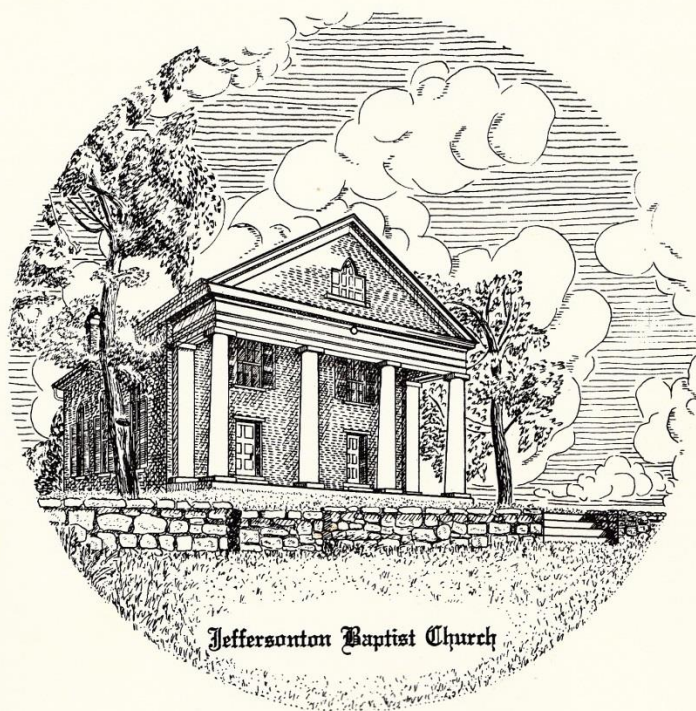


Jeffersonton Baptist Church Bicentennial Sketch 1773-1973





Bicentennial Sketch

1773-1973

Part I –
Address Delivered on
Homecoming Day August
21, 1932

Part II –
Compiled during
Bicentennial Year 1973
Updating the History of the
Church with Sidelights on
Community Life

Presented to the Church
By
Woodford B. Hackley,
Historian
Jan. 31, 1974

BICENTENNIAL SKETCH
of the
Jeffersonton Baptist Church



PART ONE

Address

Delivered on Homecoming Day

August 21, 1932

PART TWO

Compiled during the Bicentennial Year

Updating the History of the Church

with Sidelights on Community Life



By WOODFORD B. HACKLEY



The Church during 1911-1920



Woodford B. Hackley

FOREWORD

In attempting to bring the history of our church up to date this bicentennial year, it was thought best—on the whole—to leave the material presented at the homecoming in 1932 exactly as it was and add another section supplementing the notes of 1932 and giving a reasonable account of the work of the church during its 200 years of service to the community and to the denomination.

Glimpses of community life in old Jefferson and Wealsboro are afforded occasionally in the various sidelights, which hopefully will be of interest.

This community was a melting pot, we might say, from the very beginning. The native Germans who patented this land had high hopes of creating a miniature Germany in the Virginia wilderness, but their plans were doomed perhaps when the first "practical" English hunter, peering from the primeval forest, beheld German maidens busily and effectively engaged helping their men with the farm work!

So completely was this German settlement absorbed that apparently it was entirely forgotten when Dr. B. C. Holtzclaw unearthed the story some 15 years ago ("The Little Fork Colony," *The Story of Germanna Descendants*, 1960). Surnames of these original German families appear on the rolls of Hedgeman's River, notably, Fishback, Spilman, Coons and Wayman. Also found are descendants of the Holtzclaws, Martins, Hitts, Hufmans and others through intermarriage. These German descendants made quite a contribution to our church as well as to the community.

The two "antient" towns of Jefferson and Wealsboro apparently were known officially as "Jeffersonton" at least as early as 1835, but the natives long used the separate names—the "Jeffersonians" walked up to Wealsboro, and vice versa.

Two very important roads passed through Jeffersonton in the early days—the "Great Wagon Road" from Chester's Gap to Falmouth, hauling produce from the Valley, and the stage road from Washington to Milledgeville, Georgia which carried passengers and mail. After Wealsboro was developed these famous roads both used the present "Main Street" of Jeffersonton from the community center over the pommel to the brick house.

In the various sidelights—maybe too many—you will encounter in your mind's eye some of this traffic over the years. We can assure you that you will not encounter Pope's army advancing to Cedar Mountain, a Jessie scout or bullets flying in opposite directions in front of your church—items not mentioned in the sidelights.

But you might encounter in your mind's eye—or imagination, if you prefer—a Confederate general or two galloping to a conference in the stone house, a group of young ladies in hoopskirts walking down to

"Jefferson" to the singing school, or a group of people in ancient costumes coming to old Hedgeman River, singing hymns on the way. If you should meet a fine carriage with a large, colorful retinue, take a close look—in this carriage you might see the one and only Marquis de Lafayette on his way to Warrenton. And if by any chance you should hear the faint toot of a horn, it could be the stage arriving from Warrenton, driven that day by the colorful owner of that stage line, "Extra Billy" Smith, his regular driver being incapacitated by illness. By the way, if you should be going to Culpeper that day, Extra Billy would offer you excellent service—the trip took only 3½ hours! And do not forget that from this now quiet—but then busy—stretch of roadway, you might hear the mighty voices of Cumberland George or Barnett Grimsley, propounding the everlasting truth in the old church on the hill.

If you should find a statement in Part II which contradicts something in Part I without explanation, this statement in Part II should be correct because it is based on information discovered since 1932. It is hoped that all such changes are explained but some could have gotten by the censor.

The writer is grateful for the privilege of setting down some of the history of a grand old church and preserving a bit of the flavor of an interesting old community.

—W. B. HACKLEY

Richmond, Virginia
January 31, 1974

HISTORICAL SKETCH
OF THE
JEFFERSONTON BAPTIST CHURCH
PART I

One hundred and fifty-nine years ago, when His Majesty, King George the third, still held sway over the colonies, and while the site of the village of Jeffersonton was yet open country, a devoted group of men and women, members of Carter's Run Church but living some distance from the meeting house, formed the organization which nearly a century later became the Jeffersonton Baptist Church. This group of people resided for the most part in what was then known as "Hedgeman's, Quarter", a section of country in Fauquier County adjacent to the present Freeman's Ford. The organization formed at that time was called the "Hedgeman River Baptist Society".¹ Later, through a slight change of name, it became Hedgeman's River Church (also appears as Hedgeman River Church). Not until 1856, long after removal to this locality, was the present name definitely established through association with the village of Jeffersonton. The Jeffersonton Baptist Church, therefore, is a continuous organization from 1773 to the present. The first meeting house stood near the Hedgeman River in the edge of Fauquier County. Hedgeman was the name then applied to that part of the Rappahannock from its source to the junction with the Hazel, being the boundary between the counties of Culpeper and Fauquier. This stream was so named from the Hedgeman family.² The founder of this family, Nathaniel Hedgeman, was the first settler in Hedgeman's Quarter.

The story of the organization and development of the Hedgeman River Baptist Society and the removal of the meeting house to this site is exceedingly interesting. I wish it were possible to tell the story step by step. I wish it were possible to record the name of each and every member of the original group. I wish it were possible to give an account of the first meeting, the exact time and place, the leaders in the movement, and many other things that would be of

1. This name is also spelled Hedgman. There is little choice, but the long form seems to predominate.

2. So called in the deed conveying the land for the first meeting house.

3. Nathaniel Hedgeman obtained a grant of 750 acres in 1715. His sons, Peter and Nathaniel Jr., in 1724 increased the Hedgeman holdings to 4800 acres. Part of this latter tract of land was in what is now Culpeper County. One of the Hedgemans lived where Mr. Joseph James now resides. There is a tradition that one of the Hedgemans, taking all his money with him, drowned himself in the river that bore his name at a point not far from Lakota. The spot where this tragedy is said to have occurred still bears the name of "Hedgeman's Hole".

interest to the people of the present day. But such is impossible as the early records have been destroyed by fire.³ There is only one minute book in existence which begins with the year 1888. In the front of the book, in the handwriting of that ever faithful clerk, George Dallas Coons, is a note giving the year of organization and the names of the pastors with the length of their service up to and within the memory of people now living. For other sources of information we had the Association Minutes, county records, random notes in contemporary books and the recollection of the older members. From these sources it has been possible to obtain some sort of history of our church.

The first Hedgeman's River meeting house was located in the edge of Fauquier County, as already stated. It stood on the hill just beyond the bridge at Lakota. The road from Lakota to Remington crosses the exact site of this building. Some of the early members lived on the Culpeper side of the river and eventually the members from Culpeper predominated, which fact caused the removal of the meeting house to this village where a large group of constituents then resided. While we cannot claim that the church was originally a Culpeper organization, it has served the people of Culpeper from the very first.

In the year 1773 there was but one town in the section of country now comprised by Culpeper County.⁴ That was the town of Fairfax, now Culpeper, founded in 1759. The stately structure of St. Mark's Parish at Oakshade had long been standing, proclaiming the majesty of the Established church of England, but there were no Baptist churches in this territory, as far as we could determine. If any existed then, they have long since perished, for Jeffersonton is the oldest Baptist organization now in the county of Culpeper.⁵ In fact, when Hedgeman's River Church was organized, there were but few Baptist churches in the state of Virginia.⁶ At that time Baptists throughout the state were being bitterly persecuted, especially in

1. These records were lost when Mr. John A. Holtzman's house burned on December 4, 1894.

2. Stevensburg, the second oldest town in the present limits of Culpeper County, was founded in 1782. Jefferson, the third oldest, was established in 1798. Springfield, founded the same year as Jefferson, did not come up to the expectation of the founders.

3. Mount Poney, the oldest Baptist church in continuous existence that was formed in Culpeper County, was organized one year later in 1774.

4. There are only 23 Baptist churches in existence in Virginia that were organized prior to 1773. However, many of the early churches have perished.

this section. That statement may sound strange to people of the present day, but strange things were going on in the Old Dominion in those days, at least in so far as the Baptists were concerned. Contemporary Baptist history reads like a page out of some Mediaeval Chronicle. Here was a religion comparatively new in Virginia that was promulgating doctrines slightly at variance with His Majesty's idea of what a church ought to do. Among other things the Baptists stood for independence in church government. This alone was enough to engender opposition. The result was that Baptist ministers were insulted, abused, interrupted during service, beaten, their lives threatened, and many of them lodged in jail, where they were fed on bread and water to the injury of their health. But while in prison, they kept on preaching right through the bars of the jail and made many converts in this way. Elijah Craig, the founder of Hedgeman's River Church, and John Pickett, our first pastor, were both imprisoned in this manner - Craig in Culpeper and Pickett in Warrenton. Our own county of Culpeper played a prominent part in this shameful story of persecution and the old Culpeper jail might well lay claim to the doubtful honor of sheltering the most victims. We have it on no less an authority than James Madison that six Baptist ministers were imprisoned at the same time in the Culpeper jail, William McClannahan, who a few years later raised a company of Revolutionary soldiers from Culpeper County, was one of the Baptists imprisoned in this jail. There is preserved a copy of the warrant issued for the arrest of McClannahan and another minister. It states that Nathaniel Saunders and William McClannahan were to be arrested for teaching and preaching "contrary to the laws and usages of the Kingdom of Great Britain, raising sedition and stirring up strife among His Majesty's liege people." These men were imprisoned the very year that Hedgeman's River Church was organized. The Baptist Church in Culpeper stands on the site of the old jail, a fitting memorial to the consecrated men who suffered on that spot.

It is not our purpose to enter into a general discussion, but simply to give some idea of the conditions attending the origin of Hedgeman's River Church. We have stated that there were few Baptist Churches in Virginia at that time. I think it is true to say that the number was increasing rapidly. Persecution seemed to increase rather than retard the spread of the Baptist faith. Young converts,

1. Semple, History of the Baptists in Virginia, page 382. (Beale)

2. Semple, page 481. (Beale)

3. The key to this jail is now in the possession of the Virginia Baptist Historical Society.

many of them uneducated but fired with zeal, were preaching night and day, founding new churches and spreading the Baptist doctrines far and near. Meetings were held in private houses, on the hillsides, in shaded groves, in school houses, or wherever a crowd would gather. Churches were organized for new converts, or as branches of those churches already established, to suit the convenience of the members. The founding of Hedgeman's River was typical. Here was a large group of members, quite a distance from their meeting house, in a community rather thickly settled for that time. And so a new church was formed.

We mentioned early in this sketch that our church was organized as a branch of Carter's Run. A few facts about our mother church might be interesting. Carter's Run grew out of the labors of John Pickett. Pickett as a young man was a dancing master and a lover of gaming and sports of every sort. He went to North Carolina to engage in business, was there converted (by Joseph Murphy) and returned to Fauquier in 1767. At first he exhorted his friends privately, then instituted family worship and later began to preach. His preaching attracted many and in 1768 thirty-seven, of his converts were organized as Carter's Run Church, and Pickett, when ordained four years later, became their pastor. This excellent work honored him with the attention of the persecutors. A mob broke into Carter's Run Church while Pickett was preaching, split up the pulpit and table and carried the zealous young minister to the Warrenton jail where he was incarcerated for three months, preaching through the bars to all who came. When released from jail, Pickett extended his labors further. The membership of Carter's Run grew rapidly and she became the mother of the neighboring churches. In addition to Hedgeman's River, Carter's Run is the mother of the following churches: Mill Creek, Battle Run, Fiery Run, Upper Goose Creek, and later of Orlean. It is interesting to note that the early Baptist churches were nearly all named from water courses, the landmarks of the time.

We have already referred to the fact that Elijah Craig was the founder of Hedgeman's River Church. Craig was the pastor of Blue Run Church in Orange County, founded but four years before. He was not an educated man, but was blessed with a readiness of speech and a melodious voice both for preaching and singing - a preacher

1. Semple, page 229. (Beale)

2. Semple, page 242. (Beale)

3. The authority for this statement is found in the older Association Minutes compiled before the early church records were destroyed. See Minutes of Shiloh, 1868, 1869.

of considerable importance in his day and prominent in the early struggles of Virginia Baptists. Craig began his work as a minister by encouraging young Baptist converts to hold little meetings in the neighborhood, and after taking the pastorate of Blue Run, continued this useful work. He met with much opposition in Culpeper County. While following his plow, he was arrested and taken before three magistrates in Culpeper, where he was lodged in jail without even hearing arguments. Here he was kept for one month. Like Pickett, Craig preached through the bars during his imprisonment. On giving bond for good behavior, Craig was released to continue his exhortations in the neighboring counties.¹ On the banks of the Hedgeman the labors of Craig and Pickett met, and Hedgeman's River Church was the result of their work. Craig organized the group, but Pickett, the pastor of the mother church, took the new organization under his care and preached for them for seventeen years.

For a considerable time the new church did not have a meeting house, but met for worship at private houses in the vicinity of Freeman's Ford. Just when the first meeting house was built we do not know. The records at Warrenton show that on December 31st, 1790, James Freeman, Senior, and Margaret Freeman, his wife, conveyed to Augustine Jennings and John Dillard, Trustees for the Hedgeman River Baptist Society, five-eighths of an acre of land.² The meeting house may have been erected on this land when the deed was given, as was the case when another piece of property was conveyed to the church. We have already mentioned the location of this first piece of property. I wish it were possible to describe the meeting house that stood upon it. In Semple's "History of Virginia Baptists", we find the following statements: "The meeting houses of the early Virginia Baptists were commonly plain weather-boarded structures, without paint either on the outside or within. There were no facilities for heating them. As a rule, the windows were high and narrow, and the seats were rude benches without backs. To enlarge their accommodations, sheds were sometimes added on two sides, which gave to some of the churches a barn-like appearance". Maybe the gentleman who wrote that passage was describing our first meeting house.

By the year 1819, the majority of the members of Hedgeman's

1. See Virginia Baptist Ministers, First Series, page 65 f.

2. Deed Book 10, page 315. Deed was "sealed and delivered" in the presence of James Routt, Peter Routt, Samuel Wharton and James Jett.

3. Semple, page 198. (Beale)

River Church were residents of this community. This statement suggests a short digression into local history which we could not resist when preparing this sketch. The town of Jefferson was established by an act of the general assembly in the year 1798. This town was laid out on the property of one Joseph Coones and the remnants of the town of Jefferson compose the lower end of the present village of Jeffersonton. Twenty-five acres of land were laid out in half acre lots to be sold to the highest bidder. The town began, as near as we can determine, about where the Methodist church stands and extended towards Springfield. Springfield was established as a town at the same time, being laid out on twenty acres of land belonging to John Spilman. Two towns were not enough for the thriving community. In the year 1807 the General Assembly saw fit to establish a third town almost within a stone's throw of Jefferson. This new town was known as Wealsborough and the remains of it now constitute the upper end of the village of Jeffersonton. Wealsborough was laid out on ten acres of land belonging to Martin Fishback, Mourning Hurt, Richard Mauzy, John Lampkin and James Newman. The road leading from the entrance to the church grounds past the stone house (Rosenberger) preserves the line of the main street of Wealsborough. The lots in the new town of Wealsborough brought enormous prices for the time, one selling as high as \$350 on March 28, 1807.¹ The tract of land between Wealsborough and Jefferson was never built up, but each town developed to a certain extent. The older residents used to say that the hill between the two towns corresponded to the pommel of a saddle, while the towns composed the pockets. There has never been but one post office for the two towns. It was always called Jeffersonton, and Joseph Coones was appointed as the first postmaster in 1799. This statement is made on the authority of the Post Office Department in Washington. The names of Wealsborough and Jefferson continue in the county records for a considerable time, even after the Civil War,² and as late as 1825 there is an act of the General Assembly appointing new Trustees for the town of Jefferson and an act in 1835 appointing new Trustees for Weals-

1. This was sold at the public auction held when the town was established. Lot No. 11 was bought by Elliot Fishback for \$350; lot No. 15 by William Kidwell for 24 pounds; lot No. 6 by James Jett for \$24; lots Nos. 2 and 4 by Mourning Hurt (no price stated, being probably his own land). See Deed Book CC, page 6 f.

