1941

The growth of "Southern" Presbyterianism in West Virginia: 1830 to 1880

Charles W. McNutt
THE GROWTH OF "SOUTHERN" PRESBYTERIANISM
IN WEST VIRGINIA: 1830 TO 1880

by

Charles W. McNutt
High Road and Low through the Mountain State

Scotch-Irish Pioneers Built the Old Stone Church at Lewisburg

Girls from Greenbrier College and townsfolk sit in the body of this Presbyterian Church. Cadets from Greenbrier Military School occupy wooden benches in the balcony. The carved flat stone over the doorway reads: "This building was erected in the year 1796 at the expense of a few of the first inhabitants of this land to commemorate their affection & esteem for the Holy Gospel of Jesus Christ. Reader, if you are inclined to applaud their virtues, give God the Glory."

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"The Growth of Southern Presbyterianism in West Virginia from 1830 to 1880" might seem to many an uninteresting subject. Not so to one who is interested in West Virginia, in Presbyterianism, in statistics, in geography, and in history. The title itself needs some clarification. Strictly speaking, there is no "Southern Presbyterian Church", although that title is often used in referring to the Presbyterian Church in the United States, which is composed of churches located in the South, with the exception of one lone church in Pennsylvania and three or four in New Mexico.1 This denomination was not organized until the Civil War was in progress - December, 1861;2 before that date the churches discussed here were a part of the Presbyterian Church in the United States of America. The "Southern Church" will hereafter be referred to as the U. S. Church and the "Northern Church" as the U. S. A. Church, terminology generally accepted in Presbyterian history. Not only was there no "Southern" Church before 1861, but there was no West Virginia before 1863. How then, can this paper discuss from 1830 to 1880 the growth of a church that did not exist prior to 1861 in a State that did not exist prior to 1863? The answer is found in the fact that a study has been made of the churches in what is now West Virginia that determined to cast their lot with the U. S. Church when it was organized. After 1863 the title is entirely accurate. The dates 1830-1880 include the "middle period" of growth of the church. In this paper it will be necessary to discuss briefly the early organization

of Presbyterianism in what is now West Virginia. The main body of the paper will discuss the growth of the church from 1830 to 1880; a discussion of the complete history of the church during this period would be too broad for the scope of this essay. The conclusion will outline briefly - the advance of Presbyterianism in West Virginia from 1880 to 1940.

West Virginia Presbyterianism is today divided into two principal branches, the U. S. Church and the U. S. A. Church. The Synod of West Virginia, U. S. A. is largely the child of the Scotch-Irish Presbyterians who settled in western Pennsylvania, especially in the Pittsburgh area. The U. S. Church likewise can trace its ancestry back to these sturdy Scotch-Irish pioneers, but the U. S. Church in West Virginia discovers its founders not in the Scotch-Irish of western Pennsylvania, but in the stream that came down the Valley of Virginia in the eighteenth century and gradually moved westward - on to the "western waters".

The U. S. Church in West Virginia is subdivided into those churches adhering to the Synod of Virginia and those belonging to the Synod of West Virginia; the former are found on the waters of the Potomac, and are parts of Winchester and Lexington Presbyteries; the latter churches are on the "western waters" - i.e., west of the mountains. A chart might illustrate this:

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Presbyterianism in West Virginia
I Presbyterian Church U. S. A.
   a. Churches in Synod of West Virginia, U. S. A.
II Presbyterian Church, U. S.
   a. Churches in Synod of West Virginia, U. S.
   b. Churches in Synod of Virginia, U. S.
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3. There are also a few U. P. (United Presbyterian) and A. R. P. (Associate Reform Presbyterian) Churches in the state.
Because Presbyterianism in West Virginia is thus divided few church historians have discussed it as a unit. This paper will deal with both IIa and IIb. It is of interest to note that (although the West Virginia churches form only a small percentage of the churches in the Virginia Synod) both the Moderator and the Stated Clerk of the Synod of Virginia in 1940 were pastors of churches in West Virginia.

II

In 1706 ministers and elders meeting in Philadelphia organized the Presbytery of Philadelphia, the first Presbytery in what is now the United States. In 1717 the Presbytery of Philadelphia was divided into four Presbyteries and the Synod of Philadelphia was organized, composed of these four Presbyteries. Only two years later, in 1719, the records of the Synod of Philadelphia show that a minister of New Castle Presbytery was commissioned to preach at "Potomoke" in Virginia. This church, the first regularly organized Presbyterian congregation in the Valley of Virginia, was situated near the present village of Shepherdstown, Jefferson County, West Virginia. Sometime between 1763 and 1767 "Potomoke" Church divided into the Shepherdstown and Elk Branch Churches, both of which are still organized congregations.

In 1732 Donegal Presbytery was organized in Lancaster County, Pennsylvania, and the Potomac basin was part of its territory. In the years that followed many of the churches that still proclaim the gospel in this section of West Virginia were organized. Tuscarora Church, three

5. Minutes of U. S. Church, 1940, p. 284.
8. Woodworth, op. cit., p. 4.
miles from Martinsburg, in Berkeley County, was organized about 1740. The records of the Orange County Court (Orange County then embraced this territory) show that its pastor obtained a license to preach as a dissenting minister in 1736-37. Morgan Morgan, the first permanent white settler in what is now West Virginia, was one of the petitioners for this license. The Back Creek Church in Berkeley County is found in the Donegal Presbytery Minutes as early as 1760. This church is now called Tomahawk. Falling Waters Church in Berkeley County, one of the strongest rural churches in this section, is mentioned in the Donegal Minutes as early as 1762, but tradition says the church was founded in 1745. Farther to the West, the Cape Capon Church (now Bloomery Church) in Hampshire County is mentioned as asking for ministerial supplies in 1761. Farther up the Potomac in the South Branch Valley near the present town of Moorefield in Hardy County, Dutch and Scotch-Irish settlers had migrated as early as 1736. Here the "Concrete" Church was organized in 1768, the ancestor of the present Moorefield Church. Patterson's Creek Church in Mineral County is recorded as asking for a supply pastor as early as 1768, and this congregation was organized as a regular church in 1781. Romney, Hampshire County, was mentioned in 1781, and a pastor was installed there in 1793; Cool Spring Church (now Gerrardstown) is mentioned in 1783.  

In addition to the above named churches, several other points such as Lost River and North River are recorded as asking for supplies. It should be kept in mind that all the calls for ministerial supplies did not come from organized churches. This fact, added to the often meager nature of the minutes, sometimes makes it impossible to tell

just what churches were officially organized at any given date. These frequent calls for pastoral supplies, even at this early time, illustrate one reason for the slow growth of the Presbyterian Church, both in this period and in the later period of 1830-1880, and to a certain extent from 1880 to 1940. The Presbyterian Church has always upheld high educational standards for its ministers, and, as the frontier has advanced, the supply of trained ministers has often been insufficient to keep pace with the demand. The minutes of Donegal Presbytery during these years are full of calls for ministers drawn up by would-be congregations.\footnote{Ibid.} Too frequently these calls had to go unanswered. Doubtless if the Presbyterian Church had lowered its educational standards and made greater use of lay workers, its growth would have been much more rapid. The soundness of the Presbyterian policy is debatable. Much can be said on both sides.

In 1745 the Synod of Philadelphia had divided into the Synod of New York and the Synod of Philadelphia. The Synod of New York erected Hanover Presbytery in 1755.\footnote{Woodworth, \textit{op. cit.}, p. 4.} This Presbytery is important to us because the first church formed in West Virginia on the "Western Waters" was organized by Hanover Presbytery in 1783.\footnote{Courtney, \textit{The Church on the Western Waters}, pp. 21-22.} In 1758 the two Synods settled their differences and united as the Synod of New York and Philadelphia. Then in 1786 two new Presbyteries were formed that included the territory in what is now West Virginia: Lexington Presbytery was formed from Hanover, and Carlisle Presbytery was formed from Donegal.\footnote{Woodworth, \textit{op. cit.}, p. 5.} To the former Presbytery, connected with the newly-
erected Synod of Virginia, went the recently-formed churches west of the mountains, the nucleus of the present Synod of West Virginia.

