

A History Of
Windy Cove
Presbyterian Church

Millboro Springs,
Virginia

1749-1976



Windy Cove Presbyterian Church 1976

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INCLUDING THE THREE FORMER HISTORIES, THE FIRST
TWO VERBATIM AND THE THIRD EDITED WITH PIC-
TURES ADDED.

Data for the last seventeen years was secured from every possible reliable
source and compiled and edited by the History Committee.

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of which this copy is number 450.

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DEDICATION

IN MEMORY OF AND TO THE HONOR OF ALL THE MEMBERS PAST AND PRESENT WHOSE CHRISTIAN SERVICE AND LOYALTY TO WINDY COVE PRESBYTERIAN CHURCH OF BATH COUNTY, VIRGINIA MADE THEIR LIVES LIVING SERMONS: WHOSE WORDS AND DEEDS WON MANY SOULS TO CHRIST, SENT SONS AND DAUGHTERS INTO FULL TIME CHRISTIAN SERVICE AND ESTABLISHED MANY CHAPELS AND CHURCHES IN BATH COUNTY: THIS WORK OF LOVE IS DEDICATED.

MANY OF THEIR NAMES MAY NOT BE FOUND HEREIN BUT ARE MOST SURELY TO BE FOUND IN THE LAMB'S BOOK OF LIFE. FOR THEM WE GIVE HEARTY THANKS TO ALMIGHTY GOD.

The History Committee

TRIBUTE TO REVEREND WILLIAM J. ROBINSON



There have been many individuals who have generously given of their time to make this publication possible. However, outstanding among these is the Reverend William J. Robinson who has spent a great deal of time collecting and organizing the historical data contained in this volume. Because of his tireless efforts and continuous encouragement, this excellent history of Windy Cove Church from its organization until the present time is now a reality instead of a dream.

Reverend Robinson was born in Richmond, Virginia, on October 7, 1910, and was educated in the public schools of Richmond and Henrico County, Virginia Polytechnic Institute and Cornell University. He began serving in the Methodist Ministry in the early 1950's, and he and his wife Emily have been residents of Millboro since 1973, where they have contributed a great deal to the community and Windy Cove Church.

With grateful appreciation for all of the time and effort he has spent in the creation of this book, we the officers and congregation of Windy Cove Church pay tribute to the Reverend William John Robinson.

SPONSORS

These beloved members and friends have made contributions toward the cost of publishing this history as Friends, or in memory of loved ones.

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Reverend and Mrs. William J. Robinson—In memory of their parents, Mr. and Mrs. Charles Hughes and Mr. and Mrs. George Robinson.

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Mrs. Kathleen L. Graham—Friend.

Mr. and Mrs. Kenneth C. Shaver—In memory of Mr. and Mrs. Charles Lowman, Sr.

Mr. and Mrs. Bobby E. Simmons—In memory of his father Robert L. Simmons.

Mrs. Nora S. McLauchlin—In memory of Loved Ones of Windy Cove who have passed on.

Lusina M. Ervine—In memory of my father Dwight L. Marshall.

PREFACE

1976 is America's Bicentennial and a year most appropriate for recalling and recording the history of Windy Cove — a church older than the nation itself. It was in 1749 and only sixteen years after immigrants began settling west of the Blue Ridge that the Reverend Alexander Craighead, an immigrant from Northern Ireland, organized Windy Cove Church.

Thirty-two ministers have answered the call to serve at Windy Cove. Some remained only briefly due to the hardships and perils which were prevalent during the pioneer days. Others served for lengthier periods, such as the Reverend Samuel Brown who ministered to Windy Cove and the community thirty years.

Reverend Brown referred to himself as a "Domestic Missionary" during those early years and because of the constant fear of Indians said that "self-preservation is the first law of nature." The early Windy Cove ministers served outpost churches in Williamsville, Doe Hill, McDowell, Franklin, Crabbottom, Jackson's River, Back Creek, Millboro, Green Valley, Mill Creek, Indian Hill and Woodland.

The first church building was located two miles from the current site on "Betsy Bell" Hill. The second church, constructed in 1766, was located near the present church site and northwest of the natural cave for which the church was named. When the building became too small, the third log building was constructed in part on the present church site. The original part of the present church was constructed in 1838 from bricks made on the site. Structural additions were made in 1917, 1948 and 1958.

As you leaf through 227 years of history may you find pleasure in recalling events and recognizing faces and places, as well as pride in the untiring effort and dedication of those called to serve as ministers. May you glimpse into the past sensing the sacrifice of time, talent and monetary support with which the members planned for the construction of the physical church and their enthusiastic participation in Christian service and fellowship through the church.

Remembering the words, "it is more blessed to give than to receive," may we look to the church as a channel for giving and be instruments in its future history of Christian growth.

Betty Jo Armstrong
Clerk of the Session

P. O. Box 254
Millboro, Virginia 24460

FOREWORD

Windy Cove Presbyterian Church was founded in 1749 by our Lord's Apostle Alexander Craighead who was assisted by faithful disciples. Through a long succession of faithful disciples who knew the hand of God upon them and depended upon His leading, Windy Cove Presbyterian Church has been and continues to be the formidable Church our forebears established over 200 years ago.

Since there have been three published histories of Windy Cove Church (1749-1929, 1929-1949, 1949-1959), the Session feels these should be combined and updated. Session's committee sought the services of a retired minister, The Reverend William J. Robinson, to accomplish the task and then these persons became his able assistants as the History Committee — Mrs. Bonnie Jenkins, Chairperson of Session's committee; Mrs. Becky Jenkins and Mrs. Betty Jo Armstrong were the typists; Mrs. Joyce Hively faithfully edited all that has been written; and Mrs. Linda Hall has willingly proofread the final manuscript before its printing.

Mr. Tom Miles has used his time, talent and equipment to provide recent photos of the Women of the Church, Board of Trustees, Session, Sunday School classes and other people and items of interest.

The Session and its committee are truly thankful for all the members of the church who have provided written articles, stories and photographs. All such contributions help in the recording of the history and formidable tradition of Windy Cove Church. It is a history and tradition we can proudly build upon, but it is more than that. It identifies us with the faithful servants of our Lord who founded Windy Cove. Indeed, when this history is properly fitted into the history of the ages, we will find our identity with the original founder of the Church, Jesus Christ, and His Apostles.

This present work is dedicated to the members of Windy Cove Church who now present it to future members to build upon. May the Lord bless them as He has blessed us.

Sincerely,
L. Gene Sharp, Pastor

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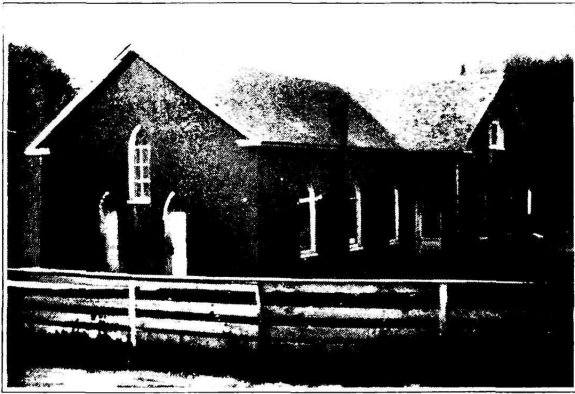
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Part I

A History of
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Millboro Springs, Virginia
1749-1929



Including an Historic Sermon preached by Dr. Samuel
Brown, February 28, 1875

Additional reliable data secured from every possible source
and compiled by Rev. A. J. Ponton, the present pastor

Published by the Congregation
Price 25c per copy

FOREWORD

TO THE readers of this little book, the writer desires to say, that the work of getting together true data has been much larger and laborious than would appear. The writer acknowledges with thanks the co-operation of a number of expastors, and relatives of former pastors, now deceased. To his friend and old teacher, Rev. T. C. Johnson, D. D., for valuable help. To Rev. Wm. S. Campbell, D. D., editor of *The Presbyterian of the South*, and Rev. Rev. Wm. E. Hudson, D. D., Superintendent of Home Missions, Lexington Presbytery, for the loan of cuts. To Miss Peggy Coff, of Staunton, a loyal member of the church, for securing a number of photos of former pastors. To Miss Margaret Bratton, of Philadelphia, for photo and valuable information of her grandfather, Dr. Samuel Brown. To my old friend and co-Presbyter for twenty-three years, Dr. T. S. Wilson, for a valuable photo. To Mr. William Dickinson for a copy of *The Annals of Bath County*, and to every one who has helped.

The writer does not claim to be the author of anything to be found on these pages. His work has been to find and get together all the salient truths connected with this historic old church. Where fire and changes have wrought havoc over a period of 180 years it is a difficult task. I know there are omissions and defects, but here is a veritable mine of valuable historic facts, and the writer sends this little volume forth, with the hope and prayer, that the present generation may be helped and inspired by the example and deeds of their forefathers. We have nothing to be ashamed of except our own lack of interest. We have everything to be grateful for. To the God of our noble fathers, who worked, suffered, and loved with unselfish spirit, be all the honor and glory.

Faithfully,

A. J. PONTON.

A MEMORIAL SERMON

PSALM XC:X

"The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength, labor and sorrow; for it is soon cut off and we fly away."

It is a difficult thing for us to realize the flight of time. In its onward course, it passes by on wings so swift, that we cannot count its rapid motions.

"The present moments just appear,
Then fly away in haste;
That we can never say they're here,
But only say they're past."

But it is not so with God. The past, present, and future, are, with Him, "one eternal now." "A thousand years in His sight are but as yesterday when it is passed, and as a watch in the night." It is at all times wise and profitable for us to review the past; to consider well the present, and seek the best provision for the future. In the past we can trace the good providence of God, and see how He has led us and provided for all our wants; how He has been with us in both joy and sorrow, literally fulfilling His promise, "I will never leave thee, nor forsake thee." And at the same time, so far as our personal experience goes, we see much to humble us, on account of time and opportunities not wisely improved, and many errors of life into which we have fallen, on account of which we should repent in dust and ashes. If we learn these profitable lessons from the past, we are the better prepared to improve the present. Are we walking in that way which leads to the highest happiness? Does every day of life find us in the faithful discharge of our duties to God and man? And when our thoughts penetrate into the future, are we sustained by a blessed hope, which, as an anchor of the soul, sure and steadfast, enters into that within the veil? When we reflect that this world is not our home, can we say, I have a building of God, an house not made with hands, eternal, in the heavens?

The words of the text bring forcibly to mind the solemn truth that we are soon to pass away from earthly things. We will soon reach the boundary of time ordinarily allotted to man, *seventy*

years, or if it be lengthened out to eighty years, our strength will soon be "cut off and we fly away."

God, having mercifully, and unexpectedly to me, spared my life to the age of three score years and ten, which I have just reached, I feel it my duty, from my past long relation to you, to lay before this church and congregation, an outline of its past history. This I shall try to do in connection with such facts and reflections as are suggested by the subject, with the hope that such a review will be both interesting, instructive, and useful to the present congregation.

Windy Cove Church, taking its name from the remarkable natural cave in its vicinity, was organized in the year 1749, that is, about 127 years ago. About the year 1733, immigrants began to enter the Valley of Virginia, and settle west of the Blue Ridge mountain. These first settlers were generally from the North of Ireland, and Germany. Presbyterian congregations were formed about this time, in Augusta and Rockbridge counties. Bath county, in which this church is located, was then a part of Augusta county. Many of their ancestors had gone from Scotland and settled in Ireland. Hence they took the double name of Scotch-Irish, which name their descendants bear to this day; characterizing them as a people firm and resolute in their purposes, and tenacious of their rights. They at first made a short stay in Pennsylvania, and hearing favorable reports of the Valley of Virginia, as a desirable home, they soon began to move into it, as "the land of promise."

As far as I have been able to trace its history, Windy Cove is nearly as old as any other church in this part of the State. Augusta Church, North Mountain (now Hebron), New Providence, and Timber Ridge are older by four or five years. Families which formed the greater part of the settlements generally came in companies. There was a pressing necessity for this; that they might form religious societies and protect each other in time of danger. Many instances are known of those who were able to procure lands, giving for a mere pittance, or bestowing as a gift, a comfortable home to others for the sake of securing good and near neighbors. Their greed for broad fields and wide possessions had not taken such hold of the inhabitants as it has at this day. It is also known that Governor Gooch and the authorities in East Virginia, were exceedingly anxious to have these hardy and brave pioneers to settle west of the Blue Ridge mountain,

that they might be a wall of protection between them and the Indians.

About this time a number of enterprising and hardy families, seeking a home in the wilderness, came and settled in this neighborhood on this river, and changed its beautiful Indian name of Wallawhatoola into that of Cowpasture river. They were soon afterwards joined by other families. They were the descendants of those who had suffered so much in the Old Country under Claverhouse, the bloodhound of persecution in Scotland. Their fathers and mothers had been shut up for eight months in the siege of Derry. It is stated in the history of that day of blood, that about twenty-seven thousand persons were shut up in the walls of that town, of whom about one thousand perished in the siege, when James the II was endeavoring to bring them into subjection, and establish over them in all the realm, the Roman Catholic religion. They came to this broad land in the hope of enjoying that civil and religious liberty which neither they nor their fathers could enjoy at home.

I advert to these facts for the purpose of fixing in your minds the worth and character of the men who laid the foundation of this church. They were men who desired and sought above all earthly things, that freedom of religious worship which they finally gained and have handed down to us as their most precious legacy.

This church was organized in the year I have stated by the Rev. Alexander Craighead, himself an immigrant from the North of Ireland. He came first to Pennsylvania, and was ordained by the old Presbytery of Donegal, in 1736. No doubt he came with, or shortly after, the first families who settled here, with whom he was probably acquainted. His home was on the river, on a part of the land now owned by Mr. Chas. A. Sitlington.

This country was then an unbroken wilderness and often traversed by bands of hostile savages, who watched with a jealous eye, the encroachment of the white man on what they considered their domain.

To have a house of worship and enjoy the ordinances of their religion, was esteemed by these early pioneers as a matter of the first importance. Therefore, while they addressed themselves to the improvement of their lands, at the same time they erected a house for the worship of God. This first house of worship was located about a mile down the river from our present church, sit-

uated on the southern side of the hill, which they named "Betsy Bell." The building was a small one, of unhewn timber, and was warmed by a large fireplace in one end, and seated with punch-eons. They had not the facilities we have of erecting houses. The day of stores and nails and paint had not arrived. But we may imagine something of the feelings of that little flock, sitting there in their rude house, with the dark forest all around them, dressed in their plain domestic garb, thousands of miles from their native home. There they sung the "Songs of Zion in a strange land," there they prayed and worshipped the God of their fathers, in the forms and doctrines of their beloved Protestant church; with a minister too of their own choice to break to them the bread of life, and expound to them the word of God. In that house they worshiped God for about six years. Some traces of that rude building are still to be seen, where the primitive forest still surrounds it. Their pastor, Mr. Craighead, who shared with them the hardships and dangers of the times, tradition says, was a man of ardent piety, sound in the faith, and an instructive and diligent minister of the gospel. He was an ardent friend of civil and religious freedom. After remaining with this church about six years, he removed to the South. There were two causes which, no doubt, led to his removal.

After Braddock's defeat by the Indians, which took place on the 9th of July, 1755, the whole of the Virginia frontier was thrown open to savage invasion, and their marauding bands were frequently passing over the country. Consequently, terror reigned in every household. About this time some persons were killed, and others taken prisoners in this vicinity. A man was shot near the Blowing Cave, and his body fell into the river. Others were killed and some taken prisoners on the place now owned by Mr. Venable. These depredations were said to be by the party of Indians returning from the massacre of Kerr's Creek. Another party of Indians surprised and took a small fort at Green Valley, killing some and capturing others. The dead were buried a short distance west of where the Green Valley house now stands, and the present turnpike road passed directly over their graves. Dangers like these were one cause of the pastor's removal. But there was still another cause which, no doubt, had much weight in determining his course.

The Episcopal Church of England was the established church of Virginia. Church and State were united, and the people were

by law compelled to support a church whose services many of them disapproved and would not attend. A Presbyterian minister or any dissenter dare not even perform the marriage ceremony for any of his people. All such parties from this section of country had to ride thirty or forty miles, to Staunton, to be married by an Episcopal minister. When I first came to this country I conversed with several aged persons, who, when young, had been on such marriage trips. This state of things was very annoying to the Scotch-Irish blood of Mr. Craighead and his people. And in fact, this continued to be the case until 1785, when the bill establishing religious freedom was passed by the Virginia Legislature.

These two causes combined—danger from the Indians, and the restriction of rights from the established church, induced Mr. Craighead and several of the families settled here, to take their departure and seek another home where they would be unmolested. And that home they found in the western part of North Carolina. There he settled, and for years was the only Presbyterian minister between the Yadkin and Catawba rivers. There he spent the remaining years of his life in the appropriate work of a gospel minister, and was blessed in building up churches which remain to this day, and died in the year 1766. His grave, I am told, may be seen marked by two trees, the one at the head and the other at the foot. That voice which proclaimed the gospel here more than 120 years ago, has been long silent in death, but its echo here has been kept up by a succession of ministers ever since.

There is one item more which I would not omit in this history. Those early immigrant families brought with them from the Old Country a number of standard religious books. One of these books I have seen in the hands of the family of Mr. John Sitlington, of Highland county—*Watson's Institutes based on the Westminster Catechism*. I was told that several copies of it were brought over with these families. A book filled with sound practical theology. There has been an edition of it published since, in this country.

On the departure of Mr. Craighead and the families who went with him, the settlement here was greatly weakened; but after a time others came in to take their places. The little church was supplied for some time by ministers occasionally visiting them. But owing to the distracted state of the country, these services were very irregular.

For a short time they were supplied by a Rev. Mr. Wilson, whose history I have not been able to trace satisfactorily. Then came the Rev. Samuel Shannon, who was ordained and settled as the pastor of Windy Cove and the Blue Spring, the latter being a small church near to the village of Williamsville. He remained about three years and removed to Kentucky. He is said to have been a very solemn and impressive minister. His home was on the Cawpasture river, some seven or eight miles above this church. It was during the ministry of Mr. Shannon here, that my ancestors of the Moore family were destroyed in Tazewell county, Virginia, and my mother carried into captivity. (See Captives of Abbs' Valley). Mr. Shannon died in Indiana, in 1822.

As near as I can determine, this congregation built their second house of worship about the year 1766. This building stood about one hundred yards northwest of our graveyard, on a small knoll of ground at the east end of the Cave hill. This building was larger than the first, and was also built of logs and finished in a cheap way. I was told that when about to erect it, the congregation divided itself into four parts, north, east, south, and west, according to their places of residence, each party taking a side or end. The materials were all laid on the ground and on a set day, all met and put up the building. "Where there is a will, there is a way." Let churches be united, and even if they are weak, all things will go smoothly and prosperously.

The second building lasted for some years, but as the settlement increased in numbers, it became too small, and gave place to the third building, which was of hewn logs with a Session house attached, and occupied in part the site of your present church.

I have now to relate what will be new and strange to the younger part of this audience. I have it on reliable tradition, that for a number of years, in the two first houses of worship, the congregation met for worship with their arms in hand, and placing some one to stand as sentinel, they took their seats in the house of God. They knew not at what moment the stealthy savage would be upon them.

What a contrast with the present day, you can see in imagination these sturdy men from a foreign land, bringing their religion with them across the ocean, and on yonder little rising plot of ground they met together for social worship, when to human appearance they seemed to take their lives in their hand. Necessity

was laid upon them. Self-preservation is the first law of nature. On the Sabbath or on any other day, man must use the means to preserve his life and the life of others. It actually reminds one of the times of Nehemiah, when they were building the walls of Jerusalem, the men wrought at the work with one hand, and in the other hand held a weapon. Neh. 4:17. How different with us who can worship God under our own vine and fig tree, with none to make us afraid.

In 1789, the Rev. John Montgomery became the pastor of this church in connection with Rocky Spring, and continued to serve the church for sixteen years.

He was a faithful servant of the Lord, a popular preacher, a fine scholar, of tall and slender body. His field of labor was a wide one, but with great punctuality he fulfilled his appointments. In the latter part of his life, his ministry was interrupted by bodily infirmities. At a good old age he died at Rocky Spring and is buried in the graveyard of that church which he so long and faithfully served.

In 1804, this congregation was served by the Rev. Wm. McPheeters, as stated supply for six months. He afterwards removed to Raleigh, North Carolina, where he settled as pastor and teacher of a classical school. Here he continued his labors for many years, and closed a long and useful life in 1842. He was the father of the late Samuel B. McPheeters, of St. Louis, Missouri, who was so shamefully persecuted by the military authorities of the North during our late war.

The next minister of Windy Cove was the Rev. Joseph Reid. He resided on the land now owned by Mr. Jas. L. Bratton, and preached half of his time at Lebanon Church. In addition to his pastoral duties, he taught a school. Was a minister greatly beloved by his people. A man of devoted piety, but of feeble constitution. After some years he removed to the South and died of consumption. Mr. Reid was succeeded by the Rev. John D. Ewing, who, as pastor, served this church and Lebanon for ten years. This venerable servant of Christ is still living, trembling now on the verge of the grave, at the age of nearly four score and ten years. Having removed to Falling Spring Church, in Rock-bridge county, where he labored for forty years. And now, borne down by the infirmities of age, he is patiently waiting till his change comes.

The next pastor of your church was Thomas Caldwell, a fine scholar and sound divine. For a few years he was pastor of this church and Lebanon, and then removed to Kentucky, and in a short time was cut off by fever.

The Rev. James Kerr was then engaged for one year as stated supply. A man highly gifted in prayer and of unquestioned piety. But being of weakly constitution, his ministry soon ended, and God called him home. He is buried in the graveyard at Lexington, Va.

In 1832, this church had, for a short time, the ministerial services of the Rev. Dion C. Pharr. This minister, of lovely, meek and Christian spirit, is, no doubt, still remembered by the older members of this congregation. In God's inscrutable Providence, he was called to pass through the deepest waters of affliction, and died brokenhearted. He sleeps in the graveyard of Covington, Virginia, where he long preached the gospel. In the grave, "the wicked cease from troubling and the weary are at rest."

You see, from this sketch, that for a long series of years, the appointed means of grace have been kept up in this church. In early times, the dangers of the day, and the unsettled state of the country, caused frequent changes to be made. The congregation was weak at best, and often more enfeebled by deaths and removals; but in all their past history, they have never been willing to be left without a preached gospel. The religion of your forefathers was with them a divine principle, implanted in the heart, overruling and guiding all the actions of life.

I know that old people are apt to think and say that former times were better than the present. And as distance gives enchantment to objects, so the lapse of time may cover from our view many defects of a former age; yet one thing is certain, our forefathers here, were men of firm purpose, of self-denial, and of a courage to contend with difficulties and hardships, which trait of character we ought to admire and never forget. I wish the present generation to remember these things. We often say, "the times are hard." No doubt this is true, when compared with other and better times. But with the prudence, care, industry, economy, and piety of our forefathers here, by the blessing of God, we can make the times a great deal better. True, great changes have taken place in our country, affecting greatly our former condition. Backs had to bend under burdens and arms grow weary with labors to which they were unaccustomed. But who is it, that by

the blessing of God, cannot live here and enjoy plenty, if only the proper means are used? Look back and contrast our condition with that of the first settlers of this country. The forests have been felled, and the bosom of mother earth yields, in abundance, bread to the eater. The way for the commerce and the trade of the world have been opened up. The war-whoop of the savage is no longer heard. And to crown all, we have the pure gospel and its ordinances administered at our doors. Surely, our thanks, and hearty thanks, are, under God, due to that self-denying and virtuous race of fathers and mothers, who have long since passed away, and left to us this rich inheritance of a land of plenty, with civil and religious liberty.—You will pardon this short digression from the line of history we are trying to trace.

I have now given a brief sketch of the organization of this church, of its history, and of those who served it in the ministry, down to the year 1832. In the fall of that year I was licensed to preach the gospel by Lexington Presbytery and came to visit this congregation, then vacant, with a view to settle with you, as your pastor, if you and I were mutually satisfied. After preaching one year as a licentiate, this church presented a call to Presbytery, and I was ordained and installed your pastor, the Rev. Messrs. James Morrison and John A. Van Lear officiated in the services. Where are those brethren now? We must go to the grave for the answer. And where are nearly all those heads of families who gave me the right hand of fellowship? Returned to dust. When I look back over the forty-four years which have elapsed since that day, in some respects, it looks like a dream. But oh! it is no dream, no empty vision of the night. It is all solemn reality, the results of which I must expect soon to meet at the bar of God.

It is a delicate thing for a minister to speak of times and things in which he has been an actor. But if we properly remember two truths, 1st: That for all good done in the world, the praise is due to the Grace of God and not to the agent, and 2nd: That in all we do we are very defective, these will save from all imputations of self-glory. "He that glories let him glory in the Lord."

On my first coming to this church, I found them a good deal discouraged. Several ministers who had lately been with them, had staid but a short time, and then sought other fields of labor. On conversing with them about a settlement, they stated this as a difficulty. In reply, I stated that if they gave me a call and I saw

my way clear to accept, it would be with a desire on my part to live and die with them. The call was made, and by the grace of God, it was my pleasant duty to preach the gospel here for thirty years. I can say to the most who hear me today, that I preached to your fathers and mothers. My first sermon was preached in the session-room of the old, or third church, on the text, Psalms 48:14. "For this God is our God and He will be our guide even unto death." And for the first winter we continued our services in the small session-room, as the most suitable place, the attendance being generally small. In the spring we moved into the church, as more room was required when the congregation grew larger. And in that old log building, we worshiped for about eight years.

The Session was composed of two Elders, James Hughart and Andrew McCausland, both aged and infirm, and McCausland too feeble to attend church. So that Mr. Hughart and I had to go to his house to hold a constitutional meeting of the Session. In the fall of 1833, Samuel Crawford and Andrew Bratton were elected and ordained Ruling Elders, and in 1837, John N. Dickenson, Adam McDanald, and Lewis Bratton, were added to the eldership. In 1847, James Campbell and William McCurdy were ordained Elders, and in 1859, James Lyle and George W. McDanald were ordained to the same office.

I have not been able to obtain the names of the first Elders, elected when the church was organized, in 1749. Most likely all, or most of them, moved away with Mr. Craighead. John and Andrew Sitlington and Mr. Surber were Elders for many years. Mr. Nathan Crawford and John McClung, also Elders, died only a few years previous to my becoming the pastor. Nine of the fourteen Elders whose names I have mentioned were ordained during my ministry here. With most of them I was intimately associated for many years of service, and I take great pleasure in recording my testimony to their worth as Christian men and office bearers in the church which they served, men with whom any pastor might be glad to be associated in the duties of his office.

For the first three years of my ministry, I was, for half my time, a Domestic Missionary, preaching at Williamsville, McDowell, and Doe Hill, and frequently at Franklin and Crab Bottom. I preached in the vicinity of Monterey long before any town was thought of there. Always being on these missionary trips two weeks from home, and then returning to this church, I

preached two Sabbaths in succession. When, in after years, this church was connected with the Warm Springs, I preached on Jackson's river and Back Creek. I have lived long enough to have the great pleasure of seeing these places regularly supplied by settled ministers.

In the year 1838, the sixth year of my ministry, this church determined by a unanimous vote to erect a new church building. I well remember the day when we met to consider the question. Though the expense was considerable for a community sparsely settled, amongst the mountains, yet it was met by a unanimous determination, and the vote was backed by a liberal subscription. This comfortable house in which you worship, is the result of that meeting. Let me again repeat the old adage, "where there is a will, there is a way." And I take pleasure in recording the fact, that Mr. Samuel Crawford, one of the Elders, gave, gratuitously to the congregation, his whole time in aiding and superintending the work of erecting the church. An act, both honorable to himself, and benevolent to the congregation.

It is not given to any man, in this life, to see more than a small part of the results of his labors and actions. This will be fully seen in the light of eternity. Ministers sometimes become discouraged because they do not see immediate good effects. This is wrong; seed may lie buried a long time before it vegetates. Seeds of truth sown by parents and ministers and good people, may spring up and grow, after the sowers have been long sleeping in the dust. We are instructed to "sow beside all waters." We know not which will prosper. "The increase is of God."

During my ministry here, we did not often have large accessions to the church at any one time. The largest that I remember was in 1833. We received that year twenty-seven on profession of their faith. But generally, at our communions, we had some additions, so that the gathering to the strength of the church was a gradual one. There are causes which have prevented, and will long continue to prevent our mountain churches from lengthening their rolls. The country, filled up as it is with mountains, will not admit of a dense population, and many families and individuals will move away to seek for homes in the West. If these churches can hold their own, so as to sustain themselves, they will do well. And there is consolation in the fact, that that good seed sown here, may bring forth its fruit on the prairies of the West.

I have, with the Elders of the church here and at other places, admitted a large number to membership in the church. The exact number, I cannot now tell. Very many of these have gone from earth, and are, I trust, now happy in the heavenly world. During my ministerial life, as nearly as I can ascertain, I have preached about six thousand times. I have administered, or aided in administering, the Lord's Supper about two hundred times, and have administered the ordinance of Baptism about five hundred times, and have married between five and six hundred couples. Whilst I see much need for both minister and people to be humbled and mourn over deficiency in every duty, yet I trust good has been accomplished, both in the increase of personal piety and in the external vineyard of the Lord. Our contributions for the benevolent schemes of the church were regularly made. Do you suppose any of those now in heaven, repent that they did something to save the souls of their fellow men?

There is one testimony which I feel bound to record to the honor and justice of this congregation. For the thirty years that I was their pastor, they promptly, to a day, met their pecuniary obligations to me. And in all our reports to Presbytery, we went up with clean papers. One thing more, I trust I may say without impropriety, that however defective my labors were, they were performed with a cheerful spirit; with contentment as to my field of labor, and with a strong attachment to the people of my charge.

For twenty of the thirty years before mentioned, I was pastor of Lebanon, in connection with this church. My field of labor then extended from the eastern base of the Warm Spring mountain in Bath county, to Buffalo Gap, in Augusta county, a distance of about thirty miles. In the closing month of the thirty years, I resigned my pastoral relation to this church. All that I need state here, as to the cause of this change, is, that it was brought about by an incurable bodily infirmity, which disabled me for undergoing the fatigue of so extensive a field.