2. The name of Wealsborough is mentioned in the county deed books as late as 1874, perhaps later. See Deed Book 17, 512, Sheds to Kirby.

borough. In spite of all these Trustees and town names, the name of the post office eventually won out and was used to designate both towns. To show how the names were confused for a time, Hedgeman's River Church is listed in the Association Minutes of 1819 as located in Wealsborough (spelt Wealsboro), in 1826 as being at Jefferson, and in 1834 as at Jeffersonton. The name of Jeffersonton seems to be in common usage for both towns in the early thirties and was quite a village at that time. A statement regarding Jeffersonton in an old history, published in 1835 reads as follows: "Jeffersonton is on the Piedmont stage route from Washington to Milledgeville, Georgia. The town is built on one street and contains 43 dwelling houses, 1 Baptist house of worship, 1 Female association for the purpose of educating young men for the ministry, 1 elementary school with 50 scholars; also 3 mercantile stores, 3 taverns, 1 tanyard, 1 hat manufactory, 3 boot and shoe factories, 1 wagon maker, carriage maker, and 3 house carpenters. Population 300, of whom two are physicians. Lee's Sulphur Springs, a place of considerable resort in summer, are only 2 1/2 miles from Jeffersonton".

To return to our main theme. As we have said, in the year 1819 the members of Hedgeman's River Church in this community predominated and the meeting house was moved to the town of Wealsborough. The Trustees bought at that time only a small portion of the present property, which is now part of the church yard. As the church property has been added to so many times, it is somewhat complicated to locate exactly the original purchase. We will only say that this piece of land was part of one of the town lots. It was bounded north by the street, east by the embankment by the rock stile and extended south far enough to contain a fraction over one-sixth of an acre. This was all the land the church owned for the next thirty-three years. The land was purchased from the heirs of

1. The Trustees appointed for Wealsborough in 1835 were as follows: Frederick Fishback, Daniel Ward, Conway Spilman, William Hurt, Pickett Withers and George W. Latham. Trustees for Jefferson in 1825 are William Freeman, Jr., William Helm, Thomas Read, Peter B. Bowen and Conway Spilman. The original Trustees for Jefferson, Springfield and Wealsborough were as follows: (Jefferson) John Fishback, Thomas Spilman, John Dillard, Philip Latham, John Spilman, Sr., Robert Freeman, Francis Payne, William Ferguson, and Thomas Freeman; (Springfield) Thomas Spilman, John Spilman, Sr., John Fletcher, William Tapp and Elisha Matthews; (Wealsborough) John Puller, Thomas Spindle, Thomas Spilman, John Fishback and William Tapp. Not one of these names survive in the immediate community at this time.

2. Martin's Gazetteer of Virginia, Charlottesville, 1835.

William K. Spilman. The Trustees of the church at that time were Martin Fishback, William Freeman, Thomas Luckett, Daniel Ward, Harmon Button and Philip Spilman. The meeting house built on this small piece of land was a low wooden structure, having, as I am told, only one door. It faced the main street of the town and was approached by three steps. The building must have covered practically the entire lot.

The church prospered in its new location. In thirty years the membership had more than doubled. In 1848 the present brick structure was erected. One acre of land was added at that time, providing, in addition to the building site, land for a cemetery. This plot of ground was purchased from John Fillison Latham, but the deed was not given until four years after the building was erected, on September 28, 1852. The deed conveying the land states that the Trustees of the church "do hereby bind themselves to erect and at all times hereafter keep up a good and substantial fence or enclosure between the said lot and the lands of the said Latham". The Trustees at this time were John M. Young, James M. Button, Joseph Settle, Caleb Burnley and John A. Armstrong.

The church building burned in February, 1877. This disaster occurred one Sunday morning. Herbert Harris, the youngest son of Dr. Alexander Harris, was sexton at the time. He had made the fire for the services and the building caught from a flue. The pews were saved. Services were held that morning in the Methodist church, and the pastor, Rev. Barnett Grimsley, preached from the text, "While I was musing, the fire burned". On being asked if he had intended to use that text, he would not say, but it was believed that he chose this text after the fire. The house was rebuilt immediately on the same walls and was completed and paid for within the year. Mr. Spilman Armstrong was the contractor. The baptistry was added at this time. Before that time the candidates had been baptized in the neighboring streams.

On the 8th of January, 1890, disaster again visited the church. A

1. The deed was signed June 17, 1819. The heirs who conveyed this land were John Armstrong and Cynthia Davenport, his wife; John Spilman and Elizabeth, his wife; Conway Spilman and Nancy, his wife. Deed Book, LL, pp. 212-13. William K. Spilman lived on the Kirby lot. He owned lots 2 and 4 in Wealsborough, having purchased them from Mourning Hurt, who purchased same when Wealsborough was established.

2. Names of the Trustees obtained from the deed.

3. Deed Book II, page 187.

4. Psalms 39, 3.

wind storm blew off the roof and damaged the gable end. This damage was immediately repaired, services being held in the Methodist church until our building was again ready for use.

In 1921 the building was repaired to the present state. The portico in front was added at that time, new pews were installed and other improvements were made. The work was done by Mr. J. B. Goff of Amissville. The painting which now hangs above the baptistry was done by Miss Susie Parr, a former member, and was presented by her to the church. The bible now in the pulpit was presented by a Mrs. Lovell soon after the erection of the brick building. Mrs. Lovell was a Baptist but not a member of this church. She did not live in the community, but was interested here, as her son had attended school in Jefferson. Pews in the church were presented by Mrs. A. M. Prichard as a memorial to her mother, Mrs. Jacquelin Luttrell Robson, and to Frances Doyle Robson.

In 1906 about one fourth of an acre was added on the north side of the church property, being purchased from Mr. John M. Holtzman, mainly for the purpose of enlarging the cemetery.² Recently another small piece of land was added on the south west corner. This was purchased from the Jefferson Lodge of P. O. S. of A.

The parsonage was built in 1901. The first parsonage lot was given by Mrs. Lucy Settle, Mrs. Grace White and Mrs. Carrie Taliaferro, daughters of Mr. G. S. P. Triplett. In 1910 the church bought at a cost of \$193.75 enough land to enlarge the parsonage plot to five acres.

Our church has had only twelve pastors in its long history. John Pickett served the church from 1773 to 1790, John Hickerson from 1790 to 1809, Daniel James from 1809 to 1815, Thornton Stringfellow from 1815 to 1818, Daniel James again from 1819 to 1822, Edward G. Ship from 1822 to 1823, Cumberland George from 1823 to 1863, Barnett Grimsley from 1866 to 1881, Luther R. Steele from 1881 to 1885, Milton R. Grimsley from 1885 to 1899, Luther R. Thornhill from 1899 to 1905, Millard F. Sanford from 1905 to 1909, and Charles Clement who is still with us from 1909 to the present. For about three years including part of the Civil War period the church had no pastor. The longest pastorate was that of Cumberland George, who served the church for forty years, and the shortest was that of Edward G. Ship, who served less than a year. Our present pastor has been with us for twenty-three years. To him goes the honor of

1. Mrs. Prichard did not present all the pews in the church, but gave a handsome sum of money to be used towards the pews.

2. See Deed Book 37, page 266. \$25 was paid for this land.

holding the second longest pastorate in the history of the church. Three of our pastors, Hickerson, George and Milton Grimsley, died on the field, and another, Barnett Grimsley, preached until loss of voice forced his retirement.

We feel a certain delicacy in attempting to speak, even briefly, of these devoted men. An abler pen and a fuller knowledge could scarcely do justice to their work. Among our pastors we find the names of the most powerful men of the denomination. To properly evaluate their work would be a task for a real historian.

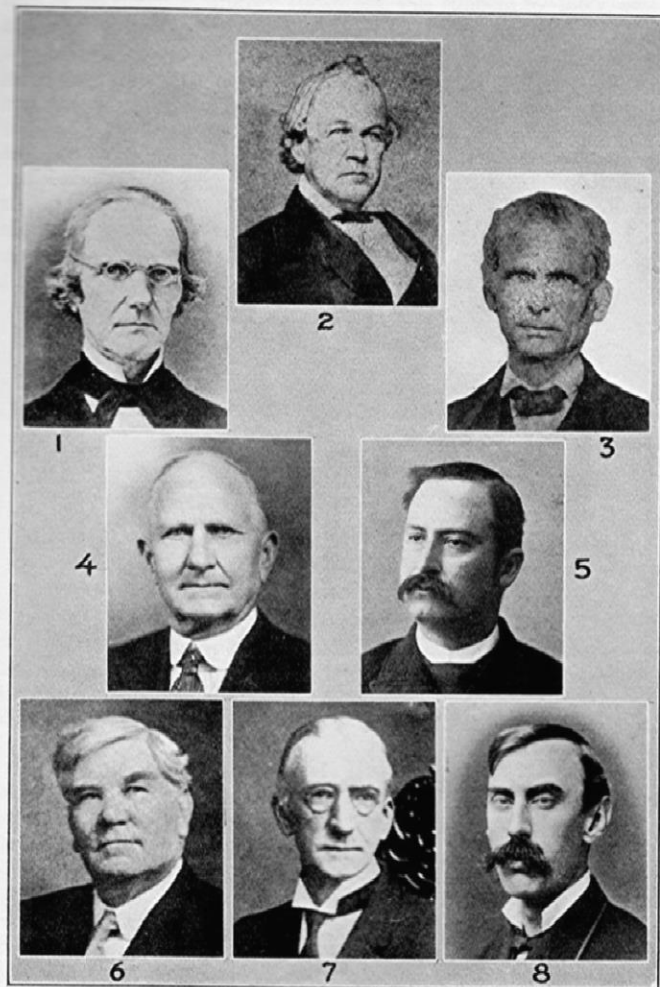
Mention has already been made of John Pickett in connection with Carter's Run Church. Pickett's work played a considerable part in spreading the Baptist religion in his day. When released from prison, he extended his labors over a large part of Culpeper County and beyond the Blue Ridge. He made many converts on his tours of preaching and is said to have conducted the first baptizing in the Shenandoah River. On this occasion he baptized fifty of his own converts. He was an earnest preacher, untiring in his work. His zeal for the cause seemed to increase with his age. His last act was to tenderly beseech his wife and children to lead righteous lives.

Our next pastor, John Hickerson, deserves more than passing mention. He served as pastor of Hedgeman's River Church for nineteen years. His name is linked with the great evangelists of his time. Of a very pious family, he was converted at an early age and soon gave himself to the ministry. There is in existence a short sketch of Hickerson written by one of the later pastors of our church, the Reverend Thornton Stringfellow. This gentleman tells us that when he came to the field of Hedgeman's River he found the name of Hickerson "covered with honor and embalmed in love".² Jeremiah Moore, one of the great quartett of evangelists, to which Hickerson belonged,

1. The year 1791, in all probability, marks the time that Hedgeman's River definitely ceased to be an arm of Carter's Run and became a separate organization. This was the year after Hickerson assumed the pastorate. Hickerson came from Hartwood and no doubt brought some members with him. This theory would account for Semple's statements in regard to the formation of Hedgeman's River Church. He states on page 242 (Beale) that Hedgeman's River was formed from Carter's Run, and later on page 410 f. (Beale) he gives the impression that Hedgeman's River was formed from Hartwood in 1791. The first Hedgeman's River meeting house was built no doubt just after Hickerson became pastor. Hickerson was licensed to preach "in distant churches" by the Hartwood Church on June 25, 1785, and was ordained by that church on August 25, 1787. (See the Minutes of the old Hartwood Church now in possession of the Virginia Baptist Historical Society)

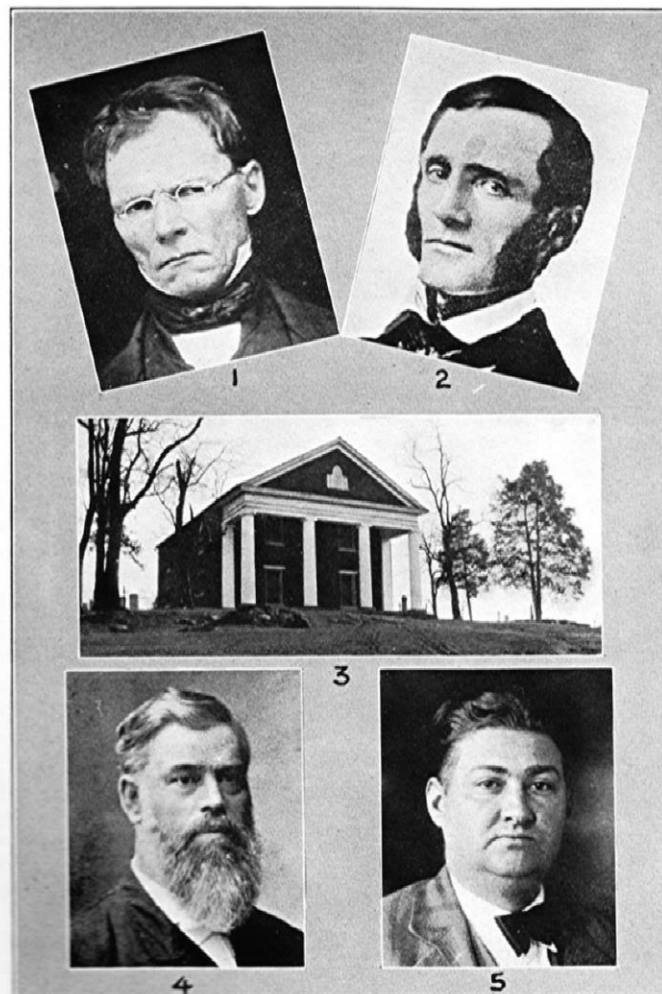
2. Virginia Baptist Ministers, Second Series, page 211.

3. Frisbie, Mason, Moore and Hickerson. See V. B. M., page 212. (Sec. Ser.)



OUR PASTORS

1. THORNTON STRINGFELLOW 2. CUMBERLAND GEORGE 3. BARNETT GRIMSLEY
4. CHARLES CLEMENT 5. MILTON GRIMSLEY
6. M. F. SANFORD 7. LUTHER R. THORNHILL 8. L. R. STEELE



MINISTERIAL SONS OF THE JEFFERSONTON BAPTIST CHURCH

1. JOHN OGILVIE 2. GEORGE W. LATHAM
4. W. W. WOOD 5. ROGER CLEMENT
3. PRESENT CHURCH BUILDING

says of his friend: "Brother Hickerson was eminent for piety, zeal and laboriousness in the work of the ministry. Few, very few, have made equal progress in Divine knowledge, who stand on the same ground with him." When our church called Hickerson to the pastorate, they purchased and gave him a small farm, and the members helped him cultivate it so that he might devote more time to evangelistic work for which he was so eminently fitted. The site of the Hickerson farm is not far from this village, being a part of the Settle place and now owned by Colonel A. E. Pierce. The remains of this saintly man now rest in the soil of his little farm. The sudden and premature death of Hickerson was the occasion of a poem by his friend, Jeremiah Moore. We quote two verses from this poem.

"Hark, hark! what awful tidings roar!
What strains of grief we hear!
The mighty herald is no more
And Zion drops the tear.

Eternally his saints shall sing
His praise in lofty strains,
And Heaven with hallelujahs ring,
'The Lord the Savior reigns'."²

We were able to gain very little information about our third pastor, Elder Daniel James. He was twice called to assume the pastorate of Hedgeman's River, serving the church for about nine years altogether. On leaving Hedgeman's River, he became pastor of Bethel Church. His name does not appear in the Minutes of the Shiloh Association after the year 1837.

Reverend Thornton Stringfellow served the church for a period of three years. Hedgeman's River was his first charge. He is said to have been modest and timid, but an able preacher and a sound thinker. He was also a writer of considerable note and is possibly better known as an author than as a preacher. This minister wrote numerous articles for the "Religious Herald" of great interest and power. His articles on Slavery were widely circulated in the North as well as the South just prior to the Civil War. These articles were designed to show that Slavery was acknowledged in the Bible as a lawful relation among men. Elder Stringfellow organized Stevensburg Church and was their pastor for a number of years. He was

1. Semple, page 410. (Beale)

2. Semple, page 411. (Beale)

twice Moderator of the Shiloh Association. His diffidence seemed to increase with his age. For a number of years before his death he did not speak in public, confining himself to his writing. The practical wisdom of the man is shown by the following incident. He had conducted a meeting in a certain community and had almost converted a certain lady. Later she made a profession, but wanted to be baptized by Elder Stringfellow rather than by her pastor. The pastor wrote to Stringfellow to that effect. Instead of replying to her pastor, this worthy man wrote to the lady directly as follows: "If you wish to be baptized into Stringfellow, I cannot consent that it should be done, but if you wish to be baptized into Christ, I rejoice at it and exhort you at once to be baptized by your pastor, who is your great undershepherd, as the most fit person to officiate in the matter".¹

Elder Edward G. Ship served the church only about eight months. He was 24 years of age at the time and had just been married to Miss Harriet Mauzy of Jeffersonton. This minister later became a commanding influence in the Shiloh Association. He organized the churches of Pleasant Grove and Swift Run in Greene County, was instrumental in founding Liberty Church in Madison and was the first pastor of each of these churches. He was three times Moderator of the Shiloh and his name frequently appears in the Minutes of that body.

In May, 1823, Elder Cumberland George assumed the pastorate of Hedgeman's River, remaining in that capacity until his death during the Civil War. This venerable minister has been called the "Pride of the Piedmont Baptists".² There are many people living who remember this commanding personality, this fascinating speaker, this eloquent preacher. Someone has said that if Cumberland George had had the advantages of early training, he would have had no superior as a pulpit orator. Throughout his long life, he was an untiring worker and stood at the front of the denomination in every phase of ministerial activity. He organized the churches of Alum Springs and Woodville. Outstanding in the work of the Shiloh Association, he was five times chosen Moderator and on nine occasions delivered the introductory sermon. He was the first Moderator of the Shiloh Domestic Missionary Society (in 1836), twice vice-president of the Baptist General Association and the first vice-president of the Baptist Foreign Mission Society (in 1852). In 1845, eighteen

1. This incident was found in the obituary of Elder Stringfellow published in the Shiloh Minutes of 1870.

2. Virginia Baptist Ministers, Third Series, page 41.

years before his death, he himself wrote that he had preached over four thousand sermons and adds that he had kept very few notes, saying that in preaching he did not depend upon notes but upon the enlightening influences of the Holy Spirit. These facts give us some idea of the activities of this remarkable minister. It fell to his lot to baptize and later assist to ordain that eminent preacher, John A. Broadus. In spite of his numerous duties as a minister, Elder George found time to engage in farming. He was an extensive landholder, owning at one time 390 acres in and around Jefferson and Wealsborough, including the land upon which our church building now stands. His name figures extensively in the real estate transactions of the time. This is but an imperfect sketch of a great and good man, a kind friend and a beloved pastor.