To the latter Presbytery, Carlisle, still connected with Pennsylvania, went the Potomac Valley Churches; Tuscarora, Back Creek, Shepherdstown, Charlestown, Falling Waters, Cool Spring, Romney, and Patterson's Creek. 15

Already we see the embryo division of the present Synods of Virginia and West Virginia of the U. S. Church. 16 This division was further accentuated when the Synod of Virginia created the Presbytery of Winchester in 1794, and the churches of the lower Shenandoah Valley lost their Pennsylvania connection, and became associated with the other Virginia churches. 17 In the years preceding 1794 several new congregations had been created in the lower valley. In 1787 we find the Charlestown Church in Jefferson County mentioned in the Carlisle Presbytery Records. Closely associated with it were the Hopewell Church (later called Smithfield) and the Bullskin Church. Bullskin was organized about 1740, but was dissolved about 1800, and its membership transferred to Charlestown. The Martinsburg Church, in Berkeley County, "a child of Tuscarora," was first mentioned in 1792, but it was not organized until some years later. Frequently a town church sprang out of an older nearby country church, as in the case of Bullskin and Charlestown, and also Tuscarora and Martinsburg. Still another church organized during this period was the Springfield Church in Mineral County, which dates from 1793. 18 When Winchester Presbytery was organized, it had jurisdiction over the following churches now in West Virginia: 19 Charlestown,

15. Ibid.
16. The "Concrete" Church at Moorefield is an exception. It went with Lexington Presbytery until 1794 when Winchester was formed.
19. Present County given.
Hopewell, and Shepherdstown in Jefferson County; Middletown (Gerrardstown) and Back Creek in Berkeley County; Frankfort (Patterson's Creek) and Springfield in Mineral County; Romney in Hampshire County; Concrete in Hardy County; also Lost River and Powell's Fort. I am not certain about the exact location of these churches. Elk Branch Church in Jefferson County was dissolved in 1792 but reorganized in 1833.

Martinsburg in Berkeley County was not formally organized until 1824.

Tuscarora and Falling Waters in Berkeley County voted to remain in Carlisle Presbytery, and did not join Winchester until 1804.

Before we turn to the churches west of the mountains it might be well to outline the Presbyterial organizations prior to 1800.

I Potomac Valley Churches in what is now West Virginia
   a. Donegal Presbytery (Pennsylvania) 1732-1786
   b. Carlisle Presbytery (Pennsylvania) 1786-1794
   c. Winchester Presbytery (Virginia) 1794-

II Churches West of the Mountains in what is now West Virginia
   a. Hanover Presbytery (Virginia) 1755-1786
   b. Lexington Presbytery (Virginia) 1786-(1838)

It is to the churches in II that we now turn our attention.

Old Hanover Presbytery, as we have seen, was created in 1755. Within its bounds was included most of what is now West Virginia with the exception of the Potomac Valley and the northwestern part of the state adjoining Pennsylvania. For twenty-eight years after the creation of the Presbytery there was not a single Presbyterian church in all this vast territory. However, some of the Scotch-Irish settlers from the valley were finding their way across the mountains to the waters

22. Ibid., p. 225.
23. Woodworth, op. cit., p. 5.
of the Mississippi basin, especially in the Greenbrier Valley. As early as 1777 we find that "Antony's Creek", in what is now Greenbrier County, was petitioning Presbytery for supplies. The first regular Presbyterian minister in this section was Reverend John McCue who was licensed by Hanover Presbytery in 1782 at Timber Ridge Church in Rockbridge County, and sent by the Presbytery to labor in the field across the mountains. Mr. McCue was ordained at Monmouth Church, also in Rockbridge County, the following year, and immediately returned to the Greenbrier Valley, where he proceeded to organize three churches. These "three cornerstones" of Presbyterianism on the "Western Waters" all date from the year 1783. The first of these "cornerstones" is the Old Stone Church at Lewisburg. Much of the history of Presbyterianism in West Virginia centers around this historic church. The present building, erected in 1796, is a landmark of the whole section, and can be found in any historical guide to the state. It was here that Greenbrier Presbytery was organized in 1838. It was here that the Synod of West Virginia was organized in 1914. The General Assembly of the whole "Southern" Church has met here, and the present Moderator of the Assembly is a son of Old Stone Church. The second "cornerstone" is the Union Church in Monroe County, organized about the same time as Old Stone. The third "cornerstone", Spring Creek Church at Renick, Greenbrier County, was organized a few weeks later. These three churches, together with the Greenbrier Baptist Church, organized in 1781 at Alderson, Greenbrier County, and the Rehoboth Methodist Church, organized in Monroe County in 1786, were the ancestors of the churches in the Greenbrier Valley.

26. Houston, Historical Address at Union Presbyterian Church.
When Lexington Presbytery was formed from Hanover in 1786 these churches came under the jurisdiction of the New Presbytery. This Presbytery also had jurisdiction over what is now Pendleton County, West Virginia, the only West Virginia County in the Potomac basin not within the bounds of Winchester Presbytery. We find that Smith's Creek, which Dr. Beard places as "just south" of Franklin, was asking for supplies as early as 1759. This territory is still in Lexington Presbytery, Synod of Virginia, and is mentioned to make our study complete.

Returning to the "Western Waters" we find that the Oak Grove Church at Hillsboro, Pocahontas' County, was organized in 1793; although for a while it lapsed into a dormant state, it is now an active church. Liberty Church at Greenbank, Pocahontas County, was organized in 1804 as the result of a revival; it was for many years known as Head of Greenbrier Church. Muddy Creek Church, located at one of the oldest settlements west of the mountains, in Greenbrier County, was formally organized in 1816. This church never had a regularly installed pastor except from 1872-95, yet it is still active. Anthony's Creek Church, Greenbrier County, although mentioned as early as 1777, was not organized until 1817. All of these western churches so far have been in the Greenbrier Valley. The year 1819 is important because it marks the planting of a church far to the west of any then existing in that section. As early as 1815 Dr. Henry Ruffner had been preaching regularly at Kanawha Court House (now Charleston). In 1819 the Kanawha Church was organized with two meeting places, Charleston and Malden, but with

30. Courtney, op. cit., pp. 73, 74.
only one organization. The following year - 1820 - also marks an extension of frontiers northward into the Tygart's Valley in Randolph County. Tygart's Valley had called for supplies as early as 1786. In 1802 the Tygart's Valley area was placed within the jurisdiction of Redstone Presbytery (Pennsylvania), a part of the Synod of Pittsburgh. The United Congregations of Tygart's Valley, composed of the "Upper Congregation" of Huttonsville and the "lower congregation" of Beverly and Leading Creek (now Elkins), were able to secure the services of Reverend Aretas Loomis, who organized the Tygart's Valley Church as a part of Redstone Presbytery in 1820. In 1824 Mr. Loomis and his church were transferred to Lexington Presbytery. As we shall see, this church has shifted its Presbyterial membership more than once, belonging successively to Redstone, Lexington, Greenbrier, Lexington, Tygart's Valley, and Greenbrier Presbyteries. It is in Greenbrier Presbytery today. With the Tygart's Valley Church we have the last organization before 1830. From that date forward we shall consult the Minutes of the General Assembly for our material.

