



A

MEMORIAL SERMON

—DELIVERED ON THE—

NINETIETH ANNIVERSARY

—OF THE—

ORGANIZATION OF BETHEL CHURCH,

IN FAYETTE COUNTY, KENTUCKY,

BY REV W. GEORGE.

—PRINTED BY—

F. L. & J. R. McCHESNEY.
PARIS, KY, 1880.

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REV. W. GEORGE:

Dear Brother—The undersigned members of the Session of Bethel Church having heard with both pleasure and profit your very excellent Memorial Sermon delivered in our church on the 13th of July, 1879, and feeling assured that the facts, dates, names and incidents brought out in the review of ninety years past are linked with precious associations in the minds of the present generation, and believing that the preservation of these in a more permanent form would be beneficial to the interests of the church and the community, do, on their own behalf, and also on behalf of the congregation, earnestly desire a copy of the same for publication.

Fraternally,

GLASS MARSHALL,
JOEL H. MARVIN,
PATRICK DOLAN,
ROBERT MARSHALL.

Done by order of Session, December 28th, 1879.

G. MARSHALL, Clerk of Session.

—o—

To Messrs. G. Marshall, P. Dolan, J. H. Marvin and Robert Marshall:

Dear Brethren—As the Memorial Sermon (of which you have asked a copy for publication, and have also generously contributed the funds necessary to that end) was prepared *solely* for the edification of the surviving members of Bethel Church, it is hereby submitted to you, trusting that, under the blessing of God, it may be an incentive to the members and office-bearers of the church in the discharge of their respective duties.

Fraternally,

W. GEORGE.

LEXINGTON, KENTUCKY, December 29th, 1879.

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MEMORIAL SERMON.

TEXT—Gen. 28:19: "And he called the name of that place *Bethel*."

This day is to us one of profound solemnity. We turn aside from the ordinary services to commemorate the mercies of God vouchsafed to this church and people, from generation to generation, through a period of ninety years.

We desire to make this service expressive of our thankfulness to God for His past mercies, and to tell our children what the God of our Fathers has done "in the times of old," so that they in turn may tell to others who are to follow them, the wonderful mercies of God continued.

In attempting to take a retrospective and rapid review of God's dealings with this church and people during the ninety years of its existence, I feel the embarrassment common to all who undertake such a task, for at the very outset I am reminded of the fact, that, as a historian, I am not at liberty to draw from the storehouse of fancy, nor to indulge in poetic imagination, nor to borrow the fascinating arts which impart interest to a theme. All these tempting embellishments must be sacrificed for the sake of truth, and a rigid adherence to this must be maintained in detailing facts or incidents, as they relate to and influence each other.

There is no section of the Presbyterian Church on the American continent whose history has been more interesting or more eventful than that planted in Kentucky by the early pioneers. Their elevated and indomitable spirit, their love of liberty, both civil and religious, is traced back through Pennsylvania and the Valley of Virginia, across the broad ocean to the north of Ireland and to the heath-clad hills of Scotland, where the heroic few stood up against fearful odds and maintained with unflinching courage "*Christ's Crown and Covenant*."

Three generations ago the the silence of what was then a tangled wilderness was broken only by the howl of the wild beast or the war-whoop of the red savage. The dark forests, the impenetrable canebrakes and thickets were stoutly disputing with men armed with the axe, the rifle and firebrand their right to the virgin soil.

Gradually, but sullenly and reluctantly, the Indian began his retreat before advancing civilization, fighting his way towards the more remote hunting grounds. The intercourse of these early settlers with the remote Eastern States was conducted in a slow, primitive style. Then the merchants rode on horseback to Philadelphia, carrying their money in saddle-bags, toiling weary days and nights through the forests and along the rugged sides of the Alleghenies, content to make their journey in thirty days, and wait patiently thirty or forty more for their wares and merchandise, transported on pack mules, winding their way through by-paths and blazed roads.

But now, where once the red man built his council fires and danced to his war-song, that wilderness has been reclaimed and made to blossom as the rose. Where once stood the majestic forest, now stands the stately edifice where God is worshipped, the Bible read and truth proclaimed.

Amidst such privations and such perils, and under such circumstances, your forefathers laid the broad and deep foundations of all the civil, social and religious privileges we this day enjoy. Hence, the age in which we live is itself a product of the past. Our freedom, our religion, our social institutions, our forms of polity, civil and ecclesiastical, are all a heritage from the mighty past, and therefore this rapid and hasty review.

ORGANIZATION.

As near as can be now ascertained, Bethel Church was organized in the year, 1789, by Rev. Samuel Shanon, a graduate of Princeton College, New Jersey, and a member of Transylvania Presbytery.

Owing to the fact that the early Records of the church from the year 1789 to the year 1818, a period of twenty-nine years, were lost, many interesting incidents connected with the early history of this church cannot now be reproduced. Even the names of the original office-bearers and members cannot now be stated with accuracy.

REORGANIZATION.

At what may be termed the reorganization of the church, in the year 1822, there are several interesting incidents and instructive facts recorded in the Session Book of this church, from which I make the following extracts:

In the fall of 1822 Rev. Robert Marshall drew up the following article or covenant as though a new organization was then effected:

“WHEREAS, The congregation at Bethel has, in a great measure, for five years, last past, been scarcely in a state of regular organization, being a considerable part of the time without a suitable house of public worship; almost without Ruling Elders wholly without Records and a list of its members, and,

“WHEREAS, God, in His good Providence towards us, has put it into our power to build a house for His worship, which is now in a commendable state of forwardness, therefore, we, whose names are hereunto annexed, being members of said congregation, in full communion, do hereby again associate anew and join ourselves together, with our families, to be known, as heretofore, by the name of Bethel congregation, and we promise subjection in the Lord to the regular officers that are, or may be appointed and ordained over us, to study the peace, purity and harmony of the church;

“*Moreover,* We will attend with our families to the Word preached and ordinances duly administered, while we live in the bounds of said congregation, and God shall give us opportunity, and bear a proportional part of the necessary expense attending the house and worship of God, and we will not forsake the house of our God.”

This paper was subscribed by the following members, then in full communion:

Rev. Robert Marshall,	Wm. Irwin, (R. E.)	Catherine C. Irwin,
Robert Stevenson,	Mrs. Stevenson,	James Officer,
Jane Officer.	Samuel Laird, (R. E.)	Mrs. Laird,
Collier Duncan,	Kitty Duncan,	Martha Beauford,
James Vance,	Jane Vance,	Robert Long,
Ann Rusk,	Thomas Kenney,	Martha Kenney,
James McConnell,	Sarah McConnell,	Mary Stevenson,
James Dougherty,	Mrs. Dougherty,	John Irwin,
Mrs. Irwin,	Elizabeth Marshall,	James L. Marshall,
Martha Morris,	Mrs. Linn,	Valinda Logan,
Mary Logan,	Jane Logan,	Mrs. Presley Self,
Widow Scroggins,	Roland Chambers,	Mrs. Chambers,
Sarah Lyle,	Mrs. Wm. Chambers,	Mrs. Wm. Stevenson,
Thos. Diuiddie, (R. E.)	John Lackland,	Mrs. Lackland,
Widow Logan,	Sallie White,	James Stevenson,
Jane Stevenson,		

Just forty-six in all, every one of whom, so far as we know, have gone to their graves. Here, according to the Record, we find several things worthy of commendation:

1. Though comparatively a mere handful, they determined to erect a

house of worship; and though almost without office-bearers, they covenanted to worship God and not forsake His house:

2. They evidently received sound instruction from the Word of God for they herein not only promise subjection to those placed over them in the Lord, but also vow to study the peace, purity and harmony of the church, and to contribute their fair and just proportion of their worldly substance to carrying on the Lord's work.

3. A commendable and and praiseworthy liberality was manifested by the Rev. Robert Marshall, then in charge of the church, who contributed almost all of his salary, for five consecutive years, to the erection and completion of the church building.

Let those who now enjoy the luxuries of life and whose fields wave with golden grain, but who think themselves heavily taxed in maintaining the ordinances of God's house, learn a lesson from this part of the history of their forefathers.

DOCTRINES TAUGHT.

During this period these people evidently were taught that the doctrines worship and government of God's house were to be taken from God's Word alone and not left to the wisdom or the caprice of men. Manifestly they had a profound reverence for the revealed Word of God as unfolding the scheme of Redemption in all its bearings.

THEIR INFLUENCE PERMANENT.