To complete the history of this church, as to its officers, I may state, that since my resignation, which took place in 1862, you were supplied one year by the ministry of the Rev. Enoch Thomas. You then called the Rev. Wm. W. Houston, who preached to you for two or three years, and was succeeded by the Rev. R. P. Kennedy, who also served only for a year or two. You then called and settled your present pastor, the Rev. George

L. Brown. Long may he be spared with you, and his ministry be made a rich blessing to you. The more recent additions to the eldership, are James L. Bratton, ordained in 1868, with Charles Hughart and George Beaty, ordained in 1874. The Session now consists of the pastor and five Ruling Elders, and the church has recently elected four of its members to the office of Deacon.

And now, brethren, there is one side more of the review I have to make today. All the ministers who preceded me in this church, with one exception, have gone the way of all the earth. Craighead, Wilson, Shannon, Montgomery, McPheeters, Reid, Caldwell, Kerr, and Pharr. Only Ewing is left, and he trembling with age on the banks of Jordan, waiting to hear the summons calling him to pass over. And of all the members who composed the large Presbytery of Lexington, when I was ordained, only three are now living. "The fathers, where are they, and the prophets, do they live forever?" Eight of the Elders who were associated with me, in the service of this church, are gone—McCausland, Hughart, Crawford, Andrew and Lewis Bratton, Adam McDonald, Campbell, and Dickenson. Only three members of the church are now living, who were members at my installation. Some of the old family names have become extinct—Sloan, Crawford, and Kelso, names so long honored on our roll, are heard no longer amongst us. And now at seventy years of age, I feel that I have more acquaintances among the dead than the living. I have preached funeral sermons in nearly all the houses of this congregation, and in some of them several times over. How often have I stood in sympathy with mourning groups around the open grave, gathered to lay the bodies of dear friends in the house appointed for all the living. How often have I witnessed all the tender relations of life sundered by the hand of death.

Having passed through all these touching scenes for so many years, it is no marvel, if I should have strong attachments to the memory of the dead, and the best wishes for the welfare of the living. And when I am called to die, may your hands bury me, and let me sleep with those to whom it has been my lot to minister.

Now brethren, I have given you, as far as I have been able to gather, both from documents and reliable tradition, something of the history of Windy Cove Church, from its organization in the early settlement of our country, 127 years ago. Giving an outline of the causes which induced our forefathers to leave the land of

their birth, and seek a new home in what was then a wild wilderness. We have seen that amidst all their toils and dangers and disadvantages of a new settlement, while yet but a feeble flock, they held, dear as life, to that Protestant religion, which they had been taught in their father-land, and for which their ancestors in the old country had bled and died under the most fiery persecution. Here, in this mountain valley, they built a house for God, and maintained the ordinances of the Christian religion, according to the standard of the Bible, as set forth in the "Westminster Confession of Faith." And we have seen that through a long lapse of years, from one generation to another, that first organization has been kept up, and the same Bible doctrines and practices have been preached and believed, down to the present day. A succession of Ministers, Elders, and members have been raised up, to worship God and fill the courts of His house here. And this may be largely, in answer to the prayers of those who laid the foundation of this church.

Allow me a few closing reflections :

1st. There are weighty reasons why you should respect, love, and sustain your church here. Do not meet this with the objection sometimes made, that all things do not go exactly as you would desire. I suppose this is the case with every church on earth. Imperfection, to some extent, attaches to every thing with which man has to do. I trust the church here has accomplished much good in its past history. Could we this day draw aside the veil which separates between us and the unseen world, and look upon those who once worshiped here, and have passed to the joys of the heavenly state, we would doubtless see many redeemed souls who were here "born again," and who grew up, and ripened for heaven under the means of grace they enjoyed here. Their faith was strengthened by the public teachings of God's word; their hopes were brightened by being directed to his precious promises, and their Christian graces were strengthened, and comfort and consolation given in all the afflictions and sorrows of life. And all these rich blessings will be yours too, if you but rightly appreciate and improve the privileges you enjoy. I do not think the worth of a pure gospel, when it is faithfully preached, can be over-estimated by any community. What would this world be without the word of God and the Christian religion? The hopeless darkness of the heathen world will answer the question. Study then, the peace, purity, unity, and prosperity of your church.

2nd. Your ancestors have passed away, and have left to you the legacy of a Christian church. You have seen how, when feeble in members and surrounded with difficulties and dangers, they laid its foundations, no doubt in prayers and tears. They came here, seeking a safe asylum from persecution. They were ardent lovers of civil and religious liberty. The ancestors of some of you were shut up within the walls of Derry in that memorable siege, and their protestant blood is now coursing in your veins. You cannot be unfaithful to your church and your God, without dishonoring that cloud of witnesses whose names and labors are identified with the past history of this church.

3rd, and last. We are passing away. "The days of our years are three score years and ten, and if by reason of strength they be four score years, yet is their strength, labor and sorrow, for it is soon cut off and we fly away." When I look back over that part of the history of this church in which I have had an humble part, what changes I see. Those venerable forms which were once here are gone. A few of the older people are yet with us. But like myself, they are living on borrowed time. All our days beyond three score and ten years, are borrowed time. Strength and activity are gone, and if those days are lengthened out to three score years and ten, yet is their strength, labor and sorrow, for it is soon cut off and we fly away. Oh, my friends, when time with his scythe shall mow us down, to what unseen and distant world shall we fly? Shall we be born aloft on angel's wings, to mingle again with friends who have gone before? When, perhaps after a hundred years more, some minister shall take up the ministry of this church, where we now leave it, where will you and I be? Some of us in the course of nature will not be here much longer. Oh, if you lose your immortal soul. For one, I feel that my work on earth is about done. And as I grow older, I feel an increasing desire to mingle with dear friends who are now in heaven. I want to see their well remembered faces. Let me hope and pray that we may meet there to part no more. I trust that Windy Cove Church will stand in faith and truth till that day when Christ shall come the second time, and that there will then be here, a band of true worshipers, who "shall be changed in a moment, in the twinkling of an eye," and shall hear the plaudit, "well done, good and faithful servants, enter ye into the joys of your Lord."

I pray you, on your own behalf, and by the memory of the

dead, and for the best welfare of the living and of those who shall live here when we are in the grave, be faithful to your church, be faithful to your God.

“If e’er my heart forget,
Her welfare or her wo,
Let every joy this heart forsake,
And every grief o’erflow.
For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given
Till toils and cares shall end.”

NOTE:—The preceding pages of this book are an exact reprint of a Historic Sermon preached by Rev. Samuel Brown, on the 28th day of February, 1875. The data is all authentic and trustworthy, and was gotten together by Dr. Brown with painstaking care. It is the only true and unbroken history of this old historic church on record anywhere.

The people of Bath county, and the present membership of Windy Cove Church, especially, are under great obligation to Rev. Samuel Brown for his history of the church, up to and some years after his resignation as pastor in the year 1862, as practically all of the valuable records of the church were destroyed by fire some years ago, an irreparable loss.

Quoting from Dr. Brown, the church was supplied one year after his resignation by Rev. Enoch Thomas. He was succeeded by Rev. Wm. W. Houston, who was pastor for two or three years. He in turn was succeeded by Rev. R. P. Kennedy, who served two years.

The church then called Rev. G. L. Brown, who served for eight years. Then in succession came Rev. A. R. Cocke, D. D.; Rev. R. F. Campbell, D. D.; Rev. O. B. Wilson; Rev. W. H. Grove; Rev. L. R. Watson; Rev. J. A. Thomas; Rev. C. H. Phipps. Then Rev. A. J. Ponton supplied for five months, but on account of a complete breakdown had to move. The next pastor was Rev. J. F. Coleman, and he was followed by Rev. N. R. Claytor. After Mr. Claytor's resignation, the church remained vacant for about two years, being supplied by various preachers, and members of Laymen Clubs. Rev. A. J. Ponton, the present pastor, was installed August 28, 1927, by a Commission of Lexington Presbytery, consisting of Rev. C. M. Chumbley, Rev. W. T. Walker, and Ruling Elders A. F. Johnson, of the Millboro Presbyterian Church, and W. H. McClung, of Windy Cove Church.

NOTE:—A brief history of all these pastors may be found elsewhere in this book, so far as their personal history is obtainable.

--A. J. PONTON.

WINDY COVE

In the *Annals of Bath County*, Page 28, there is a record of 1080 acres of land obtained by Patent by Adam Dickinson in 1750. In 1754 he sold to Alexander Craighead 311 acres for 150 Pounds. In 1765, Mr. Craighead sold the same land to Andrew Sitlington for 200 Pounds. Adam Dickinson was the leading pioneer on the lower Cow-Pasture. In 1733 he was living at Hanover, N. J. In 1742 he was living in Lancaster County, Penn., but moved the same year to Prince George County, Md. He must have come to the Cowpasture by 1744. His grist mill was evidently the first in this region, and the church built on his land was undoubtedly the first house of worship among the southern Alleghanians. It is a remarkable fact that direct descendants of this Pioneer not only still live in the community, but a part of the original land is still owned by the family. The hotel at Millboro Springs was opened by John U. Dickinson a few years before the war of 1861, and enjoyed a good patronage. Wallawhatoola Spring, a mile down the river, and Nimrod Hall three miles further down the river, have all been intimately connected with the history of Windy Cove Church.

The pioneers of this county were Presbyterians. Their first minister was Rev. John Craig, who preached, certainly, as early as 1749. Many say two or three years earlier; but the date 1749 is certain. Mr. Craig was followed by Rev. Alexander Craighead, who came to Augusta in 1752 and two years later purchased a part of Adam Dickinson's homestead. At this time the Church of England was also the established church in Virginia. No one except a minister of that communion might marry a couple, and there was no resident clergyman in Augusta until 1760.

The Indian war broke out shortly after Craigheads arrival. He thought it too great a hardship for the frontier people to bear the brunt of this bitter conflict, and at the same time be subject to religious disabilities. In 1755 he went to North Carolina, where the laws were more liberal. In that Colony he was the only Presbyterian minister between the Yadkin and Catawba Rivers. Mr. Craighead was followed by so many of his congregation on the Cowpasture that for a while it was almost broken up. One effect of the Indian wars was to loosen the application of the laws against dissenters, and one result of American independence was full religious liberty in Virginia. It may be open to question

whether Craighead chose the better course in quitting his field and not helping in the fight for toleration. But in North Carolina, where he died in 1768, he did good service in preparing his flock for the inevitable conflict with England. It was his adopted county—Mecklenberg—that was a year ahead of the Continental Congress in declaring for the independence of America.

Windy Cove is the mother church of all Presbyterian organizations in Greater Bath. The original church building, a little round log structure with a large fireplace, stood on Mr. Craigheads farm. According to the memorial slab that marks the spot, it was erected in 1760. This is an error. At that date the Indian war had not ceased, there was no resident minister, and the congregation was nearly broken up because of the exodus to North Carolina. The real date is probably as early as 1747. The known date is 1749. The church was burned by the Indians between 1753 and 1763. About 1756 Laverty and Milroy employed William Gillespie to reroof the church for \$10.00, but they brought suit on the grounds that his work did not sufficiently turn the rain and snow.

A second and smaller church was built about 1766, near the present site of the present Windy Cove. This was succeeded by a church and Session house of hewed logs, and this, in 1837 by the present brick building. The second resident minister was John Montgomery. He served from 1789 to 1804.

The first off-shoot from Windy Cove used as a house of worship was a log building on the Dean homestead on Jacksons River. This gave place to a church at Warm Springs.

The first Elders of Windy Cove were William Gillespie, John Sitlington, Nathaniel Crawford, and Joseph Surber.

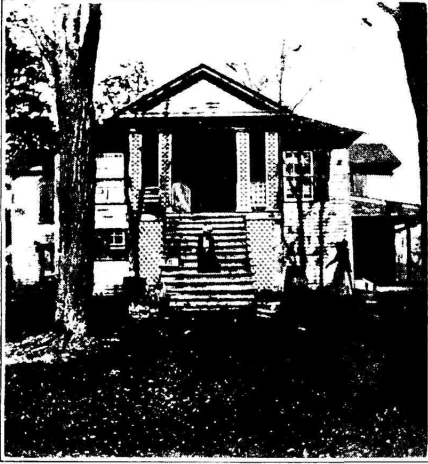
The names given below are those of the communicants of Windy Cove in 1833:

Avis, Margaret
Bell, Thomas, A.
Bell, Joseph W. G.
Bratton, Andrew
Bratton, John
Bratton, Lewis
Bratton, Mary, Sr.
Bratton, Mary, Jr.
Bratton, Mary
Bratton, Rebecca
Burger, Martha
Carlile, Jane
Crawford, Martha
Crawford, Mary
Crawford, Samuel
Crawford, William
Criser, Mary
Dickinson, Adam, Jr.
Dickinson, Charlotte
Dickinson, Emily
Dickinson, Harriet
Dickinson, John, U.
Dickinson, Samuel
Feamster, Margaret
Francisco, Elizabeth
Francisco, George
Fraiser, James
Frasier, Jane G.
Frasier, Martha
Frasier, Martha G.
Gillespie, Peggy
Gilliland, Stephen
Hansbarger, Rebecca
Hugart, Ervin
Hugart, James
Hugart, Martha
Hugart, Samuel
Hutchinson, Harriet K.
Jameson, Rachel

Kelso, Hugh
Kelso, John
Lyle, Isabella
Lyle, James
McCland, Andrew
McCland, Frances
McClung, John
McClung, Rachel
McClung, Sarah
McDannald, Adam
McDannald, Harriet
McDannald, Hugh
McDannald, John
McDannald, Rebecca
Moore, Jane
Payne, Ann
Porter, Adam
Porter, Martha
Porter, Mary
Porter, Rachel
Porter, Rebecca
Ryne, Martha
Sitlington, Mary, (1)
Sitlington, Mary (2)
Sitlington, Nancy
Sitlington, Thomas
Sloan, Mary
Surber, Jane
Surber, Levi
Surber, Mary
Surber, — Mrs.
Williams, Elisha, Jr.
Walters, Benijah
Withrow, Eliza
Woods, Edward
Woods, — Mrs.
Mingo, (Negro)
Briget, (Negro).

FORT DICKINSON

This house stands on the original site of Fort Dickinson. It stands on a small plateau in the midst of the river bottoms. One-half mile north of Nimrod Hall, and about one mile from



BELLEVUE
Marks the Site of Fort Dickinson

the first house of worship of Windy Cove congregation. It is about three miles from the present church building by the road. This ancient Fort is intimately connected with the history of Windy Cove. It was named for the first Adam Dickinson, the leading pioneer on the Cowpasture River, and on a part of whose land the first church building stood. Of the first Indian raids into Bath County, the earliest we

can locate took place near the middle of September, 1756. During this raid occurred the first attack on Fort Dickinson. Captain Dickinson was away at a general muster. When Washington came along about seven weeks later, he remarked that the stockade was in need of improvement. He also remarked that at the time of attack, the Indians crept close to the enclosure without being discovered and captured several children.

In the summer of 1757, Fort Dickinson was invested a second time. Again Dickinson was absent, and again there was negligence on the part of the defenders. The approach of the Indians was first known by seeing the cattle of John McClung running towards the Fort with arrows sticking in their backs. Several boys who had gone out of the Fort were captured. A girl named Erwin, moulded bullets for the men in the Fort. It was about this time, that a garrison of 250 men were stationed here. In April, 1758 there was still another raid in the neighborhood of Fort Dickinson. A man was killed and a boy and girl captured. It was just a little later, or in 1759 that the Indians got over the

mountains, and made a savage attack on the settlement on Kerr's Creek. They claim to have killed twelve persons and carried away thirteen. A pursuing party of 150 men followed the Indians to Crabbottom in Highland County, where the captives were released and plunder retaken. Captain Dickinson led one of the pursuing parties, and was wounded in the fight. Thus the intimate connection of this Fort with the very life of Windy Cove can easily be seen and appreciated.

REV. ALEXANDER CRAIGHEAD

For additional information of this wonderful man of God, the author is indebted to his beloved teacher, Rev. T. C. Johnson, D. D. for a copy of Dr. W. H. Footes, *Sketches of North Carolina*. It is right and proper that the reader of any history of Windy Cove Church, should know what became of the founder. We read, that Rev. Alexander Craighead, after being driven away from Windy Cove by the incursions of the Indians, took up his residence in North Carolina. He was the first minister to take residence in western North Carolina and the third in the State. Born in Ireland—The name of Craighead occurs frequently in the history of Scotland and Ireland. The tradition is that his father and grandfather were ministers.

The first notice we have of Alexander, as a member of The Synod of Philadelphia—Appears in the record of The Synod for the year 1726, September 16th. This gives an account of his ordination by the Presbytery of Donegal. He was a zealous man-devoted, and his preaching was evangelical. At that date his methods were called irregular sometimes. From the Presbytery of New Castle, he was one of six men named in a petition to the Synod of New York for a new Presbytery.

Revs. Samuel Davies; John Todd; Alexander Craighead; Robert Henry; John Wright; and John Brown made the original Presbytery of Hanover.

Just after Braddocks defeat—July 9, 1755, he went to North Carolina, after having lived in Virginia some six or eight years. Some of the original logs of his home house while pastor of Windy Cove Church, may still be seen in a good state of preservation, in an out-building on the farm—a part of which he formerly owned.

His first meeting with Hanover Presbytery was at Cub Creek Church, September 2, 1757. (Cub Creek Church is one of the

oldest churches east of the Blue Ridge, and is now in Roanoke Presbytery, which was formed from Hanover Presbytery.)

In the country between the Yadkin and Catawba Rivers, Mr. Craighead passed the remainder of his days in the active duties of a frontier pastor, and faithful minister of the Gospel. He ended his successful labors in his Masters vineyard in the month of March, 1776. It was here that he did much to bring about The Declaration of Independence. (Mecklenburg, May, 1775.) Sugar Creek Church, three miles from Charlotte was a centre. About one-half mile west of this place, we find the first and oldest burying ground of the congregation, and perhaps the oldest in Mecklenburg County. A few rods east of the cemetery stood a log church where Craighead preached.

The most interesting grave is in the southeast corner without a stone of any kind to mark it. This is the grave of Rev. Alexander Craighead, the first minister of the congregation.

Tradition says that the two sassafras trees—One at the head and the other at the foot of his grave; sprung from the two sticks on which, as a bier, the coffin of this memorable man was borne to the grave in March, 1776. Being stuck in the ground to mark the spot temporarily, the green sticks fresh from the mother stock, took roots and grew. Was it an emblem? Were we as superstitious as the people of Europe a hundred years ago, we might read in this and the surrounding congregations, the fulfillment of this mute prophecy. His religious creed as to doctrine, and also experience, has been the creed of the Presbyterians of Mecklenburg.

He left two sons and several daughters. One son; Thomas was licensed to preach in 1778. He was an eloquent preacher and a warm-hearted man. His third daughter—Rachel, married

NOTE: It is more than a coincidence, that Mr. Joseph Alexander, the immediate successor of Rev. Alexander Craighead, and Mr. David Caldwell, were both ordained to the gospel ministry by Hanover Presbytery on March 4, 1768. This Presbytery met in Old Buffalo Church, in Prince Edward County, and the author was pastor of this church for thirteen years. It is also a fact, that Rev. Eugene C. Caldwell, D. D., now an honored member of the faculty of Union Theological Seminary, Richmond, Va. A college-mate and friend of the author is a great-great-great-grandson of this wonderful man of God—the founder and organizer of our beloved Old Windy Cove Church, and the first pastor. Rev. Alexander Craighead. As succeeding pastors stand in the pulpit of this historic old church, facing their congregations, they will always notice a beautiful memorial window to their left side, with an inscription at the bottom, which reads, "Sacred to the memory of Rev. Alexander Craighead, who organized this church in the year—1749."

Rev. David Caldwell, of Guilford. Rev. Samuel C. Caldwell was a son of this marriage. He served his Grandfathers church for thirty-five years. Rev. John M. M. Caldwell, a greatgrandson succeeded to the pulpit and served until the year 1845.

Quoting further from Dr. Brown, we find that Windy Cove has had four church buildings, as follows:—*Viz.*

BUILDING NUMBER ONE.

Was of rough unhewn logs, and was situated on the south-side of the hill known as "Betsy Bell." This building was a mile or more from the present site. It was equiped with a large open fire-place for heating and puncheons for seats, with rifle racks and port-holes for defence from the Indians. No trace of the foundation remains today, but there is a granite marker about twenty yards from route number seventeen as you go south from Millboro Springs to Clifton Forge, Va.



BUILDING NUMBER TWO.

In the year 1766, the congregation decided to build a new house on another site. They

STONE MARKING SITE OF FIRST CHURCH
BUILDING ON SOUTH SIDE OF BETSY
BELL M^T., ON STATE ROUTE NO. 17

moved up the river, and selected a site on the east side of the limestone hill containing The Blowing Cave, and several hundred yards west of the present site. This house was also erected with rough logs and the building was actually done at a "Working Bee." The congregation dividing itself into four groups—east, west, north, and south. Each group was responsible for an end or side. This building was also equipped with rifle racks and port-holes.

BUILDING NUMBER THREE. The date of this building is not known, but it was erected out of hewn logs with a session room attached, and was on, or near the present site.

BUILDING NUMBER FOUR. In the year 1838, during the early

years of the long pastorate of Rev. Samuel Brown, the main part of the present brick building was erected. The bricks for this building were made and burned just back of the church. The present brick Session house in the yard was erected at the same time. In the year 1913 the beautiful Walawhatoola River went on a rampage in a great freshet, and water stood a foot or more deep on the church floor, entailing considerable damage and loss.

In the year 1917, while Rev. C. H. Phipps was pastor, the modern Sunday School building was added. This consists of a large Auditorium, connecting with the church by large folding doors. A large well equipped kitchen, with several well equipped Class Rooms on the second floor.

Windy Cove Church, since its organization, has had twenty-five pastors, including the present pastor. Among this number there have been some of the most Godly and distinguished men of our beloved Church.

It is the aim of the writer to write a true history, but it must necessarily be incomplete, because of the loss of valuable records. In the list which follows, we record such facts, as we have been able to gather, together—with cuts, with the hope and prayer, that our children and their children after them may still carry-on, and appreciate the glorious heritage of a noble and God fearing ancestry.

1. Rev. Aleander Craighead was the first pastor of the church, and he organized it. See :—Dr. Brown's Sermon in the opening pages of this book.

2. Rev. Mr. Wilson was the next pastor. He only supplied for a short time.

3. Rev. Samuel Shannon.

4. Rev. John Montgomery.

5. Rev. Wm. McPheeters.

6. Rev. Joseph Reid.

7. Rev. John D. Ewing.

8. Rev. Thomas Caldwell.

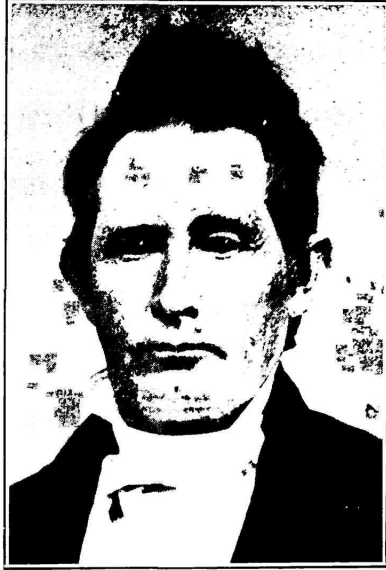
9. Rev. James Kerr.

10. Rev. Dion C. Pharr.

For a brief sketch of these first ten pastors; See Dr. Brown's historic Sermon. Brief as the description may be—Reading be-

tween the lines; We can see that most, or all of them traveled over a large territory, and faced untold difficulties in their work.

11. In the fall of the year 1832, Rev. Samuel Brown was licensed to preach by Lexington Presbytery. Like so many of Old Windy Cove's pastors, this was his first charge. He was graduated from Princeton Seminary, and was ordained and installed pastor of the church in the year 1833. He served the church faithfully for the next thirty years, when he resigned on account of failing health. This eminent servant of God, was the third son of Rev. Samuel Brown, pastor of New Providence Church in Rockbridge County which is today the largest country church in the Synod of Virginia. His mother was Mary Moore, who as an infant was carried away by the Indians after the tragedy of Abbs Valley. See, "The Captives of Abbs Valley." To Mr. and



REV. SAMUEL BROWN

Mrs. Brown were born eleven children. Seven sons and four daughters, all of whom lived to maturity, except one son, who died in infancy, and one daughter, Mary, who died when she was sixteen. Of the sons, five entered the ministry. One was a Godly Ruling Elder, and the other an eminent christian physician. Long before the days of good roads and automobiles, Dr. Samuel Brown, the object of this sketch—for thirty long years—at all seasons, and under every condition, not only ministered to the people of Windy Cove and the immediate vicinity, but he preached in all parts of what is now Highland County, while both Bath and Highland were just parts of Augusta County. He preached at what is now the Warm Springs, Monterey, Doe Hill, Crab-bottom, Williamsville, McDowel, Lebanon, and up and down the Jackson River. It was in the sixth year of his ministry that the



STONE MARKING GRAVE OF
DR. SAMUEL BROWN

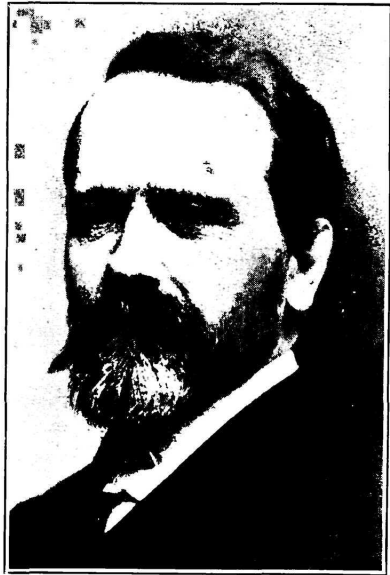
first brick church was built. We are worshipping in that building today.

Dr. Brown was born January 28, 1806 and he died May 3, 1889 in his 84th year. His grave is marked by a modest monument in the Bratton family cemetery—right on the south side of State Route No. 804—The Highway leading from Staunton, Va., to Warm and Hot Springs, Va., and is about two miles east of the church to which he gave practically all of his active ministry.

12. After the resignation of Dr. Brown, on account of declining health, the church was supplied for a year by

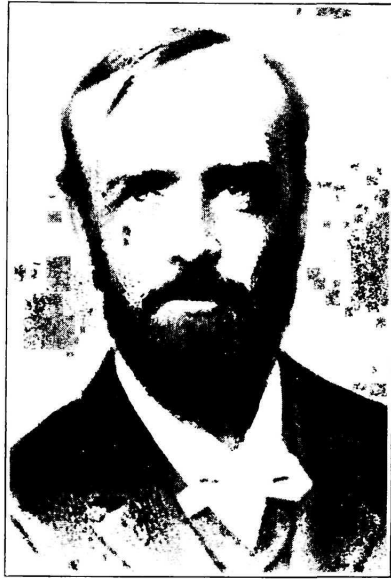
Rev. Enoch Thomas. We have no intimate record of him.

13. Rev. Wm. W. Houston was the next pastor. This was his first charge. He was ordained by Lexington Presbytery, September 21, 1866. He had served as a licensate as Chaplin in the C. S. A. He was pastor of Windy Cove and Warm Springs from 1866-1869. He graduated from Union Seminary, Virginia. Miami University conferred the degree of D. D. on him. He died at Montgomery, Ala., October 18, 1891.

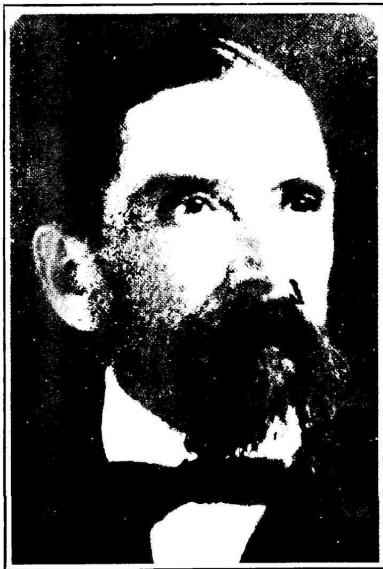


REV. WM. W. HOUSTON

14. Rev. R. P. Kennedy was the next pastor. He only served for a year or two. We have not been able to get definite data concerning him.



REV. R. P. KENNEDY



15. Rev. G. L. Brown the next pastor was an A. B. of Roanoke College, and a graduate of Union Seminary, Va. He served from October 5, 1872-June 1, 1880.

REV. G. L. BROWN

16. Rev. A. R. Cocke, D. D. was ordained by Lexington Presbytery Januray 19, 1881. He came to Windy Cove from the Seminary. He was an A. B. of W. and L. University and a



REV. A. R. COCKE, D. D.

graduate of Union Seminary, Va. He served as pastor from 1881-1884. The Presbyterian Church at Millboro was organized during his pastorate. Rev. Alonza Rice Cocke was born in Campbell County, Virginia, January 7, 1858. His parents being Alonza and Frances Rice Cocke. He was a decendent of Rev. Samuel Blair, of Faggs Manor, Penn. and of Rev. David Rice who went from Virginia to Kentucky after the Revolutionary War, and did much to establish Presbyterianism west of the Alleghanies.

Like Samuel of old he was early called of God. He professed conversion at the age of eight, telling his mother he hoped it was the grace of God that made him happy and showed a perfect understanding of the plan of salvation. His father having died, his religious training devolved upon his mother. He joined Diamond Hill Church, Roanoke Presbytery, when he was nine years old. After reading the life of General Lee, he said, "I had rather preach the gospel than be the greatest general that ever was."

He studied at New London Academy and Washington and Lee University, graduating in his twentieth year with distinction. He went to Union Seminary founded by a distinguished member of his mother's family, finishing his course at twenty-two years of age.

He preached at Covington, Va. and Hot Springs, Ark., declining calls to these churches. His first pastorate, 1880 was Windy Cove Church and then Millboro obtained a separate organization and he served both of these churches as pastor. In 1880 he was married to Miss Jeanie Leyburn, of Lexington, Va.,

who was very helpful to him in his work. One child, Frances Lea came to bless their lives. Here he met the saintly Rev. Samuel Brown who was paternal in his friendship. He resigned this beloved pastorate on account of ill health in 1884. After recuperating he took a course under the brilliant Dr. R. L. Dabney in Texas. While there he taught some of the classes of Dr. Dabney who said of him, "Such a display of didactic skill and tact showed him to be a born teacher." Great inducements were offered him to remain in Texas, but personal and domestic duties caused him to return to Virginia.

He was called to Waynesboro in 1886. The church there had 105 members, but during his pastorate it increased to five or six hundred with two organizations. In all eight hundred were added to the church. During his pastorate there he filled the chair of Philosophy in Valley Seminary. He was offered the Presidency of Agnes Scott Seminary, Decatur, Ga., and the chair of Systematic Theology in South Western University, Clarksville, Tenn.