Although this paper is not a history of Presbyterianism in West Virginia it would be impossible to pass over one man who had much to do with the planting of the church west of the mountains. That man is Dr. John McElhenny. He was licensed by Lexington Presbytery in 1808 and ordained and installed pastor of the Lewisburg and Union Churches in 1809. He served the Lewisburg Church as its pastor for sixty-two years. For the first few years of this period there was no Presbyterian minister north or south for one hundred miles, none on the East closer

31. Brown, A Brief History of Kanawha Presbyterian Church.
than Lexington, none on the west closer than the Ohio. His field was
|  two hundred miles square.34 He had eight or ten regular preaching |
|  points, and answered calls to numerous occasional points. Even as late |
|  as 1830 we find him the only regular pastor in what is now Greenbrier |
|  Presbytery.35 One may well wonder what the harvest might have been |
|  had there only been more laborers like him in the vineyard. |

III

In the Minutes of the General Assembly for 1830, we find that
Lexington Presbytery had thirty-two organized churches, eight in what
is now West Virginia and twenty-four in what is now Virginia. Of the
eight western churches only two, Union and Lewisburg, had a regular
pastor--Dr. McElhenny. One church, "Kenhawa", had a Stated Supply,
and the other five were vacant. The total membership of the eight
churches was 483, of which number over half (254) were members of the
Lewisburg and Union Churches. In these eight churches forty-two members
were received on confession during the year and six by letter. Of
those received, twenty-six (twenty-two by confession and four by
letter) had joined one church - "Kenhawa", and all the rest had united
with either Union or Lewisburg. Not a single member had been added
to the five vacant churches, showing beyond argument the effects of
the scarcity of ministers.36 It is of interest to note that all of
these eight churches - Lewisburg, Union, Kanawha, Anthony's Creek,
Spring Creek, Muddy Creek, Tygart's Valley, and Liberty are organized
U. S. Churches today.37

34. Price, op. cit., p. 27.
36. Ibid.
37. Minutes of U. S. Church, 1940, passim.
Turning back to Winchester Presbytery, we see several new churches have been formed since 1800. The old "Concrete" Church in Moorefield Valley had been dissolved some time after 1812, but in 1822 Reverend William Scott had taken up the work in Hardy County and in 1825 the Union Church of Hardy was organized, with three meeting places, Old Fields, Moorefield, and Mt. Zion (Petersburg, W. Va.).

Mt. Bethel Church in Hardy County also appears in the minutes, and Martinsburg and Bloomery, both old preaching places, appear as organized churches. Hopewell Church in Jefferson County now appears as Smithfield. Charlestown, Gerrardstown, Tuscarora, Falling Water, Shepherdstown, and Back Creek also appear, making eleven of the twenty-two churches in the Presbytery situated in what is now West Virginia. These eleven churches had a combined membership of 636. Thirty-five members were received on confession during the course of the year, and nine by letter. Mt. Bethel had a pastor. Gerrardstown, Tuscarora, and Falling Waters together had a pastor. Both the Hardy Church and the Charlestown Church had Stated Supplies, and the other five churches were vacant. Conditions were better than on the Greenbrier, however, for here we find two pastors and two Stated Supplies, and there only one of each. As a result, nine of the eleven churches had additions by confession, with only two of the vacant churches reporting no such gains.

The totals for 1830 are: members 1,119; Pastors, three; States Supplies, three; Additions by confession, 77; additions by letter, 15; Churches 19. These totals are for the embryo of the "Southern" Church in West Virginia. Also listed in the Assembly Minutes are the

38. Centennial of Moorefield Presbyterian Church.
Clarksburg, French Creek, and Morgantown Churches in Redstone Presbytery (Pennsylvania), and the Wheeling First, Wheeling Second, Forks of Wheeling, and one or two other churches in Washington Presbytery (Pennsylvania). These churches are now in West Virginia and comprise the embryo of the "Northern" Church in the state.

The decade 1830-1840 marks an important period in the growth of Presbyterianism in West Virginia, for it was on the second Tuesday in April, 1838, that Greenbrier Presbytery was organized at the Old Stone Church, Lewisburg. With the increase of population in the western counties several new churches had been established, and the demand had grown for a new Presbytery to be erected west of the mountains. The Synod of Virginia, at its 1837 meeting created the new Presbytery to be composed of churches in counties west of the Alleghany Mountains and south of the Pennsylvania Presbyteries of Washington and Redstone that reached down into Virginia. The territory embraced covered most of central and southern West Virginia with the exception of Mercer County, which was in the territory of Montgomery Presbytery and the present McDowell County, which was in Abingdon Presbytery. This vast and sparsely settled region, stretching from the Alleghanies to the Ohio, and from Southern West Virginia to Northern, presented in 1838, and presents to this day, a fertile field for Home Missions. The new Presbytery was organized with seven ministers and six ruling elders present. Dr. John McElhenny of Old Stone Church preached the opening sermon. Examination of the Minutes of the General Assembly for the

40. Ibid., p. 100.
41. Ibid., p. 101.
42. Ibid., p. 13.
43. Ibid, p. 27 and p. 13.
WEST VIRGINIA

"SOUTHERN" PRESBYTERIAN CHURCHES IN WHAT IS NOW WEST VIRGINIA

1842
year 1842, four years after the organization of the Presbytery, reveals the following facts. The eight churches on the "Western Waters" which were recorded in the Minutes of 1830 had increased to nineteen—over one hundred per cent. The old churches were still the strongest. Lewisburg reported 284 members, Kanawha 103, and Union 183. Oak Grove Church at Hillsboro, Pocahontas County, had been reorganized in 1830 and again appears in the Minutes. New churches recorded are Carmel in Monroe County (1835); Mingo Run in Randolph County, an extension of the work in Tygart's Valley (1840); Huntersville (1836) in Pocahontas County, and Summersville (1839) in Nicholas County. The greatest growth had been far to the west, in the Ohio Valley. Here Western Church (now First Church Huntington) was formed in 1838; Point Pleasant in 1835; Parkersburg and Hughes River Churches (now connected with the U. S. A. denomination); and finally Kanawha Salines Church at Malden, Kanawha County (1840). The French Creek Church in Upshur County (now U. S. A.) had been transferred to Greenbrier Presbytery from Redstone Presbytery (Pennsylvania). All the other churches existing in 1830 are also recorded—Spring Creek, Tygart's Valley, Anthony's Creek, Muddy Creek and Head of Greenbrier. The total membership was 1241 compared with the 483 members of 1830. Four of the churches had Pastors, six had Stated Supplies, and nine—nearly half—were vacant. Only fifty members were received on confession and five by letter, and forty-eight of these fifty-five joined the churches which had regular preachers. Fourteen of the nineteen churches show no additions by confession, although it is possible that some of the reports were incomplete. One cannot escape the conclusion that a great opportunity was taken advantage of only partially due to the lack of trained ministers.

44 Minutes of U. S. A. Church, Vol. X, pp. 133-34.
These churches were soundly established, however, and every one of the nineteen has stood the test of one hundred years. Sixteen are reported in the Minutes of the U. S. Church for 1940, and three—Parkersburg, Hughes River and French Creek—are found in the U. S. A. Minutes.

In Winchester Presbytery the eleven churches of 1830 that were within the bounds of present West Virginia had increased to seventeen. The growth here was not so rapid as in the western portion of the state, for the Winchester area had long been settled, while the Ohio Valley was at this time experiencing a rapid growth. In 1838-9 a division occurred in the ranks of the Presbyterian Church U. S. A. which was destined to effect Winchester Presbytery. In 1838 the General Assembly, splitting over questions which are beyond the scope of this paper, divided into an "Old School" and a "New School" Assembly. While most of the churches in what is now West Virginia remained in the "Old School" Assembly some few, in the present Eastern Panhandle, affiliated with the "New School" Assembly. A Presbytery of Winchester, "New School" was set up in 1839, and we shall see, as we proceed, that the effect of this split was to impair the growth of Presbyterianism in that region.