Associated always with the name of Cumberland George is that of his successor, Barnett Grimsley, "the old man eloquent", as he was called in his later days. In the Association Minutes of the time, what Brother George didn't do and say Brother Grimsley did, and vice versa. Both of these men were giants, but Grimsley excelled. As a preacher Barnett Grimsley has had few equals. His reasoning was clear, his language was choice, his voice impressive. We are told that Elder Grimsley was not so handsome to look upon, but when he spoke his homely features were forgotten and his countenance would glow with feeling. He would hold listening multitudes enthralled and the very walls seemed to shake with the power of his eloquence. When Virginia seceded and her sons were answering the call to arms, Elder Grimsley delivered a memorable sermon in this church. On that occasion he chose as his text that beautiful verse of poetry

"Woodman, spare that tree
Touch not a single bough:
In youth it sheltered me
And I'll protect it now."

Delivered with all the patriotic fervor the silver tongued orator could command at a time when people were already at fever heat, we can well imagine the effect of such a sermon. Reference was made to this sermon in the memorial service to Elder Grimsley held in this church. Barnett Grimsley was easily the leading minister in his section, and his power and oratory were recognized everywhere. On one occasion he went to preach in the city of Baltimore. His personal appearance did not make as great an impression on the

1. Elder Grimsley was not pastor of Jeffersonton at that time.

city folk as it might have, and when he rose to speak, some of the congregation had recourse to their newspapers and began to read. But before the sermon was far advanced, the newspapers disappeared and attention was to given the speaker. Such was the power of the man. Possessed of a marvelous memory, he could repeat at a moment's notice his favorite sermons. On all great occasions if Grimsley was present, Grimsley must preach. Elder Grimsley served a number of churches and the distance to them was great, in one case 35 miles. He would ride horseback to his appointment and spend a night or two in the community to pay his pastoral visits. Late in life he estimated that he had traveled 125,000 miles on horseback. Much of this time in the saddle was spent reading. The strain incident to such tremendous preaching caused the loss of his voice. Even after this affliction had overtaken him, he continued preaching for a time, but he could not speak above a whisper and the congregation could not hear him. For this reason and much to their sorrow, the church asked him to resign. One of his churches, Mount Salem, continued to pay his salary after he had resigned. This was the church that sent him to the ministry. Elder Grimsley served our church for fifteen years and no pastor was ever more highly regarded or more tendery loved by his people. His influence is abiding.

Reverend Luther R. Steele was pastor of the church for about four years. He was an able preacher and a man of superior gifts. His sermons were superb specimens of logic. It is to be regretted that this brilliant man did not remain long in the ministry. Through his loyalty to the Baptist faith he became involved in a debate with a Methodist minister, on the subject of immersion. This argument affected Mr. Steele so strongly that he could not continue preaching. His services as a pastor were entirely satisfactory and he was very popular on the field.

Reverend M. R. Grimsley was called to the pastorate in 1885, and served the church faithfully until his premature death in 1899. Possessed of a name already endeared in the community, he was in many respects the equal of his great kinsman Barnett. He was not as great an orator as his uncle, but his appealing sermons, delivered with a voice of exquisite sweetness, yet live in the minds of his people. Milton Grimsley was a strong and useful man, but first of all a pastor. As a pastor he has probably never been excelled in

1. His sermons on the "Charge of the Light Brigade" and on the different stages of a grain of corn (grain, sprout, shoot, stalk and ear) are transcendent.
2. Dr. Smithson.

the Shiloh Association. He loved the people among whom he lived and labored and was tenderly loved by them. Although frequently called to other churches, he preferred to remain on this field. An earnest and winning preacher, he was eminently fitted for evangelistic work. He labored in many meetings in the neighboring counties and his labors were fully rewarded. The name of Grimsley is an honored one in this community and his loss was a great blow to the church. He now sleeps amidst the scenes of his labors, close beside the church he loved so well.

"None knew him but to love him
Nor named him but to praise."

Dr. Luther R. Thornhill served the church from October 1, 1899 to March, 1905. During his pastorate the church erected for the first time a parsonage. Dr. Thornhill was a sound thinker and a polished speaker. His sermons were choice productions - well rounded, logical, profound, and delivered in an impressive manner. He was fearless in his convictions and firm in what he believed to be right, regardless of the popular will. The church accepted his resignation reluctantly.

Our next pastor, Reverend M. F. Sanford, was with us only four years. (June 1, 1905 to April, 1909.) He is the only former pastor of our church who is living at this time and we had hoped to have him with us today. But much to our regret, his four score years and recent illness prevented his attendance. I am sure that he is with us in spirit. During Mr. Sanford's pastorate the church prospered, and he was greatly loved not only by the people in the church but by the entire community. In popularity he ranked with the Grimsleys. His kindliness, his good fellowship, his wealth of anecdote endeared him to all. He is kindly and lovingly remembered not only as a pastor but as a friend to everyone. Mr. Sanford's preaching is still fresh in our minds. It seems but yesterday that he was with us, standing in this pulpit, delivering one of his masterly sermons, in great moments rising to heights rarely surpassed in this church. Long may he live and prosper and may he yet be privileged to return to the field of his labors and honor us by his presence on an occasion such as this.

These are the men who have served our church in the past. Our present pastor, Reverend Charles Clement, has labored on this field since July 1, 1909. It is unnecessary to speak of his long and faithful service, his untiring efforts for the church and community. From the day that he assumed the pastorate he has been at the front in

every good cause. His noble work speaks for itself. His monument is in the hearts and minds of us all and, like the poet of old, he has reared a monument more enduring than bronze.

We would like to record the name of the first clerk of our church, but have been unable to secure that information. The earliest clerk that we know of was Frederick Fishback, who served until his death in the year 1848. His successors have been Joseph W. Button, George Dallas Coons, J. R. Coons, the writer of this sketch for a short time, and the present incumbent, Robert E. Sudduth. Among those who have served as assistant clerk we find the names of John A. Holtzman, Frederick W. Button and Roland Clement. In connection with the name of Frederick Fishback, it might be interesting to state that his son, William Meade Fishback, who later became Governor of Arkansas, was in all probability a member of this church at one time. A relative of his, who remembers him well, is reasonably certain that he belonged.

Our church has contributed her share towards supplying the ministry. At least four of her sons have become ordained ministers, and at least two more were licensed. Henry E. Button, and E. H. Fewell were licensed but never ordained. John Ogilvie, George W. Latham, William Woodford Wood and Roger Clement comprise the ordained group.

Of the names mentioned, the one least known by the present membership is, I dare say, that of John Ogilvie (1793-1849). Here is an extremely interesting character. His life reads like a book of fiction. John Ogilvie was born in Stafford County amid humble surroundings. His father was killed in one of the uprisings in Scotland. Then follow the usual struggles and disappointments of youth. Through industry and perseverance Ogilvie gained a moderate education; studied medicine at one time and later was educated for law by Basil Gordon, the first millionaire of Virginia; practiced law at Jeffersonton for one or two years and taught the Academy at the same time. When Ogilvie came to Jeffersonton, he was an infidel. Cumberland George, on assuming the pastorate at Hedgeman's River, had heard that Ogilvie was a skeptic but also that he was a man of unusual intellect and noted as a mathematician. One day in the year 1823, Ogilvie attended services in the old church building, possibly

1. The clerkships of F. Fishback and J. W. Button were ascertained from the Association Minutes.

2. Mrs. John R. Turner of Warrenton, Virginia. William Meade Fishback was born in Jeffersonton in 1831. He moved West in 1852.

3. Mr. Button was licensed on September 20, 1902.

the first that Cumberland George held on his new field. Ogilvie apparently was not impressed by the sermon. He was leaning against a pillar, his mind far away. Cumberland George noticed him, paused in the midst of his sermon and said: "If there is a mathematician here, I would like to submit a proposition to him. It is this. 'What shall it profit a man if he shall gain the whole world and lose his own soul?'" The mathematical Ogilvie considered this proposition and could not solve it. This incident led to his conversion. One month from his baptism he was licensed to preach, and a year later was ordained. In 1826, the year after his ordination, the Association met at Hedgeman's River Church and Ogilvie was chosen to preach the introductory sermon. From then on his name is prominent in the Minutes of the Shiloh Association, especially in connection with the public worship conducted during the session. Ogilvie frequently preached every day during the Association, this alone showing the power and popularity of his sermons. In 1828 Ogilvie moved to Fauquier County and became principal of the New Baltimore Academy, a seat of considerable learning at the time. This position he held for twenty years and during this period was pastor of several churches, four at one time and one of these thirty miles from his home. He would teach school all the week, on Friday ride horseback to his appointment, preach Saturday morning and night and again on Sunday morning, and return home in time to resume his teaching on Monday morning. Ogilvie was pastor at one time or another of Goose Creek (now Pleasant Vale), Carter's Run, Little River, Broad Run and Ebenezer. He may be called one of the founders of the Warrenton Church, since he and Cumberland George preached for the people in the Warrenton Court House before their church building was erected. Had Ogilvie lived, in all probability he would have been the first regular pastor of the Warrenton Church. His strenuous labors in both teaching and preaching no doubt hastened his death, which occurred in his fifty-sixth year. John Ogilvie entered the ministry with all the more zeal because of his early infidel leanings. Had he not divided his energies, he would probably have ranked with the greatest preachers of all times. Few men have possessed his logical ability. Reverend Barnett Grimsley, who was not given to extravagant praise, in a sermon delivered on the occasion of Ogilvie's death, pays high tribute to the man, stressing his great ability, his zeal, his faith, his fidelity, his usefulness, saying that there was gospel enough in every sermon

1. This is a well known incident. This version of it is found in a sketch of the Warrenton Baptist Church by Reverend John B. Turpin.

that Ogilvie preached to teach a sinner the way of Salvation.

George W. Latham was born near Jeffersonton on May 2, 1805. As a young man Latham followed the profession of law. At the age of twenty-eight he was baptized by Elder Cumberland George and united with Hedgeman's River Church, being licensed to preach about three years later. From 1836 through 1840, his name appears as a church messenger and Licentiate from Hedgeman's River. Even before he was licensed, Latham bore a conspicuous part in the business of the Shiloh. In 1834, at a session held at Hedgeman's River Church, Latham offered a resolution endorsing "the Missionary, Bible, and the other benevolent operations in progress" at that time, as efficient instruments for spreading the Gospel. This resolution, after some discussion, was adopted. It was the earliest action taken by the Shiloh in support of the Missionary movement, and it is interesting to know that the motion was made by a ministerial son of our church and the resolution passed in the old Hedgeman's River meeting house at Jeffersonton. Two years later when the Shiloh Domestic Missionary Society was organized (On September 3, 1836), George W. Latham was one of a committee of three appointed to draft a constitution for that body, and Cumberland George, our pastor at the time, was the first Moderator. In 1838 Latham wrote the Circular Letter for the Shiloh Association. This is an able document. In 1841 Latham gave up the practice of law to devote himself entirely to the ministry. He was ordained that year and took charge of the churches at Liberty in Fauquier and Falmouth in Stafford. While holding these pastorates he lived at Fredericksburg. In 1842 Elder Latham was Moderator of the Salem Union Association, to which his churches belonged. While at Fredericksburg Latham was commissioned as a Chaplain in the Navy by President Polk. His commission as Chaplain is dated March 14, 1845, and is now in the possession of his daughter, Mrs. John R. Turner of Warrenton. Latham's duties as Chaplain took him to Norfolk, where he died on January 22, 1847, in his forty-second year. He was buried in that city. For some time Elder Latham had been in poor health. One of his letters to the Secretary of the Navy tells of his unhappy condition. He wrote that he was suffering from a wretched cough,

1. John Ogilvie's library is now in the possession of the Virginia Baptist Historical Society.

2. See Minutes of the Shiloh for these years.

3. See Shiloh Minutes of 1834.

4. See Shiloh Minutes of 1837.

5. See Minutes of the Salem Union Association for 1841.

hemorrhages from the lungs, loss of weight and a withered arm. A sentence from this letter suggests an interesting commentary on the treatment of the Chaplain on board a warship in those days. It reads as follows: "Could you see the damp place where a Chaplain has to sleep on board a man-of-war, without a ray of light except from lamps, without one spark of fire, you would be convinced that I can not live at sea." This letter was written on September 3, 1846. We quote here a tribute to Elder Latham which was taken from his obituary. "Few of the clergy of his native state possessed an understanding more vigorous and acute - none probably developed with greater originality, simplicity, unction and tenderness of heart, the heavenly doctrines of the cross." These few facts will suffice to show that Elder Latham, though handicapped by ill health and permitted to exercise his gifts but a short while, had already attained distinction in the ministry at the time of his premature death.

William Woodford Wood (1848-1922) was licensed to preach by the Jeffersonton Church on October 13, 1867, and was ordained in this building on October 10, 1869. Barnett Grimsley and John A. Broadus assisted at the ordination. Wood was one of that famous group of ex-Confederate soldiers who studied for the ministry at Richmond College just after the Civil War. Wood had such a splendid memory that one of his fellow ministers said that if for any reason the Bible should be lost, Wood could reproduce it from memory. Wood was pastor at various times of a number of churches in Virginia and Maryland. As this minister was an uncle of the writer of this sketch, it would be a delicate matter for us to write of his work. For that reason we quote from his obituary written by Reverend Calvin S. Blackwell. "Wood never entered the pulpit in all his fifty years of preaching without the most careful preparation. His sermons were models in homiletics, expressed in the purest English and delivered with spiritual earnestness. His religion went to the bone; his loyalty would have sent him to the stake as a

1. This obituary was found in Mrs. Turner's scrapbook.

2. When Elder Latham died, his family came back to Jeffersonton, traveling by boat to Richmond and by stage from Richmond to Jeffersonton. This fact as well as most of the above information concerning Elder Latham was learned from Mrs. Turner. We would like to record here the fact that Mrs. Turner lived only a few days after this sketch was completed. She was the oldest former member of the church interviewed by the writer while gathering material and her assistance was invaluable. Her wonderful memory and her rich experience enabled her to give us more information than any other person.

witness for the truth. He never learned how to compromise the truth as he understood it. He may have made enemies in his fight for the faith as once delivered to the saints. He was candid in speech and winsomely affable in manners, and a Christian gentleman at all times. Besides ministerial work Wood lectured on temperance and organized Good Templar Lodges in almost every county in Virginia."

Roger Clement, son of our pastor, was ordained for the ministry at this church one year ago (August 30, 1931). In addition to our pastor, Reverends G. W. Cox, Charles Herndon, G. W. Hurt, and W. R. Keefe took part in the ordination exercises. Roger is a young man of great promise and, if we mistake not, he will rank high in his chosen calling.

Hedgeman's River Church, while the meeting house was in Fauquier County, belonged for a number of years to the old Ketoc-ton Association, an unwieldy group of churches spread over a large territory. The records in existence do not show that Hedgeman's River ever entertained this Association. The names of our delegates to the Ketoc-ton might prove interesting. They might strike a chord in someone's memory. The Minutes for this old Association that were available, show that our church was represented by John Hickerson, pastor, John Dillard, Daniel Farmer, Augustine Jennings, Martin Fishback, Robert Fisher, Silas Hickerson, Thornton String-fellow, pastor, and Philip Spilman.

In 1818 Hedgeman's River Church joined the Shiloh Association and has maintained membership in that body until the present. The names of twenty-three different men appear on the lists of delegates to the Shiloh up to the Civil War. There were, as a rule, four

1. During these exercises Mr. F. W. Button expired in the church building, just a few feet from the pulpit. At that time Mr. Button was the oldest male member of the church in point of service, having been baptized on November 14, 1865. There was never a more loyal or faithful member of any church.

2. John Asplund, in "The Annual Register of the Baptist Denomination in North America", lists Hedgeman's River Church of Fauquier County, Virginia, as a member of the Orange District Association in October, 1790. This is the only reference that we found in regard to the affiliation of our church with the Orange District and therefore do not know how long that connection lasted. Sample gives the year 1791 as the date when Hedgeman's River joined the Ketoc-ton. The Orange District was Elijah Craig's Association and naturally Hedgeman's River had joined the Association to which its founder belonged, but we do not know when. John Hickerson, soon after becoming pastor, no doubt caused Hedgeman's River to unite with the Ketoc-ton, to which Association Hickerson's mother church, Hartwood, belonged.

3. The Minutes for twelve of the years from 1795 to 1818 were accessible. These Minutes are now in the possession of the Virginia Baptist Historical Society.

delegates to each session, but in view of the duplication only twenty-three different names appear in that capacity. The names are as follows: Martin Fishback, Philip Spilman, John Ogilvie, J. W. Lampkin, Conway Spilman, James Calvert, Peter B. Bowen, Cumberland George, pastor, Daniel Ward, George W. Latham, Frederick Fishback, William H. Mason, Caleb Burnley, L. Spilman, J. R. Robson, John M. Young, Joseph W. Button, James Colbert, Pollard Wood, J. R. Nelson, William B. Stark, George Bowen and Joseph Settle.