He was appointed chaplain of the University of Virginia but served only one term (1895-96), as his congregation was unwilling to sever the pastoral relation. His zeal for winning souls was earnestly shown at the University of Virginia. Beginning in 1897, Dr. Cocke wrote the Practical and Illustrative Department of *The Earnest Worker*. He is the author of *Studies in Ephesians* and *Studies in St. John* and *No Immersion in the Bible*. These works were all enthusiastically received by his friends.

The degree of Doctor of Divinity was conferred on him on the same day by W. and L. University, Va. and Central University, Ky. "Such was his culture of mind and heart, his ability and many sided activities, his rare union of pastoral and preaching gifts, his tact, his sympathy and his cheerful courage, that a large promise of usefulness in the service of God and man was before him," thus wrote one of his friends.

One of the members of Windy Cove Church writes, "We know that earth is better and brighter, lives richer and fuller, hopes and aspirations more glorious for those who came into close contact with his saintly life. He not only preached the glorious gospel with great earnestness and power—he lived it. He lived among his people and he loved them—each man, woman, and child felt sure of a sympathetic friend in him—of him more can it be said than of any one I have ever known, "Blessed are the pure in heart for they shall see God."

The last sermon the writer heard him preach was from the text, Rev. 21-21, "Every several gate was of one pearl." He seemed to be gazing beyond the Pearly Gates into the celestial city. Those beautiful gates opened for him in a few days. He died at Mercy Hospital, Chicago; August 23, 1901, following an operation. His body was brought back to Waynesboro and interred in River View Cemetery, where he awaits the resurrection call. For him to live was Christ and to die was gain.

17. Rev. R. F. Campbell, D. D. was the next pastor. He is an A. M. of W. and L. University, Lexington, Va. He was or-



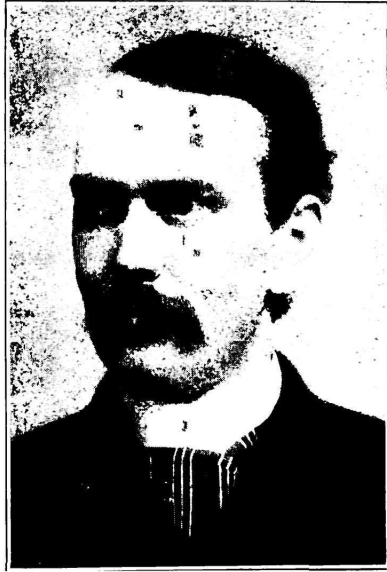
REV. R. F. CAMPBELL, D. D.

da i n e d by Lexington Presbytery, May 18, 1885. He came to Windy Cove from the Seminary, and served from 1885 to 1889. He was pastor of Davidson College Church 1889-1890. Pastor at Beuna Vista 1890 to 1892. Pastor of the First Presbyterian Church, Ashville, N. C., 1892 to present time, 1928. Author of several papers and pamphlets. Davidson College conferred the degree of Doctor of Divinity on him in 1893. He was Moderator of The General Assembly for the year 1927. He has been appointed "Sprunt Lecturer" at Union Theo-

logical Seminary, Richmond, Va., for the year 1930. Truly this eminent man and minister is one of Old Windy Cove's most distinguished ex-pastors, and yet he wrote the present writer, that the memory of this, his first pastorate still finds a big place in his heart, and he never loses an opportunity to convey his love to his former people here.

18. Rev. O. B. Wilson was the next pastor. He was born in

Rogersville, Tenn., in 1862. He graduated from The University of Virginia—Taught school several years in Albemarle County. Graduated from Union Seminary, Richmond, Va. (Then at Hampden Sydney, Va.), in 1887. He was pastor of Windy Cove from 1890 to 1893. Pastor at Conway, Ark., 1894-95. Superintendent of Colored Evangelistic Work at Tuscaloosa, Ala. until his death in 1901. He was killed by lightning while talking over the phone to Dr. D. C. Lilly. This eminent servant of God left a never dieing impression on many of the people of Windy Cove Church. Some of the older people speak of him to this day, as one of the most Godly men they ever met. His photo is found in quite a few



REV. O. B. WILSON

homes, and to the owner is priceless. While doing some cleaning up around the church in the summer of 1928, the men were forbidden to cut an Osage orange tree by some of the older people, because it is the tree that Mr. Wilson always tied his horse to when pastor here.

19. Rev. William Henry Groves came next. He was born in Wilmington, N. C. Was a student both at Davidson and Hampden Sydney Colleges, also a Union Seminary man. He was ordained by Abingdon Presbytery, August 28, 1875. Had been Chaplain C. S. A. Held pastorates in Marion, Va., Fayetteville, Tenn., also in North Carolina. He came to Windy Cove in 1893 and served until 1897. He was the author of *The Rational Memory*.

20. Rev. Lewis R. Watson, next pastor, was born at Charlottesville, Va. Was a student at the University of Virginia. Graduated at Union Seminary, Richmond, Va., June, 1900. He



REV. L. R. WATSON

writes, "My first pastorate, as you know was in old Windy Cove Church. I was ordained to the ministry there. Of course there is a warm spot in my heart both for the church and the people, although I do not suppose that many of the latter are left to remember me. My chief work at Windy Cove was the building of Mill Creek Chapel. It came about in rather a singular way. I was preaching in a delapidated school house. The boards of the pulpit were loose and the wasps had taken advantage of the privacy of the spot to establish a home of their own there. They evidently did not

like my intrusion upon their property, so they commissioned a bold and fearless warrior to crawl up my trousers leg and start work with his business end. He went to work with a will, and it was simply a question whether I should become undignified in the pulpit and grab my trousers or permit the gentleman to continue his inroads upon my anatomy without interruption. I chose the former course, and then stated my case to the congregation. They decided to put up a new building at once and not to subject me to such indignities any further. The building was erected and in due course dedicated by Rev. Dr. Scott of Staunton.

21. Rev. J. A. Thomas served the church as pastor for the next twelve years. He was born November 3, 1860. Was a student at W. and L. University and at Union Seminary. He was ordained by Lexington Presbytery, June, 1892. The writer is happy to be able to let Bro. Thomas tell his own story of his long stay with this good people. He writes as follows, "This pastorate began in December, 1902 and closed in January, 1913. I was preceded by a line of noble men—noble in character and able in preaching ability. I have only to mention some of their names; Dr. Samuel Brown, R. F. Campbell, A. R. Cocke, O. B. Wilson,

L. R. Watson, and others. I recall with interest the trip across the Alleghanies from Beverley, W. Va., in a one-horse top buggy in the month of December with my family of five and with all necessary wraps and baggage and food-stuffs for the family and the horse. From a rain that fell the day before starting the mountain streams were swollen and the Greenbrier River was crossed with difficulty and danger. The second day was spent in crossing the Alleghany mountain in a snow storm which come on in the night spent at Travellers Rest, arriving at Monterey late



REV. J. A. THOMAS

in the evening with a broken buggy. On account of the weakened condition of the buggy with its heavy load, I walked many miles through the snow behind the vehicle. On the third day we made it into Staunton, arriving in the night. Leaving my family with my wife's connections I started on the following day for Millboro Springs arriving at Mr. A. S. Bratton's on Saturday ready to take up the regular work of the pastorate on the following day. Eleven years of the most happy and blessed ministry were spent in this field, which was then and continued for some five years in connection with the work at Millboro. The Windy Cove Church was made up of some of the noblest families and people that ever lived. Many of them were descendants of the original families that came into that section in the early part of the eighteenth century. The church itself was organized in the year 1749 under the leadership of Rev. Alexander Craighead. These names are familiar to us all—Bratton, McClung, Sitlington, Dickinson, Larue, Lewis, Lyle, Wilson; but their ranks are thinning as they pass on to join the General Assembly of the first born in Heaven. The church, as I found it was strong, numerically and was composed of men, women, and children of fine christian character.

The eleven years were years of great growth and development. The passion for souls was continuous and the Session reported annually large accessions, three hundred or more uniting during this pastorate. The old Windy Cove Church building was renovated—the gallery removed—memorial windows installed—new pews and new pulpit furniture and other additions made. There was general harmony throughout the extensive congregation and the pastorate was exceedingly happy. I do not recall a single unpleasant disagreement in the Session during those years. I might add that the stone marker was placed at this time, which marks the site of the first building. The Windy Cove Congregation has always been difficult to work, on account of its extensive territory and numerous out-posts which form a circle around the main church at distances ranging from seven to twelve miles. Two out-post chapels were erected during this pastorate—The Green Valley and Cloverdale Chapels. The latter was afterwards turned over to Rocky Springs Church. Only a man of iron could stand the work of this field and meet its pressing pastoral demands. The method of travel then was the horse and buggy which put to shame the automobile of other pastorates for pastoral work. I think I must have made from four to six visits to each family a year, besides the special visits in sickness.

The Windy Cove people were a great people and I include here the Millboro congregation. They were always careful of a pastor and his family. If the pastor needed a new saddle he got it, if he needed a new buggy he got it, if he needed a suit of clothes or an overcoat he got it. If his cow, pigs, and horse needed feed, it came from the fields of A. F. Withrow, A. S. Bratton, or S. P. Wilson. They were as generous a people as ever lived. I shall never forget the sweet generous remembrance of dear Mrs. A. F. Houston, of Coatsville, Pa., which added so much to the comfort of the pastors family. It was with almost breaking hearts that we left them, and when our darling boy left us for the Father's House, we brought his dear body back to rest on the Cemetery Hill to await the resurrection.

Two other pastorates have followed thus far in life, and God has richly blessed me in my work in them, but our memories continue to go back to the people of Windy Cove and Millboro whom we shall never forget.

22. Rev. C. H. Phipps was the next pastor. He was born near Greensboro, N. C. in the year 1884. Graduated from Davidson College in 1908 with A. B. Degree.



REV. C. H. PHIPPS

Graduated from Union Seminary in Virginia, in 1911 and from Princeton Seminary, New Jersey, in 1912 with D. B. Degree. He was pastor from 1914-1919. It was during his pastorate that the large Sunday School addition was made to the church. It was a time when material was high. Bro. Phipps donned his overalls and worked with his hands, as well as his heart, and—the church is under lasting obligation to him for the fine piece of real constructive work he did. After he left the church called Rev. A. J. Ponton, who supplied for five months, but on account of a complete break-down never became pastor at the time.

23. Rev. J. F. Coleman was the next regular pastor. He was born at Soddy, Tenn., December 31, 1876. He is a B. S. of Davidson College, 1906. A graduate of Union Seminary, Virginia, 1909. Bro. Coleman served churches in North Carolina, Tennessee, and Georgia before coming to Windy Cove. He was pastor from 1921-1923.



REV. JAS. F. COLEMAN

24. Rev. H. R. Claytor, whose data I have been unable to get, was the next pastor. He came here from Milton, N. C. He served about two years, and was called back to the work he left. He resigned December 1, 1925. From this date until August, 1927 the church was without a regular pastor. The congregation was supplied by numerous preachers and by Laymens Clubs, and the church deserves much credit for holding together as it did in this trying period of its life.

25. Rev. A. J. Ponton, the present pastor was born in Nelson County in the year 1868. He only lacked the last half of his Senior year of graduating at Hampden Sidney College with an



REV. A. J. PONTON

A. B. Degree, due to a physical and financial break-down. He graduated at Union Seminary in Virginia, in 1900. Was licensed by Montgomery Presbytery, April 24, 1900 and Ordained by Roanoke Presbytery, August 7, 1900. The first ten years of his work was with "The West Pittsylvania Group." One of the hardest Home Mission Fields in the Synod of Virginia. While here, he built the Matthews Memorial Church, in the extreme western edge of the county. His second charge was "The Pamplin Group of Presbyterian Churches" in Prince Edward, Charlotte, and

Appomattox Counties. He labored here for more than thirteen years, and while here he built and re-built "The Davis Memorial Church" at Prospect, Va. This continues to this day, to be one of the most tender memories of his long ministry. From here he was called to the church at Broadway, Va. It was here he did one of the best pieces of constructive work in his ministry. With a small and weak, but very loyal congregation; he was able to replace a small, old and delapidated building with a modern new brick and concrete building with every modern convenience. This building stands today in the little town of Broadway in the beautiful Shenandoah Valley—a miracle and a monument to the efforts of a faithful few. Before this work was completed, in September, 1926, Mr. Ponton received a call from Windy Cove Church, but not being able to see his way clear at that time, he declined. In June, 1927 the call was repeated, and was accepted, and he was installed pastor August 28, 1927.

“OUR FOREIGN MISSIONARY”

Rev. O. V. Armstrong was born in Huttonsville, W. Va., January 29, 1876. He is an A. B. of Washington and Lee University. An M. A. of Princeton and Columbia Universities. He graduated at Princeton Seminary in 1908. He left for China in the autumn of 1908, and with the exception of three furloughs has spent his time there until the upheaval in China in 1927. Bro. Armstrong worked in the bounds of Windy Cove congregation three summers while a student, during the pastorate of Rev. J. A. Thomas. For a time some of the members of Windy Cove Church contributed something towards Mr. Armstrong's support as a Missionary. Mrs. Geo. H. Daniels, wife of Ruling Elder,



REV. O. V. ARMSTRONG

Geo. H. Daniels, and at present President of the Auxiliary, is a sister of Bro. Armstrong, and he speaks of his sisters home here, as being all the home he has in this country. Certainly, Bro. Armstrong has a big place in the love and esteem of all the people of Windy Cove.

Windy Cove Church has altogether about 300 members, scattered over a large territory. As kind and big hearted people as any man ever served. In the main, intelligent, healthy, clean, industrious, God loving and fearing, and loyal to the church and to their friends. This congregation owns valuable equipment. In addition to the main plant—The Mother Church—which is on State Highway No. 804—A beautiful scenic Highway coming west from Staunton, Va., up through Buffalo Gap—Thence by the northern end of Goshen Pass—On through Panther Gap—Up the beautiful winding waters of the Walawhatoola River—Up the eastern side of the War Spring Mountains, where one literally drops into the northern head of the Hot Springs Valley. Thence

by a loop—One can go through Covington, Va. and back by Clifton Forge back up the river by Route No. 17 to the starting place. One of the most beautiful and varying pieces of mountain scenery to be found in Virginia or perhaps in all the land.

In addition to the old original home place of worship. Windy Cove owns three chapels, and has a union interest in the fourth.



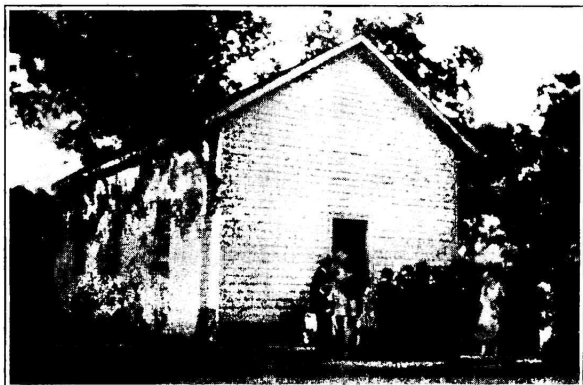
MILL CREEK

1. **MILL CREEK.** This cosy chapel is situated almost due east from Windy Cove in a beautiful little valley, known as Mill Creek Valley. It is a neat and comfortable building, and was erected in the year 1900 during the pastorate of Rev. L. R. Watson. The present building takes the place of a log building which served the community years ago. There are a number of fine families settled in this community, with a number of bright boys and girls growing up. We maintain a small Sunday School here, and the pastor preaches once each month.

2. **GREEN VALLEY.** Here we have a neat and comparatively new chapel, built during the pastorate of Rev. J. A. Thomas. It is almost due north from Windy Cove and about eight or ten miles distant. Due to conditions over which we have no control—removals and sparsely settled community, this part of the work has not progressed for some time past.

3. **WOODLAND UNION CHURCH.** Woodland Union Church was organized about 1875. The church site and land for the cemetery was donated by Mr. Addison McClung, father of Mr. W. H. McClung. The first work on the church ground was done by D. A. and W. T. McClung. For a number of years the church

was unfinished, as material and funds were not easy to get at that time and the building was only used during warm weather. Prior to this period church services were held at Bath-Alum, under the supervision of Rev. Mason, an Episcopalian, and who



WOODLAND CHURCH

afterwards taught the Womens Bible Class for a number of years. For several years after this church services were conducted by Rev. Mason in an old log school house, about a mile from the present building, which was dedicated in 1882. Rev. Charles Manly, of Staunton preached the dedicatory sermon, assisted by Rev. S. S. Ryder of the M. E. Church, and Rev. G. L. Brown of the Presbyterian Church. The Baptist branch of this church was organized in 1880, and has been served by the following ministers: Revs. Graves, Grizzard, Smith, Cook, Strickler, Murray, Sessoms, and Moore.

The Methodist ministers serving: Revs. May, Varner, Hiner, Williams, Collins, Coffman, Parker, Roane, Maxwell, Eavy, Weikel, Bishop, A. C. and J. L. McNeer, Albert and I. H. Vandever, Gilbert, Pope, Shaw, Wagner, Moore, and Swartz.

The Presbyterian ministers serving: Revs. Brown, Cocke, Campbell, Groves, Wilson, Watson, Thomas, Armstrong, Phipps, Coleman, Claytor, and Ponton.

The Presbyterians have more members in the congregation than either of the other denominations. It is a fine community, and a fine christian spirit prevails. They have a good Sunday School, and much interest is taken in all religious work. They expect in the near future to build a modern new church to cost

from \$10,000 to \$12,000. They have the best kept cemetery to be found anywhere in the country.

The pastor of Windy Cove preaches here once each month to full houses.

4. INDIAN HILL. About the year 1888, some members of Sharon Church, in Montgomery Presbytery built a neat and comfortable chapel at Indian Hill. During the pastorate of Rev. J. A. Thomas this chapel was transferred to Lexington Presbytery and is now a part of Windy Cove Church. It is situated on Route No. 17 of the State Highway System, and on the Wala-whatoola River, eleven miles south of the mother church. Several of our prosperous and leading families live in this community, and there are a number of bright children and young people here. They have a Sunday School, and the pastor preaches here once each month.

Windy Cove has two cemetery's. The old cemetery adjoining the church yard has been filled some years ago, and on account of being low, and so near the river it has been abandoned. This property has been neglected for years, but has recently been cleaned up and sown in grass. This work was done in the fall of 1928 by members of the church and others who were interested. There is one marker here that is 128 years old at this date 1928. There is also a marker to a Soldier of the American Revolution, erected by the D. A. R.'s. The date of this makes it 102 years old

The new cemetery is east of the church about one-half mile on a hill sloping down to the highway. It is high and well kept and the present membership of the church are using this for the burial of their dead.

Windy Cove, at the present time, owns two Manse Properties. During the pastorates of Dr. A. R. Cocke and Dr. R. F. Campbell, while Millboro was a part of the Windy Cove field. These pastors lived at Millboro. About this time, or just prior to the coming of Rev. W. H. Grove, the Windy Cove congregation bought a Manse property about one-half mile south of Millboro Springs. This home was occupied by the following pastors: Revs. W. H. Grove, L. R. Watson, J. A. Thomas, C. H. Phipps, J. F. Coleman, and H. R. Claytor.

It was after Mr. Claytor left in 1925, and the church was without a regular pastor for about two years, that the congrega-

tion began to realize that the old Manse was not conveniently located. Two or three men who were called to the church, refused the call on these grounds. In the year 1927 a meeting of the congregation was called to consider buying a new Manse property. Rev. C. M. Chumbley, of Penn-Laird presided over this meeting. The congregation voted nearly unanimously to buy a new property, and a Committee of three Ruling Elders and three Deacons were elected by the congregation, and instructed to buy a new property. The same Committee was also directed to sell the old Manse property. This Committee consisted of Messrs. C. A. Lowman, Chairman; George H. Daniels, M. M. Lyle, Ashby Proctor, H. R. Lowman, and George Cauley. They looked over several available properties at Millboro, and finally decided on the Pence property. This property is high and well drained, and consists of about two acres of land, with a remodeled house nine rooms and a bathroom, closets, pantrys, together with all necessary out-buildings. Water runs into the house by gravity from the Big Spring. It is fine freestone water, and the last test showed it to be just about 100 per cent pure. It is also equipped with a private electric light plant. The home is not only cosy and convenient as to the arrangements of the rooms, but the situation itself is as convenient as is humanly possible. It fronts on the public road. It is joined on either side and in the rear by good people who own their homes. It is 200 yards from the depot, bank, post-office, stores, telegraph, and telephone. One of the best high schools in the county is at Millboro. The doctor is just around the corner in case of sickness. A pastor living here can keep in close touch with the whole field, as Millboro is the only important railway station on the east side of Bath County. Every body comes to Millboro. If the pastor is needed he is easily reached and he can at any time leave his family protected and not isolated. It is the judgment of the writer, that Windy Cove has a Manse that in every respect is second to no other country church in the Presbytery. And the coming years will show the wisdom and judgment of the church in buying this home. An average of from sixty to seventy-five per cent of the children in the school come from homes in Windy Cove Church and congregation. The pastor living here is in close touch nine months out of twelve. The church is three to four miles away, or twelve to fifteen minutes, over a road that is passable under all conditions all the year round.

Organization and Directory of Windy Cove Presbyterian Church, 1928. Rev. A. J. Ponton, Pastor, Millboro, Va.



THE PASTOR AND A GROUP OF OFFICERS

ELDERS

C. A. Lowman, Clerk, Millboro Springs, Va.; W. H. McClung, S. P. Wilson, George H. Daniels, L. H. Shiflett, C. B. Woodzell, M. M. Lyle, and Dwight Marshall.

DEACONS

H. R. Lowman, Treasurer, Millboro, Va.; John W. Crizer, Winfree Lyle, J. E. Durham, Freemont Withrow, Wm. S. Larue, G. W. Cauley, R. T. Grady, G. W. Simmons, William White, and A. G. Proctor.

ORGANISTS

Mrs. John M. McLaughlin and Miss Helen Sinclair.

SUNDAY SCHOOL

W. B. Cauley, Superintendent; Forrest Williams, Assistant Superintendent; Emmett Rowe, Secretary and Treasurer.

MENS BIBLE CLASS

President, C. A. Lowman; Vice-President, L. H. Shiflett; Secretary and Treasurer, Fred Armentrout.

WOMENS BIBLE CLASS

Mrs. C. J. Williams, Teacher; Mrs. John McLaughlin, President; Mrs. W. H. McClung, Vice-President; Mrs. Ashby Proctor, Secretary and Treasurer.



THE PASTOR AND SOME OF THE INTERMEDIATE GIRLS

Intermediate Girls Class—Rev. A. J. Ponton, Teacher.

CLASS OFFICERS

Helen Sinclair, President; Patsy Armentrout, Vice-President;
Clara Margaret McKee, Secretary; Virginia Cauley, Treasurer.

Intermediate Boys Class—George W. Cauley, Teacher.

Junior Boys Class—Mrs. C. A. Lowman, Teacher.

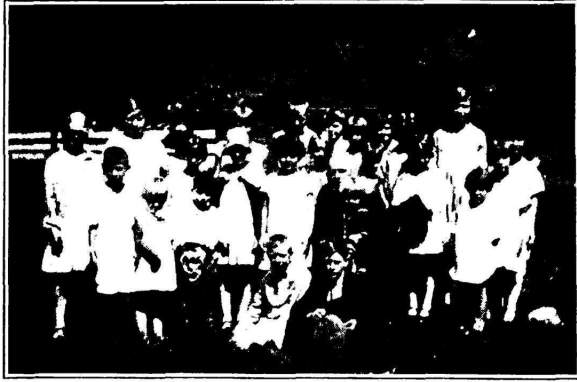


MRS. GEO. H. DANIELS, TEACHER AND A GROUP OF
HER JUNIOR GIRLS

Junior Girls Class—Mrs. George H. Daniels, Teacher.

The above picture shows Mrs. Daniels and some of her girls.
A remarkable thing about this class of young girls, is the fact
that each one of them will lead in prayer in the opening exercises

of their class. They do not repeat from memory sentence prayers, but the pastor was informed by the teacher, that any one of her class would lead in prayer, and undertake to do any work asked by the teacher.



THE PASTOR AND JUST A FEW WINDY COVE "TOTS"

Beginners and Primary Class—Mrs. E. P. Rowe, Teacher; Mrs. Warren Rucker, Assistant.

The above picture shows the pastor and some of the bright children of this class. Windy Cove is blessed to have in its families, a large number of bright, intelligent children. Many of them call the pastor, "Daddy Ponton" and he is surely in love with his large family of little Tots. These represent the Church of tomorrow.

ORDER OF SERVICES

Preaching every Sunday morning at Windy Cove at 11:00 a. m.

Sunday School every Sunday a. m. at 10:00 o'clock.

SERVICES AT THE OUT-POSTS

First Sunday—Green Valley, November to May, 3:00 p. m.; May to November, 3:30 p. m.

Second Sunday—Indian Hill. Same hours.

Third Sunday—Woodland. Same hours.

Fourth Sunday—Mill Creek. Same hours.

CHRISTIAN ENDEAVOR SOCIETY

Services every Sunday evening—The hours changing with the season.

OFFICERS

Forrest Williams, President ; Roller McKee, Vice-President ;
Miss Kathleen McKee, Secretary and Treasurer.



AN AUXILIARY GROUP

THE WOMENS AUXILIARY

OFFICERS

Mrs. Geo. Daniels, President ; Mrs. Geo. Cauley, Vice-President ; Mrs. M. L. McAlister, Secretary, Mrs. Ralph Clark, Treasurer.

CIRCLE CHAIRMEN

No. 1. Mrs. C. A. Lowman.

No. 2. Mrs. Hattie Freystadt.

No. 3. Mrs. Bettie Matheny.

No. 4. Mrs. Cyrus Burns.

No. 5. Mrs. M. M. Lyle.

Chairman of Girls Circle ; Mrs. Ralph Clark.

Chairman of Junior Circle ; Miss Mayre Lowman.

The Auxiliary is in a large measure, the heart and soul of the church. No church, anywhere has a finer, or higher type of christian womanhood, nor women more loyal and patient in service, than Old Windy Cove.

CEMETERY

The present cemetery committee consists of the following men of the church: J. W. Crizer, Geo. W. Cauley, J. M. McLaughlin, H. R. Lowman, F. C. Williams, F. P. Armentrout, and A. G. Proctor.



"ROCK REST" PRESENT HOME OF MRS. M. L. McALISTER

"ROCK REST"

Rock Rest, was granted, by the King of England, to James Rhea in 1756 and remained in his hands until 1803 when it was sold to Captain James Bratton who built the present dwelling the following year. This property remained in the Bratton family until 1917, one hundred and fourteen years, when it was sold to Mary Lewis McAllister by W. A. Bratton great-grandson of Capt. James Bratton.

The original grant contained 1300 acres, and in a division into three farms, owned by John, Andrew, and Lewis Bratton. The whole place, or rather the three farms, their owners and families, have for generations been intimately connected with Windy Cove Church.



"WILDWOOD"

“WILDWOOD”

The original John Bratton farm, is of special interest, because of the fact that it was for years the temporary Manse of Windy Cove. Rev. Samuel Brown lived here while pastor of Windy Cove. The home is now a popular Inn, run by Miss Mary Bratton, and perhaps, no modern tourist while stopping for a good meal, or a nights lodging, even dreams, that the middle portion of this modern Inn, is the four original log rooms, enclosed and hidden by modern methods. Yet, the fact remains, that inside this enclosure, there is intact that historic home, now perhaps 150 years old. The other Bratton home, near by, was destroyed by fire a few years ago.



LOWMAN'S MILL

Millboro Roller Mills from which the station and post-office derived their name is one of the old land marks.

The age of mill is not definitely known, but supposed to be about 100 years old.

It has been operated by the Lowmans for more than sixty years.

THE HILL



"THE HILL"

The present home of Ruling Elder Stephen P. Wilson, and his two sisters Misses Bettie and Houston Wilson, and one of the homes intimately connected with the history of Windy Cove Church. The property was originally owned by Mr. J. D. W. Bell and lay on both sides of the Wallawhatoola River and the present building was erected by Dr. A. J. Wilson in 1857 and 1858. Dr. Wilson had bought the farm in 1851. He was for a long period of time the only Doctor in a large territory, and "The Hill" his hospitable home was a home for many of the old pastors of Windy Cove Church.



HOME OF C. A. LOWMAN, *Clerk*

This is the home of Mr. C. A. Lowman, who has been clerk of the Session of Windy Cove Church for a number of years

past. This home is a type of dozens in the bounds of the congregations. They may not be beautiful in size or architecture, but within their hospitable portals, there is ever to be found a big-hearted christian welcome; which in this materialistic age—seems almost an echo of bygone days, and is, in fact, but the remnant of the boasted hospitality of old Virginia. The above home has been the home of the preachers, and like many others, always has the proverbial, "Prophets Chamber."

Part II

A History of
Windy Cove Church

Millboro Springs,
Virginia

1929 - 1949

Including a biography of Rev. Alexander Craighead, the founder of Windy Cove Church in the year 1749.

Additional data was secured from various sources.

Published by the Congregation

FOREWORD

An excellent history of Windy Cove Church has been written by Rev. A. J. Ponton, a former pastor. We are deeply indebted to him for his history of our church from its organization until 1929. This is an endeavor to write the history of Windy Cove Church from this date to the present also to include some history of the former years that has come into our hands. We have not had sufficient time to explore all the history as it should be and we know that there may be some matters that were overlooked. What we have written has its imperfections but we trust that it will be a source of inspiration as a record of the examples and deeds of our forefathers who loved old Windy Cove Church.

The committee gratefully acknowledges those who co-operated in securing pictures and data. To Mrs. Rachel Craighead Wilmot, descendant of Rev. Alexander Craighead, for valuable material on the life of Alexander Craighead; to the former pastors and members of the congregation who helped with the tracing of the history; to Mr. Charlie Swadley, the photographer, who donated many of the pictures found in this history; to Miss Hilda Plecker for typing portions of the manuscript and to Rev. Troy D. Mullis our pastor, for his counsel. To our Heavenly Father we give all the glory and praise for His blessings upon Windy Cove Church.

