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HISTORY
OF
NEW PROVIDENCE
PRESBYTERIAN
CHURCH

MARYVILLE, TENNESSEE

1786-1921

By WILL A. McTEER

AN ELDER IN THE CHURCH

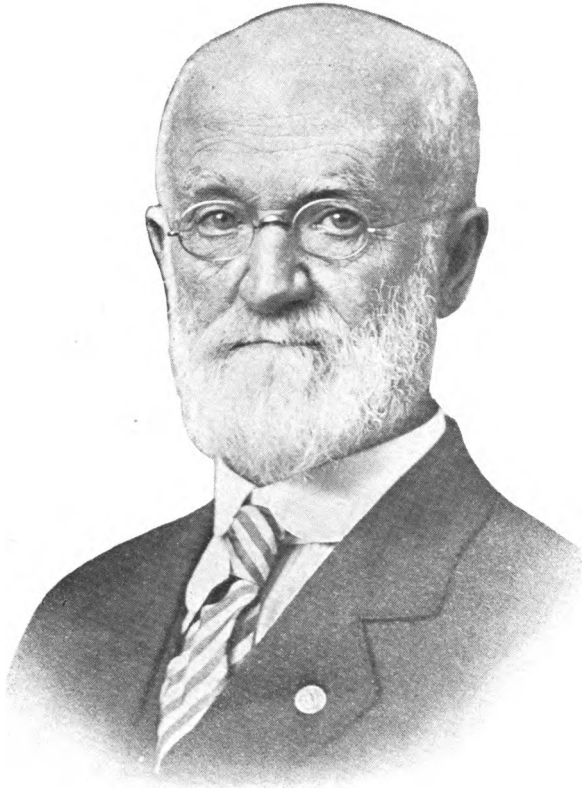
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MARYVILLE, TENNESSEE
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FOREWORD

The preparation of this history of New Providence Church, undertaken, years ago, at the request of the session of the church, has throughout been a labor of love. Now that, after many interruptions, the task has been completed, I take pleasure in committing the little volume into the hands of all who love the old church whose history it sketches. May it help to keep alive the worthy memories of the past, and, by so doing, may it increase the spirit of gratitude, loyalty, fidelity, and zeal in both the present and future membership of the dear old church.

I hereby acknowledge my indebtedness and further express sincerest thanks to Rev. Samuel T. Wilson, D.D., President of Maryville College; Mrs. Martha A. Lamar, John P. Duncan, Isaac A. McCully, now deceased; Dr. John A. Goddard, and Miss Elida E. Hooke, for valuable assistance rendered in the preparation of this book.

THE AUTHOR.

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NEW PROVIDENCE CHURCH

CHAPTER I

THE WILDERNESS

The Primitive Wilderness. It requires a considerable strain on the imagination to picture the great wilderness now known as East Tennessee as it existed prior to the advent of the white man. Indian towns and villages here and there, especially along the streams, wild animals roaming at large, the air filled with the bellowing of the buffalo, the screaming of the panther, the hooting of the owl, the howling of the wolf, the growling of the bear, and other wild noises. Such a strain upon the imagination does this make that some people now contend, for example, that buffaloes never roamed in East Tennessee! The fact, however, of their presence here is too well established to question; but at an early date in the settling of the country they were driven away, so that now but few traces of them can be found.

The Animals Wild, but Tame. We are told by some writers that, when Colonel Christian passed through this section on his way from beyond the French Broad to the Tennessee river, the wild animals gathered along the way and watched the command, and followed after it, in amazed curiosity. The Indians were not accustomed to kill animals for sport, but they killed them only when

it was necessary to do so for food. The result was the animals did not realize that they were in unusual danger; but it took only a short time for them to learn to avoid the white man.

The First Fort. Fort Loudon was erected in 1756 on the Tennessee river, a short distance above the mouth of the Tellico river. It was not a settlement, but a military occupation; and this was the first advent of white men into the territory that was afterwards to become the State of Tennessee. It was but a short time until the garrison was massacred, only one man making his escape.

The First Settlement. The first settlement was on the Watauga river, in upper East Tennessee, when William Bean with his family made his home there; and it was in this cabin home that his son, Russell Bean, was born, being the first white child born in what is now the State of Tennessee. Daniel Boone and a few others had made explorations as early as 1760, but no home was established in the region until Bean settled there, in 1769.

The Home of the Cherokees. East Tennessee was occupied by the Cherokee Indians, and, prior to its first exploration by the whites, was a vast wilderness. The Indians lived in towns and villages, which were located mainly along the streams. The Tennessee and Tellico rivers appear to have been favorite locations, while Little river and the country adjacent also afforded choice locations for their wigwams. There was a considerable town in Tuckaleechee cove, and one also below the gap of Chilhowee; and there was also a village or town at Ellejoy, which appears to have been a camping place for the Indians when on their excursions and on their war trail.

The Great War Trail. The great War Trail, extending from Chickamauga to Virginia, ran along or near the route of the present public road that leads from the mouth of Tellico river to Maryville, and thence nearly with the present line of the railroad, on the way from Maryville to Walland, as far as Crooked creek, and, crossing Crooked creek, thence directly to Little river a short distance below the mouth of Ellejoy, and thence up the valley of Ellejoy to the headwaters of Boyd's creek, and thence down the valley of Boyd's creek to the French Broad river.

Indian Hunting Grounds. In 1783 the legislature of North Carolina opened a land office for the sale of western lands, from which to pay both the arrearages due officers and soldiers of the Revolutionary war and the North Carolina part of the national debt. A tract of country was reserved for the Cherokee Indians' hunting grounds, described as follows: "Beginning at the Tennessee, where the southern boundaries of North Carolina intersect the same, nearest the Chickamauga towns; thence up the middle of the Tennessee and Holston to the middle of French Broad river, which lines are to include the island or islands in said river, to the mouth of Big Pigeon river; thence up the same to the headwaters thereof; thence along the dividing ridge between the waters of Big Pigeon river and Tuckaseejah river to the boundary of the State."

White Adventurers. As a result of this legislative act, the territory south and west of the Holston (now Tennessee), French Broad, and Big Pigeon rivers down to Chickamauga, was a great hunting ground, set apart

as such by the State of North Carolina. A few adventurers crossed the boundary on hunting and exploring expeditions. Two of them, Boyd and Doggett, were killed by the Indians, and their bodies were sunk in a creek. Boyd's body was found and identified by his friends, and thereafter the creek took the name of Boyd's creek.

Indian Hostilities. During the Revolutionary war, when the country was still but sparsely settled, the Indians made incursions into the white settlements, committing depredations and massacres, greatly troubling the frontier. In 1776, Colonel Christian, with his regiment of eighteen hundred men, crossed the French Broad, marched down the War Trail to the Tennessee river, and after destroying the towns of the Indians, he returned to the white settlements beyond the French Broad, without the loss of a man. The Revolutionary war closed in 1783, leaving North Carolina heavily in debt, and her people financially hard pressed. Immediately following the close of the Revolution the Indians again went on the warpath and were a terror to the whites in what is now known as East Tennessee.

The State of Franklin. General John Sevier was a soldier and patriot of the first order. The people looked to and relied on him as their leader. No help could be procured from North Carolina, for that State had passed an act of cession to the United States for its western territory, the object being to relieve the State of indebtedness incurred in the war. In this extremity a convention was called, and the State of Franklin was formed, with a hope of securing help from Congress. General Sevier was chosen governor. This was in 1784, and the first

session of the legislature of the State of Franklin terminated on March 31, 1785. The State of Franklin was finally forced to dissolve.

The Treaty at Dumplin. On the thirty-first of May, 1785, Governor Sevier, with Alexander Outlaw and David Kennedy, representing the State of Franklin, and a number of chiefs, representing the Indians, began a conference at the mouth of Dumplin, which lasted three days, and resulted in a treaty establishing the ridge that divides the waters of Little river and the waters of the Tennessee as the boundary between them, so that all the lands south and east of Holston and French Broad rivers, west of the Big Pigeon, and east of the ridge so dividing the waters, were ceded to the whites. At this conference Sevier made many conciliatory speeches, which were well received by the Indians. Sevier pledged the honor of the State of Franklin to the faithful performance of the treaty obligations.

CHAPTER II

FORT CRAIG

Scotch-Irish Immigrants. Following the treaty of Dumplin, a heavy immigration into the new territory set in, with the great War Trail as the artery through which the immigrants poured. This tide came from the descendants of the Scotch-Irish who first located in Pennsylvania, and thence flowed down the valley to Augusta and Rockbridge counties, Virginia, being largely of the sturdy Presbyterian stock whose ancestors had been driven from the old country by persecution.

The Forts of the Pioneers. North Carolina ignored the provisions of the Dumplin treaty, declaring the conference to have been held without authority, and the proceedings to be without binding force. This course being taken by North Carolina, the Indians also repudiated the treaty, and the immigrants now in the territory were left in a helpless condition. They were largely at the mercy of the Indians, and no help could be had from North Carolina. On the way down the trail the people established forts or blockhouses, as places of rendezvous and protection. One of these strongholds, called McGaughey's fort, was erected where the village and station of Seymour, on the Knoxville and Sevierville railroad, now stand; another, McCroskey's fort, some three miles southwest of McGaughey's, also in Sevier County. The next was called McTeer's fort, at Ellejoy, situated on the rise just above the old McTeer mill site, now owned by Michael Davis. Another, somewhere near the mouth of

Ellejoy, was known as Henry's fort; and, near by, at the bend of Little river, was the Gamble fort; and seven miles further on was located Craig's fort, where Maryville now stands.

Craig's Fort. Craig's fort was situated on the bluff or cliff above the large flowing spring at the foot of Main street, where Joseph T. Hanna and Rollin H. Hanna afterwards erected residences. When the Hannas were clearing off this site preparatory to building, the writer, knowing that it was the location of the old fort, went over the grounds, and was surprised to find plainly the marks of palisades or stockades that remained from the fortification. As he returned to Main street, he called on the late Charles C. W. Norwood, who was then nearly ninety years of age, and told him of this discovery. Mr. Norwood replied that there could be no mistake in the identification, for he remembered the palisades well; that the stockade was still standing within his recollection, and that he had been in the fort before it was removed.

Other Forts. Another fort referred to by Ramsey, known as Houston's fort and located on Nine Mile creek, was the scene of some of the greatest hardships and severest fighting experienced by the pioneers of Tennessee. It was named for and commanded by Major James Houston, who was a leading and courageous man, of marked ability, and a whole-souled patriot. He was a man of means, and from his own possessions fed the soldiers, sent for and obtained ammunition, bore the brunt of battle in the times of war, and yet was never remunerated. He was a man of note. Another fort was on Baker's creek, near Brick mill, and was referred to as

Hunter's fort. The people would go out to the fields to plant their corn, and would place a guard to watch for Indians, who with their trusty rifles kept close watch, and when necessary gave the alarm, so that all might make their way to the fort for defense and mutual protection.

Perils and Heroism. Ramsey says of this period: "Boys became men, women turned soldiers, assisting in defense of the family and home. Vigilance and heroism, fearlessness and energy, characterized the entire population. Could a diagram be drawn, accurately designating every spot signalized by an Indian massacre, surprise, or depredation, or courageous attack, defense, pursuit, or victory by the whites; or fort, or battlefield, or personal encounter, the whole of that section of country would be studded by delineations of such incidents. Nearly every spring, ford, path, farm, trail, or house, in its first settlement, was once the scene of danger, exposure, attack, exploit, achievement, or death."

The Defense of Houston's Station. "Houston's station stood about six miles south of Maryville. It was occupied by the families of James Houston, McConnell, McEwen, Sloan, and Henry. It was attacked by a party of one hundred Indians. The women assisted in the defense as they were able. Mrs. McEwen, who afterwards became the wife of the senior Rev. Samuel Doak, D.D., displayed great equanimity and heroism. She procured the bullet moulds, and was running bullets for the different guns. A bullet passing through between the logs struck the wall near her, and rebounding rolled upon the floor. Snatching it up she melted and moulded it over and quickly carried it to her husband, saying, "Here is a

ball run out of the Indians' lead; send it back to them, it is theirs, let them have it in welcome."

Frontier Tragedies. Near Houston's fort the Indians cruelly and brutally massacred a family named Kirk, and committed other fiendish acts of cruelty; and these acts were in some cases retaliated in a disgraceful manner by the whites. Near McTeer's fort, a man named Cunningham, an ancestor of Major Ben Cunningham, was caught and dragged out into a canebrake, where he was scalped and butchered, and left by the Indians to die alone. His absence alarmed the whites at the fort, who started out, and near the place met a party of Indians, and fired on them, killing one instantly, and another of the enemy was traced by a bloody trail. A grave was soon afterwards found in Millstone gap, near the top of the mountain, which was supposed to be that of the wounded Indian. The whites went to a prominence near the edge of the canebrake, when, hearing groans, they stood for a time, at a loss to know what to do. The groaning might be a device of the Indians to draw them into the cane, there to be attacked and overwhelmed. The groans continued, showing great distress, until one of the men cried out, "My God! I can't stand this!" He then went rushing into the cane, the others following; there they found their friend, scalped, and mutilated, but still alive and able to tell the story, though he died in a few short hours. Another family named Campbell was way-laid near Eusebia, and murdered, their bodies being left lying where they fell. They were buried in one large grave; and recently a fund was raised and a monument placed over the grave, with a short statement of the occur-

rence marked on it. A man named Jackson was killed near the fort at Baker's creek, and others were killed elsewhere, so that the very soil around the places of settlement was baptized with the blood of our fathers.

Location of Fort Craig. It has already been stated that the fort at Maryville was located on the hill or bluff that rises above the ford of the creek and the large flowing spring at the foot of east Main street. A finer location for a place of defense it would be hard to find.

A Beautiful Stronghold. We can imagine how it must have appeared before any houses were built around the place, and while it was still in the midst of the open forest trees, having a view in every direction, so that an enemy could not approach without being seen. The beautiful spring of pure crystal water, flowing at the base of the bluff, afforded an abundance of cold water, the precipitous bluffs rising so that an enemy could not cut off the supply of water; while the stockades, set in such manner that the force within could have range for their guns at any angle, and at the same time be almost entirely protected by the timbers, made it a place of extraordinary strength and defense. Only a few years before this writing, part of one of the buildings still remained on the grounds, and even now the remains of another stands on a lot belonging to Raymond R. Patton, to which place it was removed, then rebuilt, and used as a barn.

Danger and Privation. The greater part of the time the people were so harassed by the Indians, who lay in wait for such as should venture outside, that the fort

became their home. Here they subsisted on coarse but wholesome food, the flesh of wild animals furnishing the meat, while parched corn, and bread made from corn, grated or beaten with the pestle, completed the bill of fare. The clothing was coarse and strong, spun at home from cotton, wool, and flax, and also made from the hides of wild animals. The inmates of the fort had to be perpetually on the alert, with their rifles close at hand, and "their powder dry." A writer has said: "The lives of these pioneers were in constant danger; every trail in the forest was the scene of danger and attack; mothers instinctively drew their little ones closer to their bosoms; husbands and wives looked into each others' faces with a tenderness born of their fear of separation."

An Indian Attack. Rumors came, at one time, of a party of five hundred Indians approaching on the war-path up from the Tennessee river, and the rumors proved well founded, for the foe came onward armed with tomahawk and scalping knife. The women and children were forced to flee from the fort before the arrival of the Indians, and to secrete themselves in a dense thicket of privet and undergrowth along the banks of the creek about a mile west from the fort, and to remain there several hours. The Indians came and made their attack, but the men within were well-trained marksmen, most of them having served as soldiers in the Revolutionary war, and their nerves were steady and their aim was sure. It was not long until the Indians were forced to retire, and flee to the forest, where they buried their dead out of the sight of the white men.

Col. McGinley Recovers a Stolen Mare. Col. James McGinley, ancestor of the large family of that name so familiar in the history of the locality, had two mares that disliked very much to be separated. One night they were in the barn together, and all was quiet. Very early in the morning, one of the animals became restless, making a noise and whinnying. Col. McGinley, knowing that something was wrong, went to the stalls, and found that the other mare was not there. At once he suspected the Indians had stolen her, and so he mounted the remaining mare and started in pursuit. Very soon he found he was on her trail, for the grass grew very rank then, and where she had passed was easily seen by the trail through the grass. He followed rapidly until, coming to the Tennessee river opposite the mouth of the Tellico, he saw an Indian on the stolen mare out in the midst of the stream. He alighted and with true aim fired, upon which the Indian fell from the mare's back into the water, while the mare returned rejoicing to her mate and her master.

