not be suspended from the privileges of communion.¹⁵⁹

Brother Asher was also assigned the task of investigating Mr. J.F.C.. When he was questioned, J.F.C. admitted that he had done wrong but he promised to stop the (liquor) traffic in which he was engaged. He was also cited to appear before the session to justify a reason why his privileges of communion

158. Ibid., pp. 121-122.

159. Ibid., p. 122.

should not be suspended.¹⁶⁰

Mr. R.W.F. confessed to Elder Wirt Williams that the reports of his activities were true. Although he promised Elder Williams that he would change his ways, the session ordered him to appear before it to show just cause also why the sacraments should not be denied to him.¹⁶¹ Brother Williams was also assigned to confer with the fifth brother, Mr. J.W.M., whose character was clouded by reports of unchristian conduct. Since Elder Williams was not able to contact him, he was ordered to try again.¹⁶²

It appears that Hat Creek was also having pecuniary difficulties. At this same session meeting on April 30, 1899, Ruling Elders Elliott, Williams, Asher, and Elder elect G. W. Smith were appointed to devise a new system to collect the pastor's salary.¹⁶³

At the April meeting of the Presbytery, Reverend _____ Elder was assigned to hold meetings and do evangelistic work at Old Concord and Hat Creek.¹⁶⁴ It is not known whether he carried out these assignments.

The Presbytery minutes of May 10, 1899, state that the Reverend Mr. Hourahan reported to the Presbytery that there

160. Ibid.

161. Ibid.

162. Ibid.

163. Ibid., p. 123.

164. Records of Roanoke Presbytery, p. 339.

were serious difficulties blocking the way of installing and ordaining two ruling elders whom the congregation of the Brookneal Presbyterian Church had elected. The Presbytery, therefore, appointed the pastor and two ruling elders from Hat Creek, Mr. L. C. Asher and Mr. Wirt Williams, to attend to the affair.¹⁶⁵ The committee reported on August 24, 1899, that it had met on June 4, at Brookneal and duly installed Benzer Snell and R. F. Connally as ruling elders. Mr. Asher acted as the clerk of the proceeding. The committee action received the approval of the Presbytery.¹⁶⁶

Mr. G. W. Smith, who had been elected as a ruling elder in April, was ordained and installed on May 28, 1899.¹⁶⁷

On May 31, 1899, the following letter was composed and ordered sent to brothers C.W.T., J.F.C. and R.W.F.:

Dear Sir Brother:

It has been currently reported for a long time that you have been and are connected with the making and selling of illicit whiskey. Such reports as this seriously affects your Christian character and the usefulness of the church to which you belong. As officers in the church of your faith, who feel a deep interest in your spiritual welfare, and are deeply concerned for the church's usefulness, we have considered it our bounden duty to investigate these reports. In accordance with this burden, the Session of Hat Creek Presbyterian church in session at the manse on the 31st day of March 1899 did appoint

165. Ibid., p. 347.

166. Ibid., p. 355.

167. Minutes of Hat Creek Presbyterian Church, pp. 123-124.

a committee to wait upon you in reference to these current reports, at the same time exhorting the committee to bear in mind the inspired injunction: 'If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted.' The committee appointed at that meeting performed its duty, made its report, and was discharged.

The Session now feels it incumbent upon it to cite you to appear before the Session on the 2nd Sunday in June 1899 at 5 O'clock p.m. at the manse to show cause why you should not be suspended from the communion of the church.

In accordance with the requirements of our Book of Church Order we have appointed ruling elder.....as the prosecutor in this case, and do now notify you that we will call as a witness the committee that waited upon you.

We take this action with much regret, and do earnestly hope that you will heed this citation, come before the Session at the appointed time, and give us an opportunity if possible to help you in your spiritual growth.

Fraternially (sic) Yours
O. C. Clark
Clk. of Session¹⁶⁸

The committee investigating J.W.M. stated that the records of his activities were acknowledged and he stated that he realized it was wrong. He promised, however, to cease his illegal actions and never engage in them again. The session was fully pleased with this report but it decided to continue the usefulness of the committee, with orders that it help the unfortu-

nate brother as much as possible.¹⁶⁹

The session met again on June 24, 1899. The committees reported that they discharged their duties in the deliverance of the letters or citations. Progress was reported in the help of the committee to change the sinful ways of J.W.M..¹⁷⁰ It was brought to their attention, however, at the same meeting that Mr. J.W.M. was intoxicated on June 10. It was therefore resolved that he be cited to appear and answer the truthfulness of the charges. The citation was to be delivered by Elder G. W. Smith.¹⁷¹

None of the parties who were supposed to appear before the session, as cited in the letter of May 31, showed up. It was resolved that they be sent a second citation setting forth the same charges as the first letter.¹⁷²

The session minutes for August 7, 1899, show that the pastor and representatives to the Presbytery meeting were instructed to recommend the name of P. Linwood Clark as a very suitable candidate for preparation of entering the ministry.¹⁷³ The Presbytery minutes dated August 24, 1899, stated that Mr. P. L. Clark of Hat Creek was very highly recommended to the Presbytery to take under its care as a candidate to become a

169. Ibid., p. 126.

170. Ibid., p. 127.

171. Ibid., p. 128.

172. Ibid., p. 127.

173. Ibid., p. 128.

minister of the Gospel. He was duly received under the care of the Presbytery after a satisfactory examination.¹⁷⁴

In September the committees reported that the citation to J.F.C., R.W.F., and C.W.T. had been delivered. The session decided that in the cases of C.W.T. and J.F.C., they were connected to the public in their manufacture and distribution of illicit whiskey and that they had twice been given notice to appear to answer the charges against them, but they had refused to do so by their absence. It was therefore decided by a unanimous vote to "suspend them from sealing ordinances for their continuacy."¹⁷⁵

Elder Wirt Williams reported that he had delivered the citation to Mr. R.W.F. This fallen church member admitted that he had formerly been engaged in the illegal business as charged, but he affirmed that he had not manufactured any whiskey since he received the first citation. He also made it known to Mr. Williams that he had no intention of ever producing any more.¹⁷⁶

The case of Mr. J.W.M. had to be postponed because Elder Smith had failed to deliver the second citation to him to appear before the session.¹⁷⁷ No other record has been found regarding this matter.

174. Records of Roanoke Presbytery, p. 356.

175. Minutes of Hat Creek Presbyterian Church, pp. 130-131.

176. Ibid., p. 131.

177. Ibid.

A congregational meeting was held at Hat Creek on the second Sunday in November, 1899. They were asked to agree to Mr. Hourahan's request that his pastoral relationship there be terminated in order that he might answer the call to another church. The congregation voted to concur with his request.¹⁷⁸ Mr. Hourahan notified the Presbytery on November 18, 1899, that he wished to sever his relationship with Hat Creek, Roanoke, Brookneal, and Cub Creek churches. The Presbytery agreed to his dismissal after representatives from Brookneal, Hat Creek, and Roanoke Churches and a letter from Cub Creek gave their consent for the various churches with which he had been connected. Mr. Hourahan was then granted a letter of dismissal to join the Nashville Presbytery.¹⁷⁹

Thus came to an end a century that had been one of both violence and progress. Right after the turn of the 19th Century, the United States doubled its size by the purchase of the Louisiana Territory. In 1812 we were forced to fight another war with Great Britain to preserve our newly won independence. Our success was due largely to the fact that Napoleon was conquering most of Europe and Britain was threatened by his armies, rather than defeating Britain by our might which was very small compared to what Britain could have thrown

178. Ibid., p. 132.

179. Records of Roanoke Presbytery, pp. 367-368.

against us if she had not been forced to fight the French. In 1846 we fought the Mexican War, which was precipitated by the annexation of Texas, and we acquired the territory in the Southwestern United States, including California. One of the most tragic events in all of American History was the unfortunate War Between the States or Civil War which was an unnecessary war as most wars are. The cream of American youth was slain and mutilated on both sides. After defeat in the battle for Southern Independence, the South was further humiliated by a "reconstruction program" which is a misnomer if there ever was one. In no phase of American history have so many of the people in America been subjected to such unjust and corrupt politics and government without any voice in that government as that which lasted during the eleven years of the military occupation. That resentment toward the northern politicians is still borne today by some of the Southern people. To round out the major events of the century, we fought the Spanish-American War, which was largely due to northern newspapers that were waging a circulation war of their own. This "yellow journalism" and the sinking of the battleship Maine in Havana harbor was all that was needed to precipitate the abortion which is called a war. The only good thing that came out of the conflict was the discovery of the cause of yellow fever and the American realization that we were a world power and needed a two-ocean navy. Having viewed these events during the past

century, the people at Hat Creek looked forward to the new century and what it held in store for them.

IV

At the turn of the century, as Hat Creek entered into a modern era that would produce technological inventions far greater than all that had been invented from the beginning of time, we find the total number of communicants to be about 130 with 31 who were baptized non communicants. The pastor's salary which had been paid up to December 1, 1899 amounted to \$115.¹

The Roanoke Presbytery appointed, at its meeting in April, 1900, Reverend Ned B. Campbell to act as the missionary supply at Douglas, Cascade and Hat Creek churches.²

The session of Hat Creek church met in June of 1900. Mr. L. C. Asher was elected treasurer and Elder Wirt Williams was elected as clerk of the session to succeed ruling Elder O. C. Clark, who had died since the last meeting of the session.³ Mr. Williams certainly served faithfully in this position

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1. Minutes of Hat Creek Presbyterian Church, p. 133.
 2. Records of Roanoke Presbytery, p. 377.
 3. Minutes of Hat Creek Presbyterian Church, p. 136.

because he acted as the clerk of the session for 34 years.

The Hat Creek congregation met on the third Sunday in August to select a pastor to fill the vacancy which was caused by the resignation of the Reverend Mr. Hourahan. The people unanimously elected Reverend D. P. Rogers to become their pastor. Elders Wirt Williams and L. C. Asher were designated to petition the Presbytery for his services.⁴ When he was presented the call, he accepted the opportunity to labor among the people at Hat Creek. By order of the Presbytery, he was to be installed on October 23, by Dr. W. T. Doggett, assisted by Reverend L. B. Johnston and Reverend Doctor W. R. Laird. A foot note to the minutes stated that this date was an oversight and was therefore changed to November 16 for the installation.⁵

While the congregational meeting was in session on the third Sabbath in August to select a pastor, they also added two additional trustees of Hat Creek church. Those elected were G. W. Smith and R. S. Bailey, who were to serve with Elder Wirt Williams on the board of Trustees.⁶

Only two things of any importance were recorded about Hat Creek in 1901. In April the Presbytery records showed that Mr. Rogers had been installed at Hat Creek on November 16, 1900, and that Mr. Doggett was appointed as the minister to do

4. Ibid., p. 137.

5. Records of Roanoke Presbytery, p. 390.

6. Minutes of Hat Creek Presbyterian Church, pp. 137-138.

missionary work at Bethlehem, Cascade, and Hat Creek churches during the year 1901.⁷

The year 1902 was another unfruitful year in the amount of records produced about the Christian events at Hat Creek. The statistical reports showed that the number of communicants in March had fallen to 109. The report of the Pastor's salary was left blank.⁸ The Presbytery assigned Reverend J. A. Paisley (Prisley ?) as the missionary supply for Hat Creek and New Concord.⁹

As the third record book began, the moderator of the August session of 1902 was the Reverend D. P. Rogers and the ruling elders were H. N. Elliott, G. W. Smith, L. C. Asher, and Wirt Williams.¹⁰

It was decided that in April, 1903, the need had arisen for more deacons at Hat Creek. A meeting was to be held on the third Sunday in May to elect two or three deacons. It was reported that those ordained after preaching on the third Sabbath, as deacons were Collins Clark, A. H. Foster, R. H. Magann, and R. Gordon Bailey.¹¹

In June, 1904, Elder Wirt Williams reported his attendance

7. Records of Roanoke Presbytery, pp. 410, 431.

8. Minutes of Hat Creek Presbyterian Church, p. 149.

9. Records of Roanoke Presbytery, p. 458.

10. Minutes of the Session of the Presbyterian Church, (Hat Creek - 1902-1940), p. 2, hereafter referred to as Church Minutes, (1902-1940).

11. Ibid., pp. 7, 10.

at the Roanoke Presbytery meeting in Martinsville. The church book did not arrive at the meeting before the Presbytery adjourned, much to the embarrassment of both the session and Elder Williams. Mr. Williams had ordered that the book be sent to him by express, but the express agent did not send it in time.¹²

The pastor, Reverend D. P. Rogers requested a meeting of the congregation be held on the third Sunday in July, 1904, to take under consideration his resignation as their pastor. The meeting was held as requested, with Reverend M. G. Woodworth acting as moderator upon request. The resignation of Mr. Rogers was accepted by the congregation. Brothers L. C. Asher, Gordon Bailey, and Collins Clark were selected as a committee to meet with other churches in the area to select a new pastor.¹³ At the meeting of the Presbytery on July 22, 1904, the Reverend Mr. Rogers offered his resignation at Hat Creek, New Concord, Old Concord, and Diamond Hill. The Diamond Hill answer was by letter which stated that the congregation unanimously refused to give its consent. Old Concord answered by letter and New Concord by its representative; both regretfully agreed to his dissolution of his pastoral services to them. Elder L. C. Asher of Hat Creek reported that the congregation at his church

12. Ibid., p. 13.

13. Ibid., pp. 13-14.

agreed to honor the request of Mr. Rogers. A motion was then passed that the above churches be declared as vacant and the request of Mr. Rogers was agreed to by the Presbytery. He was then granted a letter of dismissal from the Roanoke Presbytery to join the Montgomery Presbytery.¹⁴

The Presbytery met on April 13, 1905, and during the course of the business it appointed Reverend J. M. W. Elder and Reverend T. S. Wilson to visit in the churches of Hat Creek, Brookneal, Roanoke, and Cub Creek to investigate the possibility that these churches might join together to support a pastor.¹⁵

On August 17, 1905, the Roanoke Presbytery received a letter from the Reverend Mr. Wilson, the Chairman of the committee to visit Hat Creek and Brookneal. He asked that the installation of Mr. Raine at Diamond Hill be postponed because another church would be necessary to join with Hat Creek and Brookneal in order for them to support a pastor. The installation was therefore postponed until the Presbytery could take action at its fall meeting. In the meantime Hat Creek was given permission to ask the Reverend Mr. Elder to be their supply until the Presbytery met again.¹⁶

Reverend R. Lee McNair, who was later to become the pastor of Hat Creek for a number of years, first made his appear-

14. Records of Roanoke Presbytery, p. 540.

15. Roanoke Presbyterial Records, p. 9.

16. Ibid., pp. 29-30.

ance at the meeting of the Roanoke Presbytery on April 11, 1906, with a letter of dismissal from Maryland Presbytery. After a satisfactory examination on theology and church government, personal religion, and signing the pledge required, he was enrolled as a full fledged member of the Roanoke Presbytery.¹⁷

Exactly how much preaching they had at Hat Creek and by whom in 1905 and 1906 is not known. In October of both the above years, Reverend B. F. Bedinger was recorded as having been the moderator at the church session meetings. He must have been conducting a "Revival Meeting" there because in 1905 he had nine people to join the church and five joined in October, 1906.¹⁸

Mr. Wirt Williams reported to the church session in October, 1906 that Roanoke Church was willing to unite with Hat Creek and Brookneal in securing the services of a pastor. Elder L. C. Asher was appointed to meet with these churches on this matter.¹⁹ It is not known why this arrangement did not work out. A meeting was held in March, 1907, with Reverend R. L. Walton as the moderator. The session voted to call a meeting of the congregation on the fifth Sunday in March to petition the Roanoke Presbytery to put in a call for a pastor in conjunction with Diamond Hill, Brookneal, and

17. Ibid., p. 45.

18. Church Minutes, 1902-1940, pp. 19, 23.

19. Ibid., p. 23.

Rustburg.²⁰ The meeting was held on March 31, 1907, as requested. Mr. Asher was to present the call for a pastor to the Presbytery and Mr. Wirt Williams was to meet with the committees of the above named churches to further discuss the matter.²¹

The Presbytery, at its meeting on April 11, 1907, made a special mention in the minutes in appreciation of the services that the Reverend Mr. Walton of East Hanover Presbytery had rendered in Campbell County during the past month. It was recorded that due largely to his efforts the churches of New Concord and Old Concord would soon call and support a pastor and the churches of Brookneal, Diamond Hill, Rustburg, and Hat Creek would also attempt the same. In fact, a resolution was then passed which approved the grouping of Hat Creek, Diamond Hill, Rustburg, and Brookneal for the purposes of jointly securing a pastor.²²