The church has entertained the Shiloh six times in its history - 1826, 1834, 1849, 1868, 1893 and 1929. Two sessions have been held in this building and two in the old wooden building at Jeffersonston, but in 1849 the session was held at the Oakshade Church, and the one in 1893 at a temporary stand in the woods, at Pommel Hill. I am told that in 1893 there was a division in the church as to where the Association should be held. The church building had just been painted and some of the people wanted to show it off. But the Pommel Hill faction won out. Probably the greatest of these sessions was the one held in this building in 1868. In the group of prominent men who attended that gathering we find the names of Dr. Tiberius Graccus Jones, President of Richmond College, Dr. Charles H. Ryland, General Superintendent of Sunday Schools, Dr. Richard Fuller of Baltimore, Dr. Wm. F. Broadus, Professor H. H. Harris, Dr. James B. Taylor, Sr., Dr. A. M. Poindexter, Professor C. H. Winston, and Elders William Fisher and J. William Jones. Religious exercises were held on this occasion in the Methodist church as well as the Baptist. During this session someone asked Dr. Fuller to read something that he had written and he said he couldn't do so, but the editor of the "Religious Herald" could, as that gentleman had been in the habit of reading his writing.

Our church, like all others, has had its trials and triumphs, but it has always maintained a fair membership and has played a creditable role in the Association and denominational work. Hedgeman's River was one of the largest churches in the old Ketocton Association.

1. St. Mark's Parish at Oakshade. At that time St. Mark's was generally known in the county as the "Brick Church", and served as a sort of community center. The reason for holding the Association at Oakshade may have been that our brick meeting house was not completed at the time. Our brick house was begun in 1848 (see Minutes, Shiloh, 1848), but we do not know when it was ready for use.

2. Now a cleared field. The spot was just to the right of the road going to Culpeper, about a mile from the church.

3. See Minutes of Shiloh, 1868.

4. See Minutes of the Ketocton.

and has always ranked high both in membership and matters of finance. In the period just before the war our church frequently led the list in contributions for benevolent purposes. In addition to the part that our pastors have played in the work of the Shiloh, Frederick Fishback was Moderator of that body in 1847 and Mr. John A. Holtzman was clerk for twenty-two years (1892-1913 inclusive). In the year 1795 the membership of Hedgeman's River was 117. This is the earliest information we could find in the Association Minutes relative to the size of our church. In 1818, the year before moving to Wealsborough, there were 136 members. The smallest membership noted was 95 for the year 1797 and the largest was 239 for the year 1833. For a time in the early forties the colored members outnumbered the whites. In the period after the war when the colored members had left to form their own church, the membership grew to 200 again and remained around that figure for a number of years. Protracted meetings frequently added twenty to thirty members. Among the notable meetings of the church we might mention one held in the year 1847. It lasted fifteen days. Elder Reynoldson preached. Fifty professed conversion and over thirty were added to the church. This large number of additions may have been a contributing factor in the erection of a new house of worship the following year.

In the old Association Minutes there are many things of interest bearing on our church. Among others we find a query from Hedgeman's River in the year 1838 that throws an interesting sidelight on the history of the time. The query is this: "Is a servant whose husband or wife has been sold by his or her master into a distant country, permitted to marry a second time, before he or she knows that the first husband or wife is dead." The committee appointed to consider the matter made the following report: "That in view of the circumstances in which servants, in this country, are placed, the committee are unanimous in the opinion, that it is better to permit servants, thus circumstanced, to take another husband or wife." This report was opposed by several brethren but, after considerable debate, was adopted.

The first letter from our church to the Association after the Civil War is especially interesting. We quote from the abstract of

1. Minutes of Shiloh. Jeffersonston led in 1859 with \$71.24 to all the Boards and again in 1860 with \$59.75.

2. Minutes of the Ketocton for 1795. John Asplund, in the work referred to in a previous foot note, gives the membership of Hedgeman's River as 100 in October, 1790.

this letter: "It is with pleasure that this church again report to the Association, and with much greater pleasure they anticipate seeing the brethren from whom they have been so long separated. They have passed through deep afflictions, having lost many of their old and experienced members to whom they were accustomed to look for counsel, among whom was their much esteemed pastor. They have suffered much as individuals and as a church. They have had but little preaching since autumn, 1861. They commenced a Union Prayer Meeting with the Methodist brethren in 1861, which has continued to the present time except when interrupted by the public enemy. They exhort the brethren earnestly to contend for the faith once delivered to the saints, that whatever may be the efforts of our enemy to the contrary, let us still contend for our principles and forms of Government as a denomination of Christians. The cause of religion is in a languid condition. Many of the colored members and some of the white have left."

As that quotation suggests, our church witnessed much of the stirring drama of Civil War days. There was a considerable skirmish in and around the church building. Our friends, the Yankees, had possession of the church yard, fortified by the stone fence. The Confederates charged up the road and across the field to the south, but failed to dislodge the foe. The Confederates then divided their forces, flanked on both sides, converged on the rear of the Yankees and sent them scurrying towards the Springs. There were several men killed in this skirmish.² One Yankee was killed by a sharpshooter's bullet fired through a hole in the stone fence. The church building was used as a hospital on this occasion and also in 1862, during the fighting in the Little Fork and up the Rappahannock, as the armies were moving to Second Manassas. The building was never taken over by the Government, as was the case with the Methodist Church in Jeffersonton.

In attempting to reconstruct in my mind a picture of the congregation gathering at the old meeting house in Jeffersonton, I imagined elegant gentlemen and ladies in gorgeous array arriving in fine carriages drawn by prancing steeds and driven by well dressed coachmen. I am told that this was the case before the war. People from a distance came in splendid style. But in the poverty that followed the war, no carriages were seen. The people walked, rode horses, or came in ox carts and spring wagons. The ladies rode behind the

1. See Shiloh Minutes of 1865.

2. October 12, 1863. The official records give the Union loss as 12 killed, 80 wounded and 400 missing.

men, if they had a horse to ride. Otherwise they walked.¹ One very prominent citizen² of the community brought his family in an ox cart drawn by three oxen, one hitched in front of the other two, driven in style by a gentleman of color, whose favorite method of addressing the oxen was by shouting, "Look out Charlie! Born without a shirt and wore out many a collar".

Back in the old days before the war, protracted meetings were worthy of the name. In the morning the people would load a wagon with food, enough for dinner and supper, take their slaves along and spend the day at the church. There would be preaching morning, afternoon and night. During one of these meetings there were five preachers. They were all staying at Fleetwood³, and the mistress of Fleetwood was very much interested in the meeting. One morning, when that worthy lady dispatched the preachers to the church, she remarked to them, "Sing and pray, fool away your time any way you want, but don't start preaching until I get there".

During the Civil War, at a time when fortune seemed to be deserting the Confederate cause, a prayer meeting was being held in this church. One of the Methodist brethren present delivered the following prayer: "Oh Lord, help our Southern Confederacy, for it's in a mighty bad fix, I assure you".

The venerable Cumberland George was visiting an old lady in the community who had never shown any interest in the church. He talked to her long and earnestly concerning her salvation and concluded by asking her some questions. She showed by her answers that she had no conception whatever of the Divine Truth. The minister finally remarked sorrowfully, "My sister, you seem to be in the dark". "Yes", she replied, "I know I am. I have been trying to get Brother John to cut me a window here for a long time, but he's too lazy to do it".

On one occasion Dr. Thornhill asked Dr. Settle if he would lead in prayer and the response was, "No, I won't. Pray yourself, you are paid to do it".

When this brick building was first erected, there was at least one member of the church who was opposed to the move. She said that the old wooden building was good enough, that the new church

1. The first carriage that came to the Jeffersonton Church after the war was owned by Mr. Joseph Settle, who bought it in order that his delicate sister might have a comfortable means of conveyance.

2. Mr. Cave English. Uncle Dick Morton was the driver.

3. Fleetwood is a farmhouse a little over a mile from the church. It is now owned by Mr. A. Rosenberger.

was just built for show, that there was no religion in such doings. Though she lived for many years thereafter, she never put foot inside the new building.

During one of Cumberland George's sermons, the village schoolmaster, Mr. Caleb Burnley, succumbed to the charms of Morpheus. As long as Elder George maintained an even tenor in his discourse, Mr. Burnley slumbered peacefully. But during a pause in the sermon the venerable schoolmaster suddenly awoke. His pedagogical instinct got the upper hand for the moment and he blurted out in a stern voice, "Go on and finish conjugating that verb".

With these few incidents we close. What a paltry attempt to portray the history of this church! Had it been written before the records were lost, what an interesting history it would have been. Cradled in the days of persecution - the oldest Baptist church in Culpeper County - certainly the third and possibly the second oldest in the Shiloh Association, - has existed under three flags - its meeting house twice moved - thrice built - burned - rebuilt - during its 159 years of existence has witnessed countless changes - has sent forth her sons to battle for their country - has seen them return maimed and dead - has counted among her pastors the giants of old - her ministerial sons enrolled among the best - has known the horrors of war on her very threshold - surely here was history worth preserving.

As we stand in the evening twilight and look upon this stately structure, what emotions arise! What thoughts transpire! We hear the roll of musketry and the roar of cannon; we hear the groans of the wounded and see the dying. We hear the eloquent Barnett Grimsley delivering his matchless sermons; we see the venerable George, the masterly Stringfellow and the saintly Hickerson. We see the magnificent Ogilvie, the splendid Latham and the courageous Wood as they march forth to battle for the faith of their fathers. We see long lines of illustrious men and devoted women pass in review. Surely on such a spot one can find hope, faith and inspiration.

1. Miss Lucy Lockett.
2. Rapidan was founded the same year as Jeffersonton.

Note: The timbers of the old Hedgeman's River meeting house that stood near Lakota are still in use. The barn on Mr. Emmett Weaver's farm in Fauquier County is built out of the lumber that composed this old house of worship.

The brick in the present church building were burned in the field north of Mr. W. D. Payne's barn, at a spot close to Beaverdam Run. The site of the kiln was almost due north of the church.

This page intentionally left Blank

HISTORIAL SKETCH
OF THE
JEFFERSONTON BAPTIST CHURCH

PART II

Over the years since 1932 this writer has been collecting Baptist historical material whenever and wherever it might be found, especially such as might throw light on the origin of Hedgeman's River Church, the original name of our church. As a result the picture of the church is now much clearer, but unfortunately there are still loopholes and this may ever be.

Unfortunately there are mistakes in Part I and quite likely there will be similar mistakes in Part II, as such undertakings as these with scanty, conflicting and sometimes incorrect sources, are prone to error. So, this writer can only assume responsibility for mistakes in both Part I and Part II—and hasten to correct some errors in Part I.

The worst error, and unfortunately one that has been quoted many times, is that our church is the oldest Baptist Church in Culpeper County (Part I, page 25). We are sure that Crooked Run had good and valid reasons for celebrating their 200th anniversary in 1972 although "1772" was *not* the year of constitution we saw inscribed on their sanctuary in 1932. Therefore we humbly apologize to a noble church and hereby state that Hedgeman's River-Jeffersonton Church is the *Second* oldest Baptist church in Culpeper County.

Another error which is not so serious, should nevertheless be corrected, as the facts now seem clear. John Pickett was never the regular, *elected* pastor of Hedgeman's River, but he preached for the church "often and on" from the year of its constitution until the year 1790. Our church, then, had no settled pastor during the period from 1773 to 1790.

This third error could be more excusable than those above. We wrote in 1932 that the meeting house at Lakota was the first such building erected by our church. This was a firm tradition among the older contemporary members. However, subsequent research—rather extensive—has revealed that by all odds this meeting house on Freeman land at Lakota was the *second* meeting house built by Hedgeman's River Church.

The meagre information in the early sources about the founding date and constituent members of Hedgeman's River is most confusing. The venerable historian Semple states that Hedgeman's River was constituted from Carter's Run (Semple's history, revised by Beale, p. 242) which would imply that *all* the constituents came from Carter's Run. Then the very same Semple says later that "the members from which Hedgeman's River was *first* composed were dismissed from Hartwood for that purpose in anno 1791! They have had Rev. John Hickerson for their pastor *from the date of their constitution* until he died." (Semple, p. 410). Obviously something must give here! Especially so, as John Asplund in his account of Virginia Baptist churches in 1790, lists Hedgeman's River as a full-fledged church, a member of the Orange District Association with John Hickerson as their pastor and a membership of 100! (Asplund, "Annual Register . . . 1790," p. 26).

There are handwritten notes in the front of the first extant minute book of the church (1888-1947) which are most helpful. These notes are in the handwriting of George Dallas Coons, clerk when the early records were burned. They were written no doubt to preserve valuable information while it was yet fresh in the minds of contemporary members. You can be sure that these notes are authentic.

The two most important items are: 1. A statement that Hedgeman's River was organized by Elijah Craig in 1773, and 2. A list of the pastors of the church from the beginning up to the time this list was written, presumably. Opposite the names are given the terminal dates of the pastorates.

These lists are priceless. The first line reads thus: "John Pickett preached for the church often and on from 1775 to 1790." This is the authority for saying that John Pickett was never a regular stated pastor of our church but only a supply. John Hickerson was the first duly elected pastor, serving from 1790 to his sudden death in 1809.

Then there is a newspaper article in the *Culpeper Exponent*, dated February 27, 1903—also written, you can be sure, to preserve information from the destroyed books while it was fresh in the mind of the writer.

This article records that Hedgeman's River Church was constituted by Elijah Craig on *December 11, 1773*. From the style of this article we are certain it was written by Lt. John A.

Holtzman, long a faithful member of our church, with an innate feeling for history. Knowing Mr. Holtzman as we did and his wonderful memory, we have no doubt whatever as to the authenticity of this founding date, especially as it gives the year, the month and the day, thus indicating that it was meticulously checked in every way possible. Be it said also that barring a few printer's errors, the year of constitution of our church has appeared in the Shiloh Minutes as 1773 since founding dates were published, which was long before the early records were lost. Therefore we can safely say that the said date must certainly have been taken from our church records.

Now, can the conflicting information above be reconciled? Yes, we think it can, unless it be the founding date of "1791," and there might even be some sort of explanation for that.

At first glance it would appear that our venerable Semple had received two accounts of the origin of Hedgeman's River which were contradictory and that he used both reports regardless—or that maybe he did not realize that these two reports concerned the same church! No, that could not be.

The first statement of Semple could be saying something like this. Hedgeman's River was constituted (date unknown) *entirely* from the membership of Carter's Run Church. Hence it was *first known* as an arm of that church.

John Pickett had long been pastor of Carter's Run and therefore he had been pastor of constituent members of Hedgeman's River before their church was formed. Not only that, but Pickett continued for some 17 years to serve these people after their church was formed—or until that body had called John Hickerson as their first regular pastor in 1790.

Now, wouldn't this setup be reason enough for contemporary people to regard Carter's Run as the *sole* mother of the new church, or more logically, to regard the new church simply as a branch—or arm—of the said Carter's Run? And that is exactly what Semple says between the lines.

Furthermore, couldn't all of this actually be saying that *most of the constituent members* of Hedgeman's River came from Carter's Run—which is substantiated by other evidence.

Now, the second statement from Semple, quoted above, is not quite as easy to handle. Semple clearly implies here that the *entire* constituent membership of Hedgeman's River Church came from the old Potomack-Hartwood Church which obviously

will not exactly work! No other source suggests this view, that is, that Hedgeman's River was constituted as late as 1791 with its entire membership at constitution deriving from Hartwood.

But other sources do suggest that John Hickerson, who was a ministerial son of old Hartwood, was very popular in his home church and when he withdrew to become pastor of Hedgeman's River, he took a number of the Hartwood members with him.

It is clear that our good historian Semple simply "nodded" here, possibly because his two accounts of Hedgeman's River are so far apart in his book (circa 170 pages) that he had forgotten the first before he wrote the second! As to the date 1791, it might be mentioned that John Hickerson came to Hedgeman's River in the year 1790, and it is quite possible that Semple had that fact in his mind when he incorrectly wrote 1791. Or it could be that Elder Semple was given the wrong date. Semple could only use the material about the various churches that was furnished to him. All of his material, no doubt, was collected either by word of mouth or it was handwritten. He did a wonderful job when you consider the obstacles.

The Hartwood clerk, more often than not, failed to record the dates of dismissal, and so we cannot identify a great number of people who left that church with Hickerson. However, we have found six members of Hartwood who seem certainly to have joined Hedgeman's River soon after John Hickerson and his wife, Frances (Mason) Hickerson were dismissed, namely, James McIntosh and his wife Sarah, Blaggrove Hopper and his wife Rhoda and Robert Benson and his wife Ann. Also some of the following people—if not all—most likely joined Hedgeman's River: Sarah Spense, Roderick White, Joseph Smith and Frances Underwood.

No account of the beginning of Hedgeman's River would be complete without some mention of Allen Wiley, an early Virginia Baptist father who did so much in his modest, quiet way—behind the scenes—to advance the cause of the Baptists in Northern Virginia, especially in Culpeper and neighboring counties. Indeed this man Wiley in his quiet way may well have done more for Virginia Baptists than many of those who thundered.

It was Allen Wiley who first brought Baptist preaching to Culpeper County. He brought David Thomas, a Regular Baptist, from Fauquier County, which resulted in the formation of Mountain Run, the first Baptist Church in Orange County, just

over the Culpeper line. Then not being satisfied, Wiley went all the way to Pittsylvania County and persuaded Samuel Harris, the Separate Baptist, to come to Culpeper and preach. Both of these stalwarts, Thomas and Harris, preached first at Wiley's own house in Culpeper County.

Mr. Wiley first joined the Broad Run Baptist Church in Fauquier County, then he became a charter member of Mountain Run in Orange County and later, when Potomack Church in Stafford County was organized, he joined that, taking with him some members of Mountain Run. In fact it would appear that this consecrated man joined these churches and others primarily to help in firmly establishing that particular church, and then moved to a community more in need of his services.

At the Potomack Church Wiley entered the Hedgeman's River picture directly. Here he was officially pastor of the Horsepen branch of this church, which was in the center of the territory soon to be the spawning ground of Hedgeman's River. As that devout man preached at Horsepen for nine years, how could he miss converting charter members of Hedgeman's River, and so in a real sense could be called a founder of our church?

Few Baptists churches in Virginia can justly claim—as can Hedgeman's River—the direct influence of four such Baptist stalwarts as David Thomas, Samuel Harris, Elijah Craig and Allen Wiley.