The Minutes of 1842 show seven new organizations not recorded in the 1830 Minutes. In 1837 the Union Church of Hardy divided into three churches: Fort Pleasant Church at Old Fields, and Moorefield Church, both in Hardy County; and Mt. Zion at Petersburg, now in Grant County. Romney Church, in Hampshire County, had been organized as early as 1792, but was reorganized in 1833. Springfield and Patterson's

45. Ibid., pp. 135-136.
47. Centennial of Moorefield Presbyterian Church.
Creek Churches, now in Mineral County, again appear in the Minutes. These old churches were reorganized in 1833. North River Church also was organized in 1833. In 1842 there were seventeen West Virginia Churches in Winchester Presbytery, with a total membership of 1082, compared with eleven churches and 636 members in 1830. The growth, although not as rapid as in Greenbrier, was substantial. Eleven of the churches were reported as having a Pastor or Stated Supply, and six were vacant, a somewhat better showing than Greenbrier. Only twenty-four were received during the year on confession and six by letter, and eleven of the churches reported no additions at all. The largest churches were Charlestown with 197 members, Falling Waters with 160, and Gerrardstown with 134.

To summarize; in 1842 we find thirty-six "Southern" Churches in what is now West Virginia, with total membership of 2,323. Twenty-one churches had either a Pastor or a Stated Supply and fifteen were vacant. During the year only sixty-four new members came in by confession and eleven by letter. By this time the Presbyterians on the "Western Waters" had passed the Presbyterians in the Potomac Valley in number of churches, number of members, and number of additions. This numerical difference between the two branches of Presbyterianism in West Virginia has increased with the passing years.

The nucleus of the "Northern" Church in the state also grew during this period. The 1842 Minutes show Redstone Presbytery had developed a field around Kingwood in Preston County and had continued the work at Clarksburg and Morgantown, although French Creek (Upshur County)

50. Frequently one pastor served several churches.
had been transferred to Greenbrier Presbytery. Washington Presbytery was now a part of the Synod of Wheeling and had several churches scattered through the Northern Panhandle.

V

By 1850 the inhabitants of the Virginia Counties now part of West Virginia had increased to 302,000. The number of "Southern" Presbyterians had increased, but only slightly. The period since 1842 had not been one of remarkable growth. Greenbrier Presbytery had two new churches, but since one church had been dismissed to another Presbytery the total was now twenty instead of nineteen. The two new churches were Ebenezer at Ravenswood, Jackson County, and West Fork at Weston, Lewis County. When the "Northern" and "Southern" churches split, both of these went with the "Northern" body. The Hughes River Church in Ritchie County had been transferred to Washington (Pennsylvania) Presbytery. The Presbytery reported 1534 members, with 240 additions by confession and 24 by letter. By 1850 the colored members were being reported separately. In all of Greenbrier Presbytery there were but twelve of these colored communicants; to this day there are very few colored Presbyterians. The problem of vacant churches was still serious. Six churches reported Pastors, five reported Stated Supplies, and nine were vacant. The number added on confession was encouraging - 240. Of these, 149 were added to one Church - Union. Thirty-two were added to Summersville, twenty-nine to Lewisburg; nine each to Kanawha and Kanawha Salines, eight to Parkersburg and four to Point Pleasant. The other thirteen churches, eight of which were vacant, reported no additions at all. Union (388), Lewisburg (323), and

52. The Seventh Census of the U. S., pp. 255-257.
Kanawha (118) were still the largest churches. Point Pleasant reported 90 members.\(^53\)

The number of additions to the Union Church - 149 - makes an interesting point for speculation. Were these new members added as the result of a revival meeting? It is hard to account for this large increase in any other way. Such meetings were not unknown to the Presbyterians. Dr. Price says that the Liberty Church (Head of Greenbrier) was organized as the result of a great revival conducted in that section by the Pastors of the Mossy Creek and Augusta Churches, in Augusta County.\(^54\) He also records that as the result of one meeting one hundred members were received into the Anthony's Creek Church.\(^55\)

Speaking of a revival at Oak Grove Church, Pocahontas County, Dr. Price says, "This remarkable religious excitement was attended with various phases of bodily disturbance."\(^56\) Dr. Houston describes a service held by Dr. McElhenny in which an adjoining prayer room was filled with penitants.\(^57\) Much of Woodworth's History of Winchester Presbytery is concerned with evangelistic meetings held by the various churches. Despite all this, it is safe to conclude from the statistics that the Presbyterian Church did not make as wide a use of the revival meeting as did her sister churches, the Baptist and the Methodist. This helps us to account for the relatively slow growth of the church. Doctrinal differences also played a part. The Methodists, who have been strong west of the mountains since the days of Francois Asbury, thought the

\(^{53}\) Minutes of the U. S. A. Church, Vol. XII, p. 563.
\(^{54}\) Price, op. cit., p. 38.
\(^{55}\) Ibid, p. 27.
\(^{56}\) Ibid., p. 37.
\(^{57}\) Houston, op. cit., p. 13.
Presbyterian doctrines of election and predestination too severe.

In referring to the Baptists, Dr. Price wrote, "The population of this County [Raleigh] is largely imbued with the notion of baptismal regeneration. The Presbyterian element consists mainly of persons trained in the churches of Rockbridge, Monroe, and Greenbrier." The majority of the early settlers who emigrated from the Valley of Virginia were of Scotch-Irish ancestry. They settled principally in the eastern counties of West Virginia, and in these counties the Presbyterian Church is strongest to this day. Other Scotch-Irish Presbyterians pushing on to the western counties often found Baptist and Methodist Churches already established, and naturally affiliated with them. Outside the Greenbrier Valley "Southern" Presbyterianism in West Virginia has been largely an urban movement. Only in the towns have enough Presbyterians moved in to be strong enough to establish churches. The high standard of ministerial education has made for relatively higher salaries for ministers, salaries town churches could afford. As we have said before, what appears to be the principal reason for the slow growth of the church is connected with this fact; there have always been vacant churches and a scarcity of trained ministers; right or wrong, the Presbyterians have steadfastly refused to use untrained pastors.

Returning to West Virginia in 1850, we find Winchester Presbytery reporting eighteen churches in what is now the Mountain State, an increase of one over 1842. Most of the churches of Winchester Presbytery which joined the "New School" Assembly were in what was then, and is now Virginia, so, with two or three exceptions, we will not have to consider this movement. The one new church was the Harper's Ferry (1843). The total membership of the eighteen churches was 1067, a decrease of

58. Price, op. cit., p. 43.
fifteen from 1842. Although there was little conflict in the West Virginia Counties between the "Old School" and "New School" churches, the Presbytery as a whole was weakened by the division. This, coupled with westward migration from a long-settled section, accounts for the static condition of the church. Fifty-nine were reported added by confession and six by letter. Of the sixty-five, thirty-five joined one church - Romney. Only seven of the churches reported additions by confession of faith. Five colored members were recorded. The largest churches were Falling Waters (146), Gerwardstown (140), Romney (115), and Charlestown (98). The drawback occasioned by pastorless churches had largely been overcome in Winchester Presbytery at this time, as only two of the eighteen West Virginia Churches were vacant; but now that this was rectified other factors, as we have seen, were blocking growth.

Our summary for 1850 includes thirty-eight churches, 2,601 members, twenty-seven churches with a Pastor or Stated Supply, and eleven vacant. An encouraging feature is found in the 299 received by confession. Thirty were received by letter and seventeen colored members reported.