Though they were few in numbers, they were always foremost in every good word and work. They were steadfast in their adherence to correct principles, and to their convictions of right and duty, always staunch advocates of that system of education which blends the mental with the moral training, insisting that the discipline of man's moral nature must proceed step by step with the development of his mental faculties, and that the most complete and purest spiritual culture can be realized only by professing the faith and practicing the virtues of Christianity. Hence, their influence on the community was powerful and permanent.

INCENTIVE TO SURVIVING MEMBERS.

With a view to awakening the surviving members of Bethel Church to a due appreciation of their exalted privileges and to arouse their slumbering energies to enter with appropriate zeal upon the broad field of usefulness, and to meet with lofty faith and manly courage the duties which God in the orderings of His Providence has cast upon you, this rapid review of the faith and practice of your forefathers is now brought before you.

RESPONSIBILITIES.

It is no light or trivial enterprise to educate and train a neighborhood; to mould the minds that shall shape the character and destiny of others in coming generations.

How solemn, then, are the responsibilities devolved upon you survivors! How vast the power conferred! How marked the honor! How sacred and how urgent the duty to perpetuate this church in your midst, to observe her ordinances, to keep brightly burning the sacred fires upon her holy altar!

OFFICE-BEARERS.

From the Records now in possession of the Clerk of Session it appears that on the 20th day of June, 1829, David Morris, James Kelley, Benjamin Windsor and W. C. Offutt were unanimously elected Deacons in this church, all of whom, (with the exception of David Morris, who declined to act), were duly ordained and installed.

Benjamin Windsor served four years and was dismissed to some church in another State.

W. C. Offutt served as Deacon until February 10, 1833, and was then elected Ruling Elder.

James Kelly served nearly four years, and on April 19, 1835, was elected Ruling Elder.

1842, March 27, Alfred D. Offutt, Glass Marshall, Edward Washington and Wm. H. Crooks were elected Deacons, and on the 1st of May following were ordained and installed, except W. H. Crooks, who had been previously ordained. He was at this time installed.

On the 2d of June, 1842, Alfred D. Offutt was elected Treasurer, and on 9th of April, 1854, he was dismissed to the Georgetown church, where he is at this time a Ruling Elder.

Glass Marshall served as Deacon for a period of thirteen years, and was, on the 4th day of August, 1855, elected Ruling Elder.

Edward S. Washington served a little over five years, and on the 20th of June, 1847, he was dismissed with his family and servants to the Frankfort church.

W. H. Crooks served nine years, and was, on the 13th of April, 1851, elected Ruling Elder.

1848—On the 15th of October, 1848, John Thompson Glass, Canon Wingate and Dr. Edward T. Polk were elected Deacons, and all of whom were ordained and installed, except Canon Wingate, who took farther time to deliberate on the matter, but who died on the 20th of June, 1849, reposing his confidence in a crucified Saviour.

John Thompson Glass died on the 14th of August, 1852.

Dr. Edward T. Polk served about six years, and on April 5th, 1854, was dismissed to the 3d Church Louisville, where he now resides in the practice of his profession.

1855—On August 4th, 1855, James Smee, Pat Dolan and C. B. Lewis were elected Deacons. C. B. Lewis declined to act, but Pat Dolan and James Smee were duly ordained and installed.

Pat Dolan served as Deacon twenty-one years. He was faithful in the discharge of his duties, and as a manifestation of the esteem and confidence of the members of this church, he was elected a Ruling Elder June 11, 1876.

James Smee served for six years and was dismissed to Lexington November 20, 1861.

1865—October 8, 1865, John Herriott, Sr., was elected Deacon and at this time fills that office.

1876—June 11, A. D. Piatt, James W. Herriott, and Chas. B. Williams were elected Deacons and on the the following day (June 12, 1876,) were duly ordained and installed.

It is due to them to say that they are prompt and efficient in the discharge of their official duties and have the full confidence and esteem of the entire church.

RULING ELDERS.

Wm. Irwin was a Ruling Elder in the year 1822. He was one of the signers of the covenant at what was called the reorganization of the church and died March the 20th, 1828, in the seventy-sixth year of his age.

James Stevenson was also a Ruling Elder, but when he was elected or how long he served I cannot tell. His name appears on the roll of the signers in 1822, and in the following year, October 12, 1823, he died.

1823—In the year 1823, Samuel Laird and John M. C. Irwin were elected, ordained and installed Ruling Elders. Both of them were signers of the covenant at the reorganization of the church.

Samuel Laird served as Ruling Elder in this church for six years, and on January the 7th, 1829, he was dismissed to Mt. Horeb Church. In the same year, March the 28th, he was elected a Ruling Elder in that church. During his lifetime he was noted for his liberality to the church. He gave \$10,000 to the Theological Fund raised by the Synod of Kentucky before the establishment of the Seminary at Danville. After the General Assembly established that Seminary, and elected the Rev. Robert J. Breckinridge Professor of Theology, Mr. Laird added \$10,000 to his former contribution to endow Dr. Breckinridge's chair, making in all \$20,000. One of the last business acts of his life was to convey to the Trustees of Mt. Horeb Church a valuable property known as the "Laird Parsonage."

He was a faithful office-bearer for nearly forty years, and he died in the full faith of the Gospel, September 10th, 1858.

John M. C. Irwin served as Ruling Elder in this church twenty-six years, and on the 15th of February, 1849, he was dismissed to wherever Providence might cast his lot.

Thomas Dinwiddie, one of the original members at the reorganization of this church, and also a Ruling Elder, died in the year 1825, in the seventy-fourth year of his age.

1828—January 13th, Hugh Foster was elected Ruling Elder. After serving six years as Ruling Elder he was dismissed October 5th, 1834.

1833—February 10th, W. C. Offutt and Robert Marshall (son of Rev. Robert Marshall), having been previously elected, were each ordained and set apart to the office of Ruling Elder.

On the 24th of March, 1833, W. C. Offutt was elected Treasurer, and on the 22d of December, 1833, he was dismissed to the Shelbyville church.

Robert Marshall was elected Treasurer December 28th, 1833, and was dismissed October 5th, 1834. He died October 11th, 1864.

1835—March 29th, Henry Stevenson and James Kelly were elected Ruling Elders, and on the 19th of April, 1835, were ordained and installed.

Henry Stevenson served as Ruling Elder for twenty years. On the 7th of October, 1855, he was dismissed to the Georgetown church, where he was elected Ruling Elder November 11th, 1865, and served as such until the time of his death, February 17th, 1879.

James Kelly served as Ruling Elder for a period of seventeen years and died March 21st, 1852, aged sixty-eight years.

1840—October 17th Ephraim Herriott was elected and installed Ruling Elder. He had been ordained a Ruling Elder in the North Middletown Church. He served as Ruling Elder in this church for a period of fifteen years, up to the time of his death, which occurred April 1st, 1855.

1851—April 13th, Wm. H. Crooks and John H. Rusk were elected Ruling Elders. Mr. Rusk declined to accept. Mr. Crooks was ordained and installed April 27th, 1851. He faithfully served this church as Ruling Elder until the 27th of February, 1870, when he was dismissed to the church at Versailles. He now lives in Shelby county, Kentucky. May God spare him long to the people amongst whom his lot is cast.

1855—August 4th, W. A. Leavy and Glass Marshall were elected Ruling Elders.

W. A. Leavy having been previously ordained a Ruling Elder in the 2d Presbyterian Church, Lexington, Kentucky, was, on the 9th of September, 1855, installed a Ruling Elder in this church. He served nearly four years and was dismissed to the Midway Church, on the 20th

of March, 1859, where he served as an efficient Ruling Elder until the day of his death, December 5th, 1878, in the —— year of his age.

Mr. Leavy, during the greater portion of his life, was devoted to Sabbath School work in the 2d Church, Lexington. Many who are now fathers and mothers revere his memory for his faithful and kind instructions given as their Sabbath School teacher. Mr. Leavy was also noted for his remarkable power of memory. He was always prompt in attending the courts of the church, even in his old age, and was an efficient member of Presbytery. He leaves to mourn his loss an interesting family, consisting of his wife, two sons and a beloved daughter. May God bless and protect them!

On the 9th of September, 1855, Glass Marshall was ordained and installed. On July 5th, 1857, he was elected Clerk of Session, and continues to discharge the duties of that office at this time. He was for some six years the only Ruling Elder in this church. As an office-bearer he has gone out and in before you for a period of thirty-eight years. His record is his life amongst you. May God spare him for many years "to watch for your souls as one who must give an account to God!" When he is laid away out there in the old grave yard, his memory will be revered for wise counsel, for steadfast adherence to the old truth, for unflinching fidelity in the discharge of duty.