It would indeed be appropriate if our church would erect on its grounds a marker to Wiley, the noble spirit—a modest marker because he would have wanted no other kind; he would feel at home here, too, because he married Eve Holtzclaw, granddaughter of Jacob Holtzclaw, a German immigrant who patented the land on which our church now stands. By its side another marker would be fitting—a marker to John Hickerson, our first regular pastor who “fell on the field” and whose remains rest in an unmarked grave not far from our church.

The article by Mr. Holtzman in the *Culpeper Exponent* in 1903, which has already been used in establishing our founding date, contains other information—both useful and fascinating—that should by all means be included in these notes. We will let Lieutenant Holtzman tell this part of our story himself.

“Hedgeman's River was organized December 11, 1773. Since then the church has had *five* different church houses, the present one having been built on the same walls of the one

which burned in 1877. Her records are upon three books, the first being on paper of ancient times *now lives on* to guide the penmanship, and her contributions for benevolent purposes at that day were in gifts of pounds, shillings and pence.”

Somehow the expression “now lives on to guide the penmanship” imparts a feeling that possibly the *first* and therefore the most valuable book escaped the fire after all, and thus yet “lives on” in somebody's garret, in spite of the testimony of many people that *all* the oldest books were lost when Mr. Holtzman's house burned in 1894.

In reading the excerpt carefully we have a haunting feeling that when Mr. Holtzman wrote it, he had that oldest book before him. If so, there are, generally speaking, only two logical possibilities: 1. The oldest book *did* survive the fire. 2. The said book *was destroyed* by the fire in 1894 as the older members agreed, but Mr. Holtzman had either written the above article before the unfortunate fire, or at least he had previously taken sufficient material from the book to write the said article.

Now, those of us who knew the gallant Lt. Holtzman well, would never accept the second possibility, for in that case he *would not* and *could not* have used the expression “now lives.” There is not the slightest intimation that the article was written from memory and even if it was so written, this writer, knowing Mr. Holtzman as he did, would accept as authentic whatever this faithful member wrote about his beloved church—whether from a record book, from notes or from memory.

So, there remains only the first possibility—the first record book of old Hedgeman's River was still in existence in 1903. What became of it?

It goes without saying that by far the most important information in the Holtzman article is the exact date of constitution of our church. The second most important item is that “the church has had *five* different church houses . . .”

Unfortunately, this writer did not become interested in the history of our church until long after Mr. Holtzman had passed to his reward. In 1932 the older members agreed that the meeting house at Lakota was the *first one* built by the church and so we wrote. The resulting set-up allowed only four meeting houses. Where then was the fifth meeting house which Mr. Holtzman has now added?

To make a long story short, we submit that Hedgeman's

River was the Baptist congregation—even if they are called “Anabaptists” (a term used largely to belittle the Baptists)—which received the following permit from the Fauquier Court of May 1775:

“Leave is granted the Anabaptists in the lower part of this County to erect a meeting house on the Lands of John Kelly.”

How do we identify this congregation as Hedgeman’s River? Simply because there is no other Baptist church in this section—which got into the records at least—to need a meeting house on the land of John Kelly except the one and only Hedgeman’s River. And besides, this location fits perfectly. Easterly from Kelly’s Ford, it is roughly in line with Freeman’s Ford and Jeffersonton. This was the territory of Hedgeman’s River from its beginning. As the population shifted, the church moved up the river until it reached Wealsborough and Jeffersonton.

So, our meeting houses now line up in this manner: the first was located near Kelly’s Ford, the second at Freeman’s Ford, the third in front of the present church at Jeffersonton, and the fourth and fifth on the foundation of the present church building.

Rev. Charles Clement, our pastor in 1932, resigned because of ill health and advancing years after 25 years of faithful and devoted service, to take effect the third Sunday in September 1934.

Mr. Clement was a dedicated preacher. His sermons were deeply rooted in Scripture and delivered with great conviction—there was never the slightest doubt where he stood. He was a wonderful pastor. No man ever served his churches, his community and his denomination more faithfully. His name will not be found in *Who’s Who*, but more important, his name is engraved on the minds and hearts of many people to whom, by precept and example, he pointed the way to a better and more fruitful life.

Since September 1934 our church has had eleven different pastors as follows: John W. Simmons, 1935; William R. Allen, 1935-1937; G. Gordon Patton, 1938-1940; Edgar Stephen, 1940-1945; Peter E. Brame, 1946-1950; Edgar Stephen, 1950 (May-September); John E. Houghton, 1951-1955; Gareth B. Miller

1956-1961; Jesse C. Green, Jr., 1961-1964; Robert F. Ellis, 1964-1968; John H. Gabbert, 1969-1971; David M. W. Brown, July 1971—. It is interesting that these last eleven men—as of now—have served our church a total of 39 years—an average of a little over three years, whereas the first twelve men served a total of 161 years—an average of over 13 years.

We shall not attempt to evaluate the work of each of these pastors during the last 41 years, but instead will only note briefly a few happenings during this period of importance or interest to the church, dated by the current pastorates.

The chief problem during the first part of this period was the formation of a new field as the old field of many years had been broken up in a changing world. For a while our church had to go it alone.

The “pastorate” of Mr. Simmons was surely the briefest in the history of the church. Some members have insisted that he was never pastor and perhaps they have a point. Let us quote a minute from record book 1888-1947, p. 155 (the year is 1935):

“On June 9, the . . . church extended a call to Rev. J. W. Simmons of Amherst, Va. to become pastor The call was accepted and on July 7 he preached his initial sermon *after* accepting the call. His sermon was well received and a very favorable impression was created on everyone” This is all we could find in the minutes about Mr. Simmons’ pastorate. In fact, the very next minute has to do with the call to the next pastor, Mr. Allen, who served the church almost exactly two years. Mr. Allen’s pastorate, unfortunately, was not happy either for him or for the church, due largely to the lack of a field. He was next to the last pastor to live in the old parsonage.

During the pastorate of Mr. Gordon Patton, the church adopted the Unified Budget system, installed electric lights, built the rock wall in front of the church, graded the land in front of the church and acquired the Kirby lot.

On calling Rev. Edgar Stephen, Jeffersonton formed a field with the Remington Church. Mr. Stephen was the last pastor to live in the old parsonage which was sold while he was on the field. During his pastorate the rock wall on the south side of the cemetery enclosing land given by Mr. Warren McDaniel (1937), was begun. All agreed that Mr. Stephen was a prince among preachers.

During Mr. Brame’s pastorate, the field consisted of Jef-

Jeffersonton, Remington and Carter's Run churches. The Rosenberger property was acquired while he was with us. Mr. Brame was a hard worker and a most faithful pastor.

During Mr. Houghton's pastorate the Sunday School rooms were added, the furnace was installed, and the sanctuary was redecorated, the young pastor himself doing much of the work. Mr. Houghton served this field while still acquiring his education. He was very popular.

During Mr. Miller's pastorate, Jeffersonton entertained the Shiloh Association for the seventh time. This meeting took place in August 1957. The previous meetings were held in 1826, 1834, 1849, 1868, 1893 and 1929. Incidentally, the fact that the first four of these meetings took place within a space of 42 years, suggests either the importance of Hedgeman's River or the appropriate size of the old wooden meeting house in Wealsboro—or both. Actually, as our brick church in Jeffersonton was being built at the time, the session of 1849 was held at Oakshade, but was entertained by Jeffersonton. The invitation thus recorded in the Shiloh minutes of 1848 (page 9), is most interesting: "Resolved, that the next Association be held with the Jeffersonton Church, *to convene* at the Brick Church, Little Fork, Culpeper."

The highway marker on the church property was erected in April 1968, while Mr. Ellis was pastor.

During the pastorate of Mr. Gabbert the new parsonage was purchased (October 1970), the church voted to have assistant deacons, and the Crusaders' Youth Group was formed which has meant so much to the community and beyond.

The new rock wall enclosing the cemetery was completed (October 1971) after our present pastor, Rev. David M. W. Brown, assumed care of our field, now composed of Forest Grove and Jeffersonton. Mr. Brown has had the honor of presiding most successfully over a most important event in the history of our beloved church, namely, the celebration of our 200th Anniversary, on August 19, 1973.

In 1932 we listed four ministerial sons of our church, all we had discovered at that time. These were John Ogilvie, George W. Latham, William Woodford Wood ("Woodie" Wood) and R. Roger Clement. The last named was then just beginning his ministerial career.

Roger, who incidentally entered the ministry a bit later than most, now has a string of achievements entirely too long

to be included here, nor would he want them included. Suffice it to say that the honors paid him by the three churches he has pastored—(the Richmond Baptist Church of Philadelphia and the Victoria and Fork Union Churches in Virginia)—the Bronze Star Medal awarded him while chaplain in World War II in the Asiatic theater, the high offices in the denomination to which he was elected and the positions of trust which he repeatedly held—all testified that he is a good minister of Jesus Christ and that he has served his churches, his denomination and his country well. All in all, Roger Clement—worthy son of a worthy sire—has abundantly fulfilled the prophecy made in 1932. Now retired, he preaches nearly every Sunday and engages in other activities.

It is significant indeed that during this calendar year (1973) Roger has preached on invitation at both the Virginia churches he pastored, and at the bicentennial celebration of his home church where he was ordained.

In our rambles through various and sundry records since 1932, we have discovered three additional ministerial sons who can be properly claimed by old Hedgeman's River Church, namely, Burr P. Dulin, Blaggrove Hopper and Philip Spilman.

Burr P. Dulin (1814-1895) joined Hedgeman's River in 1833, being baptized by Cumberland George. The Shiloh minutes list him as a licensed preacher 1842-1847, and as ordained by 1848. His pastoral work was done in the Potomac Association, where he served at one time or another at least 13 churches: Brentsville, Oak Dale, Mt. Hope, Union Grove, Centerville, Gainesville, Jerusalem, Beulah, Brentown (later New Hope), Woodbine, Clifton, Mt. Carmel and Stafford Store. Mr. Dulin was a popular preacher, and a highly successful missionary and evangelist. His evangelistic work extended through at least 9 counties: Fauquier, Loudoun, Stafford, Culpeper, Rappahannock, Greene, Madison, Spotsylvania and Prince William ("Virginia Baptist Ministers," Vol. IV, pp. 274-276).

Blaggrove Hopper, mentioned earlier, was one of the Hartwood (Potomack) members dismissed, we feel certain, to join Hedgeman's River. In August 1807 Hopper appears as pastor of Lick Creek Baptist Church in Greene County, Tennessee—a member of the Holston Association which contained churches from both Virginia and Tennessee. Soon after 1812 Hopper moved to Knox County, Kentucky and became very active in

"laying the foundation of the early churches in South Union Baptist Association" (Spencer, *A History of Kentucky Baptists*, Vol. II, p. 288). He itinerated much, gathering the churches of which Red Bird Association was formed. His will (recorded, Knox County Will Book "A," probated May 1831) names Wife Rhoda—who came with Blaggrove to Hedgeman's River in October 1792—six daughters and four sons. William Hopper, pastor of Providence in South Union, was most likely Blaggrove's son. Thus the influence of John Hickerson, beloved pastor of Hedgeman's River, reached across the mountains into pioneer Kentucky.

Philip F. Spilman (c. 1785-1850), a native of old Springfield, appears in the Shiloh minutes as a licensed preacher from Hedgeman's River, 1825-1827. The minutes of Mount Salem Church recorded that *Elder* Philip Spilman preached in that church in August, 1827. The title "Elder" indicates that he was ordained. Spilman seems to have been a sort of "trouble shooter," as he seems to have been called upon frequently to help settle problems which the church was not able to handle by itself. The minutes of Battle Run Church of May 1834 describe such a situation.

Mr. Spilman, as many of his relatives, emigrated to Kentucky, where records also identify him as an ordained Baptist preacher, but the Kentucky churches he served have not been discovered. He died in Kenton County, Kentucky.

Perhaps the last services of Spilman to a Virginia Baptist church were as a member of the presbytery to constitute the Chestnut Fork Baptist Church in Culpeper County on August 1, 1846, and soon thereafter preaching twice for this church. As this church had anti-mission leanings, it can well be that Spilman leaned that way himself.

Conway Spilman is listed as clerk of Hedgeman's River in 1843, followed by Frederick Fishback in 1844 (Shiloh minutes). Spilman's obituary mentions that he was clerk for 20 years. Therefore from available records we can list our clerks in order from 1823 to the present—exactly three fourths of our history—as follows: Conway Spilman, 1823-1843; Frederick Fishback, 1844-1848; Joseph W. Button, 1849-1868; George Dallas Coons, 1869-1895; J. R. (Robbie) Coons, son of Dallas, 1896-1923.

For the last fifty years the following have served in this order: Woodford B. Hackley, Roland P. Clement, Robert C.

Sudduth, Robert C. Stark, Miss Juliet J. Miller, Mrs. Roberta W. Button, Mrs. Lucy A. Browning, Mrs. Elizabeth B. Rosenberger and Mrs. Donna E. Meade.

As the early church records are lost—and no other source is available—it has not been possible to find any of the early treasurers. The following people who held that office are listed in the order of their services. This list will cover roughly the last hundred years: John A. Holtzman, W. R. Button, F. W. Button, H. H. Miller, Miss Lucy Rogers Armstrong, Edward B. Armstrong, Jr., Joseph Button, Mrs. Lucy A. Browning, Joseph Button, Eugene Cropp, and William L. Browning, the present treasurer (1973).

The Sunday School

Our Sunday School was organized in the year 1846, according to the Annual of the General Association. The first report, found in the Annual of 1849, lists Caleb Burnley as superintendent, and reports 12 officers and teachers, 57 scholars, an average attendance of 50, 4 converts and 134 books in the library.

The reports over the years are by no means complete. We can well understand why reports are lacking for the years 1861-1865, but there are other blanks along the way. The School obviously had its ups and downs.

We will list those superintendents whose names appear in the minutes of the General Association or in the Shiloh Minutes—in the order in which they appear.

Presumably Caleb Burnley was the first superintendent. John M. Young appears next in order and served 1852-1853; his reports show an increase in library books (250) and in converts (10) but there is a decrease in scholars (48) and in average attendance (35).

During the years 1855-1856, the School had *two* superintendents, Joseph W. Button and George M. Bowen. From 1857 to 1868, inclusive, Joseph W. Button filled the office alone. Others who served in this capacity over the years are: John A. Holtzman, 1869-1875; G. S. P. Triplett, 1878-1880, and H. E. Button, 1882. Of the years not accounted for above, one is 1877, the year the building burned and was being rebuilt. For the other blanks no report was filed.

John A. Holtzman served again from 1884 through 1900—

a total of 22 years which is the longest any individual held this office.

According to the Shiloh Minutes, with some help from the church minutes, the following men have served the church in this capacity since 1900 in the order given.

E. H. Fewell, H. E. Button, E. H. Fewell, F. W. Button, H. H. Miller, Charles M. Clement, E. B. Armstrong, Jr., Fred Garrison, Robert C. Stark, Stanley Button, Eugene Cropp, C. H. Robson, Roland P. Clement, Thomas P. Rosenberger, John Eden, Jackson Yowell and John T. Heflin.

The only list of early Sunday School teachers we could find is for the year 1847. This list is on the first page of the old Sunday School library record book for 1847-1854, which fortunately has survived. There are 13 names on the list, the first one being the village school master, Caleb Burnley, thus indicating presumably that Mr. Burnley was the superintendent. The other names follow in this order: J. F. Latham, Mr. M. M. Royston, Miss J. E. Bowen, Miss Lucy A. Bowen, Miss Fannie Latham, Miss Mary Latham, Miss Louisa Latham, Mrs. Jane H. Button, Miss R. R. Young (later Mrs. James M. Button), Miss Georgiana Ward, Miss Sue E. Ward and Miss Mary C. Spilman. To our knowledge, the only surname in this group now surviving in the community is that of "Button," but there are descendants of some of the others.

There is a note in the *Religious Herald* of May 11, 1843, by Rev. Eli Ball, the second editor of the *Herald*, which contains items that should be of interest in the context of these notes. Mr. Ball was a native of Vermont who visited Virginia, liked what he saw—and devoted the rest of his life to serving Virginia Baptists. His biographer says that Mr. Ball "with his light sulky and strong, agile horse . . . flew like a bird over all Eastern Virginia . . . and was ever ready to serve the churches."

Of Hedgeman's River the erstwhile Vermonter has this to say: "The house is of wood, ceiled and warmed with a good stove. The church has 179 members. It favors all the benevolent institutions of the day. This has been a very liberal church, but some adversities prevent the members from doing as much as they have done in former years. Their Sunday School has declined but I trust it will be revived."

From Mr. Ball's last statement, it is clear that our church had organized a Sunday School at some time prior to 1843 (date

of this report), but this attempt "declined" completely, in spite of the good brother's "trust." We tried unsuccessfully to find the date of this first attempt—the records that early are very brief. We cannot pin-point the "adversities" mentioned by Elder Ball. We assume that they obtained from the current problem of all Virginia Baptists—whether or not to support "the benevolent institutions of the day"—which, incidentally, included Sunday Schools. Mr. Ball *could* be saying exactly this between the lines, although the adversities mentioned do sound economic in nature.

The Old Sunday School Book

Although the earliest extant church book begins in 1888, fortunately a Sunday School record book for 1847-1854 has survived. This was designed as a record of the books borrowed from the Sunday School library, but it contains items of greater interest—by the accident of war.

The most important information in this book is a list of the officers and teachers of the Sunday School of 1847 which has already been given in the account of the Sunday School above.