The Hat Creek congregation met in May, 1907, and unanimously selected Reverend J. H. Moore to be called as their pastor. For one-fourth of his time, he was to receive an annual salary of \$300 and the use of the manse or parsonage. He was to preach one sermon on Sunday morning and one that evening once a month. Mr. Asher was selected to present the

20. Ibid., p. 24.

21. Ibid., p. 29.

22. Roanoke Presbyterial Records, pp. 102, 105.

call to the Presbytery. Those who were empowered to sign the call, instead of the whole congregation signing, were G. W. Smith, Wirt Williams, Collins Clark, A. H. Foster, R. S. Bailey, and D. R. Marshall.²³

Reverend J. Harvey Moore of New Castle Presbytery was invited to sit as a corresponding member when the Roanoke Presbytery met on October 7, 1907. The Presbytery granted him permission to preach within its bounds until its next meeting.²⁴

The only other event that concerned Hat Creek was on December 27. Mr. J.W.H. appeared before the session of his own accord and freely admitted he had been intoxicated. After he acknowledged his sin and penance, the session unanimously voted to drop the matter from further action.²⁵

The Reverend Mr. Moore presented his certificate of dismissal from New Castle to the Roanoke Presbytery on April 18, 1908. He was received as a full member after a satisfactory examination. He was then presented the call from Diamond Hill, Hat Creek, Brookneal, and Rustburg for his pastoral services, which he accepted.²⁶ The following day a committee was appointed to install Mr. Moore at the above churches. The committee of ministers to do this was composed of B. T. Bedinger,

23. Church Minutes 1902-1940, p. 30.

24. Roanoke Presbyterial Records, p. 127.

25. Church Minutes, 1902-1904, p. 32.

26. Roanoke Presbyterial Records, pp. 132, 134.

C. C. Anderson, and R. L. McNair, assisted by several elders from various churches.²⁷ In October the committee reported that they had been unable to install Mr. Moore. The committee was to continue its existence until the installation was performed, with the exception that the Reverend Mr. Prisley was substituted for Mr. McNair.²⁸

At this same meeting of the Presbytery a "Memorial of Rev. Hugh Arbuthnot Brown, DD." was read. Dr. Brown was supposed to have supplied at Hat Creek during the Civil War.²⁹

Without a doubt Wirt Williams and L. C. Asher were the outstanding elders during this period. A typical example of their importance and activity will show that Asher was appointed to represent the church at the Presbytery meeting, with Williams as the alternate. Mr. Williams was selected to attend the Synod meeting, with Mr. Asher to serve as his alternate.³⁰ Mr. Asher also served as the superintendent of the school off-and-on for many years, while as already stated, Elder Wirt Williams served as the clerk of session for thirty-four years.

The committee to install Mr. Moore reported on April 8, 1909 that it met at Hat Creek on November 29, and performed its duty. Mr. Anderson preached the sermon while the charge was

27. Ibid., p. 157.

28. Ibid., pp. 168-169.

29. Ibid., p. 173.

30. Church Minutes, 1902-1940, p. 41.

delivered to the pastor and the congregation by the Reverends Prisley and Bedinger, respectively.³¹

On October 5, 1909, the Presbytery held its meetings at Hat Creek. The stated clerk was ordered to see that 1,000 copies of the Presbytery minutes were printed, including called and adjourned meetings, as well as stated meetings. These were to be distributed to the people in such way as he saw fit. The cost of the printing was to be drawn from the Presbyterial Fund.³²

Reverend J. B. Williams, of the Baptist church, was invited to take a seat as a visiting brother and he was introduced to the members present.³³

Nothing of great importance happened at this Presbytery meeting that affected Hat Creek or would be of interest to the general reader. Before the meeting adjourned the following resolution was passed.

The Presbytery of Roanoke hereby tenders its hearty thanks to the pastor, session, and members of Hat Creek Church, and to all our friends of other denominations who have so kindly joined with them in entertaing (sic) the Presbytery, for their cordial, bountiful and elegant hospitality.³⁴

Later in the month Mr. G. W. Smith made a report to the Hat Creek session on the Presbytery meeting held there on

31. Roanoke Presbyterial Records, p. 205.

32. Ibid., pp. 217, 222.

33. Ibid., p. 223.

34. Ibid., p. 229.

October 5. A resolution similar to that passed by the Presbytery was also given a unanimous vote by the Hat Creek session.

Resolved. That the Session of this church record their appreciation of the courtesy shown us as neighbors and Brethern by so many of the Baptists of this community in entertaining with generous hospitality many of the number and visitors of Roanoke Presbytery at its late meeting in this locality and pray that such Christian fellowship may continue to the end.³⁵

On August 3, 1910, Mr. Moore petitioned the Presbytery to dissolve his pastoral relation between himself and Hat Creek, Brookneal, Diamond Hill, and Rustburg Churches. After making a statement on the general existing conditions at that time in his field, he formally offered his resignation to the Presbytery. Rustburg and Diamond Hill sent their consent in a communication. Although Brookneal and Hat Creek were not represented, Mr. Moore convinced the Presbytery that both churches had held congregational meetings, both of which gave their consent. The Presbytery thereby agreed to his request and announced his relationship with those churches as severed. He was granted permission to preach outside the bounds of Roanoke Presbytery until the next meeting.³⁶ No record can be found to verify his statement that the congregation had met and given its consent to let him go.

35. Church Minutes, 1902-1940, p. 48.

36. Minutes of Roanoke Presbytery, (May-September 1910), pp. 12-13.

The Hat Creek session met on October 13, 1910, with Reverend D. M. Stockhard acting as moderator upon request. At this meeting Mr. C. W. T. was restored to full membership in the church after coming before the session and repenting for his sins.³⁷

The congregational meeting scheduled for October 20, 1910, was held for the purpose of selecting a new pastor to fill the vacancy in the church. Reverend D. M. Stockard received the nomination of Elder L. C. Asher and was elected unanimously by a rising vote. He was to be offered a salary of \$250 a year and the use of the manse for one-fourth of his time, i.e., preach one sermon on a Sabbath morning and evening once a month. The appropriate committee was selected to make the call and to sign in behalf of the congregation.³⁸

At the April meeting of the Roanoke Presbytery in 1911, Mr. Stockard was present and after being introduced, was invited to take a seat as a corresponding member. He presented his certificate of dismissal from the Knoxville Presbytery and after a satisfactory examination on theology, experimental religion, and church government, he was accepted as a full member of the Roanoke Presbytery.³⁹

Mr. Stockard was then presented calls from Rustburg, Hat

37. Church Minutes, 1902-1940, p. 48.

38. Ibid., p. 49.

39. Minutes of Roanoke Presbytery, (April 1911), pp. 7-8.

Creek, and Diamond Hill for his services as their pastor and he accepted them. He was also allowed to supply the Brookneal Presbyterian church until the Presbytery met again.⁴⁰ The committee, headed by Reverend B. T. Bedinger and Reverend A. J. Ponton, was to see that Mr. Stockard was installed as the pastor at Hat Creek on the fourth Sabbath in May.⁴¹ The committee reported that the installation was performed on May 28, with Mr. Bedinger preaching the installation sermon.⁴²

Nothing of interest happened in 1912 except the loss of one of Hat Creek's ruling elders and the resignation of the pastor. On September 22, the following was recorded in the minutes:

Whereas it has pleased our Heavenly Father to remove out of this world our beloved brother and co-worker G. W. Smith therefore be it resolved.
 1st Resolved that we have heard with sadness of the death of Brother G. W. Smith but humbly bow to the Divine will, comforting ourselves with the conviction that he has gone before us to enjoy the rich reward of a faithfull (sic) life.
 2nd Resolved that hereafter second our high appreciation of our Brother Smith's personal worth, and his unselfish loyalty to our church,
 3rd Resolved that we extend to his widow and children our sincere Sympathy in their sore bereavmet (sic) and that we trust they with us may meet him again in that home which knows no end when the family circle shall not again be broken,
 4th Resolved that a ccopy (sic) of these resolutions be sent to the Christian Observer and

40. Ibid., p. 16.

41. Ibid., p. 17.

42. Minutes of Roanoke Presbytery, (September 1911), p. 8.

the Presbyterinary (sic) of the south and that a copy (sic) be sent to his family.⁴³

On November 17, 1912, a congregational meeting was held to take under consideration the resignation of their pastor, Reverend D. M. Stockard. He asked them to join him in requesting the Roanoke Presbytery to dissolve his pastorate there. The congregation gave its consent, but many of the people stated that they acquiesced only because Mr. Stockard thought it best.⁴⁴ The Presbytery announced on November 27, that the relationship between Hat Creek, Diamond Hill, and Rustburg and the Reverend Mr. Stockard was dissolved. The Clerk was ordered to send a letter to each church declaring their pulpits vacant. Mr. Stockard was then granted a letter to join the Presbytery of Montgomery.⁴⁵

The Presbytery minutes also relate that on April 16, 1913, a call was presented by Hat Creek for the services of Reverend G. D. Moses. After his acceptance, the appropriate committee was appointed to install him on the third Sunday in June.⁴⁶ The committee reported on August 28, 1913, that Mr. Moses was duly installed on June 15, with the installation sermon being preached by Reverend C. W. Maxwell.⁴⁷

43. Church Minutes, 1902-1940, pp. 59-60.

44. Ibid., p. 61.

45. Minutes of Roanoke Presbytery, (October 1912-August 1913), p. 7.

46. Ibid., p. 11.

47. Ibid., p. 35.

In addition to his services at Hat Creek, Mr. Moses was to act as the supply for Herman, Wyliesburg, Providence, Roanoke, and Diamond Hill churches. This was to be a very temporary arrangement because the field was just too large for one person to serve efficiently.⁴⁸

The Hat Creek congregation met on September 21, 1913, for the purpose of electing one elder and two deacons. The election was held by ballot, with the position as elder being won by Mr. R. S. Bailey. The two deacons elected were Mr. H. L. Foster and Mr. D. R. Marshall. All three of these officials won by acclamation. They were to be installed on the third Sabbath in October.⁴⁹

This is perhaps an appropriate place to end Chapter IV, while the world was at peace. In 1914 the first of the great world wars was to begin. World Wars I and II, the conflicts in between, and those that followed them brought more destruction to more people than any other forty years in history. The endless struggle between the "haves and have nots" still continues today in many places throughout the world, particularly in Europe and Asia.

48. Ibid., p. 31.

49. Church Minutes, 1902-1940, p. 65.

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On April 16, 1914, exactly one year since he had accepted the call at Hat Creek, Mr. Moses asked the Presbytery to allow the severance of that relationship. Before the adjournment of the Presbytery session, the request of Mr. Moses was accepted and made effective immediately.¹ When the Hat Creek session met in August, Reverend T. H. McConnal was the moderator by request.²

There is very little about Hat Creek in the records of 1915. The total number of communicants in April, was 114, with none added either by examination or certificate during the past year.³ However, the number was not to remain long at 114. On November 7, 1915, fourteen new communicants were added to the church roll.⁴

It was a little unusual that no mention was made in the

1. Minutes of Roanoke Presbytery, (October 1913-August 1914), pp. 17, 36.

2. Church Minutes, 1902-1940, p. 68.

3. Ibid., p. 70.

4. Ibid., p. 72.

session minutes when one of the ruling elders died, but such was the case when Brother H. N. Elliott deceased. The only record of his death was found on page 23 in the register section of the church record book. It is recorded that he died on January 1, 1916.⁵

Hat Creek in conjunction with Diamond Hill Church, made an attempt to secure a pastor in April, 1916. They presented a call to the Home Mission Committee for the services of Reverend J. A. Scott of Concord Presbytery. The call from Hat Creek was found to be in order, but action was delayed until the Presbytery meeting on May 9, at Drake's Branch.⁶

Diamond Hill presented its call again on May 9, and it was accepted along with the one previously submitted by Hat Creek. An installation committee, composed of Reverends C. W. Maxwell, J. A. Armstrong, A. E. Grover, with Elder J. W. Thorpe and Reverends W. W. Grover and B. F. Bedinger as alternates, was to install Mr. Scott at Hat Creek on the third Sabbath in June.⁷ At the August meeting of the Presbytery, it was reported that the certificate of dismissal for Mr. Scott had been received from Fayetteville (Concord ?) Presbytery. He was installed as Pastor at Hat Creek on June 18, 1916.⁸

5. Church Minutes, 1902-1940.

6. Minutes of Roanoke Presbytery, (April 1916-September 1916), pp. 5, 11.

7. Ibid., pp. 19-20.

8. Ibid., p. 24.

The statistical report of Hat Creek in March, 1917, for the preceding year showed that there were three elders, four deacons, and 129 of the congregation participating in the communion ceremony.⁹ In April, the United States declared war on the Axis powers, brought on largely because of the unrestricted use of submarines against neutral nations. This terrible conflict took the lives of three of Hat Creek's members including one of its deacons as will be shown later.

By March, 1918, the number of communicants had risen to 138. The amount listed as pastor's salary totaled \$250. This amount plus the contributions to various funds brought the total expenses for the year to \$557.¹⁰

The church minutes refer to a congregational meeting held on March 18, 1919, but it was most probably 1918. The purpose of the meeting was to decide whether the farm owned by the church should be sold, i.e., if the church had a legitimate right to sell the land. After a discussion of the subject, it was decided that the land should be sold for \$20.00 per acre. The proceeds, after the expenses of the sale, were to be invested in U. S. Bonds. Dr. J. P. Clark was selected to consult a lawyer regarding the title and to see if the church could legally sell the farm.¹¹

9. Church Minutes, 1902-1940, p. 79.

10. Ibid., p. 85.

11. Ibid., p. 87.

Another meeting of the congregation was held on March 18, 1918, to elect an additional ruling elder and a deacon. Mr. Gordon Kent was elected as the ruling elder and Mr. C. R. Blankenship was selected to be the deacon.¹²

Roanoke Church petitioned the Roanoke Presbytery for the services of Mr. Scott on October 3, 1918. He was not present though, having been excused from attendance at that meeting.¹³ He received the call because the committee appointed to install him as pastor of Roanoke Church reported on September 4, 1919, that it had performed its duty.¹⁴ His services at Roanoke Church were in addition to his labors at Hat Creek and Diamond Hill.

On February 15, 1920, a motion was passed by the Hat Creek session that the clerk should record the names of the men from Hat Creek who served in the armed forces during World War I.

Those who served were:

Sergeant Lacy Cary (Carey)	Captain Max Clay
Corporal Henry Lee Foster	1st Lieutenant Neuton (Newton) Holt
Private Berkley Bailey	1st Lieutenant Wayland B. Williams
Private Yuille Holt	2nd Lieutenant Gordon P. Scott
Private Elvin Marstin	
Private Harold Thornton	

12. Ibid., p. 86.

13. Minutes of Roanoke Presbytery, (December 1916-November 1920), p. 42.

14. Ibid., p. 77.

Private Paulette R. Clark Corporal Clayton Foster¹⁵

Private Hilton Foster

Lacy Carey, Henry Lee Foster, and Berkley Bailey gave their all by making the supreme sacrifice. They all died within three days of each other. Sergeant Carey met his death in the battle along the Argonne front on September 26, 1918. Corporal Foster and Private Bailey were killed on September 28, also on the Argonne front. All the other men in service received honorable discharges after the armistice except Captain Clay who remained in the Army as a professional soldier.¹⁶

The Hat Creek annual statistical report, on March 24, 1920, showed that there were 109 resident communicants at Hat Creek and twelve non-resident communicants, for a total of 121. The pastor's salary of \$250 had been paid in full and he had been allowed the use of the manse.¹⁷

On April 18, 1920, the Hat Creek session accepted the quota assigned to it in the "'four million'" dollar drive. The quota of \$500 for Hat Creek was to be collected by May 2, which was only fourteen days away.¹⁸ It is not known why four million dollars was being raised or if it was successful. The statistical report of 1921 does not record any such contribution or

15. Church Minutes, 1902-1940, p. 95.

16. Ibid., pp. 95-96.

17. Ibid., pp. 97-98.

18. Ibid., p. 98.

collection.¹⁹

Mr. Scott asked the Roanoke Presbytery on April 15, 1920, to allow him to dissolve his pastoral relationship at Diamond Hill. The Diamond Hill congregation agreed to his request through its representative. Since it was agreeable to all concerned, the request was granted and the church was left vacant.²⁰ On June 25, he made a similar request in asking permission to sever his ties at Hat Creek and Roanoke Churches. After this request was granted, he was given a letter of good standing to join the Presbytery of Concord.²¹

The Hat Creek congregation met on October 9, 1921, for the purpose of selecting and securing a pastor to minister to their vacant church. Reverend A. S. Venable was the moderator of the meeting. The choice of the people was Reverend F. M. Ribon (Ryburn ?) who was to be asked for one-fourth of his time. He was to be paid a salary of \$500 plus the use of the manse, which included a garden and lot.²²

Although Hat Creek was without a pastor in 1921, it had not been without preaching. Reverend Venable, the Superintendent of Home Missions, reported to the Presbytery on April 13, 1922, that he had held meetings at the First Presbyterian Church

19. Ibid., p. 101.

20. Minutes of Roanoke Presbytery, (December 1916-November 1920), p. 89.

21. Ibid., p. 99.

22. Church Minutes, 1902-1940, p. 105.

in Danville, Roanoke, Drake's Branch, Hat Creek, Meherrin, Madisonville Shelton Memorial, and Burton Memorial. He stated that he had traveled 1907 miles by train and 1512 by automobile.²³

Evidently Reverend Ryburn declined the offer of Hat Creek because he did not make an appearance there. On April 16, 1922, the session decided that a congregational meeting should be held on April 23, in order to select another prospective pastor.²⁴ The church minutes did not indicate whether this meeting was held as the records usually do, but the meeting must have been held as will be shown.