The Pennsylvania Presbyteries with churches in Virginia were extending their work during this period. In addition to the Morgantown, Clarksburg, and Kingwood fields, Redstone Presbytery had added Fairmont. The greatest growth was in Washington Presbytery. Besides several new churches in the northern Panhandle we find such organizations as Sistersville (Tyler County), Ritchie Court House (Harrfisville), and Pennsboro (Ritchie County). We have already seen that the Hughes

60. Ibid., p. 519.
River Church (Ritchie County) had been transferred from Greenbrier to Washington Presbytery. To this day the "Northern Church" is dominant in that section.

VI

In 1860, on the very eve of the conflict between North and South, the Presbyterian Church U. S. A. had not divided along sectional lines. The Minutes of the General Assembly for 1860 show that Greenbrier Presbytery now counted twenty-two churches within its bounds. Six new churches had been organized since 1850, but four old churches had been returned to Lexington Presbytery, making a net increase of only two organizations. For the first time in several decades, most of the new congregations were in the Greenbrier Valley; only one, the Providence Church at Parkersburg Wells, was in the far-western part of the state. This church remained in the U. S. A. Assembly at the time of division. Frankfort Church was the first of the new Greenbrier Valley Churches to be organized; located about half way between Old Stone and Spring Creek Churches in Greenbrier County, it was formed from these two older organizations in 1853. In the southern part of Greenbrier County, about half way between Old Stone and Union Churches, the Salem Church was organized at Organ Cave in 1860. In Monroe County the Union Church, which embraced most of the County and which, as we have seen, was the largest church in the Presbytery in 1850, divided, in 1854, into three churches: Union, Centerville Church at Greenville, and Mount Pleasant Church at Sink's Grove.62 The sixth of these new churches was Baxter Church at Dunmore, Pocahontas County, organized in 1859.

There was a great improvement in the vacant church problem

"SOUTHERN" PRESBYTERIAN CHURCHES IN WHAT IS NOW WEST VIRGINIA

1860
in Greenbrier Presbytery from 1850 to 1860. At the latter date eight of the churches report Pastors, ten report Stated Supplies, and only four—Salem, Summersville, Providence, and Muddy Creek—are reported as pastorless. As a result, fifteen of the twenty-two churches reported additions, either by confession or letter. In the list of seven churches which reported no additions we find all four of the vacant churches. New members added by confession totalled 109, and those added by letter, 38. Nine of the churches reported a total of 46 colored members. Seven of the churches now had over one hundred members, the largest being Lewisburg (288), Mt. Pleasant (259), Kanawha (187), and Point Pleasant (143). Despite the loss of four churches and over 200 members to Lexington Presbytery, Greenbrier had a total membership of 1,805 in 1860. The past decade had been one of steady growth.

In 1860 Lexington Presbytery reported seven churches in what is now West Virginia. Territory in the Tygart’s Valley and West of it, which had formerly belonged to Greenbrier Presbytery, had been re-ceded to Lexington. The Parkersburg and Staunton Pike had made all this territory more accessible to the Shenandoah Valley and to Lexington Presbytery. Four churches reported in Greenbrier Presbytery in 1850 were reported in Lexington in 1860: French Creek, West Fork (Weston), Tygart’s Valley, and Mingo Run. In addition, the following churches had been organized: Buckhannon Church in Upshur County, New Bethel Church at Little Skin Creek in the Upshur-Lewis County area, and Glenville Church in Gilmer County. Of these seven churches, five were reported vacant, and only two—French Creek and Buckhannon—were reported with a Pastor. The total membership was 253, with eighteen additions on confession and six by letter during the year. Of these twenty-four additions,

twenty-three were to the two churches that were not vacant. French Creek Church with 101 members was the largest; Tygart's Valley with 86 was second.\(^{64}\)

Before turning to our original Presbytery - Winchester - let us note that a fourth Presbytery - Montgomery - had, by 1860, taken its place along with Greenbrier, Lexington, and Winchester as a "Southern" Presbytery with churches in what is now West Virginia. Montgomery was represented by one vacant church - Princeton, in Mercer County - reporting eleven members.\(^{65}\) Princeton Church was established in 1846.\(^{65}\)

Conditions had been static in Winchester Presbytery during the period 1850-1860 for much the same reasons as those given in discussing the period 1842-1850. The number of churches in that part of the Presbytery lying in what is now West Virginia had decreased to seventeen. Although two new churches had been organized, three old churches fail to appear in the records. The Fort Pleasant Church in Hardy County had merged with the Moorefield Church in 1857.\(^{66}\) Shepherdstown and Back Creek Churches do not appear, but we shall find them again a decade later. The Minutes of the New School General Assembly for 1857 list three New School Churches in what is now West Virginia - Shepherdstown, Elk Branch, and Bunker Hill.\(^{67}\) This accounts for the disappearance of Shepherdstown. About this time the New School Assembly divided over slavery, and in 1865 the Old School Presbytery of Winchester and the New School Presbytery of Winchester "buried the hatchet" and merged.\(^{68}\) Sectional ties proved stronger than doctrinal differences.

\(^{64}\) Ibid, pp. 214-15.
\(^{65}\) Ibid., p. 218.
\(^{66}\) Centennial of Moorefield Presbyterian Church.
\(^{67}\) Minutes of the U. S. A. Church, New School, 1857., p. 536.
\(^{68}\) Woodworth, op. cit., p. 9.
The two new churches during this decade were Mt. Hope at New Creek (1853) and Piedmont (1856) both in what is now Mineral County.⁶⁹

In 1854 Winchester Presbytery⁷⁰ was transferred to the Synod of Baltimore, and did not return to the Synod of Virginia until 1862; after it had sent Commissioners to the U. S. Assembly at Augusta, Georgia, in 1861. At the very beginning of the War a revival of considerable extent was in progress in Hampshire and Hardy Counties, but the War ended all this.⁷¹ As we have seen, 1860 found the Presbytery with seventeen West Virginia Churches. The membership was 1077, compared to 1067 ten years previously. Fifteen of the churches reported Pastors or Stated Supplies, and only two were vacant. The results of the revival referred to above can be seen in the additions by confession - 132 for the year. Fifty-seven of these were added to the Romney Church. Twenty-three were added to the various churches by letter, and thirty-nine colored communicants were reported. Four churches had over 100 members: Moorefield (139), Romney (134), Charlestown (118), and Falling Waters (112). Fifteen of the seventeen churches reported additions for the year. Everything augured well for a period of unparalleled growth - everything except the War clouds gathering on the horizon.

In making our summary for 1860, it might be well to do so according to Presbyteries, since there are now four instead of two to account for.

⁶⁹. Minutes of the U. S. A. Church, Vol. XVI, p. 150.
⁷⁰. Old School. Where the New School Presbytery is referred to it is designated as such.
The "Northern" Presbyteries again advanced during the decade 1850-1860. Redstone Presbytery continued to develop its fields in Monongalia, Marion, Harrison, and Preston Counties. Washington Presbytery continued to grow in the counties of the Northern Panhandle, and the counties immediately to the south—Wetzel, Tyler, and Ritchie. 72

VII

The Civil War split Western Virginia into two camps. As a result of the conflict the new state of West Virginia was formed in June, 1863. Many factors entered into the movement leading to the birth of the new state—factors which we cannot discuss here. Suffice it to say that one of the most popular misconceptions of American History is that the people of West Virginia arose to a man in support of the Union. Nothing could be farther from the truth. In the Northern Panhandle, the most populous part of the state, there was no Southern Sentiment. Immediately south of the Panhandle sentiment was divided, but was predominantly northern. In central West Virginia sentiment was very evenly divided, and in the south-central part of the state the Confederates predominated, although there were some northern sympathizers. In the extreme southern and eastern counties, northern sentiment was lacking, to about the same extent that southern sentiment was lacking in the northern Panhandle. 73 Nowhere is this sentiment better illustrated than in the realm of the church.