A Wedding in the Fort. While scenes of bloodshed and war were thus being enacted, and these hardy and brave pioneers were confined within the inclosures of the fort, the play of tender emotions was conquering hearts within the stockades. Joseph Tedford, a young man of excellent qualities, was captured, not by Indians, but by the charms of Mary McNutt, and he tendered her his hand and heart, which tender she graciously accepted. The young people could not have the rich viands and sweet things of the present day, but their friends sallied forth and soon returned with wild turkey and venison,

from which a wedding dinner was prepared, and which was served in frontier style, affording a pleasant and delightful repast that the most fastidious could not but enjoy. The happy lovers were married within the fort, and, when the time came for settlement, they located some two miles south of the scene of their marriage; there they spent their days, and became the ancestors of a large family of the most respected citizens of Blount county.

Useful Curiosity. Another like occurrence took place within the palisades. A young man, who, with a brave heart, could face the British on the battle field, fight the Indians in the forest, and defy the dangers of the most insidious foe, could not command the courage to defy the winsome charms of Margaret Alexander; and so he laid aside his trusty rifle and meekly surrendered his heart and hand to her; and she, in turn, accepted John Duncan as her husband. They established their home some two miles east of the fort, where they reared their family; and the old homestead has ever since then been in the possession of their descendants, John P. Duncan, a grandson, now occupying it. While this wedding ceremony was being celebrated, a boy who had gone outside the stockade, and whose curiosity was aroused, managed to climb up the timbers to a point where he could look through an open space between two of them, and in this manner he witnessed the marriage. John Duncan was a soldier of the Revolutionary war, and a pensioner. Time passed and he died, his widow surviving him for about ten years. After his death, the widow made application for a pension as the widow of the deceased soldier. It was

necessary to prove the marriage by two persons who had witnessed it. The older persons having either passed away or removed from the neighborhood, the proof was made by this man who, as a lad, had witnessed the ceremony through the cracks, and by another who had been within the inclosure.

CHAPTER III

THE CHURCH ORGANIZED

Scotch-Irish Pioneers. The pioneers of East Tennessee were a people whose ancestors had endured the terrible privations and sufferings of the siege of Londonderry, the harrying of Enniskillen, while withstanding the armies of King James the Second, led by the brutal Tyrconnell, and had suffered the tortures of persecution in many horrible forms, and had sought refuge therefrom in the wilds of America. Here again the Scotch-Irish stock had to endure tortures at the hands of wild savages, who wreaked their vengeance in the cruelest manner; and also found themselves followed into this wilderness of a new country by the oppressions of a crazy king, who would crush their independence; but in all these bitter experiences they came off conquerors, and their devotion to their God, their church, and their love of liberty was never subdued. They brought with them their Bibles, and upon the doctrines and principles as taught therein they fixed their faith, and ever declared their love of liberty, in defiance of every opposition. As soon as the forts for common protection and defense were constructed in this locality, the two churches of Eusebia and New Providence were organized.

A Scotch Preacher, Rev. Archibald Scott. Rev. John J. Robinson, D.D., in his memoir of Dr. Anderson, says that these churches were organized by Rev. Mr. Scott, an evangelist. The only Scott in the Presbyterian

ministry at that time was Rev. Archibald Scott, a member of the Hanover presbytery, and pastor of churches that are now connected with Lexington presbytery, Virginia. "He was a native of Scotland, who migrated in his boyhood, and alone, to the colony of Pennsylvania, about the year 1760." There he secured a thorough academic education under Mr. Finley, a teacher of high reputation. Soon afterward he migrated to the Valley of Virginia. For several years he studied theology under Principal Graham, of Liberty Hall Academy, and during this time supported himself by teaching school. In October, 1777, Hanover presbytery licensed him to preach, and in December, 1778, it ordained him to the ministry, and installed him as pastor of Hebron and Bethel churches, in Augusta county, Virginia. He continued to sustain this relation until his death, which occurred on March 4, 1799.

Founder of New Providence Church. It was while he was pastor of these churches that he evidently made missionary journeys to the frontier in East Tennessee, and it was during one of these trips that he took time enough to organize, with whose help we can not tell, the two important churches of Eusebia and New Providence. Isaac Anderson lived near Rev. Mr. Scott, in Rockbridge county, until he was nineteen years old; so there can be no doubt that Mr. Scott is the one who organized these churches, for Dr. Robinson had secured his information referred to above regarding the matter from Dr. Anderson himself.

A Worthy Founder He Was. His influence has been far-reaching. In his own family, his son, William N. Scott, and his grandson, William Cowper Scott, both

became strong and useful ministers of the gospel. He was an able and zealous minister. "He possessed a logical and discriminating mind, and was a strong and vigorous thinker—a workman that needed not to be ashamed." His preaching is said to have been in a high degree instructive, and often eloquent and powerful. He exerted great influence in the community at large, while, by his own people, he was regarded with an almost boundless esteem and veneration." He was a loyal patriot during the Revolutionary war, and after the war sought to "prepare the rising generation to enjoy and preserve constitutional liberty." Such was the worthy man, who, a century and a third ago, started New Providence church on its career of service down through the ages.

The Church Founded in 1786. The records of the General Assembly show that New Providence and Eusebia churches were established in 1786. Tradition, coming down from previous generations, also gives the date of organization as 1786. In 1886 Eusebia held a home-coming, at which there were five octogenarians who were brought up under the gospel as preached in that church, all bright and intelligent old men, and they agreed that the church was founded in 1786. The writer also conferred with an aged lady, a member of the church, who herself also was an octogenarian, but was unable to attend the meetings, and she also concurred in the date as it had been given from her earliest recollection.

Necessity for Extended Parish. New Providence church was located near Fort Craig, while Eusebia was located twelve miles to the east, near McTeer's fort, and in the general line of the Indian war trail. Where it was

possible, and often even where it appeared entirely too dangerous, families ventured out into the forests, opened clearings, erected cabins, and planted corn and vegetables to provide for a living, and began home-making for their future. The population was therefore very thinly settled; there were very few books except the Bible and the Psalm book, and almost no magazines or newspapers; mails, if any, were carried by private conveyances; and so, the principal means of communication was the spoken word.

But Public Worship Well Attended. With their natural desire to communicate with one another, and with intense devotion to the service and praise of their great Deliverer from evil and Protector in time of danger, our fathers raised no questions and made no complaint as to traveling a few miles to divine services. And this inconvenience was relieved to a considerable extent by the ministers of earlier and later days. Such men as Hezekiah Balch, Charles Coffin, Samuel Carrick, Charles Cummings, Samuel Doak, Gideon Blackburn, Isaac Anderson, William Minnis, David Nelson, Abel Pearson, Thomas Brown, William B. Brown, and others, traveled over the country, preaching in private houses, school-houses, and in the open air.

New Providence School-house. Education has ever been a main spoke in the wheel of Presbyterian policy. Alongside of the churches, school-houses were erected, and the young were gathered there for the training of their mental powers. The old school-house built at Eusebia stood until about 1918, when it was torn down, the timbers being taken for other purposes. The late William D. McGinley, who died in 1885, told the writer that the

school-house built in connection with New Providence church was located on the western side of the town of Maryville, where a house for hardware has been erected, on lot No. 107 or 108, according to the original plan of the town; or that, perhaps, it occupied both of these lots, fronting on Cusick and old Jail street. He said that his father, Col. James McGinley, was one of the early teachers in that school.

Imperfect Church Records. Unfortunately no records of the proceedings of the session or church at the organization of New Providence church appear to exist. The first record appears in 1840. A similar thing occurs in the records of Eusebia; there is no minute prior to 1832. The indications are that the only record kept in those early days was the roll of members, with informal notes where action was taken in the way of discipline. The first entry on the minutes of New Providence church appears under date of 1840, as follows: "We here [record the following facts] for the satisfaction of the present and future generations who may be interested to know something of the organization of a church of Jesus Christ in this land, which was not long since the haunts of savage cruelty, the howl of the wolf, and requiem of the owl. We learn from some of the now living that, about the year 1793 or 1794, a church was organized in this place by the Rev. Gideon Blackburn, since D.D.; and also, for the want of record, as remarked on page 206, we here insert some names of the then organized members, and also some that were received during his ministry, which we learn from the living, and also from the dates of deaths and dismissals; and, for the satisfaction of all

those whom we presume to be original members, we will place the letters 'org.' contiguous to their names, and those afterwards received the letters 'rcd.'" It is a little singular that at that date there should be some of the confusions shown in the above statements. The records of the General Assembly show that the church was organized in 1786; while the records of presbytery show that Dr. Blackburn was not licensed until 1792, and that he took charge of New Providence and Eusebia churches after his licensure, serving them jointly until 1810.

The Church in 1797. In the minutes of the General Assembly of the Presbyterian church for 1797, Abingdon presbytery reported thirty-nine congregations, the thirty-second of which was New Providence, located on Little river, North Carolina; with sixty families, and a financial ability of \$170, the date of formation being 1786; the pastor, Rev. Gideon Blackburn, having been settled in 1794; and a revival having been granted the church in 1795.

Communicants in 1811 to 1815. Another entry appears, referred to above as on page 206 of the church record, as follows: "In a record made by Joseph Hart (who acted as clerk of session), in the year 1811, it appears that the number of communicants was then 217; and in 1812, March 23d, the number was 209; and in 1813, the number was 230; and in 1814, the number was 232. But to this time we find no register of names of members, and it is impossible to ascertain the names at this date, June 20th, 1840. In 1815, there is a record of names of persons rec'd into the church and how; we also find that the 9th day of May, 1812, the Rev. Isaac Ander-

son, D.D., was installed pastor of New Providence church in Maryville, Blount County, East Tennessee. Also March 31st, 1815, the number was 251; 15 added on ex., 6 on cer., but no names."

Charter Members of the Church. In the first entry above quoted, the clerk referred to the names which were reported to be of the original members, and they are as follows: Robert McNutt, Elder, died November 20, 1811; Arthur Beatty, Elder, died November 29, 1811; James Wear, died March 11, 1821; Peggy Wear, died March 1, 1813; John Hannah, Elder, died July 15, 1812; George Ewing, Esq., died July 4, 1840; Sibby McCulloch, died September 13, 1840; David Delzell, dismissed September 30, 1840; Major James Houston, died December 22, 1840; Isabella Frow, died October 23, 1838; William Delzell, died July 6, 1837; John Duncan, died April 29, 1836; Peggy Duncan, died April 29, 1847; Abraham Wallace, died May 7, 1834; William Gillespie, died December 1, 1833; James Russell, dismissed September 19, 1836; and Elizabeth Berry, of George, died September 20, 1836. Of course, these were not all the original members, but were all that could be recalled from memory at that time. These charter members helped to organize New Providence church three years before the General Assembly of the Presbyterian church was organized; three years before the constitution of the United States was adopted; nine years before the county of Blount and the town of Maryville were established; and ten years before Tennessee was admitted to statehood. A venerable organization, indeed, is our church.

CHAPTER IV

THE TOWN OF MARYVILLE CREATED

The Constituting Act of the Legislature. By an act of the legislature, No. 16, passed July 11, 1795, Blount county was established, and William Wallace, Joseph Black, Samuel Glass, David Craig, John Trimble, Alexander Kelley, and Samuel Henry were appointed commissioners to obtain fifty acres of land, by purchase or otherwise, and to lay the same off into a town, to fix the place for erecting the court-house, prison, and stocks, and to sell lots and apply the proceeds to building the court-house, the town to be called and known by the name of Maryville. The county was named in honor of Governor William Blount, while the town received its name in honor of Mary Grainger, the wife of Governor Blount.

Rivalry Between Gamble's Fort and Craig's Fort. By tradition we learn there was something of a contest as to the location. The people of the upper or eastern end of the county wanted to locate the town at Gamble's fort, as it was natural that proximity to a fort would be desired. The lower or western end insisted that Craig's fort was the better place. Flowing springs had a great deal to do with the location of both forts and older towns.

Gamble's Fort. Gamble's was seven miles east of Craig's, and it was a beautiful place, at the bend of Little river, which afforded an abundance of water, at that time clear as crystal; and there were also a few springs along the edge of the stream. At Craig's, Pistol creek, a goodly-sized stream, came winding its way around the point of

a ridge, a smaller stream coming in on the northern point, along the banks of which streams there were numerous springs of the purest crystal water, almost as cold as ice. In fact, the stream itself was an assemblage of pure springs. The fifty acres shown were situated on the ridge running down into the bend forming the peninsula almost surrounded by the stream and by the springs that watered the town. Main street was located on the backbone of the ridge, so that every descending rain washed and cleansed the place, thus affording one of the most healthful localities to be found.

Craig's Fort Became Maryville. With all of these advantages, and the location being, of course, more central, the present site of Maryville was selected for the county seat. In addition, John Craig gave the site. The original boundaries extended from Norwood street on the north to Cemetery street on the south, from McGhee street (formerly called Water street) on the west to the commons along the creek bank on the east. By an act of April 23, 1796, chapter 26, it was declared that John Craig had obligated himself to convey fifty acres for the purposes shown, and the site was declared to be a town, as laid off by the commissioners, by the name of Maryville; and, while the land was conveyed without consideration, the conveyance was ratified by the legislature.

The Cedar Spring Lots. By another act passed on November 23, 1807, John Montgomery, John Wilkinson, John Lowry (merchant), Andrew Thompson, John Lowry (attorney), David Russell, and Samuel Love (hatter) were appointed commissioners, and further powers and duties conferred; and this act provides that the lots

in which the Cedar spring rises or runs, in whole or in part, shall never be sold by the commissioners or any other commissioners of said town, but shall be and remain for the common use and benefit of said town. "The Cedar spring" is the bold spring that rises just east of the junction of McGhee street and the Louisville road, adjoining a pumping station of the Aluminum Company of America.

Lots Granted and Court-house Erected. On April 20, 1809, the legislature enacted that the commissioners of the town should be elected; and, further, that for all lots not before conveyed by the commissioners, as originally provided, grants from the State should be given to convey title to the grantees. The court-house and stocks were erected on the square shown in the original plan of the town as Lot No. 83, the square being the one on which the jail now stands. The first log court-house was built in 1796, and the second in 1801.

Dr. Sawtell at Maryville. We are indebted to Dr. George F. Mellen, of Knoxville, for the preservation of a descriptive eulogy pronounced on Pistol creek and Maryville, by Dr. Eli N. Sawtell. We quote from an article of Dr. Mellen as published some years ago in the Knoxville Sentinel:

"What most interested me in Pistol creek was the following eulogy pronounced upon it by Rev. E. N. Sawtell, D.D., in his book, 'Treasured Moments.' Dr. Sawtell came to East Tennessee from New England to place himself under the instruction of Dr. Anderson. As a boy, he walked the intervening distance, starting with little money and having increased the amount upon reaching his destination. This was in 1818. Years afterwards, while

a chaplain to British and American seamen at Havre, France, he wrote his book, publishing it in 1860. No reflection is meant in saying that it is a sort of pot-pourri. The first part consists of ten letters addressed to a patroness, the countess of Aldborough, whom he would interest and enlighten on the subject of 'American Revivals.' In the tenth and last letter he shows the unwisdom of state establishments in church, and illustrates by citing the new garden of Eden which entranced and delighted his vision till, by arbitrary methods and for mercenary purposes, the hand of man damned the waters of Pistol creek. Maryville is the 'mountain gem,' and Pistol creek the 'incomparable stream.'"

The Glories of Pistol Creek. "The eminent clergyman had not seen for thirty years the scene of his early college days and ministerial beginnings. He begs the privilege of transporting her ladyship to another Elysium and Arethusa, as far as descriptive powers would permit. He showed 'what was once the most lovely village that ever dazzled the eye of woman, as between the Cumberland and Alleghenies. Under the very shadow of the latter quietly nestled this mountain gem.' With the countess to take a promenade, and from a point of vantage, 'the great Presbyterian church, built of stone,' he shows the beauty and beneficence of Pistol creek. Six pages almost are required for an adequate presentation of the illustration and the lesson. In words' effect and gorgeous imagery nothing is omitted to enable the countess to know and appreciate Pistol creek. After two pages of descanting and expatiating on its glories and blessings, noting the departure of its waters and the bestowment of

their last favors, the countess and her guide watched them leaping into the valley below, in their silent unobtrusive course. When the last rays of the setting sun were playing upon their mirrored bosom, they seemed to look back with sparkling, laughing eyes, and cry to that village, 'O ye inhabitants of Maryville, mark ye well your privileges and the blessings we have lavished upon you.' After the reiteration of these blessings, come the references to the curses of man's interference for sordid ends, with the lesson conveyed.