1876—June 11th, Joel H. Marvin, Pat Dolan and Robert Marshall were elected, and on the day following were ordained and installed Ruling Elders in this church, and with Glass Marshall constitute the present session.

In the case of J. H. Marvin and in his connection with this church there is a remarkable illustration of the Providence of God, in ordering and directing the footsteps of his children, showing that "*though man may propose, yet God disposes!*" When a youth his lot was cast in this neighborhood and he was received into the communion of this church on the 27th of June, 1847. On November 23, 1848, he was dismissed to the church at Danville, where he went to accomplish the cherished purpose of his heart—a collegiate education.

On the 14th of May, 1854, upon a letter of dismissal from the Danville church, he was again received into the communion of this church; and on November 6th, 1859, he was dismissed to the Versailles church. From there to the Midway church, and from the Midway church he was again with his family received into this church on the 26th of December 1875, into the same old field of his early labors, and was elected a Ruling Elder, as before stated. Truly God's ways are wonderful in the execution of His purposes through the instrumentality of His servants.

Patrick Dolan was received into the communion of this church May 31, 1846. He served as Deacon for twenty-one years and then was elected a Ruling Elder. He has been a consistent member and a faithful office-bearer. He clung to this church in her darkest days. Always at his post, giving a portion of his time every Sabbath to teaching in his humble way, exerting an influence for good, especially upon those in his employ. May he long go out and in before you taking the oversight of the flock.

Robert Marshall—I would do violence to the feelings of this congregation and the whole community were I pass by in silence the labors of Robert Marshall in their midst. His untiring efforts not only for the welfare of the church, but for the whole community, are duly appreciated. The youth of this church and community will bear testimony to his faithfulness in directing them in the paths of duty and of virtue. In the darkest days of the church he clung to her, giving his time, his talents, his energy and money; and the impression he has made upon the youth of this congregation and neighborhood will be felt for generations to come. You have elected him to bear rule over you. A higher appreciation of eminent services spontaneously given to a young man rarely ever occurs. May his indomitable zeal, his unflagging energy and ceaseless activity never wane, but grow from year to year.

Thus during a period of fifty-seven years you have had seventeen Ruling Elders, and all of these but five are now laid beneath the clods of the valley.

The Session at this time is composed of Glass Marshall, Joel H. Marvin, Patrick Dolan and Robert Marshall. Let them have your prayers and your hearty co-operation in their labors of love amongst you. I bear them testimony, one and all, that they are faithful in the discharge of their duties, having sincerely at heart the interests of the church, and are always willing and ready to co-operate with each other and with their pastor in building up this portion of God's Zion.

OFFICIAL ACTS OF SESSION.

Besides the ordinary business of the Session in its oversight of the flock, there appears on the Records several official acts worthy of notice:

On the 26th of November, 1827, a Bible Society under the Auxiliary Bible Society of Fayette County was organized in Bethel Church. Its boundary was defined and a constitution adopted. Rev. Robert Marshall was elected President and John M. C. Irwin Vice-President; Henry Stevinson, Thos. Chambers and George Chambers, were appointed Collectors; Hugh Foster, Depository and Treasurer; Samuel Laird, Delegate, and Joseph G. Marshall, Secretary.

To this constitution there is a list of eighty-six names, subscribing for annual payments from \$5.00 down to twelve and a half cents each, amounting to the sum of \$82.87.

This Society continued to meet from year to year until 1831, when, having supplied their district, adjourned finally.

ACT AND TESTIMONY.

Amongst the other official acts of Session there is a resolution in reference to the "*Act and Testimony*" so noted in the history of the Presbyterian Church at large, and which finally resulted in a division of the Church—the "*Act and Testimony*" party being designated "Old School," and the seceding party being styled "New School." This is the record made: "August 4th, 1834: The '*Act and Testimony*' was presented for consideration; whereupon, *Resolved*, unanimously, That we highly approve the '*Act and Testimony*' of a number of Ministers and Ruling Elders of the Presbyterian Church, and we hereby declare our approval of and hearty concurrence in said '*Act and Testimony*.'"

J. H. LOGAN, Moderator.

ROBERT MARSHALL,	} Elders."
HUGH FOSTER,	
JNO. M. C. IRWIN,	

In the year 1850, March the 1st, the Session directed a collection to be taken up in the congregation for the purpose of purchasing a full set of the books published by the Presbyterian Board, to be used as a congregational library in Bethel Church and neighborhood. The books came to hand on the 11th of March, 1850, and Wm. Stevinson and James Kelly, Jr., were appointed librarians "to take charge of the books, and to let them out to the members of the congregation and see that the same are returned in good order."

In the year 1857, there is another act in reference to Systematic Benevolence: March 27th, 1857: *Resolved*, 1st, That we approve of the action of the General Assembly, dispensing with agents in securing contributions for our Boards. And, 2d, That we will make diligent effort to have annually presented to all the members of our church the following causes, *i. e.*: Church Extension, Education, Publication, Home and Foreign Missions, Fund for the Support of the Widows and Families of Disabled Ministers, &c.

S. YERKES, Moderator.

W. A. LEAVY,	} Elders.
G. MARSHALL,	
W. H. CROOKS,	

PASTORS AND STATED SUPPLIES.

The following Ministers of the Gospel have been Pastors or Stated Supplies in Bethel Church:

The Rev. Samuel Shannon, a graduate of Princeton College, New Jersey—then under the Presidency of the celebrated Rev. John Witherspoon, a signer of the Declaration of Independence—was admitted a member of Transylvania Presbytery *April 29th, 1789.

He took charge of the Bethel and Sinking Springs churches, and continued Pastor for four years, when he resigned and took charge of the Woodford Church, where he continued preaching until the year 1806. In the year 1812 he volunteered and joined the American Army as Chaplain. He was a man of great physical strength. His fist was like a sledge hammer, and he was said to have lopped off a stout branch of a tree at a single stroke of his sword when charging through the woods. The latter years of his life were spent in missionary labors, chiefly in the destitute parts of the State of Indiana, where he died in the year 1822.

The Records of the church from the year 1789 to the year 1822 have been lost, hence I am not able to give the names, nor any account of the ministers who officiated in this church during that period of thirty-three years.

In the Memoirs of Rev. David Rice (collected and arranged by Rev. Robert H. Bishop, Professor of History in Transylvania University, and published in the city of Lexington, Ky., 1824), page 153, I find this statement: "The Rev. Robert M. Cunningham, from Georgia, was the second Pastor of the Presbyterian Church, Lexington, Kentucky. He commenced his ministerial labors in April or May, 1808. He labored among them faithfully and affectionately during fourteen years, and had his pastoral connection with them dissolved by mutual consent October 11th, 1822."

The first statement made on the present Records of Bethel Church is, that the Rev. Robert M. Cunningham declined preaching at Bethel about the month of December, 1818, showing that while Pastor of the Lexington Church, he also supplied this church. Of his subsequent labors and death I have no knowledge.

REV. ROBERT MARSHALL.

On the 13th of June, 1793, the Rev. Robert Marshall was ordained Pastor of Bethel and Blue Spring churches--known at an earlier date as McConnell's Run Church.† His official connection with Bethel Church embraced a period of nearly thirty years.

*Bishop's Memoirs, page 286.

†Davidson, page 106.

With the exception of about ten years—from 1802 to 1812—he spent the whole of his ministerial life in this church and amongst this people—a thing that does not usually occur in the life of a minister of the Gospel. Justice to history, justice to his memory, and to his children, and to his grand children, and to his great-grand children, and to the church, and to you who once knew him, requires more than a mere passing notice:

He was born in the North of Ireland, in the noted county of Derry, in the year 1760. His ancestors were of the Scotch-Irish race, so noted, not only in the history of their own country, but in the history of all countries where God has a worshiper, or truth an adherent, or liberty, civil and religious, a defender. The story of their heroic and persistent struggle for truth and righteousness, ever has and ever must nerve the arm and inspire the soul of all who love principle more than expediency. From his childhood the principles of evangelical religion were inculcated—as these principles were deduced from the Word of God and formulated in the Larger and Shorter Catechisms.