Faithfully,

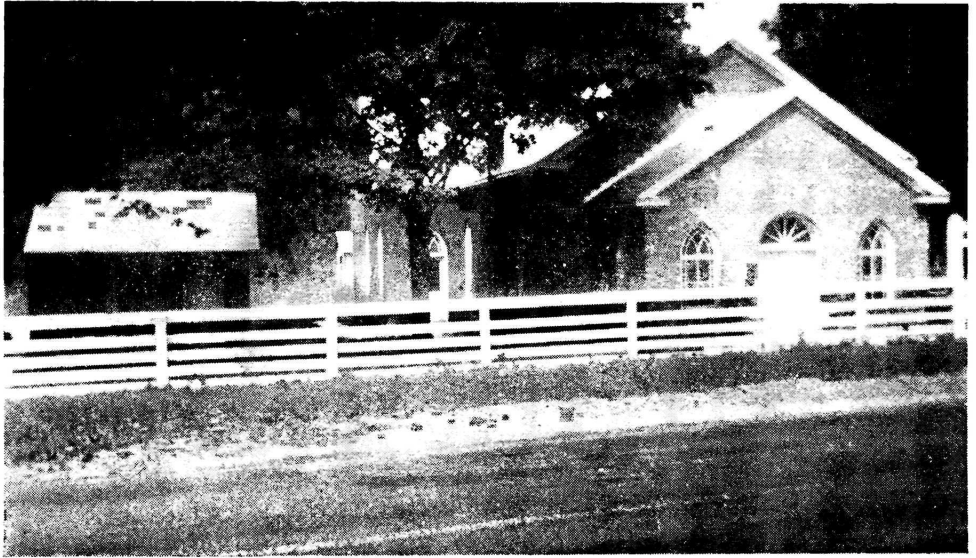
Charles A. Lowman, Sr.

Chairman

George W. Cauley

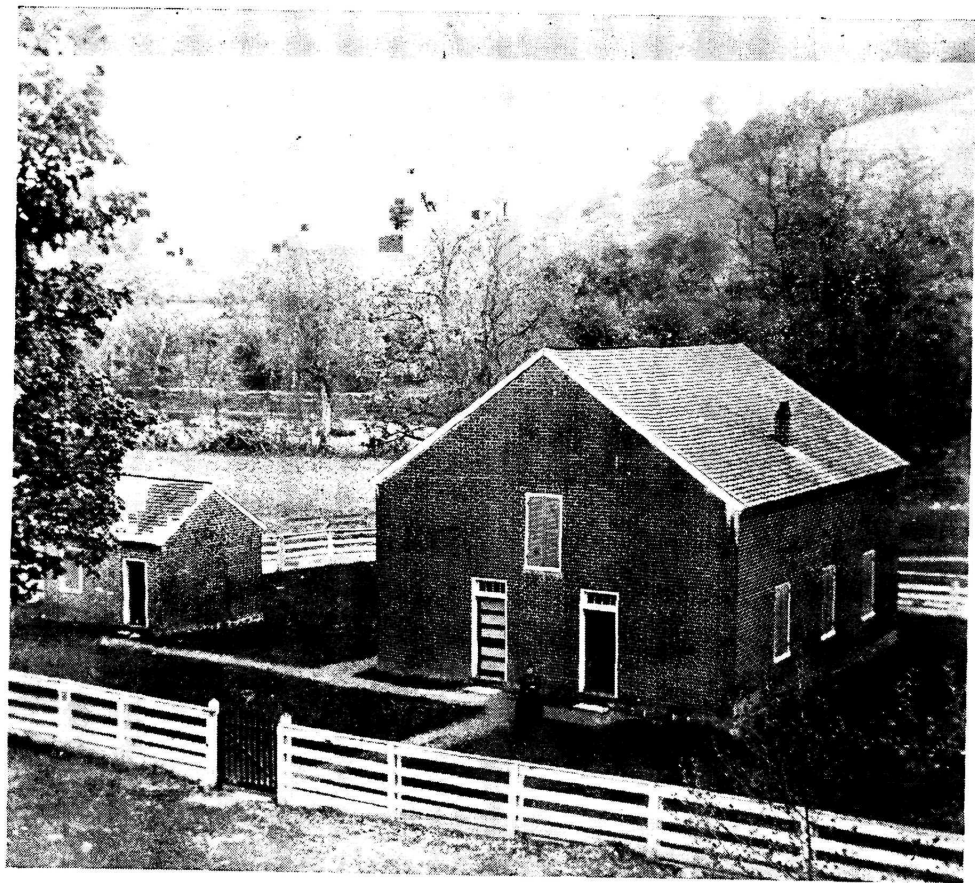
A. Creigh Tyree

Mayre H. Lowman



Windy Cove Church, located on the east side of Warm Springs Mountain near the historical Blowing Cave, is one of the oldest places of worship west of the Blue Ridge. Unauthenticated records show that religious services were held near the site of this church, at Fort Dickinson, as early as 1747. Authentic history shows that formal church was in operation near the present site of the church as early as 1750.

In the year 1948 the vestibule was added to the church. The vestibule has proved to be very useful and has added to the appearance of the church. In the same year a door was cut making an entrance from the choir. The vestibule was built under the supervision of Mr. W. E. Kashner, Chairman of the board of deacons of Windy Cove. The brick came from the Rockbridge Alum and were donated by Mr. H. H. Bailey.



A very old picture of Windy Cove Church, Donated by Mrs. Mae Withrow. The Lady in the foreground of this picture is Miss Betty Wilson.

MINUTES OF SESSION.

Subscriptions with names for building present "Windy Cove Church," dated Nov. 25, 1837.

A. Sittlington	50.00	Abel Sittlington	20.00	Ewing Hight	5.00
Andrew Bratton	75.00	Andrew Stewart	10.00	Robert Stewart	10.00
Sarah Beaupre	60.00	Adam W. Donnell	20.00	Chas. E. Francis	10.00
H. Galtwood	30.00	John H. Daniel	25.00	John P. Porter	10.00
John S. Kelso	25.00	David H. Withers	10.00	James S. Allen	5.00
J. Sloan	30.00	Jacob Dill	3.00	Johnson C. Bell	10.00
David Bratton	40.00	Henry E. Bush	5.00	Henry Beyer	10.00
James Lyle	30.00	Thos. Sittlington	40.00	Joseph H. Bell	15.00
Thos. A. Bell	30.00	Hugh Kelso	10.00	Saml S. W. Donnell	10.00
John Bratton	30.00	James Hight	20.00	Adams McGilguy	5.00
John Dickinson	30.00	Irish Thomas	15.00	Nancy Beyer	5.00
Andrew Beaupre	25.00	James Thomas	15.00	Adam Porter	20.00
Joseph Burke	20.00	Wm. S. W. Donnell	5.00	Doct. Levine	5.00
S. A. Porter	10.00	James Frazer	10.00	Saml Brown	all my money - free in front to for 1 year.

Spindle of the Ralph Safferty Seed of Church lot (2a)

1802. This day received thirteen (13) shillings by the hands of the Trustees of Windy Cove Congregation which is the ^{of the} ~~value~~ first purchase of Two (2) acres of land which my husband Ralph Safferty sold to Windy Cove Congregation in his life time including on it the Meeting House and Grave Yard, which is the same lands and including the same lines and corners which was marked out in said Safferty's life time. I say receive the whole purchase money in full for the land above mentioned, as witness my hand this 21st day of June 1802.

James X. Safferty.
mark

Test

James Kelso
John McGilguy

Our Memorial Windows were Given in Memory of the following Pastors and Members:

In Memory of
REV. ALEXANDER CRAIGHEAD
*Who Organized This Church
In the Year 1749*

REV. O. B. WILSON
*Pastor of This Church
1890-1901*

REV. GEORGE BROWN
Pastor 1872-1880

REV. SAMUEL BROWN
*Pastor of This Church
1832-1862*

In Memoriam
REV. A. R. COCKE, D. D.
1880-1884
Ephesians II

In Memory of
MRS. NANNIE J. LOWMAN
Born 1837—Died 1913
Mark XIV: 8

(Sunday School Auditorium)

In Memory of
GEORGE BEATY
*Our Faithful Superintendent
For Many Years
1 Timothy 1:5*

CRAIGHEAD GENEALOGY

The following material is taken from "The Craighead Family: A Genealogical Memoir of the Descendants of Rev. Thomas and Margaret Craighead, 1658-1876" by Rev. James Geddies Craighead D. D.

The author states that a family record had long been contemplated but owing to other engagements the work of preparing it had been delayed. He also stated that this was complying with almost the last wishes of his sainted mother whose remarkable memory had stored many of the principal facts respecting the first members of the family in this country.

The Craighead ancestry were originally from Scotland but soon removed to the north of Ireland and belong to the branch known in our country as the Scotch-Irish. "The object of their removal, as far as history informs us was to help establish in that country a pure religion.

There was unrest and persecution in Ireland. "Some were fined, some cast into dungeons, while others fled to caves and forests or made their escape to Scotland."

Finally the rebellion silenced and many returned to their original homes. "Chaplains of the Scotch regiments, who had helped to subdue the rebellion, were induced in many cases to remain and their officers were ordained and served as elders of the newly constituted churches." Thus the first regular Presbytery, constituting of five ministers and four ruling elders, was formed June 10th, 1642, in Ireland. From this date churches rapidly multiplied. The ministers were left undisturbed for awhile and the Irish Presbyterian Church was established on a lasting and solid basis.

When Charles II ascended the throne the Presbyterians were exposed to the law again and the trials and hardships were extreme but bravely endured.

Rev. Robert Craighead, a Scotchman, was among these sufferers who came to England in 1715 where he served as pastor at Donoughmore for thirty years.

Mr. Craighead removed in 1698 to Londonderry where he served until its gates were closed against the army of King James.

"The persecutions of Presbyterians were so severe that the ministers began preaching in barns, administering the sacraments at night, and finally to build "preaching houses."

Mr. Craighead extended his usefulness even in his old age by writing books.

His son, Rev. Robert Craighead, Jr., served as pastor until his death in 1738.

Rev. Thomas Craighead, son of Mr. Robert Craighead, Jr., a native of Scotland, moved to Ireland where he was pastor at Donoughmore for thirty years. The oppressions continued and he came with many others to New England, America. It was his son, Thomas, who was the father of Rev. Alexander Craighead.

The following biography is taken from the volume. "The Craighead Family."

"REV. ALEXANDER CRAIGHEAD was the grandson of Rev. Robert Craighead, of Dublin, Ireland and the son of Rev. Thomas Craighead, who came to New England in 1715, and who after preaching six years in Massachusetts, removed to Delaware, and subsequently to Pennsylvania, where he died. So far as known Alexander passed his youth in his father's family, where he probably acquired the greater part of his education, including his knowledge of the classics, which then, as now, was deemed essential to a Presbyterian clergyman. His study of divinity was either under the direction of his father, or some neighboring minister. He was taken under the care of Donegal Presbytery, June 7th, 1734—in the bounds of which his father was pastor, and his trial pieces for licensure assigned him. These were heard and approved, and he was licensed October 16th, 1734, and ordered to supply the frontier settlements "over the river."

The first congregation "over the river" was on the Conodoguinet, about two miles north of Carlisle, at Meeting-House Springs; to which John Penn gave three hundred acres of land for the church and parsonage. In the old graveyard of the church, there are still tombstones "with coats of arms graven on them." Mr. Craighead was their first supply in 1734, and consequently was the first clergy man who preached west of the Susquehanna. A call was placed in his hands April 4th, 1735, from Middle Octorara, Lancaster County, Pennsylvania, which he accepted in the following June, and was ordained and installed on the 20th of November of the same year.

Mr. Craighead is represented by his contemporaries as an earnest, fervid preacher, and as a zealous promoter of revivals. Rev. Mr. Blair speaks of a sermon preached by him, which produced such a state of feeling in the audience, that "some burst out with an audible noise into bitter crying." He was a great admirer and friend of Whitefield, whom he accompanied in some of his preaching tours. With Messrs. Tennent, Blair, and Craighead, Whitefield traversed Chester County, and as they rode along "they made the woods ring, most sweetly singing and praising God."

His zeal in revival measures, and his sympathy with the Tennents,

whose cause he warmly espoused, rendered him obnoxious to the more rigid and conservative of his brethren. His zeal was not always tempered with the highest wisdom, nor was his spirit as charitable as it might have been, as was evinced by his persisting to preach within the bounds of the congregation of a neighboring pastor, who failed he thought to preach the whole Gospel; and by his insisting upon new terms of communion, which required parents when they brought their children for baptism to adopt the Solemn League and Covenant. According to these two things, together with that of absenting himself from ecclesiastical meetings, were made subjects of complaint to his Presbytery, which met by appointment in his church to investigate the charges. When the members came to the church they found Mr. Craighead preaching from the text, "Let them alone, they be blind leaders of the blind;" and in their report to Synod they speak of the sermon as a "continued invective against Pharisee preachers, and the Presbytery as given over to judicial blindness and hardness." At its close, the Presbytery and the people were invited to repair to "the tent" to hear his defence read. The Presbytery declined to attend, and more proceeding to business in the church, when such a tumult was raised that they were obliged to withdraw. At the meeting next day Mr. Craighead appeared and had his protest again read, in which he declined the jurisdiction of the Presbytery, on the ground that they were all his accusers. They suspended him for contumacy, "directing, however, that if he should signify his sorrow for his conduct to any member, that member should notify the moderator, who was to call the Presbytery together to consider his acknowledgement and take off the suspension.

At the meeting of Synod, May, 1741, Mr. Craighead appeared and was enrolled as a regular member, although he had refused to submit to trial by his Presbytery, and was therefore clearly not entitled to appeal to a higher judicatory. This point, however, was waived in his favor, and the Synod took up the question of his right to a seat, and consumed the balance of the week discussing it, with out coming to a decision; when the proceedings were interrupted by the protest of Rev. Mr. Cross and others, which separated the conflicting parties and divided the Synod.

In the division of the Synod Mr. Craighead joined the New Brunswick party, but did not remain long with it, because the Presbyteries composing it refused to adopt the Solemn League and Covenant. Soon after he published his reasons for withdrawing, the chief of which was, that neither the Synod nor the Presbyteries had adopted the Westminster Standards by a public act. He, at this time, united with the Covenanters, and almost immediately opened a correspondence with the Reformed Presbytery of Scotland, "declaring his adherence to their sentiments and methods, and soliciting helper," who might assist him to donate for "the whole of the faith." The immediate results which followed this application we do not know; but before many ministers could be induced to come to his help, Mr. Craighead removed to Virginia, and leaving his more recent ecclesiastical relations, united again with New Castle Presbytery, and was a member of the Synod of New York in 1753. He was dismissed from the latter Presbytery in 1755, to form the new Presbytery of Hanover.

An event occurred during the period of Mr. Craighead's residence in Pennsylvania, which we cannot pass over, on account of its influence and bearing on his future life and work. With an ardent love of personal liberty and freedom of opinion, he was also far in advance of his ministerial brethren in his views of civil government and religious liberty. These views he gave to the public in a pamphlet which attracted so much attention that in the year 1743, Thomas Cookson, one of his majesty's justices for Lancaster County, appeared and laid it, in the name of the

governor, before the Synod of Philadelphia. Though published anonymously, its authorship was very generally attributed to Mr. Craighead. The Synod unanimously agreed that the pamphlet was "full of treason and sedition," and made haste to declare their abhorrence of "the paper, and, with it, all principles and practices that tend to destroy the civil and religious rights of mankind, or to foment or encourage sedition or *dissatisfaction with the civil government that we are now under*, or rebellion, treason, or anything that is disloyal. If Mr. Alexander Craighead be the author, we know nothing of the matter." This may not have been the only cause, but was doubtless the chief one, for his leaving Pennsylvania, and seeking a home where he could find greater freedom for the expression of his opinions, and the practice of his principles.

From the best evidence at our command Mr. Craighead removed to Virginia in 1749, and took up his residence on Cowpasture River; "his preaching-place being a short distance from the present Windy Cove Church, and his dwelling on the farm now occupied by Mr. Andrew Settlington." A settlement had been formed here a few years previous by farmers from Lancaster County, Pennsylvania. It was on the frontiers of the State, and peculiarly exposed to the incursions of Indians, who were instigated to plunder and murder by the French. Here he remained until the year 1755, at which time, by the disastrous defeat of General Braddock, the whole frontier of Virginia was in great danger from the bloodthirsty savages, "and terror reigned throughout the valley." In the autumn of this year he removed, with most of his congregation, to Mecklenburg County, North Carolina, making his home at Sugar Creek.

His six years spent in Virginia, though occupied in abundant labors, were in some respect not congenial to his spirit. Outside of his own denomination, and perhaps his own charge, he found few to sympathize with, but many to oppose his political principles, for which, as we have seen, he had been persecuted in Pennsylvania. Besides, he was restless and dissatisfied under the exactions and impositions of the Episcopal Church, which was the established church of the province, and which would not allow his members the right of marriage according to the ceremonies of their own church, and obliged them to support a ministry on whose services they did not attend.

These causes, together with the apprehended danger from Indian incursions, influenced him, as also his people, to seek a new home where they could live free from all such evils. In "a beautiful, fertile, and peaceful" part of North Carolina he fixed his abode, and here he passed the remainder of his days in the active duties of a pioneer minister of the Gospel. At a meeting of the Presbytery of Hanover in 1758, Mr. Craighead was directed to preach at Sugar Creek Church, he was installed by Rev. Mr. Richardson, his son-in-law, in September of the same year. "This was the oldest church in the upper country, being organized in 1756, and was in some measure the parent of the seven churches that formed the convention in Charlotte in 1775." Here he continued his ministry until his death, in March, 1766, "leaving behind him the affectionate remembrance of his abundant and useful labors."

His immediate successor in the pastorate was Rev. John Alexander. Afterwards, his son Thomas supplied the church, but declined to settle; and he was succeeded by Rev. Hall Morrison, D. D., and by his grandson, Rev. David Craighead Caldwell, who was the beloved pastor of Hopewell and Sugar Creek Churches for thirty-five years.

In this retired region, and among a people "so united in the general principles of religious and civil government," Mr. Craighead had the opportunity he so long desired, fully to express his sentiments respecting freedom of the individual conscience and political liberty. And right

noble did he improve his advantage. For, as Rev. Dr. Foote states, "He was the teacher of the whole population. Here he poured forth his principles of religious and civil government, undisturbed by the jealousy of the government. He had the privilege of forming the principles, both civil and religious, in no measured degree, of a race of men that feared God and feared not labor and hardship or the face of man—a race capable of great excellence, mental and physical, whose minds could conceive the glorious idea of independence, and whose convention announce^d it to the world in May, 1775, and whose hands sustained it in the trying scenes of the Revolution. The community which assumed its form under his guiding hand, had the image of democratic republican liberty more fair than any sister settlement in the South"

Similar testimony is borne by Rev. A. W. Miller, D. D., to the commanding and pervasive influence of Mr. Craighead in educating the people in the principles of liberty, and in preparing them for the work to which Providence called them. In his centennial discourse, delivered at Charlotte, May 20th, 1875, the purpose of which was to show the connection between ecclesiastical and civil polity, and religious and civil liberty, and the influence of the Presbyterian Church in training the people who first took up arms against Great Britain in the Revolution, he says:

"To the immortal Craighead, a Presbyterian minister of Ireland, who finally settled in Mecklenburg in 1756, 'the only solitary minister between the Yadkin and Catawba,' who found in North Carolina what Pennsylvania and Virginia denied him—sympathy with the patriotic views he had been publicly proclaiming since 1741—to this apostle of liberty the people of Mecklenburg are indebted for that training which placed them in the forefront of American patriots and heroes. It was at this fountain, that Dr. Ephraim Brevard and his honored associates drew their inspirations of liberty. So diligent and successful was the training of this devoted minister and patriot; so far in advance even of the presbyterians of every colony had he carried the people of this and the adjacent counties, that on the very day, May 20th, 1775, on which the General Synod of the Presbyterian Church, convened in Philadelphia, issued a pastoral letter to all its churches, counselling them, while defending their rights by force of arms, to stand fast in their allegiance to the British throne, on that day the streets of Charlotte were resounding with the shouts of freemen, greeting the first declaration of American independence."

The twenty or thirty members of the Convention at Charlotte, North Carolina, who famed the Mecklenburg Declaration of Independence, May 20th, 1775, were all of them connected with the seven Presbyterian churches of the county; two of which were Rocky River and Sugar Creek, and from these the other five sprang. Abraham Alexander, a ruling elder from Sugar Creek Church, was chairman of the convention; it was addressed by Rev. Hezekiah James Balch, pastor of Rocky River and Poplar Tent, who was also one of the committee of three to draft the resolutions; and nine other ruling elders, of these seven Presbyterian churches, were active participants in the proceedings. Although Mr. religious liberty, of which for more than a score of years he had been Craighead was not permitted to live to see those principles of civil and religious liberty, of which for more than a score of years he had been the zealous and uncompromising champion, embodied in the Mecklenburg Declaration, yet his descendants, and besides them forty millions of his countrymen, this day rejoice in the precious and abundant fruits of his teachings and labors, and of other kindred spirits.

Of the nature of his work and the purpose which ever animated him, as also of the effects of his ministry in North Carolina, we are not left

in doubt. Like other self-denying pioneer preachers of that day, his time was divided between the pastoral work of his own charge, and that of supplying settlements which were without the stated means of grace of organizing churches and providing them with pastors. The spirit in which he engaged in this work, and the fidelity he evinced for the spiritual welfare of his people, are thus spoken of by one who enjoyed the most ample opportunities to see and study the influence of his ministry. "He was a great admirer of Whitefield's spirit and action; and drank deeply of the same fountain of truth and love. Like the man they admired, both these ministers possessed the power of moving men; and both left an impress upon the community in which they lived in Carolina, and stamped an image on the churches they gathered, which are visible to this day. To all human appearance there has been a great amount of fervent piety among the churches planted and watered by these men, which has been bequeathed to their descendants from generation to generation, as a precious inheritance of faith." Again, speaking of Rev. Mr. Craighead, he says: "Soundness of doctrine, according to the Confession of Faith, has been maintained by his congregation at all hazards; and a standard of warm-hearted piety and ardent devotion has been handed down as a legacy from their fathers to succeeding generations, to which the Church has always looked with kindling desire."

Having thus "made full proof of his ministry and finished his course, he was laid to rest, 1766, in the graveyard adjoining his church, and among the people he loved," "Leaving behind him the affectionate remembrance of his faithful, abundant, and useful labors." Respecting his place of burial, Dr. Foote further says: "Turning westward from the present brick church, about half a mile through the woods, you find on a gentle ascent the first burying-ground of this congregation. In the southeast corner, without stone or mound, is the grave of Alexander Craighead, and of the six succeeding graves, whose members compose the entire convention in Charlotte, May, 1775. Tradition says that these two sassafras trees, at the head and foot of the grave, sprung from two sticks on which as a bier the coffin was borne. Being stuck into the ground to mark the spot temporarily, the green sticks, fresh from the mother stock, took root and grew. Was it an emblem—the fulfilment of this mute prophecy?" So it would seem. For the principles he so persistently and ably proclaimed, have become the cherished inheritance of this great and prosperous nation!"

CHILDREN

15. Thomas B., Born 1750; married Elizabeth Brown, 1780.
16. Robert, Born June 27th, 1751; mar. Hannah Clark.
17. Nancy, Born.....; married 1. Rev. William Richardson;
2. George Dunlap.
18. Rachel, Born.....; mar. Rev. David Caldwell, D. D.
19. Jane, Born.....; married Patrick Calhoun.
20. Margaret, Born.....; married Mr. Carruth.
21. Mary, Born.....; married Samuel Dunlap.
22. Elizabeth, Born.....; married Alexander Crawford.



Marker at the grave of Alexander Craighead in the cemetery of Sugar Creek Presbyterian Church near Charlotte, North Carolina.



Indian Hill Church

SOME ADDITIONAL HISTORY OF INDIAN HILL CHURCH

There was a public meeting held on the Cowpasture River July 13, 1844 for the purpose of erecting a M. E. Church. Squire Thos. Settlington acted as chairman. Mr. Adam Surber gave an acre of land after which subscriptions were taken up for work.

Mr. E. Wood, Shepherd Gilliam, A. Surber, Johnathan Lemmon and Thomas Settlington were appointed as a committee to superintend the construction of the building and to appoint the time of its commencement.

The subscribers promised to pay the sums annexed to their names for the purpose of building a church on Mr. Surber's land to be deeded to the M. E. Church, yet with the understand-

ing that it would be free for all orthodox denominations when unoccupied by the Methodist.

Subscriptions were taken for work. Mr. E. Wood's one side of the house, one half of the rafter plank for one floor. Mr. S. Gilliam's one side of the house and one half of the rafters. Mr. A. Surber's the point of land from the spring up to the end of the bottom; bounded by the same branch, the foot of the hill and the river likewise to haul all the rock.

Squire Thos. Settlington's one end of the building.

Subscriptions were taken up for the finishing the church—some pledged money, others work. These sums were to be paid on or before September.

The Presbyterians took this church over during Rev. Thomas' pastorate.

The land for the present Indian Hill Church which is on a different site was given by Stonewall and Lee Armentrout.

The first trustees were Messers S. Y. Gilliam, John Alexander, Frank Karnes, and J. W. White.

The church was dedicated about 1895.

The people of the neighborhood gave their work. The Presbyterians, Baptist and Methodist built the church but it was deeded to the Presbyterians and free for all orthodox denominations to preach.

Dr. McCorkle from Clifton Forge gave a lecture on Saturday night before the dedication on the old country where he had traveled. A collection was taken up at that time and enough was raised to finish paying for the church.

Rev. Groves preached the Dedication Sermon. Rev. Irvin from Iron Gate was the first pastor.

The original church was in the Montgomery Presbytery but the present one was changed to the Lexington Presbytery.



Woodland Union Church

Since 1929 the Woodland Union Church has been remodelled. The old church was moved back and turned parallel to the road and the new addition built on to the front in the space formerly occupied by the old building. The building committee consisted of Mr. W. S. LaRue, Mr. W. T. McClung, and Mr. J. W. Coleman. The New Church was completed in 1931 and was dedicated free of debt. Rev. A. B. Williford preached the sermon at the dedication of the new church.

The Presbyterians, Baptists and Methodists carry on work at this union church. The Baptist pastor at the present is the Rev. E. W. Mashburn and the Methodist pastor is Rev Chitten. The pastor of Windy Cove preaches here every third Sunday.



Lyle's Chapel

Lyle's Chapel located on Mill Creek was erected in the year 1900 during the pastorate of Rev. L. R. Watson. No major changes have been made in the building. The building has been well kept. Services are held here on second and fourth Sundays in the afternoon.

THE PASTORS OF WINDY COVE—1929-'49

On Sunday, 19th July 1931, Archie Brown Williford, a native of North Carolina who graduated from Davidson College in 1926 and from Union Theological Seminary, Richmond, Va., in May 1931, was ordained and installed by a Commission of Lexington Presbytery (Dr. Wm. C. White, Chairman) as the 26th Minister of Windy Cove Church. To this new Minister and his family, the following seven years (lacking two months) lived with the people of Windy Cove were full and rich in Christian fellowship.

The preacher and his wife, Ruth Vaughan Williford of Cartersville, Ga., soon learned a number of things: what it meant to be "pounded" by friends, how to visit people if you expected them to come to Church, what having a Bible School meant, Church supper expectation, how not to try to have anything in the Church during "deer season". A former Windy Cove Pastor, Rev. C. H. Phipps, suggested the Lord's Acre Plan for paying off the Manse debt. So, from that first summer until the debt was finally paid in the first years of the succeeding Church Minister, Rev. J. F. Clark, Windy Cove people saved Sunday eggs, set chicken hens for their broods, planted Lord's Acre wheat, corn and potatoes, made fancy needlework, and asked for money. The way was hard but Presbyterian perseverance paid off finally. Windy Cove Church was known all over the Presbytery for its large and active group of Young People and for its good music.

In the summer of 1931 Will La Rue, the building fund chairman "commanded" his new preacher to preach the dedication sermon for the lovely new Woodland Church. He did!

No congregation or pastor ever had more faithful and companionable church officers.

More than a hundred people united with the church on profession of faith from 1931 to 1938; many others united by Letter from other churches.

We had good Sunday Schools, regular Vacation Bible Schools,

yearly Evangelistic meetings in the mother church and each outpost church.

One year, the pastor dared the Woman's Auxilliary to purchase a mimeograph machine for church bulletin making. They came across and the weekly Windy Cove bulletin became another item of interest.

Two Candidates for the Ministry, H. Ruffner Lowman, Jr. and Harold D. Shiflet (now beloved Presbyterian Church Pastors) inspired their congregation and preacher during these years.

In June 1932 the pastor's wife, Ruth Vaughn Williford, passed to her eternal reward. The preacher learned then what it meant to be the pastor and friend of people who appreciated and loved this Godly woman, and who desired to share the burden of her loss. Then, in the summer of 1935, a former Windy Cove Manse daughter, Rosa Kilmer Phipps the eldest daughter of Rev. and Mrs. C. H. Phipps, came to be the wife of the minister. By the help of God and the faithfulness and friendliness of the people of Windy Cove, the years passed too quickly. Memories abide always that time can never erase or mar.

From Windy Cove, in April 1938, the Preacher and family moved across the State line for a four year's happy stay with four Presbyterian Churches (Liberty, Baxter, Westminster and Huntersville) in the upper Pocahontas-Greenbrier Valley portion of West Virginia. At the end of 1941, a move was made for short war-clouded fourteen months living with the Fayetteville, W. Va., Presbyterian Church congregation. Then, in March 1943, as many others of pew and pulpit were doing, the Army Chaplaincy called. Roaming to and fro across earth and sea finally ended this Second World War II pastorate among Infantry combat troops who reached and met the Russians first on the Elbe River in Saxony, Germany. In December 1945, a promising and challenging pastorate was begun with the Richlands and Cedar Bluff Churches of Abingdon Presbytery in southwest Virginia.

(We have been unable to secure a picture of Rev. A. B. Williford.)



REV. FITZHUGH CLARK

Rev. Fitzhugh Clark, graduate of Davidson College and of Union Theological Seminary was pastor of Windy Cove Church from 1938 to 1942. He also served the following pastorates — Williamsville — Rocky Spring 1929-1935; Circleville and Seneca Rocks, 1935-1938; Windy Cove, 1938-1942; Atlantic Beach, Fla. Community Presbyterian Church, 1942-1946; Williamsville-Rocky Spring (second pastorate) 1946-1947; First Presbyterian Church, Milton, Fla., 1947—He is now pastor of the Milton Church.

At the same time he was pastor of Windy Cove he was also pastor at the Millboro Church. In 1940 Millboro Church was regrouped with Windy Cove after having been grouped for a number of years with Goshen Presbyterian Church.

Rev. Forest L. Ford, from Warfield, Ky., was a graduate of Bryan University of Dayton, Tennessee (1939) and a graduate of Union Theological Seminary of Richmond, Va. (1944). In the spring of the same year he became pastor of Windy Cove and Millboro and served until 1948.