Reverend P. J. Murdock arrived at the meeting of the Roanoke Presbytery with his certificate from East Hanover. After his successful examination, he was received as a full member of the Roanoke Presbytery. He was then presented calls from Hat Creek, Brookneal, and Roanoke Churches, which he accepted. He was to be installed on July 9, with Ruling Elder L. C. Asher presiding. The installation sermon was to be preached by Reverend F. M. Ryburn, assisted by Reverends H. S. Morgan and A. S. Venable.²⁵

On June 16, 1922, the Manual of the Presbytery listed the

23. Minutes of Roanoke Presbytery, (January 1922-June 1922), p. 18.

24. Church Minutes, 1902-1940, p. 108.

25. Minutes of Roanoke Presbytery, (January 1922-June 1922), pp. 29-30.

roll of pastors, elders, and deacons of the various churches within the bounds of the Roanoke Presbytery. This roll showed that the Reverend Mr. Murdock was listed as being the pastor at Hat Creek. This is the same date that he arrived at the Presbytery meeting and was ordered to be installed in July. He evidently had been supplying there until his release from East Hanover Presbytery was official. The elders at Hat Creek were L. C. Asher, Wirt Williams, R. S. Bailey, and Gordon Kent. The deacons consisted of Charles R. Blankenship, A. H. Foster, Collins Clark, and J. Y. Bailey.²⁶

The Hat Creek session met on October 28, 1922, to deal with the problem of raising funds for benevolent causes. Both male and female committees were selected. The male chairman was Mr. C. R. Blankenship and the chairman of the female committee was Mrs. Maggie McDowell. The goal of \$800 was to be attempted.²⁷

Because of foul weather, the session decided to postpone the calling of a congregational meeting to elect some additional elders and deacons. This meeting of the session was held on February 17, 1923.²⁸ The postponement was probably not only due to the weather but also the condition of the unpaved, secondary roads that served the Hat Creek area at that time.

26. Ibid., p. 37.

27. Church Minutes, 1902-1940, p. 110.

28. Ibid., p. 111.

The campaign to raise funds for benevolent causes did not have the success that was expected. On March 20, 1923, it was reported that they were \$177 short of the goal. The campaign was supposed to end on the last of March but it was decided to make another attempt to reach the goal before the deadline.²⁹

At the same meeting plans were formulated to collect funds for the year ending in March, 1924. A committee of three was appointed to get the members to sign pledge cards for the various amounts they desired to contribute. The contributions were to be made in quarterly installments.³⁰

In March, 1923, the statistical report showed a total of 132 communicants. There were only three elders at Hat Creek because Mr. Gordon Kent had moved to Brookneal. The salary paid to the pastor was \$400.³¹

The Hat Creek session met on January 23, 1924, in the parlor of the Harvey Hotel in Brookneal. Mr. Murdock asked that he be released from fulfilling his obligations at Hat Creek. He stated that by trying to serve three churches, he could not properly serve them all. He emphasized that if he had only two churches to serve, he would be able to perform his duty with more energy and preparation. The session there-

29. Ibid.

30. Ibid., pp. 111-112.

31. Ibid., pp. 113-114.

fore, complied with his wishes and released him from his obligation at Hat Creek until the next meeting of the Presbytery.³²

The congregation met on April 13, 1924, to act on the resignation of Mr. Murdock. Reverend Charles Montgomery acted as the moderator. After a recess until the evening service, Mr. Murdock called the meeting to order. After an appeal to the congregation to agree to his resignation, he was unanimously granted permission to move to other fields.³³ At the April 15, meeting of the Presbytery, it was recommended that the relationship of Mr. Murdock at Hat Creek and Roanoke Churches be dissolved, which was done.³⁴

In April, 1924, a congregational meeting was ordered to be held on the second Sunday in May to elect additional elders and deacons. This meeting probably was not held because in October a meeting was ordered to be held on the second Sunday in November for the same purpose.³⁵

After preaching services on February 8, 1925, Mr. Collins Clark and Harry Carey were installed as ruling elders. Those installed as deacons were Harry McDowell and Orin Marstin. They had been elected at an earlier congregational meeting.³⁶

32. Ibid., p. 115.

33. Ibid., p. 116.

34. Minutes of Roanoke Presbytery, (January 1924-June 1924), p. 13.

35. Church Minutes, 1902-1940, pp. 117, 121.

36. Ibid., p. 122.

When Reverend T. B. Ruff, formerly a member of the Norfolk Presbytery, appeared at the Roanoke Presbytery meeting in October 1925, he received calls from Hat Creek, Roanoke and Brookneal, which he accepted. His installation was to be on November 1, 1925, by Reverend R. L. McNair, assisted by Reverend Joseph Dunglinson.³⁷

At this same meeting of the Presbytery, in October, 1925, the Home Mission Committee reported that Hat Creek and Roanoke had enjoyed additions to their membership while under the supply of Reverend Charles Montgomery.³⁸

The installation committee reported to the Presbytery in April, 1926, that Mr. Ruff had been installed on November 1, 1925. Mr. Dunglinson preached the sermon instead of Mr. McNair. The charge was given to the pastor and congregation by Mr. McNair.³⁹

It was decided that two additional deacons should be elected at Hat Creek. The congregation elected Mr. Oscar L. Clark and Mr. Harry Fleshman by acclamation on October 17, 1926. There were duly installed and ordained on January 2, 1927, as acting deacons.⁴⁰

The only item of interest in 1928 was listed in the

37. Minutes of Roanoke Presbytery, (October 13, 1925), p. 10.

38. Ibid., p. 11-12.

39. Ibid., pp. 13-14.

40. Church Minutes, 1902-1940, pp. 136, 134-135.

minutes for April. The session met with the deacons and they decided that the pastor's salary should be raised an additional \$200. Every effort was ordered to be made to effect the proposed raise.⁴¹

The deacons and elders met in March, 1929, to decide about the "'Every Member Canvas'" for the collection of funds for benevolent purposes. It was decided that because of adverse financial conditions, it would be better to wait until fall to collect the pledges in the hope that conditions would be improved by then. It was reasoned that the farmers would be in a better position to pay in the fall after the crops were sold than in the spring.⁴² Little did they realize how the whole country would be hit by a disastrous depression which struck in October 1929.

The congregation met on September 1, 1929, to consider the resignation of Mr. Ruff. By a unanimous vote, the people agreed to concur with his request to resign and move to serve another church.⁴³ When the Roanoke Presbytery met on September 11, Mr. Ruff offered his resignation at Hat Creek, Roanoke, and Brookneal Churches. He stated that he desired to go to the La Crosse Memorial Church, located within the bounds of the Norfolk Presbytery. The dissolution of his pastoral

41. Ibid., p. 143.

42. Ibid., p. 147.

43. Ibid., p. 151.

relations at the above churches was to be effective as of September 30, 1929. He was then granted a certificate to join the Norfolk Presbytery.⁴⁴

When the congregation met on November 10, to select a pastor, the Reverend Mr. McNair received the unanimous approval of those assembled. The appropriate committee was appointed to petition the Presbytery for the services of Mr. McNair.⁴⁵ The representative of Roanoke, Hat Creek, and Brookneal appeared before the Presbytery on December 13, 1929, and petitioned for Mr. McNair to become their pastor. He accepted the call of all the churches and asked that preparations be made for his installation.⁴⁶ The committee of installation reported to the Presbytery in April, 1930, that he was duly installed on March 30.⁴⁷

As an example of how the depression affected the people, the deacons reported in April, 1930, that the every member canvas had not been completed. The treasurer's book had been checked and found to be correct.⁴⁸ The effects of the depression also showed up in the amount paid to the pastor. In April, 1930, the amount reported paid to the pastor was \$372.

⁴⁴. Minutes of Roanoke Presbytery, (September 1929-October 1929), pp. 3-4.

⁴⁵. Church Minutes, 1902-1940, pp. 153-154.

⁴⁶. Minutes of Roanoke Church, (December 1929-June 1930), pp. 3-4.

⁴⁷. Ibid., p. 31.

⁴⁸. Church Minutes, 1902-1940, p. 155.

By April, 1932, the amount had dropped to \$293 and in March, 1933, it had dropped to \$236.⁴⁹

The Hat Creek minutes record on October 31, 1933, that Harry McDowell was elected to fill the office of the treasurer which was left vacant by the death of Ruling Elder Louis Asher. The treasurer was ordered to pay the pastor, R. L. McNair, all basket collections which were to be credited to his salary.⁵⁰

At this same meeting of the session, two other items of business were transacted. A congregational meeting was ordered to be held to elect additional deacons and elders. The other item was the passing of a resolution to compose a suitable memorial in honor of Brother Asher.⁵¹

An installation ceremony was held on February 4, 1934, to install the deacons and elders elected at a previous time. Those ordained as elders were Harry McDowell and Clayton Foster. Elvin Marstin and T. W. Carwile were installed as additional deacons.⁵²

The treasurer was ordered to exchange the government bonds owned by the church, which were being called in, for the new ones being issued. At this March meeting the trustees turned over to the session the amount of \$500, which had been

49. Ibid., pp. 156, 165, 168.

50. Ibid., p. 171.

51. Ibid., pp. 171-172.

52. Ibid., p. 173.

received for the sale of some timber. The treasurer was to use \$300 of this money to pay the pastor's salary and deposit the rest in a National Bank.⁵³

Ruling Elder Wirt Williams handed in his resignation as the clerk of session on March 9, 1934, after many years of faithful service. The session thanked him for his excellent performance of duty and accepted his resignation with regret. His resignation was to be effective as of March 31, 1934.⁵⁴

On March 29, a resolution was approved regarding the death of Elder L. C. Asher. Copies were ordered sent to the family, the county newspaper, and a copy placed in the records of the church.⁵⁵

Things were considerably better by March 1934. The statistical report showed that the pastor had been paid \$600 during the past year. This probably was because he did not receive his full pay during the two or three preceding lean years. The church had a total number of 164 communicants and a Sunday School roll consisting of 108 scholars.⁵⁶

It was decided in November 1934, to use the government bonds to construct rooms for the Sunday School. A committee, composed of Harry McDowell, R. E. Marstin, and Harry Fleshman,

53. Ibid., p. 174.

54. Ibid.

55. Ibid., p. 175. (see Appendix E).

56. Ibid., p. 176.

was appointed to see that the construction was made. The treasurer was ordered to pay the bill when the work was completed.⁵⁷

Hat Creek received a very generous gift on December 3, 1934. This gift was pulpit furniture which consisted of three chairs, a desk, a communion table and collection plates. The donation was made by Colonel A. B. Carrington of Danville, in honor of his father, Reverend A. B. Carrington, who labored so long at Hat Creek in the post Civil War era.⁵⁸

Most of the minutes of the church for 1935 revolved around the additions and improvements to the church building itself and other property of the church. On February 10, Elder Collins Clark informed the session that two buildings on the church farm were greatly in need of repair. He was appointed to see that the repairs were made and then present the bill to the church treasurer.⁵⁹ The building committee submitted plans for the Sunday School rooms on March 10, and those drawn by Mr. Lyle Stevens were selected. The committee was ordered to get one or more estimates of the cost of the project and report to the session.⁶⁰ In April the bid of \$900 submitted by Mr. Lyle Stevens was accepted and the treasurer, Harry McDowell, was directed to cash the government bonds and

57. Ibid., p. 179.

58. Ibid., p. 180.

59. Ibid., p. 181.

60. Ibid., p. 182.

use the money for the building program.⁶¹

The minutes of April 3, 1935, state that Elder Harry Carey moved outside the bounds of Hat Creek, thus making it impossible for him to serve as an elder. He, therefore, requested that he be removed from the list of elders of Hat Creek.⁶²

In addition to the new rooms which were being built, the building committee was also authorized to see that the church was painted and a new roof put on. This action was taken on May 12, 1935.⁶³

On June 23, 1935, the congregation met to discuss the pecuniary embarrassment of the church. It was decided that since the church had been unable to pay the full salary of the pastor, the best solution was to ask the Presbytery to allow Hat Creek to lower the salary from \$500 to \$450 per annum. This latter figure was more within the range of the capability of the church to pay than the former.⁶⁴

Although the country was still in the grip of the depression and the church was unable to meet all of its financial obligations, Hat Creek had reason to celebrate and it did celebrate. On July 29, 1935, the new Sunday School rooms

61. Ibid., p. 185.

62. Ibid., p. 183.

63. Ibid., p. 186.

64. Ibid., p. 188.

were dedicated. The sermon of dedication was preached by the pastor, Reverend R. L. McNair. The importance of Sunday School on the moral and spiritual life of youth was emphasized. The pastor quoted, during the sermon, Judge Lewis L. Faucett of Brooklyn, New York, who had sentenced over 8,000 criminals while serving on the bench. About 4,000 of this number were under twenty-one years of age. It seems incredible, but of this latter group only three of them belonged to any Sunday School.⁶⁵ The importance and lasting effect of church attendance upon young people cannot be over-emphasized.

The cost of the Sunday School rooms, church repair, furniture, and delivery expenses amounted to \$1,349.46. This was paid by cashing the Liberty Bonds purchased by the sale of the church manse (\$1,200), sale of timber from the church farm (\$150), and \$32 in contributions, which gave them a total of \$1,382 to pay the remodeling expenses.⁶⁶ The building committee was thanked for its fine work in getting the new Sunday School rooms built within three months. While the session was still convened it voted the pastor a vacation, to be taken whenever he saw fit to take one. This session meeting was held on August 11, 1935.⁶⁷

The only other item of interest in 1935, was the appoint-

65. Union Star, August 2, 1935.

66. Church Minutes, 1902-1940, p. 189.

67. Ibid., p. 190.

ment of a committee in September, to collect funds to support a sexton. The committee was also to select a competent person for the job.⁶⁸

On March 8, 1936, the congregation met and elected three elders and two deacons. Those elected as elders were S. H. Foster, T. W. Carwile, and N. C. Carey. The selection as deacons consisted of M. G. Pillow and Smith C. Clark. They were ordained and installed on March 22, 1936.⁶⁹

The session which met on October 18, 1936, adopted a paper as a memorial to Ruling Elder Robert S. Bailey, who passed away on April 14, 1936. Copies of it were sent to the Union Star, the family, and a copy of it is in the church records. Brother Bailey served Hat Creek in his duties as a ruling elder from September 21, 1913, until the time of his death.⁷⁰

The treasurer was ordered, in December, 1936, to take out an extra \$1,000 worth of insurance on the church building and to pay the insurance premium. This was due to the extra value which the new Sunday School rooms added to the building. He was also to put in larger heaters for the two Sunday School rooms and get new pipe for the heaters in the main church building.⁷¹

68. Ibid., p. 191.

69. Ibid., pp. 195, 196.

70. Ibid., pp. 204-205.

71. Ibid., p. 206.

Nothing of interest occurred at Hat Creek in 1937 except the additions to the membership of the church and transfers to other churches. These are listed in Appendices H and I, therefore it would be superfluous to list the names here. In May, 1938, Deacon M. G. Pillow wrote to the session asking that his name be removed from the list of deacons. He stated that he was unable to serve because of bad health. His resignation was received with regret.⁷²

The Hat Creek session instructed Reverend McNair, at its July meeting in 1938, to secure the services of Reverend James McNair to conduct their meeting which was to begin on October 3.⁷³ The revival meeting must have been a success because on October 9, the minutes record nine new members.⁷⁴

Dr. R. L. McNair, asked the congregation, on November 13, 1938, to concur with his request that his pastoral relationship be dissolved. The people agreed to bow to his wishes in the matter.⁷⁵ Dr. McNair submitted his resignation of Hat Creek, Brookneal, and Roanoke Churches, to the Roanoke Presbytery on November 29, 1938. The resignation was to take effect immediately if granted. After the above three churches declared that they gave their consent, the request was granted.