At the age of twelve years he emigrated with his mother—his only surviving parent—and her family to the State of Pennsylvania. There he received the elements of a plain English education. *Four years afterwards, when he was only sixteen years old, he enlisted in the American Army, then struggling for liberty, both civil and religious. He was in six general engagements in the Revolutionary war, one of which was the hard fought battle of Monmouth, where he narrowly escaped with his life—a bullet grazing his locks. While in the army he never swore an oath,† though profanity was common in the camp, and he never drank a drop of ardent spirits, though it formed a part of the daily ration. When not on duty he retired to his tent and devoted himself to ardent study. After the close of the war, on his return home, he connected himself with what was then known as the Seceder Church, but afterwards doubted whether he had been truly converted. Soon after this, under the preaching of the noted Dr. McMillan, he became a true child of God, and the evidence of his conversion grew stronger and stronger until the day of his death. In the twenty-third year of his age he resolutely began studying for the ministry. His Academical studies were pursued at Liberty Hall. While there a student, the venerable Dr. Archibald Alexander states that he maintained a consistent and exemplary walk among a set of profane and wicked youths, and though standing alone, commanded universal respect. His Theological studies were directed by Dr. McMillan,

*Davidson, page 105.

†Davidson, page 103.

the same Godly man who was the instrument in God's hand of his conversion. He was licensed to preach the Gospel by Red Stone Presbytery in Western Pennsylvania—perhaps in the year 1790. In that year he labored with great success and zeal in the remarkable revival then going on in Virginia. In the year 1792 he removed to Kentucky with his wife,* and labored as a missionary under the direction of Synod. As before stated on the 13th of June, 1793, he was ordained pastor of Bethel and Blue Spring churches. While preaching to these churches, he also conducted a classical school at which many noted men received their education. Amongst these may be named: Montgomery Blair, so prominent in the the political world; General Humphrey Marshall, the eminent lawyer, wise statesman and distinguished soldier; Rev. W. H. Forsythe, who died a few years ago; George Logan, who died in Quincy, Illinois, just as he entered upon his professional career; Rev. David R. Preston, who died at Abingdon, Virginia; Rev. John N. Lyle, who died while pastor of Walnut Hill church; Dr. Nash McDowell, and Macauley Whitherspoon, and Phillip Hockaday and many others too tedious to mention.

INCIDENTS IN HIS LIFE.

Sanguine and impulsive in his feelings, he was carried away by the torrent of enthusiasm that swept over Kentucky in the years 1801, 1802 and 1803. He soon became one of the chief leaders and favored the party afterwards known as "New Lights," but from his prominence and zeal amongst them were at that time called Marshallites. Though to a certain extent embracing and promulgating the new measures, yet he never fully adopted their heretical views,† nor did he ever enter into their wild extravagances, or encourage tumultuous fanaticism. He had an almost unbounded influence over thousands upon thousands who hung on his

*REV. ROBERT MARSHALL'S FAMILY.—Rev. Robt. Marshall was twice married. The first time to Jenny Vance, Aug. 2d, 1792. She died February 21st, 1789, in the thirtieth year of her age. The children by the first marriage were: Rachel Vance Marshall, who died January 28th, 1812, in the the eighteenth year of her age. Rev. James L. Marshall, who was born January 28th, 1796, and who died at Guyandotte, Virginia, on his way as delegate to the General Assembly, May 11th, 1834. Rev. Samuel Vance Marshall was born February 6th, 1798, and died at Madison, Indiana, November 30th, 1860.

On the 20th December, 1798, Rev. Robert Marshall was married to Betsy Glass, who died November 12th, 1848, in the seventy-eighth year of her age. She is buried by his side in Bethel graveyard. The children by this marriage were: Joseph Glass Marshall, who died April 8th, 1855; Betsy Glass Marshall, who died September 6th, 1841; Robert Marshall, who died October 11th, 1861; Sarah B. Marshall (wife Dr. E. T. Polk) who died April 8th, 1869; and Glass Marshall, still living.

†Correspondence with B. W. Stone.

lips at the great camp-meetings. So remarkable was his power over the vast assemblages that then gathered together, indulging in boisterous emotions, loud ejaculations, and other extravagances, which brought disgrace upon religion, that with a wave of his hand* he could quiet the most boisterous audience. In a short time he saw this error and the dangerous tendency of the doctrines then propagated, hence he promptly returned to the bosom of the Church of his Fathers, and was restored to the ministry of the Word, which he ever afterwards proclaimed with zeal and fidelity. For what he conceived to be right, he stood up in its defense, like the sturdy oak that never bends its head to the storm, and yet when convinced of his mistake, he acknowledged it with equal promptness and magnanimity. And all of this is very conspicuously illustrated in his leaving the church of his love and then returning back again to its embrace. The reasons for his departure from his Church I give in his own words.† He used to say that he could not ascribe his conduct to any other cause than a strange infatuation, and for years he never entered the pulpit without lamenting his errors and warning the people against similar delusions. In the year 1812 he was reinstated in the Pastoral charge of Bethel church, where he continued to preach the Gospel at intervals until the year 1819. During the whole period of his ministry, embracing forty-two years, he received as salary only \$4,000, at the rate of about \$95.25 a year; and out of this,‡ for five consecutive years, he gave his full salary to the building of Bethel church. It was his custom to give for years \$100 to the American Bible Society. Truly he worshiped God with his substance as well as his heart, and yet he was never a dollar the poorer in the end.

CHARACTERISTICS.

As a preacher, Robert Marshall was clear, logical, systematic and adhered closely to his text. He was occasionally calm, mild and persuasive, but more generally warm and vehement and even startling in his language and manner, particularly when he attempted to arouse and impress his audience. He was a useful man and successful preacher, and his labors were abundantly blessed of God, to what extent eternity only can reveal. Conspicuous amongst the numerous converts under his ministry, may perhaps, be classed the no less noted and no less useful Minister of the Gospel, the late Dr. Thomas Cleland, who in his

*Testimony of his wife and others.

†Davidson, page 107.

‡Old Record, page 5.

Autobiography speaks of Mr. Marshall in the highest terms, calling him "his favorite preacher"*

DEATH.

The sad record in the old Session Book of this church reads thus, June 16th, 1832: "Departed this life in the full assurance of a joyful resurrection to eternal life, through our Divine Saviour, Jesus Christ, the Rev. Robert Marshall, aged seventy-two years, and the forty-second of his ministry, and for many years the venerable Pastor of this, Bethel church."† Thus he died in full persuasion of the truth which he preached, and was cheered in his last moments by a calmness and tranquility of mind arising from his firm and unshaken faith in the religion he professed, and an unwavering confidence in the glories of that purchased redemption which he so often delineated with such pathos, such eloquence and such power. Such is the brief history and labors and death of that venerable servant of God, whose ashes lie within a few steps of where I this day stand.‡ Such

*Rev. Thomas Cleland's statement in regard to the Cane Ridge meeting, June, 1801. After describing the meeting and making some statements about the "Falling Exercises," &c., he adds: "The preacher in the morning was my old favorite, Rev. Robert Marshall. He occupied the stand while another occupied the church, a short distance apart. I chose the stand, of course. The congregation was immense. The text was Canticles II. 10: 'Rise up my love, my fair one and come away.' In the distance the sermon my case was described exactly. The preacher, if I may so say, 'struck the trail' of my experience some distance back, and came on plainer and plainer and at every step more sensibly and with more effect. At length he came right up with me. My religious state and feelings were depicted better than I could have possibly done it myself. 'Rise up my love' was pressed upon me in the tenderest and most affectionate manner. I thought, indeed, it was the heavenly bridegroom calling and inviting his poor, feeble and falling one to rise from my low condition and come away and follow him more entirely. My heart was melted, my bosom heaved, my eyes for the first time were a fountain of tears." * * And then farther along in the narrative he adds: "To say that this was the time of my *change of heart*, I will not. I hope that had taken place before. I rather considered this a revival, an enlarged manifestation of that grace which had been communicated to me before, but which had undergone much obscurity and depression."—Life of Thomas Cleland, page 54 et 56.