He shall always consider it a most happy privilege to have been the pastor of Windy Cove. Its beautiful history rolls on and now he is only one of its long succession of ministers.



REV. FOREST L. FORD

The memory of this field of work in which he began his active ministry will ever be deeply cherished. They feel that the members of the congregation have helped to instill in their children, young as they were, a deep love for the church. They often speak of the church and the many little friends they made there.



REV. TROY D. MULLIS

Rev. Troy D. Mullis the 29th. pastor of Windy Cove Church was born near Charlotte, N. C. Dec. 2, 1914. He is the son of Mr. and Mrs. C. W. Mullis. He is a graduate of Davidson College and Union Theological Seminary in Virginia. He was ordained to the Gospel Ministry by Fayetteville Presbytery August 4, 1940. On July 10th., 1940 he was married to Miss Mary Elizabeth Brogden of Mt. Olive, N. C. Before her marriage Mrs. Mullis taught Home Economics in the Clypsso High School at Clypsso, N. C. She is a graduate of Flora

McDonald College at Red Springs, N. C.

Rev. and Mrs. Mullis have three children, Troy D. Mullis, Jr., Herman Thomas, and Mary Elizabeth.

Before coming to Windy Cove Mr. Mullis was pastor of Manly, Lakeview and Culdee Churches in Moore County, N. C.

MEMBERS OF WINDY COVE CHURCH WHO HAVE GONE INTO THE MINISTRY

1. Rev. Wilbur McDonald, son of Mr. and Mrs. George McDonald, graduated from Union Seminary, Richmond, Virginia which was then at Hampden Sidney, Virginia. Most of his work was done in West Virginia. We have been unable to get definite data concerning him.

2. Miss Ruth Lowman, daughter of Mr. and Mrs. C. A. Lowman, Millboro Springs, Virginia, was a student at Fredericksburg (now Mary Washington College) and Mary Baldwin. She entered the Assembly's Training School for Lay Workers in 1918 and graduated in 1920. She accepted work as a Home Missionary at Gilbert, West Virginia where she worked for fifteen months.

On October 12th, 1921, Ruth married Rev. Robert Ray, a Home Missionary in Oklahoma. For three years she and her husband labored. In March, 1945 the couple became Home Missionaries again by taking a small church in Bluestone Presbytery, Oak Hill, West Virginia where they are still working.

3. H. Ruffner Lowman, Jr., son of Mr. and Mrs. H. Ruffner Lowman, Sr., Millboro, Virginia, was received under the care of Lexington Presbytery during the pastorate of Rev. N. R. Clayton on September 25th, 1925, at a meeting of Presbytery held at Bolar Springs.

He received his B.A. at the College of William and Mary in 1934; B.D. at Union Theological Seminary 1937, and Th.M. in 1945.

His pastorates were: Nitro Presbyterian, Nitro, West Va.

1937-1939, Olivet Presbyterian Church, Staunton, Virginia 1939-1947 and Porter Street



H. RUFFNER LOWMAN, JR.

Presbyterian Church, Richmond, Virginia 1947 and he is still serving this pastorate.



HAROLD SHIFLET

4. Harold Shiflet, son of Mr. and Mrs. L. H. Shiflet, was graduated from Millboro High School in 1935. He entered Waynesburg College, Waynesburg, Penn. in 1937 as a ministerial student and received his A. B. degree in 1941. He received his B. D. degree from Union Theological Seminary, Richmond, Va., in May 1944.

During his senior year he served as supply pastor of the Millboro-Windy Cove Charge. After graduating from U. T. S. he began work as pastor of the Parsons Presbyterian Church, Parsons, West Va. He is still serving this field.

5. Kenneth C. Shaver, son of Elmer and Fannie Lowman Shaver, Huntington, West Va. and foster son of Mr. and Mrs. C. A. Lowman, Sr. Millboro Springs, Virginia, received his M. A. at Berry College, Rome, Georgia.

He was a veteran of World War II. He accepted work as a Foreign Missionary in China but due to the uprisings there he was asked to go to Sao Paulo, Brazil where he is now stationed as a missionary.



KENNETH C. SHAVER

THE REGISTER OF ELDERS

These were contemporary with the Rev. Alexander Craighead, and were the first elders of Windy Cove Church of which we have any record.

Gillispie, William	
Sitlington, John	
Crawford, Nathaniel	
Surber, Joseph	
Hugart, James	1832—
McCauland, Andrew	1833—
Crawford Samuel	1833—
Bratton, Andrew	1833—
Dickinson, John N.	1837—
McDanald, Adam	1837—
Bratton, Lewis	1837—
Campbell, James	1847—
McCurdy, William	1847—
Lyle, James	1859—
McDanald, George W.	1859—
Bratton, Andrew S.	1880—
La Rue, Robert S.	1880—
Wilson, Stephen P.	1886—
McDanald, J.	1886—
Woodzell, Benjamin F.	1894—
Guinn, George H.	1894—
Jordon, John H.	1894—
Cosby, Henry P.	1895—
McClung, Harvey W.	1904—
Williams, Charles J.	1904—
Jordon, George Albert	1904—
Durham, John B.	1904—
Gilliland, Shepherd Y.	1906—
Green, B. W.	1906—
La Rue, Edward M.	1912—
Rhea, Chester N.	1915—

Lowman, Charles A., Sr.	1918—
Daniels, George H.	1918—
Humphries, E. E.	1924—
Shiflet, Lester H.	1925—
Woodzell, Charles B.	1925—
Lyle, Morton M.	1925—
Marshall, Dwight W.	1925—
Porter, Robert V.	1947—
Cauley, William B., Sr.	19 —

REGISTER OF DEACONS

These are the first deacons of which we have any record.

McClung, Harvey W.	1886
	(Elected Elder)
Rhea, John S.	1886
Lowman, James D.	1881
Crizer, John W.	1894
Lyle, John	1894
Warwick, Harry	1894
	(Transferred to Mint Springs)
Armentrout, L. Porter	1894
Withrow, Freemont	1904
Venable, George Brown	1904
	(Transferred to Warm Springs)
Lyle, Winfree	1904
LaRue, Edward M.	1906
Simmons, George W.	1907
White, William	1907
La Rue, William S.	1912
Cauley, George W.	1912
Armentrout, Richard E.	1925
Williams, Talmage	1925
	(Transferred to Timberidge)
Lowman, H. Ruffner, Sr.	1925
Proctor, Ashby G.	1925

Brinkley, Robert L.	1925
Grady, Robert T.	
Durham, J. Edward	
Cauley, William B., Sr.	1932
	(Elected Elder)
Gardner, Scott	1932
Simmons, James	
Tyree, A. Creigh	1932
Lyle, Grady	1937
Durham, James	1937
Rowe, Vernon	1937
Ross, Marian	1938
White, Hunter	1938

TRUSTEES OF CHURCH PROPERTY

Windy Cove

C. A. Lowman	June 23, 1918
L. H. Shiflet	April 12, 1931

Lyle's Chapel

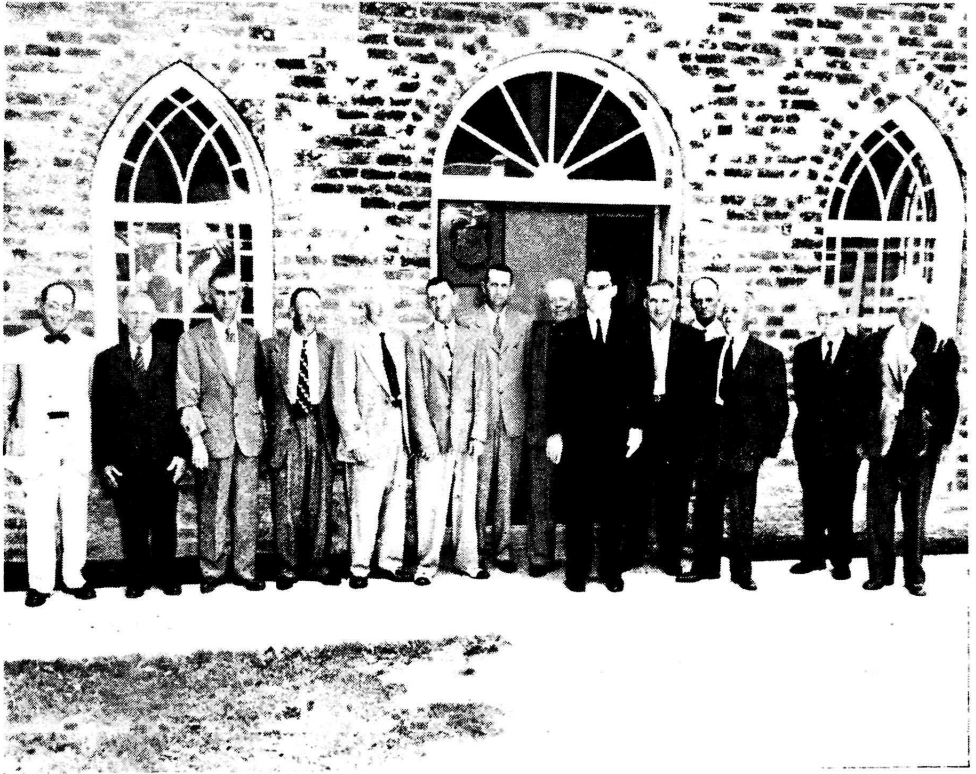
William Grimm	April 20, 1944
J. B. Durham	April 20, 1944
R. A. Kincaid	April 20, 1944

Indian Hill

R. V. Porter	March 4, 1937
W. Simmons	March 4, 1937

Woodland

D. L. Marshall	March 3, 1936
Mrs. Maud Brown	March 3, 1936



The Pastor and a Group of Officers, Including the Outposts—1949

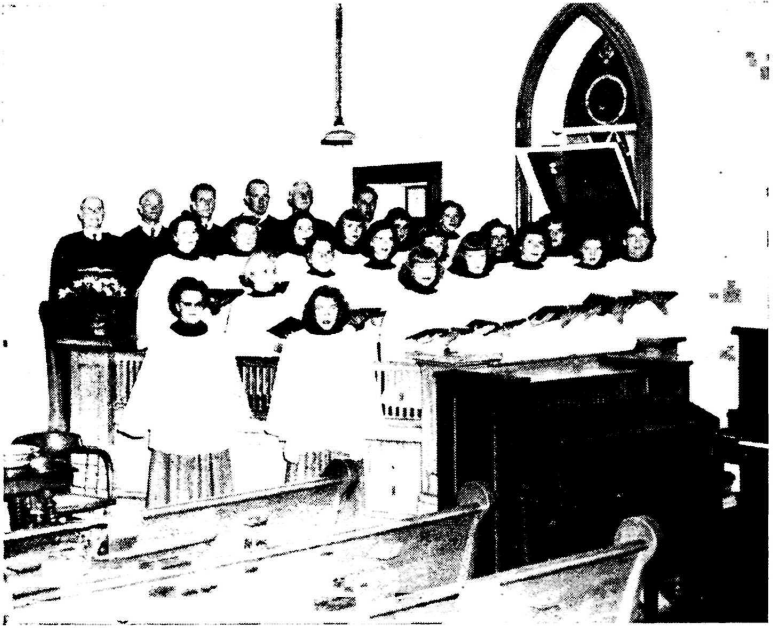
Elders

C. A. Lowman, Clerk; W. B. Cauley, Treasurer, and D. L. Marshall.

Deacons

G. W. Cauley, W. M. Kashner, C. A. Lowman, Jr., W. H. McCall, A. C. Tyree, R. R. Clark, J. S. Gardner, Focian Hicklin, and J. B. Durham.

WINDY COVE CHOIR



R. E. Armentrout, D. Marshall, J. M. McLaughlin, G. B. Venable, Jr., O. A. Williams, Miss Eleanor Mae Cauley, Miss Imogena Cauley, Miss Ada Haynes, Mrs. W. H. McCall, Miss Marguerite Kenney, Miss Gilma Plecker, Miss Hilda Plecker, Mrs. C. W. Proctor, Miss Norma Proctor, Mrs. J. S. Robinson, Miss Emma Lewis Tyree, Miss Betty Jo Williams, Miss Lucy Page Williams, Miss George Lee McCray, Mrs. O. A. Williams, Mrs. F. R. Wagner, Miss Frankie Wood, and Miss Sarah Wood.

Miss Louise S. McLaughlin, *Director and Organist*; Miss Ada Haynes and Mrs. O. A. Williams, *Assistant Directors*; Miss Ruth Plecker, *Pianist*.

SERVICES AT WINDY COVE

Preaching every Sunday morning at 11:30 A. M.

Sunday School every Sunday 10:30 A. M.

Presbyterian Youth Fellowship Services every Sunday evening at 7:30 P. M.

The young people of Millboro and Windy Cove meet together as one Youth Fellowship.

Services at the Out-Posts

First Sunday—Indian Hill 3:30 P. M.

Second Sunday—Lyle's Chapel, Same Hours.

Third Sunday—Woodland, Same Hours.

Fourth Sunday—Lyle's Chapel, Same Hours.



Windy Cove Sunday School, Officers and Teachers—1949.

Superintendent—Charles Lowman, Jr., Secretary and Treasurer—Miss Hilda Plecker, Pianist—The young people alternate.

Men's Bible Class

C. A. Lowman, Sr., Teacher; O. A. Williams, President; G. B. Venable, Sr., Vice-President; W. B. Cauley, Secretary and Treasurer.

Women's Bible Class

Mrs. A. L. McLaughlin, Teacher; Mrs. A. G. Proctor, President; Mrs. Carl Plecker, Vice-President; Mrs. R. E. Armentrout, Secretary and Treasurer.

Young People's Class

Mrs. W. E. Kashner,, Teacher; Louise McLaughlin, President; Gilma Plecker, Vice-President; Norma Proctor, Secretary and Treasurer.

Intermediate Class

Mrs. C. P. McCray, Teacher; George Lee McCray, President, Eleanor Mae Cauley, Vice-President; Frankie Wood, Secretary and Treasurer.

Junior Class

Mrs. C. P. Cauley, Teacher; Lucy Page Williams, President; Harper Ray Wagner, Vice-President; Jimmy Plecker, Secretary and Treasurer.

Beginners and Primary Class

Mrs. O. A. Williams and Mrs. G. B. Venable, Jr., Teachers.

Lyle's Chapel Sunday School Officers and Teachers—1949

Richard Durham, Superintendant; Mrs. V. V. Putman, Assistant Superintendant; Mrs. Everett Grimm, Beginners Class; Mrs. Ray Lyle, Junior Class.

Woodland Sunday School Officers and Teachers

R. R. Clark, Superintendent; H. W. Layton, Assistant Superintendent; Mrs. C. P. Armstrong, Secretary and Treasurer; J. Scott Gardner, Men's Bible Class; Mrs. E. F. Rowe, Women's Bible Class; Mrs. F. H. Plecker, Intermediate Girls Class; Mrs. Raymond Doyle Intermediate Boy's Class; Mrs. W. H. Brinkley and Mrs. Billie Rhea, Junior Classes; Mrs. F. P. Hicklin, Beginner's Class.

Windy Cove Presbyterian Youth Fellowship

For a number of years the Church had a Christian Endeavor Society. This was discontinued and later reorganized during Rev. F. F. Ford's Pastorate. It now assumes the name of Windy Cove Presbyterian Youth Fellowship and is a joint society with the young people of Millboro Church.

Officers

Betty Lou Clark, President; Betty Jo Williams, Secretary; Rev. T. D. Mullis, Mrs. Ralph Clark, Carl G. Plecker, Clarence Kenney, Adult Advisors; Wilson Plecker, Sonny Clark; Junior Deacons.



The Woman's Auxilliary of Windy Cove Church

The Woman's Auxilliary of Windy Cove Church was organized December 18, 1921, with the following charter members: Madames R. F. Darnell, M. L. McAlister, C. A. Lowman, W. S. Kinney, Geo. Kenney, Winifree Lyle, W. H. McClung, G. H. Daniels, C. J. Williams, J. F. Coleman, R. L. Withrow, Misses Bettie Wilson, Houstie Wilson, and Ella Bratton.

One of the most outstanding events of our entire church is our "Ingathering Day." It is a day of worship and rejoicing. Sacrifices have been made by members both in money and service. In the fall of 1939 we were able to lift a debt of \$6,000.00 which had been hanging over our church for so long. The note was burned by a former pastor Rev. A. B. Williford, assisted by a number of members.

Some of the other splendid work done by the Auxilliary was —repaired the kitchen in the church, added the stove, pump and

cistern, painted the walls in the church, repaired the Sunday School Rooms (painted and papered etc.), sanded the floors in the Church and Sunday School Auditorium, bought choir chairs and chairs for Primary Department, put fluorescent lights in Sunday School Auditorium, repaired the manse, built walks around the Church, and made choir robes.



A Group of the Windy Cove Congregation

OFFICERS 1929-1949

1929-30

President.....	Mrs. George Daniels
Vice President	Mrs. George Cauley
Secretary	Mrs. M. L. McCalister
Treasurer	Mrs. Ralph Clark
Historian	Mrs. Mary Coleman

1930-31

President.....	Mrs. George Daniels
Vice President	Mrs. George Cauley
Secretary	Mrs. M. L. McAllister
Treasurer	Mrs. Ralph Clark
Historian	Mrs. Mary Coleman

1931-32

President.....	Mrs. George Daniels
Vice President	Mrs. M. L. McAllister
Secretary	Mrs. W. S. Kenny
Treasurer	Mrs. Ralph Clark
Historian	Mrs. Mary Coleman

1932-33

President.....	Mrs. George Cauley
Vice President	Mrs. M. L. McAllister
Secretary	Mrs. W. S. Kenney
Treasurer	Mrs. J. M. McLaughlin
Historian	Mrs. Mary Coleman

1933-34

President.....	Mrs. George Cauley
Vice President	Mrs. A. G. Proctor
Secretary	Mrs. W. S. Kenny
Treasurer	Mrs. J. M. McLaughlin
Historian	Mrs. Mary Coleman

1934-35

President.....	Mrs. W. S. Kenney
Vice President	Mrs. A. G. Proctor
Secretary	Mrs. Geo. R. Kenney
Treasurer	Maple Stephenson
Historian	Mrs. Mary Coleman

1935-36

President.....	Mrs. W. S. Kenney
Vice President	Mrs. Geo. Daniels
Secretary	Mrs. Geo. R. Kenney
Treasurer	Mrs. J. M. McLaughlin
Historian	Mrs. Mary Coleman

1936-37

President.....	Mrs. W. E. Kashner
Vice President	Mrs. Geo. Daniels
Secretary	Mrs. W. S. Kenney
Treasurer	Mrs. L. H. Shiflett
Historian	Mrs. Mary Coleman

1937-38

President.....	Mrs. W. E. Kashner
Vice President	Mrs. J. M. McLaughlin
Secretary	Mrs. W. S. Kenney
Treasurer	Mrs. L. H. Shiflett
Historian	Mrs. Mary Coleman

1938-39

President.....	Mrs. C. A. Lowman
Vice President	Mrs. W. S. Kenney
Secretary	Mrs. J. M. McLaughlin
Treasurer	Mrs. L. H. Shiflett
Historian	Mrs. Mary Coleman

1939-40

President.....	Mrs. C. A. Lowman
Vice President	Mrs. A. G. Proctor
Secretary	Mrs. M. E. Stevens
Treasurer	Mrs. L. H. Shiflett
Historian	Mrs. Mary Coleman

1940-41

President.....	Maude Brown
Vice President	Mrs. A. G. Proctor
Secretary	Mrs. M. E. Stevens
Treasurer	Mrs. L. H. Shiflett
Historian	Mrs. M. L. McAllister

1941-42

President.....	Maude Brown
Vice President	Mrs. R. E. Armentrout
Secretary	Martha Shiflett
Treasurer	Mrs. W. B. Cauley
Historian	Mrs. M. L. McAllister

1942-43

Vice President	Mrs. Fitzhugh Clark
President.....	Mrs. R. E. Armentrout
Secretary	Mrs. L. H. Shiflett
Treasurer	Mrs. W. B. Cauley
Historian	Mrs. M. L. McAllister

1943-44

President.....	Miss Ethel F. Cauley
Vice President	Mrs. J. M. McLaughlin
Secretary	Mrs. L. H. Shiflett
Treasurer	Mrs. W. B. Cauley
Historian	Mrs. M. L. McAllister

1944-45

President.....	Miss Ada Haynes
Vice President	Mrs. J. M. McLaughlin
Secretary	Mrs. L. H. Shiflett
Treasurer	Mrs. W. B. Cauley
Historian	Mrs. M. L. McAllister

1945-46

President.....	Miss Ada Haynes
Vice President	Mrs. L. H. Shiflett
Secretary	Mrs. I. C. Crisman
Treasurer	Mrs. Harry McCall
Historian	Mrs. M. L. McAllister

1946-47

President.....	Mrs. W. E. Kashner
Vice President	Mrs. L. H. Shiflett
Secretary	Mrs. I. C. Crisman
Treasurer	Mrs. Harry McCall
Historian	Miss Ada Haynes

1947-48

President..... Mrs. W. E. Kashner
Vice President Mrs. J. M. McLaughlin
Secretary Mrs. Ralph Clark
Treasurer Mrs. A. H. Cauley
Historian Miss Ada Haynes

1948-49

President..... Mrs. W. E. Kashner
Vice President Mrs. J. M. McLaughlin
Secretary Mrs. Ralph Clark
Treasurer Mrs. A. H. Cauley
Historian Miss Ada Haynes

1949-50

President..... Mrs. A. H. Cauley
Vice President Mrs. A. G. Proctor
Secretary Mrs. C. P. Cauley
Treasurer Mrs. J. M. McLaughlin
Historian Miss Ada Haynes

Circle Chairman—1948-'49

- Number 1. Mrs. W. H. McCall
Mrs. L. W. Lawrence, Co-Chairman
Number 2. Miss Ada Haynes
Mrs. C. C. Cauley, Co-Chairman
Number 3. Woodland Mrs. Focian Hicklin
Number 4. Young People Miss Betty Lou Clark,
Miss Hilda Plecker, Co-Chairman
Mrs Frank Wood and Mrs. R. F. Wagner,
Adult Advisors.

HONOR ROLL
For Those Who
Served Their Country
In World War II

Name	Service
Edgar Armentrout	Army
Robert Brinkley	Naval Air Corps
Marion Brockway	Army
Averille H. Cauley	Air Corps
Granville L. Cauley	Army
Herman A. Cauley	Army
Vergil Cauley	Army
William B. Cauley, Jr.	Army
Carl Durham	Medical Corps
George Durham	Air Corps
Howard Durham	Army
Richard Durham	Army
James Kiser	Guard
William Kincaid	Navy
Clarence Lee La Rue	Army
James W. La Rue	Army
John L. Lawrence	Navy
Charles K. McLaughlin	Navy
James C. McLaughlin	Army
James N. McLaughlin	Army
James Moore	Army
Andrew Porter	Army
Henry Porter	Army
Lewis K. Proctor	Army
L. Martin Rhea	Army
Palmer Rhea	Army
Kenneth E. Ross	Army
Marvin A. Ross	Army
Vernon A. Rowe	Army
Kenneth Shaver	Army
Hugh Shiflet	Air Corps
O. Dell Simmons	Army
Harmon Taylor	Army
Guy Thomas	Army
George A. White	Army

In Memoriam

GRANVILLE L. CAULEY

WILLIAM B. CAULEY, JR.

CHARLES K. McLAUGHLIN

VERNON A. ROWE

*Members of Windy Cove
Who Gave Their Lives
While in the Service
of Their Country in
World War II*

THE HORSE SHOW

About nineteen years ago when Mrs. J. S. Knowlson, Hinsdale, Illinois, discovered the heavy load of debt which lay on the church, she thought and thought and finally decided the way she could most help the church and community. This was to sponsor a horse show and tournament for the benefit of Windy Cove Church. This was conceived with the thought that it would have a dual benefit—namely to secure money for the church and be an incentive to improve the horses of the community besides provide a gay and memorable occasion for everyone.

The first shows were very simple affairs, depending largely on the neighbors for entries. The first show was held in front of the Knowlson farm house and the tournament in the back field. The ladies of Windy Cove met in the kitchen and with the help of Miss Mary Knowlson made sandwiches for the crowd.

Mrs. Knowlson provided the prizes and ribbons, wrote the publicity, got the entries and entertained and fed the judges.

Later as the show grew, horses were trucked in from far afield; spectators came from other states (at one show we had three governors).

The show was moved to the Knowlson's front field and later for many years to John McLaughlin's (now Dickens') a most picturesque spot. Later we moved to Ed. Weimer's high field and then to Creigh Tyree's field. It is being held this year on the grounds of Millboro High School where the church ladies will have an adequate place to prepare the good food. The men of the church have also automatically done their part in helping with the show.

The past several years after the church was well out of debt Mrs. Knowlson has turned the show over to the church entirely. Now the people, who have long helped, run the show for the benefit of the church and community. The Knowlson family still assist in every way they can.

This has been a large source of income for the church. While Mrs. Knowlson sponsored the show she received some money from interested friends to help defray expenses but for the most part it came out of her pocket.

She would like to mention all the people who helped but that would take a tomb, however she wishes to express her apprecia-

tion to the many who have helped and say how happy she is that such a fine group are carrying on the show with the same dual purpose of helping the church and horsemanship of the community.

The church and community will always be indebted to the nowlsons for their wonderful spirit of helpfulness and co-operation.

CEMETERY

The present cemetery committee consists of the following men of the church: C. A. Lowman, Sr., chairman, R. E. Armentrout, J. M. McLaughlin, O. A. Williams.

Arrangements have been made for perpetual upkeep of both cemeteries.

SEXTON

J. I. Brooks, who died this summer, was a former sexton and served loyally for sixteen years.

C. Porter Kenney has served faithfully as a sexton of Windy Cove Church since 1924.

BICENTENNIAL CELEBRATION

On March 27, 1949 a congregational meeting was held at Windy Cove Church for the purpose of electing an over all committee to plan and promote the 200th anniversary celebration of the organization of Windy Cove Church. It was decided to elect five persons on this committee and the committee was to add one from each outpost to this committee. Those elected were Mrs. L. W. Lawrence, Miss Louise McLaughlin, Mrs. Ada Haynes, Mr. O. A. Williams and Mr. J. M. McLaughlin. Those appointed from the outpost were Mrs. Betty Matheny to represent Indian Hill, Mr. Richard Durham to represent Lyle's Chapel, and Mr. Scott Gardner to represent Woodland.

The committee named above met in the session house on April 28th, 1949. Mr. J. M. McLaughlin was elected chairman of the committee and Miss Ada Haynes was elected secretary. The following additional committees were appointed:

Committee on History: Mr. C. A. Lowman, Sr. Chairman, Miss Mayre Lowman, Messers G. W. Cauley, and A. C. Tyree.

Committee on Program: Rev. T. D. Mullis, Chairman, Mes-

sers D. L. Marshall, Scott Gardner, C. A. Lowman, Jr., Mrs. C. A. Cauley and Miss Louise McLaughlin.

Committee on Publicity: Mr. O. A. Williams, Chairman, Mrs. C. P. Cauley, and Miss Ada Haynes.

Committee on Invitations: Mr. W. B. Cauley, Chairman, Mr. G. B. Venable, Mrs. Earl O'dell, and Miss Gilma Plecker.

Committee on Welcome: Mrs. R. E. Armentrout, Chairman, Mesdames R. R. Clark, Betty Matheny, W. E. Kashner, W. H. McCall, L. H. Shiflet, and Messers James Durham, C. A. Lowman, G. B. Venable, Jr., R. E. Armentrout and L. H. Shiflet.

Committee on Finances: Mrs. W. E. Kashner, Chairman, Mesdames J. M. McLaughlin and L. W. Lawrence, and Messers W. B. Cauley, and R. R. Clark.

Committee on the Entertainment of Visiting Ministers: Mrs. Mae Withrow, Chairman, Mesdames W. H. McCall, A. G. Proctor, F. P. Hicklin and Miss Virginia Gardner.

Committee on Food: Mrs. A. G. Proctor, Mrs. Mae Withrow, Mrs. C. P. Cauley, Mrs. Maud Brown, Mrs. Betty Matheny, and Miss Eva Thompson.

Committee on Tables: Mr. W. E. Kashner, Chairman, Messers Carl Plecker, H. W. McCall, A. C. Tyree, C. A. Lowman, Jr. R. R. Clark, Harry Taylor, James Durham and F. P. Hicklin.

Committee on Flowers and Decoration of Church: Mrs. O. A. Williams, Mesdames Richard Armentrout, C. P. Cauley, L. W. Lawrence, J. M. McLaughlin, and A. G. Proctor.

The date set for the Anniversary Celebration was August 28, 1949.

On May 31 the committee met again and at this meeting the program committee's plan for a morning and afternoon service with lunch at noon was approved. At this writing we have the prospect of having Mr. W. E. Price of Charlotte, N. C. who is moderator of the Presbyterian Church in the United States, with us for this celebration. He will make the principal address at the morning Worship service and in the afternoon we look forward to hearing from our former pastors and others.

We close this chapter in the history of Windy Cove Church with Thanksgiving to God for what has been wrought through his grace in this portion of His vineyard in these two decades and we look to the future with high expectations and a prayer that He will enable us to do even greater things for his glory and the advancement of His Kingdom of Love and Light.

WINDY COVE CHURCH

At bend of quaint Cowpasture river
Where once the Indian filled his quiver
And where he often crouched quite low
To hear the footfall of a foe,
Where modern traffic rushes by,
Where whippoorwills at evening cry,
There by a most delightful grove
Now stands a church, 'tis Windy Cove.

There many cooling breezes sigh
And voices whisper from on high
That our blessed Redeemer saves
The souls of men, though in those graves
Their bodies sleep so spent, so worn,
Till sounds the blast of Gabriel's horn,
Announcing time shall be no more
And opening vast eternity's door.

On Sabbath day there people meet
To sing, to pray, their friends to greet,
The saints go there and sinners bad
And Christ the Saviour makes them glad.
Who knows the hearts of those who hear,
And whether by another year,
Or even by another dawn,
The worshiper shall not be gone?

The minister brings words of hope
To those who still in darkness grope,
So saint and sinner both rejoice,
In loud hosanna lift the voice
That passing traveler may hear,
And though he oft may think it queer,
He'll be persuaded not to wait
If he would enter Heaven's gate.

At Windy Cove I love to sit,
For there the unseen angels flit,
And those who once we loved and lost,
Who have the final Jordan crossed,
Seem once again to pass this way,
Commune with us and to us say,
We need not fear the thumping clod
Since our victory lies in God.