72. Ibid., p. 216.

73. Ibid., p. 218.

74. Ibid., p. 220.

75. Ibid., p. 222.

At his request, he was allowed to serve as the temporary supply for these churches.⁷⁶

The congregation gathered at the church on February 12, 1939, to start the wheels of progress rolling toward the acquisition of a new pastor. Reverend James McNair was the unanimous choice of the people, and the appropriate committee to issue the call was appointed. His salary was to be \$500 per year.⁷⁷ The usual three churches, Brookneal, Hat Creek, and Roanoke, petitioned the Presbytery on April 18, for the pastoral services of Reverend James McNair. After his acceptance a committee was appointed to install him on May 14, 1939.⁷⁸ In October of the same year, the committee reported to the Presbytery that Reverend James McNair had been installed, with Dr. R. L. McNair preaching the installation sermon.⁷⁹

Although Hat Creek was only about five miles from Brookneal "as the crow flies", it was not until March 12, 1939, that the question, of putting electric lights in the church, came before the session. In fact the idea was out of the question until the Rural Electrification Administration (R.E.A.) made it possible to supply the rural area with electricity. The

76. Minutes of Roanoke Presbytery, (June 1937-November 1938), p. 55.

77. Church Minutes, 1902-1940, p. 223.

78. Minutes of Roanoke Presbytery, (April 1939-June 1939), p. 9.

79. Minutes of Roanoke Presbytery, (October 1939-December 1939), p. 3.

session gave its approval to the proposed addition and appointed Norman Carey, O. L. Clark, and Collins Clark to collect funds to do the work.⁸⁰

The statistical report of April, 1940, showed that there were 201 communicants belonging to Hat Creek Church. This was the first time that the number had reached 200 since 1880. The amount listed as the pastor's salary paid came to only \$333. There were 135 students on the roll of the Sunday School.⁸¹

In May, 1940, Mr. W. S. Elliott was written a letter by the clerk, thanking him for furnishing the lights to the church for the past year. Also in May, a congregational meeting was held to discuss the Minister' Annuity Fund. After a discussion, it was decided by a vote that Hat Creek should participate in this Annuity Fund.⁸²

The deacons and elders met in joint session in February, 1941, and decided that they should have an every member canvas for the coming year. It was also decided to prepare a budget, which was left to the deacons to prepare. A congregational meeting was ordered scheduled for March 23, for the purpose of electing additional deacons and adopting the budget.⁸³ The congregational meeting was held as scheduled. The budget of

80. Church Minutes, 1902-1940, p. 224.

81. Ibid., p. 235.

82. Minutes of the Session and of Congregational Meetings of the Presbyterian Church of Hat Creek, pp. 1, 2.

83. Ibid., p. 6.

\$720 met their approval and was adopted. While assembled, W. Herman Clark and John Philip Davis, Jr., were elected as deacons.⁸⁴ They were installed as deacons of the church on May 11, 1941.⁸⁵

On August 24, plans were initiated in preparation for a celebration. A committee, composed of Clayton Foster, Collins Clark, and Norman Carey, was appointed to make arrangements for the celebration of the two hundredth anniversary of the founding of Hat Creek Church, which was to be held the next year.⁸⁶

The session met on February 18, 1942, and decided that the church building should have the amount of insurance increased. It was also decided that one-half the dues to the Ministers' Annuity Fund should be paid.⁸⁷ After consultation with insurance agents, the total amount of insurance on the church was raised to \$4,000 in March.⁸⁸

In June, Providence Presbyterian Church asked Hat Creek to let its pastor supply them until the Presbytery met again. This was agreeable, therefore, the fourth Sunday morning service was dropped in order to let the pastor share the Word of God with their brethren across Staunton River.⁸⁹

84. Ibid., p. 7.
 85. Ibid., p. 10.
 86. Ibid., p. 12.
 87. Ibid., p. 14.
 88. Ibid., p. 16.
 89. Ibid., p. 19.

The big bi-centennial celebration, of the founding of Hat Creek Church, was observed on October 1, 1942. A copy of the program is as follows:

Prelude

Hymn No. 12 'Come Thou Almighty King'

Invocation Rev. James McNair

Scripture

Prayer Rev. N. D. Blackman

Solo Mrs. Newton Gordon

Sermon Rev. P. L. Clark

Hymn No. 233 'I Love Thy Kingdon, Lord'

Greetings

History Rev. R. L. McNair

Address Rev. Thomas B. Ruff

Reminiscences

Prayer Rev. Charles Montgomery

Hymn No. 237 'Blest Be The Tie That Binds'

Benediction Rev. Thomas B. Ruff⁹⁰

In March, 1943, Hat Creek agreed to supply Providence another year with its pastor. The congregation at Hat Creek voted in June to approve the grouping of Providence with Hat Creek, Brookneal, and Roanoke Churches.⁹¹

When the session met on August 8, two items received discussion. First, plans were made to hold Evangelistic Services during the week of October 2-8. Reverend W. H. Strock was

90. Ibid., p. 21.

91. Ibid., pp. 28, 31.

their choice to lead the revival services. The other matter dealt with the Hat Creek records and minutes. It was decided that volumes one and two of the minutes of session should be sent to the Library of the Union Theological Seminary for safe keeping and preservation.⁹² These records are kept in a special locked enclosure on the second floor of the library, along with other old, and valuable documents, books, and relics.

Reverend James McNair gave the people at Hat Creek about three months notice that he planned to resign. On July 9, 1944, he informed the session that he was thinking of going to a new field, and he urged them to start looking for a new pastor. In August, he asked that a congregational meeting be held on September 10 to consider his resignation. The meeting was held as scheduled and the request of the pastor was complied with.⁹³

The session passed on July 9, resolutions of respect as a memorial to the death of Ruling Elder Wirt Williams. Brother Williams labored faithfully at Hat Creek for almost seventy-five years. His is a name that will not be forgotten at Hat Creek for many years to come.⁹⁴

92. Ibid., p. 31.

93. Ibid., pp. 36, 37.

94. Ibid., p. 58. (See Appendix F.).

When the Presbytery met on August 29, 1944, Reverend James McNair handed in his resignation. The churches that he served gave their consent, therefore, the Presbytery accepted his resignation. His request to be dismissed from the Roanoke Presbytery to join the Norfolk Presbytery was also granted.⁹⁵ The Presbytery released him before the congregational meeting was held, but this meeting of the congregation was a mere formality.

Reverend C. H. Watts acted as the moderator of the session meeting held at Hat Creek on October 13, since he was present at Hat Creek to conduct a revival service. A congregational meeting was ordered to be held on October 22, to consider extending a call to Reverend Frederick Marion Dick to become their Pastor.⁹⁶ The meeting was held as ordered and the choice of Reverend Dick met the approval of those assembled. Reverend Watts signed the call to be presented to Mr. Dick via the Presbytery.⁹⁷

When the Presbytery met in January, 1945, Mr. Dick received calls from Brookneal, Hat Creek, and Roanoke Churches, which he accepted.⁹⁸ The Committee of installation reported to the

95. Minutes of Roanoke Presbytery, (August 1944-April 1945), p. 3.

96. Minutes of the Session and of Congregational Meetings of the Presbyterian Church of Hat Creek, p. 39.

97. Ibid., p. 40.

98. Minutes of Roanoke Presbytery, (September 1943-January 1945), p. 22.

Presbytery in April, that Mr. Dick had been installed at Hat Creek on March 11, 1945, with the installation sermon having been preached by Reverend J. Hoge.⁹⁹

Although Mr. Dick was not installed until March, his wife and sons, Marion and Frederick, had moved their membership to Hat Creek in December, 1944.¹⁰⁰

The Hat Creek session met on February 1, 1945, at the home of the pastor. It was decided that both the call to worship and the Gloria should be a part of their form of public worship. A permanent committee was appointed to keep the church yard and cemetery in good condition. In March the committee was authorized to purchase sheep to help keep the weeds down in the cemetery.¹⁰¹ The session met on May 27, and decided to purchase a lawnmower and two more sheep for the cemetery. Repairs to the windows and a paint job on the outside of the church were also authorized.¹⁰²

The statistical report of April, 1946, showed that the pastor had been paid a salary of \$600 for the past year. The \$683 contributed to benevolences plus the church expenses and pastor's salary total \$2,060, which was the amount spent by Hat Creek.¹⁰³

99. Minutes of Roanoke Presbytery, (August 1944-April 1945), pp. 13-14.

100. Minutes of the Session and of Congregational Meetings of the Presbyterian Church of Hat Creek, p. 42.

101. Ibid., pp. 41, 43.

102. Ibid., p. 46.

103. Ibid., p. 54.

At a meeting of the session on April 28, 1946, the Pastor was asked to contact their representative in the state General Assembly. It was greatly desired that a metal road marker be placed on Route 40, showing the location and direction of Hat Creek Church.¹⁰⁴ This project was very successful because on April 1, 1948, the pastor was asked to write a letter to the Honorable William Irvine, expressing the thanks of the church and community for the marker which now stands on Route 40.¹⁰⁵

There were no records of interest regarding the year 1947, therefore, the various appointments to the Presbytery meetings, etc., will not be recorded.

During the year, 1948, the people at Hat Creek were concerned mainly with the repair of the church building. In March, before the remodeling began, a motion was passed authorizing the amount of insurance on the church to be raised from \$5,000 to \$8,000.¹⁰⁶

Plans were made in September, to unite with Beulah Baptist Church in observance of Homecoming Day on October 3. This is an example of the friendship and cooperation which exists between the Presbyterians and the Baptists in that area. The Hat Creek session also authorized the pastor to try to secure the services of Reverend J. H. Plexeco for the revival meeting

104. Ibid., p. 59.

105. Ibid., p. 73.

106. Ibid., p. 72.

which was to begin on the tenth of October.¹⁰⁷

The real planning and remodeling got under way on September 26, 1948. The committee on repairs suggested that the building should be plastered, new windows put in, and folding doors put into the wall on each side of the pulpit.¹⁰⁸ The congregation met on October 8, and gave its approval to the recommendations of the building committee.¹⁰⁹

It was decided at a session meeting on November 14, to donate the following Sunday's offering to the Presbyterian Orphanage. The collection at the Thanksgiving services was to go for the same purpose.¹¹⁰

Again the spirit of brotherhood between the Baptists and Presbyterians was demonstrated. On March 30, 1949, the Hat Creek session passed a resolution of appreciation and thanks to the gracious members of Beulah Baptist Church for the use of their church building. While Hat Creek Church was rendered unusable due to the remodeling, the Presbyterians held their services in Beulah Church.¹¹¹

Miss Eleanor Fleshman appeared before the session on July 10, and explained the purpose and plan of a Young Adult organization. After listening to the ideas she presented, the

107. Ibid., p. 76.

108. Ibid., p. 77.

109. Ibid., p. 78.

110. Ibid., p. 79.

111. Ibid., p. 84.

plan met with the approval of the session.¹¹²

The session asked the pastor to secure the services of Reverend James McNair for their annual revival meeting which was to be held in October. The pastor reported on September 11, that Reverend McNair could not preach for them the week that they desired. The pastor was then authorized to engage whomever he considered as suitable.¹¹³

Elder G. Y. Bailey of Brookneal appeared before the Hat Creek session on February 23, 1950, and suggested that the churches, under the care of Mr. Dick, should get together and try to fix a minimum salary of \$3,000 for the pastor. No action was taken at that time, however.¹¹⁴ On March 12, the session met and declared that Hat Creek would increase the Pastor's salary as called for by the Presbyterian Committee.¹¹⁵ Then, on March 26, a resolution was passed, whereby, it was agreed to pay the pastor \$100 per year to help pay for the expenses and maintenance of his automobile.¹¹⁶

Instead of securing a visiting minister to conduct the autumn revival services, the session asked the pastor to bring them the message in 1950. Having no previous commitments, he agreed to the request.

112. Ibid., p. 84.
 113. Ibid., p. 85.
 114. Ibid., p. 87.
 115. Ibid., p. 88.
 116. Ibid., p. 89.
 117. Ibid., p. 92.

In late November and the early part of 1951, plans were discussed to make further additions to the church. They planned to build additional Sunday School rooms and to have the church and present rooms wired.¹¹⁸ On January 25, 1951, the session received estimates of \$2,870 for the building of the Sunday School rooms and an estimate of \$1,925 to install a new heating unit.¹¹⁹ A congregational meeting was held on February 11, to discuss the project. After a thorough discussion, the congregation voted to undertake the work after suitable plans had been obtained.¹²⁰

During the summer of 1951 additional church officers were elected. Those elected as ruling elders were Harry Fleshman and J. P. Davis. Five new deacons were elected, those being Wallace Howard, Thomas Fleshman, Aubrey Clark, and Hugh Pillow. They were ordained and installed on July 8, 1951.¹²¹

On November 11, Elder Collins Clark, one who labored long and faithfully at Hat Creek, offered his resignation as the Superintendent of the Sunday School. He had served for over twenty years in that position. The session accepted his resignation with regret and thanked him for his long service.¹²²

At a session meeting on May 11, 1952, it was decided to

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118. Ibid., p. 95.
 119. Ibid., p. 98.
 120. Ibid., p. 99.
 121. Ibid., p. 104.
 122. Ibid., p. 108.

raise the pastor's salary from \$600 to \$700 per year. It was also voted to increase the Benevolence Budget to \$1,000. A congregational meeting was to be called to approve these additional expenses and contributions.¹²³ The session also gave the Young Adult Group permission to clean up Spring Grove and establish picnic grounds and a parking lot at this same session meeting.¹²⁴

After services on June 8, 1952, the congregation met to consider the monetary increases proposed by the session on May 11. Those assembled thought that the proposals were sound, and they gave their approval to both the increase in the pastor's salary and the Benevolence Budget.¹²⁵

In September the session expressed its satisfaction and thanks to the ladies who redecorated the Sunday School rooms. At this same meeting the pastor was directed to contact a suitable preacher to conduct the fall revival. It was desired that he also secure the services of Mr. Roy Minnick to lead the singing.¹²⁶

When the session met on December 14, 1952, it went on record thanking Mr. R. W. Foster for his generous gift of tables for the Sunday School rooms. The session also gave

123. Ibid., p. 116.

124. Ibid.

125. Ibid., p. 119.

126. Ibid., p. 120.

its authorization for the pastor to call a congregational meeting on the second Sunday in January to elect additional officers.¹²⁷

The congregational meeting was held on January 11, 1953, as scheduled. Mr. R. W. Foster was elected as a ruling elder and was to be ordained and installed on the second Sunday in February. At this same meeting it was decided to donate Sunday's collection to the World Missions.¹²⁸

When the session met on January 25, 1953, the pastor announced his intention to resign. He asked that a congregational meeting be called to act upon his request.¹²⁹ The session met next on February 8, before public worship. The pastor was asked to call a meeting of the congregation on the fourth Sunday night in February to take action on the dissolution of his relationship at Hat Creek.¹³⁰

At this same meeting on February 8, Elder-elect R. W. Foster appeared before the session and was successfully examined as to his faith and willingness to serve as an elder. He next went before the congregation and was successfully examined. He was then installed as a full fledged ruling elder.¹³¹

127. Ibid., p. 123.

128. Ibid., p. 124.

129. Ibid., p. 125.

130. Ibid., p. 126.

131. Ibid.

When the congregation met after public worship on February 22, 1953, the business dealt with the budget for the coming year and the resignation of the pastor. After an explanation by Mr. Dick, the budget met the approval of the congregation. The congregation gave its concurrence to the request of the pastor that he be allowed to resign his position at Hat Creek. A pulpit committee was appointed to consult the other churches served by Mr. Dick, and try to make arrangements with them to secure a new preacher.¹³²

In July, 1953, Dr. Bell was the visiting minister to Hat Creek and he acted as the moderator at the meeting of the session. There was no business except the appointment of delegates to the meeting of the Presbytery.¹³³

The congregational meeting held on November 8, 1953, was for the purpose of electing additional deacons. Those elected were Hugh Cabiness and Charles Marstin. No specific date was set to install them; it was only stated that they would be installed at the first opportunity.¹³⁴

A combined meeting of the elders and deacons met on November 15. A request was received from Mr. R. D. Williams, of the Brookneal Presbyterian Church, that Hat Creek help pay the hotel bill of the supply pastor. After a discussion, the

132. Ibid., p. 128.

133. Ibid., p. 133.

134. Ibid., p. 134. No date of installation is recorded.

request was declined on the grounds that the congregation at Hat Creek had made plans to entertain him in their homes.¹³⁵

A committee was appointed at this November 15 session meeting to get up the Christmas Program. Those on this committee were Mrs. Marion Fawcett, Mrs. Norman Carey and Mr. J. P. Davis.¹³⁶ At a joint meeting of the elders and deacons on November 29, 1953, it was decided to have a Christmas tree and also treats for the children, in addition to the Christmas Program.¹³⁷

The session met on December 28, 1953, at the home of Elder R. W. Foster. Mr. Foster made an offer to lease the farm, owned by the church, for the next five years. This matter was to be left in the hands of the Board of Deacons. Since the church still did not have a pastor, Ruling Elder Harry McDowell acted as the moderator, as he had done for the past year.¹³⁸

The last minutes in the church book are the statistical report for 1953. This shows that there were eight elders, six deacons, and a total of 158 members of the church.¹³⁹ None of the minutes for 1954 have been recorded yet.