Presumably this book was kept in the church throughout the Civil War, judging from the "doodling" therein by Confederate and Union soldiers alike, groups of whom often "resided" briefly in the community during that stormy period. They both loved to splash their names and addresses in conspicuous places. But the greatest "doodler" of all was a high ranking Confederate officer who was later General Lee's adjutant. He loved to write "CONFEDERATE STATES OF AMERICA" all over the place. One of the uninvited "tourists" in blue thus doodled around an excellent specimen of the Rebel's chirography (the part in capitals):

Charles F. Davis Franklin co. Maine
down here fighting against
CONFEDERATE STATES OF AMERICA
going to lick him to

Well, Mr. Davis was a prophet! On another page General Chilton had written in his inimitable hand:

CONFEDERATE STATES OF
AMERICA
Sept. 18th/62
Day of fasting and prayer

The said Davis (no relation to Jefferson Davis!) scratched out the top line and then splashed all over the place "there is no such States on this Continent of," winding up in exactly the right position to use the General's nicely penned "AMERICA" to complete his observation! 'Twas the Yankee in him, supposedly!

Those familiar with the families around Jeffersonton during the period of the Civil War would recognize among the borrowers of these little books the names of some 20 Little Fork Rangers and members of other local Confederate outfits, at least two of whom gave their lives for the cause (Carroll Amiss and Gideon McDonald), and several Confederate officers besides those of the Little Forkers. They would also recognize a rather famous native of old Wealsboro who went west before the war, is said to have ridden the circuit with a man named Abraham Lincoln, after which he returned to take his widowed mother and her family to Indiana. During the war he raised a regiment for the Union Army. After the war this man moved to Arkansas and became Governor of that State. His name was William Meade Fishback. He borrowed some 20 books from the Sunday School Library, none of which, you can be sure, impertuned him to fight against his native land. Mr. Fishback was born in the brick house still standing at this writing—the house given to his father by his grandfather, Martin Fishback, as a wedding present.

Incidentally, there are 387 books listed as belonging to the Sunday School during the period indicated (1847-1854).

The Woman's Missionary Society

The exact founding date of the Woman's Missionary Society of our church is not known. Mrs. Stanley Button, a faithful and active member of the Jeffersonton Society—thoroughly familiar with the work—who has kindly furnished most of the material for this sketch, says on good authority that the Jeffersonton Society was organized by Miss Fannie Russell of Warrenton and was first known as the Fannie Russell Society. As the first minutes could not be located, Mrs. Button could document the name of only one charter member, Miss Mary E. Button, but she has reason to believe that the following ladies were also charter members: Mrs. J. Edward Armstrong, Miss Annie Button, Mrs. Henry Miller, Mrs. Lucy Settle, Mrs. G. S. P. Triplett and Mrs. W. H. Werner.

This Society seems to have been organized prior to 1886, because the Shiloh minutes that year report that the Jeffersonton W.M.S. raised \$22.75 and from then on—except 1891—there are regular reports of money raised, but no officers are listed until 1894, when Miss Lizzie Wayman is listed as president. The next five presidents found in the Shiloh minutes are these: Mrs. Emma Tolson (1895-1896), Miss Iva Grimsley (1897-1904), Mrs. M. F. Sanford (1906-1908), Miss Iva Grimsley (1909-1910), Mrs. Henry Miller (1911-1921) and Mrs. Charles C. Clement (1922-1926).

Subsidiary organizations affiliated with the Jeffersonton Woman's Missionary Union listed in the State W.M.U. Annual, are the Sunbeams, the Young Woman's Auxiliary and one with a most intriguing name, "The Jeffersonton Cheerful Workers," who operated around the turn of the century. This group is credited with raising \$26.20 in 1895, \$3.65 in 1896, \$19.00 in 1898 and their final gift reported in 1902 was \$1.75. Presumably their cheerfulness weakened. These "cheerful workers" were apparently succeeded by the Young Woman's Auxiliary which first appears in 1908, with Miss Nellie Button as their leader.

With the help of Mrs. Button and other members of the Society, we have fortunately been able to complete the list of presidents up to the current year, as follows: Mrs. Henry Miller, 1927-1929; Mrs. Gertrude Clement, 1930-1934; Mrs. Henry Miller, 1935; Mrs. James Button, 1936-1937; Mrs. D. B. Lake, 1938-1939; Mrs. R. B. Harris, 1940; Mrs. L. Stanley Button, 1941-1942; Mrs. Edward B. Armstrong, Jr., 1943-1947; Miss Juliet J. Miller, 1948; Mrs. P. E. Brame, 1949-1950; Mrs. Edward B. Armstrong, Jr., 1951-1957; Mrs. William L. Browning, 1958-1964; Mrs. Margaret Barron, 1965-1970; Mrs. Almeda Cropp, 1971-1972; Mrs. Frank Sisk, Jr., 1973.

To Mrs. Henry Miller goes the distinction of serving longest as president; her three terms total 15 years. Mrs. Edward B. Armstrong, Jr. is the runner-up with 12 years.

Mrs. Button kindly listed some of the projects of the Jeffersonton Society over the years, as follows: sending used clothing and Christmas boxes to the Seminole Indians, bandages and gowns to Ghana, towels and draw sheets to White Cross, money to Children's Bible Missions, Inc., helping needy families by sending food and clothes, sending cards, sunshine bags, fruit or flowers to the sick, visiting the sick, sending Testaments to boys

in service, giving yearly birthday parties at the Baptist Home and visiting there, contributing towards building the stone wall around the church grounds, and sending money to "Farms Incorporated," a project organized by Rev. Gareth Miller, a former pastor of our church, and designed to introduce better farming methods in undeveloped countries.

In addition, Mrs. Ethel Robson has listed some gifts and services of the W.M.S. to the "home" church and Sunday School—such as song books, window shades, tables, communion glasses, lamp for the organ, kitchen stove, towel racks, retouching picture, furnishing cups and plates for all homecomings, Sunday School supplies, and a substantial gift toward the building fund.

In this connection it is interesting indeed to note that our present Society sends a special offering annually to State Missions, to Foreign Missions and to Home Missions. Whether this practice is a continuation of identically similar gifts made in 1881 (See third paragraph below) we cannot say, but the thought that it *may be* is intriguing!

Some of the methods used to raise money might be of interest to future generations, as well as the present. Years ago, as Mrs. Button explained, the Society had what was called a "sinking fund," that is, the ladies would put in their spare nickels, dimes and quarters. But the trouble with this plan was that the fund stayed "sunk" most of the time! So the good ladies resorted to the usual methods, such as selling lunches at sales, serving suppers to clubs and other groups, selling church plates and anything they could think of.

All in all, the Woman's Missionary Society has added greatly to the advancement of our church in following the command, "Go ye into all the world and teach the Gospel."

It is quite possible that there was another missionary society in the Jeffersonton community when the Fannie Russell Society was organized. In 1881 a Jeffersonton Woman's Missionary Society gave five dollars each to State Missions, Foreign Missions, and Home Missions (Shiloh Minutes, 1881, page 11). Could Miss Mary Button's society have been named for its founder to distinguish it from an older society? Also, could this older society have been a continuation of the *oldest* "Jeffersonton Missionary Society" which was formed in the days of Luther Rice and apparently was composed of both men and women—and made its first recorded contribution of \$30.00 in 1833 (Shiloh Minutes,

1833, page 15) which they sent to the Baptist General Association of Virginia by Conway Spilman, then clerk of Hedgeman's River? This seems to have been a town society rather than a church society, although its early contributions were delivered by Cumberland George or by men known to be members of Hedgeman's River.

This old society gave regularly for a considerable time but is difficult to trace for several reasons. It is an intriguing thought that it might still be functioning in the 1880's. Maybe some historical bug would like to investigate this situation!

An interesting footnote to this sketch is that Hedgeman's River was supporting missions some three years before the church moved to Wealsborough.

On the first Saturday in November 1816 at the meeting of the Fredericksburg Baptist Foreign and Domestic Missionary Society, Elder Thornton Stringfellow, then pastor at Hedgeman's River, brought a contribution of \$65.84¼ from that church to the said Missionary Society. This contribution was nearly one-fourth of the total amount then "in the hands" of the treasurer of this Fredericksburg Society. This was only three years after the first missionary society in Virginia was formed. The church then had around 137 members.

Female Association to Educate Ministers

Since 1932 we have discovered that the "Female Association for the purpose of educating young men for the ministry" (mentioned in Part I, page 7) was an organization to raise money for the Virginia Baptist Seminary, established in 1830—which was actually the beginning of the University of Richmond. This seminary became Richmond College in 1840 and the University of Richmond in 1920.

This "Female Association" was one of the many such societies formed over the state during this period, to help the struggling Seminary get off the ground. Most of them were called "Female Education" Societies, but there were "Working" Societies, "Saving" Societies, "Sewing" Societies, "Evangelical" Societies—maybe others.

It would be difficult indeed to find the amount of money this society raised for this good cause. But it is good to know that the Jeffersonton ladies of the 1830's recognized that if the

Baptists were to endure, they must have a better educated ministry.

The following excerpt from the first report (1832) of Elder Valentine Mason, the first full-time General Agent of the Baptist General Association of Virginia, should certainly be of interest in this context.

Elder Mason reported (Minutes, General Association, 1832, p. 10) that on a recent visit to Jeffersonton he had formed a missionary society of 24 members, which subscribed \$39.69. Although that amount sounds insignificant now, it was the largest contribution in the Shiloh Association that year—and also seems to be the largest in the State the same year—from a single missionary society. Mr. Mason commented that the Jeffersonton Missionary Society was all the more to be commended, as a considerable number of their members had contributed the day before at "Little Fork," meaning, of course, the Brick Church at Oakshade.

Other Organizations

Over the years several other auxiliary groups have been credited to our church in the various minutes. Some of these flourished and others did not. Most of them are difficult to trace, owing to scanty records either at the home base or in the minutes of the mother organizations. Therefore we can do little more than list the names of these subsidiaries and give uncertain dates—uncertain mainly because reports were lacking.

The Jeffersonton Cheerful Workers are listed as early as 1895, the Sunbeams as early as 1894, the Young Woman's Auxiliary as early as 1908, the Royal Ambassadors are listed first in 1911, and the Girl's Auxiliary is listed first in 1926.

It appears from the Shiloh Minutes that the most enduring of these groups was the Sunbeams. We found in the Shiloh Minutes these leaders of the Sunbeams: Mrs. M. F. Sanford in 1908, Mrs. Charles Clement, 1910-1913, and Miss Juliet Miller, 1914-1922. If the Jeffersonton "Band" listed in the Shiloh Minutes of 1906 is to be construed as Sunbeams, then Miss Gertrude Armstrong must be listed also as a leader of that group.

A BYPU group was established in 1929. The church minutes indicate that this group was organized on October 6th of that

year. This organization flourished for a considerable time, meeting at first, two Sunday nights per month and later four Sunday nights monthly. This interesting comment by the church clerk relative to the work of the BYPU is taken from the minutes of December 22, 1929: "Much good is being done by this organization." The BYPU and its successor, the BTU seem to have given regularly to the current expenses of the church.

The Crusaders

Our newest organization with the significant name of "Crusaders" was formed in 1969 during the pastorate of Rev. John H. Gabbert, whose family contributed much to its initial success.

Membership in this group was open to all youth in the community regardless of church affiliation—which resulted, of course, in a Baptist-Methodist organization. In the beginning there were approximately ten to fifteen members.

The Crusaders sing spiritual songs with predominantly string music for accompaniment. They occasionally use piano accompaniment when necessary, however the guitar is the instrument which these young people like best.

When the Gabbert family returned to Richmond, Mr. and Mrs. Richard Robson became the directors and friends of this fine organization of youth, and have continued to guide and direct them to date. The troupe now consists of about thirty youngsters who rehearse and socialize on Sunday evening from seven to nine.

The "Crusaders" are a source of great joy and pride to our community. They carry the message of the Love and Power of Christ in their music and they perform in a variety of places such as the Culpeper Baptist Home, neighboring churches and Community Centers, etc.

In this year of 1973 it is a joy indeed to see youth so happily involved in God's work.

(Note: The writer is indebted to a young member of our church for this article—almost word for word. It is hoped that this kind member will sign his or her name in the proper place.)

Our First Meeting House

Judging from descriptions of contemporary counterparts, our first meeting house near Kelly's Ford was most likely a temporary structure, roughly built and designed primarily to

protect the congregation from the weather, but it had one modern feature—it was airconditioned at all times!

It was built of logs, its windows were simply holes cut in the walls to admit light, with perhaps a brush roof with enough slant to keep the rain water moving. The benches were made of logs split once, with their flat—or near flat—sides smoothed and supported by legs inserted near each end—or they might be supported by stumps of the trees removed to clear the site, or even the stumps themselves may have served as individual seats, if they happened to be in the right position. There were no backs for the benches, of course.

Where conditions demanded, there were loopholes in the walls which would be useful if the Indians attacked—which happened in many cases. The men, of course, carried their rifles in such cases.

Incidentally the women were likely to come barefooted to save shoeleather, but they put on their shoes just before entering the meeting house.

Constituent Membership Unique

There is a unique feature in the constituent membership of our church—which was touched upon in the notes of 1969. Our constituent membership undoubtedly contained descendants of that group of General Baptists who settled in the vicinity of Horsepen Branch during the years from 1712 to 1719.

These are the people of "enthusiastical principles" for whom the vestry of Hanover Parish built a Meeting House and levied a salary to pay their minister—a situation about which Mr. Hugh Jones complained to the Bishop of London on May 30, 1719. Dr. G. MacLaren Brydon, author of *Virginia's Mother Church*, (Vol. I, page 261) identified these people as Baptists. H. C. Groome, *Fauquier During the Proprietorship* (page 88) states that these people took up 50 or more small patents in the area of our Horsepen Branch and vicinity during the period mentioned. Their small patents were sandwiched in between the large patents of the "big boys."

These people founded the first community in the territory of Fauquier County and were for the most part pioneers of sturdy English stock. Many of their names can be traced back to General Baptist families in England. None of these settlers themselves could, of course, have been constituent members of

Hedgeman's River, but how could some of their children and grandchildren, imbued with General Baptist principles, have missed belonging to Allen Wiley's Horsepen Branch congregation and Hedgeman's River, its successor in that community? It is safe to say that few Baptist churches in Virginia, unless they are below the James River, had constituent members imbued with Regular Baptist, Separate Baptist and General Baptist teachings, as did Hedgeman's River.

Churches Associated in Fields With Our Church

During the later years of its long history Hedgeman's River—Jeffersonton has been associated officially with a number of churches in "fields." During its early years the pastorates seem to have been simply an arrangement agreeable to the minister and the church, regardless of the number of churches the said minister was already serving.

It might be of interest to list some of the churches associated with our church in a "field," or at least were served by the same pastor at the same time. The wide range of these churches in the "horseback" days may be surprising. The list is by no means complete.

In 1840 Cumberland George was serving Hedgeman's River (his first pastorate), Mt. Poney, Mt. Salem and Thornton's Gap. In 1850 he had dropped Thornton's Gap, but had taken on the newly organized Warrenton Church, and by 1860 he had dropped Warrenton and Mt. Salem, but had taken on Alum Springs, Pleasant Grove in Greene County and the African Church in Culpeper Court House.

In 1870 Barnett Grimsley was serving Jeffersonton, Gourd-vine and Mt. Salem—and the same three churches in 1880. In 1890, however, Milton R. Grimsley was serving Jeffersonton, Mt. Lebanon, Slate Mills and Amissville.

In 1900 Dr. Thornhill had a field consisting of Jeffersonton, Amissville and Orlean. In 1905 Mr. Sanford's field consisted of Jeffersonton, Amissville and Flint Hill.

Mr. Clement inherited this last field but in 1928 he added Carter's Run and when he resigned in 1934 he was pastor of Amissville, Carter's Run, Forest Grove, Jeffersonton and Mt. Lebanon.

Since 1934 Jeffersonton has been alone, has been in a field

with Remington, in a field with Alum Spring and now (1973) is in a field with Forest Grove.

The Great Revival In 1847

Among the notable revivals at old Hedgeman's River was that of 1847, alluded to in Part I (page 24). Among the preachers helping on that occasion was the noted J. S. Reynoldson, a native Englishman—former mate on a British ship who was converted to the Baptists while his ship was detained at Portsmouth, Virginia during stormy weather.

Mr. Reynoldson's power as an evangelist is well and picturesquely expressed in an old letter dated Jeffersonton, April 22, 1848: "We have an old Baptist man at work for us from Fredericksburg—very pious he seems to be. He tells us that this same Mr. Reynoldson is holding a protracted meeting in Falmouth and Fredericksburg & is carrying things fore and aft—says he is one of the best preachers he ever heard."

Mr. Reynoldson's brilliant career came to a tragic end a few years later. He paid what he said was to be his final visit—a brief one—to his relatives in England. His visit included Christmas 1853, during which he preached frequently. Early in 1854 he embarked for Philadelphia, but never made it. Never a word or a trace of the ship or any of the passengers!

The Largest Membership

The largest membership of the church reported to the district association that we could find was 239 in 1833 (Shiloh minutes); the smallest was 95 for 1797 (Ketocton minutes).

In 1819, the first year the church reported from the present location, there were 100 members. Thus in 14 years after moving the membership had increased 139 percent—which suggests that it was a wise decision to move to "Wealsboro, Culpeper County," the address of the church given in the Shiloh minutes of 1819.

In the *Religious Herald* of December 1869 an old timer reminisces about a never-to-be-forgotten revival at Hedgeman's River which took place in the fall of 1832. This old timer—possibly Mr. Joseph W. Button—gives his impressions of the mighty pulpit orator, Cumberland George, then in his prime. Especially vivid are his recollections of this revival in which Elder George was assisted by a traveling preacher from Kentucky. Groups of people from miles around came to those meet-

ings every night, often singing on their way. As a result many were baptized in the weeks that followed. After each monthly meeting during the fall there were additions to the church. Brother George would repair to old father Fishback's (Martin Fishback) ice pond after the meetings to baptize those who had "given their experiences," and often the ice had to be broken for that purpose.

To this great revival is due the largest membership of our church so far reported—mentioned above. Incidentally, the figures in the Shiloh minutes of the full receipts for 1831 and 1832 do not exactly come out as 239 members, but rather as 256!