The Desecration of Pistol Creek. "Those pure, sparkling waters were to the inhabitants of that highly favored village just what an open, free Bible, a free church, a free and pure gospel are to the inhabitants of all countries wherever enjoyed; and, secondly, those three dams, thrown across that stream to turn the waters out of their natural, free channel, to be guided and controlled by erring men and for selfish purposes, became to the inhabitants of that same village just what every church establishment has become to the masses of the people in every country.'

"The glorification of Pistol creek and the portrayal of the curse that descended with the base uses to which the waters were put, constitutes one of the choice bits of Tennessee description and didactic literature. The deadly effect often proceeding from the weapon [the pistol?] is conveyed in language no more powerfully than the miasmatic influences following the damming of Pistol creek are impressed indelibly by Dr. Sawtell. No legend could fix more permanently in mind the stream about which has been woven such a linguistic fabric."

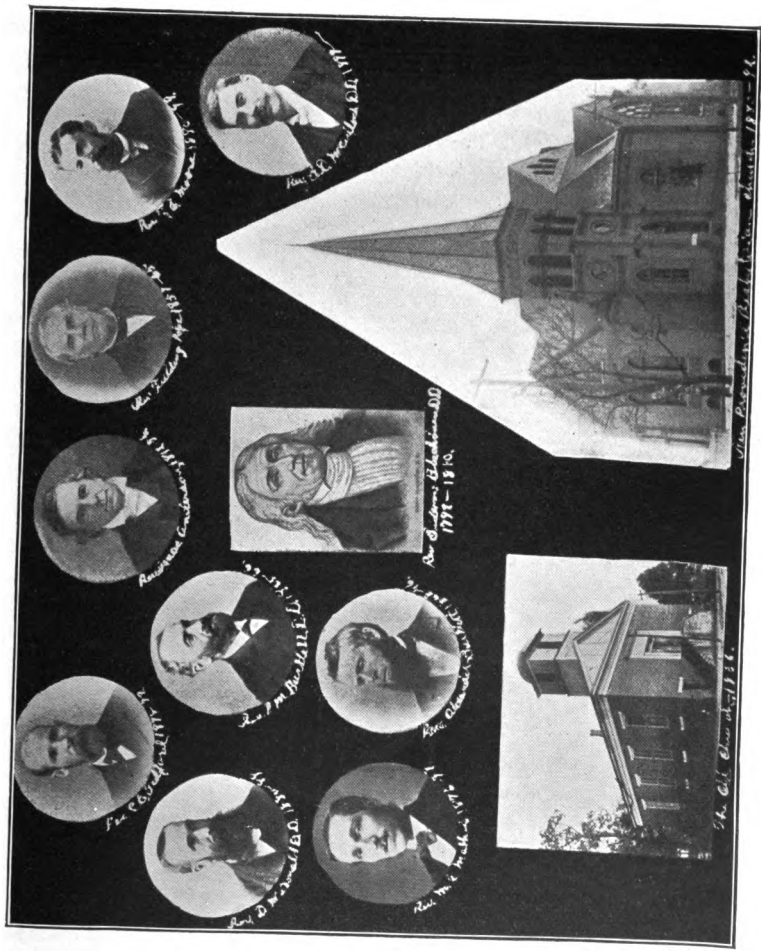
The three dams referred to by Dr. Sawtell were located as follows: (1) At the eastern terminus of Norwood street as now located, formerly known as the Wilson dam; and it still remains there, now furnishing the water to operate the mill belonging to the Williams Brothers. (2) Just below the present concrete bridge over Pistol creek on Cusick street; the old sill remains there in the water. About 1845 there was bitter litigation regarding this dam, and it was torn down, and a race, cut up to the Knoxville road, was substituted for it. (3) A little west of the bluff on the Louisville road; this was known as the Woods dam, and turned the current into a ditch to operate a carding machine, and, later on, a woolen mill, near the old Fruit Hill residence.

CHAPTER V

THE ANTE-BELLUM PASTORS

Few Ministers on the Frontier. It is evident that these two churches, Eusebia and New Providence, were organized without delay by our fathers after the establishment of the forts. The persecutions and trials through which they and their ancestors had passed, all fresh in memory or familiar through recitals, together with the dangers then surrounding them from other and different foes, impressed upon them their dependence upon God, and inspired them to more ardent devotions; and so a family altar was established in every home, and a church organization drawing the community together for united worship was perfected. There was a scarcity of ministers, and so our fathers had for a time to depend on ministers traveling from place to place and preaching by the way, just as Balch, Doak, Cummings, and others of the earlier times, and as Blackburn, Coffin, Anderson, and others of later times were accustomed to do.

Dr. Gideon Blackburn, First Pastor. The first pastor of New Providence church was Rev. Gideon Blackburn, D.D. He was born in Augusta county, Virginia, on August 27, 1772, and while he was still young removed with his parents to Washington county, Tennessee, then North Carolina. He was educated under Dr. Doak, at Martin academy. He studied theology under Dr. Henderson, near Dandridge, and was licensed by Abingdon presbytery in 1792, and at once began a career, under



trying and dangerous circumstances, of self-denials and successful labors, which made his name famous in the annals of Presbyterianism.

Arrival at Craig's Fort. We are told that "equipped for double warfare with Bible and hymn book, knapsack and rifle, he set out with a company of soldiers who were marching to defend a fort at the place where Maryville now stands, which was threatened by the Indians." "Here he fixed his headquarters, and having first erected a log house for a dwelling and afterwards another for public worship, he made constant tours with the soldiers, going from fort to fort, preaching to the soldiers and to the scattered groups of early settlers. On these occasions he associated on familiar terms with the soldiers and people, diligently instructing both in the truths of the Bible as he could find opportunity, and his labors among them were very acceptable and greatly blessed. Both he and his hearers came to the places of preaching armed with rifles and ready for any sudden attack of the savages."

Pastor of Both New Providence and Eusebia. He became joint pastor of New Providence and Eusebia churches in 1794, and preached regularly with great zeal and earnestness and with abundant blessings till 1810, at the same time making wide excursions and organizing other churches. In 1803 he was authorized by the General Assembly to superintend a mission among the Cherokee Indians, a work that he had meditated on a great deal, for he recognized the duty of giving the gospel to the heathen so near at home. For several years he had the pastoral care of the two churches and at the same time carried forward his missionary work among the Indians, mean-

while traveling a great deal, making tours, preaching, and establishing churches and schools.

Removed to Middle Tennessee and Then to Kentucky. He retired in 1810 from the work among the Indians and the churches with impaired health and went to Maury county, in Middle Tennessee, and then to Franklin, where he established Harpeth academy, and taught for the support of his family, at the same time preaching in five different places within fifty miles, and he founded a church at each place. One of the churches so founded by him was the First Presbyterian church of Nashville. He left Franklin in 1823, to accept a call to the pastorate of the Presbyterian church in Louisville, Kentucky, where he served the church four years, and then accepted the call to the presidency of Centre College, Danville, Kentucky, in 1827; there he presided with great acceptance, at the same time ranging widely and preaching with power and blessed effect to great crowds, who everywhere assembled to hear him. In 1830, he moved to Versailles, Kentucky, to serve as pastor of the church there, and also as traveling agent for the Kentucky Temperance Society, and as financial agent for Illinois College.

He Founded Blackburn College. He next undertook the founding of a theological seminary at Carlinville, Illinois, which took his name, as Blackburn Seminary. This was really the founding of Blackburn College, which is still at work and is a prosperous educational institution, its influence going out to many parts of the country and the world for the blessing of humanity and the glory of God.

His Personal Appearance and Characteristics.

About 1840, a writer, who knew Dr. Blackburn personally, wrote a description of his appearance and manners, which was published in a book long since out of print, but a copy chanced to be preserved, and the description is copied from it:

“He was tall, slender, meagre figure, of pale complexion, afflicted in one leg with a disease commonly called white swelling; but the features of his face were fine, and his countenance expressive. He was of rather obscure parentage, and his appearance in the sacred desk excited no particular interest. Very soon, however, he got to himself a great name, and set all the whole western region on fire. Possessing a burning and brilliant fancy; a vigorous and active intellect; a thorough classical education; a tall, well-proportioned, and rather handsome personage; his face pale and ghostlike in appearance; his features well proportioned; the general expression of his countenance solemn and intellectual; his eyes keen and flashing when excited; his voice clear, loud, shrill, and melodious; his oratorical powers inimitable;—he produced a deep, fervid, and widespread excitement all over the country, such as had never been witnessed before, nor has the like ever been experienced since.”

A Great Preacher. “His powers of description were astonishingly picturesque and luminous, and his thrilling, deep-toned feeling, taken in connection with the capacity to infuse into his auditory all the ardor of the orator, produced consequences which could be felt and understood, but can not be described. He traveled all over the country, preaching to the people in churches, court-houses,

cottages, in open fields, in the woods; and hundreds, thousands, and tens of thousands congregated to hear him. He sometimes stood upon crutches while he preached, on account of his lame leg. Frequently the citizens erected a platform in the woods, elevated some ten feet, upon which he stood and preached for days, to thousands of his fellow mortals, of all grades, ages, colors, and sexes."

Judge Guild's Tribute to Dr. Blackburn. In his book, "Old Times in Tennessee," Judge Guild has this to say about Dr. Blackburn: "Blackburn's eloquence, as General Jackson's chaplain, influenced the hearts and nerved the arms of the Tennessee volunteers who carried the victorious flag of our country through the great campaigns of Jackson. I had the pleasure of hearing Dr. Blackburn only once, when he addressed some three thousand people in the grove near Gallatin, Tennessee, about the year 1821. He then impressed my young mind that he was the most powerful and eloquent minister I had ever heard. I have heard many of the pulpit orators that have arisen since then, and my first impression has not been diminished, but it has been deepened by the accumulation of years. His name is enrolled in the temple of fame. Few American orators have showed themselves his equal—none his superior."

The Second Pastor, Dr. Isaac Anderson. The church appears to have been without a pastor again from 1810, when Dr. Blackburn took other work, until 1812, when Rev. Isaac Anderson, D.D., became pastor. Dr. Anderson was born on March 26, 1780, in Rockbridge county, Virginia. When twenty-one years of age he came with his father to settle in Grassy Valley, near Knox-

ville, Tennessee. After completing his theological studies under Rev. Samuel Carrick, he was installed pastor of Washington church, Knox county, in 1802.

Both Teacher and Preacher. He had a decided taste for teaching, and established Union academy in the bounds of his congregation, where he taught a considerable number of young men. He made extensive preaching tours during the first ten years of his ministry, and was deeply moved with the great need of preaching and of religious instruction, and was earnestly desirous of having the need supplied by ministers.

His Students. In Maryville he took up the pastoral labors for New Providence church, and, in addition to his preaching, he also gathered a body of young men about him preparing them for the better discharge of their duties to their country and their Creator. One of the most notable of these young men was Sam Houston, who afterwards became governor of two States, general in the army, and redeemer of Texas, and built up a world-wide reputation. In 1819, Dr. Anderson organized the Second Presbyterian church of Knoxville, and became joint pastor of that church and New Providence church.

Influence as Founder of Maryville College. In 1819, he also founded the Southern and Western Theological Seminary, now Maryville College. He was president of that institution from the organization to the date of his death, which occurred on January 28, 1857. Under his training hundreds of young men were sent out into the gospel ministry; and the institution he established has been growing from the seed planted by him until there is scarcely any country abroad, or any section of our own

country that has not felt more or less of its influence and power, there being in this good year of 1920, the initial year of Maryville's second century, over one thousand students enrolled.

His Distinguished Brothers. The Anderson family was a remarkable one. There were five brothers, Isaac, Robert, William E., Samuel, and James. Isaac was the oldest, a theologian and great preacher and teacher; three were lawyers of high standing, each becoming a judge; while James was a successful farmer, of Grassy Valley, in Knox county. Judge Guild, in his book, "Old Times in Tennessee," refers to the lawyer brothers as follows: "Isaac was a divine, William E. a distinguished lawyer and chancellor, and Robert and Samuel both good lawyers and fine judges. Through their long lives the poisonous breath of slander never tainted their unsullied fame. They were large, portly men, of fine personal appearance. William E. was six feet eight inches high, of fine physique and commanding personal appearance; a man of great acuteness and depth of intellect. I served with him in the senate, practiced law with him, and before him as chancellor. He had but few equals in the State. The great firm of Rucks, Anderson, and Grundy, of Nashville, existed for years, doing a sweeping and profitable practice. Chancellor Anderson was lured with the flush of Mississippi, moved to Vicksburg, where he died, after establishing a great reputation as a lawyer. He was a man of great humor, and noted for his sociability and fun. He was no office-lawyer, and was never known to study, but when called into a case he was always equal to the occasion. He was a 'wheel horse' in any cause in

which he appeared. All yielded to him the front rank, either to repel the attack or to lead the column in the charge. I practiced law with Samuel Anderson for twenty years, and appeared before him while he was a judge. He was kind, courteous, and beloved by all. He knew nothing but the law, and devoted himself assiduously to it. He became a good and great judge."

Judge Guild lived and practiced in Middle Tennessee, while Judge Robert Anderson lived in East Tennessee, and therefore he was not well acquainted with him, and only gives him the credit of being a great and just judge.

His Fame as a Preacher. "Dr. Gillett quotes Dr. Allen, of Huntsville, Alabama, as saying that, having listened to the greater preachers in New York, Boston, London, and Liverpool, he regarded Dr. Anderson as the greatest preacher he had heard. 'His pulpit was his throne and his joy.'"

His Leadership in East Tennessee. He was a member of the Manumission Society, which was one of the early agencies to oppose human slavery. A very intelligent, able, and observing man, after the close of our Civil war, told the writer that great credit was given to Brownlow, Maynard, Johnson, Nelson, Temple, and other leading public men, for the stand taken by East Tennessee for the Union and against slavery, and deservedly so; but that the great power was behind them, and that Dr. Isaac Anderson had more to do with fixing the stand taken than had any other person. He was teaching the young men who went out into the country as leaders, and through his teaching, the doctrine of loyalty to the Union and the old flag, and opposition to slavery were absorbed

into their natures, and, through their influence, were reproduced in others until they permeated all the citizenship of East Tennessee.

Dr. Anderson as a Horse Trader. A story is told of Dr. Anderson that may be a little amusing, but it shows the honesty and sincerity of his character. He bought a horse which did not suit him. It was a good draft horse, while the doctor wanted a saddle horse. He met Ephraim Lee, a conscientious Quaker, who had a good saddle horse which did not suit him, for he wanted a draft horse. An exchange was proposed. Each had exactly the horse that suited the other. Dr. Anderson asked Lee what the difference should be. Lee replied, "I owe thee ten dollars in the trade." "No," the doctor replied, "I will pay you ten dollars to make it even." Lee answered, "No, the difference is the other way; I owe thee ten dollars." Dr. Anderson would not have it that way, so the trade failed, and each kept the horse which he wanted to exchange for the other!

His Long Pastorate. Dr. Anderson served as pastor of New Providence church from 1812 to the time of his death in 1857, a period of forty-five years, beloved not only by his own people, but by all wherever his name and fame extended. His remains were laid away in the old graveyard of the church, within a few feet of where he had so many years so forcefully and fervently proclaimed the gospel truth and eternal life, there to await the call of the trump, and to answer in the resurrection, in triumph over the grave.

The Third Pastor, Rev. Fielding Pope. It appears from the records of Union presbytery that Rev. Fielding

Pope was installed pastor of New Providence church as successor of Dr. Anderson, on September 21, 1856, but it is stated elsewhere that Dr. Anderson was pastor until 1857. This makes a little discrepancy; but it is clear that Rev. Fielding Pope succeeded Dr. Anderson as pastor. Unfortunately the records of the church during Mr. Pope's pastorate were lost and have not yet been found.

His Education and Ministry. Mr. Pope came to the Maryville seminary from Kentucky, and on April 7, 1827, he, Thomas Brown, and Darius Hoyt were licensed to preach by Union presbytery; and on September 29, 1828, he was ordained. He became pastor of Eusebia church on November 2, 1834, and he served that church until called to New Providence, a period of twenty-two years.