135. Ibid., p. 136.

136. Ibid.

137. Ibid., p. 137.

138. Ibid., p. 138.

139. Ibid., p. 139.

Thus comes to an end this history of Hat Creek Presbyterian Church. Since its origin in 1742, it has lived through the high lights of American history and it has experienced the periods of depression, wars, and internal strife. Regardless of whether the years were those of prosperity or depression, the people of Hat Creek never lost faith in their Creator. These people have always worked toward one goal, i.e., to live by the Bible, the Word of God, and toward the advancement of the Kingdom of Heaven. They, like the people throughout the world regardless of the name of their faith, have attempted to live their lives on earth in such a manner that they would be worthy of the meeting with their Maker, and live in an everlasting life in the world beyond this earth when they have returned to the dust from which the Bible says that we were created. Unless some unforeseen catastrophe strikes, Hat Creek should experience many more years of historic and fruitful existence.

A P P E N D I C E S

APPENDIX A

Washington and Lee University was conceived on October 13, 1774 by a group of Presbyterian ministers. It has grown from a very small academy to become one of Virginia's finest institutions of higher learning. Here are recorded the minutes of Hanover Presbytery which made its founding possible. Reverend William Irvin, the son of John Irvin, the founder of Hat Creek, was one of those who had the honor to establish such a fine institution.

The Pby resume the Consideration of a School for the liberal Education of Youth, judged to be of great and immediate Importance. We do therefore agree to establish and patronise (sic) a publick (sic) School which shall be confined to the County of Augusta. At present it shall be managed by Mr. William Graham, a Gentleman properly recommended to this Pby, and under the Inspection of the Rev^d. Mr. John Brown, and the Pby reserve to themselves the Liberty at a future Session, more particularly to appoint the Person by whom it shall be conducted, and the place where it shall be fixed, which they are induced to do, notwithstanding a former presbyterial appointment, because there is no person to take the management of in the Place first agreed on and it is very uncertain whether there ever will.

In Consequence therefore of this Ordination, we do recommend it to the several Congregations subject to our Jurisdiction to make such liberal Contributions as they shall find compatible with their Circumstances, in order to provide a public Librery (sic) and other apparatus (sic) for the Benifit (sic) of that Seminary. These Donations shall be applied agreeable to the Order of Pby, and for this Purpose we do appoint the Rev^d. Messrs Brown, Rice, Cummins, Irvin, and Wallace and also Mr. Samuel Smith Probationer, to collect Subscriptions in the several Congregations annexed

to their names, viz, Mr. Brown in the Pastures, Providence and the North-Mountain;— Mr. Rice in Botetourt, on the south side of James's River;— Mr. Cummins in Fincastle;— Mr. Irvin at Tinkling Spring, the Stone Meeting-House and Brown's Settlement;— Mr. Wallace in the Fork of James's River, and Mr. Smith at Pleasure.

It was then ordered that a Form of Subscription should be noted down as follows Vis (sic),

Agreeable the above Order and for the Purposes therein contained, we the Subscribers do pay to the Persons above nominated, or to their Order on or before the Twentyfifth Day of Dec^r. next ensuing, in the year 1775 the Sums annexed to our Names, dated this 13th of Oct^r. anno 1774.

The members of the Presbytery agreed that Augusta Academy should be placed in the hands of Mr. William Graham as the rector and Mr. John Mungomery (?) as his assistant. Others who were appointed to help administer this school were the Reverends John Brown, James Waddell, Charles Cumming (?), William Irvin and the Rector Ex Officio, in conjunction with Mr. Thomas Lewis, Col. William Christian, Gen. Andrew Lewis, Col. William Fleming, Mr. Thomas Stewart, Mr. Samuel Lyle, Mr. John Gratton, Col. William Preston, Mr. Sampson Matthews, Col. John Bower, Major Samuel M(c)Dowell, Mr. William _____, Capt. Alexander Steward, Capt. William M(c)Thee, Mr. John Huston, Mr. Charles Campbell, Capt. George Manfet (?), Mr. William Ward, and Capt. John Lewis as Trustees. Seven of the Trustees were to be considered a quorum.

And early in 1777 the Academy was removed from Mt. Pleasant to Timber Ridge. And at a meeting the Trustees on the 6th day of May 1776,

'incited by the patriotic spirit of the day, directed that the record for that day be entitled Liberty Hall, as this Academy is hereafter to be called instead of Augusta Academy'. In 1785, the Academy was again removed to near Lexington, to a stone building, which was destroyed by fire in 1803 but the picturesque ruins of which may still be seen. It was then removed to its present site within the limits of Lexington. In 1782, the Academy received a charter of incorporation, and was thenceforth under the legal control of the Trustees appointed by that instrument.

In 1796 the college was given a gift of 100 shares of the James River (Trading) Company by President George Washington who owned them. Soon afterward Liberty Hall changed its name to Washington Academy.

APPENDIX B

The day after the authorization of the founding of the present Washington and Lee University, the Presbytery founded another school. The date was October 14, 1774, and the school was ultimately called Hampden Sidney College.

The Pby taking into Consideration the great Extent of this Coloney (sic), judge that a publick School for the liberal Education of youth would be of great Importance on the south side of the blue Ledge (Ridge ?), notwithstanding of the Appointment of one already made in the County of Augusta and having been favoured with the Company of Mr. Samuel Smith, a probationer of the New Castle presbytery, in Pennsylvania, a Gentleman (who) has taught the Languages for a Considerable Time in the new (sic) Jersey College with good approbation, and (with) Pleasure finding, that if probably encouraged, he may be enduced (sic) to take the Charge of such a Seminary, we therefore judge it expedient to recom-mend (sic) it to the Congregations of Cumberland, Prince-edward (sic) and Briery, in particular, and to all others in general, to set a Subscription on foot to purchase a Library (sic) and a philosophical aparatus (sic) and such other things as may be necessary for the said Purpose, and on the Supposition that proper Incouragement (sic) shall be given, and Mr. Smith, or any Gentleman properly qualified may be enduced to take the Superintendency, we shall gladly concur to establish and Patronise a publick Seminary in Prince Edward or in the upper End of Cumberland, but if not we reserve to ourselves the Power at any Time hereafter to fix on any Place at or below the Mountains, that we shall judge best, and the Subscriptions taken in consequence of this Order shall be (set) aside as to them who desire to withdraw them.

The first mention of the name of Prince Edward Academy is on May 6, 1776.

As by the Death of Rev^d Mr. Leke there is a vacancy in the Board of Trustees, of the Prince Edward Academy (now known by the Name of Hampden Sidney). The Revd. Archibal(d) McRoberts is chosen Trustee in his stead.

APPENDIX C

This is a list of those people who had their names enrolled on the new church record book after the fire of January 24, 1854, had destroyed all the records containing the minutes of Hat Creek Church and the names of its members.

The spelling is the same as that taken from the records.

Paulett Clark	Thos. M. Howard
Roberk (Robert) Smith	Mary Howard
James Clark	Mary E. Howard
O. C. Clark	Amanda M. Howard
Pleasant Clark	Peasant C. Howard
Publias Clark	Ann F. Howard
Robart Armistead	C. C. Clark
Christopher Clark	Wm. E. Smith
Clemant Clark	Martha Smith
Matilda Clark	Wm. B. Smith
Sarah G. Conley	Catharine F. W. Smith
Susan E. N. Clark	Mary A. Smith
Wm. Irvin	Susan E. Smith
Sallie Smith	Robert B. Smith
Mary E. Smith	Addison Armistead
Mary Poindextor	Wm. P. Hamersly
Nancy Clark	Pollie K. Hamersly
Susan Iantha Clark	Wm. J. Sublet
Chasteen B. Clark	Sallie S. Sublet
Rufus C. Clark	Wm. T. Howard
Wm. F. Clark	Sarah A. Howard
Albert L. Clark	Creed Foster
Dotia Clark	Temperance W. Foster
Elmira A. Clark	Mary F. Foster
Mary M. Clark	Emmila W. Foster
Susan A. Clark	Jamima B. Foster
Martha B. Mason	Susan A. Mason
Terisa A. Clark	Wm. T. Irvin
Caroline A. Clark	Elizabeth Irvin
Elizabeth Leason	Virginia F. Irvin
James B. Hamersly	Margaret C. Irvin
Jane B. Hamersly	Garland A. Berkely
Elizabeth A. Hamersly	Catharine F. Berkley
Sarah E. F. Holt	Abraham I. Clark
Louisa Hunter	John H. Conley
Jane Lipscomb	C. M. Conley

Elizabeth Lipscomb
Edwin J. Clark
Sarah S. Clark
Rebecca B. Cock
Dunnah F. Smith
Louisa T. Walker
Nancy A. Gilchrist
John J. Hamersly
Elizabeth T. Hamersly
Wm. Hunter
Doratha Hunter
Valentine Clark
John H. Clark
Ann Brisentine
Mary J. Brisentine
Nancy P. Clark
Judith A. Clark
Judith Mason
Margaret A. Mason
Louisa J. Clark
John A. Fariss
Rebecca Fariss
John W. Fariss
James P. Hamersly
Sarah Hamersly
Amanda B. Williams
Nancy P. Asher
Elizabeth Clark
Catharine Jones
Frances Holt
Sallie A. Holt
Richard Cary
Mary J. Trent
David Marshall
Lucy Marshall
Sarah Marshall

Wm. J. Mann
Mary Wilkerson
Mary T. Hamersly
Robert W. Haris

APPENDIX D

Below is a list of the members of Hat Creek Presbyterian Church as of February 1953. The spelling is exactly like that found in The Church Register of the Presbyterian Church of (Hat Creek). Corrections were made where indicated.

Asher, Julia I.	Carwile, George Samuel
Allen, Mrs. Katie S.	Carwile, Elridge B.
Allen, Otis	Carwile, Garnett Merle
Allen, Ellis	Clark, Willard Mason
Allen, Mrs. Ellis	Carwile, Mrs. William
Bass, Mrs. Lelia H.	Carwile, Clyde
Bass, William Ray	Carwile, Carroll
Bass, Claude Bascom	Carwile, Evans
Bass, Clifton Elmore	Carwile, Henry R.
Bass, Mildred K.	Carwile, James
Breedlove, John Stanley, Sr.	Cabines (Cabiness), Myrtle A.
Breedlove, John Stanley, Jr.	Crews, Mrs. Dorothy A.
Bass, Thomas Earl	Clark, Mrs. Sadie Foster
Baker, Edna	Carwile, Mrs. Sadie Smith
Carey, Mrs. Stella	Carwile, Mrs. Georgia Smith
Clark, Robert Louis	Carwile, Morton W.
Carey, Mrs. Susie	Childress, Betty Jean
Clark, Mrs. Pearl	Cabiness, Betty Joan
Carwile, Thomas W.	Carwile, Mrs. Dorothy Sublette
Carwile, Bernice Tucker	Candler, Frank
Carey, Norman	Davis, Amanda Ellen
Cabines, (Cabiness), Mrs. Ben	Davis, John Phillip, Jr.
Cabines, (Cabiness), Hugh	Dodd, Mrs. Florence S.
Clark, Elnor (Eleanor)	Dodd, Leon Barker
Clark, Aubrey M.	Elliott, Eloza
Clark, Smith C.	Elliott, Wm. Glenwood
Clark, Margaret	Elliott, Madeline
Clark, Doris	Elder, Richard
Clark, Calvin	Elder, Bernice M.
Clark, Rachel	Elder, Mrs. Cornelia M.
Clark, Hazel	Foster, Alexander H.
Clark, Garland O.	Foster, Willie C.
Clark, Mrs. Kathleen T.	Foster, R. Welford
Clark, William Judson	Foster, Clayton
Clark, Mrs. Helen Foster	Foster, L. Hilton
Carey, Mrs. Lucile H.	Fleshman, Mrs. Edna C.
Fleshman, Harry H.	Marstin, Geraldine
Fleshman, Cuyler, H.	Marstin, Charles

Fleshman, Willis Clark
 Fleshman, Elwood Franklin
 Fleshman, Elanor (Eleanor) Beatrice
 Fleshman, Christine
 Fleshman, Thomas
 Fleshman, Mrs. Fay Joy
 Foster, Percy R.
 Foster, Mrs. Helen Bass
 Foster, Harold
 Foster, Mrs. Arlene Sterne
 Foster, Marie
 Foster, Carnelle
 Foster, James Clayton, Jr.
 Foster, Mrs. R. W.
 Foster, Norwood
 Fawcett, Marion Asher
 Foster, Paige Watkins
 Foster, Nancy Wilma
 Fleshman, Mrs. Elizabeth
 Fleshman, Max
 Fleshman, Betsy Ross
 Fleshman, Gladys Hall
 Fleshman, Ronald Clark
 Fleshman, Linda Douglas
 Foster, Kermet Milton
 Foster, Janet May
 Foster, Martha Sue
 Hunter, Mrs. Clara Selma
 Harper, Percy J.
 Harper, Mrs. Mabel Foster
 Harper, Maxwell
 Harper, Herbert
 Howard, Wallace
 Howard, Mrs. Gladys Mason
 Howard, Joyce Ann
 Ingram, Mrs. Beatrice B.
 Johnson, Simeon W.
 Marstin, Elvin
 Marstin, Margaret Wilson
 Marstin, Lifelett
 Marstin, Mrs. Lillie Roakes
 Marstin, Frances Estelle
 Marstin, Robert Elvin, Jr.
 Marstin, Earl Leroy
 Marstin, Mrs. Rhoda
 Marstin, Mrs. Earl
 McDowell, Harry
 McDowell, Mrs. Harry
 Pillow, Kathleen
 Pillow, Harry
 Pillow, Hugh
 Pillow, Rachael
 Pillow, Ewell
 Pillow, Carey
 Pillow, M. G.
 Pillow, Mrs. Lucile Carey
 Pillow, Margaret E.
 Pillow, Mrs. Dorothy Smith
 Paulett, Mrs. Ayre Allen
 Pillow, Ellen Corene
 Pillow, Mrs. Maud Carey
 Rosser, Mrs. Virgil
 Smith, Mrs. Flora W.
 Sublette, W. Y.
 Smith, Morton
 Sublette, Freddie Wm.
 Smith, Mrs. Margaret T.
 Smith, Otto William
 Sublette, Hubert William
 Smith, Doris
 Smith, Leon
 Smith, Adella
 Smith, Mrs. Flora Hunter
 Smith, John Thomas
 Smith, Mrs. Elizabeth O.
 Smith, Mr. and Mrs. W. R.
 Turner, Mrs. Rosa Foster
 Tucker, Mrs. Lizzie W.
 Williams, Wayland B.
 Wright, T. W.
 Wright, Evelyn Hope

APPENDIX E

This is a resolution passed on March 29, 1934, as a memorial to Ruling Elder Louis C. Asher, one of Hat Creek's most beloved church officials and co-worker in serving the Lord.

While in bowing in humble submission to the will of Him who doeth all things well, at the same time we wish to record the fact of our deep sorrow and keen sense of loss on account of the death of our brother and fellow Elder, Louis C. Asher, who was called to his reward, October 5, 1933.