Some Influence of Hedgeman's River

The biography of a ministerial son of our church (W. W. Wood) states that while he was pastor of four churches, namely, Cumberland Street (City of Norfolk), Hardware (Albemarle County), Harmony Grove (Middlesex County), and Sharon (Buckingham County), these four churches sent out three missionaries and nine ministerial sons. The missionaries were the Misses Edmonia and Lottie Moon from Hardware, and Miss Lizzie Lawrence from Cumberland Street. The ministerial sons were: T. C. Whitehurst from Cumberland Street; William Loving, Oscar Loving and Robert L. Gay from Hardware; Robert H. Pitt, H. J. Parker and L. Bland Taylor from Harmony Grove; E. W. Winfrey and E. B. Winfrey (brothers) from Sharon (*Religious Herald*, December 15, 1921, p. 8).

Singing School in the "Old Neighborhood"

The three Misses Latham in this little sidelight are listed elsewhere as teachers in the Hedgeman's River Sunday School of the year 1847.

In 1843 Miss Mary Latham of Jeffersonton writes to Miss Louisa Latham then visiting in Fredericksburg: "We have a singing school on a new plan. The girls and boys of the old neighborhood meet every Sunday evening and sing hymns."

Later the same year Miss Fannie G. Latham writes also to Miss Louisa: "The prayer meeting and singing school are still going on . . . Mr. George goes around and talks to sinners and carries them up to the anxious bench to be prayed for, did you think that he would ever do that?"

By "the old neighborhood" the lady means presumably the

lower (southern) part of the village, as that was the town of Jefferson, established in 1798. The upper part of the village (the town of Wealsboro) was not established until 1807. (For further information about these towns, see Part I, page 6.)

The Old Stone House

As the church now owns the old stone house property, the following might properly be included. A few years ago we heard a tradition that this old stone house was known as "The Stone Tavern"—that it was built before the Revolution and that General Lee met with the Culpeper Minute Men in this house during the Civil War.

Now, this is a fascinating tradition, but as all traditions, it must be handled with care. Let's go to the records. These trustworthy but inconsiderate and often uncooperative sources document that one John Payne started building the stone house in 1829 and had finished it when the tax man came in 1830—all of which demolishes the Revolutionary aspect of the said tradition. Incidentally the said Payne had furnished his fine new house so lavishly that some two years later he was invited by the court to give a deed of trust on his land in Wealsboro, his land in two other Virginia counties, his land in Georgia, his kip skins, hog skins, dog skins, Spanish hides, etc. at his tannery in Wealsboro and apparently everything he possessed except perhaps the clothes on his back, his wife Lucretia and his children, if children he had (Culp, D. B. "ZZ," pp. 43 FF).

Although we could not find the stone house listed as a tavern, the chances are that it was so used at one time or another. One year three licensed taverns in Wealsboro were listed. For that year at least, how could the spacious stone house have missed!

Traditions always carry a core of truth but may have slipped a cog or two along the way. The trick is to find that core of truth.

To make a long story short, it would seem certain that the only time General Lee and the Culpeper Minute Men were in the Jeffersonton community at the same time was in August 1862 when the second battle of Manassas was being planned. But why should General Lee consume precious time at a critical moment to confer with a company of infantry, even one with a famous name? Anyway, we can think of a mighty good reason why the General would want to confer with *another* company of

Culpeper Confederates with a less famous name, but soldiers true. Many members of this company were born and grew up in the Jeffersonton community. Others had grown up along the road to Amissville.

We have heard Little Forkers say that members of their company guided General Lee to Jeffersonton on that occasion. What could be more credible than choosing guides who knew every pig path along the road from Jeffersonton to Amissville and beyond—the road along which Jackson's "foot cavalry" marched that fateful morning of August 25, 1862.

So, we submit that early that morning the many local people who came to see Old Jack's boys assembled in our old baseball field and the fields beyond and to wish them godspeed, could well have seen also certain selected Little Fork Rangers dash from the old stone house, wave goodbye to their friends, mount and gallop perhaps over the very spot where they received their flag the previous year, around the corner up beyond the old Baptist parsonage where the lead columns were waiting, rearing to go!

Our information is that Lee and Jackson held their final conference before departure in the lower part of the garden east of the brick house, then owned by Dr. Alexander Harris, member of the Little Fork Rangers and later Surgeon of Corse's brigade, Pickett's division. This spot was only a few steps northward from the stone house.

This version of events fits perfectly with reports of eye witnesses and with the said tradition *except* the *age* of the stone house and the *name* of the Confederate company involved. This is not at all bad after more than 100 years, in view of the human propensity to make the story a little better!

The Rock in the Front Wall

The old rock in the wall in front of the church, with the dates September 7, 1828 and September 3, 1838 carved thereon, stirs memories of one who has spent many happy hours digging up information about the old folks of the Jeffersonton-Wealsboro community.

As this rock came from the chimney of the old Kirby house which stood on the present church property, presumably the first date marks the completion of the Kirby chimney and the second the completion of the first section of the said stone

wall. If so, the Kirby house was at least the second house built on that part of the church property, as the records indicate that Mourning Hurt and William K. Spilman both had lived there previous to 1828. Although William F. Read, the fourth owner of this property after Wealsboro was laid out, sold the property in November 1828, he must have built the house in question.

Incidentally, the patentee of this land was a native German, named John Crim(m), believed by some to have been related to Jacob Grimm who wrote the fairy tales. John Crim settled here in time for his son John to serve in the French and Indian war in 1756, for which service he was paid 450 pounds of tobacco, the currency of the day.

The first gray uniforms the Little Fork Rangers wore—those they wore to Manassas—were put together in this old Kirby house by the ladies of the community, the uniforms having already been cut out by a tailor in Warrenton. Mr. Kirby was a cabinet maker and must have served as an undertaker, as we have seen a receipt showing that he made a walnut coffin for the large sum of \$7.50 (around the 1870's). Mr. S. Y. Amiss a Little Fork Ranger, who was employed at the "shoe factory" at "the pommel" when the Civil War came, returned to the community in his old age and operated a shoe repair shop in the Kirby house—probably the last person who lived in that house.

This old house was used by the Patriotic Order, Sons of America as their headquarters and meeting place during most—if not all—of the time that order had a lodge in Jeffersonton. The premises were used as an election booth for many years.

→ *For One Brief Moment* ←

For one brief moment—as history is reckoned—"ye antient Towne of Jefferson" was the news-center of our young nation. CBS would have been there, had there been a CBS then, for here were dignitaries galore including ex-President Monroe and a world famous visitor; here was a colorful escort with all the trimmings, Revolutionary soldiers a-plenty (some perhaps in their tattered uniforms), local ladies in all their finery—lads swelling with pride and anticipation, and maidens with hearts a-flutter!

This was the most colorful event, we dare say, that ever transpired within the bounds of our community, not excepting

the departure—some 36 years later—of the Little Fork Rangers from Wealsboro for Manassas—an event charged with a different kind of emotion. For all was joy at this never-to-be-forgotten episode in Old Jefferson that morning of August 23, 1825, except, of course, the sad goodbye.

The famous visitor—the center of attraction—was the Marquis de Lafayette, who had come quite a distance to say hail and farewell to his old friends and comrades in our little community which comparatively speaking, was not quite so little then.

We will let Captain Philip Slaughter, who had accompanied Lafayette from Culpeper, tell what transpired on that occasion:

"At 6 o'clock A.M. Tuesday, August 23d, I had the carriage at the door, and I directed the calvary to mount, and proceeding, we reached Jeffersonton (fifteen miles), on the Fauquier road, at 9 o'clock. The citizens of Jeffersonton, and of its vicinity, to the number of several hundred, being arranged in two ranks, General La Fayette and suite, attended by a handsome escort of calvary, passed through them, to the portico of Mr. R. Bayse's tavern, where they were received by the committee of arrangements, and a very appropriate address was delivered to the General by Colonel Samuel A. Storrow, to which the former responded, to the heart-felt gratification of the hearers. They next repaired to Mr. John Reed's house, where a private room had been prepared for their accommodation; and after having rested a short time, they were conducted by the committee to a breakfast, which had been prepared for the occasion under a spacious and commodious arbor at the west end of Mr. Bayse's tavern. After breakfast, they were again conducted to Mr. Reed's, in whose portico, a large collection of ladies being assembled, the General and ex-President Monroe were introduced to them all individually, Colonel Daniel Ward announcing their names as they were presented. This being gone through, and the guests having taken a short respite, the gentlemen were arranged in a semi-circle, extending from Mr. Reed's portico to Mr. Bayse's tavern, and the General, passing along the line, gave each one a cordial and affectionate shake by the hand.

"The General then repaired to the private room, where they waited for the preparation of the escort, which being

ready, the committee conducted them to their carriages. The parting ceremony between the committee and their guests being now most affectionately performed, and a considerable number of citizens on horseback attaching themselves to the rear, they all together moved off, while the remaining citizens gazed, with mingled emotions of sorrow and delight, on the carriage which bore away the friend of their liberty and the sustainer of their rights. At the Fauquier line, General LaFayette and suite were received by the marshalls, and an elegant escort of calvary, sent from Warrenton for the purpose."

It is interesting as well as a bit surprising that General LaFayette shook hands with *every* person in the "collection" of ladies and the "semi-circle" of gentlemen. Reports of his tour from other places indicate that the General insisted on a similar procedure everywhere—he desired to shake hands with *every* person who desired to meet him. Wonderful! But how did he hold up at the age of 68 after that big dinner at Culpeper plus 30 toasts the night before, the episode at Jefferson—and Warrenton yet to go that night? The answer is: he made it—and with flying colors!

A study of the contemporary owners of the adjacent properties in Old Jefferson leaves little—if any—doubt that Richard Bayse's tavern was the old Beaty house which stood approximately where the Methodist Church now stands and that the house of John Read was the Thayer house which burned about 1923. No other possibility fits with the account of Captain Slaughter. The "receiving line" from the Read house to Bayse's tavern would clinch this setup.

From all reports just about everybody in the community who could travel, was on hand to get a final glimpse of their beloved Lafayette to whom they owed so much.

The writer has heard many little stories deriving from that gala occasion, but most of them are too hazy to relate. Of course it goes without saying that many babies born around that time were named "LaFayette." It is said that the old gentleman took some of these in his arms and gave them the name himself. And then a tree was named the "Lafayette tree" because he paused a few moments thereunder, but folks could not agree on which tree it was. Details were forgotten or confused, but no one ever forgot that day!

A Beloved Physician

Dr. William Henry Mason, a devoted, beloved and most useful physician of the Jeffersonton community, was invited and urged by J. Lewis Shuck to go to China as the *first* medical missionary to that country—to be sent out by the newly formed Southern Baptist Convention. (Shuck was the *first* American Baptist missionary to China.)

Shuck's letter of invitation, still in existence, has been published in the *Virginia Baptist Register* (pp. 142-144). We have tried in vain to locate Mason's reply to Shuck's invitation, hoping to discover why our good doctor did not go. He should have gone—he would have put Jeffersonton on the map!

Dr. Mason died in his 37th year at Fleetwood and is buried there. While on his death bed—with a violent case of pneumonia—he continued to practice medicine by giving directions for treatment of sick neighbors. Attendance at his funeral was said to have been the largest ever seen *in the country*.

Generous Travelers

One beautiful Sunday morning in the summer, a carload of tourists decided to stop and worship with us. At the end of the service, Mr. Clement asked for a special collection for a purpose not too demanding. The congregation in toto put a little over three dollars in the basket and the tourists put in *fifteen* dollars! Mrs. Ryland Button, on hearing the results, remarked: "The Lord certainly directed Mr. Clement to take up that collection today!"

Wagoner Jim

Old Jefferson and Wealsboro were both on the "Great Wagon Road" from Falmouth to Chester's Gap, over which produce was hauled from the Valley to Falmouth. Therefore, six-horse wagons were seen aplenty in the community. For their convenience there was a wagon "stand" at Springfield and another at the Killis Lot, where the teams could be fed and rested and the wagoners provided with food. We are told that the wagoners usually slept in their wagons.

One of the wagoners was named Jim. Jim was a good fellow. Everybody liked him—he was honest, dependable and good-natured. On the minus side all agreed that Jim was the ugliest

man who ever infested those parts. Jim knew that but it didn't bother him a bit.

One day, Jim stopped his wagon at one of the local stores, to get a box of matches. This time his brother was with him. When the merchant handed Jim the matches, he remarked, "My friend, if you can show me an uglier man than you are, I will give you these matches." Without a word, Jim walked to the door and called to his brother, "Brother Henry, poke your head out there a minute, please!"

From behind the canvas slowly emerged what appeared to be a human physiognomy gone awry, peering in the general direction of the store. The merchant took one peek at Brother Henry and said, "My friend, the matches are yours!"

Some Village Humor

Two ex-Confederates of old Jeffersonton, Dr. Alexander Harris (village physician) and Mr. George Myers (a neighborhood carpenter)—both Little Forkers—were perpetual contenders for the title of village humorist, or so it seemed. Nobody loved a joke better than Dr. Harris—even on himself. Mr. Myers had the gift of turning most any situation into a joke; he would have been a superb medieval jester. Towards the end of the war, the boys were paid off in money almost worthless. Mr. Myers seated himself comfortably (?) before the camp fire, carefully filled his pipe, drew from his pocket one of the beautiful, new craps bills, fondled it lovingly perhaps—then lit his pipe with it!

The following remark of much later vintage might also be a case in point. This writer—aged about ten—had the privilege of riding with this lovable gentleman in his spring wagon from Warrenton to Jeffersonton. Needless to say, the old soldier related some of his war experiences. This one stands out in memory: "A cannon ball went through the shoulders of my horse there, but I wasn't hurt a bit." Then after a short interval, he said, chuckling, "The Yankees were poor shots, *poor* shots!"

When Mr. Myers was building the Strother Fitzhugh house in Jeffersonton, a terrible wind storm came up unexpectedly and blew the roof off before it was completely secured. The next morning while Mr. Myers was repairing the damage, Dr. Harris rode by and thus greeted his good friend: "Bad job, George, bad job!" Without turning his head, George shot back: "Yes,

Doctor, bad job, bad job! I put mine on the road where everybody can see them—you put yours six feet underground where nobody can see them!"

According to reports, Dr. Harris stopped everybody he met from there to his home (about $\frac{1}{3}$ of a mile)—and told the whole story so as to beat George "on the draw," so to speak.

A Prayer and A Covenant

We are told that due to lack of education—or lack of vocabulary—it was not unusual for early Virginia Baptists—even preachers—to reinforce in crucial moments their Gospel teachings with a mighty oath.

The following could be a case in point, although the perpetrator was not a preacher and would seem to have gotten some of his wires crossed! We cannot confirm that this perpetrator was a member of old Hedgeman's River, but he has been confirmed as a citizen of the general community of Jeffersonton.

He was a miller—an honest, hardworking man—a good citizen who provided well for his family, so well in fact that he could send a son to college, at least for a while.

Soon after the son returned from college, there came a mighty flood—the worst ever known. The timbers in the mill dam began to creak and it seemed that the whole dam might go any moment.

The old man asked his educated son to pray for the dam, but the son humbly declined, saying that he would gladly do so, if he knew how, but the college did not teach him to pray.

So in desperation with tears streaming down his cheeks, the old man got down on his knees and thus fervently addressed the Almighty: "Oh Lord, you know I am an honest, hardworking man, you know I am a good citizen, you know I have always provided for my family, you know if our dam breaks I cannot feed my family. Oh Lord, save our dam, Oh Lord, p-l-e-a-s-e save our dam—and oh Lord, if you will save our dam *this one time*, I promise you I will brace it so d - - n tight that all h - - l can't wash it away after that!"

A Solo

As a footnote to these rambling sidelights we would like to record that Jeffersonton has the honor of being the only church in which Dr. William A. Harris, one of the great teachers of

Old Richmond College and the University of Richmond, ever sang a solo. This information came from Dr. Harris himself, on presenting him with a copy of the notes of 1932.

Dr. Harris, as his father, H. H. Harris before him, was one of nature's noblemen. He taught his subject and taught it well, but what is more, he taught *men* and he taught them the finer things of life. Such as he honored our church by singing there.

During his vacations in student days, Dr. "Willie" often visited his cousin, Dr. Alexander Harris, long a beloved physician in the Jeffersonton community. He loved to reminisce about the village and its people.

Inferior to None

The caption is taken from an advertisement in the *Religious Herald* of January 15, 1836, by Mr. Caleb Burnley, inviting attention to the newly incorporated Jeffersonton Academy. The ad states that the "society" in Jeffersonton was very good and in point of health, the community was "inferior to none."

Mr. Burnley operated this old Academy most successfully for many years. You would no doubt be surprised at the curriculum of that old academy and also at the list of prominent and most useful citizens who acquired their entire education there, could such a list be completed.

The point of this note, however, is not the history of the famous old Academy, but the high, pleasant and healthful situation of Jeffersonton and community.

The first graduating class of the Jeffersonton High School in 1910, consisted of five members and, unless the situation has changed *very* lately, these five graduates *are all still living*, and in comparatively good health, considering the years which have elapsed since these five trail-blazers proudly received their sheepskins within the hallowed walls of the Baptist church. (Incidentally, four of them are—or have been—members of the Jeffersonton Baptist Church and the other one was then—and presumably still is—a Methodist.)

During the last several years the writer has often mentioned this setup to friends and they have all agreed that this must be a record. That is, all except one former student who insisted that there had to be a mistake somewhere—that such a thing simply *could not happen!* But all this doubting Thomas was actually saying is that this is a most unusual situation which must

be due, largely, to that healthy location of old Jeffersonton and the community thereabout. (The members of that class are: Janie Werner, Bessie Thayer, Janie Miller, Joseph Button and this writer.)

Benefactors of the Church

In closing these notes it is just and proper to list those people who have given to our church beyond the call of duty. Most of those listed were members of the church, and all of them were residents of the community or had lived in the community previously.

The most generous benefactor was Mrs. Wilkins (Coons) Williams (Mrs. A. D.), daughter of Mr. George Dallas Coons, church clerk, 1869-1895.