†Controversy with Rev. Frederick A. Ross, 1833: A few months before the death of Rev. Robert Marshall; his repose was rudely disturbed by the Rev. Frederick A. Ross, who stigmatized him as "a reclaimed apostate," but he was defended with great spirit by his sons, the Rev. James and Samuel V. Marshall, "who spoke with his enemies in the gate." He deemed it proper to take up the pen himself, and published an acute and able vindication. "I have never seen you," said he, "but imagine you are very young and somewhat impetuous, as I once was. You had better rein in, cool a little, and patiently study the views of the Confession of faith and regeneration. So far as respects faith the writer of this has run your course before you. When I first saw your views, I remember to have said: This is the faith I held almost thirty years ago. * * I am now old, have relinquished the field of controversy long ago, in which I labored painfully for some years to no profit. If you live to my age you will probably say the same." Rev. Frederick A. Ross had published a sermon entitled "Faith According to Common Sense," which Mr. Marshall pronounced a reproduction of the "New Light" doctrine—"hinc illae lachrymae.—Davidson's History of the Presbyterian Church in Kentucky, page 107.

‡He is buried in Bethel churchyard.

is the humble, but unfeigned tribute I this day bring to his memory—
while with bowed head I exclaim with the poet:

“Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour’s joy.”

REV. SIMEON H. CRANE

was employed as Stated Supply for this church for the year 1830, for two-thirds of his time. In the following year (1831) he accepted an agency from the General Assembly, and ceased to preach at Bethel. I have not been able to ascertain anything about his subsequent labors and death.

REV. J. H. LOGAN.

In the year 1832 the Rev. J. H. Logan was employed as Stated Supply for one year. He continued to preach until December 14th, 1836. The church was then vacant for nearly two years. During that interval, occasionally the Gospel was preached and the ordinances of the church administered by Rev. J. Coons, Rev. J. C. Stiles, Rev. N. H. Hall. On the 26th March, 1838, the Rev. J. H. Logan was again invited to resume his labors as Stated Supply. He continued preaching regularly until June 20th, 1850, making in all a ministry to this church of sixteen years. During the ministry of the Rev. J. H. Logan the peace and harmony of the church was at times seriously disturbed, but by the exercise of the Episcopal power of Presbytery these difficulties were adjusted. Notwithstanding these difficulties the church grew steadily in numbers and liberality. When Mr. Logan took charge of this church there were on roll a membership of sixty-three, and when he resigned that number had increased to 122. He died January 1st, 1856, in the fifty-seventh year of his age, in full faith of that Saviour he so often preached to others. He was the father of Rev. James V. Logan, a distinguished minister of the Gospel, who now occupies a prominent position as professor in Central University, to which he was elected by the unanimous vote of the Synod of Kentucky.

During the year 1850 the Session made unsuccessful efforts to procure the ministerial services of the Rev. R. L. Breck, Rev. F. G. Strahan and Rev. J. C. Barnes. In the year 1851 they succeeded in procuring Rev. James H. Dinsmore as Stated Supply for six months. At the expiration of Mr. Dinsmore’s time, the Session informally invited the Rev. George Van Emman, a graduate of Danville Seminary, to supply the pulpit; which he did until the next meeting of Presbytery, when leave was given to continue his labors. He continued to preach until some time in May, 1852.

REV. STEPHEN YERKES, D. D.

On the 1st of May, 1853, the Rev. S. Yerkes, D. D., commenced his labors as Stated Supply. He was a sound and faithful preacher, and was much beloved by the whole congregation. This is the record made by the Session of this church at the close of Dr. Yerkes' ministrations.

"Rev. S. Yerkes having been elected by the General Assembly of 1857 to fill the fourth Professorship in Danville Theological Seminary, resigned the charge of this church, having labored here as stated supply since the first of May, 1853."

Dr. Yerkes is at this time Professor in the Danville Theological Seminary.

REV. MATTHEW M'FEATTERS.

On May 1st, 1858, Rev. Matthew McFeatters, a graduate of Danville Seminary, commenced his labors as Stated Supply. On the 21st of August, 1858, he was regularly called as pastor. Presbytery granted him the privilege of retaining the call until the following spring, 1859. He then declined to accept it and ceased to act as Stated Supply.

He is still living and preaching the Gospel in Osage county, Kansas.

REV. H. H. ALLEN.

On the 18th of June, 1859, this church by a unanimous vote made a call for the pastoral services of Rev. H. H. Allen, a licentiate of West Lexington Presbytery and a graduate of Danville Seminary, allowing him the privilege of teaching school in the bounds of the congregation. Mr. Allen having accepted the call was duly ordained and installed pastor of this church. He continued to preach and also to teach school until the 13th of April, 1861, when his health failed and at his own request the pastoral relation was dissolved.

Mr. Allen is a ripe scholar and successful teacher. He was educated at Center College, Danville, and took the highest honors of the noted class of 1855. He was a laborious student and a sound theologian and most excellent preacher of the Word. He has since preached with marked success in St. Charles, Missouri, and more recently in Olivet Church, Shelby county, Kentucky, and is now pastor of the church in Princeton.

REV. M. VANLEAR.

In May, 1861, the Rev. Matthew VanLear, also a graduate of Danville Seminary, commenced preaching at this church, with a view to becoming their pastor. On the 7th day of September following he was called to become pastor, with the privilege of teaching school in the bounds of the congregation if he so desired. Having accepted this call he was ordained and installed pastor of this church by the Presbytery of West Lexington, September 18th, 1861.

While pastor of this church he preached as stated supply to the Woodford church for about two years, until the fall of 1864. At that time he accepted an invitation to preach one-half of his time to the Mt. Horeb Church, which he continued to do for about eight years. In April, 1873, the pastoral relation between him and Bethel Church was dissolved. He was pastor here for nearly twelve years. He is now pastor of the Winchester Church.

Mr. VanLear was an earnest, zealous and faithful preacher of the gospel and was greatly beloved by the members of this church.

REV. W. GEORGE, PRESENT PASTOR.

In May, 1873, I accepted an invitation to supply this church in connection with the Mt. Horeb Church. At that time the church was at a very low ebb and much discouraged, having but thirty members on its roll, and the congregations very small. Soon the Lord began to smile upon our joint labors. The fruits of faithful Sabbath-School teaching began to ripen; the congregations increased in numbers; the piety of the church attained a higher standard, and manifested a greater activity in the Master's work. Soon a deep seriousness pervaded the whole church, and God was pleased to open the windows of Heaven and pour out such a copious reviving shower as startled and staggered the stoutest faith.

During a meeting of about three weeks' continuance in the fall of 1873, the Holy Spirit moved from house to house and heart to heart until twenty-three persons old and young, black and white, declared their faith in Christ and were added day by day to the church.

And so a regular, steady growth has gone on from that time until now—almost every communion season being characterized by deep seriousness and the addition to the church of several members. The Records show a membership of ninety-one persons. Thus in five years more than trebling its members.

To God be all the praise! I deem it proper to here and now state that I have received the hearty co-operation of the office-bearers in this church, who have held up my hands and cheered my heart in the discharge of my duties. I have also been cordially and affectionately received in my pastoral and social visits among the entire membership and in the whole neighborhood. I have also received many tokens of their esteem and regard—marked favors that will be long and gratefully remembered.

DEDUCTIONS FROM FOREGOING.

Thus, then, office-bearers and members of Old Bethel Church, you have great reason to feel profoundly thankful to God, who has from time to time, for a period of ninety years, raised up and sent you pastors and

teachers to proclaim to you the great doctrines of the gospel, unfolding from time to time the whole scheme of salvation and using only the instrumentalities of God's own appointing.

You have received this church with its ordinances, its doctrines and its polity, from those who have long since gone to their reward. See to it, then, that you transmit to others who are to follow you the same old doctrines of grace, the same old plain forms of worship, the same old symbols of the same old Scriptures, and thus transmit her sacred name untarnished, her garments unstained, her faith unpolluted.

SYSTEMATIC BENEVOLENCE.

Owing to the fact that the Records of this church from 1789 up to 1822, have been lost, and owing to the additional fact that at intervals in succeeding years the Records have been imperfectly kept, I can only give a relative estimate of the amount your forefathers gave to God as part of His appointed worship.

They contributed to the following causes to-wit: Foreign and Domestic Missions, Education, Publication, Invalid Fund, Colonization Society, American Bible Society, American Tract Society, Presbyterial and Synodical Funds and often for Miscellaneous Purposes. And, besides all this, they built three meeting houses, including the one we occupy to-day. Taking their average contributions for all purposes, at say \$1,000 per year, for a period of ninety years, and the amount is \$90,000.

LESSON FROM FOREGOING.

The lesson we learn from this is, that a sacred obligation rests upon us to consecrate a fair and just proportion of our worldly substance to God, as He has prospered us, as a part of His worship and for carrying on His church at home and abroad.