We wish to put on record also a brief statement of some of our brother's fine qualities. For be it said without fear of contradiction Mr. Asher was universally recognized as one of our very best citizens. He was public spirited. He was always ready to help in every good cause. He not only served (sic) on a number of Boards and Committees of relief work in time of stress but did so without compensation. He did his work with the same painstaking care and honesty of purpose which characterized all of his business relations. He was always ready to lend a helping hand to everyone whom he found to be in trouble. Throughout his entire lifetime he enjoyed the entire confidence of those who knew him.

While our deceased brother was conspicuous to a degree seldom, if every surpassed as a good citizen, he stood out even more prominently as a citizen of the kingdom of heaven. He became a member of the church in early life. He served for many years as a most active and acceptable Ruling Elder of Hat Creek Presbyterian Church. From first to last he accepted the duties of the Eldership as one who must give a strict account of the way he discharged the responsibilities of his office. He made the welfare of the church his chief concern and rejoiced in its prosperity more than he rejoiced in the prosperity of his business interests. He was ever anxious to see the church filled and he longed to see souls saved.

For many years he taught a class of young people in Sunday School. He was also the faithful treasurer of the church for a number of years. He was known in the church courts as one who took an active part in all proceedings. Our session recalls with added sadness that he was to have

gone to the stated meeting of Presbytery the day after he was suddenly seized with the fatal attack which resulted in his death two days later.

We are sorely sensible of the loss we feel in the absence of his wise counsel and able help in the work committed to our body. We miss his sweet fellowship. Yet even while we mourn his absence it is with a feeling of pride that we commend (sic) his faithful example to all who shall come after him. It is also with a sense of our own deep grief we offer to the membes (sic) of his family our heart-felt sympathy.

Wirt Williams Clerk
R. L. McNair Moderator

APPENDIX F

As a living memorial to one who labored at Hat Creek for almost three-quarters of a century, this resolution was passed to express the great love and appreciation of the session for the faithful service rendered by their deceased brother, Ruling Elder Wirt Williams.

The Session of Hat Creek Presbyterian Church being deeply appreciative of the valuable and consecrated service rendered to Hat Creek Church, and to the cause of the kingdom of God by the many years which our fellow Ruling Elder Wirt Williams gave to the cause of Christ, wishes to record its expression of gratitude. Through his being called of God to a higher position of service in that kingdom which Christ has prepared, we who remain here have sustained a great loss. His presence in our meetings, and at the church services is sorely missed. His loyalty to the Church of which he was so long a part, his faithfulness in supporting and encouraging the pastor, is a challenge and an example to those of us who remain.

His conception of the mission of the church was the highest. He had a great love for the word of God. His well worn Bible testifies to this, Romans the eighth chapter was a favorite. He commended it to the discouraged, and found comfort in it himself.

At an age (nearly ninety years) when most feel that they have done their share of the work, and are ready to retire from religious activity, he was rarely absent from services, or from the meetings of the session. He manifested a keen interest in the sermon, and in all matters relating to the local church and in proceedings of the Church Courts. He was an elder in a church that has had a long and useful existence. His life extends over nearly half of this church's eventful history. This fact makes his absence all the more felt by those of us who remain to carry on the work. We would remember that to be absent from the body is to be present with the Lord. Our loss therefore, is to him infinite gain. We would therefore give thanks to God for his useful life, which he gave to our church, and which he has now taken where He is. We submit to the divine wisdom in calling him to that higher service. His example challenges us to greater faithfulness in service here, and in our preparation for usefulness there. The memory of this life lingers with us as a source of inspiration and challenge.

We inscribe our sincere tribute upon the pages of our sessional records and direct that a copy be given to the family, whom we commend to the love and care of God, in Christ.

By action of the session,
Hat Creek Presbyterian Church
July 9, 1944

Committee: James M. McNair
Clayton Foster

APPENDIX G

This resolution is a tribute to the memory of Ruling Elder Collins Clark, another of the descendents of John Irvin, who worked diligently to do the Will of God.

Whereas, God in His infinite wisdom, has called our friend and brother Collins Clark, to his eternal reward, he having departed this life Jan(.) 27, 1952, at the age of 71; and,

Whereas, he served the Hat Creek Presbyterian Church all of his Christian life with singular devotion, having been a deacon for 22 years, a ruling elder for 27 years, and the superintendent of the Sunday School for 20 years; therefore,

Be it resolved that we, the members of the Session of Hat Creek Church, record our appreciation of his fidelity to duty and his faithfulness in every official position with which this church honored him, and that we express for ourselves and for the congregation our sense of a great loss in the death of this brother officer and fellow-servant, and that we extend to the widow and family our deep sympathy in their bereavement.

Be it further resolved that these resolutions be spread on the minutes of our sessional record, that a copy be sent to the family, a copy be sent to the Christian Observer for publication, and that the pastor read the same from the pulpit.

Done by order of the Session March 1952.

F. M. Dick, Pastor
N. C. Carey, Elder
H. H. Fleshman, Elder
Committee of Session

APPENDIX H

Here is recorded the names of all those who joined Hat Creek Church after the records were started anew in 1854. It will be shown in chronological order when they joined; whether by profession of faith, certificate or statement; and if they transferred from another church, just which church it was. Various family names are spelled differently from the way they ordinarily are spelled. This probably is due to the errors of various clerks of the church.

<u>Date</u>	<u>Name</u>	<u>How Received</u>
Oct. 1855	James R. Hamersly	Examination
	Sarah F. Hamersly	Examination
Nov. 1855	Yancy Bailey	Examination
	Bolar Cock	Examination
	Washington Foster	Examination
	John D. Howard	Examination
	John T. Mason	Examination
	Matthew T. Sublet	Examination
	Ashbel R. Clark	Examination
	Vincent C. Smith	Examination
	William L. Foster	Examination
	Miss Hellin I. Smith	Examination
	Miss Dollie W. Berkly	Examination
	Miss Hester Ann Walker	Examination
	Virginia A. R. Cock	Examination
	Martha S. Foster	Examination
	Francis A. Foster	Examination
	Martha C. Clark	Examination
	Martha Ann Fariss	Examination
	Virginia Clark	Examination
	Mary F. Bailey	Examination
	Temperance A. Bailey	Examination
Mrs. Eliza L. Fariss	Examination	
Charles Walker	Examination	
Lilbourn P. Williams	Examination	
Charles F. Gilchrist	Examination	
Elizabeth Mason	Examination	

<u>Date</u>	<u>Name</u>	<u>How Received</u>
Nov. 1855	Miss Sarah Mason	Examination
	Miss Mary J. Mason	Examination
	Miss Elizabeth Irvin	Examination
Nov. 1856	Miss Elizabeth Hamersly	Examination
June 1857	Daniel Williamson	Examination
	Mrs. Martha A. Williamson	Examination
	Miss Susan Ann Williamson	Examination
Sept. 1857	Mrs. Amanda Mann	Liberty Baptist Church
Oct. 1857	Miss — C. Clark	Examination
	Miss Lucy J. Clark	Examination
	Miss Martha C. Clark	Examination
June 1858	Mrs. Macca B. Smith	Concord Church
Sept. 1858	Miss Anna M. Cock	Examination
Oct. 1858	Lewis D. Poindextor	Examination
	Mrs. Mary L. Poindextor	Examination
Dec. 1858	Richard Hamersly	Examination
	James Hamersly	Examination
Apr. 1859	Mrs. Margaret Williams	M. E. Church South
	Miss Carolin Williams	M. E. Church South
Oct. 1859	Miss Polina E. F. Faris	Examination
	Miss Susan Smith	Examination
	Miss Mary Berkley	Examination
	John F. Smith	Examination
	John S. Walker	Examination
Nov. 1859	Miss Mary J. Hamersly	Rough Creek Church
	Miss Martha A. Hamersly	Rough Creek Church
	Miss Antoinette Hamersly	Rough Creek Church
Dec. 1859	Mrs. Francis North	Rough Creek Church
	William W. Berkely	Examination
	Abram A. Smith	Examination
	John T. Smith	Examination
	O. C. Smith	Examination
	Mrs. Malinda Hamersley	Christian Character

<u>Date</u>	<u>Name</u>	<u>How Received</u>
Feb. 1860	Matthew W. Williamson Miss Mariah L. Cock Miss Lelia A. Cock	Examination Examination Examination
May 1860	Miss Mary A. Hamersly	Examination
Nov. 1861	Miss Ann Smith Radford Berkley	Examination Examination
June 1862	Orthodox William Hamersly	Examination
Sept. 1862	Charles R. Marshal	Examination
Nov. 1862	Mrs. Mary F. Hurt John Y. Foster George W. Foster George B. Sublet John S. Clark Miss T. Jane Bailey Miss Lucy A. Marshall Miss A. A. Hamersly Miss Elmira Y. Smith	Concord Church Examination Examination Examination Examination Examination Examination Examination Examination
June 1863	Miss Arabell Howard Miss Malindia Sublett Mrs. Elizabeth R. Robinson	Examination Examination Roanoke Church
Sept. 1863	Mrs. M. A. Hamlet	Rough Creek Church
Nov. 1863	Mrs. Martha Smith Miss Lightfoot Walker	Rough Creek Church Examination
Sept. 1866	Miss Sarah Ford	Morris Church
June 1867	David J. Hamersly	Examination
Dec. 1867	Mrs. Susan Hamersly	M. E. Church at Sheron
June 1869	John Lawson	Appomattox
Oct. 1869	John S. Payne	Examination
Nov. 1869	Dr. Samuel H. Hudnal	

<u>Date</u>	<u>Name</u>	<u>How Received</u>
Aug. 1870	Miss Ella B. Smith	Examination
	Miss Nannie W. Bailey	Examination
	Miss Margaret Hamersly	Examination
	Miss May A. Clark	Examination
	Miss Caroline V. Clark	Examination
	Miss Fanny B. Cary	Examination
	Miss Rose Hunter	Examination
	Miss Nettie J. Bailey	Examination
	Mrs. Sarah W. Nash	Examination
	Letcher Smith	Examination
	James H. Hamersly	Examination
	Joseph A. Hamersly	Examination
	George W. Connelly	Examination
	Volney E. Howard	Examination
James F. Crowder	Examination	
William W. Hamersly	Examination	
Sept. 1870	Mrs. Louisa L. Holt	Examination
	Miss — Clay	Examination
Nov. 1870	Miss Lucy A. C. Bradley	Examination
	Miss Emma Lawson	Examination
	C. C. Hamersly	Examination
	Robert M. Faris	Examination
Oct. 1871	Mrs. F. V. Carrington	Roanoke Church (Cert.)
Nov. 1871	John T. Young	Examination
	Miss Mary E. Young	Examination
	Anthony F. Young	Examination
	James M. Hunter	Examination
	Miss Clementine V. Hunter	Examination
	Miss Susan A. T. Foster	Examination
	Miss Fanny C. Foster	Examination
	Miss Mary E. Foster	Examination
	Miss Virginia F. Foster	Examination
	Miss Marie O. Gilchrist	Examination
	Miss Rosa A. Clark	Examination
	Miss Nannie B. Mason	Examination
	Miss Lila Ada Howard	Examination
	John Robert Gilchrist	Examination
Henry S. Walker	Examination	
W. Williams	Examination	
Frank A. Scott	Examination	
Robert Maston	Examination	
Dec. 1871	Mrs. Andrew Mann	Roanoke Church
	Mrs. Mary W. Mann	Roanoke Church

<u>Date</u>	<u>Name</u>	<u>How Received</u>
Apr. 1872	Mrs. B. P. Harvey	Concord Church
June 1872	Mrs. Mary E. Jordon Miss Josephine Coleman	Examination Examination
Nov. 1872	Miss S. Allena Hamersly Miss Louise Pope Walker Miss Elizabeth L. Harvey Mrs. Mary Marshall	Examination Examination Examination Letter From ?
Jan. 1873	Mrs. Elizzia S. Clark	Letter From ?
Nov. 1873	R. Lee Hunter Miss Annie B. Foster Miss Lina B. Smith	Examination Examination Examination
Dec. 1874	George Lee	Examination
May 1876	Miss Lillie E. Thorton Miss Millie I. S. Barber	Examination Examination
Oct. 1876	Robert Joy Sarah S. Joy	Examination Examination
May 1877	Mrs. Susan E. Elliot	Diamond Hill (Letter)
Oct. 1877	Mrs. Anne M. Elliott H. N. Elliott Walter T. Elliott B. Elliott Alfred H. Paine Mrs. M. S. Paine Mrs. Lucy M. Baily John F. Thornton John F. Pollard Miss O. Hamlet Miss Liana Howard Miss Mary Scott Smith	Examination Examination Examination Examination Examination Examination Examination Examination Examination Examination Examination Examination
Nov. 1877	Miss Bettie Harvey Miss Nancy Harvey Miss Blanche W. Carter	Examination Examination An Episcopal Church
Jan. 1878	Mrs. Catharine Magann	
Nov. 1878	Homer E. Elliott Miss E. V. Mann Miss Nancy Ann Clark Miss Paulina Hunter	Examination Examination Examination Examination

<u>Date</u>	<u>Name</u>	<u>How Received</u>
Feb. 1879	Mrs. Nida Tucker	Examination
Apr. 1879	Miss Ada J. Holt	Examination
June 1879	A. J. Mann	Examination
	William T. Mann	Examination
	Charles V. Carrington	Examination
July 1879	Samuel T. Pucket	Examination
Mar. 1880	John W. Hamersly	Examination
	James R. Smith	Examination
	Henry C. Foster	Examination
	George W. Foster	Examination
	Miss Vivian G. Smith	Examination
	Jane E. Hunter	Examination
	Miss Nancy A. Hamlet	Examination
	Miss Mary J. Hamlet	Examination
June 1880	Moses E. Maghann	Methodist Church South
	Robert H. Maghann	Methodist Church South
	F. Blair Howard	Examination
	Louis C. Asher	Examination
Mar. 1881	Charles A. Walker	Examination
	John H. Clark	Examination
	William J. Hunter	Examination
July 1881	Mrs. Lelia A. Mason	First Presbyterian Church, Lynchburg, Virginia
Mar. 1882	Manley B. Holt	Examination
July 1882	Mrs. L. W. Scott	Warrenton (Letter)
	Mrs. Mary E. Sublett	M. E. Church South (Letter)
Oct. 1882	Mrs. Sarah C. Nash	On Faith
Oct. 1883	Mrs. Susan T. Hunter	On Faith
	Miss Dora Carey	On Faith
Nov. 1883	Miss Ida Roach	On Faith
Dec. 1883	Miss Judith Marston	On Faith
	Miss Sarah Marston	On Faith
	Miss Sarah Clark	On Faith
	Beauregard Walker	On Faith
	Jeb Walker	On Faith

<u>Date</u>	<u>Name</u>	<u>How Received</u>
Apr. 1884	Miss Matty Foster	On Faith
Sept. 1884	Mrs. J. H. Clark	On Faith
	Miss Annie Elliott	On Faith
	Miss Eddie Howard	On Faith
	Paulett Clark	On Faith
	James T. Hurt	On Faith
	Robert Bailey	On Faith
Feb. 1885	William M. Hamlet	Examination
Mar. 1885	Miss Emma Foster	Examination
Apr. 1885	Mrs. Mary Nash	On Faith - Union Hill Baptist Church
May 1885	Miss Florence Clark	Examination
July 1885	Miss Lucy Hamlet	On Faith
	Miss Ida Conally	On Faith
	Mrs. Nancy B. Sowell	Concord Church (Cert.)
Oct. 1886	Miss Kate Holcombe	On Faith
	W. K. Carter	On Faith
Nov. 1886	Miss Sally K. Payne	On Faith
June 1887	Beauregard Elliott	On Faith
July 1887	Mr. & Mrs. Lewis A. Owen	Roanoke Church (Letter)
Sept. 1887	Miss Alma Smith	On Faith
	Miss Florence Marshall	On Faith
	Miss Stella Howard	On Faith
	Miss Jane Holcombe	On Faith
	Miss Hollie Hunter	On Faith
	Sidney Hunter	On Faith
	David Marshall	On Faith
Nov. 1887	Miss Jane Conally	On Faith
	Dr. Walter L. Williams	On Faith
Sept. 1888	William B. Foster	On Faith
	Mrs. Hardenia V. Foster	Examination
Dec. 1888	J. Frank Clowdis	Diamond Hill (Letter)
	Mrs. Loce Clowdis	Diamond Hill (Letter)