As early as 1935 Mrs. Williams gave a handsome sum to establish a trust fund for the church, the income to be used for the upkeep of the cemetery. Two years later she gave a sizable amount to be used for the upkeep of the church building, sent the same amount each year thereafter as long as she lived and bequeathed a like amount each year for ten years after her death. In 1947 a small residue of her yearly checks was not needed for church repairs. Mrs. Williams was asked for permission to use the residue—or part of it—towards an electric organ. Instead of granting the request, she very kindly presented the church with the organ now in use. In addition, she willed the church a trust fund larger than her first one, the income from which is to be used to keep up the cemetery. (Church Book 1947-1955, page 24—Deacons' Meeting, March 6, 1950. Also see note on page 14 of the same book.)

Other people who have established trust funds for the church, some of which are earmarked for the upkeep of the cemetery:

Miss Lucy Parr
Mrs. Lillie M. Armstrong (Mrs. J. Edward)
Mr. J. Edward Armstrong
Mr. E. Brent Armstrong
Mrs. Fannie (Banks) Barron (Mrs. Arnold D.)
Mrs. Lucy (Triplett) Settle (Mrs. Edward F.)

These gave substantial sums toward the Building Fund in 1953:

Carroll Coons
Hoffman Implement Company
George R. Robson

The following persons have been memorialized by gifts to the church as indicated:

John Young Button and Maude Duncan Button. By their son, Robert Y. Button: the lectern and three chairs
Rev. Charles Clement, our pastor, 1909-1934. By his children: the present communion table
Mrs. Clara Churn Clement, wife of Rev. Charles Clement. By her children: two communion chairs
Dudley McDonald and Margaret McDonald. By their son, Judson McDonald: two flower vases

These have presented the articles of equipment indicated:

Mrs. Hayward B. Miller: a communion table
Mrs. Gertrude A. Clement: a hat rack
Mrs. Lucy A. Armstrong: an umbrella stand
Mrs. Edward F. Settle: four collection plates
(For other gifts to the church, see Part I, page 9.)

The Little Fork Colony of Germans

The first settlers in the Jeffersonston Community

In 1959 Dr. B. C. Holtzclaw, Dean of the Graduate School of the University of Richmond, more or less stumbled on the diary of Matthias Gottschalk, a Moravian missionary, which stated that in the year 1748 this worthy gentleman visited a colony of Germans in the "Little Fork of the Rappahannock."

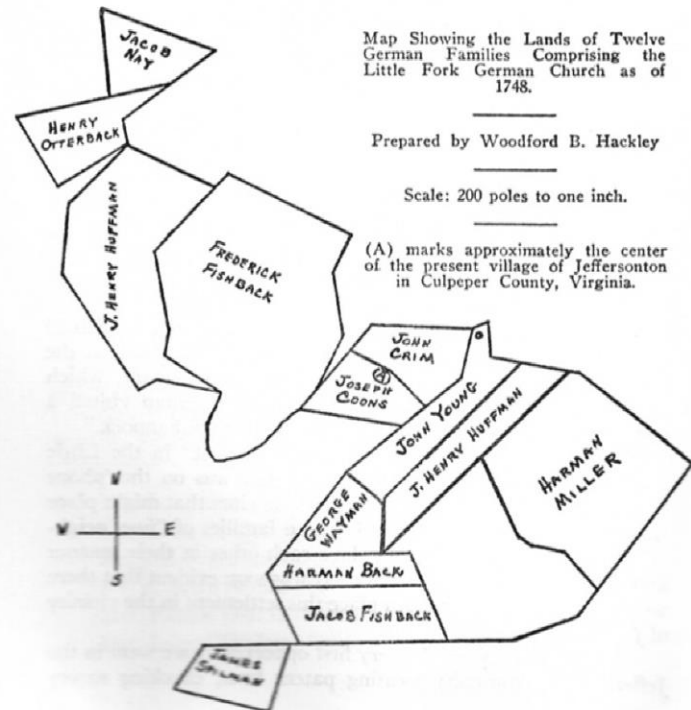
Knowing that this writer "had an interest" in the Little Fork in Culpeper County, Dean Holtzclaw was on the 'phone bright and early the next morning, seeking clues that might place this "ancient" settlement of 12 German families of "fine, neighborly and friendly people, who love each other in their manner and live together very peacefully." It was soon evident that there were clues aplenty that would place this settlement in the vicinity of Jeffersonston.

Needless to say, on the very first opportunity we were in the Jeffersonston community locating patent lines, checking survey

lines and trying to locate the "small, neat and suitable church which Brother Gottschalk said these German colonists had built, but being so few in number they could not get a minister and therefore had engaged one of their number, John Jung [Young] to be the Reader of the Church, who conducts services for them every Sunday." (*The Story of Germanna Descendants in Reunion at Siegen Forest, Virginia*, 1960, pp. 7-8.)

Incidentally, we believe that the foundation of this church is still in evidence, located on George Wayman's plat in the survey below—land now owned by Major Morris—but we cannot prove it.

Dr. Holtzclaw, by the way, is a native of Georgia and a descendant of Jacob Holtzclaw, the patentee mentioned below.



The largest plat in the above drawing, namely, the southeastern part containing surveys sold to Jacob Fishback, Harman Back, George Wayman, John Young, J. Henry Huffman and Harman Miller, represents two patents totaling 1300 acres taken up by Jacob Holtzclaw who was the largest patentee involved in this project and no doubt its chief promoter.

The little circle in the northernmost tip of the Holtzclaw patent marks approximately the location of the present Jefferson-ton Baptist Church.

The first meeting house in Wealsboro (1819) stood just in front of the present building, but on the John Crim patent. The present stone wall in front of the church seems to run approximately with the old patent line between Holtzclaw and Crim.

The old survey line running westward from point A (encircled)—clearly revealed by an old fence row—fits perfectly with the metes and bounds of the original patent line between Joseph Coons and John Crim.

This page intentionally left Blank

APPENDIX

SOME MEMBERS OF THE CHURCH DURING
THE FIRST HUNDRED YEARS

Due to the loss of the early records, it is not likely that the list of constituent members will ever turn up, or that many members of the first fifty years will be found. There is a rather long list of members in the oldest surviving church book (1888-1947) who joined much earlier than 1888—two of them in the 1830's. As you have guessed, this list contains all the members of the church living in the year 1888 when the new church book was started. The notation "corrected November 1888" suggests that the records of all living members baptized before November 1, 1888 were transferred from the preceding book. There are 138 such records—53 males and 85 females.

Hoping to find some members from the very beginning of the church, this writer has for many years—as occasion permitted—checked the records of neighboring Baptist churches for any member of Hedgeman's River that might be mentioned—either dismissed from Hedgeman's River to join the given church, or vice versa. We have also kept this matter in mind when checking obituaries in the *Religious Herald*.

The following people from the sources indicated, can safely be listed as members. The date given in references to the *Religious Herald*, is the date of the issue which carries the obituary; in references to church minutes, the date marks the date the action was taken.

The writer can think of only five of these surnames that now survive in the community, but there may be others.)

Benson, Robert

Benson, Ann (wife of Robert): both dismissed from Hartwood to join Hedgeman's River 10-29-1792.

Ball, Daniel F.—joined Warrenton by letter from Jeffersonton 3-20-1873; rejoined Jeffersonton by letter from Warrenton 8-28-1874.

Bowen, Dr. Peter B.—died in his 73rd year—member of Jeffersonton over one-third of a century. (Obituary RH 7-26-1860)

Button, James M.—died 1-25-1868 baptized into Jeffersonton Church in early life by Cumberland George. Deacon (Obit. RH 2-20-1868)

Button, Joseph W., Mrs. Jane H. Button, and Henry E. Button: Joined Culpeper Baptist Church by letters from Jeffersonton 4-1-1868.

Burnley, Caleb—faithful member of Jeffersonton Baptist Church for more than 20 years. (Obit. RH 5-7-1863)

Coons, James William—joined Hedgeman's River three months before he died at the age of 16. (Obit. RH 6-10-1852)

Doyle, George—a consistent member of Jeffersonton Church for 34 years—baptized by Cumberland George in 1824. Died at 75. (Obit. RH 10-7-1858)

Edwards, Sally—joined Warrenton by letter from Jeffersonton 1-19-1870.

Fishback, Martin—born 10-12-1763—died 1-23-1842. Revolutionary soldier. Faithful member of Hedgeman's River. Born, married and died in the same room. (Obit. RH 2-24-1842)

Fishback, Mrs. Sophia Ann—wife of Col. Frederick Fishback and mother of Gov. William Meade Fishback. Member of Jeffersonton Baptist Church. Died in Greene County, Illinois 12-7-1874. (Obit. RH 3-4-1875)

Gatton, Alcinda—joined Warrenton by letter from Jeffersonton 6-8-1871.

Green, Lucy Y.—joined Warrenton by letter from Jeffersonton 4-20-1867.

Harris, Dr. Alexander—baptized early in life by Cumberland George into Hedgeman's River Church. (Obit. RH 3-27-1889)

Harris, Willie J.—joined the Culpeper Church by letter of dismissal from Jeffersonton 11-18-1868.

Hickerson, John (first regular pastor).

Hickerson, Frances (Mason), wife of John—both dismissed from old Hartwood Church to join Hedgeman's River 10-29-1792.

Hopper, Blaggrove (ministerial son).

Hopper, Rhoda, wife of Blaggrove—both dismissed from old Hartwood Church to join Hedgeman's River 10-29-1792.

Holland, John

Holland, Narcissa, wife of John—both joined Mt. Salem Church on letters of dismission from Hedgeman's River 6-28-1830.

Jeffries, James—joined Broad Run Church in Fauquier County on letter from Hedgeman's River, "Jefferson, Culpeper County" 9-10-1836.

Johnston, Dilly—joined the old Hartwood Church by letter from Hedgeman's River 3-22-1822.

Jones, Lucy—joined Gourdville Church on letter of dismission from Hedgeman's River 4-17-1813.

Latham, Charles P.—joined the Culpeper Church by letter of dismission from Jeffersonton 11-18-1868.

- Latham, Georgie O.—joined Warrenton Church by letter from the Jeffersonton Church 7-12-1871.
- Latham, Mrs. Kitty (Mauzy)—widow of John W. Latham. Died at Culpeper Court House 1-28-1884 in her 77th year. A native of Jeffersonton—baptized by Cumberland George into Hedgeman's River. (Obit. RH 2-14-1884)
- Lightfoot, John—joined Crooked Run Church by letter from Hedgeman's River 7-10-1852.
- McCormick, Robert—joined First Baptist Church, Alexandria by letter from Jeffersonton Church 1-1-1847.
- McIntosh, James
- McIntosh, Sarah, wife of James—both dismissed from the old Hartwood Church to join Hedgeman's River 10-29-1792.
- Martin, Frances—joined Mt. Salem by letter from Hedgeman's River 6-4-1826.
- Mason, Dr. William H.—baptized in early life by Cumberland George into Hedgeman's River Church—beloved physician. (Obit. RH 8-3-1849)
- Miller, Emma R.—joined the Culpeper Church by letter from the Jeffersonton Church 4-14-1867.
- Miller, Lizzie C.—joined the Culpeper Church by letter from the Jeffersonton Church 4-14-1867.
- Newby, Emma—received into the Warrenton Church by letter from the Jeffersonton Church 1-13-1870.
- Newby, Georgiana—received into the Warrenton Church by letter from "a sister church at Jeffersonton" 5-16-1855.
- Purks, Henry T.
- Purks,, wife of Henry—not named—both dismissed from New Salem by letter to join Hedgeman's River 9-2-1871.
- Read, Alcinda—in early life joined Jeffersonton Baptist Church—a very useful member—Sunday School teacher. Died 1-16-1900. (Obit. RH 3-29-1900)
- Robson, J. R.—from early manhood a member of the Jeffersonton Baptist Church. Died 2-15-1875. (Obit. RH 3-18-1875)
- Sowers, Mrs. Martha—joined Warrenton Church by letter of dismission from Jeffersonton 5-28-1868.
- Sowers, Sallie—joined Warrenton Church by letter of dismission from Jeffersonton 5-28-1868.
- Shackelford, James.
- Shackelford, Catharine, wife of James—both joined Broad Run

- Church in Fauquier County by letter from Hedgeman's River 12-21-1828.
- Spilman, Capt. Conway—baptized by Cumberland George 10-26-1825—esteemed member of Hedgeman's River, clerk 20 years and deacon 30 years. Died 12-25-1860 in his 74th year. (Obit. RH 3-21-1861)
- Spilman, Mrs. Nancy, wife of Conway—devout member of Hedgeman's River for many years. Died 1-10-1835 in her 42nd year. (Obit. RH 1-23-1835)
- Spilman, Luther—joined First Baptist Church in Richmond by letter of dismission from Hedgeman's River 2-8-1852.
- Sudduth, John R.—joined Warrenton Church by letter from the Jeffersonton Church 8-16-1857.
- Sudduth, Jane—joined Warrenton Church by letter of dismission from Hedgeman's River 3-18-1854.
- Turner, Sallie A.—joined Culpeper Baptist Church by letter from Jeffersonton Church 1-26-1867.
- Walden, M. E. L.—joined Warrenton by letter from the Jeffersonton Church 8-22-1867.
- Walden, Camilla ("now Camilla Jeffries")—joined Warrenton Church by letter from Jeffersonton 8-22-1867.
- Ward, Daniel—"Early in life baptized by Cumberland George into Hedgeman's River Church." Died 10-17-1867 in his 87th year.
- Ward, Mrs. Mary, wife of Col. Daniel Ward—daughter of Martin Fishback. Baptized by Thornton Stringfellow in 1819—an active, willing and useful member of Hedgeman's River. Died in Richmond 10-31-1854. (Obit. RH 12-28-1854)
- Ward, Robert D., son of Daniel and Mary—received into the First Baptist Church of Richmond by letter from Hedgeman's River 2-8-1852.
- Ward, Susan, daughter of Daniel and Mary—received into the First Baptist Church of Richmond by letter from Hedgeman's River 2-8-1852.
- Young, Mrs. Susan (Fishback)—joined Hedgeman's River in her early youth. Active worker—"an ornament to the church until the day of her death." Died at the home of her son-in-law, C. T. Green, at Warrenton. (Obit. RH 7-2-1874) (Note: this lady seems certainly to be the mistress of Fleetwood mentioned in Part I, p. 24.—W.B.H.)

OTHER MEMBERS DURING THE SAME PERIOD

This list is obviously made up mostly from association minutes. A few members—mentioned here and there in Part I—are repeated here to give a more comprehensive picture of the contemporary leadership.

- Armstrong, John A.—trustee, 1852.
 Bowen, George—delegate to Shiloh, 1854.
 Bowen, James—delegate to Shiloh, 1830.
 Burnley, Caleb—trustee 1852; delegate to Shiloh, 1841, 1855-1856.
 Button, Harmon—trustee, 1819.
 Button, James M.—trustee, 1852.
 Button, Joseph W.—delegate to Shiloh, 1850-1855, 1857-1860.
 Calvert, James—delegate to Shiloh, 1827, 1829, 1830.
 Calvert, John—delegate to Shiloh, 1829, 1830, 1831.
 Colbert, James—delegate to Shiloh, 1851, 1858-1860, 1865, 1868.
 Dillard, John—trustee, 1790; delegate to Ketoc-ton, 1795, 1796, 1799, 1801.
 Dodd, James—delegate to Ketoc-ton, 1816.
 Dulin, Burr P.—ministerial son.
 Farmer, Daniel—delegate to Ketoc-ton, 1797, 1801-1803, 1811.
 Fishback, Martin—trustee, 1819; delegate to Ketoc-ton, 1801, 1803-1804, 1814; delegate to Shiloh, 1819, 1820, 1822, 1823, 1826, 1828, 1831. (Note: It is easy to see how this worthy gentleman picked up the epithet "Father Fishback" along the way.)
 Fishback, T.—delegate to Shiloh, 1841.
 Fishback, William Meade—his membership confirmed by a relative.
 Fisher, Robert—delegate to Ketoc-ton, 1817, and to Shiloh, 1820.
 Freeman, William—trustee, 1819.
 Harris, A. M.—delegate to Shiloh, 1870.
 Hickerson, John—first stated pastor, who seems to have represented his beloved Hedgeman's River at practically every meeting of the Ketoc-ton Association (some minutes are lacking).
 Hickerson, Silas—delegate to Ketoc-ton, 1811.
 Jennings, Augustine—trustee, 1790; delegate to Ketoc-ton, 1799.
 Lampkin, John W.—delegate to Shiloh, 1820, 1824-1826.
 Latham, C. P.—delegate to Shiloh, 1868.
 Latham, George W.—ministerial son; delegate to Shiloh, 1832-1840.
 Luckett, Thomas—trustee, 1819.
 Mason, Dr. William H.—delegate to Shiloh, 1839, 1841-1843.

- McDonald, H.—delegate to Shiloh, 1868.
 Nelson, J. R.—delegate to Shiloh, 1852, 1859.
 Ogilvie, John—ministerial son; delegate to Shiloh, 1824, 1826-1829.
 Robson, John R.—delegate to Shiloh, 1846, 1857.
 Settle, Joseph—trustee, 1852; delegate to Shiloh, 1855-1866.
 Slaughter, R.—delegate to Shiloh, 1847.
 Spilman, B. H.—delegate to Shiloh, 1870.
 Spilman, F. F.—delegate to Shiloh, 1844, 1866.
 Spilman, L.—delegate to Shiloh, 1842.
 Spilman, Philip—ministerial son; trustee, 1819; delegate to Ketoc-ton, 1818; delegate to Shiloh, 1819, 1821-1823.
 Stark, William B.—delegate to Shiloh, 1853-1854.
 Turner, Mrs. John R. (Emma Latham)—membership certified by the lady herself.
 Ward, Daniel—trustee, 1819; delegate to Shiloh, 1836.
 Wayman, F.—delegate to Shiloh, 1869.
 Wood, Pollard—delegate to Shiloh, 1852, 1872.
 Young, John M.—trustee, 1852; delegate to Shiloh, 1842, 1849-1851.

Digitally Preserved for Historical
Reference and Use

by Lory Payne (August 16, 2016)