The Writer's Memory of Him. The writer holds his name and memory in high esteem, for Mr. Pope spoke the words that made the writer's parents husband and wife. It was under his preaching that the writer's child mind was impressed with gospel truths and with reverence for the sacredness of the church. Mr. Pope was a man of commanding physique and personal appearance, a ripe scholar and an orator. His grand appearance as he stood in the pulpit, with hands crossed in front of his breast, the fingers of each hand playing in the palm of the other, while he engaged in prayer, the congregation standing meanwhile with bowed heads in solemn worship, made lasting impressions on the child mind. This was during his pastorate at Eusebia, where the writer was brought up, and where he attended services in childhood.

During the Civil War. The Civil war coming on, the divisions among the people of the locality and among the church members distracted the affairs of the church, but public worship was kept up the greater part of the time. In the confusion of the latter part of the war, Mr. Pope removed to other parts, and so the pastorate was irregularly dissolved. During his pastorate there was a revival, as the result of which a large number were added to the membership of the church.

CHAPTER VI

THE LATER PASTORS

Reorganization After the War. Following the close of the Civil war, there was a period of unrest. The congregation was scattered. Estrangements and bitterness had grown out of the war. The membership had been divided in sentiment, some giving allegiance to the Union, while others held to the Confederacy, each side being equally conscientious and earnest. Local members assembled and reorganized, but owing to the depressed financial conditions, it was impossible to raise a fund sufficient to employ a pastor, and so the only way open was to employ stated supplies.

A Period of Stated Supplies. Under this arrangement the church was served by Rev. P. Mason Bartlett, D.D., afterwards president of Maryville College, from January to July, 1866; Rev. Samuel Sawyer, for a few months; Rev. William B. Brown, from March to July, 1867; Rev. Darius R. Shoop, from July 14, 1867, for the period of one year. During the ministration of Mr. Shoop, there was a revival service held and a number of members were gathered into the church. Then, following Mr. Shoop, the church was served by transient supplies, as they could be found, until October, 1870, when Rev. Alexander Bartlett became stated supply. He served most effectively and efficiently to September, 1876, a period of six years, during which time there were two or three gracious revivals, and a considerable number of members

were added to the church. Professor Bartlett was greatly beloved by the members of the church, and was held in high esteem by the entire community. After he had been serving the church some two or three years, a revival service was being held, and he was preaching with all the earnestness of his nature, the attendance being large and attentive, and yet there was no public movement in the congregation. One evening he made very earnest appeals, but apparently there was no response from the hearers. He stood for a few moments in silence with bowed head; then he said, "Is it possible that I have been preaching and laboring all this time, all to no effect; that it all is lost?" Then he broke down in tears and could speak no more. The effect was magical, for it appeared as if the whole assembly was as deeply affected as he was, and joined in tears, the whole church being moved, and confessions by penitents were made at once, and conversions followed rapidly. The services continued more than two weeks, and over thirty converts were added to the membership at the close of the series of meetings. Professor Bartlett was a professor in Maryville College while he served as stated supply for the church. He was succeeded by Milton A. Mathes, a licentiate, who took charge by invitation with a view of ultimately becoming pastor; but, unhappily, his health soon failed. He was followed by Rev. Charles E. Tedford, himself an honored son of the church, who also served most acceptably during the years 1878 and 1879. Rev. Donald McDonald was stated supply from 1880 to 1888. Mr. McDonald was a native of Scotland, a most earnest, hard-working, and conscientious minister. A number of refreshing revivals occurred during his ministry, and many members were added to



DR. CALHOUN
DR. GRAHAM

DR. BACHMAN
DR. LYLE

the church. He did not confine his labors to the church alone, but did a large amount of evangelistic preaching elsewhere, and held meetings wherever he could over the country. Rev. James Bassett then served the church for one year. He was a returned missionary, having spent many years in Persia. For a time after Mr. Bassett left, the pulpit was supplied from Sabbath to Sabbath by such ministers as might be found.

Evangelistic Services Conducted by Rev. Nathan Bachman, D.D. The church was richly blessed in the evangelistic services conducted on different occasions by Rev. Nathan Bachman, D.D. He was a man of God, endowed with great power in proclaiming the truths of the gospel. His earnestness and deep spirituality so impressed his hearers, that his preaching not only led sinners to repentance and conversion, but also revived and strengthened the entire membership.

The Fourth Pastor, Rev. Frank E. Moore. Rev. Frank E. Moore became pastor in 1890, and served most acceptably until 1899. He was beloved by the congregation, and was very earnest and spiritual, and the church had a continuous growth during the entire pastorate. The church was hard pressed in finances, having the new church building and other expenses on hand; but to the surprise of the minister and the congregation, at the end of the first year there was over one hundred dollars more in the treasury to the credit of the pastor's salary than the salary fixed at the beginning of the year. Mr. Moore's pleasant manners, sociable nature, earnestness, and conscientiousness won for him the love and esteem of the members of the church, as well as of other churches and

the citizens in general. His pastorate was successful in building up the church, and in establishing unity and Christian fellowship among the different denominations in the town and county.

The Fifth Pastor, Rev. George D. McCulloch, D.D. Rev. George D. McCulloch, D.D., became pastor in 1899 and served till 1904. He was a very scholarly and able preacher. He served the church well, preaching able and instructive sermons. He took great interest in teaching boys, organizing a private class, and having them meet at his home, raising such common every-day questions as are generally overlooked, in order that the boys might cultivate the habit of close observation, and that also at the same time he might impress them with gospel truths, and their duty to parents, the church, and the state. Mrs. McCulloch was a helpmeet indeed, working very tactfully and efficiently among the children and young people of the church. During his pastorate Dr. McCulloch secured a co-operation among the different branches of the local churches such as seldom exists in any community. A union evangelistic meeting was held at one time, in which all the churches joined, the town and surrounding country were aroused, and all the churches revived to a wonderful degree. Over ninety members were added to New Providence church, and large numbers to the other churches.

The Sixth Pastor, Rev. William K. Weaver. Rev. William K. Weaver succeeded Dr. McCulloch as the sixth pastor of the church, and served from 1905 to 1908. He was a brilliant speaker, and attracted large audiences. He was exceedingly active and aggressive, not only in matters

pertaining to the church, but in local and secular matters, whatever their nature might be.

The Seventh Pastor, Rev. Joseph P. Calhoun, D.D. Rev. Joseph P. Calhoun, D.D., became pastor of the church in 1909, serving two years. He was a forceful and captivating speaker, and was universally beloved. Frail in body, highly cultivated and educated, pleasing and winning socially, he rendered the church a very valuable service. His brief pastorate was richly blessed. The spirit of Christian fellowship and co-operation aroused by him has continued and steadily increased from the time of his services as pastor.

The Eighth Pastor, Rev. Hubert S. Lyle, D.D. Rev. Hubert S. Lyle, D.D., succeeded Dr. Calhoun in 1911, serving until 1917, when he resigned to accept the presidency of Arkansas Cumberland College, now called The College of the Ozarks. Dr. Lyle was a very scholarly pastor, conscientious and thoroughly devoted in his labors to the welfare of the church and the advancement of righteousness. He was loyal to the doctrines and principles of the Presbyterian faith, and yet liberal in labors and co-operation with other branches of the church. He also secured co-operation among the ministers and members of the Maryville churches, and promoted union evangelistic services in the churches. When the weather would permit, immense audiences assembled during the summer on Sabbath evenings to join in union services in the open air. A number of gracious revivals was the result, bringing members into all the churches of the town.

The Sabbath School Annex. During his pastorate

the Sabbath-school annex was built. The original auditorium had been inadequate to accommodate even the congregation when there was a full attendance, and the Sabbath school could not find the room necessary for its work. This building enterprise was a heavy burden at the time, and while Dr. Lyle had the hearty co-operation of the members as a whole, some of the most enthusiastic among them would grow faint at times, but his labors and zeal never ceased. He looked upon it as a work of necessity for the advancement of the Master's kingdom. The church is largely indebted to Dr. Lyle for this invaluable addition, which stands as a monument to his labors and sacrifices so unselfishly bestowed.

The Ninth Pastor, Rev. William E. Graham, D.D.

The ninth pastor, Rev. William E. Graham, D.D., became pastor in 1918, and is at this writing, 1920, serving with great acceptability, and has the hearty co-operation of the membership, with bright prospects of the continued upbuilding and extension of the church.

CHAPTER VII

ELDERS, DEACONS, TRUSTEES, AND TREASURERS

At First, Only Elders. From statements to be found in the oldest records, in which we find that in 1840 there was an effort to make out a roll showing the original members as given from the memory of the then older people, it appears that from the organization of the church up to its reorganization after the close of the Civil war, the elders performed the duties of elders, deacons, and trustees. The grant of the grounds where the old church was built, now the old graveyard, was issued to the elders and congregation of New Providence church, and the title stood in this manner until after the incorporation of the church, when by a vote of the congregation the elders were directed to make a deed to the board of trustees of the church, this being necessary under the requirements of the Board of Church Erection, in order to procure aid in building. The title is now vested in the corporation which is represented by the board of trustees.

Joseph Hart, Elder. From a genealogical record the story of a noted elder is obtained, and is here inserted, being of unusual interest. Joseph Hart was a soldier in the Revolutionary war, and was "wounded in the right hip by a musket ball. After the battle he was placed on a horse and taken to a barn, two miles distant, to which place several other wounded soldiers were taken, where he lay until morning. He wore buckskin breeches, and when the surgeon came to examine him, he found the

right leg of his garment so stiff with the dried blood that it could not be removed until it was cut from top to bottom. The wound was found to be of such a nature as to disable him for further military service. The ball had lodged deep in the groin and was not extracted; and hence he carried British lead in his body to his grave. He was never afterwards able to do a day's hard labor, but was a very industrious man, even to old age." * * *

In the spring of 1790, with his wife, infant son, and his half sister—Jane Hart—he moved to Blount county, Tennessee. The raids and depredations of the Indians forced them to take refuge in Fort Craig, where they lived four or five years. During this time he bought three hundred and twenty acres of land located three and a half miles north of the fort, where he made a clearing and built the first frame house in what is now Blount county. This place is where Duncan's station is now situated, on the Knoxville and Augusta railroad. While living in the fort two of his sons were born within the inclosures, Thomas in 1791, and Joseph, Jr., in 1793. He joined the church under Rev. Gideon Blackburn in 1796, and soon after was made an elder and clerk of the session. He often "set the tune" and led the singing in the church, and, for the want of hymn books, he read and sang two lines at a time. He was a teacher as well as farmer, and it is said that he taught the first school in Blount county, at the old Eagleton school house, two miles north of Maryville. Joseph Hart was born in Loudoun county, Virginia, on June 16, 1761, and died on June 20, 1841, in Indiana, having made his home there for some time. He left a large number of descendants, the Harts, Hookes, Greers, Eakins, and others, many of whom have gone from New

Providence church, among them several ministers of the gospel; while others reside in Blount, Sevier, and Knox counties; and the church still is blessed with members of the same descent. The descendants are almost unanimously Presbyterian wherever found.

The Elders from 1786 to 1872. The roll made from memory, together with the records up to May 28, 1853, shows the following elders as serving during that period: Robert Tedford, John Eagleton, Andrew Early, Robert Delzell, Henry Parker, John Hood, William Rankin, William Wallace, Robert Hooke, David Caldwell, Abraham H. Wallace, James Hart, and, as given by some of the older people soon after the reorganization solely from memory, there were Messrs. Thompson, Hunter, Gillespie, Ewing, and John Gault; and it appears that during the greater part of the period Joseph Hart and Andrew Early were the clerks of the session. From 1853 to 1865 no record has been found; but it is known that Col. James M. Toole, Col. John E. Toole, John Eagleton, Samuel T. Bicknell, Samuel Weir, and Dr. Samuel Pride were members of the session during the pastorate of Mr. Pope. On the reorganization of the church, on August 30, 1865, John P. Hooke and Moses Elliott were elected and ordained as elders. In February, 1872, William A. Walker, Calvin A. Duncan, George E. Bicknell, and Will A. McTeer were ordained elders.

The Rotary System Adopted and Abandoned. On December 12, 1875, the church adopted the rotary system, the elders to hold office three years; and under that rule John P. Hooke, Moses Elliott, William A. Walker, and

Will A. McTeer were elected; and William H. Clemens and James A. Greer were also elected as additional elders. On December 10, 1881, the rotary system was rescinded, and the old system of life tenure restored.

Elders Elected from 1880 to 1920. Since that time the following additional elders have been elected and ordained: Thomas N. Brown, ordained January 4, 1880; Robert M. Magill, William Colbert, and Gideon S. W. McCampbell, May 8, 1886; Robert S. Kithcart and I. Mack Lowry, June 2, 1889; Professor Frank M. Gill and John Calvin Crawford, April 26, 1889; Charles William Henry, William R. Magill, Professor Fred L. Proffitt, and Charles E. Anderson, May 12, 1912; Josias N. Henry, April 16, 1913; Wilbur S. Johnson and Professor Henry J. Bassett, April 8, 1917; and Harvey B. McCall, April 7, 1918.

The Rotary System Adopted. On May 5, 1907, at the annual congregational meeting, the rotary system for ruling elders and deacons was adopted, each board to be divided into three classes, each class to hold for a term of three years, and two members to constitute a class, making the session to consist of six elders, and the diaconate to consist of six deacons; but since that time the number has been increased so that there are now nine elders and nine deacons.

Ordination Is for Life. Let it be understood that, under the Presbyterian form of government, when one is ordained as elder or deacon, it is for life, unless he is deposed; so that failure of re-election does not reduce him from the eldership or deaconship, but he simply ceases to serve on the official board in its deliberations. The elder

or deacon, upon proper election, can serve in the higher judicatories just the same as if he were one of the acting officials.

Deacons Elected from 1873 to 1920. The following have been elected and ordained as deacons: Robert H. Hooke, John J. Faulkner, and John P. Duncan, the first board of deacons elected by the church, March 30, 1873; Edward W. Tedford, December 8, 1878; John Thurston Anderson and David Jones, January 4, 1880; John S. Eakin, May 8, 1886; Major Ben Cunningham and John A. Goddard, June 2, 1889; Professor Francis M. Gill and John H. Webb, April 15, 1900; Professor Jasper C. Barnes, Joseph L. Clemens, and Fielding H. Lamont, April 26, 1903; Moses H. Gamble, May 5, 1907; Harry Proffitt, April 20, 1910; Professor Paul R. Radcliffe, April 27, 1910; Hugh R. Crawford and Robert B. Oliver, April 15, 1914; James L. Clark, April 24, 1912; Dr. John A. McCulloch, April 15, 1914; Eugene L. Webb, April 21, 1915; Henry R. Duncan, April 5, 1916; William A. Anderson, April 8, 1917; and Harvey B. McCall, May 24, 1914.

Trustees. Different persons have been elected and have served as trustees from time to time, as occasion demanded. At a congregational meeting in 1917, the following were elected to serve five years, and these are the board in 1920: M. S. McAdams, chairman, Will A. McTeer, secretary, Andrew E. McCulloch, William A. Anderson, Eugene L. Webb, John F. Brown, Edward W. Tedford, and Dr. John A. Goddard. The duties of the trustees do not ordinarily require much labor, and yet the responsibilities are great. They have charge legally

of the title to the property, of making conveyances, executing mortgages, conducting financial dealings with the Board of Church Election, and making defense in matters of litigation, and kindred business.

Treasurers. From the best information obtainable the indications are that Joseph Hart performed the duties of treasurer in connection with his services as clerk of the session. The duties of treasurer were not very onerous in those days, for contributions and obligations were discharged largely "in trade"; that is, owing to the scarcity of cash, payments were made principally in homemade cloth, socks, hides, meat, and similar commodities. Payments were also made largely to the minister himself. Montgomery McTeer was the first treasurer of whom we have a definite record. It appears that during his time, under the ministry of Dr. Anderson, the funds were raised by pew rents, the members paying a stated amount for a pew during a period of one year. Just how long Montgomery McTeer served does not appear. On reorganization after the close of the Civil war, Moses Elliott, one of the elders, acted as treasurer; and he was succeeded by John P. Hooke, who discharged the duties of clerk and treasurer. The treasurer then visited the members of the congregation and took their subscription, which was paid when the member got ready, and often in such manner as could be arranged with the minister. Public collections were taken as a rule only for the payment of general expenses of the church, as for communion, fuel, janitor when there was one, and the like; while the subscription was for the payment of the minister's salary. About 1881 Will A. McTeer was made

treasurer, and he served until 1909. After he took charge, the envelope system was adopted, making payment weekly by collections each Sabbath. For a time it was difficult to get this system adopted, as it was a new experiment, and the older people did not like to depart from the plans known to them all their lives. The system was accepted, however, and improvements from time to time made on the original plan, such as taking a collection at each service, the adoption of the duplex envelope, and other advances. The duties increased the labor to be performed until it was quite a burden. In 1909 Treasurer McTeer was succeeded by Miss Elida E. Hooke, and the duties divided, thus creating an additional treasurer; that is, there was now a treasurer for the church current expense fund, and also a treasurer to have charge of the benevolent funds of the church. M. S. McAdams was made treasurer of the benevolent funds, and he was succeeded by Professor Henry J. Bassett, who served for some time, and he was succeeded by Dean Mary E. Caldwell. The duties of each of these places are now very heavy and attended with a considerable responsibility, but they are discharged with most commendable fidelity and efficiency. Only words of praise and appreciation are heard as to the services of these faithful officials.