<u>Date</u>	<u>Name</u>	<u>How Received</u>
May 1892	Miss Lelia Sublet	Examination
	Miss Ady Marshall	Examination
	Miss Susie Steel	Examination
	Garland Y. Bailey	Examination
	L. Reed Foster	Examination
	Morton Mann	Examination
	John T. Sublet	Examination
	W. C. Smith	Examination
	Charles W. Hunter	Examination
June 1892	Miss Loza Coles Elliott	Examination
	Miss Lizzie Watkins Elliott	Examination
July 1892	John W. Elliott	Examination
Aug. 1892	Miss Lily V. Tucker	On Faith
Mar. 1894	John W. Hamersly	Examination (Age 91)
	Mrs. Nannie R. Marstin	
May 1894	Miss Lizzie L. Owen	Examination
	Miss Mary F. Sublet	Examination
June 1894	Mrs. Mattie Lew (Lou ?) Foster	Examination
Dec. 1894	R. W. Foster	Examination
	J. W. Moon	Examination
Apr. 1895	Gordon Bailey	On Faith
	Newton Holt	On Faith
	Mr. & Mrs. Robert Marston	Diamond Hill (Letter)
Mar. 1897	Miss Nannie B. Woodworth	Davis Presbyterian Church (West Virginia)
	Miss Mary M. Woodworth	
May 1897	Miss Nellie Smith	Ebenezer Baptist (Cert.)
Oct. 1897	Y. M. Holt	Examination
	Miss Ellie Gray Smith	Examination
Nov. 1897	Willie Pucket	Examination
Dec. 1897	Thomas L. Marshall	Examination
	William Yancey Sublett	Examination
	Cleveland Magann	Examination
	Witt Sublett	Examination
	Miss Katie Sue Elliott	Examination

<u>Date</u>	<u>Name</u>	<u>How Received</u>
Dec. 1897	Miss Kitty B. Foster Miss Almer (Alma) Bailey Miss Flora Foster	Examination Examination Examination
Feb. 1898	R. D. Pillow	Examination
Jan. 1899	Robert Lewis Miss Nannie Sue Clark	Examination Examination
Aug. 1899	William E. Smith Mrs. G. B. Haurahan	Third Presbyterian Church (Letter) Lynchburg, Va. Portsmouth (Letter)
Oct. 1899	Wallace Howard	Examination
Nov. 1900	Miss Lucy J. Marshall Miss Mary Marshall Miss Edna Bailey C. Ludlum Wayland Williams J. Ben Cabiness O. Marstin	On Faith Examination Examination Examination Examination Examination Examination
Dec. 1900	Miss Fannie Yuille	On Faith
May 1901	Miss Maggie Benson Clark Beverly Legrand Clark	Examination Examination
Feb. 1902	O. C. Elliott Nathan T. Tanner	First Presbyterian Church Winston-Salem, N. C. Old Concord Church
Nov. 1902	Mrs. Amanda Marshall Miss Sallie H. Smith Miss Lela W. Magann Miss Cornelia Marstin John R. Adams John Will Marshall	Examination Examination Examination Examination Examination Examination
Jan. 1903	Henry Lee Foster	Examination
Sept. 1903	Mrs. Susie Cander Cabaness	Bethesda Presbyterian Church
Jan. 1904	Miss Mary Lizzie Holt Miss Lottie Foster Miss Lizzie Foster Miss Lucy Scott Foster	Examination Examination Examination Examination

<u>Date</u>	<u>Name</u>	<u>How Received</u>
Oct. 1905	Pettett (?) Magann	On Faith
	Miss Mary Lee Magann	On Faith
	Miss Lucille Cary	On Faith
	Miss Eva Bailey	On Faith
	Miss Lizzie Smith	On Faith
	Morton Smith	On Faith
	Alvin A. Foster	On Faith
	Miss Fannie W. Foster	On Faith
	Maudice Smith	On Faith
Oct. 1906	A. A. Foster	On Faith
	Percie R. Foster	On Faith
	Franklin Foster (no relation)	On Faith
	J. Preston Williams	Examination
	Miss Fannie Lee Foster	On Faith
	Miss Annie Dill Foster	On Faith
Mar. 1907	Miss Mary C. Clark	Examination
	Miss Lucy McMurry Williams	Examination
	R. Paulett Clark	Examination
Dec. 1907	Mrs. Elizabeth Moore	Pitts Creek Church Pocomoke City, Md.
	Miss Myra Moore	Pitts Creek Church
	Miss Marie Moore	Pitts Creek Church
	Miss Jean Moore	Pitts Creek Church
	John C. Moore	Examination
Nov. 1908	Mrs. Annie May Smith	Examination
Oct. 1910	Edwin G. Foster	Examination
	Robert Welford Foster	Examination
	Clayton Foster	Examination
	L. Hilton Foster	Examination
	Andrew B. Sublet	Examination
	Lacy W. Cary	Examination
	Harry W. Cary	Examination
	Elvin Marstin	Examination
	L. Wattson Marstin	Examination
	Miss Bessie M. Foster	Examination
	Miss M. Fannie Cary	Examination
	Miss Elsie M. Sublet	Examination
	Miss Georgie C. Smith	Examination
	Miss Nannie R. Marstin	Examination
Miss Annie B. Smith	Examination	
Miss Irene W. Carter	Examination	

<u>Date</u>	<u>Name</u>	<u>How Received</u>
Dec. 1910	Mrs. Sarah C. Stockard Miss Grace Stockard	Letter From Tennessee Examination
Nov. 1912	Miss Bessie Stockard	Examination
Nov. 1915	Miss Julia Asher Miss Marion Asher Miss Mabel Foster Miss Essie Lee Elliott Miss Annie Odell Foster Miss Ida Bernice Tucker Miss Hassie Bailey Sublet Malcolm Marstin Lifelett Marstin Furni Foster George Foster, Jr. Hubert Foster Hoyt Foster Frank Cary	Examination Examination Examination Examination Examination Examination Examination Examination Examination Examination Examination Examination Examination
Mar. or Apr. 1916	Mr. & Mrs. R. H. Magann Mrs. Pearl Nina Clark	Early's Chappell (Chapel ?) M. E. Church South Diamond Hill Church
May 1916	Harry McDowell	Baptist Church on Examination
Sept 1916	Mrs. Lucy W. Scott Miss Mary C. Scott Gordon P. Scott	First Presbyterian Church Statesville, North Carolina
Oct. 1916	Mr. & Mrs. Gordon Kent Miss Lizzie Kent	Massiss Mill Presbyterian Church of Amherst-Statement
Nov. 1916	Frederic William Scott Miss Nellie Kent Gordon William Kent	On Faith Examination Examination
July 1917	Mr. & Mrs. W. S. Elliott Miss Beatrice P. Blankenship C. R. Blankenship Cecil A. Blankenship Miss Dorothy Foster Evans Walter Carrington Evans	Greensville, N. C. Sharon Methodist Naruna, Virginia Examination Examination

<u>Date</u>	<u>Name</u>	<u>How Received</u>
Oct. 1917	Walter K. Carter	Third Presbyterian Church Richmond, Va. (Letter)
	Mrs. Dorothy Adams	First Presbyterian Church South Boston, Va. (Letter)
	Thomas W. Carwile	M. E. Church South of New Bethel Church, Concord
Nov. 1917	Norman Cary (Carey)	Examination
Feb. 1918	Mrs. J. F. Clowdis	Examination
May 1918	Radford Wheeler Fleshman	Concord Church (Cert.)
	Harry H. Fleshman	Examination
	Lila Earle Fleshman	Examination
	Miss Blanche M. Henderson	Examination
May 1919	Mr. & Mrs. C. S. Fleshman	Phenix Church (Letter)
	Harry James Fleshman	Phenix Church (Letter)
	George W. Fleshman	Phenix Church (Letter)
	Clyde Walter Fleshman	Phenix Church (Letter)
Oct. 1919	John Harper	Examination
	Percie Foster	Examination
	Samuel O. Smith	Examination
	Miss Tillie Maud Smith	Examination
	Franklin Foster (No relation)	Examination
	Mrs. Lizzie Clay	On Faith
	Mrs. Peter Carey	On Faith
Oct. 1920	J. W. Woodland	Examination
	W. B. Woodland	Examination
	Miss Maud Elizabeth Carey	Examination
Oct. 1921	H. E. Elliott	M. E. Church South (Statement)
	Mrs. W. E. Carwile	M. E. Church South (Statement)
	Mrs. Ben Cabiness	M. E. Church South (Statement)
	Mrs. H. E. Elliott	Baptist Church (Statement)
	Rosa Foster	Examination
May 1923	John Allen	Examination
	Miss Myrtle Allen	Examination
	Ellis Allen	Examination
	Holmes Allen	Examination
Mar. 1924	Mrs. Helen Bass Foster	Rough Creek Church (Cert.)
	Rayford Carey	Examination
	Miss Mary Sublett	Examination

<u>Date</u>	<u>Name</u>	<u>How Received</u>
Mar. 1924	Miss Victoria Sublett	Examination
	Miss Aline Sublett	Examination
	Miss Sadie Foster	Examination
	Miss Mamie Foster	Examination
	Miss Neva Carwile	Examination
	Miss Edith Carwile	Examination
	Miss Gladys Smith	Examination
	Miss Ursel Clark	Examination
	Miss Ruby Harper	Examination
	Maxwell Fleshman	Examination
	Mrs. Elva H. Carey	M. E. Church South
Feb. 1925	Oscar Clark	Certificate
	Mrs. Ruth Clark	Certificate
	Miss Maud Clark	Certificate
	Miss Eleanor Clark	Certificate
	Herman Clark	Certificate
Oct. 1925	Miss Ruth Woodland	Examination
	Miss Gladys Lucille Woodland	Examination
July 1926	Mrs. A. B. Torian	M. E. Church South (Statement)
	Mrs. T. W. Wright	M. E. Church South (Statement)
	W. Brian Torian	M. E. Church South (Statement)
	Mrs. Lillie R. Marstin	Baptist Church (Statement)
	Mrs. Beulah F. Marstin	Baptist Church (Statement)
	Homer S. Bently	Baptist Church (Statement)
Oct. 1926	Harold Foster	Examination
	Richard Elder	Examination
	T. W. Wright	Examination
	Otis Allen	Examination
	Miss Dorothy Allen	Examination
	Cuyler H. Fleshman	Examination
	Willis Clark Fleshman	Examination
	Elwood Franklin Fleshman	Examination
	Miss Eleanor B. Fleshman	Examination
	Aubrey M. Clark	Examination
	Miss Arleene (?) B. Clark	Examination
	Smith C. Clark	Examination
	Miss Evelyn Carey	Examination
Mrs. P. F. Young	Sharon M. E. Church South (Statement)	
Nov. 1926	Mrs. Lula L. Johnston	Union Hill Baptist Church (Statement)
	R. Edward Thurman	M. E. Church South (Statement)
	Mrs. Ella Thurman	M. E. Church South (Statement)

<u>Date</u>	<u>Name</u>	<u>How Received</u>
Mar. 1927	Charles A. Townson Mrs. Martha E. Townson Miss Addie May Townson	Examination Examination Examination
July 1927	James C. Cabaness (Cabiness) Mrs. Minnie C. Cabaness Miss Mary Elizabeth Cabaness	M. E. Church South (Statement) M. E. Church South (Statement) M. E. Church South (Statement)
Oct. 1927	Mrs. Clara Selma Hunter Simeon Whitfield Johnson George Samuel Carwile	Floyd St. Presbyterian Church, Lynchburg, Va. (Certificate) Examination Examination
Sept. 1928	Otis Williams	Examination
Feb. 1929	Mrs. Arlene Sterne Foster	Baptist Church (Statement)
Apr. 1929	Henry H. Smith George Harold Smith Ronald Smith Miss Dorothy Claibourne Smith	Examination Examination Examination Examination
May 1929	William Glenwood Elliott	Examination
Sept. 1929	Reese Evans Carwile Miss Amanda Ellen Davis Miss Mary Evelyn Davis John Philip Davis Elridge Bryant Carwile Miss Francis Estelle Marstin Miss Florence Smith Emmett Connally Bass Charles Robert Marstin	Examination Examination Examination Examination Examination Examination Examination Examination Examination
Aug. 1930	Mrs. Lilia H. Bass William Ray Bass Miss Annie Virginia Bass Miss Mildred May Foster	Rough Creek Church (Statement) Examination Examination Examination
Nov. 1930	Mr. & Mrs. William Carwile	Sharon M. E. Church South (Certificate)
Oct. 1931	Everett Elder	Presbyterian Church Wytheville, Va.
Aug. 1932	Miss Margaret W. Marston Ersel Holmes Carwile	Examination Examination

<u>Date</u>	<u>Name</u>	<u>How Received</u>
Aug. 1932	Miss Miriam W. Smith	Examination
	Otto William Smith	Examination
	Herbert William Sublett	Examination
	Willard Mason Clark	Examination
	Garnett Merle Carwile	Examination
Sept. 1932	Claude Bascomb Bass	Rough Creek Church (Cert.)
July 1933	Mrs. Lucille H. Carey	Baptist Church (Cert.)
	Mrs. Ira Mann	Examination
	St. John	Examination
	Richard Mann	Examination
	Miss Alma St. John	Examination
	K. Elmo Bass	Examination
	Harry Wilson	Examination
	Douglas Wilson	Examination
Nov. 1933	C. P. Wilson	Sandy Creek Baptist Church
	Mrs. C. P. Wilson	Southland Methodist Church
Oct. 1934	Miss Kathleen Pillow	Examination
	Miss Rachael Pillow	Examination
	Harry Pillow	Examination
	Hugh Pillow	Examination
	Ewell Pillow	Examination
	Miss Elizabeth Wright	Examination
	Miss Margaret Clark	Examination
	Miss Doris Clark	Examination
	Miss Mildred Bass	Examination
	Miss Irelene Smith	Examination
	Miss Eveline Smith	Examination
	Miss Doris Smith	Examination
	Miss Christine Fleshman	Examination
	Robert Elva Marstin, Jr.	Examination
	Earl Leroy Marstin	Examination
	Ronald Foster	Examination
Thomas Fleshman	Examination	
Mrs. Ellis Allen	Baptist Church (Statement)	
Oct. 1935	Allison Gallaher	On Faith
	Miss Sara East	On Faith
	Miss Virginia East	On Faith
	Carey M. Pillow	Examination
	M. G. Pillow	Midway Baptist Church (Statement)
	Mrs. Fay Joy Fleshman	Union Hill Baptist Church

<u>Date</u>	<u>Name</u>	<u>How Received</u>
Oct. 1936	Carroll Carwile	Examination
	Miss Rachael Clark	Examination
	Miss Marie Foster	Examination
	Miss Hazel Clark	Examination
	Miss Geraldine Marstin	Examination
	Miss Carnelle Foster	Examination
	Miss Adelle Smith	Examination
	Miss Madeline Elliott	Examination
	George East	Examination
	Leon Smith	Examination
	Evans Carwile	Examination
Mar. 1937	Mrs. Lizzie May Wood	Rustburg Presbyterian Church
Apr. 1937	Mr. & Mrs. S. T. Joy	Hopewell First Presbyterian Church
Sept. 1937	Mrs. R. W. Foster	St. John's Evangelical Church - Richmond, Va.
	P. J. Harper	Statement
Oct. 1937	Miss Bernice M. Elder	Statement
	Maxwell Harper	Examination
	Herbert Harper	Examination
	J. C. Foster, Jr.	Examination
	Garland O. Clark	Examination
	Wallace Howard	Examination
	R. B. Elder	Examination
Elzie Pennington	Examination	
Nov. 1937	Margaret Elizabeth Pillow	Examination
May 1938	Mrs. Kathleen T. Clark	Leigh St. Baptist Church Richmond, Virginia
Oct. 1938	Miss Ann Guthrie	On Confession
	Miss Dora Collins	On Confession
	Miss Mary Ellen Collins	On Confession
	Miss Margaret Virginia Collins	Confession
	Miss Nellie May Collins	On Confession
	William Henry Hodges	On Confession
	John Stanley Breedlove, Jr.	On Confession
	John Stanley Breedlove, Sr.	Statement
Thomas Moran	Statement	

<u>Date</u>	<u>Name</u>	<u>How Received</u>
Oct. 1939	Mrs. Audrey P. Clark	Examination
	William Judson Clark	Examination
	William Holmes Sterne	Examination
	Mrs. Lena A. Sterne	Examination
	Miss Ruby Francis Mason	Examination
	Thomas Earl Bass	By Baptism
	Norwood Foster	By Baptism
Oct. 1940	Mrs. Helen Foster Clark	Statement
	Miss Evelyn Hope Wright	Examination
Nov. 1941	Miss Ellen Corene Pillow	Examination
	Marvin Ray Clark	Examination
Feb. 1943	John Thomas Smith	On Faith
Oct. 1944	Paige Watkins Foster	On Faith
	Miss Nancy Wilma Foster	On Faith
	Miss Ruth Pauline Smith	On Faith
	Mrs. Elizabeth Fleshman	Statement
	Leon Barker Dodd	Statement
Dec. 1944	Mr. & Mrs. F. Marion Dick	Handley Memorial Presbyterian Church Birmingham, Alabama
	Frederick Dick	Central Presbyterian Church Meridean, Mississippi
Oct. 1945	Miss Betsy Ross Fleshman	Examination
Nov. 1945	Mr. & Mrs. Virgil Rosser	Beulah Baptist Church (Letter)
Jan. 1946	Morton W. Carwile	Statement
Mar. 1946	Mrs. Gladys Hall Fleshman	Letter
July 1946	Mrs. Eunice C. Marstin	Staunton River Baptist Church (Letter)
Oct. 1946	Miss Joyace Ann Howard	Examination
	Miss Betty Joan Cabiness	Examination
	Miss Betty Jean Childress	Examination
Oct. 1947	Miss Linda Fleshman	Examination
	Miss June Fleshman	Examination
	Ronald Fleshman	Examination

<u>Date</u>	<u>Name</u>	<u>How Received</u>
Oct. 1948	Kermit Milton Foster Miss Janet May Foster Miss Martha Sue Foster	Examination Examination Examination
Oct. 1950	Mrs. Ruth Marstin Carwile Mrs. Lois Mutter Carwile	Statement Statement
Mar. 1951	Mrs. Edna Bryant Baker	Methodist Church (Letter) Crewe, Virginia
July 1951	Mrs. Elizabeth O. Smith Mrs. Maude Carey Pillow Mrs. Dorothy S. Carwile	Oak Grove Baptist Church (Letter) Statement Statement
Dec. 1951	Frank Candler	Fairview Methodist Church Lynchburg, Va. (Letter)
May 1952	Richard Guthrie	Statement
Oct. 1952	Mr. & Mrs. W. R. Smith Mrs. Earl Marstin	Baptist Church Beulah Baptist Church (Statement)
Oct. 1953	Jerry Lee Foster Harry Wayne Pillow James Stephen Elder	On Faith On Faith On Faith

APPENDIX I

This is the record of those who transferred their membership from Hat Creek to other churches, including the name of the church to which they transferred.