No church has ever made advancement in the Divine life or exerted a powerful influence for good in the community in which it is located, when it has neglected or refused to fulfill this sacred obligation which God himself has made an essential means of grace for their sanctification.

NUMBER OF CHILDREN BAPTIZED.

The Records of this church show that from 1824 to the present time, 192 children of believing parents have been baptized in Bethel Church. Amongst the names on the early Records are Alexander and Montgomery Vance, children of the widow Vance; Mary Eliza and William Edward Chambers, children of Rachel Chambers; John Bell and Alex. William and Lawson Offutt, children of Henry C. and Polly Offutt; Robert Nourse Irwin, son of John M. C. Irwin; Sarah, Margaret, John Henry, Martha and Susan Rusk, children of Mrs. Ann Rusk; Eliza Jane,

daughter of James and Ann Kelly; Septimus C. and George Granville, sons of William C. Stevinson; Sally Ann and Augustus, children of James Stevinson; Franklin Smith Marshall, son of the widow Polly Marshall; James Duncan and Benjamin Cox and William Matthewson and John Douglas and Samuel Troup and Mary Jane, all children of Henry Stevinson; Margaret Jane and James Davis, and William Robert, and John Thompson and Davidella Marshall, all the children of Sarah Glass.

To this list many others might be added did time permit. Of these, 192 children, almost every one of them, as far as known, have made a public profession of their faith in Christ, and many of them were in their day conspicuous for their exemplary piety. Especially can this be said of Davidella Glass, who was raised a few miles from here, on what is now known as the Crenshaw place. She became the wife of the Rev. John D. Matthews, D. D., and died October 29th, 1875. Many in this congregation knew her well and all will unite in saying that she was the pride and ornament of the circles in which she moved, the true model Christian woman, soothing the sick, cheering the dying, and exerting an influence upon all who came in contact with her by the buoyancy of her spirit and the simplicity of her life. Truly may it be said of her "Being dead she yet speaketh!"

This fact, that these thus consecrated to God in the ordinance of His own appointing, is another proof of how true God is to His covenant promises to the seed of believers as well as themselves and confirming the inspired statement: "Train up a child in the way he should go and when he is old he will not depart from it."

MEMBERS RECEIVED INTO THIS CHURCH AND DISMISSED FROM IT.

Another interesting fact is gathered from the Records of this church and it is strikingly illustrative of the workings of God's Providence, showing how He gathers His elect sons and daughters from different countries, States and neighborhoods into one fold, in one locality; and also illustrative of how again, in the execution of His sovereign purpose, He separates and disperses them into other and distant localities.

Since the year 1824 there have been received from other churches in our own and other States, seventy-three members, a large proportion of whom have gone to their reward.

During the same period 102 members have been dismissed to churches in the Presbyteries of our own Commonwealth and to other churches in different States.

Thus from time to time has this congregation been thinned by the tide wave of emigration. But those dismissed from us have carried with them

the same precious doctrines they here learned, and some of them are to-day scattering the seeds of gospel truth in the great West.

How clearly illustrative of the Providence of God in gathering his spiritual children for a time into one fold in one locality and there accomplishing His purposes by them, and then again dispersing them into other folds and other localities, and still executing His own sovereign purpose through them.

Truly! truly!

“God moves in a mysterious way
His wonders to perform.”

COLORED MEMBERS.

Another interesting fact, worthy of commendation, brought out in these old Records, is the diligence used in imparting religious instruction to the colored people. The Session from time to time seems to have exercised great care in their oversight of them, and to have encouraged them in attending public worship. An unusually large proportion of their names are on the roll of membership, and many of them were noted, not only for their proficiency in religious knowledge, but also for their consistent Christian conduct.

THREE CHURCH EDIFICES ERECTED.

Three edifices for public worship have been erected upon the ground upon which we stand to-day. The first was a log house which covered in part the ground of the present building. The second was a brick house, located just below the old house, about six feet. The present building which we occupy to-day covers about twenty feet of the old log building, and was erected in the year 1847, and cost \$3,000.

REMODELING.

In the spring of 1817 this congregation manifested a liberality and enterprise worthy of commendation in remodeling the house of worship in which we this day meet. This neat, comfortable and beautiful temple of worship, dedicated to the Triune Jehovah, reflects credit upon Wm. S. Worsham, the architect and builder, and also upon the Building Committee, James W. Brooks, Joel H. Marvin, James Griffith, Pat Dolan, and Robert Marshall, but especially so upon Augustus Payne, who exhibited such good taste and who so constantly superintended the work. The remodeling and repairing and fitting up cost about \$1,500. Of course, I need not say that the ladies of this church and community who are always first and foremost in every good work, rendered efficient aid in all this. With skillful hands and willing hearts, and open purses they contributed their fair and just proportion. May their energy and zeal and activity never wane.

WOMEN WHO HAVE GONE TO THEIR REWARD.

While there is no written record of the deeds done by the mothers and daughters of Israel who have long since gone to their reward, yet eternity will unfold that much of the good done in this church during the whole period of its existence, was by the mothers who trained such sons and by the faithful wives who sustained their husbands, and by the loving sisters who encouraged their brothers in every good word and work. Though their names may be now forgotten on earth, yet their record is on high and their deeds shall be remembered through eternity. May they have many imitators here in our midst!

MEMBERSHIP NEVER LARGE.

This church has never been large in numbers, though powerful for good. The highest number of members ever on the roll at one time was 122. This was in the year 1849. And the lowest number was 26. This was in the year 1870. At this time the number of members is 107. And the total number on the Session Book from the year 1822 to present time is 427.

In view, then, of God's preserving and sustaining mercies, let us bow our heads in grateful reverence while we exclaim: "Ebenezer! Ebenezer! hitherto hath the Lord helped us!"

* **SEASONS OF REVIVAL.**

In the year 1846, under the ministry of Rev. J. H. Logan, there was a precious season of revival in this church. During the month of May in that year the following persons were admitted to membership: Cornelius Holman, Esther Carter (colored woman), John Thompson Glass, Agnes Catherine Herriott, Betsy Ann Stevinson, Mary Jane Stevinson, Sarah Stevinson, Mary Holman, George Washington, James H. Crooks, Dr. Edward T. Polk, David Glass, Mary Jane Crooks, James Andrew Herriott, Wm. M. Stevinson, Elizabeth Ann Wingate, James Kelly, Jr., Ephraim H. Crooks, Montgomery Vance, James B. Moore, James Smee, Ely O. Smith, John D. Stevinson, Nathan B. Crane, Carson Wingate, Pat Dolan, and Alexander Vance—27 persons in all.

1873.

Again in the fall of 1873 God was pleased to visit this church in the reviving power of His Holy Spirit. During a sacramental meeting protracted for nearly three weeks, by the pastor, Rev. W. George, much seriousness was manifested in the congregation and especially so among the young. From day to day this became deeper and deeper until it reached all the youth of this church and some aged persons and many colored people. Some twenty-three persons were added to the church, thus doubling the membership. To God be all the glory!

DEDUCTIONS FROM FOREGOING.

This retrospective view of your church during the ninety years of its existence brings before your minds occasions of sorrow as well as of joy. It has been a period of marked vicissitudes. Many seasons of spiritual depressions have occurred. Twice the ploughshare of division has torn through your ranks; but God has preserved you as His covenant people. Your fathers and mothers who once worshipped here are gone. The old Records, on every page, in black lines, tell of death's doings from time to time. It reads thus: "Departed this life in the triumphs of a living faith in Christ, the Stevinsons, the Vances, the Deacons, the Officers, the Marshalls, the Kenneys, the McConnells, the Daughertys, the Dinwiddies, the Chambers, the Logans, the Glasses, the Offutts, the Kelleys, the Morrisises, the Herriotts, the Rusks, the Beaufords, the Lyles, the Fosters"—and so on through the whole book we find that one after another has passed away. Ah! when we recall the names of our loved ones gone, what memories throng upon us! When we look upon our broken family circles and realize that those with whom we took sweet counsel here, are now in the presence of Jesus, beholding His glory face to face. The very air seems to be filled with their hovering spirits, and their faces come back to us brighter than ever spiritualized by translation.

And when we think that we, also, after a few years, shall join their ranks and swell their chorus, our hearts should burn with gratitude to Him who has redeemed us and washed us in His own blood and made us kings and priests unto God!

PRACTICAL AND PERSONAL APPLICATION.