CHAPTER VIII

MEMBERSHIP

Total Membership to 1860. It is not known and there is no way of ascertaining what was the number of members when Dr. Blackburn became pastor, in 1794. The writer failed to find any report in the records of the General Assembly as to the membership of New Providence church, until the record of 1811; and part of the time since that date no reports have been found. It is an interesting study, however, to note the changes in the totals of church membership from time to time since the first shown, which appear as follows: In 1811, 217; 1812, 209; 1813, 230; 1814, 232; 1815, 251; 1820, 307; 1822, 305; 1830, 531; 1831, 538; 1832, 544; 1833, 576; 1834, 708; 1835, 788; 1836, 665; 1838, 625; 1842, 679; 1843, 727; 1844, 726; 1845, 702; 1846, 699; 1847, 689; 1848, 259; 1849, 258; 1850, 272; 1851, 274; 1852, 258; 1853, 303; 1854, 281; 1855, 271; 1856, 228; 1857, 120; 1858, 120; 1860 (United Synod), 188.

Membership in 1865. At this point the coming on of the Civil war interfered with the operations of the church, and for some time during those dark days the membership was scattered, services suspended, and confusion prevailed in the church and community. On the reorganization of the church on August 30, 1865, the

membership had not returned from the scattering, the result of the war, and in fact a number never did return; and, the records having been lost or mislaid, there were fifty members whose names were enrolled, and the list was kept open for others to be added whenever they could be found.

Totals of Membership, 1865 to 1920. From 1865 to the present, the numbers appear as follows: 1865, 50; 1866, 75; 1867, 80; 1868, 95; 1869, 100; 1871, 80; 1872, 120; 1873, 130; 1874, 180; 1875, 156; 1876, 156; 1877, 156; 1878, 150; 1879, 153; 1880, 147; 1881, 150; 1882, 146; 1883, 125; 1884, 195; 1885, 188; 1886, 160; 1887, 270; 1888, 257; 1889, 200; 1890, 201; 1891, 294; 1892, 289; 1893, 313; 1894, 322; 1895, 344; 1896, 330; 1897, 315; 1898, 290; 1899, 351; 1900, 351; 1901, 391; 1902, 426; 1903, 324; 1904, 397; 1905, 455; 1906, 465; 1907, 468; 1908, 435; 1909, 457; 1910, 503; 1911, 517; 1912, 625; 1913, 650; 1914, 648; 1915, 663; 1916, 661; 1917, 640; 1918, 621; 1919, 642; 1920, 665.

Names on the Retired List. That it may be understood, it is well to make an explanation which accounts for some of the changes in numbers. Members frequently remove from the bounds of the church and do not take their letters of membership to their new homes, and are lost to the session. If their names were retained, the presbyterial tax would be burdensome on those remaining, and the roll would be increased by non-present members. Accordingly about once a year the session purges the roll, not by suspensions or charges, but by placing names of absentees on the "retired roll," there to remain until they are heard from. When this is done, these

retired members are not reported as active members, but they remain, and may be properly termed, dormant members in good standing, and the church is relieved from the tax to that amount. It can not be expected that names of members will be carried and presbyterial tax paid for them, when those merely nominal members bear no part of the burden of the church. They are members just the same, entitled to all the rights and privileges that other members have, and are in good standing; and when they desire their names restored to the roll of the active members, or when letters to other churches are desired, their request can be granted. If their absence extends over two years, and the session has no knowledge of their whereabouts or conduct, the letter can only certify their standing when last known or heard from.

Causes of Fluctuation in Membership. It will be noticed that there was a rapid decrease after 1847. Prior to 1840, there were only three Presbyterian churches in the county—Eusebia, New Providence, and Baker's Creek. New churches were organized, Clover Hill in 1841, Louisville in 1852, Rockford in 1853, and Forest Hill in 1856 or 1857. The withdrawal from the older churches, especially from New Providence, reduced the numbers of members quite considerably. In addition, in those years there was a bitter fight which spread over the entire country—anti-masonry, or opposition to secret societies. It became quite bitter in the locality of this church, and took hold of its membership. Bitterness and animosities are like leaven, for when started, especially in a church, they spread throughout and affect the whole organization, driving out the spirit of love and fraternity.

The Church Discipline of Earlier Days. Our fathers were rigid in discipline. The congregation was divided into sections, an elder was assigned to each section, and a watchful oversight was maintained. Any member who failed to attend and take part in the communion was promptly waited upon, and the cause of his absence demanded. If the excuse was not satisfactory, he was required to appear before the session and there account for his absence. The records show that misunderstandings and bitter words often arose in the membership. The members of the session were prompt in endeavors to bring about a reconciliation, but they were not slow in preferring charges and arraigning contestants. Suspensions were frequent, and reprimands occurred often. The rule in these latter days is to treat offenders tenderly, and, if possible, to save and restore them, and to be careful to avoid spreading the report of offenses in the congregation and community. This was not the procedure of our fathers. Charges were made openly, proof was taken, and a judgment rendered, which was required to be read by the pastor from the pulpit.

The Church Discipline of Later Days. The spirit and plan of the present time is to win back those who go astray; with our fathers the plan was to punish and force them back. Each policy may be carried too far. Dr. Anderson, himself, was stern and rigid, and yet was wise and held the love and confidence of the church, as may be plainly seen and understood by records of the deliberations of the session. During the anti-masonic excitement, it does not appear that he took sides, and no fault was charged against him. He frequently preached

on Masonic festival occasions, and yet he was not a member of the fraternity. There have been very few cases of discipline during recent years. But few complaints of any kind have come before the session. Occasionally the church is forced to resort to disciplinary measures. It has been years since there has been a case of any kind before the session.

CHAPTER IX

BUILDINGS

The Original Log Church. By tradition we are informed that the first house of worship was built under the pastorate of Dr. Blackburn, and very soon after his installation. It stood on the corner of what has since been designated and known as the old graveyard lot, now the corner of Main and Cemetery streets in this city. It was built of logs, and doubtless covered with rived boards. There were no saw mills in the country then, and it was the custom to hew the logs by hand with the old broad-ax, at which work the old settlers became very skillful. The writer was partly reared in an old log house, built by a grand uncle, one of the pioneers of the county, at Ellejoy, in which house the logs were hewn to a nicety that could not be excelled by a saw mill; the cracks between the logs had been covered by long split boards dressed down neatly with the drawing knife, and fastened to the logs, covering the cracks, with wooden pegs driven into gimlet holes; and in some parts of the building hand-wrought iron nails were used.

Probably Resembling That of Eusebia. There are none now who can tell us the particulars as to the appearance of the first New Providence building; but in 1885 or 1886, Col. James Murphy, residing in Sevier county, and at that time approaching ninety years of age, described the old original church building at Eusebia, similar to the above, except, he said, that a frame addition had been

in after years added to the rear of the original log building. New Providence and Eusebia were organized at the same time, and for eighteen years were under the joint pastorate of Dr. Blackburn, and doubtless both houses were built at the same time, and largely under the direction and control of Dr. Blackburn. This New Providence church building was occupied and used as a house of worship until after Dr. Anderson became pastor in 1812.

The Large Stone Building. The original house becoming too small for the congregation after Dr. Anderson became pastor, a large stone building was erected, probably in 1829. It was sixty feet long by one hundred and one feet in depth, and has been described by the older people as an excellent building. The stone in the wall of the old graveyard along Main street was taken from this old stone building. The building was large and commodious, and, the growth of the church being rapid, galleries were added on three sides, one of which was set aside for the colored members. In those days the colored, although slaves, were taken into membership in the church and congregation in the same manner as the whites, and were subject to the same rules and discipline. In erecting this stone building, Archibald Frow, a Scotch-Irishman, was the builder. The walls were completed, and, in taking down the scaffolding, Frow was on the framing above, while some one of the employes below was removing the framing. They did not know of the presence of each other, and when the man below removed part of the bracing, the frame work fell, carrying Frow with it, and he was seriously injured, dying soon after as a result of his injuries. He was an ancestor of Charles R. Frow,

John M. Frow, John Yearout, Samuel H. Yearout, Mrs. Sarah Coulter, Mrs. Hassie Hall, and Mrs. Laura Means Murray, who are among the best citizens of our community.

Heating and Hearing Problems. The old church had no furnace, stoves, or even fireplaces. A place was prepared in the center of the church, in which sand or clay was confined, and on this a fire of charcoal was built in cold weather. This was the only means of heating the building in that day. There was a high pulpit for the minister, and a sounding board was fixed behind him so that he could be heard by even the largest congregation. It has been said by many of the older members that the old stone church would have been ample for the congregation for many years more, and that it was really a building of imposing appearance.

The System of Church Support. The pew system of seating the families together was observed, and the pastor's salary was raised by the sale of pews. One of the old treasurer's books is still in existence, and it shows that the rentals were light, and not always paid. However, evidently this book did not show the whole amounts received, for, in the olden times, members of the congregation often, as we have said, made payments to the minister directly in "produce," that is, in grain, pork, bacon, or other products of the farm, and no account of such payments ever went to the treasurer's books. Montgomery McTeer was the treasurer. In the course of time some members of the congregation became dissatisfied with the old stone church, and agitated the building of a successor, more of the fashionable order. Somewhere

about 1852, from the best information obtainable, the old building was torn down.

The Third Building. A third building was then constructed on the same site. It was of brick, of poor material, and badly constructed. In fact, it was never entirely finished. The Civil war coming on interfered with its completion, but it was near enough completion to have services held in it, though the plastering and overhead ceiling had not yet been put on. A basement was fitted up so as to be occupied by the Sabbath school, but it was low, dark, and damp, to a degree that rendered it uncomfortable. At the close of the Civil war, steps were taken to complete the building as far as possible, one of the most active and deserving men in the movement being William A. Walker, who was soon afterward made an elder, and who held on to the church and its work through the darkest and most trying hours of its history.

William A. Walker. Among all the members and persons connected with the church at any time, there is no one deserving more credit, and no one that was more faithful in dark and trying times, than was William A. Walker. He personally took burdens of the church on his own shoulders, and became involved in some litigation in its defense, in procuring material and work in the reconstruction of the building.

A New Building Proposed. At the congregational meeting in 1882, attention was called to the manifest evidences of decay and dilapidation of the building, and the suggestion was made that steps be taken toward the creation of a fund for erecting another as soon as pos-

sible, as a matter of absolute necessity. At that time the congregation and people of the town were sore pressed financially, and so the further suggestion was made that they secure subscriptions for annual payments, which when paid should be put to interest for the period of about ten years, and thus create a building fund, so that the undertaking should not occasion any embarrassment. No regular action was then taken by the congregation, but many of the members acted upon it at once, and began paying in on that plan. It was not adopted by all, however, others urging that it was not desirable to wait so long. Considerable amounts were raised by readings, recitals, and other entertainments. Rev. Donald McDonald was then stated supply and acting pastor, and he entered into the work most heartily.

A Building Committee Appointed. No other action was taken until at the congregational meeting on August 21, 1886, a building committee was appointed, consisting of Rev. Thomas J. Lamar, Rev. Gideon S. W. Crawford, Will A. McTeer, John P. Duncan, and Major Ben Cunningham, and the following were set forth as their duties: (1) To consider and adopt plans and specifications for the building; (2) to invite bids and make contracts; (3) to direct and take general supervision, and see that the work should be done according to the plans and specifications; (4) to report to the congregation and session when required; (5) all payments to be made by the church treasurer, on the written orders of the committee, through its chairman or secretary. The committee was also authorized to fill vacancies. At this time there was only four thousand dollars in sight for the undertaking.

The Committee's Work. The committee organized by electing Major Ben Cunningham as chairman, Professor Gideon S. W. Crawford, secretary, and Will A. McTeer, treasurer. After much deliberation a plan was agreed on for the building, and Baumann Brothers, architects, were selected and contracted with for the architectural work. On March 20, 1887, Professor Thomas J. Lamar departed this life; after which Edward W. Tedford was elected to fill the vacancy thus made on the committee, and Gideon S. W. McCampbell was added to the committee. In a short time both of these committeemen so chosen removed to Knoxville, and the vacancies thus created were not filled. On February 3, 1891, Professor Gideon S. W. Crawford departed this life, and the vacancy thus made was also left unfilled.

The Erection of the Building. On May 20, 1890, the contract for the erection of the building was made with David Jones, one of the deacons, who associated with himself for carpenter work, J. Dorsey Moore. The corner stone was laid on July 9, 1890, and the building proceeded steadily, but slowly, until its completion. After the completion, the Synod of Tennessee held its annual meeting in Maryville, in October, 1892, and on October 9, the building was dedicated, the dedicatory sermon being preached by Rev. William J. Trimble, D.D., of Chattanooga. David Jones, referred to above, was a native of Wales, a contractor and builder by occupation. He was an extremely industrious man, conscientious and honorable in the highest degree; public-spirited even to his own hurt; confiding in the honesty and faithfulness of others, he was sometimes imposed upon by designing

persons. He was a deacon and strongly devoted to the church. For many years he was the largest contributor to the expenses and benevolent causes of the church.

Remarkable Unanimity. In the final report of the committee made to the congregational meeting the following statement was made: "The remarkable feature has been that during the entire work there has been complete unanimity among the members of the committee, and as complete acquiescence and harmony on the part of the congregation. If there has been any discord or a syllable of complaint on the part of any one, from beginning to end, it has failed to reach the ears of the committee, and the members of the congregation have apparently vied with one another as to who could most and best assist the committee in its work."

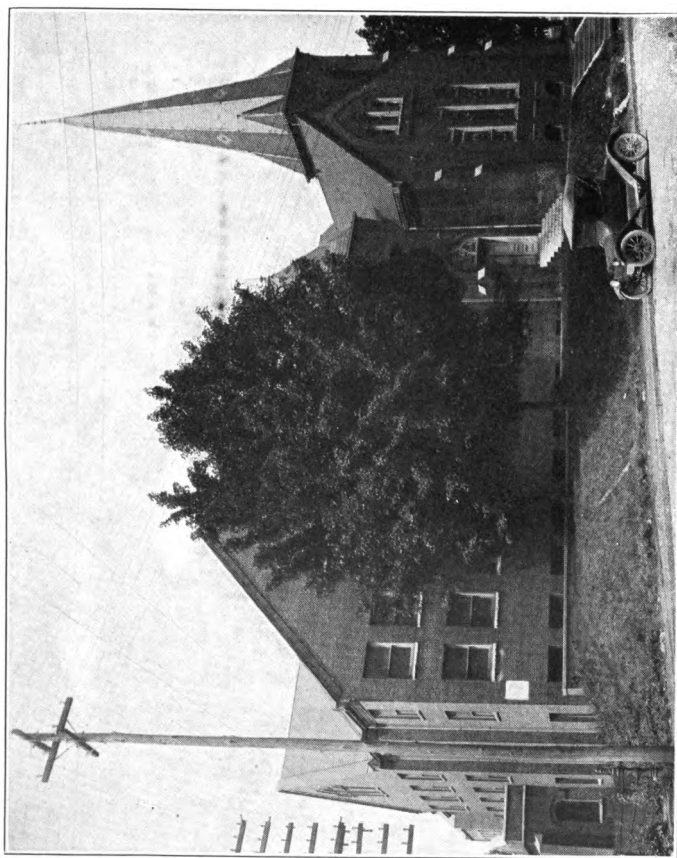
Increased Contributions. Another interesting fact is worthy of notice. After the reorganization in 1865, the congregation was, for many years, unable to raise the pastor's salary. While Rev. Alexander Bartlett served the church, he was promised three hundred dollars a year, and perhaps only about one-half of this amount was ever paid. He was a professor in Maryville College, and by splicing salaries was enabled to live. Rev. Donald McDonald served at six hundred dollars a year, but the church was unable to raise the full amount, and so it was given help, usually to the amount of about one hundred and fifty to two hundred dollars, from the Board of Home Missions. To assume the addition of building subscriptions appeared to be to add a burden which the church could scarcely bear. But from the time the payments of subscriptions on the building were beginning to

be called for, the payments on all the causes began to increase. The minister's salary was raised without trouble to eight hundred dollars, without the help from the Board, and at the end of the year there had been paid on that account over nine hundred dollars. The contributions to every cause increased in the same ratio. The increase has continued steadily ever since.