What cheer the Gospel message brings,
It speaks of grand eternal things
For which wayfaring men should try,
It tells us how to live and die,
As friendly guidepost there it stands
For peoples strange in many lands,
Yet some their souls will never feed,
So filled are they with earthly greed.

To friend and stranger I would give
This invitation while I live,
Stop for a while to pray, to think,
And give your famished soul a drink,
Prepare for mansion in the skies,
Since from the grave you'll surely rise,
On Sabbath next I bid you rove
To worship down at Windy Cove.

Charles Wagner
July 10, 1933

Rev. Charles Wagner the author of this poem once served the
Methodist Charge in this area.

Part III

A History Of

Windy Cove
Presbyterian Church

Millboro Springs,
Virginia

1949-1959

FOREWORD

In a country whose independent sovereignty dates only to 1776, Windy Cove Presbyterian Church near Millboro Springs, Virginia, holds a unique position. This church is older than the nation itself. It was founded in 1749 by men who knew God's help was imperative for success in their pioneering ventures in settling and opening for permanency a then wild and untamed place. The church stood, endured and grew during the formative years of this region.

Excellent histories have been written of the pastors and people who had a pertinent part in this during the first two centuries, and the two hundredth anniversary was observed ten years ago on August 28, 1949. The session requested that a record of the history of the past ten years of 1949-1959 be written. The purpose of this writing is to record those significant things which have happened since the Bicentennial Celebration. This history is of recent times, and the events are within recent memory spans. Compared to Windy Cove's age, this is a short era. It has been, however, a dynamic time filled with bold action and accomplishment.

We are proud of our history and traditions. But we must not look upon them as something to be proud of alone; they must be something to build on. We must use them to glean wisdom to chart the future course with the aim of establishing a Kingdom of God's Love and Righteousness on Earth. With this view, the record is dedicated to each and every person composing the membership of Windy Cove Church.

Sincerely,

Ethel Frances Keys

THE PASTOR

Reverend Troy D. Mullis has served this church as pastor during the decade of history herein recorded. He was born December 2, 1914 near Charlotte, North Carolina, a son of Mr. and Mrs. C. W. Mullis. Mr. Mullis is a graduate of Davidson College in Davidson, North Carolina and Union Theological Seminary in Richmond, Virginia. He was ordained by Fayetteville Presbytery to the Gospel Ministry August 4, 1940. Before coming to Windy Cove, Mr. Mullis was pastor of Manly, Lakeview, and Culdee Churches in Moore County, North Carolina. He was called to become the twenty-ninth pastor of Windy Cove Church on August 29, 1948.

Reverend Mullis has been a great pastor. He will be remembered for his leadership in the improvements and expansion of the physical building. He has given in a wonderful way innumerable blessings to the people through such things as his faithful visitations, beautiful prayers, Biblical and stirring sermons, a perceptive sense of humor, and being the civic-minded good citizen that he was in the community.

On June 28, 1959 the congregation concurred with regret the request that the pastoral relations with Mr. Mullis be dissolved so he could accept a call to the Phillippi and Belington Churches of Greenbrier Presbytery in West Virginia. Mr. Mullis explained that after prayerful consideration of the matter, he felt it was God's will he go in answer to the call. The resignation of Mr. Mullis became effective August 31, 1959.

As I Reflect on My Pastorate at Millboro and Windy Cove

The Appalachians were just beginning to show the glory of the fall coloring of the trees when our family moved into the manse and we took up our pastorate of Windy Cove, Millboro and the outposts of Windy Cove Church. Soon after our arrival I discovered that the following year Windy Cove would celebrate it's 200th anniversary. I knew that this called for a big celebration and I began to set things in motion for its observance. The people took a big interest and everyone cooperated which resulted in the celebration being a very successful affair.

During my pastorate we had one of the most active and interested youth fellowships I have ever had in any of my pastorates. There was good cooperation between Millboro and Windy Cove churches although they were quite different in temperament. Mrs. Hileman at Millboro was an outstanding leader and did much to give the youth and children training in singing. The emphasis at Windy Cove was on the adult choir with some of the older youth included and Louise McLaughlin did a superb job with them.

Our children did a good part of their growing up at Millboro and Millboro Springs. We give thanks to God that they had the privilege of growing up in the beauty of the mountains and enjoying all the great outdoor blessings the region has to offer. The warmth and personal interest of the people is something I shall never forget. The people in the outpost chapels were wonderful and I shall long remember their warm friendship. I regret that the preaching appointment times kept me from being with them as much as I should and meeting their needs as I ought to.

Near the end of my pastorate we built the addition to the church building at Windy Cove which gave us some much needed space. It was also during this period that we bought the new organ and installed the central heating system. I well recall the old anchor stoves we used before we put in the central heating. Port Kenney would get up in the midst of the worship service and throw in a huge shovel of coal and out would come a big puff of acrid black smoke.

One of the things that interested me and caused me to wonder where the custom came from was the group of men who sat in the right hand corner of the sanctuary and did not stand up when the rest of the congregation stood. For me it still remains unsolved.

We have fond memories of the church suppers, picnics, homecomings, etc. where there was an abundance of good food. The hunting season was one of the most exciting times of the year. Then, the church sponsored the horse show that took a lot of preparation and work but it was a most enjoyable and profitable occasion for the people of the community. However, I think the church was wise in giving up the sponsorship of the event. Before leaving this field, and I might add that it was the hardest one to leave, we celebrated the 210th anniversary of Windy Cove Church. Windy Cove has a long record of witness to the Gospel of Christ and a great stream of Christian influence has gone forth from this church to the ends of the earth. I shall always count it a great privilege to have served as pastor of the Millboro and Windy Cove field.

Troy D. Mullis

CHRONOLOGICAL RECORDING OF HISTORICAL EVENTS

1949

In the spring of 1949 Windy Cove Church began plans for a special Bicentennial Celebration of its founding in 1749. This was the first historical commemoration of any kind to be held in this vicinity, and the fact speaks for itself of the significance Windy Cove has held in the

development of this region. An overall committee headed by Mr. John McLaughlin worked in coordination with the membership in plans for this observance.

The celebration was held on August 28, 1949 with a full one-day program. Ruling Elder E. W. Price of Charlotte, North Carolina, Moderator of the General Assembly of the Presbyterian Church, U.S. planned to make the Anniversary Address, but on August 24, Mrs. Price became critically ill and cancellation of his plans was necessary.

The Anniversary Sermon was then preached by the late Reverend Charles H. Phipps of Waynesboro, Virginia who had been the twenty-second pastor. The theme of his sermon was *Hold Fast The Faith*.

The Reverend G. L. Brown of Swoope, Virginia, son of the late Reverend G. L. Brown who was pastor of our church from 1872-1880, was present and brought greetings from Lexington Presbytery as a proxy for Dr. Cary Blain, Moderator of Presbytery. The Reverend Harold Shiflet and the Reverend Ruffner H. Lowman, Sr., sons of Windy Cove Church, were present and had parts in the morning worship service.

All former living pastors were present and gave talks in the afternoon. Those were the Reverend J. F. Coleman, Reverend A. J. Ponton, Reverend A. B. Williford, Reverend J. F. Clark, and Reverend F. S. Ford. Greetings were brought from neighboring churches including the Reverend J. T. McCutchen of Warm Springs, Reverend D. F. Helm of Hot Springs and Dr. Howard Wilson of Tinkling Spring Church in Augusta County.

The infant child of Reverend and Mrs. Harold Shiflet was baptized on this day by Reverend Williford.

Among those present for the day was Mrs. Rachel Craighead Wilmont, a descendant of the Reverend Alexander Craighead, the founder of Windy Cove Church.

Miss Elizabeth Bratton gave the library of Reverend Samuel Brown, one of Windy Cove's great pastor's to the manse. She was the last surviving member of her family which was descended from him.

Mrs. Maude H. Patton gave a very old copy of the Bible to the manse that the Craighead families had used.

The Bicentennial Celebration of Windy Cove Church was featured in the newspapers of this and surrounding areas. It was pointed out in general how this church had been a bulwark in the life and activities of this region.

1950

During this year the church bought an electric organ from the Miles Music Company in Staunton at a cost of \$1,824.64 and had it installed in the choir. Weekly choir meetings and rehearsals were held on Sunday

nights. Miss Louise McLaughlin has generously given her time and shared her talent as organist and choir director throughout this period.



Windy Cove Choir Director and Organist, Mrs. Louise McLaughlin Smith. Picture taken in April 1976.

1951

Mr. Jesse Bratton, Jr., a student of the ministry worked for Windy Cove and Millboro Churches during the vacation months as an assistant.

1952

This year Mrs. Courtney E. VanFossen donated a fine piece of land for the enlargement of the Windy Cove Cemetery. The session sent resolutions of appreciation to her for this donation.

Mr. Charles A. Lowman, Sr. who had served as elder since 1918 passed away, and his death was mourned as a great loss to the church. His family has been close to Windy Cove through the years.

Mr. Lester H. Shifflet, who had served as an elder since 1925 and in various Sunday School positions, transferred with Mrs. Shifflet to New Providence Church as they had moved to Rockbridge County.

Windy Cove Church joined with the neighboring church at Millboro in observance of her seventy-fifth anniversary.

1953

During this year Windy Cove gave serious thought to the benefits a central heating system could bring to the church. A furnace for the building was considered a goal to work on for the church.

Mr. Emmett F. Rowe, one of the deacons of the church, passed away. He had also served as a Sunday School officer a number of years ago.

1954

The furnace was installed in the church at a cost of \$2,692.

Mr. William E. Kashner, one of the deacons of the church passed away. He was chairman of the Board of Deacons at the time of his death.

1955

The Quarterly Communion Service was first held on Good Friday. This special service has continued as an annual event of the church.

Greetings were sent by Windy Cove to Sugar Creek Presbyterian Church near Charlotte, North Carolina on the event of its two hundredth anniversary. Windy Cove and Sugar Creek Churches were both founded by the Reverend Alexander Craighead. Reverend Craighead went to Sugar Creek, North Carolina after leaving this section.

The stated authority of the church trustees was revised to be inclusive and to include not only the church but the church grounds, cemeteries, manse property, and the land at the site of the first Windy Cove. Judge Abbott, after their election by the congregation, confirmed as trustees, W. B. Cauley, J. M. McLaughlin, C. G. Plecker, O. A. Williams, and G. B. Venable, Jr.

1956

This year saw a great change in the landscape at Windy Cove. The State Highway, in rebuilding Route 39, changed the course of the road so that it went to the rear of the church building. The trustees were instructed by the congregation to work out necessary negotiations with the State Highway Commission that would be fair and equitable in relation to this right-of-way.

1957

Mr. James Durham, one of the deacons of the church passed away. He had served in this office since 1937.

Windy Cove considered applying for money from the Challenge Fund of Lexington Presbytery with a view of building an addition to the church. Reverend R. L. St. Clair of Staunton assisted a preliminary planning committee of G. B. Venable, Jr., A. H. Cauley, Mr. and Mrs. C. P. Cauley, Sr., Mrs. Forrest Wagner, and Mr. Ralph Clark.

1958

Early in the year the interior of the church was redecorated with paint. Interest continued in having an addition built to the church. A congregational meeting elected a building committee composed of G. B. Venable, Jr., O. A. Williams, A. H. Cauley, C. G. Plecker, and J. M. McLaughlin. The congregation went on record to start building when the sum of \$6,000 was on hand for the purpose.

History was made on Ingathering Day, September 28, when ground breaking ceremonies were held for the new addition. Representatives from each department of the church took part in this and also Mrs. George W. Cauley who holds the longest membership in this church at the present.

Actual work and construction was started in November. The addition was erected by the H. Phill Burks Company of Covington from plans by A. K. Simmons, Architect, of Roanoke.

1959

The new church addition was completed in March. It included three Sunday School rooms, a modernly equipped kitchen, and lavatories. The total cost was \$13,000 including the heating system installed by H. L. King of Hot Springs. The challenge funds from Lexington Presbytery provided \$2,135 of the cost. The Women's Bible Class uses one room and the others are occupied by the Primary and Kindergarten Classes. They were first used on Palm Sunday. A cornerstone is to be laid on August 2, when the 210th anniversary will be observed.

210th Anniversary Service and Cornerstone Laying



Getting ready to lay cornerstone. Left to right: the Rev. Archie B. Williford, the Rev. J. F. Clark and the Rev. Troy D. Mullis.



Holding the corner box to be placed in the cornerstone niche, Mrs. A. G. Proctor, Windy Cove (Historian).

It was a lovely clear day August 2, 1959 when Windy Cove celebrated its 210th anniversary and laid the cornerstone in the new addition to the church building. Assisting the Reverend Troy D. Mullis were the former pastors Reverend Fitzhugh Clark, who asked the invocation, and Reverend Archie B. Williford, who preached the anniversary sermon. Following the lawn luncheon there was an afternoon service during which there was special music by the choir with Miss Louise McLaughlin the director and organist. The Reverend W. E. Whittington, pastor of Calvary Baptist and Goshen Baptist Churches, gave the prayer and there were brief remarks by former ministers Mr. Clark and Mr. Williford. Mrs. Ralph Keys read a brief history of the Windy Cove Church from 1949 to 1959 in which it was announced that Mr. Mullis, who had so faithfully served the church, had resigned to accept a call effective August 31st to the Philippi and Bellington Churches in Philippi, West Virginia. Mr. Mullis would conduct his last services at Windy Cove on Sunday, August 9th. Mr. Mullis presented an arrangement of flowers to Mrs. George Cauley who had the longest continuous membership in the church. At the laying of the cornerstone of the completed education addition, A. H. Cauley, Chairman of the Building Committee, publicly thanked the Building Committee Members: G. B. Venable, Jr., O. A. Williams, C. G. Plecker and J. M. McLaughlin, as well as Curtis Brown, who facilitated the financing, and H. Phil Burks the Contractor for the building. A box containing important church and family documents was placed in the cornerstone niche by Mrs. A. G. Proctor, Church Historian. Mr. Mullis, assisted by Mr. Clark and Mr. Williford, placed the mortar on the cornerstone on which were engraved the dates 1749, 1838 (year the main building was constructed) and 1959. Prayer was offered by the Reverend Jamison of Staunton.

This year marked the passing of Mr. George W. Cauley who had served Windy Cove as an officer, both deacon and later elder, for forty-seven years. Three of the present officers are his sons.

Mr. Grady Lyle, one of the former deacons, passed away this year. He had been ordained in 1937. Although he had resided in Harrisonburg for several years, his membership had been retained at Windy Cove.

When the 1949 church history was printed, notations were made of members of Windy Cove Church who had gone into the ministry. We did not have a ministerial candidate from our church during the last ten years. However, one of our girls, Miss Hilda Plecker, went into full time Christian service as a Director of Religious Education and served the

Abingdon Presbyterian Church, Abingdon, Virginia upon her graduation from Montreat College. Later her marriage to the Reverend Richard Hobson made her a keeper of the manse. Recently, another of our girls, Miss Lucy Paige Williams married Richard B. Linkenhoker who is minister of area Methodist Churches.

In studying the records of the session for the past decade, it is found that 65 persons united with the church by profession of faith and 40 persons united by reaffirmation of faith or transfer making a total of 105 additions. The present net membership is 235.

Time will be needed to measure the full fruits of the history herein recorded for the decade that has just ended. Yet in summary we might say that the church has indeed faced the dawn of a new era as the spiritual nucleus of its people in a modern age and society. To our Heavenly Father we give all the glory and praise for His bountiful blessings upon Windy Cove Church.

THE CHURCH DIRECTORY, AUGUST 2, 1959

Sunday School	10.00 A.M.
Morning Worship	11:15 A.M.
Youth Fellowship	7:30 P.M.
Women of the Church	7:30 P.M.—3rd Wednesday
The Session	7:30 P.M.—1st Tuesday
Board of Deacons	Upon call of the chairman

The Session

Dwight L. Marshall, Clerk
William B. Cauley
Carl G. Plecker
George B. Venable, Sr.
Ralph R. Clark
J. Scott Gardner

The Board of Deacons

Marvin A. Ross, Chairman
Averille H. Cauley, Secretary
Carson P. Cauley, Sr., Treasurer
A. Creigh Tyree
Charles A. Lowman, Jr.
W. Harry McCall

Fochen P. Hicklin
 Harry W. Taylor
 Otho A. Williams
 George B. Venable, Jr.
 Richard E. Durham
 Robert V. Porter, Jr.
 J. Kenna Brinkley
 Linwood Cauley

Organist and Choir Director

Miss Louise McLaughlin

The Sunday School

Superintendent	Charles A. Lowman, Jr.
Assistant Superintendents	John M. McLaughlin and Linwood Cauley
Secretary and Treasurer	Averille H. Cauley
Men's Bible Class	George B. Venable, Sr.
Women's Bible Class	Mrs. C. W. Proctor
Senior High	Mrs. A. G. Proctor
Pioneer	Mrs. A. H. Cauley
Junior	Mrs. R. C. Keys
Primary	Mrs. C. P. Cauley, Jr. Mrs. James Moore (Assistant)
Kindergarten	Mrs. Sarah W. Davis (Mrs. Ann L. Durfee (Assistant))

The Women of the Church

President	Mrs. Claude Burns
Vice President	Mrs. A. H. Cauley
Secretary	Mrs. C. P. Cauley, Sr.
Treasurer	Mrs. Forrest Wagner
Historian	Mrs. A. G. Proctor
Spiritual Growth	Miss Ada W. Haynes
Christian Education	Mrs. G. B. Venable, Jr.
Stewardship	Mrs. C. W. Proctor
Church Extension	Mrs. P. A. McCray
World Missions	Mrs. F. P. Hicklin
Annuities and Relief	Mrs. C. D. Armstrong
General Fund Agencies	Mrs. C. P. Cauley, Jr.

The Youth Fellowship

President	Troy D. Mullis, Jr.
Vice President and Program Chairman	Ann Lowman
Secretary	Doris Cutlip
Treasurer	Billy Deitz

Trustees

John M. McLaughlin
William B. Cauley
George B. Venable, Jr.
Carl G. Plecker
Otho A. Williams

Sexton

C. P. Kenney

SPECIAL WORK OF CHURCH DEPARTMENTS

The Church Officers

The Presbyterian Church through its organization and by-laws has always given much responsibility to its officers. Our church is fortunate in having compiled a chronological list of the men serving as elders and deacons throughout its history. The historical value of this will grow with the ensuing years. This list, beginning with elders contemporary with Reverend Alexander Craighead, was presented in the history printed at the Bicentennial Celebration. It contained the names of all officers for which records were available.

The following list brings this information up to date as of the present time.

Elders

William B. Cauley	1947
George W. Cauley	1949
Carl G. Plecker	1949
George B. Venable, Sr.	1949
Ralph R. Clark, Sr.	1949
J. Scott Gardner	1949
C. A. Lowman, Jr.	1959
Fochen P. Hicklin	1959
Richard E. Durham	1959

Deacons

Charles A. Lowman, Jr.	1945
W. H. McCall	1945
Harry W. Taylor	1946
Fochen P. Hicklin	1946
Otho A. Williams	1949
Carson P. Cauley, Sr.	1949
George B. Venable, Jr.	1949
S. J. Simmons	1949
R. V. Porter, Jr.	1949
Emmett F. Rowe	1949
Richard E. Durham	1949
A. H. Cauley	1956
Marvin A. Ross	1956
J. Kenna Brinkley	1956
Linwood Cauley	1956

The Sunday School

The Sunday School enrollment is now 116 persons, and with the outposts approximately 200. The average Sunday attendance at Windy Cove is 99.5 at the present. The cradle roll is maintained and it contains 28 names. Some highlights of the Sunday School year are the annual Rally Day in the fall, the "Christmas Tree" program, and the attendance pins awarded each year.

The Women of the Church

The Women's work at Windy Cove has been an integral part of the church since 1921 when it was first organized as the Woman's Auxiliary with 14 charter members. Two of these charter members, Mrs. C. A. Lowman, Sr. and Mrs. R. L. Withrow, are still in the organization.

The past decade has seen the deaths of several members who at different times contributed to the women's work. These members passing on were Mrs. George H. Daniels (a charter member) in 1950, Mrs. W. E. Kashner in 1956, Mrs. Polly H. Williams in 1957, and Mrs. William B. Cauley in 1959.

During the past decade several significant projects have been carried out in addition to the regular program of established work for Presbyterian women. These have included a program of cheer and remembrances for the sick within the church, and a candlelight service and Christmas pageant which continues as an annual event. This organization is outstanding for its contributions and cooperation in the physical upkeep and general supplies of the church at all times.

Guiding the Women of the Church as president during the past ten years were the following:

1949-1950	.....	Mrs. A. H. Cauley
1951	.....	Mrs. Polly H. Williams
1952-1953	.....	Mrs. C. P. Cauley, Sr.
1954	.....	Mrs. Polly H. Williams
1955-1956	.....	Mrs. C. D. Armstrong
1956	.....	Mrs. T .D. Mullis
1957-1958	.....	Miss Ada Haynes
1959	.....	Mrs. Claude Burns

The Youth Fellowship

The Youth Fellowship of Windy Cove is a joint organization with the young people of Millboro Church. They meet on Sunday nights at 7:30 at Windy Cove with activities for Christian fellowship and leadership. For several years they had a corn project which created a great deal of interest. On Youth Sundays they have presented inspirational programs at the morning worship hour. At various times a pioneer organization of a younger age group has also carried on a program of work.

The Faithful Sexton

A history of Windy Cove would not be complete without a word of tribute to Mr. C. P. Kenney who has served faithfully as sexton for the past thirty-five years. He has been a part of Windy Cove for a long time. Through the years of chopping kindling and smoking stove that preceded the present modern thermostat, he has served uncomplainingly and has done the best he could for the church. "Port" as he is affectionately known to young and old alike, has seen and been a part of much history as he opened the building and then later patiently waited for "late-leavers" to make their departures so he could lock up.

Service to Windy Cove comes natural to him, for his parents, the late Mr. and Mrs. W. S. Kenney, were devoted members of this church.

The Outposts of Windy Cove

The outpost chapels of Woodland, Mill Creek, and Indian Hill have gone forward in their work and activities.

At Woodland the church has been beautifully redecorated inside. A heating system has been installed and new Sunday School rooms built. The church received a bequest of \$7,000 from the estate of the late Miss Rose Kincaid for the upkeep of the church and cemetery.

Mill Creek Chapel is in a good state of repair. The building was recently painted on the outside. Mrs. V. V. Putnam, a faithful worker in this chapel, passed away in 1959.

At Indian Hill the people have funds for certain repairs and painting projects.

WRITINGS OF INTEREST

Reverend James F. Coleman composed the following cluster of verses, as he called them, for the Bicentennial Celebration.

THE 200th ANNIVERSARY OF WINDY COVE CHURCH AUGUST 28, 1949

There's a wealth of meaning in this day we have reached,
Which brought us together where the Gospel is preached,
But for us more reasons than one.
For along with our Worship of the God we love,
Two centuries have passed in the onward move
Since Windy Cove work was begun.

The Great foundation was laid when He gave
His life on the Cross that Souls He would save
And built His Church of the living ;
Through the God-given word for calling them in
And His grace that builds and keeps from Sin
Wooring ever to a higher life-giving.

We honor those Spirits of pioneer days
Who oft had to reckon with Savage's ways
Which tended to mix worship with dread ;
Yet with faith full alive and urgings distinct
Knowing that the Vine and the branches are linked,
Built a cabin where Souls could be fed.

Their progress, at first, of course, was slow,
For land was to clear where food must grow
Together with multiple duties.
But they had made this section their definite choice
Where in fullest freedom they could live and rejoice
In this dimple of nature's beauties.

Through the stretch of years since noble souls galore
Have lived with the Spirit like those before,

A God-pleasing life their bent.
And their efforts were owned by the Holy One
With telling results as the years rolled on.
We are here with blessings God sent.

We are here in the Spirit of Worship, we feel,
To praise the Inspirer of purpose and zeal
In hearts through the years ago;
And to open our Souls that to each He reveal
The place in His service we should see to fill
With purpose alive and aglow.

Let us make this day, with firm resolve,
A new starting-point in the upward move.
To count for the very most
By living in the yoke with the Christ of love
Who blesses our seeking dead hearts to move
That none about here be lost.

Then some good day in the future bright
He'll come to reward us for faith's good fight
Saying come now to the place prepared,
Where sickness and sorrow and death are not known
And where eternal joy is a part of life's crown
For my purpose to build you have shared.

By: Jas. F. Coleman

Miss Minerva D. Rosen, the versatile and talented lady who has served as Secretary of the Virginia School for the Deaf and Blind, Staunton, Virginia for many years, composed the following lovely poem which speaks for itself. It was printed on the back of "The Virginia Guide," January 1950, the official publication of her school.

WHISPERS OF NATURE

Growing weary of crowds that throng the street,
And the noise of horns and motors;
I yearn for the hills and the mountains
And the sound of rippling waters.
The yearning grows stronger and stronger,
And I turn my face to the west
To see in the far distant spaces
Nature robed in her finest and best.

I yield to the call so enchanting,
And wend my way to the hills
Through villages, byways and hedges,
Over bridges and trickling rills.
The roadsides are rimmed with brown grasses—
Trailing vines matted with briars ;
Here and there a daisy comes peeping
To nod to the passers-by.

The highway winds by a little red church
Near the bank of a gliding stream—
Where the people gather to worship
And give thanks to the Great Supreme.
The river is the Wallawhatoola,
So silent in its flow
By the little red church in the wildwood ;
That is known as Windy Cove.

Then traveling slowly onward ;
My heart with rapture thrills
With the beauty of the trees and forest
That adorn the rolling hills.
Some trees are clothed in scarlet ;
Others in varied hue,
And they weave a beautiful carpet
That blends with the heaven's blue.

Climbing still higher and higher
Until I reach the peak
On the top of the Alleghanies
Where I find no words to speak.
Standing in awe stricken silence
Above the trees that are blent with the sod—
Viewing the hand-work of nature ;
I feel the presence of God.

—Minerva .

January, 1950

The following extract comes from a feature, "The Southwest Corner," by Goodridge Wilson in the *Roanoke Times* in August 1949:

Windy Cove Presbyterian Church in Bath County celebrated the 200th anniversary of its organization on Sunday, August 28, 1949. When I read the notice of this happy occasion in The Roanoke Times I thought about the twenty-nine pastors of the church who were listed in the newspaper account and what manner of men they were. The last one particularly attracted my attention.

The first pastor and organizer of the church was Rev. Alexander Craighead. His father and his grandfather before him had been Presbyterian ministers in Ireland or Scotland and probably others in the direct line of his ancestry.

He himself was ordained to the ministry by the Presbytery of Conegal in Pennsylvania in 1736. His son, Rev. Thomas Craighead, was a pioneer preacher in Tennessee. The influence of whose work is still felt in Nashville and the surrounding country. As I thought about old Alexander Craighead and his son Thomas, it occurred to me that too little recognition is given to the part played by pioneer preachers in molding the life and character of this nation, not only indirectly through their religious work but directly in their influence upon civil government and current affairs.

The present pastor of Windy Cove, Rev. Troy Mullis, is a personal friend of mine. I met him while I was in charge of mission work in eastern North Carolina.

I had gone to the Richmond Theological Seminary looking for students to do work in the summer. The first time I saw Mr. Mullis he was engaged in sawing into fire wood a large oak tree that had fallen down on the Seminary grounds. When I saw him pulling a cross cut saw through that huge log I decided that he was a man I wanted regardless of his scholastic achievements or pulpit ability. I offered him a job. He accepted promptly and with alacrity. I wondered why. Later I found out that the reason for his prompt and eager acceptance was Miss Mary Brogden, a young lady who lived in a community not far from where I wanted him to work that summer. She is now Mrs. Mullis.

On October 11, 1958 Mr. Philip F. Howerton, Moderator 1958-1959 of the Presbyterian Church in the U.S., was passing through this area and stopped and visited our church and left this note on the pulpit:

"When I was a small boy I attended Presbytery here. My father was then Professor of Philosophy and Bible at Washington and Lee. He has preached in this church. Will you please bring my greeting to your people. In the name of the Presbyterian Church U.S. and of Our Lord and Savior, Jesus Christ."

Sincerely,
Philip F. Howerton

Part IV

A History Of

Windy Cove
Presbyterian Church

Millboro Springs,
Virginia

1959-1976

WINDY COVE PASTORS

The Reverend Samuel P. Hart, Pastor 1960-1964



The Reverend Samuel P. Hart

Mr. Hart, a native of Albemarle County, was brought up in a Christian home where truth, honesty and self-respect were the bedrock foundation. His chosen occupation was farming which he pursued for ten years before God called him into the ministry. He went back to school for seven more years at Hampden-Sydney College and Union Theological Seminary to prepare for this work. He was married to Katherine Stokes while between college and seminary and they have four children.

Mr. Hart was ordained in the Damascus Church, Damascus, Virginia, November 7, 1954, and was also pastor of Bethel and Rock Spring Churches in North Carolina. From there he was called to the Millboro and Windy Cove Churches beginning his pastorate here on October 16, 1960. After four pleasant years here he was called to the Kirkridge Church in Manchester, Maryland. In 1968 Mr. Hart accepted a call to the Jamestown Church in Williamsburg, Virginia where he is presently serving our Lord with the same graciousness that he served the Millboro and Windy Cove congregations.

In a recent letter Mr. Hart states, "It is here in Williamsburg that our family is thinning out after twenty years in the ministry. Our children are going off to college and God seems to be the only thing that does

not change. The rewards of our ministry have been: the faith of the "Saints," the many friends we have made along the way, the lives in which I have shared the Faith in times of need, and the blessings that have come in great variety."

The Reverend Donald E. Swope, June 1965 to August 1971



The Reverend Donald E. Swope

Mr. Swope was born in Brownsburg, Va., educated in the Brownsburg Elementary and High School, V.P.I. and Union Theological Seminary. He served in the U.S. Army as a lieutenant during 1960 and 1961. He also worked in the National Exchange Bank in Roanoke. Don is married to the former Frances Slater Harnsberger of Port Republic, Virginia. In his own words, Mr. Swope tells of his ministry at Windy Cove:

I will attempt to list some of the events and accomplishments which took place during my pastorate at Windy Cove.

The first thing of great significance to me was my ordination to the Gospel Ministry which took place at Windy Cove on July 25, 1965.

The most significant happening in the spiritual realm was the launching of the Young Adult Sunday School Class in 1969. From that event, Windy Cove experienced a great internal growth in spiritual dedication and in numbers of people, and also in increased activity in the church. After the Sunday School Class came the emphasis on officers' training.