My unconverted friends, is there one of you here to-day who has relinquished the hope of Heaven and defiantly resolved to wage war with God? If so, here and now, in the presence of that God whom you defy, in the presence of this assembly who bow in reverence before Him, I solemnly warn you that the course you are pursuing not only secures, but hastens your eternal destruction. Oh! why will you continue the work of ruin? Have not your souls stood long enough in jeopardy? Every moment you are multiplying provocations against high Heaven! Every moment you are despising the richness of God's mercy! Every moment justice pleads with louder importunity, cut them down! cut them down while mercy with feebler voice cries, spare, spare a little longer! But the voice of mercy will soon be heard no more! The patience of God will not wait forever! His spirit will not always strive! A hand's breadth only is between you and the grave! Death is already at your door, ready to summons you before the tribunal of a just and holy God!

This day perverted may be the last you will ever see! This very moment your setting sun may be casting its beams upon the mountains! This solemn call from God neglected, may be the last you will ever hear from Him! Oh! then, by all the joys of immortality! By all the sorrows of eternal death! By all the mercies of God! By all the terrors of His wrath, as his ambassador I beseech you to be reconciled to God through His Son, Christ Jesus.

FINIS.

I have faithfully and diligently searched through the old Records of this church, and searched through all records and histories to which I have had access, to gather materials from which to compile a true and correct history of this church for a period of ninety years. The result of my labors, which have been arduous and made doubly so by the pressure of other duties, I have now placed before you. If what I have written and now placed before you should be the means of encouraging the surviving members of this church to greater diligence and activity in the Master's work, and should it be the means of carrying conviction to a single soul, then my labors will not have been in vain.

May that God, the Father, who devised the scheme of Redemption, and that God, the Son, who consummated that scheme in His own blood, and that God, the Holy Spirit, who seals and secures all the benefits of it to believers, bless you one and all!

PRESENT OFFICE-BEARERS IN BETHEL CHURCH.

PASTOR.

Rev. W. George.

RULING ELDERS.

Glass Marshall,
Patrick Dolan,

Joel H. Marvin,
Robert Marshall.

DEACONS.

John Herriott,
A. D. Piatt,

James W. Herriott,
C. B. Williams.

NAMES OF ALL THE RULING ELDERS.

William Irwin,
Thomas Dinwiddie,
Henry Stephenson,
Hugh Foster,
Robert Marshall,
William H. Crooks,
William A. Leavy,
Patrick Dolan,

John M. C. Irwin,
James Stephenson,
James Kelley,
William C. Offutt,
Ephraim Herriott,
Glass Marshall,
Joel H. Marvin,
Robert Marshall.

NAMES OF DEACONS.

James Kelley,
W. C. Offutt,
Glass Marshall,
Alfred D. Offutt,
Dr. E. T. Polk,
Patrick Dolan,
A. D. Piatt,
Charles B. Williams.

Benjamin Windsor,
W. H. Crooks,
Edward W. Washington,
John Thompson Glass,
James Smee,
John Herriott,
James W. Herriott,

NAMES OF MEMBERS IN ALPHABETICAL ORDER.

- | | |
|-------------------------------|-----------------------------------|
| Averill, Rebecca, | A. |
| Alexander, Malinda, | Alexander, Eliza, |
| Anaka (colored), | Alexander, May, |
| Allen, Sally, (colored), | Alexander, Milton, |
| | Ann, (colored woman of Morris). |
| | B. |
| Barney, Louisa, | Byrnes, Lulic, |
| Bonnell, Elizabeth Moore, | Bird, Nancy. |
| Buford, Henrietta, | Bell, John, H. |
| Bell, Eliza Ann, | Bell, James F. |
| Bledsoe, Nancy, | Blackburn, Moses (colored), |
| Blackburn, Phillis (colored), | Blackburn, Fanny (colored), |
| Brewster, John, | Brewster, Mrs. |
| Braddock, Joseph S. | Brown, James, |
| Brown, Mary B. | Bullock, Thomas W. |
| Brown, Rebecca. | Brown, Mary Jane, |
| Beatty, Jane, | Burns, James H. |
| Bullock, Samuel (colored), | Buchanan, Martha C. |
| Buckner, Lizzie (colored), | Bullock, Susan (colored), |
| Brooks, Samuel, | Brooks, James M. |
| Brooks Annie M. | Brooks, James W. |
| Beauford, Martha, | Bartlett, (colored man of Irwin), |
| Byrnes, Felix. | Brooks, Mary Banks |
| | C. |
| Chambers, Roland, | Chambers, Martha, |
| Chambers, Mrs. William. | Chambers, Rachel, |
| Chambers, William, | Chambers, Nancy, |
| Campbell, Thomas P. | Chambers, Catherine. |
| Chambers, Thomas. | Campbell, Eliza Jane, |
| Crooks, Wm. H. | Crooks, Matilda, |
| Combs, Miriah (colored), | Carter, George (colored), |
| Carter, Esther (colored), | Crooks, James H. |
| Crooks, Mary Jane, | Crooks, Ephraim H. |
| Crane, Nathan B. | Culbertson, Martha, |
| Carter, William (colored), | Combs, Mary Ann (colored), |
| Christian, Mary Jane, | Crooks, Isabella, |
| Crooks, Mary C. | Crooks, Margaret E. |
| Cooper, W. B. | Crooks, W. L. |
| Coleman, Mary (colored), | |

Dougherty, James,
 Dougherty, Harriett Ann,
 Dougherty, Catherine,
 Duncan, Colin,
 Dinwiddie, Thomas,
 Downey, Francis,
 Drake, Edmond,
 Dougherty, Ann L.
 Dougherty, Catherine,
 Dougherty, Elizabeth D.
 Dunmore, Robert (colored),
 Dolan, Fannie,
 Dolan, John,
 Duvall, Martha (colored),

Emmons, Eliza,
 Eblin, Prudence,

Foster, Hugh,
 Foster, Mary Jane,
 Fields, Milly (colored),

Glass, Sarah,
 Glass, Eliza Ann,
 Glass, Margaret J.
 Glass, Mary S.
 Glass, Davidella M.
 Glass, John Thompson,
 Green, Margaret H.
 Griffith, Adriana,

Holland, Jane,
 Herriott, Ephraim,
 Herriott, John, Sr.
 Herriott, Jane,
 Herriott, Eleanor,
 Herriott, Zebulon P.
 Herriott, John, Jr.
 Henderson, W. H.

D.

Dougherty Mary Ann,
 Dougherty, William M.
 Daphne, (colored),
 Duncan, Kitty,
 Drake, Francis,
 Dougherty, Darkey (colored),
 Drake, Eliza,
 Dougherty, William,
 Dougherty, Robert M.
 Dolan, Patrick,
 Dolan, Susan,
 Dolan, Joseph,
 Dunmore, Henry (colored),
 Dunmore, Lettie (colored).

E.

Eblin, John P.

F.

Foster, Elizabeth,
 Foster, Martha Ann,
 Fowler, Irene (colored),

G.

Glass, Pauline,
 Glass, Catherine Sanderson,
 Glass, Rose (colored),
 Glass, Mary M.
 Green, Anderson J.
 Glass, David,
 Griffith, James L.
 Green, William (colored),

H.