72. Minutes of the U. S. A. Church, Vol. XVI., pp. 152, 153, 161, 162.
73. McGregor, The Disruption of Virginia, passim.
The War itself had a demoralizing effect on many of the Presbyterian Churches in West Virginia. In 1885 the Chronicler of Presbyterianism in Tygart's Valley wrote, "In 1861 instead of the gospel messenger, with the sword of the spirit, our country was overrun by a relentless foe, armed with sword and torch. Private residences, parsonages, and churches alike were invaded and destroyed. Many of our citizens fled from the land of their boyhood, and nearly all of our young men forsook the quiet and peaceful avocations of the farm, and exchanged their implements of husbandry for those of warfare." 74 Dr. Price continues in the same strain, "During the late deplorable war the more populous and important sections [of Greenbrier Presbytery] were occupied by both armies alternately. The Presbyterian people were 'scattered and peeled' in a very distressing manner." 75 As for Winchester Presbytery, Woodworth says that the Keyser, Petersburg, and Piedmont Churches were destroyed, and Bunker Hill and Springfield practically so. 76 This loss of physical resources and equipment was not as serious as the spiritual loss resulting from division of churches, and the hard feelings thereby engendered. But even here West Virginia was fortunate, for relatively few of the local churches split although Presbyterianism in the state as a whole divided into the U. S. and U. S. A. churches.

We have already stated that the General Assembly of the Presbyterian Church in the United States ("Southern Church") was organized in December 1861 at Augusta, Georgia. 77 To this assembly Montgomery, Greenbrier, Lexington, and Winchester all adhered. Of course Redstone

74. Presbyterianism in Tygart's Valley, op. cit., p. 15.
75. Price, op. cit., p. 16.
76. Woodworth, op. cit., p. 10.
77. Ibid., p. 9.
and Washington Presbyteries remained with the U. S. A. Church. All the churches in West Virginia that belonged in Winchester Presbytery desired to remain in the "Southern Church". So did the one West Virginia Church in Montgomery Presbytery - Princeton. However, certain of the churches in Greenbrier and Lexington Presbyteries were not willing to break their ties with the U. S. A. Church and join the U. S. Church. Consequently the U. S. A. Church set up a new Presbytery of West Virginia into which it attempted to gather the West Virginia Churches south of the Northern Panhandle which were outside the Confederate lines. 78 The State Supreme Court came to the aid of the "Northern" Church by holding that all church property was to remain with the original denomination. 79 We will now trace the course of division in some of the local churches.

Point Pleasant Church on the Ohio River, had been founded in 1835 from the Church at Gallipolis, Ohio. It had been an original church of Greenbrier Presbytery in 1838 but its ties with Ohio had always been strong. The pastor resigned in 1861 to become a chaplain in the Union Army. Sentiment in Mason County was divided, with the advantage going to the North. Finally, in 1867, the Church voted to join the U. S. A. Church. The Southern sympathizers withdrew and formed a church under the direction of Greenbrier Presbytery. The "Southern" Church "started from scratch" as far as equipment was concerned, but, as the years passed, it increased in size while the "Northern" church decreased. The town was too small to support two Presbyterian Churches, and the "Northern" church was dissolved in 1893.80 The "Southern" Church remains in Point Pleasant today. Near Point Pleasant is Pleasant Flats Church,

79. Brown, Brief History of Kanawha Presbyterian Church.
80. Roberts, History of the Presbyterian Church, Points Pleasant, W. Va.
a rural organization. It also split into "Northern" and "Southern" branches and, the "Northern" Church was not dissolved until about 1910.81 Pleasant Flats is a "Southern" Church today.

Kanawha Church at Charleston was organized in 1819. In 1860 its membership was 187. Sentiment in Charleston and Kanawha County was largely Southern, although there was a northern element. Kanawha Church tried to solve its problems by refraining from sending commissioners to either the "Northern" or "Southern" Assembly, and continued this policy for eleven years while both assemblies reported Kanawha as a constituent church. Dissent finally arose, and in 1872 most of the members "withdrew" to form the First Presbyterian Church ("Southern"). Only twenty-five members voted to remain in the "Northern" Church, but due to the Supreme Court ruling they were allowed to keep the church records and the original name - "Kanawha".82 Today Kanawha and First Churches are still situated a stone's throw from each other. Kanawha is still "Northern", and First is still "Southern". The "Southern" churches in Charleston and vicinity have grown much more rapidly than the "Northern" Churches, there now being about 6,000 "Southern" Presbyterians in the Charleston section and something over 600 "Northern" Presbyterians.83

At Huntington the "Western" Church (now Huntington First Church) also divided. As late as 1860 we find in the U. S. A. Minutes thirty-three members at Huntington, and in the U. S. Minutes sixty-three.84 So bitter was the feeling that when the Huntington Church

81. Minutes of the U. S. A. Church, 1911.
82. Brown, op. cit.
83. Minutes of the U. S. and U. S. A. Churches, 1940.
84. Ibid, 1880.
U. S. A. became unable longer to operate, it transferred its membership to Kanawha Church at Charleston rather than to the "Southern" Church at Huntington. 85 Today, although Huntington is just across the river from Ohio, all the Presbyterian Churches in the city are "Southern" Churches.

At Clarksburg the records show just the reverse. The Clarksburg Church had been connected with Pennsylvania through Redstone Presbytery, and it was only natural for it to enter West Virginia Presbytery, U. S. A. There was considerable southern sentiment in Harrison County, and a "Southern" Church was organized in Clarksburg by Lexington Presbytery. In 1880 we find the "Southern" Church at Clarksburg with thirty members and the "Northern" Church with sixty. 86 The two churches both existed until 1939-40, when the "Southern" Church was dissolved, thus leaving Charleston the only city in the state with both U. S. and U. S. A. churches.

When West Virginia Presbytery, U. S. A. was formed it was intended to embrace several churches which could not be induced to affiliate with it. In 1867 both Tygart's Valley and Mingo Run Churches were listed as constituent churches, but neither church ever really belonged to the Presbytery. As late as 1880, Glenville Church in Gilmer County and Sutton and Burnsville Churches in Braxton County were listed as parts of West Virginia Presbytery. By 1895, however, Glenville was back in the "Southern" Church, and Burnsville and Sutton had followed suit by 1890. 87

On the other hand, there were several churches belonging to Greenbrier and Lexington Presbyteries before the War which consistently

85. Brown, op. cit.
86. Minutes of the U. S. and U. S. A. Churches, 1880.
refused to join the U. S. Church. This is true of the Parkersburg and Ravenswood Churches, which came to West Virginia Presbytery from Greenbrier; and also of the Buckhannon, Weston, and French Creek Churches which originated in Lexington Presbytery. In 1871 West Virginia Presbytery, U. S. A. reported twenty-seven churches and 1,457 members, representing all the "Northern" Churches in West Virginia south of the Panhandle. Its churches had come from Redstone, Washington, Lexington, and Greenbrier Presbyteries. 88

Presbyterianism in West Virginia had escaped the unhappy spectacle of large-scale rivalry between "Northern" and "Southern" Churches. In 1940 only Charleston, a city amply able to support both U. S. and U. S. A. Churches, has both denominations. Doubtless this helps to account for the steady growth of Presbyterianism within the state.

VIII

In 1871 Greenbrier Presbytery showed the results of the recent war. Three of its churches - Parkersburg, Providence, and Ravenswood, were lost for good. Kanawha, while still listed, had made no report to Presbytery for the year, and consequently its membership was not included in the Presbytery totals. Point Pleasant and Huntington were divided. The net result was a decrease in membership from 1805 (1860) to 1551 (1871). At this time Greenbrier with 1551 members, was only a little larger than West Virginia Presbytery, with 1457 members.