This led to a great deal more participation in caring for the structural facilities of the church.

Physical structures were improved greatly from 1965 to 1971. The manse was remodeled with correction of some original flaws in the plumbing and in the structural support system. As a matter of fact most of the plumbing was replaced, including the drainfield. The basement was dug out by the men of the church. The Windy Cove Church building was put in good repair and kept that way.

The cemetery administration was taken over by the Board of Deacons and the Trustees of Windy Cove from the almost defunct Community Cemetery Trustees. The deacons then cleaned up the cemetery, improving its road, and brought the records up to date.

One matter we worked on almost constantly was the obtaining of a clear deed to the Windy Cove property. We never were able to achieve that during my pastorate.

Also, in the spiritual realm, the Community Bible School was begun and held most summers in the Millboro School. This Vacation Church School served many, if not most of the children of all denominations and those of no denomination in the Millboro, Nimrod Hall, Fairview and Mill Creek Communities.

Everything connected with our leaving Millboro, particularly the last Sunday, August 29, 1971, was very difficult for us personally. We left so many friends which likely we will see so seldom again. At the same time the attendance at our last service and at the dinner; the thoughtfulness of the dinner; the generous gifts; the many thoughtful comments and other displays of kindness; all were a great blessing to us. We shall always cherish such warm feelings of the people of Windy Cove as an unforgettable experience for our family. There have been few first pastorates blessed so much by the Lord. We hope that you all will continue to think of us as your friends, and treat us as such with your correspondence and your visits.

Very truly yours,
Donald E. Swope

The Reverend Lawrence Gene Sharp, August 1973 -



The Reverend Lawrence Gene Sharp

Autobiography: Lawrence Gene Sharp

I was born September 30, 1928, to Ted R. and Wilma P. Sharp in Kansas City, Kansas, the second of four sons. By the time I was old enough to attend school my parents had moved to Kansas City, Missouri. After two years of high school I quit and went to work. I married Marguerite (Peggy) L. Henderson in 1946 and we have two sons and one daughter who has given us two grandsons and one granddaughter.

In 1949, we moved to Knoxville, Tennessee, to assist my parents in caring for my grandparents. While doing this I worked and studied to become an electrician at the Oak Ridge Atomic Energy Plant in Oak Ridge, Tennessee which is just a few miles from Knoxville.

As a construction electrician, I had an opportunity to work in several large cities. While I was working in New York City I experienced the Lord's call to the ministry. I returned to night school and made application to and attended Hope College in Holland, Michigan, the college of the Reformed Church of America. Upon graduation from Hope College I attended Union Theological Seminary in Richmond, Virginia. At the seminary my studies were interrupted during the intensive Hebrew language quarter in January by the Asian flu. Having to wait one year to repeat the course, I did not graduate with my class; however, Hanover Presbytery permitted me to take charge of a church and be ordained.

Two years later while preaching at Rosewood Presbyterian Church in Prince George County, Virginia, I graduated from the Seminary.

Having served the Rosewood Church four years and Windy Cove Church nearly three years, I have found the Christian ministry always refreshing, exciting, challenging, and tender. It is tender when holding an infant during the sacrament of Baptism and when a young man and woman look into one another's eyes and repeat the marriage vows. Ministry is challenging when I am called upon to meet the need of individuals, young and old alike. It is never dull studying the word of God, rather it is exciting and refreshing to discover the many facets of God's truth and share them with fellow Christians who are eager for our Lord's spiritual food.

The most precious moments come during prayer and communion when we have a one to one relationship with our Lord and the saints of His Kingdom. Precious moments come again when we observe Him working out the answers to our prayers before our very eyes. It is moments like this when I become more aware of the aliveness of the Word and all the promises in the living Word become a living reality.

CHURCH OFFICERS



Windy Cove Church Board of Trustees and Church Treasurer. Trustees: (left to right) Mr. Carson Cauley, Sr., Mr. George Brown Venable, Jr., Mr. Carl Plecker. Church Treasurer: (extreme right) Mr. James C. Tennant.



The Session of Windy Cove Presbyterian Church — Front row: (seated left to right) Mr. Glenn Williams, Mrs. Orpha Cauley, Mrs. Betty Jo Armstrong (clerk), Mrs. Faye Simmons, Mr. Clyde Hively, Mr. A. H. Cauley, Mr. Tom Miles. Back row: (standing left to right) Mr. R. B. Linkenhoker, Mr. Carson Cauley, Jr., Mr. George Beach, Mr. Emmett Ranson, Mr. Leo Shanks, Mr. George B. Venable, Jr., Mr. Forrest Wagner, Rev. L. Gene Sharp (minister).

Several changes have taken place regarding church officers since the 1949-59 edition of history.

In April, 1967 the office of Deacon was placed on the rotating system with four-year terms. The rotation system for the Elders was initiated in June, 1972.

In October, 1974 the congregation approved the merger of the two boards with the members then on the Board of Deacons being installed as Elders.

Deacons

Leo Shanks	1962	James W. LaRue	1966
Porter A. McCray	1962	Glenn Hicklin	1966
Alvin T. Durham	1962	Forrest R. Wagner	1967
I. N. Hobbs	1963	Richard B. Linkenhoker	1968
Wilson G. Plecker	1963	Frank Venable	1968
George Beach	1963	George Simmons	1969
J. Kenna Brinkley	1963	Willie Ryder	1969
A. H. Cauley	1963	Emmett Ranson	1970
Harmon Taylor	1963	Betty Jo Armstrong	1971

Marvin A. Ross	1965	Faye Simmons	1971
A. Creigh Tyree	1965	Clyde C. Hively, Jr.	1971
Carson Cauley, Sr.	1965	Paul Howell	1971
Ralph R. Clark, Jr.	1966	George Durham	1973
James C. Tennant	1966	Orpha R. Cauley	1973
Carson P. Cauley, Jr.	1966	Thomas R. Miles	1973
Linwood Cauley	1966	Patricia Chapman	1973
Glenn C. Williams	1973	George Beach	1967
Alden Hicklin	1973	Ralph R. Clark, Jr.	1970
Leo Shanks	1966	Carson P. Cauley, Jr.	1970
Porter A. McCray	1968	James W. LaRue	1966
I. N. Hobbs	1967	I. N. Hobbs	1973
		James W. LaRue	1969

Elders

J. Kenna Brinkley	1966	Clyde C. Hively, Jr.	1974
A. H. Cauley	1966	Faye M. Simmons	1974
Herbert Hardbarger	1966	George Durham	1974
Leo Shanks	1970	Orpha R. Cauley	1974
Marian A. McCray	1973	Thomas Miles	1974
Alvin T. Durham	1973	I. N. Hobbs	1974
James C. Tennant	1973	Glenn C. Williams	1974
Glenn Hicklin	1973	George Beach	1974
A. H. Cauley	1973	Emmett Ranson	1975
Carson Cauley, Jr.	1973	George B. Venable, Jr.	1975
Richard B. Linkenhoker	1973	Richard E. Durham	1975
Betty Jo Armstrong	1974	Leo Shanks	1975

REFLECTIONS OF A FORMER CLERK OF THE SESSION

One of the most pleasant honors and privileges for me while Clerk of the Session was to make the presentation of plaques to Mr. George B. Venable, Sr. and Mr. Dwight Marshall for their long and outstanding service to the church. This, to my knowledge, was the only time the Session and congregation officially made such a presentation. I can think of many others I wish we had officially honored for outstanding devotion. To name a few: W. B. Cauley whose long service included treasurer, Clerk of the Session, Elder, teacher, and many years of efficient, dedicated service; John M. McLaughlin, a wise counselor and adviser attended all church functions regularly and is very much missed by me; Charles Lowman, Jr. served for years as Sunday School Superintendent and teacher and was always polite and gentlemanly; Mr. W. E. Kashner, Chairman of the Board of Deacons for several years, did con-

siderable work on the furnishings and upkeep of the church; and Mr. Port Kenney, a very devoted sexton for years, was always available to have the church warm for all meetings and waited to lock-up after each event — I can remember being startled by looking up and seeing his face at a window checking to see if we were finished with the meeting.

A person that had a great Christian influence on the small children of the church was Mrs. Polly Williams. She taught Sunday School, worked with Bible School and was a devoted member of the Women of the Church. Her main joy was the little folks.

Another member missed by me is Creigh Tyree. He held many posts in the church. His great memory for the history of this area would be invaluable at this time when we are trying to update our Windy Cove history.

While I am handing out bouquets, I can not forget some outstanding servants that are with us today. For instance, Carl Plecker, whose service goes back to Christian endeavor through the Youth Fellowship. He was an adviser for the youth for many years. Many, many times he would take time from his work and chores to take the youth to various outings and meetings. He helped with all their projects, such as "Lord's Acre." He was always and is still available for all church related projects. He has devoted many hours to Christian work.

A big bouquet to Louise McLaughlin Smith for her undying devotion to the music of our church as organist, pianist, and choir director (for how long?). Think of the times she has had to drive through bad weather all the way from her home near Staunton to lead us with her talents. Not only weather but through other bad and good times of the church she has always been there.

Another lady of great devotion to the church, especially in teaching the Ladies Bible Class, is Mrs. Marian McCray. She has given many hours of her time and talents to teaching Sunday School and Bible School. Also, she has been an officer of the Women of the Church. She was the first lady Elder of our church.

When I think of Windy Cove Church I think of many workers. To name a few: Mrs. John "Mumsy" McLaughlin, Mrs. Katherine Peters, Mrs. Betty Matheney, Orpha and Carson Cauley, Mary and Mutt Cauley, Anna Lee Hicklin, Della Plecker, and Kenna Brinkley. This list could go on and on but space does not permit.

A great addition to our Christian education program was the building of the new Sunday School Building in 1959 at the cost of approximately \$13,000. In 1960 we built a new manse with the Millboro Presbyterian Church. We assumed 60% of the cost and the Millboro congregation assumed 40%. The cost amounted to approximately \$23,000. Four

short years later we celebrated a note-burning ceremony. We had paid off all the indebttness on both the manse and the Sunday School Building.

The outposts of Mill Creek and Indian Hill Chapels were closed by an act of the Session in the years 1963-64. Indian Hill had a reversionary clause in the deed that the church with all its furnishings went back to the heirs of the original owners and one of these was Mrs. Janice LaRue. She with her ingenuity has restored the church to its yesteryear appearance both inside and out. The Mill Creek Chapel still remains much as it was when it was closed. Its disposition has consumed many hours of the Session's time. To keep it preserved would take funds that many think would be unwise use for church money. Perhaps the sale and removal of the building will eventually take place. Woodland Union Church is the only active remaining outpost of Windy Cove.

One of the original silver plated pewter Communion Service Sets was restored by Mr. and Mrs. Walter Darling of Charlottesville, Virginia. This was placed in a beautiful cabinet in the vestibule in 1965 for all to see and enjoy.

We received a trust fund in the amount of \$1,000 in the year 1966 from the Harry L. Warwick estate. Also in 1966 Mrs. Eva Gravatt and friends from Richmond, Virginia gave us a communion table in memory of Mrs. Mae Withrow.

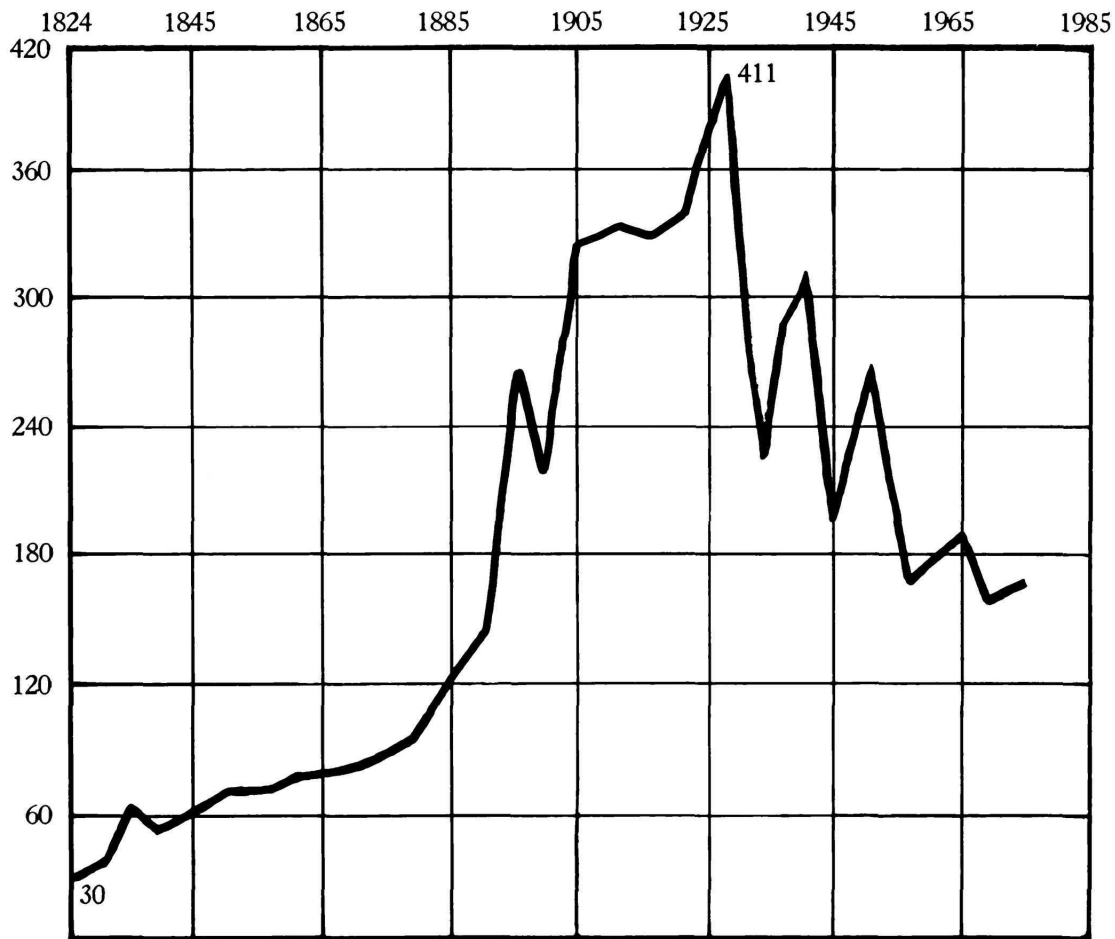
Some of the distinguished ministers that have supplied the pulpit at Windy Cove are: Dr. Frank Price, Dr. J. J. Murry, and Dr. R. L. St. Clair. These men impressed me very much. I recall Senator A. Willis Robertson speaking one morning during worship service. Through his efforts the appliances for the new joint manse at Millboro were donated.

Windy Cove became a single church field after a long struggle and misunderstandings in the year 1971. There was no real conflict between the churches. Windy Cove just felt that it could better serve the Lord with a full time minister. We sold our interest in the manse in Millboro in 1972 and built a manse on our own property near the church. The cost was around \$30,000. Volunteer labor from many members of the congregation helped to keep the cost low.

After the state highway was relocated to the rear of the church, there was some question about the property lines. In 1973, Mr. and Mrs. James Culpepper, who at that time owned the Windy Cove Farm, gave us a clear deed to any and all property that they owned on the north side of State Highway 39. To this day all boundaries have not been established.

The first lady Deacons, Betty Jo Armstrong and Faye Simmons were elected in the year 1971. A rotation system of the Board of Deacons went into effect in 1967 and in 1972 the Elders went on a rotation system. The

MEMBERSHIP OF WINDY COVE PRESBYTERIAN CHURCH SINCE 1824



Compiled by Reverend R. L. St. Clair

two boards were consolidated in 1974. This could and should streamline and make our operation more efficient with proper leadership.

Milton and Eleanor Trompen of Morris Plains, New Jersey, gave to the church and had installed a gold cross which was mounted on the drapes behind the pulpit in the year 1973.

Homecoming has been an important event each year. Former members and pastors get together for good food and fellowship. We have had the pleasure of former ministers returning to take part in the Homecoming celebrations. The ones I remember most are: Reverend Forrest Ford, Reverend A. B. Williford, Reverend Troy D. Mullis, Reverend Sam Hart, and Reverend Don Swope.

The Reverend Troy Mullis stayed with us longer than any other minister in my memory. He was a quiet, easygoing North Carolina native with a unique sense of humor. He never let anything excite him. I recall that he was a great visitor. Sometimes there was very little conversation, but he was there to comfort you with his presence. I have fond memories of Reverend and Mrs. Mullis and the family. We still keep in touch through the oldest son T. D. Mullis who lives near Fincastle, Virginia.

Don Swope made the greatest impression on me as a minister. Not only was he a great minister but we became close friends. His total organization and efficiency was an inspiration to me and my family. Don, his wife Frances, and his entire family are among my very dearest friends.

Windy Cove Presbyterian Church has withstood many crises in its more than 200 years existence and I am sure with God's help and good Christians, the church will be able to survive any more that may come. It is my hope and prayer that the church will continue as a Presbyterian Church and be a guiding light and an inspiration to the entire community.

Richard E. Durham

THE CHURCH SCHOOL



Windy Cove Church School — Officers: (left to right) Mr. Alvin Durham (assistant superintendent) and Mr. I. N. (Pete) Hobbs (superintendent).

WINDY COVE CHURCH SCHOOL NURSERY CLASS



Windy Cove Church School Nursery Class — Seated left to right: Nancy Hively, Mrs. Mavis Plecker (teacher) and Todd Jenkins.

The Nursery Department of Windy Cove Church School is for children from birth through three years old. Nancy Hively and Todd Jenkins are the only ones in this age group at the present time. Mrs. Helen Williams is the regular teacher and Mrs. Mavis Plecker is her assistant.

When the children are large enough a Bible story is read to them and they work on the "Creative Activities Book" which is provided for them. For the tiny ones a crib and suitable toys are always available.

KINDERGARTEN CLASS OF
WINDY COVE CHURCH SCHOOL



Windy Cove Church School Kindergarten Class — Standing: (left to right) Tracy Williams, Matt Howell, Cory Williams. Seated: Mrs. Becky Jenkins (teacher), Amy Jenkins and Ann Hively.

The instruction of the Kindergarten Class at Windy Cove is a most satisfying experience. The class consists of an average of five children four and five years old. They are active, busy and curious. A child at this age thinks of God and His love in a real way and can talk directly to Him.

Helping to mold the life and character of a child at this point in life is a challenge and a privilege to be accepted humbly.

The class is now being taught by Mrs. Becky Jenkins and the present members are Cory Williams, Tracy Williams, Amy Jenkins, Matthew Ray, Ann Hively, and Matthew Howell.

WINDY COVE CHURCH SCHOOL PRIMARY CLASS



Windy Cove Church School Primary Class — Front row: (seated left to right) Jill Plecker and Krystal Plecker. Back row: (standing) Chris Linkenhoker, Heidi Linkenhoker, (seated) Susie Simmons (associate teacher), (standing) John Hobbs, Timmy Poe and Amy Shanks.

This active and interesting group of youngsters taught by Mrs. Faye Simmons is always eager and ready to learn more about the Bible and its fascinating characters. Bible stories and pictures geared to their age and interest are eagerly absorbed and later recounted with an accuracy amazing for such young children. These children are full of questions that challenge their teacher to keep ahead of them and to satisfy their curiosity. They enjoy the frequent outings, picnics, and other wholesome recreation that is provided for them by the Church School.

THE JUNIOR CLASS OF WINDY COVE CHURCH SCHOOL



Windy Cove Church School Junior Class — Front row: (left to right) Michael Plecker, Robert Plecker, Patty Simmons, and Melissa Plecker. Back row: (left to right) Al Durham, Eric Hobbs, Mrs. Mary Durham (teacher), April Hall, Lisa Venable and Pam White.

The Junior Class has eight regular members. They are Eric Hobbs, Michael Plecker, Robert Plecker, Al Durham, Missy Plecker, Lisa Venable, Patty Simmons and April Hall. Their present teacher is Mrs. Mary M. Durham. Some of the past teachers were Mrs. Janice LaRue, Mrs. Betty Jo Armstrong, Mrs. Ramona Durham and Mrs. Fran Hobbs. We have the Church School opening exercises on the third Sunday of each month. Each Sunday we have our lesson read and discussed and then use the last fifteen minutes of the lesson period for crafts. We have a part in the program on Rally Day when we tell about the main subjects during the year and promote those of the class to the next higher class. We have a Christmas program on "Christmas Tree Night" and an annual Easter Egg Hunt. Other activities include roller skating, picnics, swimming parties, hamburger suppers and games.

PIONEER CLASS OF WINDY COVE CHURCH SCHOOL



Windy Cove Church School Pioneer Class — Front row: (seated left to right) Michele Chapman (visitor), Cristy Simmons, Beverly Chapman, and Teri Venable. Second row: (standing left to right) Neal Williams, Larry Plecker, Michael Chapman, Reid Williams and Dale Plecker. Standing in back: James Tennant (teacher).

Teacher from 1959 to 1965 — Mrs. Mary Cauley; from 1966 to 1969 — Mrs. Betty Jo Armstrong; 1969 to present — Mr. James C. Tennant.

Present membership of the Pioneers: Teri Venable — President; Michael Chapman — Vice President; Reid Williams — Treasurer; Cristy Simmons — Secretary; Larry Plecker; Neal Williams; Dale Plecker; and Beverly Chapman.

The Pioneer Class conducts the Church School opening exercises on the second Sunday of each month. The class has an annual Christmas Party and takes part in other Church School activities.

WINDY COVE CHURCH SCHOOL YOUTH CLASS



Windy Cove Church School Youth Class — Front row: (seated left to right) Tammy Hobbs, Kathy Venable, and Bonnie Cauley. Back row: (standing left to right) Stephen Armstrong, Ricky Armstrong, Donna Hobbs and Joe Linkenhoker, (teacher).

The Youth Class is composed of young people between the ages of fifteen and twenty-one. The class discusses topics with the emphasis on the relationship between the Bible and modern day problems and how to apply Bible principles to everyday life. Attention is focused primarily on accepting the responsibility of adulthood.

The youth gain practical experience by participating in the various activities of the church. For example, conducting the opening exercises of the Church School and the planning and directing of the Easter Sunrise Services.

WINDY COVE CHURCH SCHOOL ADULT DISCUSSION GROUP



Windy Cove Church School Adults Discussion Group — Front row: (seated left to right) Linda Hall, Bonnie Jenkins, Betty Jo Armstrong, Fran Hobbs, Joyce Hively, Lucy Linkenhoker and Faye Simmons. Back row: (standing left to right) Wanda Poe, Jean Plecker, George Hively, Paul Howell, Glenn Williams, John Jenkins, and Pete Hobbs. Members (but not present when the picture was made): Richard Durham, Ramona Durham, Pete Cauley, Faye Cauley, Peggy Sharp, Mavis Plecker, Paul Plecker, Barbara Howell, Patricia Chapman, Helen Williams, Frank Venable and Becky Jenkins.

Interest in having a class for discussion for adults was shown in 1965. No definite plans were made until 1969 when under the leadership and supervision of Reverend Donald Swope, who was Pastor at the time, a discussion group was formed and began meeting in June of 1969. For the first two Sundays, a supply pastor was secured for Millboro church, the two churches were then being served by the same pastor, in order that Reverend Swope could lead the discussion and get the new group oriented. It was established that a monthly family night supper would be held and any questions that were unresolved in the group discussion during the month were brought before Reverend Swope to try and answer for the group. These are no longer held, though there are occasions when they would be welcomed.

In the past, the class has contributed to many worthwhile projects, including transportation for the sick and needy families of the area. Each Sunday a different member of the class brings an interesting discussion topic before the members and everyone seems to benefit from the discussion. Current officers of the class are: Jean Plecker — President, Fran Hobbs — Vice-President, and Patricia Chapman — Secretary.

WOMEN'S BIBLE CLASS OF WINDY COVE CHURCH SCHOOL



Windy Cove Church School Women's Class — Front row: (left to right) Mrs. Carl (Della) Plecker, Mrs. Gertrude Swearengen, Mrs. Fred (Florence) Arbogast, Mrs. John (Mabel) McLaughlin, Mrs. Charles (Elizabeth) Lowman, Mrs. Wm. J. (Emily) Robinson, Mrs. Leo (Imogene) Shanks, Mrs. Ruth Cauley. Back row: (left to right) Mrs. Port (Marian) McCray (teacher), Mrs. Herbert (Mary) Hardbarger, Mrs. Marie Carter, Mrs. Grey Johnson, Mrs. Carson (Faye) Cauley, Jr., Mrs. Mabel Lotz, Mrs. Louise McLaughlin Smith, Mrs. Carson (Orpha) Cauley, Sr. and Mrs. George (Vivian) Beach.

The Women's Bible Class has an enrollment of sixteen members with an average attendance of ten. Mrs. Mabel McLaughlin and Mrs. Della Plecker are charter members of the class and attend regularly never missing a session of the class unless sickness prevents. Class officers are Marian McCray — Teacher, Katherine Peters — Substitute Teacher, Mary Hardbarger — President and Orpha Cauley — Secretary and Treasurer.

The class members are active in the work of the Women of the Church, the Session of the Church and the work of the Church School.

Present members of the class are: Mrs. Florence Arbogast, Mrs. Orpha Cauley, Mrs. Mary Cauley, Mrs. Ruth Cauley, Mrs. Margie Curry, Mrs. Mary Hardbarger, Mrs. Marian McCray, Mrs. Betty Matheny, Mrs. Mabel McLaughlin, Mrs. Katherine Peters, Mrs. Della Plecker, Mrs. Emily Robinson, Mrs. Emma Jean Shanks, Mrs. Louise Smith, Mrs. Gertrude Swearengen and Mrs. Lois White.

THE MEN'S BIBLE CLASS OF WINDY COVE CHURCH SCHOOL



Windy Cove Men's Bible Class — Front row: (left to right) H. J. Criser, Dodge McLaughlin, Fred Arbogast, Carl Plecker (president), Bill Robinson (teacher), Alvin Durham, Carson Cauley, Sr., John Lucas. Back row: (left to right) George Beach, Beverly Suter, (visitor from Staunton, Va., representative of the Gideons), Richard Armentrout, Bill Brinkley, Herbert Hardbarger, Leo Shanks (treasurer and secretary), Port McCray.

The Men's Bible Class has twenty members on roll at present with an average attendance of twelve. Mr. Carl Plecker is President of the class and Mr. Leo Shanks is the secretary of the group. Since 1959, teachers have been Mr. George Venable, Sr., Mr. Charles Lowman, Jr. and the present teacher, Reverend William J. Robinson.

The members of the class are active in all of the work of the church, serving as elders, members of the Session, members of the choir, and many other activities including serving as church Custodian, etc. The class responds generously when there is a need for help in the community both with financial aid and in giving services.

The present membership of the class includes: Fred Arbogast, Richard Armentrout, Bill Brinkley, George Beach, Carson Cauley, E. H. (Mutt) Cauley, Alvin Durham, Cecil Grimm, Herbert Hardbarger, "Port" McCray, Carl Plecker, Gary Poe, Jim Plecker, Emmett Ranson, George Venable, Jr., Willie Ryder, Bill Robinson, Leo Shanks, Harmon Taylor, and Don Lucas.

WINDY COVE CHURCH CHOIR



Windy Cove Church Choir — Front row: (seated left to right) Betty Kaye Cauley, Susie Simmons, Tammy Hobbs, Mrs. Fran Hobbs, Donna Hobbs, Bonnie Cauley. Back row: (standing left to right) Carl Plecker, Joe Linkenhoker, Jim Tennant, George Venable, Jr., Pete Hobbs, Mrs. Ruth Cauley (pianist) and Mrs. Louise McLaughlin Smith (director and organist).

Windy Cove has always been known as a "singing church." Both the choir and congregation love to "make a joyful noise unto the Lord," and the "joyful noise" has always been harmonious and pleasant to the ear. The present choir was organized about 1945. Four charter members are still serving: Mr. Carl Plecker, Mr. George Venable, Jr., Mrs. Ruth Cauley and Mrs. Louise Smith. The number in the choir varies from ten to twenty, depending on how many are away at school and college. They are all most congenial, cooperative, enthusiastic, ready and willing to do what they can whenever it is possible for them to be present.

During Reverend Swope's ministry, Miss Betty Kay Cauley served as organist for about a year before she entered Emory and Henry College. Then Mrs. Sue Ann Simmons was organist until March, 1972 when she moved away. Betty Kay Cauley was organist again the summer and fall of 1972 and has substituted and helped whenever possible since then. The present organist is Mrs. John B. (Louise McLaughlin) Smith, Jr., who is assisted at the piano by Mrs. Ruth Cauley. Louise, who was organist in years past, took the job again in 1973 and is still doing a superb job of using music to praise our Lord.

The congregation and friends of Windy Cove wish to take this opportunity to publicly commend and thank the choir, organist, assistant organist, and pianist for their devoted service and for giving their time and talents to this part of the ministry of Windy Cove Church.

WOMEN OF THE CHURCH



Windy Cove Officers of the Women of the Church — Left to right: Mrs. Joyce Hively (chmn. Comm. on Ecumenical Missions), Mrs. Becky Jenkins (secretary), Mrs. Betty Jo Armstrong (chmn. Comm. on Leadership and Resources), Mrs. Orpha Cauley (president), Mrs. Fran Hobbs (chmn. Comm. on Christian Community Action), Mrs. Katherine Peters (vice president), Mrs. Bonnie Jenkins (historian), Mrs. Faye Cauley (chmn. of Home Circle). Officers: (but not in picture) Mrs. Mabel Lotz (treasurer), Mrs. Charlotte Taylor (chmn. Comm. on Personal Faith and Family Life).

The Women of the Church is a very active organization at Windy Cove. These dedicated women work diligently at carrying out God's work in the church and surrounding community. Above and beyond the established annual work of the Presbyterian Women, many other ambitious projects have been completed by them during the past seventeen years. Some of these outstanding Christian projects were: contributed sizeable sums of money to the building fund; helped to furnish the church kitchen with two electric stoves, a refrigerator and many smaller kitchen utensils; made nativity outfits for the Christmas pageants; made children's choir robes; organized a clothes closet for the needy area families and purchased racks to use to hang up the articles of clothing;

carpeted the social hall and purchased metal chairs and racks for the room; made Chrismons for the sanctuary Christmas tree; and packed cookies for distribution to sick and shut-in folk.