Holmes, James F.
 Herriott, Eleanora L.
 Herriott, Hannah,
 Herriott, Lavinia,
 Herriott, Emarine,
 Herriott, Mary Ann,
 Herriott, Isabella C.
 Herriott, Margaret A

- Herriott, Lucinda J.
 Herriott, Catherine A.
 Herriott, James Andrew,
 Henderson, Margaret,
 Herriott, Sarah E.
 Hern, Robert,
 Herriott, John, Sr.
 Herriott, Rosa B
 Hostetter, James T.
 Herriott, James A.
 Herriott, Mattie Iles,
 Herndon, Anna,
 Hostetter, Willie V.
 Herriott, B F.
 Herriott, B Fithian,
 Houston, Stephen Lee,
 Herriott, John O'Lary,
 Hyatt, William,
- Irwin, William.
 Irwin, John M. C.
 Irwin, Fannie,
 Irwin, Catherine R.
 Irwin, Julia (colored),
 Irwin, Martha Jane,
- Jackson, Herriott,
 Johnson, Florence B.
 Jane May (colored)
- Kenney, Thomas,
 Kelley, Ann,
 Kyle Mary,
 Kelley, James, Jr.
 Kioh, John,
- Laird, Samuel.
 Laird, Lavira,
 Logan, Mary,
 Lyle, Sarah,
- Holman, Cornelius,
 Holman, Mary,
 Henderzon, James W.
 Herriott, Mrs. Joy (wife Z. P),
 Henderson, Margaret Eliza,
 Heru, Sarah,
 Herriott, Emarine,
 Hathaway, Nancy,
 Herriott, Lavinia Alice,
 Herriott, Virginia C.
 Herriott, Mollie F.
 Herriott, Florence J.
 Herriott, G. Guthrie,
 Herriott, James W.
 Heenly, Emily (colored),
 Hope, Bettie,
 Herst, Bryan.
- I.
- Irwin, Catherine,
 Irwin, Martha,
 Irwin, Eleanor E.
 Irvine, James (colored),
 Irwin, Stephen,
 Irwin, Charles M.
- J.
- Jones, Thomas (colored),
 Julia (colored).
- K.
- Kenney, Martha,
 Kelley, James,
 Kelley, Eliza J.
 Kyle, Eliza Ann.
- L.
- Linn, Mrs. Adam.
 Logan, Verlinda,
 Logan, Jane,
 Lackland, John,

Logan, Mary,	Lackland, Mrs. John,
Laird, Catherine,	Long, Elizabeth,
Lyle, John,	Lyle, Sarah J.
Logan, Amanda,	Laird, Elizabeth,
Logan, Hettie Townsley,	Lemon, Mary,
Litle, Mary,	Logan, James,
Logan, Eliza Jane,	Logan, Abigail R.
Logan, Zillah F.	Lightfoot, Hatley (colored),
Logan, Esther (colored),	Logan, Mary V.
Logan, Margaret R.	Lewis, Mrs. Pauline,
Lewis, Harriet,	Lewis, Miss Pauline,
Lewis, Catherine,	Lewis, Charles B.
Lewis, Pauline,	Lewis, George J.
Lewis, Sarah M.	Leavy, W. A.
Logan, Mrs. R. B.	Leavy, Mary Ann,
Logan, Annie E.	Logan, Ella,
Logan, Caddie,	Logan, R. Seymour,
Logan, George Chambers,	Lewis, George,
Logan, Horace,	Lewis, Charles,
Logan, Hattie F.	Lowery, Maggie.

M.

Marshall, Elizabeth (wife Rev. R.)	Morris, Hannah,
Morris, Martha,	Marshall, Sarah B.
Morris, David,	Marshall, Robert, Jr.
Marshall, Betsy Glass,	Moses, M. (colored),
Marshall, Mary (wife Wm.)	Maddox, Wm.
Morris, Susan C.	Maddox, Sarah M.
Morris, Julia Ann,	Marshall, Mary Ann,
Morris, Wesley,	Marshall, Glass,
Morris, Robert A.	Milly (colored),
Menor, Matilda (colored),	Morrow, Samuel,
Moore, Mrs. Sarah,	Morrow, Ann,
Moore, James B.	Marvin, Joel H.
Miller, Betsy (colored),	Morris, Elizabeth H.
Moore, Elizabeth (wife Thornton),	Marshall, Mary W.
Morris, David C.	Marshall, Robert,
Mary (colored),	Marshall, Mary (colored),
Marshall, Rev. James L.	Marshall, Bettie G.
Marvin, Sarah M.	Marshall, Mrs. Elizabeth C.
Marshall, Roberta L.	Marvin, Charles,

Martin, W. T.
 McConnell, James,
 McConnell, Isaiah,
 McGuire, Rachael,
 McRoberts, Elizabeth,
 McClure, Jane,
 McClure, Martha,

 Nuckols, Sarah M.
 Nuckols, Mary,

 Officer, James,
 Officer, Jane,
 Officer, James B.
 Officer, Jane,
 Offutt, Alfred D.

 Phillips, Mrs.
 Patterson, Mary,
 Patton, Otis,
 Patton, Eliza,
 Polk, Ruth J.
 Polk, Dr. E. T.
 Payne, Martha (colored),
 Payne, Bettie,
 Payne, Thomas W.
 Peck, Mary Lou,

 Rusk, Ann,
 Robinson, Mary,
 Rose (colored),
 Rusk, Mary Ann,
 Risk, John,
 Risk, Amanda D.
 Robinson, Alexander,
 Risk, John Harney,
 Russell, Mariah (colored),
 Rosetta, (colored),
 Rankin, Lizzie (colored)
 Rankin, Archie (colored),
 Ramsey, Layton,

Morris, Conner D.
 Martin, Susan,
 McKnight, Jane,
 McGuire, James,
 McClure, Margaret,
 McClure, Nathan,
 McClure, Nancy.

N.

Neal, Thurston (colored),
 Neal, George (colored).

O.

Offutt, Henry C.
 Offutt, Mary C.
 Offutt, W. C.
 Offutt, Melissa,
 Offutt, Elizabeth C.

P.

Parker, Wm. (colored),
 Parker, Esther (colored),
 Phœbe, Aunt (colored),
 Patterson, Samuel L.
 Polk, Sarah B.
 Patterson, Jane,
 Payne, Augustus,
 Payne, Nancy,
 Piatt, A. D.
 Piatt, Daniel Augustus.

R.

Randolph, Moses,
 Randolph, Sarah,
 Robinson, Samuel, Sr.
 Robinson, Mrs. Mary,
 Risk, Susan,
 Risk, William,
 Risk, Ellen,
 Risk, Hettie Ann,
 Rodgers, Madison,
 Ramsey, Lucy,
 Ramsey, Lewis, Sr.
 Ramsey, Lewis, Jr.
 Ramsey, Nannie,

Stephenson, Robert,
 Stephenson, Mrs.
 Stephenson, Mary,
 Stephenson Mrs. Wm.
 Stephenson, James, Sr.
 Stephenson, Jane,
 Stephenson, Henry,
 Stephenson, W. O.
 Stephenson, Mrs. W. C.
 Stephenson, Elliott,
 Stephenson, Eliza Jane,
 Stephenson, Fleming,
 Stephenson, Harriet,
 Smee, Margaret,
 Sarah (colored),
 Smee, Emaline,
 Smee, Mrs. Margaret J.
 Stewart, Henry C.
 Steel, Sarah T.
 Stafford, Jackson,
 Scott, John (colored),
 Spotts, John Henry (colored),
 Shores, James (colored),
 Smith, Morrison A.
 Smee, James, Jr.

Tandy, Milly (colored),

Vance, James,
 Vance, Margaret,
 Vandegraff, Mary H.
 Vance, Jane,
 Vance, Montgomery,
 Vance, Alexander,
 Vance, Jane,

White, Sallie,
 Washington, Edward S.
 Washington, Lettie Dunmore,

S.

Self, Mrs. Pressley,
 Scroggan, Widow,
 Stewart, John,
 Sharp, Malinda,
 Smee, Jane,
 Smee, James,
 Smith, Eli O.
 Sprake, Elizabeth,
 Saint Clair, Wm. Payne,
 Stevenson, Wm. M., Sr.
 Stevenson, John D.
 Stevenson, James D.
 Stevenson, Betsy Ann,
 Stevenson, Sarah,
 Stevenson, John B.
 Stevenson, Mary Jane,
 Stevenson, Wm. M., Jr.
 Sprake, Susan G.
 Sprowle, Evaline,
 Sprowle, Rosa,
 Stone, Oliver,
 Stone, Miss Leona,
 Stone, Mrs. Oliver,
 Stemmmons, A. B.
 Stevenson, James.

T.

Tandy, Phœbe (colored).

V.

Vance, Mary S.
 Vance, Ann,
 Vandegraff, Cornelia,
 Vandegraff, Jane,
 Vance, Alexander,
 Vance, Montgomery,

W.

Windsor, Benjamin,
 Windsor, Margaret,
 Washington Elizabeth,,

Washington, Ann Elizabeth,	Washington, Verlinda A.
Washington, Elizabeth S.	Wilkinson, Rachel (colored),
Washington, Joseph H.	Washington, George (colored),
Walker, Sarah (colored),	Wingate, Francis,
Washington, George,	Wingate, Elizabeth Ann,
Wingate, Cannon,	Williams, Charles B.
Wilkerson, John (colored),	Williams, Annie D.
Williams, Ann Scroggins (colored),	Ward, John Sherrill,
Willoughby, Mary Jane,	Ward, W. Trowbridge,
Willoughby, Harmon.	Willoughby, William.
Willoughby, Mrs. E.	