The Cost of the Building. Be it remembered that this is the story of the building of the west-front part of the church only. It cost at that time \$14,211.76 to erect the building. That was at a time when labor, material, and other expenses were very low, and the strictest economy was used in the construction.

An Annex Needed. The growth of the church and of the Sabbath school was such that it was only a short time until the capacity of the building was insufficient to meet the requirements made upon it. Especially was this true of the Sabbath school. It became absolutely necessary to enlarge the building.

The Building Committee. At a congregational meeting held on May 25, 1913, it was agreed to take steps toward building an annex, to be known as the Sabbath-school annex. A committee was appointed to take charge and conduct the undertaking, as follows: Professor Fred L. Proffitt, chairman; Will A. McTeer, secretary; Major Ben Cunningham, Moses H. Gamble, John H. Webb, Robert W. Wells, Professor Charles William Henry, Robert B. Oliver, Josias N. Henry, Charles E. Anderson, Miss Margaret E. Henry, and Mrs. Ed F. Harper.



NEW PROVIDENCE CHURCH

Death of Major Ben Cunningham. On January 8, 1914, Major Ben Cunningham departed this life. His loss was keenly felt, for he was one of the most efficient and valuable members of the church and of the committee. He was a willing worker in all church affairs, with extraordinary judgment and foresight.

The Annex Completed. On May 15, 1916, the building committee had its final meeting. The cost of the annex, aside from the organ, was reported at \$22,028.05; the cost of the organ was \$3,175, including the installation. The church was aided by a generous donation from Andrew Carnegie of \$1,125 towards the purchase of the organ; and it was also indebted to the Board of Church Erection for a very liberal grant of \$2,000, and a loan of \$8,000 at a low rate of interest on easy payments.

Efficient Builders. During the time of the building, the pastor, Rev. Hubert S. Lyle, D.D., was most active as well as efficient in advancing the work. He made great personal sacrifices in pressing the undertaking to completion. As was said in a former chapter, the church is greatly indebted to him for his labor in this regard, and the annex stands as a witness to his fidelity and faithfulness in its erection. Professor Fred L. Proffitt, the chairman of the committee, was untiring, faithful, and efficient throughout the construction, giving unstintedly both time and labor to the oversight and direction of the work. In fact, every member of the committee was faithful and labored earnestly and devotedly in promoting the erection of the building.

The Elmer B. Waller Memorial Organ. Rev. Elmer B. Waller, one of the professors of Maryville College, was an active and warm supporter of the church in all departments of its activity. To all appearances he was in the fullness of his strength when he was suddenly stricken down and removed by death. On the completion of the annex, a liberal donation was made by Andrew Carnegie towards installing a pipe organ, on condition that the congregation should bear the remainder of the expense. It was then proposed to raise the funds and install the organ as a memorial to Professor Waller. Mrs. Waller was the largest local contributor, while the members of the congregation joined in with one accord; and the instrument was installed at a cost of something over three thousand dollars.

CHAPTER X

CAMP MEETINGS

The Origin of Camp Meetings. In the early settlement of this part of the country, the homes of the people were scattered over a large territory, and the means of conveyance were either walking or horseback riding, except where, now and then, wagons and sleds could be procured. The pioneers were frequently driven from their homes and their "improvements" into the forts by Indian raids. Our fathers were deeply religious and conscientiously scrupulous about attending divine worship. To promote such public worship they erected large open sheds, under which rude seats were constructed, and in the summer time or in the fall of the year, "camp meetings" were held. Cheap cottages were built near the shed, and families would bring material for beds to be temporarily constructed, and provisions to last several days or perhaps weeks, and services were held as long as it was deemed best. Strangers coming from a distance were freely fed, and invited to sleep in the rude camps, being made welcome and "at home" as nearly as could be. Wonderful revivals were held at these meetings, and conversions took place in great numbers.

The Jerks. In the early days of the nineteenth century, in connection with camp meetings there was a mysterious religious exercise, beginning in Kentucky, called the laughing exercise or jerks. Persons would become affected and get to laughing, and continue for hours in

fits of uncontrollable laughter. Again they would take the jerks, and go into spasms of jerking, also lasting sometimes for hours. Very curious stories were told of these exercises. Many Presbyterians accounted for them as being simulated, but it is said that often persons the most composed and self-possessed were seized by these exercises, and were the most demonstrative of all. It is said that sometimes women would be seized with the jerks and become so convulsed that they would jerk their body and head with such force that their hair would crack like a whip. In many cases men who thought they could resist the attacks were seized and went into the most violent spasms.

The Jerks Contagious. One instance is told of a very wicked man who swore that the exercises could not affect him, and who, in order to strengthen himself, took a bottle of whisky in his pocket and went to a night service. When the services got under way, he felt the jerks coming on and ran out among the trees near by, and turned the bottle up to take a drink, when the spasm seized him suddenly with such force, that he jerked forward, his head striking a limb, which cracked his skull and killed him. An instance is given of a presbytery, perhaps in Kentucky, appointing a committee to attend one of the meetings and to report on it as to the cause and character of the jerks. The members of the committee had condemned the exercises as the works of the devil, and they expected to report accordingly. To their surprise, and before they were aware, they were themselves possessed of the jerks! These exercises existed to some extent in the camp meetings of this locality.

The New Providence Camp Ground. The camp ground of the New Providence church was situated at the present junction of the Knoxville and Aluminum pikes in north Maryville, and was some three or four acres in extent. The shed and cottages at Eusebia were situated just east of the church building, and very near it. The writer remembers the camp ground distinctly and well, although he was just a child when it was torn down. He also, on several occasions, attended services under the shed at Logan's Chapel and Carpenter's Camp Ground, Methodist churches. Crude seats were made, and the ground was strewed heavily with clean straw. The jerks had long before ceased, but penitents and others would shout, pray, sing, weep, and often laugh. They would often fall over, roll in the straw, and lose control of themselves, until a late hour in the night. Such scenes did not occur among the Presbyterians so much as among the Methodists. In fact, some of the Methodists asserted that if a Presbyterian attempted to shout, an elder would fill his mouth with a handkerchief!

The New Providence and Eusebia Camp Ground. New Providence and Eusebia were organized the same year, and for eighteen years were under a joint pastor, and so they had many things and ways in common. There is a beautiful island in Little river, just below the ford at the crossing on the Sevierville road. At the upper end of the island, and just below the ford, there was, and still is, a fine flowing spring of cold crystal water. The two congregations would meet at certain seasons of the year on this island, and, while they had no camps or sheds, they would hold protracted revival services there. The

island is still there, but the west branch of the stream has been filled until it carries but little water, and the island is now under cultivation. It takes but a little effort of the imagination to picture the place, with its large forest trees shading the grounds, the stream of pure crystal water rippling by on either side, and the clear cold water bubbling from the ground at the upper end of the island; surely it was a place of purity of air and water, as well as of lovely surroundings—a place where the Spirit of the Holy One would delight to dwell among his worshippers.

CHAPTER XI

THE BURIAL GROUND

Located by the Pioneers. The location for the church having been fixed, a place was then, according to the custom, chosen for burying the dead. There is nothing, by tradition or otherwise, learned of the first burials in these New Providence church grounds, but interments in them must have begun very soon after the settlement by the whites. At Eusebia there is a tradition, clearly a true one, that, among the first of the immigrants, a woman became ill, and soon died. There was no material from which to make a coffin, and so a wagon bed was torn apart, and the boards taken, from which a rude box was nailed together, serving as a coffin in which the woman was buried in a new grave dug there in the forest. That was the beginning of the Eusebia cemetery, and evidently had something to do with the location of the church. There is an old gravestone in the Eusebia grounds on which is inscribed, "Joseph Bogle, Died September 6, 1790." The two churches, Eusebia and New Providence, being organized the same year, the dates of the beginnings of the cemeteries would naturally be about the same.

Legal Title Delayed. In the action of the Legislature of North Carolina ceding to Congress the territory afterward to become the State of Tennessee, and in the following act of Congress there were, for some time, com-

plications in perfecting titles. The questions out of the way, on the 8th of June, 1807, a survey was made to fix the location and boundaries for the New Providence graveyard.

Grant No. 2332. On June 19, 1812, in the thirty-sixth year of American Independence, Grant No. 2332 was issued by the State of Tennessee, to the Trustees of New Providence Congregation, for a "certain tract of land containing one acre and eight chains, lying in the county of Blount and the District South of French Broad and Holston, within the limits of the tract located for the use of Academies adjoining the town of Maryville, being the land whereon the meeting house stands: Beginning at a stake, corner with Barclay McGhee on the commons of Maryville, thence with the commons south fifty-five and one-half east seven chains to a stake; then with said McGhee south thirty-four and a half west six chains and forty-four links to a stake; thence north fifty-five and a half west seven chains to a stake; thence north thirty-four and a half east six chains and forty-four links to the beginning."

Title Now in the Church Corporate. It will be noticed that the title was thus vested in a voluntary association. Afterwards, the church having been incorporated, under the rules and requirements of the Board of Home Missions and the General Assembly, at the regular annual meeting of the congregation held on April 26, 1896, a resolution was unanimously adopted, directing the Trustees to transfer and convey the title to this land to the body corporate, which was done on January 25, 1902.

Burials Free. These grounds were held open and free for the burial of the dead of all creeds, denominations, and citizens generally, and continued so until about 1880, when they had become so full that it was very difficult to dig a grave without going down on old ones.

Graves Faced the Sunrise. The trouble was that the graves were dug without system or order. Friends would select a spot that was supposed not to have been formerly used, and the only order was to be sure to have the grave dug so that the foot would be in the direction of sunrise. It will be noticed that this is an old superstition affecting nearly all the graves of old, said to have originated from the sun worship, condemned as heathenish by Christians, and yet unawares followed and observed.

Many Graves Unmarked. In the early settlements it was difficult to get stones to mark the graves, especially with inscriptions; so a great majority of the older graves have either only rough limestone boulders or no marks at all. Many bodies of soldiers of the Revolutionary war, as well as the war of 1812, are buried in our cemetery, the particular spot being often unknown; and others worthy of the highest commendation and even of a place in the hall of fame, can not be identified, but their ashes mingle with the soil of New Providence church. It is interesting to go over the grounds and note those whose graves have markers.

Names of Persons Buried Taken from Inscriptions. The following is the list of names and dates of persons who were buried in the grounds, as appears from the gravestones, so far as the same can be read. The dates

following the names give the births; the second dates give the deaths. Anderson, Rev. Isaac, D.D., March 26, 1780, January 28, 1857; Anderson, Florence, June 3, 1782, November 18, 1852; Anderson, Samuel E. H. B., March 11, 1810, November 15, 1841; Arbeely, Mary J. A., born in Damascus, Syria, in 1832, died in Maryville, Tenn., June 9, 1883; Alexander, Martha Flora, wife of Rev. James H. Alexander, October 16, 1836, May 5, 1861; Alexander, Sarah Mildred, wife of Dr. James H. Alexander, March 29, 1850, October 25, 1869; Cannon, Robert W., died September 3, 1849, aged 33 years, 2 months, 13 days; Chairs, Virginia Godfrey, wife of Benjamin Chairs, died September 26, 1849, age 24 years; Craig, Malinda Hester, daughter of John S. Craig, March 15, 1851, September 26, 1860; Dowell, Rev. William T., April 27, 1821, July 28, 1867; Dowell, Brownlow, age 25; Duncan, Mary, November 22, 1792, July 11, 1825; Duncan, Andrew, October 16, 1800, May 1, 1883; Eagleton, John, October 20, 1785, July 12, 1865; he was one of the elders, and a strong support to Dr. Anderson; Eagleton, Lavinia, wife of John, January 11, 1793, December 5, 1880; Elliott, Mary Ann, wife of Adam Haun, August 13, 1818, December 10, 1848; Ford, Jesse, born in Woodford county, Kentucky, May 3, 1796, November 24, 1873; Godfrey, Francis H., of Bibb county, Georgia, died at Montvale, September 30, 1835; Greer, Darthula K., wife of James M. Greer, May 5, 1845, February 2, 1875; Greer, Sally H. Greenway, wife of James A. Greer, October 8, 1848, December 27, 1881; Greer, Nellie, February 23, 1880, March 22, 1887; Greer, Mamie, June 19, 1878, April 14, 1879; Greer, William Arthur, February 18,

1870, September 16, 1872; Greenway, William David, December 19, 1845, July 10, 1870; Greer, Norma, June 7, 1876, November 28, 1894; Grisham, Sarah Alzena, March 20, 1847, December 22, 1859, daughter of A. and A. M. Grisham; Gibbs, Margaret Virginia (stone sunk, till dates can not be seen); Hart, Elizabeth, died November 9, 1849, age 53 years, 9 months, 12 days; Haines, Daniel T., of Philadelphia, died May 8, 1832; Hart, Edward, died October 24, 1858, age 70 years, 1 month, 10 days; Hart, John, May 18, 1823, April 2, 1874; Haun, Mary Ann Elliott, wife of Adam Haun, August 13, 1818, December 10, 1848; Hooke, Robert, March 16, 1773, died in 1848; Hooke, Elizabeth Kilbourne, 1784, February 27, 1847; Hoyt, Rev. Darius, November 11, 1804, August 11, 1837; Hood, Francis M., June 18, 1818, April 9, 1881; Hood, Eliza, wife of Francis M. Hood, June 11, 1832, April 5, 1891; Hood, John, February 7, 1799, December 18, 1856; Houston, James S., May 1, 1842, August 15, 1842; Irwin, Margaret J., wife of James B. Irwin, August 26, 1832, July 22, 1854; Morton, James, February 9, 1800, July 6, 1859; Morton, Rebecca, July 10, 1811, March 4, 1883; Montgomery, Andrew C., March 23, 1793, June 25, 1884; Montgomery, Ann M., wife of Andrew C. Montgomery, May 22, 1803, February 8, 1834; Montgomery, Evalina, September 20, 1809, July 18, 1853; McGhee, Barclay, died August 17, 1819, age 59 years, 11 months, 20 days, one of the original pioneers of Maryville; McGhee, Jane, wife of Barclay McGhee, May 17, 1767, September 8, 1835; McGhee, Dr. Alexander, died June 3, 1841, age 54 years; McKenzie, Sallie A., November 4, 1856, June 23, 1887; McKenzie, John G., September 11, 1849, April 5, 1905;

McGinley, Col. James, one of the pioneers and a noted man, November 20, 1763, March 26, 1834; McGinley, James, January 3, 1822, April 14, 1859; McGinley, Martha Eliza, wife of James McGinley, November 12, 1825, September 5, 1854; McCulloch, Eliza Jane, wife of John A. McCulloch, May 22, 1851, January 21, 1873; Nunn, Martha Elizabeth, wife of Eli Nunn, November 9, 1824, July 29, 1854; Patton, Theresa Charlotte, wife of Robert S. Patton, September 5, 1852, died at Adairsville, Georgia; Pride, Ruth, died December 25, 1824, age 56 years; Pope, Theresa Charlotte, died May 24, 1856, age 57 years, wife of Rev. Fielding Pope; Pruner, Mrs. Mary E. McGhee, January 21, 1828, August 25, 1870; Robinson, Margaret, wife of Rev. John J. Robinson, D.D., March 8, 1824, March 8, 1856; Scruthin, Florida, April 8, 1852, August 31, 1853; Scott, Minerva, age 52 years, February 3, 1882; Spencer, Calvin M., died October 25, 1838, age 8 years, 1 month, 10 days; Tedford, Joseph T., March 26, 1846, July 15, 1868; Tedford, John N., May 15, 1840, May 6, 1859; Tedford, Robert, February 10, 1799, February 19, 1859; Tedford, Phoebe M., June 11, 1800, July 4, 1888; Tedford, Kate Bond, January 13, 1830, March 2, 1877; Tedford, John N., February 17, 1803, March 16, 1869; Toole, William, January 4, 1792, May 16, 1860; Toole, Martha Jane, wife of Col. James M. Toole, died February 18, 1850, age 32 years and 2 months; Thompson, Jesse, March 6, 1795, June 1, 1842; Thompson, Elizabeth, June 9, 1802, June 30, 1850; Thompson, Rebecca, November 4, 1789, April 12, 1845; Tucker, Richard C.; Walker, J. J., died July 12, 1842; Wallace, Mary, wife of Gen. William Wallace, and sister of Gen.