Not a single church had been formed during the years '61-'65. At the very eve of the conflict - 1860 - two new churches had been organized: Buffalo Church in Putnam County, about half way between Charleston and Point Pleasant, and McElhenny Church in Greenbrier County, named for

PRESBYTERIAN CHURCHES, U.S. IN WEST VIRGINIA

1871
the "grand old man" of West Virginia Presbyterianism. As soon as the War was over, however, the home mission activity of the Presbytery began anew. Fayette Church in Fayette County was formed in 1866. This church was the second church organized in what is now Bluestone Presbytery, only the Princeton Church being older. Fayette Church was the mother church of the nine Presbyterian organizations in Fayette County today. In 1868 the Coalsmouth Church (now St. Albans) was organized by workers from the Charleston Church. The last Church formed during the period was the Richlands Church, Greenbrier County, established in 1869. The Presbytery had organized five churches and lost three since 1860, making the total twenty-four, if the Charleston Church is counted. During 1871 the number received on confession was 123, the number by letter 37. Eight churches reported Pastors, eleven Stated Supplies, and only four were vacant. Thirteen of the churches reported additions during the year. The largest churches, not counting Charleston, were Mt. Pleasant (246), Lewisburg (205), and Centerville (125).89 The war had retarded the growth of the Presbytery, but not beyond repair.

89. Minutes of the U. S. Church, Vol. III, pp. 122-123.
In 1860 Lexington Presbytery had listed seven West Virginia Churches; in 1871 it listed six. Only two of the old churches remained - Tygart's Valley and Mingo Flats (formerly Mingo Run). Buckhannon, French Creek, New Bethel, West Fork, and Glenville had gone to West Virginia Presbytery, although Glenville was later to return to Lexington. In the place of these five churches lost, four new ones had been organized.

We have already seen that settlers in Pendleton County, on the upper waters of the Potomac, had called for supplies as early as 1759. It was over a century later that the Pendleton Church was organized. This church, the mother church of the five Presbyterian Congregations in Pendleton County today, reported fifteen members in 1871. These Pendleton County churches are still in Lexington Presbytery. The Tygart's Valley Church is one of the oldest Presbyterian Congregations on the "Western Waters". The Mingo Church was formed from it in 1840. The distances in the Valley are great and the country is sparsely settled. Beverly had been a preaching point for the "United Congregation of Tygart's Valley" as early as 1800, and there had long been a church building there. The "Old White Church" at Leadsville or Leading Creek, farther down the valley where Elkins now stands, was built in 1859. In 1869 it was decided to divide the "United Church" into the Tygart's Valley Church at Huttonsville, the Beverly Church, and the Leading Creek Church (now Elkins). The fourth new church was the Philippi Church in Barbour County, organized in 1867. In 1871 these six churches reported only 158 members, eleven additions by confession, and five by letter. Five of them had Stated Supplies, only one was vacant, and four reported additions for the year.

The report of Montgomery Presbytery, insofar as West Virginia is concerned, was exactly the same in 1871 as in 1860. There was one church, Princeton, with eleven members, no additions, and no pastor.94

In 1871 Winchester Presbytery reported twenty-two West Virginia Churches, as compared with seventeen in 1860. One of these, Kearneysville, in Jefferson County was a new organization, formed in 1869. The second, Back Creek, not listed in 1860, reappears in the 1870 minutes, but with only five members. The three West Virginia Churches that formerly belonged to the "New School" Assembly, Bunker Hill Church in Berkeley County and Elk Branch and Shepherdstown Churches in Jefferson County, had, as we have seen, reunited with the "Old School" Churches. Eighteen of the churches had either Pastors or Stated Supplies and four - North River, Bloomery, Mt. Zion (Petersburg), and Back Creek were vacant. The membership had increased from 1077 in 1860 to 1353 in 1871, despite the years of the war. During the course of the year 73 were received by confession and 42 by letter. Fifteen of the churches reported additions, either by confession or letter. The largest churches were Charlestowm (174), Moorefield (145), Falling Waters (112), Romney (110), Gerrardstown (110), and Shepherdstown (105).95

The summary for 1871 is as follows:96

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<tr>
<th>Presbytery</th>
<th>Churches</th>
<th>Members</th>
<th>Rec'd by Conf.</th>
<th>Rec'd by Let.</th>
<th>Church with Pastors</th>
<th>Church Vacant</th>
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<td>5</td>
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<td>11</td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
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<td>3,073</td>
<td>207</td>
<td>84</td>
<td>43</td>
<td>10</td>
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</tbody>
</table>

94. Ibid., p. 125.
95. Ibid., pp. 127-128.
96. Including the Charleston Church.
Although the state as a whole reported six more congregations than in 1860 the membership had actually declined from 3,146 to 3,073. We have seen that in 1850 the counties now forming West Virginia had 302,000 inhabitants. The population of the new state in 1870 was 442,000, an increase of nearly 50%. Yet the number of "Southern" Presbyterians had only increased from 2,601 to 3,073.

IX

The decade 1870-1880 was a period of rapid growth for West Virginia. The population increased from 442,000 to 618,000 during the ten years. The completion of the Chesapeake and Ohio Railroad had opened the Greenbrier and Kanawha Valleys to the outside world. New railroad towns like Hinton sprang into being; old town like Huntington (formerly Guyandotte) took a new lease on life. Everywhere the beginnings of industrialization in the Kanawha Valley were apparent. Where a decade before the only inhabitants were the farmers trying to eke out a bare existence from their mountain farms, in 1880 coal mines and coke ovens were to be seen on every hand. By the end of another decade the Norfolk and Western system would transform the extreme southern and south-western portions of the state. All these changes were taking place in the territory of the "Southern" Church. It was the time for action if the denomination was to advance.

Greenbrier Presbytery answered the challenge by organizing no fewer than twelve new churches during the period, thus proving that the Presbyterian Church intended to meet the new responsibilities and opportunities in West Virginia. The year 1880 marks the end of the

98. Ibid.
CRAM'S
8½x11 Outline Map
WEST VIRGINIA

SCALE

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PRESBYTERIAN CHURCHES, U.S. IN WEST VIRGINIA
1880
"Middle Period" of Southern Presbyterianism in West Virginia - a period when most of the churches were small and rural. It ushers in a period (1880-1941) during which the growth of the church, outside the Greenbrier Valley, has been largely urban in character. Not all these twelve new churches were in the industrial part of the state, however. For example, the Hillsdale Church in Monroe County, formed from Mount Pleasant Church, was a purely rural organization. So was the Fort Spring Church in Greenbrier County, although Fort Spring is situated on the main line of the C. and O. Two new rural organizations were formed in Mason County. One of these, Pleasant Flats Church, located on the Ohio River north of Point Pleasant, resulted from a division between Northern and Southern sympathizers in that section. 100 The "Southern" Church at Pleasant Flats was formed in 1873, and is active today, although the "Northern" Church has been dissolved. The other Mason County Church formed during this period was Arbuckle Church on the Kanawha River. In 1871 the Buffalo Church, just across the line in Putman County, had divided into three organizations: Buffalo, Zion, and Mt. Isabella. Zion and Mt. Isabella, both small and both in Mason County, united in 1874 to form the Arbuckle Church. 101 Another new organization that was not in the industrial area was the Hamlin Church, located at the county seat of Lincoln County. The advance of the C. and O. through the Greenbrier Valley had led to the organization of two new churches there: Alderson Church near where Greenbrier, Summers, and Monroe Counties meet, was formed in 1876; the Hinton Church in Summers County was organized two years earlier - 1874. Both of

100. Roberts, op. cit., p. 16.
these churches resulted from the labors of the Pastor of Centerville Church in Monroe County. In Fayette County the Gibeah Church (now Fayetteville) was organized at Fayette Court House in 1871. This was followed the next year, 1872, by the Raleigh Church (now Beckley). Thus Greenbrier Presbytery laid the foundations for the present Bluestone Presbytery, which today serves the mining section of southern West Virginia. Only Princeton and Fayette Churches preceded these two organizations in all the territory now embraced by Bluestone Presbytery. In 1877 another important step was taken when the Coal Valley Church (now Montgomery) was organized in the very heart of the new coal fields in the Kanawha Valley. The other two new churches were the Bethany Church in the Huntington area and the Elk Church at Graham Mines in the Charleston section.