<u>Date</u>	<u>Name</u>	<u>Transferred To</u>
Apr. 1854	Miss Virginia Wyatt	Church in Greenbrier County
Oct. 1856	Robert Armistead Addison Armistead	Morris Church Morris Church
Oct. 1857	Christopher Clark Mrs. Elmira Clark Miss Mary M. Clark Miss Susan Clark	First Presbyterian Church Lynchburg, Va.
June 1858	Mrs. Mary T. Lunn	New Concord Church
June 1860	Mrs. Sarah E. F. Holt	Bethesda (?) Church
Mar. 1862	Robert B. Smith	First Presbyterian Church Lynchburg, Virginia
June 1863	William T. Irvin Elizabeth Irvin Miss Virginia F. Irvin Miss Margaret C. Irvin Elizabeth Irvin, Jr.	College Church College Church College Church College Church College Church
Sept. 1863	Miss Nannie P. Asher	M. E. Church South
Dec. 1867	Miss Hester A. F. Price	Presbyterian Church Lee C. H., Virginia
Apr. 1868	Daniel W. Williamson Mrs. Martha A. Williamson Miss Susan A. Carr	First Presbyterian Church of Richmond, Va.
Nov. 1868	Mrs. Mary Wilkerson	Presbyterian Church Appomattox C. H., Va.
Mar. 1869	Mrs. Duannah F. Smith	M. E. Church South
June 1870	Mrs. Adaline Hamersly Scruggs	Union Church, Appomattox, Va.

<u>Date</u>	<u>Name</u>	<u>Transferred To</u>
July 1870	Mrs. Mary J. Elder	Brookneal Baptist Church
Jan. 1872	Robert Faris	Second Presbyterian Church Lynchburg, Virginia
Mar. 1873	Robert W. Harris	Presbyterian Church Pittsylvania C. H., Va.
May 1873	Mrs. E. J. Maloney	Rough Creek Church
Dec. 1873	Mrs. Lelia A. Harvey	First Presbyterian Church Lynchburg, Virginia
Aug. 1874	William Brazentine Mrs. Sarah Ford	Lynchburg, Virginia Henry Church
May 1875	Mrs. Nannie Mason Scott	Baptist Church
Nov. 1875	Mrs. Mary E. Jordon Miss Josephine Coleman	Midway Baptist Church Midway Baptist Church
?Oct. 1877	Mrs. M. B. Smith Mrs. Martha C. Mattox	Concord Presbyterian Church Diamond Hill Church
Feb. 1879	John W. Lawson	Second Presbyterian Church Lynchburg, Virginia
Aug. 1879	Mrs. Frank Clowdis Mrs. Edward Clowdis	Diamond Hill Church Diamond Hill Church
Apr. 1879	Mrs. Martha B. Clark	Patrick County
Sept. 1880	Miss Mary E. Poindexter	Second Presbyterian Church Lynchburg, Virginia
Mar. 1881	Mrs. Fannie V. Carrington Charles V. Carrington	Berryville Presbyterian Church
May 1881	Benjamin P. Harvey	Concord Presbyterian Church
Nov. 1882	Mrs. Betty O. Adams	Roanoke Church
Feb. 1883	Mrs. Blanche W. Howard	Rustburg Presbyterian Church
July 1883	Robert Magann Beauregard Elliot	Diamond Hill Church Concord Presbyterian Church

<u>Date</u>	<u>Name</u>	<u>Transferred To</u>
Aug. 1883	Radford Berkeley Adaline Berkeley	Rough Creek Church Rough Creek Church
Apr. 1885	Mrs. Lelia A. Mason Mrs. _____ Leason Miss T. Clark	Daniel's Hill Church Diamond Hill Church Diamond Hill Church
May 1885	H. E. Elliot Mrs.(?) Nannie Elliot W. P. Elliot	Coal Valley Presbyterian Church, Greenbrier Presbytery, West Va.
Feb. 1886	Robert & Fanny Gilchrist	Presbyterian Church, Texas
May 1886	John W. Hamersly	First Presbyterian Church Lynchburg, Virginia
June 1886	F. Blair Howard	Second Presbyterian Church Lynchburg, Virginia
Oct. 1886	Dr. Delbert Hamersly Mrs. Belle Hamersly & Family Miss Amanda Howard Mrs. Macca B. Smith Mrs. Nannie Cocke Mr. & Mrs. Bland Sublett	Roanoke Church Roanoke Church Roanoke Church Concord Presbyterian Church Third Presbyterian Church Lynchburg, Virginia Diamond Hill Church
July 1887	Miss Susan P. Harvey	Concord Presbyterian Church
Sept. 1887	John T. Young Mrs. Mary Young	Oak Level Church Oak Level Church
Oct. 1887	William L. Hamersly	First Presbyterian Church Lynchburg, Virginia
Nov. 1888	Beauregard Elliott	Rough Creek Church
Dec. 1888	Mrs. Sam Clay	Rough Creek Church
Feb. 1889	John H. Conley	Westminister Presbyterian Church, Richmond, Va.
Apr. 1889	Mrs. Lucy W. Scott	Point Pleasant Presbyterian Church
Nov. 1889	Mrs. Florence Clark	Rough Creek Church

<u>Date</u>	<u>Name</u>	<u>Transferred To</u>
Jan. 1890	Manley Holt Mrs. Lucy Scott Holt Mrs. Ellie M. Fore	Third Presbyterian Church Lynchburg, Virginia
Apr. 1890	Mrs. A. H. Payne	Rough Creek Church
Dec. 1890	Mrs. Ada J. Tucker	Academy Presbyterian Church
Oct. 1891	Miss Kate Holcombe	Second Presbyterian Church Lynchburg, Virginia
Nov. 1891	Mrs. Ormand Hamlet Hester	Presbyterian Church Russelville, Alabama
Mar. 1892	Robert Marston	Diamond Hill Church
Apr. 1892	Mr. & Mrs. W. E. Smith J. R. Smith	Third Presbyterian Church Lynchburg, Virginia
Oct. 1892	Mrs. Patrick Scott Dr. S. H. Hudnall Dr. & Mrs. W. L. Williams Mr. & Mrs. James M. Hunter Charles W. Hunter Walter C. Smith	Brookneal Presbyterian Church Brookneal Presbyterian Church Brookneal Presbyterian Church Brookneal Presbyterian Church Brookneal Presbyterian Church Brookneal Presbyterian Church
Sept. 1893	Mrs. M. C. Henry Miss Georgina S. Henry Miss Sarah Elizabeth Henry Miss Mary C. B. Henry	Briery Church Briery Church Briery Church Briery Church
Feb. 1894	Mr. & Mrs. John H. Clark Miss Virginia Clark	Diamond Hill Church Diamond Hill Church
Apr. 1894	Mrs. S. L. Mason	Diamond Hill Church
Sept. 1894	Mrs. Jane L. Pugh Mr. & Mrs. Walter K. Carter	Roanoke Church Third Presbyterian Church Richmond, Virginia
Mar. 1895	Mrs. Annie Woodall Pugh	Rustburg Presbyterian Church
May 1895	Mrs. Florence Marshall Holt	Old Concord Church
Dec. 1896	James G. Berkeley	Brookneal Presbyterian Church

<u>Date</u>	<u>Name</u>	<u>Transferred To</u>
Mar. 1897	L. A. Owen Mrs. Edmonia W. Owen Miss Lizzie L. Owen William O. Clark	Roanoke Church Roanoke Church Roanoke Church First Presbyterian Church Lynchburg, Virginia
Mar. 1898	Mrs. Rosa B. Morrison	Roanoke Church
June 1898	Mrs. Mattie Sublet	Wesleybury Methodist Church
July 1898	Miss Nannie Woodworth	Davis Presbyterian Church West Virginia
Mar. 1899	O. C. Elliott	First Presbyterian Church Winston ?, N. C.
Aug. 1899	Mrs. M. P. Hamlet Miss Eva Hamlet John W. Hamlet	Floyd Street Presbyterian Church Lynchburg, Virginia
May 1901	Mrs. Maud S. Haurahan	Lambert's Point
Jan. 1902	W. S. Elliott	Salisbury, North Carolina
Feb. 1902	J. F. Smith Mrs. Mary E. Smith Miss Annie Scott Smith E. G. Smith	M. E. Church South Charlotte County, Virginia
Nov. 1902	Mrs. Alma Smith Watson Mrs. Dora Cary	Third Presbyterian Church Lynchburg, Virginia Diamond Hill Church
Nov. 1903	Miss Evie Magann Miss Fannie Magann	Third Presbyterian Church Lynchburg, Virginia
Jan. 1904	Nathan Farriss	Cub Creek Presbyterian Church
June 1904	Mrs. Lena Smith Johnson	Beal Methodist Church
Jan. 1905	Mrs. Mary W. McCluctee (?)	Timber Ridge Presbyterian Church
June 1905	Mrs. Annie Elliot Waddell	Olivet Presbyterian Church Albemarle County, Va.
July 1906	Mrs. Fannie Sublett Guthrie	Union Hill Baptist Church

<u>Date</u>	<u>Name</u>	<u>Transferred To</u>
Sept. 1906	Mrs. Lila Connally Bass	Rough Creek Church
Mar. 1907	Dr. & Mrs. J. P. Clark	First Presbyterian Church Lynchburg, Virginia
May 1908	Mr. & Mrs. M. E. Magann Robert Magann Charles W. Magann Petit Magann Miss Mary L. Magann	Presbyterian Church Portsmouth, Virginia
	William Pucket	(Church Unknown)
Sept. 1910	John C. Moore	College Church Hampden Sydney College
	Mrs. Eva Bailey Adams	Cub Creek Presbyterian Church
Oct. 1910	Robert E. Bailey	Cub Creek Presbyterian Church
Dec. 1910	Mrs. Myra Moore Griffith	West Virginia
Sept. 1911	R. Gordon Bailey	First Presbyterian Church Lynchburg, Virginia
June 1912	Mrs. Edna Bailey Adams Thomas Marshall Mrs. Amanda Marshall	Cub Creek Presbyterian Church Appomattox Presbyterian Church
July 1912	Thomas H. Moore	(Church Unknown)
Nov. 1912	Mrs. D. M. Stockard Miss Mamie Stockard Miss Bessie Stockard	Presbyterian Church Iron Gate, Virginia
Mar. 1913	Yuille Holt	First Presbyterian Church Lynchburg, Virginia
Mar. 1917	Mrs. Maudell Smith Tanner Mrs. Lizzie Smith Tanner	Diamond Hill Church Diamond Hill Church
Apr. 1917	Miss Marie Moore	Moret Presbyterian Church New York
Oct. 1917	Mrs. P. W. Davidson	Providence M. E. Church South
July 1918	Mrs. Elsie Sublett Jordan	Midway Baptist Church
Jan. 1919	Miss Jean Moore	First Presbyterian Church Kyser, West Virginia

<u>Date</u>	<u>Name</u>	<u>Transferred To</u>
Nov. 1919	Mrs. Sarah Breedlove	Roanoke Church
Feb. 1920	Gordon Scott	Statesville, N. C.
Oct. 1922	Mr. & Mrs. Gordon Kent Gordon Kent, Jr. Miss Nell Kent	Brookneal Presbyterian Church
Aug. 1925	Harry Fleshman Clyde Fleshman	M. E. Church South (Gladys, Virginia)
Sept. 1926	L. Watson Marstin Miss Dorothy F. Evans	Concord Presbyterian Church Appomattox Presbyterian Church
Mar. 1927	Hoyt Foster	Roanoke Church
Dec. 1929	Rev. James E. Cook Mrs. Annie Foster Joy Mrs. Maude Clark Walton	First Presbyterian Church Hopewell, Virginia
Apr. 1930	Mrs. Nellie St. John	Diamond Hill Church
Dec. 1931	Mrs. May Lizzie Myers	Brookneal Presbyterian Church
Feb. 1934	Everett Elder	Westminister Presbyterian Church
June 1936	Mr. & Mrs. Harry Carey	Bethel M. E. Church South Amelia County, Va.
June 1938	Mrs. Granville Henderson Mrs. Blanche Clowdis	Brookneal Presbyterian Church Brookneal Presbyterian Church
Jan. 1939	Mrs. Ursel Clark Brown Mr. & Mrs. Edwin G. Foster Mrs. Annie Smith Morgan	Westminister Presbyterian Church, Lynchburg, Va. Village Church Charlotte C. H., Va. First Presbyterian Church Lynchburg, Virginia.
Apr. 1939	Mrs. Geneva Carwile Rigney Homer Elliott	Memorial M. E. Church South Lynchburg, Virginia First Presbyterian Church South Norfolk, Virginia
July 1939	Miss Ursel Carwile	Fairview Christian Church Lynchburg, Virginia

<u>Date</u>	<u>Name</u>	<u>Transferred To</u>
July 1940	Mrs. Emmett H. Harper	Methodist Church Lynch's Station
Aug. 1941	Mr. & Mrs. J. C. Cabiness Miss Mary Elizabeth Cabiness	Jehovah Jireh Church Lynchburg, Virginia
Apr. 1942	Mr. & Mrs. Willie H. Sterne	Baptist Church Cambria, Virginia
Nov. 1946	Mrs. Mary Marshall Mann	Appomattox Methodist Church
Dec. 1946	Roland Smith	First Presbyterian Church Newport News, Virginia
Nov. 1949	Mrs. Sadie Foster Clark	Portsmouth, Virginia
Nov. 1950	Mrs. Ruth Smith Holt	Phenix Methodist Church
Jan. 1951	Miss Doris Clark Matlock	(Church Unknown)
Mar. 1951	Mr. & Mrs. O. L. Clark Marvin Ray Clark	Keysville Methodist Church
Dec. 1952	Mrs. Aubrey Clark	(Church Unknown)
Feb. 1953	Kermit Foster Willard Clark	Staunton River Baptist Church (Church Unknown)
Apr. 1953	Mrs. Marie Foster Lipscomb Mrs. Ellen Davis	Fairview Christian Church Lynchburg, Virginia Pembroke Church
Nov. 1953	J. C. Foster, Jr. James H. Carwile	South Boston Presbyterian Church (Church Unknown)

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