Sam Houston, March 4, 1797, April 29, 1854; Wallace, Matthew, died July 1, 1840, age 76 years; Wallace, Elizabeth, wife of Matthew Wallace, died August 3, 1845; Wallace, Jesse, October 4, 1767, February 13, 1854; Wallace, Martha George, wife of Jesse Wallace, September 14, 1776, December 26, 1848; Wallace, Mary, died November 15, 1844, age 60 years; Wallace, Gen. William, September 8, 1794, April 21, 1864; Wallace, Margaret, August 17, 1792, November 8, 1844; Wallace, Cynthia Eliza, wife of J. George Wallace, died December 21, 1848, age 18 years, 9 months, 18 days; Wallace, Samuel W., March 22, 1831, April 10, 1855, died in Eufaula, Alabama; Wallace, Caroline C., 1829, age 64, June 30, 1893; Wallace, Octavia, wife of Alexander Wallace, March 24, 1825, May 15, 1852; Walker, Eliza Woods, wife of William A. Walker, December 8, 1830, October 24, 1854; Walker, William A., February 9, 1823, February 28, 1890; Wear, James M., March 13, 1828, April 20, 1846; Wear, Lucretia, wife of John S. Wear, March 6, 1794, July 31, 1825; Wright, Nelson S., January 30, 1790, July 8, 1862; Wright, Jane B., wife of Nelson S. Wright, August 21, 1793, February 9, 1856; Wilson, Oscar, Sergeant Co. I, 1 U. S. Hy. Art.; Wilson, Mary E., wife of Oscar Wilson, age 47 years; Wilson, Sarah E., wife of Richard I. Wilson, April 3, 1828, August 8, 1854; Richard I. Wilson, a prominent and leading man of the county, public-spirited and greatly beloved, is known to have been buried by the side of his wife; and his son, James K. Wilson, was also buried there, but there are no stones or inscriptions to mark their graves.

The New Providence Churchyard Association. A few years ago Mrs. T. J. Wallace, of Franklin, Tennessee, a granddaughter of General William Wallace, suggested the organization of an association to care for this historic graveyard. The suggestion was warmly welcomed by others who had kindred here buried, and the result has been the organization of the New Providence Churchyard Association, with Mrs. Wallace as president, Mrs. Narrie T. Maxey, of Maryville, as treasurer, and the writer as secretary. A permanent fund amounting now to about five hundred dollars has been contributed, principally by non-residents of Maryville whose forefathers sleep in the old cemetery. This fund is on deposit to the credit of the Association, and the interest only is being used for improving and preserving the old churchyard. Besides the officers of the Association, Mrs. Harriet C. J. Henry, of Baker's Creek, Mrs. J. C. M. Bogle, of Lenoir City, George A. Toole, of Maryville, and General L. D. Tyson, representing the Charles M. McGhee Estate, were very active in promoting the formation of the Association and the collection of its endowment fund. It is confidently expected that the present members of New Providence church and other residents of Maryville will supplement the fund so as to make it one thousand dollars, the least amount that is sufficient to provide an annual income that will keep the yard in respectable condition. Ten dollars pays for one share in the Association.

CHAPTER XII

THE SABBATH SCHOOL

Among the Oldest Sabbath Schools. It has been handed down by tradition that there were Sabbath schools connected with New Providence church as far back as 1814, though not in the form and manner of later years. A record of Synod, 1834, shows that a "large church in Blount county is reported to have fourteen schools and 558 scholars within its bounds." This could only be New Providence church, for by reference to the number of members, it will be seen that in 1834 there were 708 members, and this was the only large church in this county. About 1876, George Allen Brown was a member of this church; several years afterwards he removed to Oklahoma. He made a study of the history of the churches and Sabbath schools of Blount county, and claimed that he had traced the Sabbath school connected with New Providence church back to the organization of the church. By what means he went so far back is not known, but he was very positive that his statement was correct.

Neighborhood Sabbath Schools. The Sabbath schools in the early years were not held in the church building as now, but the country being only sparsely settled, families could not reach the church with regularity, and so the study was held in different convenient neighborhoods within the bounds of the congregation; and the courses of study were different. Uniform lessons were not known then, and we may rest assured that one of the leading studies was the catechism, which was required to be com-

mitted to memory. Dr. Anderson also prepared special books of questions for use in the Sabbath schools of his congregation. In the course of time, at what certain dates there is no means of ascertaining, the town and surrounding country becoming more thickly settled, the Sabbath school was centralized in the church building.

The First Known Superintendent. The first superintendent of whom we have any authentic account was Colonel James M. Toole, who was reported to have served faithfully and efficiently for many years. A short time before the beginning of the Civil war, Colonel Toole removed to Knoxville, and Rev. John J. Robinson, D.D., succeeded him as superintendent, and served until the confusions of the war broke up the attendance.

Superintendents After the Civil War. On reorganization in 1865, William A. Walker became superintendent. He was beloved by all, earnest and zealous in good works, and under his administration the school built up rapidly, and was the means of rallying the church very largely to a more active service. Mr. Walker served faithfully and acceptably until 1872, when John J. Faulkner was made superintendent, and Will A. McTeer, assistant. They served accordingly until April 20, 1879, when Mr. Faulkner resigned, and Assistant Superintendent McTeer served in his place until June 1, 1879, when he was chosen superintendent, and Thomas N. Brown, assistant superintendent. Messrs. McTeer and Brown were reelected from year to year, until on December 20, 1908, they gave notice that at the end of the year they would ask that they be relieved, and that others be chosen. On the first Sabbath in January following, the selection of

successors was postponed until April, in order that the church year and the General Assembly year might correspond. At the first meeting in April, 1909, their successors were chosen, while they were each made superintendent emeritus, in recognition of their long service of thirty years.

Superintendents Serving from 1909 to 1920. Since that time the following have served as superintendents and assistant superintendents: In 1909 and 1910, Professor Charles Hodge Mathes, superintendent; Charles C. Litterer and John C. Crawford, assistants; 1911, Professor Charles William Henry, superintendent; Professor Fred L. Proffitt and John C. Crawford, assistants; 1912-1914, Professor Charles William Henry, superintendent; Professor Fred L. Proffitt and Robert B. Oliver, assistants; 1915, Professor Charles William Henry, superintendent, and Robert B. Oliver and Mrs. Morgan Llewellyn, assistants; 1916, Professor Fred L. Proffitt, superintendent; Robert B. Oliver and Mrs. Morgan Llewellyn, assistants; 1917, Robert B. Oliver, superintendent; Thomas N. Brown and John H. Webb, assistants; 1918, Harvey B. McCall, superintendent; Hugh R. Crawford and John H. Webb, assistants; 1919, Harvey B. McCall, superintendent; Wilbur S. Johnson, John H. Webb, and Mrs. Wilbur S. Johnson, assistants; 1920, Professor Henry J. Bassett, superintendent; David W. Proffitt, John H. Webb, and George W. Thompson, assistants. On the last Sabbath in August, 1920, Professor Bassett resigned as superintendent, in order to accept a professorship in Evansville college; and thereupon David Wilson Proffitt was made superintendent, and John H. Webb and Clay

Cunningham, assistants. Late in 1920 Ernest C. Brown was made assistant superintendent, to fill the vacancy made by the removal of Mr. Cunningham from Maryville. At the beginning of the year Robert S. Kithcart had been made superintendent of the home department, Mrs. Elizabeth Caldwell, superintendent of the primary department, and Mrs. Erma Crawford, superintendent of the junior department.

Notable Workers. It is proper to mention some of the notable workers in the Sabbath school who have gone to their reward, but who made impressions for the Master as lasting as eternity. Among the strongest of these workers was Mrs. Laura S. Bartlett, the wife of Rev. Alexander Bartlett, and Rev. Alexander Bartlett himself. Others were Miss Sallie S. Smith, and her niece, Miss Margaret E. Henry, and Professor John Collins, an earnest, faithful, and efficient worker, and a number of others too numerous to mention. Major Ben Cunningham was a constant attendant, and while by no means conspicuous in the school, he was exceedingly quick to detect injudicious movements and to recognize what they would lead to, and he was the best adviser to be found in any school or congregation. His work was, perhaps, not so much what he did himself as what he influenced others to do. But the time would fail to tell of the many notable leaders among the successive generations of workers in our Sabbath school. Supported by the rank and file of the school, they rendered the church, the community, and the kingdom of God a service for which the members of the present Sabbath school should be profoundly grateful.

CHAPTER XIII

MISSIONARY WORK AND CHURCH ORGANIZATIONS

Drs. Blackburn and Anderson Were Missionaries. New Providence church was planted in a fertile missionary soil, and has been very productive of the missionary spirit. Dr. Blackburn was a most enthusiastic missionary. He had pastoral charge of the two churches, Eusebia and New Providence, and at the same time made wide tours into neglected fields. He became "the Southern apostle to the Indians," and gained their love and veneration. He went into all parts of the then thinly settled country, preaching and pleading for the ingathering of souls. He was full of zeal in the cause of missions and education. He was succeeded by Dr. Anderson, who was joint pastor for a time of the New Providence church of Maryville and the Second Presbyterian church of Knoxville. He also was earnest, and his soul was on fire for the ingathering of those who had not heard or heeded the gospel tidings. He traveled far and near on his old mare, preaching, exhorting, and pleading with the lost and neglected to bring them into the fold of the Master. The spirit of these two great men prevailed in the church, and has continued throughout the generations to the present. In fact, zeal for the cause of missions has increased throughout the history of the church.

The Alexander Family. After the reorganization following the close of the Civil war, the first to go to

the foreign field from New Providence church was Mrs. Emma Alexander, with her husband, Rev. Thomas T. Alexander, D.D.; they went to Japan, and spent many years there. In the course of time, the family returning to Maryville for the education of their children, Dr. Alexander himself returned to the field. He died in Hawaii in 1902. In 1902 also Emma, the oldest of the daughters, returned to Japan as a missionary, and in 1904 she laid down her young life on that mission field. In 1919, Mary, the third daughter, and her mother, returned to Japan as missionaries. In 1906, Lois, the second daughter, became a teacher in Porto Rico, and continued in that field until 1909. In 1916, Christine, the youngest daughter, became a teacher in a mission in Egypt, and continued working in that region up to the present year. Theron, the only son in this family, is a minister in active service in the home land.

Other Foreign Missionaries. Miss Margaret E. Henry went to Japan in 1882, but during a storm at sea was so severely injured that she was compelled to return after only a short time in that field. In 1880, Rev. Lyman B. Tedford, and his wife, Mrs. Sara Silsby Tedford, went to India, and served there for thirty-five years. Miss Cora C. Bartlett spent thirty years, 1882-1912, at Teheran, Persia, in faithful and efficient work. Miss Elizabeth Winter, having prepared for medical services, went to India, and entered upon labors as a medical missionary; but the climate so affected her that she was compelled to return; she practiced her profession for a time in Philadelphia, and then established a sanitarium near there for the treatment of nervous diseases, and has had mar-

velous success in it. Rev. Charles N. Magill, D.D., and wife have labored faithfully since 1905 in the Philippine Islands. Dr. Magill rendered invaluable service in the translation of the Scriptures into Tagalog. Mrs. Jessie Magill Jones and her husband, Rev. Robert C. Jones, and Rev. Richard W. Post all went to Siam; Rev. John A. Silsby, for years a member of this church, has been serving in China since 1887; and also his daughter, Miss Helen C. Silsby, since 1917; Miss Lena Hastings, now Mrs. David G. Casseres, of Costa Rica, served as missionary in the United States of Colombia for several years, beginning in 1904; Miss Nora Adeline Murphy, now Mrs. Hugh R. Crawford, served in Porto Rico from 1906 to 1909; Miss Lois C. Wilson is now laboring in Syria, where her grandparents were missionaries from 1847 to 1861; Miss Etta McClung has been laboring in Mexico for several years; and Fred H. Hope, as a layman in Africa, has accomplished wonderful results among the dark, benighted, and superstitious people of the Cameroon.

Workers in Home Mission Fields. The names of those who have gone out into the fields of the Home Mission Board from New Providence church can not now be gathered, and they are so numerous that space can not be taken for them. They are scattered all over the United States. There is, perhaps, an exception due in the case of one class. That is, those who went under the auspices of the Home Board to Utah, a number of years ago. Miss Mary Clemens, Miss Cibby Clemens, Miss Nellie Blackburn, Miss Nellie Bartlett, and Mrs. Ann E. Blackburn, went to that field at a time when the sacrifices there were as great as in any of the foreign mission fields.

Woman's Home and Foreign Missionary Society.

The great means of kindling and keeping alive missionary zeal has been the work of the Woman's Home and Foreign Missionary Society, organized about 1870. It is but due to the memory of some of the leaders in this society that mention be made of them, so that later generations may not forget their loving service. An earnest and devoted woman was Mrs. Laura S. Bartlett, the wife of Rev. Alexander Bartlett. She was a strong leader and forceful in her work, and her very presence sent out an influence for good, affecting even strangers on a first meeting. Mrs. Mary T. Wilson McTeer was born at Beirut, Syria, on a mission field, and spent part of her childhood there. Her parents were most earnest in their devotion to the cause of missions and to good works in every way. She was frail in body, and the bounds of her zeal extended beyond the last extreme of physical strength. She was a graduate of Maryville College, a sister of Rev. Samuel T. Wilson, D.D., President of Maryville College, and wife of Will A. McTeer. Mrs. Eliza S. Henry and her sister, Miss Sallie S. Smith, were nieces of Mary Grace Smith, the wife of the great missionary, Robert Moffatt, and cousins of Mary Moffatt, the wife of the great missionary and traveler, David Livingstone, who gave his life to exploration and missionary work in Africa; and much of the great earnestness and power of Moffatt and Livingstone was found in them, and in the daughters of Mrs. Henry—Mrs. Sara M. Hood and Miss Margaret E. Henry. To Miss Margaret, through her father's side of the house, came also eloquence, force, and earnestness from an ancestor, the

brother of Patrick Henry, of Revolutionary fame. Mrs. Luella Small Brown, in her gentle, quiet, modest manners, and sincere earnestness, has ever won friends to herself and to the cause in which she was enlisted. Miss Linda J. Tedford Currier, her whole soul alight, was a beam of sunshine and joy at all times and in all circumstances. Miss Nannie I. McGinley, the quiet, retiring, modest woman, was ever ready to sacrifice every pleasure, and even her own life, in any good cause.

Mrs. Martha A. Lamar. Mrs. Martha A. Lamar is a daughter of Rev. Ralph E. Tedford, who was a devoted minister of the gospel, and a pure and righteous man. Mrs. Lamar is also the widow of Rev. Thomas J. Lamar, the great rebuilder of Maryville College at the close of the Civil war; the man whose quiet counsel resuscitated and greatly aided the Synod of Tennessee; the leader who, possessed of unconscious magnetism in the cause of the Master, led others unawares into good works. Mrs. Lamar is the granddaughter of Col. James Houston, one of the pioneers of this section of the State, and a man who did more than any other one man in defending against the Indians the first settlements in the immediate locality of the New Providence church. Mrs. Lamar has ever been ready to extend a helping hand in missionary work as well as in all other good causes. In 1917, at her own expense, she built a chapel in the eastern boundaries of the city of Maryville, naming it *Malinda Gillespie Houston Tedford Memorial Chapel*, in memory of her mother. This chapel was "to provide a religious community center for the neighborhood in which it is located, irrespective of denominational affiliation." There is no

person living in Maryville or the vicinity who has given more, and more freely, to the cause of the church, the college, and other efforts for building up and extending the Master's kingdom, than has Mrs. Lamar, and, all the while, this has been done in a modest and unassuming manner.

These are only a few of the many excellent women of the church who have been active in the cause of missions, but they are some of the more prominent workers coming to the mind of the writer.

The Ladies' Aid Society. Other societies and associations have been formed from time to time that have rendered great help in building up the church and the different departments of the church. They often arise to meet emergencies, accomplish their work, and then turn their efforts, perhaps in some other form, toward some other object. One organization that has been very efficient has been the Ladies' Aid Society. The object for which this society has labored has been the rendering of financial assistance in various undertakings of the church. Prominent in this line of work have been Mrs. Elizabeth K. Burger, Mrs. Laura Hanna, and Mrs. Belle Harper; and, with these, other ladies have labored harmoniously, and funds have been raised, and financial help extended in the most trying times. The church is greatly indebted to the members of this society. They could devise more ways and means for meeting the obligations of the church, and succeed in them, than appeared possible for the men to accomplish.