Thus 1880 finds Greenbrier Presbytery strengthening her position in her traditional territory - the Greenbrier Valley - and also reaching out to the Kanawha Valley, a work which resulted in the formation of Kanawha Presbytery in 1895. In 1880 Greenbrier reported thirty-six churches, twenty-four old organizations and twelve new ones. The membership had since 1871 passed the two thousand mark - 2,166. The churches reported received during the year on confession and 60 by letter. Eighteen churches had pastors, eleven had Stated Supplies, and seven were vacant. Twenty-seven of the churches reported additions. Of these twenty-seven two were far ahead of the rest: Charleston First Church with 35 and Oak Grove Church with 28. The large churches were Charleston First (260), Lewisburg (234), Mt. Pleasant (150), and Centerville (118).

102. Ibid., pp. 87-88.
The other thirty-two churches all had fewer than one hundred members.106

The number of Lexington Presbytery Churches in West Virginia increased from six to eight during the decade, and the membership nearly tripled, jumping from 158 to 408. The two new churches were the Central Church, Clarksburg, and the Holly Meadows Church, near Parsons in Tucker County. Although the membership was only 408, 73 had been added during the year by confession and 10 by letter. Six of the eight churches had Pastors and two were vacant. Three of the churches were considerably larger than any of the others, and these three received most of the new members. Beverly Church (110) received 19 new members during the year; Tygart's Valley (81) received 27; and Pendleton (80) received 25.106

Princeton was still the only West Virginia Church in Montgomery Presbytery. As usual it was reported vacant. The membership had increased from 11 to 22 during the period.107

Winchester Presbytery had established one new church during the decade, Berkeley Springs Church in Morgan County (1874). However, the Back Creek Church no longer appears in the record, so the number of churches is the same for both 1871 and 1880 - twenty-two. The membership had grown considerably: from 1353 to 1700. Only one church, Berkeley Springs, was without a Pastor or Supply. Seventeen of the twenty-two churches reported additions during the year. The total number added by confession was only 67, and the number added by letter 44. The Churches with one hundred or more members were: Charlestown (216), Moorefield (189), Romney (142), Martinsburg (134), Elk Branch (125), Gerrardstown (120), and Falling Waters (109).108

106. Minutes of the U. S. Church, Vol V, p. 311.
107. Ibid., pp. 312-313.
108. Ibid., p. 315.
108. Ibid., pp. 317-313.
The summary for 1880 is as follows:

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<th>Received by Let.</th>
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<td>22</td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>67</strong></td>
<td><strong>4,296</strong></td>
<td><strong>235</strong></td>
<td><strong>114</strong></td>
<td><strong>56</strong></td>
<td><strong>11</strong></td>
</tr>
</tbody>
</table>

The totals for the years 1830-1880 are:

<table>
<thead>
<tr>
<th></th>
<th>Churches</th>
<th>Members</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1830</td>
<td>19</td>
<td>1119</td>
<td>302,313</td>
</tr>
<tr>
<td>1842</td>
<td>36</td>
<td>2323</td>
<td></td>
</tr>
<tr>
<td>1850</td>
<td>38</td>
<td>2601</td>
<td>442,014 (1870)</td>
</tr>
<tr>
<td>1860</td>
<td>47</td>
<td>3,146</td>
<td></td>
</tr>
<tr>
<td>1871</td>
<td>53</td>
<td>3,073</td>
<td></td>
</tr>
<tr>
<td>1880</td>
<td>67</td>
<td>4,296</td>
<td>618,457</td>
</tr>
</tbody>
</table>

It is of interest to note that the percentage of growth from 1870-1880 for church and state is almost identical. The growth of the church from 1850-1880 failed to keep pace with the increase in population, but doubtless it would have made a proportionate increase had it not been for the disastrous war and reconstruction years 1860-1871, when the church membership actually decreased. It must also be remembered that while the "Southern Church" received no new congregations from "Northern" territory during the war, several of the churches which had been in "Southern" Presbyteries joined the U. S. A. or "Northern" Assembly.

Both the U. S. and the U. S. A. Churches have continued to grow since 1880. In 1940 the Minutes of the U. S. A. Church show three Presbyteries, Parkersburg, Grafton, and Wheeling, forming the Synod of West Virginia, U. S. A. with 14,406 members. The growth of the U. S. or "Southern" church has been even more rapid. Kanawha

109. Minutes of the U. S. A. Church, 1940, p. 853.
Presbytery was organized from the western part of Greenbrier in 1895. By 1900 Abingdon Presbytery had begun its work in McDowell County, and the Welch and Vivian Churches had been organized. Montgomery Presbytery continued its work in the Princeton - Bluefield area. Lexington Presbytery advanced in Tygart's Valley and on to the west until, in 1912, Tygart's Valley Presbytery was organized from that part of Lexington Presbytery lying in West Virginia, with the exception of Pendleton County, which remained with Lexington. Three churches from Winchester Presbytery also went into Tygart's Valley Presbytery. The three Presbyteries situated west of the mountains, Greenbrier, Kanawha, and Tygart's Valley, were taken from the Synod of Virginia and united to form the Synod of West Virginia, U. S., in 1914. At that time the U. S. Churches in West Virginia were constituent parts of seven Presbyteries: the three West Virginia Presbyteries of Greenbrier, Kanawha, and Tygart's Valley, and the four Virginia Presbyteries of Winchester, Lexington, Montgomery, and Abingdon (now in Appalachia Synod). This complicated arrangement was somewhat simplified in 1928. Work had been going forward in the south-western counties of the state under the sponsorship of Kanawha, Greenbrier, Montgomery, and Abingdon Presbyteries. It was decided to consolidate the various fields in this section into a new Presbytery - Bluestone. At the same time Tygart's Valley Presbytery was dissolved. Since 1928 the Synod of West Virginia U. S. has been composed of three Presbyteries: Greenbrier, Kanawha, and Bluestone. The Presbyteries of Winchester and Lexington in the Synod of Virginia still have West Virginia churches. The Synod of West Virginia, U. S. reported 21,468

111. Courtney, op. cit., pp. 55-56.
members in 1940. In addition there are about 4,500 West Virginia Presbyterians in Winchester Presbytery and about 550 in Lexington Presbytery. This makes a total of about 26,500 "Southern" Presbyterians and 14,500 "Northern" Presbyterians in West Virginia in 1940, a grand total of some 41,000. Whether these bodies will ever be united is a matter for speculation. At any rate it is beyond the scope of this paper, and all this is merely stated by way of conclusion. Of the 67 churches recorded in 1880, only nine do not appear in the minutes today. These have either been dissolved or appear in different form. Fifteen of the 67 have decreased in size since 1880, and forty-three have increased. New churches organized bring the total of "Southern" Churches in West Virginia to exactly 150, of which 105 are connected with West Virginia Synod and 45 with Virginia Synod. 113 There are 72 "Northern" organizations in the state, 114 making a grand total of 222 churches and 41,000 members for both bodies. Presbyterianism — both "Southern" and "Northern" has indeed grown since 1830.

113. Minutes of the U. S. Church, 1940, passim.
114. Minutes of the U. S. A. Church, 1940, p. 853.
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