Mrs. Orpha Cauley is presently the President of this fine organization. Past presidents have been Mrs. Virginia Wagner 1960-1962, Mrs. Dottie Plecker 1962-1964, Mrs. Faye Cauley 1964-1966, Mrs. Betty Jo Armstrong 1966-1968, Mrs. Lucy Linkenhoker 1968-1970, Mrs. Fran Hobbs 1970-1972, and Mrs. Mary Cauley 1972-1974.

WINDY COVE WOMEN OF THE CHURCH CAPSULE ORGANIZATION

For some years the Women of Windy Cove had a Capsule Organization which once a year met to draw names of "secret sisters." During the year following they would send small gifts and do favors for their new "sisters." At the same time that they drew names for a new year they would have a covered dish dinner and would reveal, after much guessing, who their "secret sister" had been during the past year.

One such party was held in 1960 in the spacious home of Mr. and Mrs. Frank M. Wood of Nimrod Hall. The evening got off to a good start as the women gathered around the bountifully laden tables, each selecting their favorite dishes and desserts. After supper the ladies gathered in the lovely living room to reveal their "secret sisters." Mrs. Wood, who had graciously served as hostess for several years, was given a rising vote of thanks. Mrs. George W. Cauley, then 82, was asked first to tell who she thought her "sister" might be. It was lots of fun to hear what each lady in turn had to say in regard to why they thought they knew. Many however, were still guessing as they had done all year. Mrs. Carson Cauley, Jr., Mrs. Pete Hobbs and Mrs. Warren Rucker were initiated as new members. Mrs. Hobbs upon request sang, "Stay Home And Mind Baby" and Mrs. Cauley sang and yodeled "Cowboy Sweetheart." Mrs. Rucker was asked to dance a jig, but with a lot of begging and persuading she was let off with a little hop back to her seat. Names were drawn for another year and the members began another period of slipping gifts and doing favors for their new sisters. Attending were: Mesdames L. W. Lawrence, Harry McCall, George Cauley, Carson Cauley, Sr., Sarah Davis, Julia Toney, Elvira Rowe, Warren Rucker, John McLaughlin, William Curry, "Pete" Hobbs, Carson Cauley, Jr., Elsie Tyree, Charlotte Taylor, Mildred Clark, Frank Wood, and Miss Ada Haynes and Miss Virginia Gardner. Visitors were: Miss Hazel Cox of Millboro Springs, and Mrs. Fred Coover and Mrs. Wynn of Newport News. Sick and unable to attend were: Mrs. Ralph Clark, Mrs. Gertie Rowe, Mrs. Carl Plecker and Mrs. R. L. Withrow.

RECOLLECTIONS OF MRS. MOLLY VENABLE CAULEY
AS TOLD TO HER DAUGHTER JULIA TONEY AND
BILL ROBINSON



Mrs. Mollie Cauley (right) pictured here with her sister, Mrs. Elvira Rowe.

I was born Molly Venable June 4, 1877, one of eleven children of Mr. and Mrs. William Venable. We lived halfway between Windy Cove and Woodland Union Churches so we attended both by walking the three miles each way in winter and summer.

I recall the "Big Snow" of December, 1889 when three feet of snow fell in a few hours. I was staying with my older sister, Minnie Brinkley, helping with the housework and attending school at Bath Alum. I was afraid I wouldn't get home for Christmas but "Brother" came for me on a horse (the snow was too deep for a wagon or buggy) and we celebrated Christmas together after all.

As young people, the church was the center of both our spiritual and social life. Not only Sunday School and the worship services but church picnics, socials and homecomings were highlights in our lives. I joined the church when I was fourteen or fifteen years old. The best Christmas present I ever received was when I married George Cauley, December 25, 1894. We had a long full and happy life raising ten children. Five of my

children still live here in Bath County and are active in church work. They are A. H. (Mutt) Cauley, Carson Cauley, Herman Cauley, Della Plecker and Julia Toney, with whom I am living now. My husband and I celebrated our 60th wedding anniversary in 1954 and had almost five more years together before the Lord called him Home on March 1, 1959.

Much of my life has centered in and around Windy Cove Church. I had the Cradle Roll Department there for thirty-eight years. During that time over 200 babies came under my loving care and I remembered each of them with a birthday anniversary card until they became old enough to go into the Kindergarten Class. I have been "Grandma" to them as well as to my own twenty grandchildren and more than forty great-grandchildren.

Another joy of my life was working with the Women of Windy Cove Church. I served as president of the group for a while and I well remember carrying water from the spring 500 yards away in "Blowing Cave" and cooking church suppers on a small wood stove.

I have seen many changes and additions to the church building including the addition of the vestibule to the front of the church, the fellowship hall and the modern kitchen with running water and all the latest gadgets.

I have seen the pastors of the church living in at least four different manses, each one a little more modern and better than the one before. All the pastors I have known have been different but each one had his fine qualities and I loved them all. It was a great day in my life and that of my brother George Venable when we attended the noteburning service on December 30, 1964, and were both honored for our long years of service to our Lord through Windy Cove Church.

They tell me that my eighty-five years of membership in Windy Cove makes me the longest living continuing member. It really doesn't seem that long but I guess the calendar doesn't lie. I said once that I did not think I would live to see the note burned on December 30, 1964, but I did, and now here I am about to witness another "noteburning" on May 16, 1976. Life has not always been easy but it has been rewarding and sweet in continuous fellowship with our Lord Christ, my wonderful family, and my host of good Christian friends. Sarah laughed when the Lord told her she was to bear a child when she was near my age. Her laugh was in unbelief because she thought it wasn't possible. I am laughing now not in unbelief but for the joy of having lived a long and full life which would not have been possible without a personal relationship with Christ, a good husband and my fine family. As Tiny Tim said so long ago, "God bless us every one."

DO YOU REMEMBER WHEN?



Left: Mrs. George (Mollie) Cauley. Right: Mrs. L. W. (Ocie) Lawrence.

Two of Windy Cove's oldest members meet to reminisce and reflect on good times of past years. At this writing Mrs. Cauley is one month away from 99 years of age. Mrs. Lawrence went on to be with God in mid-March of 1976.

These two saints of God and many more men and women like them have been the building blocks used by our Lord to build the Windy Cove section of His holy church; Christ being the Chief Cornerstone. Mrs. Cauley recalls the September 28, 1958, Sunday Homecoming Day. "It was on that day," she said, "that I turned the first shovel of earth in the Groundbreaking Ceremony for the new addition to the Windy Cove Church building. Mr. Ralph R. Clark helped me, then, several others representing the different organizations of the church, each turned a shovel of earth and we were off to a fine start."

Mrs. Lawrence chimed in with, "Yes and I remember how we all pitched in to help pay off the loan on this project and several others along the way. We had one project where everybody from young children to the older folk could participate — it was called 'The Lord's Acre Project.' Everybody who had enough land, set aside one acre 'for the

Lord.' All the profit from that acre of land went to pay off the debt. We all came together on a Sunday in the fall of the year from Windy Cove and all its outpost chapels literally 'Bringing In The Sheaves.' We had a fine worship service then a delicious fellowship meal together and everyone turned in his or her money from their 'Lord's Acre.' We all worked hard, but it was worth it and we enjoyed it because it was for the Lord." Later on the Lord's Acre Day came to be known as Homecoming or Ingathering Day. It is still celebrated on a fall Sunday every year.

RICHARD EMORY ARMENTROUT



I was born August 24, 1886, on what is now the old McLaughlin farm. It was our old home place and I cherish its memory and the many happy times spent there as a boy and a young man.

On June 16, 1909, I married Miss Irene Elsie Bowman. We had a long fruitful and happy life together until God called her home to be with Him and help prepare a place for us when we are reunited. We had two wonderful daughters Lucille, now Mrs. John Smith, and Edith, now Mrs. Herman Cauley. They have made me proud to be called their father.

I joined Windy Cove Church in 1918 and have seen many changes since then — some good and some not so good — but all to help extend God's work through His church. Early in life I developed an aptitude in working with tools and became a cabinetmaker and carpenter. I built or helped build many of the fine homes here in Bath County. Many years ago it was my joy to build the first choir platform for use in the Windy Cove Church sanctuary. I installed the windows in the new Sunday school building during the Reverend Phipps' pastorate and in the early 1940's I built the railing around the present choir loft. The wood was donated by Mr. George Kenney and the entire railing was cut and fashioned out of one red oak board.

One of my special pleasures through the years has been singing in the Windy Cove choir. We have always been known as a "singing church" and I was happy to be a part of the singing worship. I have also sung in other church choirs, quartets and singing groups. One quartet I especially enjoyed being a part of was composed of Lois Wells, Jackie Plecker, Joe Linkenhoker and myself. We had many good times singing together and were uplifted spiritually as God used us to bring others closer to Him through music.

The years are weighing a bit heavy now physically but I keep young in heart and spirit and I thank our Lord for many years well spent.

RECOLLECTIONS OF MRS. MARY BRINKLEY DURHAM AS TOLD TO HER SON ALVIN DURHAM



I was born August 12, 1887 and joined Woodland Union Church when I was fifteen years old. I had been attending Sunday school and church at Woodland since I was a little girl. There was no preacher at Windy Cove, so the Reverend William C. White, a Presbyterian minister at Warm Springs, came to baptize fifteen of us at the LaRue house. We walked to church over McClung Ridge every Sunday and also to church suppers and picnics at other times. I also attended the baptizing services that were held at the Cowpasture River for the Baptists of Woodland Union Church. I continued to go to church at Woodland until I moved to Warm Springs when I was twenty years old. I attended church while there. On May 27, 1908 I was married to Harve Hodge. Our marriage was short-lived as he died in 1914. It was then that I moved back to the Fairview Community and again attended Woodland Church.

In 1917, I moved to Mill Creek and attended Lyle's Chapel which was an outpost of Windy Cove Church and on October 31, 1917 I married James B. Durham. During my years at Lyle's Chapel I was superintendent, teacher for twenty-two little children from the ages of birth to four years and I taught in all the classes up to the youth group at one time or other. Lyle's Chapel had seventy-four members then and we only had Sunday school during the summer months and preaching once a month. We had a supper with homemade ice cream for all once a year.

Once a year, all the families would go to Windy Cove Church in their horse-drawn buggies for "Lord's Acre Day." Each family would give the profit from an acre of produce to pay on the note for the building of the church. The preachers were always willing to help in the fields and come in and eat cornbread and beans with us. Everyone was happy when the note was burned. After that we still came once a year to Windy Cove for "Homecoming Day."

In 1957 I came to live with my son Alvin and have attended Windy Cove Church regularly until three years ago when I couldn't attend in the winter months. I have five children — Eleanor H. Trompton, Carrie H. Hein, Nora Lee Perron, George E. Durham and Alvin T. Durham.

ELSIE MARIE WOOD TYREE

Mrs. Elsie Marie Wood Tyree
(an early photo)



I was born Elsie Marie Wood, daughter of Lewis Edward and Emma Burger Wood at Nimrod Hall February 10, 1899. My Father was always a Baptist and spent his years in Horeb Baptist Church. Mother was baptized at Windy Cove as a young person and was a member there until she and Father were married, when she became a Baptist. They raised thirteen children of which I am number twelve. I was baptized in the Cowpasture River when I was eleven years old. After I was married I attended Windy Cove all the time but did not become a member until my oldest daughter joined in 1943. My husband Creigh Tyree was always a member of Windy Cove. Later, my second daughter joined Windy Cove and I thought it best that we all stay together. We were married February 10, 1930 and have only the two girls Emma Lewis Hicklin and Patsy Ann Robinson who lives in Fredericksburg. I have five grandchildren. I have many fond memories of good times of spiritual growth at Windy Cove which I shall treasure always. I have applied for residence at Westminster-Canterbury Home in Richmond and have been accepted. I hope to move into the home around October, 1976.

HISTORICAL EVENTS OF THE PAST SEVENTEEN YEARS

LEXINGTON PRESBYTERY MEETS AT WINDY COVE CHURCH

On July 16, 1963 the Lexington Presbytery met at Windy Cove Church presided over by Ruling Elder R. V. Lancaster who was elected Moderator at the meeting. Three candidates for ordination preached and were examined. Arrangements were made for their ordinations and installations. Two ministers were examined and received from other presbyteries and their installations set.

Reverend R. F. Taylor and Reverend D. D. Dickenson were dismissed to other presbyteries. The request of Reverend W. F. Orndoff that he be honorably retired because of physical disability was approved. Presbytery heard and adopted the report of a special committee on the office of Presbytery that a full time Secretary of Church Extension be employed by January 1, 1964 if one can be obtained.

Upon recommendation of the Church Extension Committee the Wills Memorial Church, Trevilians, was dissolved, effective July 16, 1963.

Presbytery adopted recommendations resulting from a study of minister's salaries calling for automatic increases of \$100.00 for the second and third years of service in Lexington Presbytery and \$200.00 each year for the next four years. The committee on Candidates made its annual report. Candidates R. A. Brand, J. M. Brownlee, Jr., H. H. Gordon, Jr., K. D. Hess and D. E. Swope are students at Union Seminary in Richmond. Candidates at other seminaries are K. M. Kepler, Jr., Columbia; C. R. Reid, Louisville; and C. S. Weaver, Princeton. Candidates David Suter and J. R. Wampler are seniors at Davidson College.

DWIGHT MARSHALL AND GEORGE VENABLE HONORED
AT HOMECOMING, SUNDAY, OCTOBER 4, 1964



Mr. Dwight L. Marshall



Mr. George B. Venable, Sr.

Highlighting the annual Homecoming Day was the presentation of plaques to Mr. Dwight L. Marshall and Mr. George B. Venable, Sr. The plaques were presented in honor of their long and faithful years of service to God through Windy Cove Church. Mr. Marshall, a retired farmer was 81 years old. He joined the church at Williamsville in 1898 and moved his membership to Windy Cove in 1914 through one of the church outposts, Woodland Union Church. There he taught Sunday School for many years, and was ordained elder in 1925. One of his outstanding services had been singing in the choir, which had always brought him much joy. He served on the commission to install ministers and represented the church many times at Presbytery. In May of 1964 he was a delegate to Synod held at Massanetta. He was elected Clerk of the Session in 1952 and held that post for ten years.

Mr. Venable, 89 years old at the time of the presentation, was teacher of the Men's Bible Class — a position he had held for fourteen years. He had missed only one Sunday due to illness in the seven years prior to the presentation. He joined the church in 1887 and was ordained a deacon in 1904. He transferred to Warm Springs Presbyterian Church in 1906 where he spent 39 years, being ordained elder in 1910 and teaching Sunday School there for 18 years. He moved back to Windy Cove in 1945 and was elected elder there in 1949. He represented his Church at Presbytery many times and at Synod twice, and in 1921 represented

Presbytery at General Assembly at St. Louis, Missouri for ten days. He served on commissions to install ministers and once on a commission for judicial action.

Richard E. Durham, Clerk of the Session, made the presentation and lauded both men for their untiring services, their loyalty to God and Windy Cove Church, and for the generous sharing of their talents, time and energy.

OCCASION OF GLEE AS NOTE IS FIRED AND TWO OLDEST MEMBERS ARE HONORED



Noteburning at Windy Cove Church December 30, 1964. Left to right: Mr. Carl Plecker, Mr. Curtis Brown, and Mr. John McLaughlin.

The congregations of Windy Cove and Millboro Presbyterian Churches passed another milestone at Windy Cove Church on December 30, 1964 proving that one doesn't have to chase "Indians from his path" or for that matter "a wolf from the door" to demonstrate an indomitable pioneer spirit. The occasion was the burning of the \$19,000.00 note that was retired in just six years by a combined congregation of just over 150 souls. And the feat was hardly done with mirrors but rather as Clerk of the Session Richard Durham described, "a co-ordinated effort of Christians who when they pull together make things move." Mr. Durham in telling how things did "move" pinpointed the astute wisdom of John

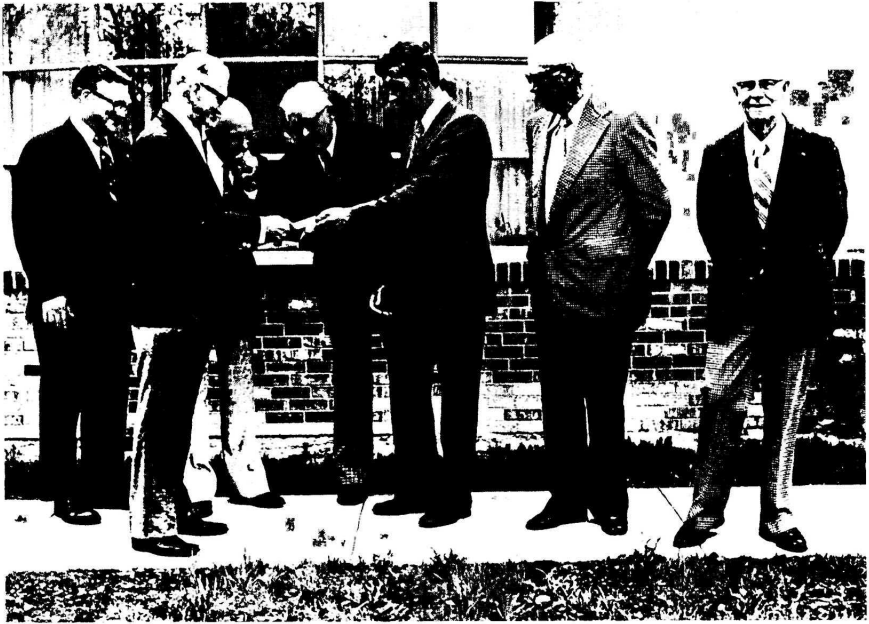
McLaughlin, the push of Carl Plecker and A. H. Cauley, the generosity of Bank President Curtis Brown, a special "Second Sunday" collection and the Women of the Church (who in their own particular way created minor miracles), as success story elements. The note burning put the finishing touch on two projects — the addition of Sunday School rooms to the Windy Cove Church building and a manse that served as home to the ministers serving the Millboro and Windy Cove Churches.

As Curtis Brown, John McLaughlin and Carl Plecker put fire to the note, Curtis Brown quipped, "I hope this won't happen too often or a certain banker I know will be starving!" But for A. H. (Mutt) Cauley the ceremony had still another bright glow. "My Mother, who is nearing ninety and along with her brother, George Brown Venable, are the two oldest living members of Windy Cove Church, always said that she would never live to the day this note would be burned. I would like her to stand at this time." Mrs. Cauley stood and later both she and Mr. Venable posed for pictures and were honored for their devoted and lengthy service in many areas of church work across the years — Mr. Venable since 1887 when he joined the church and Mrs. Cauley since 1891 when she took her vows. "What a way to charge out the old year and bring on the new," said one member, "good food before the meeting, a dead note and the honoring of the two oldest living members." Truly it was.

MR. CHARLES A. LOWMAN, JR.

The year 1974 marked the passing from earthly life to eternal life for our dear Christian brother and fellow servant in Christ, Charles A. Lowman, Jr. Charles served Windy Cove as Deacon, Elder, Church School Superintendent and teacher of the Men's Bible Class. In 1975 the family and friends of Brother Charles had a public address system installed in the Church sanctuary in his memory. The lives of the people of Windy Cove Church and of Bath County are infinitely richer because of the services Brother Charles rendered to God, his church and to Bath County.

NOTE-BURNING FOR MANSE



Ceremony of the burning of the note on the new Windy Cove Manse May 16, 1976. (Taken at the manse). Participants: (left to right) L. Gene Sharp (pastor); Curtis Brown (president of the First National Bank of Clifton Forge), Carl Plecker (trustee), A. H. Cauley (Manse Building Committee), Carson Cauley, Jr. (chairman of the Manse Committee on Finance), George B. Venable, Jr. (trustee), Carson Cauley, Sr. (trustee).

With grateful hearts the members of Windy Cove Church gathered on the manse lawn on May 16, 1976, for the "note-burning" ceremony. They were grateful for the provisions made by God and for the challenging experiences they shared in the construction of the manse and meeting its financial debt.

"An asbestos note," quipped Curtis Brown as a slight breeze made several attempts necessary to set the note ablaze. Also participating were the Reverend Gene Sharp, Pastor of Windy Cove; Trustees, Carl G. Plecker, George B. Venable, Jr. and Carson P. Cauley, Sr.; Building Chairman, A. H. Cauley; and Finance Chairman, Carson P. Cauley, Jr. The occasion marked the full payment of the manse, valued at \$42,001.71, (the first note was made August 24, 1973).

Member donations, a special 2nd Sunday offering set aside by the Sunday School, Women of the Church contributions and proceeds from homecoming events netted better than \$26,691.34 of the cost, \$15,000.00

was realized as Windy Cove's share from the former manse and \$8,000.00 was estimated as donated labor.

Serving on the Building Committee with A. H. Cauley as Chairman were Mrs. Lee Tennant, Richard E. Durham, Mrs. Grey Johnson and George Beach. Mrs. Janis LaRue and Mrs. Marian McCray served on the Finance Committee with Carson P. Cauley, Jr.

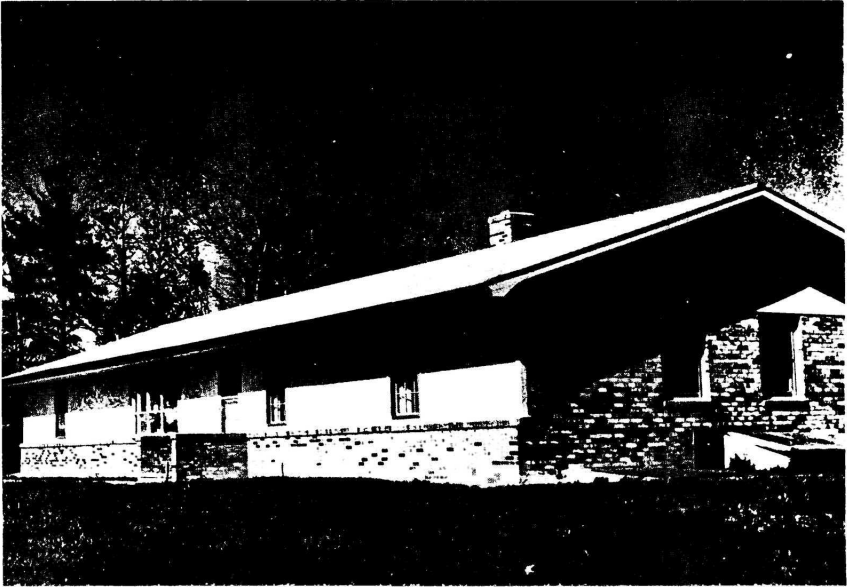
The dwelling, located on the old Millboro Springs school house lot was constructed by local contractor, James A. Clark.

THE MILLBORO-WINDY COVE MANSE



The Millboro-Windy Cove new manse was built in 1961. Bids were opened and the contract was awarded to the Clark Brothers Contracting Company of Millboro Springs in February, 1961. Construction of the manse was completed on May 15, 1961. This manse replaced the two old manses which were located in Millboro, one belonging to the Millboro Church and the other to Windy Cove Church. It was a three-bedroom house with a study, two baths, a basement and an attached garage. The manse was first occupied by the Reverend Samuel P. Hart and his family. The building committee for the manse was composed of Mr. John M. McLaughlin, Chairman, Mrs. W. B. Wood, Richard Durham, Hunter Hepler, George B. Venable, Jr., and Aubrey Zimmerman.

THE CURRENT MANSE



The present manse completed in the summer of 1973 is located between Windy Cove Church and Millboro Springs on the old Millboro Springs school house lot. The property was willed to the church trustees by the late John Davidson. In June, 1972 the congregation by unanimous vote agreed to sell their share of the "old manse" to the Millboro Presbyterian Church for \$15,000.00. Additional funds were borrowed and the price range was to be kept close to \$30,000.00. The Building Committee was comprised of Mr. A. H. Cauley, Mrs. Lee Tennant, Mr. Richard Durham, Mrs. Grey Johnson and Mr. George Beach. The Deacons appointed three people to direct the raising of funds. They were Mr. Carson P. Cauley, Jr., who served as Finance Chairman, Mrs. Janice LaRue and Mrs. Marian McCray.

The manse was constructed by Contractor James A. Clark with many hours of labor being donated by members of the congregation.

WOODLAND UNION CHURCH



Woodland Union Church. April 1976.

It would be sadly lacking in courtesy if at the beginning of this history the membership of the Baptist and Methodist of Woodland Union Church were not acknowledged. The Baptist pastor at present is the Reverend John Wilmer, and the Methodist pastor is the Reverend James T. Mays, Sr. The Reverend Lawrence Gene Sharp, pastor of Windy Cove, conducts services on every third Sunday. The three denominations alternate the responsibility for special services throughout the year.

The Easter Sunrise Service is traditional at Woodland beginning at 6:00 a.m. After this service, coffee and donuts are served. At 8:00 a.m. the young people give an inspiring program in keeping with the Easter theme.

Homecoming is held each year on a selected Sunday in August. A basket lunch is served immediately following the service at the Fairview Community Center. A hymn sing begins at 2:00 p.m. at the church to culminate the day's activities. On August 31, 1975, Homecoming was a special event because Woodland Church celebrated its 100th Anniversary. The Methodist members were hosts for the day. The Reverend Charles Snead was the guest speaker for the morning service.

The gracious invitation from Windy Cove to have the young people attend the annual Bible School has been well received and has proven fruitful.

During the March, 1973, Revival, four new members were united with the church. These were four of the sons of Mr. and Mrs. R. R. Clark, Jr., Johnny, Ronnie, Bobby, and Buddy.

During the 1960's and early 1970's extensive improvements have been made within the church — electric heat, storm windows and doors were installed in the Sunday School rooms. A new stove and refrigerator replaced the well-worn appliances. These were given by Perry Lee and Clayton Plecker. One major attribution to the church was the water rights. These were given by the Fairview Community Center. Plecker Brothers donated the labor and machinery to bring the pipes to the church.

In 1975, the long awaited construction of lavatories and Sunday School rooms began. One of our Woodland members, Robert L. Marshall, contracted the improvements. Although the renovation was a concerted effort of the entire congregation, much credit is due to the building committee — Ralph Clark, Jr., chairman, Clayton Plecker, and William Rhea. Some of the major features include a compact, well-organized kitchen, new floor tile, lavatories, two Sunday School rooms, and a small office space. The cost of the project was approximately \$10,000, with the Baptist constituency donating an additional \$2,228. Due to thoughtful and economical planning, this project is debt free.

Our committee is still very active. At present, plans are being initiated for improvements in the sanctuary.

WOODLAND PRESBYTERIAN CIRCLE

The circle has grown spiritually through the leadership of its officers and the informative and interesting Bible lessons taught each month.

We strive to make a Christian witness in the community by remembering the sick with get well cards and sharing the sorrow of the loss of loved ones.

In 1963, the circle sponsored the sale of Woodland Church plates. This project was successful and plates were reordered in 1964 and 1967.

Woodland Circle lends full cooperation and support in the undertakings of the Windy Cove Women of the Church. We have made donations to the manse fund and given to the annual church suppers. The May Birthday Program is always well-received. The WOC is host to Woodland Circle at this meeting. Woodland reciprocates by hosting the WOC in August. During this span of time, the ladies have made outstanding contributions in the general supplies of the church. Some of this work includes installing kitchen cabinets, providing venetian blinds and drapes for the Sunday school rooms, purchasing a pulpit lamp, and securing Christmas wreaths for the church doors. The circle has worked the

past few years accumulating a gift of \$1,072 to the building fund of Woodland.

One of our special continuing projects is helping to support the Zuni Presbyterian Training Center. It was here through the untiring efforts of the Reverend Donald Swope that one of our church members, Grey Hicklin, received his training.

WOODLAND CEMETERY

The Woodland Cemetery Committee is composed of J. Kenna Brinkley, Robert L. Ervine, and J. Gilbert Clark. Mr. Clark has served as treasurer of the cemetery fund since 1963. At present Mr. Clark is working on two projects. A plot of the entire cemetery is near completion. This will be framed and placed on church property for the convenience of visitors. Also a perpetual upkeep fund is in its early stages of development. Donations have been received ranging from \$100 to \$1,000.

In the early sixties, Mr. and Mrs. E. P. Brooks of Buxton Farm donated forty-eight blue spruce trees. These were planted parallel to the highway.

IN MEMORY

Death for God is the threshold of real life. It is a doorway opening into a pathway called eternity. In this span of history, Fochen P. Hicklin, Elder, Harry W. Taylor, Deacon, J. Scott Gardner, Elder, and Presbyterian Circle members, Mrs. Jeanette Jarman, Mrs. Carol Brooks, Mrs. Hildreth Hicklin, and Mrs. Maude Patton, and other friends of the church have passed through this gateway.

Our members are never forgotten. Hymnals are placed in the church in memory of our loved ones. Also, the E. P. Brooks family presented the church with a Thomas organ. The inscription reads, "This organ is given to the Woodland Union Church in memory of Carol Wright Brooks, 1896-1971, by her family. Let music unite all men in worship of God."

SERVING

One is never too young nor too old to serve as a Christian. Our oldest member, Mrs. Gertrude Burns, age 92, now resides in Liberty House Nursing Home, Harrisonburg, Virginia. Our youngest member, Sean Aaron Hicklin, 5 months, is the only son of Mr. and Mrs. A. H. Hicklin, Jr.

From the oldest to the youngest, may we all rededicate ourselves and accept every responsibility that goes with the glorious task of bringing God's Kingdom here on earth and to all mankind.

THE WOODLAND CHURCH STORY WAS COMPILED BY
Mrs. Eva H. Hicklin

WOODLAND CHURCH OFFICERS

Sunday School Superintendent	Burton Trimble
Assistant Superintendent	Glen Hicklin
Secretary	Glen Hicklin
Treasurer	Mrs. William Rhea

TEACHERS

Adult Bible Class	J. Kenna Brinkley
Senior High Class	Mrs. Ferry Neff
Junior Class	Mrs. Michael Burns
Primary Class	Mrs. Glen Hicklin
Beginner Class	Mrs. Thomas Plecker
Organist	Mrs. William Rhea
Pianists	Mrs. Michael Burns
	Mrs. Robert L. Marshall
	Mrs. Willa Ross
Retired Elders	J. Kenna Brinkley
	Glen Hicklin
Retired Deacons	R. R. Clark, Jr.
	Alden H. Hicklin, Jr.

PRESBYTERIAN CIRCLE OFFICERS

Chairperson	Mrs. Bill Brinkley
Assistant Chairperson	Mrs. Willa Ross
Corresponding Secretary	Mrs. Anna Lee Hicklin
Recording Secretary	Mrs. Kay Hicklin
Treasurer	Mrs. W. M. Brinkley
Bible Teacher	Mrs. John H. Johnson