The Woman's League. In 1919 the Woman's Missionary Society and the Ladies' Aid Society were merged



MRS. LAURA S. BARTLETT
MRS. MARY WILSON McTEER

MRS. EMMA B. ALEXANDER
MISS MARGARET E. HENRY

and consolidated into one organization under the name of "The Woman's League of New Providence Presbyterian Church." The League carries on the work which was being done by both of the older societies uniting in the new organization. Mrs. Clay Cunningham was the efficient president the first year of its existence, and Mrs. Montgomery May succeeded Mrs. Cunningham, and is at present directing the splendid work of the organization,

Young People's Societies. Other organizations have been the young people's societies — the Westminster League, and then the Christian Endeavor, Senior, Intermediate, and Junior, the Young Woman's Club, and the Lois Wilson Chapter of the Westminster Guild. In these societies the young people are trained to Christian work, and to take part in public service, as well as to labor in personal work among others. Many young persons have been led in this way to take part in public worship, and to do so with ease, and to be able to express themselves in a forcible way. These societies have kept no formal record of their work, and so the full story of what has been accomplished can not be given here.

CHAPTER XIV

RELATIONS BETWEEN NEW PROVIDENCE CHURCH AND MARYVILLE COLLEGE.

The Pastor of New Providence Founded Maryville College. Rev. Isaac Anderson, D.D., became pastor of New Providence church in 1812. He had been in educational work while pastor in Knox county, and was filled with a zeal for the education of young men, and their preparation for lives of usefulness. He at once began teaching at Maryville, and inducing and preparing young men to enter the ministry. In 1819 he founded the Southern and Western Theological Seminary, which afterwards became Maryville College, of which he was president, holding the position until his death—a period of thirty-eight years. He was both pastor of the church and president of the college during that period. All this while, the coöperation of the church and college was so intimate and the two organizations were so closely related that each was part of the other. Some of the most prominent and active members of the Board of Directors of the college were members and officials of the church. For example, General William Wallace, a prominent member of the church, was also treasurer of the college for thirty-one years.

The Civil War's Desolations. Only a few short years after the death of Dr. Anderson, both the college and the church were closed because of the outbreak of the Civil war. Each had the unfinished walls of buildings;

the membership of the church and the faculty of the college were scattered; and so both institutions appeared only as dilapidated ruins.

Faithful Friends of College and Church. Professor Thomas J. Lamar alone stood by the remnant of the college, and he was also faithful and true to what appeared to be the almost hopeless remains of the church. Likewise William A. Walker, John P. Hooke, Moses Elliott, and a little band of other members of the church stood by the church organization, and were also true and loyal to the college. The survival of one was the life of the other, and the disintegration of one would have been the death of the other.

The Builders of the College Help Build the Church. Professor Lamar was a most wonderful man. He was gifted with a foresight seldom equaled. Quiet and unassuming, he had the power of impressing and leading others, while neither he nor they appeared to be aware of it; and his leadership was always wise and good. Under the efforts and labors of Professor Lamar and Rev. P. Mason Bartlett, D.D., funds were procured with which the lands of the present campus were purchased, and the three older buildings—Anderson, Baldwin, and Memorial Halls—were erected. In the eighties it was seen that the old brick church was not sufficient, and that it was too dilapidated to be occupied as a place of worship. Professor Lamar was a leader in the counsels and movement for building a new church edifice, and was one of the largest contributors to it. He was appointed by the church, as was also Professor Gideon S. W. Crawford, member of the building committee, and both he and Pro-

essor Crawford helped to formulate the plans for the new building. Professor Crawford was also a faithful, true, and loyal adviser and helper to the church. Both these good friends of New Providence died before the building was completed.

Gifts by the College and Mrs. Thaw. The lot on which the church stands belonged to the college for seventy years, being its original campus. It was conveyed to the church by the college, at a nominal valuation of \$1,000, as a contribution to the church, the only consideration being that the students and faculty of the college should always have free seats. The lot at that time was worth at least \$5,000; and, without the buildings, in 1920 would bring certainly at least \$30,000. Towards erecting the church edifice, Mrs. Mary Copley Thaw, of Pittsburgh, contributed \$2,000, because of the relations of the church to the college.

And by the Board of Church Erection. The Board of Church Erection granted \$2,000, of which \$1,000 was on account of the college. In erecting the annex, because of the close relation between the church and the college, and by authority given by special action taken by the General Assembly, the Board of Church Erection made the church a definite grant of \$2,000, and a loan of \$8,000 at a four per cent rate of interest, on easy annual payments.

And the Church Helps the College. On the other hand, the active and prominent members of the church have been liberal, in so far as they have been able, in contributing means, labor, and time to the advancement of the college and its work.

Dr. Anderson Saved the College for Maryville. Now, to sum up, it was the call of New Providence church that brought Dr. Anderson to Maryville, without whose coming there would have been no Maryville College. Dr. Anderson at Maryville founded the college, and his influence retained it here. There was a determined effort, led by Dr. Blackburn, to remove the college to Middle Tennessee, the failure of which was due to the great powers and the generalship of Dr. Anderson. At one time the legislature and the Synod of Tennessee were both in session at Murfreesboro, and the legislature adjourned to allow the members to attend synod to hear the discussion between these great intellectual giants regarding the location of the college. Dr. Anderson marshaled his forces for Maryville, while Dr. Blackburn's forces stood for Middle Tennessee, but were divided as between different localities in that section; so the final decision was in favor of Dr. Anderson's location, and that settled it.

The Church and College Have Identical Interests. The interests of the college and church are one, and their object is the same. United, they have helped thousands of young people to go out panoplied and equipped for the battles of life and for the spread of the gospel. By their united influence, scores of young men of New Providence church have entered the gospel ministry, while hundreds of others have gone out to engage in religious work. The world-famous Christian singer, Charles McCallon Alexander, attended New Providence church and Sabbath school for seven years. The roll of such Christian workers is a glorious one. Thousands have been called

into the kingdom during the century recently completed in the history of the college; and this service is only a stepping stone to multiplied and accelerated triumphant extensions of the kingdom of Christ on earth. Many Christian workers have gone out into different parts of our own country, while others have served or are serving in foreign lands, and among peoples in spiritual darkness. The sun never sets on the zealous and earnest workers who have gone out from the college and the church to plant the seeds which have been and will be perpetually springing up and bestowing blessings upon the peoples in all the lands of earth, and the germs of which, originating under the influence and power of Maryville College and New Providence church, will produce rich harvesting throughout eternity.

CHAPTER XV

THE WORLD WAR

Blount County's Offering. When the United States became involved in 1917 in the great World War, there was an urgent call for the young men of the country to take up arms in defense of our institutions and for the protection of our commerce and citizens from wanton destruction and murder by German submarines, poisonous gases, and brutal "frightfulness." There was a prompt and patriotic response to the call. In Blount county there was a company of volunteer infantry raised by Captain Emerson J. Lones, and about a half company of volunteers for artillery service. Under the selective service, there were 600 men sent to the army from the county, of whom 443 were white, and 157, colored.

The New Providence Service Flag. A service flag was dedicated in New Providence church and Sabbath school, showing a star for each young man entering the service. There were ninety-one stars, and the greater number of the men represented by these stars went to the battlefields of France, where they helped to make up the army that broke the boasted Hindenburg line and gained a world victory for peace and liberty. It appears remarkably strange that through that terrible and death-dealing struggle, so far as can be learned, there was only one New Providence man killed outright.

A Gold Star for Sergeant Lloyd Sterling. Robert Lloyd Sterling, while engaged in battle near Gesnes,

France, on October 12, 1918, was killed by an exploding shell, which, it was reported, killed six men. At the memorial service, held in New Providence church, Rev. E. W. Hall, who had collected the facts as far as possible, gave the following particulars of Sergeant Sterling's patriotic sacrifice.

"The Spirit of Seventy-Six." "On May 28, 1918, seventy-six Blount county boys left Maryville for the training camps of our army. Before leaving, they assembled at the court house, where they were addressed by several of our prominent citizens. I recall the addresses of Hon. Charles T. Cates, Sr., Major McTeer, and Dr. Wilson. The thought presented by Dr. Wilson that day was, 'The Spirit of '76.' The fact that there were seventy-six men in the company suggested this theme. In that company of boys was Robert Lloyd Sterling, in honor of whose services and sacrificial death we are met today.

Brief Training at Camp Pike. "Private Sterling and others were assigned to Camp Pike, Arkansas, where he received his first military training, and where he soon was promoted to the rank of Sergeant. After having been at Camp Pike for about three months, the company was sent to Camp Merritt, New York, for preparation for the voyage across the ocean. On August 15 he with his company went on shipboard and sailed for Europe, arriving in England on August 31.

Overseas. "They were sent almost immediately to France, and, being a replacement company, were assigned to divisions already in the reserve lines. Lloyd was assigned to Company D, 127th Infantry, of the 32nd Division, later known as 'the Red Arrow.' In but a few

days, on September 26, their division was ordered to the front, occupying the reserve lines near Montfaucon. Here they received their first baptism of fire, being under shell fire preceding the great battle of the Argonne Forest.

Breaking the Kriemhilde Stellung Line. "On October 3, their division moved up to the front line, relieving the 91st Division, which had been bearing the brunt of the fighting for some time. The village of Gesnes having been taken by the 91st, but recaptured by the Germans in a counter attack, was the objective of the 32nd Division, and on the morning of the 4th of October, the 127th regiment went over the top in an attack on this strong position. In this attack Company D is said to have lost fifty per cent of its men. The Germans resisted stubbornly around this point, which was a very important one for them, and the fighting continued until the 11th of October, or perhaps several days later. On the 11th, however, Company D was withdrawn from the front, where they had been fighting, and were marching through mud and shell-torn trails all day and night, and did not get into the fight again till the morning of the 12th.

Killed in Action Near Gesnes. "It was while the company was going forward on the 12th before daylight, climbing a steep hill trail, in single file formation, that a shell came over, striking almost directly the place where Lloyd was in line, instantly killing him and several others. On account of the fact that the battle was still raging around that point and in fact all along the line, it was possibly two or three days afterwards before the bodies of those that had been killed could be brought in and identified.

Buried at Romagne Sous Montfaucon. "A comrade of Lloyd, John B. Derrick, of Englewood, Tennessee, who was in his squad at the time of his being killed, but who escaped with bruises and shell shock, visited the place and identified his body, and wrote the family most of the details here mentioned. Lloyd's body is buried in the American National Cemetery at Romagne sous Montfaucon, Meuse, France, being quite near the place where he was killed.

Faithful Unto Death. "Now just a word about the life of Lloyd as we knew him. Born in the 6th District of this county on May 10, 1895, he was twenty-three years and six months old when he fell in battle. He was well known in and around Maryville. He attended Sabbath school and church with his parents at Big Springs, and was always interested in the things of religion and the church. When the church at Big Springs had no pastor, he attended church and Sabbath school at Clover Hill. He made a public confession of his faith in Christ at a revival meeting held at Tabor, when he was about fourteen years of age, and he was ever afterwards faithful to testify of his faith. His father's family moving to Maryville, he attended New Providence church and Sabbath school, was a member of a class of young men, and sang in the church choir for about six months previous to entering the army. Faithfulness was a prominent characteristic of his—faithfulness to home, community, state, church, and Saviour. He died performing his duty faithfully. *'Be thou faithful unto death and I will give thee a crown of life.'*"

Silver Stars. Some of our New Providence soldier boys were wounded in battle, while others were disabled

by strain, exposure, and accident. Thomas Howard Callaway, of the First Ordnance Depot, stationed for thirteen months at Is-sur-Tille, France, was seriously disabled, and is still, at this writing, in the hospital. Lieut. Mark Blaine Crum, of Company A, 4th Infantry, 3rd Division, was severely wounded in the elbow by a machine gun bullet, while in action at Le Charnel, France, and was in the hospital for two months. John Zollie Howard, of Company C, of the 302nd Battalion, Tank Corps, sustained a fracture of the shoulder in a storm at sea off the north coast of Ireland, and was in English and American hospitals for six months. Sergeant Newton Sheddan McCall, of the 99th Aero Squadron, had an arm broken when in France; and Lieut. Howard Hannington Wilson, of the 127th Infantry, 32nd Division, the same regiment to which Lloyd Sterling belonged, received a severe machine-gun bullet wound as he led his company at the taking of Juvigny. For these soldiers, and probably for others whose casualties have not come to the notice of the writer, there might well be silver stars attached to the service flag of New Providence church, in honorable recognition of the special sacrifices they made in the service of their country.

“Old Glory” and the Banner of the Cross. During the period of the World war, patriotism and religion were blended in loyal devotion. An event that was typical of this fervent spirit took place at the church service on Sabbath morning, March 23, 1918. The surviving veterans of both armies of the Civil war, ten in number, presented the church with a large American flag. The writer, one of the veterans, delivered the presentation

address, while Professor Charles William Henry, the son of a late veteran, made the address of acceptance on behalf of the church. More than fifty boys and girls were seated in front of the pulpit; at the conclusion of the writer's address, they rose to their feet, while the veterans opened the flag, and, each taking hold of it, marched down on either side of the young people, and spread the banner over them, designing thus to impress them with the spirit of devotion to our country and loyalty to the emblem of our liberties. Even so would the writer now, on behalf of the veteran members of the church, lay the banner of the old church that is so dear to them, upon the shoulders of the younger sons and daughters of New Providence, and commend to them the privilege and duty of guarding its honor and extending its service. The future of the old church depends upon the young people in its membership.

Farewell of the Veterans. We, the little squad of veterans of the membership of New Providence church, are merely the videttes of the rearguard of the departing generation. The main column has passed on and is beyond the horizon. We have been spared to see the golden sunset of a great day, for which privilege we give thanks to our merciful heavenly Father, realizing, however, that it will not be long until the videttes also will be ordered into the bivouac of the majority. Looking to the east, we see the glories of the rising sun of a new day. Our replacements and reinforcements are arriving — a mighty host. The church, with its glorious mission and beneficent institutions, must be maintained, upheld, and extended. We, veterans, have borne the heat and burdens and fought the battles of our day. Our mantles and tasks must now

fall upon the shoulders of the younger generations. We, who are about to die, salute you, our younger brothers and sisters in the faith of our Lord and Savior Jesus Christ, and we confidently commit into your keeping the old church that we in our youth received from the fathers and mothers of other days. And unto God be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

CHAPTER XVI

BENEDICTION

OUR FATHER WHO ART IN HEAVEN :

We adore and praise thee that thou didst plant New Providence Presbyterian church in this place, even in the days of the wilderness, and that its growth and its influence for thy glory have continued throughout a period of more than a century. We thank thee for our priceless inheritance; for the pioneer fathers who endured so many and so great hardships and privations, whose courage never failed, and whose faith in God and his promises never faltered. We thank thee for the great blessings that have gone out from our church into all parts of the world. We thank thee for the faithful lives and services and prayers of our pastors, from Drs. Blackburn and Anderson on down to the present time—pastors whose prayers and labors and lives have been so richly fruitful among men and so richly blessed from on high. We thank thee for the consecrated services of many laymen, members of the church, and of many sainted mothers, gone to glory and heavenly service with the loving Savior.

Now we beseech thee to breathe the presence and hallowed influence and power of the Holy Spirit upon our present generation, to the end that the inheritance received from our sainted pioneer fathers may be righteously and fully appreciated, and that the lives of those fathers may be as a clarion voice, calling us to more active, devoted, and consecrated service. We also pray for the future of

our church, and for the generations yet to come. Our opportunities and privileges have been much greater than were those of our ancestors; we pray that even so the generation now in childhood, as well as those generations yet unborn, upon whose shoulders the weight and welfare of the church in future days must rest, when we shall have been called to that bourne from whence no traveler returneth, may also be graciously blessed and strengthened, and that their battles for the Lord may proceed from victory to victory, until the entire world shall be brought under the dominion of the blessed Savior; and until, in the great day of judgment, those who have gone on before, and those of our own generation, and the hosts who are to come in the future, shall assemble around the great white throne, and join in the glad anthem chorus,

“Praise God, from whom all blessings flow,
Praise him, all creatures here below,
Praise him above, ye heavenly host,
Praise Father, Son, and Holy Ghost.”

AMEN.